



**EXPLORING THE INCLUSION OF GUMUZ INDIGENOUS KNOWLEDGE  
IN NON-FORMAL ADULT LITERACY PROGRAM: KAMASHI WOREDA  
IN BENISHANGUL GUMUZ REGIONAL STATE**

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DEPARTMENT OF CURRICULUM AND INSTRUCTION**

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**Thesis approval page**

This is to certify that, the thesis prepared by Mulualem Muleta Godano entitled “**Exploring the inclusion of Gumuz Indigenous knowledge in Non-formal adult literacy program: The Case of Kamashi Woreda**”, and submitted in partial fulfillment of the requirements for the degree of masters of arts in Adult Education and Community Development complies with the regulation of the University and meets the accepted standards with respect to originality and quality signed by the examining committee.

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## **ACRONYMS**

AAU: Addis Ababa University

BOFED: Bureau of Finance and Economic Development

ESDP: Education Sector Development program

ETP: Ethiopian Education Training Policy

FAO: Food and Agricultural organization

FGD: Focus group discussion

IFAL: Integrated Functional Adult Literacy

IK: Indigenous Knowledge

IKSP: Indigenous Knowledge Systems and Practices

MoE: Ministry of Education

NFE: Non-formal Education

REB: Regional Education Bureau

TGE: Transitional Government of Ethiopia

UDHR: Universal Declaration of Human Right

UNDP: United Nation Development Program

UNESCO: United Nations Educational, Scientific and Cultural Organization

WEO: Woreda Education Office

## ABSTRACT

*The overall objectives of this study was to explore the inclusion of Gumuz indigenous knowledge in non-formal adult literacy program .To this end, a descriptive survey design was used and both quantitative and qualitative methods were employed. Data were gathered from 5 Benishangul Gumuz Regional education experts, 11 District education experts, 10 school directors, 11 adult literacy facilitators, 90 adult learners of Kamashi District. Among five Kamashi Zone Woredas' one Woreda was selected by using purposive sampling technique and three cluster centers were similarly selected by using purposive sampling from sample Woreda. The instruments used to collected data were: 1) questionnaire 2) interview, 3) FGD 4) document analysis and 5) Observation check list. The data obtained through the use of questionnaires were analyzed quantitatively by using frequency count, percentage and average. Whereas the information gathered by interview guide and FGD were transcribed qualitatively analyzed, interpreted and expressed by using descriptive statements. The study fining revealed that non-formal adult literacy program hardly transfer Gumuz indigenous knowledge through its curriculum, further the program does not give adequate attention for IK of Gumuz people. The finding of study generally indicates that the integration of indigenous knowledge and cultural values of the communities within non-formal adult literacy curriculum for adult and youth requires adequate attention. The study also shows that, unless non-formal adult literacy education program reflect genuine commitment to the integration of indigenous culture, acceptance of multiple perspectives of cultural knowledge in its curriculum, adult literacy education will continue to be irrelevant to the adult learners. Therefore, the integration of indigenous knowledge and cultural values in non-formal adult literacy program and medium of instruction is an area that needs attention. Furthermore, the effort to make local language as a medium of instruction and bringing literacy education near to peoples' culture is remained unrealized dream. In this respect, all the stakeholders, intellectuals and leaders must work together to overcome challenges and dilemmas that impede the use of mother-tongue as medium of instruction in adult literacy education program and the practical works on the ground should match with the language policy of the country.*

**Key words:** *Indigenous knowledge practices, mother tongue, local language, language policy, medium of instruction, views.*

# CHAPTER ONE

## INTRODUCTION

The introduction part of the study presents background of the study and the motivating factors why the study was conducted. The research questions are elaborated upon as well as the aim and objectives of the study. Furthermore, the significance of the study, the scope and limitations of the study are presented.

### 1.1. Background of the study

Basic education has been regarded as basic and democratic human right. The 1948 UDHR (Article 26) declares that everyone has the right to education. On the basis of these principles, almost all developing countries seem to give to priority to adult basic education in their respective education development program (Zelleke, 2001). Similarly, Ethiopia being one of the signatories of this Human Right Declaration, the government FDRE has been engaged in the provision of non-formal adult basic education programs in various modes of deliveries.

Basic education is an instrument through which a human being passes his discoveries, experiences, and new inventions from generation to generation that was accumulated over a period of time. It also enables individuals and society to make all-rounded participation in the development process by acquiring knowledge, ability, skills and attitudes. It plays an important role in the promotion of respect for human rights and democratic values, creating the condition for equality, mutual understanding and cooperation among people (TGE, 1994).

Low level of literacy negatively affects the person individually and then the community at large. As described by Subban (2007) in Genet (2014) also stated that lack of literacy may make a person poor financially and psychologically. In other word, she or he may not have the necessary skills for getting money and may have lower self-concept which may affect the development of the country at large.

Formal education alone is not enough to bring rapid and continuous social and economic development. It is not also the only means of satisfying the education needs of people. People who do not get the opportunity of formal education should be provided with other alternative ways. One of these alternative ways is non-formal adult education. It plays very essential

function in a rapid changing society by providing information, knowledge, skills, etc. that people need to cope with the changing conditions (Mohammed, 2013).

Adult education is one of the useful instruments that can take adequate care of socio-economic, cultural, political and environmental problems of the adults. The success of functional adult literacy education in terms of achieving its goals as stated in the Education Training Policy of the nation cannot be over-emphasized.

Adult education changes the social and psychological minds of adults more than any other profession, instills lost hope in them and liberates them from their prejudice of seeing themselves as not beings that are capable of learn. Adult education awakens adult learners to become aware of their environmental (social, economic, cultural and political) and psychological potentials and hidden abilities (Onyemezue, 2012).

As described by Merriam, (2001) in Yilfashewa and Garkebo (2017) adult education could be conceived as a second chance or remedial to those who missed the opportunity of formal education. It can be realized through programs, such as, literacy education for the illiterates as well as different continuing education programs in the forms of intellectual and vocational education. This can be viewed as complementary or supplementary role of education. Adult education plays a complementary role because it stabilizes one's educational attainment as it provides constant refinement of knowledge and skills. On the other hand, it plays a supplementary role as it takes over from where the formal system stops. Accordingly, literacy education is accepted as a right and an essential part of the human right of every individual as recognized in the Universal Declaration of Human Rights (UNESCO, 2003).

Non-formal education (NFE) has been a significant component of education policies and programs in developing countries for the past nearly three decades. It is defined as "any organized and sustained activity that does not correspond exactly to the definition of formal education. It is given both within and outside educational institutions and furnish for persons of all ages.

Non-formal education like any other organized systematic educational activity provides selective type of learning to particular groups of learners (both adults as well as children) outside the framework of the formal school system. It is a flexible and organized learning activity which takes place at the learners place, pace and time. It is also need-oriented and

interest based. It provides a second chance to dropouts and enables the under-privileged sections of society to acquire relevant knowledge and skills (Koul, 2011).

Functional Adult Literacy (FAL) seeks to link writing, reading and numerical skills to livelihoods and skill training in areas such as agriculture , health , civic, cultural education etc. such an approach requires delivery by various governmental and non -governmental service providers in multiple settings and also ensures that literacy skills development is meaningful to the learners.

The essence and degree of functionality and the needs for it are directly related to the development and appropriateness of the program to successfully challenge various life problems. FAL for poverty reduction thus goes far beyond the organization of basic literacy classes. It is a participatory approach which motivates the learners to continue searching for knowledge and skill to change their life.

Functional Adult Literacy (FAL) is one of the literacy programs through which adult education is directly linked with their livelihood. It is a program designed to help adults to solve their daily life problem. In order to challenge different life problems, integration of literacy and life skills is very essential. It enables adults to take informed decision in their daily life.

The United Nations' Sustainable Development Goals (SDGs) articulate a universal, holistic and ambitious global development agenda which are outlined under seventeen socio-economic thematic goals. The fourth goal, "Quality Education", makes the commitment to "ensure inclusive and quality education for and promote lifelong learning." A key target in this goal on education is the enhancement of adult literacy: *"By 2030, ensure that all youth and a substantial proportion of adults, both men and women, achieve literacy and numeracy"* (UNESCO, 2016).

Literacy is a struggle against poverty and hence, simultaneously for social and economic development, justice, equality, respect for traditional culture and recognition of the dignity of every human being (Muller, 1997). However, even though literacy contributes for development there are various problems that arise in the implementation of the program.

According to Lawton (1973) curriculum is defined as a selection from the culture of society of aspects which are so valuable that their survival is no left to chance, but is entrusted to teachers for expert transmission to the young.

Though, the rural areas always have their special local resources, especially the intangible asset, such as cultural resources and local knowledge embedded in the long history. Besides absorbing the external knowledge, exploiting the local knowledge will also enrich the knowledge network of the local areas. Moreover, because indigenous knowledge was generated from the local wisdom and culture, it fits to the local situation natively, and also it is very hard for others to imitate.

Through the inclusion of indigenous knowledge into the curriculum, students are afforded the opportunity to compare and contrast different forms of knowledge for their own good and that of the society of which they are part. In fact, upon careful analysis, one notices that many so-called “traditional” communities have the same content areas as those found in formal education.

Since indigenous knowledge is knowledge that arises directly out of the children’s real-life experiences, its incorporation into the school curriculum can motivate and bolster the intellectual fortunes and interests of the learners as students realize that recognition is given to what they already do, know, and say in their own communities (Mawere,2015). Indigenous knowledge also can be seen as local or traditional knowledge that is unique to every culture or society. The knowledge influences planning as well as decision-making in local areas.

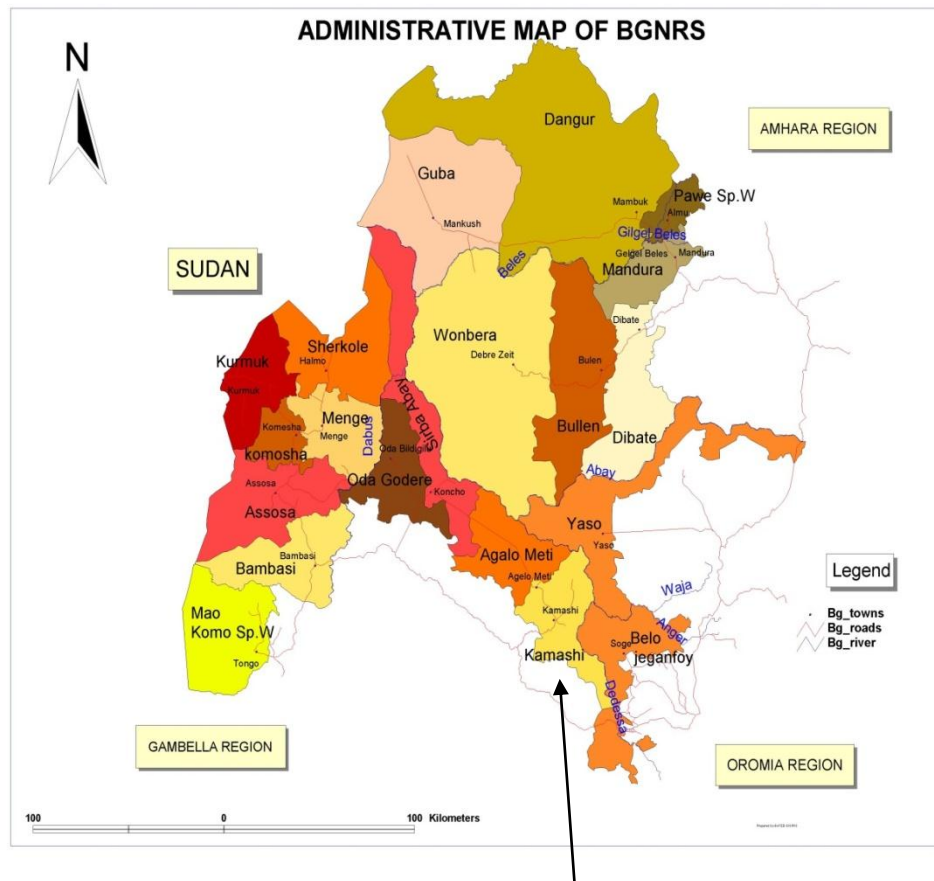
Hence, integration of indigenous knowledge into non-formal adult literacy curriculum promises bright future for development of an effective, meaningful and relevant science curriculum for young adult learners.

The 1991 EPDRF Constitution of the article 39, sub-articles 2 assures that every nation, nationality and people in Ethiopia has the right to speak, to write and develop its own language. Accordingly the 1994 Ethiopian Education and Training policy gave due attention to nations and nationalities to use their languages as media of instruction in primary schools and now a day’s more than 38 of the 84 indigenous languages are used as media of instruction in the country (African Languages Conference, 2013).

Benishangul Gumuz Regional State (BGRS) is one of the nine states of Ethiopia, which is located in the North West part of Ethiopia bordering Sudan in the West, Amhara region in the North and East and South East, Gambella region in the South and Oromiya region in the East and South East. BGRS has three Administrative Zones and one special woreda and

Kemashi Zone is bordered by Metekele Zone in the North, Assosa in the West, Oromiya Region in the South, East and North East. There are five Woredas in Kemashi Zone. These are: Belojigafoy, Kamashi, Yaso, Agalometi, and Sedal woredas. Since 2000 E.c the region started to provide primary education in their mother tongue for Gumuz children but, it lacks consistency in non-formal adult literacy education program.

**Figure 1:** Administrative map of Benishangul-Gumuz Regional State



(Shows the location of the study woreda)

**Source:** BGRS. (2008). Finance and Economic Development Bureau

Among nation, nationality and people in Ethiopia, the Gumuz communities are one of the ethnic nationalities living in BGRS, along the Northwestern frontier of the Blue Nile River. In cultural practice, the Gumuz are different from the other Ethiopian highlanders. These cultural practices constitute indigenous knowledge that the community members were applying in social phenomena for survival through the passage of times. To begin with, the dietary habits, medical beliefs and practices, nature of the agricultural activity, resource management, indigenous conflict resolution process, social institutions and nature of the

marriage arrangement purely constitute body of indigenous knowledge that the community applied to cope with the environment and solve various social problems (Alemayehu, 2015).

Language is a key instrument in the teaching learning process for the development of skill and understanding what is learned. Accordingly, as Wolff (2004) in Ouane and Glanz (2004) language is not everything in education, but without language, everything is nothing in education. The principle of mother-tongue instruction is based on the fact that the most crucial cognitive development of any learner occurred in the mother-tongue, and the proper mastering of the basic learning skills and concepts in the mother-tongue is essential before a second language could be gradually introduced as a subject (Mose et.al, 2012).

Though, local languages are the means for preserving, transmitting, and applying traditional knowledge in schools. A bilingual or multilingual education allows the full participation of all learners; it gives learners the opportunity to confront, in the positive sense, the knowledge of their community with knowledge from elsewhere (UNESCO, 2003: 17).

A study conducted by Woube (2004) revealed that a systematic way did not exist of incorporating culture in to the curriculum, although the issue of culture was given emphasis in the country's policy document. Further, he stated there was a lack of common understanding among curriculum developers on the concept of culture and selection criteria for incorporating it in curriculum.

Thus, the main problem of intended study is the lack of inclusion of Gumuz indigenous knowledge (traditional medicine practices, traditional conflict resolution mechanisms, marriage arrangement and dietary habit etc.) in the adult literacy program.

Therefore, it is worthwhile, on the part of researcher to look in to inclusion of Gumuz indigenous knowledge in adult literacy program, the attention given for IK within the program, and medium of instruction employed at adult literacy centers. And the inclusion of IK within adult literacy curriculum content according to the above profound situation needs investigation.

## **1.2 Statement of the problem**

Education for indigenous peoples cannot be considered in isolation from issues of poverty, democracy and human rights. Article 6 of the World Declaration on Education for All states that successful learning can only take place in healthy and culturally appropriate

environments and when learning is connected to other aspects of life and to the well-being of the learner. Indigenous education is, furthermore, situated within the context of contemporary discussions on cultural, linguistic and biological diversity and their interrelation, as well as associated issues of identity, survival and sustainability (King & Schiemnn 2004).

Lawton (1973) focuses on the cultural dimension of curriculum. Culture in this sense is sociological and anthropological encompassing everything from knowledge, to beliefs, art, morals, laws and customs among others. An analysis of all the definitions would reveal two main elements via, what is taught whether exogenously planned or endogenously generated the mode of learning in groups or individually, and the locus of learning, within institution or outside it.

The evolving model of curriculum development reflects view literacy as social practice and is formed by an emancipator interest which expects both to start with and to transform the learner's experience (Mace et al, 2006 in Derbyshire, Hensey and Ni Chinneide, 2009).

One of the main causes of adult literacy difficulties is inequality in social, cultural, educational, economic, and political. Education, including adult literacy education, is never neutral. It can maintain unjust and unequal relations of power, or it can reflect and promote emancipation (Freire, 1970; Bakeret etal, 2004). Evolving curriculum development model reminds us to keep in mind that the wider social, political, cultural and economic content affects literacy policy and practice.

Furthermore, Lawton model propose a curriculum as the whole way of life of a society and the purpose of education is to make available to next generation what were regard as the most important aspect of culture.

Although the use of the term has for a long time been associated with formal education there is a need to conceptualize it in the non-formal generates theory that would ground it. This is a task which non-formal educators cannot relinquish.

Indigenous knowledge has now become the central issue in global discourses as a strategy to solutions on social, economic, and political problems of African states of which Ethiopia is part. Indigenous approach to Education for Sustainable Development advocates for educational process that is based on a holistic perspective, practically based, and conceptualized to the local, national, and international needs of the students (Owuor, 2007).

The purpose is to establish an appropriate balance between African cultures, knowledge, values, economic needs, social pressures, demands of the national, and localized and global development strategies. UNESCO (2006) expresses the need for a more participatory approach to education that involves communities in decision-making based on the understanding of the principles of sustainable development. Part of what is stressed in these is the incorporation of cultural heritage and values as the grounding for education, perpetuated through indigenous languages as and transmission of indigenous knowledge. Diversity of knowledge should be valued and need not be reduced to the standards and epistemology of western perspective of knowledge base (Owuor, 2007).

Unless disciplines taught and methodologies adopted reflect genuine commitment to the integration of indigenous knowledge, acceptance of multiple perspectives of knowledge in the curriculum, and encouragement of local community inputs, school knowledge will continue to be abstract, and irrelevant to the adult learners' needs.

Ethiopia, which has a long history and ancient civilizations, consists of rich indigenous knowledge systems which are deeply embedded in local culture and social politics. Similarly, the cultural practices and beliefs are parts of the social bases that the Gumuz communities use as the guiding lines for conflict resolution, ritual performance, influencing roles and social responsibilities. The Gumuz Community is dependent on traditional medicine in which they widely use medicinal plants for preventive and curative purpose of various health problems and human ailments. The indigenous medical knowledge and practices of the Gumuz determines the extent and use of the traditional medicine, the treatment strategies of the traditional healers, disease identification processes, and identification of the medicinal plants, ingredients added and administration of the medicine. Marriage arrangement, dietary habits, social and religious institutions are the unique cultural elements of the Gumuz society that they use for centuries to fulfill the human needs and resolve the social evils (Alemayehu, 2015).

Regarding adult education program, Ethiopia is facing challenges in expanding quality literacy education to its citizens (MoE, 2008). Among the factors that can be raised as a hindering factors are less attention of indigenous education within formal and non-formal adult literacy education curriculum and lack of using mother tongue as medium of instruction. According to Nafukho, Amutabi and Otunga (2005) cited in Rahel (2017) there is a lack of awareness about indigenous knowledge among policy planners, educationists and members

of civil society at large in Africa. According to Semali (1993, 1994) in Die (2011) among the obstacles encountered were the lack of political will, over dependence on international assistance in fiscal planning and policy directives, the use of inappropriate research methods, the absence of an Indigenous African teaching methodology, and the alienation of African intellectuals from their own culture.

Similar research conducted by Desalegn (2013) on Indigenous Knowledge of Oromo on Conservation of Forests and its Implications to Curriculum Development: the Case of the Guji Oromo revealed that modern education has rarely included the indigenous knowledge of the society in its curriculum content and it appears to have contributed its part to the weakening of the indigenous knowledge of the society.

So, it is overview in this study that to achieve stability, peace, progress, and socio-economic and political development of Ethiopia, as a matter of urgency, may have to explore the IKS, cultural elements and integrate relevant parts in to the non-formal adult literacy curriculum.

Hence, as long as indigenous knowledge fails to find full recognition within and real integration into curricula and the mainstream knowledge discourse, the goal of education to self-reliance, self-sustaining development and economic growth will remain an unrealized dream (Mawere, 2015).

Ethiopia is a multilingual country with several languages, presumed to be more than 85. Amharic, arguably the most advanced language in Africa, has been the official language since 1270 (Hirut, 2007). Amharic has been used as the only national language of the country, functioning as a medium of instruction and official working language throughout the entire nation.

Amharic has been the dominant language, and the ruling classes in the past governments of Ethiopia were predominantly from the Amharic national group. The historical hegemony of Amharic language as the consequent preoccupation with a form of domination often regarded as ethnic in character, demanded changes in official language use (Cohen 2000). The language policy during the Haile Selassie regime promoted the motto: ‘one language and one nation’, which was aimed at producing an Amharic speaking society.

During the era of the Derg, geographically based liberation movements asserted the right to use regional languages for various purposes. Members of the literate elite also argued that the

development of Ethiopian languages was necessary to facilitate the cultural self-expression of Ethiopian's diverse population.

Since 1991 the country has undergone several major political, social and economic changes. Various proclamations have been made to undertake the decentralization of decision making between central and regional administrations. As a result, regional administrations have been assigned to take formal and practical responsibility for running their affairs, including language development. This is following Article 5 and 39 of the constitution of Federal Democratic Republic of Ethiopia, as presented below.

Article 5: All Ethiopian languages shall enjoy equal state recognition. Amharic shall be the working language in the federal government. Members of the federation may by law determine their respective work languages.

Article 39: Right of Nation, Nationalities and people: Every Nation, Nationality and People in Ethiopia has an unconditional right to self- determination, including the right to secession. Every Nation, Nationality and People in Ethiopia has the right to speak, to write and to develop its own language; to express, to develop and to promote its culture and to preserve its history. Every Nation, Nationality and People in Ethiopia has the right to a full measure of self-government which includes the right to establish institutions of government in the territory it inhabits and to equitable representation in state and federal government.

The strongest manifestation of the current language policy is seen in the education system of the country. The use of regional languages in primary school was formally initiated following a policy reform in 1994 and took effect with the cohort that started grade 1 in the same year.

The reform mandated the use of students' mother tongue language as a medium of instruction in all primary grades followed by English instruction in secondary and post-secondary education. Amharic, the working language of the central government, is to be taught as a subject in all regions and remained as a medium of instruction for Amharic native speakers.

Concerning IK, the research published by UNESCO shows IK may be integrated into education and thereby, bring the benefits of helping to sustain indigenous knowledge and societies at all. It also encourages teachers and students to gain enhanced respect for local culture, its wisdom and its ethics, and provides ways of teaching and learning locally relevant knowledge and skills (Fien, 2010). However, Dubois (2008) in his study report stated that

scholars have not been seriously concerned with documenting and preserving for posterity this fabulous expression of Ethiopian cultural knowledge.

To the knowledge of researcher, there are number of local researches conducted on cultural issues, but none of the research was conducted to investigate the inclusion Gumuz IK in adult literacy program and has not been adequately explored. Hence, this study would contribute to close the existing research gap by investigating the inclusion of IK within adult literacy program. Attempts will be made to explore the integration of Gumuz IK within adult literacy curriculum content and search answers to the following basic research questions.

### **1.3 Research Questions**

The study tried to address the following basic questions.

1. How non-formal adult education program transfer Gumuz indigenous knowledge for the new coming adults?
2. Does the Gumuz indigenous knowledge get adequate consideration in functional adult literacy curriculum?
3. Is it appropriate to use Amharic as medium of instruction in the Adult literacy program for Gumuz people?
4. What should be done to effectively integrate indigenous knowledge of Gumuz people in non-formal adult literacy curriculum?

### **1.4 Objectives of the study**

The overall objective of this study is to examine the inclusion of Gumuz indigenous knowledge in non-formal adult literacy curriculum in Kamashi District, Benishangul Gumuz Regional State.

The specific objectives of the study are:

- i. To explore the transfer of Gumuz indigenous knowledge through non-formal adult education program.
- ii. To examine the consideration given for indigenous knowledge of Gumuz in non-formal adult literacy program.
- iii. To examine the effects of using mother tongue as medium of instruction in the non-formal adult literacy.

- iv. To propose effective ways of integrating indigenous knowledge of Gumuz in non-formal adult literacy curriculum.

### **1.5 Significance of the study**

The study will have practical significance for the community, adult educators, adults themselves, policymakers and researchers in different ways. The following can be taken as specific significances of the study:

- i. The study helps MoE, REB and Woreda Education Office (WEO) to properly integrate the indigenous knowledge in adult literacy program and protect IK and cultural practices of the society;
- ii. The study will contribute to the utilization of indigenous knowledge practices in order to achieve the non-formal adult literacy goals through education;
- iii. Curriculum work is a dynamic process that requires continuous change and reform. Hence, the study may help to modify the curriculum of the non-formal adult literacy (NFAL) based on the indigenous knowledge practice and the use of mother tongue as medium of instruction at literacy centers. Furthermore, it may help the community of the Region at large and the study woreda specifically, to maintain and expand their IK by promoting their traditional knowledge to other community and making access to researchers.

### **1.6 Delimitations of the study**

As the topic of investigation indicate, the study focus on exploring the inclusion of Gumuz IK within adult literacy curriculum content in Kamashi woreda. However, to make the study manageable and cost-effective this study was delimited to 3 selected clusters namely, (Kamashi, Daguba and Gilegila) and 10 selected adult literacy centers from aforementioned clusters.

Specifically, the study is delimited to examining the attention given for Gumuz IK and cultural elements within adult literacy curriculum and cultural components that are incorporated in teaching and learning materials.

### **1.7 Limitations of the study**

According to Mugenda and Mugenda (2003), limitation is an aspect of research that may influence the result negatively but over which the researcher has no control. The respondents

may share in the process of answering the questionnaires and the likelihood that some centers are not operating can emerge.

Interviews and Focused Group Discussions was a challenge needed more time to get the Interviewees, and Discussants. Since many of the facilitators of adult literacy education were frequently moving to different centers, it is difficult to organize the discussions, and interviews. However, the researcher had to patiently try and could finally make it.

## **1.8. Definition of Operational Terms**

**Adult:** the term adult is also difficult to define because it varies from one society to another According to (UNESCO, 1997). An Adult is human being or living organism that is of relatively mature age, typically associated with sexual maturity and the attainment of reproductive age.

**Center:** refers to the venue where adult literacy class is conducted. It can be a class room, social Hall, church and farmers training centers.

**Curriculum:** is the document, plan or blue print for instructional guide who is used for teaching and learning to bring about positive and desirable learner behavior change. It can be regarded as the road map for the education of the learners (Offorma, 2006).

**Facilitator:** a person assigned to facilitate the program and who perform the teaching learning process at the functional adult literacy center.

**Illiteracy:** refers to inability to read, write and understand critically having or showing a little or no knowledge of a particular subject.

**Indigenous knowledge:** is the collective body of strategies, practices, techniques, tools, intellectual resources, explanations, beliefs, and values accumulated over time in a particular locality, without the interference and loads of external hegemonic forces (Gloria & George, 2014).

**Literacy:** is the ability to reading, writing and understanding signs, numeracy, language skills, autonomy or empowerment, life skills, and critical thinking.

**Local language:** is a language spoken in specific territory usually in restricting area (Elisabeth, 1999:25).

**Mother Tongue:** the language that a person has acquired in his/her early years and which normally has become his/her natural instrument of thought and communication. It is the primary or first language that one has learnt first or the language(s) that one knows best uses most (UNESCO, 2003).

**Non-formal education:** is any organized, systematic educational activity carried on outside the framework of formal system, to provide selected type of learning to particular subgroup in the population, adults as well as children (Philip Coombs, 1985).

## **1.9 Organization of the study**

This thesis has five chapters. The first chapter deals with background, objectives, statement of the problem, significance of the study, delimitation of the study, its limitation, and organization of the study and definition of the key terms of the study; The second chapter presents the review of related literature; The third chapter deals with research design and methodology i.e source of data, sampling techniques, and method of data analysis; The fourth chapter deals with background of study respondents, data analysis and interpretation followed by chapter five which deals with summary of the major findings, conclusions, and recommendations of the study.

## **CHAPTER TWO**

### **RELATED REVIEW LITERATURE**

This part of the paper introduces the reader with the historical overview of adult education, adult literacy experience in Ethiopia, concept of non-formal education, indigenous knowledge, contribution of indigenous knowledge practice and its degree of integration in non-formal adult literacy program and arguments about mother tongue as medium of instruction were mainly presented to support the major findings of the study.

#### **2.1 Historical Overview of Adult Literacy Education**

It was historically believed that literacy has first appeared with the development of numeracy and computational devices as early as 8,000 B.C. But, scholars like Davis (1995) and Supa (1999) in Teshome (2016) indicate that in Europe, the greater part of the advancements in adult literacy happened since the mid-nineteenth century and later. Scattered organizations devoted to adult literacy education emerged in Europe during the industrial revolution.

A large number of the initially formalized adult literacy education organizations were correspondence schools. In Great Britain, France and Germany correspondence education was created and rapidly spread during the mid-nineteenth century. Scholarly associations got prominence in the mid-twentieth century, and they created social developments which recognized that adult literacy and education were incredibly essential for the overall advantage of society (Teshome, 2016).

On the other hand, in the United States, the lyceum movement (organizations that sponsored public programs and entertainments) with its lectures, emotional exhibitions, class teaching, and verbal debates contributed fundamentally to the education and training of the adult Americans in the nineteenth century. The Lyceum flourished in the mid-nineteenth century, and some kept flourishing until the mid-twentieth century.

During this time, many associations were made for enhancing the social, scholarly, and moral fabrics of adult society. Noted speakers, performers, and writers would venture to every part of the Lyceum circuit, setting off from one town to the next or from one state to the next to promote adult education. During the twentieth century, governments and more formal instruction organizations were included. With changes in societal perspectives, for example, the perspective that educational opportunities ought to be equal to all, that

education was not so much the benefit of the youth or rich, and a diminishing of the stigma attached to the adult as learners, an interest in adult education and training became popular. According, to Davis, 1995 in Teshome(2016) all those efforts laid a foundation for the current adult education system of the country.

Thus, it is important to note that the development of adult literacy education was linked to the development of written language many years ago in some European countries. Its greater parts of advancements, however, started during the industrial revolution, especially in Europe. During that era, adult literacy was used as a means to equip, especially the workers working in the industry with some basic skills to increase productivity. In the United States of America, the reality seems different. It was the lyceum movement that created a favorable condition for the evolution of adult literacy. Then, the human right activists came up with the idea that education should benefit not only the young and the rich, but also the adults. This promoted the development of adult literacy.

As far as Africa was concerned, Omolewa (2008) indicates that the start of adult education was traceable to the activities of Christian evangelists. The Christian missionaries spearhead contemporary adult education by focusing on where individuals were first taught perusing, composition and basic mathematics. In their endeavors to make the bible open to all, individual perusing ability was taught. But, the real challenge with the evangelist driven adult education project was its emphasis on the conversation of the natives.

In Africa, after the colonial period, there has been an intention to make the population fit for assuming control over their own administrations and economies, especially in the recently free nations. To this end, various African nations included backing up for the advancement of adult literacy and adult education within the overall educational drive. One figurative sample was Tanzania under Julius Nyerere, who saw adult literacy as assuming a fundamental part in the improvement of the recently free nations. He said that our education had to focus on our adults, as our youngsters would not have an effect on our economic advancement for five, ten or even twenty years (Omolewa, 2008).

The above idea illustrates that adult literacy was first introduced to Africans by Christian missionaries to help the people read the bible. After the end of the colonial era, adult literacy became the issue of Africans, as some African leaders were interested to use adult literacy as a tool to speed up development of their nations. Yet, some readers may challenge the view

that the concept of literacy that was introduced first by Christian missionaries. Indeed, the investigator own argument is that many writers seem to ignore the well-established indigenous knowledge system that exists with Africans before foreigners came to them.

## **2.2 Adult literacy Experience in Ethiopia**

The use of alphabet in Ethiopia dates back to the fourth-century after the death of Christ (A.D). In its consequent advancement, in any case, the Ethiopian alphabet was connected with the Christian religion and subsequently literacy was left to the church almost to be utilized as a method for religious instruction. It was at this moment in the 1890s that literacy and education were acknowledged as a method for improvement and advancement of the State (Mamo, 2002).

Similar to other countries of the world, Ethiopia attempted to educate its citizens using both the formal and non-formal types of human learning. Prior to the opening of Menelik II School, traditional education (Church and Madresa School) had been dominated the education system of the country. Even though the expansion of Modern secular schools had been continued year after year, large percentage of the population remained illiterate (90%) till the outbreak of the revolution. However, this doesn't mean that there weren't non- formal education practices in the years, prior the revolution Modern secular education was introduced in Ethiopia with the establishment of Menilik II School at Addis Ababa at the beginning of the century (Tekeste, 1990). After the opening of Menilik II School several other schools were constructed in different parts of the country in which the expansion continued till the present day. Prior the revolution, non-formal education system of Ethiopia has been an adult education program, that entirely focused on literacy and work oriented literacy or functional literacy programs. Hence, non- formal education activities were mainly related with adult literacy education, which was organized and assisted by government, private and religious institutions in Ethiopia. Particularly, the adult literacy education was widely exercised in the country, during the socialist period. In this period, several rounds of national adult literacy campaigns were conducted and this effort has enabled to increase the percentage of literate population in the country.

In Ethiopia the government proclamation on adult literacy education was issued in 1955, and the Ministry of Education was made responsible to coordinate the program. In the public notice of the proclamation, every illiterate citizen of the country whose ages are between 18-

50 were requested to learn in the nearest government, private schools or to hire private literacy teacher that could teach them basic education (Tekest, 1990). At this period subjects to be taught were reading and writing in Amharic. All government, private, religious and charity organizations were also requested to show their cooperation and support in the implementation of the program (MoE, 1981 E.C.). Because of the responsibility delegated to it, the Ministry of Education has consecutively established the Majette, Debre Berhan and Mobile schools in 1956, 1957 and 1960/61.

In 1967 Ministry of Education established the adult education and literacy department, which was responsible to facilitate and coordinate non-formal education programs. In the same year, the Department got assistance from UNDP, UNESCO, FAO and ICO and started the work oriented adult education program too. During the outbreak of the revolution over 90% of the population in Ethiopia was illiterate (Tekeste, 1990). The Adult Education and Alternative Basic Education draft policies discuss functional adult literacy as "the practice of reading and writing put to some use people have attained functional literacy when they have adequate knowledge and skills to use reading and writing for any purpose for which they need those skills" (Ministry of Education, 2006). The policy documents also define functional literacy as "the acquisition and use of reading and writing to learn practical knowledge and skills useful for other aspects of life, such as agriculture, health, civic education cultural education and so on (Ministry of Education, 2006).

### **2.3 Meaning of Non Formal Education**

Non-formal education is assumed and believed by many writers as any educational activity outside the formal education system. Several educators also consider non-formal education as an alternative to the formal education that could help to provide basic education for illiterates.

Paul Fordham (cited in Mamo, 1999:33) defined Non formal education as "...any activity outside the structure of the formal education system that is consciously aimed at meeting specific learning needs of particular sub-groups in the community, be they are children youth and adult...".

Non-formal education like any other organized systematic educational activity provides selective type of learning to particular groups of learners (both adults as well as children) outside the framework of the formal school system. It is a flexible and organized learning

activity which takes place at the learners place, pace and time. It is also need-oriented and interest based. It provides a second chance to dropouts and enables the under-privileged sections of society to acquire relevant knowledge and skills (Koul, 2011).

Farrant (2002) also defines NFE as any organized learning activity outside the structure of the formal education system that is consciously aimed at meeting specific learning needs of particular groups of children, youths or adults in a community. It includes various kinds of educational activity such as agricultural extension, skills training, health and family planning, educational work among the youth and women and functional literacy.

The word “organized” appearing in the definitions connote that NFE is planned in a pattern of sequence with established aim, a curriculum and specific outcome. Thus, it is structured and systematic. At the same time, these definitions strongly point out the fact that NFE is not standard in its delivery or facilitation methods, approaches and techniques. Thus it embraced programs designed both for broad national goals and individual learner’s development objectives as well as academic ones. The emphasis of all definitions is on non-conventional delivery or facilitation methods, approaches and techniques.

Thus, drawing knowledge from the above definitions, NFE can be operationally defined by the researcher *as an organized, structured or systematic learning activity that provides selective type of learning to a specific groups of people for a specific objective, at low cost in terms of both time and resources.* By nature and process it is supposed to be learner-centered and provides learning by objective.

## **2.4 The Paulo Freirean Approach to Adult Literacy Education**

Freire's literacy method is founded on the notions of *conscientization* and *dialogue*. It involves teaching adults how to read and write in relation to the awakening of their consciousness about their social reality. Discussing Freire's texts, Taylor (1993) explains that, "Conscientization is a process of developing consciousness, but consciousness that is understood to have the power to transform reality"(p. 52).

Sanders (1968), writing on the Freire literacy method, defines conscientization as:

an 'awakening of consciousness', a change of mentality involving an accurate, realistic awareness of one's locus in nature and society; the capacity to analyze critically its causes and consequences, comparing it with other situations and possibilities; and *action* of a logical sort aimed at transformation. Psychologically it entails an awareness of one's dignity (p. 12).

Conscientization, therefore, leads to people organizing themselves to take action so as to change their social realities. The concept of conscientization has attracted those who believe in humanistic implications for the participation of the masses and in the necessity of a rapid restructuring of society.

Freire's literacy method whose key concepts are conscientization and dialogue has contributed to our understanding of the processes of education and social change. Freire's analysis of education and social change centers on his contention that education cannot be neutral. It can either be domesticating or liberating. His analysis includes a criticism of the banking education. Banking education is a method of teaching and learning where the students simply store the information relayed to them by the teacher. Freire has given literacy and education in general, the mission of awakening in people, a critical conscience which enables people not only to know what needs changing but be fully human, which is the right of every person and not for only the privileged few. It is this consciousness that creates the will or the motivation in people to struggle for social change (Nyirenda, J.E. n.d).

## **2.5 The Non-formal Adult Education Curriculum**

In non-formal education, the term “program” is popularly used to refer to “curriculum” in many African countries. In fact, many sub-Saharan countries continue to use the word “program”. However, there is a new trend in a number of African countries (Tanzania, Niger, the Gambia, Guinea, Ethiopia, Kenya, etc.) to begin to develop curricula for non-formal education (Tai, 1995).

Non-formal curricula must be seen in a broader context of providing education to neglected groups. Educational disparities have to be removed and yet, rising educational costs render traditional solutions useless. Non-formal curricula may provide an innovative means which is currently and economically productive. It must be considered equal partner to the other types of educational curricula, if not the more important partner. Non-formal curriculum must not

be considered a poor relative of formal education curriculum and must not be seen merely in an ameliorative role (Curriculum Development to Non-formal Adult Education, Africa Scenario, Dakar, 1995).

In many non-formal curricula in Africa, the development of the appropriate learning environment, that is, physical environment is inadequate. The psycho-social environment is also not always evident. The use of the formal school system where desks and tables for children are used, create a poor psycho-social environment for adult learners. The formation of the seats one behind the other as in formal classrooms, does not augur well for discussion based on equity. The seating formation in circles aids discussion and establishes a system of equity/parity. The fact that non-formal education can be conducted anywhere under a tree, does not mean that non-formal education must not maintain certain minimum standards. There should be certain basic requirements to provide for an adequate non-formal education system.

The methods of teaching must be learner centered. However, in many sub-Saharan African countries, it is not always learners centered. Learners are taught to memorize the alphabets and non-literate youths learn to recite passages without understanding the meaning of these passages (learning by rote).

The medium of instruction in some sub-Saharan countries is not in the mother tongue. The use of other languages, sometimes foreign languages, provokes learning difficulties. One must learn to write in ones' language.

The advantage of learning in ones' mother tongue is because one begins learning with something (ones' language) already known by the learner. The principle here is to "begin from the known to the unknown". One can apply the same principle in learning arithmetic using known areas of mental calculation (Tai, 1995).

## **2.6 Denis Lawton model of the curriculum process**

Lawton (1983:37) in Woube (2004) states eight features as the major heading for making selections from culture. After examining these features, it seems that they are interrelated and their influence each other.

Cultural analysis has been emphasized by Lawton, who sees it as a systematic process of examining a particular society in its social and historical context. Such an analysis in full

would involve an examination of a society's culture, language, technology, knowledge, beliefs and values, in order to make better judgments about what ought to be transmitted to the next generation in other words, what is worthwhile to teach and learn.

Lawton (1975) suggested five stages of curriculum planning. He considered them as a flow chart a useful method of setting about the task of curriculum planning. The stages are: Philosophical questions (cultural universals, a study of the essential similarities between all human societies); sociological question (cultural variables); selection from the culture; psychological questions and theories of learning, instruction, development etc, and; curriculum organization (Woube, 2004).

According to Woube, it could be useful to give adequate consideration for cultural elements in curriculum planning process but it needs further investigation to verify and validate the aforementioned idea.

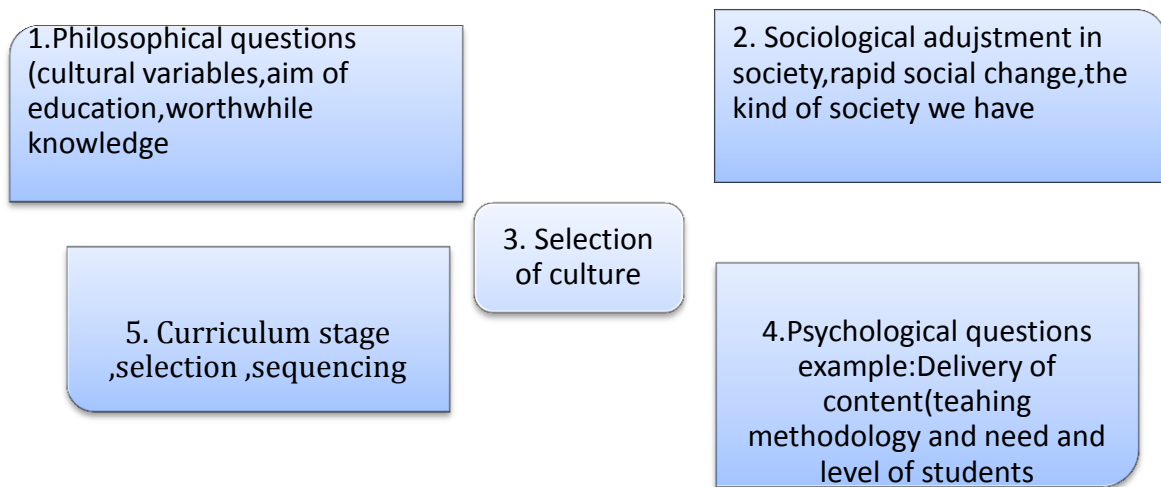
## **2.7 The Conceptual Framework**

Means of transferring indigenous knowledge practices from generation to generation can be influenced by, demographic, socio-cultural and psychological as well as communication aspects. It can also be subjective by the system in which the whole process has been carried out, such as local knowledge, techniques, practices, tools, intellectual resources, explanations, beliefs and value.

Culture in its broad sense refers to the way of life of a community : its speech and customs ; its modes of eating and dressing its attitudes towards strangers , parents , children , friend its social grading , the status of it occupations , its sexual behavior, its educational institutions , its beliefs , amusement , legends proverbs , songs , festivals and religious observations . This is the anthropologists' use of the novel culture (Nida, 1974:36).

Hence, this conceptual frame work presented in the figure below shows that, no matter what curriculum addresses, culture is always one of its important aspects, it has been found out that culture should process the following derived from conventional sociological and anthropological definition of society. All societies have means of transmitting elements from one generation to the next. Some societies, will achieve this cultural transmission party through educational institutions including non-formal and formal schooling.

**Figure 2: Conceptual framework of the study.**



**Source:** Lawton, Denis. (1983). *Curriculum Studies and Educational Planning*. London Hodder and Stoughton.

This model proposes a curriculum as the whole way of life of society and the purpose of education is to make available to the next generation what where regard as the most important aspect of culture. Further, this model show most important considering cultural elements in the curriculum has been an important issue.

## **2.8 Malcolm S. Knowles Assumptions of Adult learning**

Malcolm Knowles has been a pioneer in the field of adult learning and is a strong proponent of the position that adults do not learn like children. In several works (including the *Adult Learner*), he presents a series of assumptions, patterned after the work of Eduard Lindeman, which guides his view of adult learning:

- Adults are motivated to learn from being in situations in which they see a need to learn. Consequently, adult learning settings should begin with topics that address the adult audience's current learning needs.
- Adults are oriented to the broad range of affairs in life, not to narrow subjects. Thus, adult teaching should be multidisciplinary rather than subject-oriented.
- Adults learn from their experience. Therefore, the most productive adult learning comes from the analysis of adult experience.

- Adults have a deep need to be self-directing. Therefore, teaching adults should be involved in setting the agenda for their learning.
- Individual differences broaden and harden with age. Therefore, adult teaching should make allowance for differences in style, time, place, pace, focus, and method.

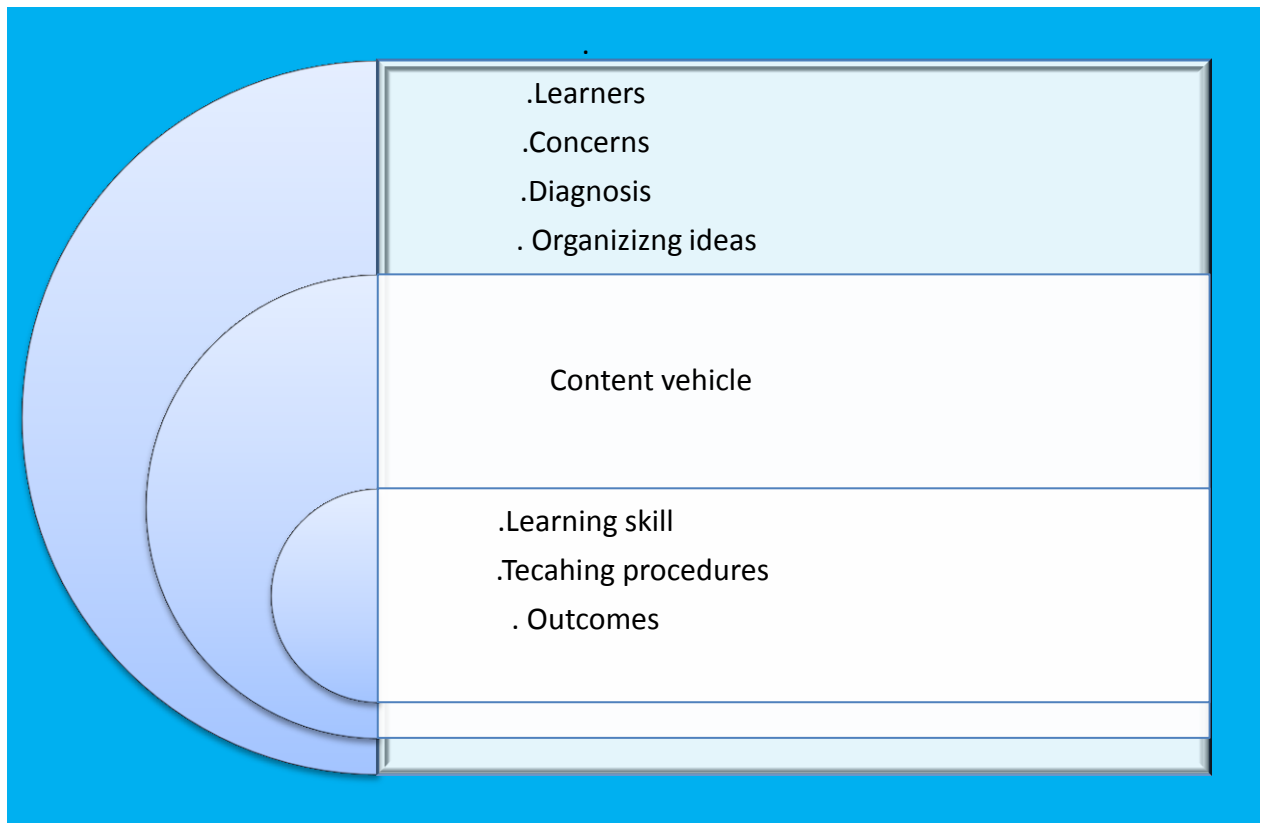
Knowles has been very active in propounding this set of principles for teaching adults and even refers to them by a distinctive name, andragogy, by which he intends to separate the principles from those used in pedagogy, the teaching of children. Knowles argues that the andragogical principles are quite different from what happens in most of our school systems where the model is that the facilitator knows best what is to be taught and learned and where students are expected to learn the same things in the same ways.

To summarize, andragogy is premised on at least above mentioned four crucial assumptions about the characteristics of learners that are different from the assumptions on which traditional pedagogy is premised. These assumptions are that as individuals mature: 1) their self-concept moves from one of being a dependent personality toward being a self-directed human being; 2) they accumulate a growing reservoir of experience that becomes an increasingly rich resource for learning ; 3) their readiness to learn becomes oriented increasingly to the developmental tasks of their social roles; and 4) their time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly, their orientation toward learning shifts from one of subject-centeredness to one of performance-centeredness (Knowles,1990).

## **2.9 Weinstein and Fantini: Humanistic Model**

Gerald Weinstein and Mario Fantini (1970) link socio-psychological factors with cognition so learners can deal with their problems and concerns. For this reason, these authors consider their model a “curriculum of affect.” In viewing the model, some readers might consider it part of the behavioral, managerial, or administrative approach, but the model shifts from a deductive organization of curriculum to an inductive orientation from traditional content to relevant content (see Figure 3).

**Figure 3: Designing the curriculum: a humanistic approach**



Source: Gerald Weinstein and Mario Fantini (1970)

The first step, shown in Figure 2, is to identify the learners, their age, grade level, and common cultural and ethnic characteristics. Weinstein and Fantini are concerned with the group, as opposed to individuals, because most students are taught in groups.

Therefore, knowledge of common characteristics and interests is considered prerequisite to differentiating and diagnosing individual problems.

In the second step, the school determines the learners' concerns and assesses the reasons for these concerns. Student concerns include the needs and interests of the learners, self-concepts, and self-image. Because concerns center on broad and persistent issues, they give the curriculum some consistency over time. Through diagnosis, the teacher attempts to develop strategies for instruction to meet learners' concerns.

Emphasis is on how students can gain greater control over their lives and feel more at ease with themselves. In organizing ideas, the next step, the teacher should select themes and topics around learners' concerns rather than on the demands of subject matter. The concepts and skills to be taught should help the learners cope with their concerns.

The content is organized around three major principles, or what Weinstein and Fantini call vehicles: life experiences of the learners, attitudes and feelings of the learners, and the social context in which they live. These three types of content influence the concepts, skills, and values that are taught in the classroom, and they form the basis for the “curriculum of affect.”

According to the authors, learning skills include the basic skill of learning how to learn which in turn increases learners’ coping activity and power over their environment. Learning skills also help students deal with the content vehicles and problem solving in different subject areas. Self-awareness skills and personal skills are recommended, too, to help students deal with their own feelings and how they relate to other people.

Teaching procedures are developed for learning skills, content vehicles, and organizing ideas. Teaching procedures should match the learning styles on their common characteristics and concerns. In the last step, the teacher evaluates the outcomes of the curriculum: cognitive and affective objectives. However, the model emphasizes on the needs, social context, interests, and self-concept of learners that is, affective outcomes.

## **2.10 The concept of Indigenous knowledge and curriculum**

Indigenous knowledge (IK) can be defined as a systematic body of knowledge acquired by local people through the accumulation of experiences, informal experiments and an intimate understanding of the environment in a given culture (Rajasakeran & Arren, 1992). IK can be seen as local or traditional knowledge that is unique to every culture or society. This knowledge influences planning as well as decision making in local areas.

According to the World Bank, IK is local knowledge that is unique to every society or culture ([www.worldbank.org](http://www.worldbank.org)). It is grounded in local level decision-making, and reflects elements of agriculture, health care, food preparation, education, natural resource management and many community activities. It furthermore attempts to present strategies to communities to solve issues. It is tacit knowledge and therefore difficult to codify, embedded in community practices, institutions, relationships and rituals. Moreover, IK may enable the development of a community to learn more about indigenous or traditional practices in order to adapt global knowledge to local conditions and integrate indigenous or traditional knowledge in the development process.

IK is regarded as a problem-solving mechanism for rural communities. It is recognized as having relevance to the daily life of most individuals, economic development, culture preservation and political transformation, which leads to poverty reduction. IK plays a substantive part in the eradication of poverty among communities in different parts of Africa. The knowledge is implicit and thus difficult to systemize. It is embedded in community practices, institutions, relationships and rituals.

IK is effective in helping to access the poor with information as, in most cases, it is the only information they control and certainly the one with which they are familiar. When they are empowered with IK, they can use it to solve critical problems. IK is said to be as old as the human race itself.

Education is considered as central strategy for addressing serious disparities that shape the lives of indigenous peoples in any country. The discourse on indigenous knowledge has incited a debate of epic proportions across the world over the years. In Africa, especially in the sub-Saharan region, while the so-called indigenous communities have always found value in their own local forms of knowledge, the colonial administration and its associates viewed indigenous knowledge as unscientific, illogical, anti-development, and/or ungodly. The status and importance of indigenous knowledge has changed in the wake of the landmark 1997 Global Knowledge Conference in Toronto, which emphasized the urgent need to learn, preserve, and exchange indigenous knowledge. Yet, even with this burgeoning interest and surging call, little has been done, especially in sub-Saharan Africa, to guarantee the maximum exploitation of indigenous knowledge for the common good (Munyaradzi, 2015).

Indigenous Knowledge Systems and Practices (IKSPs) are local knowledge developed over centuries of experimentation by our ancestors and are passed orally from generation to generation. It was proven to be a perfect scaffold to sustainable development connecting the past, the present and the future. However, these knowledge, systems and practices are at escalating rate of deterioration due to consistent assimilation that resulted from the continuing loss of interest of these practices from young people. Thus, empirical evidence to showcase importance to environmental protection and cultural preservation are encouraged. Likewise, studies connecting these indigenous knowledge and practices to academic curriculum are highly regarded to be influential in their preservation.

Indigenous knowledge that deals with belief and practices could be used by learners to evaluate the effectiveness of indigenous knowledge and conventional science in real life.

Through the inclusion of indigenous knowledge into the curriculum, students are afforded the opportunity to compare and contrast different forms of knowledge for their own good and that of the society of which they are part. In fact, upon careful analysis, one notices that many so-called “traditional” communities have the same content areas as those found in formal education. For instance, many communities teach their members about beliefs and practices related to plant growth, human nutrition, child bearing, pregnancy, food preparation and preservation, medicine, animal husbandry, and others (Munyaradzi, 2015).

Culture is an important factor in curriculum planning and drives the content of every curriculum. This is because the essence of education is to transmit the cultural heritage of a society to the younger generation of the society. Curriculum is a veritable tool for attaining the educational goals of a nation. Education is the hub of all ramifications of development in any country. No country can develop if her educational system is weak. Curriculum planning should therefore endeavor to integrate the components of culture, which is the essence of education in curriculum planning to ensure that the products of the educational system would be functional members of their society (Offorma, 2016).

However, the rural areas always have their special local resources, especially the intangible asset, such as cultural resources and local knowledge embedded in the long history. Besides absorbing the external knowledge, exploiting the local knowledge will also enrich the knowledge network of the local areas. Moreover, because indigenous knowledge was generated from the local wisdom and culture, it fits to the local situation natively, and also it is very hard for others to imitate (J-T, & Theresa, 2015).

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Curriculum can be defined as the document, plan or blue print for instructional guidance which is used for teaching and learning to bring about positive and desirable learner behavior

change (Offorma, 2014). This definition refers to the formal curriculum, which is planned ahead of time, bearing in mind the characteristics of the curriculum recipients, the philosophy and goals of education, (reflecting the culture of the people) the environment, the resources, methods of teaching, and evaluation procedures.

The essence of education is to transfer the knowledge, facts, skills, values and attitudes learnt from one situation to solving problems in another situation, and this is done through curriculum that reflects the culture of the people. Anwuka (2011) is of the view that the numerous competing definitions of the curriculum indicate that their common element is that curriculum has to do with planning the activities and the environment of the learner. He explains curriculum as the planned and organized set of formal educational and/or training intensions focused on the acquisition of pre-specified competencies. The competencies reflect the elements of the learners' culture, which when imbibed by the learners make them functional citizens of their society.

## **2.11 Characteristics of Indigenous Knowledge**

The traditional knowledge that people in a given community have developed over time and which is based on experience is referred to as indigenous knowledge (Boven & Morohashi 2002). Indigenous knowledge, also called traditional or local knowledge, results from the long-standing traditions and practices of certain regional, indigenous, or local communities; it encompasses the wisdom, knowledge, and teachings of these communities (ESSP 2009). It is characterized by being developed outside the formal educational system, being embedded in culture and being unique to a given society (Boven & Morohashi 2002).

Major characteristics of indigenous knowledge include that it is generated within communities; location and culture specific; dynamic, innovative, adaptive and open for experimentation; oral in nature; often not systematically documented; and not integrated into modern scientific and technical knowledge (Boven & Morohashi 2002, Adem 2007). Grenier (1998) added to these characteristics, by pointing out that IK includes both explicit and implicit knowledge; that it is not uniformly spread and individuals vary in their aptitude for learning, storing, and generating it; and that it is often expressed in stories, songs, folklore, dances, myths, beliefs, and rituals. Johnson (1992) identifies the following characteristic features of IK. It is locally bound, i.e. indigenous to a specific area, it is culture and context specific, and it is non-formal knowledge. It is orally transmitted and generally not

documented. It is dynamic and adaptive, not static, changing as the society changes socially, economically, culturally, etc. It is holistic in nature, it is closely related to the survival and subsistence of many people worldwide and it belongs to the community the knowledge is communally owned.

IK can play a very important role in solving problems and formulating policies if it can be integrated with other forms of knowledge. Such integration is facilitated essentially through the exchange of information from one community to another. Exchanging IK within and between developing countries and between developing and industrial countries involves the following steps (World Bank 1998):

- a. **Recognition and identification:** involves technical and social analyses to identify IK as some IK may be embedded in a mix of technologies or in cultural values, rendering them unrecognizable at first glance to the external observer;
- b. **Validation:** involves an assessment of IK's significance and relevance (to solving problems), reliability (if not being an accidental occurrence), functionality (how well does it work), effectiveness and transferability;
- c. **Recording and documentation:** is a major challenge because of the tacit nature of IK (it is typically exchanged through personal communication from master to apprentice, from parent to child, etc.);
- d. **Storage in retrievable repositories:** Storage is not limited to text document or electronic format; it could include tapes, films, storytelling, gene banks, etc;
- e. **Transfer:** This step goes beyond merely conveying the knowledge to the recipient; it also includes the testing of the knowledge in the new environment. Pilots are the most appropriate approach in this step; and
- f. **Dissemination to a wider community:** adds the developmental dimension to the exchange of knowledge and could promote a wider and deeper ripple impact of the knowledge transfer.

Exchange of IK is the ideal outcome of a successful transfer and dissemination.

Indigenous knowledge is a resource that can help to solve local problems, to prevent conflict, to build solidarity in communities, to manage local affairs, and thus contribute to global solutions (World Bank 2004a).

## **2.12 Integrating the cultural components into the curriculum**

Culturally-responsive curriculum reinforces the integrity of the cultural knowledge that students bring with them and utilizes the local language as a base from which to learn the deeper meanings of the local cultural knowledge, values, beliefs and practices. The need for considering cultural elements in the curriculum has been an important issue in many countries. Even though, there is a will to consider culture in the curriculum, the way how it should be put into practice is one of the bottlenecks. Obviously, cultural consideration in curriculum requires a theoretical framework. Study finding indicates that although emphasis is given for culture, there is no systematic way of incorporating it in to curriculum. Furthermore, there is a lack of common understanding on the concept of culture and selection criteria among curriculum developers (Woube, 2004).

Integration involves inclusion of the required knowledge, skills, values and attitudes in the curriculum. According to Agwu in (2009:172), ‘integration means that what the school offers must be related to what the community requires.’ In the organization of content and learning experiences (method of teaching), integration refers to the horizontal relationship of curriculum content and learning experiences. It is the merging of related content and experiences from different subject areas into one area of knowledge. It deals with using content from one subject area to solve problems in another content area.

Integration cannot be attained if the school curriculum is planned without recourse to the culture of the community. It therefore behaves the curriculum planners to link the curriculum content and experiences to the culture of the people. A functional curriculum reflects the culture of the people. The essence of education is to produce the total man; someone who can use what he/she has learnt in school to solve problems. Culture is maintained and modified through education and so must be integrated in curriculum planning (Offorma, 2016).

In the past decade or so, indigenous knowledge has also gained increasing attention in formal and non-formal education systems across the globe, especially in developed countries with agendas for social inclusion (Kaewdang, 2000). In the movement towards making curricula more inclusive, there has been a push to integrate indigenous perspectives across the curriculum.

Similarly, the African Regional Framework of Action from Dakar calls for “community involvement in school decision-making and administration; employment of teachers in their

own community of origin; curriculum reform toward locally relevant subjects; use of mother tongue as the language of instruction and the use of schools as community learning centers” (UNESCO, 2000).

Inclusion of indigenous knowledge in educational curriculum promotes the visibility of indigenous knowledge and helps to raise self-esteem and interest in schooling. The inclusion of indigenous topics of study are even more useful if they emerge from individual students’ interest and provide a stimulus for them to develop and gain credit for academic competencies they need for success in the global marketplace or for understanding their own context more fully.

The inclusion of indigenous knowledge in school curricula will no doubt help different cultures or societies to share their knowledge with each other. This is because people from different cultural backgrounds will be made to share and interact with indigenous knowledge from other cultures in a way that will allow them to appreciate and emulate them where necessary (Munyaradzi, 2015).

Though, culture is maintained and modified through education. It is believed that wherever educational institutions discharge their responsibilities well, they influence the life of the society, which implies their culture. Curriculum must be a reflection of what people do, feel, and believe. All these have cultural affiliation. Any society whose education is not founded on its culture is in danger of alienating the products of that system from their culture. The curriculum planners must be familiar with the culture of the society for which the curriculum is being planned (Offorma, 2016).

As Watt Cloutier (2000, p. 114) contends:

*Education is a means of learning the way peoples prepare themselves for life. All cultures have this, though form varies. If programs are created that don't respect and challenge the full creativity and potential of people then they will crush rather than liberate.*

Consequently, the learners’ prior knowledge becomes detached from the idea being promoted by the school curriculum and in order to progress with the school system (passing and being promoted to the next class); most African children tend to memorize the theory but lack the application expected to differentiate the educated and non-educated citizens in a society. So, it is important that African education developers evolve strategies such as integrating the indigenous knowledge system in the teaching of sciences which has the potential to make our

education culturally inclusive and make the teaching and learning of science easier for both teachers and the learners (Watt Cloutier, 2000).

Indigenous knowledge system constitutes the core of community development processes such as agriculture; preservation of food; collection and storage of water; animal husbandry and ethnic veterinary medicine. It also forms the basis of indigenous interpretation of meteorological and climatic phenomena; orientation and navigation on land and sea as well as in management of natural resources. Indigenous knowledge is also very useful in local primary health care; preventive medicine and psychosocial care as well as the rule of procreation. Recently too, it has taken center stage in poverty alleviation through community savings and lending; confection of clothing and tools; as well as construction and maintenance of shelter. Indigenous knowledge is defined as the established knowledge of indigenous nations, their worldviews, and the customs and traditions that direct them (Antony, 2010).

### **2.13 Contribution of Indigenous knowledge in education**

According to Woube (2004), the role of education for mankind is indisputable; there is still much disagreement about how to translate the general educational purpose into curriculum. This depends on various factors such as determining an appropriate curriculum approach and selecting or adopting curriculum approach. Each approach emanates from a different assumption, having its own merits and demerits. Thus, an approach chosen influences various educational activities such as instructional strategies, roles of teachers and learners, curriculum materials, and evaluation strategies etc. Selecting the necessary approach is a highly professional task that demands competence in understanding the various approaches and the values embedded in them. Depending on the political preference, economic development, technological advancement, educational development etc. each country determines its own curriculum approach that fits the system either systematically or haphazardly.

For indigenous learners and instructors, the inclusion of indigenous knowledge into schools often enhances educational effectiveness by providing an education that adheres to an indigenous person's own inherent perspectives, experiences, language, and customs, thereby making it easier for children to transition into the realm of adulthood. For non-indigenous students and teachers, such an education often has the effect of raising awareness of

individual and collective traditions surrounding indigenous communities and peoples, thereby promoting greater respect for and appreciation of various cultural realities. In terms of educational content, the inclusion of indigenous knowledge within curricula, instructional materials, and textbooks has largely the same effect on preparing students for the greater world as other educational systems, such as the Western model. There is value in including indigenous knowledge and education in the public school system (Ejide, 2010). Students of all backgrounds can benefit from being exposed to indigenous education, as it can contribute to reducing racism in the classroom and increase the sense of community in a diverse group of students.

There are a number of sensitive issues about what can be taught (and by whom) that require responsible consideration by non-indigenous teachers who appreciate the importance of interjecting indigenous perspectives into standard mainstream schools. Concerns about misappropriation of indigenous ways of knowing without recognizing the plight of indigenous peoples and "giving back" to them are legitimate. Since most educators are non-indigenous, and because indigenous perspectives may offer solutions for current and future social and ecological problems, it is important to refer to indigenous educators and agencies to develop curriculum and teaching strategies while at the same time encouraging activism on behalf of indigenous peoples (Njoku, 1989).

One way to bring authentic indigenous experiences into the classroom is to work with community elders. They can help facilitate the incorporation of authentic knowledge and experiences into the classroom. Teachers must not shy away from bringing controversial subjects into the classroom. The history of indigenous people should be delved into and developed fully. There are many age appropriate ways to do this, including the use of children's literature, media, and discussion. Therefore, indigenous knowledge is developed and adapted continuously to gradually changing environments and passed down from generation to generation and closely interwoven with people's cultural values. Indigenous knowledge is also the social capital of the poor, their main asset to invest in the struggle for survival, to produce food, to provide for shelter or to achieve control of their own lives.

## **2.14 Challenges of Integrating Indigenous knowledge into the Curriculum**

The consideration of cultural backgrounds of the learners in planning and teaching science has informed much recent discussions in making teaching more learner-centered. In many countries today, formal education continues to be Euro-centric in outlook and academic in orientation, reflecting Western scientific cultures rather than the cultures of learners and the teachers. This phenomenon is a major concern in developing countries, where formal education does not put into consideration the way the majorities of learners communicate, think and learn. Learner's under achievement in school has been attributed to the 'cultural gaps' between the expectations of school curriculum and those of the environment in which the learners are socialized. In the developing countries, this gap also existed for majority of the teachers and thus, raises the question of whose and what knowledge is considered worthwhile? The current euphoria for market driven economies and education development make issues such as cross cultural transfer of knowledge, globalized curricula integration and appropriate teaching-learning strategies critically important for consideration (Mashebe & Denuga, 2015).

There are numerous practical challenges to the implementation of indigenous education. Incorporating indigenous knowledge into formal Western education models can prove difficult.

However, the discourse surrounding indigenous education and knowledge suggests that integrating indigenous methods into traditional modes of schooling is an 'ongoing process of cultural negotiation'. Indigenous education often takes different forms than a typical Western model. Because children learn through example, traditional education is less formal than the standard Western model (Buseri, 2010).

In contrast to structured hours and a classroom setting, learning takes places throughout the day, both in the home and in adults' workplaces. Based on the traditional belief that children are 'fragile, soulless beings,' the traditional education focuses on nurturing children rather than on punishing them, children develop an understanding of cultural values, such as speech taboos and the 'reflection' of individual actions 'on the entire household'. Forms of indigenous, knowledge, including weaving, hunting, carpentry, and the use of medicinal plants, are passed on from adult to child in the workplace, where children assist their relatives or serve as apprentices for several years. However, increasing modernity is a challenge to such modes of instruction. Some types of indigenous knowledge are dying out because of

decreased need for them and lack of interest from youth, who increasingly leave the village for jobs in the cities (Buseri, 2010).

There is also lack of a conceptual framework to provide a clear community perspective and understanding of the concept 'knowledge'. This could have provided a guide for developing methodologies of integrating indigenous knowledge system into non formal adult literacy program. However, in spite of these limitations, there is currently an increasing knowledge and awareness among different stakeholders on the role of IKS in sustainable livelihood and development.

Indigenous knowledge systems were historically denigrated by Western educators; however, there is a current shift towards recognizing the value of these traditions. The inclusion of aspects of indigenous education requires the acknowledgement of the existence of multiple forms of knowledge rather than one, standard, benchmark system. Many scholars in the field assert that indigenous education and knowledge has a 'transformative power' for indigenous communities that can be used to foster 'empowerment and justice'. The shift to recognizing indigenous models of education as legitimate forms is therefore important in the ongoing effort for indigenous rights, on a global scale.

## **2.15 Indigenous knowledge practice of Gumuz community**

The Gumuz are one of the peoples of northwest Ethiopia inhabiting the extended north-western lowlands stretched from Gondar in the north to Wellega in the south. Currently, the Gumuz are mainly incorporated in the Benishangul-Gumuz Regional State of which the Gumuz predominantly live in two of the three zonal administrative divisions namely, Metekel and Kamashi (the third being Assosa), and one special Woreda (Mao-Komo). They have different cultural, economic and social practices that distinct them from others. Linguistically, the Gumuz belong to the Koman group of central-Sudanic branch in the Nilo Saharan language family. According to Unseth, is a Nilo- Saharan language of western Ethiopia and eastern Sudan, found along Blue Nile and further north (Unseth; 1985 in Abebe Ano, 2017).

The Gumuz have their own distinctive socio-cultural institutions and modes of livelihoods. According to available data in study areas some social conditions, economic activities and the emerging changes started since 1960s as a landmark. This time was marked by the expansion of central government political power to the Gumuz periphery with the establishment of its

various institutions it paved the way for the arrival of spontaneous settlers in the region. It also contributed to further encroachment of peoples from different regions to the land resources of the Gumuz area. The episode facilitated greater interaction among the peoples that played significant role in the emerging socio-cultural and economic dynamics among the Gumuz people (Abebe, 2017).

A Family is the most important basic social institution among the Gumuz. The husband, wife/wives and children form part of the extended families. A commune/group home/ is a very important social unit among the Gumuz. Members of the same neighborhood seem to be ideally egalitarian in nature. They perform all field cultivation activities together, facilitated by elders. They share closely in all aspects of the village life. They also drink together Keya (local brew), prepared on rotating basis. Most of the time, they pool their labor. The neighborhood wives gather and fish together (Abebe, 2017).

## **2.16 Indigenous knowledge in the context of non-formal adult education**

The importance of non-formal education in the any country cannot be overemphasized. This is argues that it is very relevant and contributes significantly to national developments and in its flexible approaches, seen as a means of addressing some of the pertinent global issues facing the nations in the developing countries. As global issues affect the people culturally, socially, economically and politically, the role of non-formal education becomes very critical in how these issues are addressed. The role of non-formal approaches to adult learning, gender equality, health, sustainable environment and peace and conflict resolution are being widely advocated by both government and non-government organizations in the Pacific Island nations process (Kedrayate, 2012).

The cultural and social context of learning is an important consideration in NFE. That is why as a setting, NFE emphasizes the importance of an informal and flexible learning situation where learning strategies are contextualized to the social and cultural situation. With the supportive evidence of NFE in its three perspectives and its practical application it is definitely a reality and offers a lot of potential for developing nations. NFE was practiced in traditional societies and popularized in the 1960's because of the failure of the formal system to address all the learning needs of society (Kedrayate, 2012).

From the above stated concept of NFE and its three perspectives that NFE has definitely a role to contribute in terms of its purpose as a system, its process and its methods and setting.

As a system it can fulfill several purposes thus addressing the deficiencies of formal education and complementing as well as supplementing it, thus addressing the diverse learning needs of society whether it is for social maintenance or social change. As a process, it encourages the learners/participants to take control of their learning and be independent not to rely on outsiders. The empowerment and liberation of the learners is an important element in this process ( Kedrayate, 2012).

Therefore, to be relevant, adult education must be contextualized within the situation of the particular community in which it is being planned. It should also be culturally appropriate. It must be able to equip people with the knowledge they can use in carrying on with their lives as indigenous peoples and not as people assimilated into the mainstream.

Indigenous peoples have valuable contributions to make in a diverse society in terms of their traditional knowledge and positive socio-cultural practices and values. Adult education should help them develop in their own terms and according to their needs. At the same time it should help they improve the existing practices that define and unite them as a people and enhance their knowledge of their culture and environment and improve their economic life. Finally, adult education is relevant only if it strengthens the people to assert their right to self-determination (UNESCO, 2000).

IK is a growing field of inquiry, both national and internationally, particularly for those interested on educational innovation (Battiste, 2002 & Fien, 2010 in Rhale, 2017) specified that the growing recognition of the value of IK for sustainable development. He says it would be wise to sustain IK in traditional communities and integrate it into the school curriculum where culturally and educationally appropriate. Similarly, he suggested that the five ways to enhance the curriculum through IK; learning attitudes and values for a sustainable future; Learning through Culture; Learning across generations; Starting locally, (from the Known' to the Unknown') and learning outside the classroom. Likewise, J-T & Theresa (2015) emphasized that the inclusion of IK transfer methods into schools often enhances educational effectiveness by providing an education that follows to an indigenous person's own inherent perspectives, experiences, language, and customs, thereby making it easier for children to transition into the realm of adulthood. In terms of educational content, the inclusion of indigenous knowledge within curricula, instructional materials, and textbooks has largely the same effect on preparing students for the greater world as other educational systems, such as the Western model (J-T & Theresa, 2015).

Nafukho, Amutabi & Otunga (2005) affirmed regarding to preservation IKS, adult education in Africa operates on eight principles: learning through seeing, observing and doing; joint and communal custody of knowledge and information; passing on of information from one generation to another and across cultural borders; equity, mutuality and respect among members of society in the use of knowledge; development and improvement of intellectual skills based on need; sparing and joint use of all types of resources; importance of oral means of transmission, especially through metaphors and riddles; and understanding, appreciating and promoting the culture of communities.

## **2.17 Argument on the use of mother tongue as medium of instruction**

### **2.17.1 Arguments in favor of using Mother Tongue as a Medium of Instruction**

The use of learners' own languages for literacy and learning across the curriculum provides a solid foundation for basic and continuing education and for transfer of skills and knowledge to additional languages. Ethiopian society is multilingual and ethnically and culturally diverse. Different sources show that the country comprises over 80 ethnic groups with distinct languages and dialects and cultural features. A wide variety of languages are therefore used in a wide range of contexts. Multilingualism is promoted by the state and has constitutional support. Article five of the constitution (FDRE, 1995) reads: all Ethiopian languages shall enjoy equal recognition, Amharic shall be the working language of the Federal Government and members of the Federation are entitled by law to determine their respective working languages.

The education sector is one of the areas in which Ethiopia's sociolinguistic dynamism is most apparent. The 1994 Education and Training Policy (ETP) (Transitional Government of Ethiopia, 1994) states:

In recognition of the pedagogical advantages of learning in one's mother tongue, and of the rights of nationalities to promote the use of their languages, primary education will be given in nationality languages. In accordance with this policy framework, strong emphasis is placed on the use of the mother tongue as a medium of instruction in primary schools.

As well as its educational policy, Ethiopia's cultural policy (FDRE, MoYSC, 2003) also encourages linguistic diversity and growth. The cultural policy of Ethiopia states the following aims:

- 1) To give all the languages and literature of the nations, nationalities, and peoples of Ethiopia equal recognition, respect and opportunities for development.
- 2) To create a favorable situation for scientific research and an inventory of the languages and oral literature of the nations, nationalities, and peoples of Ethiopia for the promotion of sustainable development.
- 3) To provide the necessary professional assistance to help the various nations, nationalities and peoples choose their official language.

The aforementioned facts demonstrate the significance of language issues in education at all levels, from primary through to tertiary and adult education. It goes without saying that the promotion of local languages as the media of instruction in literacy programs carries great socio-cultural significance. Research indicates that, although multilingual adults are able to express their views in any language, they are most confident when using their mother tongue. According to UNESCO (2003) mother tongue education and multilingualism are increasingly accepted around the world and speaking one's own language is more and more a right. Research have shown that children who begin their education in their mother tongue make a better start, and continue to perform better, than those for whom school starts with a new language. In the United States, a research unit at George Mason University in Virginia has monitored results at twenty-three primary schools in fifteen States since 1985. Four out of six different curricula involved were partly conducted in the mother tongue. Then the survey shows that, after eleven years of schooling, there is a direct link between academic results and the time spent learning in the mother tongue (as cited in Teferi, 2014).

The rationale behind the advantages of the use of mother tongue is guided by three aspects: political, social (sociolinguistic) and psychological (psycholinguistic). Kuper (2003), explicitly states it according to pedagogical appropriateness, cost effectiveness, children's right, development of self-identity and improved relations between political leaders and the population at large categories. UNESCO (2007) also indicates that mother tongue-based programs should be discussed on the bases of sociopolitical, pedagogical and psychological grounds. Some of the arguments in favor of using mother tongue as medium of instruction are discussed underneath.

Similarly, the Fifth International Conference on Adult Education held in Hamburg in 1997, Article 15 States that:

*Adult learning should reflect the richness of cultural diversity and respect Traditional and indigenous peoples' knowledge and systems of learning; the right to learn in the mother tongue should be respected and implemented. Adult education faces an acute challenge in preserving and documenting the oral wisdom of minority groups, indigenous peoples and nomadic peoples. In turn, intercultural education should encourage learning between and about different cultures in support of peace, human rights and fundamental freedoms, democracy, justice, liberty, coexistence and diversity (UNESCO, 2000).*

The indigenous knowledge that should be included at the early childhood level begins with use of the mother tongue. One reason is that using a mother tongue tends to better increase literacy rates (Leautier, 2004).

Tadesse (2011) pointed out that if the language of instruction is different from the mother tongue or the home or community language, the level of cognitive development and the level of language proficiency do not match. Subject contents may be neglected for the sake of language acquisition. But if the language of instruction and mother tongue are identical, the students ability to identify, specify, talk about new, abstract concepts and detailed subject information grows together with their mother tongue and development.

Pupil's mother tongue is the language used by the community to which she or he belongs; provided that, he or she has already acquired that language. Since the mother -tongue is the language in which the pupil is most adapted, which can best express him, and the one h e or she can best understand; it follows that, it is the language in which learning can best take place. It is a universally acknowledged pedagogical principle that instruction should preferably be provided in the pupil's mother tongue (Mitofanova and Desherieva in Fisseha, 1994:167- 168).

Education is a fundamental human right, as enshrined in the Universal Declaration of Human Rights and reaffirmed in the World Declaration on Education for All and The Dakar Framework for Action. The commitment of the international community to the provision of quality education to meet the basic learning needs of all children, youth and adults of today's culturally and linguistically diverse societies is clearly expressed within these international normative instruments.

The right of indigenous peoples to have access to education has often been mistakenly interpreted as meaning that indigenous peoples only want access to non-indigenous

education. Yet indigenous peoples across the world are demanding educational provision that is both linguistically and culturally appropriate to their needs while not excluding them from broader access to national education systems. At the same time, education needs to be empowering and to draw from indigenous culture and wisdom.

Language is a sign system fulfilling the cognitive and communicative functions in the process of human activity. One of the critical concerns of schooling is whether linguistic development determines the cognitive development of a child. There is a debate among applied linguist and educational psychologist on the issue, nonetheless, we can claim that if the former has a beneficial role for the development of latter than mother tongue instruction becomes a crucial topic for discussion. One of the psycholinguist, Bruner suggests that the school is a very important determiner of the use of language to facilitate cognitive growth (Brown, 2000).

In 1994, the TGE issued the Ethiopian Education and Training Policy (ETP). This was based on the principle that all nations and nationalities have the right to be educated in their own language and to preserve their culture. The policy also recognizes the pedagogical advantages for the child if education is given in the mother tongue. The ETP again confirmed that several languages with largest number of speakers would be used directly as media of instruction in primary education whilst minority languages would be gradually introduced in to the school system. Until such a stage is reached, minority groups are using the language of their choices from among those selected on the basis of national and countryside distribution (Teshome, n.d).

Education systems inattentive to mother tongue languages different from the second language (L2) used for instruction have not provided opportunities for acquisition of the L2 before literacy development, nor have given necessary support in learning literacy basic skills in the child's mother tongue.

Interdisciplinary studies concerning language planning and policy in Sub-Saharan Africa suggest that these systems have been failing to educate children effectively, denied them access to a quality education and to working life and ultimately wasted precious time as well as countless energy. Children from ethno linguistic communities with access to education neither speak nor understand the official language used for instruction by the time they begin primary school. Being communicatively competent only in their mother tongue-not used in the classroom as a foundation for developing literacy skills-the official language represents a

L2 to be learned while acquiring the literacy foundation (Bokamba, 1991; Kamwangamalu, 2008).

Language is a marker of identity and a tool for representing local values and culture. It is the medium of communication and transmission of knowledge, skill, values and cultures (Wrench Richmond and Gorham, 2009). Because of this in many countries the current trend in policy documents seems to be on the right hand of the multilingualism and taken as the preferred approach to language policy-making for recognizing and celebrating linguistic diversity and for intercultural communication.

In 1953 the United Nations Education, Scientific and Cultural Organization (UNESCO) published a report arguing in favor of mother tongue (first language) instruction. UNESCO noted that the benefits of mother tongue instruction are along many dimensions:

*Psychologically, mother tongue language is the system of meaningful signs that in his mind works automatically for expression and understanding. Sociologically, it is a means of identification among members of the community to which he belongs. Educationally, he learns more quickly through it than through an unfamiliar linguistic medium (UNESCO, 1953, p.11).*

### **2.17.2 Arguments against on the Use of Mother tongue as a Medium of Instruction**

Though different, scholars argue for supporting and acknowledging the advantages of the mother tongue, there are also some arguments against the usage of the mother tongue as a medium of instruction. As it is discussed by Burton (2013), these bodies are opposing the linguistic pluralism and multilingual approach by advocating linguistic unification and a single language imperialism. Many of the arguments they present against multilingual education are not the real obstacles, but rather beliefs arising from insufficient information. They were mainly arisen from uninformed attitudes towards language in education. These were mainly developed negative attitude and lack of awareness among some stockholders and different concerned bodies regarding the using the mother tongue language.

According to the opponents of the mother tongue based medium of instruction, using many languages in education presumably fragments the nation. They said that promoting minority languages is also thought to foster social and political division (Robinson, 2005). According to them national or official language supposedly cannot be taught as the second language to ethno linguistic minorities because some people consider it as inappropriate to call the first

language of a nation a second language in the context of education. In addition they claimed that national building is not complete, and there before it is asserted that the use of the national language should be preferred. Again they state as using multiple language may lead to uncontrollable empowerment of linguistic minorities.

Berhanu (2009) describes that in SNNPR fear of further marginalization appears leads to negative attitudes toward people's own languages and overly positive attitudes toward English and Amharic. According to him a large group of teachers at a Wolaita school come back this feeling and, when asked why they did not support their own mother tongue, their response is that they were marginalized by the prior education system and they wanted to have the same access to English as speakers of other languages.

Expressing the same views Hirut (2008, p- 15), in her study also describes that: Even those parents who are well aware of the nature of mother tongue education seem less than enthusiastic about sending their children to such school. The main cause of parent's negative attitude towards mother tongue education is their apprehension about the future of their children. All parents agree that obtaining employment is the single diminish the value of education for their children. In general, parents prefer to send their children to a school in which Amharic or English is used as a medium of instruction, because they believe it to be the language of the majority or the elite.

## **2.18 Chapter Summary**

Thus far the literature reviewed revealed that the importance of indigenous knowledge for education as well as development and that due to its broad and complex nature, IK was studied through a different method by several researchers. The significance of integrating indigenous knowledge within adult literacy education curriculum is elaborated. Many scholars in the field assert that indigenous knowledge has a transformative power for indigenous communities that can be used to foster 'empowerment and justice'. The shift to recognizing indigenous models of education as legitimate forms is therefore important in the ongoing effort for indigenous rights, on a global scale.

The chapter also reviews literature on the perspective of starting from below, andragogy, adult education in Ethiopia and the concept of IK in adult literacy education. A number of literatures explore about the critical advantages and discover the benefit of integrating IK and cultural elements to education curriculum.

## **CHAPTER THREE**

### **RESEARCH DESIGN AND METHODOLOGY**

#### **3.1 Research Design**

According to Kothari (2004), research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure. In fact, the research design is the conceptual structure within which research is conducted; it constitutes the blueprint for the collection, measurement and analysis of data.

In order to achieve objectives of the research, the researcher used descriptive survey design, which is a type of research undertaken with the aim of describing characteristics of variables in a situation. The descriptive survey design optimizes on the strengths of both quantitative and qualitative research methodology.

The researcher preferred using mixed method of research, because it is useful in getting depth information and flexible when situations demand to do so. Furthermore, qualitative approach was widely employed to describe and analyze data.

#### **3.2 Population, Sample Size and Sampling Techniques**

##### **3.2.1 Target Population**

According to Best and Kahn (2006: 13), “a population is any group of individuals that has one or more characteristics in common and that are of interest to the researcher”. The target population consisted of 20 adult literacy centers that had implemented non-formal education curriculum, 19 facilitators, 22 school directors, 27 Regional education curriculum department experts, 21 Woreda education office experts including adult expert and 893 adult learners. Functional adult literacy facilitators are involved because they were charged with responsibility of teaching adults at literacy centers. The head teachers and education officers’ play the role of supervision and learners are the recipients.

##### **3.2.2 Sample Size and Sampling Techniques**

According to Best and Kahn, (2006: 19), “the ideal sample is large enough to serve as adequate representation of the population about which the researcher wishes to generalize, and small enough to be selected economically in terms of subject availability and expense in both time and money”. In this study, two types of sampling techniques were used.

These were the simple random sampling and the purposive sampling. Thus, before determining the sample size of the study, it is essential to consider some aspects of determining sample size.

According to Gay and Diehi (1992), generally the number of respondent acceptable for the study depends on the type of research design involved. For descriptive research the sample should be 10% if the population is large, while 20% may be required if the population is small. As a result, three (3) clusters were selected from five clusters using simple random sampling (lottery method) namely (Kamashi, Gilegila and Daguba clusters). Furthermore, 10 adult literacy centers from the 20 centers within the three identified clusters were selected by using simple random sampling.

Out of the total population of adult literacy learners (893) in Kamashi Woreda ten percent (10%) amounting 90 participants were selected using purposive sampling.

Similarly, simple random sampling was used in selecting 10 school directors from 22, and 11 facilitators from 19 were selected by purposive sampling and finally 11 Woreda education experts including adult expert from 21 experts and from Regional Education bureau 5 curriculum department experts were selected by purposive sampling respectively. The researcher used purposive sampling when selecting the facilitators, district educational experts and regional education experts due to their relevant, prior knowledge and experience towards the indigenous knowledge practices of the community and directly responsible for the implementation of non-formal adult literacy education in the study area. Totally in all three clusters 137 participants were selected as sample size for the study.

**Table.1 Target population and Sample size**

No	Target group	Total Population	Sample	Sampling Techniques
1	Regional education experts	27	5	Purposive
2	Adult learners	893	90	purposive
3	School Directors	22	10	Simple random sampling
4	Facilitators	19	11	Purposive
5	Woreda Education expert	20	11	Purposive
6	Adult literacy centers	20	10	Simple random sampling
	Total population	1002	137	-

### **3.3 Sources of Data**

To get valid and reliable information, the uses of appropriate data sources were vital. Therefore, in this study, two sources of data were used. These are primary and secondary source. The primary sources include FAL learners, facilitators, school directors, adult literacy centers, Regional and District education experts; data was collected by using focus group discussion, questionnaire, and interview. In addition, secondary sources of data were considered from recent thesis, articles, journals, policy and strategy documents related to functional adult literacy program, relevant policy documents, curriculum framework of adult education and reports.

### **3.4 Data Collection Instruments**

The study used different data collection tools. These include: questionnaires, interviews, focus group discussion, observation and document analysis. The applicability of some of these instruments is expressed below.

#### **3.4.1 Questionnaire**

Questionnaire is planned as a major data collecting tool for this study because it would help to get firsthand information about the inclusion of Gumuz indigenous knowledge in literacy curriculum and the medium of instruction employed in non-formal adult literacy centers.

Two types of questionnaires were prepared to obtain data from relevant sample population. To cross check the validity and reliability of questionnaire, the draft questionnaires have been first administered to ten (10) REB experts of the non-sampled group. After it had been filled by these respondents each questionnaire was examined item by item to detect unclear ideas and statements. Finally, based on the feedback from the pilot test some of items were improved and finally copies of the questionnaires were distributed for sampled respondents.

The first type was prepared to collect data from school directors and woreda education experts while the second type was designed to gather data from adult literacy facilitators. As a result the first type of questionnaire was administered to 10 school directors and 11 woreda education experts and the second type was administered to 11 adult literacy facilitators totally, 32 administered questionnaires were filled and returned.

### **3.4.2 Interview**

Interviewing is a commonly used method of collecting information from the research participants. Any person to person interaction between two or more individuals with a specific purpose in mind is an interview. It had drawn from the total of 37 interviewees' namely: school directors, Woreda education experts, facilitators and Regional education experts. Interview were conducted face to face with the researcher and facilitated by researcher assistant and the researcher was obligated to take note during interview.

### **3.4.3 Document Analysis**

Different available document which are related with the subject is used to obtain relevant information of the study. So, in order to confirm the primary data with the facts available in documents, policy documents, journals, curriculum framework of adult education and reports were considered for document review.

### **3.4.4 Focus Group Discussion**

Kothari (1992) states that the focus group discussion is meant to focus attention on the given experience of the respondents and their effects. Under it, the interviewer has freedom to decide the manner and sequence in which the questions would be asked and also offers the opportunity to explore reasons and motives of the respondents. Focus group discussion was carried out with selected adult literacy learners who mainly are the active participants in the adult literacy centers.

### **3.4.5 Observation**

This tool was included in the research instruments to purposefully seek information on the instructional process employed in literacy centers and used to find out how facilitators included and present IK in their schemes of work and lesson plan. It was also used to cross check medium of instruction teachers employed at adult literacy centers.

These observed facts was further investigated and consolidated through interview, focus group discussions and crosschecked with what is written about the IK and cultural practices of Gumuz community in non-formal adult education curriculum.

### **3.5 Data collection procedure**

Review of related literature was made in advance to get information on what has been done in relation to the problem. Documentary sources were referred in order to have background information for the researcher. Then basic questions were formulated and data gathering instruments were prepared. Questionnaire was prepared in English and translated into Amharic for the purpose of clarity and to make easily understandable by the respondents.

Then finally, the researcher hired two assistant data collectors. Hence, the two assistant data collectors were oriented on how to administer and collect data through questionnaire, focus group discussion and observation. Then, the respondents were identified and next the questionnaires were distributed in face- to- face to the respondents to be filled.

Finally the filled questionnaire and response obtained from focus group discussion were collected by the assistant data collectors and the researcher. However, Interviews and observation were carried out by the researcher.

### **3.6 Data Analysis Strategies**

In analyzing data gathered, both qualitative and quantitative methods were employed. The data collected by various tools is analyzed and interpreted. The data collected through questionnaire (quantitative data) is computed using frequencies, percentage and average whereas the data collected through interview, focuses group discussion and observation analyzed qualitatively by descriptive statements. Accordingly, the information gained through questionnaire, focus group discussion, interview, and observation checklist and document analyses for this study was interpreted using descriptive and narrative method. Finally, the findings were summarized by using simple, more readable narrative explanation, and illustration as a research report.

### **3.7 Ethical Consideration**

Blanche et al. (2009) asserted that the purpose of research ethics is to protect the welfare of the research participants. They argued that research ethics also involved not only the welfare of the informants but extend to areas such as scientific misconduct and plagiarism. The ethical consent was obtained before collecting information from respondents through formal communication. In conducting the study, I could consider different ethical issues. The these are: the purpose of the research and who the researcher was; the study's potential benefits to the profession or field of adult literacy; that the responses would be anonymous; offered for

them to withdraw if and when they felt uncomfortable to continue; how long they would be required to respond to the instruments; and request for them to participate in the study will explained.

After going through the consent with the participants, the participants were also advised that the final copy of the research study would be made available to them through the District education office in case they needed to see it.

## **CHAPTER FOUR**

### **PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA**

The overall objective of this study is to examine the inclusion of Gumuz indigenous knowledge in non-formal adult literacy curriculum in Kamashi District, Benishangul Gumuz Regional State. Different tools were used to gather the data: a questionnaire, FGD, interview and observation checklists. Thirty two copies of the questionnaire consisting of close-ended and open-ended items were distributed to the selected adult education facilitators; school directors and District education experts. All copies were properly filled and returned. The data gathered by using various tools were presented, analyzed and interpreted.

To make the study manageable Kamashi woreda which is located in south of Wellega was taken as study area. The total targeted population for this study was 137: 5 Regional education bureau experts, 10 adult literacy centers, 90 adult learners, 11 facilitators, 10 school directors and 11 Woreda education experts.

Non-formal adult education is recognized as a basic prerequisite for societal development. By implication, the school has become important as a socializing agent. The cultural values of the people are relevant for development. The 1997 Cultural Policy of Ethiopia also sets, as one of its objectives, the creation of culture-conscious citizens that are proud of their culture and identity, and who are determined to preserve them. The Policy also suggests the incorporation of cultural themes into the curricula, with the aim of integrating education with culture, and thereby shaping the youth with a sense of cultural identity (FDRE, 1997). It can bring the teaching and learning of adult literacy education to be meaningful for adult learners and it is an outstanding paradigm for bringing adult education to peoples' culture. It is for this reason that need arises to explore the inclusion IK and cultural values in the present non-formal adult education program.

Therefore, the general objective of this study was to explore the inclusion of Gumuz indigenous knowledge practices and cultural values in Non-formal adult literacy program .It also examine the medium of instruction employed in adult literacy centers in the study area and its implications to development of community's cultural practices. According to the knowledge of researcher, in study area adult literacy program was offered in Amharic which is not their mother tongue and the adult literacy program contents gives less recognition to the IK practice and less emphasis to pedagogical advantage of using one's own mother

tongue, and to the right of nationalities to promote the use of their language as medium of instruction.

As part of this study, the researcher conducted five days observation in different adult literacy centers for one and half hours per day. The researcher also conducted six FGD, one in each constituency with adult literacy learners. Twelve individuals were invited to participate in the each focus group discussion. The actual participants were nine individuals and sometimes it varies in each session. Interviews were also conducted with a total of five regional education experts, eleven Woreda education experts, ten school directors and eleven functional adult literacy facilitators. Altogether, 137 individuals were participants of the study. The participants were both indigenous people of Gumuz as well non-indigenous and well experienced and most of them had experience in non-formal adult education program.

#### 4.1 Socio-demographic status of study participants

The back ground of the study participants were from four groups of sample populations, namely: Regional education experts, Woreda education experts, integrated functional adult literacy Facilitators, and school directors. Their characteristics frequency and percentage details are presented in the Table below.

**Table 2. Age categories of study participants**

Participants categories	Age categories											
	21-25	%	26-30	%	31-35	%	36-40	%	>41	%	Total	%
Regional education experts	-	-	-	-	4	10.8%	1	2.7%	-	-	5	13.5%
Woreda education expert	-	-	2	5.4%	4	10.8%	5	13.5%	-	-	11	29.7%
Facilitators/ Teachers	4	10.8%	6	16.2%	1	2.7%	-	-	-	-	11	29.7%
School Directors	-	-	1	2.7%	4	10.8%	5	13.5%	-	-	10	27%
Total	4	10.8%	9	24.3%	13	35.1%	11	29.7%	-	-	37	100%

As indicated in table 1, the respondents age categories showed that 4 (10.8%) were between 20-25 years, 9 (24.3%) aged between 26-30 years, 13 (35.1%) age category lies between 31-40 and 11(29.7%) of the respondents were in age bracket of 41-50. This revealed that most of

the respondents (35.1%) were below the age of 40 years. Majority of participants were also above 20 years and below 50 years of age. This implies that most of the study participants were in productive age group, so they can contribute their part in adult literacy education program implementation process.

### Table.3 Educational background of respondents

The sample population considered for the study includes Regional education experts, Woreda education experts, adult education facilitators and school directors. It is crucial to analyze their educational background. Therefore, the educational profile of the research participants was indicated in Table 2 as follows.

Participants categories	Level of education											
	Grade 10	%	10+1	%	Diploma	%	BA/BEEd	%	MA	%	Total	%
Regional education experts	-	-	-	-	-	-	2	5.4%	3	8.1%	5	13.5%
Woreda education experts	-	-	-	-	-	-	10	27%	1	2.7%	11	29.7%
Facilitators/Teachers	4	10.8%	5	13.5%	2	5.4%	-	-	-	-	11	29.7%
School Directors	-	-	-	-	1	2.7%	9	24.3%	-	-	10	27%
Total	4	10.8%	5	13.5%	3	8.1%	21	56.7%	4	10.8%	37	100%

Regarding the academic qualification of the study respondents as indicated in Table 2 above 21(56.7%) and four (10.8%) of respondents were bachelor degree and M.A degree holders respectively. Furthermore, three (8.1%) and five (13.5%) of the respondent were diploma and 10+1 certificate holders, whereas 4 (10.8%), of the study participants were grade 10 complete. In terms of required merit as can be observed from Table 2 above, almost all participants were high qualified in terms of educational background and can serve productively the society.

**Table 4. Work experience of study participants**

Work experience was important because the researcher purposively sampled the experience of study participants on the premise that they are rich information. Table 4 shows the work experience of study participants.

Participants categories	Work experience											
	<4 years	%	6-10	%	11-15	%	16-20	%	>21 years	%	Total	%
Regional education experts	-	-	1	2.7%	3	8.1%	1	2.7%	-	-	5	13.5%
Woreda education experts	-	-	2	5.4%	7	18.9%	2	5.4%	-	-	11	29.7%
Facilitators/Teachers	9	24.3%	2	5.4%	-	-	-	-	-	-	11	29.7%
School Directors	-	-	-	-	3	8.1%	5	13.5%	2	5.4%	10	27%
Total	9	24.3%	5	13.5%	13	35.1%	8	21.6%	2	5.4%	37	100%

The work experience of research participants is as follows: 24.3 % of the respondents had an experience of 4 years and below years, 13.5% had service year of 5-10 years, 35.1% 11-15 years, 21.6% had 16-20 experience while 5.4% had a work experience of over 21 years. These findings indicate that the respondents experience was varied and this depended on as they were recruited by the educational institutions and the government offices.

#### **4.2 Views of district education experts regarding consideration given for indigenous knowledge in adult literacy education program**

The study sought to investigate the view of district education experts on emphasis given for IK in adult literacy education program. Therefore, to find out the views of district education experts the researcher established questionnaires to evaluate their views. The results obtained are presented in Table 6.

**Table 5. Emphasis given for IK in Adult Literacy Education Program Rated by Education Experts.**

S/No	Statements	N=11	Woreda education experts' responses				
			1	2	3	4	5
1	Indigenous knowledge was incorporated in adult literacy program.	F	-	4	1	2	4
		%	-	36.4%	9.1%	18.2%	36.4%
2	Literacy program helps in sustaining IK and cultural value of the community	F	-	4	3	1	3
		%	-	36.4%	27.3%	9.1%	27.3%
3	Appropriate support received from concerned bodies to strengthen the promotion of IK through literacy program	F	-	-	4	4	3
		%	-	-	36.4%	36.4%	27.3%
4	Non-formal adult literacy program doing enough in transferring cultural values from generation to generation	F	-	1	3	5	2
		%	-	9.1%	27.3%	45.5%	18.2%
5	Adult literacy teachers are role model to their learners in endorsing and teaching indigenous and cultural values through literacy program	F	1	-	3	6	1
		%	9.1%	-	27.3%	54.5%	9.1%
6	Facilitators organize the cultural or heritage days every year in literacy centers	F	-	-	2	6	3
		%	-	-	18.2%	54.5%	27.3%
7	Facilitators encourage adult learners to take part in relevant cultural festivals	F	1	1	2	6	1
		%	9.1%	9.1%	18.2%	54.5%	9.1%
8	Adult literacy facilitators encourage communities in all their endeavors to take part in issues.	F	-	-	4	6	1
		%	-	-	36.4%	54.5%	9.1%
Average			2.27%	11.4%	25%	40.9%	20.47%

Note: 1-very high, 2-high, 3-medium, 4-low, 5-very low

The Woreda education expert's forwarded their view on the consideration given to IK within adult literacy program. The result indicates that 63.37% of the respondents view on consideration given for IK in the program and the role of adult literacy facilitators in promoting IK through the program was low. This indicates that the adult literacy program in the study area gives less emphasis to IK in its content. Further, the facilitators were not playing their role in promoting the cultural practices of the community through the program. In contrast 25% of them remarked they have medium views on the inclusion of indigenous cultures within non-formal adult literacy program.

These implies less emphasis given for IK in adult literacy curriculum content and cultural practices were fading and are at risk of being lost which will result in a decline of indigenous identity and serve reeducation in recognition and understanding of an invaluable cultural knowledge. Therefore, unless adult literacy education curriculum reflect genuine commitment to the integration of indigenous culture, acceptance of multiple perspectives of cultural knowledge in its curriculum the program will continue to be abstract and irrelevant to the adult learners.

A study conducted by Woube (2004) revealed that a systematic way did not exist of incorporating culture into the curriculum, although the issue of culture was given emphasis in the country's policy documents. Furthermore, he stated, there was a lack of common understanding among curriculum developers on the concept of culture and the selection criteria for incorporating it in the curricula.

The information taken from FGD was shown that the creation of culturally responsive curriculum for adult learners provides powerful implication for learning by using traditional or indigenous culture as a way of enhancing cultural foundations and developing scientific knowledge and skills. Hence, inclusion of indigenous cultures in literacy curriculum promotes a bright future for the development of an effective, meaningful and relevant curriculum for adult learners.

As it has been stated in the literature review for indigenous people to achieve a “rebirth” the non-formal adult literacy education curriculum, its content, values and indeed the literacy center system itself must transform to have a hall mark of indigenous true identity.

With regard to the consideration given to indigenous knowledge, the researcher asked one of the regional education bureau experts and he said the following:

በእኔ ግምት የማህበረሰቡ ሀገር በቀል ዕውቀቶች በጣም ጠቃሚ በመሆናቸው በመማር ማስተማሩ ሂደት እንደ ግብዓት በመውሰድ ሁለት ዓላማዎችን ለማሳካት ይረዳሉ። እነሱም፡- ተማሪዎች የተለያዩ ዕውቀቶችን እንዲያገኙ፣ የማህበረሰቡን ሀገር በቀል ዕውቀቶችን ማዳበር እና ተማሪዎችን ለመማር እንዲነሳሱ ያደርጋል። ይሁንና በክልላችን የጉሙዝ ሀገር በቀል ዕውቀቶችን ከትውልድ ትውልድ ከማስተላለፍ አንፃር መደበኛ ያልሆነ የጎልማሶች ትምህርት ሚናውን በሚገባ እየተዋጣ አይደለም። ይህም (ባህላዊ የግጭት አፈታት ዘዴዎች፣ ባህላዊ ጋብቻ አመሰራረት፣ ባህላዊ የምግብ አዘገጃጀት እና ባህላዊ መድሃኒቶች የመሳሰሉትን ዘዴዎችን በስርዓተ ትምህርቱ ማካተት ያስፈልጋል። ስለሆነም ባህላዊ እሴቶች እና የማህበረሰቡ ሀገር በቀል ዕውቀቶች በስርዓተ ትምህርቱ ተካተው ጎልማሳው ትምህርት አግኝቶበት በባህላዊ እሴቶች የተነፀና ሃላፊነቱን የሚወጣ ዜጋ መፈጠር አለበት።

[My own translation from Amharic to English]

*[I think that indigenous knowledge of the community was very important and used as a resource in teaching and learning process to fulfill two functions: show the diversity of knowledge to students and raise self-esteem and motivation of indigenous students. But in our*

*region non-formal adult literacy program is not doing enough to transfer Gumuz indigenous knowledge (traditional conflict resolution mechanism, marriage arrangement, traditional food preparation and traditional medicines... etc) through its curriculum. Therefore, cultural values and indigenous knowledge of the communities should be included in functional adult literacy curriculum for adults to make learners culturally responsible citizen (In. Edu Bu., March 12, 2018).]*

Therefore, evidence obtained from interview realized the significance of integrating cultural elements of the society within adult literacy curriculum content.

The adult literacy center facilitators support the idea of giving space to indigenous knowledge in non-formal adult literacy program. The interviewee teachers support IK-practice integration as a means for adult learners to understand the instruction better and he said the following:

*ባህላዊ እሴቶች እና ተግባራቶች በጎልማሶች የትምህርት ፕሮግራም ውስጥ መካተት አለባቸው። እንዲያውም ጊዜም መርሆችን፣ ሳይንሳዊ ዕውቀቶችን ለተማሪዎች ስንገልፅ ከማህበረሰቡ ሀገር በቀል ዕውቀቶች ጋር በማያያዝ ዕውቀታቸውን ማዳበር ያስፈልጋል። ስለሆነም መደበኛ ያልሆነ የጎልማሶች ትምህርት ፕሮግራም ተገቢውን ባህላዊ ይዘት እና ማህበረሰብ ተኮር ሀገር በቀል ዕውቀቶችን ያገናኝበና ያካተተ እንዲሁም የማስተማሩ ሂደት በዚያ የተቃኘ ሊሆን ይገባዋል።*

The translation from Amharic to English stated as follows:

*[Indigenous knowledge practices and cultural values should be comprised in the adult literacy program. Sometimes when we introduce principles, scientific knowledge, there must be a link with the indigenous knowledge learners have. Therefore, to develop and make the non-formal adult education culturally appropriate and community based, IK of the communities should be integrated in non-formal adult education system (In. F/T March 23, 2018)][My own translation].*

As mentioned in literature review the National Education Policy presents the essential guidelines for any suggestions that could be made about the practice of integrating IK. In my attempt to find ways in which IK and adult literacy program could be integrated, I used the literacy training manuals and adult literacy text books level 1,2 and 3 teaching document statements, since they are the ones through which the non-formal adult education articulates its position regarding IK practices and literacy program from 2011 going forward. I examined the specific content of both subject statements and in addition, examined the general aims presented in the curriculum documents.

Regional education bureau will adapt it to suit their cultural, social and economic situation. Nevertheless, much of the IK practices and cultural values of the society were not given appropriate attention within non-formal adult literacy program. But there is room for the use of indigenous knowledge practice in literacy program to achieve the principles and purposes of the national curricula. FGD Participants' recommendations on what to include in school learning suggests that all culturally relevant forms of IK practices found in Gumuz community must be considered for literacy teaching and learning.

The school directors and District educational experts of Kamashi agree on the importance of creating spaces for dialogue that could enhance cultural practicing from both school and home. IK-practice integration as proposed here is not likely to disadvantage learners in contexts, because the same subject content as in other contexts will be taught. However, the students will be afforded the opportunity to learn the content in ways that acknowledge their knowledge, their cultural values and their experiences. Such integration has potential to enable students to compete with learners from different contexts. I argue that curriculum suggestions from adult learners and education experts can be an appropriate resource for developing culturally sensitive curricula, which can make a huge contribution to relevance and cultural responsiveness.

**Table 6. Views of School Directors on the Integration of Cultural Values within Literacy Curriculum**

S/No	Statements	N=10	School directors' responses				
			1	2	3	4	5
1	Indigenous knowledge was incorporated in adult literacy program.	F	-	-	3	5	2
		%	-	-	30%	50%	20%
2	Literacy program helps in sustaining IK and cultural value of the community.	F	2	1	1	4	2
		%	20%	10%	10%	40%	20%
3	Appropriate support received from concerned bodies to strengthen the promotion of IK through literacy program	F	-	-	4	3	3
		%	-	-	40%	30%	30%
4	Non-formal adult literacy program doing enough in transferring cultural values from generation to generation	F	-	-	5	3	2
		%	-	-	50%	30%	20%
5	Adult literacy teachers are role model to their learners in endorsing and teaching indigenous and cultural values through literacy program	F	-	-	4	4	2
		%	-	-	40%	40%	20%
6	Facilitators organize the cultural or heritage days every year in literacy centers	F	2	1	-	1	6
		%	20%	10%	-	10%	60%
7	Facilitators encourage adult learners to take part in relevant cultural festivals	F	-	-	2	5	3
		%	-	-	20%	50%	30%
8	Adult literacy facilitators encourage communities in all their endeavors to take part in indigenous knowledge issues.	F	-	-	2	4	4
		%	-	-	20%	40%	40%
Average			5%	2.5%	26.25%	36.25%	30%

Note: 1-very high, 2-high, 3-medium, 4-low, 5-very low

The school directors response, for items listed from 1-8 in table 6 above illustrates that 66.25% of the respondents remarked that view of school directors on the inclusion of IK in non-formal adult education program and role of adult education facilitators in encouraging and coordinating communities to take part in communities' cultural practices was low. Furthermore, 26.25% of them reported that the degree of attitude of schools directors was medium.

Thus, it is apparent that there were various levels of attitudes towards the inclusion of relevant cultural values within adult literacy program. This indicates that, a highest percentage (36.25%) of school directors attitudes reveals that the cultural aspects of the society did not properly accommodated within literacy curriculum. But, the school directors are willing to include indigenous knowledge into their pedagogy; however they may not have the skill or content to do so. Further, the facilitators were not motivating local communities and adult learners to take part in relevant cultural practices of the society. Therefore, it was recommended that, all the academics, policy makers, planners and curriculum developers should pay attention to this invaluable treasure of knowledge that is threatened by extinction.

### 4.3 Factors hindering the inclusion of indigenous knowledge in Adult education Curriculum

Inclusion of indigenous knowledge has a pedagogical importance in that content and methods proposed promotes social responsibility, citizenship, patriotism and social relevance which are among the key objectives of teaching local communities. In fact, one ethnic group is distinguished from other ethnic groups through their distinct cultures. Even our learning will contribute more to our society if what we know and experience on a daily basis is incorporated into our school curricula.

The researcher raised the issue of inclusion of IK in non-formal adult education program during his interview session with Woreda education expert and argues:

ብዙ ሰዎች አስካሁን ድረስ የመማር ዕድል እየተነፈጋቸው ሲሆን ከእነኚህም ውስጥ በጣም ተጎጂዎችና ተጠቃሚ ካልሆኑት ማህበረሰብ ክፍል ውስጥ አንዱ የጉሙዝ ማህበረሰብ ይገኛል። ይህም ችግር የገጠማቸው ወደ ትምህርት ለመቅረብ ዕድል አለማግኘታቸውና እንዲሁም የተለያዩ ባህሎቻቸውና ቋንቋቸው የሚገልፁ የትምህርት ፕሮግራሞች ውስን መሆናቸው ነው። ምክንያቱም የትምህርት መርጃ መሳሪያዎች (የመማሪያ መጽሐፍት፣ መመሪያዎች) በአግባቡ አለመቅረብ እና ስለሀገር በቀል ዕውቀቶች እና የጉሙዝ ህዝቦች ባህላዊ ልምዶች እንዲሁም ስለአኗኗራቸው ዘቤ የሚያሳዩ መረጃዎች ውስን ከመሆናቸው ጭምር ነው።

Translation from Amharic to English described as follows:

*[Many people are still denied their right to education” and Gumuz indigenous people are among the most affected and disadvantaged. Their situation has often characterized by a lack of access to an education that reflects their diverse cultures and language in non-formal adult literacy program. Because educational materials (text books, guide lines) providing accurate and faire information on indigenous knowledge and cultural practices of Gumuz peoples and their way of life have all too rare.”(In.weo March 22, 2018)][My own translation].*

If curriculum is what Lawton (1977) describes as a selection from the culture of society, and culture is a way of life of a people, including its body of accumulated knowledge and understanding (Thaman, 1993), then, whose culture is selected for curricula content in Africa? Cultural pluralism makes the definition of *indigenous African culture* very fluid and elusive.

Furthermore, the researcher raised the issue of factors that hinders the inclusion of IK in adult literacy program for adult literacy teacher and he describes it as follows:

የጉሙዝ ህዝቦች ሀገር በቀል ዕውቀቶችን በጎልማሶች ትምህርት ፕሮግራም ውስጥ ለመካተት ብዙ መሰናክሎች ያደናቅፋሉ። ከእነዚህም ችግሮች ውስጥ የህዝቡ ዕውቀት ማነስ፣ በአግባቡ የሰለጠነና የማስተማር ብቃት ያለው የሰው ሃይል እጥረት፣ በአፍ መፍቻ ቋንቋ የተዘጋጀ የትምህርት መርጃ መሳሪያዎች እጥረት፣ ተገቢው ድጋፍ አለመኖር፣ አማርኛ በክልሉ ውስጥ የሰራ ቋንቋ መሆኑ እና ለመማር ማስተማሪያነት ስለሚጠቀሙት ተፅኖ ማሳደሩ እና ለጉዳዩ ተገቢው ፖለቲካዊ ትርጉም አለመሰጠት ከሚጠቀሱ ቁልፍ ችግሮች ውስጥ ሲሆኑ በእነዚህ ላይ ስርነቀል ውጤት ለማምጣት እና ማህበረሰብ ተኮር የሆነ ውጤታማ ስርዓተ ትምህርት ለመቅረጽ እንዳይቻል የበኩላቸውን አስተዋጽኦ አድርገዋል።

English translation reported as followed:

*[The inclusion of Gumuz people indigenous knowledge in adult literacy program can be affected by many constraints. Of these constraints, people’s attitudes, lack of trained and pedagogically equipped man power, lack of learning materials developed in their mother tongue, absence of adequate support, the hegemony of Amharic as an official language and medium of instruction in the region and lack of political will to give appropriate attention for cultural issues are some of key hindering factors to make radical and effective adaptation of the curriculum to the context of the community” (In.FT. March 7, 2018)] [My own translation].*

According to my observation, the role of non-formal adult literacy program in the transmission of indigenous knowledge and cultural values of the community from generation to next generation is usually lacks contextual relevance and devalue indigenous knowledge; the teaching methodologies, such as not using indigenous language as medium of instruction. Currently, the functional adult literacy education and program offering in the study area ignores a meaningful inclusion of the indigenous knowledge and their cultural values within the literacy education curriculum. This, combined with the strong focus on acculturation, assimilation and the consequent underestimation of indigenous knowledge with the loss of indigenous knowledge, indigenous adult learners have higher degrees of illiteracy, poor school attendance and poor academic achievement compared to the rest of the population (observation note).

Concerning this, the researcher conducted interview with the adult education facilitator and he said the following:

መደበኛ ያልሆነ የጎልማሶች ትምህርት የትምህርት መርጃ መሳሪያዎች ባህላዊ ይዘት የጎደላቸው ናቸው። በክልሉ የጎልማሶች ትምህርት ማስተማሪያ ማቴሪያሎች ተገቢው የዳሰሳ ጥናት ሳይደረግ የሚዘጋጁ መሆናቸው፣ በክልሉ የጎልማሶች መማሪያ ማስተማሪያ ቁሳቁሶች በሙያው ላይ በተሰማሩ እና የጉሙዝ ህዝብን ቋንቋ እና ባህልን ጠንቅቀው በማያውቁ ሰዎች የተዘጋጁ ናቸው። ይህንኑ ጉዳይ በተመለከተ ለወረዳው የትምህርት ጽ/ቤት ሪፖርት አድርገናል። እነሱም ወደ ፊት ችግሩ በቅርብ ጊዜ መፍትሄ እንደሚያገኝ ቃልገብተውልናል።

The response of interviewee described in English as followed:

*[The non-formal adult education materials were not culturally appropriate. At the regional level the teaching materials were developed without conducting need assessment. And also they were designed by non-indigenous experts who do not know cultural values and language of the Gumuz people. We have also reported to the woreda education office about the inadequacy of the instructional materials. They promised that the problem would be solved in a few futures.] (In. FT- March 24, 2018) [My own translation].*

As it has been discussed in the literature review the development of culture in the content of education, curriculum structure and approach is another notable provision of the Education and Training Policy. The Cultural Policy's strategies call for the inclusion of cultural themes into the educational curricula and the transmission of educational programs that reflect the various cultures of the country. The Implementation Strategy attaches education quality to the education's connection with the society's cultural, economic, and political realities and activities. It also suggests the democratization of educational content and the provision of educational services by changing the existing curriculum.

However, the participants acknowledged that the inclusion of IK in non-formal adult literacy program posed challenges. One of the adult literacy teacher interviewees gave me the following response regarding the lack of knowledge related to the contemporary curriculum and integrating IK in their teaching:

የኔ አቢይ ችግር የማስተማር ስነ ዘዴ ጉድለት ስለሆነ ተማሪዎችን ለማስተማር እቸገራለሁ። በእኔ አስተያየት የመምህራን ትልቁ አትኩሮት ነው። በተጨማሪም በተግባር ሀገር በቀል ዕውቀቶች በክፍል ውስጥ ከሳይንስ ትምህርቶች ጋር አስተሳሰሮ መተግበር አንዱ ችግር ነው። በበኩሉ እንደ አንድ መምህር ወደ ሳይንስ ያዘነበሉ ትምህርቶችን ከሀገር በቀል ዕውቀቶች ጋር በማስተሳሰር አስተምሮ ለማሳመን ፈተና ገጥሞኛል።

The interview response transcription in English described as followed:

*[My main problem is the lack of teaching methodology and it is difficult to teach the learners. I think this is teachers' greatest concern. The practical application of the indigenous knowledge in class is also difficult. As a teacher I am challenged to develop some practices*

*that can convince them to be at least gravitated towards science (In.FT, March, 2018)][My own translation].*

Similarly, challenges with regard to IK are many as revealed during interview and FGD. Some of the challenges that can be depicted include loss of IK as young people are detached from their land, influx of new migrants with different cultures and values among other reasons.

The other factor associated with erosion of IK mention during FGD includes the following:

- The Woreda and regional education offices were failed to build and mobilize appropriate and adequate IK capitals through education system.
- The belief that conventional or scientific knowledge is ‘superior’ to local knowledge is still dominant especially among young adults in the studied district.
- There is also the thinking that traditional leaders and elders tend to have monopoly of IK since they possess the knowledge.

Generally, education has been serving as a means of transmission of ideologies of the people in power; indigenous knowledge has been denied and destroyed for centuries through education systems thus, to complement the integration of indigenous knowledge in adult literacy curriculum. It is important to inquire into educators’ and teachers’ perceptions of indigenous knowledge with a view to understanding their capability in developing appropriate pedagogical approaches and materials for implementation of such curriculum reforms.

As a result, non-formal adult literacy education for Gumuz community is central to preserve their cultures and for the development of skills. So, it is better to create culturally responsive program which uses local languages as foundation for the rest of the curriculum and recognizes cultural knowledge as a part of a living and constantly adapting system that is grounded in the past, but continues to grow through the present and in the future.

#### **4.4 Views of Woreda education experts’ on the benefits of including indigenous knowledge in adult education curriculum**

The study sought to examine the views of education experts on the importance of integrating IK within literacy curriculum. They were asked to respond the advantage of inclusion of IK within the program. The result obtained is described as follows in Table 7.

**Table 7. Benefits of integrating IK in adult literacy program rated by education experts**

S/No	Statements	N=11	Woreda education experts' response				
			1	2	3	4	5
1	Adult literacy program employed in Woreda was relevant in terms of content to adult learner's day to day life?	F	1	4	2	1	3
		%	9.1%	36.4%	18.2%	9.1%	27.3%
2	Teaching IK or cultural values help the learners to rediscover their roots or identity	F	2	5	3	1	-
		%	18.2%	45.5%	27.3%	9.1%	-
3	Giving adequate attention for cultural practices in literacy program help learners to know their cultural values	F	1	5	4	1	-
		%	9.1%	45.5%	36.4%	9.1%	-
4	Transferring cultural values help adult learners to have a pride of their cultures.	F	3	4	2	2	-
		%	27.3%	36.4%	18.2%	18.2%	-
5	Teaching IK in literacy program prepares adult learners to be a responsible citizen.	F	2	5	2	2	-
		%	18.2%	45.5%	18.2%	18.2%	-
7	Teaching IK practice in literacy program help learners to value their cultural, traditional materials and instruments	F	2	5	2	2	-
		%	18.2%	45.5%	18.2%	18.2%	-
Average			16.68%	42.46%	22.75%	13.65%	4.55%

Rating scale: 1-very high, 2-high, 3-medium, 4-low, 5-very low

Table 7. Portrays views of educational experts regarding the significant of integrating cultural values of the society within adult literacy program. As depicted in Table 7, 59.14% of the Wereda education experts appealed that the inclusion of relevant cultural values and indigenous knowledge of the society in non-formal adult literacy curriculum have high. On top of that, 16.68% of them had very high attitudes regarding the benefit of integrating indigenous knowledge within the program. In contrast, 13.65% of them reported that the inclusion of cultural values in functional adult literacy curriculum had low worth.

As it has been described in literature review the issue of integrating IK within adult literacy program and stated that indigenous knowledge is a resource that can help to solve local problems, to prevent conflict, to build solidarity in communities, to manage local affairs, and thus contribute to global solutions (see p. 22).

Though, for indigenous learners and instructors, the inclusion of indigenous knowledge into schools often enhances educational effectiveness by providing an education that adheres to an

indigenous person's own inherent perspectives, experiences, language, and customs, thereby making it easier for children to transition into the realm of adulthood.

Moreover, from the interviews conducted with District education experts describes the following:

*ሀገር በቀል ዕውቀቶችን በጎልማሶች የትምህርት ፕሮግራም ውስጥ ማካተት ጠቃሚ ነው። ይህም ጎልማሶች ከአከባቢው ማህበረሰብ ጋር ያላቸውን አንድነትና ትብብር እንዲጠናከር ከማድረግ ረገድ የራሱ የሆነ ፋይዳ መኖሩ፣ ባህላዊ እሴቶችና መርሆዎች በማዳበር ከትውልድ ወደ ትውልድ እንዲተላለፉ ከማድረግ አኳያም ከፍተኛ ጠቀሜታ አለው።*

*[The inclusion of IK within the adult literacy program is vital and enhances young adults from local cultural communities to develop the sense of solidarity within one's own norms and values and ensures the transference of acceptable cultural standards from generation to generation”(In WEO March 22,2018)][My own translation].*

#### **4.5 School director's views on the benefit of integrating IK within non-formal adult education program**

The study sought to find out the views of school directors on the significance of integrating IK within literacy curriculum. They were requested to rate the advantage of inclusion of IK within the program and their response was shown as follows in Table 8.

**Table 8. Describes views of school directors on the benefits of integrating and teaching IK in adult literacy program.**

S/N o	Statements	N=10	School directors' response				
			1	2	3	4	5
1	Adult literacy program employed in Woreda was relevant in terms of content to adult learner's day to day life?	F	2	2	1	5	-
		%	20%	20%	30%	50%	-
2	Teaching IK practices or cultural values help the learners to rediscover their roots or identity	F	2	2	3	-	3
		%	20%	20%	30%	-	30%
3	Giving adequate attention for cultural elements in literacy program help learners to know their cultural values	F	2	3	2	-	3
		%	20%	30%	20%	-	30%
4	Transferring cultural values help adult learners to have a pride of their cultures.	F	5	1	2	-	2
		%	50%	10%	20%	-	20%
5	Teaching IK practice in literacy program prepares adult learners to be a responsible citizen.	F	6	1	-	-	2
		%	60%	10%			20%
6	Teaching IK practice in literacy program help learners to value their cultural, traditional materials and instruments.	F	4	2	2	-	2
		%	40%	20%	20%	-	20%
Average			35%	18.3%	20%	8.3%	20%

Rating scale: 1-very high, 2-high, 3-medium, 4-low, 5-very low

As indicated in table 8 above, 53.3% of school directors on the benefit of integrating and teaching IK through adult education program were high. In contrast, 20% and 8.3% of the outlook of school directors regarding the importance of integrating indigenous knowledge within adult education program was very low and low respectively.

An expert of District education office explained the importance of integrating IK within adult education program as follows:

*ሀገር በቀል ዕውቀቶችን መደበኛ ካልሆነው የጎልማሶች የትምህርት ስርዓተ ትምህርት አካትቶ መስጠት ለአካባቢ ማህበረሰብ ዕድገት ያግዛል፤ በራስ መተማመን እንዲዳብር እና ስነ-አዕምሮያዊ መነሳሳት እንዲሁም ማህበራዊና ባህላዊ እሴቶች እንዲጎለብቱ ያደርጋል። ሀገር በቀል ዕውቀቶችን በትምህርት ሂደት ውስጥ አካትቶ መስጠት በሁለቱም ወገኖች ማለትም የባህሉ ባለት ህዝብ ሆነ በሌላው ወገን ዘንድ ከብደት እንዲኖረውና ዝና ኖሮት በዚህም የባህል ኩራት እንዲኖር በማድረግ በአካባቢው የሚከሰቱ ችግሮችን በአካባቢ ዕውቀቶች ለመፍታት የሚቻልበትን ሁኔታ ያመቻቻል።*

*[Incorporating indigenous knowledge within non-formal adult education curriculum can contribute to local community development, increasing self-reliance and psychological motivation and retain social and cultural values. Utilizing indigenous knowledge in education system gives strength and weight in the eyes of both local people and others, increasing cultural pride and thus motivation to solve local problems with local ingenuity” (In. Weo, March, 2018)] [My own translation].*

Similarly, the National Adult Education Strategy stated that adults will be motivated to participate in adult education if the program is related to their needs and day to day activities, and if they find the education offered applicable to solve their current problems.

However, because the limited adult education programs launched in the past years were targeted only to enable adults to read, write and do simple arithmetic without being related to their day-to-day life and development around them, it was impossible to bring about significant change on the participants' livelihood.

From FGD conducted with adult learners the researcher realized that, the integration of traditional and cultural values in non-formal adult education program and instruction needs attention because it is not doing enough to promote cultural values of the society. Further, they described that the inclusion of indigenous practices in education system is important so, that local people will love their culture, let adult learners to have a pride of their culture and should involve all adult learners in cultural practices.



**Figure 4: Sample FGD at Gilegila adult literacy center (24, March 2018).**

Similarly information obtained from FGD was reveals that IK is very wide and it encompasses a number of fields. It is worth noting that some IK systems are not useful while others are very useful. Some of them are used for economic purpose (example traditional medicines, animal husbandry) while some are not. Therefore, it is important to recognize the significance, relevance and value of IK in providing local solutions for local problems.

#### **4.6 Views of facilitators or teachers towards Amharic as a medium of instruction**

The study sought to explore adult education facilitators' perception on the use of Amharic as a medium of instruction in adult literacy program. The result attained is presented in Table 9.

**Table 9. Reveals facilitators' views on literacy education through Amharic.**

S/no	Statements	N=11	Facilitators' responses				
			1	2	3	4	5
1	Teaching and learning literacy education in Amharic at adult literacy center is a good idea	F	1	9	1	-	-
		%	9.1%	81.8%	9.1%	-	-
2	Teaching and learning literacy education in Amharic at adult literacy center enables adult learners to be confident in their learning.	F	4	6	1	-	-
		%	36.4%	54.5%	9.1%	-	-
3	Using Amharic language as medium of instruction in non-formal adult literacy class enhances adult learners' academic achievement	F	2	8	1	-	-
		%	18.2%	72.7%	9.1%	-	-
4	It is appropriate to teach adult learners in Amharic in adult literacy program	F	4	6	1	-	-
		%	36.4%	54.5%	9.1%	-	-
5	Teaching literacy education through Amharic language helps students to understand their first language effectively.	F	2	4	2	3	-
		%	18.2%	36.4%	18.2%	27.3%	-
6	Literacy education through Amharic is much better than other languages as it is a national language.	F	2	5	3	1	-
		%	18.2%	45.5%	27.3%	9.1%	-
Average			22.75%	57.56%	13.65%	6.06%	-

Notice: 1- Strongly disagree 2-Disagree 3- Agree 4- Not sure 5-Strongly agree

Table 9 shows views of the adult education facilitators towards Amharic as a medium of instruction. The tables reveal that majority of (57.56%) of the adult education facilitators had negative perception on using Amharic as a medium of instruction, whereas 22.75% of them indicated that they were strongly disagree.

On the other hand, 13.65% of them remarked they were agreed with Amharic as a medium of instruction at non-formal adult literacy centers.

Tekeste (2006) also made an urgent call for the shift of the discourse on the role of education in the survival of the Ethiopian political and cultural society. For him the key instrument in the evolution of a new counter-discourse on the role of education in Ethiopia is the utility of indigenous languages at all stages in the education process. Therefore, as Shizha (2007) asserts, language is a vital component for incorporating indigenous knowledge and culture into the school curriculum. An indigenization approach in curriculum studies and development could not materialize in the absence of the revitalization of the indigenous languages and its incorporation in the education system. Thus, using the mother tongue as the language of teaching and learning has pedagogical, psychological and sociological importance.

As it has been discussed in literature review to be successful in the teaching and learning process the command of language of learning of student and teachers should be good enough.

Unless the students are proficient in the language of learning they face difficult to read books and other instructional materials to understand what is said to them and to express their wants and feelings (Shuy & Fasold, 1973).

Similarly, the information taken from FGD also confirmed that adult learners had negative perception on the use of Amharic as a medium of instruction at adult literacy centers. According to their views, they may face challenges like miss understanding between learners and teachers when teaching and learning process takes place in adult literacy education class.

#### **4.7 Adult literacy Facilitators’ view towards ones’ own language as a medium of instruction**

The study sought to consider facilitators perception on ones’ own language as a medium of instruction in adult literacy education program. The results gained are presented in Table 10.

**Table 10. Facilitators views on literacy education through one’s own language**

S/no	Statements	N=11	Facilitators’ responses				
			1	2	3	4	5
1	Teaching and learning through one’s own language in adult literacy program limits students’ understanding and knowledge.	F	8	3	-	-	-
		%	72.7%	27.3%	-	-	-
2	Teaching and learning through one’s own language increases student’s participation in the literacy program.	F	-	-	-		11
		%	-	-	-		100%
3	Dropout rates can be minimized as a result of using local language	F	2	-	1	1	7
		%	18.2%	-	9.1%	9.1%	63.6%
4	Repetition rates can be minimized as a result of using one’s own language in literacy class.	F	1	-	-	-	10
		%	9.1%	-	-	-	90.9%
5	Teaching and learning through one’s language in literacy class enables the adult learners to learn additional languages.	F	-	-	-		11
		%				-	100%
Average			20%	5.46%	1.82%	1.82%	70.9%

Notice: 1-strongly disagree, 2-Disagree 3-Agree 4-Not sure 5- strongly agree

The adult education facilitators’ responses for items 1-5 in Table 10 above revealed that the majority of the non-formal adult literacy facilitators had strongly agreed towards using one’s own language as a medium of instruction in adult literacy education centers. The data shows that in spite facilitator’s positive attitudes, their overall attitudes varied within each group of the respondents. For instance, 70.9%, 20%, 5.46%, 1.82% and 1.82 % of the adult literacy

facilitators, those who responded, reported that the view of the facilitators on using one's own language as a medium of instruction was strongly agree and disagree respectively. On the other hand, according to teachers' views, the use of local language as a medium had disagreed and others were agreed.

The FGD responses obtained from adult learners revealed that, adult learners had favorable attitude towards the use of mother tongue as medium of instruction. Similarly, they said that, the use of mother tongue as medium of instruction facilitates better understanding of arithmetic and literacy skills being taught.

One of the interviewees of Regional education Bureau expert gave me the response on the use of mother tongue in literacy education as follows:

በእኔ ሃሳብ መሠረታዊ የከህሎት ትምህርትን ለጎልማሶች በአፍ መፍቻ ቋንቋቸው ቢሰጣቸው ከፍተኛ የትምህርት ውጤት ባለቤት ይሆናሉ፤ የመማር ማስተማር ተግባር ለተማሪዎች በአፍ መፍቻ ቋንቋቸው ቢሆን ጎልማሶች እንዲሳተፉ ያነሳሳል፤ የራሳቸው እኔደሆነ በመገመት በራሳቸው እንዲተማመኑና በማንኛውም የትምህርት ቤት እንቅስቃሴዎች ላይ በመሳተፍ የቤት እና የት/ቤት ግንኙነት እንዲጠናከር ያደርጋል። ጎልማሳው በአንድ ጉዳይ ላይ እንዲያተኩር ይደረጋል። ይህም በትምህርት ይዘት እና በአድሰ ቋንቋ የሱጸ/የሷን ትኩረት ከመከፋፈል ይልቅ የአእምሮ ብቃት በሚሰጠው ትምህርት ይዘት ላይ እንዲያተኩር ያደርጋል።

*[I think that if literacy education is given to the adult learners through their language, adult learners may show high academic achievement. Learning and teaching through mother tongue enhances adult learners' participation, provides adult learners' with a sense of belonging and self-confidence and motivates them to participate in all school activities thereby providing a smooth transition from home to school. The adult is allowed to concentrate on one task, that is, the content they being taught rather than having to divide his/her attention and mental energies between the subject and the demands of a new language.]*(In.Edu.Bu March, 2018)[My own translation].

In non-formal adult literacy centers the use of Amharic as a medium of instruction was observed in classroom. Outside the class room, adult learners use their own local language for social interaction, giving adults a rich visual representation of their language or mother tongue. Due to low and inadequate training among adult literacy facilitators, they had low proficiency in Amharic language in their teaching and learning experiences. (Observation note).Hence, this affects adults in their learning.

#### 4.8 Evaluation of stakeholder’s on using Amharic as a medium of instruction at adult literacy centers

This part describes the evaluation of stakeholder’s on the use of Amharic as teaching and learning language at adult literacy centers. They gave their genuine views as stated below.

**Table 11. The use of Amharic as teaching and learning language rated by stakeholders**

S/No	Statements	N=11	Teachers’ response			
			1	2	3	4
1	The attitude of adult learners towards learning in Amharic in literacy program.	F	1	7	3	-
		%	9.1%	63.6%	27.3%	-
2	What is the attitude of community towards learning and teaching through Amharic in literacy?	F	1	7	3	-
		%	9.1%	63.6%	27.3%	-
3	What is the general attitude of local community towards learning and teaching in Amharic language in adult literacy center?	F	1	6	4	-
		%	9.1%	54.5%	36.4%	-
4	What is the attitude of school directors towards learning and teaching through Amharic language in adult literacy center?	F	1	5	4	1
		%	9.1%	45.5%	9.1	9.1%
5	What is the attitude of school community towards learning and teaching in Amharic language in adult literacy center?	F	-	7	4	-
		%	-	63.6%	36.4%	-
Average			9.1%	58.16%	27.3%	9.1%

Note: 1-not very good 2-not good 3- good 4 -very good

Table 11 represents evaluation of stakeholders’ attitudes regarding the use of Amharic as teaching and learning language. The table reveals that 58.16% and 27.3% of the respondents remarked that the extent of attitudinal problems towards teaching and learning through Amharic was not good and good respectively.

However, 9.1% of them reported that the degree of attitudinal problems in their adult literacy centers was very good. Thus, it is apparent that there were various levels of attitudinal problems towards learning and teaching through Amharic at functional adult literacy centers.

In their response to open-ended questions, some respondents who believed in the existence of negative attitudes towards the use of Amharic in adult literacy education centers identified some factors as follows: first, there is reluctance on the part of the adults to learn in Amharic

assuming that the language is not theirs; they think they cannot know and understand it easily. For this reason, they used to boycott some classes.

Similarly, regarding this, the researcher conducted interview with the school directors and he said the following:

*በጎልማሶች ትምህርት ፕሮግራም የአካባቢን ቋንቋን እነደ መማር ማስተማሪያ ቋንቋ መጠቀም ተማሪዎች የትምህርቱን ይዘት በቀላሉ ለመረዳትና ለመማባበት ይረዳቸዋል። በአርግጥ በኢትዮጵያ የተቀረጸው የትምህርትና ቋንቋ ፖሊሲ በወረቀት ላይ የሰፈረ ዘመናዊ የሚባል ቢሆንም በመሬት ላይ የሚተየው ግን ጥያቄን የሚያስነሳ ነው።*

*[Using local language as a medium of instruction for adult learner helps learners to understand and speak well for medium of instruction has significant importance. But Language and Education Policy and practice of Ethiopia is one of the most advanced language policy on paper but with questionable practices on the ground” (In.SD March, 2018)] [My own translation].*

**Table 12. Stakeholders views on the use of Amharic as a medium of instruction at adult literacy centers.**

Items	Stakeholders	N=11	Adult education facilitators’ response			
			1	2	3	4
1	Students	F	3	4	2	2
		%	27.3%	36.4%	18.2%	18.2%
2	Parents	F	2	7	1	1
		%	18.2%	63.6%	9.1%	9.1%
3	Teachers	F	1	5	5	-
		%	9.1%	45.5%	45.5%	-
4	Local communities	F	2	8	1	-
		%	18.2%	72.7%	9.1%	-
5	School directors	F	1	4	5	1
		%	9.1%	36.4%	45.5%	9.1%
Average			16.38%	50.92%	25.48%	7.28%

Rating scale: 1-not very good 2-not good 3-good 4 -very good

The data, given in Table 12 portray peoples’ views of students, parents, teachers, and school directors, on the use of Amharic as medium of instruction. The questions were aimed at drawing the attitudes exhibited by various stakeholders in and outside the literacy center environments. Stakeholders’ view reveal that 50.92% of the stakeholders had negative attitudes towards education through Amharic in literacy centers, whereas 25.48% and 16.38% of them stated that the stakeholders had good and not very good attitudes respectively .

The response obtained from stakeholders revealed that, stakeholders had unfavorable attitude towards the use of Amharic as medium of instruction. Therefore, one can conclude that they had negative outlook towards using language which is unfamiliar to them.

The information obtained from FGD realized that some adult education facilitators/teachers/ were teaching adult literacy education in Amharic without having appropriate training in Amharic language in study area. They lacked proficiency in the language of teaching and learning since they had no adequate training in Amharic.

Generally, it is fact that learners perform better when the language of instruction is familiar to them as it greatly improves the quality and quantity of information transmission. Therefore, regional and woreda education officials' joint intervention and support is crucial to take pragmatic action to shift medium of instruction to their mother tongue.

Analysis of the document reveals that there are notable provisions of which overtly and covertly supports the inclusion of indigenous knowledge in education system. The use of local languages as medium of instruction and textbook languages in primary education, the compensatory measures geared towards increasing the participation and enrollment in the education of the historically disadvantaged nationalities and development of culture in the content of education, curriculum structure approach, are notable provisions of the Education and Training Policy worth mentioning. Therefore, it is pedagogically sound to make a curriculum responsive to the structural and socio-cultural context of the student's communities.



**Figure 5: Adult literacy learners attending class at Daguba center (March 23, 2018).**

#### 4.9 District education experts' views on the use of local language as a medium of instruction

This section seeks to answer questions which sought to find out district education experts' views on the use of local language as a medium of instruction in adult literacy program for Gumuz people. The result was stated below as follows.

**Table 13. The views of Woreda education experts on the use of local language as medium of instruction.**

S/N <sub>Q</sub>	Statements	N=11	Woreda education experts' response				
			1	2	3	4	5
1	Non-formal literacy program encourages the use of local language as medium of instruction	F	3	2	5	1	-
		%	27.3%	18.2%	45.5%	9.1%	
2	Teaching literacy program in local language supports adult learners to understand the literacy contents properly	F	4	4	3	-	-
		%	36.4%	36.4%	27.3%	-	-
3	Teaching literacy program in local language make adult literacy learners to be creative and active participants in literacy classes.	F	3	5	2	1	-
		%	27.3%	45.5%	18.2%	9.1%	-
Average			30.33%	33.36%	30.33%	6.06%	-

Note: 1-very high, 2-high, 3-medium, 4-low, 5-very low

Item 1-3 focus on the use of local language as a medium of instruction and the experts' responses in Table 13 above revealed that the majority of the education experts had positive attitudes towards learning and teaching through local language at adult literacy centers. The data shows that in spite of experts' positive attitudes, their overall attitudes varied within each group of the respondents. For instance, 33.36% and 30.33%, of them had high and very high attitude towards literacy education through local language whereas, 30.33% and 6.06% of the experts had medium and low attitudes regarding teaching and learning through local language respectively. Therefore, as the study shows that, to deliver adult literacy program effectively and systematically it with plan, needs and dreams of the society, the medium of instruction should be their mother tongue.

Similarly, as it has been stated in literature review the 1994 Education and Training Policy (ETP) gives recognition for the pedagogical advantages of learning in one's mother tongue, and of the rights of nationalities to promote the use of their languages in education system. In

accordance with this policy framework, strong emphasis is placed on the use of the mother tongue as a medium of instruction in primary schools.

Likewise, one of the participants said:

የአፍ መፍቻ ቋንቋን ለመማር ማስተማር መጠቀምና ተራማጅ የቋንቋ ፖሊሲ ብቻውን የታለመውን ግብ እንዲመታ አይደርግም። የአፍ መፍቻ ቋንቋን ለመማር ማስተማሪያነት ለመጠቀም ተገቢው የሰው ሃይል፣ ቁሳቁስ እና የሁሉንም ባለድርሻ አካላት ድጋፍ ያስፈልጋል። በወረዳ የሚገኙ የትምህርት ሃላፊዎች የጎልማሶችን ትምህርት በአፍ መፍቻ ቋንቋ ለመስጠት ምንም ዓይነት ትኩረት የሌላቸውና የሚሰጡትም ድጋፍ ውሳኔ ነው።

*[In the use of mother tongue as a medium of instruction, positive language policy alone is not adequate. It needs support of all stakeholders with appropriate human and material resources without which education through mother tongue could not be feasible. As stated by him, Woreda education leaders at all level had no initiation and made limited support to start adult literacy education through their mother tongue” (In. Weo March, 2018)[My own translation].*

#### 4.10 School directors view on the use of local language as a medium of instruction

In finding out the views of school directors’ on the use of local language as a medium of instruction in adult literacy program, school directors were asked to rate their response. The result attained was described in the table 15 below.

**Table 14. Views of school directors on the use of local language as a medium of instruction**

S/No	Questions	N=10	School directors’ response				
			1	2	3	4	5
1	Non-formal literacy program encourages the use of local language as medium of instruction	F	5	1	1	-	3
		%	50%	10%	10%	-	30%
2	Teaching literacy program in local language supports adult learners to understand the literacy contents properly	F	5	2	1	-	2
		%	50%	20%	10%	-	20%
3	Teaching literacy program in local language make adult literacy learners to be creative and active participants in literacy classes.	F	4	3	1	-	2
		%	40%	30%	10%	-	20%
Average			46.6%	20%	10%	-	23.3%

Rating scale: 1-very high, 2-high, 3-medium, 4-low, 5-very low

The data, given in Table 14 portray school directors’ views on the use the use of local language as a medium of instruction at adult literacy centers. School directors’ views tell that 46.6% and 20% of the school directors had very high and high / positive attitudes/ towards

non-formal adult education through local language at literacy centers, whereas 10% and 23.3% of them indicated that the school directors had medium and very low attitude regarding the use of local language as teaching and learning language at adult literacy centers respectively.

Concerning this FGD result reveals that:

አፍ መፍቻ ቋንቋን ለማስተማሪያነት መጠቀም ብዙ ጠቀሜታዎች አሉት። ከነዚህም ውስጥ ግልጽ የሆነ የትምህርት አሰጣጥ ሂደት እንዲኖር፣ በመምህሩና በተማሪዎች መካከል የጋራ መግባባት እንዲኖር፣ የተማሪዎች መሻሻል፣ በራስ መተማመን እንዲያዳብሩ፣ ችግሮችን የመፍታት ክህሎት እንዲያዳብሩ፣ ፈጠራን እንዲያዳብሩ፣ በማንነታቸው እንዲኮሩ፣ በክፍል ውስጥ ተሳትፏቸው ከፍ እንዲል፣ እና ትምህርቱን እንዲወዱት ያደርጋል። በአፍ መፍቻ ቋንቋ ትምህርቱን ለመስጠት መሪዎችንና ምሁራንን እንዲሁም ሌሎች ህብረተሰቡን በአካዳሚክስ፣ በባህል፣ ማህበራዊ እና በግል ለመርዳት የሚችሉ ሰዎችን ለማግኘት ዕድል ይከፍታል። ለዚህም ጎለልማሶች ትምህርት የአፍ መፍቻ ቋንቋን ለመማር ማስተማሪያነት መጠቀም የመማር ማስተማሪያ አካባቢውን ውጤታማ ያደርጋል በማለት ሪፖርት አድርገዋል።

*[The use of mother tongue as a medium of instruction has variety of advantages. For instance, the clarity of instruction, mutual understanding between teachers and students, development of students' self-confidence, development of problem solving skills, development of creativity, increases development of self-identity, increases classroom participation, and makes learning enjoyable. Learning in mother tongue provides a greater opportunity to find cultural elite, intellectual resources, and others relevant from society for help in academia, cultural, social, and personal needs. Furthermore, adult learners responded that learning in mother tongue makes to master basic arithmetic and literacy skills easily. In general, they reported that in using mother tongue as a medium of instruction, environment of learning becomes resourceful.] (March,2018) [My own translation].*

#### 4.11 Psychological benefits of using mother tongue as a medium of instruction

The use of local languages as the medium of instruction in education system is one of the salient features of the Education and Training Policy that support the indigenization approach. The Cultural Policy also has a similar provision, which grants the different nations, nationalities and peoples of Ethiopia the right to equal recognition, and the right to promote and preserve their languages and to pass it on to the next generation. The Implementation Strategy attaches a high value to the students' learning in their mother tongue.

However, one participant from education Bureau argued that:

የትምህርት ፖሊሲውን ከመተግበር አንጻር በቤኒሻንጉል ጉሙዝ ክልል ድክመት አለ። የስርዓተ ትምህርት ማዕቀፍ አቀራረጽ ቢያንስ በፖሊሲው አንቀጾች መሰረት የተነደፈ ነው። ይሁንና ከላይ እንደተገለጸው በቤኒሻንጉል ጉሙዝ ክልል መደበኛ ባልሆነ የጎልማሶች ትምህርት ፕሮግራም ውስጥ የፖሊሲው ፅንሰ ሃሳቦች በተገቢው ሁኔታ ተግባራዊ ሊሆን አልቻሉም። ይህም ለዚህም የአፍ መፍቻ ቋንቋን እንደ ማስተማሪያ ቋንቋ አደርጎ በጎልማሶች ትምህርት ፕሮግራም አለመጠቀም አንዱ ማሳያ ነው። የአካባቢ

ቋንቋን እንደ ማስተማሪያ ቋንቋ መጠቀም የተማሪዎችን መጠነ ማቋረጥ ይቀንሳል ፣ከፍተኛ መነሳሳት ይፈጥራል እና ብዛት ያለው የጎልማሳ ተማሪዎችን እንድናገኝ ይረዳናል።

*[There are weaknesses with implementation of the intentions of the policy in the Benishangul Gumuz Regional State. The curriculum framework, at least theoretically, provides room for the provisions of the policy. Unfortunately, as stated above, the provisions of the policy have not been fully materialized in the curriculum development process in the Benishangul Gumuz Regional State especially in the field of non-formal adult literacy education. The use of mother tongue as the medium of instruction for adult literacy education has not been realized. But, the use of local language as medium of instruction could result in lower drop-out rate, higher retention and increased adult learners achievement”*

(In Edu.Bu March,2018)][My own translation]

The worth of the mother tongue as medium of instruction has to be held strongly, and all the sector offices should conduct their day to day activities in the ethnic group’s language. The body which is responsible for planning the curriculum should conduct an awareness creation campaign so that the people may become aware and convinced of the fact that the use of the culture and language in the curriculum is an indication of the ethnic group’s development and pride.

Regarding this issue the result of FGD realized that non-formal adult literacy learners were interested to use Gumuz language as a medium of instruction and they believed as it makes them productive than using other languages. From the focused group discussion with the adult learners on this issue that they feel positive when the facilitators translate their instruction to Gumuzgan and use their language as a medium of instruction. Then, this shows that both teachers and students have positive attitude towards using their language as a medium of instruction which is very important if aided by continuous support from other concerned bodies.

Then they recommended that giving continuous support proper attention for the development of mother tongue, and awareness raising through mobilization, language standardization and material revision, fostering stockholders involvement and strengthening continuous monitoring and evaluation and support especially assigning teachers who can speak, write and read the Gumuz language to implement the program effectively and enhance students learning should be undertaken.

## CHAPTER FIVE

### SUMMARY, CONCLUSIONS AND RECOMMENDATION

#### 5.1 Summary

The main purpose of the study was to explore the inclusion of Gumuz indigenous knowledge in non-formal adult literacy curriculum content. The specific objectives of the study were to explore transfer of Gumuz indigenous knowledge within non-formal adult education program; to examine the consideration given for indigenous knowledge of Gumuz in non-formal adult literacy program; to examine the relevancy of using Amharic as medium of instruction in the non-formal adult literacy for Gumuz people and finally, to come up with constructive suggestions for better reflecting the indigenous knowledge of the community in non-formal adult literacy curriculum.

In this study descriptive survey design was used and both quantitative and qualitative methods were employed. The basic tools used to collect data were questionnaires, focus group discussions and observations. Moreover, interview was also conducted with Regional education experts, woreda education experts, school directors and functional adult literacy facilitators. A total of six focus group discussions were conducted with adult learners; eight hours observation at six adult education centers, the researcher conducted interviews with thirty seven participants to collect data. Participants were purposefully selected based on their experiences and the responsibility they charged to support the implementation of the adult literacy education program. Question guides with open ended questions were used to lead discussions in focus groups and interview. The question guides were validated by advisor and senior experts at Regional Education Bureau. After the data were collected, it was analyzed by organizing it into themes and relationships in order to make easier to understand. This was followed by interpretation of data.

## **5.2 Findings**

From the analysis made using both qualitative and quantitative data the following summary of findings were identified.

### **1. The transfer of Gumuz indigenous knowledge through non- formal adult literacy program**

The study revealed that non-formal adult literacy program hardly transfer Gumuz indigenous knowledge through its curriculum. Further, the integration of cultural values and IK of the communities within functional adult literacy curriculum for adult and youth is not given adequate attention, so it needs further recognition in adult literacy program to reflect the cultural values of the communities.

The study also shown that the opportunity to maintain the traditional knowledge are fading and are at risk of being lost .This will result in a decline of indigenous identity and serve reeducation in recognition and understanding of an invaluable cultural knowledge. Therefore, unless adult literacy education program reflect genuine commitment to the incorporation of Gumuz indigenous culture, acceptance of multiple perspectives of cultural knowledge in curriculum, adult literacy education will continue to be abstract and irrelevant to the adult learners. Therefore, the inclusion of indigenous knowledge and cultural values in non-formal adult literacy program and instruction is an area that needs proper attention.

Furthermore, the study revealed that if cultural values of indigenous people are given appropriate room in literacy program the students will be afforded the opportunity to learn the content in ways that acknowledge their knowledge, their cultural values and their experiences. Such integration has potential to enable students to compete with learners from different contexts. Therefore, the researcher argue that considering relevant cultural values within non-formal adult literacy program can be an appropriate resource for developing culturally sensitive curricula, which can make a huge contribution to relevance and cultural responsiveness.

### **2. The attention given for IK in functional adult literacy curriculum**

The study reveals that there were various levels of outlooks on the inclusion of relevant cultural values within adult literacy program. This indicates that, a high percentage of school directors' views reveal that the cultural aspects of Gumuz people did not properly accommodated within literacy curriculum. But, the school directors are willing to incorporate

indigenous knowledge into their pedagogy; however they may not have the skill or content to do so. Therefore, it was recommended that, all the academics, policy makers, planners and curriculum developers should pay attention to this invaluable treasure of knowledge that is threaded by extinction.

Similarly, the study argues that, for Gumuz adults to achieve a rebirth the non-formal adult literacy education curriculum, its content, values and indeed the literacy center system itself must transform to have a hall mark of indigenous true identity.

As described in review literature education is an important means for the enjoyment, maintenance and respect of indigenous cultures, languages, traditions and traditional knowledge. Therefore, non-formal adult literacy education curriculum and materials should be intercultural, and should include accurate information about indigenous people, their cultures, and their histories and lived experiences.

The study also shows that giving adequate attention for indigenous knowledge in adult literacy education curriculum provides motivation and self-esteem, cultural responsiveness and positive learning experiences. Further, it helps the learners to rediscover their roots or their identity.

### **3. The use of Amharic as a medium of instruction in Non-formal adult literacy program for Gumuz people**

The study revealed that the hegemony of Amharic as an official language and medium of instruction in region have exerted its impacts on the development of indigenous local languages in general and Gumuzgna particularly as a medium of instruction. Therefore, integrating IK in the adult literacy curriculum would enhance curriculum relevance and better understanding of concepts through the use of local language, among other aspects of indigenous knowledge.

The study revealed that, some respondents had negative attitudes towards the use of Amharic as a medium of instruction in adult literacy education program and identified some factors as follows: first, there is reluctance on the part of the adults to learn in Amharic assuming that the language is not theirs; they think they cannot know and understand it easily. For this reason, they used to boycott some classes. Therefore, using local language as a medium of instruction for adult learner helps learners to understand and speak well. Hence, local language as medium of instruction has significant importance.

Furthermore, the study shown that teachers think that if literacy education is given to the adult learners through their language, students may show high academic achievement. They think that learning and teaching through mother tongue enhances adult learners participation, provides adult learners' with a sense of belonging and self-confidence and motivates them to participate in all school activities thereby create a smooth linkage between home to school. The findings also confirmed that most adult learners, facilitators and school directors wanted the use of local language in adult education; similarly, the use of Amharic as a medium of instruction in literacy centers negatively affected their perceptions.

In contrast, the study also confirmed that few school directors required adult learners to learn through Amharic and be competent in Amharic as it is used as official language in the country and region particularly.

Again, the research findings asserted that support provided to develop the use of mother tongue as a medium of instruction in non-formal adult literacy education has limitations. The limitation of support for the program has negative impacts on the enhancement of mother-tongue as learning and teaching language in education system, as well.

In general, the study concluded that even though the national language policy supports the use of mother tongue (Gumuzgna in this case) in adult literacy education, the effort is generally constrained by myths that affect the use of mother-tongue as a medium of instruction in adult literacy education and its implementation on the grounds.

### **5.3 Conclusion**

In conclusion, perhaps the best way to preserve indigenous knowledge would be to integrate it into the school curriculum. In teaching any adult literacy education therefore, it is wise to start with the knowledge about the local area, which students are familiar with, and then gradually move to the knowledge about regional, national and global environments. This essentially follows the philosophy of embarking on teaching and learning “from the known to the unknown”, which could be adopted if literacy education is to be effective.

However, non-formal adult literacy program is not doing enough to transfer Gumuz indigenous knowledge through its curriculum. Therefore, the integration of cultural values and IK of the communities within functional adult literacy curriculum for adult and youth

need adequate attention. Likewise the chance to maintain traditional knowledge are fading and are at risk of being lost altogether loss of cultural values will result in a decline of indigenous identity and serve reeducation in recognition and understanding of an invaluable sustainable knowledge. Therefore, unless adult literacy program reflect genuine commitment to the integration of indigenous culture, acceptance of multiple perspectives of cultural knowledge in curriculum, education will continue to be abstract and irrelevant to the learners.

It has been argued that instruction in a non-native language creates many obstacles to student success. Students who are not fluent in the medium of instructional language that is not their native tongue have difficulty in grasping course topics.

Language of instruction, along with appropriate curriculum and teacher capacity, is central to successful learning. Study reveals that effectively integrating appropriate language practices into education is challenging, and yet it is imperative if the desired learning outcomes are to be achieved. Regional education bureau and Woreda education office must think together and act collaboratively in order that all the crucial features of quality education, including language of instruction, may be successfully addressed.

## **5.4 Recommendation**

Based on the study key findings the following recommendations are forwarded.

- The research finding shows that adult literacy program is not doing enough in the transferring Gumuz indigenous knowledge through its curriculum. Therefore, Regional and Woreda Education authorities in collaboration commented to the inclusion of indigenous knowledge and valuing of cultural practices within Functional Adult Literacy curriculum and recognizing the values and importance of indigenous knowledge as cultural capital. Thus, it is important to realize that adult literacy education for indigenous people must be culturally and linguistically appropriate otherwise it may reinforce and perpetuate their marginalization.
- The research finding indicated that, non-formal adult literacy program does not give adequate attention for cultural aspects of Gumuz people. Adult literacy program should be structured in such a way that the most important cultural aspects of the society are included in the curriculum. Therefore, REB and woreda education offices advised to make the program to realize, respect and integrate the cultural values, histories,

languages, knowledge, traditions and customs of indigenous peoples in the design of adult literacy programs, policies and curricula.

- It is clear that, there is much to learn from indigenous knowledge and cultural values of local people. Therefore, specific regional rules that address the issue of indigenous knowledge in adult literacy program should be introduced. Such rules will force the regional principals to commit itself and its resource to support ways in which indigenous knowledge can become the part of adult education. Therefore, all academics, planners and decision makers were commented to pay attention to this important treasure of knowledge that is threaded by extinction.
- Moreover, the study shows that adult literacy teaching materials developed in Amharic and taught at adult literacy centers need to be translated in to local language and reflects genuine commitment to the inclusion of indigenous culture, acceptance of multiple perspectives of cultural knowledge in content in order to continue to be culturally relevant and responsive to the learners.
- The study reveals the need for maintenance and elaboration of cultural values through equipping all the stakeholders (learners, teachers, and the community) with an appreciation of cultural heritage as well as the critical and creative abilities essential for cultural renewals. This can be done taking into consideration the requirements of different cultural groups. An opportunity to share in the control of the contents of the curriculum for the members of the cultural group concerned should be given.
- Cultural survival, first and foremost, collaborates with indigenous peoples as well as non-indigenous peoples on all educational endeavors. The Regional and Woreda Education office recommended engaging an indigenous group to act as consultants to ensure accuracy of indigenous perspectives in the adult literacy curriculum and to provide speakers for the conferences or training sessions. Therefore, indigenous community leaders, traditional leaders, elders and speakers of indigenous language should be consulted in any future curriculum reforms to develop culturally sensitive adult literacy program.
- To make the program is in meeting the needs of the local people; it has to grow naturally from the local community. And for it to be natural, it must allow for local initiatives, which will raise consciousness towards priorities, Therefore, to make this possible, the language of instruction has to be local, the program should be developed by trained indigenous educators and the goal should reflect local cultural needs.

- Integrating indigenous knowledge in non-formal adult education program does not literally mean to completely localize or change the current science curriculum. It aims to promote the understanding of science concepts in a given socio-cultural perspective and context. Therefore, REB and WEO commented to conduct need assessment by involving all stakeholders before developing literacy curriculum and teaching materials and integrating accurate information about indigenous people, their culture, and their history and lived experiences. This has to consider relevant issues such as the needs, cultural values and living style of the society and learners.
- Adult literacy facilitators need to get more training on indigenous culture so that they will be well equipped with all issues pertaining indigenous culture. Training will help to increase the knowledge and understanding of indigenous culture. Through training educators will see the importance of indigenous culture and those who are looking down upon will start to recognize it. Therefore, adult literacy facilitators at local level should be encouraged to organize cultural days and festival, facilitate and motivate local communities and adult literacy learners to take part in relevant cultural practices of the society.
- Adequate human capital is also of paramount significance in using mother tongue as medium of instruction. Thus, the trained professionals who can handle literacy education in local language at all levels of education in multilingual classrooms should be trained and assigned carefully. Therefore, facilitator's training at various levels depending on their proficiency in mother tongue should be carried out by designing various strategies like trainings and seminars that help teachers build their professional expertise, confidence and productivity on a job.
- Quality adult literacy education involves competent and qualified teachers who are familiar with indigenous culture and language. Therefore, it is recommended that Woreda education office should assign teachers who are conversant of local language of the communities. Therefore, the facilitators should be capacitated in order to give effective support for the adult learners in their mother tongue and implement the program efficiently.
- The use of learners owns languages for literacy and learning across the curriculum provides a solid foundation for basic and continuing education and for transfer of skills and knowledge to additional languages. Therefore REB and Woreda education office

advised to prepare learning materials in local languages, and using mother tongue as a medium of instruction.

- The use of Amharic as official language and as medium of instruction in non-formal adult literacy centers and beyond in region exerts its hegemonic power on the development of the local languages in general and Gumuz language in particular. Therefore, the Regional Education Bureau and Woreda education office in collaboration advised to conduct further research to underline impacts of using Amharic as medium of instruction and its outcomes.
- Finally, the researcher recommends that, any interested individuals to conduct a research on the same topic, because, it is really difficult to say one can exhaustively treats all the issues related to culture in education since it has even changing sociological variants.

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## APPENDIX A

ADDIS ABABA UNIVERSITY COLLEGE OF EDUCATION AND BEHAVIORAL  
STUDIES DEPARTMENT OF CURRICULUM AND INSTRUCTION  
(ADULT EDUCATION AND COMMUNITY DEVELOPMENT)

### Leading interview guide for adult literacy facilitators

The purpose of this tool is to gather information on the inclusion of Gumuz IK and medium of instruction in non-formal adult literacy curriculum in Kamashi district. You are kindly requested to forward your genuine response in filling this questionnaire. The researcher would like to assure you that the responses you have made are confidential.

#### Background information

Name/code \_\_\_\_\_ Age \_\_\_ Sex \_\_\_ Experience year \_\_\_\_\_ Educational status \_\_\_\_\_

- A. Does non-formal adult education program transfer indigenous knowledge for the new coming adults?
1. What are the language learners used at home and literacy center for social interaction?
  2. What is the language used as medium of instruction in Adult literacy program in your center?
  3. Do you think the preferred medium of instruction in your center is useful? Please provide further explanation for your response.
  4. Are the indigenous knowledge practices and cultural values incorporated in literacy program?
  5. If yes, which aspects of cultural values are included in literacy program? (Agricultural practice, animal husbandry practice, marriage arrangement, conflict resolution mechanism, traditional song and dance, dietary habit, traditional medical knowledge, social and religious practices, poetry, weaving and basket making etc).
  6. Do you think indigenous knowledge is useful in literacy program? If yes how? If no why?
  7. What are the opportunities seen as the result of incorporating the indigenous knowledge and cultural practices in non-formal adult literacy curriculum?
  8. How useful to learners are the practices of indigenous knowledge in adult literacy program?
  9. Do you participate in selection and preparation of literacy curriculum?
  10. What are the main challenges that hinder the inclusion of IK practice in literacy program or curriculum?
  11. What should be done to effectively integrate IK of the Gumuz in adult literacy curriculum?

ADDIS ABABA UNIVERSITY COLLEGE OF EDUCATION AND BEHAVIORAL  
STUDIES DEPARTMENT OF CURRICULUM AND INSTRUCTION  
(ADULT EDUCATION AND COMMUNITY DEVELOPMENT)

**Questionnaire Filled by Adult literacy facilitators' (Teachers')**

Dear respondent my name is Mulualem Muleta currently attending my Master's Degree in Adult Education and Community Development in Addis Ababa University and I am doing my thesis on Exploring the Inclusion of Gumuz Indigenous Knowledge in Non-formal Adult Literacy curriculum: The case of Kamashi Woreda, Benishangul Gumuz Regional State.

The purpose of this questionnaire is to gather relevant and appropriate data based on the above title at Kamashi woredas and to provide some possible recommendation for the encounter problem if there are any. The success of this study thus depends on the honesty and genuine your response. The researcher would like to assure you that your responses are strictly confidential.

B. Questions focusing on the medium of instruction in the Adult literacy program for Gumuz people.

General Instruction

1. Do not write your name.
2. Tick mark (✓) your responses that you think is appropriate for close-ended items.
3. Write your responses on the space provided for open-ended questions.

A. Personal Information

1. What is your sex?

Male  Female

2. What is your age?

21-25

26-30

31-35

36 -40

>41

Other (specify). \_\_\_\_\_

3. Level of Education

Certificate

Diploma

Bachelor degree

Other (specify) \_\_\_\_\_

4. Your teaching experience in the subject(s) you are currently teaching. \_\_\_\_\_

5. In which language(s) were you trained while you were in the college \_\_\_\_\_
6. In which language(s) have you been teaching since you were recruited as a literacy facilitator? \_\_\_\_\_

**Views on the use of Amharic as medium of instruction:** Please indicate your responses to the statements given in the following table by putting a tick mark (√) in the table.

1= strongly disagree, 2= Disagree 3= Agree 4= Not sure 5 = strongly agree

s/n	Statements	Rating				
		1	2	3	4	5
1	Learning and teaching literacy education in Amharic at adult literacy center is a good idea.					
2	Learning and teaching literacy education in Amharic at adult literacy center enables adult learners to be confident in their learning.					
3	Using Amharic language as medium of instruction in non-formal adult literacy class enhances adult learners' academic achievement.					
4	It is appropriate to teach adult learners in Amharic in adult literacy program.					
5	Teaching and learning through one's own language in adult literacy program limits students' understanding and knowledge.					
6	Teaching and learning through one's own language increases student's participation in the literacy program.					
7	Dropout rates can be minimized as a result of using local language.					
8	Repetition rates can be minimized as a result of using one's own language in literacy class.					
9	Teaching and learning through one's language in literacy class enables the adult learners to learn additional languages.					
10	Teaching literacy education through Amharic language helps students to understand their first language effectively.					
11	Literacy education through Amharic is much better than other languages as it is a national language.					

12. According to your observation, what are the major challenges you observed in literacy centers in relation to the teaching and learning of literacy skills through Amharic language?

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**Stakeholder's views on the use of Amharic as medium of instruction:** Select your response from the given alternatives and then tick (✓) your answer in the following table  
 1= not very good 2= not good 3= good 4 = very good

s/n o	Statements	Rating			
		1	2	3	4
1	What are the views of adult learners towards learning in Amharic in literacy program?				
2	What are the views of community towards learning and teaching through Amharic in literacy?				
3	What are the general views of local communities towards learning and teaching in Amharic language in adult literacy center?				
4	What are the views of school directors towards learning and teaching through Amharic language in adult literacy center?				
5	What are the views of school communities towards learning and teaching in Amharic language in adult literacy center?				

6. How do you evaluate the degree of attention given to indigenous knowledge of Gumuz in functional adult literacy curriculum? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

7. What problems of relevance do you see with the contents of non-formal adult literacy program that you teach with reference to the socio-cultural background of the adult learners?

\_\_\_\_\_

\_\_\_\_\_

8. According to your observation, how do you evaluate the groups listed in the following table regarding their preference about use of Amharic language as medium of instruction in adult literacy program?

*Putting a tick mark (✓) in the table below by using the scales listed below.*

1= not very good 2= not good 3= good 4 = very good

s/n	Group of people	Rating scale			
		1	2	3	4
1	Students				
2	Parents				
3	Teachers				
4	Local Community				
5	School director				

6. What are the psychological benefits and challenges of using mother tongue as a medium of instruction in non-formal adult literacy program?\_\_\_\_\_

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7. As whole what do you recommend about the use of Amharic as medium of instruction in your district? What measures do you think to be taken on it?\_\_\_\_\_

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## APPENDIX B

ADDIS ABABA UNIVERSITY COLLEGE OF EDUCATION AND BEHAVIORAL  
STUDIES DEPARTMENT OF CURRICULUM AND INSTRUCTION  
(ADULT EDUCATION AND COMMUNITY DEVELOPMENT)

### Leading interviews guide for Regional, and District Educational Experts

The purpose of this tool is to explore the inclusion of Gumuz indigenous knowledge practice in non-formal adult literacy program and further to explore the medium of instruction employed in adult literacy centers in study area.

#### INSTRUCTIONS

- a. Questions in this schedule shall be administered to district education officer only.
- b. Each interviewee shall be interviewed at a time
- c. The name and personal information of the interviewee shall be treated with strict confidentiality.

#### A. General Information

Name/Code \_\_\_\_\_

Position in the Office: \_\_\_\_\_

Sex: \_\_\_\_\_

Educational qualification: \_\_\_\_\_

Year of experience: \_\_\_\_\_

#### A. Items concerning the transfer of indigenous knowledge from generation to generation.

1. Are indigenous knowledge practices important to adult literacy learners? If yes, please give further explanation for your response.
2. Are the indigenous knowledge practices of community given adequate consideration in literacy program? If yes, give descriptive.
3. If indigenous knowledge are integrated in to non-formal adult literacy curriculum, what is its contribution for community?
4. What are the opportunities seen as the result of incorporating indigenous knowledge in non-formal adult literacy curriculum?
5. What are the main challenges that hinder the inclusion of IK in literacy program or curriculum?
6. What do you recommend to be done for better reflect the indigenous knowledge of the people in program?

**B. Questions focusing on the medium of instruction in the Adult literacy centers for Gumuz people.**

1. What is medium of instruction in adult literacy program in your District/region?
2. What is the key reason to use Amharic as medium of instruction in adult literacy program?
3. Is it important to use Amharic as medium of instruction in literacy centers? If yes, in what way and no, why?
4. How do you see the use of Amharic language as medium of instruction in adult literacy program for Gumuz people in connection to Educational Policy?
5. What preparations have to be made in using mother tongue to serve as a medium of instruction in literacy program?
6. Do you think Amharic language as medium of instruction has bridged the home-school and school-community relationships?
7. What are the views of adult learners towards learning in Amharic in literacy program?
8. What are the views of teachers, parents, and the school towards the use of Amharic as medium of instruction in literacy program?
9. What plans and activities are put in place to further provide non-formal adult literacy education program in mother tongue?

## APPENDIX C

ADDIS ABABA UNIVERSITY COLLEGE OF EDUCATION AND BEHAVIORAL  
STUDIES DEPARTMENT OF CURRICULUM AND INSTRUCTION  
(ADULT EDUCATION AND COMMUNITY DEVELOPMENT)

### **FGD focal points for adult learners**

Focus Group Discussion guide was used to collect information from the income generating groups to fill the gaps that were left by the individual learners. Focus Group discussion guide is a flexible strategy for gathering data because it is an interview with a whole group of people at the same time. This approach will allow the group members free expression of thoughts and feelings about the inclusion of IK in NFE program provided to them and would provide information about the medium of instruction in adult literacy centers.

Date \_\_\_\_\_ time \_\_\_\_\_ place of meeting \_\_\_\_\_

#### **A. Question items concerning the transfer of indigenous knowledge from generation to generation**

1. What are specific indigenous knowledge do have Gumuz community?
2. Do they given adequate attention in adult literacy program?
3. Have you learnt the traditional practice and cultural value of the community in adult literacy curriculum? If yes what are they? If no what are missed?
4. Is it important to incorporate indigenous knowledge in adult literacy program?
5. What is the importance of including cultural elements in curriculum?
6. What do you suggest to be done to better maintain and incorporate the indigenous knowledge of the community in literacy program?

#### **B. Questions focusing on the medium of instruction in the Adult literacy program for Gumuz people.**

1. What is medium of instruction in adult literacy program?
2. Do you think that teaching adult learners in Amharic is useful? If yes, in what way explain?
3. Would you be interested to learn if the medium of instruction is local language? If yes why?
4. Do you think that lack of communicating in Amharic harmful and has great impact on your day to day life? What is that?
5. Do you think that teaching adult learners in their local language made them to understand instruction? If yes, what is that?

6. Do you think that functional adult literacy facilitators assigned at literacy centers are sympathetic to use Amharic language as medium of instruction? If not why?
7. As whole what do you recommended about the medium of instruction in your literacy program? What measures do you think is better to taken on it?

## APPENDIX D

ADDIS ABABA UNIVERSITY COLLEGE OF EDUCATION AND BEHAVIORAL  
STUDIES DEPARTMENT OF CURRICULUM AND INSTRUCTION  
(ADULT EDUCATION AND COMMUNITY DEVELOPMENT)

### School Directors' and Woreda Education Experts' Questionnaires

I am currently conducting thesis on revisiting the inclusion of Gumuz indigenous knowledge in non-formal adult literacy curriculum. Therefore, the purpose of this tool is to gather data on the inclusion of indigenous knowledge and medium of instruction in non-formal adult literacy program in Kamashi district. You are kindly requested to participate in the study by filling in this questionnaire. The researcher would like to assure you that your identity will be treated confidentially.

#### Personal Information

1. What is your sex?

Male  Female

2. What is your age?

21-25

26-30

31-35

36-40

>41

Other (specify) \_\_\_\_\_

3. Level of Education

Certificate

Diploma

Bachelor degree

Other (specify) \_\_\_\_\_

**Views on emphasis given to IK in adult literacy program:** for School directors, Woreda education experts in promoting Indigenous knowledge practices in adult literacy program.

Please indicate your responses to the statements given in the following table by putting a tick mark (✓) in the table

1=Very high, 2=High=3=Medium 4=Low, 5= Very low

S. No	Categories	Rating scale				
		VH	H	M	L	VL
1	Adult literacy program employed in Woreda was relevant in terms of content to adult learner's day to day life					
2	Indigenous knowledge practices were incorporated in adult literacy program?					
3	Literacy program helps in sustaining IK and cultural value of the community.					
4	Appropriate support received from concerned bodies to strengthen the promotion of IK in literacy program.					
5	Non-formal adult literacy program doing enough in transferring cultural values from generation to generation.					
6	Adult literacy teachers are role model to their learners in endorsing and teaching indigenous and cultural values through literacy program.					
7	Facilitators organize the cultural or heritage days every year in literacy centers.					
8	Facilitators encourage adult learners to take part in relevant cultural festivals					
9	Adult literacy facilitators encourage communities in all their endeavors to take part in IK issues					
10	Teaching IK or cultural values helps the learners to rediscover their roots or identity.					
11	Giving adequate attention for cultural elements in literacy program help learners to know their cultural values					
12	Transferring cultural values help adult learners to have a pride of their cultures.					
13	Teaching IK practice in literacy program prepares adult learners to be a responsible citizen.					
14	Teaching IK practice in literacy program help learners to value their cultural, traditional materials and instruments.					
15	Non-formal literacy program encourages the use of local language as medium of instruction					
16	Teaching literacy program in local language supports adult learners to understand the literacy contents properly.					
17	Teaching literacy program in local language make adult literacy learners to be creative and active participants in literacy classes.					

## **Leading interview guide for School Directors**

Purpose: To explore the inclusion of Gumuz indigenous knowledge practice in non-formal adult literacy program and further to see medium of instruction used in non-formal adult literacy program study area.

### **A. INSTRUCTIONS**

- a) Questions in this schedule shall be administered to school directors.
- b) Each interviewee shall be interviewed at a time
- c) Questions should be asked in the order they appear on the schedule
- d) The name and personal information of the interviewee shall be treated with strict confidentiality.

### **Background information**

Name of center \_\_\_\_\_

Name/code \_\_\_\_\_ Age \_\_\_\_\_ Sex \_\_\_\_\_ Experience year \_\_\_\_\_

Educational qualification \_\_\_\_\_

### **A. Question items concerning the transfer of Gumuz indigenous knowledge from generation to generation.**

1. Do you believe the importance of non-formal adult literacy program in promoting cultural values of the community? Please elaborate your response.
2. Is indigenous knowledge (IK) and cultural values given adequate consideration in non-formal adult literacy program?

If yes,

- a) How are the indigenous knowledge practice and cultural values accommodated in non-formal adult literacy program?
- b) What particular indigenous knowledge practice aspects are included in adult literacy program? (Agricultural practice, animal husbandry practice, marriage arrangement, conflict resolution mechanism, traditional song and dance, dietary habit, traditional medical knowledge, social and religious practices).
- c) What achievements and difficulties are seen in integrating to the indigenous knowledge practice and cultural values in non-formal adult literacy program?
- d) What is your role in preserving and maintaining the indigenous knowledge and skills of the Gumuz?
- e) How much did you discuss concerning indigenous knowledge practice with concerned bodies? What you convinced?

If No,

- a) Why indigenous knowledge and cultural values did not get consideration in the non-formal adult education program?
- b) Is there any plan in the woreda education office to consider the indigenous knowledge practice in non-formal adult education Program? If yes when and how? If not, why not?
- c) How can non-formal adult education program promote IK and cultural values of community?
- d) What do you suggest to make the existing indigenous knowledge of the community part of adult literacy program?

**B. Questions focusing on the medium of instruction in the Adult literacy program for Gumuz people.**

1. What is medium of instruction in adult literacy program in your District?
2. Why Amharic is used as medium of instruction in literacy program?
3. Do you think using Amharic as medium of instruction is important in literacy program? If yes, or no why?
4. Do you think the educational policy states the use of mother tongue as medium of instruction? If yes, please give further explanation for your response?
5. Do you think Amharic has promoted the home-school and school-community relationships?
6. What are the views of adult learners towards Amharic language in literacy centers?
7. What are the views of teachers, parents, and the school towards the use of Amharic as medium of instruction in literacy program?
8. What are some of the achievements (educational achievements) and challenges encountered because of Amharic as medium of instruction?
9. What plans and activities are put in place to further provide non-formal adult literacy education in mother tongue?

## **APPENDIX E**

ADDIS ABABA UNIVERSITY COLLEGE OF EDUCATION AND BEHAVIORAL  
STUDIES DEPARTMENT OF CURRICULUM AND INSTRUCTION  
(ADULT EDUCATION AND COMMUNITY DEVELOPMENT)

### **Leading checklist for document Analysis**

**Purpose:** To examine the consideration given for indigenous knowledge of Gumuz in non-formal adult literacy program, to explore medium of instruction employed in non-formal adult literacy program.

1. Is the indigenous knowledge are given adequate consideration in non-formal adult literacy program (such as curriculum frame work, IFAL implementation guide line, manuals, adult literacy training documents and directives)?
2. Exploring particular aspects of indigenous knowledge and cultural values included in adult literacy program documents (agricultural practice, animal husbandry practice, and marriage arrangement, and dietary habit, conflict resolution mechanisms and traditional medical knowledge, social and religious practices).
3. The strategy developed to maintain indigenous knowledge and cultural values through non- formal adult literacy program.

## APPENDIX F

ADDIS ABABA UNIVERSITY COLLEGE OF EDUCATION AND BEHAVIORAL  
STUDIES DEPARTMENT OF CURRICULUM AND INSTRUCTION  
(ADULT EDUCATION AND COMMUNITY DEVELOPMENT)

### Leading Observation Checklist in non-formal adult literacy centers/schools/

The observation check list prepared to gather information related to current class room practice in non-formal adult literacy centers.

Back ground information

a) Date of observation \_\_\_\_\_

b) Name of the center \_\_\_\_\_

c) Observation time in day

Mon	Tue	wed	Thru	Fri	Sat	Sun
-----	-----	-----	------	-----	-----	-----

d) Unit topic \_\_\_\_\_

e) Lesson topic \_\_\_\_\_

f) No. of adult learners M \_\_\_\_\_ F \_\_\_ T \_\_\_\_\_

Roles and action	<ul style="list-style-type: none"> <li>What are the activities of adult facilitators in promoting IK in adult literacy program?</li> <li>How was the interaction between adult learners and facilitators in literacy class?</li> </ul>
Medium of instruction	<ul style="list-style-type: none"> <li>What is language used as medium of instruction by facilitators in literacy class?</li> <li>Language that adult learners use in social interactions in literacy centers</li> <li>Facilitator's ability to present lessons in Amharic medium of instruction.</li> </ul>
Contents of literacy text books	<ul style="list-style-type: none"> <li>Do the IK practices and cultural values of the community included in literacy text book?</li> <li>Which aspects of IK included in the adult literacy curriculum/program (agricultural practice, animal husbandry practice, marriage arrangement, and dietary habit, and traditional medical knowledge, social and religious practices)?</li> </ul>
Challenges	<ul style="list-style-type: none"> <li>What is the main challenge that hinders the inclusion of IK in literacy program or curriculum?</li> </ul>

Note: any observed facts concerning medium of instruction in adult literacy centers and content of adult literacy text books will be recorded by field note.