

**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES**

**OROMO-SPEAKING STUDENTS' ATTITUDE TOWARDS USING
AMHARIC AT HIGHER INSTITUTIONS: THE CASE OF ADDIS
ABABA AND JIMMA UNIVERSITIES**

**BY
CHIMIDI WAKUMA**

**February 2011
Addis Ababa**

**A THESIS PRESENTED TO THE SCHOOL OF GRADUATE
STUDIES ADDIS ABABA UNIVERSITY**

**IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF
PANAFRICAN MASTER OF ARTS IN AFRICAN LANGUAGES AND APPLIED
LINGUISTICS**

**BY
CHIMDI WAKUMA**

**FEBRUARY 2011
ADDIS ABABA**

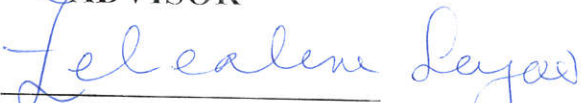
ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
DEPARTMENT OF AFRICAN LANGUAGES AND APPLIED
LINGUISTICS



OROMO-SPEAKING STUDENTS' ATTITUDE TOWARDS USING
AMHARIC AT HIGHER INSTITUTIONS: THE CASE OF ADDIS
ABABA AND JIMMA UNIVERSITIES

BY
CHIMIDI WAKUMA

APPROVED BY BOARD OF ADVISORS


ADVISOR


EXAMINER


SIGNATURE

SIGNATURE

Acknowledgment

First of all I would like to praise my God, who enabled me succeed in my work. I am also very much grateful to my advisor Aklilu Yilma (Associate Professor) for his constructive advice and critical comments from the beginning of this research work to the end of it. His valuable advice and comments helped me a great deal in shaping the paper.

I extended my deep honor to my girlfriend Nechitu Leggese for her endless support while I am conducting the research.

Special acknowledgement is also extended to my friends Ketema Abdissa, Taye Tolu and Tesfaye Benti for their valuable comments, and extensive moral support from the beginning to the end of this research work.

I wish to give my heartfelt gratitude to my friends and colleagues in AAU and Jimma for their overall support while conducting the research.

Lists of Table

4.1: Students' self-rated proficiency levels in Amharic.....	39
4.2: Proficiency of Amharic by Gender.....	43
4.3: Amharic proficiency by age.....	45
4.4: Amharic proficiency by duration in campus.....	47
4.5: Amharic proficiency levels by area the respondents came from.....	49
4.6: Respondents' Amharic practicing tradition in their day- to-day life.....	51
4.7: Respondents' cognitive state where Amharic is a medium of communications.....	55
4.8: Respondents' feelings where Amharic is used as a medium of communication.....	59
4.9: Respondents' reaction where Amharic is used as a medium of communication... ..	62
4.10: Respondents' Instrumental and Integrative functions of Amharic.....	63
4.11: Respondents' mixing level of Oromo with Amharic.....	68
4.12: Respondents' exposure to Amharic at primary and secondary schools.....	69
4.13: Respondents' suggestions on Amharic teaching in the future.....	71
4.14: Respondents' believe on first language service.....	73
4.15: Respondents' language attitude and gender.....	74
4.16: Respondents' language attitude and age.....	76
4.17: Respondents' language attitude and the area the respondents came from.....	78

Abstract

This is a research paper conducted on the attitude of the Oromo speaking students towards Amharic language use in two universities. The study has been initiated by the fact that the current Oromo speaking students are not proficient enough in Amharic to make their interaction with the universities' communities both in campuses and out side the campuses effective. Thus, the study has intended to assess the attitude that the students have developed toward Amharic language during their stay in the campuses. Areas selected for the study were Addis Ababa University and Jimma University. The universities were selected by purposive methods. The samples of the study were selected from students of any department attending undergraduate regular classes. The selection of the departments was in random sampling method but for the samples from the departments, quota sampling method was applied. The quota sampling method for selection of samples was used for the purpose of including different demographic factors like age, sex, time duration in the university, areas where the students came from, and where they were brought up. The total numbers of the samples are 100 in which 50% from each university. The major data collecting tool from the students were questionnaires. The result of the study shows that the Oromo speaking students have positive attitude towards Amharic and Amharic language use in university campuses.

Table of Contents

Page

Acknowledgment.....	i
List of Tables.....	ii
Abstract.....	iii
CHAPTER ONE.....	1
1. introduction.....	1
1.1. Historical Overview of Education in Ethiopia.....	1
1.1.1. Indigenous Education.....	1
1.1.2. Religious Educations.....	1
1.1.2.1. Church education.....	1
1.1.2.2. Islamic Education in Ethiopia.....	2
1.1.3. The Introduction of Modern Education to Ethiopia.....	3
1.1.3.1. Education Policy in the Imperial Regime.....	4
1.1.3.2. The socialist system government policy of education.....	6
1.1.3.3. Language in Education and Present-Day Ethiopia.....	7
1.1.4. Statement of the Problem.....	12
1.1.5. Objective of the Study.....	14
1.1.5.1. General Objective.....	15
1.1.5.2. General Objective.....	15
1.1.6. Significance of the Study.....	15
CHAPTER TWO	
2. Conceptual Framework and Review of Related Literarute.....	16
2.1.1. Definition: Language Attitude.....	16
2.1.2. Components of Language Attitude.....	21
2.1.3 Approaches of Attitude.....	22

2.1.4 Motives for Attitudes.....	23
2.1.5. Language Choice.....	25
2.1.5.1. Kinds of Language Choice.....	25
A. Code-Switching.....	26
B. Functions of Code-Switching.....	26
2.2. Review of Related Literatures.....	27
CHAPTER THREE	
3. Research Methodology.....	36
3.1. Research Design.....	36
3.2. Area of the study.....	36
3.3 Selection of Participants.....	36
3.4. Data Collection Techniques and Instruments.....	37
3.4.1. Questionnaires.....	37
3.4.2. Interviews.....	38
3.5. Data Analyzing Method.....	39
CHAPTER FOUR	
4. Data Presentation and Interpretation.....	40
4.1: Respondents' Amharic Proficiency.....	40
Respondents' Listening Proficiency Level of the Amharic Language.....	40
Respondents' Speaking Proficiency Level of Amharic.....	41
Respondents' Reading Proficiency Level in Amharic.....	42
Respondents' Writing Proficiency Level in Amharic.....	42
4.1.1. Proficiency of Amharic by Gender.....	44
4.1.2. Amharic Proficiency by Age.....	46
4.1.3. Amharic Proficiency by Duration in Campuses.....	47

4.1. 4. Amharic Proficiency by the Area the Students Came from.....	50
4.2. Respondents' Attitude Reflecting Responses towards Amharic.....	52
4.2.1. Amharic practicing Tradition of the Respondents.....	52
4.2.2. Respondents' Believes on Amharic Functions.....	56
4.2.3. What the Respondents Feel When Amharic is Used as a Medium of Communication..	59
4.2.4. How the Respondents Act in a Situation of Communicating in Amharic.....	63
4.2.5. The Purposes that the Students Use Amharic.....	64
4.2.6. Do the Oromo-Speaking Students Mix Their First Language with Amharic.....	68
4.2.7. Oromo-Speaking Students' Previous Accesses to Communicate in Amharic.....	70
4.2.8. What the Students Suggest on Amharic Teaching in the Future.....	72
4.2.9. Oromo-Speaking Students' Belief on First Language Use in University.....	73
4.3. The Relationship between Language Attitude and Demographic Factors Analysis.....	75
4.3.1. Respondents' Language Attitude and Gender.....	75
4.3.2. Respondents' Language Attitude and Age.....	77
4.3.3. Respondents' Language Attitude and the Area the Respondents Came from.....	79

CHAPTER FIVE

5. Facts, Conclusions and Recommendations.....	82
5.1. Facts and Conclusions.....	82
5.2. Recommendations.....	83

Bibilography

Appendix

CHAPTER ONE

INTRODUCTION

The study of language attitudes is of special importance for sociolinguistics. Formal measurements of these provide us with results that can be used to predict the linguistic behavior of members of a given social group in terms of their use of linguistic varieties, the choice of a particular language, language loyalty, language prestige and other cases in multilingual communities. Accordingly, a number of theories have been developed on the study of language attitudes. The two most important include: the mentalist theory and the behaviorist theory, which differ in their understanding of attitude. On the one hand, the mentalist approach sees language attitudes as being mental and neural states of disposition that cannot be observed directly, but that can be inferred using the right stimuli; on the other hand, the behaviorist current considers attitudes to be behaviors or responses to a given situation (Agheysi and Fishman, 1970:37).

Accordingly, one aspect that does differentiate the two currents from a theoretical point of view is the multi-componential or uni-componential conception of language attitudes: for behaviorists, attitudes only have one component – the affective – while for mentalists, attitudes have three components: the affective, the conative and the cognitive.

The behaviorist approach has a serious scientific disadvantage because the affective component alone cannot predict verbal conduct whereas this is not the case with the mentalist approach. As mentalist conceptions are able to predict linguistic behavior, they have become first choice for developing theoretical models on language attitudes. Therefore, this study has gone through the mentalist conception by applying quantitative research method. Generally to assess the attitude of the Oromo speaking students at university campuses, first let us have a look at the historical background of Ethiopian language education during the different rulers of the country.

1.1. Historical Overview of Education in Ethiopia

A detailed analysis of the origin and development of Ethiopian education may not be very essential to our purpose here. However, a brief look at its general features can serve as background information to the quantitative expansion and qualitative improvement of education in Ethiopia.

1.1. 1. Indigenous Education

Ethiopia has a long and rich history of educational traditions. Indigenous education was offered by all ethnic and linguistic groups and remains an important transmitter of cultural identity from one generation to the next. It aims at encouraging children to develop attitudes and skills appropriate for male and female social roles, emphasizing the duties and privileges derived from cultural values. Through informal lessons and ritual values practices which are exercised at home and outside the home as well, indigenous education responds to the concrete problems of local communities. It prepares political leaders and ordinary farmers in the community for their future respective duties. Because still many school age children and the majority of adults in the rural areas of Ethiopia have little access to modern education, indigenous education plays and continues to play an important role for preparing the young generation for their future role.

1.1.2. Religious Educations

1.1.2.1. Church Education

According to World Bank (1988: 11), Ethiopia's early Christian heritage represents a second important element of Education in the country. Especially, for more than 1500 years, Christianity has been dominating in the northern, North-western and central part of the country. In the 4th century, the Ethiopian Christian church established a comprehensive system of education that provided Ethiopian cultural, spiritual, literary, scientific, and artistic life. According to Teshome W. (1979:11), like church education in other parts of Christendom, the primary purpose of the Ethiopian church education was to prepare young men for the service of the

church as deacons and priests. Moreover, in its long history of existence, church education has served as the main source of civil servants such as judges, governors, scribes, treasures and general administrators.

According to the national literacy campaign coordinating committee (1984:3), though the church has a long literary heritage in Ethiopia, church education has played a limited role in the development of the society in general and the offering of education in particular. Unlike church education in many other countries, its access in Ethiopia was limited to only a few people. Besides, this limited church education was unevenly distributed. It flourished only in the north and north eastern part of Ethiopia. Negash (1990:1) says that the Ethiopian church, which up to the end of the 19th century had a virtual monopoly on education, strongly opposed the introduction of modern public education in the country. The Ethiopian church feared the undermining potential of a state school system by European teachers. The first attempt to open schools of a European type made by missionaries in the 16th and 17th century were collapsed by a tremendous opposition from the Ethiopian church circle who feared the attempt made to convert the country to Catholicism.

According to Pankhurst (1955:232), in addition to religious instruction, the teaching had a secular component that dealt with Ethiopia's history and socio-political organization.

As Milkias (1976:81) stated, the religious education system had three distinct and successive stages, which can be said to correspond to elementary, secondary, and higher levels. The first level "taught reading and writing in Ge'ez, and Amharic and simple arithmetic. The emphasis was upon reading the Scriptures in Ge'ez, the original language of the Church ritual." This elementary education was dispensed to students who became ordinary priests and deacons. Students who wanted to pursue higher levels of study had to go to the great churches and monasteries. Higher studies begin with the "*Zema Bet*" ("School of Music") in which students study the musical composition and the liturgy of the Ethiopian Church.

The next stage was called "*Kiné Bet*," which means "School of Poetry". It focused on "church music, the composition of poetry theology and history, painting

manuscript writing.”). The *Kiné* level also added the teaching of philosophy whose “main text was *Metsahafe-Falasma Tabiban* (Book of Wise Philosophers), with passages from Plato, Aristotle, Diogenes, Cicero, etc.” (Milkias 1976:81)

The third level, called “*Metsahaf Bet* (Schools of texts, or books),” provided an in-depth study of the sacred books of the Old and New Testaments as well as of books related to monastic life. It also included the study of three major books of Ethiopian history and code of laws, namely, “*Tarika-Negest* (monarchic history), *Kibre-Negast* (Glory of the Kings), *Fetha-Negest* (laws of the Kings)”. (*Ibid.*1976:82). World history was taught at the third level: the ancient world and the histories of the Jews and the Arabs made up the substance of the teaching. The student who successfully went through the three stages earned the title of “*Liq*” or “*debtera*”.

1.1.2.2. Islamic Education in Ethiopia

A third major element of Education in Ethiopia was the influence of the Islam in Ethiopia. Arab culture and faith were adapted in much of the southern and South-eastern Ethiopia. Non-formal school system was established to teach the ethics and theology of Islam. Designed to impart skills and knowledge within the religious area, the Islamic education system emphasized reading and recitation in Arabic. According to Markakis (1994:97) stated, like the church, the mosques in the Moslem areas had a parallel function in running chronic schools starting from the 7th century in Ethiopia. But unlike the church schools, the koranic schools were maintained by the local committees themselves and received no state assistance of any kind. According to Ayalew Shibeshi, (1989:31) the lack of assistance from the state and the opposition from the church limited the operation of such schools only to the centers of Islamic faith where community support was available.

1.1.3. The Introduction of Modern Education to Ethiopia

According to Blaten Geta Mahteme Selassie Wolde Meskel, (1962), quoted by Nagash (1990: 143), the establishment of modern schools was speeded up beginning with the turn of the 20th century with the remarkable efforts of Emperor

Menelik and Ethiopian intellectuals who had returned from abroad. A proclamation encouraging the people to give greater emphasis for modern education had also been issued in 1898 which laid down the foundation for the spread of modern education in the country. Modern education officially commenced in 1908 with the opening of Menelik II School in Addis Ababa, marking a significant step in the history of education in Ethiopia. Soon after, Menelik himself opened three more schools one each in Harar, Dessie and Ankober. Following his examples, the regional governors also opened schools in Yirgalem, Gore and Harar. Mainly because of the opposition of the clergy, progress was very slow. However, a sizable work done towards the expansion of education in Ethiopia was started in 1940s. Since the 1940s, according to Nagash (1990:9), Ethiopia has experienced three systems of political governance, each distinguished by its education policy. The first system of governance was the Imperial system that started in 1941 and lasted until 1974; the second was the military/socialist system that lasted until 1991. The third is the currently existing federal system of governance which became fully operational after 1994. Therefore, it is worth importance to have a general understanding how educational development was undergone in Ethiopia through these particular regimes.

1.1.3.1. Education policy in the Imperial regime

According to Nagash (1990), a significant age of modern education in Ethiopia is usually considered to be the years between 1941 and 1970. The education sector during the period of the emperor was the best staffed and financed institution. With the Emperor at the control of power the Ethiopian government believed strongly in the centrality of education as a vehicle of progress. It is debatable what the Emperor intended by education and progress but his numerous statements on the subject indicate that modern education was to enrich Ethiopian civilization. Negash (1990:74), has said the following:

The official policy during the period of Emperor Haile Sellassie was that Ethiopia, as an ancient and civilized society, should opt for a carefully

selected adaptation of European ideas and systems. In practice, however, the Imperial regime did very little to inculcate respect for Ethiopian traditions of social and political organization. It left the curriculum and most of the teaching in secondary schools to expatriates who quite naturally spread the gospel of modernization.

According to Nagash (1990: 12), the beneficiaries of modern education were those who were born from the mid-1930s until the end of the 1940s. Throughout the 1940s and 1950s there were far too many schools for students; and incentives such as clothing, school materials and boarding were quite common. Brilliant students were enticed to join vocational secondary schools (such as agriculture, laboratory science and teacher training) through free food and lodging. Jobs were plentiful and salaries were closely tied to academic qualifications. During this period the returns to investment in education were clear to understand. After just a few years of education, children from humble backgrounds found themselves in high positions with an income that could have been more than ten times the per capita income of their parents.

The Emperor and his government might have believed that they were laying down the foundations for the modernization of the country but they did not pay enough attention to the communication gaps between the generations that modern schools were creating. In practice, the Ethiopian government had no coherent strategy. The curriculum was ad hoc and left to teachers who came from different countries with different backgrounds. According to Balsvik (1979: 6) stated on this point:

The most important characteristic of the entire set-up of modern education in Ethiopia was that it was imposed from the UK, the USA, and influenced by various other European countries and thus essentially constructed to serve a different society than the Ethiopian one. Curricula as well as textbooks came from abroad. There was little in the curricula related to basic and immediate needs of the Ethiopian society. To the average child

the school was essentially an alien institution of which his own parents were entirely ignorant.

As Nagash (ibid: 14), between 1941 and 1970 the Ethiopian education sector was undoubtedly influenced by two major ideas about what education is good for. The first one was the Emperor's conviction that modern education, preferably carried out by Lutheran missionaries, was an excellent strategy to educate and train citizens who respected their king, country and religion. The modernization process that the Emperor came to lead needed a considerable amount of young people to staff the growing sector of the state apparatus. Ethiopia's growing integration with the Western world in general and the African continent in particular was an additional factor that encouraged the growth of the modern school in the urban and semi-urban areas of the country. The Emperor spoke on the role of education in the context of Ethiopian Civilization. The subject of moral studies (that included civics and religion) was an important component. Moreover, with the exception of one technical school, the rest of the schools offered only academic programs. In the academic year of 1961/2 there were a total of 225,435 students in all primary schools in the country. The total number of secondary school students was 8,695. And the only University College in Addis Ababa had a total number of 950 students 39 of whom were female students.

The second idea that shaped the Ethiopian education sector was that put forward by UNESCO on the role of education in the economic development of a state.

Although advocated by UNESCO, the basis for the argument was largely derived from the pioneering study carried out by Theodore Schultz. The field of the economics of education, Schultz wrote and campaigned for investment in human capital via the promotion and eventual expansion of the education system.

The empirical research that Schultz undertook in the USA showed a direct link between investment in education and increase in income both at the individual and at the collective level. Schultz demonstrated that it was because the American working population had invested in education and health that the national income could raise so dramatically between 1930 and 1950. Shultz went on and argued

that up to 50 per cent of the rise in earnings could be explained by the returns on educational investments. The tone of optimism in which Schultz wrote his papers and his overflowing confidence on the direct role of education for development, led to serious distortions and misconceptions of what can be achieved by education. At any rate, the writings of Schultz, coming during the eventful decade of decolonization, were soon adopted by international agencies such as UNESCO.

1.1.3.2. The socialist system government policy of education

According to Nagash (1990:18), The Ethiopian political system that prevailed in the country between 1974 and 1991 was the complete antithesis of the Imperial one. Ethiopia was declared a republic and ruled by a socialist/communist workers party. The economy was socialized; urban and rural lands were put under state control. The path of scientific socialism was deemed the most appropriate strategy to bring the country out of its backward stage of development. The Cold War was indeed a decisive context which made possible the transition from the pro-West alliance of the Imperial system to that supported and protected by the Soviet Union. Buttressed by the ideological position of the Soviet Union and its East European allies, the Ethiopian government began to put more emphasis on the role of education for development. Socialist education stressed the inculcation of ideology as a prime objective with Marxism and the value of production as the main pillars. The United States of America, one of the main partners in the development of the Ethiopian education sector, was replaced by educational experts from Eastern Germany.

The disruption of relations with the Western World in general and the United States in particular signaled the decline of English as a medium of instruction. At the height of the US-Ethiopian cultural relations there were up to 400 Peace Corps teachers from the United States in Ethiopia. The entire Ethiopian society was now in one way or another subjected to political indoctrination. The political economy of Marxism/Leninism was made a subject at all levels of the education system.

The socialist regime had no difficulties in criticizing the poor performance of the Imperial system in the field of education. Ethiopia was depicted as the poorest

country in the world and this poverty was allegedly brought about by the Imperial (feudal) system of rule. The educational policy of the Imperial system was simply dismissed as elitist and academic. The new leaders, who soon proclaimed a republic, promised that they would transform the economy and hence pull the country out of its poverty. In this framework, the education sector was assigned a key role.

The fundamental aim of education, as expressed by the Ethiopian government in the early 1980s, was to cultivate Marxist-Leninist ideology in the young generation, to develop knowledge in science and technology, and to integrate and coordinate research with production so as to enable the revolution to move forward and secure productive citizens.

A new curriculum was duly produced where five new subjects namely, agriculture, production technology, political education, home economics and introduction to business were added. This meant that Ethiopian secondary students had to follow 12 subjects. This was in sharp contrast to the format of the curriculum of the Imperial period where students followed not more than seven subjects.

1.1.3.3. Language in education and present-day Ethiopia (since 1991)

With the downfall of the Dergue in 1991 and owing to sustained resistance from various political factions, Ethiopia went through significant social and political changes. EPRDF and other opposition parties constituting the Transitional Government of Ethiopia first proclaimed the rights of every nation and nationality of Ethiopia to use and develop its languages and cultures (TGE 1992). This was further strengthened and confirmed in the Ethiopian constitution of 1994. To put this into effect, the Ministry of Education of Ethiopia proclaimed a new Education and Training Policy in 1994, which, among many other aspects, put the use of mother tongues into primary education (Grades 1-8). In relation to the quality and relevance of the past education system, the government described it as follows:

In the last 30 years [or more] the objective and relevance of education in Ethiopia has become questionable. Though the curriculum was broadly based on international standards its usefulness to the objective situation in

Ethiopia is contentious. It is generally agreed that the impact of modern education on the day-to-day life of the society has been negligible (TGE 1994:1).

With the coming of EPRDF into power, Ethiopia was transformed from a single party military based political system into a ‘multi-party’ and multiethnic political system. It underwent another change, from a centrally controlled government system into a decentralized administrative system, as a direct result of the newly constituted federal political system. Finally, Ethiopia made a radical shift from a monolingual and monocultural policy of education and administration into a multilingual and multicultural system.

Many reasons have been given for employing multilingual policies in education and administration in the Ethiopian socio-cultural and linguistic ecology. One important point commonly mentioned is that multilingualism avoids socio-cultural and linguistic domination of one ethnic group by another.

A multilingual policy is understood as a way of mechanism to solve the cultural and linguistic hegemony of one group in relation to others. It is believed that multilingualism is the best way of solving the long-standing nationality questions of the right to use languages and recognize cultures for any purpose people wish. In short, the language policy as stated in the present government’s constitution and education and training policy can be summarized as follows:

<ul style="list-style-type: none"> ▪ Article 5: All Ethiopian languages shall enjoy equal state recognition. ▪ Amharic shall be the working language in the federal government. ▪ Members of the federation may by law determine their respective work languages. 	<ul style="list-style-type: none"> ▪ Cognizant of the pedagogical advantage of the child in learning in mother tongue and the rights of nationalities to promote the use of their languages, primary education will be given in nationality languages. ▪ Making the necessary preparation, nations and nationalities can either learn in their own language or can
---	--

<ul style="list-style-type: none"> ▪ Article 39: Rights of Nations, Nationalities and Peoples: ▪ Every Nation, Nationality and People in Ethiopia has an unconditional right to self-determination, including the right to secession. ▪ Every Nation, Nationality and People in Ethiopia has the right to speak, to write and to develop its own language; to express, to develop and to promote its culture and to preserve its history. 	<p>choose from among those selected on the basis of national and countrywide distribution.</p> <ul style="list-style-type: none"> ▪ The language of teacher training for kindergarten and primary education will be the nationality language used in the area. ▪ Amharic shall be taught as a language of countrywide communication. ▪ English will be the medium of instruction for secondary and higher education. ▪ Students can choose and learn at least one nationality language and one foreign language for cultural and international relations. ▪ English will be taught as a subject starting from Grade one. ▪ The necessary steps will be taken to strengthen language teaching at all levels.
---	---

*Source: Constitution of the Federal Democratic Republic of Ethiopia (1994),
Education and Training Policy (1994) Languages and Education*

The following table illustrates what the Education and Training Policy of 1994 clearly stipulates with respect to the use language/s in the Ethiopian education system.

Language		Level of education	function
1	Mother tongue/Nationality language	Primary (grade 1-8)	Medium of instruction
2	Amharic	-	As a subject and language of countrywide communication.
3	English	From grade one	As a subject
4	English	Secondary and higher education from grade 9	Medium of instruction
5	One more nationality and foreign language	-	As subject, for cultural and international communication

Bearing these changes in mind, there are wide ranging arguments questioning whether the use of mother tongues in education in a decentralized political system are being implemented in accordance to the national educational objectives as they are stated directly or indirectly in the 1994 policy and the Ethiopian Constitution. There are concerns about the role of nationality languages; for example, according to George (2002:18), "Parents in SNNPR viewed the nationality languages as diminishing the value of education for their children. They were not clear on the benefits of the language policy and were outraged by perceived outcomes of its implementation."

The same author reports that parents were concerned and outraged that the policy might negatively affect their children. They feared that their children would:

- be unable to speak Amharic,

- be unable to communicate in English,
- fail the 8th Grade examination, and
- be confused by the textbooks.

Others contend that:

- The use of many languages as languages of instruction instead of the use of Amharic as a language of instruction is expensive in terms of financial and human resources.
- The use of “less developed” Ethiopian languages in education (rather than a well developed and international language like English) is a disadvantage to students’ cognitive development, with regard to international educational standards.
- The use of mother tongues as languages of instruction in upper primary education (Grades 5-8) instead of English detracts from students’ English language achievement.
- The use of Ethiopian languages, including Amharic, as languages of instruction for higher level sciences and mathematics in Grades 7 and 8 might be educationally disadvantageous for students who join secondary education in which only English is the medium of instruction.

Because of such commonly held beliefs, it is important to examine the practical implementation of the medium of instruction policy at the Oromia regional level, and to assess the effectiveness of the various models used in primary education today. It is also important to examine the educational achievement implications of the use of the mother tongues.

OROMIYA REGION

Regional policy: According to Heugh Kathleen and others (2007: 49) report, *Afan Oromo* is used as medium of instruction from Grades 1 to 8 and in the training of teachers for both primary cycles. Amharic is taught as a subject from Grade 5. Teacher training for both 1st and 2nd cycle teachers is done through the medium of Afan Oromo (or Amharic, for speakers of Amharic as a mother tongue).

Oromiya region model:

Language	Medium of instruction	Subject of study
Mother tongue (L1)	1-8	1-8
Amharic (L2)	---	5-8
English (FL)	---	1-8

Consistency with MOE policy: Educational language practice in Oromiya region is entirely consistent with the national policy in both cycles of primary schooling and in all teachers training. This region begins the study of Amharic as a subject at Grade 5, which is later than in most regions, but it is still consistent with federal policy requiring study of the national language during primary schooling.

Like the teaching of Amharic to students speaking other languages, Afan Oromo is apparently taught as a subject to all students in the region. This is consistent with ministry of education policy (as well as with international cases like Nigeria and India where regional or state languages also known as “languages of the environment” are required second languages for residents).

Reasoning and attitudes: According to a research report done by the Oromiya Education Bureau (OEB, August 2005) Afan Oromo became the official language of the region and medium of instruction for primary Grades 1-4 in 1992; the next year its use as medium of instruction was extended to the end of Grade 8. The report made a number of evidence-based arguments, among them these two:

1. The use of Afan Oromo as medium of instruction from Grades 1 to 8 is causing no problems; on the contrary, it is very important to ensuring the quality of education.
2. English language proficiency is weak even though English is taught as a subject from Grade 1. This is true even where English is the medium of instruction for

Grades 7 and 8. The problems are teacher competence and methodology, not the mother tongue.

According to the report (ibid), the need to use Afan Oromo as medium of instruction even beyond Grade 8, because they have seen that students participate actively in class discussions and learn better through the mother tongue. They feel that Afan Oromo could be used at higher levels because there are general reference materials available such as dictionaries and glossaries.

The regional policy of teaching Amharic starts at Grade 5 (rather than at Grade 3, which is done in most other regions

1.1.4. Statement of the Problem

In Ethiopian history of educational policy, the one which has been being exercised since nearly a couple of decades, is different from the past in its' language education policy. It is a fact that unlike all the past policies of education in Ethiopia, the current policy is overtly encouraging all the nations, nationalities, and peoples of Ethiopia to promote and cultivate a native language education of their respective languages.

Accordingly, the educational policy for formal education in Oromia regional government was, therefore, designed and implemented using Oromo language as medium of instruction for both 1st and 2nd cycle primary education, (1-8 grades). Therefore, at this primary level education, Oromo speaking students are being taught through Oromo language medium of instruction. The only exceptions are that English and Amharic languages are being given as a subject starting from grade one and grade five respectively. The curriculum designed by Oromo language is basically implemented in schools and teachers training colleges in Oromia and in some other regions' schools where the Oromo communities inhabit. Hence, this situation has become the one and major factor for students of Oromo speaking have a very limited exposure to Amharic, especially for those students who are from rural areas of the country.

Later, when these students complete their secondary level education, they will join University to pursue a higher institution education where they are obliged to meet students who have come from all the corners of the country. Universities in Ethiopia are places where students from different corners of the country come together and share a group life in which having a common language, Amharic, is very important. Unless otherwise every student able to communicate through a language which is common for all around their domicile and elsewhere, communication becomes very difficult and living together would not be so smooth. However, Oromo speaking students, who did not have access to practice the Amharic language earlier, may face challenging situations like:

- Unable to communicate with their classmates in Amharic and as a result feel stress
- Facing difficulties to handle their registration and other needs in Amharic
- Unable to facilitate any kinds of logistic services necessary for their life campus in Amharic , and
- Unable to make any kind of social communication and make friends with students who came from other ethno-linguistic groups.

Beside the above mentioned difficulties, the obscurity of the students' Amharic speech while expressing their personal cases or issues to their instructors, department heads, and other administrative personnel, was another challenging case in which a number of students faced problems which may end up in academic dismissal in the campus.

In addition to this, the students may have a fright for the area they may go after their graduation. The fear that they may develop is that if the area they will be assigned to is where Oromo language is no more a means of communication.

Moreover, there may be cases in which Oromo speaking students misunderstood by non-Oromo speaking individuals and institutions on issues related to use of Amharic. Those who are non-Oromo speaking students and any other individuals and institutions may have an impression that the Oromo

speaking students have no interest to learn Amharic or have bad attitude toward Amharic language use. Arguments that come from those students regarding the issue are the Oromo speaking students usually prefer to communicate in Oromo and often make friends with students of Oromo speaking and they are not usually seen making friends with non-Oromo speaking students. On the other hand, the difficulty the Oromo speaking students are experiencing in the campus due to being incapable to communicate in Amharic may cause them to develop expectedly new attitude toward that language. The actual situations in which the students exist and the results come following it should have been, therefore, studied and then come up with solutions and recommendations.

Hence, this study focused on answering the following basic questions:

- To what extent the Oromo speaking students have the knowledge and capable of communicating in Amharic?
- What attitude do the Oromo speaking students have toward using Amharic?
- What factors have contributed to the attitude that the students currently have?
- Is there any attitudinal change that the students developed toward Amharic use after they joined higher institutions?
- What are the possible reasons behind for the students to favor or disfavor the Amharic language use?

1.1.5. Objectives of the study

1.1.5.1. General Objective

The general objective of this study is to assess the attitude of the Oromo-speaking students towards using Amharic at higher institutions.

1.1.5.2. Specific Objectives

The study has the following specific objectives.

- To find out the extent to which the Oromo speaking students are successful in communicating in Amharic
- To identify attitude of Oromo speaking students toward Amharic use
- To identify factors that may have contribution to the students' attitude
- To investigate whether the students have got attitudinal change toward Amharic use after they joined higher institution
- To present causes that the students raise for their favoring or disfavoring attitude

1.1.6. Significance of the Study

- All the schools which are using the curriculum designed for Oromo medium of instruction being directed by Oromia Educational Bureau will find significant constructive information from the result of the study.
- Language policy makers, curriculum designers, and teaching and learning material providers are among those that could be beneficiaries from the findings of the study.
- The study may contribute for more understanding of the Oromo speaking students by peoples who are non-Oromo speaking.
- Since the goal of language attitude studies is to contribute our understanding of which languages are positively used, and which are preferred by bilingual people, it has an implications for further language planning.
- It may be a good start for researchers who want to conduct an extensive study on the attitude of the Oromo speaking students' towards the Amharic language.

CHAPTER TWO

CONCEPTUAL FRAMEWORK AND REVIEW OF RELATED LITERATURE

Here, in chapter two, the researcher attempt to enlighten contents under two categories: the conceptual framework and the related literature review. Under conceptual framework the concept of attitude, Components of language attitude, Approaches of attitude, Motives for attitudes, Language Choice, kinds of language choice, code-switching, and multilingualism are discussed. Under review of related literatures, studies conducted in the area of language attitude either within the country or outside the country would be discussed.

2.1. Conceptual Framework

2.1.1. Language Attitude: Definition

Language attitude, according to Wolff H.E., (1999), (cited in Heine and Nurse, 2000: 307) is, "simply one's like or dislike of a language or a particular dialect of one's own language". According to him, being able to speak a language at all or even speak it well may tend to enhance a speaker's prestige in society while obviously being a speaker of an other language may hamper one's social upward mobility and make one being associated with backwardness. This situation make the speaker develop a liking or disliking feeling attitude towards the language.

Crystal (1987:215) define attitude as, "The feelings people have about their own language or the languages of others."

McGroarty (1996: 5), bases her definition on the work of Gardner, in the context of second language acquisition in school settings. She asserts that "attitude has cognitive, affective, and conative components (i.e., it involves beliefs, emotional reactions, and behavioral tendencies related to the object of the attitude) and consists, in broad terms, of an underlying psychological predisposition to act or evaluate behavior in a certain way (Gardner, 1985). Attitude is thus linked to a person's values and beliefs and promotes or

discourages the choices made in all realms of activity, whether academic or informal."

According to Edwards (1994: 6-7), most linguistic preferences, based upon historical background, aesthetic judgment, 'logic' or whatever, reveal a liking for one's own variety. The most important attitudes, prejudices and preferences about language and language choice are preserved in law or sanctioned practice, for these are the codified wishes of the socially dominant. Many of the difficulties encountered by minority language communities in particular emerge because local desires do not mesh with state policy. He asserts that "the concept of attitude is a cornerstone of traditional social psychology which is not one about universal agreement. At a general level, however, attitude is a disposition to react favorably or unfavorably to a class of objects.

This disposition is often taken to comprise three components: feelings (affective element), thoughts (cognitive element) and, following upon these, predispositions to act in a certain way (behavioral element). That is, one knows or believes something, has some emotional reaction to it and, therefore, may be assumed to act on this basis (pp.97-98)."

Richards, J. C., Platt, J. and Platt H. (1992: 199) assert that "attitude is the feeling which speakers of different languages or language varieties have towards each other's languages or to their own language. Expressions of positive or negative feelings towards a language may reflect impressions of linguistic difficulty or simplicity, ease or difficulty of learning, degree of importance, elegance, social status, etc. Attitudes towards a language may also show what people feel about the speakers of that language. Language attitudes have an effect on second language or foreign language learning.

The measurement of language attitudes provides information which is useful in language teaching and language planning. Some scholars attempted to define attitude by showing what the nature of attitudes are. Among those scholars, Baker (1988: 112- 115) explained attitude as follow: attitude are crucial in language growth or decay, restoration or destruction: the status and

importance of a language in society and within an individual derives largely from adopted or learnt attitudes. An attitude is individual, but it has origins in collective behaviors. Attitude is something that an individual has which defines or promotes certain behaviors. Although an attitude is a hypothetical psychological construct, it touches the reality of language life. Baker stresses the importance of attitudes in the discussion of bilingualism. Attitudes are learned predispositions, not inherited, and are likely to be relatively stable; they have a tendency to persist. However, attitudes are affected by experience; thus, attitude change is an important notion in bilingualism. Attitudes vary from favorability to unavailability. Attitudes are complex constructs: there may be both positive and negative feelings attached to as in a language situation.

Baker outlines a typology of attitudes to the language environment by looking from different perspectives of schools of theories. He sums up different environmental attitudes to the survival and spread of minority languages.

First he explains the idea of evolutionist. The evolutionist will tend to follow Darwin's idea of the survival of the fittest. Those languages that are strong will survive. The weaker languages will either have to adapt themselves to their environment, or die. The evolution theory only emphasizes the negative side of evolution: killing, exploitation and suppression. A more positive view is interdependence rather than constant competition. Cooperation for mutually beneficial outcomes can be as possible as exploitation.

The second approach to languages is that of conservationists. Conservationists will argue for the maintenance of variety in the language garden [i.e., they believe that minority languages must be protected and preserved somehow.]

The third attitude to languages is that of preservationists. Preservationists are different from conservationists by being more conservative and seeking to maintain the status quo rather than develop the language. Preservationists are concerned that any change, not just language change, will damage the chances of survival of their language. Such groups are therefore traditionalists, anti-

modern in outlook. Whereas conservationists may think global and act local, preservationists will tend to think local and act local (Baker 1996: 41-42)."

According to Edwards (1994: 6-7), most linguistic preferences – based upon historical background, aesthetic judgment, 'logic' or whatever – reveal a liking for one's own variety. The most important attitudes, prejudices and preferences about language and language choice are preserved in law or sanctioned practice, for these are the codified wishes of the socially dominant. Many of the difficulties encountered by minority language communities in particular emerge because local desires do not mesh with state policy."

He asserts that "the concept of attitude is a cornerstone of traditional social psychology which is not one about universal agreement. At a general level, however, attitude is a disposition to react favorably or unfavorably to a class of objects. This disposition is often taken to comprise three components: feelings (affective element), thoughts (cognitive element) and, following upon these, predispositions to act in a certain way (behavioral element). That is, one knows or believes something, has some emotional reaction to it and, therefore, may be assumed to act on this basis (pp: 97-98).

Jaspaert and Kroon (1988:157), quoted by (Fishman 1972a), explicitly link attitudes with language shift and language choice, discussing possible social theories to explain certain contradictory outcomes." Social factors have an ambiguous influence on language shift processes: in some instances a factor seems to influence language shift in one direction, whereas in another situation that same factor exerts an influence in the opposite direction". As Fishman (1972a) points out, this ambivalence can only be lifted by introducing a theory of social influence on language shift which accounts for the occurrence and the direction of patterns of influence on language shift in relation to the social and linguistic situation in which the process is studied. In such a theory, attitudes, or concepts related to attitudes, may occupy a prominent place. It should be noted, however, that in most cases attitudes are introduced in linguistic research as fairly isolated concepts, not clearly related to any theory for the explanation of behavior"

Knops and van Hout (1988: 1-2), by citing Cooper and Fishman (1974), stated that there are two approaches to the definition of language attitudes. The first approach consists of defining the concept in terms of its referent, thereby stressing the independency of the concept as a phenomenon in its own right. In this approach language attitudes are attitudes towards languages, language varieties, language variants and language behavior. The second approach is to define language attitudes in terms of their effects or consequences, i.e., those attitudes which influence language behavior and behavior towards language. The main argument in favor of this second approach is that any attitude influencing language behavior or behaviors towards language is worthwhile to study in sociolinguistics. The problem however is that this definition seems too broad, since almost any attitude under the right conditions might affect language behavior or behavior towards language. With the first definition, the latter distinction is possible, but this definition has the disadvantage of being too narrow; it excludes attitudes of interest to sociolinguists. For example, attitudes towards organized efforts involved in language planning, attitudes towards the functions allocated to language, and - most importantly - attitudes towards the speakers of a language. Therefore a broad definition of language attitudes is usually adopted, and only when necessary, the distinction between this broad category of attitudes and language attitudes in the strict or narrow sense of the word is made."

According to Gardner (1985: 43), if you didn't like the other language community, you could never really learn their language.

According to Howard G. and Andrew B. (2004), cited in Alan D. and Catherine E, (2004:196), Language attitude is not only restrictively positive or negative or contradictive but could be also, sensitive to local conditions and changes in the socio-political setting. For instance, Bourhis and Sachdev (1984) found that Anglo-Canadian secondary school students had less favorable attitudes toward Italian language usage when the demographic proportions of Anglos and Italians in their immediate school environment were equal, as opposed to when Anglos were the clear majority. This means that when the numbers of the

students speaking Italian language were getting increase the intensity of negative attitude from Anglo-Canadian students was becoming less. From this case, what can be inferred is that the attitude of the Anglo Canadian students became changed when the number of the Italian speaking students had become large.

Bourhis (1983) has shown that the changing political climate in Quebec has been associated with modifications in attitudes toward the use of Canadian French and English.

To summaries the definition of language attitude, it is clear that while there is a broad range of perspectives from which to define language attitude, the general unifying concepts about attitude are that it involves both beliefs and feelings which theoretically should influence behavior. There are also a range of issues on language attitudes ranges from opinions about one's own language to foreign speakers of one's own language, to foreign languages, and to official policies regarding languages. Different researchers in various fields (such as linguistics, social psychology, and sociology) focus on these different areas, and hence their definitions of language attitude reflect their perspectives. This explains in part that why there is no one accepted definition of language attitudes. One such difference of perspective is the behaviorist vs. mentalist definitions of attitude which Fasold, among others, discusses. As he points out, most researchers tend to follow the mentalist attitude, which is the one which breaks attitude down into feelings, beliefs and behavior. This statement is supported by the number of researchers who do not specifically say they are using a mentalist approach but all mention these three components. Also, those who do not specifically define attitude at all, but rather assume a commonly accepted definition, almost all invariably discuss these three components (without necessarily making it explicit that they consider them to be components of attitude). Such approaches, behaviorist vs. mentalist, are applicable both in attitudes of individual speakers and in those of populations of speakers. For the purposes of the present project, however, the most applicable definitions are those that focus on the individual speaker's attitudes

towards some others' language use. Therefore, since the objective of the study is to identify the Oromo students' language attitude towards Amharic in campus life, the definitions examined above can help to direct the focus of the questions in the survey by making the researcher more aware of the many directions that language attitude can take.

2.1.2 Components of Language Attitude

According to Lambert (1967), cited in (Dittmar 1976: 181), attitudes consist of three components: the cognitive, affective and conative components. The cognitive component refers to an individual's belief structure, the affective to emotional reactions and the conative component comprehends the tendency to behave in a certain way towards the attitude. Omdal (1995: 85), by referring (Knops and van Hout 1988: 1), strengthen the idea stated by Lambert. He expressed that the concept of attitude is widespread both in social psychology and other scientific fields and among lay people. However, there is no general agreement on the definition of attitude, not even in social psychology. Social psychologists often operate with three attitude components: one cognitive, one evaluative, and one reactional or conative. Before a person can react consistently to an object, he or she must know something about it and is then able to evaluate the object positively or negatively. This knowledge and these feelings are usually accompanied by behavioral intentions. Within the definition of language attitudes, it is also quite common to include attitudes towards language users, and not only attitudes toward language and language use. Furthermore, one has to consider both 'overt' and 'covert' language attitudes."

2.1.3 Approaches of Attitude

According to Fasold (1987: 147-148, Dittmar 1976: 181), by quoting Agheyisi and Fishman (1970: 138), and Cooper and Fishman (1974: 7), the study of attitudes in general begins with a decision between two competing theories about the nature of attitudes. These are the mentalist views and the behaviorist views of attitude. Most language-attitude work is based on a mentalist view of attitude as a state of readiness; an intervening variable between a stimulus affecting a person and that person's response. A person's attitude, in this view, prepares her/him to react to a given stimulus in one way rather than in another.

A typical mentalist definition of attitude is given by Williams (1974: 21). 'Attitude is considered as an internal state aroused by stimulation of some type and which may mediate the organisms dislike subsequent response.' This view poses problems for experimental method, because if an attitude is an internal state of readiness, rather than an observable response, we must depend on the person's reports of what their attitudes are, or infer attitudes indirectly from behavior patterns. The other view of attitudes is the behaviorist view. On this theory, attitudes are to be found simply in the responses people make to social situations. This viewpoint makes research easier to undertake, since it requires no self-reports or indirect inferences. Attitudes of this sort, however, would not be quite as interesting as they would be if they were defined mentalistically, because they cannot be used to predict other behavior. Generally speaking, social psychologists who accept the behaviorist definition view attitudes as single units. Mentalists usually consider attitudes to have subparts, such as cognitive (knowledge), affective (feeling), and conative (action) components. Language attitudes are distinguished from other attitudes by the fact that they are precisely about language. Some language-attitude studies are strictly limited to attitudes towards language itself. Most often, however, the definition of language attitude is broadened to include attitudes towards speakers of a particular language or dialect. An even further broadening of the definition

allows all sorts of behavior concerning language to be treated, including attitudes toward language maintenance and planning efforts."

According to Peter Garrett, cited in Carmen Llamas et al (2007:116-117), there are essentially three research approaches, usually termed the societal treatment approach, the direct approach and the indirect approach. The first of these is a broad category that typically includes observational (e.g. ethnographic) studies, or the analysis of various sources within the public domain—for example, the discourse of government or educational policy documents, employment and consumer advertisements, novels, television programs, cartoons, style and etiquette books. It is fair to say that studies in this category, which often delve deeper into the socio cultural and political backdrop to attitudes, have tended to receive insufficient foregrounding in contemporary mainstream reviews of language attitudes research.

The direct approach involves simply asking people to report self-analytically what their attitudes are, and is much used in larger-scale surveys, for example of attitudes to the promotion of minority languages or of attitudes in second language learning. Accordingly, by taking in to account the relevancy of the method, this study is being conducted using the direct approach method.

The third type of approach is the indirect method which was first discovered by Lambert and his colleagues in Montreal in the 1950s. It is commonly known as matched-guise technique (MGT). It relies upon vocal 'guises', where typically researchers record a single speaker (occasionally a professional actor) who commands or can imitate the required speech styles (e.g. accent), and deceive listeners into thinking they are listening to different speakers saying similar things, or reading the same text aloud in their different accents. The rationale is that all speech features apart from the one under investigation (accent) are controlled out, so that any differences in listener evaluations must be because they judge accents differently.

2.1.4 Motives for Attitudes

When studying language attitudes, the concept of motives is important. Two basic motives are called instrumental and integrative motives. If non-native language acquisition is considered as instrumental, the knowledge in a language is considered as a passport to prestige and success. On the other hand, if a learner wishes to identify with the target community; to learn the language and the culture of the speakers of that language in order to perhaps be able to become a member of the group, the motivation is called integrative. According to Colin Baker (1992) cited in Thomas Ricento (2006: 211), the two cases of language attitude are explained as follow. If a person is in a position of seeking to know and use a certain language by assuming that the language will be useful for him in someway in a course of time; this kind of motive helps the learner of the language to develop positive attitude toward the language and the language use. Those reasons which the users of the language take into consideration to use the language may be vocational, status, achievement, personal successes, self-enhancement, self-actualization, or basic security and survival. Baker called it the type as instrumental attitude. The other category of attitude that a language speaker can have toward a certain language is called, by Baker is integrative attitude. In integrative type, the intention of the person using the language is not to get any benefit by knowing the language but motivated by a desire to be like representative member of the other language community. Thus, this type of language attitude to a particular language may be related to attaching to, or identifying oneself with a language group and its cultural activities.

Generally, research has proved the integrative motivation to have been more beneficial for the learning of another language (Loveday 1982: 17-18). On the other hand, researches have found out that where the L2 functions as a second language (i.e. it is used widely in the society), instrumental motivation seems to be more effective. Moreover, motivation derived from a sense of academic or

communicative success is more likely to motivate one to speak a foreign/second language (Ellis 1991: 118).

In contrast to having positive motives for positive attitude, there may also be a situation in which one or a group of people from same ethno-linguistic group develop a negative attitude toward a certain language. According to Addamu Assefa (2002:8), the unfavorability toward certain language arises due to political bias, social stratification, economic incongruity, and other socio-psychological factors.

According to Leach, quoted by Addamu (ibid), preference of one language over the other is not because of instinct but for other reason. As Leach argued:

If we find political system which embraces several language groups, and these language groups are ranked in a class hierarchy, superior and inferior, there is a prima facie probability that the language situation is unstable, and that the higher ranking groups are tending to assimilate the lower ranking groups. It follows from very simple economic causes. It is advantageous for the individual to identify himself with those who possess political and economic influence.
(Addamu A.2002:43)

2.1.5 Language Choice

According to Saville Troike (1989: 50-54), given the multiple varieties of languages available within the communicative repertoire of a community, and the subset of varieties available to its subgroups and individuals, speakers must select a code and interaction strategy to be used in any specific context. Knowing the alternatives and the rules for appropriate choice from among them are part of speakers' communicative competence.

2.1.5.1 Kinds of Language Choice

According to Fasold (1987: 180-181), there are three kinds of language choice:

(1) "Whole languages" or the choice between two languages in a conversation, i.e. code-switching.

(2) Code-mixing: "where pieces of one language are used while a speaker is basically using another language"; these pieces can be single words, or short phrases.

(3) Variation within the same language. This is the kind of language choice that often becomes the focus of attitude studies. In these cases, a speaker must choose which set of variants to use within a single language in any given situation. When we consider within-language variation to be a kind of language-choice problem, then language choice is a possibility for monolingual speakers as well as bilinguals. Of course, it is often the case that these three kinds of choice cannot be clearly separated from each other. As we so often find in the study of sociolinguistics, the continuum concept serves us best. The three kinds of choice are best viewed as points on a continuum from relatively large-scale to relatively small-scale choices. The middle category, code-mixing, is very difficult to distinguish from the other two.

A. Code-Switching

According to Melissa G. Moyer (1992: 173) Code-switching from a grammatical perspective is defined as the embedding of grammatical information/structure from two (or more) languages within the same syntactic unit, usually the sentence but also within intermediate and phrasal level constituents. The definition of code-switching as noted by Poplack and Muysken (1991) requires an advanced knowledge of the syntax of two languages. Therefore the only way to guarantee a corpus of intra-sentential code-switching data is to ensure a person's ability to communicate in two languages with close to native proficiency.

B. Functions of Code-Switching

According to Apple and Muysken (1987:118-120), bilinguals make unconscious language choices in code switching and they list six possible functions that the code switching might serve:

(1) For referential in topic-related switching. This kind of switching often involves lack of knowledge of one language or lack of facility in that language on a certain subject. Certain subjects may be more appropriately discussed in one language, and the introduction of such a subject can lead to a switch. In addition, a specific word from one of the languages involved may be semantically more appropriate for the given concept. This type of switching is the one that bilingual speakers are most conscious of. When asked why they switch they tend to say that it is because they do not know the word for it in the other language, or because the language chosen is more fit for talking about a given subject .

(2) Directive. In the sense that the hearer is being directly involved either by being included or excluded by the switch to the other language. All participant-related switching can be thought of as serving the directive function of language use.

(3) Expressive. Speakers emphasize a mixed identity through the use of two languages in the same discourse.

(4) Phatic. Indicating a change in the tone of the conversation; also known as metaphorical switching

(5) The meta-linguistic function of code switching comes into play when it is used to comment directly or indirectly on the languages involved. One example of this function is when speakers switch between different codes to impress the other participants with a show of linguistic skills.

(6) Bilingual language usage involving switched puns, jokes, etc. can be said to serve the poetic function of language.

The speaker's ability to choose the appropriate variety for any particular purpose is part of his communicative competence; the choice is not random, but has been shown to be determined by aspects of the social organization of the community and the social situation where the discourse takes place.

have made their study on language attitude, particularly on Oromo speaking communities' toward Amharic language use, was Yohannes Adigeh (2007). Yohannes made his study on the attitude of the Oromo Christians on Amharic language use in religious services especially in the Ethiopian Orthodox Tewahido Church. According to Yohannes, one of those most challenges that Ethiopians are facing today is the question of language. Being multilingual and multicultural nation, Ethiopians has been facing a dilemma of language choice for various purposes. The primary objective of the study was to examine the attitude of the Oromo Orthodox Christians towards the use of Amharic at churches in Oromia dioceses. Assessing the current language use of the church and its view about language use was another objective.

The methodology the researcher applied to collect data from the subjects of the study was questionnaire and interview. Using these instruments as a main means of data gathering methods, the researcher conducted his study on 120 sample individuals who were selected from two dioceses of Oromia region. Ten church leaders were selected for the interview using purposeful sampling method. Quantitative analysis, such as frequency, percentile, mean, correlations, independent T-test, and ANOVA were used to analyze the data.

The findings of the study show that the Oromo orthodox Christians had poor proficiency in and negative attitude towards the use of Amharic in churches in Oromia diocese. Among demographic factors, age and education level of the respondents was found to be a strong predictor of attitude change. However, gender did not affect the attitude of the respondents.

Dinkessa Deressa (2004) had conducted a research on the attitude towards learning Amharic between Amharic native preparatory students of Addis Ababa and Amharic non- native preparatory students of Oromioia region and attitude affecting factors. He conducted his study by considering different language policy decrees of the ministry of education and using questionnaires prepared in the points scales. He collected data from students, teachers, and parents. He analyzed data using simple statistical operations and found the following findings:

policy decrees of the ministry of education and using questionnaires prepared in the points scales. He collected data from students, teachers, and parents. He analyzed data using simple statistical operations and found the following findings:

A) Among the preparatory students of Addis Ababa and east showa, the majority participants were disappointed at the absence of Amharic examination as a requirement for higher institution admission. It was a reflection of both native and non-native students of two regions.

B) In those administrative zones, Amharic teachers at the preparatory schools were severely disappointed because the language is not included as one of the entrance examination for higher institutions. This measure led them to feel as if they were doing something fruitless which in turn demoralizes them.

C) The absence of Amharic from Ethiopian leaving certificate examination led the students to devalue and to despise the subject matter of the language.

D) Half of Addis Ababa preparatory students were found having more positive attitude toward Amharic than any other language whereas half of them wanted to learn English.

E) The majority of the students whose first language is not Amharic were identified to have more positive attitude towards Afan Oromo than Amharic, however, there were a considerable number of students who wanted to lean Amharic instead of their mother tongue Afan Oromo.

Thus, from the whole study conducted by Dinkessa, it is possible to understand that the change of language policy strongly affects the attitude of the preparatory students toward learning Amharic. Especially, the absence of Amharic examination as a requirement for higher institution admission, greatly affect the students' attitude to learn Amharic as a subject.

According to Robert L, Cooper and Michael King, in (Bender 1976: 273), there was a research on students' language attitude conducted in Haile Selassie I university (the current Addis Ababa University) in the year 1968. The research was conducted on first year students who joined the university in that particular year and it was intended specifically to identify the language

proficiency of the students, the language used by the students frequently, and the attitudes of the students, especially those who were small but most important group (Bender 1976:273).

The total numbers of the newly entering students were 1100 among which the Oromo speaking students comprises only 112 which was 10.4 % of the total. The methodologies used by the researchers were questionnaires and interviews. The researchers put the discussions and findings of the study as follow. Accordingly, for the question “what language he/she spoke first as a child”, the response given by the students indicated that only 10.4% of them used to Oromo language. It was a question for the researchers that why the number of the Oromo speaking was very few in respect of the others since the number of mother- tongue speakers of Amharic and Oromo in the country as a whole are approximately equal. The researchers attempted to hypothesize the reason why it was so. First, it is likely that at least a few students who claimed Amharic as a mother tongue in fact spoke Oromo first. This hypothesis given by the researchers can convince the readers of the text. Because, the language related educational policy of the day might be influenced the students to consider Amharic as a prestigious language and to think that being Amharic mother-tongue speaker is more valuable than being Oromo speaker. And on the other hand, it is probably true that the proportion of Amharic mother-tongue speakers who entered primary school were higher than the proportion of Oromo mother-tongue speakers who did so. This is likely true for schools were concentrated in the towns and because the percentage of Amharic mother-tongue speakers were larger in the country as a whole and the percentage of the Oromo mother tongue speakers in the towns was smaller than in the country as a whole. When the languages like Amharic, Oromo, Tigrinya, Garage, Harari, Giiz, Arabic, French, English, and Italian proficiency level of the students were assessed, the Oromo speaking students' proficiency level in Amharic was either very fluent or fairly fluent with some mistakes. At least 98.2% of the Oromo speaking students were fluent speakers of Amharic. The students were asked that which language they usually used in each of several

D)with close friends, E) for letter writing, F) for unassigned reading. The researchers, therefore, concluded from the students' response that: mother tongue was reported more frequently for use with older persons than with younger, more frequently for use with relatives than with friends, and more frequently for use as a spoken than as a written language.

For Amharic and Tigrinya mother tongue speakers, the mother tongue was the language which was most frequently used in every situation of communication. For Oromo speaking students, together with other Ethiopian language speakers, except Amharic and Tigrinya, the mother tongue was almost replaced by Amharic. The data have shown that 73.2% of the Oromo mother tongue speaking students have been using their mother tongue to communicate with their parents, but 24.1% through Amharic, 30.4% of them were using their mother tongue to communicate with their close friends but 52.7 of them in Amharic, 1.8% of them were using their mother tongue to personal letter but 75% of them used Amharic.

Aklilu Yilma (2002) has conducted a pilot survey on Yem community entitled "Pilot Survey of Bilingualism in Yem." The Yem are, according to Aklilu, a people who live in different areas of Illubabor, the present "Oromiya area" of the Jimma zone, and their population size is approximately 500,000 at the time the survey was conducted. The Yem speak Yemsa (the Yem mother-tongue language), Oromo, and Amharic at the time the survey was conducted. The aim of the survey was to collect data on levels of bilingualism, on language use, and language attitudes among the Yem. The main methodologies the surveyor used to collect data were the questionnaire and the interview method. The number of the respondents was twenty-seven Yem people of different age groups, ranging from 15-70 years old. The educational levels of the subjects ranged from no education to third year college education .The findings of the survey, especially those related to the attitude and the value judgments that the Yem people have towards those mainly used languages (Amharic, Oromo, and Yemsa) were the following:

the Yem people have towards those mainly used languages(Amharic, Oromo , and Yemsa) were the following:

It was so difficult for Yem people to speak in their mother tongue language in the previous times. Because they had a fear not to be called "Janjero" and this has a pejorative meaning during the time. However, by the time the survey was conducted, most of the people of this ethno linguistic group have a positive attitude towards their own language. They want to revive it, and they would like to have books, magazines, and newspapers written in their language. They also want to see teaching materials for a literacy program in Yem, so as to maintain and develop the language. Especially concerning the development of their language, many Yem people have expressed that their language is in the process of changing. They express regret about the fact that their children speak Yemsa less and less and that they use words from Oromo and Amharic when they do speak it.

In the same manner, most of the Yem have a favorable attitude towards Amharic. They think it is good to speak and understand Amharic because they see Amharic as the most prestigious and the one most widely spoken language. Amharic is also a medium of instruction in primary schools, and better employment opportunities are accessible to those who possess the necessary skills in Amharic than to those who lack them.

Regarding the attitude towards the Oromo language, it seems that many Yem have a positive attitude toward the Oromo language. They said that it is good to speak and understand the language of one's neighbors and to be able to communicate with them. On the other hand, an unfavorable attitude towards Oromo is expressed by a large number of Yem people, especially by those who think that the Oromos have mistreated, enslaved, and dominated the Yem people in the past. Therefore they do not wish their children to learn Oromo.

There was also a research report made by Cynthia and Crawhall (1990:85), on the study title, "An Investigation into Language Attitude of Secondary-School Students in Zimbabwe." The study explored some of the contradictions in the language attitudes of school children in Zimbabwe on issue related to the

Zimbabwean language, Shona/Ndebel, should replace English in school for instructional medium purposes.

The research methodology used by the researchers was questioning and observation which they assumed as relevant method for checking certain types of behavior against other types of behavior.

The results of the study have become contradictory: a contradiction which was between language use and attitude, and a contradiction between attitudes towards indigenous language development and personal advancement. In other words, the liberation war put considerable emphasis on pride in indigenous culture and language. The use of the indigenous languages was a counter-ideological instrument used against the colonial ideological hegemony and its linguistic instruments, English. However, since Independence, English has remained the de facto language of power and economic advancement. School curricula reflect this contradiction in a number of ways; and, possibly, teachers themselves reproduce this contradiction through their own attitudes and actions. Teachers reported that students often claim to be able to express themselves better in their first language. Yet when it comes to choosing between the two, many students choose English in preference to Shona because there is a widely held belief that a certificate in an indigenous language is not likely to help young people in the job market. English is considered by many to be the language of economic opportunity and advancement. This is true in both rural and urban schools. The findings of the research indicate that a person might hold two attitudes about a language simultaneously which could be attributed to two historical origins. Therefore, language attitude can have another category which is 'contradictory', meaning having attitude which is neither positive nor negative but in between the two.

There were a research paper conducted by Rekha M. Kuncha and Hanoku Bathula (2004) on Telugus people language Telugu entitled "The Role of Attitudes in Language Shift and Language Maintenance in a New Immigrant Community: A Case Study." Telugu is the official language of Indian state of Andhra Pradesh, which was established on the basis of linguistic affinity in

1956. About 70 million people in Andhra Pradesh and another 20 million people in other parts of India speak Telugu. It is also the second largest spoken language after the national language Hindi in India. It is considered one of the fifteen most spoken languages in the world. Telugu speakers, the Telugus, are recent immigrant community to New Zealand and their current numbers are estimated to be over 10,000 with their numbers growing rapidly.

Therefore, the main objective of this study is to investigate whether there is any language shift among Telugu immigrants in New Zealand and to identify the role of attitude either as a shift or maintenance of their language. The methodology the researchers used for collecting data was through self-reporting questionnaires and structured interviews from all the respondents. Interviews were conducted individually to minimize any external influence or bias in their responses. The questionnaire covered five major areas: Language proficiency, attitude towards English, attitude towards Telugu, and attitude towards bilingualism.

The respondents fall into two categories: i) Telugu speaking mothers of school going children and ii) school going children of 11 years and above. In all, 14 mothers and 20 children were chosen for this study. Out of the 20 children, 14 were first-born children and 6 were second born children. The reason why mothers were chosen is because they were considered as repositories of culture and responsible for the maintenance of tradition and language. Children aged 11 and above were chosen as they use language with ease and they know to differentiate the use of language according to the situation while children below 11 years of age are still in their formative stage. Another reason for categorizing the sample into two groups is to compare the changing attitudes of these two groups towards language shift in the community.

The major findings of the study were:

A. Language Proficiency:

The respondents – both children and mothers – were asked to report on the use of Telugu and English languages. Even though, Telugu is the mother tongue

and used by all children while in India, the study reveals that its use has declined significantly to 85 percent in contrast to 100 percent use of English language. On the other hand, all the mothers (100 percent) reported use of Telugu and English for themselves and their first child; but the use of Telugu declined for the second born child (83 percent). Further, it is noticed that the loss of the Telugu language is greater in reading and writing skills than in speaking and listening skills, as hardly any of the children used Telugu. Clearly the loss of the Telugu language is rapid, as the respondents had lived in New Zealand only an average of two years.

B. Attitude towards English

Both mothers and children reported a 100 percent positive attitude towards English. When asked whether they felt 'proud' to use the English language, 71 percent of mothers and 85 percent of children reported affirmatively. In fact, 55 percent of the children reported that they are encouraged by their parents to 'use English always'. Such a positive attitude towards English enables the new immigrant community to succeed in an English-speaking environment.

C. Attitude towards Telugu

Respondents were also asked a set of questions relating to the use of and their attitude towards the Telugu language in New Zealand. The responses to the questions indicate mixed, and seemingly contradictory, views. While most of both mothers and children (95 percent) reported positive attitudes towards the Telugu language, the majority of mothers (57 percent) and children (60 percent) 'do not feel it is necessary' to learn Telugu. In fact, 50 percent of mothers feel that it is 'a waste of time' to learn Telugu in New Zealand. Such a mixed set of views towards the mother tongue indicates an ongoing conflict between their linguistic identity and utility of the language, as an enabling factor, to settle in a new environment.

Similarly as regards to speaking Telugu at home, while an overwhelming majority of mothers (86 percent) want to speak Telugu at home which is closely

linked to their linguistic identity, relatively fewer children (65 percent) are willing to do so as they don't feel it necessary for their daily chores.

D. Attitude towards Bilingualism

As regards to the attitude towards bilingualism, the study reveals a divide between the two sets of respondents, namely mothers and children. While 100 percent of mothers feel that it is important to speak in both English and Telugu, only 85 percent of children felt it necessary. This may be due to the level of perceived difficulty by the respondents to be bilingual speakers - while 100 percent mothers felt it was not difficult to be a bilingual speaker, 80 percent of the children felt it was difficult. There appears to be a close relationship between the perceived difficulties and the need to be a bilingual speaker. In general, the attitudes reported towards bilingualism are consistent with the attitude towards Telugu where mothers report being more favorably inclined than children.

All mothers commented that their children mixed English words with Telugu. However, when asked whether they felt 'proud' of their bilingual ability, the respondents were not enthusiastic - only 57 percent of mothers and 55 percent of children felt so. Since a significant proportion (over 40 percent) is not favorably inclined towards bilingualism, it indicates that there is perceptible shift from Telugu to English. This finding is consistent with the attitudes found towards English and Telugu which indicated a shift from Telugu to English. What is interesting is that such a shift is occurring in such a short period of two years.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1. Research Design

The research applied several methods to assess the attitude of Oromo speaking students towards Amharic language use in a campus.

3.2. Area of Study

The study was conducted on Oromo speaking students currently attending any regular program at undergraduate level. Why the study was on an undergraduate level students is that by thinking that those who had once joined campus life in the past may not be confronted with a significant language problems over again. By this way, the researcher could separate the contemporary Oromo speaking students' attitude towards Amharic from those who previously had exposure to Amharic. The study was on attitude the students have towards Amharic language use for any function in university campuses. For the study, two universities were selected: Addis Ababa University and Jimma University. These two universities were selected by purposive and convenience sampling method by considering some cases in the university related to language and language uses. Addis Ababa University is a relatively large and complex university in which a number of study fields can be attended and the administrative chain segments are too large to identify which is/are responsible for specific cases that the students search solutions for. Hence, it is difficult for students from different linguistic backgrounds, especially who are unable to communicate in Amharic to overcome the challenges. Therefore, the problems at this university were understood by the researcher as more sever than in others.

The reason that Jimma University was selected for this study is that the researcher had been learning in this university for four academic years and then, is working as a teacher there.

3.3 Selection of Participants

It is unarguable that the feasibility of the study will face difficulty if the study intends to assess the attitude of all population of Oromo speaking students currently available in both Universities. This can be true because of time, finance, large and complex nature of the data. Therefore, the researcher applied quota sampling methods to accommodate students from different towns and villages in Oromia, and the variables such as sex, age, and years of duration. The subjects from which the data was gathered through questionnaires are totally 100 in which 50 respondents from each University. Accordingly, the subjects for sex difference included 50% each, for years of durations included from 1st-5th year students of which 20% from each, and the researcher did carefully to include students from towns and villages and students from different Oromia zones. It was very difficult work to find the Oromo speaking students separately. Because every class of each program was an amalgamation of students who came from different corners of the country. However, the questionnaires were distributed to the students by considering their duration in the campus. By this manner, five departments (first year Medical laboratory, second year Afan Oromo, third year Management, third year Sociology, and fourth year Civil Engineering) were selected randomly and for ten students from each department the questionnaires were distributed following lottery method. But except for Afan Oromo department, purposive and convenient method was used rather than lottery method. Because, the number of the subjects in each class was not more than the number wanted. To make the distribution of sex in the subjects balanced, the quota sampling method was applied. Therefore, 50% of the respondents of the questionnaires from each university were female students. The distributions of the students according to which part of the country (urban /rural) they came from was not proportional. but 78% of the respondents was from rural and the rest from urban.

3.4. Data Collection Techniques and Instruments

3.4.1. Questionnaires

Data were collected through close ended questionnaires administered by selected persons for collecting data. The questionnaires were distributed exclusively to students attending regular classes in an undergraduate level in both Universities. It allowed the researcher to gather a considerable quantity of information which basically contains questions of attitude. The questionnaires have different parts. In the first part of the questionnaire, information about respondent's age, gender, first language, place of birth and residence, duration in the university, and where they came from are included.

The next part of the questionnaire raises questions which were designed to measure the Amharic proficiency of the respondents. Questions which Measure language skills like listening, speaking, reading, and writing are prepared under this part. The proficiency levels of the above mentioned skills were represented by numbers: 1=poor, 2=fair, 3=good and 4=very good. Therefore, each respondent can have a score from 1 to 4 on each item, and the sum of item scores represent the over all Amharic proficiency of the students. Here, where the sum total value of the items for a respondent was greater than the mean, then he/she has good and very good proficiency in Amharic whereas if the value is less than the expected mean value, it was interpreted as the respondent has fair and poor proficiency in Amharic.

The final part of the concessionaires is developed to measure the attitude of Oromo speaking students toward Amharic language use and some questions of language choice and code switching. The questionnaires were designed according to five-point Likert scale. The scale rates the students' attitude in number from one to five. Accordingly, 1=strongly disagree, 2=disagree, 3=undecided, 4=agree, 5=strongly agree. Thus, each respondent has a score from 1 to 5 on each item and a respondent's total score is assumed to represent his/her overall attitude. Hence, if the value of the items for respondents is greater than the mean, it concluded that he/she has positive attitude whereas

if his/her total value is less than the mean value it was interpreted that the respondent has negative attitude toward the statement.

3.4.2. Interviews

Interview was another type of information gathering tool specifically intended to collect information from selected members of the Universities' different sections. During the preparation of the proposal, the researcher's intention to interview the universities' officials was to investigate the plan that the universities have regarding the students' first language use in the universities' different sections. Later, the researcher found the issue too bulky and beyond this study. Therefore, by recommending a further study which includes language related regulations of the ministry of education and the universities, the researcher did not include the issue here.

3.5. Data Analyzing Method

Data collected through questionnaires from Oromo speaking students, who are the subjects of this study was first organized according to the similarities they have. Then, by tallying the responses given to each statement by respondents the frequencies of responses were identified. The frequencies of the responses again were put in percentile and the mean. Specifically, the second part of the questionnaires which deal with proficiency of the students were analyzed by the four-point scale rating from very good to poor. The attitude part of the questionnaires was analyzed by Likert-scale methods by rating from strongly agree to strongly disagree. The interview part of the questions was analyzed by textual analyses by relating with the questionnaires one. At the end, all the demographic factor issues were checked whether they have direct relation with the students' attitude.

CHAPTER FOUR

DATA PRESENTATION AND INTERPRETATION

In this study, the data were collected through questionnaires successfully without any administered questionnaire unfilled and got lost. The number of the subjects from which the data gathered was 100. Therefore, the analyses of each question or a group of similar questions are presented and interpreted as well under this chapter.

4.1: Respondents' Amharic Proficiency

The respondents were asked to rate their proficiency level by applying a four point scale which ranges from very good to poor and the results have been presented in the table below.

Table 4.1: Students' Self-Rated Proficiency Levels in Amharic

Skills	University	Proficiency level								Total
		Very good		Good		Fair		Poor		
		F	%	F	%	F	%	F	%	%
Listening	Addis Ababa	18	18	20	20	7	7	5	5	50/100
	Jimma	9	9	11	11	13	13	17	17	50/100
Speaking	Addis Ababa	10	10	11	11	15	15	14	14	50/100
	Jimma	5	5	6	6	11	11	28	28	50/100
Reading	Addis Ababa	6	6	6	6	10	10	28	28	50/100
	Jimma	5	5	7	7	9	9	29	29	50/100
Writing	Addis Ababa	1	1	5	5	6	6	38	38	50/100
	Jimma	2	2	4	4	10	10	34	34	50/100

- **Respondents' listening proficiency level of the Amharic language**

From table (4.1) above, one can understand that the total number of respondents is 100. This in another hand means, the frequency (F) and the percentile (%) of the subjects are the same. Therefore, the figure mentioned to

show the frequency of the respondents can also possibly be used to show the percentage of the respondents and vice versa.

Accordingly, if we see the listening ability of the respondents of both study areas, it is easily understood that there is a significant difference seen between them. According to the report claimed by respondents from Addis Ababa University, 38 (76%) of them have reported that their Amharic listening ability is either good or very good while only 12(24%) of them have reported that their ability in Amharic listening skill is either fair or poor. In contrast to this, 30(60%) of the respondents from Jimma University have reported that they are fair or poor in their Amharic listening ability and 20(40%) of them have reported that they are very good or good. From this report we can understand that the respondents from Addis Ababa University have relatively more listening skill of Amharic than respondents from Jimma University. The main possible reason for the differences between the respondents of both study areas on their Amharic listening skills may be attributed to the situation of the universities. By the fact of this situation factor, respondents from Addis Ababa University may have more exposure to Amharic than the students from Jimma and the exposure in turn may bring about enhancement in Amharic skills. Due to the fact that, Jimma University is situated at the area where the surrounding communities are not Amharic speakers, the students have less exposure to Amharic and as well low proficiency level. When we look at the total respondents report presented in the above table (4.1), more than half (58%) of the respondents have reported that they have good proficiency in listening Amharic conversations. However, 20% of the respondents have reported that they have fair proficiency in Amharic listening competency and 22% of them have rated themselves as having poor listening ability in Amharic. Therefore, it is possible to conclude that the majority of the Oromo-speaking students in both universities have good and very good proficiency in Amharic listening skill. The fact that listening skill is the first skill to be acquired by a language

learner; the findings also show what is expected from Oromo-speaking students to have more skill in listening Amharic than other skills.

- **Respondents' speaking proficiency level of Amharic**

As it was the case in Amharic listening capability of the respondents, there are also some differences in the speaking ability of the respondents in Amharic between respondents of both study areas. 21(42%) of the respondents from Addis Ababa university have reported that they are either very good or good in Amharic speaking and 29(58%) of them have reported as they are poor. When we look at the case in Jimma university, only 11(22%) respondents have reported that they have good ability in speaking Amharic and 39(78%) of the respondents have reported that they are poor. To the understanding of the researcher, the exposure to Amharic that the respondents had might have brought a difference observed between the reports made on both universities.

When we see the total situation of the respondents from both universities, only 15% and 17% have reported that they are very good and good in Amharic speaking competency respectively. But 26% of the respondents have rated themselves as they are fair while 42% as poor in Amharic speaking skill. If we consider the value of 'fair' as below average, 68% of the respondents can be categorized to poor proficiency level in their Amharic speaking capability. Based on the information given in the table above, therefore, it is possible to infer that the majority of the Oromo- speaking students in both universities are incapable of communicating in Amharic

- **Respondents' reading proficiency level in Amharic**

The above table (4.1) can also show us the reading proficiency of the respondents. Accordingly, concerning the Amharic reading skill of the respondents of both universities, there is no significant difference between them. If we have a look at the figures, 12(24%) of the respondents from each university have reported that they are either very good or good in Amharic reading skill while 38(76%) of the respondents have reported as they are below average. When we see the reading skill of respondents of both universities

together, only insignificant number, (24%), of the respondents reported that they are capable of reading and analyzing texts presented in Amharic. However, more than three fourth, which is 76%, of the respondents have rated themselves as they are not good in reading texts written in Amharic. Therefore, it is simply understandable that the majority of the Oromo-speaking students in both universities lack the skill in reading Amharic texts.

- **Respondents' writing proficiency level in Amhaic**

As shown on table 4.1 above, only 6(12%) of the respondents from Addis Ababa University as well as Jimma University have reported that they are either very good or good writing in Amharic. On the other hand, 44(88%) of respondents from Addis Ababa University have reported as they are fair or poor and the same number of respondents from Jimma University have also reported that they are fair or poor in Amharic writing skill.

When we see responses from respondents of both universities together, only 3% of the respondents have reported that they are very good in writing in Amharic and 9% of them as good. The rest, 88% of the respondents have reported that they are fair or poor writing in Amharic. Therefore, from this discussion we can conclude that the majority of Oromo-speaking students in both universities are poor writing texts in Amharic.

Generally, we can conclude from the above analysis of the data that the proficiency level of the Oromo-speaking students in Amharic skills decrease when one moves from listening ability to writing ability, i.e. the Amharic listening ability of the respondents is found out to be good and their writing ability poor. By taking the value given to the proficiency level 'fair' as below average ability, it is possible to conclude that more than half of the respondents, 58%, are proficient in listening Amharic conversations and 68%, 76%, and 88% of the respondents have reported that they lack proficiencies in speaking, reading and writing in Amharic respectively. Therefore, the competence of the respondents skills to grasp, define, retain conceptualize,

state, organize and analyze any necessary information, and facts through speaking, reading and writing in Amharic is generally found out to be low.

The poor Amharic skills of the respondents can also be analyzed from the viewpoint of their gender, age, duration in campus, and area of the country they came from. Therefore, the next table shows the different level of Amharic proficiency in relation to gender.

Table 4.2: Proficiency of Amharic by Gender

The skills	University	Sex	Proficiency level								Total F/%
			Very good		Good		Fair		Poor		
			F	%	F	%	F	%	F	%	
Listening	Addis Ababa	Male	9	9	10	10	4	4	2	2	25/100
		Female	9	9	10	10	3	3	3	3	25/100
	Jimma	Male	5	5	5	5	6	6	9	9	25/100
		Female	4	4	6	6	7	7	8	8	25/100
Speaking	Addis Ababa	Male	5	5	5	5	8	8	7	7	25/100
		Female	5	5	6	6	7	7	7	7	25/100
	Jimma	Male	3	3	3	3	5	5	14	14	25/100
		Female	2	2	3	3	6	6	14	14	25/100
Reading	Addis Ababa	Male	3	3	3	3	5	5	14	14	25/100
		Female	3	3	3	3	5	5	14	14	25/100
	Jimma	Male	2	2	4	4	5	5	14	14	25/100
		Female	3	3	3	3	4	4	15	15	25/100
Writing	Addis Ababa	Male	1	1	2	2	3	3	19	19	25/100
		Female	0	0	3	3	3	3	19	19	25/100
	Jimma	Male	1	1	2	2	5	5	17	17	25/100
		Female	1	1	2	2	5	5	17	17	25/100

As presented on table 4.2 above, there are similarities in proficiency levels between male and female respondents in all Amharic skills, except for insignificant number differences. According to the information presented on the table (4.2), 19(38%) of both male and female respondents from Addis Ababa

University have reported that they are good in Amharic listening and 6(12%) of both sex respondents from the same university have reported that they are poor in Amharic listening. When we see the case in Jimma University, 10(20%) of both sex respondents have reported that they are good in Amharic listening skill while 15(30%) of them have reported as poor. Therefore, we can conclude from this report that there is no reasonable difference seen between sexes in both study areas.

In case of speaking skill, 10(20%) of both male and female sex respondents from Addis Ababa university have reported that they are very good or good in speaking Amharic and 15(30%) of the respondents of the same university have reported as they are fair or poor. When we see the case of Jimma University, 6(12%) of both male and female respondents have reported that they are good in Amharic speaking skill and 20(40%) of them have rated themselves as they are poor.

When we see the reading skill of male and female respondents of both study areas, Addis Ababa and Jimma Universities , 6(12%) of each sex respondents of both study areas have uniformly reported as they are good and 19(38%) of respondents as poor.

With regards to writing skill, 3(6%) of each sex respondents of both study areas have uniformly reported as they are good and 22(44%) of respondents as poor.

When we bring together the listening and speaking skills of respondents of both study areas, 45% of male respondents are good in Amharic listening and speaking skills and the same percentage of female respondents are the same in same Amharic skills.

On the other hand, when we bring together the Amharic reading and writing skills of the respondents, 18% male respondents of both study areas are good in reading and writing Amharic and the same percentage of female respondents shares the same quality of proficiency in both skills in Amharic. In addition, the findings of the study indicate that, 82% of the respondents of male as well

as female respondents have fair and poor proficiency levels in reading and writing skills in Amharic.

Therefore, the gender difference generally did not bring about a change on the Amharic skills of the respondents. This means, the reading and writing proficiency levels of the respondents is almost equally distributed within both male and female sexes.

In addition to gender, age can be considered as a significant factor in influencing the students' Amharic skills. In the case of the subjects of this study, there are two age categories of the respondents have been identified. The first category are those respondents admitted to universities as students of advance standing* and the second one are those students admitted to the university directly from secondary schools. The next table shows this fact.

*Advance standing is a program in which students are allowed to join university from not directly secondary schools but from different institution with already having diploma.

Table 4.3: Amharic Proficiency by Age

The skills	University	Age	Proficiency level								Total F /%
			Very good		Good		Fair		Poor		
			F	%	F	%	F	%	F	%	
Listening	Addis Ababa	18-28	12	12	20	20	7	7	5	5	44/ %
		>28	6	6	0	0	0	0	0	0	6/%
	Jimma	18-28	3	3	11	11	13	13	17	17	44%
		>28	6	6	0	0	0	0	0	0	6%
Speaking	Addis Ababa	18-28	6	6	9	9	15	15	14	14	44/ %
		>28	4	4	2	2	0	0	0	0	6/%
	Jimma	18-28	2	2	3	3	11	11	28	28	44%
		>28	3	3	3	3	0	0	0	0	6%
Reading	Addis Ababa	18-28	3	3	3	3	10	10	28	28	44/ %
		>28	3	3	3	3	0	0	0	0	6/%
	Jimma	18-28	2	2	4	4	9	9	29	29	44%
		>28	3	3	3	3	0	0	0	0	6%
Writing	Addis Ababa	18-28	0	0	0	0	6	6	38	38	44%
		>28	1	1	5	5	0	0	0	0	6/%
	Jimma	18-28	0	0	0	0	10	10	34	34	44%
		>28	2	2	4	4	0	0	0	0	6%

Table 4.3 shows that only 12% of the respondents are aged above 28 and the rest 88% of the respondents are aged between 18-28. The reason why the age of the respondents is categorized into two, i.e. 18-28 and greater than 28, is that to compare the Amharic skill levels of the students who were admitted to universities directly from secondary school and the advance standing students who have been directly admitted to the universities for upgrading their diploma academic status. The researcher included these advance standing students intentionally with assuming that the age level of these respondents could be different from the rest. Therefore, the researcher included 6(12%) of these advance standing students from each university whose age is above 28.

As we can understand from the table (4.3) above, there are no different reports given by respondents from both study areas. Respondents with similar age category in both universities have rated their Amharic skills levels in a similar way. Based on their reports, significant differences in their proficiency level in Amharic skills are seen between the two age groups. Accordingly, all students whose age is greater than 28 are good in listening, speaking, reading and writing skills of Amharic. None of them have reported that they are either fair or poor in all Amharic skills. On the otherhand, 46(52.1%) students whose ages are below 28 have reported that they are very good and good in their Amharic listening competency. However, only 20(22.7%), 12(13.6%), and none of the respondents have reported that they are good in their speaking, reading, and writing skills respectively. On the otherhand, 42(47.7%), 68(77.2%), 76(86.3%), and 88(100%) of the respondents whose age are below 28 have reported that they are poor in Amharic listening, speaking, reading and writing skills respectively.

Therefore, it is possible to guess that why those students whose age is greater than 28 are more proficient in Amharic skills than those respondents in the second age category. Those respondents whose age is greater than 28 might have had adequate exposure to Amharic once in the past while they were in primary and secondary schools, or when they were in collage and then at work places. Those respondents whose age is below 28, therefore, are characterized with poor proficiency in Amharic skills for the case might be directly related to the language policy they were taught in. In accordance with the FDRE constitutions of language education policy, the students in Oromia Regional State, as in other regional governments, are taught in their first language, Afan Oromo, in primary and junior secondary schools (1-8 grades) and learned or exposed to Amharic when it is offered as a subject starting from grade 5.

Table 4.4: Amharic Proficiency by Duration in Campus

The skills	University	Year in campus	Proficiency level								Total
			V. good		Good		Fair		Poor		
			F	%	F	%	F	%	F	%	
Listening	Addis Ababa	First year	0	0	0	0	5	5	5	5	10%
		Second year	0	0	8	8	2	2	0	0	10%
		Third year	0	0	10	10	0	0	0	0	10%
		Fourth year	8	8	2	2	0	0	0	0	10%
		Fifth year	10	10	0	0	0	0	0	0	10%
	Jimma	First year	0	0	0	0	0	0	10	10	10%
		Second year	0	0	0	0	3	3	7	7	10%
		Third year	0	0	0	0	10	10	0	0	10%
		Fourth year	0	0	10	10	0	0	0	0	10%
		Fifth year	9	9	1	1	0	0	0	0	10%
Speaking	Addis Ababa	First year	0	0	0	0	0	0	10	10	10%
		Second year	0	0	0	0	6	6	4	4	10%
		Third year	0	0	1	1	9	9	0	0	10%
		Fourth year	0	0	10	10	0	0	0	0	10%
		Fifth year	10	10	0	0	0	0	0	0	10%
	Jimma	First year	0	0	0	0	0	0	10	10	10%
		Second year	0	0	0	0	0	0	10	10	10%
		Third year	0	0	0	0	2	2	8	8	10%
		Fourth year	0	0	1	1	9	9	0	0	10%
		Fifth year	5	5	5	5	0	0	0	0	10%
Reading	Addis Ababa	First year	0	0	0	0	0	0	10	10	10%
		Second year	0	0	0	0	0	0	10	10	10%
		Third year	0	0	0	0	2	2	8	8	10%
		Fourth year	0	0	2	2	8	8	0	0	10%
		Fifth year	6	6	4	4	0	0	0	0	10%
	Jimma	First year	0	0	0	0	0	0	10	10	10%
		Second year	0	0	0	0	0	0	10	10	10%
		Third year	0	0	0	0	1	1	9	9	10%
		Fourth year	0	0	2	2	8	8	0	0	10%
		Fifth year	5	5	5	5	0	0	0	0	10%
Writing	Addis Ababa	First year	0	0	0	0	0	0	10	10	10%
		Second year	0	0	0	0	0	0	10	10	10%
		Third year	0	0	0	0	0	0	10	10	10%
		Fourth year	0	0	0	0	2	2	8	8	10%
		Fifth year	1	1	5	5	4	4	0	0	10%
	Jimma	First year	0	0	0	0	0	0	10	10	10%
		Second year	0	0	0	0	0	0	10	10	10%
		Third year	0	0	0	0	0	0	10	10	10%
		Fourth year	0	0	0	0	6	6	4	4	10%
		Fifth year	2	2	4	4	4	4	0	0	10%

As we can see from table 4.4, the Amharic proficiency levels of the respondents have shown variation with reasonable period of time that the students have been living in university campuses exposed to Amharic. When the researcher thought to investigate respondents' proficiency skills from different batches, the intention was to see whether the duration of residences in university campuses for a long period of time can have effect on students Amharic proficiency skills. To this end, the researcher collected data from students from year one to year five regardless of their fields of study. The data was gathered from five different batches in which every batch comprises of 10 respondents from each university.

As one can see from the table (4.4), all 40(100%) of the respondents of year 4 and 5 in both universities have reported that they are good in Amharic listening ability. In listening skill, 10(50%) of the 3rd year Addis Ababa respondents are also good. But, all the 3rd, 2nd and 1st year student respondents of Jimma and 1st year student respondents of Addis Ababa have reported that they are either fair or poor in their Amharic listening competence.

When we come to Amharic speaking skill, all the 5th and 4th year student respondents of Addis Ababa and 5th year student respondents of Jimma universities have reported that they are good and very good. All the 4th, 3rd 2nd and 1st year student respondents of Jimma and the 3rd, 2nd and 1st year student respondents of Addis Ababa have rated themselves as they are either fair or poor in Amharic speaking skill. As it was previously proved that the listening and speaking abilities of student respondents from Addis Ababa are relatively better than that of the Jimma and the Amharic proficiency skills the students are improved depending on their stay in campus.

Amharic reading skill was surprisingly reported by 10(100%) of respondents of the 5th year and only by 2(10%) of the 4th year student respondents of both

universities as they are good. However, all the 3rd, 2nd, and 1st year student respondents of both universities have rated their Amharic reading proficiency levels as fair or poor.

For Amharic writing skill, only 6(60%) respondents of 5th year from each university have reported as they are good. The rest of the respondents from both universities have scaled themselves as they are not good in Amharic writing proficiency level. Generally, from the table 4.4, we can see the following apparent facts:

- In Amharic listening and speaking skills, respondents from Addis Ababa seemed to be more proficient than respondents from Jimma.
- All 1st year students have reported that they are poor in all Amharic skills proficiency
- Except for writing skill, all of the 5th year student respondents have reported as they are good in Amharic skills.
- As the skills get more complex, i.e. when moving from listening to writing skills, the distributions of nearly admitted batches get less.

Table 4.5: Amharic Proficiency Levels by Area the Respondents Came From

The skills	University	Area	Proficiency level								Total
			Very good		Good		Fair		Poor		
			F	%	F	%	F	%	F	%	
Listening	Addis Ababa	Urban	1	12	1	11	2	2	0	0	25%
		Rural	6	6	9	9	5	5	5	5	25%
	Jimma	Urban	8	8	8	8	4	4	5	5	25%
		Rural	1	1	3	3	9	9	12	12	25%
Speaking	Addis Ababa	Urban	7	7	8	8	5	5	5	5	25%
		Rural	3	3	3	3	1	10	9	9	25%
	Jimma	Urban	4	4	5	5	6	6	10	10	25%
		Rural	1	1	1	1	5	5	18	18	25%
Reading	Addis	Urban	4	4	2	2	6	6	13	13	25%

Writing	Ababa	Rural	2	2	4	4	4	4	15	15	25%
	Jimma	Urban	3	3	3	3	5	5	14	14	25%
		Rural	2	2	4	4	4	4	15	15	25%
	Addis Ababa	Urban	1	1	2	2	4	4	18	18	25%
		Rural	0	0	3	3	2	2	20	20	25%
			Urban	1	1	2	2	6	6	16	16
		Rural	1	1	2	2	4	4	18	18	25%

As we can understand from the table 4.5 above, a significant change is observed in both universities in Amharic listening and speaking skills between respondents who came from urban and rural areas. The intention of the researcher when categorizing the respondents into urban and rural living background was with the expectation that respondents who came from urban areas might have more exposure and can have better Amharic proficiency levels than those respondents who came from the rural areas. Accordingly, 39(78%) of the respondents with urban living background from both universities have reported that they are good in Amharic listening skill while only 19(38%) respondents from rural living background have reported that they can understand Amharic conversations.

In the same manner, differences have been seen in speaking skill between the urban and rural area comer respondents. Accordingly, 24(48%) of urban origin respondents of both universities have reported that they are good in Amharic speaking and 7(14%) of the respondents have reported as they are poor.

However, when we see the Amharic reading and writing skills of the respondents, there is no significant difference seen between respondents of urban and rural origin in both study areas. The possible reason that the researcher can forward for the reports could be the exposure differences. The urban respondents may have more exposure than the rural do in Amharic listening and speaking skills and no significant difference is observed in reading and writing skills for both urban and rural origins since the skills are taught in schools where the opportunity is equally accessible for the respondents from both areas.

4.2 Respondents' Attitude Reflecting Responses towards Amharic

The respondents were asked to rate their attitude towards Amharic by applying a five point scale which commonly known as Linkert Scale. According to this scale, the attitude of students is rated in number from one to five. Accordingly, 1= strongly disagree, 2= disagree, 3= undecided, 4= agree, 5= strongly agree. Thus, each respondent has a score from 1 to 5 on each item and a respondent's total score is assumed to represent his/her overall attitude. Hence, if the value of the respondents is greater than the mean, it will be concluded that they have positive attitude whereas if their total value is less than the mean value it will be interpreted that the respondent has negative attitude toward the statement. The major areas of discussion in which related statements categorized are Amharic practicing tradition of the respondents, purposes for which the students use Amharic, the cognitive, affective and conative (reaction) state of the students, the code mixing and switching condition of the respondents, and the suggestions that the students forwarded on Amharic usage for the future.

4.2.1. Amharic Practicing Tradition of the Respondents.

In order to see the Amharic practicing tradition of the respondents the researcher has developed seven statements which are presented and analyzed as follows.

Table 4.6: Respondents' Amharic Practicing Tradition in Their Day- To-Day Life

The activities	University	Respondents' reports										Total
		SDA		DA		UD		AG		SA		
		Fr	%	Fr	%	Fr	%	Fr	%	Fr	%	
S1: I pray in Amharic.	Addis Ababa	8	8	7	7	14	14	16	16	5	5	50%
	Jimma	6	6	9	9	16	16	14	14	5	5	50%
S2: I sing in Amharic	Addis Ababa	5	5	5	5	13	13	14	14	13	13	50%
	Jimma	3	3	8	8	13	13	15	15	11	11	50%
S3:	Addis	7	7	16	16	10	10	7	7	10	10	50%

swear(curse) in Amharic	Ababa											
	Jimma	7	7	17	17	11	11	8	8	7	7	50%
S4: I tell jokes and stories in Amharic	Addis Ababa	6	6	17	17	11	11	8	8	8	8	50%
	Jimma	8	8	16	16	10	10	7	7	9	9	50%
S5: I count or numbers in Amharic	Addis Ababa	0	0	3	3	8	8	16	16	23	23	50%
	Jimma	0	0	4	4	8	8	16	16	22	22	50%
S6: I speak in Amharic while sitting in dorm, going on street, and having food in cafeteria with my classmates.	Addis Ababa	6	6	9	9	21	21	7	7	7	7	50%
	Jimma	7	7	7	7	21	21	8	8	7	7	50%
S7: I have been reading many books written in Amharic	Addis Ababa	12	12	13	13	9	9	9	9	7	7	50%
	Jimma	14	14	11	11	9	9	8	8	8	8	50%
Respondents in average	Addis Ababa	6	6	10	10	13	13	11	11	10	10	50%
	Jimma	7	7	10	10	12	12	11	11	10	10	50%
Total respondents												100 %

Note: 'S' refers to statement

The mean value for the statements:

<p>S1= 3.06 for Addis Ababa respondents = 3.06 for Jimma respondents = 3.06 average</p> <p>S3 = 2.94 Addis Ababa respondents = 2.92 Jimma respondents = 2.93 average</p> <p>S5 = 4.18 Addis Ababa respondents = 4.12 Jimma respondents = 4.15 average</p> <p>S7 = 2.72 Addis Ababa respondents = 2.70 Jimma respondents = 2.71 average</p>	<p>S2 = 3.5 Addis Ababa respondents = 3.46 Jimma respondents = 3.48 average</p> <p>S4 = 2.90 Addis Ababa respondents = 2.96 Jimma respondents = 2.93 average</p> <p>S6 = 3.00 Addis Ababa respondents = 3.02 Jimma respondents = 3.01 average</p>
<p>Total mean = 3.18 Addis Ababa respondents = 3.16 Jimma respondents = 3.17 average</p>	

Note: the mathematical calculation to reach to the mean value for all the statements, the procedure is available under the appendix.

S1: I pray in Amharic

Table 4.6 indicates, 30% of the respondents of both study areas have reported that they disagree with the statement questioning if they use Amharic for praying. On the other hand, 40% of the respondents from both universities have reported that they do agree. However, 30% of them did not decide. When we see the average value calculated for the S1, it is 3.06 for Addis Ababa respondents and 3.06 for Jimma respondents. The above figure scale category can clearly show that the respondents don't either agree or disagree with the statement. Therefore, we can infer from this fact that the Oromo-speaking students couldn't come to the decision that they are either praying or not in Amharic.

S2: I sing in Amharic

According to table 4.6 above, less than one fourth of the total respondents, i.e. 21%, have reported that they disagree with the statement, while more than half, i.e. 53%, of the respondents have sing in Amharic. If we add the number of the respondents, who are under undecided category, i.e. 26%, to the number of the respondents reporting for singing in Amharic, the figure will be increased to more than 75% for the respondents who don't confirm that they don't sing in Amharic. Accordingly, when we see the average value of the responses given by respondents of both study areas, it is almost near to the agreement scale which is 3.5 for Addis Ababa and 3.46 for Jimma respondents. Therefore, the majority of the respondents of both study areas are at the position of using Amharic for music. In addition, when we compare the statements about singing and prayer, the number of respondents who agree with singing statement is more than with that of prayer for predictable reason that singing doesn't necessarily require the ability of speaking Amharic at all.

S3: I swear (curse) in Amharic**S4: I tell jokes and stories in Amharic**

It is understandable from the table above that statement S3 and statement S4 have the same number of respondents in which 47% of the respondents disagree with the idea raised by the statements and 32% of the respondents showed that they agree with the statements. Only about one fifth of the respondents (21%) did not decide on whether they agree or not with the statements. The average value of the responses given by respondents of both study sites are almost near the undecided scale category. By the fact that swearing and joke telling activities require a better speaking ability; the respondents seem not in a position of practicing Amharic through it.

S5: I count/numbers in Amharic

As it can be understood from the table above, none of the respondents has reported that he/she strongly disagree with this statement and only 7% of them

have reported that they disagree. 16% of them have reported that they could not decide. 77% of respondents of both study sites have reported that they use Amharic for counting. This can show us that the majority, more than three fourth of the respondents, are using Amharic for counting and around 93% of the respondents are not in a position of disagreement. The average value of the responses by respondents of both study sites is about 4.15 which exactly show their agreement. This is may be because of counting is the simple and basic mathematics that everybody with lower grade level even can do it. This may be a clue for the Oromo- speaking students would use Amharic if they were proficient enough in it.

S6: I speak Amharic while sitting in dorm, going on street, and having food in cafeteria with my classmates

As one can understand from the table 4.6 above, 14(29%) of the respondents from each study area has reported that they disagree with the ideas presented in S6 and the same number of respondents said that they do agree with the statement. The central idea of S6 is to explore whether the students are practicing speaking Amharic in their day-to-day social life, especially with those non-Oromo speaking students. Accordingly, the result shows that the majority of the respondents scaled themselves to the undecided category. The average value for the statement is about 3.01 which is the undecided scale. The necessity of Amharic for the students' social life especially with those non-Oromo speaking students and their inability to communicate in Amharic may put pressure on the students to have such undecided report.

S7: I read books written in Amharic

The intention of the researcher by posing this statement to the subjects is to check whether the students are practicing reading materials written in Amharic. Accordingly, only 22% of the respondents from both study areas have reported that they are practicing reading materials written in Amharic and 18%

of them have claimed that they couldn't decide on the statement. On the other hand, 60% of the respondents underlined that they disagree with the statement. The average value for the responses is 2.71 and this could be scaled under undecided category. It was mentioned that the Oromo-speaking students are poor in reading skills in Amharic. Therefore, from the fact presented above, we can understand that the majority of the Oromo-speaking students in both study areas have low level of culture in reading materials written in Amharic.

Generally when we see the Amharic practicing tradition of the respondents in average of all statements, about 42% of them have reported that they usually practice Amharic in their day to day life and only 23% of them reported that they don't practice. The average value of the responses, 3.17 is an indication for the respondents are at the middle of Amharic practicing and not practicing.

The other method through which the researcher attempted to see the students' attitude towards Amharic was by assessing responses given to statements that refer to the Respondents' cognitive, affective and conative states. According to some scholars, it is possible to find one's attitude towards a language/ languages or any other subjects from his/ her reports that show how he/she feel (the affective), what he/she believes and thinks (cognitive), and the actions taken either in favor or disfavor of the subjects (reaction). Therefore, here are some statements that were provided to the respondents so that they can report their cognitive, affective and their reaction where Amharic is medium of communication.

4.2.2. Respondents' belief on Amharic functions

The belief, knowledge and thinking of the respondents about functions involving the medium of Amharic have been discussed as follows.

Table 4.7: Respondents' Cognitive State Where Amharic Is a Medium of Communications

Cognitive related statements	University	Respondents' reports										Total F /%
		SDA		DA		UD		AG		SA		
		F	%	F	%	F	%	F	%	F	%	
S8: I believe that I can lose nothing by speaking Amharic but gain	Addis Ababa	0	0	1	1	6	6	7	7	36	36	50%
	Jimma	0	0	2	2	6	6	6	6	36	36	50%
S9: I have been convinced that knowledge of Amharic can help me	Addis Ababa	0	0	2	2	11	11	12	12	25	25	50%
	Jimma	0	0	1	1	12	12	11	11	26	26	50%
S10: I believe that the Oromo-speaking students should know Amharic for better employment opportunities	Addis Ababa	2	2	5	5	4	4	22	22	17	17	50%
	Jimma	2	2	3	3	4	4	24	24	17	17	50%
S11: I believe that Amharic can help me for communication with non-Oromo speaking community members where I may live or work	Addis Ababa	0	0	1	1	6	6	7	7	36	36	50%
	Jimma	0	0	2	2	6	6	6	6	36	36	50%

together in the future													
Respondents in average	Addis Ababa	0	0	2	2	8	8	12	12	28	28	50	%
	Jimma	0	0	1	1	8	8	12	12	29	29	50	%
Total respondents												10	0%

The mean for the statements:

<p>S8 = 4.56 from Addis Ababa respondents = 4.52 from Jimma = 4.54 average</p> <p>S10 = 3.80 from Addis Ababa respondents = 3.92 from Jimma = 3.86 average</p>	<p>S9 = 4.20 from Addis Ababa respondents = 4.22 from Jimma = 4.21 average</p> <p>S11 = 4.56 from Addis Ababa respondents = 4.52 from Jimma = 4.54 average</p>
<p>Total mean = 4.28 from Addis Ababa respondents = 4.29 from Jimma = 4.28 average</p>	

Some scholars, especially, Edward, (1994: 6-7), and McGroarty, (1996: 5), say that the cognitive state of a person can indicate his/her language attitude. Hence, by statements discussed in the table 4.7 above, the researchers' intention was to examine that what are the respondents' knowledge, beliefs and thinking on different Amharic functions in university campuses and then in their life. Accordingly, the respondents have reported their beliefs for the statements as discussed below.

S8: I believe that I can lose nothing by speaking Amharic but gain

S11: I believe that Amharic can help me for communication with non-Oromo speaking community members where I may live or work together in the future

For S8 and S11 in the above table 4.7, 85% of the respondents of both universities have reported that they agree with the statements that require responses whether they are beneficiaries from Amharic knowledge or not. In another way, 97% of the respondents did not respond that they disagree with the statements. The average value of the responses that found out for both study areas is 4.28. This indicates the positive believe of the respondents towards Amharic language use. Therefore, this information possibly shows us that the respondents generally believe that they will use Amharic in their future life for communicating with the non- Oromo speaking communities. In fact, the result should be considered as what is expected from the respondents. Because, one can lose nothing by having knowledge of one's neighbor languages but he/she may be benefited. Therefore, it is possible to infer from the above discussion that almost all of the students believe in a positive way that knowledge of Amharic can help them in different ways throughout their life.

S9: I have been convinced that knowledge of Amharic can help me

On the table 4.7 above, we can also see that the respondents have got knowledge that Amharic can help them in any way. Because, 74% of the respondents have reported that they do agree with the statement. The average value of the responses calculated to this statement is 4.21. This again is an indication of the respondents' positive attitude towards Amharic. Therefore, based on the above information, we can conclude that the majority of the students have been convinced that Amharic can help them in their future life.

S10: I believe that the Oromo- speaking students should know Amharic for better employment opportunities

It is a fact that Amharic is a language through which peoples from different linguistic background in Ethiopia communicate, work and exchange their experiences in a cooperative way. Moreover, in many work places throughout the country, except in some regions, the language of work and means of communication among the workers at present is Amharic. Having this in mind, the researcher wants to investigate what the students know about better employment opportunities and what their beliefs is on this issue. Accordingly, 80% of the respondents of both study areas have reported that they agree with the statement and only 12% of them disagree. When we see this figure in their average value it is around 4.54 which exactly mean good understanding of the issue for the students. Therefore, based on the above discussion, it is possible to conclude that the majority of the students have good understanding on the topic that for a better employment opportunities knowledge of Amharic is very important.

4.2.3. What the respondents feel when Amharic is used as a medium of communications

The affective aspect of the respondents can also be considered as a good indicator of attitude. Therefore, six statements which exactly refer to the feeling of the students have been presented to the students and the responses are presented and discussed as follow.

Table 4.8: Respondents' feelings where Amharic is used as a medium of communication

Feeling related statements	University	Respondents' reports										Total
		SDA		DA		UD		AG		SA		
		F	%	F	%	F	%	F	%	F	%	F /%
S12: It often annoys me if an Oromo-speaking person tries to communicate me in Amharic	Addis Ababa	4	4	8	8	26	26	5	5	7	7	50%
	Jimma	6	6	7	7	25	25	5	5	7	7	50%
S13: I get angry when I see any public notices written in Amharic in the campus	Addis Ababa	25	25	17	17	7	7	1	1	0	0	50%
	Jimma	26	26	15	15	7	7	2	2	0	0	50%
S14: I don't feel comfort when different officers in the university talk to me in Amharic	Addis Ababa	31	31	6	6	7	7	5	5	1	1	50%
	Jimma	32	32	6	6	6	6	5	5	1	1	50%
S15: I don't like to hear communications in Amharic	Addis Ababa	13	13	14	14	10	10	4	4	9	9	50%
	Jimma	12	12	16	16	10	10	4	4	8	8	50%
S16: I don't feel good when teachers speak in Amharic in the class even for any special purpose	Addis Ababa	30	30	8	8	7	7	4	4	1	1	50%
	Jimma	29	29	8	8	7	7	5	5	1	1	50%
S17: I don't like listening to songs, Radio and TV programs and others in Amharic	Addis Ababa	13	13	14	14	10	10	4	4	9	9	50%
	Jimma	13	13	15	15	10	10	4	4	8	8	50%
Respondents in average	Addis Ababa	4	4	4	4	11	11	1	1	10	1	50%
	Jimma	5	5	4	4	11	11	1	1	19	1	50%
Total respondents											100%	

The mean for the statements:

<p>S12= 2.94 for Addis Ababa respondents = 3.00 for Jimma respondents = 2.97 average</p> <p>S14 = 4.22 Addis Ababa respondents = 4.26 Jimma respondents = 4.24 average</p> <p>S16 = 4.24 Addis Ababa respondents = 4.18 Jimma respondents = 4.21 average</p>	<p>S13 = 4.32 Addis Ababa respondents = 4.30 Jimma respondents = 4.31 average</p> <p>S15 = 3.36 Addis Ababa respondents = 3.40 Jimma respondents = 3.38 average</p> <p>S17 = 3.36 Addis Ababa respondents = 3.42 Jimma respondents = 3.39 average</p>
<p>Total mean = 3.74 Addis Ababa respondents = 3.91 Jimma respondents = 3.82 average</p>	

By posing the statements in table 4.8 above, the researcher's intention was to see how the respondents feel in situations where Amharic is used as a medium of communication. Hence, for the statements presented in the table above, the respondents' feelings have been discussed under here as follow.

S12: It often annoys me if an Oromo-speaking person tries to communicate me in Amharic

Table 4.8 shows that almost more than half of the respondents of both study sites did not decide whether their feeling is in favor or disfavor of the statement. The average value got to the statement by all respondents is 2.97. This figure is almost about the value assigned to undecided category. In addition to the mean value, what is clear from the table is that the frequency or percentage of the respondents for agreement and disagreement towards the statement is almost similar. Here, it is possible to assume the reason why the responses are so for

the statement. The respondents could be in favor of the statement when we see from the point of view that they are inefficient in communicating in Amharic and by the interest they may have to communicate in Oromo. On the other hand, they could be in disfavor of the statement when we see from the angle of their effort to improve their Amharic proficiency for any possible reasons. Therefore, we can conclude from this information that the majority of the respondents could not decide on whether they are angry when having conversations in Amharic with any Oromo- speaking person.

S13: I get angry when I see any public notices written in Amharic in the campus

As we can see from the same table above, surprisingly 83% of the respondents of both study areas have reported that they disagree with S13 and only 3% respondents reported their agreement. On the otherhand, except 3% of the respondents, none of the respondents have reported that they agree with S13. When we put the mean value of all responses to the statement, it is about 4.31. This is an indication of positive feeling. From this we can infer that almost all of the respondents have positive feeling about notices and other advertisements seen on different billboards. Generally, according to the table and the discussion and analysis given above, the respondents' feeling towards different functions of Amharic has been proved to be positive.

S14: I don't feel comfortable when different officers in the university talk to me in Amharic

S16: I don't feel good when teachers speak in Amharic in the class even for any special purpose

From the table 4.8 above, we can see that S14 and S16 have been similarly reported by respondents of both study areas. 75% of the respondents have reported as they disagree with the statements and about 12% agree. On the otherhand, including respondents with undecided responses, 88% of the

respondents have not reported that they agree with the statements. The average values of both statements are 4.24 and 4.21 and this value indicates that the respondents feel in a positive way toward Amharic and Amharic use for different purposes. Therefore, it is possible to conclude that the majority of the respondents feel good when they undergo conversations between themselves and their teachers or other university community members in Amharic. The responses given by the respondents seem to be respondents' confirmation of Amharic as a current lingua franca of Ethiopians with different linguistic background, especially in university campus.

S15: I don't like to hear communications in Amharic

S17: I don't like listening to songs, Radio and TV programs and others in Amharic

As presented on table 4.8 above, more than half of the total respondents of both study sites, i.e. 55% have reported that they disagree with the statements and only 25% of the respondents agree. In another expression, 75% of the respondents don't agree with the statements out of which 20% of them didn't decide on whether they agree or not. From this we can conclude that despite the majority of the Oromo-speaking students under this research are poor in communicating in Amharic, they do like to enjoy songs, speech and different programs with it.

4.2.4. How the Respondents Act in a Situation of Communicating in Amharic

According to many scholars, for any belief, thinking, and feeling there will be reaction whether in positive or negative way. Therefore, here under the reaction of the students towards the function in the medium of Amharic will be discussed.

Table 4.9: Respondents' Reaction Where Amharic is used As a Medium of Communication

The statement	University	Respondents' report										Total
		SDA		DS		UD		AG		SA		
		F	%	F	%	F	%	F	%	F	%	
S18: I react in a negative way to a person who is an Oromo mother tongue speaker but tends to communicate me in Amharic	Addis Ababa	20	20	20	20	7	7	3	3	0	0	50%
	Jimma	19	19	21	21	7	7	3	3	0	0	50%

The mean for the statements:

S18= 4.54 for Addis Ababa respondents
 = 4.12 for Jimma respondents
 = 4.33 average

As we can see from the table 4.9 above, 80% of the respondents of both study sites have reported that they disagree with the statement. According to Lambert (1967) cited in (Dittmar 1976: 181), a person's language attitude can be identified by his/her reaction towards the language when the language in use is exposed to the respondents' reaction in any way. Accordingly, as it was previously proved that the respondents' feeling towards any functions in Amharic is positive, the respondents' reaction to communicate in Amharic is also positive. The mean value of all responses, which is 4.33, also shows this fact. Therefore, from this discussion, we can conclude that the majority of the

respondents react to any communication in Amharic as a normal means of communication even among themselves.

4.2.5. The Purposes That the Students Use Amharic

The following six statements are presented to the respondents so as to ensure the instrumentality and integrative motives of the students.

Table 4.10: Respondents' Instrumental and Integrative Functions of Amharic

Instrumental functions	Univer sity	Respondents' reports										Tot al
		SDA		DA		UD		AG		SA		
		F	%	F	%	F	%	F	%	F	%	F /%
S19: My motive to learn/know Amharic is to have better business and earn more money	Addis Ababa	5	5	12	12	8	8	15	15	10	10	50 %
	Jimma	4	4	13	13	7	7	15	15	11	11	50 %
S20: I need Amharic for facilitating my personal cases in the university and then in work places.	Addis ababa	0	0	3	3	9	9	18	18	20	20	50 %
	Jimma	0	0	2	2	9	9	18	18	21	21	50 %
S21: Knowledge of Amharic is very important to my future goals	Addis Ababa	0	0	3	3	10	10	17	17	20	20	50 %
	Jimma	0	0	3	3	8	8	19	19	20	20	50 %
Respondents in average	Addis Ababa	1	1	6	6	9	9	16	16	18	18	50 %
	Jimma	2	2	6	6	8	8	18	18	16	16	50 %
Total respondents											100 %	
Integrative functions												
S22: Competence in	Addis	23	23	14	14	6	6	4	4	3	3	50

Amharic for me mean to become prestigious	Ababa												%
	Jimma	24	24	13	13	5	5	4	4	4	4	4	50%
S23: I need to learn/know Amharic to have a sense of unity with other Ethiopians	Addis Ababa	4	4	4	4	16	16	8	8	18	18	50%	
	Jimma	4	4	5	5	15	15	7	7	19	19	50%	
S24: Competence in Amharic for me means an access to more friends	Addis Ababa	4	4	5	5	14	14	8	8	19	19	50%	
	Jimma	3	3	5	5	16	16	8	8	18	18	50%	
Respondents in average	Addis Ababa	14	14	11	11	9	9	9	9	7	7	50%	
	Jimma	14	14	12	12	8	8	9	9	7	7	50%	
Total respondents												100%	

The mean for the statements:

S19= 3.21 for Addis Ababa respondents = 3.78 for Jimma respondents = 3.50 average S20 = 4.10 Addis Ababa respondents = 4.16 Jimma respondents = 4.13 average S21 = 4.08 Addis Ababa respondents = 4.12 Jimma respondents = 4.10 average	S22 = 2.00 Addis Ababa respondents = 2.02 Jimma respondents = 2.02 average S23 = 3.64 Addis Ababa respondents = 3.64 Jimma respondents = 3.64 average S24 = 3.66 Addis Ababa respondents = 3.66 Jimma respondents = 3.66 average
Total mean = 3.80 Addis Ababa respondents = 4.02 Jimma respondents = 3.91 average	Total mean = 3.10 Addis Ababa respondents = 3.10 Jimma respondents = 3.10 average

According to Ellis (1991: 117) and Romaine (1995: 288), there are two cases of language attitude by which a person be motivated to learn a certain language. The first case is the interest of the person to know and use a certain language

by assuming that the language will be useful for him in some ways in a course of time. Those reasons which the users of the language take into consideration to use the language may be vocational, status, achievement, personal successes, self-enhancement, self-actualization, or basic security and survival. The scholars called this kind of motive instrumental attitude.

The other category of attitude that a language speaker can have towards a certain language is called integrative attitude. In integrative type, the intention of the person using the language is not to get any benefit by knowing the language but motivated by a desire to be like representative member of the other language community members. Thus, this type of language attitude to a particular language may be related to attaching to or identifying oneself with a language group and its cultural activities.

By posing the statements in table 4.10, therefore, the intention of the researcher is to identify whether the students' motives to learn Amharic is instrumental or integrative. By the fact that all respondents couldn't have similar purposes for learning Amharic in their life, it is impossible to find that the respondents' report would be hundred percent either instrumental or integrative. Accordingly, the discussions for each statements show us this fact under here.

S19: My motive to learn/know Amharic is to have better business and earn more money

As presented on table 4.10 above, half of the respondents of each study areas have associated the knowledge of Amharic with better business and earn more money while about 17% from each study area don't. The average value found out for the statement is 3.50 which is an indicator of about a positive response to the case. The fact that communication in Amharic is relatively more appropriate for people from different linguistic background, the case of businesses is also one of the areas that need Amharic for peoples from different linguistic background in Ethiopia.

S20: I need Amharic for facilitating my personal cases in the university and then in job places.

S21: Knowledge of Amharic is very important to my future goals

Table 4.10 shows that, more than 75% of the respondents of both study areas have reported that they agree with the statements about the necessity of Amharic in their contemporary and future life. On the otherhand, for these two statements, only about 5% of the respondents have reported that they disagree and 18% of them are undecided. When we see the average value of all responses given to the statement, it is more than 4.0 for both statements and this is also an indication of positive response towards the statements. Since Amharic is a current lingua-franca of the country communication with other Ethiopian communities in the country is difficult without it. Therefore, the students really need it for facilitating their every personal issue in the campus and in job areas then after. From the respondents' report in above table, therefore, we can conclude that the majority of the Oromo students believe that Amharic has an instrumental value for their campus and future social lives.

S22: Competence in Amharic for me means to become prestigious

As presented on table 4.10 above, around 75% of the respondents have reported that they don't consider knowledge of Amharic is a means for getting prestigious. Only 15% of the respondents have confirmed that they believe. The average value of all respondents also shows that the respondents do not have positive towards the statement. According to Ekkehart Wollf (1999), (cited in Heine and Nerse, 2000:307), being able to speak a language at all or even speak it well may tend to enhance a speaker's prestige in society, while obviously being a speaker of another language may hamper one's social upward mobility and makes one being associated with backwardness. However, from the information in the above table, we can infer that the Oromo-speaking students use Amharic not to enhance their prestige.

S23: I need to learn/know Amharic to have a sense of unity with other Ethiopians

By posing S23, the intention of the researcher is to see whether the Oromo-speaking students need a common language for the purpose of having a sense of unity with other Ethiopian students or people. Accordingly, 52% of the respondents of both study areas have reported that they agree with the statement and the 31% of them have not decided. Respondents that reported as they disagree with the statement are about 17% of the total. If we see again the average value of the statement, which is 3.64 and it shows the positive response of the respondents. Therefore, from this information we can conclude that the idea of having a common language for the purpose of having unity with others for Oromo-speaking students is somehow agreeable.

S24: Competence in Amharic for me means an access to more friends

As we can see from S24 presented on table 4.10 above, 53% of the respondents of both study sites have reported that they agree with the statement, whereas 17% of them haven't shown their agreement. The rest 30% of the respondents have reported as they couldn't decide. As the above S23 also the respondents seem to have positive response towards the statement. If we see again the average value of the statement, which is 3.66 for both study areas, it shows the positive response of the respondents.

From the table 4.10 above, we can clearly understand that almost 70% of the respondents have reported that they have been using Amharic for instrumental functions whereas 32% of them have reported that they have been using Amharic for integrative functions. In average, the value of all instrumental questionnaires is 3.91 which is the scale assigned for agreement and for integrative questionnaires, the value is 3.1 which is almost a scale assigned to undecided. Therefore, from the above information we can interpret that the

majority of the Oromo-speaking students have been using Amharic for instrumental functions.

4.2.6. Do The Oromo-Speaking Students Mix Their First Language With Amharic?

According to many scholars, code mixing and switching are another indicators of attitude. Here, two statements have been presented to the respondents to confirm disprove this fact.

Table 4.11: Respondents' Mixing Level of Oromo with Amharic

The statements	University	Respondents' reports										Total F /%
		SD A		DA		UD		AG		SA		
		F	%	F	%	F	%	F	%	F	%	
S25: I sometimes mix Oromo and Amharic in conversation	Addis Ababa	4	4	5	5	14	14	16	16	10	10	50%
	Jimma	5	5	6	6	14	14	15	15	11	11	50%
S26: I switch the medium of communication from Oromo to Amharic and the vice versa during conversation.	Addis Ababa	4	4	5	5	15	15	15	15	11	11	50%
	Jimma	4	4	7	7	15	15	14	14	10	10	50%
Respondents in average	Addis Ababa	5	5	6	6	14	14	15	15	11	11	50%
	Jimma	4	4	6	6	15	15	15	15	10	10	50%
Total respondents											100 %	

The mean for the statements:

S25= 3.40 for Addis Ababa respondents = 3.48 for Jimma respondents = 3.44 average	S26 = 3.48 Addis Ababa respondents = 3.10 Jimma respondents = 3.30 average
Total mean = 3.44 Addis Ababa respondents = 3.30 Jimma respondents = 3.36 average	

S25: I sometimes mix Oromo and Amharic in conversation

S26: I switch the medium of communication from Oromo to Amharic and the vice versa during conversation.

As we can understand from the table 4.11 above, the responses given to S25 and S26 are similar. By these statements, the researcher's intention was to see that to what extent the respondents mix or switch Amharic in conversations in situations that allow the case. According to many scholars, code mixing and code switching are normal circumstances to facilitate communications in situations bilingualism or multilingualism is common. Accordingly, for both statements half of the respondents of both study areas have reported that they do agree with the statements and only 20% of them don't. The rest 30% of the respondents have reported that they did not decide. The average values of the responses, i. e. 3.44 for S25 and 3.30 for S26, are almost more than the scale of undecided for the statements. From this information we can conclude that the majority of the Oromo-speaking students are not in a position of depriving themselves from mixing Amharic words, phrases, clauses, and sentences with Oromo when the situations require them to do so. Here are some examples which the respondents did code-mixing of Oromo to Amharic while they were talking to each other at lunch time. The Amharic word is printed in italic.

Respondent 1: Aboo koottu deemnee (please let's go and) *Misaa saqqalla* (have a lunch first)

Respondent 2: ani amma (now I have) *qaxaroon (an appointment)* qaba; achumaan (by the way) *katamaarraan (from town)* nyaadha (will eat).

Respondent 1: *sa'atii* (o'clock) meeqatti deebita (at what you back)?

Respondent 2: kudha tokkotti walargina (we will meet at five in the evening). Galgala (evening) *ye danse mishiti* (night dance) haa galluu (shall we attend)?

Respondent 1: *ishi* (ok)

Respondent 2: jedhi (bye)!

4.2.7. Oromo-Speaking Students' Previous Accesses to Communicate In Amharic

The following two statements were presented to the respondents to assess their previous exposures to Amharic which may be one of the reasons for their current attitude.

Table 4.12: Respondents' Exposure to Amharic at Primary and Secondary Schools

The statement	University	Respondents' reports										Total
		SDA		DA		UD		AG		SA		
		F	%	F	%	F	%	F	%	F	%	
S27: I was attending Amharic classes seriously before joining higher institution	Addis Ababa	19	19	22	22	5	5	3	3	1	1	50%
	Jimma	18	18	22	22	4	4	4	4	2	2	50%
S28: I have been taught seriously and	Addis Ababa	25	25	12	12	9	9	3	3	1	1	50%

was being encouraged to learn Amharic before joining campus; therefore, I can speak it today well.	Jimma	22	22	14	14	8	8	3	3	1	1	50%
Total respondents												100 %

The mean for the statements:

S27= 1.90 for Addis Ababa respondents = 2.00 for Jimma respondents = 1.95 average	S28 = 1.86 Addis Ababa respondents = 1.82 Jimma respondents = 1.84 average
Total mean = 1.88 Addis Ababa respondents = 1.91 Jimma respondents = 1.89 average	

S27: I was attending Amharic classes seriously before joining higher institution

S28: I have been taught seriously and was being encouraged to learn Amharic before joining campus; therefore, I can speak it today well.

Since a couple of decades, the medium of instruction in many primary schools of Ethiopia have been in students' first language and for the Oromo -speaking students too, the medium of instruction has been the Oromo language. Therefore, students from this ethno-linguistic group, especially those from rural part of the country, join primary school speaking their first language and continue on same language till they complete it. There is no possibility in which the students use Amharic formally so that they can practice to develop the

necessary skills. One situation in which the students can practice Amharic is the formal classes allocated to learn Amharic as a subject in each school. By the following two statements, the researcher's intention is to investigate whether the students were attending classes to learn Amharic and whether they have been encouraged by their teachers during those days.

Accordingly, 81% of the respondents of both study areas have reported that they were not attending Amharic classes seriously before they joined higher institution and 75% of them have also reported that they were not encouraged and seriously taught as well by their teachers. The average value of all responses also is an indication of the respondents' negative responses. From this fact we can conclude that there was a misunderstanding from the side of the students by not attending classes of Amharic and was also some negligence from the side of the teachers for not encouraging the students to learn Amharic. Even though, the students were not in desirable situation by not attending the Amharic classes before they joined higher institution, their current believes and feelings towards Amharic was proved positive in the previous discussion of the same chapter.

4.2.8. What the Students Suggest On Amharic Teaching In The Future

By the two statements discussed in the following table, the researcher wanted to see what the students suggest about learning Amharic in the future. This is also another way of assessing the students' attitude towards the Amharic language use.

Table 4.13: Respondents' Suggestions on Amharic Teaching in the Future

The suggestion	University	Respondents' reports										Total
		SD		DA		UD		AG		SA		
		F	%	F	%	F	%	F	%	F	%	F /%
A												

S29: Language policy makers and implementers should enforce that Amharic must be learnt seriously in schools where Oromo language is first language	Addis Ababa	1	1	2	2	9	9	21	21	17	17	50%
	Jimma	2	2	3	3	9	9	20	20	16	16	50%
S30: The Oromo-speaking students should be able to communicate in Amharic before joining universities.	Addis Ababa	0	0	4	4	10	10	21	21	15	15	50%
	Jimma	0	0	4	4	10	10	19	19	17	17	50%
Respondents in average	Addis Ababa	1	1	4	4	9	9	20	20	16	16	50%
	Jimma	1	1	4	4	10	10	20	20	15	15	50%
Total respondents												100%

The mean for the statements:

S29= 4.02 for Addis Ababa respondents = 3.90 for Jimma respondents = 3.96 average	S30 = 3.94 Addis Ababa respondents = 3.98 Jimma respondents = 3.96 average
Total mean = 3.98 Addis Ababa respondents = 3.94 Jimma respondents = 3.96 average	

S29: Language policy makers and implementers should enforce that Amharic must be learnt seriously in schools where Oromo language is first language

S30: The Oromo-speaking students should be able to communicate in Amharic before joining universities

As shown on table 4.13 above, the respondents' responses to both statements are almost similar. By these statements, the intention of the researcher was to look at the respondents stand on what should be done to improve the Amharic skills of the Oromo-speaking students who are currently at primary level of schools. Accordingly, almost 75% of the respondents have reported that they agree with the statements and only 8% of the respondents have reported that they disagree with the statements. The average value of both responses also shows that the respondents are positive of the statements. From table (4.12) above, it was proved that the students were not seriously attending classes allotted to Amharic. However, the suggestion that the students have forwarded here could be seen as a change that the students have developed in attitude after they joined university. Therefore, from this discussion we can conclude that the majority of the respondents have a strong stand that the Oromo-speaking students should learn Amharic seriously and should be able to communicate in it before joining universities.

4.2.9. Oromo-Speaking Students' Belief on First Language Use in University

The statement in the following table was forwarded to respondents to look at the position of the students about the first language use in the universities for of the students from different linguistic backgrounds.

Table 4.14: Respondents' Believe on First Language Service

The statement	Universi	Respondents'	Total
---------------	----------	--------------	-------

	ty	report										F /%
		SDA		DA		UD		AG		SA		
		F	%	F	%	F	%	F	%	F	%	
S31: Universities should give services for students from different linguistic backgrounds in their first language.	Addis Ababa	0	0	4	4	1	1	30	30	15	15	50%
	Jimma	0	0	3	3	1	1	31	31	15	15	50%
Total respondents												100%

The mean for the statements:

S18= 4.12 for Addis Ababa respondents
= 4.16 for Jimma respondents
= 4.14 average

S31: Students need to be served in their first language in the universities

When we have a look at some statements previously discussed in same chapter, it was proved that the Oromo-speaking students have a positive attitude towards any function accessed through Amharic medium. On the otherhand, the researcher wants to know what the students think about first language use of non-Amharic languages in university campuses. Accordingly, 91% of the respondents have reported that they believe in that universities should give services for students from different linguistic backgrounds in their first language. The average value of the statements reported by respondents of both also is 4.14 which is an indicator of respondents' positive response. However, it needs further study on what the country's language policy and the universities' language related rule and regulation say. In this regard, the researcher has got

the issue too large to include in the study and found it beyond the scope of his study.

4.3. The Relationship between Language Attitude and Demographic Factors Analysis

Under this section, the relationship between language attitude and demographic factors is to be analyzed. In short, these demographic factors which are to be analyzed under here are the gender, age, geographical distribution and educational level of the students. The analysis of each and every statement in corresponding to each demographic factor can make the work too bulky. By this case, the researcher preferred to analyze the average value of the statements under the same section or table in relation to the above mentioned demographic factors. Therefore, the figures show the respondents' reports in the table below are the average figure reported to each statement in the same table.

Table 4.15: Respondents' Language Attitude and Gender

The statements	University	Sex	Respondents' reports										Total
			SD		DA		UD		AG		SA		
			F	%	F	%	F	%	F	%	F	%	
T4.6: Practice Amharic in day to day life	Addis	M	3	3	5	5	6	6	6	6	5	5	25%
	Ababa	F	3	3	5	5	6	6	6	6	5	5	25%
	Jimma	M	3	3	5	5	7	7	5	5	5	5	25%
		F	4	4	5	5	6	6	5	5	5	5	25%
T4.7: Belief in the relevance of	Addis	M	0	0	1	1	4	4	5	5	15	15	25%
	Ababa	F	0	0	1	1	4	4	7	7	13	13	25%

current Amharic functions	a												
	Jimm	M	0	0	1	1	4	4	7	7	13	13	25%
	a	F	0	0	1	1	4	4	5	5	15	15	25%
T4.8: Feel positive towards Amharic	Addis	M	3	3	2	2	5	5	5	5	10	10	25%
	Abab	F	2	2	2	2	6	6	5	5	10	10	25%
	a												
	Jimm	M	2	2	2	2	5	5	6	6	10	10	25%
	a	F	2	2	2	2	6	6	6	6	9	9	25%
T4.9: React positively to communication in Amharic	Addis	M	0	0	1	1	4	4	10	10	10	10	25%
	Abab	F	0	0	2	2	3	3	10	10	10	10	25%
	a												
	Jimm	M	0	0	2	2	3	3	10	10	10	10	25%
	a	F	0	0	1	1	4	4	11	11	9	9	25%
T4.10: Want to learn Amharic for instrumental purposes	Addis	M	1	1	3	3	4	4	8	8	9	9	25%
	Abab	F	1	1	3	3	4	4	9	9	8	8	25%
	a												
	Jimm	M	0	0	3	3	5	5	8	8	9	9	25%
	a	F	1	1	3	3	4	4	9	9	8	8	25%
T4.10: Want to learn Amharic for integrative purposes	Addis	M	7	7	6	6	5	5	4	4	3	3	25%
	Abab	F	7	7	6	6	4	4	5	5	3	3	25%
	a												
	Jimm	M	7	7	5	5	4	4	5	5	4	4	25%
	a	F	7	7	6	6	4	4	4	4	4	4	25%
T4.11: Mix and/or switch Oromo with Amharic	Addis	M	3	3	2	2	7	7	7	7	6	6	25%
	Abab	F	2	2	3	3	7	7	8	8	5	5	25%
	a												
	Jimm	M	2	2	3	3	7	7	8	8	5	5	25%
	a	F	2	2	3	3	8	8	7	7	5	5	25%
T4.13: Amharic is	Addis	M	1	1	1	1	5	5	10	10	8	8	25%
	Abab	F	0	0	2	2	5	5	10	10	8	8	25%

necessary for Oromo-speaking students	a												
	Jimm	M	0	0	2	2	5	5	10	10	8	8	25%
	a	F	1	1	1	1	5	5	10	10	8	8	25%
T4.14: I believe that students need to be serviced in their first language in the university campuses.	Addis	M	0	0	2	2	1	1	15	15	7	7	25%
	Abab	F	0	0	2	2	1	1	15	15	7	7	25%
	Jimm	M	0	0	2	2	0	0	15	15	8	8	25%
	a	F	0	0	1	1	0	0	16	16	8	8	25%
Total respondents												100 %	

Note: ‘T’ refers to table

As we can see T4.6 from the table 4.15 above, the Amharic practicing tradition of the respondents of both study areas are equally distributed between the male and the female sexes. From each sex, 21% of the respondents have reported that they do practice to improve their Amharic skills and 16% of them don't. Kelechukwu Ihemere (2006) in his study of language attitude change in Nigeria, have proved that there was no gender related differences in language preferences. Accordingly, the information in the table (4.15) above shows us that the gender based aspect of the respondents generally could not bring about a change in the attitude of the respondents.

T4.7, T4.8 and T4.9 in the table 4.15 above shows that the cognitive, affective and conative (reaction behaviors) of the students were also distributed equally between male and female respondents. When we see the figures of both study areas, 40%, 30% and 40% from each male and female respondent respectively

were reported that they believe, feel and do in a positive manner towards Amharic.

The instrumental and integrative functions of Amharic for those respondents of both study areas were also reported by equal distribution of male and female sex respondents. Accordingly, 34% of each male and female and 16% of same sex respondents from both study sites have reported that they use Amharic as instrumental and integrative purposes respectively. When we go through all items under discussion, in each step the distribution of male and female respondents is equal. Therefore, from the information above, we can conclude that the gender based aspect of the respondents has not brought about a change to the respondents' attitude toward Amharic.

Table 4.16: Respondents' Language Attitude and Age

The statements	University	Age	Respondents' reports										Total F /%
			SDA		DA		UD		AG		SA		
			F	%	F	%	F	%	F	%	F	%	
T4.6: Practice Amharic in day to day life	Addis Ababa	18-28	6	6	10	10	12	12	12	12	4	4	44%
		>28	0	0	0	0	0	0	0	0	6	6	6%
	Jimma	18-28	7	7	10	10	13	13	10	10	4	4	44%
		>28	0	0	0	0	0	0	0	0	6	6	6%
T4.7: Believe in the relevancy of current Amharic functions	Addis Ababa	18-28	1	1	1	1	8	8	12	12	23	23	44%
		>28	0	0	0	0	0	0	0	0	6	6	6%
	Jimma	18-28	0	0	2	2	8	8	12	12	22	22	44%
		>28	0	0	0	0	0	0	0	0	6	6	6%
T4.8: Feel positive towards Amharic	Addis Ababa	18-28	5	5	4	4	10	10	11	11	14	14	44%
		>28	0	0	0	0	0	0	0	0	6	6	6%
	Jimma	18-28	4	4	4	4	11	11	12	12	13	13	44%
		>28	0	0	0	0	0	0	0	0	6	6	6%
T4.9: React positively to	Addis Ababa	18-28	0	0	3	3	7	7	20	20	14	14	44%

communication in Amharic	a	>28	0	0	0	0	0	0	0	0	0	6	6	6%	
	Jimm a	18-28	0	0	3	3	7	7	21	21	13	13	44	44	%
		>28	0	0	0	0	0	0	0	0	0	0	6	6	6%
T4.10: Use Amharic for instrumental purposes	Addis Ababa	18-28	2	2	6	6	8	8	17	17	11	11	44	44	%
		>28	0	0	0	0	0	0	0	0	0	0	6	6	6%
	Jimm a	18-28	1	1	6	6	9	9	17	17	11	11	44	44	%
		>28	0	0	0	0	0	0	0	0	0	0	6	6	6%
T4.10: Use Amharic for integrative purposes	Addis Ababa	18-28	1	1	22	22	9	9	9	9	2	2	44	44	%
		>28	0	0	0	0	0	0	0	0	0	0	6	6	6%
	Jimm a	18-28	1	1	11	11	8	8	9	9	2	2	44	44	%
		>28	0	0	0	0	0	0	0	0	0	0	6	6	6%
T4.11: Mix and/or Oromo Amharic switch with	Addis Ababa	18-28	5	5	6	6	14	14	15	15	4	4	44	44	%
		>28	0	0	0	0	0	0	0	0	0	0	6	6	6%
	Jimm a	18-28	4	4	6	6	15	15	15	15	4	4	44	44	%
		>28	0	0	0	0	0	0	0	0	0	0	6	6	6%
T4.13: Amharic is necessary for Oromo-speaking students	Addis Ababa	18-28	1	1	3	3	9	9	20	20	11	11	44	44	%
		>28	0	0	0	0	0	0	0	0	0	0	6	6	6%
	Jimm a	18-28	1	1	3	3	10	10	20	20	10	10	44	44	%
		>28	0	0	0	0	0	0	0	0	0	0	6	6	6%
T4.14: I believe that students need to be serviced in their first language in universities campuses.	Addis Ababa	18-28	0	0	4	4	2	2	31	31	7	7	44	44	%
		>28	0	0	0	0	0	0	0	0	0	0	6	6	6%
	Jimm a	18-28	0	0	3	3	0	0	31	31	10	10	44	44	%
		>28	0	0	0	0	0	0	0	0	0	0	6	6	6%
Total respondents													100	100	%

As we can see from table (4.16) above, all the respondents of both study areas whose ages are greater than 28 have reported that they have developed a strong

positive attitude to each and every statements listed on the table above regarding Amharic and Amharic language use compared to those respondents whose ages are less than 28. The age distributions of the respondents have been discussed previously in table (4.3) and have been found out that respondents aged greater than 28 are proficient in Amharic. Therefore, it is possible to infer from the above information that the age factor of the Oromo-speaking students of both study areas have brought about change in attitude towards Amharic.

Table 4.17: Respondents' Language Attitude and the Area the Respondents Came From

The statements	Unive rsity	Area	Respondents' reports										Tot al
			SD A		DA		UD		AG		SA		
			F	%	F	%	F	%	F	%	F	%	
T4.6: Practice Amharic in day to day life	Addis Ababa	Urban	2	2	2	2	5	5	8	8	8	8	25 %
		Rural	5	5	7	7	8	8	3	3	2	2	25 %
	Jimm a	Urban	2	2	3	3	5	5	8	8	7	7	25 %
		Rural	4	4	8	8	7	7	3	3	3	3	25 %
T4.7: Belief in the relevance of current Amharic functions	Addis Ababa	Urban	0	0	1	1	4	4	6	6	14	14	25 %
		Rural	0	0	1	1	4	4	6	6	14	14	25 %
	Jimm a	Urban	0	0	0	0	4	4	6	6	15	15	25 %
		Rural	1	1	0	0	4	4	6	6	14	14	25 %
T4.8: Feel positive towards Amharic	Addis Ababa	Urban	3	3	2	2	5	5	5	5	10	10	25 %
		Rural	2	2	2	2	6	6	6	6	9	9	25 %

														%
	Jimm a	Urban	2	2	2	2	6	6	5	5	10	10	25	%
		Rural	2	2	2	2	5	5	6	6	10	10	25	%
T4.9: React positively to communication in Amharic	Addis Abab a	Urban	0	0	2	2	4	4	10	10	9	9	25	%
		Rural	0	0	1	1	4	4	10	10	10	10	25	%
	Jimm a	Urban	0	0	1	1	3	3	11	11	10	10	25	%
		Rural	0	0	2	2	3	3	10	10	10	10	25	%
T4.10: Amharic instrumental purposes	Addis Abab a	Urban	1	1	5	5	5	5	7	7	7	7	25	%
		Rural	1	1	0	0	4	4	10	10	10	10	25	%
	Jimm a	Urban	1	1	6	6	5	5	7	7	6	6	25	%
		Rural	0	0	1	1	3	3	10	10	11	11	25	%
T4.10: Amharic integrative purposes	Addis Abab a	Urban	5	5	8	8	3	3	6	6	3	3	25	%
		Rural	9	9	4	4	5	5	3	3	4	4	25	%
	Jimm a	Urban	5	5	7	7	4	4	6	6	3	3	25	%
		Rural	9	9	4	4	5	5	3	3	4	4	25	%
T4.11: Mix and/or switch Oromo with Amharic	Addis Abab a	Urban	1	1	0	0	7	7	10	10	7	7	25	%
		Rural	4	4	6	6	7	7	5	5	3	3	25	%
	Jimm a	Urban	0	0	0	0	7	7	10	10	8	8	25	%
		Rural	4	4	6	6	8	8	4	4	3	3	25	%
T4.13: Amharic is necessary for Oromo-speaking students	Addis Abab a	Urban	1	1	1	1	5	5	10	10	8	8	25	%
		Rural	1	1	1	1	5	5	10	10	8	8	25	%
	Jimm a	Urban	0	0	2	2	4	4	10	10	9	9	25	%
		Rural	0	0	2	2	5	5	10	10	8	8	25	%

T4.14: I believe that students need to be serviced in their first language in universities campuses.	Addis	Urban	0	0	2	2	1	1	15	15	8	8	25 %
	Ababa	Rural	0	0	1	1	1	1	16	16	7	7	25 %
		Jimma	Urban	0	0	2	2	0	0	16	16	7	7
	Jimma	Rural	0	0	2	2	0	0	15	15	8	8	25 %
Total respondents												100 %	

As we can see from table 4.17 above, there are some situations in which the geographical background of the respondents of both study areas have shown about a change in attitude and in some other cases there are no difference at all. For example there are no differences between respondents who came from urban and rural areas in cognitive, affective and reaction behavior of the respondents, using Amharic for integrative purposes, believing on the necessity of Amharic for Oromo-speaking students, in getting services in once first language in the university, in giving suggestion on what will be better to improve the Amharic proficiency of Oromo-speaking students. In some areas of discussions, like having Amharic practicing tradition, mixing and switching of Oromo and Amharic languages, and use Amharic for instrumental purpose, there are some changes in attitude among the respondents according to the areas they came from. Therefore, it is possible to conclude that the geographical backgrounds of the respondents have shown differences among the Oromo-speaking students of both study areas in some situations and have the same kind of attitude in some other situations.

Accordingly, 9% of respondents from urban background in both study areas have reported that they disagree with statements about practicing Amharic in day to day life while 31% of the respondents have reported as they agree. When we see respondents from rural background, 24% have reported that they disagree with same statements and only 11% of them showed their agreement. In the same manner, only 2% of respondents from rural background have

reported that they disagree with statements about using Amharic for instrumental purposes and 41% of them have reported that they agree with it. Again when we see respondents from urban background, 13% of them have shown their disagreement and 17% of them have shown their agreement. There are also other cases in which differences has been shown between them and on other statements there are no significant changes are seen. The reasons why with some statements the geographical backgrounds of the respondents have shown changes and not with others may need some other detailed kind of study

CHAPTER FIVE

5. FACTS, CONCLUSIONS AND RECOMMENDATIONS

In the very beginning of this research project, the overall objective of the study has been stated to assess the Oromo-speaking students' attitude towards Amharic and Amharic language use in two university campuses. In accordance with the specific objectives intended by the researcher, facts about the students' attitude which were derived from the students' response are stated as follow.

5.1. Facts and Conclusions

- It has been proved that Oromo-speaking students of both study areas are poor to grasp, define, conceptualize, state, organize and analyze information, facts and skills through speaking, reading and writing.
- In listening and speaking Amharic skills respondents from Addis Ababa University are more proficient than those from Jimma University.
- The Amharic practicing tradition of the respondents of both study areas is proved that it is undetermined.
- It has been proved that the Oromo-speaking students believe, feel, and react in a positive way towards any function undertaken through Amharic as a medium of communication.
- The majority of the Oromo-speaking students use Amharic for instrumental function.
- Mixing Amharic words and phrases in Oromo conversations and switching from Oromo to Amharic medium during conversation among Oromo-speaking students are common.

- During their primary and secondary schools, the Oromo-speaking students did not attend the classes allocated to learn Amharic as a subject seriously and their teachers did not encourage them to do so. This fact may have its contribution to the poor Amharic proficiency level of the students.
- The majority of the Oromo-speaking students have a strong believe that the Oromo-speaking students should learn and be able to communicate in Amharic before joining universities.
- Oromo-speaking students believe that universities should give services for students from different linguistic background in their first language.
- Gender differences among Oromo speaking students have shown no difference in attitude towards Amharic.
- The age and geographical background of the students have shown differences to some extent to the students' attitude towards Amharic.

5.2. Recommendations

- The researcher recommends that to improve the Amharic proficiency level of Oromo-speaking students, the education bureau, the teachers and other responsible bodies need to work together starting from primary level of schools. In addition,
- The students themselves need to make efforts to know or learn Amharic so that they could improve their Amharic proficiency; for example, reading books, news papers, journals written in Amharic, listening to different Radios, and TV programs, CDs, VCDs, and other Medias.

- The researcher also recommends that if an extensive scale of research is conducted on the need of students' first language services rather than Amharic in the universities campuses.
- Trainings and special workshop need to be conducted with teachers of different school levels on how the Oromo speaking students need to learn Amharic.

Bibliography

- Adamu Assefa. (2002). *Students' Attitude towards Mother Tongue Instruction as a Correlate of Academic Achievement: The Case of Sidama*. Unpublished MA Thesis, Addis Ababa University
- Agheyisi, R., and J.A. Fishman. (1970). *Language Attitude Studies: A Brief Survey of Methodological Approaches: Anthropological Linguistics*. (P 137- 157)
- Agheyisi, R., Fishman, J. (1974). *The study of language attitudes*, in *International Journal of the Sociology of Language*. Vo. 3. pp. 5-19
- Aklilu Y. (2002). *Pilot Survey of Bilingualism in Yem*. Addis Ababa: SIL International.
- Appel, R. and Muysken, P. (1987). *Language contact and bilingualism*. London: Edward Arnold
- Ayalew S. (1989). *Studies of Education in Ethiopia: An inventory and overview of education sector studies in Ethiopia 1994 – 1997*. Paris: ADEA and UNESCO, Working Group on Education Sector Analysis.
- Balsvik, R.R. (1979). *Haile Selassie's Students: rise of social and political Consciousness*. PhD. Thesis: University of Tromsø, Norway
- Baker, C. (1988). *Key Issue in Bilingualism and Bilingual Education*. Clevedon: Multilingual Matters Ltd
- Baker, C. (1992). *Attitudes and Language*. Clevedon: Multilingual Matters Ltd.
- _____. (2001). *Foundation of Bilingual Education and Bilingualism*: 3rd edition.
- Baker, C. (1996). *Foundations of bilingual education and bilingualism*, (2nd ed). Clevedon, UK: Multilingual Matters.
- Bender, M. Lionel. (1976). *The Non-Semitic Languages Of Ethiopia*. East Lansing, Michigan: Michigan State University.
- Bourhis, R. Y. (1983) *Language Attitudes and Self-Reports of French-English Language Usage in Quebec*. *Journal of Multilingual and Multicultural Development*, VO, 4, P, 163–80

- Bourhis, R. Y., and Sachdev, I. (1984). Vitality Perceptions and Language Attitudes. *Journal of Language and Social Psychology*, 3, 97–126
- Carmen Llamas et al. (2007). *Effects of Different Types of Face Coverings on Speech Acoustics and Intelligibility*. York Papers in Linguistics ISSN 1758-0315
- Cooper, R. L. and Michael King. (1976). “*Language and University Students*”. In M. L. Bender, J.D. Bowen, R.L. Cooper, and C. A. Ferguson (Eds). *Language in Ethiopia*. Oxford: Oxford University Press.
- Coulmas, F. (editor) (1998). *The Handbook of Sociolinguistics*. Blackwell Publishing
- Crystal, D. (1987). *The Cambridge Encyclopedia of Language: Second Edition*. Cambridge: Cambridge University Press.
- Cynthia M., Juliet T., and Crawhall. (1990). *An Investigation into Language Attitudes of Secondary School Students in Zimbabwe*. Johannesburg, Witwatersrand University Press
- Davies A. and Elder C. (2004). *The Handbook of Applied Linguistics*. Blackwell Publishing Ltd.
- Davies, A. and Mitchell, K. (1999). *An Introduction to Applied Linguistics. From Practice to Theory: Second Edition*. Edinburgh University Press Ltd
- Dinkessa D. (2004). *The Attitude towards Learning Amharic between Amharic Native Preparatory Students of Addis Ababa and Amharic Non- Native Preparatory Students of Oromia Region*. Graduate Studies: Addis Ababa University Press.
- Dittmar, N. *Sociolinguistics. A Critical Survey of Theory and Application*. Trans. Pieter Peter Sand, A. M. Seuren and Kevin Whiteley. London.
- Edwards, J. R. (1982). *Language Attitudes and Their Implications among English Speakers*.
- Edwards, J. (1994). *Multilingualism*. London: Penguin Books.
- Efurosibina, A. (1994). *Language Attitudes in Sub-Saharan Africa*:

- A Sociolinguistics overview. Cleve don: Multilingual Matters.
- Ellis. (1991). *Understandings Second Language Acquisition*. Oxford: OUP
- _____ (2000) "Language attitudes in West Africa" *International Journal of the Sociology of Language* 141: 75–100.
- European Communities. (2007). *High Level Group on Multilingualism: Office for Official Publications of the European Communities, Luxembourg*
ec.europa.eu/education/policies/lang/doc/multireport_en.pdf
- Fashold, R.W. (1984). *The Sociolinguistics of Society*. New York: Basil Blackwell Ltd.
- Federica G. (2000). *Multilingualism and Language Attitudes in Ghana: A Preliminary Survey*. University of Hamburg, Germany
- Fishman, Joshua. (1970). *Sociolinguistics. A brief Introduction*. Rowley, Massachusetts: Newbury House.
- Fishman, Joshua. (1972a). *The Relationship Between Micro- and Macro-Sociolinguistics in the Study of Who Speaks What Language to Whom and When*. Harmondsworth, Middlesex: Penguin.
- Fishman, J. A., and Cooper, R. L. (Eds.). (1974). *The Spread Of English: The Sociology of English As An Additional Language*. Rowley, MA: Newbury House.
- Gardner, R. C. (1985). *Social psychology and Second Language Learning: The Role of Attitudes and Motivation*. London: Edward Arnold.
- Garrett, Peter, Nikolas Coupland and Angie Williams. (2003). *Investigating Language Attitudes*. Cardiff: University of Wales Press
- Giles, Howard, and Andrew C. B. (2004). *Assessing Language Attitudes: Speaker Evaluation Studies*. In the *Handbook of Applied Linguistics*, ed. Alan Davies and Catherine Elder, chapter 7, 187–209. Malden, MA: Blackwell.

- George, Eileen S. 2002. *Reaching out to marginalized populations through curriculum reform: A discussion based on research and experiment in Southern Ethiopia*. Paper presented at the Comparative and International Education Society conference held in Orlando, Florida.
- Guerini. (2000). Multilingualism and Language Attitudes in Ghana: A preliminary Survey. University of Hamburg, Germany Toronto. Volume 5, No.3, September 2001, P, 279-315.
- Gran J. B. (1978-87). A Study of Language Attitude in Hong Kong: Cantonese Speakers' Response to English and Cantonese on the Telephone. sunzi.lib.hku.hk/hkjo/view/45/4500104.pdf
- Heine, Bernd & Derek Nurse. (2000). *African Languages: An Introduction*. Cambridge: Cambridge University Press.
- Heugh K. et.al. 2007. *Study Report on Medium of Instruction in Primary Schools in Ethiopia; Commissioned by the Ministry of Education*. Birhanina Selam printing house; Ethiopia
- Jaspaert, K. and Kroon, S. (1988). *The Relationship between Language Attitudes and Language Choice*. In U. Knops and R. van Hout (Eds.), *Language attitudes in the Dutch language Area* (pp. 157-171). Dordrecht, Netherlands: Foris Publications.
- Knops, U. and van Hout, R. (1988). *Language Attitudes in the Dutch Language Area: An Introduction*. In U. Knops and R. van Hout (Eds.), *Language attitudes in the Dutch Language area* (pp. 1-23). Dordrecht, Netherlands: Foris Publications.
- Kuncha M. R. and Bathula H. (2004). *The Role of Attitudes in Language Shift and Language Maintenance in a New Immigrant Community: A Case Study*, Working Paper No. April 2004
www.crie.org.nz/research_paper/H.Bathula_WP1.pdf
- Lambert, W.E. (1967). A Social Psychology of Bilingualism. *Journal of Abnormal and Social Psychology*. vol, 60: p; 44-51
- Loveday, L. (1982). *The Sociolinguistic of Learning and Using a Non-Native Language*. Oxford: pergamon Press Ltd.

- Markakis, J. (1994). *Introduction, Conflict and the Decline of Pastoralism in the Horn of Africa*. London: The Mac Millan Press.
- McGroarty, M. (1996). *Language Attitudes, Motivation, and Standards. Sociolinguistics and Language Teaching*. New York: Cambridge University Press.
- McNab, Christine. (1988). *Language Policy and Language Practice: Implementation Dilemmas in Ethiopian Education*. Stockholm: University of Stockholm.
- Milkias, P. (1976). *Traditional institutions and traditional elites: the role of education in the Ethiopian body-politic*, in *African Studies Review*, 1976, African Studies Association.
- Moyer Melissa G. (1992). *Analysis of Code-Switching in Gibraltar*. Universitat Autonoma de Barcelona
- Mparutsa, C. Thondhlana J., and Crawhall N. (1990). *An Investigation into Language Attitude of Secondary-School Students in Zimbabwe*. Witwatersrand Universities Press.
- archive.lib.msu.edu/.../Journal%20of%20the%20University%20of%20Zimbabwe/.../juz0
- Negash T. (1990). *Education in Ethiopia: From Crisis to the Brink of Collapse*. Uppsala 2006, Nordic Africa Institute; Elanders Gotab AB.
- Omdal, H. (1995). Attitudes toward Spoken and Written Norwegian. *International Journal of the Sociology of Language*, 115, pp. 85-106.
- Oromiya Education Bureau (Biiroo Barnootaa fi ljaarsa Dandeettii Oromiyaa). August 2005. *The Medium of Instruction in Grades 7-8 in Oromiya Region (Naannoo Oromiyaatti Afaan Barnootaa Kutaa 7 fi 8)*. Report of Investigation by OEB and Capacity Building Staff Written in Afaan Oromo. Addis Ababa. Report from Oromiya Region on Attitudes and Practices in Primary MOI. Well Informed Author(s) Discuss Pedagogical

Advantages of MT and How English as FL should not Replace Afaan Oromo as MOI in grade 7.

- Pankhurst, S. (1955). *Ethiopia, A Cultural History*. London, chapter 15, pp.232.
- Paulston, Christina B. (1994). *Linguistic Minorities in Multilingual Settings*. Amsterdam: John Benjamins.
- Poplack, S. and Muysken. (1991). *Linguistic Variation and Language Contact. American Dialect Research: An Anthology Celebrating The 100th Anniversary Of The American Dialect Society*, Ed, By, Dennis Preston, In Press.
- Rekha M. K. and Hanoku B. (2004). *The Role of Attitudes in Language Shift and Language Maintenance in a New Immigrant Community*. School Of International Studies Auckland, New Zealand
- Ricento, Thomas. (2006). *An Introduction to Language Policy: Theory and Method*. Malden, MA: Blackwell Publishing.
- Richards, J. C., Platt, J. and Platt, H. (1992). *Longman Dictionary of Language Teaching and Applied Linguistics*, 2nd ed. Essex, UK: Longman Publishers.
- Saville Troike, M. (1989). *The Ethnography of Communication: An Introduction*, 2nd Ed. Oxford, And UK: Blackwell Publishers.
- Schiffman, H.F. (1996). *Linguistic Culture and Language Policy*. London and New York: Rout ledge.
- Stephen F. and Culhane. (2004). *An Intercultural Interaction Model: Acculturation Attitudes in Second Language Acquisition*. *Electronic Journal of Foreign Language Teaching*: Vol. 1, No. 1, pp.50-61 a4
- Tonkin H. (2004). *Language and Society*. Occasional Papers from the American Forum for Global Education: No.178.2003
- Transitional Government of Ethiopia (TGE). December 1992. *Policy Decisions on Languages of Education*. Unpublished policy paper, Addis Ababa.

- Teshome W. (1979). *Education in Ethiopia: Prospect and Retrospect*, Ann Arbor, Michigan: The University of Michigan Press.
- Williams, F. (1974). "The Identification of Linguistic Attitudes." *International Journal of the Sociology of Language*. Vol.3: pp. 21-32.
- World Bank (1988) *Education in Sub-Saharan Africa Policies for Adjustment, Revitalization and Expansion* Washington: World Bank
- Yohannes, A. (2007). *Oromo Christian Attitude towards Amharic language: the Case of Orthodox Tewahido church*. Addis Ababa.

Appendix-A

1. The average values of each statement calculated from the responses given by each respondent is shown with examples as follow.

According to Linkert scale, rating scales for strongly disagree = 1, disagree = 2, undecided = 3, agree = 4, and strongly agree = 5. The first two are scales indicating disagreement while the last two is an indicator for agreement with the statements. The undecided scale represents neutrality of the respondents towards the statement. For example, if we see the average value calculated for the statement 'I pray in Amharic', it could be look like the following.

The statement	University	Respondents' reports										Total
		SDA		DA		UD		AG		SA		
		F	%	F	%	F	%	F	%	F	%	
S1. I pray in Amharic	Addis Ababa	8	8	7	7	14	14	16	16	5	5	50%
	Jimma	6	6	9	9	16	16	14	14	5	5	50%
Total respondents											100%	

To calculate the average value of the statement, first multiply the numbers of the respondents with the value assigned to each rating scales and divide the sum of all values of the rating scales to fifty which is the total number of the subjects of each study areas. First to calculate for Addis Ababa respondents:

$$SDA = 8 * 1 = 8$$

$$DA = 7 * 2 = 14$$

$$UD = 14 * 3 = 42$$

$$AG = 16 * 4 = 64$$

$$SA = 5 * 5 = 25$$

$8 + 14 + 42 + 64 + 25 = 153 / 50 = 3.06$ which is an indication of neutrality of the respondents' attitude towards the statement. The mathematical calculation for respondents from Jimma could be also shown as follow:

$$SDA = 6 * 1 = 6$$

$$DA = 9 * 2 = 18$$

$$UD = 16 * 3 = 48$$

$$AG = 14 * 4 = 56$$

$$SA = 5 * 5 = 25$$

$6 + 18 + 48 + 56 + 25 = 153/50 = 3.06$ which is also an indication of neutrality of the respondents' attitude towards the statement.

Appendix-B

The Questionnaires

Dear respondents,

Thank you for your willingness to give information for this study. The study is conducted on Oromo students' attitude toward Amharic language use in University campuses. For this research, two universities, Addis Ababa and Jimma have been selected. The program under which the study conducted is "Pan African Master's of Art Degree in African Languages and Applied Linguistics (PANMAPAL)". Therefore, you are kindly requested to scale your Amharic proficiency level and your Amharic language use attitude based on the measurements given to you below.

Thank you

1. Personal information

1. Sex: male|female|

2. Age: _____

3. Zone of Oromia/other regions' zones you came from: _____

4. Area of the country you came from: urban|rural|

5. Duration in campus: year one|year two|year three|year four|and year five|

6. Where did you complete your primary and secondary education?

Primary education completed at _____

Secondary education completed at _____

7. In which university you are currently attending your education?

Addis Ababa University|Jimma University

8. You were admitted to the university as:

Regular student†

Others†if others, mention it_____

† If educated, mention the grade level she has completed _____

2. Proficiency Questions

The following questions are presented to you to evaluate your Amharic language proficiency level .Therefore, mark your proficiency level by an 'x' sign in front of the questions items based on the four-point scale level measurements stated below.

No.	The items to be measured	poor	Fair	good	Very good	remarks
1	Understanding conversations in Amharic very well					
2	Speaking in Amharic and conveying message appropriately					
3	Writing different texts ,letters, taking notes, and the likes in Amharic					
4	Reading and analyzing texts written in Amharic					

3. Attitude Questions

The following questions are here to you to evaluate the Oromo speaking students' attitude toward Amharic language use in University campuses. Therefore, please, read the questions very carefully and put the sign "x" in the spaces provided in front of the questions. Your answer should be according to the five-point scale presented below.

SDA=strongly disagree, DA= disagree, UD= undetermined, AG= agree, SA=strongly agree

NO.	The statements	SDA	DA	UD	AG	SA	Remark
1	I pray in Amharic.						
2	I sing in Amharic						
3	I swear (curse) in Amharic						
4	I tell jokes and stories in Amharic						
5	I count/numbers in Amharic						
6	I speak in Amharic while sitting in dorm, going on street, and having food in cafeteria with my classmates						
7	I have been reading many books written in Amharic						
8	I believe that I can lose nothing by speaking Amharic but gain						
9	I have been convinced that knowledge of Amharic can help me						
10	I believe that the Oromo- speaking students should know Amharic for better employment opportunities access						
11	I believe that Amharic can help me for communication with non-Oromo community which I may live or work together in the future						
12	It often annoys me if an Oromo- speaking person tries to communicate me in Amharic						
13	I get angry when I see any public notices						

	written in Amharic in the campus						
14	I don't feel comfortable when different officers in the university talk to me in Amharic						
15	I don't like to hear communication in Amharic						
16	I don't feel good when teachers speak in Amharic in the classroom even for any special purpose						
17	I don't like listening to songs, Radio and TV programs and others in Amharic						
18	I react in a negative way to a person who is an Oromo mother tongue speak but tends to communicate me in Amharic						
19	My motive to know/learn Amharic is to have better business and earn more money						
20	I need Amharic for facilitating my personal cases in university and then in job places						
21	Knowledge of Amharic is very important to my future goals						
22	Competency in Amharic for me means to become prestigious						
23	I need to lean/know Amharic to have a sense of unity with other Ethiopian peoples						
24	Competency in Amharic for me means an access to more friends						
25	I sometimes mix Oromo and Amharic in conversation						
26	I switch the medium of communication from Oromo to Amharic and the vice versa in conversation						
27	I was attending Amharic classes seriously before joining higher institutions						

	written in Amharic in the campus						
14	I don't feel comfortable when different officers in the university talk to me in Amharic						
15	I don't like to hear communication in Amharic						
16	I don't feel good when teachers speak in Amharic in the classroom even for any special purpose						
17	I don't like listening to songs, Radio and TV programs and others in Amharic						
18	I react in a negative way to a person who is an Oromo mother tongue speak but tends to communicate me in Amharic						
19	My motive to know/learn Amharic is to have better business and earn more money						
20	I need Amharic for facilitating my personal cases in university and then in job places						
21	Knowledge of Amharic is very important to my future goals						
22	Competency in Amharic for me means to become prestigious						
23	I need to lean/know Amharic to have a sense of unity with other Ethiopian peoples						
24	Competency in Amharic for me means an access to more friends						
25	I sometimes mix Oromo and Amharic in conversation						
26	I switch the medium of communication from Oromo to Amharic and the vice versa in conversation						
27	I was attending Amharic classes seriously before joining higher institutions						

28	I have been taught and was being encouraged to learn Amharic before joining campus; therefore, I can speak it today well						
29	Language policy makers and implementers should enforce that Amharic must be learned seriously in schools where Oromo languages is first language						
30	The Oromo- speaking students should able to communicate in Amharic before joining universities						
31	Universities should give services for students from linguistic backgrounds in their first language						