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Full Length Research Paper

Looking at the changing world through a displaced and estranged artist: Kazuo Ishiguro's, 'an artist of the floating world'

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Culture is a shared pattern of behaviour prevailing in a group or a society. It includes all the traditions, customs, beliefs and values that are transmitted from generation to generation and it can shape people. Thus it can be summarized that culture is something commonly shared, transmitted and it has a role in shaping people. When another culture tries to penetrate into the existing culture, some problems arise among people living in that society. Postcolonial literature deals with such problems as estrangement, displacement, identity crisis, etc. Kazuo Ishiguro is one of the examples of the writers of postcolonial literature and he studies on the aforementioned themes in his books. An Artist of the Floating World is one of them. The aim of this article is to analyse displacement and estrangement problems that the main character, Masuji Ono, faces because of the influence of another culture in Japan after World War II. There are many changes in society ranging from the traditional values to traditional art and they cause Ono to feel disturbed. Prior to discussion, an introduction and brief information about the historical background of the novel will be given.

Key words: Kazuo Ishiguro, postcolonial literature, culture, displacement, estrangement.

INTRODUCTION

The term 'postcolonial' is used to talk about the cultures that are under the influence of the imperial process from the past which means the moment of colonization to the present (Ascroft et al., 2002, p. 2). In other words, it can be understood as "the multiple political, economic, cultural and philosophical response to colonialism from its inauguration to the present day" (Hiddleston, 2014, p.1). Postcolonialism involves the discussion of experiences such as slavery, migration, suppression and resistance, difference, race and gender. The term is also used for the new cross-cultural criticism which has recently emerged and the discourse through which this is constituted (Ascroft et al., 2002, p.2). This term first became popular

in North American university campuses literature departments, however, now it is also known as western academic institutions (Hiddleston, 2014, p.1). There are many kinds of literature that can be categorized under the title of postcolonial literature such as that from Australia, Bangladesh, Caribbean countries, India, Malaysia, Malta, New Zealand, Pakistan, Singapore, South Pacific Island countries, Canada, USA, Sri Lanka and African countries. Although, these places are different from each other in terms of their regional characteristics, they have common features when their literature is concerned. "They emerged in their present form out of the experience of colonization and asserted themselves by foregrounding

the tension with the imperial power, and by emphasizing their differences from the assumptions of the imperial centre" (Ashcroft et al., 2002, p.2)

Displacement and estrangement are among the popular post-colonial themes that are studied in many writers' works. Kazuo Ishiguro is one of them, who deal with these themes. Ishiguro is an Anglo-Japanese novelist who was born in Nagasaki, but then moved to England at the age of six (Shaffer, 2001, p.2). In an interview with Ishiguro, the conductor Gregory Mason ask about how moving from Japan to England affected Ishiguro's upbringing and education. Ishiguro says that his family has kept their Japanese way to go about things and "being brought up in a family you tend to operate the way that family operates." He adds although he has his five-year-old Japanese mixed with English vocabulary, he can speak Japanese with his family and he can switch back into Japanese when he wants. When Mason asks about the influences in his writing tradition, Ishiguro says: "I feel that I'm very much of the Western tradition. And I'm quite often amused when reviewers make a lot of my being Japanese and try to mention the two or three authors they've vaguely heard of, comparing me to Mishima or something. It seems highly inappropriate. I've grown up reading Western fiction: Dostoevsky, Chekhov, Charlotte Bronte, and Dickens (Mason, 1989, p.336).

As Ishiguro was raised in British Culture, he is used to Western tradition; however, the situation is different for the characters in his novels, who experience a new culture, especially at a late age. They feel totally estranged and displaced in the new culture. Masuji Ono, the main character of Ishiguro's novel '*An Artist of the Floating World*' is an exact example of this. In fact, the issue is much more complex for Ono as he has these problems in his own country. There is too much influence of a new power in Ono's country after World War II which Ono cannot adapt himself to live within. Thus, his reaction to new imperial power is inevitable.

METHODOLOGY

In order to analyse the themes, displacement and estrangement, which are emerged with the influence of the cultural changes in society, the term postcolonialism is introduced through the books titled '*The Empire Writes Back* and *Understanding Postcolonialism*'. Then, the author Kazuo Ishiguro's own words are taken into consideration to get an idea what kind of tradition of writing is followed by an Anglo-Japanese author and how his characters differ from him as they cannot adapt themselves to the Western tradition or they have difficulties while adapting the new culture. This study is done to reveal how the Japanese society changed after World War II and how this affected the people shown in Ishiguro's novel, so the situation of the country before and after the War is given through historical and political information. *The Global Puzzle: Issues and Actors in World Politics* is the book that is used to get this information. In the discussion part, which the novel is analysed through the aforementioned themes, the interpretation of modern Japanese society and such terms like nationalism,

ideology, identity and culture are given by paraphrasing or taking direct quotation from books or article from the web.

RESULTS

As for the results, it could be said that through the literature review, culture based materials are taken into consideration to analyse the themes of displacement and estrangement. The main character Ono's problems which appeared with the change in society are discussed in the discussion part and in the conclusion it is explained what happened to him briefly.

Historical background of the novel

Ishiguro's *An Artist of the Floating World* which was published in 1986 is a realistic novel and it reflects the life as it is with its good and bad sides. The novel is contained within the years 1948 and 1950 which was the time when Japan was still suffering from the aftermath of the Second World War. The period was also the beginning of the increasing influence of American culture worldwide.

In the years between 1853 and 1895, Japan became the Asia's first industrialized nation. Japan gained Taiwan as a result of the Sino-Japanese war of 1894-1895, then like the imperial rivals in Europe, Japan made territorial inroads in China. In 1902, Japan became the first Asian state that ended an alliance with a European power and this treaty gave Japan a claim on German colonies in Asia after World War I. After the defeat of a European power in the Russo-Japanese War of 1904-1905, Japan's influence in Asia grew. In the following years, Japan continued to expand its influence in Asia. In spite of the opposition of US, with militarists controlling the cabinet, Japan invaded China in 1937. In 1940, Japanese leaders began to plan to extend Tokyo's influence in Asia; however, Japan was alarmed by US economic sanctions so they called for a "Greater East Asia Co-prosperity Sphere." In 1941, Japan attacked the US Pacific fleet and sent its armies into Southeast Asia. Because of the defeat on the attack of Pearl Harbour, Japan's plans to expand its influence in Asia stopped. The country remained under US occupation until 1952. As a result of defeat and occupation, Japanese society was restructured. The first influence was seen in politics. Military influence on political life was eliminated. Another influence was that a new generation was thrust into leadership and the old pre-war conservative elements lost power. Finally, to increase workers' power, a revitalized trade-union movement started. After 1945, the reconstruction period was very fast, so economic power was regained with economic and political reform (Mansbach, 2000, pp. 415-417)

After the war, Japanese culture was affected by

American influence. In the article entitled "What does 'American' Mean in Post war Japan?", Yoshimi Shunya talks about the post war Japanese consumer culture as a result of American influence in the late 1940s. American films and TV dramas were popular. An ideal post war Japanese home life was the exact model of American way of life. American products such as TV, refrigerator, washing machine were seen in many houses which was the effect of imperialism (Shunya, 2008, p.83). In addition to this physical change in the way of life and interests of people, Shunya adds: "This is not simply a matter of cultural contact, but part of a complex process of identity formation mediated by a sense of desire and prohibition related to the representation and appropriation of the "other (Shunya, 2008, p.83). America represented itself as a great source of authority. America was not only an image of new lifestyles and culture but also a force intervening in people's daily lives. Shunya describes American occupation by dividing it into two categories: "effects consciously pursued as a part of occupation policy and effects that arose unconsciously through the interaction of occupier and occupied" (Shunya, 2008, p.84).

DISCUSSION

The effects of the new culture on characters in the novel

In Ishiguro's *An Artist of the Floating World*, the influence of American culture which penetrates the lives of Japanese is obvious. That is the reason why the protagonist Ono feels estranged and displaced. Ono is a retired artist whose son has died in the war and who has two daughters, one of whom, Setsuko, is married, while, Noriko, is still single. Ono looks back, remembers his past and tries to build a picture of Japan before and after the war by comparing and the contrasting the way of life. In her article titled "Ishiguro's Floating Worlds" Rebecca Walkowitz says: "*An Artist of the Floating World* complicates the structure of displaced narrative by recounting and juxtaposing, in a palimpsest of memories, several stories at once" (Walkowitz, 2001, p.1069). In the interview that was conducted by Mason, Ishiguro answers the question why he chose the subject or theme of an older artist in the post-war period of Japan for his novel: "I am interested in that particular form of wasting one's talents, not because you spent your whole life lying on your back, not doing anything. I'm interested in people who, in all sincerity, work very hard and perhaps courageously in their lifetimes toward something, fully believing that they're contributing to something good…The very things they thought they could be proud of have now become things they have to be ashamed of" (Mason, 1989, p.339).

In the novel past and present Japan is compared through the eyes of Ono. The loss of traditional values is connected with the Americanization process. The change in the economic structure of Japanese society is also emphasized. Money takes the place of honour and respect as the dominant social value. Parallel to this the family institution is also changing and in the middle of these radical changes, there is the development of an artist trying to compromise with his family and society. The changes that are the result of American influence make Ono feel estranged and displaced. "These days I see it all around me; something has changed in the character of the younger generation in a way I do not fully understand, and certain aspects of this change are undeniably disturbing" (Ishiguro, 1986, p.59). There is a change and it is mostly observed through the younger generation and this change makes Ono feel disturbed. As Zuzana Fonioková points out Ono "is forced to modify his understanding of the events he remembers, which transforms his attitude not only to the past but also to the present: he shifts from feeling conflict with the younger generation that has abandoned traditional Japanese ideals in favour of American values" (Fonioková, 2015, p.90). That is the reason why a questioning process starts by comparing the pre and post-war Japan.

At the very beginning of the novel, the importance of honour and respect is emphasized through Ono's experience in buying his house. The house that Ono wants to buy is Akira Sugimura's house but as he is not alive, his daughters take the responsibility for selling it. Sugimura's daughters assess all the clients and they choose Ono although he is not a wealthy man. They say: "'It is of the first importance to us', she went on, 'that the house our father built should pass to one he would have approved of and deemed worthy of it. Of course, circumstances oblige us to consider the financial aspect, but this is strictly secondary'" (Ishiguro, 1986, p.8).

Ono could buy the house as he is a respected artist. However, because of the change in economic structure, a materialistic society comes to the fore and their concept of money becomes something more honourable. Near the end of the book, the dialogue between Ono and his son-in-law, Taro, is another example of this. They are talking about the radical changes in the business world of Japan. The new Japan companies sweep away the old staff. Ono asks Taro: "…is it in your opinion entirely for the good that so many sweeping changes were made at your firm after the war? I hear there is hardly any of the old management left" (Ishiguro, 1986, p.185). Taro's reply is ready: "We needed new leaders with a new approach appropriate to the world of today" (Ishiguro, 1986, p.185). In order to be economically powerful, they need new leaders with new approaches. Finally, Ono's grandson is another example of the next generation who gives importance to money. Although, he is still a child, when he is asked about his future occupation, he says:

"President of Nippon Electrics!" (Ishiguro, 1986, p.186). However, as a person who gives very much importance to societal values, Ono has difficulties to understand both his son-in-law and grandson. After World War II, with the flourishing of the new world order in which capitalism gained momentum, globalization had a world-wide effect. It also touched Japan and thus, the young generation's concept of money changed. According to Kathryn Woodward, the globalization process has an effect on identity crisis. "Globalization involves an interaction between economic and cultural factors whereby changes in production and consumption patterns can be seen as producing new shared identities" (Woodward, 1997, p.16). However, globalization produces different outcomes for identity as well as it is seen in the case of Ono. "The cultural homogeneity promoted by global marketing could lead to the detachment of identity from community and place" (Woodward, 1997, p.16).

With its interest in materialism, traditional values of the Japanese society change. Patriotism and heroism have lost their importance. These are the important concepts that make a country nationally united. Thus, nationalism loses its importance with the loss of such concepts. In his book "*Nationalism*: *Theory*, *Ideology, History*", Antony Smith defines nationalism as: "An ideological movement for attaining and maintaining autonomy, unity and identity for a population which some of its members deem to constitute an actual or potential 'nation'" (Smith, 2013, p.9). In the novel, Ono and the young generation have conflicts as they look at the issues like patriotism, heroism and nationalism from different perspectives. First of all, the young generation questions and blames the former generation for joining World War II. They believe that it was a mistake by Japanese politicians to attack Pearl Harbour. For instance, in the novel, the dialogue between Ono and Miyake who was his "prospective son-in-law", reveals the clashing ideas about war. For Miyake the ones who fought in the war are criminals. However, Ono lost his son Kenji during the war and says: "But those who fought and worked loyally for our country during the war cannot be called war criminals. I fear that's an expression used too freely these days" (Ishiguro, 1986, p.56). Ono and Miyake think in an entirely different way about war. For Ono, fighting in the war shows significant loyalty to the country and it is something honourable. In contrast, Miyake thinks it is a complete waste. Another example is Hirayama boy who is an idiot. During the war time he was encouraged and rewarded for singing patriotic songs to people on the Kayabashi Bridge. However, after the war he is beaten up when he sings his songs (Ishiguro, 1986, p.60).

The change in the society also affects the traditional Japanese art. At the beginning of his artistic career, Ono draws his pictures in the traditional Japanese style. There are generally compositions which reflect either beautiful scenes from nature or a beautiful woman or a temple in the middle of nature (Ishiguro, 1986, p.69). However, during the war, Ono's paintings serve to evoke patriotic and heroic feelings in the country. He used his art as a medium of propaganda. Ono's painting style is criticized by his friend Matsudo, who is a Marxist. Matsudo takes Ono to a place which turns into a 'shanty district' because of the effect of industrialism. Matsudo comments on the place that they visit at that moment.

There are more and more places in our city like this. Only two or three years ago, this was not such a bad place. But now, it is growing into a shanty district. More and more people become poor, Ono, and they are obliged to leave their houses in the countryside to join their fellow sufferers in places like this (Ishiguro, 1986, p.166).

In the book entitled *Imagining Japan: the Japanese Tradition and its Modern Interpretation*, Robert Bellah mentions the effects of Marxism in 1920s, 1930s and during the early part of World War II in Japan. Students and intellectuals were the ones who were actively involved with Marxism. Bellah says: "Amid the tensions and anxieties of Japan's uneven development, Marxism offered an explanation that was comprehensive, theoretically sophisticated, and offered a clear alternative to the reigning emperor-system nationalism" (Bellah, 2003, p.47). In the novel, Matsudo wants Ono to see the poverty which is brought about by industrialism. For Matsudo politicians and businessmen are not aware of these places but as artists, they have to take part in the action. Matsudo believes that they are "in the hands of greedy businessmen and weak politicians" (Ishiguro, 1986, p.172). He warns Ono to be aware of the situation and he suggests that they should get rid of inactivity because he says: "Such people will see to it that poverty grows every day. Unless, that is, we, the emerging generation, take action" (Ishiguro, 1986, p.172). Therefore, Matsudo wants Ono to paint for a social purpose instead of painting for mere beauty. In other words, Matsudo thinks that artists should start painting for people which is the Marxist idea of socialist art: an artist should paint not for the sake of art but for the sake of the people.

As Yoshimi Shunya mentions in his article, the effect of American culture is obvious in the life style of the Japanese (Shunya, 2008, p.83). In the novel Ono's grandson, Ichiro can be given as an example who is very much interested in going to the cinema and who acts like an American cowboy. Ono sees his grandson, Ichiro, while playing a game and Ichiro is pretending to be a hero which is totally different from his own culture. Ono asks his grandson: "…But tell me, who were you pretending to be?...Lord Yoshitsune perhaps? No? A samurai warrior, then? Hmm. Or a ninja perhaps? The ninja of the Wind" (Ishiguro, 1986, p.30). All the heroes that Ono listed are peculiar to characters from Japanese culture but Ichiro's reply is 'Lone Ranger', an American

cowboy. Another emphasis is given to the language that Ichiro uses when he plays cowboys. "My daughter raised a hand to cover her laugh. 'He must have been playing cowboys. When he plays cowboys, he tries to speak English'" (Ishiguro, 1986, p.35). With its language, heroes and the way of entertainment, American culture prevails in Japanese culture and the novel displays the gap between the two generations under the influence of this culture.

In the novel culture change in society is not the only reason why Ono feels estranged. His two daughters Setsuko and Noriko are also the ones who make Ono feel deeply estranged. Negotiations for Noriko's marriage are places at the centre of the novel. The first negotiation fails and results in the withdrawal of the suitor's family, the Miyakes. Ono is blamed by Setsuko for causing the breakdown of the negotiations, so she warns her father in order not to cause any further disappointments: "…my daughter seated in front of the altar, advising me to take 'precautionary steps'" (Ishiguro, 1986, p.50). Japanese culture is known for its values including close family relations, parental respect and arrangements for marriages. However, here Ono's daughter can criticize their father frankly and sometimes they are impolite. On another occasion, Noriko makes Ono feel embarrassed because she talks about her marriage negotiation in the presence of a stranger. This is again the result of change in culture in that women feel free to become outspoken.

Conclusion

In conclusion, it is obvious that in *An Artist of a Floating World* there is a feeling of estrangement and displacement against the new culture which penetrates the existing culture in Japan. Money-oriented new generation forget their traditional values. They are about to lose their sense of national responsibility and thus terms like patriotism and heroism do not make any sense this generation. The Japanese art is also under the influence of the new culture and it is reshaped. America, which is represented in the novel as the symbol of imperialist power, reveals its effect in almost every part of the social life in Japan. However, the ending of the novel is not pessimistic. It shows that there is still hope with Ono's own words: "I feel certain nostalgia for the past and the district as it used to be. But to see how our city has been rebuilt, how things have recovered so rapidly over these years, fills me with genuine gladness. Our nation, it seems, whatever mistakes it may have made in the past, has now another chance to make a better go of things. One can only wish these young people well (Ishiguro, 1986, p.206).

Ono overcomes his hesitations and conflicts concerning his past, stops questioning and blame himself

for his past deeds and adapts himself to the new circumstances with a fresh vision. In his conversation with Shaffer, Ishiguro explains that there is a mixed hope at the end of the book. "With a new generation, Japan can try again" (Shaffer, 2001, p.11). Ono never leaves his country but he experiences the feelings of estrangement and displacement in his own country because of the influence of a powerful country, which is America.

CONFLICT OF INTERESTS

The author declares that there is no conflict of interests.

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Full Length Research Paper

Exploration of factors impeding teacher education college students' speaking skills: The case of Jimma teachers college in Ethiopia

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This research was aimed at investigating factors which affect English as a Foreign Language (EFL) students' speaking skills in Jimma teacher Education College. The subjects of the study were second year EFL students and EFL teachers in the college. Among the 200 second year English Language students in the college, the researcher took 50% as the sample of the study using the simple random sampling technique. To take EFL teacher informants, the researcher employed comprehensive sampling since the number of the teachers was not large. The instruments used to gather data for the research were questionnaire, focus group discussion (FGD) and classroom observation. Among the students, 10% was involved in the FGD. In other words, two FGD consisting of ten students each was done with the EFL students. FGD was also conducted with EFL teachers. The researcher conducted one FGD in which 8 English language teachers participated. Classroom observation in which 5 EFL teachers were seen two times while they were teaching speaking skills was also conducted. The total number of observation conducted was 10. It was intended to investigate what the real speaking classroom looked like, how the students performed speaking skill tasks, to observe motivational strategies used by the EFL teachers in the speaking class/lesson, and to observe the type of speaking tasks used by the teachers to teach the skills. In order to analyze the data, the researcher used mixed approach whereby both qualitative and quantitative methods were utilized. The data which were collected by using questionnaire were analyzed quantitatively while those from FGD and the classroom observation were analyzed qualitatively. The results of the study indicated that speaking skill was the skill in which the students faced more problems. It had been found out that the main causes of the students' speaking problems were lack of exposure and opportunities to use English in and out of school, learners' poor background, lack of opportunities to practice, lack of confidence and motivation, and fear of speaking in front of their classmates and fear of making mistakes. On the basis of the findings of the study, the researcher had forwarded some recommendations.

Key words: Speaking skills, EFL, EFL teachers, speaking tasks, interaction, impeding factors.

INTRODUCTION

English is the language which is used widely in today's globalized world. It has become the Lingua Franca for communication, business, education and opportunities as a whole (Baker and Westrup, 2003). Among others

things, economic advancement and technological developments played a pivotal role in placing English at the centre of communication. Researchers indicate that English language is a major medium of communication at a global arena across borders and is currently seen as the medium of communication in academic and business contexts (White, 2004; Farooqui, 2007; Cotter, 2007; Ramirez, 2010). Karahan (2007) also points out that English language is a leading foreign language which has a significant position in many areas of the glob as of the end of the Second World War. Since it is the language of international communication, English language has a decisive role to play in students' life, and learning the skills of the language is of paramount importance for them.

Skills taught in a language, on the whole, are categorized into four. These are listening, speaking, reading and writing. The four language skills are grouped into two. They are receptive skills and productive skills. Speaking is a productive skill which helps students to become communicatively competent. Accordingly, the goal of teaching speaking skills is the development of students' communicative efficiency. Learners are expected to make themselves understood using their current proficiency to the fullest and are expected to avoid confusion in the message due to wrong pronunciation, grammar, or vocabulary. They are also supposed to observe and identify the social and cultural rules that apply in each communication situation (Nagaraj, 2008).

According to Richards and Renandya (2002), a large number of the world's language students study English in order to develop their speaking proficiency. This indicates that speaking skill is important for people to be successful globally. Scholars in the areas of language studies indicate that among the four language skills, speaking plays the most vital role in students' success. Regarding the importance of speaking skill, Ur (1996) states the following:

. . .of all the four skills (listening, speaking, reading and writing), speaking seems intuitively the most important: people who know the language are referred to as "speakers" of that language, as if speaking included all other kinds of knowing; and many if not most foreign language learners are primarily interested in learning to speak.

From this, it is possible to figure out that speaking is the skill which students have to develop primarily in order to understand others and in order to be understood by others. In this way, they can make good social interaction which may lead them to success in every aspect of life. According to Cotter (2007), "learning speaking skills which let students communicate and interact in a meaningful and fruitful form (for example exchanging information, negotiating meaning, supporting ideas, facing oral defenses) is a means of encouraging students to use English Language as a tool for social interaction." This implies the fact that the knowledge of the skill transcends the limit of the life in the academic spectrum.

Speaking is used for many different purposes and each purpose involves different skills. Each of these different purposes for speaking implies knowledge of the rules that account for how spoken language reflects the context or situation in which the speech occurs. People speak to maintain existing social relationships and to make new ones. They also speak to pool and exchange information, and also ease the performance of transactions. So, there is a growing need in the modern world for people to communicate effectively through the medium of speech (McDonough and Shaw, 2003; Widdowson, 2003; Larsson and Olsson, 2008; Chaney and Burk, 1998; Nunan, 2003; Staab, 1992). In speaking class, students supposed to use English language to achieve a variety of social purposes: to entertain, to explain how something works, to provide information, to argue a position, to explore the inner world of the imagination. The skill is also used to make sense of the world to express and develop ideas on a range of topics from every day experience to the idea that are considered across all the areas of the curriculum.

Ramirez (2010) states that in order to succeed in their life in general and in their academic movement in particular, students need to be able to speak in English confidently with people from all walks of life: with those who are older or younger, with those in position of power, with their friends and family, with small and large group. Concerning the vitality of speaking skills for students, Cotter (2007) also contends that "if students have good speaking skills, they learn to interact with peers productively, to speak confidently in class discussion, to listen strategically, to read with comprehension and to write well-structured and coherent texts." In a similar token, White (2004) indicates that language is an integral part of learning, and speaking skills has a key role in classroom teaching and learning. In addition, scholars point out that the skills of speaking enables to encourage

creativity, understanding and imagination; it is a means of solving problems, speculating, sharing ideas and making decisions; language builds friendship and enhances motivation through social interaction.

Despite the wider use of English Language, students encounter problems of listening and understanding English Language. They cannot express themselves in English and they fail to understand message when English is spoken. Emphasizing this thought, Elaine (2005) states that speaking is one of the … four skills involved in using a foreign language, and as such is usually viewed as the most complex and difficult skill to master. In a related manner, Kang (2002), Bygate (1991), Baruah (1991), Brown and Yule (1983), Harmer (1984) and Celce-Murcia (2001) explain that learning to speak a foreign language in general, and EFL, in particular requires more than knowing its structural and semantic rules.

Furthermore, Geetha (2008) and Ur (1996) point out that the objective in any language classroom is to get the learners to learn the target language and use it instead of solely learning the rule of the language. This requires the students' active involvement in the learning process. This implies that speaking skill does not develop without the actual utilization of the target language for communicative purpose and without repetitive practice. In other words, speaking, like any language skill has to be learnt and practiced as it has various purposes.

Regarding the vitality of speaking skills, Kang (2002), Jack and Willy (2002) underline that learners must acquire knowledge of how native speakers use the language in the context of structured interpersonal exchange, in which many factors interact. This entails that a well-managed teaching of speaking skills will make students aware of the role played by the skill in enabling them to interact globally. Despite their importance, speaking skills are not up to the level they are expected to be and the causes for this in the EFL context needs investigation.

Statement of the problem

In Ethiopia, English language is taught as a subject starting from lower primary school (grade one). It is the medium of instruction in secondary schools and in higher education institutions (tertiary education- in universities or colleges). From primary school to college, students cover 10 to 12 years of learning English language. When they join teacher education colleges to train as a teacher, they had already learned English as a subject and as medium of instruction for about 12years and they are expected to have a good command of the language. According to the language policy of the country, students are expected to

have good command of English language and they should have good communicative competence. They are supposed to communicate through speaking, reading, writing and listening at the end of secondary school (MoE, 2002).

However, the students come to colleges with deficient EFL proficiency in general and serious problems of speaking skills in particular. They also face problems of understanding when others speak, including their teachers, and are often seen switching to their vernacular language. Despite learning English Language for many years, the students' level of proficiency in speaking skills is daunting. Why does this happen very often? This burning issue makes it necessary to investigate the factors which contributed to the students' poor speaking skills. In addition, as far the knowledge of the researcher is concerned; researches conducted on this issue in the setting under consideration are very scanty. This indicates the presence of a research gap which needs to be filled. Therefore, it is found to be necessary to explore the factors which impede the EFL students' speaking skills in Jimma Teachers College.

Research questions

The research tried to address the following questions:

1. What are the main factors which affect EFL students' speaking skills in Jimma Teachers College?
2. What are the major problems of students in the speaking skills?
3. What are the causes of the students' problems in the speaking skills?
4. What are the roles of EFL teachers in the speaking class?
5. What are the activities which students do during the speaking class?
6. What are the major techniques used by the teachers in the speaking class to help students practice English?

Objectives of the Study

The main objective of the research was to investigate the factors which impede EFL students' speaking skills in Jimma Teachers College. Specifically, the research intended to:

1. Identify the major problems affecting students speaking skills
2. Find out the causes of students' speaking problems
3. Explore the techniques and strategies used by the EFL teachers to teach speaking skills.

4. Identify if the teachers are aware of their own roles in speaking class.
5. Find out if the teachers motivate the students during the speaking lesson.

Significance of the study

The study is helpful in making the stake holders aware of the factors which pose problems to the students' speaking skills. It would in particular enable the EFL teachers to identify areas they should focus on to help their students to overcome their speaking problems. Over and above, the regional education bureau and the ministry of education can use the findings to devise strategies for addressing problems related to the teaching and learning of EFL classes and to assign well qualified teachers.

REVIEW OF LITERATURE

The concept of speaking skills

Speaking is an interactive process of constructing meaning which involves producing, receiving and the processing of information (Kayi, 2006). The forms and meanings of speaking rely on the context in which it occurs. This comprises of the participants of the speech, the background of the participants, the physical environment in which the speaking takes place and the purpose for which the speaking is conducted.

Teaching and learning speaking skills

Learning and teaching a language in general is aimed at scaling up people's ability of utilizing the language for communication purpose. The classroom process has to enable students to use the target language to get things done or to do something related to real life situation outside of the classroom using the language.

The skills of using the target language for communication or for real life situation in EFL context is dependent upon the condition in which the language has been taught or learnt in the classroom. EFL speaking skill develops when the students are encouraged to practice it using various authentic tasks in the classroom through the facilitative role of their teachers. These authentic tasks are tasks related to real life activities done by the language community in the real

communication situation.

A large number of English as foreign language students often abhor or are scared of speaking English language. Because of lack of enthusiasm or motivation emanating from fear, EFL students mostly reveal an inactive role in the EFL speaking class. According to Eckard and Kearny (1981), this passive attitude towards participating in speaking lesson results from the students' lack of opportunity to express their ideas naturally and spontaneously. Scholars depict that EFL students' passive roles during the speaking class can be changed through the proper utilization of the varieties of speaking skills teaching strategies.

Cotter(2007), for instance, discloses that students' inactive role in the speaking class can be altered and improved through training on oral skills which makes the students capable of speaking and interacting in a meaningful and interactive way. According to this scholar, these incorporate activities such as exchanging information, negotiating meaning, supporting ideas, facing oral defense, and involving in debates. Utilization of such participatory activities is a method of encouraging and motivating students to understand EFL as a device for social interaction. The goal of teaching speaking in the EFL class is to enable the students to make use of English for various real life activities.

According to Chaney (1998), speaking is the process of building and sharing meaning through the use of verbal and non-verbal symbols in a variety of contexts. Hence, the teaching of speaking skills in EFL classroom has to improve students' communicative competence. This will enable the students to express themselves and to follow the social and cultural rules appropriate in each communicative circumstance. In order to help their students to improve their speaking skill, EFL teachers are expected to create a classroom environment in which students have real life purpose for communication, authentic activities and meaningful interactive tasks which develop students' speaking proficiency. In the process of learning EFL speaking skills, students also need to have an internal drive which enthuses them to practice the target language. It is through repeated practices which students can overcome the factors which often impede their learning to speak the target language.

Kayi (2006) indicates that "speaking is the gap between linguistic expertise and teaching methodology." This scholar depicts that linguistic expertise focuses on structure of language and content of language. On the basis of this fact, the teaching of speaking skill requires frequent practice. Teaching speaking is aimed at habit formation which leads to an actual communication. In the modern communicative language learning and teaching approach, the intention of teaching speaking is to prepare students for real communication. Real communication

comprises of accomplishing tasks such as conveying a telephone message, getting information or expression of opinion and etc.

Factors impeding EFL students' speaking skills

Language teaching in general can be challenged by varieties of factors. Knowledge and awareness about these challenging factors can arouse the teachers to think of the ways to overcome them. If teachers are aware of the factors which impede their students' success in speaking skills, they may play a pivotal role in supporting learners overcome their problems of learning to speak. There can be different conditions which result in students' poor performance in speaking skills. Students' speaking performance can be affected by the factors that come from performance conditions and from the students themselves. Performance related conditions include time pressure, planning, standard of performance and amount of support, affective factors such as motivation, confidence and anxiety, listening ability and feedback during speaking activities. Factors from students themselves are referred to internal factors, and they incorporate native language, age, exposure, innate phonetic ability, identity and language ego, motivation and concern for good speaking (Brown, 2001; Harmer, 2007).

Performance conditions

Students perform a speaking task under a variety of conditions. According to Nation and Newton (2009), performance conditions can influence learners' speaking performance. These scholars indicate four categories of performance conditions. They are time pressure, planning, the standard of performance and the amount of support.

Affective factors

Learning a foreign language in general can be influenced by different factors. Affective factors are among the factors which impact the success of EFL learning (Oxford, 1990). In his affective filter hypothesis, Krashen (1982) states that a variety of affective variables can influence students' success in learning a second language (SL) or a foreign language (FL). According to Krashen (1982), the main affective factors influencing the learning or acquisition of FL or SL are motivation, self-confidence and anxiety.

Listening ability

Speaking skill as a whole necessitates active interaction between the speaker and the listener. People speak to be understood or to convey certain message. Since there is exchange of ideas in the process of speaking, the ability of listening and understanding information conveyed during speaking is also vital. Listening and speaking are not mutually exclusive. Speaking skills cannot develop unless we develop listening skills (Doff, 1998). Students are supposed to understand what is said to them in order for a successful conversation to exist. In a similar token, Shumin (2002) states "when one person speaks, the other responds through attending by means of the listening process." In the process of conversation, where there is exchange of ideas between the speaker and the listener, every speaker plays the role of both a listener and a speaker. Therefore, a speaker or listener cannot respond unless he/she understands what has been said. This indicates how closely speaking skills and listening skills are interdependent.

Topical (background) knowledge

Factual knowledge, the world knowledge which learners bring to the world of language learning, plays a decisive role in enabling the students to be successful language learners. This factual knowledge is termed as topical or background knowledge. According to Bachman and Palmer (1996), topical knowledge is knowledge structures in long-term memory. In other words, topical knowledge is the speakers' knowledge of relevant topical information. It enables learners to use language with reference to the world in which they live. Bachman and Palmer (1996) state that certain language tasks may be easier for those who possess the relevant topical knowledge, and more difficult for those who do not have the topical knowledge. According to these scholars, students' background knowledge or topical knowledge has an impact on their speaking performance.

Feedback during speaking activities

Giving feedback to students in such a way that students will be aware of areas on which they have to work hard is a method of helping students to succeed in language learning. Accordingly, most students want their teachers to give them feedback on their performance. In spite of this, all speaking productions are not treated in the same way. According to Harmer (1991), the decisions that the teachers make about how to react to their students' performance will depend upon the stages of the lesson,

the activities, the types of mistake made and the particular student who is making that mistake. This indicates that EFL teachers have to be systematic in giving feedback. Since errors are, in most cases, part of the students' learning progress, identifying areas which need more focus is of paramount importance. If the teachers try to correct whenever there is a problem, the conversational flow as well as the purpose of the speaking activity will be destroyed (Harmer, 1991). If the students are corrected all the time, they can find this very demotivating and become discouraged and are afraid to speak. According to Baker and Westrup (2003), EFL teachers should always correct the students' errors positively and with encouragement making the students aware that errors are part of their learning progress.

Speaking problems

In spite of the vitality of speaking skills for them in real life contexts, EFL students learning to develop their speaking skills in English may have some internal and external problems. The internal problem which may impede the students speaking skills is affective filter like the feeling of anxiety. When the students are in anxiety, they will be shy and afraid of speaking. This makes them unwilling to talk in the target language when they learn the skill. The fear of committing mistakes also makes them reluctant to practice speaking in English language (Nascente, 2001). To relieve their students from such situations, in the process of teaching speaking skills, the EFL teachers are supposed to create a suitable condition for students to interact confidently by overcoming the affective factors like anxiety. When they try to motivate their students to speak in class, teachers may face varieties of challenges. According to Ur (1996), EFL teachers often face some speaking problems in getting students to speak English in the classroom. Some of these problems are inhibition, lack of topical knowledge, low or uneven participation and mother-tongue use.

Inhibition is the first problem which students usually face. In the process of making efforts to speak in EFL, students are often reserved. They feel anxiety of making mistakes and fright of criticism. EFL students are afraid of the consideration which their talk in foreign language attracts. This usually makes them reluctant to practice to speak in English. In relation to this, Littlewood (2007) contends that a foreign language classroom can create inhibitions and anxiety easily on account of students' lack of confidence.

The other reason for students' complaint about their failure to speak is that they cannot think of anything to say and they have no encouragement and motivation to express them. According to Rivers (1988), learners have nothing to express or lack motivation to speak maybe because their interest and experience had not been taken into account during the selection of the topic of the speech. Students will be demotivated may be when the teacher chooses a topic which is not appropriate for the students or about which the students do not have much experience or knowledge. In such situation, it is difficult for students to respond when the teachers ask them to speak in EFL. This may be because the students lack ideas about what to say, which vocabulary to use, or how to use the grammar correctly (Baker and Westrup, 2003).

The third problem in speaking class is that students do not participate very well. Classroom participation is usually dominated by active students and most of the other students are silent. In the context of a large class, slow and average students will be engulfed and they will have very little talking time.

Eventually, in the classroom context where all students use the same mother tongue, they prefer to use their vernacular as they consider their mother tongue to be easier to use than the EFL. Concerning students' reasons to tend to use their mother tongue, Harmer (1991) indicates a few points. Firstly, when the students are asked to discuss a topic which they are not familiar with they will prefer to use their own language if they feel that they have nothing to say in the target language. Another reason is that using mother- tongue is a natural thing to do. Students who have the same L1 usually prefer to speak with each other using their mother tongue. Moreover, if the EFL teacher does not motivate the student to use English to speak, the students usually shift to their vernacular language. Finally, when the teachers use the students' mother tongue more often, the students will feel comfortable to use it as well and they do not bother about practicing or using the target language in an EFL classroom.

METHODOLOGY

Study area

The research was conducted in Jimma Teachers college which is located in Jimma Zone. Jimma Teachers college is found in Ethiopia in the South Western part of Oromiya National Regional State. Jimma town, where the college is found, is located 355 kilo metres to the west of Addis Ababa, the capital city of the county. Jimma Teachers College (JTC) was first established as teacher education institution in 1968 G.C. Since its establishment, the college had been training primary school teachers. Students who had completed their secondary school education at grade 12 used to be recruited to train as primary school teachers (teachers who used to teach from grade 1 to 6 by then) for one year. After taking teacher education courses for a year, they were awarded a certificate as lower primary school teachers. The institute had been giving such training until the end of 1996. This teacher education institute grew to the level of teacher Education College and began

to train teachers who were expected to teach Junior secondary schools, grade 7 to 8,(as was called by then) in summer 1996. Trainees who joined the college after completing secondary education at grade 12 used to take teacher education courses for two years and were awarded a diploma in teaching. This type of teacher education lasted for 8 years (from 1996 to 2003). With the implementation of the new education policy in Ethiopia (MoE,1994), in which secondary education was started to be completed in grade 10, the college started to award a 10 + 3 diploma to trainees who would be qualified as second cycle primary schools (grade 5 to 8). The students who joined the college to train as teachers after completing grade 10 have to undergone the teacher education courses for three years. After giving teacher education courses to the would be teachers for 3 years, the college awarded a teaching diploma. The diploma is called 10 +3 diploma as the students take teacher education courses for 3 years after completing their secondary education at grade 10.

Subjects/participants of the study

The subjects of the study were EFL students and their teachers in Jimma teachers college. There were students who were attending teacher education course at different levels in the college. Among the students, second year EFL students were taken as the participants the study. The English language teachers who were teaching the students indicated were also taken as the subjects of the study. Both teachers and students were the participants used as the source of data or this research.

Sampling technique and sample size

The second year EFL students in the college were 200. In order to take the sample from the total population, the researcher used simple random sampling technique whereby he employed the lottery method. Among the total population, the researcher took 50 % as the subjects of the study. To select the teacher-informants, the researcher employed comprehensive sampling whereby the whole teachers were made to involve in the study. The total number of EFL teachers in the college during the study was 20; and therefore, all of them were made to participate in the research. The 20 EFL teachers were divided into two groups (each group with ten members) and participated in focus group discussion. Among the teachers, 25% were randomly selected and observed while teaching speaking skills in their class. The sample size in general was 120 (100 students and 20 teachers).

Instruments of the research

In order to gather the necessary data for this study, the researcher employed questionnaire, focus group interview and classroom observation.

Questionnaires

Questionnaire was one of the data collection tools utilized in this research. According to Kothari (2004), questionnaire is a tool which enables researcher to collect data from a large number of informants in a short period of time. In addition it is free from the researcher's bias as the respondents can fill the questionnaire on their own. The questionnaire used to collect data for this research

had two sections. The questionnaire was filled by the 2nd year EFL students. A questionnaire consisting of 15 items was prepared and distributed to the sample second year EFL students in Jimma Teachers College. The questionnaire was aimed at gathering information about the factors impeding the students' speaking skills. It had twelve close ended and three open ended items. The questionnaire tried to identify the causes of the EFL students' problems in speaking skills. In addition, it aimed collecting data on the students' practice of speaking and their level of speaking proficiency. Furthermore, the questionnaire focused on techniques used by teachers and students in speaking class.

Focus group discussion (FGD)

Focus group discussion (FGD) was the other instrument used to collect data for this research. Unstructured FGD guide was used with the EFL teachers to get thorough and deep information about their classroom practices during the teaching of speaking skills. The FGD was conducted with two groups of EFL teachers consisting of 10 members (each FGD had 10 members). It was mainly intended to find out information on how the teachers taught speaking skills, problems they faced, factors affecting the students' speaking skills, and the strategies they employed to teach the skills.

Classroom observation

The classroom observation was used to explore activities which were done by the students during the speaking lesson. It was also aimed at finding out the real classroom practices of the EFL teachers. The observation was intended to substantiate the data which were gathered from the EFL teachers by using questionnaire and FGD. The observation checklist which was prepared focused on activities in which the students were involved during the speaking lesson, speaking problems faced by the students and techniques, strategies and tasks used by the EFL teacher to teach speaking skills.

Procedures of data collection

Prior to colleting the data, the researcher had a short discussion with the dean of Jimma Teacher Education College. During the discussion, the researcher explained about the research and its aims to get permission for the investigation. Having obtained letter of consent from the college dean, the researcher did pilot study. The questionnaires were pilot-tested to students who were not made part of the main investigation. After piloting the items, the researcher made some improvements on the instructions and the language in order that the participants could understand and give the required information. Some changes were also made on the contents of the items based on the results of the pilot study. Thereafter, the researcher talked to the teachers and arranged the time for filling the questionnaire, to conduct FGD and to do classroom observation. An unstructured guide was prepared and used for the FGD. In addition an observation checklist with 5 items was prepared and filled during the observation. The researcher and his co-observer observed five EFL teachers. Each teacher was observed two times while teaching speaking skills to the students. This was done to investigate what the real speaking classroom situation looked like and what the students' and the teacher were doing during the speaking lesson.

Table 1. The EFL skills in which students faced more challenges.

Question	Response	Frequency	Percentage (%)
	A/ speaking	80	80
	B/writing	-	-
	C/Listening	6	6
In which of the following Language skills do you face more problems?	D/Reading	-	-
	E/All but D	10	10
	F/All	4	4
	Total	100	100

Method of data analysis

The researcher employed mixed approach to analyze the data. Both qualitative and quantitative methods of analysis were used. The data from questionnaire were analyzed quantitatively and this was done based on tables of frequency and percentage for the close ended items. The data which were collected from FGD, open ended items in the questionnaire and classroom observation were analyzed qualitatively. These data were transcribed and narrated thoroughly.

RESULTS AND DISCUSSION

The participants were inquired to fill in questionnaire regarding the factors which impeded students' speaking skills. The analysis of the data was indicated as follows:

According to the data in Table 1, 80% of the students faced serious problems in speaking skills. As indicated in the table, the difficulty which the students faced in the other language skills is less as compared to speaking skills. It was found out that only 6% of the students faced problems in learning listening skills. The other 14% stated that they faced problems in all skills. Among the 14% of the respondents, 4% revealed that they faced problems in all EFL skills except reading skills. It possible to understand from the table that speaking skill was the skill which the EFL students in the college found more difficult.

As can be understood from the data in Table 2, the major factors which affected the students' speaking skills were lack of exposure to English in and out of school, lack of motivation, students' poor background, fear of making mistakes. The finding indicated that 60% of the respondents have problems of speaking skills because of these factors. According to the data, among the respondents, 12% indicated that their speaking skill was affected by fear of making mistakes. The other 10% indicated that their speaking skill was influenced by lack of motivation to learn it. Respondents who pinpointed that

speaking skill is affected by lack of exposure to English language in and out of the class were 11%.

The finding of the research in Table 3 indicated that a large number of the students did not often practice speaking English Language. As can be understood, 85% of the informants stated that they did not often practice speaking English language. Only 15% of the students stated that they practiced speaking skills. From this data it is evident that the EFL students in the college lack frequent practice in their speaking skills. The respondents revealed that speaking is not often practiced because of various reasons.

The data in Table 3 also reveals that the students did not often practice speaking skills because of various reasons. The main reasons which impeded the students' speaking practice were the inadequate talking time given to them by their teachers during the lesson, the teachers' frequent use of the students' mother tongue to explain ideas during the lesson, and shortage of adequate speaking tasks during the speaking lesson respectively. According to the data, 48.2% of the respondents revealed that they did not often practice speaking as the speaking class is teacher-dominated and the students did not have the chance of talking. This implies that the speaking classes are teacher centred. In other words, teacher's talking time (TTT) is longer than students' taking time (STT) and the students have a passive role of listening in most of the speaking classes.

Similarly, about 25 % of the respondents stated that they did not often practice speaking as their teachers used the students' vernacular language during the speaking lesson. The other 9.4% of the respondents indicated that they did not often practice speaking because there are no English speakers in the surrounding and in the school. Still the other 5.9%' pointed out that they did not often practice speaking skills because of fear of making mistakes as their friends may ridicule them. Among those who stated that they often practiced speaking skills, 60% pinpointed that they did so rarely.

Similarly, 27% of the respondents indicated that they

Table 2. Factors affecting EFL students' speaking skills.

Item	Response	Frequency	Percentage (%)
What are the main factors which affect your speaking skills?	A/ Lack of much exposure to English in and out of school	11	11
	B/ Poor background	6	6
	C/Lack of motivation	10	10
	D/I not interested in English	1	1
	E/ Fear of making mistakes	12	12
	F/ All	60	60
	Total	100	100

Table 3. Practice of speaking skills.

Item	Response	Frequency (f)	Percentage (%)
Do you often practice speaking English Language?	Yes	15	15
	No	85	85
	Total	100	100
If your answer to question No.3 is 'No', which of the following is your main reason?	Since English is not used in and out of class ,there is no chance to practice it	8	8
	speaking tasks given in class are very less	10	10
	My teachers often use my L1 when they teach and I do so	21	21
	My English teachers take most of the talking time and I always listen to them; there is no opportunity to practice	41	41
	I am afraid of speaking English since my friends laugh at me if I am mistaken	5	5
	Total	85	100
If your answer to question 'No. 3' is yes, how often do you practice speaking in English class?	Always	1	7
	Sometimes	4	27
	Rarely	9	60
	Never	1	7
	Total	15	100

sometimes practiced speaking skills. Even though these respondents said that they often practiced speaking, the result in this table reveals that they did not practice it very often.

Only 7% of the respondents stated that they practiced always. It is possible to understand from this finding that most of the time; the students do not practice speaking skills.

The data in Table 4 indicates that teacher education college students fail to express themselves in English in spite of learning it for many years. The major cause for this was lack of opportunities to use English in real life situations in and out of the classroom compound. This had affected their motivation. The total percentage of the informants who indicated this was 62%. The other main cause of speaking problems indicated by the informants was mother tongue domination. This reveals that the students did not have wider chance of using English language in their daily life activities. They had more access to the use of their mother language than to English language for communication as a whole. It can be inferred from this finding that domination of mother tongue has resulted in the students' failure to speak English to the level expected of them. In addition, the

Table 4. Causes of EFL students' speaking problems.

Item	Response	Frequency (f)	Percentage (%)
Most of the time, students like you, do not want to speak English even after learning it for many years. What do you think is the cause for this problem?	English is not the medium of instruction in primary schools	7	7
	Lack of positive expectations about English language	6	6
	Difficulty of English Language	5	5
	Lack of opportunities to use English in the real life situations (in and out of school)	62	62
	Mother tongue domination	20	20
	Total	100	100

Table 5. Frequency of doing speaking tasks in English class.

Item	Response	Frequency (f)	Percentage (%)
How often do you do activities/tasks to develop your speaking skills in English class?	Always	0	0
	Sometimes	5	5
	Rarely	7	7
	Never	88	88
	Total	100	100

data in the table revealed that the fact that English language is not the medium of instruction in Ethiopian primary schools, the students' expectation about learning English language, and the level of the difficulty of English language respectively contributed to the students' failure in speaking skills to a lesser degree.

According to the data in Table 5, the students did not often involve in doing activities/tasks which help to develop their speaking skills. As can be understood from the table, 88% of the students showed that they never did speaking tasks in English class. Only 5% of the respondents indicated that speaking tasks are done sometimes. In addition, 7% of the respondents stated that they rarely did speaking tasks. As can be understood from table 6, the students' speaking class was dominated by dialogue and group work.

According to the data 62% of the respondents indicated that they did dialogue in the speaking class. The other 29% revealed that they did group work in speaking class. It is evident from this finding that most of the activities which are helpful for developing the students' speaking skills were overlooked. Students were not often given speaking tasks like role play, journalistic interview, presentation, drama, debate, and problem solving, debate, speech presentation, problem solving activities and drama. As shown in Table 7, the motivational role of

the EFL teachers during the speaking lesson was less. The respondents pointed out that the teachers did not motivate them most often. It can be understood from the table that more than half of the respondents, 54%, stated that their teachers never motivated them to speak in class. Only 25 % showed that EFL teachers sometimes motivated the students. The other 19 % of the respondents stated that the EFL teachers motivated the students rarely. From this data it is possible to figure out that students were not motivated by their teachers in most cases.

According to the data in Table 8, the main roles of EFL teachers in speaking class were telling the students about the expressions they have to use to speak or ask for things(27%), explaining to students how to speak to get things done in English(24%), and teaching the about speaking (22%) respectively. One can understand from this data that the teachers were involved in teaching about speaking; not in teaching the students to speak. The main roles which teachers could have played to help their students to develop their speaking skills like motivating learners to speak, facilitating speaking tasks, encouraging students to participate in speaking activities, giving them various speaking tasks, and organizing pair and group work were not given much emphasis by the EFL teachers in English class.

Table 6. Tasks/activities given by the teacher in speaking class.

Question	Response	Frequency (f)	Percentage (%)
	A/ Role play	3	3
	B/ speech presentation	0	0
	C/ dialogue	62	62
Which of the following tasks do your teachers give you in the speaking class?	D/Group work	29	29
	E/ Drama	1	1
	F/ Interview	2	2
	G/problem solving	0	0
	F/ Debate	3	3
	Total	100	100

Table 7. The rate of EFL teachers' motivation in speaking class.

Question	Response	Frequency (f)	Percentage (%)
	Always	2	2
	Sometimes	25	25
How often do you do your English teachers motivate you to speak in class?	Rarely	19	19
	Never	54	54
	Total	100	100

Table 8. The role of EFL teachers in speaking class.

Question	Response	Frequency (f)	Percentage (%)
	Explaining how to speak to get things done	24	24
	Teaching us about speaking	22	22
	Organizing pair and group work	13	13
Which of the following things do your teachers do most during the speaking class?	Motivating us to speak	7	7
	Facilitating our speaking tasks	0	0
	Encouraging us to participate in speaking	5	5
	Giving us various speaking tasks	2	2
	Telling us the expressions we use to speak or ask for things	27	27
	Total	100	100

Results from the open-ended items of the questionnaire

Speaking activities done by students during the lesson

The result of the interview and classroom observation indicated that pair dialogue and group discussions were the main activities in which the students were involved during the speaking lesson. The teacher gave the students prepared dialogue and told them to memorize and practice in pairs. In addition he gave them a topic and told them to discuss in group of 5. During the group work, the teacher was standing in front of the students and waiting for them to finish the discussion. The classroom observation revealed that most of the students were off task and talking about personal issues in their mother tongue. The teachers were not monitoring the students work and they made no efforts to motivate their students. This implies that the roles played by the EFL teachers in the speaking classes to encourage the students to practice speaking poor were and inactive.

The major techniques used by the teachers in speaking class

The result of the study revealed that dialogue practice and group discussions were the only techniques used by the English teachers to promote speaking skills in class.

Challenges faced by students in learning speaking skills

The students indicated as the main challenge that the fact that all other subjects they learn in the college except EFL are in their local language. They stated that this has mitigated their opportunities of practicing English as a whole. They added that their poor background in English from the lower levels is another challenge. According to their response to this open ended item, the students clearly stated that they did not get wider chance to use English and this has affected their speaking skills. A student stated the following in the response given:

Until I reached grade nine, I was learning all subjects in my mother tongue. I remember English as one of my classroom subject only when I English Language comes to class. Other times all subjects are taught in the local language. English was given as foreign language. It was not a medium of instruction. I began to learn all subjects in English when I joined grade 9. When I passed to grade nine where English is a medium of instruction, my English had already been crippled. Having completed grade 10, I joined Teacher education college (TEC) where all students   in department other than English are taught all subjects in local language. This has made my opportunity of using English less. My poor background has continued to live with me.

This indicates that the students join TEC with poor background and their proficiency in speaking skills is below the expected standard. In a similar token, another student explained the following point for the open ended question:

I thing of and remember about English when English period comes and when I do my English homework. My teachers, even at this college level, use my vernacular, to teach me and to communicate with me. The opportunity which I have to interact with people in English is almost zero. I don't have motivation to speak English as I can easily get things done in my mother tongue in and outside of the classroom. There is no one who uses English outside the classroom. My English teacher also explains most of the points my mother tongue. Personally, I love to practice speaking English. However,

when I try to speak it, my friends laugh at me and call me braggart. Therefore, I prefer not to speak it in order not to be ridiculed by my classmates. Moreover, my poor background from primary and secondary schools has affected me a lot.

Results from FGD

The researcher used FGD to collect data from the EFL informants. As had already been indicated, two FGD consisting of 10 members each was organized and used. The FGD with the teachers also indicated the presence of serious speaking problems among the students. The result of the FGD showed that students' speaking problems were caused by their lack of opportunity to use English Language outside the classroom. In addition, it was found out that the students were learning the other subjects in local language from grade 1-8 and using English language is confined to the English class alone. The EFL teachers' FGD indicated that this factor had made the students' chance of practicing to speak English very limited. One of the FGD participants in particular, stated the following:

My students remember English Language only when I go to the class. English language is classroom limited and the students won't find it in their real life contexts outside. The community in the college and elsewhere in the town do not use it. English is not an official language and there is no compulsive situation for students to practice English. Even EFL teachers are usually translating the content of English courses to the students' mother tongue in the name of helping them understand well. This has discouraged the students from making efforts to practice and improve their English. I personally think that the status of students speaking skills in the college in general is going worse and worse. (FGD1 Participant 7)

Concerning the low level of the students' speaking skills, the EFL teachers revealed that the students themselves were responsible. A participant of the FGD stated the following:

I think we students are also responsible for our own learning. We have to work hard and use English alone to improve our skills. Our main problem is we use our local language when our English teacher gives us group work. We have to commit ourselves to practice using English in every way possible. (FGD 2 Participant 3)

Regarding the students' poor and deteriorating level of speaking skills and its causes, the FGD participants had a closer thought. Almost all of them disclosed that the

main causes of the students' speaking problems are the following:

1. Lack of opportunity to practice English
2. Teachers speak most ,and students listen to them
3. Teachers use the students' mother tongue (L1) to explain ideas instead of using only English
4. Lack of motivating conditions to use English outside of the classroom
5. Classroom speaking lessons are teacher – dominated
6. There is no extra/additional support out of the classroom lesson

Results from classroom Observation

The result of the classroom observation indicated that there were no many communicative tasks which encourage oral interaction. The teachers totally depended on pair dialogue and group discussion. Despite the vitality of utilizing various techniques to teach speaking, the English teaches were observed using only group discussion for which the students were given a topic. They made the students memorize dialogue and act it out in pairs. This had lessened the students' opportunity of practicing speaking skills. During the observation, both the English Language teacher and the students were using the local language to express ideas and concepts. In most cases, the students had passive roles when the teacher taught speaking skills as lectures about speaking skills were given by the teachers. The speaking class was dominated by the teachers talking time while the students were made to listen carefully to what the teacher teaches. The observation indicated that techniques and strategies which are helpful in teaching speaking skills (role play, information gap, journalistic interview, drama, debate, etc.) were not used by the EFL teachers during the speaking lessons. This indicates that the way the teaching of speaking skills was managed by the teachers was one of the impeding factors for the students speaking skills development.

DISCUSSION

The findings indicate that speaking is the language skill in which the students have serious problem. The main factors which impede students' speaking skills were lack of much exposure to English in and out of school, poor background, lack of practice and fear of making mistakes. In addition, lack of exposure to adequate techniques of learning speaking has affected the students speaking skills. On account of lack of practice, the students' level of speaking skills is very low. Despite learning English

language for more than 10 years, the students could not express their ideas in English through speaking. The result of the research indicated that the main reasons for this were lack of opportunities to use English in the real life situations and the influence or domination of mother tongue in the college classrooms.

The research also indicated that the classroom teachers often took most of the talking time in the class and the students were passive listeners. According to Rivers (1988:9), "teacher directed and dominant classrooms cannot by their nature be interactive classrooms and this is what a language teacher needs to learn." Rivers emphasized that classroom interaction can be three way or flour way but it can hardly be one way. This indicates that a classroom dominated by the teacher does not help students to develop their speaking skills.

It was found out that the English teachers used the students' L1 (local language) to explain ideas and concepts instead of using English alone. The teachers did not try to make themselves a role model for the students by using English. This had affected the students' motivation to try to use English. The students used their mother tongue for discussion during group work and when they practiced the dialogue give to them by their teachers. The teachers did not go around to monitor the students' activities. In addition, the teachers did not use most of the activities which are helpful to develop the students' speaking skills. Furthermore, the EFL teachers did not give additional supports to the students to develop speaking skill. The finding indicated that the teachers used only group work and dialogue to teach speaking. However, in order for the students to develop communicative competence or efficiency in speaking, classroom teachers are expected to utilize a balanced activities approach which incorporates language input, structured output, and communicative output (Nunan, 2003).

Conclusion

English Language is taught as a subject in Ethiopia starting from grade 1. It is a medium of instruction in secondary schools and in Universities. The students under investigation have been learning English Language for 10 to 12 years. However, they have a serious problem of expressing their thought in English Language. Based on this ground, the study was aimed at exploring the factors which impede the students' speaking skills. The results of the research indicated that the main factors which impede the students' speaking skills were lack of exposure to English Language in the real life context, lack of practice, poor background, and lack of adequate access to various techniques which help to develop speaking skills, mother tongue dominance/influence, and

lack of good role models. It had been suggested that the English Language teaches have to create a conducive situation to use various techniques and strategies to develop the students speaking skills. Further researches focusing on issues related to the teaching speaking skills have to be done.

RECOMMENDATIONS

1). EFL teachers should create conducive environment in the classroom so that the students' speaking skills can improve.

2). EFL teachers have to give activities which encourage real life speaking practice.

3). Students should be made to involve in activities like drama, debate, role play and presentations so as to improve their oral skills.

4). EFL teachers should commit themselves to encourage students to speak English in and out of the class by making themselves a role model.

5). The EFL teachers should minimize the utilization of the students first (local language)and encourage the students to try to use English during the speaking class.

CONFLICT OF INTERESTS

The authors have not declared any conflict of interests.

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Full Length Research Paper

Personal name and history: Change and continuity of naming practices among Maccaa Oromo

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This paper addresses the change and continuity of Maccaa Oromo naming practices. Maccaa Oromo is one of Oromo moiety inhabits in western part of Oromia. Mainly data was collected from elder through interview and group discussion. In addition to primary data, various historical books which are related to the topic are surveyed. Thus, in this investigation, both primary and secondary sources were used. The analyzed data shows that personal name is highly linked with socio-cultural life. The ways of naming and type name community selected to a baby is related with political ideology, religious and educational status of the community. And it is like document which shows historical facts when it is selected.

 Key words: Maccaa Oromo, personal name, naming practices, change and continuity.

INTRODUCTION

According to Nonsense theorists (Searle, 1967), unlike common names, a personal name has no meaning (Mill, 1961); it is merely a tag, a pointer-outer which in itself has next to no meaning (Adamic 1942). Markey (1982, cited in Sylvester, 2011) also states that "while names have references, they lack sense." In that perspective, personal names are just references nothing more. According to this theory, personal names, therefore, are just arbitrary words, more the same as words such as "drive", "home", and "tree", respectively. These assumptions reflect Westerners' world view and do not apply to all cultures (Sylvester, 2011). To the contrary to the above assumption, in Africa, names' are beyond a 'word' or words by which a person, animal, place or thing is known, and does not fundamentally connote designation, reputation, or identification, separation of one

individual from the other person (Guma, 2001;1965). They are also a socio-cultural interpretation of historical events and they embody individual life experiences, social norms and values, status roles and authority, as well as personality and individual attributes. Similarly (Oxford Advanced Learner's Dictionary, 1983) stated that names primarily indicate designation, status, or the identification, separation of one individual from the other person. In this regard, De Klerk (1999) also stated that naming is concerned with the culture of people and it is intimately linked with hopes, fears, values and events in people's lives. Chauke (1992) mentions that names play a significant role in reminding the next generation that once upon a time there lived a certain group of people in a particular place. The writer also argues that names serve as symbols which will remain with people throughout their

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lives. Similarly Kofi (2006) discuss naming as an important aspect of the society. He argues that name is not being arbitrary labels but sociocultural tags that have sociocultural functions and meanings. In addition, the writer states names give insight into culture, environment, religion, culture and refer to a different element of human experience.

Similarly, Rachel (2001) stated that personal names are a potential source of information about social relationships, identity, history, and linguistic processes. According to Sylvester, (2011) a name is like a document where one can read the history of the individual or the family in time and space. In other words, names reflect values, traditions, and events in people's lives. Names are therefore meaningful words containing historical context. The aforementioned facts hold true for Ethiopian people in general and Oromo ethnic group in particular. On this topic, many scholars like (Baye 1988, 2006; Zelalem, 2003; Dafa, 1983 and Tesfaye, 2012, 2015; Dejene, 2000 and Elias 2004) have conducted research. Dejene (2000) focuses on thematic Comparison of Proper Names in Oromo, Amhara and Walaita Linguistic Groups. Whereas, Zelalem (2003) studied Amharic personal nomenclature particularly Grammar and Socio-linguistic insight of proper name. Elias (2004) Amharic *and Ethiopic Onomastic: A classic Ethiopian legacy concept and ingenuity*. On the other hand, the works of Tesfaye, (2015) and Baye (1988) directly related to Oromo naming practices. Baye (2006) stated that Personal names are important pointers of individuals in society and linked with the identity the child as he/she grows. According to Tesfaye, (2015) Oromo people follow different traditions in bestowing personal names to their babies.

According to the author among other, birth day fate, birth season, birth days of a week, *haammachiisa* and also the background of the family are all considered in naming a baby. Similarly, Dafa (1983) stated that Oromo consider calendar in giving name. He states that the Oromo people offer names to their new children on the basis of observation of stars during the night. On the other hand, Baye (1988) claims the heavenly power is considered in choosing a name for a baby. He stated that the Oromo particularly Borena Oromo people give a name to a child in ritual ceremony which is used to incorporates a child into the world of human existence.

Many of the above mentioned works are more general and did not provide detail explanation on name and naming practices of Oromo society. Some of them are mainly focuses on name ritual which involves spiritual aspects and typology of Oromo name, name meaning and naming practices among the Oromo. Little attention given on name as indicator of socio-cultural fact the community, an archive of important events is society. On the other hand, most previous scholars viewed Oromo name from linguistics perspective. To the knowledge of the searcher the topic is not studied from historical and folklore Point of view. Moreover, the change and continuity of Oromo naming practice which is the major focus of the present study is overlooked by previous scholars. Therefore, the present study attempted to fill the mentioned knowledge gap/s by focusing on *Maccaa* Oromo.

LITERATURE REVIEW

Concept of personal name

Naming is a universal cultural practice. In every society in the world, people are given names. But how the names are bestowed, the practices and rituals involved and interpretations attached to the names vary from society to society and from one culture to another (Mutunda, 2006). Names have a specific meaning to every nation since names convey the history and culture of that particular nation while also evoking memories of love or bitterness within members of that nation. Names reflect the way in which people think and see the world around them (Meiring, 1994). Naming plays an important role in any human society. According to Mathamangwane and Gardner, (1998) names are not mere arbitrary and meaningless labels but rather have indexical relationship to socio-cultural meanings and functions, places, time, people and events. It portrays the cultural values and traditions of a particular society. Similarly, Williams (2004) mentions that personal naming of children is a fascinating subject that varies so much around the world and communicates much about a country or society. The different ways people are named have different implications for their social construction as persons.

Name selection

Names are a part of every culture and that they are of enormous importance both to the people who receive names and to the societies that give them. Despite their universality, there is a great deal of difference from one culture to another in how names are given (Edward, 1996). This indicates that naming is highly related with culture and each society has its own way of giving names. In this regard Mphela (2001) states that people from different cultures use different patterns or approaches in naming their children. According to Edward (1996), preliterate people, names are determined according to very definite and specific rules. In some cultures, children get their names from the family trees of their parents. In other cultures, names are taken from events which happen during the pregnancy of the mother or shortly after the birth of the child. Similarly, Mbiti (1990) discussed that names are divine through magic and incantation. According to the author, in such culture the names are given at birth. When this happens, the

new names are given either to mark important milestones in life or to ward off evil spirits by tricking them into thinking that the person with the old name has disappeared. According to Dakubu (2000) personal names and naming practices of the people are based on their traditional or historical distinctions. The naming of a child shortly after birth is regarded as a public announcement of the child's birthright as a member of a recognized group which is most of the time regarded as the primary name. In many societies naming of children is an important time that is frequently marked by ceremonies (Mbiti 1990 cited in Mphela 2010). During the ceremonies, names are given at birth or under culturally specified circumstances.

On the other hand, names are given based on The day of the week of the birth, the time of day (dawn, morning, dusk, afternoon, evening, night), the season of the year, the order of birth, the location a person is born, the specific circumstances relating to the child and to the child's family, the attitude of the parents as well as the gender of the child all play significant roles in the overall naming process and in the actual name given. If one's parents suffer or suffered from child mortality, one is likely to have a funny, survival or death prevention name believed to be capable of preventing and eliminating totally such deaths since it has the power of preventing parents in the underworld from causing the death of such children (Obeng 2001; Dakubu 2000; Tesfaye 2015).

Similarly, Garwood (1976) further stated that a name acquired on the basis of extraordinary birth circumstances including unusual place of birth, weather or other conditions prevailing at the time of birth. Likewise, Mohome (1972) has noted that, names are not often chosen at random and usually recall a grandfather or other important relation. Sometimes they commemorate an important or unusual event or somebody. Kofi (2006) indicates various contexts in which names are given for children. Among other, day names, family, circumstantial, manner of birth, theophorous, weird names, insinuating and proverbial names, gang and nicknames, status, occupational, professional, religious, matrimonial, and western names are the major. Thus, the names given to individuals refer to historical events, experiences, emotions, status relations, clan and kinship relations, as well as authority.

Significance of Personal Names

Naming processes carry with them implications con-cerning what a person is and how he or she is placed in the world (Cabral, 2008). The different ways people are named have different implications for their social, cultural, political, historical and religious activity of name of bearer. In this regard Mazrui, (1986) stated that personal names are inseparable from the issue of identity in human affairs. Through identity, personal names also

become enmeshed in matters such as ideology, ethnicity, religion, sexual differences and social mythology. In addition, the author explains that personal names may actually be of historical value. Similarly, Garwood (1976) discussed a name given to a child reflects a particular event or unusual moment. Thus, a particular name given to a child will keep on reminding family members or members of the community about such unusual moment. Likewise, Obeng (2001) reveals that names in African cultures are pointers to their users" hopes, dreams and aspirations; they may reflect their users" geographical environments, their fears, their religious beliefs, and their philosophy of life and death. Children's names may even provide insights into important cultural or socio-political events at the time of their birth. Personal names are not only used socio cultural indicators but also names are a reflection of an ideological struggle in the naming of places in the administered territories (Cohen and Kliot, 1992). Rachel (2001) points out that personal name convey information about social relationships, identity, history, and linguistic processes.

Everywhere names mean something; it tells us so much about history, geography, tradition and culture. Chauke (1992) mentions that names play a significant role in reminding the next generation that once upon a time there lived a certain group of people in a particular place. Names serve as symbols which will remain with people throughout their lives. Even, it is capable of preserving culture to the next generation. This implies that names enable people to know the world and its inhabitants. In other words, people must be familiar with names as valued memories or wealth, which will stay on as historical evidence of man's existence on earth. The individual's name is of concern to the society as a whole, for the individual performs and participates in the society. In line with this Kofi (2006) discloses personal names show group identification and reveal some aspects of the cultural patterns and behavior of the culture concerned. Similarly, Chauke (1992) confirms that personal name system and practice is a marker of the people's belief, ideology, religion, culture, philosophy and thought. The names are best understood and analyzed when one has insight into the ethno-pragmatics, socio-cultural norms and the language and culture of bearer.

Oromo naming practices

Oromo personal names are linked with social, cultural, economic, religious and psychological aspects. Names are of great significance in that they can express joyful sentiments and a sense of personal aspiration for oneself or others. In this regard, Tesfaye (2015) stated names are not arbitrary labels but sociocultural, religious and ideological tags that have sociocultural functions and meanings. Among the Gabra Oromo naming new born child is marked by ritual ceremony known as *moggaati*

(Paulo, 1999). On this ceremony the coffee ritual is performed, the coffee being dipped from broad wooden bowl with wooden ladle and poured in to wooden chalices. Each participant receives the chalices in turn and drink, in atmosphere of joy and god will. Similarly, Ayalew (2000) point out Oromo name adopted son is named by *moggaasa* ceremony. The reason was that the adoptive father already had *angafaa* son from the principal wife and *gubbisaa* was conducted. Since *gubbisaa* cannot be conducted twice in a family, the adopted son was given name by *moggaasa* ceremony and he can inherit the property of his adoptive mother alone. These ritual items symbolize that she is the mother of a son. Among *Boranaa* and *Gabraa* Oromo, purpose of naming ritual is not only giving name for new born child, but also it involves spiritual activity (Baye 1988; Paulo, 1994). The authors argue that naming ritual incorporate praying and begging *Waaqaa* (God) for the future of the child. Accordingly, *Gabraa* Oromo praying is conducted by eight men, lead the usual litany, praying for peace, rain, life, to this prayer; however they add good wishes for the child, peace and prosperity.

On the other hand, Oromo give name for new born child based on concept of *ayyaanaa of the date on which birth occurs.* Dafaa (1973), states that the Oromo people give names to their new babies on the basis of observation of stars during the night. As Oromo belief that *ayyaanaa* of the day on which birth occurred has something relation with future fate of the baby. The reason for these preferences is the belief that each day has its own *ayyaanaa* that is its own spiritual quality, which passes to the child born on that day. In addition to this, the Oromo people give a name to a baby via *hammachisaa* which means 'making a baby to be embraced by a *Qaalluu (*Tesfaye, 2015; Baye, 1988). Accordingly, *hammachiisa* is making a baby to be embraced and blessed by Oromo religious leader (*Qaalluu*) and *abbaa Bokkuu*. The *Qaalluu* embraces, blesses and gives a name to a baby. Likewise, Paulo (1999) stated that *Gabraa* Oromo choose the name for their baby based on particular day of the week, time of the day or event relevant to the time when the child was born. Furthermore, Tesfaye (2015) stated that Oromo give name based on physical appearance and Behavioral features at birth, agricultural work product and cattle amount, days of a month, seasons, birthday names, days of a week, birth order, birth places, twin names, names associated with trees, political related names. In general, the aforementioned literatures show that names represent the socio-cultural, lived-in experience of the society. In addition, the previous works indicate that names are cultural context and reveals culture, economic, religious, psychological aspects of society when name selected. Society is never a static whole, changes come from both inside and outside and when combined give rise to a new synthesis which is invariably reflected in the daily lives of human beings. This socio-cultural change, also changes naming practices of the society. Despite this fact historical context within which the naming process in Oromo embedded is over looked. In addition change and continuity of Oromo naming practices is the concern of this paper.

METHODS AND PROCEDURES

The study adopts the descriptive research design. The data in this study were qualitative including primary and secondary sources. Thus, primary qualitative data were obtained from key informants identified through purposive sampling technique (both men and women) through an interview and a Focus Group Discussion (FGD). Through an interview, the researcher gathered information from local elders and knowledgeable peoples about naming and its implications. In Focus group Discussion (FGD), the researcher formed a group which contains seven individuals who have experience concerning the topic under investigation. During the course of the focus group discussion, the researcher facilitated the discussion and took notes, recorded the discussion session and related activities with a research guide. Besides, first-hand information collected from key informants on Oromo naming practices are reviewed to support primary data obtained from field work.

RESULTS

Naming a new born child is a normal and universal phenomenon across all societies. But the manner of picking a name for a new child varies across a society due to cultural dissimilarity. Not only in society of a different culture, but also the variation exists within the society of same culture and language. This reveals that the ways and types of name families choose are highly affected by social, culture and politics determents of society. Thus, name shows historical fact and internal feelings of the society. Generally, it demonstrates social, political and cultural situation of one society.

Oromo naming system before colonization

In Oromo societies, the birth of a child is an event of great magnitude. Great significance is, therefore, attached to the naming of a child. Naming is considered to be of profound significance in that the name-giver chooses a name that truly identifies the child as a person. This highly linked with *Gadaa*: socio-economic, political and religious lives of the Oromo. Though the term *Gadaa* has different contextual meanings, as a system it is an organization, which directs every aspect of the Oromo life: politics, economics, social, religious and cultural activities (Asmarom 1973, 2006). This system has guided the religious, social, political and economic life of the Oromo for many years. Furthermore, it shaped their philosophy, art, history and method of time keeping (Asmarom, 1973). During this era, Oromo naming system was highly based on birth situation, birth date, *ayyaana*

and *hammachisaa*. In the Oromo culture a person has more than two names; a name picked by the family or father and *hammachisaa* a name (given by *Qaalluuu*). In Oromo culture birth situation, *ayyaanaa*, activity performing when birth occurred, time, moral and physical quality of the child, wealthy status are the major criteria for choosing a name for a child (Tesfaye 2015). Birth is one of the rites of passage through which everybody passes through. It marks the addition of a new person to a society and clan. This is marked by different social events. Among these events, name ritual is one. According to the Oromo culture, *ayyaana* has a great role in picking names for children. Oromo believe that the fate of the child is decided by the *ayyaana* of the day on which he/she was born (Dafa 1983). As a result, Oromo choose the name for his child by considering the day and the *ayyaana* of the day. On the other hand, Oromo has been naming a child based on a particular situation of birth occurrence without considering the *ayyaana* of the day on which the child was born. For example, birth situation can be a reason for giving a name to an infant. It includes being the first or not, wish of health, having unexpected sex, having the child after a long wish Twin and Time of the day on which the birth occurred.

A name like *Inikka, Biqilaa, Saaqattaa, Duree, Dursee, Jalqabaa* etc. are given for a first born child. These names indicate that somebody called by these names are born first. On the other hand, names like *Fayyisaa, Fayyisee, Dhinsaa and Fayyeeraa* elucidate healthy and wealthy wish and internal feelings of a parent towards the child. In addition, such names show optimism that parents have toward their children and the support they deserve from them. On the other hand, the name that a family chooses for their child also indicates the unexpected sex or sex preferences. The name like *Yaadashee, Hundattuu, Haatatuu, Garuuta'ee*, etc, confirms this idea. Traditionally Oromo prefers a son than a girl since the boy makes continuity of generation and inherits the wealth of his father including the land and house. He supports his family during old age, but the girl gets married to another clan and viewed as the clan's property to which she is married. Due to this fact, the family of the child selects such name for the unexpected sex. Contrary to the aforementioned ideas, getting a kid subsequent to long aspiration can also be grounds for selecting a name for that infant. *Dheebuu, Yaadanii, Siccaalee, Hawwanii, Hundarraa,* etc., are names given for children born after a long desire on the part of parents, and also when they get the expected sex. These names by themselves show the internal feelings of the parent of the children. In Oromo culture the name of twins of children is also known. As they are genetically similar both in physical and behavioral aspects; their names are also similar. Twins can be boy + boy, boy + female and female + female. For similar sex twin, the parent gives the name like *Jiraa fi Jireenyaa, Caalaa, fi Caalchisaa*, etc. Likewise, the twin can be of opposite sex (boy

+female) and named by such name *Margaa fi Magartuu, Caalaa fi Caaltuu*. On the other hand, *Margituu fi Magarsee, Kumee fi Kumashii*, etc., are name given for female+ female twin. Whether it is similar or opposite sex, Oromo chooses similar names for twin children. The similarity of the name implies the genetical similarity in behavioral and physical characteristics. On the other hand, time of the day on which birth occurs is another factor for naming a child among Oromo. Night (*halkan*), dawn, morning, day, evening, etc., when birth occurs is also another factor for choosing names. For a child born at night, the parents select the name like *Halkoo, Halkano, Halkane, Waaritee, and Waariyyoo*. Similarly, names like *Bari'oo, Bariitee, Booruu, Barraaqoo, Barii, Ganamee,* etc., are names given for children born at dawn. Whereas, names like *Guyyoo, Guyyee, Guyyaasaa*, etc, are names selected for children born at day time. *Galgaloo, Galgalee, Galgal*, etc., are name given for children born in evening time. These show that birth circumstances can determine choosing names.

Beside birth circumstances, social activities performed while the child is born are also factors to select names for kids among Oromo. Oromo select names for children emanate from social activity performed while the children are born. Example, *Godaanaa*: name given for a child born while people shift from one place to another. *Obaa*- is a name given for a child born while animals were being taken to the water. *Duulaa*– is a name given for a child born during a fight. Similarly, Public event (social, cultural or political event) society carryout during a child's birth can be a criterion for naming a child. For instance, *Jiloo* - a name given to a child had born during *Jilaa* ceremony, *Gadaa*- a name given to a child barn during *Gadaa* ceremony. In addition to the aforementioned factors, weather conditions when birth occurred, physical or psychological or moral quality of the person can be a factor for naming a child in the Oromo culture**.** Oromo name child based on the season in which a birth takes place. For example, *Bokaayoo*: name for a child born during a rainy season**,** *Bonayaa* (male) *Bonee* (female) name given for a child born during the dry season. Based on the color of the skin of the child, name like *Ifa*a, *Gurree, Booraa*, etc., are selected. *Ifaa* – name for a child with red skin color, *Gurree* - is a name for child with black skin color. The physical character of child is also another factor for choosing a name in the Oromo culture. For example, *Bokkuu* or *Bokkicha*- short and strong likes *Bokkuu***,** *Dabbassaa*, *and Dabbassoo*-person with long hair. *Gindoo*-short**,** *Qacoo*-thin. Oromo also chooses a name for child based on mental aspect or behavior that the child reflects in daily life. E.g., *Bambana*- name for a child who always moves and is active, *Caraanaa*- name for a child frequently crying, *Golaasaa* name for a child who has the habit of breaking materials. On the other hand, Oromo has been naming a child by the name of water, mountain, boundary, and tree found in the surrounding environment. This is due to different reasons.

According to the Oromo belief, a mountain is respected, ritual place and sacred, because of this, they named their children by this name. The same is true for the name of water, for Oromo, water is a source of life and symbol of fertility which indicates their wish to be a great person. Besides this, these names are also used to confirm legacy and ownership property on land and natural resources.

Likewise, Oromo give names based on his superior being or God. Names picked in this manner indicate Oromo's attitude toward *Waaqa*. Eg, *Waaqkennee, Waaqjiraa, Waaqtolaa Fedhasaa, kennasaa* etc are names related to intelligence of creator. These names indicate supremacy and intelligence of Oromo *Waaqaa* and Oromo religion. Another way of naming in the Oromo culture is *hammachiisaa*. *Hammachiisaa* is naming ritual performed at *Qaalluuu* hall. At this ritual, the Oromo religious leader names and blesses the child. The *Qaalluuu* bless the child for future life, peace and property. Because Oromo believed that the child blessed by a priest is believed to become rich and develop. This is mainly applied in the past when Oromo was ruled by *Gadaa* systems (Bartles, 1983). *Hammachiisaa* has been performed at the place where a great social event and worship is celebrated. Six months after the birth of a child, the father and mother of a new born child took the kid to *Qaalluu* hall. The *Qaalluu* took the child from the family/mother and bless him/her by caring the child and naming it. On this naming ritual ceremony, the family of the child prepares cultural food and beverage. After throwing a piece of food here and there in the hall, the *Qaalluuu* picked the name for the child based on the birth situation first, second, child.   Then *Qaalluuu* tied metal nickels on the neck of the child. This symbolizes the wish to be strong as metal and long life for child. In addition to this, having circular form indicates protecting the child from evil spirits (Dafa, 1973).

Oromo naming practices after the incorporation Oromo land to the Ethiopian empire

In the nineteenth century, the Oromo land was forcefully annexed into Ethiopia by the Amhara emperor, Menelik II. The two interrelated Oromo traditional institutions, the *Gadaa* system and the Oromo indigenous religion leader were weakened to resist the introduction and expansion of Orthodox Christianity religion. On the other hand, the *Qaalluu* institution could not be able to adequately control the people to form the basis for common resistance to Christianity (Benti, 1999). This vigorous incorporation eradicated the Gadaa Oromo political system in particular and the Oromo culture in general. The Oromo were also severely repressed by *the Abyssinian conquerors*: the majority reduced to tenancy, paying heavy tributes for the use of land; large numbers were sold into slavery and thousands killed. Written Oromo texts were destroyed, the education of Oromo's was continued in Amharic and

any social advance was only possible by way of assimilation into the dominant culture. The Oromo culture and religion were denigrated and viewed as inferior or "savage", and the Oromo cultural and religious shrines and places of worship were replaced by those of the Amhara ruling class. The place of worship of *Qaalluuu* ritual house is like *Galma* which is located on hill top, hill side, or in a groove of large trees is taken by Ethiopian Orthodox Church. As a result, Oromo lost his indigenous religion and the former places of worship and took the new forcefully (Mohammad, 1994).

These brought change on Maccaa Oromo culture in general and the naming practices in particular. Formerly, Oromo named his child based on the time day of the weak, time of the day, ceremony taking place, when birth occurred, weather, birth circumstance, and *ayyaanaa* which indicates the Oromo identity. But after amalgamation, the former way of choosing name was changed. As a result Oromo took Amharic name like *Gezachew*, *Alebachew*, *Fiqiresillaasee*, *Waldamaariyaam*, Mekonnen, Dergu, Abiyot and other. These names indicate the ideology of *Abyssinian conquerors.* On the other hand, the consecutive Ethiopian empire drafted one language, one religion and one culture policy to dominate other ethnic groups. Only the Amharic language is the literary, official and the educational language. Amharic speaking group was considered as higher and for the elite class. In addition to these, for employment opportunity, knowing Amharic language was primary important. Because of these and other factors, Oromo himself started naming his child by the Amharic language. Let alone naming a new born child, the adult changed their name to Amharic language at school and other work places.

Naming practices after the introduction of foreign religion

Introduction and expansion foreign religion like Orthodox Christianity, Catholicism, Islam and Protestantism to Oromo land weaken Oromo traditional religion. Politically, they were subjugated to an empire they had never known before. It was an exploitative hierarchical system and quite opposite to the political experiences of the society Negaso and Crummey (1972). This brought a new way of naming the child among Oromo, especially in western Oromia. Even though the role of father and family remains influential in naming the child like in formerly one, the criteria of naming system is changed. Formerly, because of Amhara domination Oromo forced to name his child by Amharic which does not show the Oromo identity. Now Oromo started naming the child according to Christian and Muslim religious doctrine and well known religious men. As a result of the incorporation of the Oromo land to the Ethiopian empire, *hamachisaa* replaced by the baptism system and the roles of *Qaalluuu* is taken over by the priest (orthodox religious leader). In

the past, Oromo took new born child to *Qaalluuu* (newly imported religious leader) with beverage and cultural food and the *Qaalluuu* picked name based on the *ayyaana* of the day on which birth occurred. But after the Oromo took foreign religion, the family took the new born child to the church and the priest baptizes and picked a new name for the child.

There is ritual ceremony; food and beverage preparation at church and the priest prays to God for the future life of the child. The most important of this activity is proclaiming the new child born to the members. Oromo Christian followers name their child according to the bible and accepted Israel name like *Abrham*, *Elias*, *Zakaryas*, *Yonas*, *Amanuel*, and Daniel etc which shows nothing about Oromo distinctiveness. Naming ceremony for child eradicated; instead of *hamichisaa*, baptizing at church is come in to being. Family took the child to church and the priest baptizes the child and pray God for his/her future life like *Qaalluuu* did previously. But the priest does not pick a name for new born child but beg God prosperity, peace and well-being for future life of child. Just it is means of announcing the new child to that religious institution and makes new child member of the group. The same is true for Muslim followers of Oromo, they picked name for the child based on their religious doctrine and Quran. They tend to accept Arabic name and the name of well-known religious men like Prophet Mohammed.

After the expansion of modern education

Current Ethiopian policy allows every nationality and peoples of Ethiopia to promote his culture and language. As a result, Oromo got opportunity to learn and work with mother tongue language. This brought alteration in naming practices of Oromo in general and Maccaa Oromo in particular. This policy gives chance to Oromo revitalized his culture. Oromo started to name their baby by Afan Oromo. Present day Oromo society got relatively modern education and understood their identity. As a result some of Oromo Maccaa Oromo accepted nationalistic name. Extension of modern education altered and brought nationalistic name like *Moyeraa*, *Nimoonaa*, *Iftiyoom*, *Mo'iibul*, *Sabboonaa*, etc. Contemporary time the so called educated Oromo group started to pick names like, *Firaaol*, *Hundaaol*, *Kookeet*, *Siifan*, *Keebeek*, *Koonaaf*, *Fenaan*, *Feenet*, *Kanariyyaan*, *Naa'ol*, *Naatolii*, etc. to kids. These names indicate social transformations. They are more nationalistic names and indicator of transformation Oromo life from communal life to individualism.

DISCUSSION

According to one widely held view, that of Nonsense theorists (Searle, 1967), unlike common names, a personal name has no meaning (Mill, 1961); it is merely a tag, a pointer-outer which in itself has next to no meaning (Adamic, 1942). Markey (1982, cited in Sylvester, 2011) also states that "while names have references, they lack sense." In that perspective, personal names are just references nothing more. According to this theory, personal names, therefore, are just arbitrary words and has nothing relation with socio-culture life of the society. To the contrary this assumption the present finding argues that personal names are beyond the word and reveals socio- cultural activity of the community. Oxford Advanced Learner's Dictionary (1983) stated that names primarily indicate designation, status, or the identification, separation of one individual from the other person. But in Oromo culture in general and Maccaa Oromo in particular names are beyond that and do not essentially indicate designation, status, or the identification, separation of one individual from the other person. In Oromo culture names are indicator of socio-cultural facts, world view of the society, internal feeling of name giver as well as political ideology. This finding confirms the works of (Guma, 2001; Tesfaye, 2015). According to Edward (1996) parent selects name for children from the family trees of their parentages. This Implies that naming new born child is more constant and identified before birth. Contrary to this idea, in Oromo culture names given for new born child is situational and decided after birth. Similarly, it is highly interconnected with social, cultural, economic, religious, political, and educational status of the community. This implies that religious, economic, political and socio-cultural transformation changes types of name and ways of naming in Oromo society. This finding confirms the work of Kofi (2006) which identifies innovations in the Akan name system as a result of westernization, education and foreign religion.

Conclusion

In the Maccaa Oromo culture, personal name has pro-found social, cultural, economic, political and emotional meaning. Among the personal name ravels existing real or facts occasion and history when it named. It is highly connected to socio-cultural life of the societies. Ways of naming and types of name the parents select for their children changed with social change. In the past the Oromo infant name was based on his surrounding and birth situation, time of birth, *ayyaana* of the day, place, etc. Names based on these and other factors reflected Oromo philosophy and world view, religion, like *ayyaana*, *safuu*, politics livelihood and identity. But this system altered through time because of socio-cultural transformation of Maccaa Oromo. In the nineteenth century Oromo lost his indigenous administration system declined and replaced by Amhara ruling class. This forceful subjugation affects the whole culture of Oromo.

These system changes naming system among Oromo, Oromo adopted Amhara name which indicate nothing about the Oromo culture and identity. After the downfall of Dreg, Ethiopian Revolutionary Democratic Front takes power has given right for subjugated ethnic group like Oromo. As a result, every ethnic group including Oromo had the right to follow whatever religion they like. This brought expansion of foreign religions among the Oromo society. The introduction and expansion of foreign religions brought naming new children from bible (Israel name) and Quran (Arabic name) which do not have any link become known. On the other hand, current Ethiopian policy on culture and equality of Ethiopia nation, nationality and peoples and expansion of modern education transformed naming and its system. As the result of the expansion of education and technology, fake names were introduced.

CONFLICT OF INTERESTS

The author has not declared any conflict of interest.

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