



Addis Ababa University

School of Law and Governance

Center for Human Rights

Double Standard in the Application of the Right to Education:

The case of Mother Tongue Education in the Capital of Oromia

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MA Thesis Submitted to the School of Graduate Studies of Addis Ababa University

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Declaration

I Kidanu Zeleke Chibssa declare that this thesis is my Original work and assure that it has not been presented in any other university or institution. The sources of the materials used were also fully acknowledged.

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Abstract

In this research paper I argue the existence of double standard application in relation to mother tongue medium education in primary schools in the capital city of Oromia regional state, Finfine. In Oromia regional state the medium of instruction in primary schools is Afan Oromo except in the capital City. Due to the absence of primary schools which uses Afan Oromo as a medium of instruction parents and children are denied their rights. Parents could not exercise their right to direct their children's development which is recognized under CRC. Children are also denied basically the right to learn in their first language which is recognized by UNESCO. I also argue that the absence of the school exposes children to the denial of many rights such as the right to rest and play, the right to participate in cultural and artistic rights and etc. It is a problem for children who are born in Finfine and for those who begin primary education in other Oromia zones and came to Finfine to continue their primary education in Afan Oromo and their parents.

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Definition of key terms

Oromo is one of the Cushitic language speaking ethnic groups living in a large number in Oromia regional state and the largest ethnic group in FDRE.

Afan Oromo is the language that Oromo people speak

Finfine is the capital city of Oromia. (It is also called Addis Ababa which serves as the capital city of FDRE)

Oromia is one of the nine regional states of FDRE.

Bariisa is the first newspaper published in Afan Oromo in 1975 and is currently under publication by Ethiopia Press Agency.

Zone is an administrative sub division in Regional State. Currently there are eighteen zones in Oromia.

Oromia Regional State is one of the regional states in FDRE.

Minimum Learning Competence is the system in which students with low academic competence are supported in primary schools in Finfine.

One- to - five is the system in which students are Organized in a group containing five members in primary schools in Finfine.

Abbreviations

FDRE Federal Democratic Republic of Ethiopia

CRC Convention on the Right of the Child

CSA Central Statistical Agency (Of Ethiopia)

UDHR Universal Declaration of Human Rights

UNESCO United Nations Educational Scientific and Cultural Organization

CEDAW Convention on the Elimination of All Forms of Discrimination against Women

CPC Communist Party of China

ICESCR International Convention on Economic Scientific Cultural Rights

ICERD International Convention in the Elimination of All forms of Racial Discrimination

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Introduction

Education is one of the master instruments to change the world. It is a means through which an existing generation passes its accumulated knowledge to the next generation. It is a key instrument to an individual or a certain group of society to share important values which enables to improve one's life. Education, apart from its role in sharing and preserving important values, it determines development. Nowadays it could be difficult to think of development of global community without education.

So as to perform the value of education, language plays determinant role. In addition to its communicative purpose, language could mean a lot among a global society. It could serve as a symbol for identity of a certain community and is considered to be one of the common differentiating factors. Language could also serve as an instrument to tie a society. It even has the power to determine the thought process of an individual and society.

For education to be performed effectively, language, which serves both as communicative and distinguishing factor plays a key role. When education is carried out through mother tongue, it is believed to serve multipurpose. Learning in a mother tongue is one of the means of preserving an asset of the world. Learning in a mother tongue especially for children is facilitating their learning power. It is the most effective advisable way to instruct pupil.

In relation to mother tongue education, UNESCO experts advised the provision of education in a mother tongue as late as possible since children learn it best. In different part of our globe there are a group of society who has got the chance to learn in their mother tongue and those who do not.

In Oromia regional state, one of the nine regional states of Ethiopia, primary education is given in mother tongue. Afan Oromo is also used as a medium of instruction in Oromo Zone of Amhara regional state. . But it is not given in its capital city, Finfine. Children who were born in Finfine from Oromo parents and those who came to Finfine from other Oromia zones have no right to learn in their mother tongue.

Hence, in this paper I will try to show how double standard is applied in providing primary education in mother tongue in the capital city of Oromia and the problems occurred due to the denial of the right. The objective of this paper partly, is to establish the existence or

otherwise of double standard. To show the problem I have divided this paper in to five chapters.

The first chapter contains the research proposal as a whole. Under the second chapter I will try to see the implication of language apart from its communicative purpose. Language which is the daily instrument of human society is a vehicle for education. Learning in a mother tongue is the most effective way to teach children especially in primary schools. Using mother tongue as a medium of instruction in primary schools serves many purposes. In the chapter I will try to indicate some purposes that learning in a mother tongue serves.

The third chapter contains about the Oromo people, the Oromo language and education in Oromo language. It is the aim of this chapter to indicate the population size, location and the attachment that Oromo has with its capital city, Finfine. Mass media plays an important role for the development of a certain language and contributes to education. Hence, I will indicate the relationship of mass media and Afan Oromo. Before the legal declaration of Afan Oromo as a medium of instruction in Oromia, there were efforts by certain groups to teach in Afan Oromo at different times. I will try to show the efforts and the ups and downs to use Afan Oromo as a medium of instruction in primary schools. In this chapter I will also try to show the recognition of the special interest of Oromia in Addis Ababa by some legislation.

In Chapter Four, I am going to analyze the data I collected. In the chapter I am going to see the possible opportunities to establish primary school which uses Afan Oromo as a medium of instruction in Finfine. I will try to see primary school students who begin their primary education in other Oromia zones and came to continue in Finfine and the challenges they face. It is also the purpose of this chapter to see how these children are going to be admitted and the problem they face. In the chapter I will also try to see the efforts made by different groups to solve the problem these students and the possible solutions suggested by the groups. Apart from children, who begin their primary education in Afan Oromo and came to continue in Finfine, children who were born in Finfine from Oromo parents are also part of the research. I will also look at the situation of these students in relation to mother tongue education and the effort of their parents to transmit the language to their children.

Lastly, under chapter five I will conclude based on my analysis of data and forward the possible solutions I suggest in the form of recommendation.

Chapter One

1. Background of the Study

Education is believed to play a key role in changing, developing and shaping the society over the globe. It is an activity by which human group transmits to its descendants a body of knowledge, skill and a moral code which enable the group to subsist. It refers to the transmission to a subsequent generation of those skills needed to effectively perform the tasks of daily living and further to the inculcation of the social, cultural, spiritual and philosophical values of a particular community.¹

Under UNESCO article 1(a) education implies the entire process of social life by means of which individuals and social groups learn to develop consciously within and for the benefit of the national and international communities, the whole of their personal capacities, attitudes, aptitudes and knowledge.² Here we can say that education is a process of sharing values. The shared value could be at an individual level or to a certain group (or society). The shared skill could be specific to a certain area (community) or it could be extended to the international level. Due to various reasons many children over the globe lack the opportunity to education. Many children who have got the chance are unable to understand the language they are taught in, which challenges the provision of quality education.³ In the development of human beings childhood is the stage at which a person learns his/her ways of his/her culture, so as to function effectively in culture or society.⁴ When it is possible for an individual to effectively participate in its culture, it is possible for him to be civilized and bring about development for the society, as civilization is dependent in part up on cultures which acknowledge the integrity and personality of each individual.⁵

Education not only contributes but also determines development. It is the main instrument of change. Emphasizing this point James .s. Coleman states. “education tends to be regarded by many as the prime determinant of the total development process, as the master instrument of changing attitude for transforming social structures, for sparking or accelerating economic growth and for determining new political patterns.”

It is agreed and many believe that education is one of the most important variable in determining the rate and level of development. In addition to being considered as a ladder for

social and economic advancement, it is an instrument for designing political integration. All individuals either children or adults learn and by so doing acquire an indication through contact with various sources of culture.⁶

Many international instruments included the right to education as important right for human being in general and for children in particular. The right to education is a guarantee for an adequate standard of life.⁷ Children are generally not in a position to effectively articulate the rights which acute to them and to successfully enforce them⁸ Thus, children do have no power in promoting their right. It is against this background that the UN has made an effort to work out for the application of human right to education. In 1959 it adopted the declaration of the rights of child⁹ and convention on the right of the child in 1989.¹⁰ Both the Declaration and the convention promote the right to education for those vulnerable groups of society the children. For instance Paragraph 7 of Declaration of the Right of the Child aims to make the child a useful member of a society. A child shall be educated so as to be a useful citizen in promoting his/her culture. It is the recognition and protection of this interest that makes a human life (particularly child) more fully human.¹¹ the 1989 Convention on the right of the child (CRC) which is a legally binding document¹² indicates that primary education shall be free and compulsory and secondary education to be accessible. Accessibility is to be realized by every appropriate means.¹³ it also directs the school discipline in conformity with it¹⁴ and promotes children to have respect for themselves and for others.¹⁵

The respect for the right to education is important for the children to have respect for others. Children come first because children are our most sacred trust.¹⁶ A child deprived of the sort of rights accorded by the UN convention will grow up very differently from one to whom such rights are granted.¹⁷

The 1948 Universal Declaration of Human Rights also provides the right to education for every human being. There are also other international instruments which deli with the right to education. I will try to elaborate the basic points of some of these international instruments under chapter three.

Language is one of the most important and decisive factors in the process of educating society. When it is given in mother tongue, it is more effective and advantageous for various

reasons. When children are offered an opportunity to learn in their mother tongue they are more likely to enroll, succeed and have better learning outcomes.¹⁸ UNESCO has encouraged mother tongue instruction in primary education.¹⁹ The use of mother tongue as a medium of instruction in primary schools is advantageous not only for children but also for parents. As parents are considered as the first school for their children,²⁰ It helps parents to participate in their children's learning.

Oromia Regional State is one of the nine member states in Ethiopia. Finfine (Addis Ababa) is its capital city.²¹ In the region the official language is Afan Oromo.²² Afan Oromo is also the medium of instruction in primary schools.²³ According to the information received from Oromia Regional State Educational Bureau, in 2013/14 academic year there are 12792 schools in which Afan Oromo is used as a medium of instruction. In these schools 6137068 students were attending their education. Of course in the region, there are schools in which Amharic is used as a medium of instruction in primary schools. In the year 2013/14 973 schools in which 348321 students are attending use Amharic as a medium of instruction in different parts of the regional state. All primary schools which uses Afan Oromo as a medium of instruction exists out of the regional state's capital city.

Preservation of language is among various advantages of learning in mother tongue. Using Mother tongue as a medium education is central for maintenance and preservation of language and culture. Lack of primary schools which teaches in Afan Oromo in primary schools in Finfine creates a problem on many children's learning. It is a problem for students whose mother tongue is Afan Oromo and born or living in Finfine. It is also a problem for those who begin their education and want to continue in Finfine.

The 2007 national census of Ethiopia shows among 2739551 total population of Finfine 534547 were ethnically Oromo.²⁵ Among those only 293741 (i.e. 55% of them) speak Afan Oromo as a mother tongue while the rest 45% speak other language as the first language. Language is one of the most important instrument or indicators of identity. Therefore in this research I will try to show; how the Oromia regional state uses double standard in providing primary education in mother tongue in Finfine, the problem that children face due to lack of primary education in mother tongue, the right that children and their parents denied, the

problem that parents face due to lack of the opportunity and how the problem affects identity in the long run.

Table 1.1 A Table showing the number of students and schools in primary education in Oromia Regional state and medium of instruction used.

Year	Number of students attending in Afan Oromo				Number of students attending in Amharic				Total number of students		
	Male	Female	Total	Number of schools	Male	Female	Total	Number of schools	Male	Female	Total
2009/10	2787312	2413946	5201260	10742	154837	157024	311861	717	2942149	2570970	5513119
2013/14	3273456	2863612	6137068	12792	173928	174393	348321	773	3447384	3038005	6485389

Source: Oromia Regional State Education Bureau.²⁶

2. Statement of the Problem

In Oromia Regional state the number of schools and the number of students in primary schools has been increasing through time.²⁷ (For example, as could be observed from the above table (Table1.1) the number of primary schools in 2009/10 academic year was 10742. In these schools 5513119 students were attending. After four years in 2013/14 academic year the number of primary schools increased to 12792 in which 6485389 students attended.

In the regional state the mother tongue is used as a medium of instruction In primary schools. Primary schools are all exist out of the capital city (Finfine). There are no primary schools in the capital city in which Afan Oromo is used as a medium of instruction. No school even gives Afan Oromo as a subject. There are also no schools in Finfine which were/are managed by Oromia Regional state education Bureau.

Due to the absence of primary schools in Finfine in which Afan Oromo is used as medium of instruction many Oromo children lacks the opportunity to learn in their mother tongue. These students are forced to join a school in which the medium of instruction (school language) differs home language. This has its own impact on academic proficiency of these students. The situation also creates a problem on students who came from various Oromia zones and want to continue their education in Finfine. Those students who begin their education in Afan Oromo couldn't continue their education in Afan Oromo. It is difficult even to join schools with different medium of instruction. Many schools resist accepting students who came from

other Oromia zones in Finfine due to the difference in medium of instruction. This is a problem not only for children but also for their parents. According to international instruments states have responsibility to provide primary schools freely. Article 28 (1) of Convention on the Right of the Child indicates that primary education must be compulsory and free for all. As Oromia Regional state which is one of the nine state members of Federal Democratic Republic of Ethiopia, adopt its Constitution in consistent with FDRE Constitution,²⁸ it is also impliedly responsible to the implementation of these international instruments. Under FDRE Constitution article 9 (4) it states that “all international instruments ratified by Ethiopia are an integral part of the law of the land”. The Oromia regional state itself also gives recognition to the supremacy of the FDRE constitution.²⁹ Hence, the Oromia regional state is impliedly responsible to provide primary education in the region as in the order of international instruments. But the Oromia regional state didn’t make primary school available in its capital city. The situation indicates the existence of double standard application by the regional state. It is not in line with international instrument and the local situation.

3. Significance of the study

According to the 2007 National Census of Ethiopia, among 2739551 total population of Finfine 534547 were ethnically Oromo. It covers more than 19.5 % of the total population. It is the second large ethnic group next to Amhara. Among the Oromo living in Finfine 293741 (i.e 55%) of them speaks Afan Oromo as their mother tongue. Although Finfine is the capital city of Oromia, unlike other zones of Oromia there is no school in which Afan Oromo is used as medium of instruction in primary schools. Due to these children (students) as well as parents are facing problems. Hence the study shows the existence of gap in providing primary education in mother tongue which leads to double standard application.

The double standard application in relation to the provision of primary education in mother tongue could be a problem for different part of society. Therefore the study helps to identify the magnitude of the problem that children who are living in Finfine are facing. It also helps to identify the problem that students who came to Finfine from various Oromia zones and begin their primary education in Afan Oromo.

4. Objective of the study

The researcher wants to see the objective of the study by dividing into two as general and specific objectives.

4.1 General Objective

States have responsibility to provide primary education for citizens (children).³⁰ Accordingly Oromia Regional State which has the mandate impliedly as discussed earlier provided primary education in almost all zones of Oromia except in Finfine .Hence the main objective of the study is to show the existence of double standard application in Oromia regional state's capital city in relation to mother tongue medium education. It also shows how the existence of double standard application affects the right to Education.

4.2 Specific Objectives

The research specifically shows;

- The problem the Oromo children are facing in Finfine due to absence of mother tongue education.
- It shows the problem those students who begin their education in other Oromia zones and want to continue their education.
- It also shows the problem that parents face due to lack of primary education which uses Afan Oromo as medium of instruction in Finfine.

5. Research Question

The research is going to give answer for the following questions.

- Is there a double standard application in relation to mother tongue medium education in the capital city of Oromia Regional state?

- Does the double standard application in primary schools in relation to mother tongue medium education in the capital city of Oromia created a problem on Oromo children, parents and the society?
- What are the Violated rights due to the double standard application in relation to mother tongue education in the capital city of Oromia?
- Who is responsible to solve the problem of the double standard application in relation to mother tongue medium education in the capital city of Oromia?

6. Delimitation of the study

The main focus of the study is the absence of mother tongue medium education in the capital city of Oromia Regional State. It considers the problem of Oromo children who are living in the capital city and those who came to Finfine from different Oromia zones. These students should use Afan Oromo as their mother tongue. Therefore it doesn't consider those students for which Afan Oromo is not their mother tongue and those who are not attending primary school in Afan Oromo and transferred to Finfine. The research also doesn't consider Oromo students who don't get a chance to learn in their mother tongue in other regions of the country (i.e out of Oromia regional state). It is only limited to primary education and doesn't consider the situation of secondary and tertiary educational level.

It is important to look at the population size of Ethiopia and Oromo for my research. As the recent national census of Ethiopia was conducted in 2007, I am forced to use it. So, I need the readers to be aware and consider the situation.

The main method of data collection of the researcher is interview. Therefore the conclusion drawn would be limited to the information received from the interviewee. Hence, the researcher needs readers to consider the limitations.

7. Methodology

In the research international and domestic laws are essential parameters to identify the right to education in relation to children. Hence in conducting the research analysis of international as well as domestic laws is employed. According to various international instruments states have the responsibility to provide education to their citizens. Accordingly as indicated under

FDRE constitution article 9(4) all international instruments ratified by Ethiopia are an integral part of the law of the land. Therefore Ethiopia has the duty to employ these international instruments. The Constitution grants the member states of the FDRE to draft adopt and amend their own constitution provided that it is consistent with it.³¹

Apart from analyzing international as well as domestic laws interviewing Oromia Education Bureau officials in how they are providing education in mother tongue in primary schools in Oromia Regional state including the capital city is a method to be used. As indicated earlier according to the 2007 national census of Ethiopia among the Oromo living in Finfine 293741 (i.e 55%) use (speak) Afan Oromo as their mother tongue and the rest speak another language as their first language. In this research, I will purposely select those parents whose children both who could and could not speak Afan Oromo and make an interview in relation to the provision of school in mother tongue. Of course the first language of the children should be Afan Oromo.

There are also parents who came to live in Finfine from other zones of Oromia for various reasons. I specially select those parents whose children begin education in Afan Oromo in other zones of Oromia and continue their primary education in Finfine and question in relation to the provision of school in Afan Oromo. There are also parents who work in Finfine but lives in special zone of Oromia to teach their children in Afan Oromo .These parents are those who are forced to live in special zone of Oromia due to absence of school which uses Afan Oromo as a medium of instruction. The purposive selection is to identify that the parents are Oromo parents and that they have primary schoolchildren. The researcher believes that purposive selection is preferable to get such parents

In addition I will randomly select some primary schools and ask the school directors and teachers how they admit students from different medium of instruction , especially who came from Oromia Regional state and the problem they face if any? Here the researcher uses random selection of schools to avoid bias. The main aim to go to primary schools is to check if there are Oromo students who begin their primary education in other Oromia zones and came to Finfine to continue. It is also to check if these students face problem and how they are admitted. Here the experience of the informants is used in the analysis of the research.

Generally in addition to the analysis of international and domestic laws interviewing by purposely selecting target groups, interviewing by random selection of school directors and teachers and Oromia Education Bureau Officials is the method to be employed. Hence qualitative method is used in conducting the research.

8. Limitations

While conducting this research, I have encountered different challenges. School directors and my informants at Oromia Education Bureau and others were so busy that interviewing them demanded repeated and tiresome effort. Of course, I managed to get information from the concerned officials by repeatedly visiting them at their office.

It was the methodology of the researcher to purposely select Oromo parents whose children born in Finfine and those parents whose children begin primary education in oromia zones and came to continue in Finfine. As the research needs purposeful selection of such informants, I had to contact and ask different friends to get relevant informants in the community. I have got many relevant informants as I intended. But some relevant informants selected for an interview refused to give information for an unknown reason. Others who were volunteer to give information do not want their voice to be recorded.

To solve the problem, I was successful to convince some relevant informants to give me information through thorough discussion. Of course, I was also forced to replace those relevant informants who refused to give information by volunteers.

Getting the site of primary schools is also another challenge that the researcher faced. Some primary schools are situated in places where it is not conducive for transportation. Therefore walking for long minutes and convincing the school community was a challenge.

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31. Federal Democratic republic of Ethiopia Constitution Article 50(5)

Chapter Two

2. Mother Tongue and Medium of Education

2.1 Definition

Different groups defined mother tongue in various ways. Among these definitions, according to Merriam- Webster Dictionary mother tongue is “the first language that a person speaks first”.¹ According to World English Oxford Dictionary mother tongue is “the language which a person has grown up speaking from early childhood”² To Oxford Advanced Learner’s Dictionary of Current English, Mother tongue is “the language that one first learned to speak as a child; one’s native language”³

Webster’s Encyclopedic Unabridged Dictionary of the English Language also gave definition to mother tongue saying “mother tongue is one’s native language: a language in its relation with another derived from it.”⁴ Cambridge International Dictionary of English also defines mother tongue as “the first language that they learn when they are a baby, rather than a language learned at school or as an adult.”

From these definitions given to mother tongue by various groups it is possible to observe some elements that may help us to understand more about mother tongue. Obviously from the definitions given above one can easily understand that mother tongue language is the first language that a person started to speak since childhood. It is a language that a baby starts to learn at home (from the family) before going to school.

In defining mother tongue expressions such as “first language”, “native language” or “native tongues are, synonymously used. These expressions could also help us to confirm that mother tongue is the language that a person starts to speak first or during childhood. It is a language that a baby begin to communicate with his parent or family members..

Generally we can say that mother tongue is the first language or native language that a person start to speak at home before joining school with his/her parents or family members.

Definition by Skutnabb Kangas⁷

Skutnabb Kangas defined mother tongue based on some criteria as shown in the table below.

Table 2.1 showing Short Definitions of Mother tongue

Criterion for definition of mother tongue.	Definition of mother tongue language.
Origin	The language one learned first
Identification A. internal identification B. External identification	A. the language one identifies with B. the language one is identified as a native speaker of by others
Competence	The language one knows best
Function	The language one uses most

Source: Skutnabb-Kangas 1984, 18) or [www. Tove-Skutnabb-Kangas.org](http://www.Tove-Skutnabb-Kangas.org)

The criteria that Skutnabb Kangas used to define mother tongue are based on the origin of the language, identification of language (by one self and by others), language competence and language function. According to her as majority languages (dominant language) have the chance to be used most often and are not chosen freely, it seems not fair to use mother tongue definition based on language function. The term not fair is used to indicate that the definition does not respect linguistic human rights. Similarly if linguistic minorities get their education through majority language (i.e. if the medium of instruction is majority language) then most probably the majority language becomes the language they know best. (Emphasis added). Therefore it is also not fair to use definition of mother tongue based on competence.

According to him for linguistic minorities-, the definition used based on origin and internal identification is a good, fair and respectful definition for mother tongue considering the possible exceptions.

Although the term mother tongue widely used and may refer various situations, from the definitions given we can observe and the definitions include the following elements. It is

- The language(s) that one has learnt first;
- the language(s) one identifies with, or i identified as a native speaker of by others;
- the language(s) one knows best and the language(s) one uses most.
- ‘Mother tongue’ may also be referred to as ‘primary’ or ‘first language

2.2 Language Beyond communication

Language which is spoken over the globe and estimated to be 7000,⁸ is any means of conveying or communicating ideas; especially human speech or the expression of ideas by written character.⁹ As obviously and most commonly known by many, the main purpose of language is for communication. It is an instrument through which people share their idea. It is a tool to convey message. It is a fundamental tool for a society as human beings are “language animals.”¹⁰ Language is the expression of social, cultural, environmental and real relationship of human beings.¹¹

Apart from its use for communication, language could serve many purposes. It may not be odd to see when language is considered as a symbol for a certain society.¹² It plays a prominent role as a maker of community to which individuals have clear ties. In most cases, it has become one of the most common differentiating factors used in human affairs along with religion and race.¹³ It also plays an important role in terms of economic opportunity and success.¹⁴ It is one of an important asset of human being. In relation to this in 2000, UNESCO Director-General, Mr. Koichiro Matsuura on International mother language day said that, “languages are not only an essential part of humanity’s cultural heritage, but the irreducible expression of human creativity and of its great diversity.”¹⁵

Language which is the daily instrument of human society appeared both as means of communication and as the distinguishing factor of ethnic sub group division.¹⁶ Language especially mother tongue for children is associated with their thought process, their sense of identity and their solidarity with their family and their environment.¹⁷ In 1953 the United Nations Education Scientific and Cultural Organization (UNESCO) the Nuwera Eliya Conference reported that favors education in mother tongue (first language) in all countries. While explaining the importance of education in mother tongue it tried to see it from various dimensions such as psychological, sociological and educational point of view. In this regard the report states that¹⁸ “It is axiomatic that the best medium for teaching a child is his mother tongue. Psychologically it is the system of meaningful signs that in his mind work automatically for expression and understanding. Sociologically, it is a means of identification among the members of the community to which he belongs. Educationally, he learns more quickly through it than through an unfamiliar linguistic medium.”¹⁹

As children mature (grown up their language especially primary language becomes a symbol of regional and national pride.²⁰ It has the power to tie and creates sentiment of belongingness among the community. The community which considers its language as an asset needs it to be respected and protected. Disrespect or disregard for the language shows disrespect for the community. History reveals that since the end of Second World War many conflicts occurred over the globe. It was observed that the majority of these conflicts were within state borders. It involves ethnic subdivision, in which violence is related to language and other issues. If a language, which is the daily instrument and have the power to tie community gets disrespect or attacked upon its use or existence, there is a probability for strong emotions to be aroused and even have the potential to constitute a conflict.²¹

Language is a link (a bridge) between not only for individual and community but also for a generation. The oral, printed or voice documents are transported or carried by language. There is also a high sentiment that language is attached to history, culture and other community affairs. It was observed in Europe that there was a linkage between language and nationalism. Among other criteria language is considered as one of an important identifying characteristic of a nation. In clear terms a nation can be identified by its language. As to Ferguson, language is not only an identifying tool for the present generation but also have the power to influence the succeeding generation.²² As to him, for the nationalist thinkers in Europe language played a foundational role in European nationalism.

Language could either be learned or studied. Learning a language and studying a language are different. Children learn to speak a language by imitating people around them mainly their family members. They learn through constant trial and error process. In this case the mother tongue becomes a developed habit and the position of speech organs and arrangement for linguistic units becomes automatic.²³

Above all, Language is the basic tool for education. It could be difficult to think of education without language. An education which has the power to improve individuals or communities' life and the world as a whole is made practical through language. Language has strong power of intertwining when looked up from educational perspective. Language, especially mother tongue has such power of intertwining the knowledge of the world in terms of social construction, the way it is made accessible and mastered through it.²⁴

In addition to its communicative purpose, language especially mother tongue has also the power to build a nation as was observed in Europe.²⁵ If a community uses a shared language, there is a probability for the community to have a more shared values. It facilitates for the construction of more shared values, which may serve as a base to build a nation.

Language is an asset, heritage for the community. It is a package from which many things about the community is extracted. So as to preserve for the next generation language needs proper safeguard. If there are no proper safeguard for languages, even hidden agendas which have little to do with it could be promoted by nativist groups.²⁶ Ethnic, religious and political battle lines were drawn and language early on becomes an important nativist issue as well as cultural and philosophical concern.²⁷ It was observed that having the knowledge of English was essential for economic success.²⁸ This could be an indicator or an instance which may show the relation of language and economic success. Language could also be perceived in a different way among various field of study and accordingly serves different purposes. “To a physiologist it is a biophysical device consisting of a certain number of units of sound; to an anthropologist it is a cultural, inherited trait; to a sociologist it is a medium for the transmission offerings, ideas and knowledge, which may be summed up as social usages or culture. Man being himself at the same time the cause, transmitter and recipient of culture, his language reflects the culture and personality of the individual as well as of the group.”²⁹

Generally language plays various roles beyond communication. It is considered as one of the important asses of the community in particular and of the globe in general. Around the world, many languages spoken by minority population groups are slowly disappearing and unless something changes more than half of the world’s languages will no longer exist by the end of the century.³⁰ Hence languages need proper protection. They need to be safeguarded by concerned groups. Because language is so strongly linked to culture, losing a language also implies the disappearance of a culture’s means of expression, making the world a poorer.³¹

2.3 Mother Tongue as Medium of Instruction

A child’s mother tongue is the first language that a child begins to exercise to communicate and share his / her ideas with the family in particular and community at large. A family is the

first institution (school) at which a child begin to gain knowledge .A child who goes to school for the first time should not be considered as an empty vessel that need to be filled. Even though his/her experience of the globe or the universe is too short, doubtlessly no one denies that he/she acquired many things from his/her family and his/her surroundings as well. A mother tongue is the daily instrument that helps the child to express his/her feelings and his/her emotions.

Language especially mother tongue for children is associated with their thought process, their sense of identity and their solidarity with their family and their environment. ³² When the language that children use at home with their family or community is similar to the school language, it creates favorable condition for teaching learning process. Language is the main vehicle for education which lead to self help on the way to development or modernization of economic social cultural life.³³It is recognized that instruction in mother tongue is at least at initial levels of education is the most effective way to instruct pupil. ³⁴ A child who learns in his mother tongue wouldn't be overburdened with giving meaning to the word and the concept at the same time as he/she begun to be exposed to the meaning of the word at home. That means, when the medium of instruction is in mother tongue, the teaching learning process relatively becomes easier. In relation to medium of instruction in mother tongue UNESCO experts advised that, "Every effort should be made to provide education in mother tongue as late as possible since the mother tongue as their primary language is the one these children understand best." ³⁵ Learning in a mother tongue lessen a learning burden. Learning burden of a word is the amount of effort required to learn it.³⁶

With regard to formal education, UNESCO, supports and recommended activities such as class discussions and general knowledge quizzes, talks by students in different dialects, traditional dancing, games and folklore, children's creative writing exercises, poetry recitals, plays, short story competitions and vocabulary-making exercises to be performed in schools.³⁷

Learning in a mother tongue could also be used as a base to learn another language. When learning another language (i.e. other than mother tongue) is important, the acquisition of mother tongue has direct relation with the new language to be learned. The relation of the pattern of the mother tongue has its own impact on (determines) the new language (either

second language or foreign language). When the pattern of the word in mother tongue is different from the pattern of the new language, the learning burden becomes more difficult, heavy and complex.³⁸ It is well established through research that children who receive schooling in their mother tongue in early grades have better learning outcomes overall.³⁹

As Gibson Ferguson, observed from Benson 2002), the work of Cummins (1979, 1984) and others, there is widespread academic agreement that a mother tongue or local language well known in the community is, in principle, is the most suitable medium for education in the initial years of education. It helps the child to interact in the classroom more actively as the language may not hinder him/her from doing so. It also allows the child to take the issue to home and discuss with his family and the community. As the family is considered as the first school for their children,⁴⁰ they may get a chance to follow their children's learning and discuss with the teachers when the need arise. The process of teaching learning needs the active interaction of teachers, pupils and the family (community).When the medium of instruction is in mother tongue, the interaction between these group increases. It also narrows the psychological gap between home and school. It gives the family the opportunity to interfere in their children's learning integrates the school community to the local community which in turn gives recognition to the language and culture.⁴¹

As widely and most commonly observed when mother tongue is used as a medium of instruction at schools especially in the early stages, there is more likely significant enrollment and attendance to school.⁴² A native or mother tongue language is considered as a culture handed down to a child as a habit of man.⁴³

Many countries have recognized the importance of learning in mother tongue and took different measures to improve the situation. There are different groups of society which lacks the chance to learn in their mother tongue. Among various groups of societies, in many cases immigrants could be mentioned. For example, in 1920s due to the problem faced by immigrants, the French Government made language lessons in the mother tongue available to workers' children in the public schools.⁴⁴ Similarly measures were taken in United States of America to solve the problem of immigrants. To solve educational problem of immigrants and to met the diverse immigrant population in the United States, ethnic based private

schools have flourished since its earliest days as a nation, using native tongues as a medium of instruction.⁴⁵ As Stephen Rosenbaum showed based on evidences, In the early 1960s there were 2,500 to 3,000 such schools, offering language instruction on (in mother tongue) a whole-day, on weekend or after-school basis.⁴⁶

It is important for teachers to be in a similar world with children whom they teach and need to be effectively communicated for teaching learning process to be smooth. The similarity and difference of the world of teachers and children (pupil) has its own impact both positively or negatively on children's learning. When those who teach children lives in a world different from the world of children, it is a big problem. In such a case, teachers themselves were (are) problems for children than the world.⁴⁷

When learning in mother tongue, children's understanding of what is being taught and discussed in class significantly improves leaving them to focus on learning core skills rather than struggling to learn the language they do not understand.⁴⁸ Mother tongue was also used for community mobilization and awareness creation programs. The Communist Party of China (CPC) well understood that at least the beginning of political education and learning modern health care and civilization needed communication in the mother tongue.⁴⁹

In Ethiopia too, during the Dengue regime mother tongue was also used for adult education beginning from 1979. Learning in a mother tongue helped to improve the literacy level of the country. From 1979-1989 in ten years adult education was provided for 20,000,000 citizens in fifteen local languages including Afan Oromo.⁵⁰ During these years the campaign improved the literacy level which was 93% in 1979 to 24% in 1989.⁵¹ The campaign was highly lauded and received even a UNESCO prize.⁵²

2.4. Challenges and Consequences to Mother Tongue Medium

Education

Out of almost 7000 languages of our globe, almost over 50% are endangered.⁵³ For a language to stay long or to pass to next generation it has to have speaker. They have to receive from their ancestors by different means. If not, death could be the fate of the language under consideration. Around the world, many languages which were spoken by

minority population groups are slowly disappearing and unless something changes there is a fear that more than half of the world's languages will no longer exist by the end of the century.⁵⁴ Because language is so strongly linked to culture, losing a language also implies the disappearance of a culture's means of expression, making the world a poorer.⁵⁵

Although learning in a mother tongue especially in primary schools is advantageous for various reasons, many children over the globe were/are not learning in their mother tongue. In developing countries an estimated 221 million children who enter the class room were unable to understand the language they are taught in.⁵⁶

Language is one of the world's cultural assets. It can face the challenges that other cultural assets do. It may have the opportunity both to pass to the next generation or to stop somewhere or die. "Language especially which was learnt in childhood is a culturally inherited trait forming part of the habits of man. As with any cultural achievement, a mother or native tongue is handed down as something to be preserved, yet suffers, as do all other cultural traits, challenges which relate to the modifications the cultures as a whole undergoes." ⁵⁷

One of the main problems of children at early ages in school is lack of the opportunity to learn in a language they speak at home. In many instances school language and home language differs. It has been estimated that 50% of the world's out of school children live in communities which use a different language to the one used in the local schools.⁵⁸ The situation creates confusion among children. If the language of the school is not even used by parents which are assumed to be the first teachers of children,⁵⁹ it may not be difficult to assume how worse the situation could be.

Many countries teach in the old colonial language or in a dominant national or international language which young children do not speak at home. The problem of not getting a chance to learn in a mother tongue was also observed in early times among immigrants in France and United States of America. Immigrants of different countries were/are mostly victims of such problems. In France immigrants were given an opportunity to learn in public schools. Due to such an opportunity, in 1977-78, approximately 800,000 children of immigrant workers were

enrolled in France's public and private schools from which about 75% in primary schools (42% from Africa).⁶⁰ It was good news to get such an opportunity being immigrant on the one hand and also bad news on the other hand to hear educational failure. Of course, despite the opportunity and the availability of schooling, significant educational failure among foreign origin students was observed in part due to cultural difference (language difference) and economic conditions. (Emphasis added)⁶¹

It is the fate of these children to be overburdened to know the meaning of the word (language) and the concept or skill they are taught. The situation could be worse when the classroom is heterogeneous. It is a challenge not only for children who are from a remote rural area but also for children who are from urban area. Children in a remote rural area often have the biggest problems in trying to learn the school language with which they have no contact outside of the school.⁶² Lack of mother tongue medium education is one of the contributing factors for the failure of education. It contributes for poor education quality, low literacy outcomes and high dropout rates.⁶³

The school situation should be attractive for students to regularly attend at early ages. The world of school and home should be similar in some aspects. In a study of data from 160 language groups in 22 developing countries it was found that not using mother tongue is the main cause for non enrollment and dropout.⁶⁴ The materials have their own role for a child to be successful in education. Students have to use appropriate materials which support their education. There should be proper and clear communication between the child, the teacher and even the materials prepared to support children's learning. When instruction, curriculum and are materials not in mother tongue and do not take account of child's mother tongue the result is widespread, non attendance, increased repetition and low achievement levels.⁶⁵ In this regard Ethiopia was exemplified for attaining low dropout and higher retention by using local language policy.⁶⁶

Mother tongue medium education is important for the success of education for various reasons and its absence contributes to the failure of education especially at early years. The following confirms the idea. "Models of education which ignore the mother tongue in the early years can be unproductive, ineffective and have a negative effect on children's

learning. Mother tongue education at least in early years can enable teachers to teach and learners to learn more effectively”.⁶⁷

Therefore it is a great challenge for children who do not learn in their mother tongue at early years of age. Learning is also a problem for children who are forced to be taught by a teacher who are in a different world. When the language that children use at home is different from school language it creates confusion among children. Parents who have a great role in children’s learning may not participate to the extent needed when school language is different from home language.

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- Dr Tove Anita Skutnabb-Kangas was born in 1940 Finland and speaks Finnish and Swedish as mother tongue. Speaks English, German, Danish, Norwegian, a bit of some others. She was known by many publications. To mention some she published: 27 books; B: 21 edited books; C: 18 shortish monographs (under 50 pages); D: 305 book chapters; E: 137 articles in journals; F: 48 book reviews; G: 2 book translations (by her). In addition, some publications are available on Internet only; some on CD (only, or in addition to paper copies). There are also some short popular publications but most of them have not been listed here. Her works were translated at least in to 48 languages and appeared in at least 36 countries. Received two PHD i.e. in 1976 First PhD (Licentiate of Philosophy), University of Helsinki (thesis on Bilingualism and school achievement, 368 pages) and in 1987 Second PhD (Advanced Doctorate from Roskilde University
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Chapter Three

3. The Oromo, Oromo Language and Education in Oromo Language

3.1 The Oromo

The Oromo are from Cushitic language speaking ethnic groups which spread over a wide geographic area and live in the Horn of African countries of Ethiopia, Kenya, Somalia, Sudan and Tanzania.¹ They constitute the largest ethnic group in Ethiopia² and share similar culture and modes of thought³. They are the most numerous nations in Africa and enjoy homogenous culture and share common language, history, political and legal institutions⁴.

As homogeneity is reflected in various aspects slight variances are also observed through time. They are similar and from the same ethnic group and slightly varied due to various reasons resulting from the differences such as climate and cross breeding.⁵

According to the 2007 national census of Ethiopia, among 73,750,932 total population of Ethiopia 25,363,756 were Oromo. The Oromo constitute more than 34% of the total population of Ethiopia. Although they live in a large number in Oromia Regional State, they live in almost all the other eight regional states and the two city administration of the Federal Democratic Republic of Ethiopia.⁶ (See table 3.1 for the detailed statistical data).

Among the Oromo living in the whole country 23,708,767 (i.e. 32.147% of the total population of Ethiopia) lives in Oromia Regional State while the rest 1,654,989 (i.e. more than 2% of the total population of Ethiopia) live in other regional states including Addis Ababa city Administration.

According to the census the total population of Oromia was 26,993,933. Out of them 3,285,166 are non Oromo while 23,708,767 are Oromo and out of 2,739,551 total population of Addis Ababa 534,547 were ethnically Oromo.

Table 3.1 Data showing Oromo ethnic group living in each regional states of Ethiopia.

Population by Urban _Rural Residence, sex & Ethnic Group

No	Region	Urban_Rural			Urban			Rural		
		Both	Male	Female	Both	Male	Female	Both	Male	Female
1	Tigray	7,184	4,006	3,178	2,220	1,437	783	4,964	2,569	2,395
2	Afar	8,471	4,338	4,133	6,533	3,290	3,243	1,938	1,048	890
3	Amara	451,362	225,854	225,508	37,471	19,581	17,890	413,891	206,273	207,618
4	Oromia	23,708,767	11,927,093	11,781,674	2,209,741	1,133,841	1,075,900	21,499,026	10,793,252	10,705,774
5	Somali	20,263	10,576	9,687	12,485	6,300	6,185	7,778	4,276	3,502
6	Benishangul Gumuz	106,275	54,557	51,718	23,117	12,032	11,085	83,158	42,525	40,633
7	SNNP	232,428	117,906	114,522	61,555	30,895	30,660	170,873	87,011	83,862
8	Gambela	14,833	7,846	6,987	9,608	5,085	4,523	5,225	2,761	2,464
9	Harari	103,468	52,936	50,532	27,962	14,677	13,285	75,506	38,259	37,247
10	Addis Ababa	534,547	249,090	285,457	534,547	249,090	285,457	-	-	-
11	Dire Dawa	156,958	78,805	78,153	77,103	38,567	38,536	79,855	40,238	39,617
12	Special Enumeration Area	19,200	9,876	9,324	6,154	3,212	2,942	13,046	6,664	6,382
Total		25,363,756	12,742,883	12,620,873	3,008,496	1,518,007	1,490,489	22,355,260	11,224,876	11,130,384

Source: Central Statistical Agency Of Ethiopia (2007 National Census)

3.2 The Oromo Language

The Oromo language belongs to Cushitic language sub family which extends to most Northeastern Africa. ⁷ The Oromo people call their language Afan Oromo.⁸ The Oromo language (Afan Oromo) as Gada Melba quoted from Gregg, 1982 is considered one of the five widely spoken languages from among the approximately 1000 languages of Africa. ⁹ Language is a basis for the identity of a people, or an ethnic group and most important ingredients in the development of national consciousness. ¹⁰

In Ethiopia, in almost all the nine regional states and the two city administrations there are Oromo who speak Afan Oromo as mother tongue¹¹ (See table 3.2) Apart from Ethiopia Afan Oromo speakers live in Kenya, Somalia, Sudan and Tanzania.¹² In Ethiopia Afan Oromo is used by members of several ethnic groups as means of communication and for the purpose of trade with their neighbours.¹³ The Oromo language is the language up on which greatest number of individuals rely on next to Arabic..¹⁶ When the geographic area it covers and the number of speakers are considered, Afan Oromo most probably rates second among the African indigenous languages next to Hausa language which is widely spoken in Nigeria.¹⁷ It is the third most widely spoken language in Africa, after Arabic and Hausa.¹⁸ According to the 2007 national census from the total population of Ethiopia 24,930,424 speak (use) Afan Oromo as their mother tongue. Mother tongue here is (i.e. according to the 2007 national census) the language used by the respondents for communication with his/her family members or guardians during his/her childhood. Among the total population who use Afan Oromo as a mother tongue, 23,495,364 live in Oromia Regional State and the rest 1,435,060 live in other regional states.

Although Afan Oromo is one of the widely spoken languages in Africa, It was very recently to be used as medium of instruction in primary schools in Oromia Regional state as a whole except in Finfine and in Oromo zone of Amhara Regional state at state level in a well organized way. Before its use as a medium of instruction, although there were some efforts, the Oromo were denied to learn in their mother tongue contrary to the recommendation of UNESCO. As Afan Oromo was used neither as medium of instruction nor as working language, the Oromo need translators in the past regimes at offices in their own kebele (village) when the need arises. ¹⁹. Afan Oromo was also banned from being used for preaching, teaching and production of literature²⁰ Materials in Afan Oromo were collected and destroyed. ²¹ Afan Oromo is widely spoken in Africa and other ethnic groups use it for communication and trade but it remains one of the least studied languages, lack developed literature and printed materials with a comparable number of speakers.²²

Table 3.2 Data showing the Oromo using Afan Oromo as Mother tongue in all regions of Ethiopia.

Population by Urban _Rural Residence, sex &Mother Tongue

No	Region	Urban_Rural			Urban			Rural		
		Both	Male	Female	Both	Male	Female	Both	Male	Female
1	Tigray	3,794	2,262	1,532	1,947	1,264	683	1,847	998	849
2	Afar	5,552	2,825	2,727	4,177	2,098	2,079	1,375	727	648
3	Amara	456,601	228,565	228,036	33,385	17,577	15,808	423,216	210,988	212,228
4	Oromia	23,495,364	11,826,633	11,668,731	2,028,022	1,047,078	980,944	21,467,342	10,779,555	10,687,787
5	Somalia	22,696	11,921	10,775	11,317	5,766	5,551	11,379	6,155	5,224
6	Benshgul Gumuz	138,742	70,329	68,413	27,027	13,894	13,133	111,715	56,435	55,280
7	SNNP	207,777	105,030	102,747	38,078	19,436	18,642	169,699	85,594	84,105
8	Gambela	14,901	7,799	7,102	8,596	4,549	4,047	6,305	3,250	3,055
9	Harari	104,263	53,416	50,847	23,566	12,495	11,071	80,697	40,921	39,776
10	Addis Ababa	293,741	131,376	162,365	293,741	131,376	162,365			
11	Dire Dawa	163,920	82,440	81,480	69,809	34,870	34,939	94,111	47,570	46,541
15	Special Enumeration	23,073	11,880	11,193	8,796	4,599	4,197	14,277	7,281	6,996
Total Oromo		24,930,424	12,534,476	12,395,948	2,548,461	1,295,002	1,253,459	22,381,963	11,239,474	11,142,489

Source: Central Statistical Agency Of Ethiopia (2007 National Census)

3.3 Finfine (Addis Ababa) and Oromo

Addis Ababa is the capital city for both the Federal Democratic Republic of Ethiopia²³ and Oromia Regional State.²⁴ Addis Ababa begin to serve as the capital city of Ethiopia at the time of Menelik in 1891.²⁵ It was given the name Addis Ababa meaning ‘new flower’ by Taitu in 1886.²⁶ Before it was named Addis Ababa its name was Finfinne.²⁷ Addis Ababa (Finfine), which was the village of Oromo,²⁸ is the capital city for both the Federal state and Oromia Regional state is located within the state of Oromia.²⁹

The 2007 national census of Ethiopia shows among 2,739,551 total population of Finfine (Addis Ababa), 534547 were ethnically Oromo.³⁰ (see table 3.3 and CSG of Ethiopia 2007 National Census for the detail).The Oromo constitute the second largest ethnic group next to Amhara with total population of 1,288,895 and followed by Gurage with total population of 477,777). Among the Oromo living in Finfinne only 293741 (i.e 55% of them) speak Afan Oromo as a mother tongue while the rest 45% speak other language as the first language.

Table 3.3 showing total population in Ethiopia, Oromia and Addis Ababa

Population of Ethiopia ,Oromia & Addis Ababa by Urban/Rural Residence &Sex

No	Population	Urban/Rural			Urban			Rural		
		Both	Male	Female	Both	Male	Female	Both	Male	Female
1	Country Total	73,750,932.00	37,217,130.00	36,533,802.00	11,862,821.00	5,895,916.00	5,966,905.00	61,888,111.00	31,321,214.00	30,566,897.00
2	Oromia Total	26,993,933.00	13,595,006.00	13,398,927.00	3,317,460.00	1,679,153.00	1,638,307.00	23,676,473.00	11,915,853.00	11,760,620.00
3	Addis Ababa Total	2,739,551.00	1,305,387.00	1,434,164.00	2,739,551.00	1,305,387.00	1,434,164.00	-	-	-

Source: Central Statistical Agency Of Ethiopia (2007 National Census)

3.4 Afan Oromo and Mass Media

Children learn not only from classroom interaction but also from different sources. They learn from parents, environments, neighbors, media and etc. Mass media is one of the means through which children learn at school. Media has its own role for the preservation and development of language. It is considered as supportive material to education. There is a great opportunity for a language which is used by different mass media to reach as many people as possible. Afan Oromo, which was the second widely spoken indigenous language in Africa, was excluded from both electronic and print media for a long period of time. From the 1940s up to the 1960s, Ethiopian mass media used only Amharic and some foreign languages.³¹

At the beginning of the 1970s four indigenous languages Tigrigna, Somali and Afar were given the opportunity to be used by the government owned radio stations and newspapers in which Afan Oromo was excluded.³² Lately it was in 1980s that the language which was spoken by Over 40% of the population by then come to picture on newspaper. During the 1980s, 14 manuscripts (newspapers, magazines and journals) were published in indigenous

languages in Ethiopia. Among these manuscripts 12 of them were in Amharic 1 in Tigrinya and 1 in Afan Oromo³³ named Bariisaa.³⁴ 4Bariisaa was/is the newspaper in Afan Oromo published by the Government since 1975. Mahadi Hamid Mude was the Editors of Bariisaa and he collected and Published the letters sent to the editor from 1975- 1977 under the title of 'Xalayoota Bariisaa' "Bariisaa Letters" in 1996 and also he collected and published the poems sent to the editor from 1975-1977 under the title of 'Walaloo Bariisaa' "Bariisaa Poems" in 1996. From the two collections many letters and poems indicated that the newsletter has a great role for the development of Afan Oromo and calls for the participation of Oromo in writing about the issue they want others to know. They also capitalize that it was a good opportunity to preserve their language and culture for the coming generation .³⁵ currently it is also the only Newspaper which was licensed to print and distribute in Afan Oromo by Ethiopian Broadcasting Agency.

Afan Oromo which was especially banned from 1942 -1974 from being used in offices, for teaching, preaching, production of literature ³⁶ is now the working language of Oromia Regional State³⁷ and is being used as a medium of instruction.³⁸ Apart from being used as working language and as medium of instruction, Many TV channels and radio stations are transmitting by Afan Oromo from Ethiopia and different corners of the world. Currently Afan Oromo is being transmitted through More Than ten TV and Internet TV channels and more than forty five radio and internet radio stations.. ³⁹ (Look at table 3.4 and 3.5 for the detail). They transmit based on their purpose locally, nationally and internationally to Afan Oromo listeners over the world. Some of them were established in the country and transmit to the whole world, nationally or locally to a certain community. While others were established out of the country and transmit to their target audience.

These TV or radio stations were established specifically to transmit only in Afan Oromo while others transmit in collaboration with other languages. The time allocated to transmit in Afan Oromo in these TVs and radios also differs based on the purpose and aim of their establishment. The transmission ranges from the daily base (i.e from one hour per day to twenty four hours per day) to with interval of days (i.e with two or three days interval or weekly).

They all have their own purpose and target audience. They have political, religious, educational, entertaining, informative and other purposes. No matter their purpose of establishment, their target audience, time of transmission, coverage area would be, they all have their own role in developing and preserving Afan Oromo for the present and the coming generation.

Table 3.4 TV or Radios transmitting in Afan Oromo from Ethiopia

Television channels	Radio	Community radio	FMs and Educational Broadcasting stations
1. Oromia Radio and TV 2.Diredawa TV 3.Harari TV	1.Oromia radio 2.Fana Broadcasting Corporate 3.Ethiopia Broadcasting Corporation 4. Harari 5.Dire Daw 6.Amhara1	1.Jimma University 2.Wollega University 3.Haromaya University 4.sude woreda 5.kombolcha 6.civil Service University 7.Dabate	1. OromiaFm 92.3 2.Shashemene 103.4 3.Jimma FM 98.1 4.nekemte 96.1 5.haromaya 94.8 6Asella 90.0 7.Laga Dadi 8.Gimbi 9.Gore 10.Bale 11.Harar 12 Adola 13.Metu local transmission

Source: Ethiopia Broadcasting Agency and Oromia Educational Bureau (February 2015) ⁴⁰

Table 3.5 TV or Radios transmitting in Afan Oromo out of Ethiopia

Satellite TV	Internet TV	Satellite Radio	Internet Radio	Community Radio
1.Oromia Media Network 2.Oromia Broadcasting Service 3.Africa TV 4.Elshaday 5.Shallom	1.Toronto city TV 2.Oslo Oromo TV	1.Voice of America 2.Eritrea 3.Radio Africa 4.Trans World Radio 5.Oromia Libration Front 6.Adventist 7.Heyaw Tesfa 8. Misiracho 9.Radio Bilal	1.Simbirtu 2.Seifenebelbal 3.Oromo Voice 4.Afura Biya	1.Minesota Oromo community 2.Australia Oromo Community 3.Washington 4.Oslo Oromo 5.Stocholm

Source: 1. Ethiopian Seventh-day Adventist church 2. Ethiopian Evangelical Church Mekane yesus 3. <http://www.voafaanoromoo.com/archive/oduu-afaan-oromoo-1730/latest/3295/3295.html>

4. <https://www.romiamedia.org/> 5. www.citytv.com/toronto 6. www.romotv.com/ and others

3.5 Efforts to Use Afan Oromo as Medium of Instruction

Using a certain language as a medium of instruction if possible at all educational level if not at primary educational level is advantageous for various reasons. It is one of the means through which language is developed and preserved for the next generation. For a long period of time Afan Oromo was not officially declared to be used as medium of instruction since modern education begun ⁴¹ in Ethiopia. But many efforts were made at different times before and after the beginning of modern education to try to teach in Afan Oromo. In 1880s in addition to his great role for the development of Oromo literature and preaching Gospel, Onesimos, who for the first time translated The Holy Bible into his native language (Afan Oromo) ⁴² was providing education to the Oromo in their language.⁴³ There was an encouragement from the local leaders. They were supporting and facilitating for the effort to provide education in their language. For example Dajazmach Kumsa Moroda the Governor of Wollega who lived during 1904-5 in Najjo⁴⁴ built Onesimos a house and a school near his own residence and sent his children and even his servants to school. By May 1905 there were sixty eight (68) regular students and it was the moment where the base for formal education in Afan Oromo was laid down; which could be considered as the first public school in Ethiopia ⁴⁵ in terms of formal education, the first school was set up in 1908.⁴⁶ Although there were obstacles, due to power struggle at the center and absence of explicit prohibition (by LIJ Iyasu 1913 -1916) and absence of intervention from the center, there was an opportunity for missionaries to expand evangelical work and education. Mekuria also indicated that The Phelps-Stokes Commission who toured Eastern Africa in 1924 reported that in some of the missionary schools in Wollega, Afan Oromo was the only medium of instruction. At the beginning schools were opened for boys at Nejjo and Nekemte. Later in addition to schools for boys at Nejjo and Nekemte, Aster and Lidia⁴⁶ opened school for girls at Nekemte. The Catholic missionaries had also a role to enable the Oromo at Harar- Dire Dawa to read and write in Afan Oromo.⁴⁷

During Italian invasion Afan Oromo was one of the languages used as medium of instruction in government schools including even Addis Ababa schools.⁴⁸ some small elementary schools were also established. But after the defeat of Italia, 1942 -1974 Afan Oromo was

banned from being used for preaching, teaching and production of literature.⁴⁹ it was the time where the Oromo and those who could speak Afan Oromo were forbidden to use Afan Oromo for various purposes. During these times an Oromo has to use an interpreter in courts or offices, almost all judges don't use even if they could speak Afan Oromo, available literatures were collected and destroyed, Oromo children were prevented from using their mother tongue not only in classroom but also in school compound⁵⁰ and etc. During the Derge regime, even if Afan Oromo was not used as medium of instruction in primary schools, in 1979 it was used for adult literacy classes.⁵¹ It was also used both in print (Barisa Newspaper) and electronic media (radio).

Currently Afan Oromo is used as a medium of instruction in primary schools in Oromia Regional state and in Oromo Zone of Amhara Regional state. It is given as a subject in secondary and Preparatory schools. It is also one of the fields of study at college and university level.

3.6 Recognition of the Special Interest of Oromia in Addis Ababa

Addis Ababa is located within the state of Oromia.⁵² Due to historical reasons and the relation of Oromo with Finfinne,⁵³ many legal documents explicitly recognized that Oromia has special interest in Addis Ababa. It was mainly recognized under the 1995 FDRE Constitution,⁵⁴ Addis Ababa City Government Revised Charter,⁵⁵ and the Proclamation to provide for the establishment of national/regional self government⁵⁶

Under the 1995 FDRE constitution the special interest of Oromia in Addis Ababa is indicated under article 49(5) and states that, "... the special interest of Oromia in Addis Ababa regarding the provision of social services or the utilization of national resources and other similar matters as well as joint administrative matters arising from the location of Addis Ababa within the state of Oromia shall be respected. Particulars shall be determined by law." As could be understood from the article Addis Ababa exists within the state of oromia and the special interest of Oromia in Addis Ababa is constitutionally guaranteed (recognized). Of course the detail of the type of the interest will be determined by law. The special interest as

clearly indicated in the article includes the provision of social services which may impliedly include health, educational, infrastructure and other services. The utilization of natural resources is also in a broader term indicated as one of the area of special interests. It seems that Oromia has the right to use the natural resources which exists in Addis Ababa. As could be observed from the article, the special interest also extends to the joint administrative matters which may need further elaboration.

In relation to the special interest of Oromia in Addis Ababa Ashaa ,who conducted a research regarding the special interest of Oromia in Addis Ababa indicated that although article 49(5) of the 1995 FDRE constitution is open to interpretation, as to her the special interest includes the establishment of certain institutions. While elaborating she said that, “the establishment of schools and other institutions to promote the language, culture, religion and the right to participate in different administrative activities of Addis Ababa city administration and such interests extends to utilization of natural resources in the city...”.

⁵⁷According to Asha, establishing a school so as to educate Oromo children should be among the special interests that Oromia deserve from Addis Ababa.

Of course, even if it is not under function, the special interest of Oromia in Addis Ababa was documented under the proclamation of the establishment of national / Regional self Government. ⁵⁸ It states that “the special national interest and political rights of the Oromo over region fourteen (Addis Ababa) and Region thirteen (Harar)⁵⁹ According to this proclamation the special interest of Oromia is not only limited to Addis Ababa city but also extends to Harar city. The proclamation used the phrase ‘national interest’ which contains a broader meaning and needs elaboration. While elaborating the phrase in addition to other meanings Ashaa said that ⁶⁰ “... for the purpose of promoting the special interest the phrase “national interest” should be constructed so as to cover matters like the establishment of institutions to promote culture, language religion and tradition of Oromo people.”

Hence one of the institutions which enable to promote Oromo culture, language and tradition could be schools. So establishment of schools which may teach in Afan Oromo (mother tongue) could be one of the special interest that the Oromo deserve in Addis Ababa.

The other legal document which gives recognition to the special interest of Oromia in Addis Ababa is the Addis Ababa City Government Revised Charter. ⁶¹The Charter indicated the special interest of Oromia in Addis Ababa under article 62(2).it says, “The special interest of Oromia Region shall be respected as provided under article 49(5) of the constitution of FDRE. The details thereof shall be set out by agreement to be made between the city government and Oromia region or by law to be issued by the House of Peoples Representatives.”

Here the proclamation reaffirmed the FDRE Constitution. It also provided the possibility of the issuance of the details of the special interest to be set out by the agreement to be made between the city government and Oromia Region. The detail of the special interest of Oromia in Addis Ababa could also be issued by the legislative organ of the country. Of course the relationship of the city government and Oromia region is based on fruitful cooperation. ⁶²The fruitful cooperation is helpful to determine and reach upon agreement about the special interest of Oromia in Addis Ababa if the details are to be determined by the city government and the Oromia region. Indeed the fruitful cooperation is open to interpretation.

Generally as Finfinne is the capital city of Oromia regional state it has the right to establish primary school which uses Afaan Oromo as a medium of instruction as it did in other zones of Oromia. All zones should be provided uniformly including the capital city. It has to give attention to primary schools too as it is building different institutions in Finfine. The regional state can also use the right of the special interest of Oromia from Finfine by cooperating with Addis Ababa Education Bureau to open a school which uses Afan Oromo as a medium of instruction in the already established schools. Of course the special interest of Oromia from Finfine is indicated Both in FDRE constitution and Addis Ababa Revised Charter. The regional state either can establish a new school by its own or cooperate with Addis Ababa city Administration to provide primary education which uses Afan Oromo as a medium of instruction.

3.7 Normative Standards of the Right to Education

The right to education is included both under many international and national laws. Here I will try to discuss few points in which the right is recognized under international law and domestic laws.

3.7.1 Right to Education under some International Instruments

The right to education which is also considered as a guarantee for other rights is included under various international instruments. As indicated under various international instruments, children, who are the vulnerable group of human society, have the right to education. These international instruments mention children either as the direct (main) beneficiary or indicate that children are beneficiary from the provisions proclaimed for all human being.

Although children, the concern of this paper are the main beneficiaries in some international instruments, all individual have the right to education. The right to education belongs to a category of economic, social and cultural rights which guarantee an adequate standard of life.⁶³ It is also described as an empowerment right, which enable an individual to change his life and hence, be considered as a pre requisite for the exercise of other human rights. Education which is a ladder for social and economic advancement and an instrument for political integration is the main instrument for change.⁶⁴

The 1959 Declaration of the Right of the Child and the 1989 the Convention on the Right of the Child are among many international instruments in which the right to education is included. Both the Declaration and the convention promote the right to education for those vulnerable groups of society the children. For example, Paragraph 7 of Declaration of the Right of the Child, which was proclaimed on 20, November 1959 states, “The Child is entitled to receive education which shall be free and compulsory, at least in the elementary stages. He shall be given an education which will promote his general culture and enable him on a basis of equal opportunity, to develop his abilities his individual judgment and his sense of moral and social responsibility and to become a useful member of society. The best interest of the child shall be guiding principle of those responsible for his education and guidance that responsibility lies in the first place with his parents. The child shall have full opportunity for play and recreation, which should be directed to the same purposes as education society and the public authorities shall endeavor to promote the enjoyment of the right”⁶⁵

The declaration aims to make the child a useful member of a society. A child shall be educated so as to be a useful citizen in promoting his/her culture. Equal opportunity is promoted education is free and compulsory at least in elementary, which underlines the very importance of education. It is the recognition and protection of this interest that makes a human life (particularly child) more fully human.⁶⁶

The Convention on the Right of the Child (CRC) is a legally binding document.⁶⁷ The convention promotes the right to education in two provisions article 28 and 29 specifically. Article 28(1) states that state parties are to recognize the right to education. It also clarifies that primary education must be made compulsory and free for all. Art 28(2) of CRC directs state parties to take all appropriate measures to ensure that school discipline is administered in a manner consistent with the child, human dignity and in conformity with CRC.⁶⁸ Article 29(1C) provides a positive obligation of children to develop respect for other states and culture. It is to promote respect for child's parent, his own culture, the national values of the country in which he lives, the country from which he may originate and civilization different from his own.⁶⁹ Article 29(2) indicates education provided at such institutions should observe the aim of education and conform to the minimum standards as may be laid down by the state.

The 1948 UDHR also provides a general rule to the right of education for every human being. Under article 26(1), it provides that education shall be free and compulsory at the elementary level. Under article 26(3) it gives priority for parents in choosing the kind of education for their children. The declaration qualifies the exercise of this responsibility by introducing "the best interest of the child" as a guiding principle.

Apart from UDHR and CRC, Article 13 and 14 of the International Covenant on Economic Social and Cultural Rights (ICESCR) deal with the right to education. In addition to those instruments which promote the right to education of children, other laws indicate the rights to education in a general form, for all human beings which intern include children. To mention some, article 5 of International Convention in the Elimination of All Forms of Racial Discrimination, article 10 of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), article 11 of African Charter on the Rights and Welfare of the Child, 1990, Article 3 of the UNESCO Convention against Discrimination in

education⁷⁰ and etc are the parts which relate directly or indirectly with the right to education for children.

These international instruments indicate that education is an important instrument not only for children but also for all human being to be a good citizen. Every citizen has the right to education. States also have the responsibility to provide education. Among different levels of education, primary education should be provided freely and compulsory. As recommended by UNESCO teaching in mother tongue in primary schools is the best way to teach children.

3.7.2 Right to Education under National Laws

In Ethiopia, according to 1995 FDRE constitution international agreements which are ratified by Ethiopia are considered as an integral part of the law of the land.⁷¹ Hence international instruments ratified by Ethiopia need to be implemented as local laws. The fundamental rights and freedoms, specified in the third chapter of FDRE constitution need to be interpreted in a manner conforming to the principles of UDHR, International Covenants on Human Rights and International instruments adopted by Ethiopia.⁷¹ Therefore these principles are also applicable for the respect of the right to education for children.

The FDRE constitution is the supreme law of the land. Any law under the state which contravenes it shall be of no effect.⁷³ The Oromia regional state constitution also grants recognition to the supremacy of the FDRE constitution under article 9. Hence, Oromia regional state which is one of the member states FDRE⁷⁴ is impliedly responsible to respect these international instruments. That means the Oromia regional state is responsible to provide education in the region. Among the executive organs of Oromia regional state the power and duty to prepare, plan and implement educational policies based on the federal as well as the regional government is given to Oromia Education Bureau⁷⁵ It is the power and duty of Oromia Education Bureau both to cause the Oromo language to be employed as the medium of instruction and to be used as the working language in Oromia Regional state as also indicated under article 6 of the Oromia Constitution.⁷⁶ The Bureau is also responsible to device the means by which the opportunity of education granted to those who have attained school age.⁷⁷

End Notes for Chapter Three

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13. Supra Note 10 p 91
14. Supra Note5 P13
- 15 Ibid. P 7.
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17. Gadaa Melba (1988), Oromia Khartoum, Sudan.
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23. Proclamation No. 1/1995, The Federal Democratic Republic of Ethiopia Constitution (Federal Negarit Gazeta, 1st Year) Article 49(1)
24. Proclamation Issued to Amend Proclamation No.46/2001 the Revised Constitution of Oromia Regional state Proclamation, Megeleta Oromia, Finfine, September 5, 2005, Article 6.
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30. Supra Note 2
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Kinfe Abrham (2001) The Dynamics of Economic Reforms: Economic Liberalization and Political Transformation, Ethiopian Institute for Peace and Development, London. P 330

43. Supra Note 10 p94

44. Nejjo is currently found in Oromia Regional state West Wollega zone and Nekemte is found in West Wollega Zone (is the main or capital city of East wollega zone

45. Supra Note 10 p95

46. Bahru Zewde 1991(), A History of Modern Ethiopia 1855 -1991: second Edition Eastern African Studies p 108

Kinfe Abrham (2001), The Dynamics of Economic Reforms: Economic Liberalization and Political Transformation, Ethiopian Institute for Peace and Development, London. P 330

46. Aster and Lidia have a great role in the history of Oromo literature and also have a role in supporting Onesmos in teaching in Afan Oromo.

47. Supra Note 10 p 98

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49. Asefa Tefera (2009) Eela: Seenaa Oguma Oromoo Far East Trading PLC .Finfinne Oromia.p44

Mekuria Bulcha (1994), The Language Policies of Ethiopian Regimes and the History of Written Afan Oromo: 1844-1994 p94-114, Journal of Oromo Studies Volume 1 Number 2 Winter 1994. P99

50. Supra Note 10 p 103

51 Ibid p 109

52. Supra Note 23, Article 49(5).

53. Asha Mohammed (2006) The Special Interest of Oromia over Addis Abba: Challenges and Prospects, (BA thesis) Ethiopian Civil Service College, Addis Ababa Ethiopia. P 75

54. Supra Note 2,3 Article 49(5).

55 .Addis Ababa City Government Revised Charter Proclamation, No. 361/2003

56. A Proclamation to provide for the Establishment of National/Regional Self government Proclamation No, 07/1992 Federal Negarit Gazeta.

57. Supra Note 53 p 73

58. Supra Note 56

59. During the enactment of the Proclamation regions were named by numbers and there were fourteen regions by then. Addis Ababa was Region fourteen and Harar was region thirteen)

60. Supra Note 53 p56

61. Supra Note55, Article 62(2)

62. Ibid Article 62(1)

63. Klaus Dieter Beiter, (2006), The Protection of the Right to Education by International Law, Leaden Boston p32

64. James S. Coleman, (1965), Education and Political Development New Jersey Trince Ton University Press p-55

65. Declaration on the Right of the Child 20November 1959 paragraph7

66. Michael Freeman, (1977), The Moral Statusof Children Essays on the Right of the Child ,The Netherlands p22

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68. Convention on the Right of Child 1989, Article 28(2)

69. Supra Note 63 p120

70. UNESCO Convention Against Discrimination in Education. 14 December 1960, Paris.(Article 3).

71. Supra Note 23, Article 9(4)

72. Ibid Article 13(2)

73. Ibid Article 9(1)

74. Ibid Article 47(1)

75. Supra Note 38, Article 12.

76. Ibid art 12 (b).

77. Ibid Article 12(c)

Chapter Four

4. Absence of Afan Oromo as a Medium of Instruction in Primary Schools in Finfine: Opportunities and Problems.

Interviewing is the main method of data collection in this research. The researcher conducted an interview of thirty three persons. The informants are officials from Education Bureau of Oromia, primary school community members in Finfinne, Oromo parents whose children born in Finfine, parents whose children begin primary education in Oromia Zones and came to Finfinne to continue their education and children of such parents. Detailed information of informants and interview questions are listed under bibliography. Hence, under this chapter the researcher tries to analyze the data he collected. Here the researcher will show the application of double standard in relation to mother tongue education in Finfine. The problem children, parents and school communities encountered due to the double standard application. The possible opportunities and efforts to solve the problems are also part of the discussion.

4.1. Opportunities to Establish Primary schools in Afan Oromo in Finfine.

Currently there is no primary school which uses Afan Oromo as a medium of instruction in the capital city of Oromia Regional state.¹ Except in the capital city in other eighteen Zones² there are 13345 primary schools whose Medium of instruction is Afan Oromo.³ In Oromia Regional state there are twelve Colleges which train primary school teachers. The trend shows that the number of graduating primary school teachers has been increasing through time as shown in table 4.1 below. In the current Year Adola, Asella, Bule Hora, ciro, Dembi Dollo, Fiche, Jimma, Mattu, Nekemte, Robe, Sebeta and shambu Colleges of Teachers Education are training Primary school teachers in a regular, evening, Summer and distance programs.⁴ In ten public federal universities such as Addis Ababa, Adama, Dila, Arsi, Mada Walabu, Ambo, HaromaYa, Wellega, Jimma and Matu Afan Oromo is a field of study in a regular, evening or summer programs. These universities are meant to train high level professionals in Afan Oromo. The trained professionals could be potential resources to teach

and train in Primary Schools and college respectively. If Primary school is to be opened (established) in Afan Oromo in Finfine, there is no need to design a new curriculum.⁵ Ato Mamo Bogale deputy head of Oromia Education Bureau told me during an interview with him that, the curriculum which is currently applicable in other Oromia zones can be directly applied if primary school which uses Afan Oromo as a medium of instruction in Finfine is to be established.

The Oromia Education Bureau is responsible to prepare projects designed to implement educational Program and execute.⁶ As the Oromia Education Bureau is located in Finfine, it may not so much difficult or challenging to follow-up and fulfill the important facilities when compared to other schools elsewhere in Oromia Zones.

According to the deputy head of Oromia Education Bureau, even though, currently, there is no primary school which teaches in Afan Oromo in Finfine, there is a plan to establish five in the near future. The Bureau has also assessed that there are Afan Oromo speakers who want to learn in Afan Oromo in the areas planned to establish. This could also be an opportunity for private sectors to invest on. Although it is the duty of the government to provide, primary schools for citizens, private sectors have also their own role in providing primary schools. In Finfine it is not only government school but also there is no private school which uses Afan Oromo as a medium of instruction. It needs further investigation to reason out for the absence of private schools which uses Afan Oromo as a medium of instruction.

In addition to the readymade curriculum, educational programs which are transmitted through radio from six stations are also available. It could also be considered as a good opportunity to establish primary school which uses Afan Oromo as a medium of instruction in Finfine. The existence of different mass media could also be considered as supportive teaching materials.

Generally, for the establishment of primary schools in Finfine which use Afan Oromo as a medium of instruction, the availability of trained professionals, the possibility of applying readymade curriculum and radio programs, the existence of Oromo community who want to learn in Afan Oromo are the conducive situations. In addition the twelve colleges which train primary school teachers in different fields in a regular, evening and summer programs and

the proximal location of Oromia Education Bureau are all good opportunities to establish primary schools in Finfine.

Table 4.1 Number of College Graduate primary school teachers from Oromia in Regular, Evening and Summer Programs From 2010 - 2014

Years	Stream			
	Regular	Evening	Summer	Total
2002(2010)				
2003 (2011)	2005	2081	1059	5455
2004 (2012)	393	756	2820	3969
2005 (2013)	4178	741	2681	7498
2006 (2014)	4484	2955	3762	7541

Source: Oromia Education Bureau 1 April 2015

Table 4.2 Number of primary schools and students in Oromia from 2010- 2015

Year	Number of schools	Number and students
2002(2010)	8564	5512 565
2003 (2011)	11384	5955 714
2004 (2012)	11729	6151343
2005 (2013)	12060	6261448
2006(2014)	12792	6283523
2007(2015)	13345	6991704

Source: Oromia Education Bureau 1 April 2015

4.2 Primary school Students from Oromia in Finfine

In Finfine the medium of instruction in primary schools is Amharic. But the medium of instruction in Oromia is Afan Oromo and Amharic. Transfer (movement) of students from Oromia to Finfine is observed due to various reasons. Transfer of students who attended primary education in Amharic is relatively easy than those who attended primary education in Afan Oromo. Due to the difference in medium of instruction in Oromia and Finfine, as

many of my informants in School community and parents told me, there have been challenges in admitting students who came from other Oromia zones to Finfine.⁷

To practically observe the situation of students who begin primary education in different Oromia zones and came to continue in Finfine with different medium of instruction, I had visited ten primary schools in Finfine. All are government schools. I have randomly selected the primary schools with no qualification in fo six sub cites. The schools are located at Ledeta, Addis ketema, kerkosd Nefassilk Lafto Kolfe keraneo and Gulele sub cities. In each schools I made an interview with one administrative staff (vice directors) and one teacher. That is I made an interview with twenty school community. I intentionally selected administrative staffs because they have direct role to register new comers to the school. My intention to select one teacher is to observe the class room interaction and progress of student.

During my interview in almost all schools I visited, there are students who came to Finfine to continue their education from other parts of the country including Oromia.⁸ These students came both to attend either in a regular or the evening program. Similarly I also observed during my interview with some parents that there are students who begin their primary education in different zones of Oromia in Afan Oromo and came to continue their education in Finfine. The reason of transfer of parents or students to Finfine and the number of students coming from Oromia Regional state to continue their education in Finfine was not the point of my focus. Perhaps it needs another research. Hence, I will not focus much on these points.

In general I observed from my informants (i.e. administrative staffs of primary schools, teachers, students and parents) there are students who begin primary education in their mother tongue in Oromia and came to continue in Finfine. All schools I have visited experienced such situations.

4.3 Admission Criteria

As the administrative staff of the primary schools told the researcher, all believe that students who attained school age have the right to join schools. Theoretically, all students have the right to join or to be admitted in the same level regardless of their medium of instruction. That is a student who attained grade four and learned in Afan Oromo in Oromia Regional

state joins in the similar level in Finfine provided that he/she came with legal documents. Practically there are also instances in which student are admitted in the same level. But this is not always the case. In some situations students who come from different regions with different medium of instruction are forced to join in a lower grade.⁹ The main reason is related to the language ability of the children. This situation is observed both in regular and evening programs. Discrimination is observed due to language which is against CRC.¹⁰ During my interview the school directors and teachers witnessed that the magnitude is high in the evening program due to various reasons they observed.¹¹

Among the ten schools I visited, in nine of them admitting students from different medium of instruction to a lower grade is obvious. But in one school (Agazean) it is not a criterion to admit. They only focus on the legal documents provided that there are vacant places to admit.¹² According to the vice director of Aagazean primary school admitting students to a lower grade could be considered as crime. Agazean primary school rarely admits students from different schools with even similar medium of instruction due to over crowdedness in the school. Of course admitting students with different medium of instruction is not forcefully applicable by administrative staffs of schools. It is done with negotiation with parents. The question may be raised either the school community or parents. In many schools while registering based on legal documents, the administrative staff checks if students can communicate in Amharic or acquainted with basic letters of Amharic. In doing so, if the administrative staff is not convinced they negotiate with parents to register the student in a lower grade.¹³ Sometimes if parents are not confident about the Amharic language ability of their children, they may also ask the school community to admit in a lower grade level as woizero Minale did.¹⁴ There are parents who resist the admission of their children to the lower grade level¹⁵ and those who accept when the question comes from the administrative staff.¹⁶

Tesfa kokeb primary school for example, before admitting such students they check if the students know Amharic letters and able to communicate in Amharic to a certain level.¹⁷ Fluency is not needed. But because the medium of instruction is Amharic, these students need to communicate to a certain level with peer groups and teachers. Similarly in Kidus Giorgis¹⁸ primary School, Meskerem Ande¹⁹, Gelila²⁰ primary schools checking whether students could communicate in Amharic is a criterion. In Gelila Primary school there are

instances in which entrance exams are given to check the language ability of these students. While explaining the situation Ato Solomon Mengesha a teacher in Kidus Giorgis primary school told me that the situation was / is frequently observed in their school among students under grade four levels. In Tesfa Kokeb also there are situations in which a grade four student were made to join a lower grade even to grade one. Similarly in Tinbite Ermias primary school students could be made to join grade one or two from grade five or four considering their age.²¹

Ato Getahun Zawudu, a teacher in Tesfa kokeb personally knows a student who is made to join grade one from grade five due to the difference in medium of instruction in the current academic year. Ato Habtamu Gebeyehu, vice director at Kidus Giorgis also knows a student who joined to a lower grade from grade 5 to grade 4 due to the difference in medium of instruction in the current academic year. Ato Berhanu Endale, a vice director at Wereha Yakutat knows a situation in which a grade 5 students are arranged to join grade one or two. Ato Abebe Adugna a teacher at Tinbite Ermias knows a student who made to join grade4 from grade five in the current academic year. Ato Netsanet Tesfaye vice director at Ewket Amba primary school knows three students who made to join grade one and two from grade three in the current academic year. Of course Woizero Minale Gebyehu who brought a grade six relative from Oromia asked the school community to admit either in grade one or two.

Generally as my informants told me, students who begin primary education in Oromia Zones in Afan Oromo and came to continue in Finfine, can join a school in which Amharic is used as a medium of instruction provided that they came with legal documents. In addition to their legal documents, based on their language proficiency, these students can be made to join in the same grade level, to a lower grade and made to join an evening program from the regular program.

4.4 Problem of Students from Oromia in Finfine

Students who begin their primary education in Afan Oromo and came to continue in Finfine face a challenge beginning from the time of registration. In addition to the legal documents they provide, in many schools they are expected to be acquainted with Amharic letters (alphabets) or the language.²² It Identifying the language proficiency of students i.e. whether they could identify Amharic letters or know Amharic language to a certain extent is

considered as an additional admission criteria. If they are poor in the language and the school community is suspicious of students' competence, doubtlessly it is the fate of these children to join to a lower grade level. Children have the right not to be discriminated of their own or their parent's language.²³ But contrary to CRC, these children are made to join to the lower grade due to less proficiency of the language. Degrading these students is a problem in different aspects. When students are made to join to a lower grade level for example from grade five to grade one, they found themselves older and psychologically disturbed to be with children of younger ages.²⁵ But according to CRC state parties shall take all appropriate educational, social, administrative and other measures to protect children from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment and etc.²⁶ This was one of the reasons why some students are advised to join the evening program than the regular program.²⁷ As the school community told me during my interview, one of the main problems of such students is the inability to identify Amharic letters and the inability to communicate in Amharic properly with the peer groups and their teachers. It is a problem not only for students who do not totally identify Amharic letters and unable to communicate in Amharic but also for those who Knows to a certain level.²⁸ Students with such problem prefer to remain in class during rest time and be silent in classes.²⁹ Their inability to communicate properly in Amharic forbids them not to play with heir peer groups and participate in classroom interaction. But these children have the right to rest, leisure, play and participate in cultural, artistic and other activities.³⁰

These children feel shame when their peer groups laugh at them due to their poor pronunciation,³¹ feel inferio,³² dropout of school³³. But it is the duty of state parties to take measures to encourage regular attendance at schools and the reduction of drop out rates.³⁴ Ato Solomon Mengesh, a teacher at Kidus Giorgis primary school, also told me from his own experience that, because of her poor pronunciation his own daughter was forced to dropout from a private school. Ato Solomon so as to defend his daughter, he decided to admit her to a school at which he is currently teaching. Otherwise he believes that it would be so difficult for his daughter to resist a joke (insult) from her peer groups. But the School discipline need be administered in a manner consistent with child's dignity.³⁵

When students are made to join to a lower grade, parents doubtlessly incur economic problem. It may not be difficult to imagine that the economic crisis of parents of children who were reduced to a lower grade not only a step but also four or five step backward.

Generally students who begin their primary education in Oromia in Afan Oromo and came to Finfine to continue faces psychological, economic and social problems. Many rights which are respected under CRC and other laws are at stake. Due to the language inability such students fail to participate in classroom interactions, which is against the right to participate in cultural and artistic activities³⁶. In addition to the right to participate in cultural and artistic activities, the right to rest, leisure, play, the right to be protected from degrading treatment, the right that school discipline should be in a manner conforming to child's dignity are at stake.

To show the intensity and seriousness of the problem it needs further research. It could be further investigated by economists, psychologists and other field of studies. But degrading students can cause a short term and a long term crises. It is a crisis for students, parents and even the country.

4.5 Seeking Solutions and its Burden for School Community

To solve the problem of such students, different measures were taken by different groups. The school community, parents and students themselves have their own share in lessening the burden of the challenge. Among the measures taken by the school community helping such students through MLC (minimum learning competence) seems a common practice in the schools I visited. It is a method by which students with low academic performance are supported.³⁷ Because of the difference in medium of instruction these students are considered as students with less academic performance. In those primary schools there is also one to five structures in which students are organized in groups to study³⁸ The group leaders in the one to five organization are given a mandate to teach (help) such students. Some administrative staff also advises teachers to devote extra time to help the students to enable them to compete with their peer groups. The school community is also forced to consult parents to device the means in which the parents help their children's learning.

Generally helping these students needs the commitment of administrative staff of the school, teachers, parents, peer groups and even the students themselves. It needs these groups to devote or spend more time. Of course, the efforts made by the primary school community in seeking the solution for these students is, by helping (enabling) them to improve the language (Amharic) ability of the students. It is to enable the students to learn (to identify) Amharic letters and to communicate in Amharic. All the efforts are not to enable the students to learn in their mother tongue, it is simply to improve the language (Amharic) ability of the students. The right of these children to learn in their mother tongue could not be addressed. It is not part of the solution by the school community.

4.6 Suggestions to the problems by School Community

As could be observed, the problem of students who begin their primary education in Afan Oromo and came to continue in Finfine in Amharic is a problem not only for students who shoulder the problem directly but also is a problem for administrative staff of the primary schools, teachers, peer groups and parents. As the problem extends to these all groups, a solution to these students is also a solution to the groups. To solve the problem from grass root level different suggestions were proposed by the school communities.

From the informants of the school communities, many teachers and administrative staffs suggested that, if possible helping students to complete primary education in their mother tongue is preferable. This could be applicable in two ways. The first case is not transferring students from Oromia to Finfine. This seems against the right to movement of citizens. If this is not possible the second means is establishing a school which uses Afan Oromo as a medium of instruction in Finfine.³⁹ Other school communities also suggested that, as Amharic is the working language of the federal Government, teaching Amharic as a subject in all regions of the country could be a solution to the problem.⁴⁰

4.7 Efforts and Challenges of Parents to teach their children

Obviously parents are the first teachers to their children. In most cases children learn the language that their parents use. As I observed from Oromo parents whose children born in Finfine, they want their children to learn in their first language (Afan Oromo).⁴¹ For example Ato Idiris Gudeto and Ato Cherinet Yadessa both knows that there is no school

which uses Afan Oromo as a medium of instruction in Finfine. Due to this reason their children join a school in which Amharic is used as a medium of instruction. Of course according to UDHR parents have the right to provide direction to their children.⁴² Ato Cherinet and Ato Idiris could not use the right because of the absence of primary education which teaches in Afan Oromo. If there is a school which uses Afan Oromo as a medium of instruction, the right to learn in mother tongue for Oromo students is respected. In addition it is also helpful for the reservation of the language.

Although there is no school which uses Afan Oromo as a medium of instruction in Finfine, there is an effort to teach the language by parents. My informants have their own means to teach (transmit) the language to their children. They device methods by which their children develop or improve to use Afan Oromo. As there is no school which teaches in Afan Oromo in Finfine, much is expected of them to teach their children the language. As my informants Ato Idiris and Ato Cherinet told me, the effort begins by frequently using the language at home with all family including children. Sending or taking children to relatives especially to grandparents where Afan Oromo is widely spoken is also another strategy to improve the language ability of children. Ato Cherinet Yadesa and Ato Idiris Gudeto have been using the strategy. Providing technological products such as CD or VCD songs, music, films, comedies and providing books written in Afan Oromo is also a method that these parents use. Some parents even take care in hiring house workers.⁴³ Woizero Askalech; since house workers spent much time with children their ability to use Afan Oromo is used as criteria as woizero Askalech Dhaba did. Woizero Askalech Dhaba has four children. Her all Children begin primary School in Ambo in Afan Oromo. When the family transferred to Finfine three years ago, her children joined a school in which English is a medium of instruction. Due to the absence of primary school which uses Afan Oromo these children couldn't exercise the right to learn in mother tongue. As Afan Oromo is not given in the school, Woizero Askalech is trying her best to enable her children to communicate in Afan Oromo. One of the means she is using is hiring house worker who could speak Afan Oromo. Jigsa is an elder son of Woizero Askalech. He is better at communicating in Afan Oromo than his two brothers and one sister. He observed that his brothers and sister are forgetting few words while communicating in Afan Oromo due to lack of exposure to the language at school.

As I observed during my interview with such parents there are both successful and unsuccessful in transmitting their language to their children with the absence of primary education which uses Afan Oromo as a medium of education in Finfine. Ato Idirs Gudeto for instance, was successful in teaching his two children. Especially the elder daughter is better in correctly pronouncing and communicating. But Ato Cherinet Yadesa, in spite of all his efforts, he was not successful in teaching his child as he intended. His child was dominated by the surrounding environments and is poor in the language

In teaching the language such parents face many challenges. Peer group influence, environmental influence, school influences are among the challenges. These children spent much time with peer groups and school community in which Afan Oromo is rarely used. There is a high probability for these children to be dominated by these groups. Wako Yohannes for example is Jigsa's brother. His first language is Afan Oromo and begins primary education at Ambo in his mother tongue. In Finfine he continued his primary education in English and Amharic. Wako now believes that his ability to communicate in Afan Oromo is not as good as when he was in Ambo. It is because he rarely uses Afan Oromo out of his home. Here the effort of parents plays an important role in teaching their children Afan Oromo. Therefore there was a situation in which Oromo parents whose children born in Finfine both could teach Afan Oromo tackling all the challenges and fail to teach Afan Oromo. Lack of primary school which uses Afan Oromo as a medium of instruction in Finfine on the one hand, inhibits children from exercising the right to learn in their mother tongue and on the other hand parents not to exercise the right to direct their children development.⁴⁴

4.8 Condition of Children born in Finfine from Oromo Parents

Children from Oromo parents in Finfine are exposed to Afan Oromo mostly in their home than with their peer groups.⁴⁵ They use the language with family. As Afan Oromo is not the medium of instruction at schools they rarely use it at school. But with the effort of the parents there are children who could effectively communicate in Afan Oromo. Despite the effort of the parents there are also children who could hardly communicate in Afan Oromo. There are also children who could understand but couldn't not speak well (properly) Afan Oromo.

Children of such parents who begin to speak Afan Oromo (as their first language) at home, becomes poorer and poorer when they grow up due to the influence of the environment and school community as Ato Idiris Gudeto and Ato Chennet Yadesa told me during the interview. According to Ato Idiris, his children could communicate in Afan Oromo at home and when relatives who speak Afan Oromo come to visit. But Ato Idiris observed that their communicative ability was minimized as his children grow up. Compared to Ato Idiris's children Ato Cherinet's son is resisting speaking in Afan Oromo. Roba, Ato cherinet's son also asks me to speak to him either in Amharic or English. Of course Ato Cherinet also told me during an interview that his son asked him to change his name 'Roba' which has meaning in Oromo language due to peer group influence. As the school community in most cases use Amharic for communication there is no chance for those students to use it.⁴⁶

As I indicated earlier among the Oromo living in Finfinne, 55% use Afan Oromo as their mother tongue but the rest 45% use other language as their mother tongue.⁴⁷The absence of primary education which uses Afan Oromo as medium of instruction could be one of the reason for those who fail to use Afan Oromo as their mother tongue.

Generally in identifying the language condition of children of Oromo parents born in Finfine, I observed two things. One, there are children who are better in communicating in Afan Oromo language. Two, there are children who are poor in communicating in their language. In short children born in Finfine from Oromo parents could and could not communicate in Afan Oromo due to various reasons. But children who were born in Finfine from Oromo parents and both could and could not speak Afan Oromo has no chance to learn in Afan Oromo due to the lack of school which uses the language as a medium of instruction. Hence such children are denied the right to learn in their mother tongue.

4.9 Opportunities of Schools in Finfine

Children born in Fnfine from Oromo parents can either speak or could not speak Afan Oromo. There are children who begin to speak Afan Oromo as their first language and those who do not. There were children who are good at communicating in Afan Oromo⁴⁸ (and/ or even resist communicating due to various reasons.⁴⁹ These children have the chance to join a school in which Afan Oromo is not a medium of instruction. The medium of instruction in primary schools in Finfine is Amharic. Of course there are some private primary schools

whose medium of instruction is English. Therefore these children have the opportunity to either join a school in which Amharic is used as a medium of instruction or some private schools in which English is used as a medium of instruction.

Similarly children who begin their education in Afan Oromo in other Oromia zones and came to Finfine, have also the opportunity to join the school in which Amharic is used as a medium of instruction or some private school in which English is used as a medium of instruction. There are parents who work in Finfine and reside in neighboring towns of Oromia zone to teach their children in Afan Oromo.⁵⁰ Ato Dereje works in Finfine and reside in Sebeta, neighboring town to Finfine. He preferred to be in Sebeta to teach his son in Afan Oromo. He tried to teach his son in Finfine but because his son is poor to communicate in Amharic, the school community asked him to let his son to join grade one. But his son was a grade three student when he transferred to Finfine from Nekemte, a town in Oromia region and East Wollega Zone. Therefore Ato Derje decided to suffer himself to travel from Sebeta to Finfine daily than to degrade his son. Similarly Woizero Ebise Mitiku, who transferred from Gimbi to Finfine, also lives in Burayu to teach her daughter in Afan Oromo. Two years ago, a school community in Finfine asked her to degrade her grade four daughter to either grade two or grade 3 and she refused.

Generally, in Finfine, there is no primary school which uses Afan Oromo as a medium of instruction. The medium of instruction in all public primary schools is Amharic. Children who want to learn in Afan Oromo cannot exercise such right. Parents who want their children to learn in Afan Oromo can not exercise such right to direct their children's development.

End Notes for Chapter Four

1. Ato Mamo Bogale, deputy head of Oromia Education Bureau
2. Ato Deksiso Husen Communication director of Oromia Regional state. Date of Interview march 17 2015)
3. Supra Note 1
4. Oromia Educational Bureau Management Information System Department
5. Supra Note 1
6. Proclamation No.07/1995, A proclamation to Establish the Executive Organs of the Oromia Regional State , Megeleta Oromia 4th year No.5 Article 12(b)
7. Ato Solomon Mengesha a teacher at Kidus Giorgis primary School

Ato Abebe Adugna a teacher at Tinbite ermiyas primary school.

Woizero Meseret G/Sellase Vice, Director of Tesfa Kokeb Primary school

Dereje Negash, Civil servant, Works in Finfinne transferred from Nekemte 3 years ago and now Lives in Sebeta to teach his son in Afan Oromo

Ebise Mitiku, civil servant, transferred to Finfine two years ago from Gimbi. Gimbi is the main city of East Wollega zone in Oromia Region. Now Ebise is living in Burayu to teach her daughter in Afan Oromo and some others.
8. Almost all vice directors of the primary schools I visited.
9. Ato Yalew Fanta teacher at Werha Yekatit Primary school
10. Convention on the Right of the Child Article 2
11. Woizero Tirukelem Yismaw, vice Director at Gelila primary school.
12. Ato Miruts Kassa vice director at Agazean primary school.
13. Woizero Meseret G/Sellase Vice, Director of Tesfa Kokeb Primary school
14. Woizero Minale Gebeyehu brought her relative from Oromia who is a grade six Child (student) asked the school community to admit either in grade one or two because of her total inability to communicate in Amharic
15. Ato Dereje Negash resisted to admit his son to a lower grade and decided to live in Sebeta to teach his son in Afan Oromo

16. There are parents who accepted their children to a lower grade in Tesfa Kokeb, Kidus Giorgis, Meskerem Ande, Werha Yekatit, Gelila, and Firehiwot primary schools I visited.

17. Supra Note 13

18. Ato Habtamu Gebeyehu, vice director at Kidus Giorgis primary school

19. Woizero Senait Mebratu, Vice director at Meskerem ande Primary School

20. Woizero Tirukelem Yismaw, vice Director at Gelila primary school.

21. Ato Tafese Kebede vice director at Tinbite Ermias primary school.

22. All primary schools I visited consider the ability of the language as criteria.

23 Supra Note 10, Article 2

25. Ato Abebe Adugna a teacher at Tinbite Ermias primary school

26. Supra Note 10, Article 19 (1)

27. Ato Berhanu Endale a teacher in werha yekatit primary school.

28. Ato Solomon Mengeshaa, teacher at Kidus Giorgis primary school.

29. Ato Habtamu Gebeyehu, vice director at Kidus Giorgis primary school

30. Supra Note 10, Article 31

31. Ato Abebe Adugna a teacher at Tinbite Ermias primary school.

Woizero Meseret G/Sellase, Vice Director of Tesfa Kokeb Primary school

Ato Abebe Adugna a teacher at Tinbite Ermias primary school

32. Supra Note 13

33. Solomon Mengesha a teacher at Kidus Giorgis primary School.

Ato Tafese Kebede vice director at Tinbite Ermias primary school.

34. Supra Note 10, Article 28(1e)

35. Ibid Article 28(2)

36. Ibid Article 28(2)

37. Supra Note 13

38. Woizero Senait Mebrhatu, vice director at Meskerm Ande primary school

Ato Tafese Kebede vice director at Tinbite Ermias primary school

39. Ato Yalew Fanta, teacher at Werha Yekatit primary school

40. Habtamu Gebeyehu, vice director at Kidus Giorgis primary school.

41. Cherinet Yadessa Guma, Roba's Father, Occupation: merchant, Lived in Finfnne for more than ten years.

Idris Gudeto, Occupation: Civil servant Lives in Finfine for 20 years. His two children born brought up and learn in Finfine

42. Universal Declaration of Human Rights article 26 3)

43. Askalech Dhaba, Occupation: civil servant, Has four children all born in Ambo. Begin primary school in Ambo and Continued in Finfine.

44. Supra Note 10, Article 14)

45. Cherinet Yadessa Guma, Roba's Father, Occupation: merchant, Lived in Finfnne for more than ten years.

Idris Gudeto, Occupation: Civil servant Lives in Finfine for 20 years. His two children born brought up and learn in Finfine

46. Wako Yohannes, (Askalech's son), Age 13, Grade: 7 Born and began primary education in Afan Oromo Continued in Finfinne, in private school.

47. Central Statistical Agency of Ethiopia (2007 National Census of Ethiopia)

48. Idris Gudeto, Occupation: Civil servant Lives in Finfine for 20 years. His two children born brought up and learn in Finfine

49. Cherinet Yadessa Guma, Roba's Father, Occupation: merchant, Lived in Finfnne for more than ten years.

50. Dereje Negash, Civil servant, Works in Finfinne transferred from Nekemte 3 years ago and now Lives in Sebeta to teach his son in Afan Oromo

Ebise Mitiku, civil servant, transferred to Finfine two years ago from Gimbi. Gimbi is the main city of East Wollega zone in Oromia Region. Now Ebise is living in Burayu to teach her daughter in Afan Oromo

Chapter Five

5.1 Conclusion

Finfine is the capital city of Oromia regional state. In Oromia regional state the working language is Afan Oromo, which is a mother tongue for Oromo people. Afan Oromo is a medium of instruction at primary schools in the region. But it is not the case in the capital city. There is no primary school whose medium of instruction is Afan Oromo in the capital city of Oromia regional state, Finfine.

The Oromo people are the second largest ethnic group in Finfine. Among the Oromo living in Finfine there are those who speak Afan Oromo as their mother tongue and those who do not. There are Oromo speakers who want to learn in Afan Oromo, if primary schools which uses Afan Oromo as medium of instruction is to be established in Finfine .But due to the absence of school which uses Afan Oromo as a medium of instruction many rights are at stake. Children are denied the right to learn in mother tongue. In addition the right to play, the right to rest, the right to participate in cultural and artistic development of children is also affected. Parents are also denied the right to direct their children's development.

The absence of primary school which uses Afan Oromo as a medium of instruction in Finfine is a problem for different groups of society. It is a problem for students who begin their primary education in Afan Oromo in Oromia region and come to continue in Finfine. As a medium of instruction in Finfine in primary schools is Amharic, those students who come from Oromia region suffer due to the difference in the medium of instruction. Some are allowed (made) to join to a lower grade level and others are made to join an evening program than a regular. It is a problem for children born in Finfine and whose mother tongue is Afan Oromo.

Absence of Afan Oromo as a medium of instruction in Finfine is also a problem for parents. Some parents who work in Finfine are forced to live in neighboring towns to teach their children in the language. Those parents who allow their children to join a school in which Amharic is used as a medium of instruction need to devote more time to teach their children Amharic. Those parents who allow (accept) degrading faces economic problem.

If children who begin their primary education in Oromia zone come to Finfine get a chance to join a school in which Amharic is a medium of instruction, they need extra effort from the teacher. Hence the teacher expected to devote more time and energy to lessen the burden of these children provided that the teacher is patient enough and willing .It also creates Psychological ,economical and social problem on this children .

The absence of primary school in Finfine which uses Afan Oromo as a medium of instruction is also a problem of children who were born in Finfine from Oromo parents. These children either be able to speak their parents language or becomes poor in using the language as they may be dominated by peer groups at school. similarly children who begin primary education in their mother tongue in Oromia region and came to Finfine and continued in Amharic becomes poor in communicating in their mother tongue as they grow up due to lack of exposure to the language out of home and peer group dominance at school. Parents of such children are expected to device means in which their children learn the language. So as to preserve the language for their children and/or next generation, great effort is expected of them.

Generally there is no primary school which uses Afan Oromo as a medium of instruction in the capital city of Oromia, Finfine. Its absence is a problem for Oromo parents who want to transmit their language to the next generation. Such parents may not be successful to transmit their language to their children due to peer group dominance at school and other reasons. It is also a problem for children who begin primary education in their mother tongue in other parts of Oromia region and want to continue in Finfine. These children are denied the right to learn in their mother tongue in the primary school which is recommended by UNESCO. Many rights which are respected under CRC and other laws are also affected. The right of parents to direct their children's development is also affected. The Oromia Education Bureau which is applying Afan Oromo, the mother tongue for Oromo people, as a medium of instruction in Oromia region is not applying it in the capital city.

5.2 Recommendation

UNESCO recommends education to be in mother tongue in primary schools. It is also recognized that children learn better in their mother tongue. In Oromia regional state, Afan Oromo is a medium of instruction in primary schools. The Oromia Education Bureau is responsible to implement educational programs in the region. The bureau has to implement the use of Afan Oromo as a medium of instruction in the capital city, Finfine as well, as it did in other zones. The Bureau can provide the school either by introducing in the already established schools or by building a new school.

Private sectors have their own share in providing education at different levels. As the demand is assessed by the Oromia Education Bureau, it is a good opportunity for private sectors to invest on primary education which uses Afan Oromo as a medium of instruction in Finfine. Here an already established school which uses other languages as a medium of instruction can use the opportunity by reserving some sections or new investors can participate.

As the school directors and teachers witnessed, the absence of primary schools which uses Afan Oromo as a medium of instruction has its own impact in providing quality education. Addis Ababa Education Bureau should work on such situations which negatively affect the provision of quality education in primary schools. The Bureau has to cooperate with Oromia Education Bureau and reserve some sections to teach in Afan Oromo.

Therefore in addition to providing primary education which uses Afan Oromo as a medium of instruction in Finfine, the bureau has to encourage private sectors.

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4. Solomon Mengesha, teacher at Kidus Giorgis primary school, Date of interview March 11 2015.
5. Senait Mebrhatu, vice director at Meskerm Ande primary school. Date of Interview March 12 2015.
6. Aynaddis Worku, teacher at Meskerm 1 primary school. Date of interview, March 12 2015.7
7. Tirukelem Yismaw, Vice director, Gelila primary school. Date of interview: March 13 2015
8. Habtemariam Gebreab, teacher at Gelila primary school, Date of interview: march 13 2015.
9. Berhanu Endale, vice director at Werha Yekatit primary school. Date of Interview, March 13 2015.
10. Yalew Fanta, teacher at Werha Yekatit primary school, Date of interview March 13 2015.
11. Tesfaye Fantahun, vice director at Firehiwot No. 1 primary school. March 16 2015
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13. Miruti kassa, vice director at Agiazian primary school. March 16 2015.
14. Moges Giyon, a teacher at Agiazian primary school. Date of interview March 16 2015.

15. Ato Tfese Kebede vice director at Tinbite Ermias primary school. Date of interview March 18 2015.
16. Ato Abebe Adugna a teacher at Tinbite Ermias primary school. Date of interview March 18 2015.
17. Ato Netsanet Tesfaye vice director at Ewket Amba primary school. Date of interview March 18 2015
18. Ato Dacho Lata teacher at Ewket Amba Primary School. Date of Interview March 18 2015
19. Woizero Mulu Beset Vice Director at Addis Ababa Kuter 1 primary school. Date of interview March 18 2015.
- 20 . Woizero Sewenet Wendemagegn a teacher at Addis Ababa Kuter 1 primary school. Date of interview March 18 2015.

Family-based Informants

1. Roba Cherinet, Place of birth: Finfine, name of School: Kids Flower primary school Grade: one. Date of interview March 17 2015.
2. Cherinet Yadessa Guma, Roba's Father, Occupation: merchant, Lived in Finfine for more than ten years. Date of interview March 17 2015.
3. Idris Gudeto, Occupation: Civil servant Lives in Finfine for 20 years. His two children born brought up and learn in Finfine. Date of interview March 18 2015
4. Askalech Dhaba, Occupation: civil servant, Has four children all born in Ambo. Begin primary school in Ambo and Continued in Finfine. Date of Interview March 18 2015
6. Jigsa Yohannes (Askale's son), Age:14 ,Grade: 7(seven) Knows Afan Oromo. Date of Interview March 18 2015
8. Wako Yohannes, (Askale's son), Age 13, Grade: 7 Born and began primary education in Afan Oromo Continued in Finfinne, in private school. Date of Interview March 18 2015

9. Minale Gebeyehu Lives in Finfine for 20 years. Brought a relative who is a grade 6 student from Wollega and intend to admit in Finfine. Date of interview, March 19 2015.

10. Dereje Negash, Civil servant, Works in Finfinne transferred from Nekemte 3 years ago and now Lives in Sebeta to teach his son in Afan Oromo. Date of interview March 20 2015.

11. Mamo Bogale, Deputy Head of Oromia Education bureau. Date of Interview March 24 2015.

12. Ebise Mitiku, civil servant, transferred to Finfine two years ago from Gimbi. Gimbi is the main city of East Wollega zone in Oromia Region. Now Ebise is living in Burayu to teach her daughter in Afan Oromo.

Interview Questions for informants

Interviewed Informants

- 1, Oromia Education Bureau Officials
- 2, Parents whose children born and begin education in Finfinne and their children.
- 3, Parents whose children born and begin primary)education out of Finfine[i.e. in Oromia region) and came to continue in Finfine and their children.
- 4, Some primary school directors and teachers.

1. Interview questions for oromia Education bureau officials

1. What is the medium of instruction in primary schools in Oromia regional state?
2. When do the primary schools begin to use Afan Oromo and as a medium of instruction?
3. Currently how many primary schools and students are there?
4. Is there primary school which teaches in Afan Oromo and administered by Oromia education bureau in Finfinne?
5. If the answer is No, is there a plan to provide?
6. What are the possible conducive situations to provide primary education which uses Afan Oromo as a medium of instruction in Finfinne?
7. What are the potential of colleges which train teachers in Afan Oromo? (i.e how many college are there? How many teachers graduate per year on average? What is the current teacher student ratio in the region?)
8. Any research or needs assessment conducted in relation to primary education in Afan Oromo in Finfine?

2. Interview question for Oromo parents whose children born in Finfinne

1. Is Afan Oromo the first language for your child/children?
2. If the answer is yes, what is the medium of instruction at which your child is attending?
3. If the medium of instruction is different, is there a problem that you and your child faced due to the difference in the medium of instruction? What are the problems?
4. If the first language of your child is Afan Oromo, is there a possibility to get a primary school which uses Afan Oromo as a medium of instruction? Why? Why not?

5. If the first language of your child is not Afan Oromo is there a possibility to teach your child Afan Oromo? Do you want your child to know the language? Why? Why not/
6. What is your suggestion in relation to the provision of primary school which uses Afan Oromo as a medium of instruction in Finfinne?
7. Is there primary school which uses afan Oromo as a medium of instruction?

Interview question for children of such parents

1. Can you speak Afan Oromo? why not?
2. If you can who taught you? At home ?,At school
3. Where do you frequently speak Afan oromo ?with whom do you frequently speak?
4. Do you speak Afan Oromo at school? why? why not?
5. What is your suggestion if Afan oromo is used as a medium of instruction in primary schools in Finfine?

3. Interview questions for parents whose children born and begins primary education out of Finfine and came to continue in Finfine.

1. Is the first language of your child/children Afan oromo?
2. What is the medium of instruction when your child begins primary school?
3. When the first language and medium of instruction is the same what enefits and problems did you observe in your child/children's academic performance?
4. When the first language and medium of instruction are different, what benefits and problems did you observe in your child/children's academic performance?
5. When your child transferred to Finfine , does the difference in medium of instruction created problems on your child or you?
6. Is the difference in medium of instruction created a problem ,what were the problems and what measures did you take?
7. what is your suggestion to the provision of primary school which uses Afan Oromo as a medium of instruction in Finfine?

Question for children of such parents

1. What problems did you face due to the difference in medium of instruction when you came to Finfine?
2. Is there a problem in relation to students' with whom you learn and in relation to your teachers?
3. What possible solutions do you suggest for the problems?
4. Where do you use Afan Oromo?

4. Interview questions for some primary school directors and teachers

1. When students came out of Finfine especially from oromia, Where the medium of instruction is different how do you admit or what is your Admission criteria?
2. If you admit such students, did you observe a problem on such students?
3. If problem is observed what were the problems?
4. What are the complaints from parents, teachers or students?
5. What possible measures were taken to solve either the complaints or problems and what possible measures need to be taken?
6. Do you have any suggestions in relation to the provision of primary schools which uses Afan Oromo as a medium of instruction?