



Full Length Research Paper

An Exploration into the Availability of Policy on the Use of Afan Oromo Dialects in Primary Education: Focus on Oromia Educational Program

Wondimu Tegegne* and Tamene Kitila**

*Wolayita Soddo University, College of Social Sciences and Humanities, Wolayita Soddo, Ethiopia

** Addis Ababa University, Department of Foreign Languages & Literature, Addis Ababa, Ethiopia

Received 2 March, 2017; Accepted 13 June, 2017; Published 15 June, 2017

Abstract

Learning is claimed to be better and more successful when conducted in the variety spoken by students. Besides, the consideration of dialects in education enhances the social, cognitive, emotional and linguistic development of learners' in and out of schools. The social backgrounds that students bring to schools and their sense of self-image have an impact on educational success and failure of the students which can be facilitated or hindered by the language(dialect) policy followed by schools. Accordingly, the main aim of this study was to explore the availability of policy on the use of Afan Oromo dialects in primary education. To achieve this objective, necessary data were collected from textbook and Exam writers and educational authorities of Oromia by using key- informant interview and document analysis. The study divulged that there is a lack of a clear policy or proclamation that clarifies how and which dialects should be selected for instructional purposes. Besides, the data revealed that there is no responsible department or individual at Oromia State level who decides the dialects that should be used for textbook and national exam writing. This could create challenges on what and which Afan Oromo dialects to use in the textbooks and national Exams. The existence of such a gap may make that Exam and textbook writers to select the dialects they are more familiar with probably their own native dialects. This, in turn, would make some students more beneficiaries, while leaving the other students at a disadvantage. To avoid such problem and confusion, the Oromia Regional Government, Oromia Education Bureau, Afan Oromo Standardization Committee and other concerned bodies should prepare a clear policy that dictates the selection of Afan Oromo dialects for the textbooks and national Exams writing.

Keywords: Afan Oromo dialects, Dialects, National Exams, Policy, Education, Textbooks, students

Corresponding Author Email: Wondelove7@gmail.com

Author(s) agree that this article remain permanently open access

Background and Rationale of the Study

Background of the Study

The primary function of language is to facilitate effective communication among users of the language. To use a language effectively for a communication purpose, it is necessarily that the language is used uniformly by the speakers of a language. It is argued that the selection of an appropriate Language of instruction is one of the most significant factors that contribute to the effectiveness of any educational system (Mekonnen, 2009). Concerning this, UNESCO (2003) also stated that since effective teaching depends on clear and understandable communication, the language of instruction is at the heart of any learning process. Language of instruction (here after LOI) refers to the use of a language as a medium of instruction (hereafter MOI) or its teaching as a subject (Alidou *et al.*, 2006). UNESCO (2003) strongly argues that using the students' native languages as a MOI is a decisive factor for effective learning.

Mother Tongue (MT henceforth) was introduced as a main LOI to overcome the problems encountered with the use of foreign language as a LOI in the countries that have colonial history. The use of MT, however, was challenged by the existence of varieties within a language. For years, non-standard dialects have been not used in schools. Until the 1960s, attention was not given to the use of dialects in education. It is only after the 1960s, with the emergence of sociolinguistics as an independent field of study and the need to provide equal opportunity to all dialect speakers, that the issue of education and dialect began to get due attention (Cheshire *et al.*, 1989). Since then, different studies concluded that dialect speakers face difficulties in schools where only the standard dialect is used as a MOI or taught as a subject. For instance, Hagen (1989) reported that "Research in Kerkrade and elsewhere has shown that dialect speakers experience problems in education with respect to language skills and also in other school subjects as well as in their general

level of achievement." The denial of the varieties spoken by students at school made the learners develop self-hatred and frustration (Craen and Humblet, 1989). Social problems experienced by dialect speakers in the form of social prejudice against dialect and the users of dialect are the other reported problems (Hudson, 2001).

The other equally important issue in education is, therefore, the use of language varieties for instruction. This is because learning is claimed to be better and more efficient when it is done through the medium of the mother tongue. This, in turn, suggests the varieties which are spoken by students rather than the other varieties should be used in the classroom to make the learning of students more successful (Cheshire, 2005).

Currently, educational issues concerning dialectal variations have received popular attention worldwide (Papapavou and Pavlos, 2007). It is argued that the varieties of a language play an important role in an academic setting. Learning is claimed to be better and more successful when conducted in the variety spoken by students (Cheshire, 2005). Cheshire (2007) further noted, "There is general consensus, in fact, among educationalist and sociolinguistics alike, that valuing dialect in the classroom makes real difference to educational achievement of speakers." Derebsa (2006) also argued that the use of the students' native variety in education enables the students to use their own potential and helps them to achieve 'deep learning.' Besides, the consideration of dialects in education enhances the social, cognitive, emotional and linguistic development of learners' in and out of school. For these reasons, it is argued that the varieties of a language deserve respect and recognition in schools.

The existence of varieties with in a language is a problematic issue to use a language effectively for instructional purposes (i.e. textbook and exam writing, teaching-learning, etc. This necessitates the need to address (or compromise) the different varieties of a language. In educational setting, a

language is used to facilitate the understanding and learning of students and thereby to enhance the academic achievements of learners. To do so, the different dialects of Afan Oromo are needed to be included in the textbooks and national Exams. With this regard, there should be a clear policy that should clearly guide the use of dialects in education.

According to Dereje (2010) the social backgrounds that students bring to school and their sense of self-image have an impact on educational success and failure of students which is facilitated or hindered by the language policy followed by schools. Thus, there should be a clear policy that shows how the various varieties of a language can be incorporated and addressed in educational setting. Accordingly, this study was intended to explore the existence of policy on the use of Afan Oromo dialects in primary education.

Statement of the Problem

In Ethiopia, TGE (1991) declared and allowed the use of MT in different spheres of life. MOE (1994) has also stated that MTs of the various nationalities can be used as a LOI until Grade 8. It is believed that there are different dialects within the same language. Hence, the incorporation of dialects in educational system is questionable and contentious. Concerning this, the following questions are raised by Gfeller(1999):

Which speech variety is to be considered as language, which as dialect? Several dialects can join and have one writing system. Which is the standard variety? Who decides which variety should be accepted for teaching? Who develops and decides the written standards? Who publishes the material? Using which language [dialect]? What are the responsibilities and rights of different institutions and individuals?

Despite these concerns and questions, it is not clear whether or not there is a policy that indicates and guides the use of Afan Oromo dialects in primary education.

After the FDRE declared and promoted the use of native languages for various official purposes, the regional states have chosen their respective official languages. Accordingly, Afan Oromo was chosen as the official language of Oromia National Regional State. As an official language, Afan Oromo is made to assume various new functions in governmental and private organizations. For example, in educational context Afan Oromo is being taught as a subject and is used as a MOI at different educational level. To use Afan Oromo for education, different teaching materials, textbooks, teacher guide, reference materials, etc., have been written and translated from other languages. The different textbooks of students are produced centrally by Oromia Educational Bureau. In the preparation of the textbooks, writers tend to use their own dialects which may not accommodate the other dialects (Adugna, 2009). After preparation, the materials are used for teaching and learning of the language and other subjects, and all students in Oromia Region and Oromia Zone of the Amhara Region use the materials in schools regardless of their home dialects. In addition, the National Exam for Grade 8 students is centrally prepared and administered to all students. To use the language effectively for these and other functions, the consideration of different factors is essential-of which dialectal variations of the language is one.

To ensure fair representations of Afan Oromo dialects in education and to make learners equal beneficiaries from the Educational Program of Oromia, there should be a policy or a proclamation that clarifies how and which Afan Oromo dialects should be selected for instructional purpose. However, there is little or no information on whether or not there is a policy on how to select and use Afan Oromo dialects in the Educational Program of Oromia. In other words, the existence

of policy that guides the selection and use of dialects in education is not known. Hence, it is necessary to explore the availability of policy on the use of Afan Oromo dialects for educational purpose.

Like any other languages, Afan Oromo has different varieties spoken in and outside Ethiopia (Ali and Zaborski, 1990). For instance, Kebede (2009) reported that currently there are five dialect areas of Afan Oromo in Ethiopia. It is perceived that there are various pronunciations, grammatical and lexical differences between and among the dialects of Afan Oromo (Ali and Zaborski, 1990). For instance, around Wollaga area the word 'Soquu' means 'dig'. Thus, the sentence '*Inni soqaa jira*' means '*He is digging.*' But, around Arsi area the same word 'Soquu' means '*searching*'. Thus, the sentence '*Inni soqaa jira*' means '*He is searching*'. The variations among the dialects of Afan Oromo are said to be creating misunderstandings among the various dialects speakers of the language. In addition, such variations are creating difficulties in the teaching-learning process. Adugna (2009) and Tekabe (2010), for example, reported that failure to consider all dialects of the language in developing and coining terms is one of the problems in the understanding lexical items of textbooks. In addition, Mekonnen (2002) described the problem of dialectal variations of Afan Oromo saying "Lack of uniformity in the usage of vocabulary and the coinage of new terms differently by various researchers are hindering the process of standardization---and are affecting communication in Oromo negatively." Despite the claim of the scholars, there is no or limited research works that investigates the availability of policy on the use of Afan Oromo dialects for educational purposes. This study attempts to investigate the availability of policy on the use of Afan Oromo dialects and thereby it will fill the felt gap.

Objectives of the Study

The main objectives of this research are:

- To explore the availability of policy on the use of Afan Oromo dialects for instructional purposes.
- To identify who decides the dialects that should be used for textbook and National Exam writing.

Research Methodology

Research Setting

Afan Oromo shows variations based on the geographical areas where it is spoken. Different attempts have been made by scholars to classify the dialects of Afan Oromo based on the geographical background of the speakers. The most recent attempt at classifying and mapping of Afan Oromo dialects is made by Kebede (2009). He conducted a detailed study on the genetic classification of Afan Oromo dialects and concluded that there are six dialect areas (i.e., Western, Central, Eastern, Wallo, Raya-spoken in Ethiopia and Waata-spoken in Kenya).

This study purposively conducted in Oromia Region and Oromia Zone of the Amhara Region among the federal regions. This is because Afan Oromo is a LOI in these regions. Accordingly, the necessary data for this study was believed to be collected from the two regions. In particular, the study was conducted in the Central, Eastern, Wollo, and Western Dialect Areas of Afan Oromo. There are 17 Zones and 3 Special Zones which are administrated by the Oromia Region (CSA, 2007). In addition, there is one Oromia Zone under the administration of the Amhara Region. In all these areas, Afan Oromo is spoken as mother tongue (MT). It is also an official language and used for various purposes-of which LOI is one. There are different dialects of Afan Oromo spoken in and outside Ethiopia. As a result, further categories can be made focusing on the similarities between the dialects spoken in these zones. According to the classification made by Kebede (2009), currently there are five dialects of Afan Oromo spoken in Ethiopia. This

research was conducted by selecting four dialect areas purposefully. In one dialect area (i.e., Raya which is under the administration of the Tigray Region), Afan Oromo is not used for instructional purposes and Educational Curriculum of Oromia is not implemented in the area. Thus, it was believed that appropriate data for this study would be secured from the rest of the four dialect areas. Therefore, the four dialect areas, i.e., Central, Eastern, Wollo and Western were selected as a research setting for this study.

Participants of the Study and Sampling Techniques.

The main objective of this study was to explore the availability of policy on the use of Afan Oromo dialects for instructional purposes. Hence, textbook and Exam writers and educational authorities were believed to provide the data desired for the study. Thus, they were selected as the participants of this study.

A. Textbook and Exam Writers: It was believed that textbook and Exam writers could provide data needed for this study as they take part in the issue of dialect and education. The selection of textbook and Exam writers could enable the researcher to assess the availability of policy on the use of Afan Oromo dialects in education. According to the information obtained from Oromia Education Bureau, in Oromia Region one person writes both textbook and national Exam. Thus, three individuals (one each from Afan Oromo, Biology and Geography) who hold the responsibility of writing national Exam and textbook at regional level were chosen as the participants of this study. There were more than one individual who are writing the national Exam and textbook for each subject. Hence, random sampling technique was used and one individual was selected from each of the three subjects (i.e., Afan Oromo, Biology and Geography).

B. Educational Authorities: Educational authorities refer to educational office representatives or officials of educational bureaus at regional, zonal and school levels. The

authorities are involved in the issue of dialect and education directly or indirectly. For this reason, it was believed that they could provide adequate information regarding the availability of policy on the use of Afan Oromo dialects in education. At, Oromia Educational Bureau (OEB) there was one individual working on the specified position. Therefore, the authority of OEB was purposively selected as the participants of the stud.

Instruments of Data Collection

This study employed two tools of data gathering, namely interview and document analysis. Key-informant interview (KII) was used to collect data from educational authorities and textbook and Exam writers. Individuals holding different official positions at academic setting in the sampled regions were selected as the key informants of the study. They were selected based on their knowledge of the research area, experience on textbook and Exam preparation, and their participation in the practice of educational process. Lodico *et al.*, (2006) said that key informants are individuals who have an information or knowledge of the phenomena or topic being studied. Accordingly, one government official was selected from each of the two sectors: Oromia Educational Bureau (OEB) and textbook and nation Exam preparation as key informants. The key informants were interviewed on the availability of a policy regarding the use Afan Oromo dialects for educational purposes and on who decides the dialects that should be used for textbook and national Exam writing. An interview guide was prepared and used to interview the different key informants. The interviews were tape recorded, transcribed and translated to English for analysis.

Besides, document analysis was the other tool that was used to gather data for this study. Sarantakosa (2005) noted that document analysis is a documentary method that aims at qualitative and/or quantitative analysis of the contents of texts, films and other forms of communication. It focuses its analysis on description, identification of trends, frequencies and interrelationships. The main purpose of this study was to describe the

availability of policy on the use of use of Afan Oromo dialects in the textbooks and national Exams. Hence, document analysis is relevant to achieve the purposes of the study. Accordingly, the Ethiopian language education policy and the educational program of Oromia Regional State documents were selected and their contents were analyzed. It was also used to triangulate and substantiate the data obtained via the interview.

Methods of Data Analysis

Digital audio recording was used to record the interviews and hence, details information was given to each recorded interview data. It is said that each word of a study participant reflects his/her own consciousness and the participant's thought become embodied in his/her own words (Gillham, 2005). Hence, the interview data were first transcribed and transformed into textual form by the researcher as it was. During the transcription, the questions and responses were clearly marked as they were written in different font: the questions written in normal font, while the responses were italicized. Then, the transcribed interview was printed. Next, the printed textual data was read twice by considering the objectives of the study. After that, the data which were assumed to be very relevant to achieve the objectives of this study were identified and selected. Then, the selected interview data was translated to English. Next, the selected responses were categorized into related themes. Finally, analysis and interpretation was made by comparing and contrasting the role of the respondents. Furthermore, the contents of the Ethiopian language education policy and the educational program of Oromia Regional State documents were assessed to identify whether or not they have stated issues related to the use of dialects in education. Then, the results of the documents were summarized and used to triangulate the responses of the respondents. The analysis of the data is presented in the next section.

Results and Discussion

To ensure the inclusions of the dialects of Afan Oromo and make learners equally beneficiaries from Educational Program of Oromia, there should be a policy or a proclamation that clarifies how and which dialects should be selected for instructional purpose. Concerning this, the stakeholders in education were interviewed and their responses are summarized as follows.

Oromia Educational Bureau (OEB) Authority Response on whether or not there is a Policy or a Proclamation on the Use of Afan Oromo Dialects in Education.

The representative of OEB was interviewed on whether or not there is any policy and/or proclamation that shows how and which dialects of Afan Oromo should be used for the preparation of the textbooks and national Exams. In response, the OEB representative said, "I don't know if there is such a proclamation." Besides, he was asked who decides the dialects that should be used for textbook and national Exam writing. He replied, "There is no one who decides it. The textbook writers use the one mostly used in a society." It seems implicitly that the right to decide and select the dialects that should be used in education is given to the 'experts'. 'Experts' are those individuals who are concerned with the preparation of educational materials and other issues in education. He also indirectly stated that the criterion to select dialects is based on the extent to which is used the dialect is used in the society. On contrary to this, it is argued that theoretically, the experts should value the different dialects of a language while preparing textbooks and national Exams (Cook, 2003). Thus, what is stated by the representative of OEB as a criterion for selecting dialects may not include all dialects and this may lead to the exclusion of the dialects with less speakers or the dialects that are not widely used in a society. From the response, it is possible to deduce that there is no policy that deals with how dialects are used in education and the experts

decide which dialect should be used in education.

The Responses of Textbook and Exam Writers on whether or not there is a Policy or a Proclamation on the Use of Afan Oromo Dialects in Education.

The writers of textbook and Exam forwarded two opinions regarding whether or not there is a policy or proclamation on the use of Afan Oromo dialects in education. Afan Oromo and Geography textbook and Exam writers said, "There is no proclamation." In relation to this, Afan Oromo textbook and Exam writer further reported that:

Regarding the dialects [of Afan Oromo] nothing is raised [on the selection of dialects for education]. As far as I know, no one take the responsibility [of dealing with the issue of dialects]. An academy [language academy] is needed to be established as a responsible body for guiding the concern of dialects and that can standardize the language [Afan Oromo]. There is no proclamation on dialects [the selection of dialects for education]. --- We [textbook and Exam writers] need a powerful body that guides us in the selection of dialects.

This quotation revealed that there is no proclamation that dictates how the Afan Oromo dialects should be used in the textbooks and national Exams. Nevertheless, Biology textbook writer reported, "I did not have understanding on this."

In addition, the textbook and Exam writers were asked who decides the dialects that should be used for writing the textbooks and national Exams. In response, they reflected three main ideas. With this regard, the Afan Oromo textbook writer replied, "There is no one who decides." In addition, Biology textbook and Exam writer reported, "This is also question for us." Besides, Geography textbook and Exam writer stated, "The experts agree on what to use." It appeared that the

textbook and Exam writers differs on whether there is a policy on dialect use and on which and how to use Afan Oromo dialects in the textbooks and National Exams.

The above responses revealed that textbook and Exam writers and OEB forwarded two views on whether or not there is a policy or proclamation on the use of Afan Oromo dialects in education. For instance, OEB and Biology textbook writer reported, "We don't know if there is such a proclamation". However, Afan Oromo and Geography writers said, "There is no proclamation. These two respondents seem to have awareness about the policy that dictates the use of dialects in education. In addition, the respondents forwarded three main ideas regarding who decides the dialects that should be used for education. In this connection, OEB and Afan Oromo textbook writer replied, "There is no one who decides it", Biology textbook and Exam writer reported, "This is also question for us." and Geography textbook and Exam writer stated, "The experts agree on what to use."

These responses divulged that there is a lack of a clear policy or proclamation that clarifies how and which dialects should be selected for instructional purposes. Furthermore, it can be deduced from the respondents responses that that there is no responsible department or individual who decides the dialects that should be used for textbook and national exam writing. But it appears that the experts are given the responsibility to decide the dialects that should be used in education. However, what the experts agree to use may not be inclusive of all dialects.

The responses of the respondents are substantiated by the results obtained from document analysis regarding the availability of policy on the use of dialects in education.

Results Obtained from Document Analysis regarding the Availability of Policy on the use of Dialects in education.

The analysis of the Ethiopian language education policy and the educational program of Oromia Regional State documents shows that the issues of language use in education is boldly discussed. However, the use of dialects for education is not stated in the two documents. For instance, the analysis of the document divulges that the Federal Democratic Republic of Ethiopia (FDRE), declared that each region has the right to use its own language for instruction until the end of grade 8. Specifically, the Ethiopian language education policy of 1994 affirmed that the MT of students should be as a MOI throughout primary 1st and 2nd cycles, i.e. from Grades 1 through 8. With this regard, the policy stated that *"Cognizant of the pedagogical advantage of the child in learning in mother tongue and the rights of nationalities to promote the use of their languages, primary education will be given in nationality languages"*. Besides, the policy state that the teacher training to be in the MOI of primary schooling. In this connection, the educational policy states that *"the language of teacher training of kindergarten and primary education will be the nationality language used in the area"*. These two instances show that attention is given on the language that should be used as a MOI in primary education contexts.

Similarly, the analysis of the educational program of Oromia Regional State shows that Afan Oromo is the MOI until the end of primary education (Grade 8) and LOI in the Oromia Teacher Education Colleges. Currently, Afan Oromo is a LOI in primary schools (both 1st and 2nd cycles), in teacher education colleges. It is also studied as a subject in secondary and preparatory schools (i.e., Grades 9-10 and 11-12 respectively). Besides, Afan Oromo is a field of specialization at tertiary education both at the 1st degree and 2nd degree levels. These show that the educational program of Oromia Regional State is completely consistent with the Ethiopian language education policy. It only deals with the

language that should be used in primary education.

Thus, the analysis of the Ethiopian language education policy and the educational program of Oromia Regional State documents show that every language has the right to be taught as a subject and used as a MOI until the end of grade 8. However, the use of dialects for education is not clearly indicated in the two documents. With this connection, the study reveals that, the educational policy lacks details regarding the dialect(s) that should be used for the instructional purpose and what must be done when there are diverse dialects within the same language. For example, Afan Oromo has different regional dialects. But the analysis of the educational program of Oromia Regional State has no policy and/or proclamation that dictate the use of dialects in education. This agrees with the result of interview data that divulged that there is a lack of a clear policy or proclamation that clarifies how dialects should be selected for educational purposes. Besides, it has not indicated the dialects that should be used for textbook and national Exam writing. This also confirmed the responses of the stakeholders that have stated that there is no responsible department or individual who decides the dialects that should be used for textbook and national exam writing.

Conclusions

The main objectives this research are to explore the availability of policy on the use of Afan Oromo dialects in education and identify if there is any responsible department or individual at Oromia State level who decides the dialects that should be used for textbook and exam writing. With this regard, The results of the interview data and document analysis has shown that there is a lack of a clear policy or proclamation that clarifies how dialects should be selected for instructional purposes. This seems creating challenge on what and which Afan Oromo dialects to use in the textbook and National Exam. The existence of such a gap may made the Exam and textbook writers to select the

dialects they are more familiar with, probably their own native dialect. In connection to this, Gfeller (1999) pointed out that the incorporation of dialects in educational system is questionable and contentious. Cook (2003) also stated that the variety which is considered as a 'good' variety by experts can be selected for education. This agrees with the response of Geography textbook and Exam writer who stated, "The experts agree on what to use." Thus, it possible to deduce that there is no responsible department or individual at Oromia State level who decides the dialects that should be used for textbook and national exam writing.

Besides, Adugna (2009) noted that in the preparation of textbooks, the writers tend to use their own dialects, which may not accommodate the other dialects. This, in turn, would make some students more beneficiaries, while leaving the other students at a disadvantage. With this regard, Tekabe (2010) noted that the absence of considering all the existing Afan Oromo dialects is one of the challenges related to term usage in the textbooks. Kangas(1999), however, stated that a good educational program should provides an equal chance for all students regardless of their linguistic background. Hence, to make the learners equally beneficiary, there should be a clear proclamation and certain body who is fully authorized to decide on the concern of dialect selection for instructional purposes. Supporting this, the participants of this study has commented the need for a powerful body that guides them in the selection of dialects for instructional purposes.

Recommendations

Based on the findings obtained and conclusions derived, the following recommendations were given:

- I. ***Afan Oromo Academy that works towards standardizing the Language should be established.*** It is said that the variation of Afan Oromo Dialects is observed at different levels of the language (Amanuel and Samuel,

2012). Besides, Girma (2001) stated that a problem of dialectal variation can be minimized though language standardization. To minimize the differences between the dialects and to transfer the language to standardized language, different official and academic works should be done. Hence, the Oromia Regional Government, OEB and other concerned bodies should establish an independent Afan Oromo Academy that will work on the issues of Afan Oromo dialectal variations and standardizing the language. To this end, the speakers of all dialects and specialists in various disciplines should be represented in this academy. After the academy is established, it should be empowered, strengthened and supported finically, materially and in other necessary things. Besides, educational institutions such as university, college and schools and mass media should work with the academy to achieve the intended objective, standardizing the language.

- II. ***Policy or proclamation is needed until standardizing gets realized.*** It is noted that there is lack of a clear policy or proclamation that clarifies how and which Afan Oromo dialects should be selected for the textbooks and National Exams. There are different views among the experts on how and which dialects to select for the preparing textbooks and National Exams. Hence, the lack of a clear policy seems creating a challenge on what and which dialects of Afan Oromo to use in the textbooks and National Exams. To avoid such problem and confusion, the Oromia Regional Government, OEB, Afan Oromo Standardization Committee and other concerned bodies should prepare a clear policy that dictates the selection of dialects for the textbooks and National Exams writing. It is also necessary to prepare guidelines that shows which and how Afan Oromo dialects are selected for preparing textbooks and writing National Exams.

Conflict of Interest

The authors declared that there is no conflict of interest regarding to this paper.

References

- Aduagna Barkessa (2009). *Terminology related problem in teaching Afan Oromo at tertiary level*. (Unpublished Master's Thesis). Addis Ababa University: Ethiopia.
- Ali M and Zaborski A (1990). *Handbook of the Oromo Language*. Wroclaw: Maria
- Alidou et al., (2006). Optimizing learning and education in Africa-the language factor. A Stock taking research on mother tongue and bilingual education in Sub-Saharan Africa. Libreville: Association for the Development of Education in Africa (ADEA).
- Amanuel Raga1 and Samuel Adola (2012) "Homonymy as a barrier to mutual intelligibility among speakers of various dialects of Afan Oromo" *on Journal of Language and Culture: Vol. 3(2), pp. 32-43*.
- Cheshire J (2005). *Sociolinguistics and mother tongue education*. In Ammon,U.,Dittmar,N. and Trudgill, P.(Eds). (2005). *Sociolinguistics: An introductory handbook of the science of language and society (2nd) (2341-2350)*. Berlin: Moutonde Gruyter.
- Cheshire J (2007). *Dialect and education: Responses from sociolinguistics*. In Papapavou A and Pavlos P (Eds) (2007). *Sociolinguistics and pedagogical dimensions of dialect in education (14-33)*. Newcastle: Cambridge Scholars Publishing.
- Cheshire J and Trudgill P (1989). *Dialect and education in the United Kingdom*. In Cheshire J, Edwards V, Munstermann H and Weltens B. (Eds) (1989). *Dialect and education: Some European perspectives (94-112)*. Philadelphia: Multilingual Matters Ltd.
- Craen PV and Humblet I (1989). *Dialect and education in Belgium*. In Cheshire et al.,(Eds). (1989). *Dialect and education: Some European perspectives (13-29)*. Philadelphia: Multilingual Matters Ltd.
- Cook G (2003). *Applied Linguistics*. Oxford: Oxford University Press.
- CSA (2007). *Population census of Ethiopia*. Addis Ababa. Ethiopia.
- Derebssa Dhufera (2006). *Issues in the implementation of Ethiopian school curriculum*. Robe: Mada Walabu University.
- Dereje Terefe (2010). *The implementation of a multilingual education policy in Ethiopia: The case of Afan Oromo in primary schools of Oromia Regional State* (Unpublished PhD Dissertation). University of Jyväskylä: Finland.
- Gfeller E (1999). *Language equality: Multilingual issues in Education*. Hawassa: Ethiopia.
- Girma Mammo. (2001). *Language standardization significance: With particular reference to Afan Oromo. Wiirtuu Jildii 9,187-216*
- Hagen A (1989). *Dialect, Frisian and education in the Netherlands*. In Cheshire et al.,(Eds). (1989). *Dialect and education: Some European perspectives (48-61)*. Philadelphia: Multilingual Matters Ltd.
- Hudson RA (2001). *Sociolinguistics (2nd ed)*. Cambridge: Cambridge University Press.
- Kagas T(1999). *Education of minorities*. In Fishman,J.(Eds). (1999). *Hand book of language and ethnic identity(42 -59)*. Oxford. Oxford University Press.
- Kebede Hordofa (2009). *Towards genetic classification of the Afan Oromo dialects* (Unpublished PhD Dissertation). The University of Oslo: Sweden Kowalska Stanis.
- Lodico et al., (2006). *Research Methods in educational practice: From theory to practice*. San Fransico: Jossey-Bass.
- Mekonnen Alemu (2009). The implication of Use of Mother Tongue Versus English as Language of Instruction for Academic Achievement in Ethiopia. In Brock-Utne, B.and Skattum,I.(Eds). (2009). *Language Education in Africa: a Comparative and Transdisciplinary Analysis*. UK Cambridge University Press
- Mokonenn Hundie (2002). *Lexical Standardization in Oromo*. (Unpublished Master's Thesis). Addis Ababa University: Ethiopia.
- MOE (1994). *Ethiopian educational and training policy*. Addis Ababa: St. George Printing Press.
- Papapavou A and Pavlos P (Eds) (2007). *Sociolinguistics and pedagogical dimensions of dialect in education*. Newcastle: Cambridge Scholars Publishing.
- Sarantakosa S (2005). *Social research(Third edition)*. New York: Palgrave McMillan.

- Tekabe Legesse (2010). *Analysis of appropriateness and usage of Physics terms in Grade seven and eight students' textbooks: Focus on Oromo* (Unpublished Master's Thesis). Addis Ababa University: Addis Ababa.
- Wolfram, et al. (1999). *Dialects in schools and communities*. Mahwah: Lawrence Erlbaum Associate Publishers.
- UNESCO (2003). *Education in a Multilingual World and Mother Tongue Education*. France: Paris.