



**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
DEPARTMENT OF LINGUISTICS**

**ISSUES IN THE USE OF KAFI NOONOO
AS A MEDIUM OF INSTRUCTION: THE CASE OF
KAFI ZONE PRIMARY SCHOOLS**

By: HONELGN ABEBE

**JUNE, 2009
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Abbreviations

EPRDF: Ethiopian People Revolutionary Democratic Front

ETP: Education and Training Policy.

ICDR: Institute for Curriculum Development and Research

KAZFEDSPS: - Kafa Administrative Zone Finance and Economic Development Department
Statistics and Population Section.

KAZ: Kafa Administrative Zone

KMI: Kafi Noonoo used as a Medium of Instruction

MOE: Ministry of Education

MOI: Medium of Instruction

MTE: Mother Tongue Education

NDR: National Democratic Revolution

TGE: Transitional Government of Ethiopia

TTI: Teachers Training Institute

Abstract

Improvement in the provision of quality KMI is emphasized as one of the desired out come of this study. As language is foundational to all learning, it is imperative that the greater concern here is the use of Kafi Noonoo as MOI in primary schools of Kafa Zone and to examine the current problems faced and support needed in implementation. To carry out the study, questionnaires were administrated to 80 teachers, 260 students of grades 7 and 8 and 112 literate patents of the sampled students selected from the sampled primary schools: Bonga 03 (1-8) Gimbo Hibret (1-8), Bitta- Gennet (1-8) and Abera- Yuda (1-8). Interviews were conducted to 4 sampled schools' principals, 3 Woreda Education Officials, the 2 Kafi Noonoo experts of the Zone and focused group students. The data obtained was analyzed quantitatively employing frequency and percentage, and qualitatively verified; then the results of both were compared and reconciled. The results showed that problems pertaining to KMI implementation are to do with lack of qualified and trained teachers, shortage of textbooks and absence of Kafi Noonoo written materials, inadequate translation, inadequate preparation in developing KMI curriculum, Lack of subject specific vocabularies, less proficiency in reading and writing skills, Code switching and the push for languages of wider communication. Amharic and English used as better for future carrier options since they serve as national and international languages respectively. Finally, in the light of the findings, conclusions have been drawn and recommendations have been forwarded to address the problem

CHAPTER ONE

Introduction

1.1. Background of the People and the Language

Kafa (alternatively called Kefa) is the name of the old kingdom located south of the Gojeb river between roughly 37° E and 35°30' E, bordering the Omo River Valley generally on the south on its east-west run along roughly the 7° N Line. (Fleming 1976: 356). According to Fleming (1976: 356), the Kafa probably pushed the Majang and Me'en peoples of east Sudanic stock off the highlands towards the south and towards the west, as well as towards the northern borders of the present Dawro zone. Bekele (1996 E.C) says that the name Kafa is referred to as 'the coffee source land'. Fleming (1976: 356; Theil, 2005:1) also states that Kafa is the land of the *Kafecho/ Kefecho* people, which occupied possibly half the area of its kingdom. Here, a caste division into *Minjo* and *Manjo* stipulated that the *Manjo* are the original natives of the area, while the *Minjo* are the real *Kafecho* who came from the north and beyond. Many Kafa belonged to clans (patri-sibs) whose origins was in Christian Ethiopia (e.g *Amaro*, *Tigrino* clans) or the Muslim trading states (eg. *Nagado* clan). These clans are presently Christians or Muslims but, in addition, they believe other 'mediums' of religion such as "ekko" and "allamo". According to Census (1998), over 94% of the total Kafa peoples speak Kafi Noonoo as a mother tongue. The majority of the people live by harvesting crops with rearing animals. "Kocho" is the famous food of Kafa people. "Kocho" is the name of the bread made from the root of *enset* (false-banana) plant.

According to Fleming (1976: 356), Bender (1976a:51) and Theil (2005:1), the term Kafa refers to the place; *Kafecho* refers to a male Kafa person; *Kafeche* refers to a female Kafa person; *Noonoo* refers to tongue and means "language", so Kafi Noonoo means Kafa language. Kafi Noonoo is one of the Omotic languages under the Omotic phylum, which is part of the 6 Afro-asiatic Groups. The others are Berber, Chadic, Ancient Egyptian, Semitic and Cushitic (Bender, 1976a: 14 and 51; Theil, 2005:1).

According to Hayward (2000) cited in Theil (2005:1) and Bender (1976a: 47 and 51), Kafa belongs to the Gonga branch of the Gonga-Gimojan division of the Northern subfamily of Omotic, a group of languages spoken in southwestern Ethiopia. The other Gonga languages are Kafi Noonoo, Shaki Noonoo, Shinasha, and Anfillo. Kafi Noonoo, the focus of this study, is widely used as a medium of instruction in Kafa zone nowadays.

1.2 Statement of the Problem.

When the democratic government in 1991 replaced Derg, the constitution of the new transitional government recognized the rights of nationalities to speak, to write and to develop their own language.

Besides, Education and Training Policy (ETP, 1994) has been established with provision for choice of nationality languages of instruction in the primary education system so that every child has the right to get basic education in his (her) first language or mother tongue. Because it is believed that students in mother tongue school will be better able to acquire knowledge, analyze problems, express views effectively, develop an uniquely mind and cultivate critical thinking. Mother tongue instruction increases cognitive development and active participation of a child by improving the communication gap (MOE, 2002; Gfeller, 1999; Ayalew, 2000). As a result of this, since the new curriculum became operational over twenty nationality languages have been used as the languages of learning in primary schools in different regions of the country (MOE, 2002).

Among the instructional languages, there is Kafi Noonoo the object of this study. Kafi Noonoo is used as a medium of instruction in Kafa Zone from grade 1 up to grade 4. It is also given as a subject from 5th grade to 8th grade.

In order to bring out the quality of education and to make the language a medium of instruction as a mother tongue education, deep research on the language and its features is needed.

Based on the above reality, over 12 languages have been used as media of instruction in the primary education system in SNNPR (Ayalew, 2000:34). Kafi Noonoo is one of them which is used as medium of instruction in Kafa Administrative Zone (Ayalew, 2000:32). Its implementation was applied step by step starting from 1987 E.C. till now. That is, it was started implementation in 1987 E.C., in grades 1 and 5; in 1988 E.C., in grades 2 and 6 including in grades 1 and 5; in 1989 E.C., in grade 3 including in grades 1,2,5 and 6 and in 1990 E.C., in grade 4 including in grades 1,2, 3, 5 and 6. From 1991 E.C. up to 1996 E.C., it was fully implemented in grades 1 up to 6 and used as medium of instruction. At that time, English was given as a subject; Amharic also is being given as a subject till now up to grade 12. From 1997 E.C. onwards, the medium of instruction was changed. That is, Kafi Noonoo is used as a medium of instruction in grades 1 up to 4. Whereas English is used as medium of instruction in grades 5 and above. Kafi Noonoo is being given as a subject in grades 5 up to 8. In this year, (in 2008/2009,) it was given including in grade 9 in all 11 secondary schools of the Zone.

The aim of the present study is identifying the major problems that encountered in the implementation of KMI and indicating solution for those problems of KMI implementation. The rationale behind this is that the author of the present thesis was there above 10 years and saw the process of KMI and the problems that encountered in its implementation. Besides, no one did by focusing on issues in the use of Kafi Noonoo as MOI. Therefore, he was eager to identify the problems that he saw in the process and to give suggestion on the improvements of those problems in order to have well developed KMI.

1.3. Research Questions

The author of the present thesis will answer the following basic questions.

1. What are the major problems that encountered in the implementation of KMI in primary schools of Kafa zone? Specifically,

1.1 What types of preparation were made in KMI curriculum development?

- 1.2 Do teachers have adequate training and qualification in the Kafi Noonoo Medium of Instruction (KMI)?
 - 1.3 What are the problems faced by teachers and students in using Kafi Noonoo as MOI in actual teaching-learning process?
 - 1.4 Are in Kafi Noonoo written KMI supportive instructional materials and aids adequately available?
 - 1.5 How are prepared KMI textbooks?
 - 1.6 Are the KMI textbooks and teachers' guides sufficiently available?
2. What are the measures and supports to be taken in the effective Implementation of KMI?

1.4. Objectives of the Study

1.4.1. General Objective

Identifying the major problems that encountered in the Implementation of KMI and indicating solution on the improvements of those problems.

1.4.2. Specific Objectives

The specific objectives are:

1. Identifying the major problems that encountered in the Implementation of KMI in primary schools of Kafa zone:
 - 1.1 Examining methods and/ or types of preparation which were made in KMI curriculum development;
 - 1.2 Checking whether teachers have adequate training and qualification in the KMI or not;
 - 1.3 Examining the problems faced by teachers and students in using Kafi Noonoo

- as MOI in actual teaching-learning process;
- 1.4 Checking availability of Kafi Noonoo written KMI supportive instructional materials and aids ;
 - 1.5 Examining preparation method of KMI textbooks;
 - 1.6 Checking availability of KMI textbooks and teachers' guides.
2. Finding the measures and supports to be taken in the effective Implementation of KMI.
 3. Showing the situation of KMI for further researchers.

1.5. Significance of the Study

The present research will help: to find out how adequately and effectively KMI policy is being implemented to bring a meaningful and successful learning environment in Kafa zone primary schools. That is, major problems that impede the effective Implementation of KMI policy were identified. This helps KMI curriculum developers, implementers, and users to be aware of the problems and take remedial measures to solve them and to facilitate effective implementation. In addition, it gives hint to KMI curriculum designers, developers, implementers what preconditions they should consider before planning and starting implementation.

- 1 Possible and relevant findings may be gained that might be solutions for problems facing the implementation of KMI policy.
- 2 Comments and suggestions were forwarded on some relevant issues that need further researches by other researchers who are interested to study on quality of Mother Tongue Education (MOE) and relative studies.

1.6. Scope & Limitations of the Study

Due to time and budget limitation, this research paper limits itself to the implementation of Kafi Noonoo in Kafa zone. The study only refers to: identify the major problems that encountered in the Implementation of KMI in primary schools of Kafa zone and find the measures and supports to be taken in the effective implementation of KMI.

1.7 Organization of the Study

This Research Paper is divided into 5 Chapters. In Chapter 1, Introduction Parts such as Background of the People and the Language, Statement of the Problem, Research Questions , Objectives of the Study, Significance of the Study, Scope & Limitation of the Study, Organization of the Study and Definition of Operational Terms are included.

The Second Chapter holds the concepts of: Review of Related Literature, Language of Education, Mother Tongue as a Medium of Instruction and Language Policy for Education in Ethiopia from Pre-1908 up to Present.

Chapter three indicates the Methodology of the Research. It shows: the Study Area, Population and Sampling, Instruments for Data Collection, Procedures of Data Collection and Method of data Analysis.

Chapter 4 analyses the results and discussions of the research. In this section, background of the Respondents, Problems Encountered in Implementation of the KMI Policy, the Availability of textbooks and supportive instructional materials and suggestive points on Support Needed and Measures to be taken for KMI development are described.

The 5th (last) Chapter presents Summary, Conclusion and Recommendations of the research. In addition, References and Appendices are attached with this research paper.

1.8 Definition of Operational Terms

Implementation: - The plan by which a policy is to be put into practice: the steps that will be taken and of which various aspects of the plan will be expected to take effect.

Kefigna (Kafi Noonoo) Language: - A native language of Kefa people, widely spoken in Kefa Administrative Zone (KAZ).

Medium of Instruction (MOI): - It is the language used in the school for the teaching-learning process or the language used by students and teachers in school communication.

Mother Tongue: - It is the child's first language which she/he starts listening and speaking. It is also the language used for communication at home.

Mother Tongue Instruction (MTI): - Any instruction offered using the mother tongue of the students.

Nation/Nationality: – People living in the same geographical area and having a common language and a common culture.

Primary Education: - Offering basic and general education. It encompasses grades 1 to 8 and is subdivided into two cycles: first cycle, grades 1-4; and second cycle, grades 5-8.

Second Language: – Any language other than the native language or mother tongue.

CHAPTER TWO

2.1. Review of Related Literature

Concerning Kafa language, there are some limited works of scholars and papers or theses of university students. Most of the contributions are descriptive. There is no deep study on issues in the use of KMI in Kafa zone.

Fleming, H.C (1976), which is contained in **Non-Semitic Languages** of Bender's collections of 1976, is about the history of the language of Kafa and the people, with explanation of lexical meaning differences of each dialect towards each other due to dialectical variations. As he said the dialectical variations came from geographical variation and this brought lexical meaning differences.

Fleming (1976) tried to see lexical variations of 4 dialects which are Manjo A, Manjo B, Manjo C and Gojeb tribes. He has also treated the verb morphology and the process of nominalization, adjectivization, some gender distinctions and independent pronouns in the language.

'**Kefa Phonology**' is the other study which was done by Theil, Rolf (2005). It gives general description about features of vowels and consonants of the language. He shows their feature of distribution, minimal pairs and allophones.

There are also theses of University students. Minwyelet Getahun's (1984) '**The Noun Phrase of Kefa**', B.A. senior essay is one of them and it focuses on noun phrase explanation.

The main objective of this paper is studying the noun phrase grammatical use of Kafa language; and his scope is focused on the treatment of noun phrase with in the framework of simple sentences in the language.

In his analysis, the distinctive features of a noun which are number, gender and case markers, the structural constituent of the noun phrase, agreement of modifiers and the head noun, pattern and functions of the noun phrase of Kafa are described respectively.

The other senior essay is Nega Ararso's (1984) **the verb morphology of Kefa**. This paper describes with descriptive study of Kafa verb morphology. It studies the morphemes, the structure of Morphemes and the function of morphemes of Kefa verbs. In his paper, Nega described about verb conjugations such as tense, aspect, gender, mood person and number. In addition, he mentioned compound verb formations: such as two verb roots, a verb root and a noun root. Moreover, the verb 'to be' and the morpho-phonemics of the Kafa verbs which are consonant and vowel deletion, vowel harmony, epenthesis, vowel contraction, assimilation and allomorphic alternation are raised.

The senior essay of Aberash Tibebu (1985), **The Verb Phrase in Kefa**, also limits to the analysis of the verb phrase in simple declarative active sentences of the language.

In her analysis, the verb phrases in Kafa, the patterns of the verb phrase and kinds of verbs in Kafa such as: Intransitive verbs, Semi-transitive verbs, Transitive verbs, Bi-transitive verbs, linking verbs, the verb of existence, the verb to 'think'. The verb to 'want' and the verb to 'say' are analyzed.

Dawit Bekele's (2004) thesis, **Code-switching between Amharic and Kafi Noonoo**, studies Inter-Sentential and Intra-Sentential code-switching in terms of their frequency of occurrence. It also discusses types of linguistic constituents and their sizes with their findings.

So, there is no work which is related on "Issues in the use of Kafi Noonoo as MOI".

2.2 Language of Education

Language is a tool used in all aspects of human civilization. It is also indispensable to every human activity (Ager, 1996:1). According to the British Department of Education and Science (in Fentahun, 1999:9), "Language-spoken, heard, written and read-is part of

everything.” Therefore, as it is part of everything, it also plays a critical role in the realm of education, which is the key to human civilization.

Language and education are not separable, especially in the overall activities of the instructional process. The role of language in the instructional process is very critical because it represents a people’s theory of reality; it explains, interprets, constructs and reproduces that reality (Smitherman, 1998:58; Shimelis, 2004:10; Araya, 1999). As Spolsky (1972:3) and Thomas (1990) cited by Altaye (2001:2) noted, learning in school depends on interaction of the pupil with their teachers, with their peers. All these interactions are mediated by language, most of their teaching-learning takes place through language, and most of this learning depends on a pupil’s ability to understand what his teacher says and what is in his book. That is, success in learning depends basically on the ability of the learners to understand the teaching-learning process and to express them in the language that is used for learning. Hence, for Thomas and Spolsky, students who lack sufficient language skills not only fail to express ideas in the language but they also fail in the other subject areas.

Many studies have shown that there is a positive correlation between spoken language/language of instruction and success at school. Language is an essential means of interaction, explanation, sharing of ideas and mutual understanding in the instructional process, as the Net forum ICE (2001) shows. Thus, the choice of MOI in societies with a plurality of language is fundamental for the teaching-learning process. The question then, according to Annamalai (2003) and Shimelis, 2004:11, is which language serves as the effective medium. Effectiveness, for him, is not about the quality of the language to be used but is about the quality of education that is aimed at, whether it is creative, critical or interactive.

According to UNESCO (1999-2003), Dakin, Tiffen and Widdowson (1968), and Thondhlana (2003), deciding which language to use as a medium of instruction, is the most pedagogically difficult and potentially explosive political issue faced by schools in many multilingual countries.

2.3 Mother Tongue as a Medium of Instruction

Probably, many researchers in education and language argue that at least primary education must be in the children's first language. For instance, two quotes from a historically influential and important report by UNESCO (1953) entitled “The Use of Vernacular Language in Education” brought about the education principle that the “best” language of instruction is the mother tongue of the learner. The report provides the basis for the use of the home language in school, where possible. The first quote in “The Use of Vernacular Language in Education”, Published by UNESCO (1953), states that, “It is ...the best medium for teaching a child is his/her mother tongue. Psychologically, it is the system of meaningful signs that in his/ her mind works automatically for expression and understanding. Sociologically, it is a means of identification among the members of the community to which he/she belongs. Educationally, he/she learns more quickly through it than through an unfamiliar linguistic medium.” (UNESCO 1953:11; Fasold, 1984:293).

The second quote by UNESCO (1953) and repeated by Mnkandla (2000:79) states as follows: “On educational background, we recommend that the use of the mother tongue be extended to as late a stage in education as possible. In particular, pupils should begin their schooling through the medium of the mother tongue because they understand it best and because to begin school life in the mother tongue will make the break between home and school as small as possible.”

Therefore, as UNESCO experts explained, mother tongue is best for the child’s personal, intellectual and social development and they recommend learning to read and write and then to study it as long as possible. Because, learning in a language which is not one’s own provides a double set of challenges, not only is there the challenge of learning a new language but also that of learning new knowledge contained in that language.

Many scholars in the field of education agree on the UNESCO's opinion. According to (Thomas, 1990 cited in Altaye, 2001:2), the closer the language of learning to the child’s first language, the easier the learning process will be.

However, different authorities argue against mother tongue instruction at schools by supporting its drawbacks. This means that the support for the mother tongue as a medium of instruction is not a universally accepted phenomenon (Weinstein, 1983:103). There are several reasons for the objection of mother tongue as a medium of instruction. The languages may have lack of textbooks and other reading materials, shortage of trained teachers in the language of learning, the language has no grammar and alphabet, the language is weak to translate science and technology, the use of mother tongue prevents acquisitions of second language, etc. are a few of the reasons listed by scholars.

The use of mother tongue as a medium of instruction is, therefore, in worldwide debate among various writers.

2.3.1 Arguments of Proponents of Mother Tongue Instruction

The pedagogical and socio-cultural benefits of mother tongue instruction are discussed below in closer detail.

2.3.1.1 Pedagogical Benefits of Mother Tongue as a Medium of Instruction

Using mother tongue as a language of learning increases cognitive development and active participation of a child by improving the communication gap (Gfeller, 1999:21). If pupils and teachers lack proficiency in the language of instruction, they fail to participate or contribute to discussion and questions (Rubaza, 1998:289). Fasold (1984:292) also justifies that students can hardly get easier to learn the school subjects if they are not proficient enough in the language of learning. Due to this reason, Fasold notes, “It becomes clear that the choice in virtually every case will be the child’s mother tongue.” Instructing a child in mother tongue facilitates smooth communication and allows healthy cognitive development and quality education. In short, in mother tongue instruction children can actively participate because they are not hindered by language and are best able to learn a second language if the required cognitive development has already taken place through the use of a first language as a language of learning.

Thondhlana (2003) and Corson (1990) agree that optimal first language education provides a rich cognitive preparation for the acquisition of a second language and that the literacy and cognitive skills already acquired in the first language provide easy transition to second language medium of instruction. As World Bank in Frederic Caffentzis and Alidou (2003), Coombs, (1985) and Cummins (2003) also noted, current research suggests that the acquisition both of oral literacy and literacy in second language is most successful when there is a strong foundation in the first language. In addition, the use of mother tongue promotes better understanding between home and school. When the child is taught in the home language, what he learns can easily be expressed or applied at home (Gfeller, 1999:21). Besides, the parents will be in a better position to understand the problems of the school and take some measures to help the school in the education of children.

Pedagogically, if mother tongue is adapted as a medium of instruction, it furthers the level of knowledge of other subjects in addition to the mother tongue. Moreover, students will also develop their own way of understanding and creativity.

2.3.1.2 Socio-Cultural Benefits of Mother Tongue Instruction

As Mialaret, 1979:161-163 points out, using mother tongue as a medium of instruction is one of the efficient instrument for integrating schools into the environment. It also gets them to play active part in the nation's economic, political and socio-cultural life. Moreover, it helps taking account of everyday reality without distorting it.

According to Spolsky (1977:17), there exist great ties between language and culture. Every language expresses and symbolizes its culture better than any other language. Besides, local language is useful in the transmission of the right cultural knowledge and values. Uchandu (in Muluneh, 2003:13) also explains that this tie between language and culture makes language easy to understand the social and cultural values (folklore, poetry) of the society in education. In addition to this, one of the purposes of education is to give human dignity to people. Dignity cannot be given by condemning the language

the people speak and the culture the language represents. That is, using one's own language for instruction raises the language's dignity and adds to the prestige of those who speak it (Annamalai, 2003; Baker, 1996: 227; Fasold, 1984: 293).

2.3.2 Arguments of Opponents of Mother Tongue Instruction

There are some scholars who argue against the use of mother tongue as a medium of instruction. The major challenges in using mother tongue as a language of learning are highlighted below.

2.3.2.1 Political Problems

Weinstein (1983:138) argues that efforts to save and use each and every language for all the same political and economic functions disrupt efforts to build and maintain national solidarity. According to Weinstein, a multiplicity of official languages makes communication impossible; it wastes resources and ultimately vitiates integrating efforts. Individuals who demand scarce resources to publish, teach, and revive all languages in the name of human rights threaten the cohesion of the national community, the ultimate guarantor of those rights.

Rubanza (1998:287) also raised the objection of the use of mother tongue instruction for all ethnic community. According to him, "the use of ethnic community language in education creating tribalism, especially the newly emerged fashion of forming associations based on ethnicity (and sadly creating even political parties) in the name of developing districts, regions and Woredas may lead to ethnic chaos and strong affiliation'. This point was summed up by Dada (in Corson,1990:2) who states, "...the unanticipated result of such multilingual language policies in developing countries may be the expansion of ethnic tension as well as the establishment of formal constraints that impedes national integration."

As to Beykont (1993) in Beykont, (1997:265-266), diversity in language can hinder inter-group communication, divide a country, and threaten national and linguistic unity. That

is, promoting education in various vernaculars creates a wide social gap and separatism that hinders the spread of modern ideas and culture, creates strong feelings of regionalism, and impedes the progress of the people and their unity among themselves and into modern world.

2.3.2.2 Problems related to economical issues in the Use of Mother Tongue in Schools

Problems related to costs fall into two categories. One is inadequacy of the language and the other one is inadequacy of the community speaking it. A language might be inadequate because it does not have a script, a grammar, textbooks, literature, terminology, etc. Also community might be inadequate because there are no teachers to teach through the mother tongue (Annamalai, 2003). In case of linguistically heterogeneous societies, the cost of introducing new languages is very high since it requires materials and personal training in various languages to make up the inadequacy of the languages and the community (Neilson and Cummings, 1997 in Muluneh, 2000:14).

It seems impossible to provide all languages with textbooks, linguists, specialized team developing the language, as well as materials suiting to and accepted by the local communities (Yakub and Anthony, 1999:289).

2.3.2.2.1 Shortage of Teaching and Reading Materials

The other point of objection for the opponents of using mother tongue as a medium of instruction, particularly in Africa, is availability of teaching and reading materials (Mnkandla, 2000: 89; Shimelis, 2004: 22). In a meeting of Africa country Ministries of Education in Harare, it was reported that although the tendency of African countries to use their own language is increasing from time to time, the problem faced by scarcity of teaching materials and additional literature is still obstacle (UNESCO, 1982 in McNab,

1989: 15). This author indicates that the scarcity of teaching and reading materials is more severe in vernaculars than dominant (foreign) languages when using as MOI.

Spencer (in Zerihun, 2001:16-17) agrees with the opponents of using mother tongues as MOI. He argues that using one's mother tongue as a medium of instruction does not make learning easier and faster than unfamiliar language. The reason is adequacy of reading materials in most vernaculars under question. According to him, learning in vernaculars without the presence of adequate vernacular literature, newspapers, periodicals, etc. is not capable.

Both preparation and publication difficulties and lack of transparency and distribution contribute to the inadequacy of reading and teaching materials. In this regard Asfaw and Murison-Bowie (1976:432) wrote that once the books are in the school they become the property of school storekeeper who then rents and lends them to the students directly or through the teacher. So that a text book is not considered as an expandable item and the storekeeper is sometimes reluctant to let out of his sight something for which he is financially responsible is one of the main problems of many schools.

2.3.2.2.2 Lack of Technical Terminology

Rubanza, 1998:29 states that a point against the use of mother tongue as a medium of instruction is lack of adequate terminology. As Baker (1996:197) states, most science books, scientific information and university students are in international languages. Unless students are proficient in these languages, they may be lower achievers in their educational competition and their later classes because of its difficultness to find terms for vernacular languages that exactly represent the same idea.

2.3.2.2.3 Shortage of Well Trained Teachers

The availability of capable teachers who can handle a particular educational program is a central issue that can highly affect the effectiveness of instruction (Fishman et al. 1968:

492). Waqshum (1995:14) notices that good teachers are more important than any other aspects in education. But, one of the major problems is finding well-trained teachers (Komarek, 1996 in Altaye, 2001: 23). Unavailability of trained-teachers represents a great challenge for the effective implementation of multilingual education all over the world (Dua, in Mammo, 2001: 43). Komarek, 1996 in Altaye, 2001 also states that the rate of literacy among diverse learners and minority language users is generally low, which in general makes hard to find enough teachers to recruit and train. The final report by UNESCO (1980:11) cited by Altaye (2001:24) also indicates that the few available teachers are not of high quality and do not have sufficient expertise for mother tongue education.

In addition, specifying the type of training and its language, Hymes (1964), cited in Altaye (2001:25) comments that teachers who are going to teach in the vernacular tongue should be trained in the same language. Therefore, those who are trained in another language will have language skills limitation with a negative influence on teaching.

But, Obanya (1999), Benson (2003) and the like have counter arguments against the opponent arguments. That is, they oppose the scholars who are opposed to MTE and supported their debates with evidences obtained from different studies and experiments. For instance, Obanya (1999) cited studies and experiments like the Ife project in Nigeria findings reveals that MTE students' performance is far better than English medium students in many activities. Therefore, many of these opponent arguments of mother tongue education, especially: "hindering intellectual development, difficulty of transition to official languages, ..." are neither linguistic nor pedagogic but belong rather to the realm of a genuine fear because these arguments are not supported by available research evidence and personal experience (Obanya 1999: 97-98).

Benson, (2003) also did as Obanya (1999) and said that many of arguments against MTE in schools are raised based on mistaken ideas (Benson, 2003:6). Hence they are myths (Benson, 2003:7-9). Among them, " 'Having one language promotes national unity';",

‘Local languages cannot express modern concepts;’, ‘Too many languages cause confusion and school time should be spent learning the 2nd language;’, ‘We need the L2 because it is an international language and we need the L2 to get a good job.’ ” are some common myths (Benson, C 2003:7-9).

To sum up, different scholars raise their negative or positive arguments on the issues of MTE in schools; however, from the above reality and real world experience, arguments of the proponents of mother tongue instruction seem to be supported by the empirical evidences of the counter arguments.

2.4 Language Policy for Education in Ethiopia

2.4.1 Pre-1908

The History of education system in Ethiopia dates back as early as the sixth century B.C. using the Sabeian alphabet in the Axumite kingdom. At the beginning of the 4th century A.D, the church became an indigenous institution. It provided the only schools of the kingdom (Yalew, 1997:401). Geez was used as medium of instruction in the church schools of the highland Christian Ethiopia for centuries (Pankhurst, 1969:2; Pankhurst and Bowen, 1976:305). Geez still remains the liturgical and devotional language of the Ethiopian Orthodox church and the language of literature and learning for those who want to pursue their vocation (Teshome, 1997:391; Shimelis, 2004:31).

There were also Quranic schools of the Muslim inhabited areas of the east and west of the country. They used Arabic (Pankhurst, 1969:10; Pankhurst and Bowen, 1976:307). Quranic education started in the seventh century, when Muslim religion first spread in the country (Woubie, 2002:56).

Missionaries have also played an important role in the education system of Ethiopia starting from the second half of the 16th century. The first group of missionaries were the

Portuguese Jesuit Missionaries (Bowen, 1976:310 cited in Ayalew, 2000:8). They opened catechetical schools and taught reading, writing, arithmetic, while spreading the catholic faith. The students were taught to read and write both Amharic and Portuguese. In 1632 the Jesuit missionaries were expelled from Ethiopia. This created a period of isolation that cut Ethiopia off the western Missionary Education (Yalew, 1997:404).

In the early 19th century, contacts with Europe, particularly Protestant missionaries, revived. Between 1810 and 1824, the British and Foreign Bible Society in London started printing the old and New Testament in Geez and Amharic. The volumes were freely distributed in Ethiopia. In 1841/42, Isenberg published the first secular books in Amharic. At the same times the Roman Catholic Missions were revived and began their educational service in Ethiopia (Yalew, 1997:404).

According to Dereje, (1991, cited in Woubie, 2002:61), in spite of the fact that the church had the power to control every segment of the country's life, art, economic and politics, the introduction of modern education was unavoidable. There was a need for modern public education during the early beginning of the 20th century. Because, neither the Church nor the Quranic education were in a position to satisfy demands or needs such as political and economical benefits, foreign relations, the maintain mint of sovereignty etc. of the country. These cumulative needs had forced Emperor Menelik II, who introduced modern public education in Ethiopia (Wubie, 2002:61).

2.4.2 From 1908-1935

In 1908, Emperor Menelik opened the first government primary school in Addis Ababa. This event marked an important event in the history of modern education in the country. The aim of education during that time was to produce educated Ethiopians in European languages. This was thought to contribute for maintaining the sovereignty of the country. Despite there were two traditional Ethiopian languages of educations, Geez and Arabic, and a well-developed language of government and administration, Amharic, the modern schools adopted European languages as media of instruction (McNab, 1989:77; Yalew,

1997:406). It appears that there was more consideration of teaching through the medium of Ethiopian languages in the mission schools than in the government schools. Because, missionaries used this technique to handle people's attention and achieve their religion, political and economical mission. For instance, as McNab (1989:77-78) explains, at the Swedish mission schools the pupils had to learn to read and write their native language before beginning the European languages. At the American Mission School in Sayo, Oromiffa was the medium of instruction. Later, Amharic was added to the curriculum. At the Seventh day Adventists' Mission School in Addis Ababa, instruction was in Amharic.

2.4.3 The Period of Italian Occupation (1935-1941)

During the Italian occupation, 1935-1941, the Italians made appropriate the government schools in Ethiopia. In elementary schools there was a radical change in language policy (McNab, 1989:78; Pankhurst, 1969:35). An Italian edict divided Ethiopia into six administrative units of the East African Empire. The following languages of education were established: Tigrigna in Eritrea; Amharic in Amhara; Amharic and Oromiffa in Addis Ababa; Harari and Oromiffa in Harari; Oromiffa and Kafficho in Oromiya; and Sidama and Somali in Somalia. It was also declared that Arabic had to be given additionally in all schools of Muslim areas (McNab, 1989:78; Pankhurst, 1969:35; Ayalew, 2000:28).

2.4.4 The Period 1942-1974

After 1941, from the liberation of Italian occupation onwards, language policy is clearly set out in government documents. The first school was opened in 1942 (McNab, 1989:79; Tekeste, 1990:3; Woubie, 2002:63). English became the medium of instruction in all government schools (McNab, 1989:79; Marew, 2000:160; Ayalew 2000:28).

In 1957, the "Department of Research and Curriculum Development" put forward a proposal for a new scheme as for the medium of instruction. Before the nation-wide

implementation, the ministry of Education approved a pilot study (Woubie, 2002: 67-68). According to Habtemariam Marcos (in Woubie, 2002: 68) the result of the pilot study revealed that both teaching and learning were improved when Amharic was used as the medium of instruction, however lack of suitable books and teaching materials were reported.

The pilot project started in 1957 and resulted in the change of the existing structure. New curriculum was also introduced. In 1963/64, according to the new structure Amharic became the medium of instruction at primary level (1-6) while English was retained as a medium of instruction for grades seven and above (Ayalew, 2000:28 and 75; Woubie, 2002:68). The position of Amharic was intended to be further strengthened by the foundation of the National Academy of the Amharic language in June 1972. However, the Academy didn't have time to start operating effectively before the riot broke out (McNab, 1989:81). In this way, the imposition of Amharic did nourish massive socio-political difference eroding out other indigenous people and other languages. An eminent change led to the military revolution in 1974.

2. 4.5 The period of the Derg (1974-1990)

“Derg” came to power in 1974 with a coup d'état against Emperor Haile Selassie. The Derg adapted a new education policy which was charted in the National Democratic Revolution (NDR) in 1976, further elaborated in the five volume policy document Known as General Directives of Ethiopia Education provided by the Ministry of Education in 1980 (Tekeste, 1990). Section five of the nationalities policies document which was set out in 1976 program of the Revolutionary government as well as in Article 2 of the proposed constitution of 1987, affirmed quality, development and respectability of the languages of nations (McNab, 1989:84, Teshome, 1997:395).

Although adoption of nations' languages policy opened up the possibility of using local languages, this step was not taken in the formal system of Ethiopian education. Amharic continued to be the medium of instruction for primary education (from grades 1-6) and

the only Ethiopia language to be taught as a subject. From grade seven onward (in junior, senior and higher education), all subjects except Amharic were taught in English (Tekeste, 1990:22).

The step towards the use of regional languages was taken only by non-formal education system. About fifteen nationality languages were introduced as a medium of instruction in the national literacy campaign conducted in 1970's and 1980's: Amarigna, Oromiffa, Tigrigna, Wolaitigna, Somaligna, Hadiyigna, Kembatigna, Gedionigna, Kunamigna, Tigre, Sidamigna, Silt'igna, Afarigna, Kefa-Mochigna and Sahoigna. It was decided that as Amharic was already well established in most urban areas, it should be the language for instruction for the campaign in urban areas for 2000 or more inhabitants (McNab, 1989:85).

As McNab (1989:86) noted and Shimelis (2004:35) strengthened, the relative importance of Amharic compared to English was changed after the revolution, but in somewhat contradictory fashion. On the one hand there was a trial use of Amharic instead of English as a medium of instruction at the Junior Secondary School level in the 70 experimental schools. On the other hand, a pass mark in English, not Amharic, in the school leaving certificate (ESLCE) was required for University entrance. Before the revolution, competence in Amharic was one of the basic requirements for University.

Generally, there have been major changes in language policies for education since the introduction of modern education. Among the over eighty languages spoken in Ethiopia, only one, namely, Amharic was favored, and thus, dominated the language development opportunities until very recently. Amharic alone was allowed to enjoy the privileges of being taught as a subject through out the school years and of being the medium of instruction at the primary level all over the nation (Ayalew,2000:29; Shimelis 2004:35-36).

2.4.6 The Present Situation (1991-Present)

After the defect of the military regime in 1991 by the EPRDF forces, Ethiopia entered a new chapter in its history. The new government professed commitment to the concept of

ethnicity and promised guarantees for languages, cultures and administrative structures based on ethnic federation. Seyoum (1997:158) and Shimelis (2004:35) suggest that at the level of theory these premises were unprecedented in the history of the Ethiopian and even in the African.

According to Shimelis (2004:35), a new Education Training Policy (ETP, 1994) has been formulated to disseminate a new education system rooted in the overall economic, social and political development of the country to address the long overdue needs of the society. To this effect, various steps have been taken as foundations and building blocks of the new system. Among these are establishing a decentralized democratic system, using nationality languages in the respective regions, zones and districts as state working languages and media of instruction; a new structure of education was adopted (Seyoum, 1997:158; Woubie, 2002:76). With the aim of translating the Education and Training Policy (ETP), a new program known as “the Education Sector Development Program (ESDP) was charted out in 1997/98.

The Education and Training Policy has recognized that primary education will be given in the nationality languages, Amharic shall be taught as a language of countrywide communication and English will be the medium of instruction for secondary and higher education (ETP, 1994:24). Thus, Gfeller (1999:193) explained, the new language policy in Ethiopia emphasized the use of a nationality or local languages, the national language or language of wider communication and an international language. The three language groups indicated in the policy cover a complementary way to be applied or used in the society.

The nationality or the local languages are the media to strengthen personal and group identity, to promote basic cognitive development of the individual and various types of developments in the community. Amharic and English are the most relevant languages to enable geographical, social and intellectual mobility on a national and international level and they are necessary for higher education (Gfeller, 1998:193). On the basis of this policy, so far over twenty nationality languages have been used as media of instruction in

the primary education system of Ethiopia (ICDR, 1994:16 E.C.; MOE, 2002:37). English has become the medium of instruction from grade 9-12. However, in some regions it is used as a medium of instruction from grade 7-8. In the Gambella region it is used - starting from grade 5 (Shimelis, 2004:35; Woubie, 2002:78).

CHAPTER THREE

Methodology

3.1 Research Method

The nature of the study under investigation is required the description of the working method to describe the problem area. Therefore, to get answer to the researcher's questions descriptive method is widely used. To strengthens it, quantitative method is also used.

3.1.1 The Variables

The variables under investigation of this study are those, which might have an impact on successful implementation of KMI policy and they can be seen under two main categories, Identifying KMI problems and indicating solution.

Firstly, the main KMI problems are lack of: pedagogical preparation of teachers, avialability of textbooks, Kafi Noonoo written educational reference materials, and participation of individuals in curriculum planning and textbook translation, translation problems and the use of Kafi Noonoo as MOI in the actual teaching by teachers and students. Secondly, the necessary measures to be taken and support required that aid effective implementation of the KMI policy.

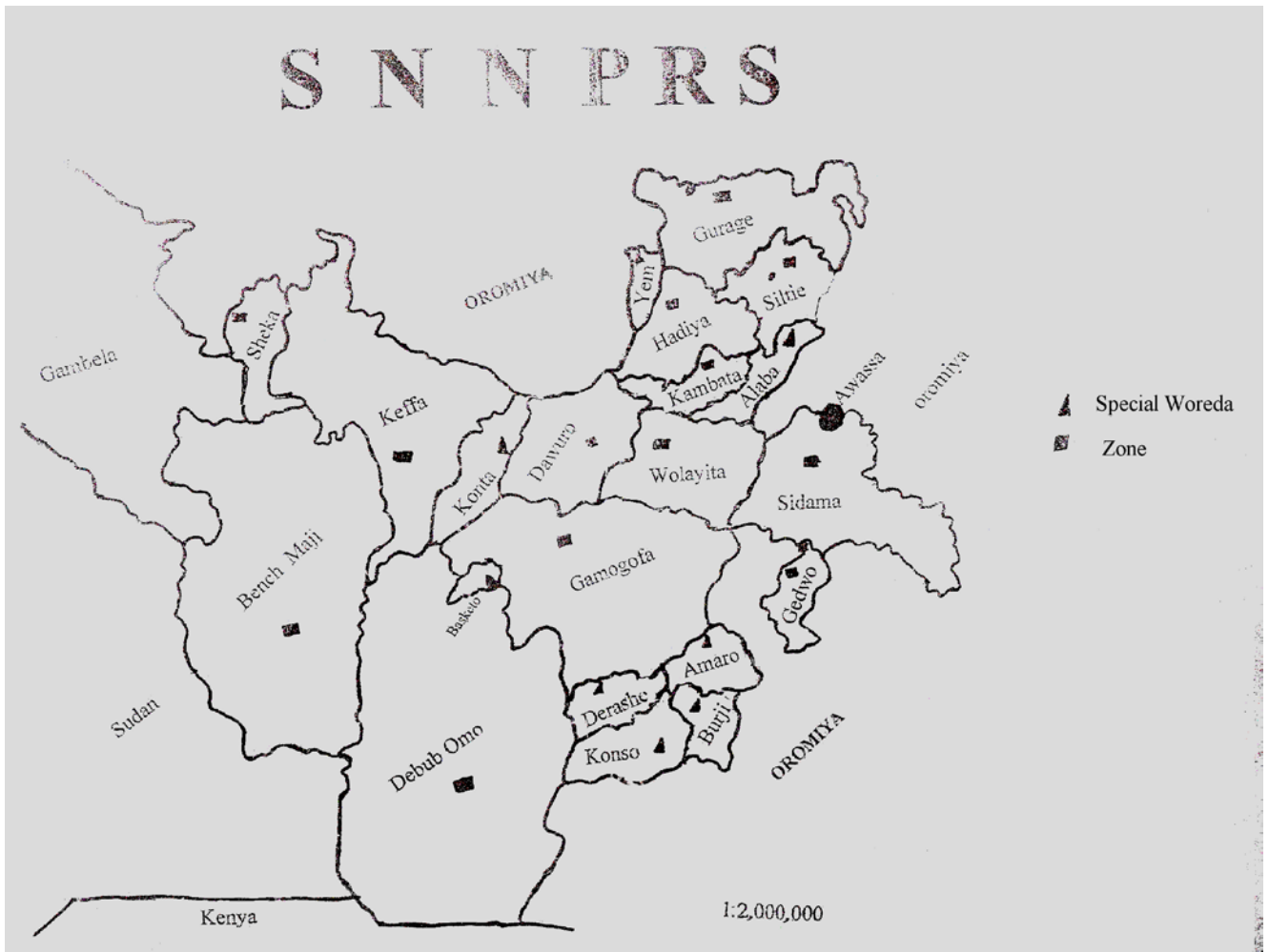
3.2 Study Area

The Southern Nations and Nationalities Regional State (SNNRS) has 13 Zones and 8 special woredas. The site of the study, Kafa Administrative Zone (KAZ), is one of the thirteen zones found in SNNRS. It is surrounded by Oromiya, Debub Omo, Konta, Bench-Maji and Sheka Zones. It is located to the south-western part of the region and its

capital town is Bonga, which is 445 km from Addis Ababa and about 720 km from Awassa, the capital city of SNNRS region (See Map I).

Map-1

Map of Southern Nations Nationalities and Peoples Regional State (SNNPRS) and its Zonal Division (Source: KAZFEDSPS, 2005/6)

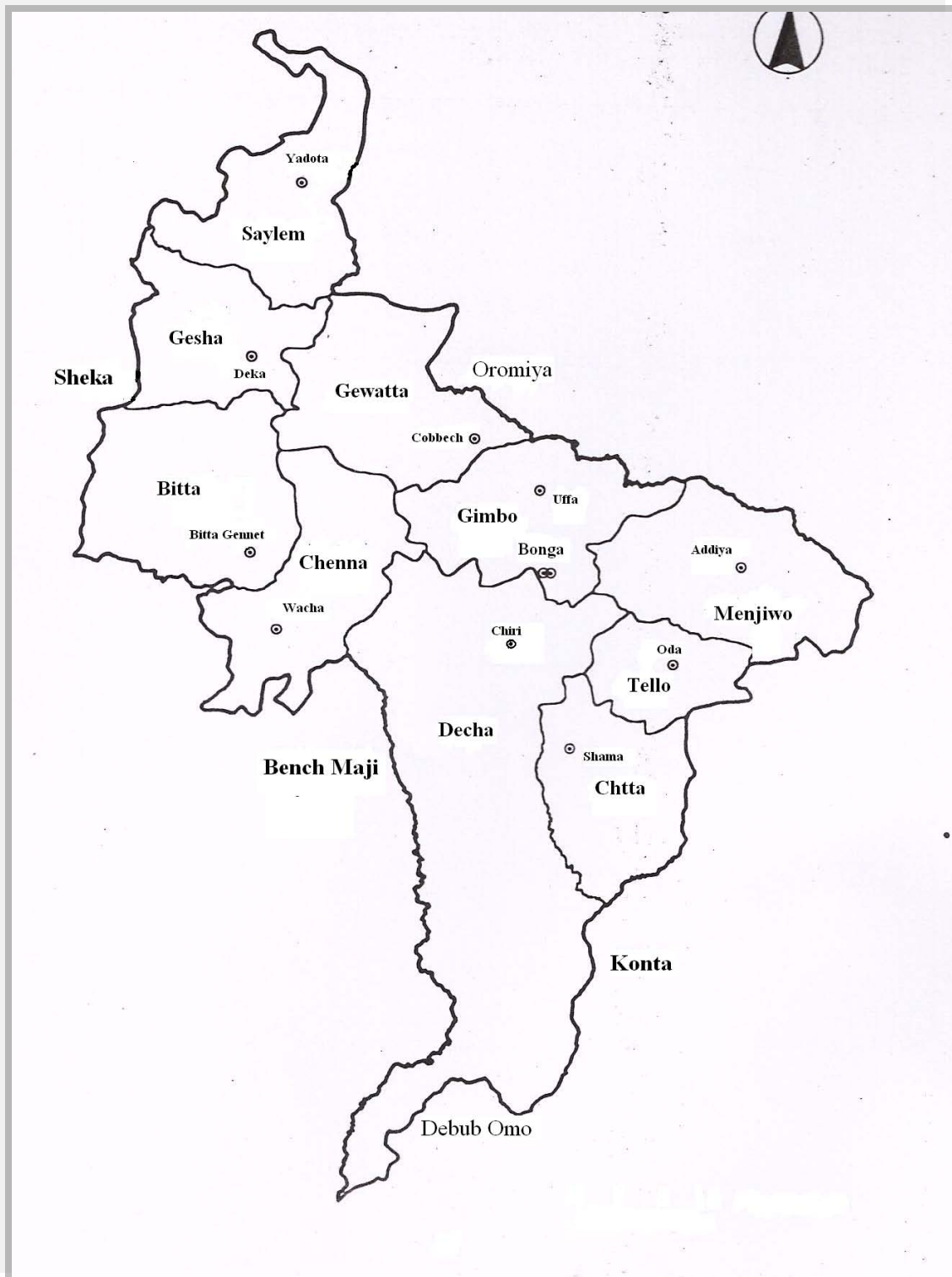


The Zone is divided into ten Woredas, namely, Bitta, Gimbo, Chenna, Decha, Tello, Cheta, Menjiwo, Gesha, Saylem and Gewatta and one city administrative town, Bonga (See Map-2). It also has 299 Kebeles. Its location in SNNPRS and in Ethiopia is indicated in Map-3.

Map - 2

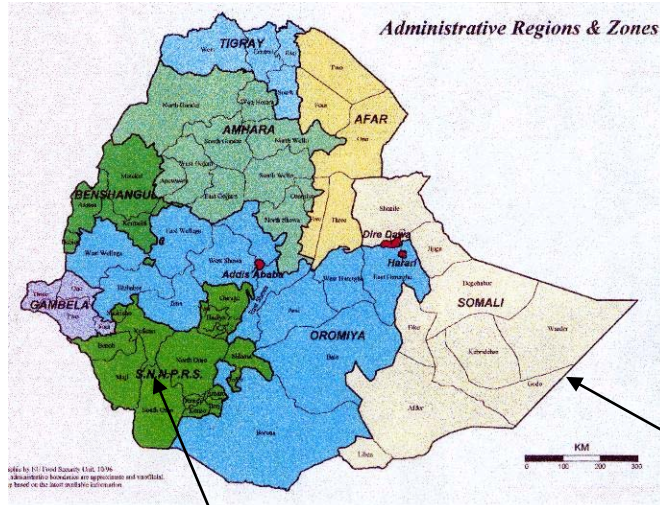
Map of Kafa Administrative Zone and its Woredas with their Capital Cities

(Adapted from Bekele, 1996 E.C :19)

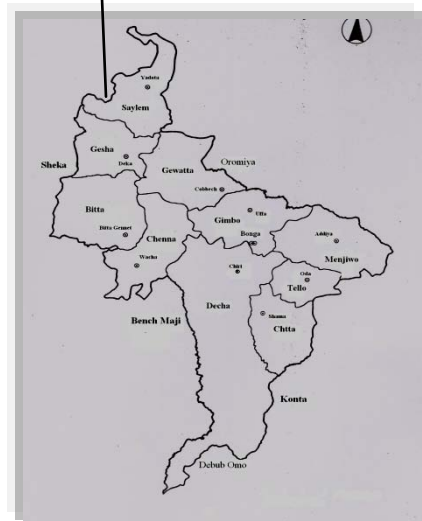
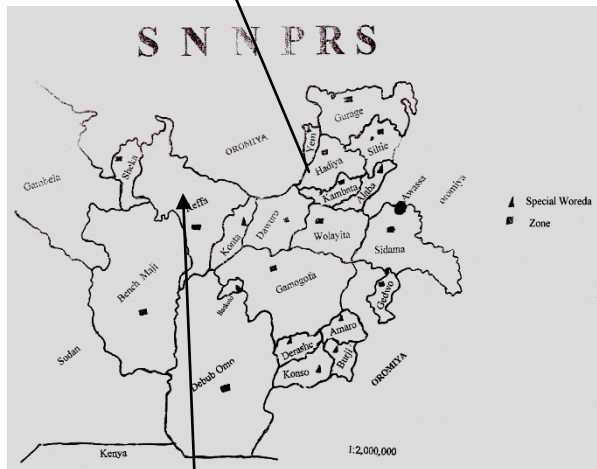


Map - 3

Location of Kafa Zone in SNNPRS and in Ethiopia (Source of Map of Ethiopia: http://wardheernews.com/images_07/SRS/ethiopia_map.jpg)



Map of ETHIOPIA



Map of KAFA Zone

The Kafa Zone population size is estimated to be 880,251 of which 434,508 (49.36%) are males and 445,743 (50.64%) are females. 67,864 (7.71%) of the total are urban and 812,387 (92.29%) are rural dwellers (Census, 2008). Over 94% of the total population are natives whereas the rest are Amharic or others like Oromiffa/ Bench natives and speak Kafi Noonoo as a second language (Census, 1994). There are about 370 KMI and 5 AMI (Amharic Medium of Instruction) primary schools in the Zone. AMI schools were allowed to continue with Amharic medium for those new comer non-Kafa employees and others such as settlers who came from north Ethiopia. However, this study tried to investigate the problems that KMI policy has faced in its implementation and to point out the supports required. The following 3 tables show the number of Teachers and Students and the Distribution ratio of Teachers to Students of Kafa Zone (KAZ Education Office).

Table I. The Number of Teachers and Students in 2008/9 in Kafa Zone

	Number of Teachers			Number of Students		
	Male	Female	Total	Male	Female	Total
Certificate	2,057	911	2,968	103,309	73,938	188,247
Diploma	749	178	1,127			
Total	2,806	1,089	4,095	103,309	73,938	188,247

Table II. Distribution ratio of Teachers to Students in the Zone

Grade Level	2007/8	2008/9
1-4	1:52	1:62
5-8	1:70	1:66

Table III. Distribution ratio of Teachers to Students in Kafa Zone Woredas in 2007/8

No.	Woreda	Grades 1-4		Grades 5-8	
		Expected to be	applied	Expected to be	applied
1	Cheta	1:55	1:49	1:60	1:39
2	Chenna	1:55	1:53	1:60	1:76
3	Bonga	1:50	1:19	1:50	1:47
4	Decha	1:55	1:57	1:60	1:92
5	Gesha	1:55	1:51	1:60	1:61
6	Gewatta	1:55	1:56	1:60	1:55
7	Gimbo	1:59	1:57	1:60	1:104
8	Menjiwo	1:52	1:48	1:60	1:25
9	Tello	1:54	1:50	1:60	1:70
10	Saylem	1:53	1:41	1:60	1:69
11	Bitta	1:57	1:60	1:60	1:93

3.3 Population and Sampling

3.3.1 Population

The target populations of this study are teachers and students in primary schools of KMI primary schools in KAZ. Since parents, school principals, educational experts of Woredas and the Kafi Noonoo experts of the zone have great role in the success of KMI implementation, they are also included as useful data sources to carry out the study.

3.3.2 Sampling

Almost all schools that currently implement Kafi Noonoo as a MOI at primary grade levels were the initial focuses of this study. However, a representative group of each population was selected in order to make the sample size manageable and practical. Of the Woredas, four primary Schools: Gimbo (Grades 1 to 8), Bonga 03 (grades 1 to 8), Abera yuda (grades 1 to 8), and Bitta Genet (Grades 1to 8), were selected.

3.3.2.1 Selection of Students

For selecting students, systematic random sampling technique was employed. To carry out this, the sample students were selected from the upper grade levels, grades 7 and 8. In the belief of the researcher these students can better understand the questionnaire items, comprehend and organize their thoughts and respond in written form as compared to lower grade students. The rationale behind the selection of these grade levels have to do with the expectation that at this stage the effect of the MOI might have been consolidated in these learners than those students in lower grades.

Accordingly, 65 (30, grade 7 and 35, grade 8) students were included from each sample school. Therefore, the total 260 students were selected from the four sample schools. They are regarded as the representative samples of student population to the gathering of the needed data through questionnaire.

3.3.2.2 Selection of Teachers

In each sample school, the all subjects' teachers were selected as a sample since they are small in number and to make the sample size adequately large. Hence, a total 80 teachers from the four sampled schools, namely, 20 from Bonga 03, 20 from Abara Yuda, 20 from Bitta Genet and 20 from Gimbo formed the sample for the present study.

3.3.2.3 Selection of parents

A total 112 literate parents of the sampled students, who fully understand and fill the questionnaire items, were selected. Their literacy status was identified from the concerned students and school authorities. In addition, those parents who are easily gain and volunteer to come to school were considered during selection. Moreover, it is the researcher's belief that these parents might have certain information about the implementation of the KMI policy through their children's schooling. Furthermore, parents from different sectors (offices) such as educational officers, agriculture office

workers, police office staffs, councilors etc. were included.

From each sample school, by convenient sampling, 28 (14 from grade 7 and 14 from grade 8) literate parents of the sample students were selected. A total 112 parents from the sampled schools were taken.

3.3.2.4 Selection of principals and Experts

By purposive sampling, all the four sampled school principals, the three educational officials of Woredas and the two Kafi Noonoo experts of the Zone since they are directly connected to primary education were involved in the study. They provided supplementary data that was gathered by conducting the interview.

3.4 Instruments for Data Collection

The predominant instrument employed for data collection, was the questionnaire. This is the popular means for collecting all kinds of data and it is convenient (Koul, 1993). Besides, interview was also used to support further information. The researcher made informal discussion with members of the target population. He also used some ideas from literature, and personal experience in order to prepare the instruments.

3.4.1 The Questionnaires

All the three sections of questionnaires designed for teachers, parents and students included items in the following way:

- A. sought information about the background of the respective respondents,
- B. the major problems that encountered in the implementation of the KMI curriculum and
- C. the respondents suggestions for support needed for the effective implementation of the KMI Policy.

Questionnaires to be filled by teachers were designed to gather data on: qualification and

training of teachers, availability of textbooks and supportive educational materials, problems in translation, preparation made in the development of the KMI curriculum, the use of Kafi Noonoo in the class room by teachers and students and suggestions on support needed.

As the students, questionnaire items were planned to gather data on: availability of textbooks and instructional materials including references and the use of Kafi Noonoo in the classroom by students.

The questionnaire administered to parents, basically, was designed to gather information on: their participation and role in KMI implementation and suggestions on support needed for effective KMI.

3.4.2 The Interviews

The interviews were designed for school principals, educational experts, language experts and focused group students. They were designed to gather data on adequacy of educational facilities, training and recruitment of teachers, community members' participation in school activities, problems currently facing in implementation, and measures to be taken and support needed for implementation of the KMI policy.

3.5 Procedures of Data Collection

To make the data-gathering instrument reliable and valid, initially, informal preliminary discussions were made with colleagues. We discussed on the draft of the instruments that might help to check the face validity. Forward and backward translations of each instrument items were made to observe the commonality of items. Moreover, to reduce the ambiguity of instruments, the researcher tried to define clearly and state the meaning of words at phrase or sentence level, to ask the right questions and to use items.

Based on comments and suggestions, repeated questions were improved or avoided.

Those ambiguous to the respondents were further refined and improved. Some close ended (objective type) items were also changed into open ended (subjective type) item so that respondents were not restricted to give their response. Besides, items that did not contribute to the purpose of the instruments were avoided.

After all modifications and corrections were made on items and instruction as well, all forms of the questionnaires, finally, were administered to each respondent group. After having got explanation on the objectives of the study and how to fill the questionnaire, the respondents were asked to fill the questionnaires. They did it with the close supervision of the researcher. In this way, the researcher could establish rapport; explain purpose of the study and meaning of items that might not be clear. After the respondents have filled and completed the entire questionnaire, the papers were collected and made ready for tallying and presentation.

In the interviews, there were sets of responses that could be easily categorized. For less structured but guided interview prompts were prepared in case respondent were not providing essential information freely.

3.6 Method of data Analysis

The data collected from different sources were sorted and tallied. The organized data were analyzed both quantitatively and qualitatively. The quantitative techniques used frequency and percentages. Frequency is the number of respondents that answered the required item positively and/or negatively whereas percentage is the number of respondents that answered the required item multiplied by hundred and divided by the total number of respondents. Qualitative technique was applied for analyzing data that are in the form of frequencies and percentages.

CHAPTER FOUR

Results and Discussions

This part of the study consists of three sections. The first section presents the general background of the respondents' characteristics, which is relevant to the study. They help in describing and understanding the nature of the respondents. The second section deals with describing major problems that are encountered in the implementation of the KMI policy. The third section forwards support needed for the successful implementation of the KMI policy.

4.1. Background of the Respondents

4.1.1. Background of Respondent Teachers

As seen in table IV, from the total of 80 sampled teachers, 52 (65%) are males and 28 (35%) are females. Therefore, about two- third of the used samples are males while one third of them are females. This shows that, in primary schools of Kafi Noonoo the number of male teachers is larger than the number of female teachers. Among the total respondents, 45 (56.25%) are Certificate (12+1) teachers whereas 35 (43.75%) are diploma graduates. They attended one year and two-years of formal training in teacher training institutions and colleges respectively.

Table IV: Background of teachers Respondents on response Categories: Sex, Mother Tongue Language, Second Language and Educational Status.

Mother tongue language	Second Language	Sex	Educational Status				Total	
			12+1		12+2			
			#	%	#	%	#	%
Kafi Noonoo	Amharic	Female	10	12.5	5	6.25	15	18.75
		Male	27	33.75	18	22.5	45	56.25
		Total	37	46.25	23	28.75	60	75
Amharic	Kafi Noonoo	Female	2	2.5	5	6.25	7	8.75
		Male	-	-	4	5	4	5
		Total	2	2.5	9	11.25	11	13.75
Others (e.g. Oromiffa, Bench, etc.)	Kafi Noonoo	Female	6	7.5	-	-	6	7.5
		Male	-	-	3	3.75	3	3.75
		Total	6	7.5	3	3.75	9	11.25
Total			45	56.25	35	43.75	80	100

As for mother tongue, 60 (75%) of the respondent teachers are Kafi Noonoo mother tongue speakers. Among them 37 (46.25%) are TTI and 23 (28.75%) are at a diploma level. The rest, 11 (13.75%) and 9 (11.25%) are Amharic mother tongue speakers or have other languages as a mother tongue respectively. Since they teach Kafi Noonoo as a subject or use it as a MOI, these teachers can also speak Kafi Noonoo.

4.1.2 Background of the Students Respondents

Table V: Background of students on Response Categories: Sex, Mother Tongue, Second Language and Grade level.

Mother tongue Language	Second language	Sex	Grade level				Total	
			7		8			
			#	%	#	%	#	%
Kafi Noonoo	Amharic	Female	30	11.54	40	15.38	70	26.92
		Male	44	16.92	60	23.08	104	40.01
		Total	74	28.47	100	38.46	174	66.93
	Others	Female	4	1.53	-	-	4	1.53
		Male	-	-	3	1.16	3	1.16
		Total	4	1.53	3	1.16	7	2.69
Amharic	Kafi Noonoo	Female	12	4.62	10	3.84	22	8.46
		Male	30	11.54	7	2.70	37	14.24
		Total	42	16.16	17	6.54	59	22.70
Others	Kafi- Noonoo	Female	4	1.54	5	1.92	9	3.46
		Male	6	2.31	5	1.92	11	4.23
		Total	10	3.84	10	3.84	20	7.68
Total			130	50	130	50	260	100

In Table V, from a total of 260 student respondents, 130 (50%) are grade 7, of which 80 (30.77%) males and 50 (19.23) females, and 130 (50%) are grade 8, of which 75 (28.84%) males and 55 (21.16%) females. 155 (59.61%) of the respondent students speak Kafi Noonoo as their mother tongue, while the rest 59 (22.62%), use Amharic language as their mother tongue and they speak Kafi Noonoo as a second language. The remaining 17 (6.56%) of the mother tongues are neither Kafi Noonoo nor Amharic and are such as Oromiffa, Bench native speakers. This clearly shows that the majority of the students who enrolled in KMI schools study with their mother tongue, whereas the non Kafi Noonoo mother tongue speakers are smaller in number.

4.1.3 Background of the Parents Respondents

Table VI: Background of Parents on Response Categories: Sex, Mother Tongue, Second Language and Education Level.

Mother Tongue language	Second language	sex	Education level								Total	
			Only can Read and write		Attended elementary school		Completed secondary school		Completed college or university			
			#	%	#	%	#	%	#	%	#	%
Kafi Noonoo	Amharic	Female	-	-	3	2.68	9	8.04	12	10.71	24	21.43
		Male	1	0.89	6	5.36	17	15.18	28	25	52	46.43
		Total	1	0.89	9	8.04	26	23.22	40	35.71	76	67.86
Amharic	Kafi Noonoo	Female	-	-	-	-	3	2.68	7	6.25	10	8.93
		Male	-	-	-	-	3	2.68	12	10.71	15	13.39
		Total	-	-	-	-	6	5.36	19	17.06	25	22.32
Others	Kafi Noonoo	Female	-	-	1	0.89	1	0.89	2	1.79	4	3.57
		Male	-	-	3	2.68	2	1.79	2	1.79	7	6.25
		Total	-	-	4	3.57	3	2.68	4	3.57	11	9.82
Total			1	0.89	13	11.61	35	31.26	63	56.24	112	100

In Table VI, from a total of 112 respondent parents, 75 (67.69%) are males and the rest 37 (32.31%) are females. It shows that males are more educated or have had more access to education than females. The sampled students had informally informed that their mothers did not openly volunteer to fill the questionnaire, as they are preoccupied with household activities.

Among the learning, as for mother tongue language, 76 (67.86%) are Kafi Noonoo native speakers while among the remaining 36 (32.14%), 25 (22.32%) are Amharic language native speakers and 11 (9.82%) are speakers of other languages such as Oromiffa and Bench. But they also speak Kafi Noonoo as a 2nd language. Thus, the majorities of the respondent parents belong to the Kafa community and can be considered as good representatives. As for their educational level, 1 (0.89%) has attended non formal education, and can read and write appropriately. The rest 111 (99.1%) have attended

formal education.13 (11.61%) of them attended Primary School; 35 (31.26%) attended secondary school and 63 (56.25%) attended higher education. Therefore, almost all of them are literate and can give tangible information on the issue of the Kafi Noonoo as MOI.

4.1.4 Background of the Respondent School Principals, Educational and Language Experts

Considering the information of their paramount importance, the researcher this study has intended principals of the sampled schools, educational experts of woreda and Kafi Noonoo experts from the Education Department of the Kafa Zone. All the respondents have provided useful data for the study.

All the respondents, namely 4 school principals, 3 educational experts, and 2 language experts, are males since no female is appointed for these positions. All the sampled school principals are diploma holders and have more than 12 years of experience. The three educational experts have B.A degree with experience of more than 10 years. The two language experts are MA degree holders and one is teaching in Bonga College of Education. The other one is working in Kafa zone educational office and he taught in primary and secondary schools. Both of them have over 15 years of teaching experience. In addition, all these experts have participated on the preparation of textbooks and curriculum for KMI.

4.2 Problems Encountered in Implementation of the KMI Policy

Among many problems that might exist, five categories of them: A. teachers qualification and training in the MOI, Kafi Noonoo; B. the use of Kafi Noonoo in the classroom by teachers and students; C. preparations made in curriculum development; D. preparations and translations of textbooks; and E. the availability of textbooks and supportive (reference) instructional materials are main factors to impede the implementation of the proposed KMI policy. They are set out and discussed in this section.

4.2.1 Teachers' Qualification and Training in the MOI, Kafi Noonoo

Table VII: Teachers' Qualification, Teaching Experience in Kafi Noonoo and MOI used in Training

Response categories		Teaching Experience in Kafi Noonoo									
Education Status	MOI in training	1-5years		6-10years		10-15 years		16 years and above		Total	
		#	%	#	%	#	%	#	%	#	%
12+1 (Certificate)	Kafi Noonoo	-	-	7	8.75	-	-	-	-	7	8.75
	Amharic	-	-	2	2.5	-	-	4	5	6	7.5
	English	3	3.75	6	7.5	18	22.5	5	6.25	32	40
	Total	3	3.75	15	18.75	18	22.5	9	11.25	45	56.25
12+2 (Diploma)	Kafi Noonoo	-	-	-	-	-	-	-	-	-	-
	Amharic	-	-	-	-	-	-	-	-	-	-
	English	-	-	8	10	15	18.75	12	15	35	43.75
	Total	-	-	8	10	15	18.75	12	15	35	43.75
Total	Kafi Noonoo	-	-	7	8.75	-	-	-	-	7	8.75
	Amharic	-	-	2	2.5	-	-	4	5	6	7.5
	English	3	3.75	14	17.5	33	41.25	17	21.25	67	83.75
	Total	3	3.75	23	28.5	33	41.25	21	26.25	80	100

In Table VII, 45 (56.25%) teachers are obtained 12+1 (Certificate) and 35 (43.75%) are diploma graduates who attended a one year and two years of formal training in teacher training institutions and colleges respectively. Thus, the majority of teachers that are assigned to teach in primary schools of Kafa Zone including the upper primary level (grads 5 up to 8) are graduates from TTI who received a one year formal training. According to feed back from those Educational Experts, from 2000/1up to 2006/7 the

training was given using Kafi Noonoo as a medium of instruction for TTI students. They are selected to teach in Kafa Zone only and learn in Bonga College of Education (Formerly called “Bonga Teachers Training Institute” when it was Institute of Certificate Students.). From 2007/8 onwards, it was turned to College (for diploma students) by using English MOI, while Amharic was given as a subject. But there is a high shortage of qualified KMI teachers. The interview of the sampled school principals and the feedback from the questionnaires also show that there are about 7 (8.75%) TTI (Certificate) teachers who received a one year formal training in KMI. The rest 38 (47.5%) TTI teachers and all of 35 (43.75%) diploma graduates did not pass in this stage; 6 (7.5%) TTI teachers were trained in Amharic MOI; while 32 (40%) TTI teachers including all 35 (43.75%) diploma teachers, in total 67 (83.75%) teachers were trained in English MOI.

Therefore, due to lack of adequate training teachers rely on their own teaching experience. However, for quality education, teachers of grades 5-8 and 1-4 respectively, shall have diplomas and certificates (MOE. 2002; UNESCO, 1982 in McNab, 1989: 15).

On the other hand, KMI teachers have used Kafi Noonoo neither as MOI nor as a subject during their professional training. The result leads to poor communication. The result seems to suggest that because of the lack in their prior formal training, teachers perceive greater problems in KMI.

The results, regarding teaching experience, in table VII show that 7 (8.75%) TTI teachers who received a one year formal training in KMI have experience in teaching Kafi Noonoo as MOI for 5 to 10 years. The results of the content analysis of free responses of 15 (18.75%) teachers show that the least experienced teachers are assigned to lower grades and teachers with high experience in years of service shift: to urban schools because of marriage, health, parent, etc or to upper grades, non KMI sections due to shortage of subject wise qualified teachers and they are assigned to teach the non KMI classes. Therefore, the KMI classes are losing experienced teachers who cope better with problems in KMI. According to Altaye, 2001; Dutcher, 2004 and UNESCO, 1982 in McNab, 1989, this can be taken as a problem since the findings suggest the teachers with

high experience in years of service perceive teaching problems as being significantly less serious than those with least years of service.

Table VIII: Teachers' Qualification and Received in-service Training in MOI

Trainings status		Type of training	Duration of training	Educational Level						
				12+1		12+2		Total		
				#	%	#	%	#	%	
Trained	Short term	Workshop	1-3days	3	3.75	2	2.5	5	6.25	
			4-7days	2	2.5	4	5	6	7.5	
			8-14days	3	3.75	2	2.5	5	6.25	
			15-30days	2	2.5	1	1.25	3	3.75	
			Total	10	12.5	9	11.25	19	23.75	
		Orientation	1-3 days	-	-	-	-	-	-	
			4-7 days	5	6.25	3	3.75	8	10	
			8-14 days	-	-	2	2.5	2	2.5	
			15-30days	2	2.5	-	-	2	2.5	
			Total	7	8.75	5	6.25	12	15	
		Experience sharing	1-3 days	-	-	-	-	-	-	
			4-7 days	6	7.5	-	-	6	7.5	
			8-14 days	-	-	-	-	-	-	
			15-30days	3	3.75	-	-	3	3.75	
			Total	9	11.25	-	-	9	11.25	
	Total	1-3 days	3	3.75	2	2.5	5	6.25		
		4-7 days	13	16.25	7	8.75	20	25		
		8-14 days	3	3.75	4	5	7	8.75		
		15-30days	7	8.75	1	1.25	8	10		
		Total	26	32.5	14	17.5	40	50		
	Long term (regular course)	About a year	7	8.75	-	-	7	8.75		
		Total	7	8.75	-	-	7	8.75		
	Not trained				12	15	21	26.25	33	41.25
	Total				45	56.25	35	43.75	80	100

As seen in table VIII, 40 (50%) teachers have received short term in-service training among which 26 (32.5%) are TTI and 14 (17.5%) are diploma graduates. All these short term trained teachers took the training only one time. However, 7 (8.75%) TTI teachers

have received a one year formal training. As for the rest 33 (41.25%), 12 (15%) TTI and 21 (26.25%) diploma holders didn't take any kind of in-service or formal training on Kafi Noonoo as MOI.

The types of in-service training teachers that they received are workshop 19 (23.75%), orientation 12 (15%) and experience sharing 9 (11.25%). Among the trainees 5 (6.25%) trained for 1 to 3 days, 20 (25%) of trainees trained for about 4 to 7 days, 7 (8.75%) took training for 8 to 14 days and the rest 8 (10%) took training for 15 to 30 days. Among the trainees, 40 (50%) were TTI and 14 (17.5%) were diploma graduates. 7 (8.75%) formally trained teachers also need in-service trainings. This is because the TTI teachers may not have adequate skills in their one-year of training as compared to the two years training of diploma teachers.

Generally, the duration of training offered cannot be said to be adequately sufficient to impart the required skills.

Table IX: Training Skill Received as Judged by In-Service trained teachers

Received training in general	Trained teachers' response about skills they acquired in training				Total		
	Acquired Skills in Training	Trained teachers' response					
		Yes		No			
		#	%	#	%	#	%
Yes	Reading Kafi Noonoo scripts	48	60	1	1.25	49	61.25
	Writing scripts	48	60	1	1.25	49	61.25
	Using words appropriately	45	56.25	4	5	49	61.25
	Preparation of teaching aids	33	41.25	16	20	49	61.25
	Orientation text content	32	40	17	21.25	49	61.25
	How to teach	39	48.75	10	12.5	49	61.25
	Other skills	8	10	41	51.25	49	61.25
No						31	38.75
Total						80	100

As seen in table IX, six training skills were identified. Responses were on “Yes” or “No”. The results indicate that the 48 (60%) trained teachers have made to acquire skills in reading Kafi Noonoo scripts and 32 (40%) in orientation focusing on introducing text book contents and Kafi Noonoo scripts. 33 (41.25%) of respondents trained for preparing and using of local teaching aids. 48 (60%) teachers received training skills in writing Kafi Noonoo scripts. 45 (56.25%) teachers received training for using Kafi Noonoo words appropriately, and 39 (48.75%) received training on how to teach methodologies. 8 (10%) teachers have received other skills. This indicates that the training was no more efficient because the training skills are limited.

Table X: Conditions in training as judged by in-service trained teachers

Received training in general	Trained teachers’ response about conditions in training						Total	
	Conditions in training	Trained teachers’ response						
		Yes		No				
		#	%	#	%	#	%	
Yes	Training duration was sufficient	7	8.75	42	52.5	49	61.25	
	I have received enough knowledge	29	36.25	20	25	49	61.25	
	Professionals gave training	36	45	13	16.25	49	61.25	
	Training was supported by aids	19	23.75	30	37.5	49	61.25	
	Training was participative	32	40	17	21.25	49	61.25	
	Training was encouraging and convincing	38	47.5	11	13.75	49	61.25	
	Other conditions	29	36.25	20	25	49	61.25	
No							31	38.75
Total							80	100

To see the effectiveness of the training skills offered, some conditions of in-service training are mentioned above, in table X, and are considered as important to bring the planned change on the trainees. The conditions related to training seemed reasonably inadequate. The results indicate that the training duration was not sufficient 42 (52.5%) and didn’t gate enough knowledge. A considerable number of teachers response, 20 (25%) also indicates that teachers did not receive enough knowledge and there are no

other training conditions present at the time of training. This led to the conclusion that with the absence of all these and other useful training conditions, it is difficult to say that teachers have received adequate knowledge and skills in training.

However, the result indicates that the training was participative 32 (40%), professionals gave training 36 (45%), and the training was encouraging and convincing 38 (47.5%). This may be due to the fact that the training was offered in the mother tongue of trainees and trainers, which may initiate the active involvement of individuals for discussion and absence of communication gap. Even, the participant teachers who speak the Kafi Noonoo may be eager and engage actively on the discussion as they can explain their thoughts fully using their native languages.

The provision of training was not being supported by teaching aids 30 (37.5%) is revealed as majority of the respondents have said “No” which indicates the trainers did not give emphasis on the use of the aids and was not under consideration.

To sum up, even though all of these ‘conditions’ are important for the effective training and for bringing the planned change on the trainees, they were not well implemented. Therefore, it is difficult to think the training was effective.

When teachers were asked about whether they need training or not, above 68 (85%) teachers replied that they need training in the MOI, Kafi Noonoo. This shows that they are not only untrained teachers but also those who need were here specified on the basic skills of the language, namely, listening, speaking reading and writing as the skills are essentially needs by teachers to impart knowledge and skills to their students. However, in open-ended items, 6 (7.5%) teachers have also identified other major areas that they need training. These respondents reported that they need training on subject specific terminologies, preparation of stories and novels preparation of local teaching materials, preparing examination questions in KMI.

Table XI: In-Service Training Status of Teachers and Basic skills they need in Training

Received in service training in general	Teachers' need concerning basic skills in training					Total	
	Language skill needed for training	Teachers' need and response					
		Yes		No			
		#	%	#	%	#	%
Yes (trained teachers)	Listening	14	17.5	35	43.75	49	61.25
	Speaking	21	26.25	28	35	49	61.25
	Reading	35	43.75	14	17.5	49	61.25
	Writing	44	55	5	6.25	49	61.25
	Others than skills	6	7.5	43	53.75	49	61.25
No(un trained teachers)		24	30	7	8.75	31	38.75
Total						80	100

In table XI, the number of 44 (55%) teachers, who received in-service training but need training is far greater than those who received in-service training but did not need training 5(6.25%).

This means that the training that they had acquired was inadequate and did not equip them with necessary skills. Even though they have received the intended in-service training, it can be noted that still they are facing problems. However, teachers who received in-service training are more prepared to defend the challenges concerning KMI than the untrained teachers. Therefore, the results of the analysis indicate that teachers, without any KMI training do not perceive greater problems as compared to trained although the training by itself is not such effective, or adequate. Generally, it can be said that the one who speaks the language cannot fully teach the subject matter because there are subject specific technical terms, which are new to the Kafi Noonoo and teaching demands language skill in both writing and speaking.

The results for training needed in Kafi Noonoo skills show that there is more need for additional training in reading 35 (43.75%) and writing 44 (55%) but less need in listening 14 (17.5%) and speaking 21 (26.5%). It indicates, they may not have serious problems in listening and speaking, but they have not mastered reading and writing in Kafi Noonoo. This is likely because teachers might have acquired listening and speaking from their experience while reading and writing skills are to be acquired primarily through formal education in Kafi Noonoo. Thus, even though local teachers may have no problem in communicating verbally with students, their writing and reading skills in Kafi Noonoo are not adequate to perform the teaching task as the case may not be simple when teaching academic subjects is considered. Thus, on the question of the need to train the reading and writing skills of KMI teachers still have the problem, which shows that they are already requesting to get support on the KMI.

Also, teachers who were asked to respond whether the qualification or training they received adequately fit the grade level and subject they are assigned to teach, 48 (60%) responded that it does while 32 (40%) responded that it doesn't. This indicates, for 32 (40%) respondents, the training they took or their qualification did not fit currently with the grade level and the subject they are assigned to teach. This could be reasoned as whether they did not received training on the MOI, Kafi Noonoo or the training they received might not adequately equipped the teachers with the required skills.

Table XII: Teachers' Perception to Teach in KMI as to their Qualification and Training

Qualification and Training fits	Reason to teach	#	%
No	School obliged to teach due to shortage of Qualified Teachers	12	15
	Due to interest to teach	16	20
	Other reasons	4	5
	Total	32	40
Yes		48	60

Total		80	10
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The above 32 (40%) KMI teachers responded that they face serious professional challenges. The change in KMI without training resulted in many problems and burdens up on the preparation of teachers. Therefore, teachers in KMI schools are either obliged or volunteers to teach but face many problems. In Table XII, those teachers whose qualification and training do not match responded that 12 (15%) of them are obliged to teach by the schools management. 16 (20%) teach because of their interest and 4 (5%) teach because of other reasons.

4.2.2. The use of Kafi Noonoo in the Classroom by Teachers and Students

The data on how teachers and students are using Kafi Noonoo as MOI in the classroom. It was obtained from: structured and free response questionnaires, self report of teachers and researcher's observation. In table XI, the results on the need of training in basic language skills, as judged by teachers themselves, show that many teachers need training in reading and writing.

Teachers, students and all other concerned bodies pointed out that there is no any Kafi Noonoo dictionary till now. Familiarity with subject-specific Kafi Noonoo terminologies is also a problem. Teachers feel that they need subject specific vocabularies for their teaching and for their students. Besides, some native teachers, some students, including literate parents, believe that mixing or using Amharic is a sign of progress. So, they prefer to mixing or using Amharic and/or English in KMI. In addition, most teachers attribute the cause of mixing or using Amharic and/or English to the fact that their own academic training was in Amharic or English medium. This is likely to be the fundamental cause since teachers learned the subject specific language.

Since the teachers themselves have been taught using Amharic or English as MOI during their professional training, therefore, their academic language proficiency will be undermined when exercised in MOI, Kafi Noonoo. Moreover, each school subject has a

particular set of vocabularies, spoken as well as written, which is unique to that specific subject. That is, this includes vocabulary and notations, structure of discourse, and mode of inquiry (UNESCO, 1982 in McNab, 1989; Crowhurst, 1994). Hence, teachers cannot directly transfer their knowledge encoded in Amharic\or in English, but to learn the system in new Kafi Noonoo. Obviously, as the Kafi Noonoo used in different subjects is different, subject specific language is at the core of instruction. Therefore, it is important for teachers to be able to overcome the difficulties training in the language.

If it is decided that Kafi Noonoo will be used for instruction, then teachers who are fluent at the academic level of Kafi Noonoo should instruct. This is because a teacher who is only fluent in the social aspects of the native language may struggle to communicate precisely with academic terms and expressions in that language, and may not be able to take their native language students to a higher level of learning (IDRC,2004 ; UNESCO, 1982 in McNab, 1989). Secondly, general concept fluency in Kafi Noonoo may not help in teaching. On Altaye, 2001; Dutcher, 2004 and UNESCO, 1982 in McNab, 1989 the concept of the interrelation between language proficiency and context of use has implications in this respect. According to these scholars, basic interpersonal communication skill refers to context based, cognitively undemanding use of language such as a causal conversation between peers. Whereas if cognitive academic language proficiency concerns the reduced context, it is cognitively demanding application. Hence, language use in the context of classroom interaction demands primarily cognitive academic language proficiency (Baker, 1988; Altaye, 2001; McNab, 1989,). Therefore, many teachers who have had their academic training in English and/or Amharic have now shifted to KMI in order to perform adequately in KMI context. These points lead to the need of retraining and other supports with special focus on KMI.

Results from free responses have also showed that the proportion of Kafi Noonoo used in the classroom is not more than 81%. A considerable number of teachers, 28 (35%), approved a switching of teachers to other languages, mostly to Amharic and sometimes to English. However, teachers know that they are not allowed to code-switch, yet most of them still do. In doing so, they write in Kafi Noonoo scripts to teach the academic

curriculum but they use principally Kafi Noonoo and most alternatively Amharic and sometimes English during discussions. When the researcher asked teachers, they said that they have trained in Amharic or students can listen both languages; hence, no uniformity of languages is needed. Some teachers also try to convince by saying having flexibility allows students to develop skills in both languages and so that students are capable to fit into the demands of both languages. Moreover, 15 (18.75%) teachers acknowledged the existence of a language problem in the teaching and learning processes of science subjects. Only a small proportion 8 (10%) asserted that they face no problem. Therefore, most teachers do not admit using only Kafi Noonoo during their teaching, while only few said they do so.

Actually, the use of such a switching strategy must be the best for students not familiar with the language of instruction. But the case here is reverse. It is the case that teachers have problems in using Kafi Noonoo as MOI; they should switch it to Amharic or English. The teacher should help himself overcome such problem.

Moreover, flexibility to the use of different languages with no control simply implies irresponsibility of the teachers. It was also observed that, language switching is frequently used. This may give rise to adaptation problem for both teachers and students. The use of unfamiliar language also leads teachers to the use of coercive measures to children to speak in the used language (Aledou and Book Utne in Dutcher, 2004).

However, in addition to those problems, 20 (25%) of the teachers mentioned other causes and the findings of the content analysis in multiple response revealed teachers. 12 (15%) teachers of different subjects contend that Kafi Noonoo terminology lacks standardization, thus causing confusion and they complain that some Kafi Noonoo terms are literally incomprehensible, partly, due to the fact that they are translated terms. Teachers of the school subjects (e.g. mathematics, social science, environmental science, etc) including language teachers put forward similar arguments. Other 25 (31.25%) have reported that there are insufficient reference materials for setting examination questions and exercises. This reflects the fact that often teachers do not design questions, but adopt or modify from already existing materials. Another issue is that some teachers, 13

(16.25%), have to prepare two papers for each examination: first, they construct in Amharic and then translate it to Kafi Noonoo. This indicates, they have better competence in Amharic rather than the target language, Kafi Noonoo. However, this resulted in an increased workload for teachers because they translate into Kafi Noonoo after preparing in Amharic or in English.

Table XIII: Students’ Reaction to the Use of Kafi Noonoo in the Classroom

Students Activities	Yes		No		Total	
	#	%	#	%	#	%
I understand better when the MOI is Kafi Noonoo.	228	87.69	32	12.31	260	100
I freely express feelings and thoughts in KMI class.	186	71.54	74	28.46	260	100
I am confident when speak in Kafi Noonoo.	203	78.08	57	21.92	260	100
The discussion is warmer in KMI class.	182	70	78	30	260	100
I better ask questions and give answers in Kafi Noonoo.	194	74.62	66	25.38	260	100
I do not need more assistance from teachers in KMI class.	85	32.69	175	67.31	260	100
I read easily in Kafi Noonoo written materials.	192	73.84	68	26.16	260	100
I write and read in Kafi Noonoo correctly.	189	72.69	71	27.31	260	100

As seen in table XIII, in KMI classes students understand better, 228 (87.69%); feel free, 186 (71.54%); confident, 203 (78.08%); participative, 182 (70%); better ask questions and give answers, 194 (74.62%); read easily in Kafi Noonoo written materials, 192 (73.84%); and write and read in Kafi Noonoo correctly, 189 (72.69%). However, 175 (67.31%) students need assistance from their teachers. Their problems may be in academic learning like reading and writing skills, vocabulary use, reacting to questions and others. These are experienced problems in most teachers although it is believed that they can read and write well. Moreover, the researcher observed a striking difference between two students of Kafi Noonoo natives who learn in Amharic medium and in KMI. Quoting the first student, who learned in Amharic medium said:

“I am happy. But, I do not understand much what is taught in class as compared to my Kafi Noonoo.”

On the other hand, Kafi Noonoo medium student said:

“There is such a happy learning in the class; lots of jokes and discussions not only with teacher but also more among the students.”

However, informal discussions made with teachers revealed that the teachers using Amharic who were transferred to KMI schools had negative interactions with students. This is because they are used to classrooms where they have control of the classrooms due to the use of languages unfamiliar to children. These teachers especially believed that KMI school pupils who express themselves freely in the classroom are undisciplined.

To the contrary, when the researcher asked his assistant teachers in data collection to characterize their KMI students' behavior, they share their views they do not think it is undisciplined. Children make use of their own language, Kafi Noonoo. Therefore, they do not feel blocked. They fully understand what they hear from the teacher and also what they are saying.

4.2.3. Preparations Made in KMI Curriculum Development and Translations of Textbooks

4.2.3.1 Kafi Noonoo Scripts Formation

The data obtained from the interview of KMI experts of the zone revealed that during Kafi Noonoo analysis and script formation, there is no study or review of the already available grammars on Kafi Noonoo by linguists, educationalists or community persons. A script for the language was devised using the Latin scripts. The rationale to use the Latin scripts, as the respondents described, is that it helps the KMI people to explain the language effectively and to handle meaning variation. For instance, vocalic characters can be doubled to show meaning difference expressed by vowel length.

The following examples show us this reality. The source of the examples are, Theil

(2005) and Informants who are Girma Tesfaye (Kafi Noonoo Native Linguist) and Mesfin Mamo (Kafi Noonoo Native Teacher).

1. /i/ vs /ii/

e.g /mit'o/ 'tree, wood'

/miit'o/ 'testify'

2. /e/ vs /ee/

e.g /getoo/ 'chest'

/geetoo/ 'big jar'

3. /a/ vs /aa/

e.g /báaro/ 'peper'

/baáaro/ 'corn, maize'

4. /u/ vs /uu/

e.g. /múullo/ 'heart; embryo; center'

/muúullo/ 'soft drink'

5. /o/ vs /oo/

e.g /báaro/ 'pepper'

/báróó/ 'forehead'

From these examples we can consider that the length difference of Latin vowels scripts can help to sort meanings difference.

In 1994 KMI experts consulted with Oromiya language experts and used the pattern of Oromiffa language scripts.

When script analysis was made on Kafi Noonoo and Latin scripts, 5 vowels and 27 consonants of these 6 are doubled, totally 32 base scripts were established (See Appendix-S). Among these 26 are directly adopted from Latin scripts and the 6 are the newly formed scripts. As the Kafi Noonoo experts reported, the sequential arrangement of the Kafi Noonoo alphabet is also based on the combination of the two factors: the similarities of the shapes of the letters to make easy for children on one hand, and the frequency of their occurrence on the other. Only a few modifications were found which are necessary to represent certain voiced consonants that are not distinctly represented in

the Latin scripts like for example, Q represents K'; X represents T'; NY represents GN. Their full shapes are indicated in Appendix-S.

This step, for the preparation of Kafi Noonoo scripts seems very important to have meaningful orthographic sound units and to handle this language's behavior like sorting meanings difference. Otherwise, if meaningful sound units are not represented orthographically, it will be impossible by media for the teachers as well as for the students to teach and pronounce the letters properly. Therefore, the adoption of the Latin scripts with relevant modifications is also helpful to contribute in effective KMI teaching-learning process, especially, for sorting meanings difference.

4.2.3.2 Preparations and Translations of Textbooks

The survey of responses of teachers, principal, and educational and language experts confirms that all the textbooks are translations of Amharic. Based on the Syllabus of Ministry of Education (MOE), KMI native speakers participate and first translate textbooks from English into Amharic at the regional level in Awassa with their mates of other regions before translating into Kafi Noonoo. Then, textbooks also translate into Kafi Noonoo by selected KMI native speakers. Selection of participants was focused on KMI native speakers that have qualification of diploma and above in any educational background (but not in Kafi Noonoo). In this way, they prepared KMI textbooks by taking into consideration cultural and contextual situations during translation. However, there was no selected involvement of subject teachers, language experts and community members. They could contribute their own role for benefit of the KMI school children and for language development.

After the translation was made to use Kafi Noonoo as the MOI in KMI schools, the problems were encountered on nearly half 39 (48.75%) of the teachers and considerable numbers of students 73 (28.08%). This indicates that there are problems in translation. They also indicated that because of unfamiliarity with some Kafi Noonoo vocabulary their lecture lack fluency. Teachers have problems of translating and find the equivalent

terms between Amharic and Kafi Noonoo. The reason for this problem is that learning experiences of the teachers themselves were totally based on Amharic or English. A considerable number of teachers 13(16.25%) also indicate that in terms of designing and or writing up examination questions and assignments, they experience a higher amount of problems.

These teachers and students also commented that some of the terms are difficult; the concepts are new to Kafi Noonoo but only written in Kafi Noonoo.

4.3 The Availability of Textbooks and Supportive Instructional Materials

The issue treated in this paragraph is very much felt as acute in KMI schools. This is because where teachers are not professionally well-trained or even untrained and they face the challenge to teach in teaching materials which are translated from Amharic and that are designed for instruction through the Amharic medium. Since it was indicated that untrained teachers and teachers do not have regular support from principals, and other concerned bodies, heavily rely on the textbooks and teachers' guides to develop their curriculum and lesson plans (Dutcher, 2004; Altaye, 2001; McNab, 1989).

As evidences from the Zonal experts indicate, grades 1 up to 4 have a 1 textbook to 1 student ratio, whereas grades 5 up to 8 have 1 to 3 ratios. Only textbook to student ratio of Bonga 03 primary school matches with this ratio but the reality in the other schools is the reverse which indicates that there is teaching materials distribution problem.

Here, we can imagine that most probably, schools in the Zonal city, Bonga, have more access of getting textbooks than the rural schools of Kafa Zone. This also shows the problem of supervision problem in addition to shortage of textbooks and teachers' guides. The following table focuses on the issues of availability and suitability of Kafi Noonoo written textbooks and instructional materials as judged by teachers.

Table XIV: Availability and Suitability of Kafi Noonoo Written Textbooks and Instructional Materials.

Items	Yes		No	
	#	%	#	%
Textbooks and teachers guides are adequate and available.	19	23.75	61	76.25
References and other supportive instruction materials are adequately available.	6	7.5	74	92.5
The effectiveness and availability of instructional aids which are prepared and used by teachers is high.	58	72.5	22	27.5
The available textbooks and teachers' guides quality is high.	37	46.25	43	53.75
KMI textbooks and teachers guides are direct translations of the previous curriculum Amharic or English textbooks and teachers guides.	14	17.5	66	82.5
The examples are familiar with students' background.	65	81.25	15	18.75
There are new and Un Known words in textbooks	53	66.25	27	33.75
Textbooks are made based on the students' ability level.	48	60	32	40
Others items	49	61.25	31	38.75

According to this table, on the items identified, teachers responded in their responses that the most prevalent problems are lack of availability of textbooks, 61 (76.25%); lack of supportive instructional materials, 74 (92.5%); presence of new and un-known words in textbooks, 53 (66.25%); and the lack of quality of textbooks and teachers' guides 43 (53.75%). Teachers pointed out that it is hard to find Kafi Noonoo written and suitably designed materials, as these teaching materials are not offered in the market. For instance, some school principals have reported that primary schools find Amharic medium well stocked with textbooks; whereas most of the schools using the Kafi Noonoo had only one tattered copy of the manual for teachers only for some subjects. For example, as the researcher has observed, in Bitta Genet and Abera-Yuda Primary Schools, grade 5 up to 8 students have very high shortage of textbooks and especially no any textbook for students at all in Kafi Noonoo. Only a copy of the handbook for teachers are available, which is used as teaching material. In addition, most of these copies are not complete. Therefore, students have no any chance to use textbooks. The teaching-learning process is conducted by students copying what is written on boards for them.

Therefore, the quality of primary education delivery in KMI schools is challenged by the lack of textbooks, teaching materials and teachers' guides, as well as their qualities. That is, the lack of quality materials or texts in the school is a critical factor. This critical factor undermines teachers' effort to teach and students' interest to learn in the Kafi Noonoo medium.

This table also shows that the available materials or texts are not on the level of the students' ability, 32 (40%) and the quality of textbooks and teachers' guides is less, 43 (53.75%). These problems might be resulted from either the direct translation of Kafi Noonoo textbooks of the former Amharic or English textbooks or improperly planned preparation of KMI textbooks. However, 65 (81.25%) teachers said that the examples used are familiar to students' background. Schools' principals indicated that usability, depth and breadth of the exercising textbooks still need further improvement. The response of schools' principals, teachers' and students' responses in these items are in fact very much concerned to the availability and suitability of Kafi Noonoo written materials, and hope for that publishers will improve the quality and quantity of textbooks and materials.

Therefore, it is still difficult to find Kafi Noonoo written teaching aids and suitably designed teaching materials for KMI students in Kafa Zone. For this idea, UNESCO committee itself affirmed that the main obstacle to the use of vernacular language is the shortage of educational materials including school books; hence, the fact that children learn better through the mother tongue than unfamiliar linguistic medium is meaningless if there are no supplementary reading materials in the MOI (Lepage, 1964 in Shimelis, 2004).

In Kafa zone, from survey of teachers', principals' and experts' responses and from the researcher's observations, generally, literature written in Kafi Noonoo is almost non-existent. However, at what ever level of students there is a need for students to access literature in their mother tongue language, Kafi Noonoo as well as in Amharic and English as many educational concepts and theories are learnt from foreign countries. Students do always have the opportunity to use the literacy skills they develop in their

mother tongue, Kafi Noonoo, in real life situations, for instance, written reading Kafi Noonoo news papers, reading materials in Kafi Noonoo.

4.4 Supports and Measures Needed

In this section to solve the problems that faced the KMI policy implementation, the researcher has gathered data coming mainly from teachers, school principals and experts. The matter is on possible measures to be taken and the supports needed for its effective KMI policy implementation. The data came through an open ended questionnaires and interviews. The data obtained from the respective respondents are categorized in themes, discussed and refined.

4.4.1 The Need for Teachers Recruitment, Training and Professional Development

All the education principals and KMI experts as well as 62 (77.5%) teachers strongly recommend that there should be teacher-training institute that use KMI as MOI and as a subject for KMI trainees trainers. Teachers may require training even if they have been speaking the local language, Kafi Noonoo, all their lives; they need to be fluent in reading and writing the KMI as well. Thus, the KMI should be used as the MOI for teachers training, with sufficient opportunity for practicing in academic settings. Education experts also suggested that in order to meet the demand of KMI school teachers at the elementary level, it is better to recruit KMI-native high school completes who are interested to teach in KMI and give training through the years in teachers training institutions.

Hence, teachers' training is a key to the sustainability of KMI program, and the first requirement for teachers working the KMI is likely that they should receive formal pre-service training to know the KMI and can use in classrooms effectively. In addition, it is better to be given in colleges and/or universities at a diploma and above level to build its own qualified teachers. To perform this, it needs to consult and get/share experience from

Oromiya, Tigray and the like regions' experts and concerned bodies since Oromiffa, Tigrigna and other languages are given in higher education level, for instance, in Addis Ababa University.

4.4.2 The Implications to Materials Development and Curriculum Design

Concerning this and related services, the school principals, educational experts, KMI experts, focused group students as well as interviewed bodies' responses were summarized as follows. Their suggestions imply, by allocating enough budget and time, as well as building material resources such as enough access of Kafi Noonoo textbooks, reference books, dictionaries and other supportive materials for various school subjects for KMI, in addition to qualified man power, are the main solutions.

To have this, awareness creation among NGO, GO and Community members on the development of KMI, is needed to get their deep concentration, contribution and roles. Through such continuous process, it is possible to improve KMI sufficiently and effectively. In this way specifically general KMI skills, listening, reading, writing and speaking, can be developed for instructional tasks, with common expression used in exam questions, common grammatical mistakes and discussion on broader themes of basic issues, such as the effective use of KMI, resources for KMI schools by well planned curriculum and preparation of teaching materials. In addition, it could be possible to translate Amharic and English texts in particular, subject specific vocabulary in Kafi Noonoo textbooks, reference books, and other materials for various school subjects towards English/Amharic-KMI dictionaries or KMI- English/ Amharic dictionaries. Moreover, it is suggestable to use selection of textbooks, to design learning tasks (e.g. worksheets, assignments, etc) or assessment tasks (e.g. examinations, tests, etc), create well furnished lesson planning, subject specific topics and production of teaching aids. Further more, use of multi-media instruction widely for teaching and learning e.g. radio lesson programs and discussion groups to exchange idea among peers with question and answer and peer teaching- learning process could be used. These are some of their key ideas to develop teaching-learning process in KMI and its output.

CHAPTER FIVE

Summary, Conclusion and Recommendations

5.1 Summary

Starting with the 1994/5 school year, from 375 primary schools in Kafa zone, 370 primary schools, at present, were required to adopt Kafi Noonoo as a MOI in grades 1 up to 8. The rest 5 schools were allowed to continue with Amharic medium for those new comer non-Kafa employees and others such as Amhara and Tigrian settlers who came from north Ethiopia. However, this study tries to investigate the problems that KMI policy has faced in its implementation and to point out needed supports.

To accomplish this task, the following basic questions were formulated:

- What are the major problems that are encountered in the implementation of the KMI policy in primary schools of Kafa zone?
- What are the measures to be taken and support needed to assist the effective implementation of KMI policy objectives?

In order to answer these questions, findings were made based on data extracted from questionnaires administered to representative sample of 80 teachers, 260 students, and 112 literate parents of the sampled students selected from the four KMI primary schools; namely, Gimbo (Grades 1 to 8), Bonga 03 (grades 1 to 8), Abera Yuda (grades 1 to 8), and Bitta Genet (Grades 1 to 8). Interview was also conducted with four principals of the sampled schools, the three Woreda education officials, and the two Kafi Noonoo experts of the zone. The data obtained was analyzed quantitatively employing frequency and percentage and qualitatively verified.

The major findings obtained that are relevant to the KMI implementation are summarized and are set out as follows:

- Totally, including dictionary, there are no Kafi Noonoo written materials that supplement the teaching-learning process and no vernacular literatures that reflect the use of Kafi Noonoo in real life. They do not exist in the market and in schools.
- There was no a group participation and involvement of subject teachers, Kafi Noonoo experts and community members during KMI curriculum development and textbooks translation.
- On the question of the need to training, the KMI teachers have problems in reading and writing skills. They are already requesting to get support or KMI training.
- Not only untrained but also those who received in-service training also need additional training implying that the provision of training was far from efficient and adequate in helping the teachers.
- The teachers who are part of this study have not been formally trained in Kafi Noonoo, i.e. except 6 (7.5%) of them. All KMI teachers have neither used Kafi Noonoo as MOI nor as a subject, during their professional training.
- There is insufficient supply of textbooks or had few copies solely for teachers. The available textbooks, some times only for teachers, are directly translated from Amharic and their content tends to be less desirable and less quality.
- There is not only shortage of textbooks and teachers' guides but also their distribution problem. That is, the cities KMI schools gate more distribution access than rural KMI schools.

- Teachers have experience problems in the actual classroom teaching. They are: less proficient of the language use, especially, in reading and writing skills, poor in Kafi Noonoo vocabulary skills, mixing languages or shifting to other languages in academic use and incompetent in designing appropriate assignments and examination questions.
- Students have better understanding when they are learning in their mother tongue with out mixing languages or shifting to other languages since they know and use it well.
- The commonly identified technical problems raised from inadequate translation include directly adopting words, inappropriate use of vocabularies, conceptual mistakes, wrong translation, problems in spelling errors, and in wrong contents structure.
- Learning in KMI helps to develop the language, its users' identity and cultures. It also makes the education easy for native students in order to avoid the burden of acquiring a language of instruction as well as concept at a time. However, KMI is still not well developed because of the raised problems.
- The least experienced teachers are assigned to lower grades and teachers with high experience in years of service shift: to urban schools due to marriage, health, parent, etc cases or to upper grades, non KMI sections due to shortage of subject wise qualified teachers and they are assigned to teach the non KMI classes.

5.2 Conclusion

The intended KMI policy which is applied in Kafa zone primary schools had begun to implement about some 14 years ago. Through the teaching-learning process it has some successes but implemented the incompleteness of its successes was highly be characterized as one in which implementation is the main problem of the process.

Accordingly, the potential benefits of using KMI have not been adequately realized since it seemed there are no any serious pedagogical backing preparation and no consulting with the users. Many negative and positive sides of teaching-learning process in KMI have continued without considerable documentation and evaluation.

If KMI is implemented successfully, these issues will have to be addressed by means of: careful planning, training and retraining of teachers, publication of desirable materials. This also requires coordinated changes in curriculum format and textbooks contents and by taking the over all socio-economic factors into consideration through the continuous contribution of GO, NGO, Community members and Concerned bodies such as Language experts. Otherwise, according to the writer of this paper, tempts to conclude that implementation of KMI is difficult though its importance is well knowledged in the ground of mother tongue education due to those mentioned factors.

5.3 Recommendations

1. Provide ongoing opportunities for teachers to learn and share experiences through in-service training and workshops on the use of Kafi Noonoo as MOI.
 - Organize workshops, and experience sharing discussions and orientations to allow teachers to share their experiences in the use of subject-specific Kafi Noonoo vocabulary and style of expression in different subjects for immediate use.
 - Once the textbooks or other materials are available in print, the teachers should be given orientation on books how they use them in classes.
2. As the KMI policy has been introduced with a new MOI, Kafi Noonoo, the new and the former teachers should receive formal training in the KMI context. The trainers themselves should also be acquainted with the new knowledge and expertise.
 - Teachers need to receive efficient and adequate pre-service training at the formal higher institutions before they begin teaching in the classroom in order to teach in the local language, Kafi Noonoo.
 - Teacher training institutes that offer courses in Kafi Noonoo, and in the methodologies of mother tongue education should be established, either as part of the government or as free private institutes.
3. Assessment and evaluation should be incorporated into the implementation of the KMI policy.
 - Teachers and civil servants, at all levels, need to encourage continuous program improvement and assess the effectiveness of this policy in order to make sure that it is implemented successfully.

- To solve the problem for teachers, plan to design and publish a handbook about in using Kafi Noonoo as the MOI and distribute it to teachers who are engaged in implementing KMI policy. With this as a ready reference, the researcher hopes that during the practical implementation of KMI, it will assist teachers to development of their practical knowledge of solving the mentioned problems in schools.
4. There must be a need for improvement and change in KMI curriculum format and textbook contents to the benefit of the KMI Schools children.
- Progress from Straight translation of Amharic medium to original works, adjusted to the language and culture of the Kafa community.
 - Progress from linguistically inaccurate textbooks written by Kafi Noonoo speakers to those that are linguistically appropriate and written by linguists, curriculum specialists and subject experts. Kafa local persons should also be identified and selected from different areas to be engaged in the preparation of suitable textbooks in their language.
5. Projects should be carried out to design and collect Kafi Noonoo written reference materials, supportive instructional aids and dictionaries in order to support the translation that are useful to translate ideas into practice.
- Create the conditions needed for publishing Kafi Noonoo written materials by promoting partnerships between public and private sectors, such as with NGO's, through sharing of resources and publishing projects.
 - Continue to give full play to successful implementation: the school principals should also play the role of collecting and selecting teaching aids.
 - Teachers should prepare and collect appropriate reference materials and organize them according to subjects since they are front line educational workers.

6. The civil servants and official leaders at regional, zonal, woreda and school level could be ready to face the challenges in implementing the KMI policy.
 - The educational officials as well as various levels of administrative staffs should have sense of being responsible by means of carefully planning and training teachers, as well as through the publication of the successes and failures of KMI policy implementation. They should also determine the legal and administrative steps that should be identify alternative measures to solve where problems are evident.
 - They should encourage curriculum development and material production, teacher recruitment, training and supervision, program expansion and effective measures for building community support.
7. Prepare discussion forums and meetings with community members on the benefits in the provision of KMI policy by having the program with the community using whatever possible means such as discussing on the benefits in the provision of KMI, designing educational programs at the request of the community, developing materials closely with community members, and using different means for ensuring participation and support of the local community.
8. To have this, it needs invitation, awareness creation and involvement of NGO, GO and community members to the development of KMI through continuous process.
9. High experienced teachers, before shifting to urban schools or to upper non KMI sections, they should share their experience for least experienced teachers and concerned bodies must create appropriate opportunities to perform this until the required qualified man power is gained.
10. Teachers should practice teaching their students in their mother tongue with out mixing languages or shifting to other languages to avoid confusion.

11. There must be balanced distribution of textbooks and teachers' guides among the cities KMI schools and the rural KMI schools. For its realization, concerned bodies should consider this and take responsibility.

12. In this study, some major problems in the KMI policy implementation have been identified. Yet, the study focuses on limited issues with insights given by the respondents due to time and budget. But it will give hint for further researchers if they are going to study concerning KMI and related issues.

APPENDIX –A

Addis Ababa University
School of Graduate Studies
Department of Linguistics
Questionnaire for Teachers

Direction: The aim of this questionnaire is to gather information on issues and problems concerning the implementation of Kafi Noonoo language as a medium of instruction in primary schools of Kafa zone and to forward possible solutions since the information you will give have a great importance for this study, you are kindly requested to give correct and reliable information. I like to ensure the information you will give is confidential and be used only for these purpose.

Thank you in advance!

General Information:

1. No need to write your name;
2. Encircle the letters to the opinions for multiple choice items that you feel are correct;
3. If necessary, you can give more than one answer;
4. Put brief answers to those blank space or essay questions.
5. "KMI "means “Kafi Noonoo Language used as Medium of Instruction.”
6. "MI" means “Medium of Instruction.”

I. Personal Identification

1. Sex: _____
2. Marital status A. Married B. Single
3. Educational status: A.10(12)+1(TTI) B.10(12)+2(Diploma) C.12 +3(4) (Degree)
D.M.A(M.Sc)Degree. E. If any other, specify _____
3. Mother tongue language: A. Kafi Noonoo B. Amharic C. If any other, specify_____

4. What language can you speak other than your mother tongue language?
 A. Kafi Noonoo B. Amharic C. If any other, specify _____

II. Teachers Experience, Qualification and Training on the Language of Instruction, Kafi Noonoo("KMI ").

5. How many years of service you have in teaching? Please put mark and write specific year with the “mark” in the table for your agreement.

No. of years in teaching	Medium of Instruction				Remark
	Kafi Noonoo	Amharic	English	Others (if, mention)	
1-5 Years					
6-10 years					
11-15 Years					
Above16 Years					

6. In which language as a medium of instruction did you take training in teaching?
 A) Kafi Noonoo B) Amharic C) English D) If any other, specify _____
7. Have you taken any kind of training on how to use about the use of Selected Dialect of Kafi Noonoo Language as Medium of Instruction("KMI ") for grades level(s) or subjects you are assigned to teach? A) Yes B) No
8. For Q. 7, if your answer is “Yes” what kind of training did you take?
 A) Workshop B) Seminar C) Experience Sharing D. Panel disunion
 E) If any other, Specify _____
9. For Q. 8. if your answer is “Yes”, for how long did you take the training?
 A) 1-3 days B) 4-7 days C) 8-14 days D) 15-30 days
 E) If more than 30 days, specify _____
10. For Q. 8, your answer is “Yes”, please indicate your opinion by putting mark for each skill type you have acquired from the training you took.

	Skill you Acquired	Yes	No
A	Reading of KMI		
B	Writing of KMI		
C	Use of specific technical terms and meanings of Kafi Noonoo		
D	How to prepare instructional aids		
E	Orientation to the content of the lesson		
F	How to teach of KMI		
G	If any other, specify		
		

11. For Q. 8, if your answer is “Yes”, please indicate the conditions of the training you took by putting “” mark.

	Conditions in Training	Yes	No
A	The duration of time span was enough.		
B	The training was given by the professionals.		
C	The training was aided by supply of written materials, references and local examples.		
D	The training was more of participatory.		
E	The purpose and benefit of using of KMI was clearly defined and convincing.		
F	If any other, specify		
		

12. Do you want to take training on how to use of the selected dialect of Kafi Noonoo as a medium of instruction at present? A) Yes B) No

13. If your answer is “Yes” for Q. 12, in which skill you need training (you can answer more than one).

A) Listening (Understanding) B) Speaking

C) Reading D) Writing E) If any others, specify.....

.....

14) Is your qualification and training you took being fit with the grade level(s) or subject you are now assigned to teach? A) Yes B) No

15. For Q. 14, if your answer is “No”, why do you teach so?

A) I teach because the school forced me B) It is my interest to teach

C) I can teach with no difficult D) If any other reason, specify

.....

III. Availability of Textbooks and other Supportive Instructional Materials.

16. Regarding availability and suitability of materials please indicate your agreement by putting “” mark on the appropriate column.

	Item	Yes	No
A	Students’ textbooks and teachers’ guides, and other related teaching sources are written with the "KMI " .		
B	Students’ textbooks and teachers’ guides, which are written with the selected dialect of Kofinoonoo language, are sufficiently available.		
C	The references and other supportive instructional materials, which are written with the Kafi Noonoo language, are adequately available.		
D	All the textbooks and other materials, which are written with the KMI, are translations of those previous materials that are written in Amharic or English languages.		
E	The learning experiences and examples indicated in textbooks are local (ambiguous for many peoples).		
F	There are words or phrases which are not familiar to KMI language.		
G	The preparation of textbooks is based on understanding level of students.		
H	There is no selected dialect which is used as a medium of instruction so that students’ textbooks and teachers’ guides, and other related teaching sources were written and made with Amalgamated method.		

I	State if other problems are there. _____ _____ _____		
J	State if other advantages are there. _____ _____ _____		

17. If your answer is “No” for Q.16 (B), how do you give class works, home works and assignments? (You can choose more than one) A. By writhing on the black board B. By dictating orally C. I do not give any exercise, except short notes and examples D. If you have any other method, mention _____

18. Have you faced any type of problem in using textbooks, guides and other language written materials? A. Yes B. No

19. If your answer is “yes “for Q 18, please mention the problems. _____

IV. Measures to be Taken and Support Needed for Effective Implementation

20. Do you prefer the "KMI " to be a language of instruction in primary schools?
A. Yes B. No

21. If it is used to be a medium of instruction in primary schools, up to
Which grades do you prefer to be used?
A. Grads 1-4 B. Grades 1-6 C. Grades 1-8
D. If any other, specify _____

22. Why you prefer any of the grade level in Q.22? Give your reason. _____

23. Please, mention some of the major problems currently facing in implementing "KMI "as a language of instruction._____

24. What appropriate measures do you think to be taken and supports to be needed for effective implementation of the language as a medium of instruction? Please mention them._____

25. In which dialect of Kafi Noonoo language did you take training in teaching to use as a medium of instruction? Why?_____

26. Do you believe that the implementation of "KMI " is preferable and advantageous? A. Yes B. No.

A.If "Yes", Why_____

B.If "No", Why_____

Thank you in advance!

APPENDIX- B

Addis Ababa University
School of Graduate Studies
Department of Linguistics
Questionnaire for students

Direction: The aim of this questionnaire is to gather information on problems them encountered the implementation of the selected dialect of Kafi Noonoo language as a medium of instruction in primary schools of Kafa zone and to forward possible solutions since the information you will give have a great importance for this study, you are kindly requested to give correct and reliable information . I would like to ensure the information you will give is confidential and be used only for these purpose.

Thank you in advance!

General Information:

1. No need to write your name;
2. Encircle the letters to the opinions for multiple choice items that you feel are correct;
3. If necessary, you can give more than one answer;
4. Put brief answers to those blank space or essay questions.
5. "**KMI** "means "**Kafi Noonoo used as Medium of Instruction.**"
6. "**MI**" means "**Medium of Instruction.**"

I. Personal Identification

1. Sex: _____
2. Grade Level: _____
3. Mother tongue language: A. Kafi Noonoo B. Amharic C. If any other,
Specify _____
4. What second language can you speak other than (next to) our mother tongue
Language? A. Kafi Noonoo B. Amharic

C. If any other, specify _____

II. Students’ Use of Kafi Noonoo Language as Perceived by themselves.

5. How do you judge the use of Kafi Noonoo language in the classroom? Please, indicate your opinion by putting” “mark for each item in the appropriate column.

	Items	Yes	No
a	I understand better when a teacher uses "KMI".		
b	I express my feeling and thoughts in front of my classmates when I use "KMI".		
c	I am confident enough when I speak to my classmates in "KMI".		
d	Our classroom discussion is warmer when we use the "KMI".		
e	It is easier for me to ask questions and give answers in "KMI".		
f	I write correctly in "KMI".		
g	I need more assistance from my teacher when I read or write in "KMI".		
h	I am rather fluent in reading "KMI" written materials.		

6. The language, you read notice or write application or use for orientation mostly is:

- A. Kafi Noonoo B. Amharic C. English D. If any other, specify _____

III. Availability of Textbooks and Other Instructional Materials

7. Regarding availability and suitability of materials please indicate your agreement by putting “” mark on the appropriate column.

	Items	Yes	No
A	The written textbooks with "KMI" are sufficiently available.		
B	The references and other supportive instructional materials, which are written with "KMI" language are adequately available.		
C	Those available textbooks and other written materials are translations of those written and used instructional materials.		
D	Teachers prepare and use instructional materials.		

E	The learning activities and examples indicated in textbooks are local.		
F	There are words or phrases which are not familiar to "KMI".		
g	The preparation of textbooks is based on your understanding level.		

8. If your answer is "No" for Q. (a), how do you do class works, home works and assignments? (You can choose more than one in order you use).

- A. Teachers write to you on the black board
- B. Teachers dictate you aurally
- C. Teachers do not give you any exercise, except examples and class weeks
- D. If you have any other, mention_____

9. Are there any translation problems in texts and other Kafi Noonoo written materials? A. Yes
B. No

10. If your answer is "Yes" for Q9, what are the major problems you observed? Please, mention them._____

IV. Measures to be taken and Support Needed for Effective Implementation

11. Do you prefer "KMI" to be a language of instruction in primary schools?

- A. yes
- B. No

12. If "KMI" is used to be a medium of instruction in primary schools? Which grade you prefer to be used? A. grades 1-4 B. grades 1-6 C. grades 1-8 D. 1-10

If any other, rectify_____

13. Why do you prefer any of the grades level in Q14? Give reason.

14. Please, mention some of the major problems currently facing in implementing "KMI"._____

15. What appropriate measures do you think to be supports and to be needed for effective implementation of Kafi Noonoo as a medium of instruction?

Describe_____

Thank you in advance!

APPENDIX-C

Addis Ababa University
School of Graduate Studies
Department of Linguistics
Questionnaire for parents

Direction: The aim of this questionnaire is to gather information on issues and problems concerning the implementation of Kafi Noonooas a medium of instruction in primary schools of Kafa zone and to forward possible solutions since the information you will give have a great importance for this study, you are kindly requested to give correct and reliable information . I like to ensure the information you will give is confidential and be used only for these purpose.

Thank you in advance!

General Information:

1. No need to write your name;
2. Encircle the letters to the opinions for multiple choice items that you feel are correct;
3. If necessary, you can give more than one answer;
4. Put brief answers to those blank space or essay questions.
5. "KMI "means “Kafi Noonooosed as Medium of Instruction.”
6. "MI" means “Medium of Instruction.”

I. Personal Identification

1. Sex: _____
 - 1 Educational status: A. Can read and write. B. Attended Elementary grades. C. Attended secondary grades. D. Completed College. E. Completed University F. If any other specify _____
 - 2 Mother tongue language: A. Kafi Noonoo B. Amharic C. If any other, specify_____

3 What language can you speak next to your mother tongue language? A. Kafi Noonoo B. Amharic C. If any other, specify_____

II. Parents support in use of "KMI"

5. Do you support your child education in "KMI"?

A. Yes B. No

6. If your answer is "No" for Q 5, please mention the reason. _____

7. Concerning the "KMI", have you participated in any of the meetings or discussions with Others? _____

8. Concerning your Children's education in "KMI", have you discusse with school principals or teachers? A. Yes B. No

9. If your answer is "No" for Q 8, please mention the reason. _____

III. Measures to be Taken and Support Needed for Effective Implementation

10. Do you prefer "KMI" to be a language of instruction in primary Schools?

A. Yes B. No

11. If "KMI" is used to be a medium of instruction in primary Schools, up to which

Grades do you prefer to be used? A. Grades 1-4

B. Grades 1-6 C. Grades 1-8 D. If any other, specify_____

12. Why do you prefer any of the grade level in Q12? Give reason. _____

13. Please, mention some of the major problems currently facing in implementing "KMI" as a language of instruction. _____

14. What appropriate measures do you think to taken and supports to be needed for effective

implementation of "KMI" as a medium of instruction? Please mention. _____

Thank you for your cooperation.

APPENDIX-D

Addis Ababa University
School of Graduate Studies
Department of Linguistics
Interview for Students

1. Age: _____
2. Sex: _____
3. Grade _____
4. Mother tongue language: A. Kafi Noonoo B. Amharic C. If any other,
specify _____
5. Date _____
6. Time:- Started: _____ Finished: _____

General Information:

1. "KMI "means “Kafi Noonoo Language used as Medium of Instruction.”
2. "MI" means “Medium of Instruction.”

Focused Group Interview Questions

1. Do you understand better when a teachers use "KMI"?
2. Do you express your feeling and thought in front of your classmates when you use "KMI" ? Is your classroom discussion warmer?
3. Mostly, in which language do you read notice or write application or use for orientation?
4. Are the written textbooks with "KMI" sufficiently available?
5. Are the references and other supportive instructional materials, which are written with "KMI", adequately available?
6. Are teachers prepare and use instructional materials?
7. Are the learning activities and examples indicated in textbooks are local ?
8. Are there words or phrases which are not familiar to "KMI" ?
9. Is the preparation of textbooks designed based on your understanding level?

9. Are there any translation problems in texts and other Kafi Noonoo written materials?
A. Yes B. No
10. If your answer is “Yes” for Q9, what are the major problems you observed? Mention them.
11. Do you prefer "KMI" to be a language of instruction in primary schools?
A. yes B. No
12. If "KMI" is used to be a medium of instruction in primary schools? Which grade you prefer to be used?
A. grades 1-4 B. grades 1-6 C. grades 1-8 D. 1-10 E. If any other, rectify.
13. Why do you prefer any of the grades level in Q12? Give reason.
14. Please, mention some of the major problems currently facing in implementing "KMI".
15. What appropriate measures do you think to be supports and to be needed for effective implementation of Kafi Noonoo as a medium of instruction? Describe.

Thank you in Advance!

APPENDIX –E

Addis Ababa University
School of Graduate Studies
Department of Linguistics

Interview for Educational Officials/Language Experts

1. Age: _____
2. Sex: _____
3. Marital status A. Married B. Single
4. Educational status: **A.** 10(12)+1(TTI) **B.**10(12)+2(Diploma)
C.12 +3(4)(Degree) **D.** M.A (M.Sc) Degree
E. If any other, specify _____
5. Mother tongue language: A. Kafi Noonoo B. Amharic C. If any other,
specify _____
6. Date _____
7. Time:- Started: _____ Finished: _____

General Information:

1. "KMI "means “Kafi Noonoo Language used as Medium of Instruction.”
2. "MI" means “Medium of Instruction.”

Answer the following Questions

1. In "KMI", what changes have been made other than the changes in the use of "KMI"?(e.g. Curriculum, Content, etc.)Specify.
2. During development of the "KMI", policy, what Preparations were made? In regard to
(you can choose more than one).
 - A. Teachers recruitment and training
 - B. Preparation and translation of text books
 - C. Discussion with the community members
 - D. If any other, specify

3. In the use of "KMI", did teachers receive pre-service or In-service training? Who gave training? What type training did they receive? For how long?
4. What preparation like translation of textbook and formation of scripts were made during the "KMI", curriculum development? Who were participants?
 - a) Educational experts to language experts
 - b) Subject teachers
 - c) Community members
 If any, specify
5. Is the financial and resource supply adequate for the implementation of "KMI" policy? Where is its source?
6. What major problems are currently facing the implementation of "KMI" policy? Please, mention
7. What are the measures to be taken and support needed do you think for the effective implementation of "KMI" Policy? How can you evaluate the process and output of it? Please, mention.
8. What measures you think to be taken and supports needed for the effective implementation of "KMI" policy? Please, mention
9. Do the qualification and training of "KMI" teachers fit with the grade level and subjects they are assigned to teach? If not, why?
10. Are "with "KMI" written textbooks and other materials" adequately available?
11. Do Educational experts and other officials follow up and give support for the implementation of "KMI" policy? What type support do they give?
12. How can you evaluate the process and output of the effective implementation of "KMI" Policy? Please, mention
 1. State about background of producers and editors of textbooks and related teaching Materials:
 - About their mother tongue background (dialect, ability,..)
 - Courses they took/including educational background,etc.
13. If you have additional concepts, comments and, suggestions, mention.

Thank you in Advance!

APPENDIX –F

Addis Ababa University
School of Graduate Studies
Department of Linguistics
Interview for School Principals (Directors)

General Information:

1. "KMI" means "Kafi Noonoo Language used as Medium of Instruction."

2. "MI" means "Medium of Instruction."

1. Do the qualification and training of "KMI" teachers fit with the grade level and subjects they are assigned to teach?
2. Are teachers being taking in-service training? "KMI" teachers fit with the grade level and subject they are assigned to teacher?
3. Are "with "KMI" written textbooks and other materials" adequately available?
4. Do teachers prepare and use their own teaching materials? If not what is their problem do this?
5. Do Educational experts and other officials follow up and give support for the implementation of "KMI" policy? What type support do they give?
6. Is financial and resource demand needed for "KMI" implementation adequate? What is the source of it?
7. Currently, what measure problems are encountered the implementation of "KMI"? Please, mention.
8. State the advantages as well as disadvantages of using and implementing of "KMI".
9. What are the attitudes teachers, parents and students towards the use of "KMI"?
10. What are the measures to be taken and supports needed do you think for the effective implementation of "KMI" Policy? Please, mention.
11. State about background of producers and editors of textbooks and related teaching materials.
 - About their mother tongue background (dialect, ability,)
 - Courses they took/including educational background, etc.
14. Do you have any more information? Describe.

Thank you in Advance!

APPENDIX-G

አዲስ አበባ ዩኒቨርሲቲ
በድህረ-ምረቃ ትምህርት ተቋም
የስነ-ልቦና ትምህርት ክፍል
ለመምህራን የቀረበ የጽሑፍ መጠይቅ።

የጥናቱ ዓላማ፡- የዚህ ጥናት ዋና ዓላማ የከፍኛ ቋንቋ ትምህርት አሰጣጥን በተመለከተ እየተከናወኑ ያሉትን ተግባራት፣ በአተገባበር ላይ ያሉትን ሁኔታዎችና ያጋጠሙትን ዋና ዋና ችግሮች ለይቶ ለማወቅና ለእነዚህ ችግሮች መፍትሔ ለመጠቀም ነው። እናም የዚህ ጥናት ውጤት ለተሻለ ትምህርት አሰጣጥ አስተዋጽኦ ያበረክት ዘንድ እርስዎ የሚሰጡት መረጃ ጉልህ ድርሻ አለው። ስለዚህ ይህንን ተረድተው በታማኝነት ትክክለኛ መረጃ እንዲሰጡኝ በአክብሮት እየጠየኩኝ የሚሰጡኝ ማንኛውም መረጃ ለዚህ ጥናት ብቻ የሚውል መሆኑን ላረጋግጥልዎት እወዳለሁ።

በቅድሚያ ስለ ትብብርዎ ከልብ አመሰግናለሁ።

አጠቃላይ ጥቆማ

1. ሥም መጻፍ አያስፈልግም፤
2. ለሚመልሱት መልስ እንደ አጠያየቁ ሲሆን፣ ከአንድ በላይ መልስ ሊመልሱ ይችላሉ።
3. ለዳሽሙላዎቹና ገለጻ ለሚፈልጉት ጥያቄዎች አጭርና ግልጽ ማብራሪያ ይስጡ።
4. "ከቋሚ" ማለት፣ የከፍኛን ቋንቋ ለማስተማሪያነት መጠቀም ማለት ነው።

I. የግል ሁኔታ

ለሚሰጡት መረጃ እንደየ አጠያየቃቸው የ “✓” ምልክት በሳጥኑ ውስጥ በማስቀመጥ፣ በመምረጥ እና በክፍት ቦታዎች ላይ ደግሞ ተገቢውን መልስ በአጭሩ በመጻፍ ያስቀምጡ።

1. ጾታ፡ _____
2. የአፍ መፍቻ ቋንቋ፡
ሀ. ከፍኛ ለ. አማርኛ ሐ. ኦሮምኛ መ. ሌላ ከሆነ ይጠቀስ _____
3. እርስዎ ከአፍ መፍቻ ቋንቋ ሌላ ምን ቋንቋ ይቻላሉ?
ሀ. ከፍኛ ለ. አማርኛ ሐ. ኦሮምኛ መ. ሌላ ከሆነ ይጠቀስ _____
4. የትምህርት ደረጃ ፡- ሀ. 12+1 (መማተ) ለ. 12+2 (ዲፕሎማ) ሐ. 12+4 (ዲግሪ)
መ. ሌላ ከሆነ ይጠቀስ _____

II. የመምህራን ስልጠናና የትምህርት ደረጃን በተመለከተ፤

5. በማስተማር ሙያ ስንት ዓመት የሥራ ልምድ እንዳለዎት በተሰጠው ሰንጠረዥ

ላይ መልሰዎትን የ “✓” ምልክት በተገቢው ቦታ በመጠቀም ይስጡ፤ የዓመታቱን ብዛት ከምልክቱ ጋር በቅንፍ ውስጥ ይጻፉ።

የስራ ልምድ በዓመት	የተጠቀሱት የማስተማሪያ ቋንቋ				ምርመራ
	ክፍኛ	አማርኛ	እንግሊዝኛ	ሌሎች(ስማቸውን ጠቁሙ)	
1-5					
6-10					
11-15					
ከ16 ዓመት በላይ					

6. በአሁኑ ጊዜ እርስዎ የሚያስተምሩበት የክፍል ደረጃና የሚያስተምሩት የትምህርት ዓይነት ምንድን ነው?

7. እርስዎ ለማስተማሪያነት በተመረጠው የክፍኛ ቋንቋ ዘዩ ለማስተማር በእርሶ ግምት ምን ያህል ችሎታ አለኝ ይላሉ?

9. እርስዎ በመምህራን ማስልጠኛ ተቋም/ኮሌጅ/ዩኒቨርሲቲ በመምህርነት ሲማሩ፤ ስለተመረጠው የማስተማሪያ የክፍኛ ቋንቋ ዘዩ የተለየ (ተጨማሪ) ሙያ ስልጥንዎል?
 ሀ. አዎ ለ. የለም

9. ለጥያቄ 8 የእርሶ መልስ አዎ ከሆነ የተሰጠው የስልጠና ዓይነት ምን ነበር?
 ሀ. ወርክሾፕ ለ. ሴሚናር ሐ. ትውውቅ ሠ. መደበኛ ኮርስ
 መ. የልምድ ልውውጥ ረ. ሌላ ከሆነ ይጠቀስ.....

10. በጥያቄ 8 ላይ የመለሱት የስልጠና ዓይነት የተሰጠው ለምን ያህል ጊዜ ነበር?
 ሀ. ከ1-3 ቀናት ለ. ከ4-7 ቀናት ሐ. ከ8-14 ቀናት መ. ከ15-30 ቀናት
 ሠ. ከወር በላይ ከሆነ ለምን ያህል ጊዜ? ይጠቀስ_____

10. በጥያቄ 8 ላይ የመለሱት የስልጠና ዓይነት ላይ ተመስርተው ከስልጠናው ያገኙትን ክህሎት የ“✓” ምልክትን በሰንጠረዥ ላይ በማስቀመጥ መልሶዎትን ይስጡ።

የእውቀት/የክህሎት ዓይነት	አዎ	የለም
ሀ. ለማስተማሪያነት በተመረጠው ዘዩ የክፍኛ ቋንቋ ፊደላትን ማንበብ		
ለ. ለማስተማሪያነት በተመረጠው ዘዩ በክፍኛ ቋንቋ ፊደላትን መጻፍ		

ሐ. ለማስተማሪያነት ስለተመረጠው ዘዬ የቃላት አጠቃቀምና አተረጓጎም ዘዴ		
መ. ስለተመረጠው ዘዬ የትምህርት መርጃ መሳሪያዎች አዘገጃጀትና አጠቃቀም		
ሠ. የፈተና አዘጋጃጀትና ምዘና		
ረ. ለማስተማሪያነት ስለተመረጠው ዘዬ የማስተማር ሥነ-ዘዴ		
ሰ. ሌላ ተጨማሪ ያገኙት ካለ ይገለጽ _____ _____ _____		

12. በጥያቄ 8 ላይ መልስዎ "አዎ" የሚል ካለ፣ በወሰዱት የሥልጠና ዓይነት ተመስርተው ስለስልጠናው ያለዎትን አስተያየት የ “✓” ምልክት ይስጡ።

መስፈርት	አዎ	አይደለም
ሀ. ስልጠና የተሰጠው ጊዜ በቂ ነበር።		
ለ. ስልጠናው በቂ እውቀትና ክህሎት አግኝቼበታለሁ።		
ሐ. ስልጠና የተሰጠው በባለሙያዎች ነበር።		
መ. ስልጠናው በትምህርት መርጃ የታገዘና የትምህርቱ ይዘትም ነገራዊ ሁኔታን ያገናዘበ ነበር።		
ሠ. ስልጠናው የበለጠ አሳታፊ ነበር።		
ረ. በስልጠና ወቅት በከፊኛ ቋንቋ የማስተማር ዓላማውና ጥቅሙ በአሳማኝ ሁኔታ ተገልጿል።		
ሰ. ተጨማሪ አስተያየት ካለ ይጥቀሱ _____ _____ _____		

13. እርስዎ አሁን ባሉበት ደረጃ ለማስተማሪያነት በተመረጠው የከፊኛ ቋንቋ ዘዬ ማስተማር ላይ ስልጠና ይፈልጋሉ? ሀ. አዎ ለ. አልፈልግም

14. በጥያቄ 8 ላይ መልስዎ አዎ ከሆነ በየትኛው ሙያ ስልጠና ይፈልጋሉ (ከአንድ በላይ መጥቀስ ይቻላል)? ሀ. በመስማት ለ. በመናገር ሐ. በማንበብ መ. በመጻፍ

15. በአሁኑ ጊዜ እርስዎ የተመደቡበት የክፍል ደረጃና የሚያስተምሩት የትምህርት ዓይነት ከወሰዱት ስልጠናና ካለዎት የትምህርት ደረጃ ጋር ይጣጣማል ይላሉ? ሀ. አዎ ለ. የለም

16. ለጥያቄ 15 የእርስዎ መልስ “የለም” ከሆነ እንዴት ሊያስተምሩ ቻሉ?

ሀ. በመምህራን እጥረት ለ. በከፊኛ ለማስተማር ፍላጎት ስላለኝ ሐ. እንዳስተምር ስለተመደብኩ ብቻ መ. ሌላ ምክንያት ካለ

III. የመማሪያ መጽሐፍትና ሌሎች የትምህርት መርጃ መሣሪያዎችን በተመለከተ፤

17. የመማሪያ መጽሐፍትና ሌሎች የመርጃ መሣሪያዎችን በተመለከተ ለቀረቡት መስፈርቶች የ “√ “ ምልክት በተገቢው ቦታ በመጠቀም መልስዎን ይስጡ።

መስፈርት	አዎ	የለም
ሀ. ለማስተማሪያነት በተመረጠው የከፊኛ ቋንቋ ዘዩ(ከቋማመ) የተዘጋጁ የመማሪያ መጽሐፍት፤ የመምህራን መምሪያዎችና ሲለቨስ ለመምህራንም ሆነ ለተማሪዎች በበቂ ሁኔታ ይገኛሉ።		
ለ. በ "ከቋማመ" የተጻፉ የማጣቀሻ መጽሐፍትና ሌሎች ተጨማሪ ማቴሪያሎች በበቂ ሁኔታ ይገኛሉ።		
ሐ. የተዘጋጁት የመማሪያ መጽሐፍትም ሆኑ ሌሎች የትምህርት መርጃ መሣሪያዎች ከቆዩት ከአማርኛ ወይም ከእንግሊዝኛ ምንጮች የተተረጎሙ ናቸው።		
መ. በ"ከቋማመ" የተዘጋጁት የመርጃ መሣሪያዎች በበቂ ሁኔታና በጥራት ነው።		
ሠ. በመማሪያ መጽሐፍት ላይ የተጠቀሱት ምሳሌዎች ተገቢና የአካባቢን ሁኔታ ያገናዘቡ ናቸው።		
ረ. በ"ማበከቋዘ" አዲስ የሆኑ ቃላት በመማሪያ መጽሐፍቱ ውስጥ ይገኛሉ።		
ሰ. የመማሪያ መጽሐፍቱ የተዘጋጁት የተማሪዎችን ችሎታ ባገናዘበ መልኩ ነው።		
ሸ. የመማሪያ መጽሐፍትንም ሆነ ሌሎች ተጨማሪ የትምህርት መርጃ መሣሪያዎችን ዝግጅት በተመለከተ አስተያየት ካለ ይጥቀሱ.....		

18. ለጥያቄ 17 ሀ የእርስዎ መልስ የለም ከሆነ የክፍል ውስጥ ስራንና የቤት ስራን ለተማሪዎች እንዴት ነው የሚሰጡት?

ሀ. ጥቁር ሰሌዳ ላይ በመጻፍ ለ. በቃል በማስጻፍ
 ሐ. ከኖት ሌላ የክፍል ስራም ሆነ የቤት ሥራ አልሰጥም
 መ. ሌላ የሚጠቀሙት ዘዴ ካለ ይጥቀሱ.....

19. በ"ከቋማመ" የተዘጋጁትን የመማሪያ መጽሐፍትም ሆኑ ሌሎች ማቴሪያሎችን ሲጠቀሙ ያዩአቸው ወይም ያጋጠሟቸው ችግሮች አሉ? ሀ. አዎ ለ.የሉም
 ሐ. ካሉ ይጥቀሱ.....

20. ለጥያቄ 19 የእርስዎ መልስ “አዎ” ከሆነ እነዚህን ችግሮች ይዘርዝሩ።

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IV. በ"ከቋማመ" ትምህርት አሰጣጥ መወሰድ የሚገባቸው የመፍትሔ ሐሳቦች፤

21. የ"ከቋማመ" የማስተማሪያ ቋንቋ እንዲሆን ይፈልጋሉ? ሀ. አዎ ለ. የለም

22. እርስዎ ትምህርት በ"ከቋማመ" እስከ ስንተኛ ክፍል ድረስ ቢሰጥ ይስማማሉ?

 ሀ. ከ1-4 ለ. ከ1-6 ሐ. ከ1-8 መ. ከ1-10

23. ሰጥያቄ 22 መልስዎ አዎ ከሆነ ምክንያቱ ምንድ ነው?

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24. በአሁኑ ጊዜ በ"ከቋማመ" ትምህርት አሰጣጥ ላይ ያጋጠሙትን ዋና ዋና ችግሮች በዝርዝር

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25. በጥያቄ 25 ላይ ለዘረዘሩአቸው የ"ከቋማመ" ትምህርት አሰጣጥ ዋና ዋና ችግሮች፤

ያሉዎትን የመፍትሔ ሐሳቦች በዝርዝር ያስቀምጡ።.....

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26. በአሁኑ ጊዜ የ"ከቋማመ" ትምህርት ፖሊሲን በተሳካ ሁኔታ ለመተግበር በጥያቄ 26

ከጠቀሱት በተጨማሪ ምን ዓይነት እርምጃዎች ወይም የማስተካከያ ሀሳቦች

ሊወሰዱ ይገባል ይላሉ? በዝርዝር ያስቀምጡ።.....

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በድጋሜ፣ ስለትብብርዎ ክልብ አመሰግናለሁ።

APPENDIX- H

አዲስ አበባ ዩኒቨርሲቲ
በድህረ-ምረቃ ትምህርት ተቋም
የስነ-ልቦና ትምህርት ክፍል
ለተማሪዎች የቀረበ የጽሑፍ መጠይቅ፣

የጥናቱ ዓላማ፡- የዚህ ጥናት ዋና ዓላማ የከፊኛ ቋንቋ ትምህርት አሰጣጥን በተመለከተ እየተከናወኑ ያሉትን ተግባራት፣ በአተገባበር ላይ ያሉትን ሁኔታዎችና ያጋጠሙትን ዋና ዋና ችግሮች ለይቶ ለማወቅና ለእነዚህ ችግሮች መፍትሔ ለመጠቀም ነው። እናም የዚህ ጥናት ውጤት ለተሻለ ትምህርት አሰጣጥ አስተዋጽኦ ያበረክት ዘንድ እርስዎ የሚሰጡት መረጃ ጉልህ ድርሻ አለው። ስለዚህ ይህንን ተረድተው በታማኝነት ትክክለኛ መረጃ እንዲሰጡን በአክብሮት እየጠየኩኝ የሚሰጡኝ ማንኛውም መረጃ ለዚህ ጥናት ብቻ የሚውል መሆኑን ላረጋግጥልዎት እወዳለሁ።

በቅድሚያ ስለ ትብብርዎ ከልብ አመሰግናለሁ።

አጠቃላይ ጥቆማ

- 1. ሥም መጻፍ አያስፈልግም፤
- 2. ለሚመልሱት መልስ እንደ አጠያየቁ ሲሆን፣ ከአንድ በላይ መልስ ሊመልሱ ይችላሉ።
- 3. ለዳሽመ-ላዎቹና ገለጻ ለሚፈልጉት ጥያቄዎች አጭርና ግልጽ ማብራሪያ ይስጡ።
- 4. "ከቋማመ" ማለት፣ የክፍኛን ቋንቋ ለማስተማሪያነት መጠቀም ማለት ነው።

1. የግል ሁኔታ

ለሚሰጡት መረጃ የ“✓” ምልክት በሳጥኑ ውስጥ በማስቀመጥ እና በክፍት ቦታዎች ላይ ደግሞ ተገቢውን መልስ በአጭሩ በመጻፍ ያስቀምጡ።

- 1. ጾታ፡ _____
- 2. የክፍል ደረጃ፡
- 3. የአፍ መፍቻ ቋንቋ፡
ሀ. ከፍኛ ለ. አማርኛ ሐ. ሌላ ከሆነ ይጠቀስ.....
- 4. ከአፍ መፍቻ ቋንቋ ሌላ ምን ቋንቋ ትችላለህ (ያለሽ)
ሀ. ከፍኛ ለ. አማርኛ ሐ. ሌላ ከሆነ ይጠቀስ.....

II. የ"ከቋማመ" አጠቃቀምን በተመለከተ፣

1. በ"ከቋማመ" አጠቃቀምን በተመለከተ ያለህ(ሽ) የ“✓” ምልክት በተገቢ ቦታ በመጠቀም መልስ ይስጡ።

መስፈርት	አዎ	አይደለም
ሀ. መምህሩ በ"ከቋማመ" ቢያስተምር የተሻለ እረዳለሁ።		
ለ. የራሴን ስሜትና ሀሳብ በጓደኞቼ ፊት መግለጽ የምችለው በ"ከቋማመ" ቋንቋ ስናገር ነው።		
ሀ. በ"ከቋማመ" ስንግር የክፍል ውስጥ ውይይት ከፍተኛ ነው።		
መ. ጥያቄ ለመመጠየቅና ለመመለስ ለእኔ በ"ከቋማመ" ይቀለኛል።		
ሠ. በከፊት ቋንቋ የተጻፉ መጻሕፍትን ከሌላ ይልቅ የተሻለ አነባለሁ፤ እረዳለሁ።		
ረ. በክፍል ውስጥ በ"ከቋማመ" ቋንቋ ስናገር በራስ እተማመናለሁ።		
ሰ. "ከቋማመ" በትክክል እጽፋለሁ፤ አለባለሁ።		
ሸ. "ከቋማመ" በክፍ ውስጥ ሲናገር ወይም ሳነብ ወይም ስጽፍ ስለማልሳሳት ከመምህራን ብዙም እርዳታ አልፈልግም።		

2. በት/ቤት ውስጥ አንተ(ቺ) ማስታወቂያ የምታነቡት፣ ደብዳቤ የምትጻጻፉት፣ መማልከቻ የምታቀርቡት በምን ቋንቋ ነው?

- ሀ. በክፍት ለ. በአማርኛ ሐ. በእንግሊዝኛ
- መ. ሌላ ከሆነ ይጠቀስ _____

III. የመማሪያ መጻሕፍትና ሌሎች የትምህርት መርጃ መሳሪያዎች ዝግጅትን በተመለከተ፣

3. የመማሪያ መጻሕፍትና ሌሎች የመርጃ መሳሪያዎችን በተመለከተ ለቀረቡት መስፈርቶች የ “✓ ” ምልክት በተገቢው ቦታ በመቀም መልስ ይስጡ።

መስፈርት	አዎ	አይደለም
ሀ. በ"ከቋማመ" የሚሰጡ የመማሪያ መጻሕፍት በበቂ ሁኔታ አሉ።		
ለ. የማጣቀሻ መጻሕፍት፣ ዲክሽነሪ እና ሌሎች በ"ከቋማመ" የተፃፉ መጻሕፍት በበቂ ሁኔታ ይገኛሉ።		
ሐ. ያሉትን የመማሪያ መጻሕፍትና ሌሎች ማጣቀሻዎችን ተማሪዎችና መምህራን ሁል ጊዜ በአግባቡ ይጠቀሙባቸዋል።		
መ. በ"ከቋማመ" የተዘጋጁት የመርጃ መሳሪያዎች በበቂ ጥራት አላቸው።		

ሠ. የተዘጋጁት የመማሪያ መጻሕፍትም ሆነ የትምህርት መርጃ መሣሪያዎች ከቆዩት በአማርኛ ወይም በእንግሊዝኛ ከተዘጋጁት ቀጥታ የተተረጎሙ ናቸው።		
ረ. መምህራንም ሆነ ተማሪዎች የትምህርት መርጃ መሣሪያዎችን በአብዛኛው ያዘጋጃሉ፤ ይቀመጠማሉ።		
ሰ. በመማሪያ መጻሕፍት ላይ የተጠቀሱት ምሳሌዎች ግልጽ፣ ተገቢና የአካባቢን ሁኔታ ያገናዘቡ ናቸው።		
ረ. በ"ከቋማመ" አዲስ የሆኑ ቃላትና ሐረጎች በትምህርቱ ይዘት ውስጥ ይገኛሉ።		
ቀ. የመማሪያ መጻሕፍት የተዘጋጀው የተማሪዎችን ችሎታ ባገናዘበ መልኩ ነው።		
በ. በመማሪያ መጻሕፍትም ሆነ በሌላ የትምህርት መርጃ መሳሪያዎች ዝግጅት ላይ ችግሮች ካሉ ይዘርዝሩ።		

IV. በ"ከቋማመ" ቋንቋ የትምህርት አሰጣጥ ላይ የሚጠቁሙ የሚፍትሔ ሐሳቦች

- 4. እርሶ "ከቋማመ" የመስተማረያ ቋንቋ ይሁን ብለው ይስማማሉ?
 ሀ. አዎ ለ. የለም
- 5. እርስዎ ትምህርት በ"ከቋማመ" እስከ ስንተኛ ክፍል ድረስ ቢሰጥ ይስማማሉ?
 ሀ. ከ1-4 ለ. ከ1-6 ሐ. ከ1-8 መ. ለ1-10
- 6. ለጥያቄ 12 ለመረጡት የክፍል ደረጃ ምክንያቱን ይጥቀሱ።.....

- 7. በአሁኑ ጊዜ በ"ከቋማመ" ትምህርት አሰጣጥ ላይ ያጋጠሙትን ዋና ዋና ችግሮች በዝርዝር ያስቀምጡ።.....
- 8. በአሁኑ ጊዜ በ"ከቋማመ" ትምህርት አሰጣጥ ፖሊሲን በተሳካ ሁኔታ ለመተግበር ምን ዓይነት እርምጃዎች ወይም የማስተካከያ ሀሰቦች ሊወሰዱ ይገባል ይላሉ?
 በዝርዝር ያስቀምጡ።

በድጋሜ፣ ስለትብብርዎ ከልብ አመሰግናለሁ።

APPENDIX — I

አዲስ አበባ ዩኒቨርሲቲ
በድህረ-ምረቃ ትምህርት ተቋም
የስነ-ልቦና ትምህርት ክፍል
ለወላጆች የቀረበ የጽሑፍ መጠይቅ

የጥናቱ ዓላማ:- የዚህ ጥናት ዋና ዓላማ የከፊኛ ቋንቋ ትምህርት አሰጣጥን በተመለከተ

እየተከናወኑ ያሉትን ተግባራት፣ በአተገባበር ላይ ያሉትን ሁኔታዎችና ያጋጠሙትን ዋና ዋና ችግሮች ለይቶ ለማወቅና ለአነዚህ ችግሮች መፍትሔ ለመጠቀም ነው። እናም የዚህ ጥናት ወጤት ለተሻለ ትምህርት አሰጣጥ አስተዋጽኦ ያበረክት ዘንድ እርስዎ የሚሰጡት መረጃ ጉልህ ድርሻ አለው። ስለዚህ ይህንን ተረድተው በታማኝነት ትክክለኛ መረጃ እንዲሰጡኝ በአክብሮት እየጠየኩኝ የሚሰጡኝ ማንኛውም መረጃ ለዚህ ጥናት ብቻ የሚውል መሆኑን ላረጋግጥልዎት እወዳለሁ።

በቅድሚያ ለትብብርዎ ስህልብ አመሰግናለሁ።

አጠቃላይ ጥቆማ

1. ሥም መጻፍ አያስፈልግም፤
2. ለሚመልሱት መልስ እንደ አጠያየቁ ሲሆን፣ ከአንድ በላይ መልስ ሊመልሱ ይችላሉ።
3. ለዳሽሙላዎቹና ገለጻ ለሚፈልጉት ጥያቄዎች አጭርና ግልጽ ማብራሪያ ይስጡ።
4. "ከቋማመ" ማለት፣ የክፍኛን ቋንቋ ለማስተማሪያነት መጠቀም ማለት ነው።

I. የግል ሁኔታ

ለሚሰጠው መረጃ የ “√” ምልክት በሳጥኑ ውስጥ በማስቀመጥ፣ ምርጫዎችን በመምረጥ እና በክፍት ቦታዎቹ ላይ ደግሞ ተገቢውን መልስ በአጭሩ በመጻፍ ያስቀምጡ።

1. ጾታ:
2. የትምህርት ደረጃ: ሀ. ማንበብና መጻፍ የሚችል
 - ለ. የመጀመሪያ ደረጃ ትምህርት ያጠናቀቀ ሐ. የ2ኛ ደረጃ ትምህርት ያጠናቀቀ
 - መ. የተቋም/ የኮሌጅ/ የዩኒቨርሲቲ ትምህርት ያጠናቀቀ
3. የአፍ መፍቻ ቋንቋ ሀ. ከፍኛ ለ. አማርኛ ሐ. ሌላ ከሆነ ይጥቀስ.....
4. እርስዎ ከአፍ መፍቻ ቋንቋ ሌላ ቋንቋ ይችላሉ? ሀ. አዎ ለ. የለም

II. የክፍኛ ቋንቋ አጠቃቀምን በተመለከተ፤

5. የእርስዎ ልጅ በ"ከቋማመ" ትምህርት በመማሩ እርስዎ ደስተኛ ነዎት?

ሀ. አዎ ለ. የለም

6. ለጥያቄ 5 የእርሶ መልስ የለም ከሆነ ምክንያቱን ይጠቀሱ፡፡.....

.....

7. እርሶ በ"ከቋማመ" የትምህርት አሰጣጥን በተመለከተ በተደረገ ወይይት ወይም ስብሰባ

ላይ ተገኝተው የውይይቱ ተሳታፊ ሆነው ያውቃሉ? ሀ. አዎ ለ. የለም

8. ስለልጆችዎ ትምህርትም ሆነ ስለ"ከቋማመ" ትምህርት አሰጣጥ በተመለከተ እርሶ

ት/ቤት ሄደው ከመምህራንና ከርእሳነ መምህራን ጋር ወይይት አድርገው ያውቃሉ?

ሀ. አዎ ለ. የለም

9. ለጥያቄ 8 የእርስዎ መልስ አዎ ከሆነ ውይይቱ በምን ላይ ያተኮረ ነበር?.....

.....

III. በ"ከቋማመ" የትምህርት አሰጣጥ ላይ የሚጠቁሙ የሚፍትሔ ሐሳቦች፤

11. እርሶ "ከቋማመ" የመስተማረያ ቋንቋ ይሁን ብለን ይስማማሉ?

ሀ.አዎ ለ. የለም

12. እርስዎ ትምህርት በ"ከቋማመ" እስከ ስንተኛ ክፍል ድረስ ቢሰጥ ይስማማሉ?

ሀ. ከ1-4 ለ. ከ1-6 ሐ. ከ1-8 መ. ለ1-10

13. ለጥያቄ 12 ለመረጡት የክፍል ደረጃ ምክንያቱን ይጥቀሱ.....

.....

14. በአሁኑ ጊዜ በ"ከቋማመ" አሰጣጥ ላይ ያጋጠሙትን ዋና ዋና ችግሮች

በዝርዝር ያስቀምጡ፡፡.....

15. በአሁኑ ጊዜ በ"ከቋማመ" ትምህርት አሰጣጥ ፖሊሲን በተሳካ ሁኔታ ለመተግበር ምን

ዓይነት እርምጃዎች ወይም የማስተካከያ ሀሰቦች ሊወሰዱ ይገባል ይላሉ?

በዝርዝር ያስቀምጡ፡፡

.....

.....

በድጋሜ፣ ስለትብብርዎ ክልብ አመሰግናለሁ፡፡

APPENDIX-J

አዲስ አበባ ዩኒቨርሲቲ
በድህረ-ምረቃ ትምህርት ተቋም
የስነ-ልቦና ትምህርት ክፍል
ለተማሪዎች የቀረበ የቃል መጠይቅ።

I. የግል ሁኔታ

ተገቢውን መልስ (መረጃ) ይስጡ።

1. ጾታ፡ _____
2. የአፍ መፍቻ ቋንቋ፡-
ሀ. ከፍኛ ለ. አማርኛ ሐ. ኦሮምኛ መ. ሌላ ከሆነ ይጠቀስ _____
3. የክፍል ደረጃ ፡- _____
4. ቀን፡- _____
5. ስዓት፡- የተጀመረበት፡- _____ የተጠናቀቀበት፡- _____

ለተመረጡ ተማሪዎች ቡድን የቀረበ የቃል መጠይቅ።

1. መምህሩ በ"ከቋማመ" ቢያስተምር የተሻለ ትረጃላችሁ? ካልሆነ ለምን?
2. በ"ከቋማመ" በመናገር የራሳችሁን ስሜትና ሀሳብ በጓደኞቻችሁ ፊት መግለጽ ትችላላችሁ? ውይይትስ ከፍተኛ ነው?
3. ጥያቄ ለመመጠየቅና ለመመለስ ለእናንተ የ"ከቋማመ"ን መጠቀም ይቀላል?
4. በት/ቤት ውስጥ አንተ(ቺ) ማስታወቂያ የምታነቡት፣ ደብዳቤ የምትጻጻፉት፣ መማልከቻ የምታቀርቡት በምን ቋንቋ ነው?
5. በ"ከቋማመ" የሚሰጡ የመማሪያ መጻሕፍት በበቂ ሁኔታ አሉ?
6. የማጣቀሻ መጻሕፍት፣ ዲክሽነሪ እና ሌሎች በ"ከቋማመ" የተጻፉ መጻሕፍት በበቂ ሁኔታ ይገኛሉ?
7. ያሉትን የመማሪያ መጻሕፍትና ሌሎች ማጣቀሻዎችን ተማሪዎችና መምህራን ሁል ጊዜ በአግባቡ ይጠቀሙባቸዋል?
8. መምህራንም ሆነ ተማሪዎች የትምህርት መርጃ መሣሪያዎችን በአብዛኛው ያዘጋጃሉ፤ ይቀመጠማሉ?
9. በመማሪያ መጻሕፍት ላይ የተጠቀሱት ምሳሌዎች ግልጽ፣ ተገቢ፣ የተማሪዎችን ችሎታና

የአካባቢን ሁኔታ ያገናዘቡናቸው?

10. በ"ከቋማመ" አዲስ የሆኑ ቃላትና ሐረጎች በትምህርቱ ይዘት ውስጥ ይገኛሉ?

11. እናንተ "ከቋማመ" የመስተማሪያ ቋንቋ ይሁን ብለው ትስማማላችሁ? ለምን?

ሀ. አዎ ለ. የለም

12. እናንተ ትምህርት በ"ከቋማመ" እስከ ስንተኛ ክፍል ድረስ ቢሰጥ ትስማማላችሁ?

ሀ. ከ1-4 ለ. ከ1-6 ሐ. ከ1-8 መ. ለ1-10

13. በጥያቄ 12 ለመረጡት የክፍል ደረጃ ምክንያቱን ይጥቀሱ።

14. በአሁኑ ጊዜ በ"ከቋማመ" ትምህርት አሰጣጥ ላይ ያጋጠሙትን ዋና ዋና ችግሮች

በዝርዝር ያስቀምጡ።

15. በአሁኑ ጊዜ በ"ከቋማመ" ትምህርት አሰጣጥ ፖሊሲን በተሳካ ሁኔታ ለመተግበር ምን

ዓይነት እርምጃዎች ወይም የማስተካከያ ሀሰቦች ሊወሰዱ ይገባል ትላላችሁ?

በዝርዝር አስቀምጡ።

16. ተጨማሪ ሐሳብ ካላችሁ ሰንዘሩ።

ስለ ትብብርዎ ክልብ አመሰግናለሁ።

APPENDIX-K

አዲስ አበባ ዩኒቨርሲቲ
በድህረ-ምረቃ ትምህርት ተቋም
የስነ-ልቦና ትምህርት ክፍል

ለትምህርት /ለክፍኛ ቋንቋ ባለሙያዎች የቀረበ የቃል መጠይቅ።

I. የግል ሁኔታ

1. ጾታ: _____

2. የአፍ መፍቻ ቋንቋ:-

ሀ. ክፍኛ ለ. አማርኛ ሐ. ኦሮምኛ መ. ሌላ ከሆነ ይጠቀስ _____

3. እርስዎ ከአፍ መፍቻ ቋንቋ ሌላ ምን ቋንቋ ይቻላሉ?

ሀ. ክፍኛ ለ. አማርኛ ሐ. ኦሮምኛ መ. ሌላ ከሆነ ይጠቀስ _____

4. የትምህርት ደረጃ :- ሀ. 12+1 (መማተ) ለ. 12+2 (ዲፕሎማ) ሐ. 12+4 (ዲግሪ)

መ. ኤም ኤ/ኤም ኤስ ሲ(ማስትሬት ዲግሪ) ሠ. ሌላ ከሆነ ይጠቀስ _____

5. የጋብቻ ሁኔታ:- ሀ. ያገባ ለ. ያላገባ

6. ቀን:- _____

7. ስዓት:- የተጀመረበት:- _____ የተጠናቀቀበት:- _____

II. ተገቢውን መልስ (መረጃ) ይስጡ።

1. ከማስተማሪያ ቋንቋ ለውጥ በተጨማሪ በ"ከቋማመ" ሥርዓተ ትምህርት ላይ ምን ሌላ

ለውጥ ተደርጎበታል/ ለምሳሌ የትምህርቱ ካሪኩለም፣ ይዘት፣ ወዘተ. ተቀይሯል?

2. በ"ከቋማመ" ሥርዓተ ትምህርት ሲቀረጽ ምን፣ ምን ቅደመ ሁኔታዎች ከግምት ውስጥ

ገብተዋል?

ሀ. የመምህራንን ስልጠና በተመለከተ፣

ለ. የመማሪያ መጻሕፍትና ሌሎች በ"ከቋማመ" የተዘጋጁ የትምህርት መርጃ መሣሪያዎችን በተመለከተ፣

ሐ. የህብረተሰብን ፍላጎትና ተቀባይነትን ሁኔታ በተመለከተ፣

መ. የማከናወኛ ወጪን/ በጀትን በተመለከተ፣ እና ሌሎችም ካሉ ይጠቀሱ።

3. መምህራን የ"ከቋማመ"ን በተመለከተ የሥራ ላይ ሥልጠና ይሰጣቸዋል? መልስዎ "አዎ" ከሆነ ምን ዓይነት ሥልጠና? መምህራን የእርስ በርስ የልምድ ልውውጥ ያደርጋሉ? በዓመት ወይም በወር ስንት ጊዜ?
4. በ"ከቋማመ" ሥርዓተ ትምህርት ለማዘጋጀት ከተዘረዘሩት የትኞቹ ተሳትፏል ይላሉ? ለምን? (ከአንድ በላይ ከሆኑ ደጋግመው በመምረጥ መመለስ ይችላሉ።)
 - a. የትምህርት ባለሙያዎች
 - b. መምህራን ከየትምህርት ዓይነት/ የትምህርት ዓይነት ባለሙያዎች
 - c. የቋንቋ ባለሙያዎች
 - d. ከብሔረሰቡ የተወጣጡ የቋንቋ ባለሙያዎች
 - e. ሌሎች ካሉ ይጠቀሱ።
5. የከፍኛቋንቋ ዝግጅት አዘጋጅችስ ሁኔታ(ዳራ) (background of the producers and editors of text books and other related teaching materials) ምን ይመስላል?
 - የቋንቋ ችሎታቸውና አጠቃቀም ሁኔታ ይገለጻ።
 - የወሰዱት ልዩ ኮርስ ካለ፣ ይዘርዘር።
 - የባለሙያዎቹ አመራረጥ እና አመዳደብ ሁኔታ በተመለከተ በስፋት ይዘርዘሩ።
6. በጥያቄ 4 ላይ የተነሳው ነጥብ እንዴት? በምን ሁኔታ? ተተገበረ?
7. በ"ከቋማመ" ትምህርት የመስጠት ፖሊሲን ለመተግበር ከትምህርት መርጃ ማቴሪያሎች ዝግጅት፣ ከመምህር የሥራ ላይ ሥልጠና ወዘተ፣ ጀምሮ ለት/ ቤቶች የሚመደበው በጀት በቂ ነው ይላሉ? የሚመደበው በጀት የት/ቤቱን ፍላጎት በምን ያህል ፐርሰንት ይሸፍናል ብለው ይገምታሉ?
8. በአሁኑ ጊዜ እርስዎ በ"ከቋማመ" የትምህርት አሰጣጥ ሂደት በታቀደው መስረት፣ በተሳካ ሁኔታ በት/ቤቶች ላይ እየተተገበረ ነው ይላሉ? በትክክል ለመተግበር ክትትልና ድጋፍ እንዴት ያደርጋሉ?
9. በአተገባበር ሂደት ላይ ያጋጠሙ ዋና ዋና ችግሮች ናቸው የሚሏቸውን ጨምረው ይዘርዘሩ።
10. በአሁኑ ጊዜ በ"ከቋማመ" ትምህርት አሰጣጥን ለማሻሻል እና ውጤታማ ለመሆን ምን መደረግ አለበት ይላሉ?
11. ከላይ በተነሱት ነጥቦች ላይ ለተከሰቱት ችግሮች የተወሰዱ የመፍትሔ እርምጃዎች ካሉ ይዘርዘሩ።
12. ተጨማሪ ሀሳብ ካሎት ጨምረው ይዘርዘሩ።

ስለ ትብብርዎ ከልብ አመሰግናለሁ።

APPENDIX-L

አዲስ አበባ ዩኒቨርሲቲ
በድህረ-ምረቃ ትምህርት ተቋም
የሰነ-ልሳን ትምህርት ክፍል
ለርዕሳን መምህራን የቀረበ የቃል መጠይቅ።

I. የግል ሁኔታ

1. ጾታ: _____
2. የአፍ መፍቻ ቋንቋ:-
ሀ. ከፍኛ ለ. አማርኛ ሐ. ኦሮምኛ መ. ሌላ ከሆነ ይጠቀስ _____
3. እርስዎ ከአፍ መፍቻ ቋንቋ ሌላ ምን ቋንቋ ይቻላሉ?
ሀ. ከፍኛ ለ. አማርኛ ሐ. ኦሮምኛ መ. ሌላ ከሆነ ይጠቀስ _____
4. የትምህርት ደረጃ :- ሀ. 12+1 (መማተ) ለ. 12+2 (ዲፕሎማ) ሐ. 12+4 (ዲግሪ)
መ. ኤም ኤ/ኤም ኤስ ሲ(ማስትሬት ዲግሪ) ሠ. ሌላ ከሆነ ይጠቀስ _____
5. የጋብቻ ሁኔታ:- ሀ. ያገባ ለ. ያላገባ
6. ቀን:- _____
7. ሰዓት:- የተጀመረበት:- _____ የተጠናቀቀበት:- _____

II. ተገቢውን መልስ (መረጃ) ይስጡ።

በአሁኑ ወቅት መምህራን የወሰዱት ስልጠና እና ያላቸው ልምድ ከሚያስተምሩት የክፍል ደረጃ እና የትምህርት ዓይነት ጋር ይመጣጠናል ይላሉ? እንዴት(ለምን)?

መምህራን በስራ ላይ ተጨማሪ ስልጠና ይሰጣቸዋል? ምን ዓይነት ስልጠና በምን ዓይነት ሁኔታ?

በ"ከቋማመ" የተጻፉ የመማሪያ መጻሕፍትና የመርጃ መሳሪያዎች በበቂ ሁኔታ ይገኛሉ? ጥራታቸውስ ምን ያህል ነው?

መምህራን የራሳቸውን የመርጃ መሳሪያ ያዘገጃሉ? ካልሆነ ምክንያቱ ምንድን ነው?

የትምህርት ባለሙያዎች ስለ "ከቋማመ" ትምህርት አተገባበር ክትትል እና ድጋፍ ያደርጋሉ? እንዴት?
የገንዘብ እና የማቴሪያል አቅርቦት ለ"ከቋማመ" ትምህርት መተግበር በቂ ነው ይላሉ? ለምን?
በአሁኑ ወቅት የ"ከቋማመ" ትምህርትን ለመተግበር ምን አይነት ችግሮች አሉ ይላሉ?

ካሉ ይጠቀሱ።

8. የ"ከቋማመ" ትምህርት አሰጣጥን በተሳካ ሁኔታ ለማከናወን ምን እርምጃዎች እና የመፍትሔ ሀሳቦች ሊወሰዱ ይገባል? ይጠቀሱ።

9. የከፍኛ ቋንቋ ዝግጅት አዘጋጅችሽ ሁኔታ(ዳራ) (background of the producers and editors of text books and other related teaching materials) ምን ይመስላል?

የቋንቋ ችሎታቸውና አጠቃቀም ሁኔታ ይገለጽ።

የወሰዱት ልዩ ኮርስ ካለ፣ ይዘርዘር።

የባለሙያዎቹ አመራረጥ እና አመዳደብ ሁኔታ በተመለከተ በስፋት ይዘርዘሩ።

10 ተጨማሪ ካለ ይጠቀሱ።

ስለ ትብብርዎ ክልብ አመሰግናለሁ።

Appendix-M

Addisaabi Yuuniversiti
Doyee Kechi Diiriye Phiree
Lingustike Dipparitimento
Dojjechina'och Kooree Echo

Kafi Noonee Doyee Immi Toommooch Beeti Shuunee Yawoonaa Daneti Indere Iriteena'on Ciinnimmona Dojjechina'och Giddeti Echee kooree Echo Gaboo; Hini phiree qayee indere gaboo Kafi Noonee doyoo immi toommooch halleebeeti shuunee yawee toommooch beeti hinnoonaa daneti indere iriteena'on barii ariyoonaa ebi iriteenachi kettiye gommon malletoochiye. Tunemmona hini qayee daachoo beshe doyee immi boochoon bi qechiyemmoch itti immemmi qiho ooge daachechone. Ebich hini mooyon digeneye tatoona itti miixemmoch ooge ariqqiyoona echaabee itti immemmi ubbee wochoo hini phiree qayooch baach gaacemmo tunoon xiishoo shunno.

Itti iibaareetoch galleto!

Bullee qiho

1. Shigoon kooroo qaawiyaache
2. ne kaaceti qihoon geengooqa Kafi Noonoohe
3. qaawee gaata ikkoyee beshee wochoo imohakkeehe
4. hoyooch woyee echoyich gaawe wochoon kotiibe
5. Doyoochi Gaachebeeti Kafi noonee (DGK)/ KMI tition

I. Qelli hinnoo

Itti Immemmi Wochoon Echee Hinnoomona “√” Ebi Malletoon saanduuqee maac kotiiyee kaacona tunemmi wochoon qKMI chiye hoyooch koori kotiibit.

1. Animoo _____
2. Noonoo itti biicheto
A, Kafina B, Amaarina C, Oroomiyoona D, Baroo beegaa bireeba _____
3. Itti noonoo biichetoyee bare noonoo hakkitte?
A, Kafi B, Amaari C. Oroomiyoo D. Baroo beegaa kooribit _____
4. Doyee daqqo A, 12_{+1} B. 12_{+2} (Dippiloomoo) C, 12_{+4} (Digiri)

D, Baroo tunemmonoo kooribit _____

II. Dojjechi harichoonaa doyee daqqoon ciinnimmona

5, Dojjoona ambiche nati shuunee doyoo ittich beeto gaata kiiraakiirooch wochoo Ebi “√” malletoon gaache imbit

Shuunee doyee nato	Dojjooch itti gaacheti dojee noonoo			
	Kafina	Amaarina	Ingiliizoona	Baroo beemmonoo kooribit
1-5				
6-10				
11-15				
16 toye damba				

6. Andi goorooch itti dojjaabeeti kimee daqqoonaa itti dojjaabeeti doyee shaahoo amoone ? _____

7. Kafi Noonoonaa dojjoochi itti gabooch KMI shaah hakko ittich beete ?

8. Itti dojjechi harichoon daammeti kolleejjoochaa /Yuuniversityiicha Kafi Noonoon daakkaa harichoo daammetite ?

A, Ee B, Toon

9. Echo “8” ch Itti wochoo Eeha immo Tunegaata Icheti Harichee shaahoo Amoone ?

A. work shooppo B, Seeminaaro C, Aricho D. Woyeeti korsoona E, Ariyee

shaddiyoona

F, Baroo Beegaata kooreeba

10. Echo Aash’8ch Itti wochiti Harichee shaa’hoo Icheto KMI beddimmi Gooroochiye?

A. 1-3 qemooch B. 4-7 qemmooch C, 8-14 qemooch D, 15-30 qemooch E. Agenoye damba Tunegaa KMI shaah Gooroochiye?

Getteeba _____

11. Echo 8 chi Itti woehitoomon Itti Daammeti Harichee shaahooch Degegee Hariehoochee Itti Daneti Ariyoon Kiiraa kiirooch“√” Malletoon Gaacheree wochibit .

Ariye e shaahoo	Eeha	Toon
A. Dojjooch kaachet Noonee Broon shemmo		
B. Dojjooch kaacheti Kafi Noonee BiroonKooroo		
C. Dojjooch kaacheti Kafi Noonee mihoon Gaachoonaa Biiehiyawoon		
D. Kaacheti Noonona Dojje Degee Qiiee Qannayoonaa Gaachoon		
E. Phiree Qannayoonaa tachoonon (Qoppoon)		
F. Dojjooch Kaaeheti Noonona Dojje Yawoon		
G. Bare Daakkoo Itti Daneto Beegaata Kooribit		

12. Eeho 8eh Itti wochoo Eeha immo Tunegaata Itti Daammeti Hariehee shaahoon Gumbeyee Harichee Toommooch Qoyito Beegaa “ √ “ malletoon Gaachebit

A, Bedditi Gooroo Hariehooch ichete	Eeha	Toon
B, Hariehooehee Beddimmi Ariyoon Danet		
C, Harichoo Icheto Ariyeehina'onane		
D, Haichoo Doyee Degee Qiicoona yeshiitaa Doyee Baqqee Hinnoon Digeniilone		
E, HarichooOogii Ashoon Gogiitona		
F. Harichee Goorooch Kafi Noonona Dojje Gaboonaa Gaacoona Gibenikkimmi Gommona Bireete		
G. Daakkigeemi Qoppoo Beegaa sheqqebit .		

13. Itti And Itti beeti Daqqooch Dojjooch Kaachet KafiNoon Dojjooch Harichoo

Qaawitte ?

A. Eeha

B. Qaawaach

14. Eeho 8 Itti woehoo Eeha geto tunegaata Ameer Ariyee yKafi Noonoba Haricho Qaawitte ?

(Ikkoye damba wochoo Hakkiyeche)?

A, waayoona

B. Yibbaatoona

C, shemmoona

D. Kooroona

15. Andi Goorooch Ittieh Icheti Keimee Daqqoonaa Itti Dojjaabeeti Doyee Shaahoona Hariehoo Itt I daammeti Doyee Daqqoonaa mashKMI yeehe ? A, Eeha B. Tuniyaache
16. Eeho 15 Itti woehoo Tuniyaache geto Tunegaatya Aabiehaa Dojjoo Hakkitte ?
A, Dojjechi shappoona B, Kafina Dojjo Tashunnotoch C, Dojjibe Ta getteetoch
Baach D. Bare Naboo Beegaa
-

III.Doyechi Koorieoonaa Bare Doyee Degee Qiiceena'on ciinnimmona

17. Doyee Kooriceena'onaa Bare Doyee Degee Qiiceena'on ciinnimmona Giddeti shafireena'och
“√” malletoon Tate xaa'ooch Gaacherr wochoo Imbit.

A. Dojjooch Kaacheti Katinoonee zeyoona (DGK) qanniti doyee koriceena;o dojjechi yaabeena'onaasii leebesoonaa dojjechina'onaa doyechina'onoch beddite.	Eeho	Toon
B. Dojjooch kaacheti Kafiniinee zeyoona (DGK) kooredeti deqee koriceena'ona bare daakkee doyee Qiiceena'ona bullich bedditeete.		
C. Qanniti doyee koriceenao tunebeeta baredoyeedeqe qiiceena'o ebiyee aafi Amaari woyee inqlize xuuphooche biichetina'one		
D, “ DGK “ Qanniti dojjeedeqe qiiceena'o qabinona qawichiiniye boono qannito		
E. Doyee koricooch kooreeti shaahiyeena'o qaawichi kita(DGK) KMI tiin ciinnimmina'one		
F. DGK” Andirotoneti miheena'o doyee koricooch daneheete.		
G. Doyee koricoo qannito doyechinab ariyoonciinni monane. Doyee koriceena'o tunebeeta woyee baredaakkee doyeedeqe qiiceena'ochi qannayoon ciinnimmona shalliqoo beeqaata kooribit _____ _____ _____		

18. Eecho 17 Hch itti wochooalee immotuneqaata kuchi shuunoona magi shuunoonan doyechina'och aabichaaniye itti imaabeeto
A. Aai madoochkoora

Appendix-N
Addisaabi Yuuniversiti
Doyee Kechi Diiriyee Phiree
Lingustike Dipparitimento
Doyechina'och Kooree Eecho

Kafi Noonee Doyee Immi Toommooch Beeti Shuunee Yawoonaa Daneti Indere Iriteena'on Ciinnimmona Dojjehina'och Giddeti Echee kooree Echo Gaboo; Hini phiree qayee indere gaboo Kafi Noonee doyoo immi toommooch halleebeeti shuunee yawee toommooch beeti hinnoonaa daneti indere iriteena'on barii ariyoonaa ebi iriteenachi kettiye gommon malletoochiye. Tunemmona hini qayee daachoo beshe doyee immi boochoon bi qechiyemmoch itti immemmi qiho ooge daachechone. Ebich hini mooyon digeneye tatoona itti miixemmoch ooge ariqqiyoona echaabee itti immemmi ubbee wochoo hini phiree qayooch baach gaacemmo tunoon xiishoo shunno.

Itti iibaareetoch galleto!

Bullee qiho

1. Shigoon kooroo qaawiyaache
2. ne kaaceti qihoon geengooqa Kafi Noonoohe
3. qaawee gaata ikkoyee beshee wochoo imohakkeehe
4. hoyooch woyee echoyich gaawe wochoon kotiibe
5. Doyoochi Gaachebeeti Kafi noonee(DGK)/ KMI ttion

Qelli hinnoo

I. Doyoochi Gaachebeeti Kafi noonee(DGK)/ KMI ttion

1. Animo _____ 2. Kimo _____
2. Batti batti noonoo ne biicheti noonoo
 - A. Kafi Noonoo
 - B. Amaari-noonoo
 - C. Ebishiyee baroo tunegaata ceechib
3. Gutiinneenoonoo (noonoo ne biichetoyee baroo)
 - A. Kafi Noonoo
 - B. Amaari noonoo
 - C. Eboshiyee baroo tunegaata ceehib

II. Doyechina'o Kafi Noonoon boono qelloona iriteyaanoon gaacheheete

4. Kimooche doyechina’o aabichi Kafi Noonogaacheheete ? Hiniyee desh icheti kiiraa kiirooche“√“ ebi malletoon gaacheye ceechib.

	Shimbo	Iberoo	Kooto
a.	Doyechino DGKgaachebeegaata gaawuchaa digeno		
b.	Ta shalligoon ta nuuchena’ochi DGK gaacha’o biiriho		
c	Ta nuuchena’o aafooch DGKgaache’I yibbatooch iriteyaach		
d	Kimeexi ihaateyoo DGK gaachegaata kaatehe “(qecciye)		
e	DGK gaache’I echo tuneba wocheemo teach kettoone		
f	DGK” gaacha’a gaawuchaa kooriyo		
g	Ta dojjechino wane depo qaawiyo DGKgaache shemmooch woyee koorooch		
h	DGKqanniti kooricoon gaawichaa(biriiya) shemmo		

6. Shemmooch woyee kooroocho tuneba ashichi wochee beshiyooch ne gaachabeeti noonoo
 A. Kafi Noonoo B. Amaari noonoo C. Ebishiyee bareniinii

III. Doyechi kooricoo woyee doyechi gaaccibeeti qiiceena’o Ciinnimmo

7. Hiniyee desh giddeti kiiraa kiirooch doyechi koricoo woyee doyee qiiceena’o ciinnimmon ne shunnetoommona “ √ “ ebi malletoon gedibee wochib

	Shimbo	Iberoo	Kooto
A	Kooreti doyechi kooricoo(DGK) qannito no qaawitoommon danehon		
B	Degee koriceena’o DGKna qannitina’o qaawetoommona beeteete		
C	Doyechi kooricoo woyee doyee deggi qiiceena’o ubba doyee gommon gaawuchi biichiyeete		
D	Dojjechino doyee qiiceena’ on qannihone		
E	Doyechi kooricooch icheti doyeichoonaa shaahiyoona kita DGK/KMI toon ciinnimmone		
F	Mohotuneba mihee geto DGKna yeshiyaano beete		
G	Doyechi kooricoo qannito ta digenemmoommonane		

8. Ne wochoo “Toonoone” tunegaata (Echo a’ch) aabich kuchi shuunoon, maposhuunoonaa asaayimention shuunee? (Ikkoyee beshooch kaaco hakkihin) (ne shuunabeetoommon)

A. Dojjechino aa’I madooch koorena

B. Dojjechino shemmetena

C. Dojjechino shaahiyoona kuchi shuunoonoye besheta bare doyichoo imaachone

D. Bare shalligoo beegaata kotiib_____

9. Doyechi koorichooch woyee doyee qiicooch DGKqannitooch biichii shemme iritoo beete

A. Beete

B. Aalle

10. Ne wochoo “Beete “ tunegaata echoch Amoone ne ciinneti iretoo?

IV. DGKna doyoo qanni shuunetoommooch heeyroch deggeti degoonaa shuuneti mooyina

1. Shunnenee DGKna ikkinne daqqee doyee kexoch doyoo qannoon

A. shunno

B. shunaach

13. DGKna ikkinnee daqqee doyee kexooch qanniti doyoo ambichine kimooch bi kottimmogaata qaawinne

A. 1-4 ne kimooch

B. 1-6ne kimooch

C. 1-8ne kimooch

D. Ebiyee baree shalligoo beegaata _____

14. Amoochiye hini kime daqqoon ne qaawito? (13 echooche)

Naboo imb _____

15. And goorooch DGK na shuunooch iretiti iritro amoone? Biriib

13. Amooshalliginne Kafi Noonona doyee imoon kuphiqqi shuunooyichi(degoon imooch)? Biriib

Itti iibaareetoch galleto!

Appendix-O

Addisaabi Yuuniversiti
Doyee Kechi Diiriyee Phiree
Lingustike Dipparitimento
Shiitina'och kooree Echo

Kafi Noonee Doyee Immi Toommooch Beeti Shuunee Yawoonaa Daneti Indere Iriteena'on Ciinnimmona Dojjehina'och Giddeti Echee kooree Echo Gaboo; Hini phiree qayee indere gaboo Kafi Noonee doyoo immi toommooch halleebeeti shuunee yawee toommooch beeti hinnoonaa daneti indere iriteena'on barii ariyoonaa ebi iriteenachi kettiye gommon malletoochiye. Tunemmona hini qayee daachoo beshe doyee immi boochoon bi qechiyemmoch itti immemmi qiho ooge daachechone. Ebich hini mooyon digeneye tatoonaa itti miixemmoch ooge ariqqiyoona echaabee itti immemmi ubbee wochoo hini phiree qayooch baach gaaccemmo tunoon xiishoo shunno.

Itti iibaareetoch galleto!

Uubee qiho

1. Shigoon kooroo qaawiyaache
2. ne kaaceti qihoon geengooqa Kafi Noonoohe
3. qaawee gaata ikkoyee beshee wochoo imohakkeehe
4. hoyooch woyee echoyich gaawe wochoon kotiibe
5. Doyoochi Gaachebeeti Kafi noonee(DGK)/ KMI ttion

I.wochoo immbeeyooch bariiyoo

1. Animo _____
2. Doyee daqqo _____
 - A.Kooroonaa sheemmonoon bihakkoo _____
 - B. Ikkinne daqqe doyyoon dooyite _____
 - C. Guuttinne daqqe dooyoo dooyitee
 - D. Colleejje doyyon ciichitte ? _____

E. Yniverstti dooyon ciichiitte _____

G. Baroo beggaata briib _____

3. Battibatti noonoo = A. Kafi Noonoo B. Amaari C. Baroo beegaata biriib _____

4. Gutiinne noonoo (noonoo ne biichetoyee baroo)

A. Kafi Noonoo B. Amaari noonoo C. Eboshiyee baroo tunegaata ceehib

II. Shiittina'och deggee gaaco

5. DGK itti bushiishon deeggete ?

A, deggoo B. deggach

6. uuchinne echooch itti wochoo deggach iibeeto tunegaata naboos imbit _____

7. DGK Ciinnimoona baribare asheena'ona tookki ihaateehite ? _____

8. DGK Itti bushooch bikaachoona dooyee keech wulleena'ona woyee doojjeechina'ona iinjettite

A. iinjet B. iinjjach

9. Shimmittinne echooch itti wochoo iinjache iibeeto tunegaata naboos imb _____

III. Shuunee toommooch heechiyooch

10. Ikkinnee daqqe dooyee kexooch KMI'n dooyee noonoo tuniyoon qaawitte?

A. eeha B. Tuniyache

11. DGK/KMI ikkinnee daqqe dooyee kexooch , dooyoon beshiyee gomme bi tunemmo gaata ambichinne kimooch beddaaha bi gaccimmogaata shunnette?

A. 1 nooche -4ne kimooch B. 1nooche -6ne kimooch
C . 1nooche -4ne kimooch D. baroo beegaata biriibit

12. Damba yaaree haddoo 12ch icheti dooyee daqqeena'och amooyich kaaccette? Naboos imbi _____

13. Doogena, and hini beeti goorooch "KMI"n dooyee noonoo tunii gaachoyich beet eriteena'on gididiibit.

14. DGK /" KMI"na gaawe dooyee beshiyee gomme tuniyooch amee degoonaa shaddiyee yawona qaKafi Noonoohe ? Doogena briibit/ittishalligoon kooribit.

Itti iibaareetoch galleto!

7.Indee noonee uumiyooba bekketi iriiteena' och daneti degoonaa gaawe mareenoiona aabashine doogena biriib.

8. Doogena sheggeb . A.Bare beshe qihone immemmo beete ? _

B. Neboyoyich oogichaa galleteho !

9. Kafi Noonoon qannayitina'o tachitina'onaa dojee gaache qiicoonoch yesho

* Battibatti boono noonoon boono ariyoo (yibbaatee barittinoo hakkoo.....)

* Boono doyiti doyee shaahoo dab

10. Dojjechochi doyee daqqonaa hakkona bi dojjibeeti doyee shaahoona tookkii hammiyee hamaache?

11. Dojjechina'o dojjon boono hakkoo bgonoo uumiyeemmoich eebeeti harichoo (training) beete? aalle?

12.Dojjechina'o boono hajjee dojee dege qiicoon qannayi gaacheheete? Boono qannayaano geeta boono iritoo amoone?

13. Bare daakkee qiho beeti ? biriib.

Itti iibaareetoch galleto!

8. Dojjechochi doyee daqqonaa hakkona bi dojjibeeti doyee shaahoona tookkii hammiyee hamaache?
9. Dojjechina'o dojjon boono hakkoo bgonoo uumiyeemmooh icheebeeti harichoo (training) beete? aalle?
10. Ebi kaaeheli bati Noonona (aiaket) kooreeti bedde kooricoonaa bare daakkee qiicoona beeti?
11. Dojjechina'o boono hajjee dojee dege qiicoon qannayi gaacheheete? Boono qannayaano geeta boono iritoo amoone?
12. Indee noonee uumiyooba bekketi iriiteena'och daneti degoonaa gaawe mareenoiona aabashine doogena biriib.
13. Bare daakkee qiho beeti ? biriib.

Itti iibaareetoch galleto!

Appendix-R
Addisaabi Yuuniversiti
Doyee Kechi Diiriyee Phiree
Lingustike Dipparitimento
Doyechina'och Qaaree Echo

I. Doyoochi Gaachebeeti Kafi noonee(DGK)/ KMI tition

1. Animo _____ 2. Kimo _____

2. Batti batti noonoo ne biicheti noonoo

A. Kafi Noonoo B. Amaari-noonoo C. Ebishiyee baroo tunegaata ceechib

3. Gutiinneenoonoo (noonoo ne biichetoyee baroo)

A. Kafi Noonoo B. Amaari noonoo C. Eboshiyee baroo tunegaata ceehib

1. Kooreti doychi kooricoo(DGK) qannito iittoshi qaawitoommon danehe?

2. Doyechi kooricoo woyee doyyee deggi qiiceena' o ubba doyyee gommon gaawuchi biichiyeete?

4. Dojjechino doyyee qiiceena' on qannihe?

5. DGK" gaacha' a gaawuchaa kooribetine? Gaawichaa (biriiya) shemmene?

6. Shemmooch woyee kooroocho tuneba ashichi wochee beshiyooch ne gaachabeeti noonoo aabine? A. Kafi Noonoo B. Amaari noonoo C. Ebishiyee bareniinii

7. Ne wochoo "Toonoone" tunegaata (Echo a'ch) aabich kuchi shuunoon, maposhuunoonaa asaayimention shuunee? (Ikkoyee beshooch kaaco hakkihin) (ne shuunabeetoommon)

A. Dojjechino aa'I madooch koorena

B. Dojjechino shemmetena

C. Dojjechino shaahiyoona kuchi shuunoonoye besheta bare doychoo imaachone

D. Bare shalligoo beegaata kotiib.

8. Doyechi koorichooch woyee doyyee qiicooch DGKqannitooch biichii shemme iritoo beete

A. Beete B. Aalle

9. Ne wochoo "Beete" tunegaata echoch Amoone ne ciinneti iretoo?

10. Shunneneen DGKna ikkinne daqqee doyyee kexoch doyyoo qannoon

A. shunno B. shunaach

11. DGKna ikkinnee daqee dooyee kexooch qanniti dooyoo ambichine kimooch bi kottimmogaata qaawinne

- A. 1-4 ne kimooch B, 1-6ne kimooch C. 1-8ne kimooch
D. Ebiyee baree shalligoo beagaata

12. Amoochiye hini kime daqqoon ne qaawito? (13 echooche) Naboo imb.

13.And goorooch DGK na shuunooch iretiti iritro amoone? Biriib Amooshalliginne Kafi
Noonoona dooyee imoon kuphiqqi shuunooyichi(degoon imooch)? Biriib

13. Bare daakkee qiho beeti ? biriib.

Itti iibaareetoch galleto!

Appendix-S

KAFI NOONOONEE BIREENA'O (Kafi NoonooLetters)

OGOOGE BIREENA'O (Capital Letters)

A B C D E F G H
I J K L M N O P
Q R S T U W X Y
CH PH SH

GISHIISHI BIREENA'O (Small Letters)

a b c d e f g h
i j k l m n o p
q r s t u w x y
ch ph sh

TAWUSHE BIREENA'O (Borrowed Letters)

OGOOGE BIREENA'O (Capital Letters)

V Z NY TS ZH

GISHIISHI BIREENA'O (Small Letters)

v z ny ts zh

SHEMMEEBETINA'O (Consonants)	SHEMMIIBETINA'O (Vowels)
B, C, D, F, G, H, J, K, L, M, N, P, Q, R, S, T, V, W, X, Y, Z, CH, NY, PH, SH, TS, ZH	A, E, I, O, U

APPENDIX –T

Addis Ababa University
School of Graduate Studies
Department of Linguistics

Format for Background Information of Focused Group Interview Respondents

Group	No.	Name of the Student	Age	Sex	Grade	School	Remark
I	1	A.					
	2	B.					
	3	C.					
	4	D.					
	5	E.					
	6	F.					
	7	G.					
	8	H.					
II	1	A.					
	2	B.					
	3	C.					
	4	D.					
	5	E.					
	6	F.					
	7	G.					
	8	H.					
III	1	A.					
	2	B.					
	3	C.					
	4	D.					
	5	E.					
	6	F.					
	7	G.					
	8	H.					
IV	1	A.					
	2	B.					
	3	C.					
	4	D.					
	5	E.					
	6	F.					
	7	G.					
	8	H.					

