

**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
DEPARTMENT OF LINGUISTICS AND PHILOLOGY**

**THE IMPACT OF AFAAN OROMO DIALECTAL
VARIATIONS ON TEACHING-LEARNING PROCESS OF THE
LANGUAGE**

**By:
BIRHANU DEMIE**

**A Thesis Submitted to the School of Graduate Studies in Partial
Fulfillment of the Requirements for the Degree of Masters of
Arts in Linguistics**

June 2010 Addis Ababa

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APPROVED BY

SIGNATURE

1. _____

ADVISOR

2. _____

EXAMINER

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Addis Ababa

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List of Abbreviations

- | | |
|----------|--------------------------------|
| 1. MWU | ‘Madda Walabuu University’ |
| 2. RTC | ‘Robe Teachers College’ |
| 3. P. | ‘Plural’ |
| 4. S. | ‘Singular’ |
| 5. V. | ‘Verb’ |
| 6. N. | ‘Noun’ |
| 7. C. | ‘Causative’ |
| 8. M. | ‘Male’ |
| 9. F. | ‘Female’ |
| 10. 1s. | ‘First person singular’ |
| 11. 1p. | ‘First person plural’ |
| 12. 2s | ‘Second person singular’ |
| 13. 2p. | ‘Second person plural’ |
| 14. 3sm. | ‘Third person singular male’ |
| 15. 3sf. | ‘Third person singular female’ |
| 16. 3p. | ‘Third person plural’ |

Abstract

The objective of this study assesses the impact of Afaan Oromo dialectal variation on teaching learning process of the language at two selected tertiary levels, Madda Walabuu University (MWU) and Robe Teachers College (RTC). To achieve this objective, the focuses are given, particularly to the awareness, tolerance and experience that the teachers have on dialectal variation of the language, the types of dialectal variation of the student, the attitude of the respondents towards the standardization of the language and factors that lead instructors to the linguistic bias. The subjects of the study are the sample of students and instructors of the selected institutions. The data were gathered from a total of 48 respondents, 39 students and 9 instructors through interview, questionnaire and document analysis, and the collected data are analyzed using quantitative methods.

Then the following results have been obtained: the instructors' knowledge, awareness and tolerance about dialectal variation of the language are imperfect. The majority of the students and the instructors have positive attitude towards their dialect to become a standardized dialect. Lack of experience in teaching, high level of education, learning linguistic course(s), particularly dialectology leads the instructors to linguistic bias. Linguistic variations like lexical morphological and syntactic are the major dialectal variation of the language that affects the academic achievement of the students

Therefore, hiring experienced instructors in the institution, enhancing the instructors' educational level, incarnating linguistics course (s) in the program of teachers and student training are recommended as the solution of the addressed problems

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CHAPTER ONE

1. INTRODUCTION

1.1 The People

The Oromo people are a native African ethnic group found in Ethiopia and to a smaller extent in Kenya and Somalia. Gragg (1982: xiii) reports, "The Oromo live over a large area stretching from close to the Sudan border in the west, through Addis Ababa, and beyond Harar in the east, from northern Kenya in the south, up and east of the Rift Valley, and to Wallo in the north."

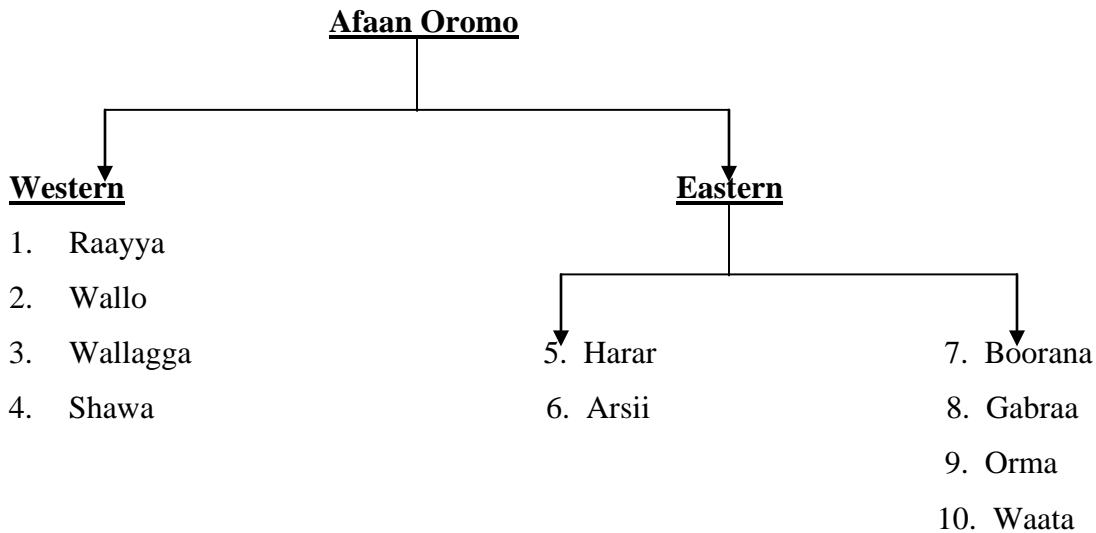
The populations' size of Oromo differs from authors to authors at different time. Accordingly, Gragg (1976: 12) estimates the number of Ethiopian Oromo to seven million and Gada (1988: 8) reported, the Oromo make up over 23 million out of the 46 million of the then Ethiopian population. The 1994 Population and Housing Census of Ethiopia, reports that the population size of Oromo is 17,706,456 (32%) out of the 53,132,276 total population of Ethiopia. In addition, Mekonnen (2002: 1) reports that, the population size of Oromo can be estimated to be over 20 million out of the then estimated 60 million people of Ethiopia. Similarly, the 1999 Population and Housing Census of Ethiopia reports that, the total population of Oromo is 27.1 million out of the 74 million people of Ethiopia.

1.2 The Language

The Oromo people have their own language, called Afaan Oromo. Afaan Oromo, literally 'mouth of Oromo', is known to non-Oromos as 'Oromiffaa' which is the direct translation of Amharic 'Oromigna'. Some scholars use Oromo to describe both the language and the people whereas others use Oromo for the people and Afaan Oromo for the language. I prefer to use Afaan Oromo for the language and Oromo for the people in order not to cause confusion with the name of the people.

Afaan Oromo is classified into the Lowland East Cushitic group. It is one of the two most dominantly spoken languages in Ethiopia (Abebe, 2002: 1). The language is also spoken

in the neighboring countries Kenya and Somalia with a variety of dialects (Baye, 1986: 8 and Tilahun 1989: i). The geographical boundaries and the number of dialects of Afaan Oromo in Ethiopia have not yet been determined. Gragg (1976: 13) classifies the Ethiopian Afaan Oromo dialects into four major dialects, namely: Western (including Wallagga), Eastern (especially Harar), Southern (Boorana) and Central (Shawa). On the other hand, Lioret (1994: 6) classified Afaan Oromo dialects into two major dialects as indicated below.



On the other hand, Gragg (1976: 130) classifies the Afaan Oromo dialects into five dialects: (1) the Southern dialect, (Arsii, Gujii and Booran), (2) the Central dialect or Tuulama (Salaale or Shawa) (3) the Machaa dialect (south western of Kefa, Wallaaga and Iluu Abbaa Boora), (4) the Eastern dialect (Harar and Baale), (5) the Northern dialect, (Raayya and Wallo). Moreover, Mekonnen (2002: 10) classifies Afaan Oromo dialects into eight dialects, namely: Machaa, Tuulama, Raayya, Wallo, Harar, Arsi-Baale, Gujii and Boorana dialects. Similarly Kabada (1998: 483) tries to explore some possible linguistic variables that indicate an Oromo home area. Based on the phonological variation, he classified Afaan Oromo dialects into three major groups, namely: (1) Machaa, Tuulama including Boorana, (2) Arsi, Gujii, Boorana of Sidamo and (3) Harar, Wallo and Raayya. According to Cerulli (1922: 111) quoted in Heine (1981: 13); Ethiopian Afaan Oromo is divided into three main dialectal areas, though formal criteria for this classification were not stated. These are: (1) Machaa which consists of Limmuu,

Noonnoo and the Gibee states of Jimmaa, (2) Tuulama spoken in Shawa, (3) Eastern dialect which includes the dialect spoken around Harar, Iluu and Arsii.

With regard to the varieties in Kenya, the following local dialects were distinguished (Heine 1981: 13) and (Stroomer, 1987: 1-3): (1) Gabraa, (2) Boorana, (3) Saakuye, (4) Ajuran, (5) Garreh, (6) Orma, (7) Munya, and (8) Waata. Regarding Somalia Afaan Oromo, Lamberti (1983: 155) describes that the local varieties of Afaan Oromo are called Af-Arsii, Af-Qottuu, Af-Boorana, Af-Gaarre and so on. However, it is unfortunate that Lamberti does not give any linguistic data.

Currently, Afaan Oromo is the official language of the national regional state of Oromia with a modified Latin script called 'K'ubee'. The region is practicing the implementation of vernacular education in which Afaan Oromo is the medium of instruction in elementary schools, regional colleges and as school subject from grade one to grade twelve. Furthermore, it is used in mass media and is given as first and second degree program in some universities of Ethiopia, e.g. Jimma University, Haramaya University, Madda Walabu University, Adama University and Wallagga University, all offering the language as a first degree program. The Addis Ababa University is offering it in both first and second degree programs.

1.3 Statement of the Problems

Even though it is believed that Afaan Oromo is spoken across a wide area by numerous speakers and well-studied in many aspects, scientific study made on the language, specifically concerning dialectal variation and their impact on education does not seem to be satisfactory. There are research gaps in the area of general description and dialectology of Afaan Oromo (Abebe, 2002: 2). Gragg (1976: 173) claims that, "Any work done along these lines (phonetics, dialectology, and syntax...) is bound to break new ground and open new perspectives." Obviously, teaching learning process occurs through language. Therefore, teachers and students need a broad understanding of the language variation and how it affects curricula, instruction and assessment. Baye (1994: 3) states that the current role of the language as a medium of instruction and its use for

official and judiciary purposes make the need for practical efforts towards standardization. From all these we can understand that Afaan Oromo has no standard form based on either one or several dialects. Lack of uniformity in the language may affect the academic achievement of the students when they are learning the language.

1.4 Objectives of the Study

The general objective of this research is to show how dialectal variation in Afaan Oromo affects the pedagogical process of the language. The specific objectives are:

1. To state how teachers' dialects influence the students' academic achievement of the language.
2. To show how the dialect of the written documents affect the learners understanding of the language.
3. To figure out the influence of dialectal variation on the interaction of students and teachers.
4. To suggest the possible solution for the observed problems
5. To identify the extent to which teachers and students are aware of the dialectal variation in the language.

1.5 Significance of the Study

I hope that this study will have the following contributions:

1. It will create a better condition for the teaching and learning process of the language.
2. It will have a contribution for the standardization of the language
3. Both teachers and students will benefit from it in such way that it gives them a broad understanding about the dialectal variation in Afaan Oromo.
4. It will also benefit the curriculum developers in general and Afaan Oromo curriculum developers in particular
5. It will reduce the problems related to student achievement and the language teaching-learning process that occur as a result of dialectal variation in Afaan Oromo

1.6. Scope of the Study

This study focuses on the influences of dialectal variation on students' achievement while they are learning the language. It was conducted at two selected tertiary levels namely, the Mada Walabu University (MWU) and the Robe Teachers College (RTC). The study focuses on analyzing the morphological, lexical and syntactic variation of the dialects in the language. Finally, the study treats the pedagogical process of the language without including other subjects e.g. chemistry, biology, etc, which their medium of instruction is Afaan Oromo, because they need other study.

The specific dialects that have been treated under this study are Machaa, Tuulama, Harar, Arsii-Baale and Boorana. Other dialects like Raayya, Wallo and Gujii are not included in the study, because there were no teachers speaking these dialects assigned to MWU and RTC to teach the language. Similarly, students who speak Wallo and Gujii dialects were not assigned in the sample institutions (MWU and RTC) in the department of Afaan Oromo.

7.1 Theoretical Framework

This section deals with linguistic variation, language planning/language standardization and linguistic prejudice to set the framework of this study.

7.1.1 Linguistic Variation

"Individuals/groups vary in their pronunciation, grammar and vocabulary which most of the variation are systematic; the result of the interplay between linguistic and social factors," (Crystal, 1997: 32). Different people do not speak in the same way even the same person does not speak in the same way all the time. Lado (1964: 17) argues that a language spoken by large populations show marked differences among groups of speakers. Different social and other groups within a language community show differences in their use of the language in such a way that one can even detect family

differences and individual differences in the habit of speech which linguists call the individual way of speaking, an idiolect; and the group way of speaking, a dialect (Falk, 1998: 289; Lado, 1964: 17; Hudson, 1980: 36).

According to Lado (1964: 9), there are differences appropriate to various occasions, so that a person who does not modify his style to fit to the situation will sometimes sound stilted and some times sloppy even though he/she uses the same form. Smith and Roger (1972: 4) suggest that, since the assumption of most educators is that all varieties of a language diverse from some standard form, it is our task to try to instill the notion that different language systems are equally valid for the specific needs of their users. Their full statement is, "Considerable time was spent on the relationship between cognition and speech, emphasizing in particular that the Black English code seems capable of expressing everything that Standard English does." This indicates though there is linguistic variation within a given language they should all be treated equally. Lado (1964: 7) however, suggested that greater prestige should not be taken for universal appropriateness, usually the political or cultural capital acquires greater prestige than other and it makes a desirable dialect to learn or to adopt. Accordingly, the language style to be taught is that of educated native speakers. This does not mean that only one style is correct, but to say that the forms used by educated native speakers and not any imagined artificial standard are the guide to what is correct, and acceptable as educated native speech (Lado, 1968: 54).

Afaan Oromo is a language with great dialectal variation that different people speak it in different ways. Scupin and Christopher (2004: 293) argue that a large speech community may consist of sub groups that share specific linguistic usages within larger common family. If the linguistic usage of these subgroup are different but, mutually intelligible, their language variation is called dialect. Dialects are linguistic differences in pronunciation, phonological, morphological vocabulary, or syntax that may differ within a single language. To this end, the principle that does not make allowances explicitly for dialect differences, yet these can become a problem. Accordingly, Lado (1964: 55)

suggests that using an inappropriate dialect or style interferes with full communication. Similarly, Richard and Charles, (1996: 193) report that, since for many language learners the classroom is the primary situation in which they have an opportunity to use the target language, the kind of language students use during lessons has an important influence on their language development. Moreover, Fasold (1990: 286) states that, "Children from groups whose spoken language is systematically different from what the test-constructors consider correct, will likewise systematically get lower scores on the tests." These expressions again confirm that there is linguistic variation in language and they can cause a problem on the learner's achievement.

Certain dialects of a language are considered as more prestigious than others, reflecting educational class, ethnic, race and regional differences, but in other languages e.g. Afaan Oromo, no single dialect can be claimed to be the accepted standard. In general when we view language as a global phenomenon, however, all languages are dialects that have emerged in different societies and regions of the world.

For instance, the English language is not one standard language but consists of many different dialects. The forms of English spoken in England, Australia, or the west India's have distinctive differences in pronunciation and vocabulary. The same generalization can be applied to many languages. (Scupin and Christopher 2004: 293)

In general, the passage of time, the great size of the area, the imperfect transportation, education and the political situation made it inevitable that Afaan Oromo was divided into various dialects. Indeed it is hardly an exaggeration to say that every village has its own special dialect, distance in at least a few details from that of its neighbors. According to Burling (1970: 103), differences of dialect divide even fellow villagers from one another. This means neighboring villagers rarely have trouble understanding each other, but the further a man goes from his home, the more difficulty he is likely to have with the local speech. As a result, a strategic decision is necessary in such cases.

7.1.2 Language Planning and Language Standardization

There are no universally accepted criteria for distinguishing language planning from language standardization, although a number of rough measures exist, which sometimes render contradictory results. Some scholars use language planning and language standardization interchangeably whereas others treat them as being different from one another. For example, Hoffman (1991: 206) treats language standardization as part of language planning. She lists three components of language planning; (1) graphization which is to mean taking decisions such as which script is to be adopted for a language that has not yet been reduced to writing and what the convention should be for spelling, punctuation and capitalization, (2) standardizations which refers to the selection of one variety which is considered to be the best and is to serve as the norm for the speech community and, (3) modernization that refers to the development of a variety so that it will be suitable as a vehicle for communication able to fulfill all functions.

Tauli (1974: 63), reports that the process of language or dialect choice and the conscious direction of language development can be called language planning or language standardization. Similarly language planning and language standardization are synonymous terms for Ray (1963) quoted in Mekonnen (2002: 18).

Ansre (1974: 369) considers language standardization as an intra-language phenomenon whereas language planning is both an intra-and an inter-language phenomenon. This indicates that language planning deals with language problems within a language and across languages while language standardization is concerned only with a single language. From this we can understand that, language planning also refers to language standardization. In the context of a single language, language standardization and language planning may be used as synonymous terms. But in the case of different languages, standardization refers to one of the components of language planning. Therefore, we can say that language planning is broader than language standardization, and the two terms are used interchangeably in this study.

1.7.3 Dialectal Prejudice

The flexibility inherent in human language is one of its most important characteristics which includes that every human language must make use of certain universal properties, a fact that limits the amount of diversity possible among different languages and within any particular language. However, it is difficult to find two speakers who use their language in exactly the same way (Falk, 1978: 277). This indicates that all speakers differ to at least a slight extent in the lexical items they use in their pronunciation and even in the syntactic structures of their speech and so on.

One of the most solid achievements of linguistics in the twentieth century has been to eliminate the idea that some languages or dialects are inherently better than others (Hudson, 1980: 191; Fasold, 1984: 262). Wolfram (1993: 23) also states that, "Diversity and tolerance are focal areas of many social initiatives in the world." These show that linguists are willing to recognize that some varieties of language are considered by the layman to be better than others, but they point out that each variety displays characteristics common to all human language.

On the other hand, people use language in order to locate themselves in a multi-dimensional social space. From the speaker's point of view, this is a way of communicating information about himself (about the kind of person he/she is or would like to be and his /her opinion in the society. Correspondingly, the hearer may draw the conclusion from speech about the speaker's characteristics and place in society. Hudson (1980: 195) termed such process as linguistic prejudice.

We all possess certain attitudes towards our own speech and that of other people. Consciously or not, we tend to judge ourselves and others according to language, and these judgments affect many aspects of life. Falk (1978: 303) and Holmes (1992: 357) describe, if individuals use language in away that others consider incorrect, or unacceptable, or nonstandard, they may be denied a job, a promotion, or in the case of students, a passing grade in school.

Linguists argue that since no given language variety is inherently better than another, all students should have the right to express themselves in their own dialect and would have

educators accept a students paper with nonstandard features of language if the message was clear and the agreement well supported. Falk (1978: 306) suggests that, "The judgments of individuals about whether someone's speech is correct or standard are based primarily on familiarity." In this context, what is accepted is what is familiar in one's own regional and social dialect. It should be clear that such attitudes reflect a lack of understanding of language use, language change and dialectal variation. Therefore, diversity and tolerance need to be stressed not only in terms of race, ethnicity, gender, physical characteristics, etc but also with regard to dialect, because perception based on dialect not only leads students to associate with some of their peers and shun others, but also have a significant impact on self-image and accordingly on students likelihood of academic success.

Fasold (1990: 286) Concludes this as follows: structural differences between different dialects (varieties) may lead to inaccurate assessment of students' educational potential (cf. Holmes 1992: 365 and Hudson, (1980: 195). The differences between groups in their perceptions of the appropriate ways of talking in a variety of contexts may also lead to inaccurate evaluations of students' ability. Labov (1987: 10) confirms this stating that, "The primary cause of educational failure is not language differences but institutional racism." This statement reminds us that there are many ways in which teachers' prejudice may present problems for their pupils. But, it would be wrong to give the impression that all teachers evaluate students according to how less their speech is to the standard variety.

1.8 Research Methodology

The major presentation of this section are the general methods employed in the study to achieve the objectives of the study which includes data collection, data sources, sampling, analysis and interpretations of the data.

1.8.1. Data Collection

The data was collected in three ways; interviews with teachers, a questionnaire distributed to the students and written document analysis. The interview and the questionnaire were prepared in Amharic and English as medium of elicitations of

information in order to reduce the bias of the target dialects. A total of 150 words were collected for the purpose of describing the variation of their forms in the five dialects. They are categorized into morphological variation, syntactic variation and lexical variation. The written materials were the modules and handouts which were serving as a text or references in the stated institutions.

1.8.2 Subject

The subjects were students of the Afaan Oromo department at MWU and RTC. Not all students were included, but students from each dialect were equally considered. The number of each sample students was eight per dialect, four per dialect from the university and four per dialect from the college.

1.8.3 Instruments

One of the instruments employed to collect data for the purpose of this research was the questionnaire, involving both open and closed ended questions. It was distributed to 40 students selected from both institutions. Before selecting them, the students were classified into their respective dialects.

The respondents were required to indicate their level of agreement to each questions by choosing one or more alternatives among the given multiple choice, answering Yes - No questions and rating their agreement to each statement on Likert type scale for closed ended question and write what they think for the open ended ones. The interview was employed for Afaan Oromo instructors and recorded through taking important notes. Moreover the written documents were classified as college module (text) and handout, and University Module (texts) which were mainly designed focusing on the skills and linguistics area of the language and serving as teaching material.

1.8.4. Method of Data Analysis

The information gathered through the questionnaire, interview and document analysis were analyzed by using the quantitative method of data analysis which means the

analysis amount utilized statistics and the qualitative method. Qualitative data analysis techniques deal with non-numeric data, usually linguistic units in written form.

1.9 Limitation of the Study

To the best researcher's knowledge, this study is a preliminary attempt; sufficient local studies have not been conducted in the area. Therefore, there were shortages of resource materials. Besides this, the study was limited to only two higher institutions (Madda Walabu University and Robe Teachers Collage). This was because of time and financial constraints that prevented to incorporate more institutions. But the study would have been more comprehensive and generalizeable if more institutions had been included from other higher institutions of the country particularly, from higher institutions where Afaan Oromo is established as a department. Thus, the findings which are the basis for generalization, are not supposed to be free from limitations.

CHAPTER TWO

2. Review of Related Literature

A number of researches which involve phonological, morphological and syntactical descriptions of Afaan Oromo have been conducted. The compilation of various dictionaries and the production of a few articles have also been carried out. These works have either a direct or an indirect contribution to the impact of dialectal variation on teaching learning process of Afaan Oromo. The following works are believed to contribute to the impact of dialectal variation of Afaan Oromo in the teaching and learning process of the language directly or indirectly.

2.1. Dialect and Professional Qualification

To perform professional duties one must be professionally qualified. The language teacher must be qualified at least to the level of his/her peers (Lado, 1964:8). Lado indicated that a teacher should be able to adapt his speech to the situations and contacts normally expected of an educated speaker including changes required by social distinctions which will remain within a single geographic and social dialect for speaking but would include the various major dialects for understanding. This shows that although a single variety of a language is fully adequate for speaking, the teacher should understand the various major dialects. The principle of synonymy and polysemy, however, opposes this view. Synonymy refers to the representations of a single concept by more than one lexical unit whereas polysemy refers to the representation of more than one concept or entity by a single lexical unit (Takkele, 2000: 250). The question now is whether having two or more terms to represent the same referent is advantageous or

disadvantageous? As a principle, it is of disadvantage to have two or more words to refer to the same concept or entity. In the first place; it is uneconomical since the fact that there is no absolute synonymy in any language still holds. According to this view, it is important to see that a single term represents a single concept or entity.

On the other hand, Falk (1978: 406) states, "whether or not a school system has a policy of actual teaching standard dialect, teachers must be informed about any nonstandard dialect used by their students." This is because; both nature of dialect variation and the linguistic properties of particular dialect must be understood for a teacher to be effective and able to relate to students in a positive manner.

To Richard and Charles (1996: 193), one distinguishing feature of a classroom language is that language is usually the goal of the lesson and the means by which the goal is achieved. This reminds us that, a teacher has a number of competing concerns, for example, a teacher may plans activities designed to facilitate the learners acquiring and use of the target language as the principal means for giving instructions and directions, modeling the target language patterns and giving feedback on students' performance. The students likewise learn language both in order to negotiate in classroom interaction with the teacher and other students and to complete the demands of classroom work, but the kind of language (dialect) that the students use during lessons has an important influence on their language development. Thus teachers should understand and be able to express to their students that all dialects are linguistically equal and "good" and the dialect may vary in appropriateness according to variation context and situation.

Falk (1978: 407), suggests as it will also be helpful for the teacher to become informed about the attitudes on dialects of the local community, for these, will affect students motivation and contact with other dialects of a language. And in situations where teachers and students speak quite different native dialects, bi-dialect is even more important for the teachers than it is for the students. This reveals that, while many of the features distinguishing a particular dialect from other dialects are relatively small, some differences can lead to failure in communication. A teacher must be able to translate such

material both to understand what the students say and to enable the students to understand the teacher.

As can be observed from the above, there are two contradictory ideas in relation to whether a teachers as professional need to speak only one dialect or more than one dialect, they are the principle of bi-dialect and the principle of synonymy. The principle of synonymy encourages the replacement approach ignoring the fact that the reason why students learn their dialect in the first place is because their family friends and neighbors use that dialects. Thus, any attempt to eliminate students' dialect is probably doomed from the start. Mastering other dialect as a supplement to the one own dialect is a more attainable goal, because it leads to what Falk (1978:405) calls functional bi-dialect, a situation in which speakers know two or more dialects and use each in the appropriate situation.

2.2 Dialectal Bias on Language Testing

Screening tests for normal language development and achievement tests emanating language use are repeatedly given to children in school. As Fasold, (1990: 286) claims, students from groups whose spoken language is systematically different from what the test constructors consider correct will likewise systematically get lower scores on the tests. Moreover, Scuping and Christopher, (2004: 293) say "the student moves out of the family into the larger speech community encountering speech habits that differ from those of the home. If the student uses these words in school or with others, he or she will be reprimanded or laughed at."

Every language has more than one variety, especially in the way in which it is spoken. When we describe the sounds, words, and sentences of a language, we are in fact concentrating on the features of only one variety which some people consider it as the only type of correct form and should be kept pure (Yule, 1985: 180, Scuping and Christopher, 2004: 293).

In the context of language teaching and learning, assessment refers to the act of collecting information and making judgments about a language learner's knowledge of a language

and their ability to use it (Fasold, 1990: 267). This implies that, language testing is one way by which a teacher checks students understanding about a given language. But structural differences between different dialects may lead to inaccurate assessments of students' educational potential. Difference between groups in their perceptions of the appropriate way of talking in a variety of contexts may also lead to inaccurate evaluations of students' ability (Holmes, 1992: 365). This information describes the relationship between different languages and its users in order to identify the misconceptions which can disadvantage some social and ethnical groups in school.

No matter what teaching strategies or methods a teacher uses, it is necessary to give directions, explain activities, clarify the procedures students should use on an activities and check students understanding. But all strategies teachers use cannot be equally effective. Richard and Charles, (1996: 183) stated repetition, speaking more slowly, using pauses, changing pronunciation, modifying vocabulary, modifying grammar and modifying discourse as the main strategies teachers need to use in order to make their dialect as understandable as possible for their students. This kind of modification in teachers' speech can lead to a special type of discourse which has been referred to as teacher talk (Richard and Charles, 1996: 184). When teachers use teachers' talk, they are trying to make themselves as easy to understand as possible, and effective teachers' talk may provide essential support to facilitate both language comprehension and learners production. This in turn contributes a lot to avoid or minimize dialectal bias.

The question of whether or not speakers of a nonstandard dialect should be exposed in school to instruction in a standard dialect is basically a nonlinguistic matter. From the point of view of linguistic science, all dialects of language are equally systematic, complete, and productive and useful as means of communication among the people who know them (Falk, 1978: 404). From this it is easy to understand that, there is no linguistic necessity for every one in a society to speak the same dialect. On the other hand the ability to use a standard dialect of a language is often societal advantageous to those who encounter speakers of such standard dialects. In the education of students one argument for teaching a variety of standard language is that this knowledge may better reprepare them

for situations they may encounter in life, which (cf. Yule, 1985: 195; Cook, 2001: 14 and Falk, 1978: 406) termed it as instrumental motivation.

Ideally, one should work to remove the linguistic and social prejudices that lead to those conclusions. That is a strong case can be made for the contention that many tests used in common for the assessment of language and achievement are systematically biased against students who speak different dialects. A number of solutions to the problem of dialectal bias in testing have been suggested. Vaugh-Cooke (1983) cited on Fasold (1990: 291) has reviewed some of them as follows.

- ❖ Keeping the same test, but norm it separately, for minority communities.
- ❖ Eliminating items on the test that represent dialectal bias.
- ❖ Becoming familiar with the linguistic features of disfavored dialects they are likely to encounter, either by their own observation or through reading descriptions of these dialects.
- ❖ To experiment with nonstandard scoring of the available standardized tests, instead of treating features that are part of the mature dialect in the students community as an instance of a disordered or lack of achievement.
- ❖ Trying to supplement formal test results with an observation of a students language use in more natural setting.

Keeping this all in mind, one immediate practical means of coping with dialectal bias is for speakers of non standard language to learn a standard dialect (Falk, 1978: 404).

2.3 Dialectal Variation and Teaching Language Skills

The four basic language skills are: listening, speaking, reading and writing. Among these the focus of this discussion are reading and writing skills, Falk (1978: 409) reports that students who speak a dialect of a language or who are not native speakers of a language encounter special difficulties in learning to read and write. Students ought to be able to take pride in their own background and should not be burdened with shame for cultural

differences that are not of their making and which are inferior only in the sense that people with power happen to have different patterns. Hence, the problems of language education might be clarified if its various objectives were clearly distinguished. According to Burling (1970: 131) the first goal of language teaching is surely to teach students to read, but it is depressing truth that thousands of students sit through years of school without ever becoming effectively literate.

Learning to read is sometimes a difficult undertaking for students; likewise, learning a second dialect is not an easy task. The student who is expected to accomplish both simultaneously is bound to do poorly in both (Falk, 1978: 410). As Burling (1970: 131) reports, one of the important reasons for their failure is surely the divergence of the language they bring to school from the language of their teachers and from the language reselecting in their text books. Falk (1978: 409) confirm this idea as follows. Whether or not special reading materials are used, both research and classroom experience indicate that student learn to read best when the task of reading materials kept clearly distinct from any efforts on the teacher's part to teach a standard dialect to those whose native dialect is nonstandard. Therefore, teachers who teach reading must take great care to differentiate between errors in reading and dialect differences in pronunciation, grammar, vocabulary etc. Because reading difficulties and dialect differences must be recognized as separate areas. As a result, the task teaching to students to read should benefit greatly from an understanding of what spoken dialects are really like and from reading programs that are specifically designed for speakers of this dialect. One would hope that such a program could avoid stigmatizing the students own dialect while opening the literate world to them, because dialects deserve respect and understanding for what they are. However, Fasold (1990: 277) mentioned three strategies which might be used in teaching reading: (1) teach the school language before teaching reading; (2) provide reading materials that simply avoid areas of differences between dialects and (3) use traditional materials, but allow students to read them orally in their own speech variety.

Just as reading and dialect should be kept distinct if the students are to become proficient in the former, so writing and dialect must also be distinguished. According to Falk (1998:

411) encouraging children to write in their native dialect does not involve abandonment of correct spelling, punctuation, capitalization or paragraph formation, for the principles governing these matters apply equally well to nonstandard dialects as to standard dialect. This shows it is unreasonable to expect students to use standard grammatical, spelling etc. forms in their writing if they have not yet learned them in speech. As Cheshire (1984: 552) claims, all students tend to make mistakes of these kinds when they are first learning to write. However, the fact that students are still making these mistakes at secondary and tertiary school level suggests that they may be caused by linguistic confusion between different dialects or varieties. Fasold (1990: 279) also argue that, "Students who enters school with a community language different from the school language, it will show up in their written work." According to Fasold, students who are socially and economically privileged, since their community language is only a little different from the school language, will be seen as someone on the right track who needs instructions in matters of style, punctuation and so on.

On the contrary, Trudgill (1980: 79) states that there are some forms of writing for which dialect-related errors are really not inappropriate and need not be corrected. The criterion Trudgill has in mind is that there is no need to adjust language use that comes most naturally to a writer unless there is a penalty for not doing so. This encourages teachers to punish their students when they make errors in relation to dialect interference. But Wolfram (1993: 203) identifies a way of dealing with writing for speakers of disfavored dialects into two categories and could be treated separately. The first consists of unconventional spelling that are not related to the students accent, punctuation capitalization and other problems neophyte writers have getting used to the new way of using language. The second category consists of infelicities of written styles that are related to the structure of the students' spoken language. The first category should be addressed first, since these problems will be common to all learners and can be expected to respond to instruction. At first, the teacher following this advice would not mark as incorrect any the items in the second category. As observed from the above a students use of his/ her own dialect must not be confused with speech development problems, for the student usually acquired his or her native dialect in a complete and normal manner. These

dialects however, may present special problems in reading and writing, particularly if teachers fail to separate their efforts to teach standard from the teaching of these language related skills.

2.4 Standardization

The primary use of language is facilitating communication. Effective communication requires the uniform use of a language (Mekonnen, 2000: 14). Spoken or Written words may be given a different meaning by audiences or readers from the actually intended one by the encoder. Misinterpretation of words is one of the barriers of effective communication. Some of the factors which influence peoples understanding the meaning of words include the level of education they attend, the section of the country they come from and their ethnic origin (Stieglitz, 1967: 50). In order to reduce semantic difficulties, the communicator needs to choose and use simple words that suit the characteristics of the group to be addressed. When it is not possible to use comprehensible words, an attempt should be made to explain the meaning of messages in general, otherwise, the communication will end up in misunderstanding and unintended outcomes (Anderson and Davis, 1956: 119; Stieglitz, 1967:570). But language has the natural tendency of developing into varieties. Thus, there is a sort of contradiction between language change and the importance of language uniformity. For communication this fact necessitates efforts to control or reduce language variation through the process of standardization. According to Milroy (1999: 27), standardization hinders linguistic change, but it does not prevent it totally. This indicates that standardization reduces language change and variation by proposing a standard form and creates uniformity of language use.

The meaning and the process of standardization has been described by different scholars. For example, Wardhough (1992: 30) states that "Standardization is the process by which a language is codified or a variety of a language becomes widely accepted through out the speech community of that language as a supra dialect norm." (cf. Ferguson 1968: 31) A standard form is an institutionally-valued dialect, which has been selected by historical accident or by deliberated language planning by government to be held up as the standard language where codification refers to a prominent feature of standard forms; grammar

books and dictionaries are written promoting the form, text of religious or cultural significance and canonical literature in the form are valued and the variety is taught to students in school Schmitt (2002: 152), cited on Scuping and Christopher (2004: 293). What is matter in Afaan Oromo is that the absence of standardized or codified form of the language.

According to Pride (1971: 36) a standard language can arise from three main sources: first from the promotion of a language largely used outside the speech community to the role of a superimposed medium of communication in cases where none of the several indigenous languages or dialects is considered suitable, second, from the selection of one particular local dialect from two or more candidates, and third, from the standardization of some form of mixed languages or dialects. Some argue the language style to be taught is that of educated native speakers. This, of course, does not mean that only one style is correct, but to say the form used by educated native speakers and not any imagined artificial standard are the guide to what is correct and acceptable as educated native speech. However, using an inappropriate dialect or style interferes with full communication and constituent's noise of a sort (Lado 1964:54).

Therefore, the principle that does not make allowances explicitly for dialect differences, yet these can become a problem, because in some languages a standard dialect is recognized as the national standard, but in other languages like Afaan Oromo, no single dialect can be claimed to be the accepted standard. As a result, a strategic decision is necessary in such cases, taking into account that the language and the students with whom the instructors to communicate. Milroy (1999: 173) confirms that standardization is best treated as a process, because all languages vary and are in a constant state of change. Obviously, the process of standardization involves different steps. Based on Haugen's (1966: 252) proposal, Mekonnen (2000: 15) has identified four of them for Afaan Oromo lexical standardization. They are norm selection, codification, elaboration or acceptance and implementation. Thus, standardization is expressed as the process of selection or determination, codification, elaboration or acceptance (Agar, 1996: 22; Trudgill, 1980: 117; Hudson, 1992: 32 and Crystal, 1987: 364).

Mekonnen (2000: x) tries to set the criteria through which Afaan Oromo can be standardized. They include: (1) the written material, (2) the mass media, (3) the current status of the dialect and (4) attitude of speakers. He has indicated the lexical variation of Afaan Oromo. But Mekonnen does not state how the Afaan Oromo dialectal variation affects the academic achievement of the students while learning the language. Thus the present study attempts to fill this gap.

This study is based on varieties of Afaan Oromo spoken in Ethiopia, though it is still beyond the scope of such a paper to do justice to all varieties. Unlike the previous works in which dialect classifications were sometimes based on geographical or tribal criteria, this study attempts to categorize a given dialect area by using morphological, lexical and syntactical criteria. The traditional names for the localities which we will continue to use in the paper are as follows; Machaa, Tuulama, Arsii-Baale, Boorana and Harar. Note also that in the present study, there is no information on Wallo, Raayya and Gujii of Ethiopia; on varieties in Kenya and also on varieties in Somalia.

CHAPTER THREE

3. Presentation and Analysis of the Data

This part deals with the presentation and analysis of the data collected from the sample respondents. To this effect, a total of 40 questionnaires were distributed to 20 students, each of MWU and RTC. Out of these, 39 (97.5%) were filled in and given back. The data collected were then tabulated and arranged in tables. Based on the responses obtained, analysis and interpretation of the data are presented following each table including the interview carried out with instructors of the two institutions and the analysis of the written materials. In order to evaluate the overall impact of dialectal variation in the teaching and learning process of Afaan Oromo, respondents were requested to rate their agreement to each statements on Likert-type scale, choose their agreement among the given alternatives for the closed ended questions and write their own opinions for the open ended ones.

3.1 Descriptions of Respondents' Personal Information

Items	Respondents								Total	
	University				College					
	Instructor		Students		Instructors		Students			
Sex	No	%	No	%	No	%	No	%	No	%
Male	4	8.3	10	20.8	5	10.5	10	20.8	29	60.4
Female	-	-	10	20.8	-	-	9	18.8	19	39.6
Total	4	8.3	20	41.6	5	10.5	19	39.6	48	100

Table1: Frequency and percentage distribution of respondents by sex

Table 1 indicates sex distribution of the instructors and students of the MWU and the RTC. Accordingly, all of the instructors in department of Afaan Oromo at MWU and RTC are males. This male-dominated situation not only contradicts with the national education and training policy of the country but also discourages the access and retention of females to the institutions. The increasing number of female instructors will encourage the enrollment and success of female students. Therefore, at least some female instructors should be there to encourage female students in the institutions. On the other hand, the number of male respondents account for 29 (60.4%) of the total sample whereas the number of female respondents account for only 19 (39.6%) among the involved respondents. From these, ten of them were instructors; five and four instructors are from RTC and MWU, respectively. Similarly, 20(41.6%), 20.8% each male and female students were involved in responding to the questionnaire from MWU. The number of female students from RTC were 9 (18.8%) while their respective males were 10 (20.8%) out of 39.6% respondents from the college. As a result, one can conclude that, an attempt is made to make a balance between females and males in eliciting the necessary information from the respondents, though no female instructor was included because they are not employed in the institutions. To this end, such variations are the common factor for both genders. These variations are described as follows.

Dialects	Respondent				Total	
	Instructors		Students		No	%
	No	%	No	%		
Machaa	2	4.2	8	16.7	10	20.8
Tuulama	2	4.2	8	16.7	10	20.8
Arsii-Baale	2	4.2	8	16.7	10	20.8
Harar	2	4.2	7	14.4	9	18.8
Boorana	1	2	8	16.7	9	18.8
Total	9	18.8	39	81.2	48	100

Table2: Frequency and percentage distribution of respondents per dialect

As it is depicted in table 2, Machaa, Tuulama, Arsii-Baale, Harar and Boorana dialects were treated. However, Wallo, Gujii and Raayya dialects were not included, because both groups (teachers and students) were not assigned in the institution in the department of Afaan Oromo. The total sample of the instructors is 9 (18.8%), among which five are from RTC and four from MWU. An attempt was made to elicit the data from two instructors per dialects; one each from the two institutions, except that only one instructor from RTC was interviewed in relation to Boorana dialect, because MWU has Machaa, Tuulama, Arsii-Baale and Harar dialect speakers in the department of Afaan Oromo as instructors.

As has been understood from the interview employed with the instructors, most of them are first degree holders and have less experience in teaching in the institutions. Accordingly at MWU in the department of Afaan Oromo, only one instructor has second degree (MA) with two semester service at the university. Others were first degree holders and have served there only for one semester. Similarly, out of the five instructors from RTC, only two of them were second degree holders with two semester's services while the rests, three of them were teaching in the college by their first degree and served there for two semesters. This reveals that lack of high status of education and less experience of instructors in teaching may create a gap in understanding or being aware of the dialectal variation occurring in Afaan Oromo while evaluating their students. Thus, the treatment they gave to their students who speak different dialects could not be as that of with high educational status and experienced teachers, because experienced teachers usually need less time for preparation and planning than inexperienced teachers. They can also create a better teaching learning atmosphere by implementing various teaching methods that they have acquired for many years. Therefore, this varied experience and level of educational status of instructors need to be considered in assigning instructors to teaching, researching and conducting other activities.

With respect to the students, except the speakers of the Harar dialect, eight students per dialect were considered, four of them from each institution. They were 39 in number, out

of these; seven students were speakers of the Harar dialect of which four were from MWU and three of them from RTC. This shows that the data was collected from each dialect with almost equal proportion per dialect. Moreover, the number of students per dialect (8 or 7) indicates; the collected data are adequate and can address the existing problems in relation to the impact of dialectal variation on students' academic achievement. It also approved that there is dialectal variation among students and the teachers in the sample institutions. As a result, as Falk (1978: 407) underlines, to teach students who speak different dialects, bi-dialectal is even more important for the teachers than it is for the students. But all instructors at the sample institutions in the department of Afaan Oromo were the graduate of teachers' education. This indicates that the teachers may have less skill of linguistics skills. The instructors themselves reported that they did not take course(s) related to linguistics particularity in relation to dialectology. However, it is helpful for the teacher to become informed about the attitudes and dialect of the local community for these of course, will affect students' motivations, academic achievement and contact with other dialects of the language.

	Field of study						Program				Total	
	Teacher		Journalist		Linguist		Degree		Diploma			
	No	%	No	%	No	%	No	%	No	%	No	%
One semester	6	15.4	-	-	5	12.8	5	12.8	6	15.4	11	28.2
Two semesters	5	12.8	-	-	4	10.3	4	10.3	5	12.8	9	23
Three semesters	3	7.7	1	2.6	3	7.7	5	12.8	2	5.1	7	18
Four semesters	3	7.7	2	5.1	2	5.1	4	10.3	3	7.7	7	18
Above four semesters	3	7.7	-	-	2	5.1	2	5.1	3	7.7	5	12.8
Total	20	51.3	3	7.7	16	41	20	51.5	4	48.7	39	100

Table 3: Frequency and percentage distribution of respondents by duration, field, and program of study

Table 3 shows that the sample students' duration of study in institutions ranges from one semester to above four semesters. This means that in the study, students with less experience and more experience were included. The study focuses on students with less experience in their study than those with more experience ones. This is because students with less experience in their study were taking many courses designed in Afaan Oromo during the data collection. Therefore, they are expected to give the current information for they were experiencing the problem of dialectal variation on their academic achievements.

As a supplementary source of data, only 5 (12.8%) of the students were included from students who have studied in the institutions for more than four semesters, because, they cover most parts of Afaan Oromo courses and were engaged in teaching practice during the data collection. Therefore, they were not expected to give deliberate information as those students facing the problem. But an attempt was made to include an almost equal number of students from the institutions, (20 students from MWU and 19 students from RTC), since the two institutions train students who speak different dialects of the language by instructors that speak different dialects of the language in the department of Afaan Oromo.

With regard to the field of their study, the majority, 20 (51.3%) of the students intend to become teachers, where of (16 (41%) of them plan to become linguists. Only 3 (7.7%) of the students intend to become journalists. On the contrast, there were no students who have a plan to be a researcher or to participate in other activities in their future life. Most of the courses designed for the students to learn were pedagogical center. They mainly focus how to teach rather than equipping the students with linguistic ability. They also include language skills like writing and reading skills and some linguistics courses namely structure-I and structure-II which mainly focused on phonetics, phonology,

morphology and syntax. But there were no courses that motivate students to be a researcher or guide them to participate in other activities in their future life.

In relation to journalism, the students were taking courses that might help them to develop writing and reading skills, but there were no courses designed to develop students' listening and speaking skills. This fact leads most students not to plan to become journalists.

In general, the sample students completed at least one semester in the institutions. They were also studying at diploma and degree level in the institution and have their own purpose of study. This reveals that, the students were mature enough to deliver the reliable information for the study.

3.2. The Relationship between Dialectal Variation and Students Achievement

In the previous discussion, we have seen that students speaking different Afaan Oromo dialects were taught by instructors who are speakers of different Afaan Oromo dialects. This means an instructor who speaks, for example, the Machaa dialect teaches students who are speakers of different Afaan Oromo dialects in a class and the same holds true for others. On the other hand students who speak a particular Afaan Oromo dialect were learning from instructors who speak different dialects of the language.

This section deals with the relationship between lexical, morphological and syntactical variation in Afaan Oromo and their impact on students' academic achievement of the language. Therefore, the questions are: Do all students equally benefit from the instructors who speak different Afaan Oromo dialects or are they biased due to the difference of the dialect they and their teachers speak? What are the major areas of the language that are highly under the influence of Afaan Oromo dialectal variation? The extent to which the instructors understand and tolerate the students' dialect, are also treated. The following table illustrates students' response.

Items language area		Students' Respondents		
		No	%	
Items language area	1. Writing	39	100	
	2. Reading	39	100	
	3. Speaking	11	28.2	
	4. Listening	9	23.1	
Types of variations	1. Morphological	39	100	
	2. Lexical	39	100	
	3. Syntactical	20	51.3	
Extent of impact	1. Very high	5	12.8	
	2. High	15	38.5	
	3. Medium	10	25.6	
	4. Low	6	15.4	
	5. Very low	3	7.7	
	Total	39	100	
Understandability of teachers	All are	1. Very good	1	2.5
		2. Good	3	7.7
		3. Medium	15	38.5
		4. Poor	20	51.3
		Total	39	100
	Most are	1. Very good	3	7.7
		2. Good	6	15.4
		3. Medium	10	25.6
		4. Poor	20	51.3

		Total	39	100
Some are	1.	Very good	6	15.4
	2.	Good	10	25.6
	3.	Medium	20	51.3
	4.	Poor	3	7.7
	Total		39	100
A few are	1.	Very good	18	46.2
	2.	Good	11	28.2
	3.	Medium	6	15.6
	4.	Poor	4	10.3
	Total		39	100

Table 4: Description of types of dialectal variation and their impact

As can be observed from the above table, students' writing and reading skills are highly affected by their teachers' dialectal variations. This can be understood from the students' responses to the questionnaires. From this one can infer the dialect the teachers use in their writing and reading are not students dialect centered. Moreover students write within their own dialect, but their teachers were not treating them as all dialects are equally important, productive and good to all students. Fasold (1990: 286) concludes this in that students from groups whose spoken dialect is systematically different from what a test constructor considers correct will likewise systematically get lower scores in the tests. But there is no linguistic necessity that everyone in a society speaks the same dialect, because the question of whether or not speakers of a given dialect should be exposed in school to instruction in another dialect is basically a nonlinguistic matter.

Linguists believe that all dialects of a language are equally systematic, complete, productive and useful as a means of communication among the people who know them. Humans may judge others according to how they speak, some times knowingly, but often without intention. The teachers' judgment seems to be based mainly on unintentional judgment. On one hand the instructors reported that they did not take course(s) concerning dialectology in their past training. On the other hand, the above table

indicated that the instructors' use of different dialects was rated for a few and for some instructors as very good. On the opposite, most instructors were indicated as they were poor in using a variety of Afaan Oromo dialects. Thus, the extent to which teachers use various Afaan Oromo dialects has a negative effect on students' academic achievement is rated as high. The major sources of this impact are termed as morphological, lexical and syntactical variations. Each of them is described in the following way.

3.2.1 Lexical Variation

This section deals with the impact of instructors' lexical codification on learners' academic achievement while they are learning Afaan Oromo. Lexical variation refers to the representation of a single concept by more than one lexical unit or representing a single form for more than one concept across different dialects (Takkele, 2000: 249). As reported by Ferguson (1971: 75) anyone who plans language for instruction must decide on the variety of the language to be taught. The lexical codification process facilitates the teaching and learning process by providing common forms of a language. On the contrary, the teaching and learning process becomes a burden to teachers and learners if the language has no a codified form. One way of standardizing (lexical choice) is the process of codification. It refers to the unification of different aspects of a language such as phonology, lexicon and grammar (Fishman, 1974: 22; Crystal, 1987: 364 and Haugen, 1968: 249). Therefore, codification can be termed as a means by which dialect differences of a language is fixed to make communication more effective.

Trudgill (1980: 117) argues that, "The process whereby a language variety acquires a public recognized and fixed form is called codification." The results of communication are usually enshrined in dictionaries and grammar. On the other hand, codification can occur if the language planners or policy makers recognize and confirm officially a dialect of the language to be used across other dialects of the dialect.

The completion of a systematic statement of rules and conventions governing the use of a language variety, typically the standard language of a community can be termed as

codification (Crystal (1997: 67). This indicates as the preparation of rules and conventions that handled different dialects are very important.

Accordingly Mekonnen (2002: 35) states that, "The selection of base dialects, alphabet, etc, can be decided by rule whereas setting and grading of the criteria in which codification can be carried out may be based on the convention of language planner (language committee, academy, etc)." As the title of this section indicates the section concentrates on the impact of lexical variation in Afaan Oromo and their impact on teaching learning process of the language. The importance of lexical codification is to create uniformity on the use of words by reducing or eliminating differences in the vocabulary of language.

Compiling a standard general dictionary can fulfill the task of lexical codification. Concerning this Wardaugh (1992: 30) reports that, "Codification refers to the development of a dictionary." According to Downes (1984: 39) dictionaries not only codify the language and make it visible to consciousness as a unified homogenous entity, they also prescribe the correct forms of spelling. Therefore, if a language lacks a standard codified variety, language communication, compilation of standard dictionary etc in general and language teaching and leaning in particular may not be carried out effectively.

3.2.2 Criteria for Lexical Codification (Choice)

Different scholars in the field use different criteria to choose a word as a standard form from different dialects. Tauli (1974: 60), Haugen (1966:177) and Sadembouo (1988: 3) use number of speakers, frequency of occurrence, originality, economy, semantic transparency and acceptance, written documents, productivity and the mass media. In additional to these criteria, Mekonnen (2002: 41) adds, the current standardizing tendency, as a criterion to choose a lexeme as a standard form in Afaan Oromo. On top of these, the following examples were considered to check whether instructors of MWU and RTC were taking into consideration these criteria either in preparing written materials for

their students or in evaluating the academic performance of the students. The following lexemes are from instructors' handouts and modules (MWU and RTC).

No.	Lexical variations	Dialect area	Gloss
1	a. maalala	Boorana	surprise
	b. ajaa'iba	Machaa	
	c. dinqii	Tuulama	
	d. raajii	Harar and Arsii-Baale	
2	a. hunda	Machaa	all
	b. duuchaa	Tuulama	
	c. cufa	Harar	
	d. mara	Arsii-Baale and Boorana	
3	a. tasa	Arsii- Baale	never
	b. gonka	Harar, Boorana	
	c. siruma	Tuulama	
	d. yoomiyyuu	Machaa	
4	a. booda	Arsii-Baale, Boorana	after
	b. teellaa	Machaa	
	c. duuba	Harar	
	d. achii	Tuulama	

Table 5: Synonymous lexemes across Afaan Oromo dialects

No	Lexicon	Dealect area	Gloss
1	badaa	Machaa	many (much)
		Tuulama	not good
		Arsii-Baale	
		Harar	
		Boorana	
2	soqe	Machaa	make rough wood smooth by the help of axe
		Tuulama	
		Arsii-Baale	to find
		Harar	
		Boorana	
3	toshaa	Machaa	some one engaged in evil activities
		Tuulama	some one who make every thing suitable
		Harar	
		Arsii-Baale	

		Boorana	
4	bukkee	Machaa	beside
		Tuulama	abdomen
		Arsii-Baale	hermophradite
		Harar	
		Boorana	
5	kaate	Boorana	sexual intercourse
		Tuulama, Machaa, Harar Arsii- Baale	to run

Table 6: Homonymous lexemes across Afaan Oromo dialects

As we can observe from the above table, in MWU and RTC, Afaan Oromo instructional materials are prepared based on two or more dialects. The above university and college written materials from which the sample words are taken are being used in the MWU and RTC. Thus, students are subjected to learn different vocabulary items which belong to different dialects at a time. This can affect the efficiency of the teaching and learning process negatively, because teaching and learning more vocabulary items at a time is more difficult than learning or teaching one at a time.

According to Falk (1978: 409) students who speak different dialects of a language or who are not native speakers of a language encounter special difficulties in learning to read and write. For instance, instructors of Boorana dialect use the word **maalala** meaning ‘admire’ in their written materials. Thus, students of speakers of Boorana dialect can easily understand the meaning of the word, whereas speakers of other Afaan Oromo dialect get it difficult to understand, since there are different lexemes in the respective dialects of the instructors. On the contrast, students who are speakers of Harar dialect may use **cufa** ‘all’ in their writing. Instructors of Harar dialect speakers can easily understand what the students are expressing, but others may get difficulty to get the

intention of the students and may consider these students as a non proficient user of the language. Therefore, we can say structural differences between different dialects (variety) may lead to inaccurate assessments of students' educational potential.

Differences between groups in their perception of the appropriate ways of talking a variety of contexts may also lead to inaccurate evaluations of students' ability. Dialectal variation leads not only to inaccurate evaluation, but also burdens the teachers and learners if codification has not been done for the language. Falk (1978: 410) claim that, "Learning to read and write is sometimes a difficult undertaking for students; likewise, learning a second dialect is not an easy task. The student who is expected to accomplish both simultaneously is bound to do poorly in both." This indicates, one of the important reasons for students' failure is the divergence of the language they bring to school from the language of their teachers and from the language reflecting in their written materials. Therefore, teaches must take great care to differentiate between errors in reading and writing, and dialect differences. Dialect difference must be recognized as separate areas of concern from writing and reading. The major strategy through which instructors can overcome the problems, related to dialectal variation in language teaching is, codifying the lexemes using the established criteria which have been already mentioned. In the following discussion, we see whether Afaan Oromo instructors of MWU and RTC are considering those criteria when they are choosing the lexicon as a standard form of the language.

One of the criteria to be considered to choose a dialect is the number of speakers. According to Sadembouo (1988: 3) it is quite normal to take the majority group when making the choice of dialect(s). Similarly, Haugen (1968: 177) states that the number and distribution of speakers are significant in language development. According to these views, the number of speakers is relevant to choose a standard dialect. In other words, it is more likely for a dialect spoken by a large number of speakers to be accepted as standard than a dialect spoken by few speakers. This means that the acceptability of lexemes can be determined by the number of speakers. As Mekonnen (2002: 44-45) states the percentage of Afaan Oromo speakers per dialects are; (1) Machaa dialect

speakers 36%, (2) Arsii-Baale dialect speakers 20%, (3) Tuulama dialect speakers 18% (4) Harar dialect speakers 17%, (5) Gujii dialect speakers 5%, (6) Boorana dialect speakers and Wallo dialect speakers each 2% and (7) Raayya dialect speakers 0.02% of the total number of the speakers of the language.

Accordingly, the criterion allows, among the lexicon described in table 4, **ajaa'iba** 'admire' **hunda** 'all' **yoomiyyuu** 'never' and **teellaa** 'after' from examples number 1, 2, 3 and 4 should be selected as a standard lexemes of the language. But no instructor chooses the respective lexemes based on this criterion, except the instructors of the Machaa dialect. This revealed that, the instructors do not either know the criterion to be used or they consider simply their own dialect.

The criterion ignores the principle of dialect equality, which states that teachers should understand and be able to express to their students, that dialect variation is normal, that all dialects are linguistically equal and 'good' and the dialect may vary in appropriateness according to variation context and situation. Therefore, it should be considered as one alternative rather than as the only way of choosing a dialect among the variety of the dialects of a given language. It should be supported by other criteria.

The second type of criteria to be considered when making a choice of a lexicon is the frequency of the lexicon. To this criterion, the lexicon which is used across many dialects can be developed more easily as a standard form than the ones that are restricted to a dialect. Haugen (1966: 177) confirms this in stating that, "The most widespread usage is the best and most genuine forms." For example if we compare the word **maalalaa**, **ajaa'iba**, **dinqii**, and **raajii** which all means 'surprise' in different dialects of Afaan Oromo, **raajii** is used in two dialect areas (Harar and Arsii-Baale) but the other are used only in one dialect area: **maalalaa**, **ajaa'iba**, **dinqii** in Boorana, Machaa and Tuulame dialects, respectively. In this regard, **raajii** should be set as a standard form.

This criterion seems to be better as compared to the criteria referring to the number of speakers. On one hand, it applies to the principle of polysemy, representing one concept

with a single concept. On the other hand it gives opportunities for the wider usage of a lexicon in the language. But it ignores the principle of minority dialect. Falk (1978: 411) states that, "It is unreasonable to expect students to use standard forms ... if they have not yet learned them in speech." This principle gives priority to the native dialect of the students. As a result, teachers should tolerate students native dialect when they are assessing (evaluating) the performances of their students concerning language skills, though it is expected from them to consider such criteria while preparing written materials for their students.

As a third criterion, the structural simplicity of lexicon should be taken into account in codifying (adopting) the vocabulary, because shorter words are more economical and hence more easily learnable than long and complex words (Haugen, 1968: 164). Moreover, Tauli (1974: 60) expresses that economical words are efficient. Accordingly if we compare the lexemes from table 4, example 3, among dialects **tasa** meaning 'never' should be considered as a standard form. The problem of this criterion is: What would be done when equally economical words are exhibited across dialects? As in example 4, in table 5, such situation requires teachers' flexibility. The criteria that work to choose dialects (s) as a standard for some forms of dialectal variation may not work for other forms of dialectal variation. Thus, teachers are expected to match criteria with the forms of the dialectal variation.

The fourth criterion, namely productivity, refers to the flexibility of words to be used in different forms and categories. This means that a word can be used as a base in different derivations. Thus, Tauli (1974: 60) claims that, "... it (the word) must be elastic, i.e. easily adaptable to new tasks, i.e. for expressions of new meaning." Therefore, productive words are preferred to non-productive ones; however, I do not find the use non-productive words instead of the productive ones in instructors' modules and handouts during the analysis of the document. But I prefer to justify it with the example Mekonnen (2002: 46) uses. He compares the words **uffata** and **huccuu**, both means 'cloth' (N). The word **uffata** can be used in different conjugations such as **uffisu** meaning 'cloth' (V), **uffachuu** 'to wear for once' (V) and **uffachiisu** 'cause some body to wear

clothes.’(C). This reminds us of the fact that words with more derivational potentials are more likely to be used as standard than the potentially closed forms. From this we can conclude that, the word **uffata** can be used as standard for different derivations whereas **huccuu** does not have derivatives at all.

The written documents as a criterion for lexical choice, deal with the extent to which a dialect is used in written materials. As Anser (1974: 387) reports, "The vast majority of cases, standardization has involved the written variety and not the spoken." Moreover, Downes, (1984: 38) states that, "the existence of a written medium is a crucial aspect for the process of standardization." This criterion forces the instructor to read what form of a dialect has been written before, when they want to prepare the written materials for their students. Actually this may contribute for the instructors in two ways, one is for further knowledge the other is to know what lexicon has to be set as a standard dialect. But if we observe the above examples in table 4 and 5 all instructor were using their own dialect lexicon in their writing which forces students to learn different words at a time. The data also shows the instructors were not even crosschecking their writing with their colleagues. This reflects the absence of collaboration work and striving towards standardizing the language.

This means, the instructors did not either recognize the influence of dialectal variation on students academic achievement or willing to solve the problems. What has to be known is the instructors have to at least know this criteria as a means of lexicon standardization and strive toward minimizing the burden of their students resulted from dialectal variation. As a result it can be concluded that standardization is predominantly related to the use of the written form of language. Thus, the more the lexemes are used in writing, the more chance they have to be adopted and spread among speakers of other dialects. In general instructors need to consult written materials before using each and every dialect in their writing.

On the other hand, semantic transparency which refers to the meaning that a word conveys to speakers of a different dialect play a great role in setting a dialect as a

standard form. A spoken or written word may be given a different meaning by audiences or readers from the actually intended one by a communicator. Some words may not fit to the social norms or habit of speakers across dialects in their meaning. This means that not all words can be used in formal situations, because they might be specific considered as taboo in specific dialects.

Stieglitz, (1967: 50) argues that, "Some of the factors which influence people's understanding of the meaning of words include the level of education they attend, the section of the country they come from and their ethnic origin." Similarly, Lehman (1992: 263) reports that it is noted that taboo or avoidance of unspeakable words varies from place to place. Accordingly, the word **kaate** means 'sexual intercourse' in the Boorana dialect but 'to run' in the Machaa, Tuulama, Harar and Arsii-Baale dialects. The word **bukkee** means 'beside' in the Machaa dialect, 'abdomen' in the Tulamaa dialect, but 'hermaphrodite' in the Arsii-Baale, Harar and Boorana dialects.

There are also words which are homonyms across Afaan Oromo dialects. According to Francis (1988: 27) a more subtle, and sometimes more confusing, form of lexical variation is the use of the same form of word to mean different things in different dialects. The following words illustrate this. **Badaa**, from the above example in table 5 means 'many or much' in Machaa dialect, but it means 'not good' in Tuulama, Arsii-Baale, Harar and Boorana dialects. Similarly, **soqe** means 'making rough wood smooth by the help of an axe' in Machaa and Tuulama dialect whereas it means 'to find' in Arsii-Baale, Harar and Boorana dialects, etc.

Based on these facts, we can conclude that, there are words instructors are using in their writing that create confusion in learning the language. To avoid the confusion or semantic difficulty, the communicator should use simple words that suit the characteristics of the group to be addressed. In addition, as much as possible there should be a one-to-one correspondence between the concept and the lexicon used to signify that concept. When it is not possible to use comprehensible words, an attempt should be made to explain the

meaning of messages in general. If not, learning language will end up with misunderstanding and unintended outcomes.

Some words in Afaan Oromo create not only confusion, but also carry taboo meaning as in **kaatee** is ‘sexual intercourse’ in the Boorana dialect and **bukkee** is ‘hermaphrodite’ in Arsii-Baale and Harar dialects. Thus, one way of reducing or avoiding such taboo words and words that create confusion in the teaching learning process is using a semantic transparency of words. Therefore, while preparing modules, handouts and setting exam, one has to focus on words which carry transparent meaning and fit to the social norm of the speech community across dialects.

The sixth criterion to be considered in adopting a word is the originality of that word. It refers to the status of a word as to whether it is indigenous or borrowed. In table 4 example number 1 the words **dink'ii** and **maalalaa**, in the Tuulama and Booranaa dialects, respectively which all mean ‘surprise’, are the words borrowed from Amharic. Similarly the word **ajaa'iba** ‘surprise’ in harar and Arsii-Baalee dialect is borrowed from Arabic. If there is an option of getting an indigenous word from different dialects of a given language, borrowing is not advisable, because using indigenous words selecting from the existing dialects helps to reserve identity. Thus, it is advisable for Tuulama, Booranaa and Arsii-Baale dialect speakers to replace the words **dinqii**, **maalalaa** and **ajaa'iba** ‘surprise’ by the indigenous word **raajii** which is spoken in machaa dialect.

The other criterion to be employed in making a choice of lexemes is known as the mass media. Mass media plays a great role in selecting a suitable word. This requires the instructors to read news papers listen to the radio and watch television, because the mass media are one of the agents which have an opportunity to popularize the standard form of a language among a large number of audiences (Temesgen, 1999: 4). As a result words that are used on the radio, television and newspapers are more likely to be standardized than other words. Therefore, it is advisable for the instructors to use words which are frequently used in the mass media rather than their own dialects since the students have

also access to these mass media. To this end, such words have a tendency to minimize or avoid dialectal variation barriers in teaching learning process of the language.

The last, but not the least, criterion to be considered when choosing lexemes as standard form is the current status of the dialect which refers to the current situation of each dialect of a language and helps to identify the potential of a dialect to serve as a base for the standardization process. Tauli (1974: 60) expresses that, the potentialities of languages spontaneous development towards standardization should be observed to identify the role of each dialect in the standardization process. According to Mekonnen (2002: 49) the Afaan Oromo dialects have the following sequences in their current status. First status includes Machaa, Arsii-Baale and Tuulama dialects, where Wallo and Gujii dialects are categorized under second status. Finally Raayya dialect gets the third status. On top of this one must try to evaluate the existing competing expression variants in using a dialect as a standard form. In this regard, from the examples in table 4, 1c, 2b, 3c and 4d from Tuulama dialect; 1b, 2a, 3d and 4d from Machaa dialect; and 1d, 2d, 3a and 4a from Arsii-Baale dialect seem the right lexicon to be used as a standard form of Afaan Oromo dialects. But still there are variations among the terms. Such as the words to mean 'surprise' is **ajaa'iba** in the Machaa dialect and **dink'ii** in the Tuulama dialect, but **raajii** in the Arsii-Baale dialect. Similarly the word which means 'all' is **hunda** in the Machaa dialect but **duuchaa** in the Tuulama dialect and **mara** in the Arsii-Baale dialect etc. Therefore, this criterion does not allow selections of a word among the existing variations. Rather it allows the composite form of language standardization. Standardization arises from three sources; first from the promotion of a language largely used outside the speech community to the role of superimposed medium of communication, in cases where none of the several indigenous languages or dialects is considered suitable; second, from the selection of one particular local dialect from two or more candidates; and third, from the standardization of some forms of mixed languages or dialects (Pride, 1971: 36).

If we crosscheck the lexicon adopted by MWU and RTC instructors in their writing with the above criteria, none of them recognized the criterion. This means the instructors are

simply using their own dialect in preparing modules, notes, handouts even construct tests. To them the standard form of a dialect is the dialect that they were using, others are incorrect or unacceptable. But no given language variety is inherently better than another all students should have the right to express themselves in their own dialect and would have educators accept a students' paper with their native dialect feature if the message is clear. The judgments of individuals about whether someone's dialect is correct or standard are based primarily on familiarity, (i.e. what is familiar is one's own regional and social dialect differences in speech incorrectly are considered to be defect).

3.3. Syntactical Variation and Language Teaching

A language variation can be lexical, morphological, syntactical etc. Scupin and Christopher (2004: 293) reports that dialects are linguistic differences in pronunciation, vocabulary or syntax that may differ within a single language. Afaan Oromo is a language that show linguistic differences in phonology, morphology lexical syntactical etc. The focus of this section is on the syntactic variation of the language across its dialects. Under this topic variations in regard to personal pronouns and demonstrative pronouns when they agree with their respective nouns across Afaan Oromo dialects are considered. Moreover, the use of negation and affirmative sentences in different Afaan Oromo dialects are discussed.

3.3.1. Demonstrative Pronouns

Afaan Oromo makes a two way distinction between proximal (this, these) and distal (that, those) of demonstrative pronouns. In some dialects the proximal pronouns distinguish masculine and feminine gender, whereas others do not. On the other hand, Afaan Oromo does not distinguish feminine and masculine gender in distal pronouns. The same form is used across each dialect. But, in proximal both the singular and plural forms make a distinction between masculine and feminine gender. See the following table

Case	Dialect area	Gender	Proximal		Distal	
			this	these	that	those

Base	Machaa	M	kana	kanneen	sana	sanneen
		F				
	Tuulama, Boorana Arsii-Baale and Harar	M	tana	tanneen		
		F				
Nominative	Machaa	M	kuni	tunnee	suni	sunneen
		F				
	Tuulama, Arsii- Baale Harar and Boorana	M	tuni			
		F				

Table 7: Distribution of demonstrative pronouns

This table indicates Afaan Oromo dialects vary in distinguishing masculine from feminine both in its singular and plural forms of a proximal. That is in the Machaa dialect the proximal **kana** ‘this’ agrees with both masculine and feminine genders. In contrast, the Tuulama, Boorana, Arsii-Baale and Harar dialects make a distinction between masculine and feminine in proximal pronouns. This means, **kana** ‘this’ is used for masculine where as **tana** ‘this’ agrees with feminine gender in writing and speaking. Similarly, the plural form of **kanneen** ‘these’ is used in all cases of gender in the Machaa dialect, but the Tuulama, Arsii-Baale Harar and Boorana dialects again make a distinction. For example, the proximal **kanneen** ‘these (m)’ is used for masculine while its counter part **tanneen** ‘these (f)’ is used for feminine in Tuulama, Boorana, Arsii-Baale and Harar dialects. The following examples illustrate the forms as clear as possible.

	Dialect area	
	Machaa	Tuulama, Arsii-Baale, Boorana and Harar
1	Barat-tuu kana ‘this student (f)’	Barat-tuu tana ‘this students (f)’
2	Barat-aa kana ‘this student (m)’	Barat-aa kana student (m) ‘this student’
3	Shamarran kan-neen ‘these girls’	Shamarran tan-neen ‘these girls’

4	Dargagg-oota kan-neen 'these youth'	Dargagg-oota kan-neen 'these youth'
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Table 8: Examples of demonstrative pronouns

From this, we can understand that student(s) and instructor(s) who speak Machaa dialect do not make a distinction between masculine and feminine in his/her/ their writing, whether the nouns the proximal pronouns referring to are male or female. That is the same form **kana** is used in all cases in Machaa dialect. But a speaker of the Tuulama, Arsii-Baale, Boorana or Haraar dialect read the written materials, he/she will devaluate or criticizes the writer(s) for the fact that the writer(s) did not make a distinction between male and female gender. In case of education, the instructors of Tuulama, Arsii-Baale, Boorana and Harar dialect speakers reduce the mark of the students who wrote in Machaa dialect. This is the result of the misunderstanding of dialectal variation. The instructors assume that the students use ungrammatical words, but the students used the form, not for their linguistic deficit but for the fact that their dialects allow them to use the form.

On the other hand, the students were subjected to read written materials prepared in different forms of the language. That is instructors who speak Machaa dialect wrote the form that do not make a distinction between masculine and feminine, where as Tuulama, Arsii-Baale, Harar and Boorana dialect speakers wrote with the form that make a distinction between the two gender. This can create confusion to the students while reading the materials, particularly for those who are their dialects deviated from the writers' dialects.

3.3.2. Personal Pronoun

Afaan Oromo is a language that makes some basic distinction in person, number, and gender. We see these distinctions within basic set of independent personal pronouns, for example, English I, Afaan Oromo **ani**, English they, Afaan Oromo **isaan** and the set of

possessive adjectives and pronouns, fore example English my, Afaan Oromo **koo/too**; English mine, Afaan Oromo **kan/tan koo/too**. In Afaan Oromo, the same distinctions are also reflected in subject-verb agreement: Afaan Oromo verbs agree with their subjects; that are the person, number, and (singular, third person) genders of the subject of the verb are marked by suffixes on the verb. Because these suffixes vary greatly with the particular verb tense /aspect/mood, they are normally not considered to be presented here.

In all of these areas of the grammar, independent pronouns, possessive adjectives, possessive pronouns and subject-verb agreement; Afaan Oromo distinguishes seven combinations of person, number and gender. For first and second persons, there is a two-way distinction between singular (I, you (s)) and plural (we, you (p)), whereas for third person, there is a two-way distinction in the singular (he, she) and a single form for the plural (they). Because Afaan Oromo has only two genders, there is no pronoun corresponding to English it. The masculine or feminine pronoun is used according to the gender of the noun referred to. The table below gives forms of the personal pronouns in the possessive pronouns. For the first person plural and third person singular feminine categories, there is variation across dialects; the possibilities are shown. The possessive adjectives, treated as separate word here, are usually written as noun suffixes. In most dialects there is a distinction between masculine and feminine possessive adjectives for first and second person (the form agreeing with the gender of the modified nouns). However, in some dialects, the same possessive pronoun forms are used in all cases.

No	Base	Dialect area	Possessive pronouns		Gloss
			M	F	
1	ana	Machaa	koo	koo	

	'I'	Tuulama, Arsii-Baale, Harar and Boorana	koo	too	'my'
2	ati 'you (s)'	Machaa	kee	kee	'your (s)'
		Tuulama, Arsii-Baale, Harar and Boorana	kee	tee	
3	isa 'he'	Machaa, Tuulama, Arsii-Baale, Harar and Boorana	isaa		'his'
4	ishii 'she'	Machaa, Tuulama, Arsii-Baale, Harar and Boorana		ishii	'her'
5	nu 'we'	Machaa	keeña	keeña	'our'
		Tuulama	keeña	teeña	
		Arsii-Baale, Boorana and Harar	keenna	teenna	
6	isin (you(p)'	Machaa	keessan	keessan	'your(p)'
		Tuulama, Arsii-Baale, Harar and Boorna	keessan	tessan	
7	isaan 'they'	Machaa, Tuulama, Arsii-Baale, Harar and Boorana	isaanii	isaanii	'their'

Table 9 description of personal pronouns

Table 8 indicates that most Afaan Oromo dialects make a distinction between masculine and feminine possessive pronouns when they are agreeing with their corresponding nouns. However, some dialects do not show such distinctions, for instance, in Machaa dialect the **koo** 'my' in first person singular; **kee** your (sg) in second person singular; **keeña** 'our' in first person plural and **keessan** 'your' (p) in second person plural are used for both masculine and feminine nouns with the same forms in Macha dialect as in

1st s. **intala koo** 'my daughter' vs. **ilma koo** 'my son'

2nd s. **intala kee** 'your daughter' vs. **ilma kee** 'your son'

1st p. **haad'a keeña** 'our mother' vs. **abbaa keeña** 'our father'

2nd p. **had'a keessan** 'your mather' vs. **abbaa keessan** 'your father'

This means instructors of Machaa dialect speakers do not make a distinction between masculine and feminine personal pronouns when they prepare notes, handouts, modules and even exams for their students, which of this form more benefits the students of Machaa dialect speakers than those who speak Tuulama, Arsii-Baale, Boorana and Harar dialects. On the other hand, the use of undistinguished form of masculine and feminine in personal pronouns by students of Machaa dialect speakers when they write assignments, do class works, etc, would disadvantage the students by the instructors of non-Machaa dialect speakers. Because, instructors of non-Machaa dialect speakers assume as possessive pronoun make a distinction between masculine and feminine when they agree with their respective nouns. Other dialects (Tuulama, Arsii-Baale, Harar and Boorana) distinguished between masculine and feminine in possessive pronouns specifically, in first and second person (singular and plural), that is when a noun is masculine, the possessive pronoun **koo** ‘my’ and **kee** which means ‘your’ singular first and second person pronouns agree with masculine nouns respectively, where **too** meaning ‘my’ and **tee** means ‘your’ singular (first and second persons) agree with feminine nouns. These shows, instructors of Tuulama, Arsii-Baale Harar and Boorana dialect speakers were using different forms of possessive pronouns for masculine and feminine genders. This would disadvantage students of Machaa dialect speakers, because they would get difficulty in understanding the written materials prepared by non-Machaa dialect speakers’ instructors. These may lead them to score low grades as compared to those who speak Tuulama, Arsii-Baale, Harar and Boorana dialect speakers’ students when the assessors are the speakers of these dialect speaker instructors.

In the first person plural, the possessive pronoun distinguishes between masculine and feminine gender and shows some phonological variation in Arsii-Baale, Harar and Boorana, when compared to Tuulama dialect. For example, the possessive pronoun **keenna** ‘our’ agrees with plural masculine noun in Arsii-Baale, Boorana and Harar dialects whereas in Tuulama dialect **keeña** ‘our’ is used with plural masculine noun. Likewise, the possessive pronoun **keeña** is used when the first person feminine pronoun is plural in Tuulama dialect while **teenna** is the appropriate one in Arsii-Baale, Harar and Boorana dialects. From this, we can conclude that the dialectal variations of possessive

personal pronouns particularity in first person plural were not only limited to distinguishing masculine and feminine but also show phonological variation across different dialects.

To sum up, what has to be underlined here is that, such variation leads to in accurate evaluation or linguistic bias. For instance, instructors of Machaa dialect speaker assume as students of Machaa dialect speakers are the fluent user of Afaan Oromo, since they were not deviated from the instructor dialect. Other could be understood as the non-proficient users of the language only because of the students used the dialect that deviated from the instructors' dialect etc.

3.3.3. Variation of Affirmative in Afaan Oromo Dialects

In Afaan Oromo, the negative particle **hin** and the verb in subordinate conjugation are considered as the negative marker of the language. But in some dialects of Afaan Oromo the particle **hin** in present and future tenses act as affirmative when the suffix **/-a/** is added to verb stem in first person (singular and plural), second person singular and third person singular masculine; **/-i/** to verb stem in third person singular feminine; **/-u/** to verb stem in second person and third person (plurals). Observe the following table for more details.

Person	Dialect areas			
	Tuulama, Arsii-Baale and Machaa		Boorana and Harar	
	affirmative	negative	affirmative	negative
1. s.	hin...-a	hin...-u	ni...-a	hin...-u
p.	hin...-a	hin...u	ni...-a	hin...-u
2. s.	hin...-a	hin...-u	ni...-a	hin...-u
p.	hin...-u	hin...an	ni...-u	hin...-an
3. s(m)	hin...-a	hin...-u	ni...-a	hin...-u
s(f)	hin...-i	hin...-u	ni...-i	hin...-u
p	hin...-u	hin...-an	ni...-u	hin...-an

Table10: Description of affirmative and negation across Afaan Oromo Dialects

The above table shows, in Afaan Oromo dialects there is no variation in negative form of present and future tenses. That is in all dialects of the language, the same form, **hin + verb stem + -u** is used for first person (singular and plural), third person singular feminine and masculine and second person singular, and the form **hin + verb stem + -an** is used in second and third person plurals. But in the affirmative sentences we can see the variations across Afaan Oromo dialects. Such as the form **hin + verb stems + -a** is used in first person (singular and plural), second person singular and third person singular feminine in Tuulama, Machaa and Arsii-Baale dialects to show present tense or future tense. But the **ni + verb stem +- a** is used in Harar and Boorana dialects to state the same tense. Similarly the **hin + verb stem + -u** in second and third person plural is the form that shows affirmative in present and future tenses in Arsii-Baale, Tuulama and Machaa dialects whereas **hin + verb stem + -u** is considered as correct form in Boorana and Harar dialects to show present and future tenses in the affirmative sentences. The variation is between particle **hin** and **ni**. To Tuulma, Machaa and Arsii–Baale dialects, the negative markers are the suffix **/-u/** and **/-an/** depending on the types of persons in present and future tense but not the particle **hin**. On the contrast **hin + verb stem +-u/an** depending on the types of persons are the negative form of the present and future tenses in Boorana and Harar dialects. This means in Boorana and Harar dialects in present and future tense the negative markers are not only the suffices **/-u/** and **/-an/** based on the types of the persons but also include the particle **hin**. Comper the following examples:

1 Present tense affirmatives

a) Boorana and Harar dialects

Hudhaan-dubbifama-booda-galee-irrabuta-**ni-uum-a**.

Glottal stop-consonant-after-occurring-cluster-aff-form-aff

‘The glottal stop forms a cluster occurring after consonant’

b) Tuulama, Machaa and Arsii-Baale dialects

Jechi-kamiyyuu-birsaga-**hin-qab-a**

Word-every-syllable-aff-has-aff

‘Every word has a syllable’

2 Negated present tense

- a) Afaan Oromo-maxxantuu-jidduu-**hin**-qab-**u**
 Afaan Oromo-affix -in -neg-have-neg
 ‘Afaan Oromo does not have infix.’
- b) Dubbifamtoonni-sagalee-**hin**-qab-**an**
 Consonants -sound-neg -has -neg
 ‘Consonants are soundless ‘

3.4. Morphological Variations and Language Teaching

Other type of variation seen in Afaan Oromo is morphological variation. The term morphology refers to the study of the internal structure of words (Haspelmath, 2002: 1). Morphological analyses typically consist of the identification of parts of words, or, more technically, constituent of words. We can say that the word **manoota** ‘houses’ consists of two constituents: the element **mana** ‘house’ and the element /-oota/ ‘-s’. Thus, morphology could alternatively be defined as the study of the combination of morphemes to yield words. This definition looks simpler and more concrete than the first definition. It would make morphology quite similar to syntax, which is usually defined as the study of the combination of words to yield sentences. Since this definition does not work in all cases, we should stick to the somewhat more abstract of first definition.

There are two rather different kinds of morphological relationship among words, for which two technical terms are commonly used: inflectional morphological relationship (i.e. the relationship between word forms of a lexeme) and derivational morphology relationship (i.e. the relationship between lexemes of a word family (Haspelmath, 2002: 1). This section, therefore, deals with inflectional relationship and derivational relationship variation in Afaan Oromo.

3.4.1. Derivational Relationship Variation in Afaan Oromo

3.4.1.1. Compounding Variation in Afaan Oromo

Some morphologically complex words belong to two or more words simultaneously. For instance, the lexeme **mana kitaabaa** ‘library’ belongs both in the family of **mana** ‘house’ and in the family of **kitaabaa** ‘book’. Such relationships are called compounding

and lexemes like **mana kitaabaa** ‘library’ are called compound lexemes. Compounding is often grouped together with derivation under the category of word formation (i.e. lexeme formation) (Haspelmath, 2002: 16). In general, there are two main types of compounding: endocentric compounds with a head-dependent structure and various kinds of exocentric compound (coordinate and oppositional compounds). Whether it is endocentric or exocentric some Afaan Oromo compounds show variation across the dialects of the language. This means, words in the compounds may be partially or totally ones own dialect center as that of lexemes. The instructors at MWU and RTC, they were trying to coin words from their own dialects when forming compound words. The following examples illustrate this.

No	Examples	Dialect area	Gloss
1	A, galmee jechootaa	Tuulama and Machaa	Dictionary
	B, guuboo jechootaa	Boorana and Harar	
	C, kuusaa jechootaa	Arsii-Baale	
2	A, jecha qeenxee	Boorana, Harar and Arsii-Baale	Simple word
	B, jecha salphaa	Tuulama and Machaa	
3	A, mala barsiijuu	Tuulama	teaching method
	B, tooftaa barsiisuu	Macahaa and Arsii-Baale	
	C, haxa barsiijuu	Harar and Boorana	
4	A, mallattoo gaaffii	Machaa, Harar, Boorana	question mark
	B, mallattoo iyyaafannoo	Tuulama, Arsii-Baale	

Table11, Afaan Oromo compound words variation across Dialects

As indicated in the above table, the compound words vary from dialect to dialect in their members of the compound and the way through which they were formed. For instance, in example **1a**, the compound word is formed through loan translation from Amharic compound ‘mǝzgǝb-ǝ-k’alat’ ‘dictionary’. That is Afaan Oromo **galmee**, Amharic ‘mǝzgǝb’, English ‘register’ and Afaan Oromo **jechootaa**, Amharic ‘k’alat’ ‘words’

form a compound word **galmee jechootaa** literarily register of words meaning ‘dictionary’. On the other hand, in Boorana and Harar and Arsii-Baale dialects, as indicated in example **1b** and **1c**, the compound words are formed through semantic extension. Baye (1994: 71) states that most Afaan Oromo compounds are formed through semantic extension. Likewise, these words are formed through the stated process. For example, in **1b**, the word **guuboo** is storage in Boorana and Harar dialects and the word **kuusaa** is also storage in Arsii-Baale dialect, when the word **jechootaa** in both cases means ‘words’. Therefore, a dictionary has a lot of words, i.e. it stores a huge number of words. As a result the term **guuboo jechoota** in Harar and Booran as well as **kuusa jechootaa** in Arsii-Baale dialect have been used to say ‘dictionary’. From these we can say Tuulama and Machaa dialect speakers use loan translation when they form compound words where as Boorana, Harar and Arsii-Baale dialect speakers use semantic extension but in their own dialects.

In example **2a**, the compound word is formed through semantic extension by Borana, Harar and Arsi-Bale dialect speakers. That is the word **jecha** ‘word’ where the word **k’eent’ee** ‘single’ literarily ‘single word’. Obviously, simple words are words which are formed from single morpheme. Then they have tried to extend **jecha k’eent’ee** to ‘simple word’. But Tuulama and Machaa dialect speakers again used loan translation to form compound words as in **jecha salphaa** which of **jecha** ‘word’ and **salp’aa** ‘simple’. Their compound form **jecha salp’aa** ‘simple word’. Unlike the examples number one and two, compound words stated in example number three are all formed though loan translation by all dialect speakers. What makes them to vary one form the other is parts of the members of the compound words are once own dialect center. Such as the word **mala** in Tuulama dialect, **tooftaa** in Machaa and Arsii-Baale dialects and the word **hat’a** in Harar and Boorana dialect refer to ‘method’ when the word **barsiisuu** in all dialects means ‘teaching’. When they come together, they form **mala/tooftaa/hat’a barsiisuu**, depending on the dialect speaker who coin the words together, literarily ‘method of teaching’ which is to mean teaching method.

Similarly, the same strategy is used in example 4a and 4b while forming compound words. This means, in Machaa, Harar, and Boorana dialects the word **gaaffii** is ‘question’ and it is **iyyaafannoo** in Tuulama and Arsii-Bale dialects, but the word **mallattoo** refers to ‘mark’ or ‘symbol’ in all dialects. When they come together, they form **mallattoo gaaffii /iyyaafannoo** ‘question mark’. Thus, the problem of such kinds of variation is that, the instructors were using their own dialects when they form compound words. Likewise, students were using their own dialects in coning compound words. That is compounding is dialect centered. Therefore one can guess how it would create a confusion or difficulty to understand for the students who different dialects of the language or how the instructors get burden in correcting what the students wrote in their own dialects. The instructors assumed the form that fit with their dialect as correct and reject or partially accept the forms that deviated from their native dialect which leads them to linguistic bias. This would advantage some students and disadvantaged the others. But whether or not a school system has a policy of actual teaching a standard dialects, teachers must be informed about any non standard dialects used by their students (Falk, 1978: 406). This is because; both the nature of dialectal variation and the linguistic properties of a particular dialect must be understood for a teacher to be effective and able to relate to students in a positive manner. Therefore, though a single variety (dialect) of a language is fully adequate for speaking, the teacher should understand the various major dialects.

3.4.2. Inflectional Variation in Afaan Oromo

3.4.2.1 Inflectional Variation in Ordinal Numbers

No	Dialect Area	inflections	Word	Gloss
1	Machaa, Tuulama, Arsii-Baale	-ffaa	a. tokkoffaa	first
			b.lammaffa	second
			c. sadaffaa, etc.	Third, etc
2	Harar	-eessa	a. tokeessa	first
			b. lammeessa	second
			c. sadeessa, etc	third,etc

3	Boorana	-eesso	a. tokkeeso	first
			b. lammeesso	second
			c. sadeesso, etc	Third, etc

Table12, distribution of cardinal numbers across Afaan Oromo dialects

From this table we can observe that the ordinal numbers are formed in different ways of adding suffixes across different Afaan Oromo dialects. In the Machaa and Tuulama dialects they are formed by means of the suffix **-ffaa**. But in the Harar dialect, the cardinal numbers are formed by adding the suffix **-eessa**. On the other hand, cardinal numbers are formed in the Boorana dialect by means of adding the suffix **-eesso**.

In regard to forming cardinal numbers by adding the suffix **-ffaa**, students who speak Machaa, Tuulam and Arsii-Baale dialects are more beneficial than students who speak Boorana and Harar dialects both in understanding what has been written in these dialects and in getting good grades from the instructors of Machaa, Tuulama and Arsii-Baale dialect speakers, on one hand for the fact that they can easily understand those reading materials, on the other hand the instructors assume the forms of the dialect that such students used as correct form of the language than the forms of the dialect that are used by students of Boorana and Harar dialect speakers. The same generalization can be applied to the other dialects.

3.4.2.2. Inflection Variations in Verbs Ending With Glottal Stops (?)

The inflections of the verbs whose root end in glottal stop (?) are conjugated according to the following paradigms across dialects of Afaan Oromo.

Example	Person	Inflected Words	Inflections			Dialect Area	Gloss
			person	aspect	plural		
Ga'-	1s.	ga'e	-	-e	-	Machaa, Tuulama, Arsii-Baale, Boorana and Harar	I arrived
	1p.	geẽne	-ñ-	-e	-	Machaa and Tuulama	we arrived
		geenne	-nn-	-e	-	Arsii-Baale, Boorana, and Harar	
		geesse	-ss-	-e	-	Machaa	

2s.	geette	-tt-	-e	-	Arsii-Baale, Harar and Boorana	you arrived
	geeche	-ch-	-e	-	Tuulama	
2p.	geessan	-ss-	-	-an	Machaa	You arrived
	geettan	-tt-	-	-an	Arsii-Baale, Harar and Boorana	
	geechan	-ch-	-	-an	Tuulama	
3.sm	ga'e	-	-e	-	Machaa, Tuulama, Arsii-Baale, Harar and Boorana.	he arrived
3sf.	geesse	-ss-	-e	-	Machaa	she arrived
	geette	-tt-	-e	-	Arsii-Baale, Boorana, and Harar	
	geeche	-ch-	-e	-	Tuulama	
3p.	ga'an	-	-	-an	Machaa, Arsii-Baale, Tuulama, Harar and Boorana	they arrived

Table13, Description of inflectional variation in words ending with glottal stop

As can be seen from the above table, Afaan Oromo verb root ending with glottal stop (?) conjugated in different ways across the dialects of the language when they mark persons. They are clearly seen in first person plural, second person (singular and plural) and third person singular. That is in Arsii-Baale, Boorana and Harar dialects the person mark of first person plural is the suffix **/-nn-/'** as in **gee-nn-e** 'we arrived' where as it is **/-ñ -/'** in Machaa and Tuulama dialects, as in **gee-ñ-e** 'we arrived'

In relation to second person (singular and plural) and third person singular the person conjugates are **/-ss-/'** in Machaa dialect; **/-tt-/'** in Arsii-Baale, Harar and Boorana dialects and **/-ch-/'** in Tuulam dialect. This means, the suffix **/-ss-/'** is serving as the marker of second person (singular and plural) and third person singular in Machaa dialect. In this dialect the second person (singular and plural) are distinguished by the plural marker suffix **/-an-/'**, but there is no way of distinguishing second person singularly and third person singular by their inflection. Machaa dialect speakers distinguish them by adding the subject of the verb. Similarly the suffix **/-tt-/'** is used to show second person (singular and plural) and third person singular in Arsii-Bale, Harar and Boorana dialects. Like that of Machaa dialect, second person (singular and plural) are distinguished by adding the plural marker **/-an-/'**, and second and third person singular by adding the subject of the verb as shown in the following examples:

Ati **geette** 'You arrived'

Ishiin geette ‘She arrived’

() geettan ‘You (p) arrived’

In regard with Tuulama dialect, the suffix **/-ch-/** is used to indicate second person (singular and plural) and third person singular. That is when **/-ch-/** conjugated between the verb and the suffix **/-e/** it indicate either the third person singular or second person singular. In Tuulam dialect they are distinguished by adding the subject of the verb. Like that of Arsii-Baale, Boorana, Harar and Machaa dialects, Tuulam dialect also distinguishes second person plural from second and third person singulars by adding the plural marker suffix **/-an/**.

In general Afaan Oromo is a pro-drop language, i.e. neutral sentences in which the subject is not emphasized do not require independent subject pronouns: **kaleessa geeñe** (Machaa and Tuulama dialects) ‘we arrived yesterday’. The Afaan Oromo words that translate we does not appear in this sentences, though the person and number are marked on the verb **geeñe** (Machaa and Tuulama dialects) ‘we arrived’ by the suffix **/-ñ-/** when the subject in such sentences needs to be given prominence for some reasons, an independent pronoun can be used: **Nuti kaleessa geeñe** (Machaa and Tuulama dialects) ‘we arrived yesterday’.

CHAPTER FOUR

4. Summary, Conclusion and Recommendations

4.1 Summary

The main objective of the study is to identify the impact of Afaan Oromo dialectal variation on the teaching learning process of the language with particular reference to Madda Walabu University and Robe Teachers College instructors and students in the department of Afaan Oromo. In order to achieve this objective the main problems to be addressed were how the dialectal variations of the instructors and the written materials affect the students' academic achievement.

In order to address this problem, relevant data were gathered from the sample respondents and the documents. A total of 39 students, 20 from Maddda Walabu University and 19 from Robe Teachers College were considered as the main sources of data. In addition 9 instructors of the two institutions, 4 from Madda Walabu University and 5 from Robe Teachers College were involved as sources of the data for wider information.

A questionnaire and structured interviews were used to collect information. Both closed and open-ended items were incorporated in each questionnaire. In addition, document analysis was also used to gather data to supplement the data gathered through the use of questionnaire.

The data gathered were organized by using tables and the analysis done by both quantitative and qualitative methods. Percentage was used to analyze the quantitative data and interpretation was made on each analysis.

4.2 Conclusions

According to the analysis and interpretations made on data, the following conclusions were formed.

Language variation, or dialect diversity, reflects the fact that languages change over time and that people who live in the same geographical area or maintain the same social identity share language norms; in other words, they speak the same dialect. Although dialects differ geographically and socially, no dialect is structurally better than another.

While many people believe there to be only one correct form of a language, what is standard actually varies from dialect to dialect.

Judging someone's pronunciation or grammar or word choice as wrong may lead to unnecessary judgments about their intelligence or language ability. Therefore, dialect discrimination should widely tolerated by instructors. If people had a better understanding of how language works, they would probably be less inclined to make negative judgments about speakers of different dialects. Knowledge about how language works is fundamental to understanding human communication.

This thesis addresses some of the difficulties teachers may encounter in teaching about dialects and provides several activities for helping teachers and students to learn more about language and understand that language variation is a natural phenomenon.

In teaching about dialects (i.e., language variation), teachers may encounter certain challenges, including widespread misperceptions about how language works and intolerance toward disempowered groups. Teaching about language variation may mean questioning some widely held views about language. While popular views are not always inaccurate, they may need to be re-examined. That is many instructors believe that there should be a single set of standards for Afaan Oromo, but linguistically the Standard Afaan Ormo in one part of the country is somewhat different from Standard Afaan Oromo in other parts of the country and from Standard Afaan Oromo in other Afaan Oromo-speaking countries. A Debate about what is “correct” can become a moral battlefield in which individuals argue the merits of language use and language instruction according to absolute standards of right and wrong.

They would come to understand and could help their students to understand that the difference between the Afaan Oromo dialect spoken in Boorana, and the Afaan Oromo dialect spoken in Shawa can be explained by differences in regional norms for language use. The difference between Afaan Oromo dialect in Baale and vernacular Afaan Oromo dialects in Baale is explained by different social norms etc.

Attitudes about various dialects may also be influenced by a continuing intolerance toward different cultural groups. Teachers can directly address implicit or institutionalized discrimination that shows up in dialects or in attitudes toward dialects. The extent to which the teacher is responsible for changing attitudes about other people is a difficult question, but an open examination of dialect attitudes can provide opportunities to discuss broader social issues.

Another means of teaching the dialectal variation is that, language variation is natural. The general pedagogical approach is to guide the students from considering unstigmatized variation in Afaan Oromo to considering stigmatized variation. The goal is to make them understand that stigmatization is a social judgment, not a linguistic matter. Language variation is neither bad nor good. But since discussion of correct Afaan Oromo is sure to arise, it is best to address that topic directly. The following definitions are useful.

In commenting that a segment of talk or writing is good or correct, non-linguists may have in mind the kinds of criteria for what we would call only just correct dialect. The following assumption is associated with only just correct dialect: Some forms of the dialect always work better (linguistically) than other forms of the language.

But linguists are concerned with using language in the ways that are appropriate for the situation, and it is associated with the following assumptions: some forms of the language work better than others in certain contexts. For example, there are some contexts in which "**hin + verb stem + -a**" will work better than "**ni + verb stem + -a**"; no institutionalized authority exists to govern the production of Afaan Oromo. Appropriate language production is governed by the speaker's intention, the audience, and the context. Because change is a fundamental feature of human language, the correctness of Afaan Oromo dialect of any particular context will most likely be different from, but neither inferior nor superior to, the correctness of Afaan Oromo dialect of other contexts. Discussing different views of correct Afaan Oromo helps students to gain a more scientific understanding of language. The goal is for students to see that language variation is

integral to human language. Some risk with dealing with those who are not speaking someone's dialect is, their way of speaking is wrong. But it reflects lack of knowledge about dialects and lack of tolerance about other dialects.

Someone's dialect is not the only dialect: human dialects are like other entities in nature. Dialects vary, because they are different, they change and we use them in different contexts. Therefore, dialects differ in obvious ways: (1) lexicon –the set of words are different, (2) morphology–processes for forming new words may differ, (3) syntax: word order or agreement between constituents of sentences is different in different dialects and (4) semantics- expression of meanings etc. these reveals that diversity is a normal and variation within language is a product of nature but, they are all the same in such a way that they are all natural, encode certain features, acquired spontaneously by children and encode specific features that other dialects do not.

4.3 Recommendations

Based on the above conclusions the following points are recommended as the solution of the problem.

1. The instructors should be aware of dialect diversity, because, such an awareness of dialect diversity makes us to be aware of a couple of facts: (1) different students will have difficulties in specific aspects depending on their native languages, (2) there are specificities of the language we are teaching that require special attention and (3) there are universal features of language that do not require special attention. Accordingly teachers should know that dialect awareness is a critical issue in language instruction and that the focus of dialect awareness can effectively be student centered instead of teacher centered. Therefore, the notion of classroom based dialect awareness should rest on the fundamental notion of that knowledge and understanding of language variation is emancipating and educational elements in the intellectual development of students. Moreover classroom based dialect awareness can and should go beyond a formal understanding of language variation. The key idea in this attempt includes the function of dialects, the distribution of dialects and the evaluation of

- dialects. Furthermore, a series of activities that use everyday local knowledge and experience to foster an understanding of the dialectal variation in classroom. To this end the teachers should create dialect awareness through acknowledging diversities, the first step to develop an attitude of respect and tolerance.
2. The instructors should tolerate dialect variation. What we mean by dialect tolerance is: (1) accepting that our dialect is not the only one; (2) respecting the difficulties of the others with an attitude that encourages the other to continue using the dialect; (3) stimulating the use of other dialects; (4) development of dialect awareness in classroom regarding variation and use, because, linguistic tolerance enhances language teaching in such a way that it creates awareness of dialect-specific difficulties and specific benefits; facilitates integration, making learners more at ease with dialect use; and linguistic tolerance makes it possible to aim at specific goals for language teaching i.e. language for specific purpose, selection of dialect being taught, etc.
 3. Experienced teachers should be hired in the institutions.
 4. The instructors should navigate their potential minefield by increasing their own knowledge about sociolinguistic research on dialects of Afaan Oromo and enhance their level of education. Teachers training and dialect awareness indicate that the majority of teachers did not take course(s) related to dialectology, in their educational programs and the courses they took were not relevant to equipping them with dialect awareness. Therefore, the instructors should develop an interest in taking the course(s) of dialectology and solving problems in relation to dialectal variation in the teaching-learning process of the language by enhancing their level of professional development and getting training on dialectology. This means they should take the course(s) related to linguistics in general and dialectology in particular. Similarly, students training programs should incorporate courses related to dialectal variation.

5. Instructors should teach their students dialects by inviting students into a dialogue that engages them in examining some basic assumptions. This kind of discussion brings the teacher and the students into an awareness of how certain dialect related, such as rules and dialects, may be used in different senses. Another useful strategy for teaching about dialects involves: (1) active learning: looking for patterns of language variation. The teacher should guide the students in examining language samples to find linguistic explanations for the patterns they note. In this manner, the students are following the scientific method: observation (i.e., looking for patterns), hypothesis development, and hypothesis testing.
6. Instructors should teach their students that language variation is natural.
7. On the other hand, even if, the majority of the instructors were found to have the commitment to tolerate dialectal variations of the language, lack of commitment on the part of instructors were frequently suggested by respondents as one of the hindering factors for teachers to tolerate dialectal variations. Therefore, teachers should understand that it is they who are appropriate and responsible persons for solving problems related to the impact of dialectal variation on students' academic achievement.
8. Constraints encountered-various aspects of dialectal variation of the language and individual use of the variety of the language by instructors were considered as the problems hampering students benefiting equally from the language instruction. That is in the mode of preparing modules, handouts and notes collaborative work is less practiced than individual work by those instructors who prepared the modules, handouts and notes. This reveals that instructors should focus on cooperative work and not on individual working. Thus, instructors should reduce using individual use of the dialect; instead, they need to work cooperatively, specifically in preparing modules, handouts and notes for their students since they are to equip the students with linguistic ability.

9. The students should learn the language by participating in fieldwork. None of the instructors and students was involved in fieldwork deliberately; that is they had no conscious effort to participate in fieldwork while learning the language. As a result, both instructors and students should participate in fieldwork, since there are historical, religious, cultural and educational centers, which easily enable them to be aware of the dialectal variation of the language, in different parts of the area where the language is spoken.

10. Similarly, instructors should encourage students in group working specifically which involve each dialect speakers of the language within a group. In such process the students can easily get the awareness of the dialectal variation of the language and develop dialect tolerance.

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Appendix I

Synonymous Lexemes across Afaan Oromo dialects.

No	Dialect areas					Gloss
	Machaa	Tuulama	Arsii-Baale	Booranaa	Harar	
1	toshuu	tolchuu	gochuu	godhuu	godhuu	'make'
2	gargaaruu	karkaaru	gargaaruu	gargaaruu	gargaaruu	'help'

3	hiruu	hiruu	qooduu	kooduu	kooduu	'share'
4	gahuu	ga`uu	gayuu	gayuu	gawuu	'reach'
5	yaaduu	yaaduu	yaaduu	herreguu	herreguu	'think'
6	baayyisuu	baayisuu	heddummeessuu	heddummeessuu	heddeessuu	'multiply'
7	ta`uu	ta`uu	tayuu	tahuu	tayuu	'happen'
8	jalqabuu	calqabuu	eegaluu	jalqabuu	eegaluu	'begin'
9	qoosuu	qoosuu	baacuu	qoosuu	cooruu	'joke'
10	soba	soba	kijiba	dhara	kijiba	'lie'
11	diina	xalaata	diina	nyaapha	diina	'enemy'
12	qubee	fidala	harfii	arfii	arfii	'alphabet'
13	uffta/wayyaa	kafana/wayya	huccuu	wayyaa	huccuu	'cloth'
14	mi`a	mi`a	meeshaa	mi`a	meeshaa	'utensil'
15	taayitaa	angoo	taayitaa	baallii	taayitaa	'authority'
16	qabattoo	zaqqii	waraantii	libaaba	waraansii	'belt'
17	reettii	re`ee	re`ee	laallessaa	re`ee	'goat'
18	daraaraa	abaaboo	daraaraa	daraaraa	ilillii	'flower'
19	dhanna	dhaqna	nafa	nafa	qaama	'body'
20	machaafa	mat`aafa	kitaaba	kitaaba	kitaaba	'book'
21	fakkeenya	fakkeenya	fakkeenna	fakkeenna	fakkeenya	'example'
22	maddii	boqoo	boqoo	boqoo	mallaa	'cheek'
23	suphee	haachaa	faara	faara	faara	'clay'
24	qufaa	utaalloo	qufaa	dofofa	dufqaqa	'common cold'
25	walgahii	walgahii	yaa`ii	kora	yaa`ii	'conference'
26	funyoo/wadaro	tushaa	haada	funnoo	haada	'rope'
37	barii	barraaqa	obboroo	barraaqa	bariisaa	'dawn'
28	qoricha	qoricha	qorsa	qorsa	dawaa	'medicine'

29	handaanqoo	hindaanqoo	lukkuu	lukkuu	lukkuu	'hen'
30	t'oofoo	kolbaa	waaba	buuda	geeba	'cup'
31	gadda	azanuu	gadda	naasuu	taaziyaa	'sadness'
32	soorata	nyaata	nyaata	sagalee	sagalee	'food'
33	surree	surree	kofoo	hidaa	kofoo	'trousers'
34	arjaa	tolaa	arjaa	roloo	arjaa	'generous'
35	mi'aa	mi'aa	mi'aa	qaalii	qaalii	'expensive'
36	qofa	qophaa	challaa	challaa	qofaa	'only'
37	ammoo	dabalee	lamuu	ammoo	ammallee	'also'
38	jidduu	gedduu	walakkaa	jidduu	jidduu	'between'
39	garas	achi	garas/achi	gama	gamas	'there'
40	silaa	duraan	qara	qara	duraan	'in the past'
41	mara	hunda	mara	cufa	cufa	'all'
42	si'achi	booda	heger	gulana	wilii	'after'
43	bor	boru	boru	bori	boru	'tomorrow'
44	dafinoo	hojjaa duraa	wixata	gabayaa	isiniina	'Monday'
45	fachaasaa	hojjaa lammaffo	kibxata	dhiqqoo	salaasa	'Tuesday'
46	arbi	roobii	harba	dabsuu	arbaa	'Wednesday'
47	kamisa	hamusii	kamsaa	limaallima	kamisa	'Thursday'
48	jimaata	jimaata	juma'aa	sadeen	juma'aa	'Friday'
49	sanbata	sanbata duraa	sambata	gabayaa	sabtii	'Saturday'
50	dilbata	sanbata guddaa	giddii sanbataa	guddoo	alhaada	'Sunday'
51	boroo	boroo	bitaa	bitaa	kaaba	'north'
52	dhidhima	i'ima	mirg	mirga	kibba	'south'
53	ba'a biiftuu	baabiiftuu	bayaaduu	elboru	baha	'east'

54	lit'a	lit'a biiftuu	dhiha aduu	elgalchuu	dhiha	'west
55	arfaasaa	arfaasaa	badheessa	ganna	badheessa	'spring'
56	fulbaana	maskaramii	birraa	hoboraa	birraaa	'September'
57	daansee	gadhee	bukkee	bukkee	bukkee	'hermaphrodite'
58	tasumaa	sirumaa	abadan	gonkumaa	gonkumaa	'never'
59	killee	buphaa	hanqaaquu	killee	killee	'egg'
60	dhimmaa	hajaa	dhimmaa	dhimmaa	dhimmaa	'affair'
61	dhimbiibuu	dhimbiibuu	calaluu	calaluu	calaluu	'strain'
62	bakka	bakka	iddoo	bakka	iddoo	'place'
63	hojii	hojjaa	dalagaa	dalagaa	dalagaa	'duty'
64	ji'a	addeessa	baatii	qarabaatii	ji'a	'moon'
65	daran	sirriitti	daran	daran	sirriitti	'better'
66	charraa	iddilii	adda	adda	charraa	'chance'
67	yemmuu	yoo	wayita	yemmuu	wayita	'when'
68	otoo	odoo	osoo	otuu	otuu	'if'
69	akkaataa	akkaataa	haala	haala	haala	'situation'
70	hedduu	baayyee	danuu	danuu	hedduu	'many'
71	tasa	tasa	diqqa	tasa	tasa	'sudden'
72	maallaqa	ganzaba	qarshii	maallaqa	qarshii	'money'
73	tattaaffii	dhamaatii	yaalii	yaalii	yaalii	'effort'
74	shakkuu	mamuu	mamuu	shakkuu	shakkuu	'hesitate'
75	madda	burqaa	madda	ka'umsa	madda	'source'
76	haadhoo	koodee	obbolawa	obbolawa	obbolawa	'brother/sister'
77	atattama	jarjara	ariitii	jarjarsa	ariitii	'quick'
78	maasii	maasaa	ooyruu	ooyruu	ooyruu	'farm'
79	sadarkaa	sadarkaa	gulantaa	gulantaa	gulantaa	'level'
80	qooqa	afaan	looga	luga	afaan	'language'

81	kabaja	ulfina	ulfina	ulfoo	kabaja	'respect'
82	himuu	himuu	eeruu	eeruu	eeruu	'indicate'
83	waggaa	oggaa	umurii	umurii	umrii	'year/age'
84	gosa	gosa	akaakuu	bifa	bifa	'type'
85	hiriyaa	michuu	michuu	hiriye	hiriye	'friend'
86	geeddaruu	jjjiiruu	jjjiiruu	jjjiiruu	jjjiiruu	'change'
87	tissuu	tiskuu	tiskuu	tissuu	tiysuu	'herd'
88	gombisaa	gootaraa	qafoo	gootaraa	gumbii	'granary'
89	tooftaa	mala	haxa	haxa	haxa	'method'
90	barbaaduu	barbaaduu	soquu	soquu	soquu	'want'
91	dhugaa	dhugaa	haqa	haq	dhugaa	'true'
92	bicuu	xinnoo	xiqqoo	xiqqaa	xinnoo	'small'
93	ajaa'iba	dinqii	raajii	maalala	raajii	'surprise'

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