

**OROMO INDIGENOUS EDUCATION:
THE CASE OF GINDABERATE DISTRICT, OROMIA**



By: Lemessa Fufa

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INSTITUTE OF EDUCATIONAL RESEARCH

Oromo Indigenous Education: The Case of
Gindaberate District, Oromia

Lemessa Fufa

Approved by Board of Examiners

Daniel Desta

Chairperson, Institute's Graduate Committee

[Signature]

Signature

Desalegn Chalkusa

Advisor

[Signature]

Signature

Giome Lemme

Internal Examiner

[Signature] 04/08/07

Signature

Derebessa Dupsa

External Examiner

[Signature] 04/08/07

Signature

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Abstract

Now day, human beings need practical activities and linkages in the world. At worst, hindrance of transfer learning brings a developmental lag of an individual and a society. Its overcoming begins in learning indigenous education inclusive of the others through nostrification. Accordingly, the purpose of this study is to describe Oromo indigenous education for an individual from birth to sixteen years of age using a case study design in an Oromo cultural setting. The study follows a qualitative research paradigm in general and an indigenous research methodology in its principles in particular. Moverover, it is viewed from African and Oromo world-views. To this end, the data were collected from six informants selected by purposive and theoretical sampling methods. During in-depth interview, the documentary data were triangulated with data from informants. These data were analyzed and presented based on the basic research questions going through a life-cycle and life-space of an individual on the stress of major society's life-style. Subsequently, the finding showed that Oromo indigenous education is rich enough in its goals, contents, methods, agents and assessments. Oromo indigenous education is eclectic, inclusive and role-orientated education. It fits the needs, culture and environment of the Oromo society.

CHAPTER ONE

Introduction

1.1. Indigenous Education

Education is the agenda of every society. The issue of the society is the value of practical education. The relevance of education is the key to transfer learning of society. All in all, education is required to fit the needs, culture and environment of a given society. So, education has a contextual value. It varies among societies, within society, among generations and within generation. No education system is static. In short, education has different meanings, types, definitions and interpretations.

In resemblance to this study, the types of education are modern and indigenous educations. Modern education means Western education (Woube, 2000). Ocitti (1994) has defined indigenous education as " a process of desired learning by which individuals acquire new abilities and associated skills and attitudes in order, as it where, to efficiently and effectively perform their roles as individuals and as members of their societies" (P.23). It is a lifelong education (Elleni,1992; Ocitti,1994). Aitchison (2003) has valued lifelong education as "means of enabling people to learn at different times, in different ways, for different ways, for different purposes at various stages of their lives and careers" (P.165). In other word, indigenous education means education throughout life. According to Aggarwal (2002), it is based on four pillars such as" learning to know, learning to do, learning to live together and learning to be" (P. 443). The indigenous education has its own mode of forms as formal, non-formal and informal educations (Ocitti, 1994). It takes place everywhere (Elleni, 1992; Salia-Bao 1989) by every normal person as the triple role of a learner, a teacher, and a productive worker as well as assessed and assessor for

acceptable living almost throughout his/her life (Ocitti, 1994). Therefore, it has no failures and dropouts (Elleni, 1992). Indigenous education is an effective education. Salia-Bao (1989) has characterized effective education as "one that fits the needs, culture and environment of a country, and which is based on the philosophy, politics and economy of the country, thus contributing to national unity and development, and ideological and social cohesion" (P. 65).

The indigenous education needs for relevance and close integration with life, practical value, socio-moral virtue and service orientation (Ocitti, 1994). It is the culture centered and religion based philosophy education (Salia-Bao, 1989).

1.2. Statement of the Problem

The Oromo society is the part and parcel of African societies possessing an indigenous education which is similar to African societies in general and East African societies in particular. The indigenous education of Oromo society is not only similar in features to the indigenous education of African societies but also in its problems. The indigenous educational problems of Africans and Ethiopians are prevalent in Oromo indigenous education system.

The main problems of Oromo indigenous education are prevalence of conceptual ambiguity, existence of negative attitude, lack of development, influence of non-Oromo ideologies, lack of documentations, absence of selective lending, deficiency of selective borrowing, lack of nostrification of Western education system, and unfair global education domination.

As a consequence, Oromo people are pressed to learn the education system that foreign from their lived experiences. They are alienated from the Oromo world - view, institutions and practice that contributing to the loose of nation unity,

development, ideological and social cohesion. Their transfers of learning are discontinued between the school and outside the school, within society, within the family, between generations and within generation. On the other hand, the Oromo society is overburden to learn triple cultures such as the Westerners, past Ethiopian rulers, and its own once which lead to learn none of them. It lacks the subject matter for indigenous education that the worthwhile life in all its manifestations.

Now, corresponding to the huge problems which need the tough solutions of the Oromo indigenous education, there are few studies byword of education in general and indigenous education in particular.

1.3. Purpose of the Study

Beyond the problems and needs, the values and assumptions are used as guiding the real starting point of studying the Oromo indigenous education. That is the studying of the Oromo lived experiences, before nostrification of non-Oromo indigenous education. Studying Oromo indigenous education is the crucial to fit the needs, culture and environment of the Oromo society to have relevant and functional education in order to facilitate transfer of learning of the Oromo society.

In general, the purpose of this study is to find out how Oromo indigenous education prevalent respective all pressures. With this core purpose, the foreshadow problem will be:

What are the Oromo society's conceptions of the ideal person in framework of the lived experiences?

1.4. Research Question

The basic research questions are:

- 1) What are the goals of Oromo indigenous education?
- 2) What are the contents of Oromo indigenous education?
- 3) What are the methods of Oromo indigenous education?
- 4) What are the agents of Oromo indigenous education?
- 5) How is the Oromo indigenous education implemented?

1.5. Significance of the Study

This study is important for educational policy makers, curriculum developers, educators, teachers, parents and students of Oromo society. The reasons of the significance of the study are: first, Policy makers will use in generation of educational policy options in order to make the national education policy by integrating indigenous and modern educations. Second, the curriculum developers will have as the guide in order to set the goals, objectives, contents and methods of a relevant and functional education by linking the indigenous and modern educations. Third, educators may get the starting point of depth-searching the Oromo indigenous education. Fourth, teachers will get the reference to associate the indigenous and modern educations in order to facilitate the transfer learning of Oromo students. As a consequence, students will not be alien to parents, society. Hence, teachers, parents and students will have a common interest on educational activities. Finally, other Ethiopian societies will use the methodology for studying their indigenous educations to build national education.

1.6. Delimitation of the Study

The research was delimited on the site. This was due to the widely area coverage of Oromo peoples. It was difficult to have concrete and feasible findings applicable to the Oromo peoples as a whole within very much limit time, energy and money. So the Gindaberate district, Oromia, was the site of the study. The setting of the study was Gindaberate Oromo peoples. The study was also delimited on indigenous education of an individual from birth to sixteen years of age. This is due to indigenous education is lifelong education, which is difficult to include. At the same time, mostly in East Africa , the roles of an individual is dominated by learning before marriage as well as in Ethiopia modern education is also offered that is useful to link both educations.

1.7. Limitation of the Study

There are few studies of Oromo indigenous education byword of education in general and indigenous education in particular. As a whole, there were shortage of methodology and formulized documents on the Oromo indigenous education. The findings may not represent all Oromo peoples. This study may not be generalizable to all areas of Oromo indigenous education. Further, the findings may also be limited on beauty of Oromo indigenous education due to barriers of translation Afan Oromo (interview data) to English.

1.8. Definitions of Terms

The definitions of terms are aimed at contextualizing the meaning of terms used in the study. Even though it was difficult to define all terms used in the study, the researcher prefers to put here some key terms of the study. Kater (1990)

said that "Many discussions could be shorter if the participants would agree in advance on the meaning of the terms they use" (P.119).

Some of the definitions of terms are: 1. Culture: Derebssa (2004) defined that "A culture is the fabric of ideas, ideals, beliefs, skills, esthetic objects, methods of thinking, customs and institutions into which each member of the society is born (P.79). 2. Indigenous: A term indigenous refers to a cultural context (Kater, 1990). 3. Indigenous education: Ocitti (1994) defined that indigenous education as "a process of desired learning by which individuals acquire new abilities and associated skills and attitudes in order, as it where, to efficiently and effectively perform their roles as individuals and as members of their societies" (P.23). 4. Oromo world-view: Gemechu (2005) said that Oromo world-view is "formed by or built around the central issues of Oromo people what they believe, what life is all about, their social philosophy" (P.68). 5. Ideal: Heyting (2004) defined that ideals are "either images of excellence, in which case they will not be realizable or realizable, in which case they will not represent excellence without distortion" (P.243). 6. Indigenist research: Rigney (1999) expressed that "Indigenist research focuses on the lived, historical, experiences, ideas, traditions, dreams, interests, aspirations, and struggle of Indigenous [People]" (P.117). 7. Purposive sampling: Blaxter, Hughes and Tight (2002) defined that "Purposive Sampling: Handpicking supposedly typical or interesting cases" (P.163). 8. Theoretical Sampling: Glaser and Straus as cited in Taylor and Bogdan (1998) defined that "Theoretical sampling refers to a procedure whereby researchers consciously select additional cases to be studied according to the potential for developing new insights or expanding and refined those already gained" (P.27).

CHAPTER TWO

Review of Related Literature

2.0. Introduction

This chapter presents review of literature related to foundation of Oromo indigenous education. In the review, emphasis is given for the foundation of East African indigenous education as it is a useful to understand the Oromo indigenous education.

2.1. Background and setting

2.1.1. Background of East African Indigenous Education

The importance of African indigenous education has been misunderstood and misrepresented which lead to the conceptual ambiguity of the indigenous education. For instance, the indigenous education is mismatched as cultural action (like the social personality, enculturation and socialization); as child rearing (or as the process of growing-up) or as informal education (like unconscious and incidental) (Hallen and Sodipo, 1997; Ocitti, 1973 & 1994; Raum, 1940; Salia-Bao, 1989; Scanlon, 1964). These problems are practically shown alongside of African education foreign aids when they need to inform, guide, and justify modern education in Africa (Samoff, 2006). More than pertain to conceptual ambiguity, Western education ideology influences African indigenous education in dire straits. Mlambo (2006) has argued that "western social sciences or sociology of ideas, in combination with science and capitalism, have led to the domination and marginalization of African continent through imposing alien world view, institutions and practices on African societies, being dismissive of African knowledge, cultures, and institutions and promoting western ones" (P. 176).

Westerners have been started to distort African indigenous education in many overt and covert ways. In legal approach, for example, it is misleading the core meaning of literacy. They equate illiteracy with ignorance. They interpret and define the literacy as simply as the capacity and ability of reading, writing and arithmetic (Aggarwal, 2001). By this silly ideology, African children are dumped in school and enforced to learn Western languages. Westerners are using their languages as the means of making irrelevant education in Africa. Okonkwo (1983) remarked that "African children in general, in the first day at school are usually treated as tabula rasa. Their mastery of official colonial language is negligible and cultural content education imposed through that language is meaningless to them" (P. 376)

On the other hand, Omolewa (2000) has emphasized that indigenous language is " the language of folklore, proverbs and riddles which are committed to the promotion of cultures, values, traditions, and practices that guarantee the protection of society" (P. 226). The hidden agenda of Westerners by the name of literacy is to have dominance over Africans. The ultimate goal of Western education is to get the African views the Western language as the language of salvation, civilization and worldly success (Okonkwo, 1983). However, Ndeti (1975) has reasoned out that the "illiteracy cannot be equate with ignorance. It is possible to create and reason without knowing how to read and write. History affords many examples" (P.23). As instance, Oromo Gada system and calendar which created before the coming of the writing system of westerners. Beyond the fictional goal of the western writing system, Jomtien as cited in Wanger [2000) has discussed that the literate persons: " should support independent functioning and coping with practical problems or choices as parents or workers or citizen, and are seen as critical gate keepers to job entry and social advancement in all countries" (2000, P. 132). At present days by the manifesto of globalization, Mlambo (2006) has indicated that Africans are continued "to be marginalized and to be subjected to Western paradigms, research methods,

knowledge production and dissemination and the measures of what should be regards 'authoritative scholarship' " (P. 175).

The other problem of the African indigenous education is restricting and associating poverty with it (Ocitti, 1994). But as Mlambo (2006) has mentioned the Westerners influence African societies "through imposing an economic regime that underdevelopment the continent and bequeathed weak and skewed economies to incoming independent government" (P. 176). In reality, poverty in African has different factors more than saying by the indigenous education. On the other hand, the world itself witnessed that those who are learning their own cultures, as major contents are developed and developing such as: United States, China, Japan, Korea, USSR, and western countries (Amare, 1998; Salia-Bao, 1989; TekleHaimanot, 2000; Woube, 2004).

The main reasons of studying indigenous education are the existence of the negative attitudes towards indigenous education, the negligence of the development of indigenous education and lack of relevant functional and relevant education of African societies. Samoff (2003) has generalized that "Education in Africa, at all levels and in all its forms, is in dire straits" (P. 310). The problems have a spiral in form starting from the wrongly selection of the Western education in Africa, regarding the legal cases. Elleni as cited in Woube (2004) has criticized that "the determiners (elite) operate education on totally different system of values and philosophy of education rather than selectively borrow ideas and technologies from everywhere and place them within their own cultural conceptual framework" (P.26-27). Their greatest shortcoming is poorly relating and linking the traditions of education with modern school (Tekeste, 1996).

The transfer of leaning in Africa societies is discontinued between family and modern school due to the school contrasts the family (Salia-Bao, 1989), which is the fundamental agency of education (Aggarwal, 2002). Elaboration, the

African indigenous education is based on communalism, cooperation, group work, observation, imitation, folktales, proverbs, riddles, legends, music, songs, community improvement, practical value and oral literature. On the other hand, modern education is based on individualism, individual freedom, individualized inquiry, discovery method, and learner-centered.

Thus, they are different in philosophy, goal, methods and contents. But transfer learning holds when the philosophy, goals, curriculum, methods and procedures are identical elements (Chand, 1990). This means at present it doesn't mean absolutely no common elements. According to Ocitti (1994), "some aspects of indigenous education in the form of traditional cultures have already been integrated into school education" (P. 71). Elleni as cited in Woube (2000) has mentioned that "the westerners...selectively borrow ideas and technologies from everywhere and place them within their own cultural and conceptual framework" (P. 53). English dictionary is common example. In one way or another, the literatures, theories and practices show that there is the problem of transfer of learning in African societies.

2.1.2. Situation of Ethiopian Indigenous Education

As Ethiopian societies are parts of African societies, they are similar in sharing the Western educational burdens. Similar to other African countries, the indigenous education in Ethiopia is contaminated in the conceptual ambiguity. Even, the terminology of the indigenous education may not be fairly expressed in the literatures. For example, some of the terminologies which are supposed to represent the indigenous education in Ethiopia are childhood (Abbink, 1996; Pankurst & Huka, 1975; Tilahun, 2002a), traditional education (Elleni, 1992; Melaku, 2001; Woube, 2000), informal education (Tekeste, 1996), cultural foundation of education (Teklehaimanot, 1999b), sociological foundation of education, religious education, etc which lead to collapse the context of the indigenous education system. What is new in Ethiopia is that many societies

are faced dual education problems that are emerged by Westerners and the past Ethiopian rulers. According to Amare (1998), "The new Ethiopian generation is overburdened with the requirement of learning two cultures (imported and domestic ones) through the different communication media. The result of attempting to learn all is to learn none" (P. 4). In other word, Ayele (1996) has mentioned that "the values and ideals espoused by the school syllabi have come in conflict with the values and ideals practiced by outside the school" (P.230). According to him, " A host of crisis has never been more evident in Ethiopia than now" (P.229). In regarding to the strings of the educational problems in Ethiopia today, Ayele (1996) traced as:

English was forced out as a medium of instruction in the elementary grades and has been replaced first by Amharic and now by regional languages in some regions of the country. But most of the textbooks are direct translations of the Amharic version which was based on the old foreign sources. Like the changing the expatriate teachers by Ethiopians while maintaining the system intact, this has its own problems (P. 232).

Modern education in Ethiopia still remains challenge for development (Gizaw,2003) due to the lack of contributions of different religions, linguistic and cultural communities (Woube, 2000).

2.1.3. Assumptions in Studying of the Indigenous Education

In general, the indigenous education has the pertinacious assumptions. Ocitti (1994) has summarized the assumptions in studying of the indigenous education as:

That every society whether large or small, advanced primitive has its mode of education. That education covers the lifespan of every individual from birth to death, i.e. it is part and parcel of the process of living. That education, if it is a good one, should be deeply rooted

in and guided by the society's culture of which it is a part, and That education being a dynamic process, changes with changing times (P.4).

Torres (2000) has assumed that " all human communities have learning resources, agents, institutions and networks operating, which need to be identified, supported, developed and linked in the effort to build a community-based educational and cultural project that is based on the specific needs and possibilities" (P. 150-151).

Seitz (2001) has suggested that:

Finding the links in the world in which we live is the real starting point for the principle of education with a global perspective. This will necessarily open learner's eyes to the fact that their homes, their environments and their identities, their individual perceptions of life and their collective perceptions of development, must henceforward be seen from a world perspective in an interconnected world (P.77).

In sense of research, Fraenkel and Wallen (1996) pointed out that "the description of phenomena is the starting point for all research endeavors" (p.13).

Hence, indigenous education system cannot be described and analyzed in a vacuum. Then, the physical, social and spiritual setting of the Oromo society is useful to find out Oromo indigenous education.

2.1.4. Setting of the Oromo Society

The Oromo peoples are one of the Cushitic groups of peoples those who reside in Ethiopia, Kenya, Somalia, and Tanzania, and probably Uganda, Rwanda and Burundi in the Great lake region (Haileyesus, 2006). The Oromo people are indigenous and the original settlers of the central region of Ethiopia (Alemayehu, Bosh, Daniel, Senbeto, & Umer, 2004). They have a single

common mother tongue (Melaku, 2001), Afan Oromo which belongs to the Cushitic language group. Afan Oromo is the second largest indigenous language in size and the number of speakers in Africa (Mahdi, 1995) and as whole to spoken languages in African; it is the third, surpassed only by Arabic and Hausa.

The Oromo peoples believe in Waaqa which means one Almighty God (Bartels, 1983; Maati, 2006; Waaqeffanna, 2001, 2002 & 2003). Their religion is Waaqeffanna which means believing in one God that is the creator of the whole universe. They follow under the motto of "Waaqaa nu Uumetti Amanna, Uumamman Waaqa Kadhana" (Waaqeffanna, 2003,P.16). The Oromo peoples have their own calendar based on the Waaqeffanna (Alamu, 2006; Alemayehu, et al., 2004; Asfaw, 1995; Asmarom, 1973; Maati, 2006; Waaqeffanna, 2003). The Oromo calendar is termed as Dhahaa. Based on the time concept, Oromo peoples have been administered by their own administration system, Gada system (Asmarom, 1973; Maati, 2006; Waaqeffanna, 2002 & 2003). Asmarom as cited in Waaqeffanna (2003) defined that "The Gada system succeed each other every eight years in assuming political, military, judicial, legislative and ritual responsibilities" (P.44). 6400 years ago, the Gada system has been started and also Waaqeffanna (Maati, 2006). The laws of Gada system are developed in the context of the Oromo World-view (Gemechu, 2005)

2.1.5. Situation of the Oromo Society in Ethiopia

Now days, Oromo peoples are 40% of Ethiopia peoples (Wartenberg, 2001), 87% of them live in rural areas and 87% of their economy depends on agricultural activities (Haileyesus, 2006). They live in their own regional state, Oromia, and other regional states of Ethiopia. Oromia is the largest regional states of Federal Republic of Ethiopia in terms of the population and size. It covers the central parts of the country and shares boundary with six regional states within Ethiopia and two countries outside Ethiopia: Kenya and Sudan. Oromia region

is divided into 17 zones, 285 districts and sub-administrative units. The capital city of Oromia, Finfinne also serves as Ethiopia and seat for Office of Africa Union. In the regions Afan Oromo is the official language of the regions, the instructional media of kindergarten and primary education as well as the language of teacher training for kindergarten and primary education and also the program that offered at Jimma, Haramaya and Addis Ababa Universities. The region is the richest in natural resources and the economical base of the country.

The Oromo society is one of Ethiopian societies from those who have societal problems. Keller as cited in Assefa [1995] has pointed out that the Oromo people were assimilated" to become Amharized to take on the language, religion, customs and mannerism of Amhara" (P.15) as stressed by Knutsson as cited Assefa (1995) "which was never the case between the colonizers and colonized in other parts of Africa" (P.15). As a consequence, Mooti as cited in Mohammed (2005) stated that 'the Oromo were characterized as "forgotten" people of the Horn of Africa. But "[t]o be forgotten while living is to suffer slow death" ' (P.225-256). Since Western ideology is translated, transferred and acted by Ethiopian rules in mixing the Western and their own cultures (Asafa, 2004). Hence, Oromo indigenous culture is on the ways of displacement by western culture. According to Derebssa (2004), "A culture is the fabric of ideas, ideals, beliefs, skills, esthetic objects, methods of thinking, customs and institutions into which each member of the society is born" (P. 79).

The Oromo peoples are at the crossroad when their own culture is dying out and the new one, western culture, is not quite born. Today, much of what was good and useful in the Oromo indigenous life has been disappeared or is fast disappearing. For example, the Oromo religion and Gada system are on the on-off stage. Waaqeffanna is weakened but not destroyed from the earth (Maati, 2006). Bartels (1983) has said that "Apart from the Amharic domination and influence of the world-religions [Christianity and Islam] other factors have

affected Oromo life in many ways" (P.15). Ndeti (1975) has witnessed the crime of westerners as " The colonial government did all it could to kill African dances, which the missionaries identified with Satan and regarded as pagan traditions that were a moral and ethical danger and, moreover, diverted people from working" (P.39). The past Ethiopian rulers have been practiced this condition on Oromo society. The other like the Oromo calendar is not much known and used by the Oromo youths.

2.2. Oromo Indigenous Education

2.2.1. The Goals of Oromo Indigenous Education

A society has an ideal person in which the goals of indigenous education are embedded. In this regard, Cummings (1999) elaborated that "Notion of who should be taught, what they should be taught, how people learn, and how education should be organized follow from a society's conception(s) of the ideal person" (P.426). Another scholar, Westby-Gibson (1965) also emphasized on "**what a society holds to be desirable** [person], of course, serves as the criteria for what it wants and ultimately it does, in education and in all aspects of its culture" (p.71). In other way, Ocitti (1994) viewed that "society's ideology could form the basis of the subject matter as well as the aims and process of its education system" (p.38). Sharma (2006) discussed that "education follows and tries to realize the ideals of society which serves" (P.156).

In fact, an ideal person is within a society's world-view. Seymour-Smith as cited in Gemechu (2005) defined a world-view as "The system of values, attitudes and beliefs held by specified group" (p. 78). What does a person mean in African world-view in general and Oromo world-view in particular?

Within African world-view, universe is a unit, human being is at a center of existence but not creative cause of life and ontologically good, a person is a

constituent of a community, and individuals are in an individual-communal with the universe (Udeani, 2003). Onward delineation, person is an individual in biological reference (Maciver & Page, 2006). For the rest, Salia-Bao (1989) said that a "person is an individual only by virtue of being a member of a clan, a community or a family" (p.72). In comparison, Keynatta as cited in Cameron (1970), expressed that "To the Europeans, individuality is the ideal of life, to the Africans, the ideal is the right regulations with, and behavior to, other people" (p.14).

Whereas, Udeani (2003) remarked that "The African concept of the human being strikes a balance between one's personal identity as unique individual person and one's collective identity as a member of society" (p. 59). Thus, metaphorically Zachariah (1985) said that person is "the struggling plant in mostly claybound soil" (p. 21).

Within Oromo world-view, a person has his/her own ayyaana individually, whom may also be representative for others as a collective. To this end, Gemechu (2005) said that Oromo world-view, is "formed by or built around the central issues of the Oromo people, what they believe, what life is all about, their social philosophy " (p. 68). It is constitutes of ayyaana, uumaa, and saffuu elements. Gemechu (2005) defined that: "ayyaana refers to that by and through which God (Waaqa) creates anything and everything" (p.69), "uumaa refers to the entire physical world and the living things and divine beings contained within it, animal, vegetable, mineral and spiritual" (P. 70) and "saffuu provides the moral and ethical code according to which events, whether at personal, social or cosmic level takes place" (P.75).

Furthermore, Gemechu (2005) discussed that a person possesses such laws: "seera (law) corresponds to ayyaana, aadaa (costum) to uumaa and saffuu to c'era-fokko (distance and respect)" (P.77). In Oromo world-view, Gemechu (2005) distinguished that person "has the choice between good and evil" (p.77).

Thus, Oromo world-view required to derive the goals of Oromo indigenous education.

Through the conceptual analysis and synthesis of ideal person within African world-view in general and Oromo world-view in particular, an ideal person knows, acquires and achieves the society's world-view. Hence, the goals of indigenous education are embedded in and also derived from this ideal person. For instance, to know, to do and to be (or become) are the goals of East African indigenous education (Ocitti, 1994). According to Ocitti (1994), in indigenous education, to know means learning essential knowledge, to do means acquiring skills and to become means achieving values of society. Again he classified as basic goals (that intended for everyone) and non-basic goals (that like specialization). Overall, the intimacy of ideal person, world-view and society determine the goals of indigenous education. Thus, Oromo society's ideal person is the view-point of Oromo indigenous education. The goals of Oromo indigenous education are summarized below.

In the document of Gemechu (1996), Melaku (2001), Wakweya (2006), Asmarom (1973) and Maati (2006), the goals of Oromo indigenous education were described in different viewpoints of an ideal person. As to Gemechu (1996), the goal is to be Oromumma or Oromoness. Gemechu (1996) defined that Oromoness "refers to all those elements that constitute the Oromo personality" (P.92). Gemechu (1996) exemplified that "The Oromo will never become good Ethiopians before they become good Oromo" (p. 101). Another scholar, Melaku (2001) described that the goals of Oromo indigenous education are to provide comprehensive development in cognitive and affective domain as well as psycho-motor skills in case of children within four to ten years. Recently, Wakweya (2006) reviewed that the goals of Oromo indigenous education enable children (about four to six years) to test life, manage knowledge, and improve language skills. Additionally, Asmarom (1973) and Maati (2006) described the goals of Oromo indigenous education from political

and religious aspects respectively. According to Asmarom (1973), the goal of Oromo indigenous education is to guarantee of democratic life of Oromo society. Maati (2006) said that in general, the goal is to obey the Waaqa's law. In one way or in another way, the previous documents are limited in describing the goals of Oromo indigenous education. Thus, this research presents a gap in goals of the Oromo indigenous education documents.

2.2.2. The Contents of Oromo Indigenous Education

A society has its own worthwhile life. It's content of indigenous education is worthwhile life (Ocitti, 1994). Salia-Bao (1989) defined that "content is the knowledge, skills, attitudes and values to be learned" (p.27). Derebssa (2004) implied that content is "concepts, facts, principles, rules, etc, to be learned" (p.171). As a whole, content organized in the light of goals of education (Derbessa, 2004). Hence, contents of East African indigenous education emphasized on the goals such as knowledge, skills and values of a society (Ocitti, 1994).

However, the contents of indigenous education were described from different perspectives. The content description and prevalence forms of East African indigenous education reviewed as a useful to describe the contents of Oromo indigenous education.

Some educators have proposed the investigation of nature, contents and foundations of the African indigenous education in general and East African indigenous education in particular. Ocitti (1973) outlined the major periods of African indigenous education as infancy and early childhood, childhood and adolescent education respectively. As an option, Ocitti (1994) identified that "infancy, childhood, adolescent, adult and elderhood education respectively" (p.42). Another educator, Salia-Bao (1989) preferred to describe the African indigenous education through the extended family system by contents, agents

and methods at the stages of individual development. Ocitti (1994) has proposed "that the subject matter of indigenous education is best understood if conceptualized in accordance with the education development of the individual from infancy to old age in at least three main ways, i.e. in life-space and life-cycle perspectives as well as in accordance with society's major life-style activities" (p.26). The content analysis of indigenous education in consideration of contents as what must be learnt, what are useful to learn, and what are merely nice to learn is better to be viewed from life-space perspective, life-cycle perspective, the ideal man and woman, and of the goals of education (Ocitti, 1994). All these citations evidenced that the contents of East African indigenous education are extricated from worthwhile life, matched with age of person and embraced with social-space environment along the life-span of an individual. Content analysis of East African indigenous education is founded on life-cycle and life-space.

A social-space or life-space is where the contents of indigenous education are found and person is educated. A life-space becomes a wide social-space environment with advancing age of individual (Ocitti, 1994). It encompasses family, neighbor, community and society (Ocitti, 1994; Salia-Bao, 1989; Sharma, 2006). A widening life-space becomes a complex in contents of indigenous education. Salia-Bao (1989) said that African indigenous education goes from simple to a more complex social structure and the character of individual is formed first within the family circle, then within each clan organization, and within numerous age groupings.

A life-cycle is when a period of life-span occurred and developmental task expected. A life-cycle interlocked with age and task. The age is used to structure education (Cummings, 1999; Teklehaimanot, 1999a; Westby-Gibson, 1965). Ocitti (1994) stated that "In East African society the life-span of each individual was divided into life-cycle stage which greatly facilitated the process of learning especially the basic knowledge, skills and attitudes needed for

successful living as an individual and as a member of one's society" (p.26). Hence, the contents of East African indigenous education are classified into life-cycles of individual within each society.

Ocitti (1994) noted that the generalization of contents in indigenous education tend to conceal the great variety that actually existed in the East African region, due to the varying environments, history, and cultural determinants of each society. He mentioned the contents of East African indigenous education against life cycle of an individual as below. The contents of infant education are bodily care, habits, motor skills, functional speech, early social values and attitudes of communal life in a family. The contents during childhood up to marriage time are etiquette and social skills, livelihood activities, and preparation for married family life. The contents of adulthood education are the married life, community and society services. Finally, contents of elderhood education are essential knowledge, skills and values of judicial, advisory, religious or ritual leadership roles at family, community and society levels.

Similarly, the contents of indigenous education are expressed in-depth as developmental tasks of an individual from perspective of social expectations. Havighurst as cited in Hurlock (2004) outlined the developmental tasks of an individual as below.

Babyhood and early childhood are learning to take solid foods, walk, talk, control the elimination of body wastes, sex difference sexual modesty, distinguish right and wrong and develop a conscience. Late childhood are learning to: acquire physical skills of games, build attitude toward oneself; get along with age-mates; develop appropriate masculine or feminine social roles, concepts of everyday living, a conscience, a sense of morality and a scale of values, and attitudes toward social groups and institutions; and achieve personal independence. Adolescence is learning to achieve new and more mature relations with age-mates of sexes, a masculine or feminine social role, social responsible behavior and emotional independence from parents and

other adults; prepare for an economic career marriage, and family life; and acquire a set of values and ethical system (an ideology). Early Adulthood is learning to start an occupation, select a mate, live with a marriage partner, start as family, rear children, manage home, take on civil responsibly and find a congenial social group. Middle age is learning to achieve adult civic and social responsibly, assist teenage children, develop adult leisure-time activities, adjust to the physiological change, perform occupational career, and adjust to aging parent. Old age is learning to adjust to decreasing physical strength and health, retirement and reduced income and death of spouse; establish an explicit affiliation with members of one's age group and physical living arrangement; and adapt to social roles in a flexible ways. The content outlines of Ocitti (1994) and Havigharst in Hurlock (2004) are used as guideline to study Oromo indigenous education. On the other hand, there are differences even classifications of periods with Oromo indigenous education.

In Oromo society, the life-span of an individual is divided into life-cycles. The outlines of Oromo life-cycles in terms of age are 0-8, 8-16, 16-24, 24-32, 32-40, 40-48, 48-56, 56-64, 64-72,72-80,80 and above years. These life-cycles are gada grades (Asmarom, 1973). They are sometimes named in interchange or different but the same concept and function (Gadaa, 1999). Thus, the life-cycles' names are adopted and adapted, in this research, to describe the contents of Oromo indigenous education.

These names are Gaammee, 0-8 years (Maati, 2006); Dabballee, 8-16 years (Maati, 2006); Foollee, 16-24 years (Maati, 2006; Waaqeffanna, 2002); Qondaala, 24-32 years (Maati, 2006; Waaqeffanna, 2002); Raabaa-Doorri, 32-40 years (Asmarom, 1973; Maati; 2006; Waaqeffanna, 2002); Gadaa, 40-48 years (Asmarom, 1973; Maati; 2006; Waaqeffanna, 2002); Gadaa Laamaaffa, 48-56 years (Waaqeffanna, 2002); Gadaa Sadaffa, 56-64 years (Waaqeffanna, 2002); Gadaa Arfaffa, 62-72 years (Waaqeffanna, 2002); Gadaa shanaffa, 72-80 years (Waaqeffanna, 2002); Gadamoojjii, 80 and above years (Asmarom, 1973,

Maati, 2006, Waaqeffanna, 2002). Asmarom (1973) questioned that "why does a[n Oromo] society to such great length differentiate and demarcate the human life-cycle?" (p. 107).

The gada system is a means of enabling to learn, to educate and to work at different stages of their lives and careers (Asmarom, 1973; Maati, 2006, Waaqeffanna, 2002). Gadaa (1999) remarked that "It is a uniquely democratic political and social institution that governed the life of every individual in the society from birth to death" (p.8). Holcom as cited in Asafa (1998), has commented that "Gada [system] represents a repository, a storehouse of concepts, values, beliefs and practices that are accessible to all Oromo" (p. 273). Within Gada system, Zitelmann (1996) has witnessed that "the myth of "Oromo" stresses on the quality of being human, free-born, a people" (p.106). Within Oromo world-view, no conflicts, all lived mutually, and also good and evil exist (Gemechu, 2005). All these citations evidenced that the contents of Oromo indigenous education are extricated from worthwhile life, matched with age of person and embraced social-space environment along the life-space of an individual. Education contents begin with birth and end with death. The life-cycles also begin with birth and end with death. On the other hand, Asmarom (1973) re-examined that the first life-cycle, gaammee is " a begin of description of a cycle having no beginning" (p. 57). The idea of "no beginning" initiates the question: when and where does the Oromo indigenous education begin? In other words, what are the first life-cycle and life-space of Oromo individual?

Sharma (2006) said that "Education according to most of philosophers continues from birth to death" (p.11). Education goes on birth to death (Aggarwal, 2002; Dave, 1973; Ocitti, 1994; Salia-Bao, 1989; Sharma, 2006). Education begins before birth (Hummel, 1993; Ocitti, 1973). Aristotle as cited in Hummel (1993) said that child "upbringing begins well before birth" (p.44). He suggested that education must begin with the best selection of conception period, and it must be continued with exercising body, looking for body, eating

balanced diet like highest milk content, and keeping mind of a pregnant woman. The concept of Aristotle suggests the first life-space of individual is womb, where life and education begin. Ocitti (1973) mentioned that African indigenous education "began with the attitude people had towards and pregnancy and having children" (p.27). Hence, womb, family, neighbor, community and society are the life-spaces of individual in Africans context. In African world-view, Udeani (2003) said that "The family is made up of not only the living but also the dead members, and those yet to be born" (p.58). Gemechu (2005) has argued that "For Oromo, all things have intrinsic characters or natures that are contained in them at their origin. In this sense, the idea of birth is not literal, but also metaphorical" (p.73). Nouh (2004/5) said that an Oromo person who has no child like a plant that has no leaf and let we pray for those who lack the child. Even though Oromo people believed that the Oromo indigenous education begins with the attitude of having children, practically from conceptions the contents of Oromo indigenous education were tried to describe from birth to death.

However, contents of Oromo indigenous education are mentioned in documents in different forms. For instance, in life-cycles form like Waaqeffanna (2002) and Maati (2006), in general form like Gadaa (1999), and in specified year like Melaku (2001) and Wakweya (2006). Waaqeffannaa (2002) mentioned the contents in terms of roles against life cycle of an individual as: comfort; learner; learner, worker, trader; military; marriage, develop own properly, preparation of authority; judiciary, legislator; advisor; intellectual prophet; intellectual prophet; intellectual prophet; and comfort, no duty and respected person respectively. Similarly, Maati (2006) stated as: child; beginning learner; general learner; military, candidate of administration; administration; advisor; advisor; advisor; advisor and mediator and pray respectively. The content outlines of Waaqeffannaa (2002) and Maati (2006) are expressed in terms of male as well as societal roles. But Maati (2006) expressed contents in religion aspects in the document.

Gadaa (1999) expressed that Oromo people enriched in folklores, tales, stories, proverbs and systems (Social, political, and legal), vocational skills (wood work, metal work, weaving, pottery, tannery, etc), pastoralism, agriculture, trade, customs (like marriage, paternity, dress, etc) and comprehensive plants and animal names. Melaku (2001) discussed that the contents of Oromo indigenous education are language arts, civic education, critical thinking, nature study, physical strength (like racing competition, darts, dueling, wrestling, hockey, horseracing, etc) and apprenticeship or vocational skills (wood work, metal work, weaving, pottery, jewelry, tannery, etc) for children about four to ten years. Wakweya (2006) pointed out that the contents are Afan Oromo, language proficiency, speech, mathematical elements, memorization, thinking and the like skills about the children between four to six years old. These citations demonstrate the deficiencies of documents in describing contents of Oromo indigenous education. Hence, the present research describes the contents of Oromo indigenous education in life-cycles, life-spaces, ideal man, ideal woman and societal major life-styles of an individual.

2.2.3. The Methods of Oromo Indigenous Education

A society has its own methods of educating individuals. Salia-Bao (1989) defined that method means learning experience. In other words, Salia-Bao (1989) said that "Learning experiences are methods used to help children learn" (p.27). Another educator, Derebssa (2004) defined that "Learning experience refers to the interaction between the learner and the external conditions in the environment to which the learner react" (p.171). The methods of indigenous education then depend on the society's ideal person. From this ideal person, the methods of knowing, doing, being and becoming also derived. Udeani (2003) remarked that "African notion of being is derived from the African concept of Human beings are not the first or creative cause of life, but they sustain and added human being to the life of forces"(p.58). This indicates that within

African world-view, one person does not give a potential to another person rather than to help the person to develop his/her own potential ability and capacity. Hence, active participation of educand was stressed in African indigenous education (Ocitti, 1994).

As a whole, methods of East African indigenous education categorized as personal and socially-initiated learning methods, equivalently personal process and participatory learning methods respectively (Ocitti, 1994). Salia-Bao (1989) said that content and method are closely connected. In learning of Afan Oromo, for instance, about lullaby song and using lullaby song are content and method respectively. Derebssa (2004) remarked that in reality, content and method do not exist apart. He said that every method involves content.

However, some educators described the methods of East African indigenous education. Ocitti (1973) described that the methods are play, hobbies, games, riddles, productive work (as feminine and masculine roles), myths, legends, folk, songs, dances, proverbs, folktales, story telling and ceremonies. According to Salia-Bao (1989), the methods of African indigenous education are songs, observation, imitation, folktales, group work, questioning, legends, riddles, puzzles, dances, moral stories, proverbs, signing and memory. Ocitti (1994) discussed that the methods of East African indigenous education are participatory learning, condition imitation, insightful imitation, legends, folktales, historical narratives, proverbs, riddles, music, songs, beer-parties, visiting neighbors, games, sports, dances, festivities, visual arts, and communal ceremonies (like rituals). Since Oromo society is part and parcel of East African societies, these methods of East African indigenous education are similarly prevalent in Oromo indigenous education.

In one way or in another way, some methods of Oromo indigenous education are expressed in the documents of Asmarom (1973), Negaso (1982), Mengesha (1992), Gadaa (1999), Melaku (2001), Asafa (2004), Wakweya (2006) and Maati (2006).

Asmarom (1973) expressed that the methods of Oromo indigenous education on his way of describing gada system as below. The methods are sings, songs, dances, parties, ceremonies, meeting, rituals, visual arts and doing. In history, Negaso (1982) discussed that Oromo people used the methods such as proverbs, songs, poems, and sayings in daily life activities. Gadaa (1999) said that "Oromo have extraordinary rich heritage of proverbs, stories, songs and riddles" (p.16). The methods are proverbs, stories, songs and riddles implied in Oromo indigenous education. Melaku (2001) observed that the methods of Oromo indigenous education are folktales, stories, songs, proverbs, poems, story tellings, Oromo war songs, puzzles, riddles, games, observing and doings used in teaching children between four to ten years old. Asafa (2004) discussed that a male introduced Oromo war song (geerarsa) "from his childhood to the Oromo poetic world" (p. 91). Wakweya (2006) reviewed that the methods of Oromo indigenous education are stories, plays, and association (like to learn numbers) about four to six years of children. Finally, Mengesha (1992) evidenced that the indigenous Oromo proverbs, sayings, songs, poems, and riddles are the methods used in every day talk or chatting about human beings and all nature. Hence, the methods of Oromo indigenous education are songs, sings, dances, proverbs, poems, puzzles, riddles, folktales, story telling, stories, sayings, plays, games, observing, doings, ceremonies, rituals, parties and visual arts. The present research describes these methods in the life-cycles and life-spaces with educational contents and also adds the rest methods which are not stated in so far.

2.2.4. The Agents of Oromo Indigenous Education

A society educates its individuals within own world-view. In a society, the beginning of education's role is largely by the metaphorical views of people as clay or people as plants (Zachariah,1985).However,Zachariah's(1985) metaphor, the people are "the struggling plant[s] in mostly claybound soil" matches with

African world-view of human being (p.21). For instance, Ocitti (1994) said that East African indigenous education stresses "on learning than teaching" (p.49). On the other hand, Ocitti (1994) conceived that teaching is the "process initiated by individual or the group with the intention of influencing or promoting the learning of another individual or group of individuals" (p.53). Hence, teachers and learners are prevalent in East African indigenous education.

In general, every normal person has triple roles of a learner, a teacher and a productive worker (Ocitti, 1994). But either activity may be more than others through the life-span of individual. For instance, a person's role is dominated by learning than teaching in pre-marriage period in East African societies (Ocitti, 1994).

However, the contents of indigenous education are learnt everywhere through any means at anytime by every person depending on his/her roles as individual and as a member of a society (Aggarwal, 2002; Elleni, 1992; Salia-Bao, 1989; Ocitti, 1973, 1994). This is why no need to build school in East African societies (Ocitti, 1994). Salia-Bao (1989) reasoned out "that was why every body had to be educated and all were educated" (p.84). Instead of drawing a line between who is a receiver, learner or trainee and who is transmitter, teacher or trainer, the researcher therefore prefers to use the term agent in its anthropological context of East African education.

According to Ocitti (1994), the agents of East African indigenous education are mother, father, uncles, aunts, grandparents, older brothers, older sisters and relatives. Another scholar also mentioned that the agents are grandparents, mother or nurse, father, brothers, uncles, sisters, peer-groups, elders, and all the members of the community (Salia-Bao, 1989). From the citations, the core agents of East African indigenous education are family and close relatives.

Some agents of Oromo indigenous education are mentioned below. According to Gemechu (1996), the agent is environment of Oromo as a whole. Gemechu (1996) said that the Oromo "personality is shaped by all those features of internal and external environment that bind the Oromo to their land, with its mountains and rivers, its plants and animals, its climate, its seasonal patterns and other cultures which it interacts" (p.92). It implied that all human environments are agents. Another scholar, Melaku (2001) said that the agents of Oromo indigenous education are mother, father, parent, older children, local artisans, local craftsman, and older siblings (such as mentors and peer-educators).

2.2.5. The Implementations and Assessments of Oromo Indigenous Education

In a society, individuals adjusted to worthwhile life. The life adjustments depend on a society's world-view. In this regard, Udeani (2003) said that "Africans see everything else in its relation to human being" (p.57). Hence, the humanization of person in society is at the center of African indigenous education (Ocitti, 1994). In the education, a person who lives by personal-social values helped into being. East African indigenous education is implemented in this perspective. Its implementation also assessed. The issue of implementation is raised the question: who will do what, with what kind of implementation in East African indigenous education holds?

Salia-Bao (1989) discussed that "African society is founded on duties rather than rights. These duties are both ritualistic and humanistic. Ritualistic duties consolidate the clan/nation at the spiritual level: humanistic duties consolidate the clan/nation at human level" (p.70). From this perspectives implementation is personified and takes precedence over every individual. Salia-Bao (1989) reasoned out that African "people were simultaneously educating and being educated" (P.86). Hence, African indigenous education achieves its goals by the

following reasons. Ocitti (1994) remarked that African "indigenous education was every where guided by disciplinary measures which varied with a person life-cycle stages and from one society to another" (p.54). Salia-Bao (1989) reasoned out how guidance holds as: "Africans are only recognized as individuals if they are active members of their community, otherwise they are 'excommunicated' from the activities of that society" (p.51). As a consequence, African indigenous education is simultaneously implemented and assessed every where by any person. However, the logic what was implemented is assessed, is raised the question: on which stress is given either of implementation and assessment of East African indigenous education?

Ocitti (1994) generalized that in East African indigenous education "stress was put more on practice than on theory; on what was learnt than on how was learnt; on learning generally than teaching" (p.49). The concept of more duty; practice; work; content and learning than right; theory; leisure; method and teaching respectively address the stress is given on assessment than implementation. Implementation itself is pronounced by assessment. Thus, implementation through assessment is a fair expression in East African indigenous education.

How can indigenous education be assessed? Salia-Bao (1989) advised that "it would seem wiser to adopt relativistic criteria [...in] judg[ing] indigenous education in African, not externally and retrospectively, but not its own terms and in its own item" (p.86). The assessments of African indigenous education practiced everywhere. For instance, Ocitti (1994) remarked that "indigenous educaiotn was everywhere guided by disciplinary measures which varied with a person life-cycle stages and from one society to another" (p.54). The assessments are based on the life-cycle, life-space, goals, ideal man and ideal woman. In general, East African indigenous assessments are mostly informal and on individual basis, rarely group, diagnostic and prescriptive testing, and usually rise to remedial teaching or further perfection (Ocitti,1994). The

feedbacks of assessments are classified into positive and negative measures that aimed at the life adjustment.

Feedback of assessments as guiding indigenous education, Maciver and Page (2006) listed the specific sanctions in the life-spaces as parental punishment, disinheritance and loss of privileges are in the family; social Ostracism, loss of standing and ridicule are in the community, and sense of guilt or basement is in society. According to Ocitti (1994), East African indigenous education goals achieved "through the use of physical punishment or the inculcation of fears as deterrents as well as through the use of psychological techniques like rewards, encouragement and praise as incentives" (p. 54).

Gemechu (1996) pointed out that Oromo indigenous education is implemented by Oromo belief system that "impose itself on the mind of the people as a vocation, life-giving purpose and guarantee as existence" (p.44). The education guided by rituals and assessed through work and living including the totality of the Oromo culture (Gemechu, 1996). The assessments screened as good and bad but mutually exclusive to produce good Oromo personality (Gemechu, 1996). The conflict of good and bad resolved through rituals. Negaso (1982) mentioned as if the assessment of Oromo indigenous education used to describe the successes and difficulties, for instance, hunters or warriors. The feedbacks of the assessed individuals honored as praise for the brave and insult for the weak, lazy or cowardly using songs and poems. Melaku (2001) observed that the implementations of Oromo indigenous education (about children of four to ten years old) are governed mostly by mother at home with the help of father and the members of the family. The children examined in contributions to the daily chores such as assisting on the farm, tending animals, collecting firewood, helping in the dangly household routines, etc. The feedbacks of the assessments followed praise and appreciation as reinforcement, at evening. Asmarom (1973) said that the feedbacks of Oromo indigenous education assessments proceeded psychological praise not punishment for children, acceptance in agemates, success in preparation of

marriage for youths, responsibilities and status given for adults and respect given for elders.

These sample citations evidenced that the implementations of indigenous education are prevalent. The individuals are assessed through their life-cycles within life-spaces. The feedbacks of assessments are classified as good and bad but the impacts depend on the life -cycle of individuals.

3.0 Present Prevalence of Oromo Indigenous Education

Since the present culture rarely shows the indigenous education of Oromo society, the living culture needs to be analyzed as indigenous. Gemechu (1996) identified that "some of the characteristics of the present Oromo behavior were acquired as direct result of colonial experience, and have grown out of the conditions under which they are suffered as well as being shaped by the attitude of the wider world" (p. 101).

Gadaa (1999) witnessed that

Haileselassie consolidated Yohannes and Menilik's gains with the use of violence, obstructed the process of natural and historical development of the Oromo society-political, economic and social. In all spheres, discrimination, subjugation, repression and exploitation of all forms were applied. Everything possible was done to destroy Oromo identity-culture, language, customs, traditions, name and origin (p. 9).

This revealed some of the recorded and oral-based cultures contradict with indigenous culture, due to pressure on Oromo people.

Gemechu (1996) proposed as "emphasized the interaction between the two realms of being by juxtaposing these two aspects of their personality and reality" (p.102). Therefore, the Oromo indigenous education needs in-depth analysis of the present culture.

Salia-Bao (1989) evidenced the prevalence of present African indigenous education as:

Although rapid changes are taking place in Africa and traditional ideals are being abandoned, modified or colored by these changes it would be wrong to imagine that everything traditional has changed or has been forgotten so that no traces of it remain. The changes are generally on the surface, affecting the material side of African life, and are only now beginning to reach the deeper levels of thinking patterns, language contents, mental emotions, beliefs and responses to situations of need. Traditional concepts still form the essential thought background for many Africans, through obviously this differs from individual to individual and from place to place (p. 68-69).

Another scholar also witnessed the existence of indigenous realities but hidden from the eyes and ears of colonizers. Stanfield (1994) said that "At best, the oppressed can construct their own worlds as modes of action in private sphere only, hidden from the eyes and ears of dominant, such as in racially oppressed communities and institutions" (p.182). For Oromo people, for instance, Oromo indigenous modes of experiencing divine has been continued in whatever their change of religion (Asafa, 1998). Hence, Oromo indigenous education is prevalent everywhere and practiced by any individual. However, the amount and context of prevalence varied as overt and covert conditions. Even though the typical sites of Oromo indigenous education exist, the indigenist research needs indigenous researchers, informants and goals. Rigney (1999) informed that "Indigenous people think and interpret the World and its realities in different ways from non-Indigenous peoples because of their experiences, histories, cultures, and values" (P.114).

So, researcher needs acquaintance with culture. In general, for oral-based culture, data of indigenous education embedded in aged person as oral form. Johnson as cited in Stanfield (1994), argued that "in oral-based cultures the records from which data are to be collected come in the form of poems, songs,

testimonies, stories, performing arts, and proverbs, rather than dairies, newspapers, census reports and surveys" (p.184). Cameron (1970) has mentioned the alternative source of indigenous education as "The age were the repositories of knowledge, the " . . . talking libraries. . . the living books of reference" "(p.14). Thus, aged Oromo person refers to the validity of the documented as well as documenting Oromo indigenous education.

East African societies have similar indigenous educations. As a whole, the natures and features of East African indigenous educations are derived from African World-view of human beings in general and a society's world-view in particular. To this end, each East African indigenous education is divided into life-cycles of an individual from birth to death. Hence, an indigenous education is preferred to be described from perspectives of life-cycles, life-spaces, major society's life-styles, goals of ideal man and woman of a society. Since Oromo society is a part and parcel of East African society, its natures and features of indigenous education are similar to other east African indigenous educations. However, Oromo indigenous education has a deficiency of documents in its goals, contents, methods, agents and assessments in light of education in general and indigenous educating in particular. To this end, aged Oromo persons are preferred to the validity of the documented as well as documenting Oromo indigenous education.

CHAPTER THREE

Methodology

3.1. Research Design

The study was followed the qualitative research paradigm. Peculiarly, indigenist research methodology and its principles were applied through the study. Further, the thesis was a nucleus triad of indigenous research, researched and researcher (Rigney, 1999). To this end, this study was utilized the case study design. This design was used to make in-depth investigation of the Oromo indigenous education.

3.1.1. Site of the Study

The site of the study was Gindaberate district in the Oromia Regional State. Currently, Gindaberate was wrongly spelled as Gindaberet which was retained to antedate of non-Oromo documentation. Gindaberate was also on the process of being two districts namely Gindaberate and Gindaberate Abuna. Some of the reasons of its selection were, first, Gindaberate is near to Finfinne where all areas in Shawa that are subjected to all sorts of domination. It is important to find out what and how Oromo indigenous education persisted respective all the domination. Second, Gindaberate is the area where almost native Oromo peoples are living. Finally, the researcher has been acquainted with Gindaberate culture that enabled to practice the study. In sum, Gindaberate district was fitted with a triad of indigenous research principles.

3.1.2. Sources of Data

The sources of data were informants and documents that were in one way or in another concerned with the Oromo indigenous education. The informants were served as main sources of the Oromo indigenous education.

3.1.3. Informants of the Study

All Oromo Gindaberate people were the possible informant candidates of the study. Since it was difficult to interview everyone at everywhere on anytime about everything, the purposive sampling method was a fair way to get the appropriate data within the study plan. As a whole, the informants were selected from community, farmers, Gada and Waaqeffannaa leaders, either in past or present, those who are respected and popular in the community.

To this end, selecting criteria were a traid of the researcher, researched (Oromo Gindaberate people) and research (Oromo indigenous education). All these shortly overviewed as follow. The criteria for selecting the informants were indigenous Oromo living in the Gindaberate highland areas, age 40 and above years , and self-expression power; repository of Oromo culture and communal life, and intimate knowledge of required data. At the sample level, informant screeners were Gindaberate district Tourism and Culture Office (from records), Gindaberate Gada system leaders and Gindaberate Qaalluu representatives.

Twenty five informants were screened at the sample level. From them, fifteen informants were further screened with time, place and situation on the stress of intimate knowledge of Oromo indigenous education. Lastly, depending on theoretical sampling six informants were interviewed. Additionally three informants were shortly interviewed which their data were not included in the thesis but as only supportive ideas.

Some characteristics of the six informants in this thesis were as follow. All were males. They were screened by those who know the community in -depth. Further, the male researcher preferred to communicate with male. The ages of informant one, two, three, four, five and six were 104, 90, 51, 90, 65 and 43 years respectively.

3.2. Methods of Data Collection

The method of data collection of this study was interviewing method. The in-depth interviewing of a flexible research design was the means of data collection. The reasons of its preference were the researcher: wished to study the past and present Oromo indigenous education as whole which cannot have a particular type of setting; was guided by the nature of indigenous education (that means lifelong process) which is difficult by others means like observation; and was interested in understanding and describing the indigenous education of the Oromo society by focusing intensively on a single setting. The procedure of the data collection was followed: firstly, the setting of the informants were delimited by using purposive sampling method; secondly, the informants were selected by the help of theoretical sampling method; thirdly, the data were collected by in-depth interview method with its protocol; and the data were recorded by the tape-recorder.

The probing questions and rapport manner were the ethical rules. The researcher was: asked open-ended and descriptive questions about the Oromo indigenous education, asked them specific questions, encouraged them to provide the detail information, constantly pressed the clarification of their own words, and asked them when their ideas are conflicting to each others. Further, some basic concepts in the documents were asked for being prevalence in this site of the study.

3.3. Methods of Data Analysis

The method of data analysis was content analysis beyond it conceptual analysis was also used in limited cases. The triangulation method was also served as a ways of checking out insights gleaned from documents and informants. Using the triangulation method was begun during content analysis of documents. In review part, different disciplines were triangulated in light of documenting Oromo indigenous education. This process was done first by reviewing East African indigenous education, and then the typical documents of Oromo society were analyzed and triangulated. The content analysis method was framed on goals, contents, methods, agents and assessments of Oromo indigenous education.

Continually, the triangulated and analyzed documentary data were also triangulated with interview data as complementary as well as supplementary during interviews. Hence, the interview processes were served as raw data collections as well as screening documentary data as those were prevalent in the site of the study. Even sometimes the interview processes were used to validate the factness of the documentary data. Through the procedure of data analysis what the informants said, what the documents claim were compared, described and analyzed by using the content analysis method.

3.3.1. Data analysis procedure

In the field, the data were recoded on eleven tapes. Each of them was listened at least four times before the next interview. Each tape was sequentially coded in written and verbal codes. At the same time, the informant name was written on my diary and the code was given to informant both on dairy and the tape. The written codes IFI, IFII, IFIII, IFIV, IFV, and IFVI were used for short names of informant one, two, three, four, five and six respectively.

The data were transcribed in phrases, verbatim, and indirect expression. This transcription was processed against informant codes and life cycles of an Oromo individual. Similar to review form of documentary content analysis, the transcribed data were categorized as goals, contents, methods, agents, assessments and feedbacks of assessments according to the necessity with their men and women perspectives. The criteria for selection of the particular content categories have been explained in chapter two, review literature.

The transcribed data were translated. These were some of them during first transcription, others on transcribed notes, few of them during analysis and the remaining are quoted with relative translations. The data presentation and analysis were, this thesis, historical and normative methods.

Ethics: The researcher is tried to achieve “Saffuu” moral and Ethical values of Oromo society. Taylor and Bogdan (1998) said that “In matter of ethics, then, researchers must be counterbalance multiple responsibilities to their profession, the pursuit of knowledge, the society, their informants, and ultimately, themselves” (p.37). These ethical issues are followed the individual communal ideal of African societies. Within Africa world view, human beings are at the center of the universe (Udeani,2003), so do ethics in the research. Griffiths as cited in Blaxter, Hughes and Tight (2002) said that “Ethics are the methodological implications in research on/for/ with human beings” (p.162). According to Blaxter, Hughes and Tight (2002), “This is because of the closer relationships between the researcher and researched” (p.158). Further, indigenist research is the voice of indigenist people (Rigney, 1999). The ethical issues of confidentiality and anonymity were harmonized in the analysis. These issues were treated by using codes which did not identify peculiar informant.

Who said what, did what? Questions were presented and analyzed by searching for similarities, differences, supplementary and complementary in the interviews. Since the thesis was framed on a triad of indigenous research principles, the researcher was not tried to inform readers as to who said and

did what using one informant, some informants, half of informants, most informants and all informants.

The analysis was generally proceeded first the researcher was made the point of analysis and then used a quote, phrases, indirect expression or description to illustrate it. The processes were done through choosing the interesting, significant or representative items to illustrate the arguments. These arguments were operated under context, themes, some ordering and linkages of the issue on being analyzed. Lastly, the issue being analyzed was ended by interpretation and summary.

CHAPTER FOUR

Data Presentation and Analysis

4.0 Introduction

This chapter describes data presentation and analysis of gaammee and dabballee education respectively. The data are presented and analyzed based on the basic research questions going through a life-cycle and life-space of an individual on the stress of major society's life-style. To this end, raw data are mainly documented in the content parts of an education. These raw data are collected from six informants. And through the chapter, the codes IFI, IFII, IFIII, IFIV, IFV, and IFVI are used for short names of first, second, third, fourth, fifth and sixth informants.

4.1. Gaammee Education

Gaammee is an Oromo person who is an age of zero to eight years. The indigenous education that she/he learnt is gaammee education. Gaammee learns basic knowledge, skills and values mostly at home. He/she serves as a messenger. Around 6 years of age, boy and girl are introduced some masculine and feminine roles respectively. Since mostly gaammee stays around home, girl has more exposure to learn feminine roles. Additionally, girl serves as a ritual symbol, due to her virginity which leads to be believed as holy person.

4.1.1. Goals of Gaammee Education

Goals of gaammee education are aimed at the present and future worthwhile life of gaammee as individual and as a member of a family. These goals are process and outcome oriented. Hence, goals of gaammee education are continuously derived and also realized through an advancing age of gaammee.

To this end, the goals of gaammee education are presented and analyzed in cross-reference to contents, methods, agents and assessments of gaammee education. The goals of gaammee education are: first, to cultivate natural abilities: The first step of gaammee education is to develop power of sense organs. In this regards, IFIII said that "gaammee education begins to develop the hearing and listening power of a gaammee immediate after birth." In parallel, IFVI said that "it is also begun to cultivate seeing and observing of a gaammee." Hence, hearing and seeing are simultaneously used to educate as if ears or eyes are naturally defected. Further, informants said that "gaammee is encouraged to talk and walk." Second, to understand nature and person-made events in name and quantity: Informants said that "gaammee begins identifying environment from naming mother and father, then he/she names body parts, persons, animals, and tools within a family." Using such names, a child is educated in counting and arithmetic (IFIII, IFV, IFVI).

Third, to develop personality: Informants said that "a child is asked his/her own interest, feeling and wish." Depending on such investigations, IFIII said "a child is helped to understand characters of cunning and foolish persons." Through learning right and wrong, character building is emphasized by the help of family. Hence, a child is cultivated to be good child through own choice with a help of a family. Fourth, to be active living child: From the very beginning, informants said that "a child is appreciated to be active in play and message through physical and mental toughness." In-depth, self-care is issued to be healthy child. Fifth, to use Afaan Oromo effectively and efficiently: Informants like IFIII, IFV and IFVI said that "a child is learnt pronunciation of words like mother and father." In gaammee education, Afan Oromo serves as contents, methods, assessment criteria and feedbacks of assessments. The stress is given on Afan Oromo. Lastly, to be ready for dabballee education: Informants said that "a child is introduced work and living as part and parcel of personality of human being." In this aspect of educational goals, a child is expected to learn the right types of masculine or feminine roles largely by

seeing and imitating activities of parents. Hence, goal of gaammee education is to balance individual and social ideals through a self-realization of gaammee.

4.1.2. Contents of Gaammee Education

Contents of gaammee education are presented in terms of gaammee. These contents are organized as hearing and listening, walking and talking, learning names, counting and arithmetic, understanding-personal ideal, self-care, work-living, masculine roles and feminine roles respectively. There are no clear-cut classifications of contents but depending on age, beginning and major learning of a child, the researcher prefers to do so.

4.1.2.1. Hearing and Listening

Gaammee is being taught Afan Oromo immediate after birth. IFIII said that “a mother talks to a child who not yet begins to speak.” IFIII exemplified that a mother teaches a child through a lullaby song as:

Huu-ru-ru-ru

Where has your mother gone?

She has gone collecting carisaedulis.

Carisaedulis has gold.

The neck of this small child has gold.

A child listens a song even a crying child amuses (IFIII). Such songs are used in an attempt to cultivate hearing and listening power of a child inclusive love education. Gestures are also used in educating child (IFVI). The use of symbols have meaning like "nyaa-nyaa" food, "baa-baa" no food, come on, goodbye, "kushi" fire, and so on. Besides talk, these symbols are used in either, as if normal or deaf child helps to learn. A child is humanized through a give-and-take principle. For instance, a mother loves her child vis-à-vis a child loves her/his mother. Thus, a child is educated love. This love education is a milestone in humanization of a child.

4.1.2.2. Walking and Talking

A child is initiated in hearing and listening songs, sings, talks, and speech during love education. Depending on this, parent first calls a mother, father, brother, and sister of names, then child tries to name in similar sound, pronunciation (IFIII, IFV, IFVI). Since child is already educated in love to play. Further, a child is trained in habit of breast feeding, sleeping, eating and playing (IFI, IFII, IFIII, IFIV, IFV, IFVI). This playing includes motor development stages and movement activities. In sum, motor development stages are reaching, grasping, rolling, crawling, standing, walking, running, jumping and so on. These activities are mostly supported by mother.

4.1.2.3. Learning Names

As learning names, a child is being taught his/her own body parts (IFIII, IFV, IFVI). A child is learnt through demonstration. IFVI said that "This is your eye, ear, hand, head, leg, etc..." Again a child is asked, IFVI said that "where is your eye, ear, hand, head, leg, etc?" parent repeatedly asks what is this, this,... in touching body parts of a child, which is also used to identify body parts. According to IFVI, "even if a child replied a correct answer, a parent said no, for repeating answer. By this, a child is helped in being self-confident". On the other hand, a child is appreciated in being try or answer correctly. As a whole, informants said that "appreciation is a core means of educating child." Thus, in gaammee education, appreciation is intertwined with love.

Through recalling names, a child is being taught memorization. First a child is told own name, father, grandfather, etc, then a child is asked, what is your name, father, grandfather, etc? (IFIII, IFIV, IFV). Calling generation name is used to enhance thinking and memorizing ability and capacity (IFIII) and also it is used in knowing relatives, tribes, clans within community and society (IFIV). For instance, wherever and whenever you go in Gindaberate, you will be asked

that what is your name, father, grandfather, etc? After counting of generation names, a child is learnt names of domestic animals and house equipments. Even though recalling name is centralized on memorization, it is used to classify, identify, define and differentiate body parts, persons, animals, and tools within a family.

4.1.2.4. Counting and Arithmetic

Based on knowledge of names, a child is educated in counting and arithmetic (IFIII, IFV, IFVI). IFIV explained that a child is learnt a counting numbers in associative means of realities as:

One: one is single.

Two: two of goat's breasts, one is single

Three: three of stones on which the cooking pot rests, two of goat's breasts, one is single.

Four: four of cow's breasts, three of stones on which the cooking pot rests, two of goat's breasts, one is single.

Five: five of hand-fingers, four of cow's breasts, three of stones on which the cooking pot rests, two of goat's breasts, one is single.

etc.

Such style of learning number is continued in advancing life-cycle and life-space of an individual. In counting number, a child is not learnt only numbers but also he/she is learnt memory, thinking, associating things, distinctive feature of things, reasoning and so on. Another informant, IFV said that ways of teaching-learning counting and arithmetic as below.

How many hands do you [a child] have?

How many fingers are there on your one hand?

How many toes are there in your foot?

How many fingers are there on your hands?

How many toes are there in your feet?

One calf and one goat together are how much?

*If one hen has two chickens, then a hen and its
chicken together will be how much?*

This education puts a ground to quantify person-made and nature-made events. In short, it is the spring board as to express realities in numbers.

4.1.2.5. Understanding- Personal Ideal

Parent teaches a child in balancing pros and cons of family and child choices. Teaching personal ideal is governed by popular proverb: "Beekaan gaamheedhaan, wallaalaan harriidhaan" Wise by tonsure hair, ignorance by grey hair". Since it is believed that a child is educated by Waaqa (God) as well as by person, a child is helped and cultivated to understand own self from perspectives of a family and self. Therefore, child is asked own interest, feeling, and wish in order to understand-personal ideal of a child. IFVI said that "What do you [child] eat? drink?" IFV said that "Do you want to farm? Do you want to marry? What do you do to me?" Such questions are used in understanding child's ideal as well as to teach roles of a child as individual and as a member of a family. Further, a child is being taught moral and ethical values of a family.

Moreover, a child is encouraged to play. A play is initiated from a child (IFIII). IFIII said that "through playing, a child determines own role in the future." This does not mean that child's activities are totally come from internal environment. On the other hand, when a child's activities are conceptually analyzed, they are imitations of what child has been heard, listened, seen, observed, learnt, and so on. Hence, a family encourages a child along worthwhile life of a society.

To this end, a child is first adjusted to worthwhile life of a family. Informants said that "gaammee is asked to bring water from pot, collect fire wood, clear house, help hand-washing, call members of family for coffee, keep home, look after a compound, cultivate a garden, play with other children (sisters and brothers) and so on." These simple activities are used to introduce types of roles, before a child can do them. At best, this stage is centered on active playing of a child. A child's play includes from simple to complex activities. These activities are activated by proverbs, sayings, stories, puzzles, poems, riddles, observing, ceremonies, imitation and by nature itself. These realities are evidenced by informants as below. Using puzzles and riddles, (IFIII) said that "a child is educated in the being of remembering and thinking habits." Old stories make a child to understand a cunning and foolish person (IFIII). Through proverbs, a child makes happy even also a family (IFII). Through proverbs, a child is also told his/her body parts (IFV). Thus, adjusting child in worthwhile life of a family holds by teaching.

A child is learnt about features of cunning and foolish persons. This habit education is not only about the features of cunning and foolish persons but also why they are being these. These learning features of personality emphasis are given on knowledge, skills and values of Oromo society at different life-spaces against life-cycles of an individual. Thus, contents of habit education contain about personalities in different forms and context of thought.

One form of developing ideal is given by metaphor of ape and monkey in old history. Ape and monkey were considered as foolish and cunning character in old history respectively (IFIII). From this old history, a child learns who is cunning and why she/he be a cunning person. In-depth, self-searching implied what am I? Another form of developing ideal is a setting an exemplary child from a family and near neighbors. All informants said that "parent advices own child by saying as: my child who is a cunning child, look this child and be like him/her (cunning child)." At large, exemplary persons include braves and

heroes of family, neighbors, community and society from past to the present. These testimonies include all the "abbaa" title of respect given to Oromo persons (IFIH). For instance, these persons are "abbaa warraa" owner of a house, "abbaa qabeenyaa" owner of a property, "abbaa biyyaa" ruler, "abbaa duulaa" army commander, "abbaa mirgaa" one who is within his rights, "abbaa lafaa" landlord, "abbaa gadaa" president elected for eight years in the Gada system of the Oromo people, "abbaa dubbii" spokesperson, "abbaa duudhaa" dignitary, "abbaa galfataa" trustee, "abbaa seeraa" chief judge, authority, and so on. The mentioned testimonies seem to be male-wise titles but they are contextualized as a whole of persons without denying "haadha" titles. Overall the most important characteristic of ideals are offered to gaammee in comparison between features of cunning and foolish persons. Hence, a child is cultivated to be good child through own choice with a help of a family. At this stage, basic knowledge, skills and values from social and economical aspects are introduced depending on the roles of a child as an individual and as a member of a family.

4.1.2.6. Self-Care

Self-care skills are one of habit education exercising of a child. Some peculiar self-cares are emphasized by informants. These are eating, dressing and washing (IFI,IFII,IFIII,IFIV); styles of dressing, walking, communication, speech, and discipline (IFI); decorating (IFIII); making hair (IFIV); washing own hands, and cloth (IFV, IFVI); and self-dressing (IFV); and self-saving (IFVI). In self-care learning stress is given on personal hygiene which includes like cares of skin, hair, hands, feet, nose and hygiene's of toilet, waste and routines. According to IFIII, "this is because to protect the child from diseases like enzema, rash, measles, chicken pox, tapeworm, head wound, itch, hippopotamus bird, and heart burn." A child is taught by being informed about person were being caught by diseases.

The second aspects of self-care are on personal appearance which involves posture, facial expression, grooming, dressing and wearing appropriate cloth. The third self-care is a combination of personal hygiene and appearance that is pronounced as health (like diet, exercise, and self-help) and personal safety (like awareness of danger and letting accidents and incidents). All these self-care activities lead a child to learn what are bad and good environments during sleeping, eating, playing and working as a whole.

4.1.2.7. Work-Living

A child is being taught work and living as part and parcel of personality of human being. To begin this role activity, a beginning of masculine or feminine roles of a child has a controversial argument among informants. Being male or female roles are given by Waaqa (God) (IFII), determined by a child during play (IFIII), and taught by parent at beginning (IFV, IFVI). Directly or indirectly parent teaches a child in order to assume his/her roles (activities) according to own gender. As a vocation, a child is sent as being messenger. Sending a child serves as on-the-job training. Teaching vocation begins with some polite orders and simple works. For evidence, these contents of education are such come here and go there (IFIII), give me this and that (IFII), bring this and that (IFVI), bring these and those (FI), call that and those (IF VI), tell this (IFII), say like this to someone (IFIV), do this like this (IFV) and reach this message respectively. This message education is an overall round education of a child, that centered on language art. A child is cultivated as active speaker, learner, social actor and child role player through social values, social relations, mutual support and dialect of a family. Hence, a child is trained in speech, expression, imagination, memorization, exploring ideas, creating meanings, conversation, discussion and arguments through role as an individual as well as a member of a family. Thus, a child had a power of clarity, accuracy, precision, order, and reason in daily life activities.

A role of child in a family is not only message work which is centered on mental activities, but also continuous enhancing of physical activities of a child. Informants mentioned that “a six and above years of a child had roles of collecting firewood, fetching water, keeping goats, looking after calves, watching compound, cleaning house, sweeping home, washing home tools, gardening compound and so on.” These activities are some common works of male and female. A child is expected to learn these largely by seeing and imitating the right types of masculine or feminine roles. But parent guides most work of a six years of a child in order to develop appropriate sex roles girls and boys.

4.1.2.7.1 Masculine Roles

A boy begins masculine role in symbolic play. For instance, a boy ploughed on with stick, rode on stick (IFIII, IFVI). IFIII said that "even in a group plays like house building, home-management, wedding, ceremonies, and negotiation laws, he acts like a father, husband and old man."

In masculine role education, a boy is invited to male role. Teaching male role is begun with telling as he is a male and he has a male name. Further, parent inculcates a boy with a role of a good man. Regarding to this, informants said that “a boy is induced to perform activities such as looking after goats, calves and cows, farming, and riding which are roles of a male.” For instance, a boy is invited to play around his father while father works in garden and field. Soon after, a boy begins and stops play, he asks his father by saying, shall I do like you (my father)? Since a boy is induced to work, a father tells and shows a simple work that a boy can do (IFIII, IFV, IFVI). Accordingly, a male is also taught different plants in garden as well as some plants in a field. Informants said that “a boy is introduced to simple agricultural activities (like digging, etc) and toughening-up activities (like running, jumping, throwing, racing competition, darts, dueling, wrestling, hockey and horse riding).” Most of these

masculine roles are introduced to motivate and to put a ground of male role in his life career.

4.1.2.7.2. Feminine Roles

A girl begins feminine role in symbolic play. For instance, informants said that a girl plays at being mother, baking "buddeena", cooking "ittoo" stew, looking after baby, carrying baby on the back, sucking baby and so on. At the very beginning a girl has better exposure to feminine role due to gaammee is mostly stayed with mother." Learning feminine role is not only through play, but also a mother teaches her daughter from simple to complex home skills. Informants said that "a mother teaches what her daughter can do in home-management skills step by step. For example, girl is learnt how to: carry pot while fetching water, bake buddeena, cook "ittoo" stew, wash coffee before parch, take care of infant, and so on." These simple home-skills are taught to inculcate feminine roles.

4.1.3. Methods of Gaammee Educaiton

Indigenous teaching method begins with lullaby song (IFIII). This method is used to teach a gaammee child at the early stage songs, sing, and talking and speech. IFIII said that "correspondingly learning method begins with spontaneous imitation which later developed to conditioning imitation." Besides lullaby songs, gesture is a teaching method which originates symbolic language (IFVI). Symbolic language is imitated by seeing and observing. Such methods are followed by telling and saying. Telling and saying with support of demonstrating and asking methods are used in teaching (IFII, IF III, IFV, IFVI). In parallel to these teaching methods as the child starts to talk, memorization, recitation, repeating and questioning methods are used in teaching language (IFIII, IFIV, IFV, IFVI). Association method serves as centrality of teaching counting numbers (IFIV). Again questioning and contrasting are used in

teaching and learning counting number and arithmetic (IFVI). Further, exemplary method is used in developing personality in addition to metaphor which is based on analogy (IFIII). At this stage, intrinsic reinforcement imitation is also involved in learning personal life.

Play is active learning method at gaammee age. Gaammee's play involves memorization, recitation, exercising, practicing, dramatizing and creating, and all motor developmental activities. In play, work and living are inseparable. It is a worthwhile life of gaammee. As informants mentioned, "boy's and girl's have their own ceremonies "ukee" and "hingicaan" respectively once a year."

These citations and analysis of methods show that gaammee education is a triad of age, content and method. The methods are used in the being of active living as well as conducive in transferable learning situation. In this process, indigenous teaching and learning has developed which uses imitation, gesture, symbolic language, recitation, reaching, gasping, rolling over, jumping, crawling, standing, walking, climbing, running, memorizing, recalling, story telling, saying, singing, dramatizing, questioning, observation, demonstration, explanation, play, proverbs, songs, riddles, puzzles and work. These indigenous teaching and learning methods are practiced by active participatory learning process which enhances love and appreciation of gaammee.

4.1.4. Agents of Gaammee Education

The family is a primary agent of gaammee education. For instance, a mother begins to cultivate a child through language by lullaby song (IFIII). She helps her child in allround education. In this regard, informants said that "mother is a core agent of gaammee education." On the other side, her being agent of education becomes less with enhancing age of gaammee. As a consequence, gaammee becomes more active than passive in life.

Next to mother, IFVI said that "a father is a core agent of gaammee education. He governs a family while mother governs education. Besides, father supports all educational activities of a male." But gender dependence teaching is less in gaammee education. However, informants said that "a father teaches a male and a mother teaches a female."

Other agents of gaammee education are elder sisters and brothers, they teach as saying our parent told us that do this and not do this. Even sometimes in play forms, they teach gaammee. Lastly, agents of gaammee education are children in immediate neighbors. They teach each other through play (IFIII). Thus, main agents of gaammee education are mother, father, brothers, sisters, uncles, aunts, grandparents, per-groups, relatives, neighbors and gaammee own self.

4.1.5. Assessments of Gaammee Education

Gaammee education is continued by assessment of a child immediate after birth. Soon after birth, a child is assessed as if a mother was delivered a healthy child or not. Assessment in gaammee education stresses on a child. Oromo people say that "Beekaan gaammeedhaan, wallaalaan harriidhaan" Wise by tonsure hair, ignorance by grey hair. Also my informants mentioned this concept in equivalent proverbs. IFIII and IFVI said that "Being brave bull of a calf is known in its living room." IFIV said that "Wise by bell [child], ignorance by grew hair." As a whole, informants mentioned that "the prevalence of assessments in gaammee education." Assessments are used to test, help and predict the life of a child.

Gaammee assessment correlates with age and expectant task. To this end, mother assesses healthy of a child before anything else. She covers most of continuous assessment of a child. However, informants pointed out that "continuous assessment emphasis is given on basic knowledge, skills and values." For instance, during talk stage, any person asks a child as: what is

your name? Who is your father? Could you give me your toy? What food did you eat? Such questions are intended to test language, charity and cunning.

Assessment serves as testing. Informant IFII said that "a good child says "Yoo" more polite of yes but not "Yee" less polite of yes while call, and "tole" ok while advice, order and send." This shows that a child is assessed on knowledge, skills and values of a family. IFIII said that:

a child is assessed in a play. In a play, a good child cares self from dust, mud and dirty. He/she plays like brave, hero, rich person, elder and active person. Contrast to good child, a weak child plays as lack of neat, bad actor and passive person. Children are not only classified as if good ad weak. Changing weak child to good child is difficult, mostly she/he persist through life. At end of gaammee age, child knows bad and good knowledge, skills and values.

Another informant, IFIV summarized that "a good child does a smart things including play." IFV said that "assessments of a child are intentionally practiced. For instance, a father gives to his task son that he has taught, then the son does that task. Finally, father evaluates the son's activity as this is correct. So do this like this again is remarked. In the same manner, girl is also assessed by her mother."

Feedbacks of gaammee assessments are aimed at good life of a child. Feedbacks are governed by appreciative values. Informants described feedbacks of assessment as follow. IFI said that "feedbacks of assessment are praizes and punishments for good and bad behaviors respectively. These feedbacks are blessing, and more food for good child, and cursing, less food, and simple punch for bad child." IFII said that "there are no discriminations, in the use of feedbacks good and bad children." IFII reasoned out that a child is "Born by blessing, developed by blessing", "Truth blesses, blessing by truth", "Truth speaks but not person speaks, reality speaks but not person speak", and therefore, parent blesses by Waaqa (God), and parent advices a child, but prioritizing child is remained to "caffee", truth. To the point, IFII said that all these feedbacks are besides of Waaqa. Thus, feedbacks are practiced through

advice and blessing a child. IFIII, IFIV and IFVI said that “by feedbacks, there are no separation in material praises between good and bad children, due to children are equal for parent.” However, IFIII said that “a good child gets admire, word praise, and hearty love, and a bad child gets lovely punishment and correction.” IFIII said that “in whatever, feedbacks are used to teach a child.”

With this general presentation and analysis of data, assessments of gaammee education are summarized as follow. Gaammee education is implemented through continuous assessments of a child's basic knowledge, skills and values. Assessments are used to understand features of good and bad children by child and to know who are good and bad children by parent. Features of good child are frequently "yes" and "ok" expressions, active living, smart action, continuous-improvement, and good ideal. Features of bad child are sharply contrasted with features of good child. As a consequence, feedbacks of a good child are word praise, blessing and admire, and a bad child are lovely punishment, less blessing and advise. Thus, assessments are used to test, help and predict life of a child appreciation.

4.2. Dabballee education

Dabballee is an Oromo person who is an age of eight to sixteen years. The indigenous education that she/he learnt is a dabballee education. In dabballee education, female and male are learnt mostly feminine and masculine roles in home and field respectively.

4.2.1. Goals of Dabballee Education

Goals of dabballee education are: first, to enhance gaammee education: Informants mentioned that “the concepts of language art, cunning person, personal ideal and self-care are practically shown in dabballee education.” Dabballee is responsible for what he/she does. Any play is accounted as part and parcel of dabballee's life at present and future. Second, to understand

physical and social environments in family, community and society: According to informants, “main goals of physical and social environments are to learn person and nature-made events. These include learning: geography, plants, animals, different human associations, social ceremonies, institutions and so on.” As a consequence, dabballee develops individual communal living. He/she learns to be humanized through exercising democratic life of community. Third, to acquire sex roles: Informants said that “a goal of sex role education is to do what any normal parent does.”

Ultimately, dabballee is to be self-dependent as if wife or husband in the context of communal life. Fourth, to achieve moral and ethical values at dabballee, family, and community levels: Informants said that “dabballee achieves the worth while moral and ethical values which made by Waaqa and person.” He/she learns cultural heritage. Lastly, to be ready for foollee education: informants said that “dabballee learns some essential knowledge, skills and values of foollee education.” For instance, she/he is prepared to married life. A general goal of dabballee education is to be a dabballee who lives as worthwhile life of a community.

4.2.2. Contents of Dabballee Education

4.2.2.1 Individual – Communal Living

Dabballee learns social environment in order to develop individual- communal ideal. This learning incorporates basic knowledge, skills and values of a community. However, dabballee is expected to learn those which serve as to live at present as well as sustain the future life career.

Informant, IFIII said that:

All things have ages such as plants and persons have ages .Crops have ages to be edible so that person learns to know the past, present, and future in the logic of what comes before, and then after. For instance, learning “qoricha” medicine is classified as those all and special persons are required to know. This age-wise duty is given by

Waaqa. In this regard, for instance, ra'ee ni horri dha. Horri ni moo waawuu qopheessuu fi godhuu hin dandu'uu. Garuu, ra'ee ni bofiti yoomuu hidduu, figdeeti qoricha kutatti. Kana eeynuu sammuu keessa kahe? Waaqa dha. A goat is Animal but animals can't prepare and make by selves. However, while a goat is bitten by snake, the goat runs and takes medicine. Who does put in mind of goat? Waaqa does.

This citation evidences that dabballee learns innately which must be exercised at an appropriate age. On the other hand, IFIII doesn't absolutely conclude whether a goat learns from other goats or not in cultivating the innate ability and capacity. Uses of analogy of medico goat to explain a learning of dabballee serve as to discuss a developing individual – communal ideal. Actually, IFIII expressed that "a Person is similar to his/her environment. For instance, dabballee is analogous to agetates , but not more than family. Since persons are different in abilities and capacities so dabballees are different with their parents." Hence, the internal and external environments of dabballee are what matters to be a good dabballee. IFII said that "Orommoo maati dha, qobaa miti" Oromo is a family, not alone. This shows that Oromo Society is defined by communal life. Another informant, IFIV said that " first of all, a social life of a person is asked as: does he/she live with neighbor? If she/he lives with alone, a person is regarded as died, not alive person." This is a notion of Oromo people have a communal ideal. For instance, learning communal life is given in different contexts in Oromo proverb as: one is a single, a fire wood cannot be burn alone, which falls are preferable than mountain and human beings on you?, a person who lives alone, so dies alone and so on.

The conceptual analysis of individual and social ideals of dabballee gives that the ideal of life is an individual – communal. IFI said that " dabballee learns to be ruled and lived by elders, and father. He/she calls father in name "aabbabbaa", mother in "ayyee", elder in "obboo" and so on." IFII said that " dabballee learns to agree with, respect, be peace, speak good and comfortable

to family, neighbors, relatives, and clans. He/she learns to keep parent's "qaalii" dear. Then all blessed him/her. IFIV said that "dabballee learns to do with group since no individual life is possible". Lastly, IFVI said that "dabballee learns to manage time to play, work and eat. All are work, living time. Learning goes accordingly seasonal lessons. Teaching also depends on seasons." These are evidences that how dabballee develops individual-communal living either through teaching or exposure to learning environment.

4.2.2.1.1 Learning Association

Oromo people's life is to an enormous of group life. They not only live in groups and continuously create with fellow new group, but they also develop a variety of verbal symbols with which to identify them. At large, groups are associations. Dabballee learns these associations either to know or participate in them. IFV mentioned that "some of Oromo association for cooperative activities, "dabboo" communal labor, "jigii" voluntary cooperative work done by members of a community, "wanfala" work carried out by helping each other, "afooshaa" communal self help organization and so on". IFIII said that mostly girl participates in such associations besides feminine roles while activities are at family, neighbour, or relatives." Regarding to male, IFIII, IFV and IFVI said that "he participates in these organizations, except in a limited case of "afoosha" which is elders work". Through such leaning association, dabballee develops a democratic life of a community. Even he/she is used to behave individual-communal ideal.

4.2.2.1.2 Learning Ceremonies

Dabballee learns different ceremonies, occasions, rituals, customs and other either as actor or observer. Informants said that dabballee practices own ceremonies like "taaboree and ilillee" festivals of male and female respectively once a year. IFIII said that "ilillee" girl festival is an event at which she enjoys unlimited freedom with other girls." However, IFIII said that "she exercise in

village ceremony only for near relatives". This restriction is for the security of a girl, nothing more than this. IFI said that "dabballee learns some ceremonies and rituals like "ateetee" divinity which woman worship to be fertile, happy and healthy, "abdaari" guadia spirit, 'butta' a celebration at the end of eight years cycle in the Gada system, 'booranticha' a ceremony to remember elder once a year, and others. IFIII said that "dabballee learns a celebration like 'gubaa' a celebration of thanking Waaqa in firing and lighting." Informants mentioned that "dabballee learns ceremonies like 'irreechaa' a celebration where people get together and thanking Waaqaa, twice a year, 'gindiihikaa' a celebration at the end of farming, once a year, 'wadaajoo' a celebration to strength the truth relation of relatives once a year, 'gijaaree' (jaarii)' a celebration to respect of father or mother once a year and so on.

Hence, dabballee learns in seasonal ways of a community life in all aspects of social, economical, political, and spiritual. At best, parent teaches a dabballee in balanced life of him/her with a individual-communal ideal. IFII said that "dabballee learns by seeing and observing what is good. It's goodness is taught by parent since parent are already learnt and also Waaqa shows to him/her a good one. " IFI said that " a dabballee is introduced a waaqeffanna religion. IFV said that parent teaches waaqeffanna as "Isaa mataa haade fi maqaa baase, yollee dunneefe hin gadhisnii " even while we die, never leave who shaved and named you (Dabballee).

4.2.2.1.3 Learning Family Life

Dabballee is innately and socially induced to sex but legally allowed only through marriage. Hence, dabballee learns of fundamental unit of human society about family. Through any means, dabballee learns the types, basic criteria and goals of marriage. According to informants, types of marriage are "Cidha" wedding which is processed on communal interest of parents, "bufanna" which is initiated by interest of boy and his parent, "buttii" which is

enforced by interest of boy and "aseennaa" which is acted by girl's interest where the girl moves to the house of the man she loves and refuses to live alone until marriage. Except "Cidha" all are exercised while some side-effects exist on an interested person to marry. These side-effects include members of family in past and present. IFIII said that bad saying is what remains unmarried boy or girl. As a whole, a dabballee live experience is a crucial factor in marriage criteria.

A girl is prepared to marry. She learns into being good wife. This learning is classified as before, during and after marriage. Before marriage, informants said that "girl learns in-depth as no sex besides feminine roles". IFII said that "girl is strictly forbidden to have sex". IFV said that "being girl is being virgin. Virginity makes her a girl, otherwise she is pronounced a woman". To this end, after eight years of age, girl learns around home (IFIII).

In pre-marriage education, mother teaches a girl about "haftuu" maid. For instance, using proverb, mother taught her as "beauty is given by the "Waaqa" God and manner is made by oneself". This proverb shows that maid comes from ignorance since no one is evaluated for what the "Waaqa" does. As a consequence, from all of the preparation for marriage, girl learns no sex before marriage. Secondly she acquires feminine roles.

During marriage, a girl is taught how to live with her husband, parent-in-law, and neighbors. She grasps the concept of sex. IFV said that "mother teaches a girl as covert and overt conditions about sex." Another informant, IFIII said that "she learns from agetates as advice". For instance, IFIII said that "The best is mother, no one remains with mother". This advice indicates that being a girl is the best, but being a wife is an ending, natural.

Therefore, IFIII said that the expected wife is also advised by agemates as:

*Never [you] loose fire,
Never call you from neighbor,
Never call you,
Never hit you.*

This advice gives that you should have to learn your role since ignorance brings divorce. Further, informants said that "waaila" best-man advices expected wife what life of wife is required, and the best-man's wife is also taught in-depth an expected wife beginning from female secrete to a general social life.

For the rest, the mother-in-law and "aantii" next of kin of husband teaches a new married woman. She is educated from all perspectives to be full woman. Some of contents of this education are child education, ceremonies, rituals, birth, death, social activities, harvesting, and so on.

Regarding to a male, he is initiated to have own property. IFIII and IFV said that a boy is taught in proverbs as "qeerrummaan horan malee, niitii fuudhan maal laatu?" If you doesn't wealthy at a bachelor, what does wife eat? This proverb warms feeling of own property, marriage and self-dependence. To this end, a boy is guided to do his own and family's work. At this point, the concept own is born from our. Regarding to wealthy bachelor, a boy learns from agemates, neighbors, wedding, ceremonies, and other activities what he enforces to have own properties. Thus, a boy understands what a matured person can do as individual and as a member of a community.

4.2.2.2. Work-Living

The role-orientated education is given in context of work and living which are inseparable.

4.2.2.2.1. Feminine Roles

A girl learns a feminine role through observation, demonstration and practices. She learns cares of home. She enhances her gaammee education in cares of home. These cares of home are sweeping the floor, disposal of rubbish, dusting, polishing, cleaning the living room, cleaning the bedroom, washing and drying equipments, setting equipments, safety in kitchen, and kitchen cleaning. Informants said that

a girl learns her role with observing and helping her mother, and doing respectively. She fetches water from spring by carrying a pot suitable for her age. She also collects fire wood from compound, and then near field, forest. She uses axe to cut down and shopping fire wood.

During that she learns types of fire wood trees which are used for fire wood and others.

A girl also learns food preparations from simple to complex activities. IFV said that girl leans baking "buddeena" bread first she bakes her own "bixxillee" small bread, then for family. Informants said that she learns the types of food to be prepared from her mother. These types of food includes "buddeena" bread, "bixxillee" small bread, 'marqaa" porridge, 'mooqa", gruel, thick broth, "maxinoo" pan cake, unleavened bread, "qorsoo" small round dough balls roasted and eaten as provisions, "caccabsaa" unleavened bread cut into pieces and mixed with butter, "cuukkoo" roasted barley the flour of which mixed with butter and spice and eaten, "bassoo" food from roasted barley flour, "qorii" a mixture of spiced butter and parched grain (of barley), and so on.

A girl does not learn only food preparation but also she learns cooking stew. IFV said that "a girl observes her mother before practice, mother demonstrates how to arrange fire wood, wash dish, make ready materials, handle knife,

precede procedures and steps of cooking stew, and a girl practices with mother's assistance." IFIII mentioned how to evaluate girl's stew. For instance, IFIII mentioned what girl is being asked as "asii gadi moo ol waxxee?" do you cook topdown or bottomup? The investigation of this question gives a full picture of cooking stew. The terms "topdown" and "bottomup" have negative and positive connotation in process of cooking stew. 'Bottomup' represents well-planned, correct steps and procedures, correct amount of stew components, and all are timely done. Since the intention of question is to teach a girl by self-examination, the question is asked only while 'topdown' was done. As a whole, similar to cooking stew, girl learns other stews and components of stew. These are "waaddii" fried, roast; "qocqocaa" ground, salted spiced, green chili mixed, "bulbulaa" simple made stew without cooking, "kochee" spiced dish of chopped sheep or goats tripe and liver mixed with butter, and so on.

A girl also prepares stew from cow products. Such type of processing which is used to eat food, takes time. For instance, a girl learns milking a cow. After she milks a cow, the product is "aannan" milk which can be used to drink or as stew. Then, girl learns processing from "aannan" milk "baaduu" skimmed milk and "dhadhaa" butter and so on. Further, a girl learns those which are used to drink. She begins to learn what are good and bad to drink. For instance, she learns what person drinks before, during and after food. In short, she learns drinking liquids need to be pure including water. By her mother assistance, she learns how to prepare, different types of drinking for what purpose and which occasion for which. They are "daadhii" hydromel, mead, "bordee", thick gruel like, local beer made from corn, millet, etc, "bulbulaa dammaa" beverage, "haraqee" drank and so on.

Informants said that a girl learns "hodhuu" sewing and "fooyaa" spinning. These arts are those of the measures of being a female that is a good girl, woman and wife. In this regard, IFV explained that a girl sews goods from tall grass. She begins in sewing a "qadaada ukee" lid of decorated/embellished

guard cup. Actually, she tries sewing first a small "gundoo" flat basket which is easy to do so. Similarly she learns sewing "saafii" basket work disc, "okolee" milking vessel, and so on. As a whole a girl learns sewing from simple to complex contents of art. As a consequence, a girl learns types of materials which are used, kinds of colours which are required against purposes and occasions, aesthetic values of mathematics which makes different symmetric designs, social and economical values of sewing.

In the similar style, a girl learns spinning of cotton. In this case, mother taught how to process spinning the cotton. IFV said that "a girl learns handling "calii" spindle and thickness of thread cotton that is required to wove the cloth." The spinning art includes knowledge, skills and values of a girl. Lastly, informants said that "a girl learns what her mother does so that she learns a pottery. She teaches this special skill either from parent or other parents." Learning pottery includes knowledge, skills and values of soil, clay, plant and water. Mostly girl is introduced pottery.

4.2.2.2.2. Masculine Roles

A boy enhances some of his gaammee education such as looking after cattle, farming, keeping home, harvesting, fencing, trading and social values. These activities are used in gaammee education as masculine role education.

Through looking after cattle, he grasps herding cattle, goats, horses, mules, sheep, and donkeys. According to informants, "he learns herding through observation and then demonstration." Being "tiksee" herdsman is not only looking after, but also learning of herding domestic animals. To this end, father teaches him what he has to know and do before, during and after looking after cattle. Since some activities of looking after cattle are extension of looking after calf, he adds the new preparation to be herdsman. Father and mother advice him at home in how to equip himself and what he does in the field. Father shows where cattles be in a field. A boy learns cattle diseases. First he grasps

the behavior of ill-cattled and normal cattled. He is expected to know cattle's in kinds and some times in names. Secondly, he learns the kinds of cattle disease and types of grasses which kill cattled. Lastly, he is expected to learn first-aid in saving cattle and reporting to parent. According to informants, "herdsman learns herding step by step through different learning situations."

Informants explained that "herdsman learns, in addition to herding, group activities, cooperation, helping each other, dialogue, discussion, negotiation and social life with agemates."

Next to herdsman, a boy is expected to be a farmer. Since he has some introduction about farming through observation and demonstration, he enables to farm around 12 years. IFIII and IFIV said that "father teaches a boy one by one which styles of farming are used for what kinds of crops, cereals and so on." According to IFIII, "what boy makes happy and eager is that sowing seeds. While he sows seeds, he thinks as matured man." According to informants, as soon as, "a boy begins sowing seeds, father teaches him types of soils, climate, seasons, weather conditions, and preparation of farm land which helps to have a good harvest. A boy learns also crop rotation." At this stage, he learns kinds of crop diseases, enemies of crops, and other related problems. In sum, he learns what he helps to be a good farmer including a good environmentalist in planting trees and soil conservation.

Besides the expectation of herdsman a boy is expected to be tough. According to informants, "a boy is educated to be tough and hero from the very beginning." For instance, IFIII said that "wrestling is used to train and test toughness of a boy." IFIII, IFV and IFVI said that:

if boy is winner, he is considered as brave, hero, otherwise he is considered as weak boy. Both a weak boy and parent are in shame. So parent trains and gives good food to a boy.

A boy is trained to be brave, hero, and fighter at early age, for instance, at gaammee age he is induced to fight as elder

carries grasses on his hands, and elders says this tonsure hair of you and of this boy. Finally, to begin fighting, elder says who cuts tonsure hair? Then one child immediately cuts symbol of tonsure hair. So then fighting begins, a weak boy is laughed at him.

Therefore, boy learns toughness through social fear. A boy is, in one way or in another way, trained to be tough through running, jumping, throwing, racing competition, darts, dueling, wrestling, hockey, horse racing, hunting and hard working conditions.

On the other hand, a boy is expected to be acceptable in all manners. For instance, IFII said that:

if he made a mistake, he will make "sarbaahuu" which means asking excuse by calling clans and telling problems in front of clans to parents. During "sarbaahuu", a father hits twice a boy at his back and then father hits ground by saying in place of you, your enemy should be hitten. In this regard, "ceephoo buufata" he criticizes himself. Father advices "a boy as when a foolish is asked, which one is better from past and future the foolish says that past (in other definition when foolish is asked from yesterday and today tomorrow; foolish says yesterday). And a boy is asked as which one is correct? Finally, father says a foolish is a foolish, the past is the past, we never live again in the past, we live for future, we never go back to yesterday, so I [father] excuse for you, in whatever you are my blood, I never wants to see and hear your bad, your bad is my bad, therefore I excuse by the name of the Waaqa, I hope you will be a good boy after now with the help of the Waaqa, we your parent and you.

Through such and such excuse making processes, a boy is educated to be a socially approved person. At best, a boy is taught to obey with the Waaqa's law, since he is expected to be at poverty stage. Indirectly he is learnt to be "obsaa" patient boy (IFVI).

4.2.3. Methods of Dabballee Education

In dabballee education, there are common and different methods of learning-teaching girl and boy. Those common learning teaching methods are the extended gaammee methods but they are used at more complex level. Informants said that: methods of dabballee education are listening, seeing, imitation, recitation, story telling, saying, singing, observation, questioning, demonstration, explanation, dance, proverbs, songs, riddles, puzzles, visits, advice, work, punishment, fear, ceremonies, taboos, rituals, cooperation, sex roles and practice. The methods of learning-teaching of female are spinning, sewing, and pottering. Besides male, learning-teaching methods are running, jumping, throwing, racing, competition, darts, dueling, wrestling, hockey, horse racing, hunting, dialogues, herding, farming, planting plants, sowing, harvesting, weaving, blacksmith, making wooden (carpenter), and so on. These methods are explained in the contents of dabballee education.

4.2.4. Agents of Dabballee Education

In dabballee education, there are common and different against of learning-teaching girl and boy. Informant said that:: the common agents of dabballee education are mother, father, brother, sisters, uncles, aunts, grand fathers, grandmothers, cousins, next of kin, handcrafter, singer, artists, gada leader, qalluu leader and so on. Agents of teaching-learning female are best-man, mother-in-law and relatives of husband, and spindle, sewer, pottery and so on. The agents of learning-teaching boy are male agamates, hunter, weaver, farmer,

carpenter, blacksmith, herdsman, rider, and so on. In depth explanation of agents of dabballee education are given in content part.

4.2.5. Assessments of Dabballe Education

To begin with how daabballee education is assessed, a common Oromo song, "Dabballee dabboo yaa saynii masarataa, yaadaa fi qalbii abbaatu safarata", Dabballee who is the best of generation [a palace family], thought and conscience are measured by self. This song evidences that assessments of dabballee contain from whom is born [from best family], by whom is taught [by the best family], on what is assessed [on thought and conscience], by whom is assessed [by self], why is assessed [to continue best family], by what is governed [by social fear, taboos, sanctions, customs, laws], by whom is approved [by community], and so on.

To this end, girl and boy are assessed on different expectation of tasks. According to IFIII, "the status of girl is changed with marriage. For instance, after marriage she is considered as a matured woman independent of her age, but boy's status changes with age." IFIII exemplified that being dabballee is terminated at the end of 16 years. The passing ceremony is known as "ukee cabsee".

Mucaa quxiisuudhaan, daabboo kaahee.

Har'aa qabee:

harcummee sii dhisee ullee naa dhiisi,

Aannan sii dhiisee maaddii naa dhiisi,

Bishaan sii dhiisee farsoo naa dhiisi jedha.

To younger brother, having large bread.

Dabballee says beginning from today:

I leave to you lath, leave to me stick,

I leave to you milk, leave to me the meal table,

I leave to you water, leave to me beer.

After this graduation ceremony, a boy is never called as dabballee and he is approved as a matured man (IFIII). As a whole, a boy is assessed on his: helping father (IFI); good work including polite yes (IFII); work, role, activities and behavior (IFIII); work (IFIV, IFV); and loyalty and nobility (IFVI).

IFII explained that "father says you [boy] have done careful work like looking after cattle, leaved in kind of a family, and shown polite manner". For instance, polite call: "Yaa aayyee jedha immaamaanillee amma dufee" he says mother in indigenous name, but not new comer name "immaamaa". Being uses of indigenous language, acts, and actions are part of polite approach to family. IFIV reasoned out that "boy is first given horse, cows, goats on herding." According to IFV, "Cimdii tokko yookiin lama kuun qooda dargaggeessaati jedhama" quarter or half hacter is given and said that this is a share of youth. So he does any activity on this farm land during his rest time. This is not only learning of having own property but also he is learning comparison with agemates. Similarly, he is assessed on planting plants and other activities. Lastly, IFVI said that "Barachuu jechuun ilma abbaadhaa gorsamu dha" a learned boy means a boy who is to be advised to father. The values of family are crucial in boy assessment. Since in near future, he becomes a powerful man, he is culminated using family ethics.

As a consequence of assessments, boys are classified as bad and good boys. For goodness of boy, the feedbacks are given: cows, horse, gun, land, dress, as marry (IFI); property, wealth, bless like take my "caffee" truth, "beekumsa" knowledge, "guddina" development, and "caffeen sittaa dhiyaatu" let truth comes to you (IFII); status, acceptance and smooth for marriage preparation (IFIII); horse, cows and goats (IFIV); smooth for marriage preparation and admire (IFV); and what makes happy (IFVI).

To begin assessments of a girl, a common proverb, "hadha ilaal intala fudh" marry a girl by seeing a mother. This proverb gives that, on one hand, a girl does what a mother does since mother taught what she can do by herself. On

the other hand, girl stays at home so she cannot be observed in-depth. In sum, "yaada malee ijji hin argu" without thought eye never sees so needs in-depth analysis to marry her. A girl is assessed on her: helping mother (IFI); good work including polite yes, talk and walk (IFIII); work, role, activities, and behavior (IFIII); home and vocational skills (IFV); and loyalty and nobility (IFVI).

In sum, family, sex, and skill are main criteria of girl for marriage stressing on sex. A girl is assessed by family, neighbors and relatives. The worst feedback of a bad girl is not only being maid, but also divorce.

All in all, a good dabballee gets double names, status in sitting, position, work and negotiation; an invited at ceremonies like feeding, drinking and marriage, and so on in family and community.

CHAPTER FIVE

Findings, Discussion, Summary, Conclusion and Recommendations

This chapter presents findings, discussion, summary, conclusion and recommendations of the study.

5.1 Findings

The major findings with respect to gaammee and dabballee education in terms of goals, contents, methods, agents, assessments and feedbacks of assessment were presented below.

5.1.1 Goals of Oromo Indigenous Education

The goals of Oromo indigenous education are derived from individual-communal ideals of the Oromo society. These goals are continuously derived and also realized through advancing age of individuals. In general, the goals of Oromo indigenous education are aimed at the present and future worthwhile life of an individual, family, community and society. Thus, the goals of Oromo indigenous education are to know, acquire and achieve the basic knowledge, skills and values of social and spiritual environment.

As a consequence, the goals of gaammee education are to cultivate natural abilities, understand nature and person-made events in quantity, develop healthy personality, be active living child, use Afan Oromo effectively and efficiently, and be ready for dabballee education. Continually, goals of a dabballee education are to enhance gaammee education, understand physical and social environment, acquire sex roles, achieve moral and ethical values, and be ready for foollee education. As a whole, the goal of dabballee education is to be a dabballee who lives as worthwhile life in the community

5.1.2 Contents of Oromo Indigenous Education

The content of Oromo indigenous education is based on life-cycle, life-space, society's life-style and ideal man and woman. The contents of Oromo indigenous education are prevalent in the light of efficiency of person's roles as an individual and as a member of a family, community and society.

First, through lullaby song, gaammee cultivates her/his hearing and listening power which are based on love, affection, and sympathy as to learn a give-and-take principles. Second, gaammee develops motor movement through reaching, gasping, rolling, crawling, standing, walking, running and jumping. Then he/she learns pronunciation of words and meanings of some vocabularies. Through the process, she /he develops the habits of breast feeding, sleeping, eating and playing. Third, gaammee learns names of body parts, members of family, generations, domestic animals, and house equipments which are used to classify, identify, define, and differentiate in names as well as to develop self-confident. Fourth, gaammee learns counting numbers through associative means of realities in order to quantity person-and nature-made events. She/he develops memorizing, thinking, reasoning, associating things, distinguishing the features of things and expressing realities in numbers.

Fifth, gaammee is helped to express and search own interest, feeling and wish. He/she learns features of cunning and foolish person. This education is given by setting examples which are cunning children, braves, heroes and other dimensions of the society from family, community and society. During this, gaammee is introduced with basic knowledge, skills and values from social and economical aspects. He/she is adjusted to worthwhile life of a family. For instance, gaammee is asked to bring water from pot, collect fire wood, clear house, help-hand washing, call members of a family for coffee, keep home, look after a compound, play with other children and so on. So in this process

he/she achieves the moral and ethical values of a family. Further, gaammee develops habits of remembering, thinking and self-searching.

Sixth, gaammee learns eating, dressing, washing, walking, communicating, speech, discipline, making hair, self-saving and the others. He/she learns personal hygiene such as caring for hair, skin, hands, feet, nose. Moreover, gaammee learns about personal appearances like posture, facial expression, grooming, dressing, wearing appropriate cloth which are consistent with supports health and personality. Further, gaammee identifies good and bad environments during sleeping, eating, playing and working.

Seventh, gaammee learns a vocation in serving as messenger. Message education is centered on language art. He/she is trained in speech, expression, imagination, memorization, exploring ideas, creating meanings, conversation, discussion and arguments. These learning develop the power of clarity, accuracy, precision, order, and reasoning. Further, he/she also enhance physical activities what are previously introduced.

Learning masculine roles at stage of gaammee begin through symbolic play like plough and ride on stick. A boy acts like father, husband and old man during dramatizing of house building, home management, wedding, different ceremonies and negotiation laws. Moreover, he is introduced plant names in gardens. Similar girls begin learning feminine roles through symbolic play .Girl learns how to carry pot, fetch water, bake buddeena, cook stew, wash coffee before parch, and take care of infant who are shortly termed as home management skills.

Dabballee learns different associations, ceremonies, occasions, rituals, customs, and others in being an actor or an observer. In learning association, dabballee learns "daadoo", "daboo; "jigi", "wanfala; and "afoosha (see their definitions in section 4.2.2.1.1). He/she develops a democratic life and behaves

in individual-communal life. Some of these ceremonies are "ateetee:", "abdaari", "booranticha", "gubaa", "irreecha", "gindihiika", "wadaajoo", "taaboree", and "ilillee" (see their definitions in section 4.2.2.1.2). From these occasions and ceremonies, he/she learns social, economical, political, and spiritual activities which are used to develop individual-communal ideal. Based on these, dabballee learns marriage which is the base for family. He/she learns types of marriage, basic criteria, process and goals of marriage. These types of marriage are "cidha", "bufaana", "buttii" and "aseenna" (see their definitions in section 4.2.2.1.3). In this education, girl learns "haftuu" maid, child education, ceremonies, rituals, birth, death, social activities and harvesting. The boy also learns to have own property, make marriage, develop self-dependence, be wealthy bachelor, and understand matured roles.

Dabballee learns to play sex roles as an individual and as a member of family, community and society. Female learns food preparations namely "buddeena", "bixxillee", "marqaa", "maxinnoo", "qorsoo", "coccabsaa", "cuukkoo", "basoo", and "qorii". She also learns how to precede procedures and steps of cooking stew. Then she does "ittoo", "waaddii", "qocqocaa", "bulbulaa", "kochee" and so on (see their definitions in section 4.2.2.2.1). Continually, a girl learns milking cows and processing from "aannan" milk, "baaduu" skimmed milk and "dhadhaa" butter. Parellel with these, she learns the types of drinks and how to process them like "daadhii", "bordee", "bulbulaa dammaa" and "haraqee" (see their definitions in section 4.2.2.2.1). Lastly, girl acquires "hodhuu" sewing namely "gundoo", "saafii", "okolee", and "qadaada ukee". She acquires also "fooyaa" spinning like handling "calii" spindles and threading cotton.

A dabballee learns masculine roles. First, he enhances gaammee education like looking after cattle's, farming, keeping home, harvesting, fencing, trading and social values. Depending looking after cattle, he learns herding of cattle, goats, horses, mules, sheep, and donkeys. The dabballee also learns cattle diseases, saving cattle, and reporting problems of cattle. Dabballee further learns group

activities, cooperation, helping each other, dialogue, discussion, negotiation and social life with agemates which are the base of career life. After learning herding, dabballee learns agriculture and related activities. He learns styles of farming; kind of crops, cereals and fruits; sowing seeds; types of soil; climate, seasons, weather conditions; preparation of farm land, crop rotation; kind of crop diseases; planting tree and soil conservation. Furthermore, a male learns to develop toughness through running, jumping, throwing, racing competition, darts dueling, hockey, horse racing, hunting and hard working.

5.1.3 Methods of Oromo Indigenous Education

The methods of Oromo indigenous education are derived from the concept that a human being is educated by Waaqa and persons. These methods are initiated personally and socially. The methods are committed to the individual-communal ideal. The methods are not only the means of education, but also they are the contents of education. They are the guarantee of individual and society development as salvation, civilization and worldly success. These realities are shown in the findings of gaammee and dabballee methods of teaching and learning.

The methods of gaammee education are used in the being of active living. In this process, indigenous teaching and learning has uses imitation, gesture, symbolic language, recitation, reaching, gasping, rolling over, jumping, crawling, standing, walking, climbing, running, memorizing, recalling, story telling, saying, singing, dramatizing, questioning, observation, demonstration, explanation, play, proverbs, songs, riddles, puzzles and work. These indigenous teaching and learning methods are practiced by active participatory learning process which enhances love and appreciation of gaammee.

Similar to that of gaammee, the methods of daabballee education are listening, seeing, imitation, recitation, story telling, saying, singing, observation, questioning, demonstration, explanation, dance, proverbs, songs, riddles, puzzles, visits, advice, work, punishment, fear, ceremonies, taboos, rituals, cooperation, sex roles and practice. The methods of learning-teaching of female are spinning, sewing, and pottering. Besides male, learning-teaching methods are running, jumping, throwing, racing, competition, darts, dueling, wrestling, hockey, horse racing, hunting, dialogues, herding, farming, planting plants, sowing, harvesting, weaving, blacksmith, making wooden (carpenter), and so on.

5.1.4 Agents of Oromo Indigenous Education

Everyone participates in, belong in and contributes to Oromo indigenous education. The contribution of teaching Oromo indigenous education varies with life-cycle, life-space, and sex roles of an individual.

Main agents of gaammee education are mother, father, brothers, sisters, uncles, aunts, grandparents, per-groups, relatives, neighbors and gaammee own self.

The common agents of dabballee education are mother, father, brother, sisters, uncles, aunts, grand fathers, grandmothers, cousins, next of kin, handcrafter, singer, artists, gada leaders and qalluu leaders. Agents of teaching-learning a female are spindle, sewer, pottery and so on. The agents of learning-teaching a boy are agemates, hunter, weaver, farmer, carpenter, blacksmith, herdsman, rider, and so on.

5.1.5 Assessments of Oromo Indigenous Education

The assessments of Oromo indigenous education are based on the life-cycle, life-space, goals, ideal man and woman. In general, every individual is assessed on an individual-communal life so that the feedbacks of assessments are to realize an individual-communal life.

Gaammee is assessed on healthy, language, charity, cunning, self-care, child ideal, message-task and polite. Then features of good child are frequently "yes" and "ok" expressions, active living, smart action, continuous-improvement and good ideal. Features of bad child are sharply contrasted with features of a good child. As a consequence, feedbacks of good child are word praise, blessing and admire, and a bad child are lovely punishment, less blessing and advice.

Lastly, dabballee is assessed on general education of him/her. A male is, in general, assessed on helping father, good work including polite yes, roles, activities, loyalty, nobility, polite act and action, herding, farming, values of family and family ethics. A good child is given goats, cows, horse, gun, land, dress, property, wealthy, bless, status, acceptance, smooth for marriage, admire and any thing what make happy.

A girl is, in general, assessed on helping mother; good work including polite yes, talk and walk, roles, activities, behavior, home and vocational skills, loyalty and nobility. A bad girl is made to sever maid, and even encounter divorce after marriage.

5.2 Discussion

The discussion relates the findings with the past studies in terms of goals, contents, methods, agents and assessments of Oromo indigenous education.

5.2.1 Goals of Oromo Indigenous Education

The derivation of goals of Oromo indigenous education agrees with Cummings (1999), Gestby-Gibson (1965), Ocitti (1994) and Sharma (2006). Gestby-Gibson (1965) said that goals are “what society holds to be desirable” (p.71). These goals are embedded in an ideal person (Cummings, 1999). These ideals of society are realized by education (Sharma, 2006). In general, the education system is aimed at and processed to society’s ideology (Ocitti, 1994). Thus, the findings agree with the concept that goals are derived from ideals of a society.

The ideals in Oromo indigenous education agree with Udeani (2003) who said that individuals are in an individual-communal with the universe within African World-View. This is what goals of Oromo indigenous education are committed to realize. Further, ideals in Oromo indigenous education agree with Heyting (2004) who defined that ideals are either images of excellence not realizable or realizable. In this regard, the goals of Oromo indigenous education are continuously derived and also realized through an advancing age of an individual.

The present findings include the previous goals of Oromo indigenous education. For instance, the goals are to be Oromoness (Gemechu, 1996), provide development and skills (Melaku, 2001), enable to test life (WakWeya, 2006), guarantee of democratic life (Asmarom, 1973) and obey the Waaqa’s law Maati (2006). These goals are some components of Oromo indigenous education goals.

Furthermore, the goals of Oromo indigenous education are similar to the goals, described by Ocitti (1994). Ocitti (1994) wrote that the goals of East African indigenous education are to know, to do and to be (become). The findings of the present study showed that goals of Oromo indigenous education are to exercise an individual-communal ideal of the Oromo society.

5.2.2 Contents of Oromo Indigenous Education

In the contents, the findings agree with basic contents of Ocitti (1994), Ocitti (1973), Salia-Bao (1989), Havinghurst as cited in Hurlock (2004) and Melaku (2001). At the same time, the findings disagree with their basic classifications of contents. The findings also partially disagree with Waaqeffanna (2002), Maati (2006), Gadaa (1999) and Wakweya (2006). These partial disagreement raise from their expressions of contents as specified in disciplines, except that others are complements to the findings. As a whole, contents of Oromo indigenous education agree with Ocitti (1994) who wrote that content of indigenous education is worthwhile life of a society. On the other hand, the findings contrast with the definition of content in terms of schooling. For instance, Ocitti (1994) and Aggarwal (2002) mentioned that modern education defines content in terms of schooling. However, the present findings agree with Ocitti (1994), Elleni (1992) and Salia-Bao (1989) who wrote contents are everywhere and anywhere.

5.2.3 Methods of Oromo Indigenous Education

The findings agree with methods of East African indigenous education Ocitti (1973), Ocitti (1994) and Salia-Bao (1989). Ocitti (1973) described that the methods are play, hobbies, games, riddles, productive work (as feminine and masculine roles), myths, legends, folk, songs, dances, proverbs, folktales, story telling and ceremonies. Salia-Bao (1989) said also that the methods of African indigenous education are songs, observation, imitation, folktales, group work, questioning, legends, riddles, puzzles, dances, moral stories, proverbs, signing and memory. Ocitti (1994) discussed that imitation, insightful imitation, legends, folktales, historical narratives, proverbs, riddles, music, songs, beer-parties, visiting neighbors, games, sports, dances, festivities, visual arts, and communal ceremonies (like rituals).

More specifically, the findings matches with Asmarom (1973), Negaso (1982), Mengesha (1992) , Gadaa (1999), Melaku (2001), Asafa (2004), and Wakweya (2006). Asmarom (1973) expressed that methods are sings,songs, dances, parties, ceremonies, meeting, rituals, visual arts and doing. Negaso (1982) discussed that Oromo people used the methods such as proverbs, songs, poems, and sayings in daily life activities. Gadaa (1999) mentioned that methods are proverbs, stories, songs and riddles in Oromo indigenous education. Melaku (2001) observed that the methods of Oromo indigenous education are folktales, stories, songs, proverbs, poems, story tellings, Oromo war songs, puzzles, riddles, games, observing and doings used in teaching children between four to ten years old. Asafa (2004) discussed that a male introduced Oromo war song (geerarsa) "from his childhood to the Oromo poetic world" (p. 91). Wakweya (2006) reviewed that the methods of Oromo indigenous education are stories, plays, and association (like to learn numbers) about four to six years of children. Finally, Mengesha (1992) evidenced that the indigenous Oromo proverbs, sayings, songs, poems, and riddles are the methods used in every day talk or chatting about human beings and all nature. The current findings contain all the methods which are discovered by them. Actually, except Melaku (2001), they are not described as methods, but they mentioned the methods in one way or in another way.

The findings disagree with missionaries those who identify songs, sings and dances with Satan (Ndeti, 1975). On the other hand, the findings agree with Omolewa (2000) who said that these methods "guarantee the protection of society " (p. 226) and Okonkwo (1983) who said that they are means of salvation, civilization and worldly success. In general, the methods are not only means of indigenous education, but also they are contents of education. Derebssa (2004) said that methods and contents are inseparable. The methods are committed to an individual-communal learning of an individual and society.

5.2.4. Agents of Oromo Indigenous Education

The findings agree with Ocitti (1994) and Salia-Bao (1989) who wrote that the core agents of East African indigenous education are family and close relatives. According to Ocitti (1994), the agents of East African indigenous education are mother, father, uncles, aunts, grandparents, older brothers, older sisters and relatives. Salia-Bao (1989) also mentioned that the agents are grandparents, mother or nurse, father, brothers, uncles, sisters, peer-groups, elders, and all the members of the community.

Melaku (2001) said that the agents of Oromo indigenous education are mother, father, parent, older children, local artisans, local craftsman, and older siblings (such as mentors and peer-educators). The findings agree with Gemechu (1996) who said that the agent is environment of Oromo as a whole. The findings also agree with the core agent of early education is a mother.

5.2.5. Assessments of Oromo Indigenous Education

The findings agree with Udeani (2003), Ocitti (1994), Salia-Bao (1989), Maciver and Page (2006), Gemechu (1996), Negaso (1982), Melaku (2001) and Asmarom (1973). The current findings show that assessments are grounded on and individual-communal life of an individual. Hence, assessments stress on development of individual-communal ideal. Therefore, the feedbacks of assessments are committed to educate individual as to perform effectively and efficiently his/her roles as an individual and a member of family, community and society.

In general, the findings showed that Oromo society has indigenous education. Such findings are assumed by Ocitti (1994) as every society has indigenous education. These findings witness that Oromo indigenous education is enriched in its goals, contents, methods, agents, assessments and feedbacks of

assessments. These findings agree with Torress (2000) who said that "all human communities have learning resources, agents, institutions, and network operating" (p.150).

On the other hand, the findings disagree the thought of Oromo indigenous education as non, partial or past education. Moreover, the findings are disagreed with conceptualizing and representing indigenous education in Ethiopia (Abbink, 1996; Elleni, 1992; Melaku, 2001; Teklehaimanot, 1996. Tilahun, 2002a; Pankurust & Kuka, 1975; Woube, 2000). Beyond the context of Ethiopia, the findings are contrasted ignorance as notable to read and write. This definition of education in terms of reading and writing is mistaken (Ocitti, 1973). Hence, the perception of education as schooling contradicts with the current findings. In agreement with the present findings, Ocitti (1973) said that "Africans never taught their young" is "false belief of Western Scholars" (P.104).

Even imagination of Oromo indigenous education as past or merely existing disagrees with the findings. These findings are supported by Salia-Bao (1989) as it "would be wrong to imagine that every things traditional has changed or has been forgotten so that no traces of it remain[s]" (p.68). Stanfield (1994) also said that, oppressed people hidden their action from the eyes and ears of dominant people. Such belief is held by Oromo of Gindaberate. In-depth, the findings show that the indigenous education is affected, but still prevalent. This prevalence is supported by Asafa (1998) even within any change of religion.

Lastly, the findings are limited in scope and generality to all coverage areas of Oromo society. The findings also are in contrast with generalizing to African Societies. For instance, Ocitti (1973) studied one tribe then generalized to African Indigenous education. Another scholar, Elleni (1992) interviewed one informant about one tribe then generalized to indigenous African education. However, Ocitti (1994) self corrected such a generalization conceals contents of

African indigenous education since even within a society, it varies. Horsthemke (2004) said that "It [Africanization] may entail further marginalization and derogation " (p. 51). Thus, except these limitations the findings have relevance with Oromo people.

5.3 Summary

This summary includes the basic research questions, the sources of data, the methods used, and the research findings.

Oromo indigenous education is a cultural context. Regarding to this, the thesis was dealt with the basic research questions: 1. What are the goals of Oromo indigenous education? 2. What are the contents of Oromo indigenous education? 3. What are the methods of Oromo indigenous education? 4. What are the agents of Oromo indigenous education? 5. How is the Oromo indigenous education implemented? The investigations of these questions were going through reviewing the nature, contents and foundation of indigenous education in East African societies and Oromo society with the help of African world view in general and Oromo world-view in particular.

Continually, using qualitative research as it applied to indigenist research, the data were collected from informants and documents which were used as supplements and complements during in-depth interview. The informants were selected from indigenous people of Gindaberate which was the site of the study, in the single descriptive case study research design; six informants were participated in the study. They were screened by Gindaberate district: Tourism and Culture Office (from records), gada leaders and Qalluu representatives based on purposive sampling. They were further screened using theoretical sampling method.

The data which were collected through in-depth interview were recorded on eleven tapes. These data were transcribed and translated according to the basic research questions, life-cycles and life-spaces of an individual from birth to sixteen years. Further, informants are coded; the data were presented and analyzed in harmonizing the ethical issues of confidentiality and anonymity in the analysis. This analysis was done by searching similarities, differences, supplements and complements of data from informants.

Oromo indigenous education is a pragmatic, dynamic, functional and preparatory education. For instance, the goals of gaammee education are aimed at the present and future worthwhile life of gaammee as individual and as member of family. The goals are continuously derived and also realized through an advancing age of a gaammee. As a whole, goal of gaammee education is to balance individual and social ideals through a self-realization of gaammee. Thus, Oromo indigenous education is an eclectic education.

Oromo indigenous education has also inclusive features. Everyone participates in, belongs in and contributes to it. It fits the needs, culture and environment of the society. Regarding to this, an individual learns physical and social environments including the self. He/she develops an individual-communal ideal. Hence, he/she learns humanistic and ritual duties with intricate ideal. For instance, the feedbacks of a good gaammee are word of praise, blessing and admire. These rewards have social values and blessing is spiritually valued. Even though a gaammee is not preached a religion, it is believed that he/she communicates with Waaqa through spiritual so the reward reaches him/her. Hence, every person is a learner, teacher and worker in the education. This is a ground to say everyone is educated and being educated. Oromo indigenous education is based on inclusion features.

Moreover, Oromo indigenous education is a role-orientated education. He/she is helped to live according to the worthwhile life of society. However, social roles

of individual increase with age. Going through the age, person learns to perform effectively and efficiently his/her roles as individual and as a member of a family, community and society. At these life-space, a person knows, acquires and achieves the knowledge, skills and values of respectively. Overall, the findings show that Oromo indigenous education is an eclectic, inclusive and role- orientated education.

5.4. Conclusion

The main features of gaammee and dabballee education as practiced by Oromo Gindaberate district of Oromia is described. Subsequently, the conclusions of the study with its implications are as follow. Oromo indigenous education is rich enough in its goals, contents, methods, agents, and assessments. It is committed to an individual-communal ideal of the Oromo society. This implies that Oromo indigenous education is suitable to practical activities as well as a global education which begins from where people live. As a consequence, teaching Oromo indigenous education is required inclusive the others through nostrification. To this end, this particular study is useful to educational policymakers, curriculum developers, educators, and teachers from the standpoints of foundation and methodology of studying Oromo indigenous education.

5.5 Recommendations

Now days, the world needs practices and linkages of human beings. Beyond this, Oromo indigenous education is featured in eclecticism, inclusion and role -orientation. These features enhance the individual-communal living of Oromo people with themselves as well as other peoples. Hence, Oromo indigenous education is suitable to development

which is founded on practices and inclusions. This foundation leads to suggest what the schools should become rather than criticism of them. Based on this situation, the researcher recommends the following propositions. First, educational policy makers are advised to see the individual-communal ideal of Oromo society. Since the real beginning of a global perspective education is where we live, the new educational policy makers are recommended to utilize nostrification principle. Second, curriculum developers are required to interweave the goals, contents, methods, agents and assessments of Oromo indigenous education with modern education. Since home is the first and fundamental of the learning lessons, curriculum developers are required to utilize the relevant and functional curriculum design. Third, educators are suggested to study Oromo indigenous education in-depth. Regarding to present study, educators are asked to compare and contrast the pros and cons of Oromo indigenous and modern educations. They are also suggested to study the status of exemplary approach, teaching ideal, philosophy, and implementation process of Oromo indigenous education. Fourth, teachers are required to do action research in order to link the indigenous and modern education. Fifth, students are advised to be self-confident while they are utilizing indigenous education which never aliens them from parents, community and society.

Last but not least, parents are suggested to continue teaching indigenous education which is aimed at the worthwhile life of Oromo society, through any means using the findings and also which are not include in so far.

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Appendices

Appendix A

In-Depth Interview Questions

These in-depth interview questions provide the guidelines for identifying, constructing and developing the specific and actual questions in the perspectives of life cycles, life spaces and life styles of the Oromo individual through entire life span of sixteen years of age. The actual questions depend on units of data collection framework, units of data analysis, issues of inquiries and alive communicative full participation.

Gaammee (0-8 years) Education

1. What knowledge do you think must be taught at the age of Gaammee (0-8 years)?
2. What skills do you think must be acquired at the age of Gaammee (0-8 years)?
3. What values do you think must be taught by parents and neighbors at the age of Gaammee (0-8 years)?
4. What methods do you think are used in training/educating at the age of Gaammee (0-8 years)?
5. Who are the training /educating methods used by family and neighbors at the age of Gaammee (0-8 years)?
6. How assessments are conducted at the age of Gaammee (0-8 years)?
7. How do feedbacks of assessments are obtained at age of Gaammee (0-8 years)?

Daabballee (8-16 years) Education

8. What knowledge do you think must be taught at the age of Daabballee (8-16 years)?
9. What skills do you think must be acquired at the age of Daabballee (8-16 years)?
10. What values do you think must be taught by parents, neighbors and known persons at the age of Daabballee (8-16 years)?
11. What methods do you think are used in training/educating at the age of Daabballee (8-16 years)?
12. Who are the training /educating methods used by family, community and society at the age of Daabballee (8-16 years)?
13. How assessments are conducted at the age of Daabballee (8-16 years)
14. How do feedbacks of assessments are obtained at age of Dabballee (8 -16 years)?

Appendix B

Gaaffiifi Deebii Gad Fageeyna

Gaaffiifi deebii gad fageeynaa kun waa'ee barumsa Oromoo tokko hanga waggaa kudha ja'a haala jiruufi jireenya irraati hunda'uudhaani gafachuuf kan gargaarruudha.

Barumsa Gaammee (waggaa 0-8)

1. Namni tokko dhaloota hanga waggaa saddeeti beekumsa /barumsa maali barsiissamuu qaba jettaani yaadu?
2. Namni takko dhaloota hanga waggaa saddeeti ogummaa maali horachu qaba/hojji maali hojjachu qaba jettaani yaadu?
3. Namni tokko dhaloota hanga waggaa saddeeti safuu maatiifi ollaadhaani maali barsiissamuu gaba jettaani yaadu?
4. Nama tokko dhaloota hanga waggaa saddeeti maaliffaadhaani malli leenjii/barsiisuu jettaani yaadu?
5. Nama tokko dhaloota hanga waggaa saddeeti maatii fi ollaa keessa maala leenjii/ barsiisuu eeynuun kennama jettaani yaadu?
6. Nama tokko dhaloota hanga waggaa saddeett akkamitti madaalu jettaani yaadu?
7. Bu'aa madaalli nama tokko dhaloota hanga waggaa saddeeti akkamitti argme jettaani yaadu?

Barumsa Daabballee (Waggaa 8-16)

8. Namni tokko waggaa saddeeti hanga kudha ja'a beekumsa /barumsa maali barsiissamuu qaba jettaani yaadu?
9. Namni takko waggaa saddeeti hanga kudha ja'a ogummaa maali horachu qaba/hojji maali hojjachu qaba jettaani yaadu?
10. Namni tokko waggaa saddeeti hanga kudha ja'a safuu maatii, ollaafi namoota beekammoodhaani maali barsiissamuu gaba jettaani yaadu?
11. Nama tokko waggaa saddeeti hanga kudha ja'a maaliffaadhaani malli leenjii/barsiisuu jettaani yaadu?
12. Nama tokko waggaa saddeeti hanga kudha ja'a maatii, hawaasafi uummata keessa maala leenjii/ barsiisuu eeynuun kennama jettaani yaadu?
13. Nama tokko waggaa saddeeti hanga kudha ja'a akkamitti madaalu jettaani yaadu?
14. Bu'aa madaalli nama tokko waggaa saddeeti hanga kudha ja'a akkamitti argme jettaani yaadu?

Declaration

I, the undersigned, declared that this thesis is my original work and has been presented for a degree in any other university, and that all sources of material used for the thesis have been duly acknowledged.

Lemessa Kaba

Student

LF

Signature

Desalegn Chalchisa

Advisor

Chalchisa

Signature