



Addis Ababa University

College of Law and Governance Studies

Center for Federal Studies

Oromo Language and Culture in Multiethnic Towns in Federal Ethiopia:

Case Study of Bishoftu Town

By:

Gonfa Debelo Gutema

May, 2018

Addis Ababa, Ethiopia



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By:

Gonfa Debelo Gutema

Advisor: Regassa Bayissa (PHD)

**The Thesis Submitted to Center for Federal Studies in Partial
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Federal Studies**

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Declaration

GONFA DEBELO GUTEMA, hereby declare that this research paper is original and has never been presented in any other institution. To the best of my knowledge and belief, I also declare that any information used has been fittingly acknowledged and cited.

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Declaration of this thesis has been confirmed by the approval of the advisor.

Regassa Bayissa (PhD)

Signature _____ Date _____

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NB: *The author is exclusively responsible for all faults that reader may find out in this piece of work.*

List of tables

Table	page
Table 1. The statistics of the students in the 2017/18 academic year.....	69
Table 2. The Governmental and Non Governmental Educational institution in Bishoftu by 2017/18.....	71
Table 3. Students attending in their mother tongue (Afan Oromo) in Hora Arsadi School in this academic year 2018	72
Table 4. The status of Afan Oromo as medium of instruction compared to Amharic in Derara primary school in 2018.....	73
Table 5 Participation of students in Bishoftu elementary schools in different medium of instructions.....	75
Table 6 Bishoftu elementary schools their medium of instruction Afan Oromo only.....	76
Table 7 Bishoftu elementary schools their medium of instruction Amharic only.....	77
Table 8 Bishoftu elementary schools their medium of instruction Amharic and Afan Oromo simultaneously.....	77

Map

Map of Bishoftu Town.....	49
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Photographs

Photo 1 Photos of Abba Gada's.....	54
Photo 2 Photos of Celebration of Irrecha.....	54
Photo 3 The Seven lakes of Bishoftu.....	55
Photo 4 Resorts around the lakes.....	55

List of Acronyms and Abbreviations

BoFED	Bureau of Finance and Economic Development
CSA	Central Statistics Agency
CSO	Civil Societies Organization
EAF	Ethiopian Air Force
EC	Ethiopian Calendar
EFY	Ethiopian Fiscal Year
EPRDF	Ethiopian People’s Revolutionary Democratic Front
ETP	Education and Training Policy
FDRE	Federal Democratic Republic of Ethiopia
GIS	Geographic Information System
MOI	Medium of Instruction
NGO	Non-Governmental Organization
NPE	National policy on Education
NVI	National Veterinary Institution
OVC	Orphans and Vulnerable children
REP	Revenue Enhancing Plan
TGE	Traditional Government of Ethiopia
Und.	Undated
UNESCO	United Nations Educational, Scientific and Cultural Organization
WDEFA	World Declaration on Education for All

Operational Definition of Terms

Assimilation is the rejection, and at its final the vanishing, of an ethnic distinction and the cultural and social differences that express it.

Culture is a complex whole, which includes knowledge, belief, art, morals, law, customs and other capabilities or habits acquired by members of a society (E. B. Taylor, 1994)

Ethnicity is a sense of identity consisting of subjective or symbolic use of culture by a group of people in order to differentiate themselves from other groups

Diversity is the condition of being different and encompasses acceptance and respecting of differences emanating from race, ethnicity, gender, age, language, physical abilities, religious beliefs, political beliefs, and socio-economic status

Federalism: Federalism can be defined as a mode of governance that establishes unity while preserving diversity by constitutionally uniting separate political or ethno-national communities.

Primary school according to the 1994 E.C Educational and training policy it is grade 1-8

Ethnic Group is a group of people who share ancestry myth, history, culture having an association with a specific territory and a sense of solidarity.

Language is a means of cultural communication. It is a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols (Sapir, 1921:7).

Glossary

Kebele: It is the lowest administrative unit in Ethiopian local government structure since 1974.

Woreda: It is equivalent to district level of government in the context of Ethiopian local government structure; it constitutes a number of Kebeles within it.

Zone It is a local government structure that serves in behave of the regional governments as Oromia regional state local government structure.

Region means any state referred to in Article 47(1) of the Constitution the Federal Democratic Republic of Ethiopia

Abstract

This thesis is assessing the Oromo language and Culture in multiethnic towns in federal Ethiopia, the case of Bishoftu town of Oromia. Accordingly, case study design was employed for this study; since it is a particular kind of qualitative research that seeks to describe culture and language from the point of view of cultural insiders. Primary data, like key informant interview, observation, focus group discussion, are used for this study. In addition to these, FDRE and Oromia Regional State constitutions, minutes, appeals and proclamations are used as secondary data sources. In this contemporary world, the federal political system is expected to accommodate and promote cultural and linguistic diversities in multiethnic towns. It is also one of the systems to conserve and re capture the conquered culture, language and identities of the political minorities in the Ethiopian urban areas. In Bishoftu town the culture and language of Oromo ethnic group is not well promoted and practiced in the present federal system of Ethiopia. In the multiethnic Bishoftu town of Oromia, today a great number of Oromo children are not learning in their mother tongue. Many private institutions and federal owned institutions are not working in the regional working language. The medium of communication in different economic, political and social activities widely conducted in Amharic. These indicate that the impacts of the former marginalization policies are still reflected in the town. These historical back grounds still stagnant the development of culture and language of Oromo in this town. Basically even though the town was/is the homeland of Oromo community, the culture and language of the Oromo have been strongly subjugated for a century in Bishoftu town. Except once a year during the time of Irrecha celebration and when holiday there is no manifestation of Oromo culture in the Bishoftu town.

Key terms: *federalism, language, culture, ethnicity, and multiethnic*

Table of content

Contents	Pages
Acknowledgment	iii
List of tables.....	iv
List of Acronyms and Abbreviations	vii
Abstract	x
Table of content	xi
1. Introduction	1
1.1. Background	1
1.2. Statement of the Problems.....	5
1.3. Research Questions	7
1.4. Objective of the Study.....	7
1.4.1. General Objective	7
1.4.2. Specific Objectives	7
1.5. Significance of the Study.....	7
1.6. Delimitation of the study.....	8
1.7. Limitation of the Study	8
1.8. Methods of the Research	8
1.8.1. Research Design.....	8
1.8.2. Data Sources	9
1.8.3. Selection of Research Informants	9
1.8.4. Instruments of Data Collection	9
1.8.4.1. Interview.....	9
1.8.4.2. Focus Group Discussion.....	10
1.8.4.3. Field Observation	10
1.8.4.4. Document Analysis	10
1.8.5. Method of Data Analysis	11
1.8.6. Ethical Consideration.....	11
1.8.7. Organization of the Thesis	11

CHAPTER TWO	12
2. Conceptual and Theoretical Frame Work.....	12
2.1. Definitions of Culture.....	12
2.2. Concept of Culture	13
2.4. Diversity	16
2.5. Ethnicity	17
2.6. Multiculturalism.....	20
2.7. Assimilation	22
2.8. Cultural policies	23
2.9. Language policy	25
2.10. Working/Official Language.....	26
2.11. Educational Policy	28
2.12. Mother Tongue Based Educational policy	30
CHAPTER THREE	32
3. Literature Review	32
3.1. View of Federal Systems.....	32
3.2. Concept of Ethiopian Federalism.....	32
3.3. Cultural Policy in Ethiopia.....	34
3.5. Language Policy in Ethiopian Education	36
3.6. Language Policy in Primary Schools of Ethiopia	38
3.7. Mother Tongue as Medium of Instruction in Ethiopia.....	41
3.8. Working Language Policy in Ethiopia	42
CHAPTER FOUR.....	44
4. Profile of the Study Area	44
4.1. Population, Location and Climate of Bishoftu Town	44
4.2. Brief History of Bishoftu Town	45
4.3. Social Service Institutions in Bishoftu Town.....	49
4.4. Financial Institutions in Bishoftu	50
4.3. National and International Organizations in Bishoftu.....	50

4.6. The Irrecha Ritual Ceremony in Bishoftu Town.....	51
3.6.1. Types of Irrecha.....	52
4.6.1.1. Irrecha Malka.....	52
4.6.1.2. Irrecha Tullu	56
CHAPTER FIVE	57
5. Findings.....	57
5.1. The Practice of Oromo Culture and Language in Bishoftu Town	57
5.2. Language policy and its practice in Bishoftu town	61
5.3. The Implementation of Working Language in Bishoftu	63
5.3.1. In governmental institutions	65
5.3.2. In private (nongovernmental) and federal owned institutions.....	66
5.4. Educational policy in Bishoftu town.....	68
5.5. The practice of mother tongue language policy in Bishoftu Primary schools	71
CHAPER SIX	82
6. Conclusion and Recommendation	82
6.1. Conclusion.....	82
6.2. Recommendations	85
References.....	86
List of key Informants / interviewee and FGD participants	94

CHAPTER ONE

1. Introduction

1.1. Background

Ethiopian society is characterized by a large diversity of languages, cultures, religions, socio economic activities and governance traditions. Although the Ethiopian state has a particularly long history, this large societal diversity is of much more recent origin. ¹ In the long history of Ethiopia, there has been dynamic push and pull among peoples of various nationalities and constant linguistic and cultural interaction. This movement and assimilation has been so profound that identification of nationalities has become practically impossible in some regions of the country.²

Ethiopia was not quite a colonial artifact. But there was a mere geographical expression. In northern Ethiopia, the highlands of Tigray have been occupied by the Tigrayans. The Amhara, to the south of them; occupy the highlands of Wallo, Gondar, Gojjam and northern Shewa. Oromo have occupied the large parts especially in the South, East and West of Ethiopia.³

The domain of the Zagwe kingdom in north central Ethiopia that followed Axum in the eleventh century was very limited as Axum that had core areas only Eritrea and Tigray. But the ‘Solomonic’ rulers from northern Shewa in central Ethiopia were expanding southwards and annexing regions that were occupied by various ethnic groups.⁴ However, the centre of power moved back to the north in 1872, when Kassa Mircha of Tigray was crowned as Emperor Yohannes IV of Ethiopia that came to end in 1989. During his regime, he and his famous general Ras Alula safeguarded Ethiopia from colonial expansionists.⁵

In the last decades of the nineteenth century, Emperor Menelik considerably expanded the Ethiopian heartland and strongly dominated by Orthodox Christians who used Amharic and

¹ Cristophe Ven der Beken (und). Federalism and the accommodation of ethnic diversity: The case of Ethiopia. <https://biblio.ugent.be/publication/695281/file/695287.pdf> pp 2

² Aleme Eshete (1982). The cultural situation in socialist Ethiopia, Study and document on cultural policy UNESCO Pp 11&13

³ Alemesged Abbay (2004) Diversity and state building in Ethiopia; African Affairs, 103/413, 593–614 Royal African Society 2004, pp 593

⁴ ibid

⁵ ibid

Tigrigna as the most important languages - with territories in the south, east and west.⁶ The conquered peoples spoke dozens of languages. But the government policy aimed to transform this heterogeneous group into a homogeneous Ethiopian nation. The Amhara language and culture were strongly propagated but other languages and cultures were denigrated.⁷

An important instrument in this assimilation policy was the imperial administration and education that exclusively used Amharic. Hence, for non-Amhara learning of Amharic and the adoption of Amhara culture and tradition were necessary steps to develop a career within the state.⁸ Amharic was imposed on the other ethnic and linguistic groups without taking into account their sentiments and opinion. Furthermore, in order to achieve linguistic homogenization in Ethiopia, the use of other ethnic languages for publishing, teaching, preaching and administrative purpose was forbidden.⁹

The promotion of Amharic as a national language has been a consistent policy of various Ethiopian regimes at least during the last fifty years.¹⁰ A vast expropriation of land (up to two-thirds) in much of the conquered territory turned many of the local peasants into tenants of landlords, who acquired land through grants from the state. The landlords were mainly from Shewa, and some Oromo who served Menelik like Gobana and his advocates.¹¹

The result was a politically explosive conjunction of ethnic and class divisions. Under the circumstances, state rule could not be effectively maintained by the quasi-feudal traditional *Assimilation* political system, and a process of modernization, bureaucratization and militarization was carried out by Menelik's successor, Haile Selassie, who became regent in 1917, king in 1928, and emperor (king of kings) in 1930.¹²

⁶ Cristophe Ven der Beken (und). Federalism and the accommodation of diversity: The case of Ethiopia
<https://biblio.ugent.be/publication/695281/file/695287.pdf> pp 2

⁷ ibid

⁸ Ibid

⁹ Mekuria Bulcha(1997). The politics of linguistic homogenization in Ethiopia and the conflict over the status of "Afaan Oromoo" Published by: Oxford University Press on behalf of The Royal African Society Stable URL:
<http://www.jstor.org/stable/723182> pp 325-6

¹⁰ ibid

¹¹ John Markakis (1989). Nationality and the state in Ethiopia; Third World Quarterly, Vol. 11, No. 4, Ethnicity in World Politics (Oct., 1989), pp. 118-130 Published by: Taylor & Francis, Ltd. Pp119

¹² ibid

Emperor Haile Selassie also continued with ignoring the culture and language of the nations and propagating the former marginalization policy. The power was still under the control of Amhara elites of Shewa. Amharic language became an official language and the power of language other than all language of Ethiopians.¹³ The Emperor continued the destroying of the history and language of Oromo in large parts of urban centers. In this case he changed most of the names of the towns in to Amharic. Of those Bishoftu town was the one which faced this re naming by the Emperor Haile Selassie.

In general, “the economic, political and cultural complaints were needed to set off nationalist revolutions”¹⁴ at the end of Haile Selassie regime. A multi-ethnic state that seeks to suppress diversity and attempt to build a common national identity based on the core culture of a particular ethnic group is bound to provoke violent ethnic nationalist movements.¹⁵

Then, the military government came to power. The military regime has attempted to acknowledge the nation, nationalities identities, culture and languages of people towards the end of its regime adopting the Marxist Leninist ideology 1976. This influenced its approach to the ethnic issue. The power was absolutely under the control of Mengistu Haile Mariam.¹⁶ The imperial assimilation policy was replaced by a new version of “*Ethiopia Tikdem*”-literally means “Ethiopia first” slogan. Practically, during this period Amharic was as a sole of medium of instruction gained much privilege.¹⁷ Therefore, there was no equality of culture and language of nation and nationalities of Ethiopia.

In the wake of the downfall of the military government in May 1991, the EPRDF that ousted the military rule paved the way toward the establishment of a federal democratic republic after more than a century of absolutist and centralized unitary state under monarchical and military rule.¹⁸ The initial case for adopting a multiethnic federal institutional design and form of state was to do

¹³Alemseged Abbay (2004) Diversity and state building in Ethiopia; African Affairs, 103/413, 593–614 Royal African Society

¹⁴ Ibid pp598

¹⁵ Yonatan Fessah (und.). Federalism and the challenges of accommodating ethnic diversity; Research Fellow, Community Law Centre University of the Western Cape pp 4

¹⁶ Christopher Ven der Bekan (und.).Federalism and accommodation of ethnic diversity: The case of Ethiopia <https://biblio.ugent.be/publication/695281/file/695287.pdf>

¹⁷Tariku Sime and Gara Latchanna (2016) Place of diversity in the current Ethiopian education and training policy: Analysis of Cardinal dimensions, Vol. 11(8), 2016, pp584

¹⁸ Tesfaye Habiso (2010). Multiethnic (Multinational) Federalism in plural societies, It Make a Difference http://aigaforum.com/articles/Multiethnic_federalism.pdf Pp.1

away with the centralist and assimilationist policies of the past successive regimes. It was to solve the denial of the right of nations, nationalities and peoples to administer themselves through their leader¹⁹

In the present day, federal political systems are widely used by states with a multi-ethnic population as a system to have room for the demands of their ethnic groups as well as to protect and promote their culture, language, religion, arts and identity.²⁰ In this way, the constitutional arrangement, which has officially taken the form of a federal structure since 1995 in Ethiopia, tries to address the concern of the various ethno-linguistic and religious groups.²¹

The Federal Democratic Republic of Ethiopia declared that the culture and language of all nations, nationalities and peoples of Ethiopia have equal recognition. Even though the transitional Charter and the FDRE Constitution of 1995 stipulate equal recognition and the right to protect and promote their cultures, in Oromia mainly in multiethnic towns there is ‘shadow’ of the previous marginalization which indicates that the cultural policies have limitation in implementing the Oromo culture and language efficiently in these towns.

Bishoftu is one of the multiethnic towns in which different ethnic group’s live together peacefully for the last one century. However, the central parts of Ethiopia; Shewa, especially Bishoftu mainly during the Emperor Haile Selassie was the second political center of the regime. So the homogenization policy was strongly propagated in this area.

In the 1995 FDRE constitution many powers were devolved to the regional states to accommodate different ethnic groups. But the development of culture and language of Oromo in the multiethnic towns has challenges. Even though the federal working language is Amharic, all the regions are able to determine their own languages to accommodate more than 80 languages and 200 dialects spoken by Ethiopia’s citizens. Ethiopia’s experiment with ethnic federalism offers some insights for other federations with significant ethnic, religious and linguistic diversity.²² Of the more than 80 languages, Afan Oromo is the language which harbors the

¹⁹ *ibid*

²⁰ Christopher Ven der Bekan (und.) Federalism and accommodation of ethnic diversity: The case of Ethiopia <https://biblio.ugent.be/publication/695281/file/695287.pdf>

²¹ Assefa Fiseha (2009). Federalism; Teaching material Prepared under the Sponsorship of the Justice and Legal System Research Institute www.chilot.me pp4

²² Tesfaye Habiso (2010). Multiethnic (multinational) Federalism in plural societies: Does it make a difference?

culture, knowledge, arts, history and an identity of Oromo ethnic group which constitute about 36.7²³ percent of the total population of the country. Among the Cushitic language families to which it belongs, Afan Oromo ranks first by the number of its speakers. It is the third among the widely spoken languages in Africa next to Swahili and Hausa Languages. Afan Oromo is also spoken among many nationalities, like the *Harar, Bartha, Shinahsa, Anuak, Sidama, Gurage, Koma, Yam, Kaficho, Dawuro, Gedeo, Konso, Somali, Afar, Amhara*, and others.²⁴

Oromo nation has been one of the largest ethno nations in Ethiopia. But the attention given to study its culture and language particularly from historical aspect remains minimal. This is because assimilation policy during the Emperor and military regimes, the Oromo culture and language in general and particularly in multiethnic towns were insidiously undermined.

1.2.Statement of the Problems

The political changes of the 1990s in Ethiopia were connected with a far reaching educational reform and a transition from the use of only Amharic and English as media of instruction to a system that uses a multilingual approach to education.²⁵ Language is a means of communication and knowledge as well as an indicator of cultural identity of an individual or a group. The right to be educated in one's own language has been acknowledged in the UNESCO Declaration.²⁶

The 1995 FDRE constitution article 39(2) states that: "Every Nation, Nationality and People in Ethiopia has the right to speak, to write and to develop its own language; to express, to develop and to promote its culture; and to preserve its history". Ethiopia also ratifies the UNESCO declaration of mother tongue based education in primary education which is now practiced in large parts of the country. On the other hand, concerning the language policy, in the article 5(2) "Amharic shall be the working language of the federal government" and in the same article sub article (3) "members of the federation may by law determine their respective working language". In addition, in the 2001 revised Oromia State constitution article 47(2a) of the power and duties

²³ National Regional State of Oromia Physical and Socio-Economic Profile 2016, 4th (ed.) pp6 cited CSA, census, 2007 and UNCRD, Text book series No.6 2006

²⁴ Tesfaye Tolessa (2012). Star Journal Early History of Written Oromo Language up to 1900 pp 76

²⁵ Katrin Seidel and Janine Mortiz (und) in: Proceeding of the 16th International Conference of Ethiopian Studies (ed.) by Svein Ege, et al (2009) Changes in Ethiopia's Language and Education Policy – Pioneering Reforms? <https://www.gcedclearinghouse.org/sites/default/files/resources/K.%20Seidel%20and%20J.%20Moritz%20-%20Changes%20in%20Ethiopia%E2%80%99s%20Language%20and%20Education%20Policy.pdf> pp 1225

²⁶ ibid

of the regional state: “the region shall formulate and implement policies, strategies and plans for economic and social development of the region”.²⁷

According to these constitutions, each regional state became responsible for educational issues at the primary education. For instance regional authorities may decide what languages should be used as media of instruction in primary education. Experts of UNESCO had already recommended the use of mother tongue as a medium of instruction in 1951. Broadly implementing a mother tongue education policy in countries with a heterogeneous language situation such as Ethiopia might seem like a huge project.²⁸

These principles and recommendations are not yet fully implemented practically in some of the multi ethnic towns of Oromia. Although Ethiopian state policy of linguistic homogenization and forced assimilation has suffered a remarkable set back with the fall of the military regime, there are still strong challenges against the use of the Oromo language as a medium of instruction and administration.²⁹

This research explored one of the multi ethnic towns of Oromia, Bishoftu town in which the culture and the language of the region, Afan Oromo is not adequately promoted and constitutionally implemented in both governmental and private primary schools including kindergarten (KG). This research also analyzed the challenges of the official language function as medium of instruction in both governmental and some private officials in Bishoftu town.

Bishoftu is the Oromo’s cultural hub where the ‘*Irrecha*’ is celebrated which is the integral part of Gada system. Moreover, the annual meeting of the Oromo Gada Council takes place in Bishoftu that gives additional significance to the town. However, there is no effort to promote the Oromo culture in the town. Therefore the researcher tried to assess the gaps of these cultural and language policies in line of their reflection and functions in this town.

²⁷ The 1995 FDRE constitution and the 2001 revised Oromia constitution

²⁸Katrin Seidel and Janine Moritz (Und) In: Proceedings of the 16th International Conference of Ethiopian Studies, (ed.) By Svein Ege, et al (2009) Changes in Ethiopia’s Language and Education Policy – Pioneering Reforms? <https://www.gcedclearinghouse.org/sites/default/files/resources/K.%20Seidel%20and%20J.%20Moritz%20-%20Changes%20in%20Ethiopia%E2%80%99s%20Language%20and%20Education%20Policy.pdf> Pp 1126

²⁹ Mekuria Bulcha (1997). The politics of linguistic homogenization in Ethiopia and the conflict over the status of ‘Afaan Oromoo’ Published by: Oxford University Press on behalf of The Royal African Society Stable URL: <http://www.jstor.org/stable/723182> pp 350

1.3. Research Questions

This research attempts to answer the following questions:

- What is the central cultural policy in Ethiopian federal system that could be practiced in multi ethnic towns?
- Does language policy in Bishoftu town encourage the function of Afan Oromo as the medium of instruction and working language in governmental and non-governmental institutions?
- Does the town reflect the culture and customs of the Oromo ethnic as much as it is the center of the celebration of ‘Irrecha’ and site of the ‘Gada’ council?

1.4. Objective of the Study

1.4.1. General Objective

The overall objective of this research is to explore and assess the status of Oromo culture and language in Ethiopian federal and their practical implementations in more emphasizes to multiethnic towns with special emphasis in a Bishoftu town of Oromia regional state.

1.4.2. Specific Objectives

The specific objectives of the researcher will be:

- To describe the culture of Oromo people and how it is practiced in Bishoftu town.
- To assess the practical implication of the language policy in the Kindergarten (KG) and primary schools in Bishoftu town.
- To explore the cultural content of educational curriculum in the primary school.
- To examine the realization of the working language in Bishoftu in principle and practice in governmental and private institutions.

1.5. Significance of the Study

This research is significant in terms of its attempt to indicate the existing gap in implementing cultural policies particularly in multi-ethnic towns like Bishoftu and it tries to fill gap of existing knowledge. Furthermore, the research may contribute and serve as reference to policy-makers, practitioners, and researchers in the multi-ethnic towns of Oromia regional state. In addition to these it may use as a launch pad for further studies and other related studies in the future.

1.6.Delimitation of the study

Culture varies from place to place and country to country. Its development is based on the historical process operating in a local, regional or national context. This study does not deal with each practice of cultural policies in all towns of Oromia region. But it covers mainly on the implementation of language policy and its impact on the development of Oromo culture in Bishoftu town, the Irrecha ritual center.

1.7.Limitation of the Study

The challenge of the practicing Oromo language and culture in multiethnic towns is largely seen in Oromia. Due to time and budget constraints the study is geographically limited to only one of the multiethnic town of Bishoftu. The other serious constraint that posed a problem in the research problem was the shortage of money. Even though the research fund allocated by the Addis Ababa University it was not enough and not funded on time.

On the other hand it was difficult to contact and interview some of the key political leaders of the town. This is because; they were eventful to settle the displaced Oromo people from the Ethio-Somalia. So, it was difficult to interview some of the kebele chair men. Finally, the turnover in Bishoftu town cultural and tourism officials was also one of the limitations to have an access to different relevant documents and information.

1.8. Methods of the Research

1.8.1. Research Design

In this section the researcher deals with the explanation of research design, data sources, selection of research informants, data collection instruments, method of data analysis and details of data interpretation mechanism. Further, it is an explanation of how the informants of the proposed study selected, what different instruments used, how data is collected, and the methods by which the collected data analyzed. In order to achieve the objectives of the research and answer the fundamental research questions, methodologically qualitative research method was used. Qualitative research approach is full of interpretive and allowed studying in their natural settings to make sense or interpret.

Hence, the researcher engaged qualitative approach in order to collect and analyze the primary and secondary data. The study attempts more to describe, assess, explore analysis and interpret than explain the perspectives of information.

1.8.2. Data Sources

Both primary and secondary sources of data were used in the research. The primary sources of data include: traditional elders, (Gada leaders), women, youths, public officials, educational officials, and residents. The secondary source of data includes: FDRE and Oromia regional state constitutions, policy papers, proclamations, magazines, official reports, articles, news, minuets, appeals, websites, educational books (students' text books) and other relevant documents, had been accessed.

1.8.3. Selection of Research Informants

The sampling the researcher used determined by the relevant informants. For this paper I took information from Cultural and Tourism bureau, governmental and non-governmental primary schools, School directors, supervisors, Afan Oromo teachers, Oromo students, students' parents, the representative of Gada councils, residents of Bishoftu town. Among the prominent sampling technique used a snow ball and simple random so as to get relevant informants for the research. This technique has been taken as useful for the effectiveness of the research in that it helped the researcher to get the appropriate informants who are well know the issue.

1.8.4. Instruments of Data Collection

In order to keep up validity and reliability of the research, multiple instruments of data collection have been used. The method used for the empirical data and information collection in the study area cascades into four types:

1.8.4.1. Interview

In the context of this study, an interview was used as informal conversations that allowed the researcher to extract rich and detailed information from interviewees. Hence, the researcher prepared a guide list to remember what he wanted to raise during interview. The main purpose of the interview was to obtain relevant data from purposive informants. For this purpose the

researcher made interview with informants from Oromia cultural and tourism Bureau, Oromia educational bureau, Bishoftu town administration/kebele officials, elders, youths, women, *Abba Gada of Tulama* Oromo group, Bishoftu cultural and tourism office, Bishoftu educational office, supervisors, directors, Afan Oromo teachers, students and parents of students' of Bishoftu town of both governmental and private schools which are purposively sampled. In additions to these interviews were made with the historians and the researchers working at the Center of Oromo Culture. Totally 55, (44 male and nine female) informants participated in the interviews.

1.8.4.2.Focus Group Discussion

In order to get detail information, I have prepared focus group discussion in to two session based on the participants willing and their time space. The total partisans were thirteen; six of them in the first and the rest seven participants were in the second session, those selected purposely based on their closer to the topic. During the discussion the researcher raise open ended and close ended questions for the discussion to focus on the objective of the research.

1.8.4.3.Field Observation

To have significant data on practices of the cultural policies in Bishoftu town the researcher observed different governmental and nongovernmental institutions activities and other public activities regarding to Oromo culture in the Oromo community. Since I am living in the town, I have opportunities to engage in different places while different activities were going on. In this case I have observed medium of communication in the market, on taxies, in primary schools, on meetings, at kebeles level and municipality level when different conferences took place, communication and different written materials in governmental and nongovernmental institutions, in cafes and hotels.

1.8.4.4.Document Analysis

In order to achieve the objectives of the study, the researcher assessed different governmental and nongovernmental institutions' documents regarding languages used to have relevant information. In this case the reports, petitions, minuets, teaching materials and the curricula have been analyzed as sources of data.

1.8.5. Method of Data Analysis

As mentioned above, the data collected from different sources through triangulation have been analyzed and interpreted in a way that it can give the most favorable result and findings. Finally, the result or the findings has been compiled and recommendation could be forwarded based on the findings.

1.8.6. Ethical Consideration

After the researcher has obtained official permission to conduct the study on the study area selected, I provided detail explanation of the overall objectives of the study at the forefront of the discussion. Interview was administered on free willingness of interviewees and participants. Respondents were informed that information providers and to aware the interviewees idea would not transfer to third parties or not used for any other purpose. Thus, their participation was based on their own willingness.

The researcher made all the possible efforts to keep the participants' privacy. Therefore, the researcher always gave and kept the ethical principles to make his research acceptable by the scientific communities and users. Hence truthiness, objectively, thorough, and relevance principles have been taken in to consideration.

1.8.7. Organization of the Thesis

The researcher is divided it in to the following six chapters: The first chapter presents the background of the study, the problem of the statement, research questions, and objectives, significance of the study, delimitation, limitation, and methodology of the study. Chapter two explains the conceptual and theoretical frame works. It assesses the concept and definition of culture and language, cultural policies regarding to language and language policies in multi ethnic societies. Chapter three deals with the literature review, Chapter four delights the profile of the study area, chapter five reveals findings and the final chapter six covers conclusion and recommendation of the study.

CHAPTER TWO

2. Conceptual and Theoretical Frame Work

2.1. Definitions of Culture

Culture is a notoriously difficult term to define. In 1952, the American anthropologists, Kroeber and Kluckhohn, critically reviewed concepts and definitions of culture, and compiled a list of 164 different definitions.³⁰ The definition of culture has become much broader since 1982 World Conference on Cultural Policies in Mexico City, encompassing the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group.³¹

Culture is defined differently by different scholars. According to E. B. Taylor, culture is a complex whole, which includes knowledge, belief, art, morals, law, customs and other capabilities or habits acquired by members of a society.³² Some scholars define culture as the ways people agree to be. Over periods of time groups of people reach agreements about how they will see the world, behave, interact with each other, judge each other, and organize themselves in other words, how they will exist.³³ The anthropological definitions of culture have included morals, custom, law, arts, belief, knowledge and religion. Anthropologists have generally agreed that these characteristics are shared by all cultures; though they are expressed in different ways in different societies, and individuals³⁴

In general, culture is a dynamic totality of distinctive spiritual, material, intellectual, emotional and aesthetic features that characterize a society or a social group, including its arts but also such intangible aspects as values, world-views, ideas and beliefs, and the expression of this in

³⁰ Spencer-Oatey, H. (2012). What is culture? A compilation of quotations Global PAD Core Concepts; Available at Global PAD Open House <http://www.warwick.ac.uk/globalpadintercultural> pp1

³¹ UNESCO world report (2009). Investing in Cultural Diversity and Inter Cultural Dialogue, Published in 2009 by the United Nations Educational, Cultural and Scientific Organization 7 place de Fontenoy 75352 Paris 07SP, France. pp1

³² Indria Y. Junghare (2015). Language, Culture and Communication: India. International conference RCIC'15 Redefining community in Intercultural context, , Brasov, 21-23May2015 , University of Minnesita, Minneapolis,MN, USA pp 405

³³ ibid

³⁴ Giuliana B. Prato (2009). Introduction-Beyond Multiculturalism; Views from Anthropology, University of Kent, UK Pp3

individual and social behavior, relationships, organizational and societal forms, and in economic, political, educational and judicial systems.³⁵

2.2. Concept of Culture

*Culture is a way of life. The food you eat, the clothes you wear, the language you speak in and the God you worship all are aspects of culture. In very simple terms, we can say that culture is the embodiment of the way in which we think and do things. All the achievements of human beings as members of social groups can be called culture. Art, music, literature, architecture, sculpture, philosophy, religion and science can be seen as aspects of culture. Culture is the expression of our nature in our modes of living and thinking. Culture varies from place to place and country to country. Its development is based on the historical process operating in a local, regional or national context. Culture is closely linked with life. It is not an add-on, an ornament that we as human beings can use. It is not merely a touch of color. It is what makes us human. Without culture, there would be no humans. Culture is made up of traditions, beliefs, and way of life, from the most spiritual to the most material. It gives us meaning, a way of leading our lives. Human beings are creators of culture and, at the same time, culture is what makes us human.*³⁶

Every people have a culture, and no individual can live without it. Culture helps us to manage our daily lives because we and other people encounter attach similar meanings to the same things.³⁷ “Culture is ordinary: that is the first fact. Every human society has its own shape, its own purposes, and its own meanings and expresses these in institutions and in arts and learning”.³⁸ The current world is manifested by strong connections to linguistic, social, cultural based identities. Such identities have become the retreat for many individuals and groups who see globalization and cultural change as a risk to their ways of life and standard of living. In this context, we witness the culturization of political claims, which run counter to the essentially dynamic and multifaceted nature of identities.³⁹

³⁵ Florence Majachani (2014). Towards an African arts and cultural index-analytical framework, Arterial net work http://www.arterialnetwork.org/ckeditor_assets/attachments/505/aaci_analytical_framework_-_en.pdf pp 11

³⁶ Indian culture and Heritage secondary course module I , An Introduction (und) pp1 and 2

³⁷Indira Y. Junghare (2015). Language, Culture and Communication: India. International conference RCIC'15 Redefing community in Intercultural context, University of Minnesita, Minneapolis, MN, USA pp405

³⁸ Raymond Williams, Originally published in N. McKenzie (ed.), Convictions, (1958) <http://artsites.ucsc.edu/faculty/gustafson/film%20162.w10/readings/williams.ordinary.pdf> pp1

³⁹ UNESCO world report (2009). Investing in Cultural Diversity and Inter Cultural Dialogue, pp19

2.3. The Relation of Culture and Language

The interrelationship between language and culture is confusing. Some authors claim that language is culture. Though cultures partly exist through language, culture is more than language. But for others language is more than culture.⁴⁰ Culture has a close relationship with language sounds, words, and syntax of a language and the ways in which speakers of that language experience the world and behave in it seems obvious as to be truism.⁴¹

*Understanding the nature of the relationship between language and culture is central to the process of learning another language. In actual language use, it is not the case that it is only the forms of language that convey meaning. It is language in its cultural context that creates meaning: creating and interpreting meaning is done within a cultural framework.*⁴²

In addition to these, language and culture are linked in the transmission of knowledge, in the construction of social life, and ideologies about language use and its relation to human behavior. Through language we create and share with others our ways of doing things and ways of being in the world, our culture.⁴³ It plays a vital role in establishing and maintaining what we call culture, including conventions, habits and interpretive practices of individuals and communities. Through language we create and share with others identities, categories, attitudes, values and belief structures.⁴⁴

The inseparability of culture and language as follows:

It is commonly accepted that language is a part of culture, and that it plays a very important role in it. Some social scientists consider that without language, culture would not be possible. Language simultaneously reflects culture, and is influenced and shaped by it. In the broadest sense, it is also the symbolic representation of a people, since it comprises their historical and cultural backgrounds, as well as their approach to life and their ways of living and thinking. Language is a part of a culture and a culture is a part

⁴⁰ Birgit Broock-Uten (2005). Evaluation of education-on whose terms; The interrelationship between language and culture, University of Oslo, 0317 Oslo. Norway pp1

⁴¹ Yonattan Araya (2014). Multilingual policy and language practice in Ethiopia: Opportunity and challenges for national unity and development Addis Ababa University pp41

⁴² Language, culture and learning: A Guide (und) http://www.tllg.unisa.edu.au/lib_guide/gllt_ch2.pdf pp18

⁴³ Keating E, (und). Linguistic Anthropology, culture and language, University of Texas at Australia, USA pp1

⁴⁴ ibid

*of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture. Some people say that language is the mirror of culture, in the sense that people can see a culture through its language. Another metaphor used to symbolize language and culture is the iceberg. The visible part is the language, with a small part of culture; the greater part, lying hidden beneath the surface, is the invisible aspect of culture. In short, Language and culture makes a living organism; language is flesh, and culture is blood. Without culture, language would be dead; without language, culture would have no shape.*⁴⁵

Most scholars agree that culture links individuals to one another, provides the basis for a common identity and creates a context for viewing and understanding the world. In this respect, they place high value on language and made culture inseparable with language.⁴⁶ Others argue that culture transforms human beings in to rational and moral persons by structuring their identity. So, it enables individuals to see the world in a particular way, to individuate and assign certain meanings and significance to human activities and relationships.⁴⁷ On the other hand, the central value placed on cultural or linguistic affiliation is the desire to use it in the conduct of one's life as well as to transmit one's heritage to one's children and thus to see it carry on into future generations. Recognition of this value requires ensuring the accessibility of a culture which people enjoy as members of a group.⁴⁸

Furthermore, verbal communication is the central part any culture, ethnicity, and religion. People become more engaged in contexts where communication reflects on their cultural, ethnic, or religious identity.⁴⁹

Ensuring the accessibility of a culture requires two sets of conditions. First, a linguistic community must enjoy recognition by others of the intrinsic value of its

⁴⁵ Wenying Jiang (2000). The relationship between culture and language ELT Journal the relation between culture and language vol.54/4 October 2000 Oxford University press 2000, Downloaded from <https://academic.oup.com/eltj/article-abstract/54/4/328/835293> by Addis Ababa University Libraries user on 09 November 2017 pp 338

⁴⁶ Zinabu Yirga (2016). Practice and challenges of house of Federation in resolving claims of identity: Case study of Kimant community in Amhara national state. AAU pp25

⁴⁷ Parekh, B (2000). Rethinking multiculturalism: Cultural diversity and political theory, Harvard University press

⁴⁸ Taylor, C (1994). Multiculturalism and the politics of recognition; In: A. Guttman (ed.) Multiculturalism: Examining the Politics of Recognition. Princeton, N.J: Princeton University Press. pp25

⁴⁹ Eid, Mohammad et al (2011). multicultural, multiethnic and multi faith communication, Global media journal-Canada ed.4(1)1-4

*culture. Secondly, it requires support for the instrumental usefulness of the language, not merely for the sake of other ends considered extrinsically but out of respect for the intrinsic value of a life lived within a particular linguistic setting.*⁵⁰

2.4.Diversity

Diversity is the condition of being different and encompasses acceptance and respecting of differences emanating from race, ethnicity, gender, age, language, and socio-economic status. Understanding each individual and social group is unique and moving beyond simple tolerance and embracing the individual and social group variations.⁵¹ This means the definitions of diversity differ from one another.

Many scholars and commentators strongly argue that in today's world, ethnic and cultural diversity must be seriously addressed through recognizing the right of national self-determination of these ethnic and cultural groups.⁵² Diversity conceptualized as some scholars, it representing a multitude of individual differences and similarities that exist among people. It can include many different human characteristics such as race, age, creed, national origin, religion, and ethnicity.⁵³ For example, Switzerland has the greatest linguistic and religious diversity of all the western European countries. Despite a small population of barely over 7 million, Switzerland has four national languages, namely German, French, Italian and Romanche.⁵⁴ "Language freedom implies the right for residents to use any language of their choice in the private sphere, which includes the language of business and commerce".⁵⁵

Regarding to diversity, India is also constituted by an extraordinary heterogeneity. Religion and language alone constitute a truly remarkable diversity.⁵⁶ India is a multi-cultural and multi plural society as it is enriched by the ethnic, cultural, and language diversity among its citizens. In

⁵⁰ Zinabu Yirga (2016).Practice and challenges of house of Federation in resolving claims of identity: Case study of Kimant community in Amhara national state. AAU pp25

⁵¹ Habtamu Wondimu (2013.) Federalism and conflict management in Ethiopia IPSS-AAU pp 7

⁵² Tesfaye Habiso (2010) multiethnic (multinational) federalism in plural societies: Does it make a difference? pp4

⁵³Washington David (2008) The Concept of Diversity , Washington & Company, LLC, services@dwashingtonllc.com pp 3

⁵⁴François Grin (1998). Language Policy in Multilingual Switzerland: Overview and Recent Developments, Paper presented at the Cicle de confèrencies sobre política lingüística Direcció general de política lingüística Barcelona, 4 December 1998 pp1

⁵⁵ ibid

⁵⁶ Vasuki Nesiah (2000). Federalism and diversity In India; Yashi Ghai (ed.) pp53

order to balance and keep a common platform for whole nation, adopting democracy for India is not a choice but matter of compulsion.⁵⁷ In South Africa claims for the recognition of ethnicity posed the greatest threat to the country's democratic transition. The contestation over the nature of that diversity forced negotiators to confront claims made by the apartheid regime and its allies since the early 1970s, that the policy of separate development was based on the protection of different cultures⁵⁸

UNESCO examines four key areas languages, education, communication and cultural content, and creativity and the marketplace with respect to the future of cultural diversity. In each of these areas, cultural diversity can be promoted and raised, for its own sake and for the benefit of the corresponding sectoral policies⁵⁹.The diversity of languages in Ethiopia and their respective societal roles are now framed within a new context of State sponsored language development where several regional, zonal and local languages are employed for official purposes.⁶⁰ “The use of these newly introduced languages as media of instruction in the primary education system has been the most visible manifestation of the changes in language use”.⁶¹

2.5.Ethnicity

Ethnicity is a sense of identity consisting of subjective or symbolic use of culture by a group of people in order to differentiate themselves from other groups. It creates internal cohesion and sense of kinship and inclusion. It is basically a shared pattern of characteristics such as cultural heritage, nationality, race and language.⁶²

In the pre-colonial world the most striking features of African identities and communities was their fluidity, heterogeneity and hybridity; a social world of multiple, overlapping and alternate identities with significant movement of peoples, intermingling of communities and cultural and

⁵⁷ Hasan Nourbakhsh (2015). Education Policy and Diversity Accommodation in India, International Journal of Scientific and Research Publications, Volume 5, Issue 4, April 2015 ISSN 2250-3153 pp1

⁵⁸ Heinz Klug (2000). How the center holds: Managing claim for regional and ethnic autonomy in democratic south Africa(ed.) By Yash Ghai pp102

⁵⁹ UNESCO World Report (2009). Investing in Cultural Diversity and Inter Cultural Dialogue, pp5

⁶⁰ Gideon P.E. Cohen (und). Mother Tongue and Other Tongue in Primary Education: Can Equity is achieved with the use of different languages? Pp2

⁶¹ ibid

⁶² Habtamu Wondimu (2013). Federalism and Conflicts' Management in Ethiopia: Social Psychological Analysis of the Opportunities and Challenges IPSS/AAU pp 6

linguistic borrowing.⁶³ The African states encountered by European colonizers in the 19th century were largely of relatively recent historical origin and by contemporary conceptions multi-ethnic in composition, ruling with rather loose tributary relationships over linguistically and culturally diverse groups.⁶⁴

Ethnicity is used as a broad concept, covering a variety of factors which distinguish one group of people from others. One of important contemporary distinctions is language. When this marker ceases to be mere means of social distinctions, and become the basis of political identity and claims to a specific role in the political process or power, ethnic distinctions are transformed into ethnicity.⁶⁵ Since the middle of twentieth century, when ethnicity as an analytical concept entered the academic arena, a lot has been written and debated on its conceptual definitions, its manifestations in social or group interaction, the role it plays in group mobilization for ‘common ends’, and so forth.⁶⁶

The concept of ethnicity is a topic of great discussion among scholars and politicians. As (the primordialist approach) describes ethnicity as a group’s self-identification and/or ascription by others to belong to a certain ethnic group on the basis of common primordial ties such as kinship, language, culture, customs and sometimes religion.⁶⁷ While (the constructivist approach), attributes it to a construction or as an instrument of groups’ mobilization for political or economic purposes.⁶⁸ There is no generally agreed definition or theory of ethnicity; scholars define and describe the term in various ways, such as a modern cultural construct, a universal social phenomenon, a personal identity, a peculiar kind of informal political organization or affective association.⁶⁹

The concepts of ethnicity and ethnic group have a long history which derives from the Greek word ‘*ethnos*’ which is translated as people of the same race that share a distinctive culture.

⁶³ Rruce J. Berman (2010). Ethnic diversity and economic instability in Africa: Policy for Harmonious Development, Ethnicity and Democracy in Africa. Japan International cooperation Agency (JICA) Research Institute, September 2010, pp 2

⁶⁴ *ibid*

⁶⁵ Yash Ghai (1999). Autonomy and ethnicity; Negotiating competing claims in multiethnic states, pp4

⁶⁶ Asebe Regassa (2007). MA thesis Ethnicity and interethnic relations: the ‘Ethiopian experiment’ and the case of Guji and Gedeo University of Tromso, Norway pp12

⁶⁷ *ibid*

⁶⁸ *ibid*

⁶⁹ Berhanu Gutema Balcha (2008). Ethnicity and restructuring the state in Ethiopia development, innovation and international political economy research Aalborg University Denmark pp1

There is no consensus on its meaning and scope.⁷⁰ “Many of the definitions associate ethnicity and ethnic groups with the perception of the group having common descent or origin.”⁷¹ However, research on African ethnicity over the past thirty years has exploded the primordial myth. Hence, African ethnicities are now understood as open-ended and dynamic processes of social and political creation rather than static categories before, during and after colonial rule.⁷²

In the African context, the colonial system of divide and rule policy played a great role in politicizing ethnicity by emphasizing group differences through differential education, unfair political participation, uneven social services and so forth.⁷³ Ethnicity can mean different things to different people, and is of questionable utility as a theoretical construct when viewed from the perspective of prehistory... While "ethnic" attributions, like "culture areas," may have some descriptive utility, their explanatory potential remains to be established.⁷⁴

The term ethnic group is generally understood in anthropology to designate a population which:

- is largely biologically self-perpetuating
- shares fundamental cultural values, realized in overt unity in cultural forms
- makes up a field of communication and interaction
- Has a membership which identifies itself, and is identified by others, as constituting a category distinguishable from other categories of the same order.⁷⁵

This ideal type definition is not so far removed in content from the traditional proposition that a race = a culture = a language and that a society = a unit which rejects or discriminates against others. Yet, in its modified form it is close enough to many empirical ethnographic situations, at

⁷⁰ Semahagn Goshu (2014). The last post-cold war socialist federation, ethnicity ideology and democracy in Ethiopia pp18

⁷¹ ibid

⁷² Bruce J. Berman (2010). Ethnic diversity and economic instability in Africa: Policy for Harmonious Development, Ethnicity and Democracy in Africa Japan International cooperation Agency (JICA) Research Institute, pp14

⁷³ ibid

⁷⁴ Fredric Barth (1997). Ethnic groups and boundaries ; Ethnicity in complex societies : Archaeological perspective, Journal of Archaeological research Vol. 5 No 4 Plenum Publishing Corporation pp295 cited Kramer (1997, p. 95)

⁷⁵ Ibid Fredric Barth (1997) pp 11

least as they appear and have been reported, so that this meaning continues to serve the purposes of most anthropologists.⁷⁶

2.6.Multiculturalism

Multiculturalism is above all a descriptive concept.⁷⁷ The concept of multiculturalism embodies a new orientation toward the future. Unfortunately, in all the heated discussion around the term no clear definition of the concept has yet emerged.⁷⁸ The expression of multicultural society was first applied in the 1950s to Switzerland. In this country cultural pluralism had been translated into policy. It has been traditionally associated to the federation of different language speaking Cantons: German, French and Italian and their attendant cultural traditions, rather than to immigration.⁷⁹

*Multiculturalism is a system of beliefs and behaviors that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society. Therefore multiculturalism is an inclusive process where no one is left out.*⁸⁰

Another scholar defines multiculturalism as a democratic policy response for coping with cultural and social diversity in society. It is a systematic and comprehensive response to cultural and ethnic diversity, with educational, linguistic, economic and social components and specific institutional mechanisms, has been adopted by a few countries within the last three decades, notably Australia, Canada and Sweden to guide them in managing ethnic diversity.⁸¹ Their multiculturalism policies mainly focus on Language and related educational policies. All have sought to develop programs which ensure that children have opportunities to learn to a

⁷⁶ ibid

⁷⁷ Giuliana B. Prato (2009). Introduction-Beyond multiculturalism pp 6

⁷⁸ Caleb Rosado (1996) Towards definition of multiculturalism, Rosado Consulting for Change in Human Systems, 1997 calebrosado@earthlink.net www.rosado.net pp3

⁷⁹ Fredric Barth (und.). Ethnic groups and boundaries pp 12

⁸⁰ ibid

⁸¹ Christine Inglis (1996). multiculturalism New policy responses to diversity UNESCO, policy paper 4, MOST Publications, Paris pp58

reasonable level of competence both the national language(s) and their mother tongue. All three countries emphasize the need to equip students to be fluent in the national language.⁸²

The governments have adopted policies of multiculturalism which support immigrants to preserve their cultures. As such policies have taken root; there has been some clash between multiculturalism and the fundamental linguistic and cultural dualism reflected in the original constitutional agreements.⁸³

Federal policies on multiculturalism emerged in the 1970s and, in part, were a response to the growing perception in western Canada that the interests of other cultures were being ignored in the debate over Canadian duality.⁸⁴ The disagreement between multiculturalism and the basic dualism also surfaced during constitutional discussions in the 1980s over the Meech Lake Agreement. It was reflected in a proposed clause shielding the multicultural provision of the charter from the proposed 'distinct society' clause applying to Quebec.⁸⁵

As a result of international migration, multiculturalism has become the dominant theory in the some countries of Western civilization. It was accepted that due to the practice of multiculturalism the different cultures can live peacefully side by side.⁸⁶ In fact, multiculturalism is a political philosophy and a social doctrine, which takes into account diversity and cultural differences, and defines itself as an alternative to assimilation.⁸⁷ Multiculturalism has been passionately defended, criticized, defined and redefined. Those who support the project of multiculturalism do so in the name of equality and civil rights, stressing its positive value for a tolerant society and for the construction of social harmony.⁸⁸

As a whole, in less than three decades 'multiculturalism' has become a word immediately recognized by policy makers, social commentators, academics and the general public in Western

⁸² *ibid*

⁸³ Ronald L. Watts (2000). Chapter two, Federalism and Diversity in Canada; Yash Ghai (ed.) *Autonomy and Ethnicity* pp36

⁸⁴ *ibid*

⁸⁵ *ibid*

⁸⁶ Berkes Lilla (2010). The development and meanings of the concept of multiculturalism *International relation quarterly*, vol. 1 No.4. pp1

⁸⁷ *ibid*

⁸⁸ Giuliana B. Prato (2009). Introduction beyond multiculturalism: view from Anthropology university of Kent, UK pp2

industrial countries, if not elsewhere.⁸⁹ The rapid adoption of the term ‘multiculturalism’ has occurred in a situation where there is increasing international concern about the limitations of existing policies to address changing patterns of inter-ethnic relations.⁹⁰

In general, many scholars argue that in multicultural societies the educational subjects should be taught from the stand point of all cultures. The others confirm that in a multicultural form of education, time will not be set aside to study special subjects about cultural diversity.⁹¹ But all subjects will be designed and taught from different cultural backgrounds. In such circumstance, it is recommended that the educational program be designed from different multicultural perspectives⁹²

2.7. Assimilation

Assimilation is the decline, and at its endpoint the disappearance of an ethnic/racial distinction and the cultural and social differences that express it. In classical assimilation theory sought to describe the social processes through which immigrants become incorporated in to mainstream American society, the way in which they become Americans.⁹³

The most complete and refined theoretical account of the process of assimilation is found in Milton Gordon’s (1964) Assimilation in American Life. As Gordon explains, the first step of assimilation is acculturation. An important part of acculturation was the adoption of the English language. This is because language has been one of the most common indicators of acculturation used in the assimilation literature⁹⁴

On the other hand, assimilation as the suppression of ethnic identities in order to create homogeneous nation-states is an old strategy used by rulers of multi-ethnic and multi-lingual states. It perceived as relevant markers of ethnic identities and as obstacles to the cultivation of

⁸⁹Christine Inglis (1996). Multiculturalism New policy responses to diversity UNESCO policy paper 4, MOST Publications, Paris pp15

⁹⁰ ibid

⁹¹Yared Teshome and Taha Hassan (2014) The role of multicultural art education in a cultural diversity: The case of Tigray collage of arts Gothenburg, Sweden pp6

⁹² ibid

⁹³Emialy Greenman Yu Xie (2006). Population studies center research report 06-605; Is Assimilation Theory Dead The Effect of Assimilation on Adolescent Well-Being* University pp 11

⁹⁴ ibid

the feeling of belonging and loyalty to the state by the policy makers, minority languages become the objects of suppression and replacement by the languages of the dominant groups.⁹⁵

However, the attempt to homogenize such states has in many cases faced both overt and covert resistance from the targeted groups. Ethnic opposition to linguistic homogenization is triggered by objective as well as subjective existential concerns.⁹⁶

2.8.Cultural policies

To define the cultural policy of states, it more preferable in that ‘Cultural policy’ should be taken to mean the sum total of the conscious and deliberate usages, action or lack of action in a society.⁹⁷ It explains in different ways that, culture needs the optimum utilization of all the physical and human resources available to that society at a given time. Culture should be linked to the fulfillment of personality and to economic and social development.⁹⁸ The origins of African Cultural Policies trace back to the colonial period during which culture was considered a political tool for combating the colonial denial of African culture and the negative impact of external domination by European cultures on Africa and African Cultures.⁹⁹

Each African state national cultural policy should be designed as a codification of social practices and concerted activities whose aim is to satisfy cultural needs through the optimal utilization of all the available material and human resources.¹⁰⁰ The African States recognize the imperative need to develop African languages which will ensure their cultural advancement and accelerate their economic and social development and to this end will endeavor to formulate a

⁹⁵ Mekuria Bulcha (1997). the politics of linguistic homogenization in Ethiopia and conflict over the status of “Afan Oromo” Vol. 96, No. 384 pp325

⁹⁶ ibid

⁹⁷ Cultural policy a preliminary study; First edition 1969 Second, revised edition 1969, Published by the United Nations Educational, Scientific and Cultural Organization Printed by Imprimerie Blanchard, Paris

⁹⁸ ibid

⁹⁹ Cultural Policies in Africa Compendium of reference documents, by Máté Kovács (2009) Objectives and priorities of cultural policies in Africa From the Pan African Manifesto (1969) to the Charter for the Cultural Renaissance of Africa 2006, Published by the Spanish Agency for International Development Cooperation (AECID) in the framework of the Program ACERCA (Training program for the development in the cultural sector) Published together with the Observatory of Cultural Policies in Africa (OCPA) Madrid

¹⁰⁰ Organization of African Unity: Cultural Charter for Africa : Heads of State and Government of the Organization of African Unity meeting in its Thirteenth Ordinary Session, in Port Louis, Mauritius, from 2nd to 5th July, 1976, article 6(a) and article 17

national policy in regard to languages.¹⁰¹ In the Manifesto it underlines that culture in its widest and most complete sense enables men to give shape to their lives. So, Africans should draw up a critical inventory of cultural components, in order, and get rid of old elements and the alienating foreign influence of colonialism.¹⁰²

Cultural policies have been in existence for a very long period on the African continent. In pre-colonial Africa traditional leaders and chiefs had cultural policies which were however, not well defined and documented. The first well defined ministries of culture were established in the 1950's and 1960's following the decolonization process. Most of these ministries however, have not been very effective in spearheading cultural policy work.¹⁰³ Most African countries that have well defined cultural policies face challenges around implementation of these policies. But policy implementation in Africa is low. For instance, implementation rates of national development plans in the last two decades have ranged from between 5% and 30%.¹⁰⁴

*In this regards, lack of good governance and planning and failure to allocate sufficient resources for implementation of economic, social and cultural rights; lack of support for and recognition of the work of civil society organizations; lack of implementation of obligations assumed under international law in to national law as some of the constraints with regards to cultural policy implementation.*¹⁰⁵

By cultural policy, we understand policies related to culture, at a local, national, regional or international level. Included are: policies centered on culture or aimed at directly impacting cultural expressions of individuals, societies, including creation, production, and distribution of activities, cultural goods and services and their access.¹⁰⁶

¹⁰¹ Cultural Charter for Africa 1976, Organization of African Unity: Cultural Charter for Africa : Heads of State and Government of the Organization of African Unity meeting in its Thirteenth Ordinary Session, in Port Louis, Mauritius, from 2nd to 5th July, 1976, article 6(a) and article 17,

¹⁰² *ibid*

¹⁰³ Florence Majachani (2014) Towards an African Arts and cultural index –Analytical framework, Arterial Net work http://www.arterialnetwork.org/ckeditor_assets/attachments/505/aaci_analytical_framework_-_en.pdf pp9

¹⁰⁴ *ibid*

¹⁰⁵ Florence Majachani (2014) cited Pretoria declaration on Economic ,social and cultural right in Africa ,2004

¹⁰⁶ Florence Majachani (2014) cited the UNESCO Convention on the Protection and Promotion of Cultural Diversity adopted in 2005

2.9. Language policy

Language policy refers to decisions, laws, rules, regulations, and guidelines about the use, status, domains, and territories of language and the rights of speakers under question or a policy document that specifies these language behaviors.¹⁰⁷ It deals with what government does officially by means of court decisions, legislation, executive action or other means to determine how languages are used in public context, cultivate language skills needed to national priorities, or establish the rights of individuals or groups to learn, use, and maintain languages.¹⁰⁸

In language policy, the state must decide what will be the language(s) of public administration, the courts, the bureaucracy, the army, public schools, public media, road signs, and town names and so on.¹⁰⁹ On the other hand, language polices are concerned with determining the status of languages that implies whether languages should be used as national language, official language, working language, language of wider communication, language of instruction, and which language should be used in education, administration, etcetera.¹¹⁰

Canadian history linguistic issues have always been a dominant theme throughout pre- and post-Confederation.¹¹¹ Language policy in Canada is defined within a federal system that allocates separate powers to the federal government and the provincial and territorial governments. The Government of Canada the central, federal entity is forced by law and constitutional custom to be wary of provincial jurisdictional boundaries.¹¹²

Language policy and language relations in Canada has always been conducted in the shadow of the power relationships between what were once the two dominant ethno-linguistic groups French-speaking Canadians and English speaking Canadians tracing ancestry to the U.K. and

¹⁰⁷Yonattan Araya (2014). Multilingual language policy and language policy in Ethiopia: Opportunity and challenges for national unity and development, AAU pp1 cited Shohamy (2006).

¹⁰⁸ Ibid cited (Crawford, 2000)

¹⁰⁹Will Kymlicka and Francois Grin (2003). Assessing the politics of diversity in transition countries(ed.) Farimah Daftary and Francois Gri pp8

¹¹⁰ Ibid supra note 107

¹¹¹Francois Vaillancourt and Olivier Coche (2009) Official Language Policies at the Federal Level in Canada: Costs and Benefits in 2006 pp2

¹¹² Stacy Churchill (20030). Language, education, Canadian civil identity and the identity of Canadians, guide for development of language education policies in Europe. Council of Europe, Ontario Institute for Studies in Education, University of Toronto pp9

Ireland “Anglo-Celtic” origin¹¹³ Since language policy at the federal level has also been a recurring source of friction between the two major linguistic communities, the Parliament of Canada enacted the Official Languages Act in 1969. The Act established English and French as Canada's two official languages for all federal government activities.¹¹⁴

Then both French and English were granted official status. Canadian citizens were thus entitled to federal government services in either official language. Minorities, where their numbers justify, were allowed to have their children educated in their mother tongue.¹¹⁵ This policy entailed a symmetrical application from coast to coast, whereby French-speaking minorities outside Quebec and the English-speaking minority inside Quebec receive equal constitutional protection.¹¹⁶

Generally, the decisions of a policy regarding the acceptable language for those who are to carry out the political, legal, economic, and social affairs of a country, or region of a country are the guidelines for language use in the public domain.¹¹⁷ Language policy is linked to governance, the distribution of resources and therefore vested interests, but it proceeds most efficiently when it is decided and implemented on the basis of informed public debate. Thus, a language policy in support of multilingualism is not protocols or formulae.¹¹⁸

2.10. Working/Official Language

The concept of official bilingualism does not mean that all citizens must be bilingual but that the organs of the state must be bilingual in order to accommodate the needs of unilingual citizens of the two official language groups.¹¹⁹ The development of official languages policies since the

¹¹³ *ibid*

¹¹⁴ Watt R (2000). *Federalism and Diversity in Canada*; Yash Ghai (ed.) *Autonomy and Ethnicity* pp34

¹¹⁵ Yonatan Tesfaye (2008). *Institutional Recognition and Accommodation of Ethnic Diversity: Federalism in South Africa and Ethiopia* pp104

¹¹⁶ *ibid*

¹¹⁷Yonattan Araya (2014). *Multilingual language policy and language policy in Ethiopia : Opportunity and challenges for national unity and development*, AAU pp1

¹¹⁸ UNESCO world report investing in Cultural Diversity and Inter Cultural Dialogue 2009 pp87

¹¹⁹ Stacy Churchill (2003). *Language, education, Canadian civil identity and the identity of Canadians*, guide for development of language education policies in Europe. pp 11

mid-1960s has been part of a deliberate effort in nation-building postulated on the need to bridge the psychological gap between French and English through official bilingualism in Canada.¹²⁰

Canada is an emerging bilingual country where the majority of citizens in all provinces have come to terms with the core principles of policy, even if the interpretation and application of the principles may be matter for dispute or rejection by some.¹²¹ In 1982, when Canada adopted its Charter of Rights and Freedoms as part of the Constitution Act 1982, English and French were entrenched as the two official languages and given constitutional protection.¹²² In addition, to protect official language minorities within provinces, the charter guarantees minority language (French or English) education rights, supported by public funds, wherever numbers warrant. The guidelines for determining 'where numbers warrant' vary from province to province.¹²³

In addition to these countries regarding to official working language, Switzerland has three equally recognized official languages (German, French and Italian), and four national languages (German, French, Italian and Romansh)¹²⁴ ; India has had two Union government working languages (Hindi and English); Nigeria opted for its former colonial language (English) due to disagreement on it. South Africa has endorsed eleven official languages.¹²⁵

Other officially non federal states have also opted multilingual central government. For instance Cameron has chosen two (English and French); Djibouti has two (Arabic and French); Bolivia has thirty seven, Zimbabwe has sixteen (including English), Rwanda has three (Kinyarwanda, French and English), Kenya has two (Kiswahili and English) and Somaliland has two (Somali and Arabic).¹²⁶

¹²⁰ Stacy Churchill (2003). Language, education, Canadian civil identity and the identity of Canadians, guide for development of language education policies in Europe.pp11

¹²¹ Francois Vaillancourt and Olivier Coche, (2009) Official Language Policies at the Federal Level in Canada: Costs and Benefits in 2006 pp2

¹²² Watt R (2000). Federalism and Diversity in Canada; Yash Ghai (ed.) Autonomy and Ethnicity pp34

¹²³ ibid

¹²⁴Thomas Fleiner and Lidija R. Basta Fleiner, (2009) Constitutional Democracy in Multicultural and Globalized World English translation from the German 3rd revised edition "Allgemeine Staatslehre" by Katy Le Roy, Springer-Verlag Berlin Heidelberg- pp594

¹²⁵ Melkesa Medaga and et al (2015) Ethiopian federalism: The politics of linguistic pluralism and language policy discourse; Ethiopian Journal of Federal Studies, Center for federal studies vol. 2 No. 2 August 2015 AAU

¹²⁶ ibid

2.11.Educational Policy

Educational policy is high on the agenda of governments across the world. Global pressures focus increasing attention on the outcomes of education policy and on their implications for economic prosperity and social citizenship.¹²⁷ From these points of view, educational institutions are often the heart of a community and are central agents of socialization. Schools can be an important channel through which to promote social cohesion and address community issues of inter-cultural, inter-religious, or inter-ethnic relations.¹²⁸ If education policy is not sensitive to the issue of social cohesion does not incorporate the perspectives of key stakeholders, it can be divisive and alienating, contributing to injustice and violence.¹²⁹

So, it is important to recognize that education policy has many important functions and is driven by many pressures.¹³⁰ In addition to these, globalization and the increasing demands of international competition have emphasized the central link between educational policy and economic considerations. However, this is never a crude relationship. Not only are economic pressures complex and sometimes contradictory, but also too in social functions of education. But, there is often an underdeveloped understanding of how education policy is formed, what drives it and how it impacts on schools.¹³¹

Many countries are struggling to find the best model to promote the concept of "citizenship education," which encourages national unity and cultural understanding while acknowledging and celebrating ethnic, religious, and cultural diversity in its students.¹³² Furthermore, the use of diverse languages as media of instruction, administration, and mass communications is started to be invaluable to strengthen national unity because it accommodates various nationalities' language use interests and confirms their language rights. The encouragement of a variety of languages is thus a way out to accommodate diverse linguistic groups' interests and cultural values as well as a strategy for negotiation that serves as an instrument to strengthen national

¹²⁷ Les Bell and Howard Stevenson (2006) Educational policy process, Teams and impact , USA and Canada pp1

¹²⁸ Jessica Berns and et al, (2005) Education Policy in Multi-Ethnic Societies, Societies a Review of National Policies that Promote Coexistence and Social Inclusion; Coexistence International pp3

¹²⁹ *ibid*

¹³⁰Thomas Fleiner and Lidija R. Basta Fleiner (2009) Constitutional Democracy in Multicultural and Globalized World English translation from the German 3 rdvised edition "Allgemeine Staatslehre" by Katy Le Roy, Springer-Verlag Berlin Heidelberg

¹³¹ *ibid*

¹³² *Ibid* supera note 128

unity by confirming different groups' linguistic rights, making peace and harmony.¹³³ For example in Canada, encouraging official languages in education has strong implications for identity formation, implications that vary depending upon the individuals concerned and their personal identities, shaped by their histories and social relationships.¹³⁴

*There is a delicate balance between promoting diversity and promoting unity among groups through national education policy. Through its education policy, the state can provide opportunities for different groups to maintain aspects of their culture while building a nation in which these groups are structurally included and to which they feel some degree of loyalty and belonging. What some countries are learning is that it is important for citizens in a diverse democratic society to maintain attachments to their cultural communities as well as to participate effectively in the shared national culture. Unity without recognition of existing diversity results in cultural domination and hegemony by dominant groups. One important policy consideration in multi-ethnic societies concerns the teaching of minority language, which can be a sensitive political and social issue.*¹³⁵

According to the world declaration of 'education for all' article (1) sub article (2), one of the basic needs of education is that it should:

*empowers individuals in any society and brings changes to respect and build upon their collective cultural , linguistic and spiritual heritage, to promote the education of others, to further the cause of social justice, to achieve environmental protection, to be tolerant towards social, political and religious systems which differ from their own , ensuring that commonly accepted humanistic values and human rights are upheld, and to work for international peace and solidarity in an interdependent world.*¹³⁶

¹³³ Yonattan Araya (2014). Multilingual language policy and language policy in Ethiopia : Opportunity and challenges for national unity and development, AAU

¹³⁴ Thomas Fleiner and Lidija R. Basta Fleiner, (2009) Constitutional Democracy in Multicultural and Globalized World. English translation from the German 3rd revised edition "Allgemeine Staatslehre" by Katy Le Roy, Springer-Verlag Berlin Heidelberg pp 594

¹³⁵ Ibid

¹³⁶ World declaration on education for all and Framework for Action to Meet Basic Learning Needs , Published by UNESCO 1990, Third printing : Paris , 5 September 1994 pp 3

2.12. Mother Tongue Based Educational policy

Mother tongue based education has become an important concept in the field of primary education in many parts of the world. Various literatures indicate that Mother-Tongue Based multi lingual education has an important role in maintaining quality education.¹³⁷ In diverse lingual peoples the language is basic issue because it affects their daily activities. Since the 1953 UNESCO declaration on “the use of vernacular in education”, which brought about the education principle that is the best language of instruction is the mother tongue of the learner.¹³⁸

In the World Declaration, Education for All education through the mother tongue is mentioned just once and in the following sentence: "*Literacy in the mother tongue strengthens cultural identity and heritage*".¹³⁹ This means that children should learn in their mother tongue to maintain their culture. Enabling children to use their mother tongue to obtain literacy does not only have to do with retaining cultural identity. It also has to do with facilitating the process of learning to read and write.¹⁴⁰

Mother Tongue based multi lingual education has become increasingly important educational principle to make the child's language, culture and context the base of learning. Different studies show the value of education in their mother tongues. In addition to cultural values it has advantages for the achievements of the learners and transference of reading skills to other languages.¹⁴¹

For example in Nigeria, for the interest of national unity among the various ethnic groups in the country, every child shall require to learn one of the three national languages Hausa, Igbo,

¹³⁷Lerra Mulatu , Teka Teketel and ea al (2012/13). Challenges in use of mother tongue based education as medium of instruction in primary school for quality enhancement: in case of Wolaita Zone Administration. Merit Research Journal of Education and Review (ISSN: 2350-2282) Vol. 2(8) pp. 152-162

¹³⁸ ibid

¹³⁹ World declaration on education for all article 5 of 1990

¹⁴⁰Birgit Brock-Utne (2005). Evaluation of education on whose term The interrelation between language and culture University of Oslo pp3

¹⁴¹Thomas Fleiner and Lidija R. Basta Fleiner, (2009) Constitutional Democracy in Multicultural and Globalized World English translation from the German 3rd revised edition “Allgemeine Staatslehre” by Katy Le Roy, Springer-Verlag Berlin Heidelberg

Yoruba.¹⁴² The provisions of the National Policy on Education: The medium of instruction in the primary school shall be the language of the environment for the first three years. English shall progressively be used as a medium of instruction and the language of immediate environment and French shall be taught as subjects.¹⁴³

In general, the use of mother tongues as media of instruction is advantageous for better learning and transmission of cultural forms and knowledge of cultural values; motivate for learning, and the course of instruction becomes psychologically more adequate as the concepts are already familiar.¹⁴⁴ In brief:

*It is obvious that the best medium for a child is his/her mother tongue. Psychologically, it is the system of meaningful signs that in his mind works automatically for expression or 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 unfamiliar linguistic medium.*¹⁴⁵

¹⁴² Jalaludeen Ibrahim & Sadiya A. Gwadu (2016) Department of European languages Federal university Birnin-Kebbi; Language policy on Education in Nigeria: Challenges of Multilingual Education and Future of English Language, American Research Journal of English and Literature Volume 2, 2016 pp3

¹⁴³ ibid

¹⁴⁴ Yonattan Araya, 2014 cited UNESCO, 1976 and Bamgbose, 1994

¹⁴⁵ Ibid Yonattan A. 2014 cited UNESCO, 1953, in Fasold, 1984, p. 293

CHAPTER THREE

3. Literature Review

3.1. View of Federal Systems

Federalism is a system of government in which a written constitution divides power between a central government and regional or sub-divisional governments. Both types of government are supreme within their proper sphere of authority.¹⁴⁶ Both have to consent (agree) to any changes to the constitution. Furthermore, federalism is an actual manifestation of the right to internal self-determination of specific communities in a multi-ethnic or multi-national state.¹⁴⁷

Most scholars seem to agree that federalism is a device for organizing two or more levels of government that assume different sets of responsibilities and manage the affairs of a country. In African setting, characterized by considerable internal diversity and need for integrated national efforts towards social and economic advancement.¹⁴⁸ The idea of Federalism, having a workable political agreement that necessarily requires the continuous existence of different levels of authority approved by a supreme constitution that serve as a broader national framework for building consensus accepting the principle of unity-in-diversity as a basis for nation building.¹⁴⁹

Moreover, in the recent globalization era, federalism can be one of the preferable mechanism which has a potential to accommodate the genuine desires of all ethnic, linguistic, cultural or religious communities for self-government and protection of their individual cultural, religious and their identities, at the same time it provide equal participation by all communities and by all citizens in the political and economic affairs of the country as a whole.¹⁵⁰

3.2. Concept of Ethiopian Federalism

In 1991 Ethiopia established an ethnic federal system that gave full recognition to ethnic autonomy, while maintaining the unity of the state in diversity. Its new constitution created a

¹⁴⁶Tesfaye Habiso (2010). Multiethnic (Multinational) federalism in plural societies; Does it make a difference? Pp4 cited Dietmar Kneitschel (2004, 25).

¹⁴⁷ ibid

¹⁴⁸ Mohammad Habib (2010). The Ethiopian federal system; The formative stage, Friedrich-Ebert-Stiftung Addis Ababa (ed.) Abdulkader Mohamad Yusuf, 2011

¹⁴⁹ ibid

¹⁵⁰ Ibid supra note 146

federal system largely consisting of ethnic-based territorial units. The constitution aspires to achieve ethnic autonomy and equality while maintaining the state¹⁵¹

Different scholars argue that the federal arrangement of Ethiopia is on the line of ethnic federalism. Ethnicity has been a key criterion in restructuring the Ethiopian state in federal lines.¹⁵² This ethnic federalism of Ethiopia is set out to validate the central government power devolution and maintain the country's unity in diversity. It was introduced as a means of power decentralization in response to the high concentration of power at the center, and to empower ethno-linguistic groups.¹⁵³

The main aims were to address equality of the nation, nationality and people of Ethiopia that were raised and articulated during the marginalization and centralization regimes. The former assimilation and centralized policies failed to accommodate the religious, lingual and cultural diversity. As well as there was political and economic dominance. These economic and cultural conquests gave birth to the 'question of nationalities'.¹⁵⁴ In this regard, one of an article by Walleign Mokonen, was forcefully propagated the nationality question to build genuine state. The article stated that:

*It is a state in which all nationalities participate equally in state affairs, it is a state where every nationality is given equal opportunity to preserve and develop its language, its music and its history. It is a state where Amharas, Tigres, Oromos, Aderes [Harari], Somalis, Wollamos [Wolaytas], Gurages, etc. are treated equally. It is a state where no nation dominates another nation be it economically or culturally.*¹⁵⁵

The ruling party, the Ethiopian People's Revolutionary Democratic Front (EPRDF), itself a product of that movement, overthrew the military junta in 1991 and, as a main designer of

¹⁵¹ Alem Habtu (2003). Ethnic Federalism in Ethiopia: Background, Present Conditions and Future Prospects, Paper Submitted to the Second EAF International Symposium on Contemporary Development Issues in Ethiopia. Addis Ababa Ethiopia

¹⁵² Berhanu Gutema (2008). Ethnicity and restructuring of the state in Ethiopia, pp 1

¹⁵³ Assefa Fessah (2007). Federalism and the accommodation of ethnic diversity in Ethiopia comparative study Utrecht: Wolf Legal publisher, 2007

¹⁵⁴ Assefa Fiseha (2012). Ethiopia's Experiment in Accommodating Diversity: 20 Years' Balance Sheet, Regional & Federal Studies, 22:4, 435-473

¹⁵⁵ Walleign Mekonnen (1969). An Article on the question of nationalities in Ethiopia

the transition (1991– 94) and the 1995 Constitution, has long advocated the right of nations, nationalities and nationalities self-determination up to and including secession.¹⁵⁶

Therefore, it is widely believed among social and political elites in Ethiopia that federalism was adopted as a response to the age long aspiration of Ethiopians' nationality question. In this way Ethiopia established an ethnic federal system in 1991 that gave full recognition to ethnic autonomy, while maintaining the unity of the state in diversity.¹⁵⁷

3.3.Cultural Policy in Ethiopia

The cultural policy of Ethiopia recognizing, accepting and respecting the cultural, linguistic and religious differences among nations, nationalities and peoples; enriching our values of tolerance, mutual respect, and dialogue; developing the interconnection between our common values and strengthening Ethiopian unity in diversity.¹⁵⁸ In the context of the cultures of the peoples of the various nations, nationalities, and peoples of Ethiopia, the cultural policy could be used to incorporate their varied social, economic, political, administrative, moral, religious and psychological conditions.¹⁵⁹

The cultural policy of Ethiopia that issued in 1997 addresses several important cultural issues. The government has issued policies and guidelines that underline the equality of cultures, languages, and arts of all Ethiopian nations, nationalities and peoples.¹⁶⁰ According to the constitution of FDRE 1995 article 39 (2) states that *“Every nation nationality and people in Ethiopia has the right to speak, to write and to develop its own language; to express, to develop and to promote its culture; and to preserve its history.”*¹⁶¹

The spirit of the constitution is not only limited to the issuance of the equality and importance of all nations, nationalities and people's cultures, arts and languages. It also states its responsibility

¹⁵⁶ Assefa Fiseha (2012). Ethiopia's Experiment in Accommodating Diversity: 20 Years' Balance Sheet, Regional & Federal Studies, 22:4, 435-473

¹⁵⁷ Alem Habtu(2003). Ethnic Federalism in Ethiopia: Background, Present Conditions and Future Prospects pp 1

¹⁵⁸ Federal Democratic Republic of Ethiopia Cultural policy document 2016, pp5

¹⁵⁹ <http://www.ethioembassy.org.uk/fact%20file/a-z/culture.htm>

¹⁶⁰ Yared Teshome and Taha Hassan, (2014) The role of multicultural art education in a cultural diversified society The case of Tigray College of arts

¹⁶¹ 1995 FDRE constitution article 39(2)

as it is depicted in the aforementioned constitution.¹⁶² Accordingly, Article 41 sub article 9: of FRDE constitution states *“the state has responsibility to protect and preserve historical and cultural legacies, and”*¹⁶³

Therefore, considering the necessity of putting into effect the constitutional rights of the peoples of Ethiopia that guarantee equal recognition and respect to the cultures of nations, nationalities and peoples; of bringing about the practical application¹⁶⁴ of article 9(4) of the constitution of the 1995 FDRE that state: *“All international agreements ratified by Ethiopia are an integral part of the law of the land”*. In this regard, article 51(3) of the constitution reads *“the federal government shall establish and implement national standards and basic policy criteria for public health, education, science and technology as well as for the protection and preservation of cultural and historical legacies”*.¹⁶⁵

Regarding its implementation, the Ministry shall be the principal implementer of the policy. Other governmental institutions and regional administrations shall implement the policy in accordance with their constitutional mandates and functions and in consultation and coordination with the Ministry.¹⁶⁶

3.4. Education and Educational Policy in Ethiopia

According to FDRE cultural policy document, education is a key instrument for transmitting culture. To preserve our diverse cultural resources and use them for the long-term benefit of the people, it is necessary to forge a close connection between culture and education.¹⁶⁷

Education has been highly politicized over the past three Ethiopian regimes, with schools promoting government ideology but also providing a home for political unrest. FDRE education policy reflects the ethnically based federal government arrangement. The FDRE changed the shape of the existing map of the country, the entire socioeconomic and political structure of the

¹⁶² Ibid supra note 159

¹⁶³ FDRE 1995 constitution

¹⁶⁴ Alem Habtu (2003). Ethnic Federalism in Ethiopia: Background, Present Conditions and Future Prospects, Paper Submitted to the Second EAF International Symposium on Contemporary Development Issues in Ethiopia Addis Ababa Ethiopia

¹⁶⁵ FDRE 1995 constitution article 41 (9) and 51(3)

¹⁶⁶ FDRE cultural policy document 2016 pp23

¹⁶⁷ FDRE cultural policy document 2016 pp16

country, and the educational structure.¹⁶⁸ The government recognizes the importance of education for national development. Its policy is mainly aimed at expanding the education sector, improving quality and ensuring that educational content is harmonized with the country's economic needs.¹⁶⁹

The existing curriculum in Ethiopia is based on the objectives of the Education and Training Policy of 1994. This policy stressed the need for relevance and for account to be taken of the profile of students and taking into consideration international standards and local conditions.¹⁷⁰ The education system comprises both formal and non-formal education. Formal education comprises pre-school education, primary and secondary education, technical-professional education and higher education. Primary education has duration of 8 years (age groups 6 to 14) now and is divided into two 4-year cycles (1 through grade 4 and grade 5 through 8).¹⁷¹

Moreover, determining which language or languages are used for education is also a matter that is often left to the ethnic-based sub-state units. In some cases the education competence also includes the power to formulate the educational curriculum in the sub-state unit. Control over education matters is left to ethnic territorial units because education is a 'central vehicle of cultural transmission'.¹⁷²

3.5. Language Policy in Ethiopian Education

The first official Ethiopian educational language policy emerged in 1944 in the form of a directive that Amharic was to be the general language of instruction. In 1955, Amharic was made the official language in Ethiopia's revised constitution, thus extending its use beyond the education sector to the political, legal and administrative spheres.¹⁷³ While Amharic had been used as the official language of Ethiopia since the nineteenth century, it was not until Emperor

¹⁶⁸ Netsanet Gebre Mariam (2002). Educational policy in Ethiopia, German Ethiopian Association

¹⁶⁹ The Ethiopian education system described and compared with the Dutch system, Education system Ethiopia (EP-Nuffic) 2nd edition February 2012 version 2, January 2015

¹⁷⁰ FDRE Ministry of Education Curriculum Framework for Ethiopian Education KG – Grade 12, 2009

¹⁷¹ Ibid supra note 169

¹⁷² Zemelak Ayele & Jaap de Visser (2016). The (Mis) Management of Ethno linguistic Diversity in Ethiopian Cities, Ethnopolitics pp 13

¹⁷³ Daniel Vujcich, (2013). Policy and language on language of instruction in Ethiopian schools findings from the young lives schools survey

Haile Selassie's regime that there was a concerted push for standardization of the language and rigorous implementation of the policy.¹⁷⁴

As some scholars explain that the socialist-inspired revolution of 1974 resulted in a formal reversal of H/Selassie's homogenizing policies, such that each ethnically-based national group was given the right to determine the contents of its political, economic and social life, use its own language and elect its own leaders and administrators'.¹⁷⁵ In practice, however, Amharic remained the language of instruction in primary schools, principally because teachers most often spoke Amharic and were not trained in the use of local mother tongues.¹⁷⁶

Education is one of the main areas in which the assimilationist and centralized governments have been marginalizing the language policies in our country. Despite the fact that, according to the 1995 Constitution under the power and function of the federal government, Article 51(2), the Federal Government "shall formulate and implement the country's policies, strategies and plans in respect of overall economic, social and development matters."¹⁷⁷

In the same article sub-article (3) puts it more clearly: "the Federal Government shall establish and implement national standards and basic policy criteria for public health, education, science and technology as well as for the protection and preservation of cultural and historical legacies".¹⁷⁸ Since the frame of policies of education drawn up at the federal government level the regional states implement in the context of their nationality language more or less in the same content.

Accordingly, the Federal Government issued a policy document with the title 'Federal Democratic Republic of Ethiopia Education and Training Policy' of 1994, primary education should be given in their nationality language to promote the use of their languages and the language of teacher training for kindergarten and primary education will be the nationality language used in the area.¹⁷⁹ This is because the constitution gives the right to nation, nationality

¹⁷⁴ Daniel Vujcich, (2013). Policy and language on language of instruction in Ethiopian schools findings from the young lives schools survey

¹⁷⁵ Ibid Daniel Vucich 2013 cited Getachew and Derib (2006)

¹⁷⁶ ibid

¹⁷⁷ FDRE 1995 constitution article 51(2)

¹⁷⁸FDRE 1995 constitution article 51(3)

¹⁷⁹ Federal Democratic Republic of Ethiopia Education and Training Policy 1994

and peoples to use and promote their language in primary education and also our country ratifies the declaration of UNESCO that promote the use of mother tongue for primary education. However there is a disparity in implementing the policy of mother tongue primary education between states; some states, zones, or districts restrict it to the first cycle while others extend it to the second cycle.¹⁸⁰

3.6. Language Policy in Primary Schools of Ethiopia

The use of several Ethiopian languages in primary education is a reflection of reforms in the geopolitical structures of the State after 1991 that divided Ethiopia into regional states based upon the broadest formulations of identity, such as ‘Amhara’ and ‘Oromo’.¹⁸¹ The path chosen by Ethiopia’s current government with regard to language policy was, and remains, progressive. According to the 1995 FDRE Constitution, Amharic is the official language of the federal government, however, the constitution also stipulates that “all Ethiopian languages shall enjoy equal state recognition, and that each member state of the federation shall determine its own respective official language or languages”.¹⁸² The constitution guarantees all languages are equal and all ethno linguistic groups have the right to develop their own languages as guaranteed in the 1995 Constitution of Ethiopia as stated above.

The 1995 Ethiopian Constitution is based upon the principles of democracy and decentralization, each regional state of the FDRE has the constitutional right to choose, use and to develop the individual languages spoken there and to promote the cultures of its citizens.¹⁸³ In addition to this the regional authorities can decide what languages should be used as media of instruction in primary education.¹⁸⁴

Language policy is a critical issue in Ethiopia primary education; it is about determining language use in various social domains by the government. Mother tongue education is thus a

¹⁸⁰ Daniel Vucich (2013). Policy and Practice on Language of Instruction in Ethiopian Schools: Findings from the Young Lives School Survey cited Getachew and Derib (2006)

¹⁸¹ Gideon P.E. Cohen (und.). Mother tongue and other tongue in primary education: Can equity is achieved with the use of different languages pp2

¹⁸² The impact of language policy and practice on children’s learning, evidence from Eastern and Southern Africa 2016 Ethiopia in depth case study, unicef pp2

¹⁸³ Katrin Seidel and Janine Moritz (und) In: Proceedings of the 16th International Conference of Ethiopian Studies, ed. by Svein Ege, Harald Aspen, Birhanu Teferra and Shiferaw Bekele, Trondheim 2009, Changes in Ethiopia’s Language and Education Policy – Pioneering Reforms?

¹⁸⁴ ibid

political issue in Ethiopia as it is a government decision about language use in schools that currently brought about theoretical and practical inconsistencies.¹⁸⁵ Educational policies regarding language of instruction are hotly debated in countries where the population speaks multiple languages, including English. On the one hand, there are research evidences that students those learn in their mother tongue easily understand their lesson. They are more motivated and improved their educational results.¹⁸⁶

In Ethiopia one of the reasons that push to implement the Mother Tongue Education (MTE) policy in primary education is associated with a desire to preserve cultural and linguistic diversity. MTE-based bilingual or multilingual education is promoted by the UNESCO (2003).¹⁸⁷ Article 4(3) of the United Nations General Assembly Resolution 47/135 requires states to ‘take appropriate measures so that, wherever possible, persons belonging to minorities may have adequate opportunities to learn in their mother tongue’.¹⁸⁸

Ethiopia is a multilingual federation of four major linguistic groups. Semitic, Cushitic, Omotic and Nilo-Saharan. In the 1994 Ethiopian Education and Training Policy (EETP) marked a watershed in the way languages were used for teaching and learning in Ethiopian schools. This policy provides primary education in ‘nationality languages’ While mother-tongue-based education at the primary level is consistent with the recommendations of pedagogical theorists, Ethiopia possesses a number of potential barriers to successful implementation. One of these barriers is the fact that Amharic tends to dominate in urban areas and in government services¹⁸⁹

Among the defining features of the new education policy of the FDRE which became operational in 1994 E.C were allowing ethnic languages and new scripts as medium of instruction in primary schools.¹⁹⁰ Primary education grade 1-8 is in hands of the regional state. The Ethiopian educational new curriculum, in addition to creating enough room for regional state and their

¹⁸⁵ Yonattan Araya, (2014). Multilingual language policy and language policy in Ethiopia : Opportunity and challenges for national unity and development, AAU

¹⁸⁶ ibid

¹⁸⁷ Daniel Vucich (2013). Policy and Practice on Language of Instruction in Ethiopian Schools: Findings from the Young Lives School Survey cited UNESCO,2003 pp1

¹⁸⁸ ibid

¹⁸⁹ ibid

¹⁹⁰ Mahari Yohans, (und). Ethiopia’s Multicultural education, A negation to the past and champion of the new beginning.pp9

respective nations, nationalities, and peoples to design content and objectives of their primary education relevant to their context, it enable them to make mother tongue as medium of instruction at this level.¹⁹¹

Ethiopian education policy of eight years of mother tongue medium schooling promotes sound educational practice and is one of the best on the continent “The decentralized system favors adoption of appropriate models and practices, and there are significant human and linguistic resources in the regions that can be built upon to support mother tongue as medium of instruction (MOI) throughout primary schooling and teacher training”.¹⁹² However, implementation of mother tongue as medium of instruction has often more difficult to formulate the policy. Scholars note that not all the languages being used for primary grade instruction are successful in the classroom.¹⁹³

In Ethiopia with its more than 80 languages it is virtually impossible to integrate all local languages in the education system. Therefore many of these languages of nation, nationalities and peoples of Ethiopia are not yet adequately developed in educational curriculum. Only about 24 of these languages have started to be used as written languages. Despite of the existing problems 25 local languages have already been chosen to become introduced as media of instruction at the primary level.¹⁹⁴

However, concerning language use in education, the current language policy overlooks numerous minority languages by giving different reasons like lack of educated persons who speak minority languages. Still, such reasons are regarded as ideological and political possibilities against the success of minority languages as viable options of instructional media that prolife rate the hegemonies of the dominant languages. This practice of language in education unequivocally shows the presence of linguistic inequalities.¹⁹⁵

¹⁹¹ *ibid*

¹⁹² The impact of language policy and practice on children learning evidence from eastern and south Africa 2016, Ethiopia in depth case study, unicef

¹⁹³ *ibid* cited Cohen (2007, p. 64)

¹⁹⁴ Katrin Seidel and Janine Moritz (und.). In: Proceedings of the 16th International Conference of Ethiopian Studies, ed. by Svein Ege, Harald Aspen, Birhanu Teferra and Shiferaw Bekele, Trondheim 2009

¹⁹⁵ Yonattan Araya (2014). Multilingual language policy and language policy in Ethiopia : Opportunity and challenges for national unity and development, AAU pp 337

3.7. Mother Tongue as Medium of Instruction in Ethiopia

Mother tongue based multi lingual education has become increasingly important educational principle to make the child's language, culture and context the foundation of learning. While studies continue to show the advantages of educating children in their mother tongue it still meets with resistance in multi ethnic towns.¹⁹⁶

The present Ethiopian federal government strongly argues that people should learn in their own mother tongue because language is the basis for identity of nations and pedagogically it is more advantageous. It gives people psychological satisfaction and helps them develop positive self-esteem.¹⁹⁷ In this way in Ethiopia federal system, mother tongue education has been exercised for the last 25 years or more at least in the majority language group as medium of instruction. Moreover, the children of many of the majority language groups have not yet had the opportunity to learn in their mother tongue so far.¹⁹⁸

Even though Ethiopia is not a colonized and does not uses colonial languages as other African countries, learning with mother tongues other than Amharic is relatively a new phenomenon. It dates back to the early 1990s when the Traditional Government of Ethiopia (TGE) issued short-term education and language policy.¹⁹⁹ The TGE administered the country on the basis of a transitional charter which recognized the rights of nations, nationalities and peoples to self-determination, their rights to develop and defend their culture and history as well as care for their languages.²⁰⁰

In 1992, the TGE introduced new measures concerning primary education in ethio-national languages. Among the languages the policy stipulated that Afaan Oromo, Wolaita, Sidama and Tigrinya languages would be used as media of instruction from 1991-1992 school years.²⁰¹ It is linguistically diverse and hence the current government responds to this reality through the

¹⁹⁶Lerra Mulatu , Teka Teketel and ea al (2012/13). Challenges in use of mother tongue based education as medium of instruction in primary school for quality enhancement: in case of Wolaita Zone Administration. Merit Research Journal of Education and Review (ISSN: 2350-2282) Vol. 2(8) pp. 153

¹⁹⁷Katrin Seidel and Janine Moritz (und) In: Proceedings of the 16th International Conference of Ethiopian Studies, (ed.) by Svein Ege, Harald Aspen, Birhanu Teferra and Shiferaw Bekele, Trondheim 2009
Changes in Ethiopia's Language and Education Policy – Pioneering Reforms

¹⁹⁸ Ibid supra note 196

¹⁹⁹ Mebratu Belete,(2016). Mother Tongue as a Medium of Instruction: Benefits and Challenges International Journal of Innovative Language, Literature & Art Studies 4(1):16-26, Seahi Publications.,www.seahipaj.org pp17

²⁰⁰ Ibid

²⁰¹ Ibid

formulation of language use policy.²⁰² In 1994, the TGE issued the Ethiopian Education and Training Policy (ETP). This was based on the principle that all nations and nationalities have the right to be educated in their own language and to preserve their culture.²⁰³ However, the government made a paradigm shift in language use and choice, the language policy seems to be primarily formed and guided by political ideology rather than pedagogical merits.²⁰⁴

3.8. Working Language Policy in Ethiopia

In 1943, language policy was officially declared for the first time in the country. Amharic was declared the official national language of Ethiopia and the medium of instruction in all elementary schools throughout the empire in 1943.²⁰⁵ According to the 1995 FDRE constitution Amharic is the sole Federal working language. The constitution in Article 5(2) states that: "*Amharic shall be the working language of the federal government*".²⁰⁶ Theoretically, all languages are declared equal. Practically, many languages are promoted at regional, zonal, and district levels, whereas, at federal level, a single language, Amharic only, is encouraged. This clearly shows the restriction of the use of other languages, other than Amharic, at federal formal domains, which in turn indicates the presence of linguistic inequality.²⁰⁷

There are a number of languages in Ethiopia that are affected their development by their neighboring dominant languages rather than by Amharic. There are local and regional linguistic hegemonies. Their speakers are relatively small in number and thus they are with insignificant power to defend against linguistic domination, as the newly emerged oppressors, for instance the Oromo and Tigrinya speakers, were doing against national oppression in the previous regimes.²⁰⁸

The Ethiopian working language policy is unique in that no country with a comparable ethno-linguistic diversity has the same language policy compared to the experiences of India and

²⁰² Lerra Mulatu, and ea al (2012/13). Challenges in use of mother tongue based education as medium of instruction in primary school for quality enhancement: in case of Wolaita Zone Administration. Merit Research Journal of Education and Review (ISSN: 2350-2282) Vol. 2(8) pp. 154

²⁰³ *ibid*

²⁰⁴ Lerra Mulatu and ea al (2012/13) cited Teshome (2003) pp154

²⁰⁵ Yonattan Araya (2014) Multilingual language policy and language policy in Ethiopia : Opportunity and challenges for national unity and development, AAU pp3

²⁰⁶ 1995 FDRE constitution, article 5(2)

²⁰⁷ Yonattan Araya (2014). Multilingual language policy and language policy in Ethiopia : Opportunity and challenges for national unity and development, AAU pp 340

²⁰⁸ *ibid*

Nigeria. In India, the attempt to adopt Hindi as the sole official language by displacing English did not succeed. Nigeria has recognized three of its major languages as national but English still remains as the official working language.²⁰⁹

In Ethiopia, dominant languages speakers (like the Oromos') are opposing the existing linguistic inequalities in the federal institutions. The question whether there should be one or more federal working languages has become a controversial policy issue. Let alone in the presence of major rival linguistic groups like the Oromo that account about more than 30-40% of the total population of the country, there are people whose share of the total percentage of their country is smaller than this figure, but resist such a linguistic patronization. For instance, in India, albeit their small number, 15 percent of the total population of the country, the Tamil resisted the use of Hindi as an official language and maintained the position of their mother tongue. Similarly, competent linguistic groups, especially the Oromo, have pressed for the equality of their language in Ethiopian federation.²¹⁰

Moreover, as far as the using mono-lingual federal working language is concerned, it is concluded that there are attitudinal differences and controversial discourses among the ethno linguistics. In this regard, the Oromo as mother tongue speakers have complain towards the use of Amharic only and press for the use of Afan Oromo language as federal working language. In the same ways others who resist the use of single federal working language thus make the continuity of the status of the language questionable.²¹¹

²⁰⁹ Fiseha Haftetsion G/silassie (und). Choosing a working language in multiethnic nations: Re-thinking Ethiopians working language policy pp13

²¹⁰ Yonattan Araya (2014), Multilingual language policy and language policy in Ethiopia : Opportunity and challenges for national unity and development, AAU

²¹¹ ibid

CHAPTER FOUR

4. Profile of the Study Area

4.1. Population, Location and Climate of Bishoftu Town

The total area of the National Regional State of Oromia varies from study to study. According to the recent obtained GIS output, its total area is 363,375 km², accounting for about 34.4% of the total area of the democratic republic of Ethiopia. The region is administratively classified into 20 zones and 333 districts (46 towns considered as districts).²¹² The towns are different in their level of economic, political and social standard. They leveled by the regional governments as level first, second and based on the towns standard of the regional criteria like the number of population. In this manner Bishoftu is one of the towns which are leveled in the front level “A” (first level) equivalent to Adama, Jimma, Nekemte, Shashamane of about 19 city administrations of Oromia.

The administration of Bishoftu town consists of the Mayor, who leads the executive branch, and the city council, which enacts city regulations. Today the number of the population and the geographical expanse of Bishoftu are highly increased. In this view, Bishoftu is the fourth largest urban centre in Oromia region in its population size, next to Adama, Jimma and Shashemene.²¹³ Bishoftu town is one of few towns in the country with a threshold population of 201,408. During the foundation, the total number of population of Bishoftu was 300.²¹⁴ Ethnically nowadays, there are more than five ethnic groups namely *Oromo*, *Amhara*, *Soddo*, *Gurage*, *Welayita*, and *Tigre* who are living in the town.²¹⁵ The ethnic composition looks Amhara (43%); Oromo (40%); Gurage (8%); others (9%).²¹⁶ “According to the present document from the town administration majority of the residents are Christians and Muslims”.²¹⁷

²¹²National Regional State Of Oromia, Economic and Physical and Socio Profile, Bureau of Finance and Economic Development ,2016

²¹³ Bishoftu town Communication Office (2017) annual journal

²¹⁴ Chala Sori ,2016 Irrecha and Gada, pp 15

²¹⁵ Bishoftu town Communication Office (2017) annual journal

²¹⁶Zemelak A. Ayele & Jaap de Visser, (2016). The (Mis)Management of Ethno linguistic Diversity in Ethiopian Cities, Ethnopolitics, pp4

²¹⁷ Bishoftu town Communication Office (2017) annual journal

The geographic coverage of Bishoftu town was 3280 hectares in 1984 and grown to 18,740 hectares in 2017.²¹⁸ Bishoftu is located in East Shewa zone. This zone is one of the 20 zones found in Oromia regional state and geographically occupies the central part of the region. The zone is organized in to 11 woreda. Bishoftu is located at a distance of 47 km from Addis Ababa/Finfinne in south east. But it is at a distance of 52 km from Adama in the south West of the country. The town located in the center of Adea woreda. In the North the town is bordered with Ganda Gorba, in South with Garbicha, In East with Kaliti and in the West with the *Dire town*. Bishoftu town is located in between 80451-80471 North latitudes and 380561-390 East longitudes (8⁰43¹-8⁰45¹ N and 38⁰56¹-39⁰01E).²¹⁹

The altitude of the town ranges from 1900-1995 m above sea level. Thus it belongs to *woina dega* (moderate Zone). Its average temperature and annual rainfall are 26.08⁰C and 735 mm respectively. Accordingly, May is the hottest month of the year, and while November is the coldest month in the city. February and August are the driest and most rainy months of the year in the town with 0 and 242.7 mm of rain fall respectively. The highest wind speed is registered in March (4.25m/s) and the most common wind direction seen in the town is easterlies.²²⁰

4.2. Brief History of Bishoftu Town

Bishoftu is one of the famous towns in the history of early urbanization process of Ethiopia in general and Oromia in particular. The natural beauty of the town such as attractive lakes, its landscape and the existence of historical site makes the town to be one of the top tourist attraction towns in the country. In addition, the comparative location of the town in one of the busiest and urbanized zone of East Shewa has given the town to be a town of refreshment. Most documents indicate that the foundation of Bishoftu town is related to the establishment of the Ethio-Djibouti railway in 1917.²²¹

The establishment of the railway station and the coming of the railway workers as permanent residents at the station, those Ethiopian labors working with the French began to build their houses that gradually increased the number of houses and residents living in the emerging town. The demand for food supply by the new settlers facilitated the creation of economic link with the

²¹⁸Bishoftu town communication office, annual journal 2017 pp 7

²¹⁹ Bishoftu city administration Revenue Enhancing Plan (REP) for 2010-2012 Ethiopian Fiscal Year(EFY) pp 8

²²⁰ ibid

²²¹ Bishoftu town communication office, annual journal 2017 pp 7

surrounding rural people who began to provide the settlers with locally made food. Gradually, the food suppliers started to live neighborhood. This event marked the beginning of a permanent settlement by non-railway employees.²²²

At that time the train that comes from Djibouti stays at the station for about two to three, four hours for cooling the steam generated locomotives. Also the train from Addis Ababa (Finfine) brought to the Bishoftu different commodities like salt, clothes (*Abujedi*), coffee and etc. These were the first causes for the foundation of the present Bishoftu town.²²³

According to the elders²²⁴ of the town, in 1945 the municipality was established. The first school in Bishoftu was *Atse Lebne Dingel primary school* (1934) which is now called Bishoftu secondary school. The municipality was able to facilitate the establishment of two high schools, namely *Harar Meda Secondary School* (1955) now *Adea Model High school*, with a major support of the Imperial Air Force and *Princess Tenagne Work Secondary School* in the year 1968 (now Bishoftu Preparatory school) in collaboration with the Ministry of Education.

The other phenomenon that enhanced the growth of Bishoftu town was the establishment of Imperial Air Force in 1947. Since its establishment, the Imperial Air Force started to function both as flight training school. The establishment of the Air force with its full personnel had encouraged some businessmen to be engaged in recreational and other services. Accordingly, some private hotels, mills, oil factory, and shops were established. The first hotels in Bishoftu town were *Chilalo Hotel* 1943, *Kebede Geressu Hotel* and *Royal Hotel*. At the time the state began to build standardized residential construction for higher officials of the Air Force. Among these, *Hora Ras Hotel* was established in 1947 mainly for the recreation of the staff members of the Air Force.²²⁵

The establishment of the Imperial Air Force in Bishoftu had attracted a large number of skilled and unskilled workers from different parts of the country. At the time the members of the air

²²² Adam Kadir (2010). Urban Expantion and Neighbourhoods: The case of Bishoftu town, East Shoa zone, Oromia regional state, Addis Ababa

²²³ Chala Sori (2016) Irecha and Gada pp 15

²²⁴ Ato Mazgabau G/Wold and Bogale Asefa et al elders and residents' of Bishoftu interview in Bishoftu on January 13,2018

²²⁵ ibid

force were selected from all the provinces of Ethiopia; which resulted in the presence of large numbers of nation and nationalities in the town.²²⁶

In addition to these, the establishment of *Air Born Training School and the Anti-Aircraft Base* in 1962 and 1978 respectively contributed a lot to the growth of the town. It was in 1967 that the town gained banking service for the first time. The town was supplied with telephone service in 1964. Prior to this period telephone service was available only at the railway station and the Imperial Air force.²²⁷ The foundation of different hotels and local drinking houses were largely established in different quainters of the town. The growth of population and business increased the demand for land at the time, for this reason the first master plan of the town was introduced during *Ato Shinkute* administration in 1951.²²⁸ These all situations in general have a great contribution to the foundation and development of Bishoftu town.

Today, Bishoftu is one of the centers of tourism and highly populated town in the region as well as in the country. The town is competing to be one of the preferable tourist areas in the Horn of Africa. The town serves as the center of the Gada council of Oromo. The Irrecha ritual ceremony is annually celebrated in Bishoftu *Arsadi Lake*. The town is strongly working to be one of the ever green towns in the Horn of Africa.²²⁹

According to the information obtained from elders, Bishoftu was the name of the area before the foundation of the town as formal town.²³⁰ The name comes from the Afan Oromo word ‘Bishanoftuu’ which refers to “the land of excessive water body” from the existing volcanic craters such as Bishoftu, *Hora Harsadi*, *Chalalaka* (seasonal), *Kuriftu*, *Hora Kilole*, *Green Lake*, and *Babogaya*.

The historical name of Bishoftu that linked with the fact was changed during the emperor of Haile Selassie in 1947. In the same way most of the Oromia cities/towns like Bishoftu were changed from their home-grown and historical name to the language of dominating culture ignoring the cultural heritage of the society. As the elders of the town said, even though Emperor

²²⁶ Elders of the town Ato, Mezgabu G/Wold interview January13,2018

²²⁷ Adam Kadir (2010) Urban Expansion and Neighbourhoods: The case of Bishoftu town, East Shoa zone, Oromia regional state, Addis Ababa

²²⁸ Elders of the town Ato, Mezgabu G/Wold, Lemma Yilma, et al an interview on January13,2018

²²⁹ Ato Lemma Gemmechu Secretarial of Aba Gada council interview on January 15, 2018

²³⁰ Ibid

Haile Sellasie changed the name of Bishoftu to *Debre Zeyit*, the surrounding rural and former settlers of that area didn't call it by the new name '*Debre Zeyit*'.²³¹

The reason why Emperor Haile Selassie gave a new name to the town was due to the topographical similarities between Debre Zeit (Mounts of Olives of the Bible) and Bishoftu. The new name was introduced on the inaugural ceremony of the church of *Rufael* in 1947.²³² As discussed above geographically, Bishoftu is found at the center of *Adea woreda*. Hence, the administrative office of the *Adea woreda* is still in the Bishoftu town. The name Adea is the name of the Oromo ethnic group which belongs to *Gelan* family of *Tulama Oromo*. *Tulama* has three children (*Dachi, Bacho and Jille*). Then *Gelan* has six children *Jidda, Liban, Abbu, Adea, Warra Jarso* and *Gadulla*.²³³

Now days, almost the entire of Oromia regional towns gaining their traditional former and local names including *Debre Zeyit* to Bishoftu by the order of Oromia regional state government. According to proclamation 195/2015 urban reforms Bishoftu becomes the first level town and had its municipalities. Previously Bishoftu town had 15 Kebeles. However, currently the town has reformed into nine and then now the town expands to the surrounding neighbor rural kebeles and adds four rural kebeles in to the town and become total of 14 kebeles.²³⁴

The town is surrounded by neighboring rural *Adea woreda kebeles* and *Dukem* town. In the North *Erer Sillasie kebele*, in the North East *Godino and Koftu kebele*, in the East *Denkaka kebele* and *Ude Denkaka kebele*, in the South *Giche Garababo kebele*, in the south west *Dire Arerti kebele*, in the west *Dukem town* and in the North West *Tadecha kebele* are surrounding Bishoftu town in its recent location.²³⁵ Basically Bishoftu is the home land of *Tulama of Galan family*. Bishoftu is the territory of *Adea* (one of *Gelan's sons*) which now known as *Adea wereda* that indicates historically the first settler of Bishoftu was these *Galan Oromo of Adea*.²³⁶

²³¹ *ibid*

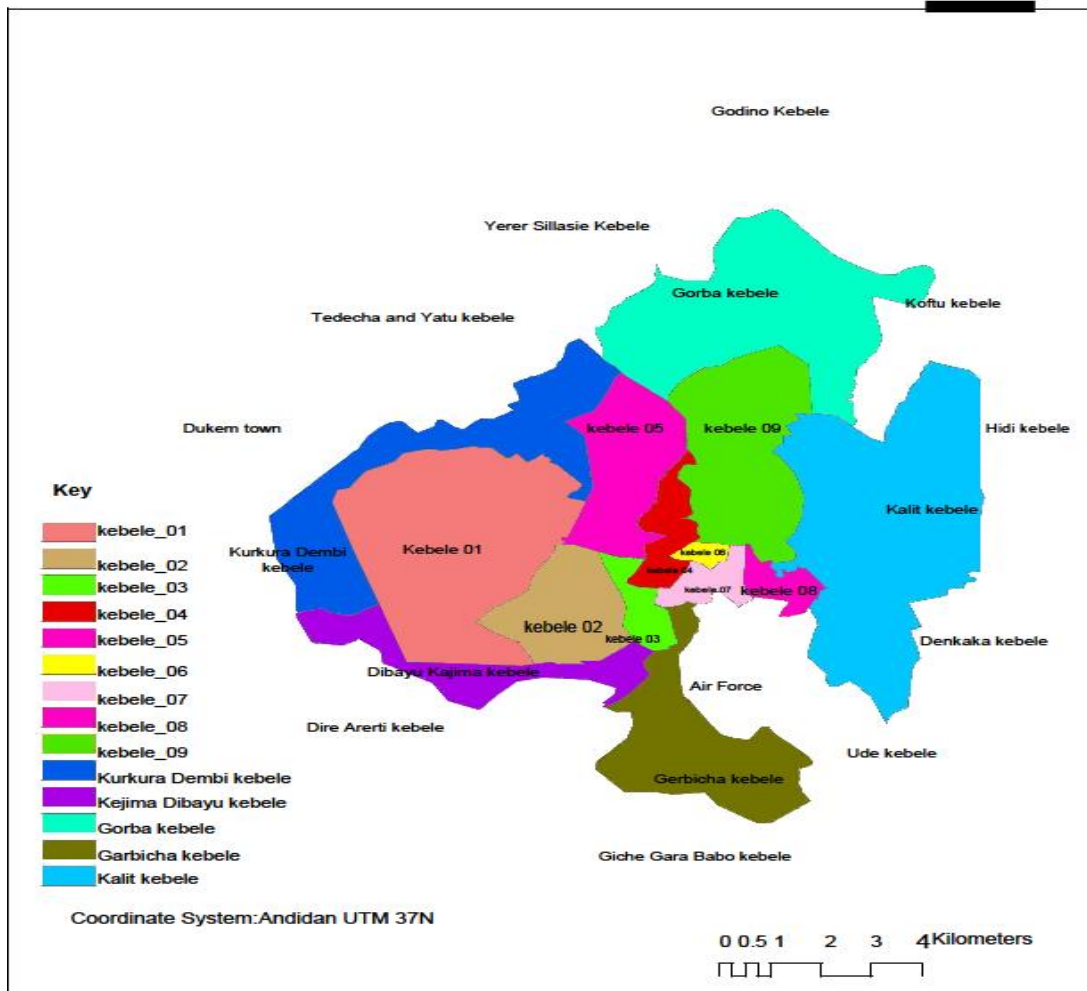
²³² Adem Kadir (2010). *Urban Expansion and Neighborhoods: The case of Bishoftu town, East Shoa zone, Oromia regional state, Addis Ababa*

²³³ Alemayehu Haile, et al (2013). *History of Oromo until 16th century*, published by Oromia cultural and tourism bureau, Alemayehu Haile is an Historian now working at the center of Oromo Culture

²³⁴ Bishoftu town annual journal 2016

²³⁵ *ibid*

²³⁶ *ibid*



Source: *Bishoftu Town Administrative: The 2016 new Bishoftu town master plan*

4.3.Social Service Institutions in Bishoftu Town

According to the document obtained from the education office of Bishoftu town administration, in the town there are sixty one (61) kindergartens(KG) non-government owned, 27 first cycle grade 1-8 schools of governments, and 44 Non-Government primary grade 1-8 schools, two governmental secondary (high schools), and eight non-governmental high schools, two governmental preparatory schools and three nongovernmental preparatory schools are serving Bishoftu societies in the present 2018 academic year.

In addition, there are one governmental TEVT, Addis Ababa University veterinary faculty, Rift Valley University Collage, Adams University collage, Defense Engineering Collage, Health Collage, Ethiopia Management Institution and one Protestant College found in the town. On the

other hand, regarding health institution there is a Bishoftu hospital which serving as a short term training centre of different health professionals, three government Health station, 18 private clinics, one nongovernmental clinic, 7 private pharmacies and 19 drug shops.²³⁷

4.4. Financial Institutions in Bishoftu

In the expansion of economy of the city the existence of financial institutions plays great role. Accordingly, in Bishoftu city administration there are six branches of commercial bank of Ethiopia, Business and Construction Bank, Awash International, *Dashen Bank*, Oromia International Bank, *Wogagen Bank*, *Abyssinia Bank*, *Nib International Bank*, *United bank*, *Birhan International Bank*, *Oromia cooperative bank*, *Abay Bank*, *Anbessa Bank*. In addition to these there are three Insurance Company are available and also micro financial institution such as *Oromia Saving and Credit Organization (OSCO)*, *Busa Gonofa*, *Gasha*, *Yetigil Fire*, *Hibret bandinet* and others.²³⁸

4.3. National and International Organizations in Bishoftu

The town has a good working environment for intervention of different NGOs in development programs. The participation of NGOs in different socio-economic development and human is very high. For example, education sector, health, water, environmental protection, urban agriculture, orphans and vulnerable children (OVC) and women and youth development are the main areas of intervention. The existing data indicate that 27 local and 7 international NGOs re available in the town.

Many international and national institutions are available in the town which has a great role in advertising our town and providing different social, economic, and political services at city and national level even at international standards. For instance the well-known organization such as *Ethiopian Air Force (EAF)*, *National Veterinary institution (NVI)*, *Bishoftu agriculture Research institution*, *Defense Engineering College*, *Bishoftu Automotive Industry*, *Bishoftu Dejen Aviation Industry* and Others are currently existed in the city.²³⁹

²³⁷ Bishoftu city Administration Revenue Enhancing Plan for 2010-2012EFY

²³⁸ *ibid*

²³⁹ *ibid*²³⁹ Bishoftu city Administration Revenue Enhancing Plan for 2010-2012EFY

²³⁹ *ibid*

²³⁹ *ibid*

4.6. The Irrecha Ritual Ceremony in Bishoftu Town

In Gada system Irrecha is one of the known ritual holy day that celebrated by Oromo *Waaqeffata* for a long period of time. All the Oromo the followers of the ‘*Waaqeffannaa*’ religion performs various rituals in Bishoftu. One of the most important of these is thank giving: *Irreechaa/Irreessaa*. *Waaqeffannaa* practitioners have been celebrating Irreechaa since time immemorial. As the elders say that the Oromo claim to have started celebrating Irreechaa and believing in *Waaqa* long centuries.²⁴⁰ *Waaqeffannaa* is the religion of the Oromo people. Given the hypothesis that Oromo culture is a part of the ancient Cushitic cultures that extended from what is today called Ethiopia through ancient Egypt over the past three thousand years, it can be posited that *Waaqeffannaa* predates the *Abrahamic* religion in its origin.²⁴¹

This religious practices and worship style of the Oromo people are similar to or comparable to that of the Israel people’s religious practices in the Old Testament times who worshiped the only Living God, giver and sustainer of life, the creator of Heaven and Earth, and sustainer of the Universe to Whom all the Glory is due.²⁴² To believe in *Waaqaa*, means to be loyal to his laws, acknowledge his wisdom as the creator and source of all lives. According to Oromo mythology, *Waaqeffannaa*, the Oromo God created all human beings. He cares for all creatures as he brought them into life and earth for the sustenance of life. He does not discriminate among human races too.²⁴³

In *Waaqeffannaa*, there is no need for intermediaries between the believer and *Waaqaa*. The religion actively promotes peace (*nagaa*), reconciliation (*araara*), love (*jaalala*) and harmony (*walta’iinsa, waliin jireenya*). *Waaqeffannaa* is a system of faith believing in *Waaqa Tokkichaa* (One God) by considering him as a source of life. It is the faith of Cushitic people including the Oromo who decided to lead their life according to the law and will of *Waaqaa*. They are mostly symbolized by the love and respect they have for human being; by their abhorring of all evil things including hatred towards persons and peoples as well as by their attempt to refrain from committing such sins as stealing, lying and murder. They believe that keeping the values, the

²⁴⁰ Gemechu J Geda (2013). *Pilgrimages and Syncretism: Religious Transformation among Arsi Oromo of Ethiopia*. University of Bayreuth, Germany pp 269

²⁴¹ Bedassa Gebissa Aga (2016) *Oromo Indigenous Religion: Waaqeffannaa*, Volume III, Issue IV, April 2016

²⁴² GebreAb Demeke Wakayo, (und.). *The Oromo Thanksgiving (Irreechaa) and the Reemergence a God Fearing Ancient Republican Polity*

²⁴³ Bedassa Gebissa Aga (2016) *Oromo Indigenous Religion: Waaqeffannaa*, Volume III, Issue IV, April 2016

culture, the assets, the virtues and the wisdom of Waaqeffannaa is their obligation.²⁴⁴ In this regard, in Afan Oromo, *Irreechaa* refers to the whole process of thanking Waaqa in different places, especially by bodies of water (rivers, lakes, and springs) and on the hilltops or mountains. During the celebration of Irrecha, the participants often carry that natural green grass and flowers.²⁴⁵

Regularly, the thanksgiving Holiday (*Irrecha*) celebrated in September. September is the beginning of The New Year and the month when one sees the beauty of God's creation in that part of the world. The Oromo people saw it and made September the Month of their Thanksgiving Holiday when nature speaks the Glory of God and humans join them in giving glory back to God for His abundance and celebrate his creation.²⁴⁶ *Irrecha* celebrates the all-powerful *Waaqa*. The Oromo thanks *Waaqa* for helping them survive the winter [rainy] season peacefully, for helping them grow crops for people and grass for cattle, for creating the *Birraa* (spring) season, which is a harvesting season, for creating the autumn and winter seasons, and for creating the wind.²⁴⁷

3.6.1. Types of Irrecha

There are two types of *Irrecha*: *Irreecha Malka* (*Irreecha* at a river, Lakes...) which takes place during spring; and *Irrecha Tulluu* (*Irrecha* on a mountain, hills,..) that takes place during *Arfasa* (autumn). *Irrecha* is not celebrated in *Ganna* (summer) seasons of Ethiopia.

4.6.1.1. Irrecha Malka

This ritual ceremony of *Irrecha Melka* can be celebrated during the spring season of Ethiopia. It is celebrated during people can meet and cross rivers because the volume of water in many rivers, which are usually full during the summer, has declined. *Irrecha Melka* is celebrated on September always next to *Meskel holiday* on specific day on Sunday. Spring season assumed that when people cross rivers, visit and bless each other and celebrate to thank *Waaqa* for surviving

²⁴⁴ Bedassa Gebissa Aga (2016) Oromo Indigenous Religion: Waaqeffannaa, Volume III, Issue IV, April 2016

²⁴⁵ Gemechu J Geda (2013). Pilgrimages and Syncretism: Religious Transformation among Arsi Oromo of Ethiopia. University of Bayreuth, Germany pp 270

²⁴⁶ GebreAb Demeke Wakayo, (und). The Oromo Thanksgiving (Irreechaa) and the Reemergence a God Fearing Ancient Republican Polity

²⁴⁷ Bedassa Gebissa Aga (2016) Oromo Indigenous Religion: Waaqeffannaa, Volume III, Issue IV, April 2016

the summer. People meet and eat together, reconcile their differences and show love and kindness towards each other.²⁴⁸

This *Irrecha Melka* also called *Irrecha Birra* which is celebrated in different parts Oromia region for a long period of time. Earlier it was as a common celebration in Bishoftu *Hora Arsadi* by the *Tulama of Gelan Oromo*. This day, *Irrecha Malka of Hora Arsadi* is commonly celebrated by all Oromo including other ethnic groups from all over the country. According to the elders of *Tulama Oromo of Gelan* saying in the same to *Hora Arsadi*, *Gelan Oromo* celebrated at *Hora Finfinne* (Addis Ababa during the Emperor).

Hora Arsadi is the place where Oromo celebrate the *Irrecha* ritual ceremony for centuries. The Oromo groups and other proponents of the ceremony can join there from their respective areas. The Oromo from Harar come from the southeastern direction; the Borana, Arsi, and Guji Oromo come from the southern direction, Jimma, Wollega, Macha, and Salale Oromo come from the west and they all meet at *Hora Arsadi* or *Lake Arsadi*. Therefore, today it serves as the main center of Oromo ritual ceremony of *Irrecha*. Now a day, a great number of Oromo in the country and the *Diaspora* are joining this *Hora Arsadi Irrecha* every year.

²⁴⁸ Bedassa Gebissa Aga, 2016 Oromo Indigenous Religion: Waaqeffannaa, Volume III, Issue IV



Aba Gada Beyene Senbetu and others are blessing



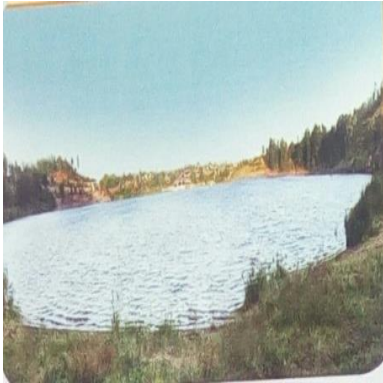
Irecha Ceremony during going to Hora Arsadi in Bishoftu town



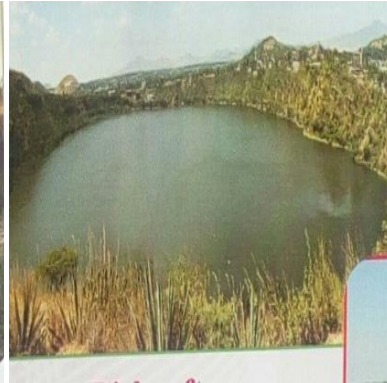
Irescha Ceremony at Hora Arsadi

Source: *Bishoftu Town Administration of Communication office*

The seven lakes in Bishoftu town



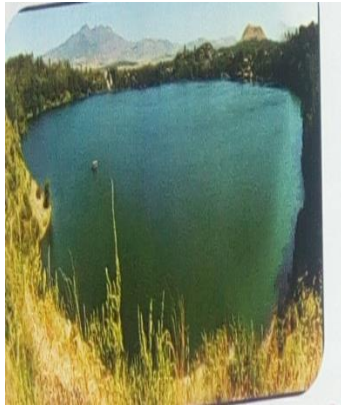
Lake Kuriftu



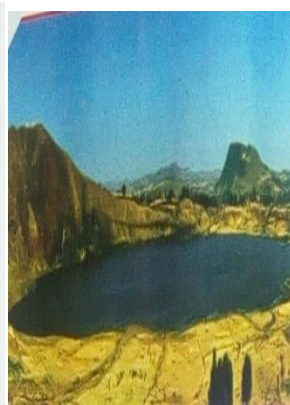
Lake Bishoftu



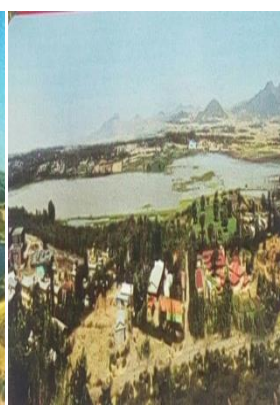
Lake Arsadi



Lake Babogaya



Lake Kilole



Lake Chalaka



Green Lake



Source: *Bishoftu Town Administration of Communication Office*

4.6.1.2. Irrecha Tullu

This type of Irrecha celebrated during *Arfasa* (autumn) season of Ethiopia. It is a time when the dry season passed and the coming of the autumn, the rainy season of cultivation for farmers. Hence, if there is a delay or no rain at all, the Oromo *Irrecha* participants come to the tops of mountains, hills and other elevated grounds and pray to God. In the Oromo tradition these are respected landscapes because they believe that these landscapes are closer to *Waaqa* (God). After participants have reached specific sites at the top of mountains and hills, they pray as follows: “*Oh Waaqa! We are closer to you now. Please give us rain*”²⁴⁹

In this way they pray for *Waaqa* to give them rain, and in June when it starts to rain, they till their land, take the cattle to the field, look after the cattle, thank *Waaqa* for listening to their prayers and giving them rain and continue with their daily routine. *Irrecha* is not celebrated when the water is not clear, when a tree is dry, or animal is dead. Oromo believe that the ‘*ayyaana*’ (God’s creativity in a thing, person or group; personality; essence.) is not there. During these situations it is not recommended to gather and thank *Waaqa*. It is only when water is clear and clean that the Oromo celebrate *Irrecha*.²⁵⁰ *Irrecha Tullu* is one of the previous Cushitic religious traditions of praying to God (*Waaqa*). *Tulama* Oromo celebrated this *Irrecha* on the *Chukala* Mountain which is found in the eastern Shoa, *Liban Chukala wereda* and other mountains found around Bishoftu town.

²⁴⁹ Gemechu J Geda (2013). *Pilgrimages and Syncretism: Religious Transformation among Arsi Oromo of Ethiopia*. University of Bayreuth, Germany

²⁵⁰ *Ibid*

CHAPTER FIVE

5. Findings

5.1. The Practice of Oromo Culture and Language in Bishoftu Town

Since 1991, the nation, nationality and people of Ethiopia have the right to proud in their culture, language and identity. The constitution gives equal recognition to all Ethiopian cultures and languages. In this regard the culture and language of Oromo (Afan Oromo) which was highly conquered for more than a century has become the medium of communication and instruction in the Oromia regional state and in some parts of other regions of the country like in Amhara regional state of Kamise Zone and in Harari regional state.

In the past regimes Afan Oromo has been depicted as the language that breaks the mass media if it was used in radio and television. This indicates how much the language was undermined and subjugated in the past. During the emperor and the military regimes assimilation and centralization policies the Oromo language and culture highly took place in the urban centers compared to the rural areas. In this study the researcher assesses the practice of cultural policy in multiethnic town of Bishoftu of Oromia in the present Ethiopian federalism.

In the urbanization history of Ethiopian, the culture and language of Oromo Ethnic group was highly diluted around urban centers. According to the elders²⁵¹ particularly Bishoftu was the center for the Emperor Haile Selassie where he stayed for week end in the town. So in this town different political activities were propagated for long time. This situation contributed its impacts for the present highly glooming of Oromo culture and language in Bishoftu town.

The name of Bishoftu, which was changed to *Debre Zeyit* during Emperor Haile Selassie in 1947, had been reflected today in the town. The regional state recaptured the conquered name officially in 2003. But today there are the speakers of non Afan Oromo communities and few from Oromo community continued using this conquered name, *Debre Zeyit* widely in oral communication and hardly in written communications. This can bring communication

²⁵¹ Interview with informants, Ato Mezgebu G/Wold, Bogale Asefa et al on January 13, 2018 in Bishoftu town Ato Mezgebu G/Wold is the famous elder in the town who live in Bishoftu before the establishment of the town.

puzzlement. In addition it has its shock in different ways on the development of culture and the language of Oromo.

The Emperor was not ended up by changing the name of the town, but also the names of different places and schools were named according to the marginalizing policy of Oromo culture and language. For example, the emperor used his family name in the naming of the schools in this town, like '*Tenagne Work*' rather than using the traditional names which relate to the culture and custom of the societies of the area. These were also the other methods in which the regime and the others ravage the culture and the language of Oromo in the town. This practice is also now continued in different areas like naming the specific local places, social associations and business centers.²⁵²

As I have observed, in the town most of the specific areas almost in all kebeles are not called by the Afan Oromo names. They are called by the recent established business institutions like "*Sun Shine, Innova, Lemlem, Get Eshet, Asmera sefer, Elfora, Abissinia sefer* and the like..." In addition to these, out of the present 14 kebeles of the town nine of them are called in numbers as 01, 02 ... 09 kebele. But these all areas have their own local names. For example as Ato Lamma Yilma²⁵³ who is living in 02 kebele said, 02 kebele has its home-grown name. The area was known as *Qajima* but now the kebele is called as 02 kebele. The rest all specific areas and kebeles have their own home-grown name but they are called by different recent established institutions or manufactures. In the same way the name of social and economic associations are the reflections of the former assimilationist policies. The names are '*Andinat, 'Temsalet', 'Yetgil Fire,' 'Fikere Selam', Megenagna*²⁵⁴ and the like. These are the result of the former assimilation policy.

Bishoftu is one of the town in which different ethnic groups live together harmoniously. The town is found at the center of the Oromo ethnic groups that are the ancestors of *Galan clan* specifically Adea family. *Adea* is one of the six *Galan clans*. *Adea* has three families (*Handa, Ilu*

²⁵² Interview with Ato Ogoto Gemechu on January 13, 2018 who is the resident of the town and civil servant of the town

²⁵³ He is one of my informant and an old aged who live for more than 75 years in Bishoftu

²⁵⁴ Interview with Ato Getu Teshome on January 15, 2018, he is a resident, and secretary of Andinat Idir in Bishoftu town and now teaching in Bishoftu high school.

and Dhaku).²⁵⁵ Therefore, the name of this woreda belongs to *Adea clan* and called *Adea woreda*. The town was part of this woreda and now found at the center of *Adea woreda*. Currently, the town serves as the center of social, political and economic activities for both the entire communities and *Adea woreda*.

Even though, the 2007 census indicates that the number of Oromo in the town is only about 40 percent practically the number of Oromo has recently increased. This is because five rural kebeles from *Adea woreda* were merged to the town since 2014. These merged kebeles' residents are almost Oromo peasants in the surrounding *Adea woreda*. Therefore the numbers of the residents have highly increased from 99,928 according to the 2007 CSA, to about 201,408.²⁵⁶ However, in this context the development of the culture and language of Oromo in the town didn't show significant change.

In recent time there are some progresses in practicing the Oromo culture and language in the multiethnic towns to recapture the history, culture and language of Oromo in Oromia towns including Bishoftu town. According to my observation, there are some very limited signs that promote the culture and language of Oromo in Bishoftu town. For example in the town there is a cultural hall, one business center in which Oromo cultural clothes and other materials center. The names of all governmental schools in the town are changed to the context of medium of instruction of the regional language, Afan Oromo names. But still the development of Oromo culture and heritage in Bishoftu is insignificant. In the town there are no cultural hotels, museums, cinemas centers in Afan Oromo and others that can promote the culture and language of the historical nation of the area, Oromo peoples.

Moreover, the town is the center of the celebration of *Irrecha* ritual ceremony as noted above. In the current time mainly for the last decade, the participants of this thank giving holiday of the Oromo were highly increased that is estimated from three to six millions from year to year. This *Irrecha* ceremony gives additional symbol for the Bishoftu town. But the status of Oromo culture and language in the town needs more effort to recall the strongly diluted Oromo identity in the town for long times.

²⁵⁵ Alemayehu Haile, et al (2013). Oromo History until 16th C published by Oromia cultural and tourism bureau. He is an Historian scholar working at Center of Oromo Culture Finfine (Addis Ababa)

²⁵⁶ Bishoftu town official magazine, 2016

The cultural policies of both the FDRE and the Oromia regional state have a space for all Ethiopian cultures and languages in principle. But in Bishoftu town the main problem is its implementation. These limitations are basically due to the reluctance of the policy implementers. During the discussion held with the focus groups, they²⁵⁷ said the main problems are lack of commitment and budget are some of the factors. As the expert²⁵⁸ of the cultural and tourism office of Bishoftu town explained the budget of the sector is very small compared to other sectors. On the other hand the given budget was not properly implemented to the needed work. Most of the time, the policy implementers (officials) have no attention about the work of the office on the development of cultural issues. They are not professional and but mostly nominated by the council of the town. So, they are busy by the higher officials' daily assignments.²⁵⁹

Therefore, there is almost no promotion of Oromo culture and language in the town by cultural and tourism office. Most of the activities was seen once a year when the celebration of *Irrecha* which is celebrated once in a year at *Hora Arsadi*. In this regard, it was not done as much the situation accessible to evoke the subjugated culture and language of Oromo in the town.²⁶⁰ The priority also more focus on tourism. The town by itself gives more priority for tourism. The motto of the town is to come up to make the town one of the centers of tourism in the Horn of Africa.²⁶¹

Finally when we see the structure of Oromia cultural and tourism bureau it was re structured many times. For example it was structured with Sport and Youth, Tourism and Trade, Advocating/ Advertisement, Social affairs, Human resource Organization and the like in different times. In these cases the coordination of cultural bureau with education is not indicated. One of cultural policy implementation strategy is that the peoples' history and culture shall be incorporated into the educational programs at various levels, and training and education shall be

²⁵⁷ Focus group discussion Mr. Milkessa Kebede, Abera Amsalu, et al. at Bishoftu on January 24,2018 and January 27,2018

²⁵⁸ Interview with Ato Zelalem Abera, Expert of cultural and tourism office in Bishoftu town administration on December26,2017 at his office

²⁵⁹ ibid

²⁶⁰ Interview with Melkame Tanashe experts of Bishoftu cultural and tourism office works regarding to the promotion of Afan oromo in schools on December27,2017 at office

²⁶¹ Bishoftu town annual journal

provided in these fields. But the collaboration with the educational bureau is not much strong.²⁶² The content of Afan Oromo text books in primary school is not designed to promote the culture of Oromo community.²⁶³ If it has strong collaboration with educational sectors and included in educational curriculum it could help to enhance the promotion of culture and language of the societies.²⁶⁴

5.2. Language policy and its practice in Bishoftu town

Language is one of the key manifestation of culture and identities of individuals or groups. We use language to express our emotions and attitudes, to give our ideas and opinions, to complain, to gain acceptance or approval, and to receive and transmit information. Language is a tool of communication and knowledge. It is an identity and everything for human beings.²⁶⁵ In Bishoftu town as discussed above in chapter four there are different nation, nationalities and peoples of Ethiopia. These nation and nationalities speak different languages and have their own culture, language and identity. Therefore, there are different languages spoken in Bishoftu town. Of these languages Afan Oromo is one of the largely spoken in the town.

According to the Oromia regional state language policy, the working language of the Regional State is Afan Oromo. In these regard, in almost all governmental activities this language policy is functioning in large in Bishoftu town in consistence to the regional language policy. But, as I have observed the practice of this language policy in the town has difference from one office to another or from kebele administration to the other kebele.

I have observed that the implementation of language policy regarding to the working language Afan Oromo at the municipality level is stronger than at the kebele level. This is because at the municipality level the experts and other workers or the civil servants are professionals and they can write and speak Afan Oromo. So during any discussion and other activities using Afan Oromo is possible here. But when we see at the lower level like at kebeles the participants and

²⁶² Interview with Ato Belay Gurmessa, at Oromia cultural and tourism Bureau expert of law in Oromia cultural and tourism office on January 04,2018

²⁶³ Interview with w/ro Kibinesh Mitiku, Asshenaf Chala et al Afan Oromo teachers at Hora Arsadi and Biftu primary schools respectively

²⁶⁴ Interview with Ato Kebede Desisa public relation (PR) directorate and vice principal of Oromia cultural and tourism bureau on January04, 2018

²⁶⁵ Katrin Seidel and Janine Moritz (2009) Changes in Ethiopia's Language and Education Policy - Pioneering Reforms Pp1125

some of the leaders of teams are from the other language groups who are not fluent or can't write and speak Afan Oromo it is not used as medium of instruction. This situation is widely seen at the kebeles and large by the urban communities.

During my field work I have noticed that the use of Amharic language as media of instruction especially at lower levels of administrations weakened the progress of Afan Oromo language in the town. For example, when three individuals (two from Afan Oromo speaker and one from non Afan Oromo language speaker) their medium of communication is Amharic. This is because the Afan Oromo speakers are assumed they can speak both languages. In the same way it practiced in different meetings and others communication.

According to the present FDRE cultural and language policy, due consideration is given to support every developmental activity on the peoples culture and language. On the other hand, the limitation of Afan Oromo language in federal owned and some private institutions in the town harms the psychology of the speakers of the Oromo societies mainly in market, at work places and other area of economic activities. This practice hinders the development of the culture and language of Afan Oromo. In addition to this the speakers of Afan Oromo can't explain their internal feeling and emotion as I have observed in different intercommunications in the town. This implies that the language of Oromo, Afan Oromo is yet weak in Bishoftu town.

Regarding to the language policy of Ethiopian federation there are two contrary arguments. The first argues that the use of multilingual as medium of instruction has negative consequence on the national unity. This is because nations, nationalities and peoples have been giving unlimited focus to their own local language and cultural values and insignificant emphasis to the common national values that loose the sense of common values.²⁶⁶ However, in Bishoftu town the community as well as the policy implementers did not give more attention to their local cultural value and language, Afan Oromo.²⁶⁷

The others argue that since the nations, nationalities and peoples of Ethiopian language and culture was ignored for a century, accommodation and giving recognition strength the unity in

²⁶⁶ Yonattan Araya (2014). Multilingual language policy and language policy in Ethiopia : Opportunity and challenges for national unity and development, AAU pp332

²⁶⁷ Interview with Ato Abraham Tafese, Bira Alemu et al informants, January 16, 2018

diversity.²⁶⁸ However when we see the 1995 FDRE language policy that emphasizes the equity has limitation in multiethnic town of Bishoftu, it gives chance to the former dominant language to forward having its position. As a result, the language and the culture of Oromo in Bishoftu have no focus as much it was assimilated in the past by the policy implementers. For this reason the implementation of the language policy in the town is not more effective as much as the provision of the policy.²⁶⁹

Essentially, language is a means of cultural communication. There are different ways we can communicate. In this world, just about every one of his/her intelligence, competence, social status, group membership, and the value system are often judged from the language through which one communicates.²⁷⁰ Our identity lies in the culture we follow. One of the most powerful forms of symbolization and central feature of all human culture is language.²⁷¹ In these regards, in Bishoftu town of Oromia the service of Afan Oromo as means of cultural communication and its competence in social interaction is still less competitive. The Oromo societies in this town have tolerance for the nation, nationalities and people in the town. They lose their cultural communication for the sake of accommodation of diversity.²⁷²

Therefore in the town many of the social interactions don't reflect the culture and language of the Oromo community in different activities. Most of the culture and languages in the town don't reflect the identity of Oromo communities. In this regard, in my field work also I observed that the residents especially the elders internalized the former imposed culture and language.

5.3. The Implementation of Working Language in Bishoftu

Even though, the country has a dozen of languages, in present federal system working language it uses Amharic as a sole federal working language. According to the 1995 Federal democratic Republic of Ethiopia constitution article 5 regarding to the languages on sub article (1) it states that "All Ethiopian languages shall enjoy equal state recognition and in the sub article (2)"Amharic shall be the working language of the Federal Government, then the constitution in

²⁶⁸ *ibid*

²⁶⁹ Interview with Ato Akililu Dufera ,Feyisa Edao and et al informants, they are kebele chair man and vice chair man of kebele 08 and 06 respectively, January17,2018

²⁷⁰ Indria YJungare (2015). language, culture and communication: India

²⁷¹ Mebratu Belete Beka (2016) Mother Tongue as a Medium of Instruction: Benefits and Challenges, pp 16

²⁷² Interview with Ato Ogato Gemmechu, Shambel Debebe et al key informants and civil servant and member of kebele administration in the town, January 13 and 15,2018.

the same article sub article (3) expresses the power in that all “Members of the Federation may by law determine their respective working languages”.²⁷³

In addition, the 2001 revised Oromia regional state constitution enforces on article (5) “*Afan Oromo shall be the working language of the regional state; it shall be written in Latin alphabet*”.²⁷⁴ However both the federal and the regional constitutions clearly stated it has different gap in practice. Different researches indicate that because of the federal working language become only Amharic as a sole of working language it has impacts on both numerically and politically minorities’ languages in the country to promote effectively.

In Bishoftu town most of the notices and the job vacancy announcements and others are completely written in Amharic mainly in private institutions and in federal owned institutions as I obtained in my field work. Every activity of these institutions is by the federal working language. For example, simple but weaken the use of regional language and ignore the interest of Oromo widely used as “□□□□ □□□□□□□□ □□ □□ etc... are commonly used. In addition to these every written communication in the hotels, restaurants, and other business centers is not in Afan Oromo. This may seem simple issue but its implication and meaning to the Oromo language speakers ignores to give service and no respecting to ones language granted in the constitution. It also brings communication barrier for those can’t speak Amharic language (Oromo community). In governmental institutions they are using Afan Oromo or both Afan Oromo and Amharic side by side accordingly.

The government sees the linguistic diversity as a source. The constitution also recognizes that all languages are equal. In contrast, at federal level promoting various languages is not the actual practice of the current government. It rather promotes Amharic language that implicitly discourages the use of other languages in federal formal domains.²⁷⁵ The impact of this single federal working language is not limited at the federal level. It influences the development of the regional working language in line of federal institution both in written and spoken in multiethnic

²⁷³ FDRE 1995 constitution article 5 sub article (1,2, and 3

²⁷⁴ Proclamation No.46 of 2001 A proclamation of to enforce the Oromia Regional state revised constitution of 2001.Third edition.

²⁷⁵ Yonattan Araya (2014). Multilingual language policy and language policy in Ethiopia : Opportunity and challenges for national unity and development, Addis Ababa University

town of Bishoftu town. Bishoftu town is where numerous governmental and nongovernmental institutions are found.

5.3.1. In governmental institutions

In this case I have observed five²⁷⁶ of the present 14 kebeles administrations during different activities going on. All the way through my observation I noticed that almost in these centers the medium of communication during meetings and other discussion with the residents of the town Amharic is practiced more than the regional medium of instruction. In some kebeles there is writing minutes, appeals, announcements, leaflets, agreements, and other documents more in Amharic than the working language of the regional state.

The working language broadly used for reporting in the governmental institutions. Moreover, almost all the governmental institutions in the town are practicing this working language of the region, Afan Oromo side by side with Amharic but the latter is too poor as medium of instruction in Bishoftu town.²⁷⁷

In addition, there are different formats which are directly from the federal institution to the region which are used without translation in the town. As my observation in some of the offices like revenue and custom authority the medium of communication almost balanced to Amharic or mixing both languages. Especially this mixing different language of words which are used for communication creates confusion and harms the development of language.

In Bishoftu town different services like identity card is written in Amharic language. I have asked the reason ‘why’ one youth²⁷⁸ who lives in *kebele 07* of Bishoftu town, if the kebele residence identity card given to them in Afan Oromo the card doesn’t function at some federal institutions like in immigration. So the administration of kebele uses Amharic rather than Afan Oromo when it gives the identity card for the residents. This is one of the common problems to use their working language in these areas as the youth told me. This is similar in all the kebele I have observed. This means there is a gap between the federal and the regional policy implementers on the working language policy.

²⁷⁶ These kebeles are 02, 06, 07, 08 and 09

²⁷⁷ Interview with Ato Akililu Deresa vice chair man of kebele 06 and Ato Feyisa Idao chair man of kebele 08 administrations of Bishoftu town on January 17,20118

²⁷⁸ Interview with Ato Solomon Abebe, he is one of the youth who live in Bishoftu town. January 18,2018

On the other hand, as my informants²⁷⁹ of Bishoftu town resident explains the reason why Afan Oromo is not more promoted in the local administration as a medium of instruction is the impacts of the higher executives of the region. Their attitude towards the promotion Afan Oromo by the executive bodies at all level has no consideration. They focus only on transmission of their political message.

The higher officials who came from the region and zonal administrations themselves use Amharic as medium of communication during meeting with the residents. In this case, even the number of participants who speaks other language is less than the speaker of Afan Oromo speakers the medium of communication in Bishoftu kebeles is in Amharic while meeting and other discussions nowadays. However it is good for the accommodation of diversity, it has impacts on the development of the regional language and the speaker of Afan Oromo reserved to explain their ideas without stinting.²⁸⁰

5.3.2. In private (nongovernmental) and federal owned institutions

As discussed above the gaps of language policy of present federal system seen in the private (nongovernmental) and federal owned institutions. There is no policy that clearly states the language of the federal and the states to communicate to each other. On the other hand there is no clear regulation that forces what federal owned and private institution should use the local working language. In Bishoftu town there are many industries and manufactures. Most of these did not pay attention to the regional working language.

There are private institutions whose licenses are issued from the federal government. They directly implement the federal language policy at the local level. This is practically seen in the Bishoftu town private institutions. Even there are institutions that give services in English ignoring both the regional and federal language policy. For example *Rispins International School Bishoftu* uses English as medium of instruction which against the educational policy at KG level. The students are not foreign citizens. It gives service for local societies but didn't use local language Afan Oromo or Amharic language. It has no policy bases. There is still a great

²⁷⁹ Interview Ogoto Gemechu, Bogale Asefa et al residents of Bishoftu town and parents of the students, January 13,2018

²⁸⁰ Ato Shambele Abebe works on the social affairs in kebele 06 Bishoftu town administration

resistance in forwarding cultures and language of Oromo in the federal owned institutions and some private institutions in Bishoftu town.²⁸¹

According to Proclamation No. 199/2016 under the powers and duties of Culture and Tourism Bureau article (12) cultural and tourism bureau follow-up that the various written notices posted in the region to respect the customs and norms of the society; work for the avoidance of the misspellings in Afan Oromo writings; take rectifying measures; cause such measures to be taken in accordance with the law where there is limitations. In addition to this under article (13) Cultural and tourism bureau ensure that the signs or names and trademarks displayed in the names of the heritages of the region shall not harm the cultural values of such heritages.²⁸² But in Oromia towns this problem is a serious problem. There for the regional cultural and tourism bureau enacted the directive No. 05/2017 to implement the policy. But the federal owned institutions and nongovernmental institutions didn't easily accept the regional directive in writing the names of institutions.

As the Proclamation No. 199/2016 and the directive No. 05/2017 of Oromia cultural and tourism bureau, the regional working language Afan Oromo should be written in "*Latin alphabet*" in the first line in a correct spelling and Amharic or other language on the next line. But some institutions didn't valid this directive. They act beyond the directive and regulation of the region. At the present time the regional government strongly works on this issue in all towns of Oromia. As I observe in Bishoftu town like telecommunication, Electric Light and power Authority, Posta office, and other federal institutions ignore the use of the regional language. Starting from the outside of their institution name in which it is written all of their activities going beyond the regional working language. On the other hand, most of the institutions those use the Afan Oromo script didn't correctly spell it. So, there are some activities that the government going to take measure at moment in Bishoftu town according to the directive that enacted by the Oromia cultural and tourism bureau.²⁸³

²⁸¹ Interview with Ato Dejene Biru supervisor of Bole cluster schools including Rispins International School Bishoftu at Bole school on January 18,2018

²⁸² Proclamation 199/2016 A Proclamation Enacted to the Reorganization and Redefinition of the Powers and Duties of Executive Organs of Oromia National Regional State

²⁸³ W/ro Melkame Tanashe expert of cultural and tourism office in Bishoftu town administration

According to the directive the letters of Afan Oromo should be in bold as no less than Amharic or other script which might be used on second line when writing the name or brands of institutions. But these days the federal institutions and nongovernmental institutions are working out of this directive in Bishoftu town. They use in every activity the federal language policy. They use every format of their activities in Amharic and English. In exceptional to these like Oromia international Bank and Oromia cooperative banks give services by regional working language and Amharic as well as English language simultaneously.

Bishoftu town is the center of investments and other economic activities. The contribution of these institutions for the development of culture and language of Oromo is very limited. In these institutions every activity is done by the federal working language. They have no more attention regarding to the development of culture and language of the local community.

5.4. Educational policy in Bishoftu town

Education is one of the most important aspects of social and economic development. Education increases capabilities and it is strongly associated with various socio economic variables such as life style, income and fertility for both individuals and societies.²⁸⁴ The first school in Bishoftu was *Aste Libene Dagle* which is now Bishoftu High School. This school started with a few numbers of students. Then other schools like *Foka school, Tenagn work schools* and the like was become established. The first applicants of these schools were the feudal families and the proponents of the regime.²⁸⁵

In Bishoftu town the modern school which started during Empire Haile Selassie in a single school with only a few students now increased in very fast rates. According to the 2018 educational office reports shows now the number of primary schools reached 71 and 61 KG schools in Bishoftu town. In addition to these, there are secondary schools, preparatory, higher educational institutions like technical and vocational training educations, colleges and universities in the town. Totally from KG up to grade 12 there are about 150 schools in the Bishoftu town.

²⁸⁴ Oromia Regional State Socio Economic Profile 4th edition, 2016

²⁸⁵ Ato Mezgab G/ Wold. He was one of the former teacher at the school and resident in the town

In the town the attention of the government and NGOs on the accessibility of education is a great success. The current educational and training policy encourages the early grade and the primary schooling in their mother tongue. But in the contrary to these the attention of Bishoftu primary schools on the implementation of the current language policy are very weak. Most Oromo students in the town are not learning in their mother tongue, but in Amharic. While they are learning in other language, they are losing their identity, language and culture. Most of youngsters from Oromo family can't speak their families' mother tongue in the town.²⁸⁶

The current Oromia regional language policy to employee one of the criteria is the ability of the regional working language, Afan Oromo. But most Oromo youths they are challenging by this issue. Since they are not learning in Afan Oromo, finally their opportunity to employ in governmental institutions is very narrow. This implies that the lack of policy implementation harms the Oromo students themselves in political, economical and social benefits. This indicates that to develop the culture and language of Oromo in Bishoftu town through education it needs strong commitments of the officials of educational bureau at all level of the regional state and political leaders. In addition to these the collaboration of the educational bureau and the cultural and tourism bureau as well as the local officials also need strong strategically planed efforts.²⁸⁷

Table1. The statistics of the students in the 2017/18 academic year

Program	Plan			Actual			Actual in %		
	M	F	Total	M	F	Total	M	F	Total
KG	3765	3517	7282	3604	3406	7010	95.7	96.8	96.26
Grade 1	2243	2395	4638	2213	2547	4760	98.66	106	102.6
Grade 1-4	7866	8930	16796	7739	8925	16664	98.3	99.6	99.2
Grade 5-8	6474	7878	14352	6532	8067	14599	100.8	102.3	101.7
Grade 1-8	14340	16808	31148	14271	16992	31263	99.5	101	100.3

Source: *Bishoftu town Administrative Educational Office*

²⁸⁶ Interview with Ato Wabi Tilahun Afan Oromo teacher at Naf Yad school on January29,2018 and Weynishet Bekele also Afan Oromo teacher at Kenenisa primary school interviewed on January 12,2018

²⁸⁷ Ato Kebede Desisa Public Relation of Oromia cultural and tourism bureau and vice principal, on January 04, 2018.

As the above table indicates that the participation of students in Bishoftu town in the present FDRE educational and training policy increases very well. But the main challenge is the promotion of Oromo culture and language is not gate attention in multiethnic Bishoftu town of Oromia. The policy allows all language to promoted and preserved equally. But in Bishoftu town of Oromia, most students from Oromo ethnic families are challenged by lack of the implementation of language policy.²⁸⁸

Even though the total participation of the students increased in general, the number of Oromo students those learning in their mother tongue is still not as much as it expected in Bishoftu town. In the town there are huge numbers of Oromo students those their mother tongue is Afan Oromo but attending in Amharic program in all schools in the town except that of the border schools which are merged in to the town at the recent time. More than 80 percent of the primary schools in the town promote the Amharic as medium of instruction.²⁸⁹ Some primary schools like *Dibayu primary school, Garbicha primary school, Bada Gababe primary school* etc are those recent merged in to Bishoftu town administration and all in all in Afan Oromo medium of instruction. In the some ways in the schools where there is commitment of the administration, school which are in the center of the town like *Foka primary school, and Maranata Primary school* are totally recaptured and functions in Afan Oromo. From this we can understand that to promote the culture and language of Oromo in the town the role of the policy implementer is high but not practiced.²⁹⁰

On the other hand, the others governmental and nongovernmental schools in the town gives services in Amharic. These schools are in the same town (in Bishoftu) but they give services in Amharic and very few in English medium of instruction. As most of informants (school directors)²⁹¹ said majority of the students those attend in Amharic program are Oromo ethnic and from Oromo family. Almost all of the Oromo students those was born in the town are totally attend the Amharic medium of instruction education. As I have made an interview most students those who attend in Afan Oromo program of education are those come from other rural area and

²⁸⁸ Interview with Ato Biruk Tesfaye Nur primary school director, December 27, 2017

²⁸⁹ Interview with Yonnas Wadesso vice director of Hora Arsadi primary school on January 01, 2018 and Wubishet W/Brihan Derara cluster schools supervisor, on February 12, 2018

²⁹⁰ *ibid*

²⁹¹ Bula Degaga Derar primary school director, Niguse Kurkura Hora Arsadi primary school director, Abraham Tafese Bekalcha primary school director, January 01-02, 2018.

have low income. Most of them are students those come from other Oromia zone and the neighboring rural kebele and woreda of the town²⁹². This is commonly similar situation what I have observed and seen in most of the schools I have made contact with for an interview.

The number of students who feel interested in their culture and language and prefer to learn in their mother tongue is very few in all the schools I have made contact. In Bishoftu town the number of private schools is more than the governmental schools. In these private schools a medium of instruction is Amharic. None of them take attention to the culture and language of Oromo. They ignore the regional language policy and educational policy and simply run their business. The Oromo students in Bishoftu primary private schools directly or indirectly lose their language which is their identity. In practice it can be argued that it has direct similarity to the former assimilation and centralization policy.

Table 2 The Governmental and Non Governmental Educational institution in Bishoftu by 2017/18

Grades	Number of schools						
	In 2016/17	New established in 2017			The actual number of schools		
		Plan	actual	%	Governmental	NGOs	Total
KG	58	3	3	100	-	61	61
Grade 1-8	69	2	2	100	27	44	71

Source: *Bishoftu Town Administrative Educational Office*

5.5. The practice of mother tongue language policy in Bishoftu Primary schools

These days, some numerically and politically minority languages are suppressed in multiethnic towns. Some of the ethnic groups in the town are learning through their mother tongues, while the minorities groups are still suffering from learning in unfamiliar medium of instruction. In this regard in multiethnic towns of Oromia mother tongue education policy for Afan Oromo speakers is still powerless and not functional at large. This is practically seen in Bishoftu town primary schools. The participation of students in their mother tongue in most schools of Bishoftu town is very few and in some of them nil. For example in some of the schools I have observed the students are as follow:

²⁹² Nigatu Wondimu and Aster Tasew are grede 8 students in Derare School and they come from East Harerge and Adea wereda respectively. Similar to these most students in Afan Oromo are from another area. January 02,2018

Table 3 Students in mother tongue (Afan Oromo) in Hora Arsadi School

Grade	Numbers of student in mother tongue (Afan Oromo)		
	Male	Female	Total
1	1	12	13
2	4	4	8
3	2	10	12
4	4	11	15
5	2	6	8
6	8	9	17
7	9	2	11
8	5	22	27

Source: *Hora Aarsadi primary school 2018 academic year*

From this we can see how much still the mother tongue medium of instruction policy implementation is weak in Bishoftu town. When we see the other sections in Amharic medium of instruction the minimum section is two or more than with large classes' students. But ethnically the number of Oromo students in each Amharic class is too many.²⁹³ In the same way *in Kenenisa primary school* this year the total number of students from grade (1-8) is 874. Out of these only 326 students that are only 37.2% learn in Afan Oromo as a mother tongue. From the rest 548 students, there are many students whose mother tongue is Afan Oromo but not learn in Afan Oromo as the school director²⁹⁴ told me.

²⁹³ Interview with Ato Niguse Kurkura Director of Hora Arsadi primary school on January 01,2018

²⁹⁴ Interview with Ato Sisay Ketema Kenenisa school director, January 12,2018

Table 4 the status of Afan Oromo as medium of instruction in *Derara primary school* in 2018 academic year compared to Amharic

Grade	Medium of instruction					
	Afan Oromo			Amharic		
	Male	Female	Total	Male	Female	Total
1	15	30	45	56	72	128
2	9	26	35	70	66	136
3	12	27	39	52	81	133
4	7	27	34	47	72	119
5	15	40	54	73	92	165
6	16	33	49	57	63	120
7	14	38	52	83	65	148
8	17	65	82	64	83	147
1-8	105	286	391	502	594	1096

Source: *Derara primary school 2018*

As this document indicates the total numbers of the students in Afan Oromo as medium of instruction in *Derara elementary school* in this year are only 391 which are 26.2 percent of the total of students. The school director²⁹⁵ claims that the main problem for the failed of mother tongue in their school is students' parents. They force their children so as they learn in Amharic. On the other hand there are parents those have no awareness on the value of the mother tongue medium of instruction language policy in primary schooling.

The mother tongue medium of instruction education policy of the government was declared to provide children with the chance of using their mother tongues in primary school. But in reality it is not fully implemented because a number of Oromo children are learning in languages that are not their mother tongue in all Bishoftu KG and in most primary schools of Bishoftu town. All KG school use Amharic as medium of instruction except one *Naf Yad School*. It has about 236 KG students this year. In this case, out of total 7010 KG students in Bishoftu 6774 that means more than 96.6 percent attending in Amharic medium of instruction.

²⁹⁵ Interview with Bula Degaga Derara school director

In this regard, the domination of Amharic language over Afan Oromo language in Bishoftu town has continued; there is linguistic inequality. The difference between the past and the present regimes is concerning the denial of Afan Oromo language. In the present all Ethiopian languages are constitutionally guaranteed but practically over looked in multiethnic Bishoftu town of Oromia. This is because of the weakness of the policy implementers of the regional leaders and locals including individuals Oromo ethnic group. In general the participation of students in Bishoftu primary school in medium of instructions as a whole as follow:

Table 5 Participation of students in Bishoftu town in 2018 in medium of instruction

No	School name	Grade	Medium of instruction					
			Afan Oromo			Amharic		
			Male	Female	Total	Male	Female	Total
1	Kalit	1-4	38	29	67			
2	Kalit Saroba	1-3	51	80	131			
3	Dibayu	1-8	427	422	849			
4	Yerosan	1-4				54	57	111
5	Abenezer	1-8				462	574	1036
6	Beza No-2	1-4				38	33	71
7	Jorgo academy	1-8				180	316	496
8	BCI academy	1-8				142	151	293
9	Best Youth academy	1-4				65	61	126
10	Ganda Gorba	1-4	89	78	167			
11	Bezbarok -3	1-4				49	52	101
12	Babogaya No-2	1-3	30	43	73			
13	Riqicha	1-4	45	64	109	43	73	116
14	Kenenisa	1-7	162	192	354	258	318	576
15	Bedagababe	1-4	83	69	152			
16	Kurkura No-2	1-3	19	89	108			
17	Family youth academy	1-8				133	132	265
18	Tbeza	1-8				230	204	434
19	Interlex International	1-8				121	128	249
20	Joshuwa	1-8				309	255	564
21	Teneriya	1-4				61	67	128
22	Modern Youth academy	1-8				60	52	112
23	Nur	1-8				158	212	370
24	Mersha first cycle	1-4				53	45	98
25	Beza No-1	1-8				328	367	695
26	Kurkura	1-3	77	77	154			
27	Gerbicha	1-5	71	84	155			
28	Migra	1-4	100	72	172			
29	Cheleleka	1-8	69	189	258	295	331	626

30	Adventist	1-4				34	28	62
31	Enat	1-4				27	14	41
32	Milinium	1-4	19	7	26	61	91	152
33	White Welmetropolitan Tabern	1-8				196	215	411
34	Lemlem Tesfa	1-3				27	20	47
35	Timeschioce academy	1-8				188	183	371
36	Special need	1-8	4	2	6	6	13	19
37	Lema Guya	1-8				116	123	239
38	Bethlehem	1-8				420	475	895
39	Melaekt	1-8				433	527	960
40	Kidus Gorgis	1-6				48	43	91
41	Biftu	1-8	121	128	249	228	322	550
42	Mekdelawit	1-4				49	42	91
43	Akas academy	1-4				29	39	68
44	Maranata	1-8	422	587	1009			
45	Bright Hope	1-5				93	106	199
46	Bole	1-8	571	1013	1584	457	828	1285
47	GBSS	1-6				115	144	259
48	Fre tewahido R/Ufaek	1-8				270	221	491
49	Academy WD	1-4				40	38	78
50	Nafyad	1-8	96	86	182			
51	Take Zoom academy	1-7				139	165	304
52	Garabare	1-2				17	25	42
53	Style RMI	1-5	163	222	385			
54	Tokuma	1-8	287	538	825	764	943	1707
55	Hora Arsadi	1-8	25	84	109	235	283	518
56	Bekelcha	1-8	20	107	127	165	209	374
57	Derara	1-8	105	286	391	502	594	1096
58	Keta	1-8	275	408	683	328	409	737
59	Amen academy	1				6	10	16
60	Kera Hora	1-8	1	8	9	495	611	1106
61	Bishoftu 1 st cycle	1-2	15	30	45			
62	Abay primary school	1-3				34	36	70
63	Genet school	1-2				26	32	58
64	Selam academy	1-2				15	21	36
65	Ethio future	1-2				22	29	51
66	Denbi	1-2	26	30	56			
67	Zikuala Abo	1-5				123	119	242
68	Babogeya No-1	1-8	204	216	420			
69	Academy siket	1-8				214	228	442
70	Foka	1-8	302	414	716			
71	Bishoftu parents school	1-4				17	9	26
	Total		3917	5743	9660	8978	10623	19601

Source: *Bishoftu town administration educational office, 2018*

Table 6 Bishoftu Elementary Schools with **Afan Oromo** as Medium of Instruction

No	School name	Grade	Medium of instruction (Afan Oromo)			Remarks
			Male	Female	Total	
1	Kalit	1-4	38	29	67	
2	Kalit Saroba	1-3	51	80	131	
3	Dibayu	1-8	427	422	849	
4	Ganda Gorba	1-4	89	78	167	
5	Babogaya No-2	1-3	30	43	73	
6	Bedagababe	1-4	83	69	152	
7	Kurkura No-2	1-3	19	89	108	
8	Kurkura	1-3	77	77	154	
9	Gerbicha	1-5	71	84	155	
10	Migra	1-4	100	72	172	
11	Maranata	1-8	422	587	1009	
12	Nafyad	1-8	96	86	182	
13	Stili RMI	1-5	163	222	385	
14	Bishoftu 1 st cycle	1-2	15	30	45	
15	Denbi	1-2	26	30	56	
16	Babogeya No-1	1-8	204	216	420	
17	Foka	1-8	302	414	716	

Source: *Bishoftu town Educational Office, 2018*

Table 7 Bishoftu Elementary Schools only **Amharic** as Medium of Instruction

No	School	Grade	Medium of instruction (Amharic)			Remarks
			Male	Female	Total	
1	Yerosan	1-4	54	57	111	
2	Abenezer	1-8	462	574	1036	
3	Beza No-2	1-4	38	33	71	
4	Jorgo academy	1-8	180	316	496	
5	BCI academy	1-8	142	151	293	
6	Best Youth academy	1-4	65	61	126	
7	Bezbarok -3	1-4	49	52	101	
8	Family youth academy	1-8	133	132	265	
9	Tbeza	1-8	230	204	434	
10	Interlex International	1-8	121	128	249	
11	Joshuwa	1-8	309	255	564	
12	Teneriya	1-4	61	67	128	
13	Modern Youth academy	1-8	60	52	112	
14	Nur	1-8	158	212	370	
15	Mersha first cycle	1-4	53	45	98	
16	Beza No-1	1-8	328	367	695	
17	Adventist	1-4	34	28	62	

18	Enat	1-4	27	14	41	
19	White Welmetropolitan Tabern	1-8	196	215	411	
20	Lemlem Tesfa	1-3	27	20	47	
21	Timeschioce academy	1-8	188	183	371	
22	Lema Guya	1-8	116	123	239	
23	Bethem	1-8	420	475	895	
24	Melaekt	1-8	433	527	960	
25	Kidus Gorgis	1-6	48	43	91	
26	Mekdelawit	1-4	49	42	91	
27	Akas academy	1-4	29	39	68	
28	Bright Hope	1-5	93	106	199	
29	GBSS	1-6	115	144	259	
30	Fre tewahido R/Ufaek	1-8	270	221	491	
31	Academy WD	1-4	40	38	78	
32	Take Zoom academy	1-7	139	165	304	
33	Garabare	1-2	17	25	42	
34	Amen academy	1	6	10	16	
35	Aby primary school	1-3	34	36	70	
36	Genet school	1-2	26	32	58	
37	Selam academy	1-2	15	21	36	
38	Ethio future	1-2	22	29	51	
39	Zikuala Abo	1-5	123	119	242	
40	Academy siket	1-8	214	228	442	
41	Bishoftu parents school	1-4	17	9	26	

Source: Bishoftu town administration educational office, 2018

Table 8 Bishoftu elementary schools those use **both Afan Oromo and Amharic**

No	School name	Grade	Medium of instruction					
			Afan Oromo			Amharic		
			Male	Female	Total	Male	Female	Total
1	Riqicha	1-4	45	64	109	43	73	116
2	Kenenisa	1-7	162	192	354	258	318	576
3	Cheleleka	1-8	69	189	258	295	331	626
4	Milinium	1-4	19	7	26	61	91	152
5	Special need	1-8	4	2	6	6	13	19
6	Biftu	1-8	121	128	249	228	322	550
7	Bole	1-8	571	1013	1584	457	828	1285
8	Tokuma	1-8	287	538	825	764	943	1707
9	Hora Arsadi	1-8	25	84	109	235	283	518
10	Bekelcha	1-8	20	107	127	165	209	374
11	Derara	1-8	104	286	390	502	594	1096
12	Keta	1-8	275	408	683	328	409	737
13	Kera Hora	1-8	1	8	9	495	611	1106

Source: Bishoftu town administration educational office, 2018

In the previous regimes, Amharic was supreme as a countrywide dominant language. On the other hand some researches indicate that these days other regional dominant languages such as Afan Oromo and Tigrinya have emerged as hegemonic languages. There are a number of small languages in Ethiopia that are swallowed by their nearby dominant languages rather than by Amharic. This means, there are local and regional linguistic hegemonies. Paradoxically in Bishoftu town the Oromo language which has large number of speaker and the regional official language today challenged by the former hegemonic language in the town as we understand from participation of students in the above table and as the informants responses.

In Bishoftu town primary schools large numbers of students are learning in Amharic medium of instruction. In some classes the numbers of Oromo students are greater than other ethnic groups but they attend in Amharic medium of instruction. I have made an interview with the school directors²⁹⁶, why parents send their children to other than their mother tongue medium of instruction. One of the reasons is the students start the KG in Amharic because there is no one KG in Afan Oromo in the town. So once they began in Amharic at KG, they continued in Amharic. This situation gradually leads Afan Oromo languages speakers' to systematic mode of amalgamation, which makes this language less competent to the dominant language in the country as well as in the town of Bishoftu.

Furthermore, language policy is a serious political issue in Ethiopia; it is about determining language use in various social domains by the government. Mother tongue education is thus also a political issue in Ethiopia as it is a government decision about language use in schools²⁹⁷ that currently brought about theoretical and practical disparities especially in multiethnic town Bishoftu of Oromia. Nonetheless, the government propagates its ideological views in a large extent. In this case it does not given an attention on a huge a number of ethnic group's language that is on the promotion of Afan Oromo in the multiethnic town Bishoftu of Oromia to use their languages as media of instruction in private primary schools of Bishoftu town.

Implementing the theoretical views has become impractical. Therefore, there is difference between the language policy and its practice in multi ethnic of Bishoftu town. The government

²⁹⁶Ato Niguse Kurkura, Sisay Ketema and et al the school directors

²⁹⁷ Yonattan Araya (2014). Multilingual policy and language practice in Ethiopia: Opportunity and challenges for national unity and development Addis Ababa University

advocates the use of mother tongues as media of instruction, but at the grassroots level, the reality does not reflect the theoretically articulated views in Bishoftu town especially at private institutions at Kindergarten (KG). Putting the policy into practice effectively and thereby confirming linguistic equality has hence become unattainable because of the lack of political commitment and continuous follow-up of policy implementers and the unchanged attitude of the social community those shocked by the previous assimilation policy. Therefore, one of the main challenges of mother tongue education in Bishoftu town is the resistances against multilingualism of private KG and primary schools.²⁹⁸

The use of mother tongues as media of instruction is anti-national unity as using several languages encourages diversity that undermines the notion of Ethiopia as an independent political and cultural entity that promotes oneness by means of using Amharic only in education and other formal domains. Such people have the concern to promote the one language, one nation ideology.²⁹⁹ Nevertheless, nowadays, such views are seen as irrational for they promote linguistic inequalities and violate the linguistic rights and cultural policy of Ethiopia especially in multiethnic towns in private schools.

In multiethnic towns of Oromia, such issues are not completely changed in the area of linguistic inequality continued in private institutions and primary governmental and nongovernmental schools. At federal level, despite the constitution guaranty that all languages are equal, all indigenous languages, except Amharic, are illegal from the formal domains of the federal government. In this sense, language policy manifests multilingual and practical monolingual nature of the federal language use issue of the country. Consequently, it is concluded that the language policy is multilingual, while the language practice is both multilingual and monolingual. This brings a great complexity to promote and practice the culture and language of Oromo in multiethnic town of Oromia mainly in private primary schools.

Moreover, as far as the use of Amharic as a sole federal working language is concerned, it is concluded that there are attitudinal differences and controversial discourses. Amharic as mother tongue speaker educated people have positive attitudes towards Amharic and support its

²⁹⁸ Ato Ifa Guddina , Dirriba Alemayehu of students parent in Bishoftu town and working on primary education in different NGOs

²⁹⁶Yonattan Araya (2014) Multilingual policy and language practice in Ethiopia: Opportunity and challenges for national unity and development Addis Ababa University

promotion as a sole federal working language, whereas the Oromo as mother tongue speakers are challenging towards the use of Amharic only and press for the use of other languages as federal working languages.³⁰⁰

In contrary, in Bishoftu town there are Oromo families who resist the implementation of the mother tongue policies. The parents³⁰¹ those I have made an interview with responded that they assume the languages are not equal. They think that if their students were not learning in Amharic, their children were not educated. On the contrary to these a very significant respondents from the students side thinks as learning in Afan Oromo is difficult since the language scripts uses long spellings. This implies that in order to carry out mother tongue education in multiethnic town of Bishoftu and thereby to solve the resistance of Afan Oromo language in governmental and nongovernmental institutions it takes time. However, giving an exclusive federal working status to Amharic has brought practical resistance in the promotion and development of Afan Oromo in Bishoftu town.

According to most of Bishoftu primary school directors³⁰² those I have conducted interview, the reason why Afan Oromo was not more promoted and competent in the town is that the attitude of some Oromo societies is not changed. In addition, there are challenges from illiterate groups to educate their children in their mother tongues in governmental schools in which they have more accesses since the privates are very limited in Afan Oromo program. In fact, the problem is not that of the only the illiterate families.

In Bishoftu town most Oromo civil servants and officials send their children to schools that serve in Amharic. They think the power of Amharic still at front and the private schools give more quality education. During my interview most parents³⁰³ mainly Oromo family those are not more educated say that our children can have chance to speak and hear Afan Oromo at home. So according to their intention, it does not need to teach in Afan Oromo since their children have an opportunity at home. This is one of reason that makes them to take little attention for their mother tongue Afan Oromo language that directly harms the development of their culture and

³⁰⁰ Yonattan Araya (2014). Multilingual policy and language practice in Ethiopia: Opportunity and challenges for national unity and development Addis Ababa University

³⁰¹ Interview with Melkamu Adugna, and Alemayehu Belda et al parents' of the students

³⁰² Director of primary school conducted in interview Belay Zenebe, Rabiya Ali et al February12,2018

³⁰³ Ibid supra note 296

language. They think learning means reading and writing or knowing language for communication. But the objective of learning in mother tongue is beyond to reading or writing language. It is a matter of culture and identity.

During my interview, I have made an interviewee different students³⁰⁴ that their mother tongues are Afan Oromo but learn in Amharic medium of instruction. The responses of these students show that, they have no awareness. Their response indicates that they are not more informed and some of them simply follow their neighbors' friends and attend the Amharic medium of instruction.

In general according to the supervisors³⁰⁵ of the schools those I have interviewed explanation the main problem is from the students' family resistance. They think that learning in Amharic has more value than learning in their mother tongue. They evaluate in the eye of the federal working language and the status of Afan Oromo in different private institutions and other economic sectors.

³⁰⁴ Sifan Mulatu, Bereket Alemayehu et al from Derara and Tokkuma schools on January 12,2018

³⁰⁵ Supervisor of Bole cluster primary schools conducted interview with Ato Dejene Biru on January 18,2018

CHAPER SIX

6. Conclusion and Recommendation

6.1. Conclusion

The study was an exploration of Oromo language and culture in multiethnic town in federal Ethiopia in case of Bishoftu town of Oromia. Having collected empirical data from primary and secondary sources, it came up with conclusions that are stated afterwards. The status of Oromo language and Culture in multi ethnic town of Bishoftu of Oromia mainly regarding to the development of language (Afan Oromo) in the town still has shown insignificant progresses as medium of instruction in primary schools. It is also very poor in both governmental and private institution in case of serving as working language and medium of instruction.

The current FDRE cultural policy mainly regarding to language in Ethiopia is a potential source of argument in multiethnic towns of Oromia. The constitution has attention on the issue of cultural and language policy in the country. But it is the agenda of many nations, nationalities and people of Ethiopia because a number of ethnic groups still have no satisfaction in all aspects. Today large numbers of ethnic groups in Ethiopia do not use their mother tongue in education as medium of instruction and as working language. But in common sense the current multilingual language policy has received wider acceptance by the society because it satisfies most peoples' language use interest.

On the other hand, in addition to the previous marginalization policy of the conquered regimes, the present federal government also threatens the equality of Ethiopian languages thereby representing the continuation of the dominance of the Amharic language. Here in the current federation a clear contradiction is seen. One, the discrimination and ethno-national inequality is least tolerated. Second, all languages in the country are not on an equal footing with Amharic which indicates the presence of some form of inequality at federal level.

This is the main reason why today the Oromo families still indirectly forced to educate their children by other language than their mother language in Bishoftu town. In addition to the former marginalization policy the present language policy that Amharic as sole of federal working language has a great impact on the psychology of the Oromo speakers. The Amharic language has achieved this status because of its relative development and distribution better than any other

indigenous language, while Afan Oromo language is restricted to the use of regional, zonal, and local levels. In addition to these it also still challenged in the multiethnic towns of Oromia.

In Oromia there are almost all nation, nationalities and people of Ethiopia in the region. This is largely visible in urban areas. In this case, Bishoftu town is one of the Oromia town in which different ethnic groups live in it. Even though these different ethnic groups live together peacefully, their contribution to the development and promotion of Oromo language and culture is very limited in contrast to the cultural policy of the federal system of the country.

In Bishoftu town different options such as using Amharic as an official working language side by side with Afan Oromo is implemented practically in many institutions in the town. Especially, federal owned institutions and some private institutions use the sole federal working language at the regional and town level. As the history of Bishoftu indicates, the town was served as the center of politics for the emperors and authoritarian for more than century. This was enables to weaken the culture and language of Oromo development in this town. Obviously, the previous political situation contributes its impact on challenging the culture and language of Oromo on its development opportunities in the present federal system in Bishoftu town. More over it is known that, the urban are the political center of the governments. The impacts of previous continued in different multiethnic towns of Oromia especially in Bishoftu of Oromia. Today, the cultural and language policy in this town disputed for these reasons.

According to the 1994 E.C educational and training policy it states that as children should learn in their mother tongue in the primary schools. In addition to this the United Nations Scientific and Cultural Organization recommended mother tongue as a medium of instruction in primary education. On the contrary to these in Bishoftu the implementation of these policies is very limited. Partially in governmental primary schools it started side by side to the dominant Amharic program. While in private KG and primary schools the chance of Oromo students still continued in the line of similar to that of the former assimilation and centralization policies. The institutions look over one of the huge community's language Afan Oromo in the town but computing their business only.

In Ethiopia, multilingual language policy and its practice in using diverse languages as media of instruction and administration is generally perceived as a policy. The use of various languages as

medium of instruction and administration is very useful to strengthen national unity because it accommodates various nationalities' language use interests and recognize their language rights.

Contrary to this, the practice of language in education unequivocally shows the presence of linguistic inequalities in Bishoftu town. In Bishoftu there are about 61 Kindergarten (KG) schools. None of these schools teach in Afan Oromo as medium of instruction except only one school that also starts in the recent time.

In general, Bishoftu town is the center of the ritual ceremony of *Irrecha* which millions of Oromo own up it. In addition to this the town is the site of the Oromo Gada council. Therefore, with the exceptionality to other Oromia towns it is expected that the culture and language of Oromo promoted in the town. But paradoxically is not seen in the town practically. In the town especially at kebele level the medium of communication is not functioning as regional working language. These all challenges the development of the culture and language of Oromo in Bishoftu town.

6.2.Recommendations

Based on the findings that are stated in the chapter five the following recommendations are made:

- It is not a full project for strengthening national unity by excluding the culture and language of Oromo in different private institution and primary education mainly in KG schools in Bishoftu town. So it should be an agenda to the policy makers and implementers.
- The private institutions and federal owned institutions in Bishoftu town should take in to consideration the development of culture and language of Oromo in promoting linguistic diversity and thereby respecting the language rights of nations and nationalities unity in diversity.
- In order to promote and enhance the culture and language of Oromo in multiethnic town of Bishoftu, it is expected the rationality and full commitment of the policy implementers of the administration from the higher to the individuals residents of Bishoftu town.
- Bishoftu town administration should therefore create awareness about the culture and language of the Oromo societies for the private institutions and other federal institutions in the town. This may be appropriate through radios, television, and other possible media.
- Development in the town could be accelerated, if the town utilizes the huge population of Oromo, which has a written languages and culture, effectively through expanding proper education that promotes mother tongue medium in the elementary levels regarding to Afan Oromo.
- Road signs and others like specific areas, kebeles' should be named according to the context of the local area in which it gives meaning to Oromo culture.
- Since the culture and the language of Oromo was highly marginalized for more than a century in multiethnic towns especially in Bishoftu town, it needs affirmative action in addition to the proclamations, laws and directives given by the government.
- Finally for the practical implementation of the cultural policy in Bishoftu town and the status of Afan Oromo at federal level, the federal institutions at regional and in the private sectors should be given an attention and should be the working language of the federal government in addition to Amharic.

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List of key Informants / interviewee and FGD participants

	Names	Places of Interview	Date of Interview	Remarks
1	Ato Kebede Desisa	Oromia Cultural & Tourism Bureau	Jan 04,2018	Vice and Directorate of PR of Bureau
2	Ato Belay Gurmessa	Oromia Cultural & Tourism Bureau	Jan 04,2018	Experts of Law at Oromia cultural and tourism bureau
3	Ato Jemal Mufti	Oromia Education Bureau	Jan 04,2018	Educational Curriculum Coordinator
5	Ato Zelalem Aberra	Bishoftu Cultural & Tourism Office	Dec 26,2017	Expert at Bishoftu Cultural and tourism office
6	W/ro Melkame Tenashe	Bishoftu Cultural & Tourism Office	Dec 26,2017	Expert at Bishoftu Cultural and tourism office regarding to the development of Afan Oromo
8	Ato Fetene Eshetu	Bishoftu Educational Office	Dec 25,2017	Edu. Curriculum Expert
9	Ato Tegaye Deribe	Bishoftu Educational Office	Dec 25,2017	Expert of education
11	Ato Derese Eshetu	Bishoftu Educational Office	Dec 25,2017	Edu. planning Expert
12	Ato Dejene Biru	Bole Elementary school	Jan 18,2018	School Supervisor
13	Wubshet W/Birhan	Derara Elementary School	Feb 12,2018	School Supervisor
14	Ato Biruk Tesfaye	Nur Primary School	Dec 27, 2017	School Director
15	Ato Niguse Kurkura	Hora Arsadi Primary School	Jan 01,2018	School Director
16	Ato Yonas Wadesso	Hora Arsadi Primary School	Jan 01,2018	Vice School Director
17	Ato Bula Degaga	Derara Primary School	Jan 02,2018	School Director

18	Ato Sisay Ketema	Kenenisa Primary School	Jan 12, 2018	School Director
19	Ato Abraham Tafese	Bakalch Primary School	Jan16,2018	School Director
20	Ato Wami Berhanu	Times choice Primary School	Jan 18,2018	Administration members
21	Ato Ewnetu Dagne	Naf-Yad Primary school	Jan 29, 2018	School Director
22	Ato Belay Zenaba	Tokuma Primary School	Feb 12,2018	School Director
23	W/ro Rabiya Ali	Tokuma Primary School	Feb 12,2018	Vice School Director
25	W/ro Mulunesh Habite	Derara Primary School	Jan 02,2018	Afan Oromo teacher
26	Ato Ashenaf Chala	Biftu Primary School	Jan 02,2018	Afan Oromo teacher
27	Ato Husen Abdule	Kenenisa Primary School	Jan 12,2018	Afan Oromo Teacher
28	W/roWayinshet Bekele	Kenenisa Primary School	Jan 12,2018	Afan Oromo Teacher
29	Ato Gizachew Kibebewu	Bakalcha Primary School	Jan 12,2018	Afan Oromo Teacher
30	Ato Wabi Tilahun	Naf-Yad Primary School	Jan 29,2018	Afan Oromo Teacher
31	W/ro Mule Bekele	Tokuma Primary School	Feb 12,2018	Afan Oromo Teacher
32	Alemayehu Belda	Tokuma Primary School	Feb 12,2018	Students' parent
33	Melkamu Adugna	Rispins International School	Jan 05, 2018	Students' parent
34	Nigatu Wondimu	Derara Primary School	Jan 02,2018	Grade 8 Student
35	Aster Tasew	Derara Primary School	Jan 02,2018	Grade 8 Student
36	Sifan Mulatu	Biftu Primary School	Jan 12,2018	Grade 7 Student
37	Shimalis Worku	Biftu Primary School	Jan 02,2018	Grade 7 Student
38	Alemayehu Tesfaye	Bakalcha Primary school	Jan 12,2018	Grade 4 Student
39	Ato Bereket Alemayo	Tokuma Primary School	Feb12,2018	Grade 8 Student
40	Ato Sisay Fittala	Tokuma Primary School	Feb12,2018	Grade 8 Student
41	Ato Desalegn Tariku	07 Kebele	Jan 18,2018	Chair man
42	Ato Mitiku Zeleke	09 Kebele	Jan 15,2018	Chair man
43	Ato Shambal Debebe	02 Kebele	Jan 15,2018	Social affair executive
44	Ato Feyisa Ideo	08 Kebele	Jan 17,2018	Chair man
45	Ato Akililu Deressa	06 kebele	Jan 17,2018	Vice Chair man
46	Ato Birra Alemu	08 kebele	Jan 16,2018	Youths' Federation chairman
47	Ato Selemon Abebe	07 kebele	Jan18, 2018	Youth
49	Ato Mezgebu G/Wold	Bishoftu town	Jan 13,2018	Elder and resident

51	Ato Ogto Gemechu	Bishoftu town	Jan 13,2018	Elder and resident
52	Ato Bogale Aseffa	Bishoftu town	Jan 13,2018	Elder and resident
53	Ato Lemma Yilma	Bishoftu town	Jan 13,2018	Elder and resident
54	Ato Lemma Gemechu	At Aba Gada Office	Jan 15,2018	Secretarial of Aba Gada council
55	Ato Getu Teshome	Bishoftu	Jan 15,2018	'Andinet Idir' secretarial
55	W/roTigist Tesfaye	Bishoftu town	Jan 24,2018	FGD informant from Bishoftu cultural and tourism
56	Ato Milkessa Kebede	Bishoftu town	Jan 24,2018	FGD informant Bishoftu educational office(Curriculum expert)
57	Ato Gebre Yohannis Gonfa	Bishoftu town	Jan 24,2018	FDG informant from Bishoftu town council
58	Ato Girma Talila	Bishoftu town	Jan 24,2018	FDG from Bishoftu Elder
59	W/ro Kibinesh Mitiku	Bishoftu town	Jan 24,2018	FDG from Bishoftu Afan Oromo teacher
60	Ato Alemayehu Belda	Bishoftu town	Jan 24,2018	FDG from Bishoftu primary school student
61	Ato Abera Amsalu	Bishoftu town	Jan 27,2018	FDG
62	Ato Gaddisa Mulugeta	Bishoftu town	Jan 27,2018	FDG from Bishoftu resident and student parent
63	Ato Diriba Alemayehu	Bishoftu town	Jan 27,2018	FDG from Bishoftu NGO expert in education
64	Ato Ifa Gudina	Bishoftu town	Jan 27,2018	FDG from Bishoftu resident and student parent and NGO expert in education (Word Vision)
65	Ato Imana Tabasa	Bishoftu town	Jan 27,2018	FDG from Bishoftu resident and student parent also expert in Bishoftu education office
66	Ato Desalegn Beyene	Bishoftu town	Jan 27,2018	FDG from Bishoftu school director, student parent
67	Ato Merera Abdeta	Bishoftu town	Jan 27,2018	FDG from Bishoftu school director, student parent

Appendix 1: The following interview questions are presented the informants

Addis Ababa University

Department of Federalism and Governance

Center for federal Studies

The following questions are only for the purpose of academic research. Please, make a contribution your idea and remarks truthfully.

Name.....Eeducational status.....Sex:Any position.....

Thank You!

A. Oromia Cultural and Tourism Bureau

- a) Objective of the Oromia cultural and tourism Bureau
- b) Can we say the cultural policy fits its goal in multiethnic towns? How? Why?
- c) How the Oromo culture is developed in multi ethnic towns especially in Bishoftu town which is the ritual center of Irrecha in which millions of Oromo adhere on it?
- d) What is the role of your institution?
- e) What are constitutional provisions that support cultural developments of ethnic groups?
- f) What practical and constitutional problem do you face on the cultural policy in multiethnic towns of Oromia like Bishoftu?

B. Oromia Educational Bureau

- a) Did the educational policy works in Bishoftu town
- b) Is there any resistance because of the former centralized policies
- c) How is the status of using mother tongue in primary education?
- d) How your institution promote Afan Oromo in schools
- e) Did the contents of the education promote the language and culture of Oromo?
- f) What are the success and challenges in your practices in using and promoting the language and culture of Oromo in schools?

C. Center of Oromo Culture

- a) How your institutions work to promote Oromo culture and language in multiethnic towns?

- b) What challenges did you see in Bishoftu town regarding to the culture of Oromo?
- c) How do you see the culture of Oromo in Bishoftu town since the town is the center of Gada council and Irrecha?

D. Bishoftu Cultural and Tourism Office

- a) What are Objective of the Bishoftu town cultural and tourism Bureau
- b) Can we say the cultural policy fits its goal in multiethnic town of Bishoftu? How? why?
- c) How the Oromo culture is developed in multi ethnic towns especially in Bishoftu town which is the ritual center of Irrecha in which millions of Oromo adhere on it?
- d) How your institutions support to promote Oromo language and culture?
- e) What practical and constitutional problem do you face on the cultural policy in Bishoftu?

E. Bishoftu City Administration Education Office

- a) How many primary educations are in Bishoftu town(governmental and Private including KG)
- b) Does the educational policy work in Bishoftu town?
- c) Is there any resistance because of the former centralized policies
- d) How is the status of using mother tongue in primary education?
- e) How much of them teach in Afan Oromo only?
- f) How your institution promote Afan Oromo in schools
- g) Did the contents of the education promote the language and culture of Oromo?
- h) What are the success and challenges in your practices in using and promoting the language and culture of Oromo in schools?

F. Bishoftu primary schools supervisors

- a) How you explain the status of Oromo culture and language in your school?
- b) Are there Oromo students those learn in other language? Why?
- c) Does your school advance the educational policy? For example in order to Oromo students learn in their mother tongue and develop their culture? How?
- d) Do the students sing the Oromia regional state anthem well?
- e) Do the students proud in their culture? How the school prop up?
- f) What is the medium of instruction in the school?

G. Bishoftu Primary schools Directors

- a) What is the name of your school? Did it has another name before and if so why and it changed?
- b) How many students are there in your school? How much of them attend in their mother tongue in Afan Oromo?
- c) How you explain the status of Oromo culture and language in your school?
- d) Are there Oromo students those learn in other language than their mother tongue? Why?
- e) Does your school promote the educational policy? For example in order to Oromo students learn in their mother tongue and develop their culture? How?
- f) Do the students sing the Oromia regional state anthem well?
- g) Do Oromo students proud in their culture? How the school prop up?
- h) What is the medium of instruction in your school?
- i) Is there any the challenge to practice Afan Oromo in your school?

H. Bishoftu Primary schools Teachers/mainly teachers of Afan Oromo language

- a) How the content of Afan Oromo text books? Did it promote Oromo culture?
- b) How you encourage your students in order to they learn in their mother tongue?
- c) Do the students proud in their culture and language? How you support them?
- d) What challenges and Opportunities you faced while practicing your work in case of language policy?
- e) Is there any influence from the society?

I. Bishoftu Primary schools Students' parents

- a) Do/es your child/ren learn/s in their mother tongue? If no why?
- b) Do you encourage your children so as to have to learn in their mother tongue? If no why?
- c) What challenges faced your children because they attend in their mother tongue?
- d) How you teach your children their culture?

J. Oromo Culture and language development club in the schools

- a) Why this club could be established in your school?
- b) How the participation of both the teachers and the students?
- c) How and what it does on the culture and Afan Oromo language?

K. Bishoftu Primary schools Students (KG- Grade 8)

- a) Do you learn in your mother tongue? If no why?
- b) Do your parents encourage so as you have to learn in your mother tongue? If no why?

- c) Do your partners of other language students have any intention since you learn in your mother tongue?
- d) What challenges you faced because you attend in your mother tongue?

L. Bishoftu City Administration

- a) What is the role of Bishoftu city administration on the development of Oromo culture?
- b) Did the cultural policy function in the city regarding to Oromo culture?
- c) How do you see Oromo culture in the city relating to Irrecha
- d) Does the Oromo culture is the dominance or not in the city? How you explain it? And why?
- e) What is the medium of instruction in the town?
- f) Does the working language function practically?
- g) Do all institutions in the town work by the regional working language? If not why and how you correct it?

M. Oromo Residents of the city (Elders, women and youths)

- a) What Oromo culture looks like in your town Bishoftu?
- b) Does Oromo culture and language manifested very well in this Ethiopian federal government in Bishoftu town?

N. Abba Gada and the other members

- a) What is culture for you?
- b) How do you reflect your culture? Is there any difficulty?
- c) Bishoftu is one of the multiethnic towns from the Oromia towns. How you see the development of Oromo culture in Ethiopia federal system in this town?
- d) Bishoftu is the city where millions of Oromo celebrate their ritual Irrecha. In this regard did the city reflect this Oromo culture very well at any time? For example Afan Oromo as medium of communication, music in different commercial centers, clothing style, and the like...? If not why?

O. Oromo Historians and other scholars

- a) How Cultural policies practiced in multiethnic towns in the Ethiopian federal system like in Bishoftu?
- b) Does the policies practiced as its principle?

- c) It is obviously known that in the Emperor and military regime the Oromo culture was undermined and assimilated in urban areas. Do these practices continue or not?
- d) How can the Oromo culture out shine more in multiethnic towns?
- e) What Bishoftu town could do concerning to Oromo culture?

Appendix 2: The following questions are presented for focus groups

Addis Ababa University

Department of Federalism and Governance

Center for federal Studies

The following questions are only for the purpose of academic research. Please, make a contribution your idea and remarks truthfully.

Name.....Educational status.....Sex:Any position.....

- a) How you explain the culture and language of Oromo in Bishoftu town?
- b) How the pre 1991 regimes harm the culture and language of Oromo in this town
- c) Can we say the language and culture of Oromo promoted well in this town?
- d) What is expected from you?
- e) Do Oromo children educate in their mother tongue? Why?
- f) Are there any that can manifest the culture and language of Oromo in the town?
- g) How the Ethiopian federalism helps to manifest the Oromo culture in the Bishoftu town?
- h) Are there any problems to promote Oromo culture and language in the town? Why?
- i) Do you use Afan Oromo in your everyday activities like in the market, during governmental and nongovernmental meetings?

Appendix 3: Observation Check lists

- What symbols are there which can reflect the culture of Oromo?
- Did the Hotels, cafes, cinema centers, music and other public centers, use Afan Oromo as medium of communication?
- Do the regional and federal owned institutions their name written according to the regional proclamation with the regional working language?
- What is their medium of communication?
- Do governmental and non governmental institutions use Afan Oromo formats and report using the Official language?

