

Language Use and Language Attitude in Aleta Wondo Woreda

A Thesis Submitted to the Department of Linguistics in Partial Fulfillment for the

Degree of Master of Arts in Linguistics

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EXAMINER

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Abstract

The primary purpose of the study was to investigate language use and language attitude in Aleta Wondo Woreda. To conduct these study different research participants were involved. The main data gathering tool was questionnaires and focus group discussion, interview, and observation were used as supplementary instruments for data collection. The collected data was analyzed through both qualitative and quantitative methods. In quantitative method frequencies and percentage were employed. Data from open ended questions counts, interview and focus group discussion were analyzed qualitatively. The result obtained shows that socioeconomic and political factors attribute multilingualism in Aleta Wondo Woreda. Different Sidaama MT speakers are bilingual in Amharic to a greater extent. Amharic MT speaker is bilingual to a certain extent in Sidaama language. Amharic more frequently used language the Sidaama MT children than others language and rather than to any other age groups. Sidaama language is more frequently used as the second language of the young and children. There is a greater tendency to shift from Sidaama language, Gurage, Afan-Oromo, Tigrigna etc languages to the Amharic language.

Languages such as Amharic, Sidaama language, Afan-Oromo, Wolayita, Wolane, Tigrigna, Dorze, Silitie, Gurage Kambata are used in Aleta Wondo Woreda in different domains. Amharic and Sidaama languages are most frequently used across different domains. These are family, neighbor, school religion, recreation, security administration, market, health, court. Amharic is the major language of inter-group communication. Sidaama language is largely used in friend ship domains in the recreational centers in the study area. Sidaama language and Amharic language are predominantly languages of different outdoor domains and some sector offices are as working language with Sidaama and Amharic languages are alternatively.

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Fig 1. The locational map of Aleta Wondo Woreda

List of Abbreviations and Acronyms

Adj-Adjective

Adv-Adverb

AO=Afan-Oromo

CSA-Central Statistics Authority

CSAE-Central Statistical Authority of Ethiopia

CSO- Central Statistics Office

CS-Code-Switching

DE.M-Definite marker

DSL-Distribution of the second Language

F=Frequency

GENF-Genitive feminine

3GM-Third person singular masculine

IMF-Imperfective

M.a.s.l- Meter above Sea Level

MT-Mother tongue

NEG-Negative

NGOs=Non Governmental Organizations

NOM-Nominal

NOM3PSF-Nominal third person singular feminine

N-Noun

PA-Perfective aspect

Pass-Passive

%=Percentage

1PL-First person plural

3PPL-Third person plural

PRF-Perfective

1PSM-First person masculine

3PSG.DEF-Third person singular definite

3SF-Third person singular feminine

2SGM-Second person singular masculine

SL-Second language

SNNPRS-Southern Nations Nationalities Peoples and Regional State

Sq.km-Square kilo meter

SUB.AGR- Subject Agreement

SZPEDD-Sidaama Zone Planning and Economic Development Department

UN ESCO -United Nations Education Scientific and Cultural Organization

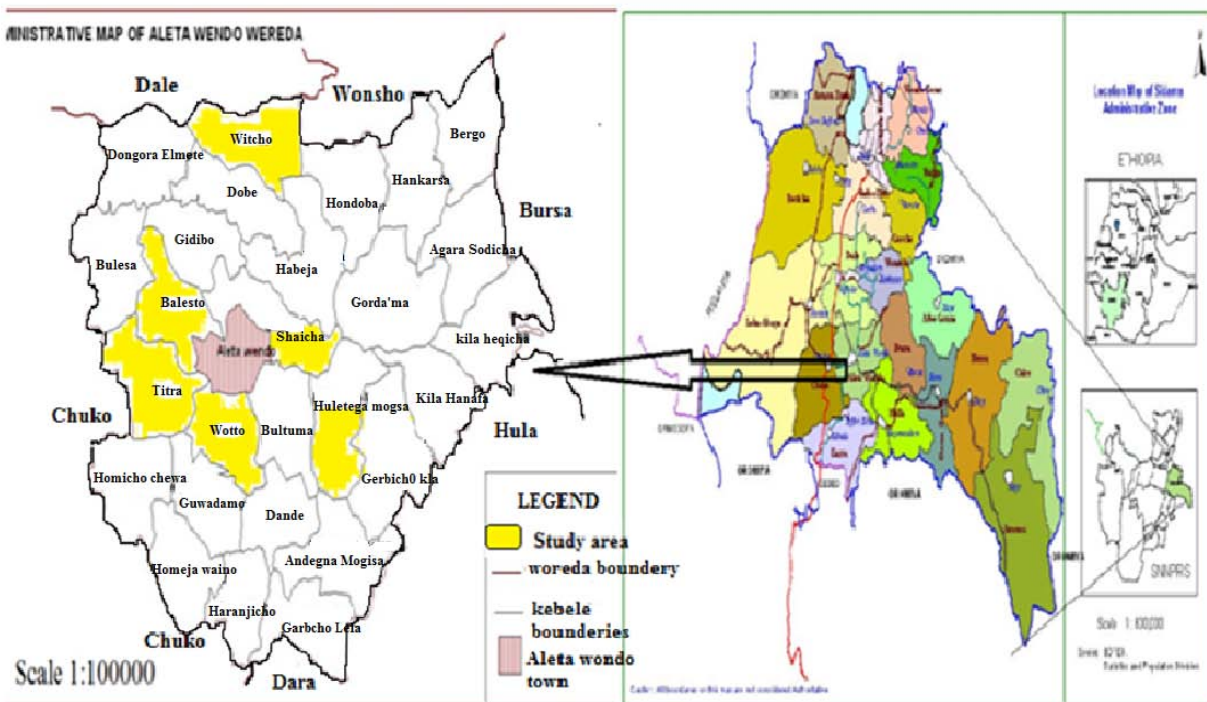
V-Verb

CHAPTER ONE: INTRODUCTION

1.1 Description of the study area

1.1.1 Geographical Location

The study area located within the Sidaama Zone, in the Southern Nations, Nationalities and Peoples Regional State, located between 6°15' and 6°45'N latitude, and between 38°15' and 38°45'E longitudes (CSAE, 2008). Aleta Wondo Woreda borders with Dale Woreda in the north, Darra Woreda in the south, Bursa Woreda in the west, Chukko Woreda in the east, and Hula Woreda in the south west.



Source: Sidama Zone Planning and Economic Develop Department (SDPEDD, 2003)

Fig 1. Locational map of Aleta Wondo Woreda

Aleta Wondo Woreda by large falls within the southeastern highlands in some parts and in fact yet small portion lies within the rift valley regions. The nature of topography of a particular geographic entity has multi dimensional implications up on the development of physical infrastructure, human way of life and the type of flora and fauna exists. According to Sidaama Zone Planning and Economic Development Department (SZPEDD, 2003), the elevation of the study area ranges between 1001 and 2,500 meters above sea level. According to Aleta Wondo Woreda educational office, there are 40 government schools. There are also seven private schools administered under the churches. Dongora Adventist, Dongora catholic, Aleta Mulu Wongel, Aleta Adventist, Efirata, Mekane Eyesus and Kalehiwoit churches schools. However, currently the Sidaama Afoo is serving as the medium of instruction in the first cycle in the public schools and as school subject in the second cycle (5-8) and private schools in Aleta Wondo Woreda. Aleta Wondo Woreda is located in the Southern Nations Nationalities and Peoples Regional State (SNNPRS), its capital is Wondo and it is also an important commercial center in Aleta Wondo Woreda, about 337 Kilometers (Kms) south east of Addis Ababa. As a result, of its geographical location, different languages are spoken in Aleta WondoWoreda. It has different ethnolinguistic and cultural groups who speak various languages. People in the border areas are always in contact with various economic and social reasons. According to Zelealem (2008:97), in SNNPRS most people interact on daily basis across languages which evoke research in language contact.

According to O'grady (1999:276) "Language contacts refer to the situation where speakers of a language frequently interact with the speakers of another language or dialect". The languages which are contact in Aleta Wondo are Sidaamu Afoo, Amharic, Gurage, Silt'ie, Wolayita and Afan-Orormo etc. Sidaama belongs to Highland East Cushitic language family which also includes Kambata, Hadiyya, Gedeo and Burji. The language classification of Amharic and Gurage is South-Ethio Semitic (Bender, 1976). Oromo is a low land East Cushitic language which is spoken in Aleta Wondo.

1.1.2 People

The Sidaama people are one of the ancient Cushitic people who first settled at the vicinity of Dawa river and then moved to their present region in the southern parts of Ethiopia. Their mother tongue is called Sidaamu Afoo, meaning Sidaama language, of Cushitic especially

highland east Cushitic language families. The Sidaama language has close relation with Halaba, Kambata, Qebena, Mareqo, Tembaro, Gedo, Burji and Oromo languages. The Sidaama people, from their out set off origin, have resided in the Sidaama zone administrative region. The Sidaama share common boundary with Oromia regional zones in west (Profile nationalities, 2001:20).

1.1.3 Socio Economic Background

Aleta Wondo Woreda is categorized under the coffee livelihood belt. According to the 2001 SNNPRS livelihood profile Zone described as agro-ecological zone. It falls between 'Dega' (high land) and 'kola' (Tropical)) with the altitude ranging between 1001 and 2,500 above sea level. They produce coffee; supply it to the central Ethiopian market. The main food crops produced are potatoes, maize, sweet potatoes, millet, enset, teff, beans, barely, wheat etc. Cattle, goat, sheep, donkey, horse and mule are the main livestock people used for food and transportation purposes that are reared in the study area. The Woreda has good market option due to its proximity to Dilla, Chukko and Yirgalem.

The major economic activities in Aleta Wondo Woreda are trading, mixed access to market (both animals rearing and cultivation of plants), small scale industries and different service sectors. With regard to trading usually cereals, fruits like mango, avocado, papaya, banana, vegetables and mostly coffee are the commodities. The marketing activities in most cases are retailer and whole sales. Most of the residents also live on incomes of food and drinks in their houses. But for some of the inhabitants the economic activities are subsistence agriculture they carry out around town. On the other hand, there are various service sectors which are providing different services such as health, education, transport, hotels, restaurants and shops. Concerning small scale industries, mills, metal and wood works are undertaken in the town etc.

1.1.4 Historical background of the Aleta wondo Woreda

The Aleta Wondo Woreda has been inhabited by the Aleta tribe since the earliest time (NUPI, 2002). The Aleta tribe consists of twelve sub-tribes of which the Lamala and Womerera have remained the sole inhabitants of the area where the town is located today. The name Aleta Wondo is combination of two words Aleta and Wondo. Basically, Aleta is the name of tribe that inhabited the present town and its vicinity. The word "Wondo" on the other hand, is a Sidaama term which means to "shout". Many of my informants do not know as to why the two words

were combined and become the name of town as well as the Woreda in which the town is located. Hankamo, however, tried to narrate about it based on two stories that he himself heard from elders. According to one of the stories, at times the two neighboring Sidaama tribes, the Aletas and Garbicho, were fighting (against) each other because of boundary disputes. As fighting was intensified, the Aleta were forced to shout loud in order to get support from their fellow people and by so doing they got the necessary support. Since then the term ‘Aleta Wondo’ has become to the forefront which eventually has remained the name of the town. Literally “Aleta Wondo” means “Aleta shout”

1.1.5 The Language

According to the Bureau of Finance and Economic Development (BOFED, 2007:35 as cited in Teketel, 2011) a large number of the population live in Sidaama Zonal Administration. In most the majority of the literature the term Sidaama is used to refer to both the people and the language. However, the people call themselves Sidaama and they used Sidaamu Afoo (Sidaamu Qaale) to refer to their language (Indrias et al, 2007:35). The compound word Sidaamu Afoo literary refers to the people and the language was used by Sidaama-Amharic dictionary (2007:35). The term qaale is used to describe the language like “Amharic” (Kawachi, 2007:1). Thus, in this study the researcher uses the term Sidaamu Afoo refer to the language and Sidaama refer to people. Most rural people monolingual they use Sidaama Afoo and urban people are bilinguals. Amharic speakers call the Sidaama Afoo Sidamigna. Sidaama Afoo is spoken the in vast area which comprises the present Sidaama Zone, estimated to be 6793 km (kilo meter square) and in other areas such as Arsi, Bale, Gedeo and Jemjem.

1.2 Statement of the problem

The previous works conducted on attitude towards language in Ethiopia are few in number. Research works are hardly existent regarding language use and attitude towards Sidaamu Afoo .The few available foreign studies considered only the relationship between language use and attitudes of teachers, and language attitude of second language learners and its effect on learning progress (e.g.Fasold,1984:170).Thus, the indigineous local languages were thoroughly forgotton. In such urban and rural settings were many ethnolinguistic groups coexist with their respective languages, there is need to give serious attention. This makes a convenient location to study

language use and attitude of language in Aleta Wondo Woreda. Besides attitudes towards language are another appropriate issue to study such multilingual society. So, the researcher believes that facts have great inputs of the study, wants to investigate foregoing issues in the study area. Furthermore, the fact that there is no research conducted in the research area regarding sociolinguistic study. In general, language use and language attitude phenomena the in particular, this study can give support for the necessary of such an investigation. Therefore, taking this gap into consideration the study focuses on the following basic questions in regard to the diverse population in Aleta Wondo Woreda. These are.

- A) What is the pattern of language use in this area?
- B) In what domains are different languages used?
- C) What are the attitudes of the speakers towards their MT and the other languages spoken in the town as well as towards bilingualism?
- D) Which language is used as lingua franca in Aleta Wondo town?

1.3 Objective of the study

1.3.1 General objective:

The general objective of this study is to assess the sociolinguistic characteristics of language use and language attitude of the linguistically diverse population area of Aleta Wondo Woreda.

1.3.2 Specific Objectives:

- I. To identify the pattern of language use in different domains.
- II. To identify the speakers attitudes towards their mother tongue and the different languages used in Aleta Wondo Woreda.
- III. To examine the nature of some major linguistic manifestations of bilingualism in such as language contact phenomena like borrowing and code-switching.
- IV. To examine the domains in which the languages are mostly used in the Woreda.

V. To examine the students L1 (mother tongue) influence on their language attitude.

1.4 Significance of the study

The result of this study is believed to play a significant role in the development of Sidaamu Afoo. It will also help to create a better condition for the community to have positive attitude towards their MT and other languages and teaching/learning process effectively. In general, this study can facilitate communication in the sphere of education, judiciary, the mass media and administration in the language. As there has not been any previous sociolinguistics study in the research area, these study to provide sociolinguistic description of Aleta Wondo town so that social planners and development workers can make use of them. Specifically, this study is believed to have the following importance:

- A) It is helpful to provide enough information on language use and language attitudes of the people the governmental bodies at different administrative level.
- B) This study can help by giving enough information about how the people use the language and language attitude to different non-governmental organization (NGOS) who want to involve the society's development activities.
- C) It can also provide sociolinguistic background information for language planners, curriculum designers and policy makers.
- D) This study will provide relevant information for practitioners who are interested in language related activities and will also as a spring board for further researcher

CHAPTER TWO: Conceptual Framework and Related Studies

2.1 Conceptual Framework

The study of language use and attitude is an area of interest for different scholars from various fields. Among them are linguists in general and sociolinguists in particular. The conceptual framework of this study is largely based on concept of language use (Fishman, 1971), setting of language use (Clark, 1996), and patterns of language use (Wolff, 2000) and language attitude (Baker, 1992) and (Holmes, 1992).

2.1.1 Domain of Language Use

Fishman (1971:19) defines domains in terms of institutional contexts or socio-ecological occurrences. They are defined as the major cluster of interactions. Situation that occurs in particular multilingual setting. He also tries to explain about nine domains of language use in (1971:18). These are the family, the street, the school (language of instruction, subject of instruction and language of recess and entertainment), the worship place, the literature, the press, the military, the court and the government administration. Family domains are one of the most important domains to learn and use language (s). Language use in a family can be between various participants such as parents and children, husband and wife, among children and siblings and between family members and their relatives. Moreover, different communities use different languages in outdoor such as street when they come across, for instance, with strangers.

According to Fishman (1972:435-53), domains are also social contexts in which the choice to use a certain language variety is more apt to be appropriate than the use of another language variety and language use domains as the theoretical foundation. The four domains of language use refer to the venues in which a language is used in a community, to whom is communicating in that language, and to the scope of the topic discussed with the language and he also. Schmidt-Rohr (1933) posited nine domains of language use: the family, the sport field, the neighborhood, the school, the church, literature, news paper and publication, the army and government administration. He posited in (1972) five typical domains of language use: Families, friends, education, religion, work and media. These domains will be closely related to people's everyday

lives. When assessing language vitality and the social functions these domains of language use are not of equal value, but the different domains use are inter-related and they affect each other.

Three domains can make the greatest impact on language use these are the media, the school and the home. The family domain is the most important domain of use in all languages. On the other hand, the education domain is an important language use domains. It reflects the status, function and vitality of language transmission. Fasold (1984:183) summarized that work domains are institutional contexts in which one language variety is more likely to be appropriate than another. Domains are taken to be constellations of factor such as location, topic and participants. The domain of media uses news paper and television programmes. Talking at the endangered language conference convened in Paris by UNESCO in 2003 on the subject of awaking public awareness of project language, David crystal (2006:132) said “we need the arts to help us get our initiative”.

As explained by Clark (1996:4-7), setting language use refers to place and situation where language use takes place. The setting could be identified as spoken and written. Spoken settings are typically characterized by the free exchange of turns among various participants. On the other hand, for instance, either face to face conversation or on the telephone. Wirtten setting, on the other hand, are typically characterized by peoples adopting spoken to the printed materials for, example, books, magazines, letters, news paper etc. As mentioned by Clark (1996), setting the language use refers to place and condition where language use takes place. Spoken setting is typically characterized by the free exchange of turns among various participants, for instance, either face to face conversation or on the mobile. Written setting, on the other hand, is typically characterized by peoples practicing spoken language to printed materials. The most important question often asked by sociolinguists to the study of the patterns of language use are who speaks to whom, when and where, and why in which particular variety (Wolff, 2000). According to Wolff (2000:298), ”who speaks to whom”The most important questions often asked by sociolinguists to study the patterns of language use are who speaks what to whom, when and where and why in which particular variety (Wolff, 2000:298). Who speaks to whom “refers to the participants; “what” refers to the topic participants talk about, “where and when” refers to the setting and socio-cultural context, “why and what” refers to the pragmatic function of the particular variety ‘lect’, ‘code’ or register which is being used. What refers to the topic of

participants “why and what” refers to pragmatic function of the particular variety “lect” code or register which is being used.

2.1.2 Language Attitude

The concept ‘attitude’ is defined as the way in which a person thinks (cognitive component) feels (affective component) and intends to behave (behavioral components) towards something. It is the summation of the three components that is emphasized for determining the overall attitude and not a particular component (Rajecki, 1982:3).

Language attitude refers to a settled opinion or a perception of thinking and behavior reflecting the views of individuals as well as speech communities towards a given linguistic code or part of it. Cooper and Fishman (1974:6) comment with reference to language attitude as follows: We have chosen to define language attitude in terms of its referent. To determine group’s language attitude is very important in the analysis of the process of language use and behavior. This in turn helps to acquire a better understanding of language attitudes and other linguistic and cultural aspects of a given speech community. It is more often than rarely that language attitude has a heavy bearing on the answers. Edward (1994:97-102) also discussed language attitude. He raises two points that need to take into consideration in language attitude studies. The first is that inconsistencies often exist between assessed attitude and actions presumably related to them. He also suggested three measurement techniques: content analysis is seen to historical and sociological observation and as well as ethnolinguistic studies. Direct assessment and the method guise approach is the best example of indirect measurement of language attitude. Baker (1988) he defined attitudes as “hypothetical constructs that are inferred, conceptual inventions hope fully aiding the description and explanation of behavior, attitude are learned predispositions, not inherited or genetically endowed, and are likely to be relatively stable over time. He concluded that language background is the single most important effect on attitudes bilingualism Baker (1992:93). Favorable attitudes are vital for success in language learning and further that is one of the major contributors’ successes in a language. Person’s attitude in this view prepares her to react to a given stimulus in one way rather than in another. A typically mentalist definition of attitude is given by William (1974:21): attitude is considered as an internal state aroused by stimulation of some type and which may mediate the organism’s subsequent response (as cited in

Fasold, 1984:147). Attitudes are sometimes regarded as underlying predispositions and opinions as their manifestation. According to Fishbein and Ajzen attitude is a predisposition to respond in a consistently favorable or unfavorable manner to a given object which may be a person, group, and a language variety (as cited in Deprez and Persons, 1988:125). Brown (1998:120) claims that attitudes developed at an early age in childhood are the result of parents' attitude, contact with people who are different in a number of ways, and interacting affective factors in the human experience. The mentalist assigns to attitude a 'multi-layered componential structure Lambert (1967). On the other hand mentalists usually consider attitudes to have sub parts, such as cognitive (knowledge), affective (feeling), and conative (action) components (Agheyisi and Fishman 1970:139, Cooper and Fishman 1974:7). Whereas the behaviorists regard them as 'uniconponential e.g. Osgood, Suci and, Tannen Baum 1957). The different views on the structure of attitudes multiconponential vs. uniconponential. According to Lambert attitude consist of three components: the cognitive (knowledge), affective (evaluation), and conative (action) components. Rokeach (1968), however, maintains that they are composed of primarily beliefs; from which cognitive, affective and behavioral attitude types can be formed. The other view of attitudes is the behaviorist view. On this theory, attitudes are to be found simply in the response of people make to social situation. Holmes shares the same idea with Leach with respect to attitudes towards language. According to Holmes, "attitude language is strongly influenced with by social and political factors." Then what do we understand from people's attitude towards language? For this question Holmes further indicates that some people "develop attitudes towards language which reflect with which they are associated" (Holmes, 1992:346)

2.1.3 Bilingualism

Bilingualism as a concept has open-ended semantics. "In case where perfect foreign language learning is accompanied by loss of the native languages, it results in bilingualism, native like control of two languages. Of course, one cannot define a degree of perfection of which a good speaker becomes a bilingual, Bloomfield (1935:55-56) and (1933:55) describes bilingualism as "the native like control of two or more languages. On the other hand the approach describes and ideal, balanced bilingualism, the requirements on whom in terms of language proficiency are unrealistic. Mackey, (1957:51) bilingualism as the alternative uses of two or more language by the same individual. This statement is very similar to that by Weinreich who says: "the practice

of alternatively using two languages is called bilingualism and the persons involved are bilinguals. Unless otherwise specified, all remarks about bilingualism apply as well to multilingualism, the practice of using alternatively three or more languages” Weinreich (1953:5). The emphasis that has been placed upon what the speaker has to do with his language in the society in which he lives leads to the idea of functional bilingualism. This term can be interpreted under minimalist interpretation a person can be called functionally bilingual if he is able to accomplish a restricted set of activities in a second language with perhaps only a small variety of grammatical rule at disposal and limited lexis appropriate to the task at hand. If we examine the experience of bilinguals around us, we quickly realize that bilinguals do not and cannot function like two monolinguals” (Chin, Wigglesworth, 2007:5). Mackey (1962:52) defined bilingualism as” to use more than one language. As they use their two languages for different purposes and in the different contexts, their degree of competence in both languages differs greatly from individual (Baker, Garcia, 1933, Chin Wigglesworth 2007:5). Weinreich (1968) categories bilingualism in terms of the concepts of language thought to be encoded in the individual’s brain. He believed that these differences resulted from the way in which the language had been learned. Here are the categories, as Romaine (1995:75-79) described them:

1. Coordinate bilingualism: two set of meanings, system (e.g. a person with L1 in Sidaamu

Afoo and L2 Amharic learn the in separate events. The words of two languages are kept

Separate with each word having its own meaning, which should lead to development and maintenance of two independent languages.

2. Sub-coordinate bilingualism: primary set of meanings and another linguistics system attached

to them. In this sub-coordinate bilingualism bilinguals interoperate words of their weaker language through the words of the stronger language.

3. Compound bilingualism: one set of meaning and two linguistic systems attached to them. The

Person learns the two languages in the some connecting simultaneously, so that a single

Connect words have two different verbal labels attached to it. In this case the languages are

interdependent.

Bilingualism is the condition in which two living languages exist side by side in a country, each spoken by one nation group, representing a fairly large proportion of people.” (Aucamp, 1926, in Beziers and Van Over Beke, 1968:113). Spolsky wrote in sociolinguistics bilingualism (1998:48) that compound bilinguals are those whose two languages were assumed to, because one language had been learned after another. Is the opposite of compound co-ordinate bilinguals and are supposed to have learned two languages separately. Hauge (1953:7) suggested that,” bilingualism is understood to begin at the point where the speaker of one language can produce complete meaningful utterance in the other language”. By natural bilingual, also spoken as primarily bilingual (Houston,1972) we understand someone who has pick up two languages by force of circumstances, either at home as a child, or by moving to a community where the speaker is obliged to work with more than one language, but where instruction in two languages has been provided. Equilingualism, alternatively called balanced bilingualism occurs when a speaker’s mastery of two languages is roughly equivalent and where this ability may match that of monolingual of speaker of the respective languages if looked at in broad terms of reference. On the other hand, an equilingual may have fairly balanced knowledge of two languages but is clearly discernible from two monoglot speakers, respectively, through possible traces of interferences in both.

Additive bilingualism as defined by Lambert (1974) in which second language learning brings to the speakers a set of cognitive and social abilities which don’t negatively affect those that have been acquired in the first language but where the two linguistic and cultural entities involved in being bilingual combine in a complementary and enriching fashion. The opposite situation arises with subtractive bilingualism, where the second language is acquired at the expense of the aptitude already acquired in the first languages where, instead of producing complementarity between two linguistic and cultural systems, there is completion. Subordinate bilingualism and would describe the case of the bilingualism who exhibits interference in his language usage by reducing the pattern of the second language to those of the first (Paradis, 1977b:238). An individual’s ability to speak more than one language we usually term bilingual or multilingual. A person’s native language, which they learn as a baby, is vernacular. This is sometimes referred to as L1. Many people go no to learn another language later in life, to the point at which they

become fluent in L2 language, such people are compound bilinguals, since there is definite sequence linguistic competence. Some people, however, are born into families in which two or more languages are spoken routinely and they develop both languages equally as vernacular such people are called co-ordinate bilinguals.

2.1.4 Code-Switching

Linguistic codes in such a way as to fulfill a communicative purpose in a conversation Wardhaugh (1986:100). These purposes can be, amongst other factors, governed by social, cultural and psychological, phonological and morph syntactic indicators. Code-switching is the normal phenomena a bilingual speech community Grosjean (1982:145). Controversially results from the difficulty of clearly demarcating between code-switching and borrowing i.e. when to say a certain linguistic feature is borrowed or code-switched. Gumperz (1972:59) the position with the same speech exchange of passages of speech belonging to two different grammatical system or subsystems. Weinreich's 'ideal bilingual' switches appropriately to changes in the speech situation, but not in unchanged speech situation, and certainly not within single sentences. However, according to Winford (2003:107) the "degree of use of monolingual speakers" is an important yardstick in identifying code-switching from borrowing. Code-switching defined is an alternative use of two languages (Gumperz, 1971, cited in Zelealem). Pop lack, (1980:11) and Romaine, (1995) switch can be inserted anywhere, which do not have too many syntactic limits. Tags can be in one language, with the rest of the utterance in another language. It could be inter-sentential code-switching and intra-sentential code-switching. Intra-sentential code-switching is the mostly referred to as code-mixing. It switches at either between what is a clause or between sentences. Code-switching is used as the umbrella term for the two. Inter-sentential code-switching is in the middle of the sentences or clauses, or even words, syntactically risky- indicates competences in both languages (opposite of weinreich, 1953). According to Gumperz

(1976), the code-switching takes place within a single conversational span, including within a single sentences, is conversational code-switching.

2.1.5 Borrowing

According to Grosjean (2010:58-61), borrowing is “the integration of one language into another” in contrast with CS, the alternate use of two languages. Bilinguals bring their less activated language by borrowing a word or a short expression from that language and adapt it morphologically (and often phonologically) into the base language. Borrowing is one of the outcomes of language contact is change in the structural inventory of at least one of language involved and sometimes of both. This is often viewed as a kind of import of a structure or form from one language system into another. This process is best known as “borrowing”, ‘loans’, or ‘transfers’ and the language involved are frequently labeled according to their roles, ‘donor’ and ‘recipient’ Weinreich (1935). For borrowing typically leads to the long term incorporation of an item in to the inventory of the recipient language. Borrowing as a linguistics outcome of language contact is a process by which a speech group takes a linguistics element from another language (Thomason and Kaufman, 1998 cited in Winford, 2003:12). As Johnson (2002:8) states, the term ‘borrowing’ may also be misleading in that implies that the donor language is being ‘robbed’ of an element that it belongs to it. Thomason’s (2001:67-68) ‘borrowing ‘as the kind of interference that occurs when the process does not involve any effects of imperfect learning ‘might therefore be modified to cover, at least at the extreme end of continuum, superficial communication of this kind. Borrowing is another way in which different varieties may become mixed up with each other is through the process of borrowing Burling (1970).

Language borrowing has been an interested various fields of linguistics for some time (Sapir 1979, Haugen, 1950). In the study language borrowing, loan words are only one of the types of borrowings that occur across language boundaries. Loan words are adopted by the speaker of one language from a different language (the source language). A loan word can also be called a borrowing. The abstract noun borrowing refers to the process of speaker adopting words from a source language in to their native language.

2.2 Related Studies

The researcher has made an attempt to review research works relevant of the study. Accordingly, one of the works is sites Lulseged Erkihun (1994) “Language use in the resettlement sites”. The target of this research was surveying language use in Dimtu, Illubabor, and Gambela. The researcher tried to describe language use of resettlers in the different domains. His finding showed that the use mother tongue as means of in-group communication in all domains is retained. Moreover, Amharic to a greater degree and Afan-Oromo to a lesser degree are used for out-group communication. But according to this study, in the domains of government and party organizations, their choice is mostly restricted to Amharic.

Yohannes Adigeh. 2007. Attitude of the Oromo Christians towards the use of Amharic in case of Ethiopian Orthodox Tewahido church. This study reveals that the Oromo Orthodox Christians have low proficiency in Amharic skills and demographic factors (gender, age and education level) have affect the attitudes of the respondents with no significant variation in attitude between age groups and educational backgrounds. The study also show that the Ethiopian Orthodox Tewahido Church, particularly Mahibere kidusan association has made an attempt to use the mother tongue including the Afan-Oromo language used for the church but that as regard to express some dogmatic and sacramental concepts of the church. The researchers also conclude that respondents were found having low proficiency in Amharic and negative attitudes towards the use of language at the church in Oromiya dioceses. He recommends the use of Afan-Oromo in the Ethiopian Orthodox Tewahido Church Oromiya dioceses, and that the council of intellectual under the S.t synod should promote the publishing of religious materials in Afan-Oromo.

Other related research is the work of Ayub Ismael (2008). He has studied Language use of Jamaican and Ras Tafari community in Shashemene. The researcher tried to investigate the Ras Tafari community’s language use among themselves and which local people use in different domains. The result obtained show that Jamaican and Ras Tafari community in Shashemene have tendency to assimilate to the local society, particularly, sociolinguistically. In the community, many languages are spoken as MT and SL, but Amharic is the most chosen language because of its history in the Ras Tafari which is an ethnolinguistic enclave, in relation to surrounding community.

Alemgena Belete (2008) studied “Attitude and motivation of students learning Afan-Oromo as a second language: the case of Adama senior secondary school”. According to him the majority of the students reported that they do not enjoy learning Afan-Oromo as a second language and would not like to use it both in the classroom and outside. The majority of the students never exert their full effort in learning the language both inside and outside the classroom. The researcher concludes recommending that in order to overcome the negative attitudes developed by the students because of teachers biases, the teachers of Afan-Oromo should treat second language learners and the native learners equally, should encourage and motivate second language learners in order to enhance the participation of the students, to use and practice the language both inside and outside the classroom by arranging extracurricular activities. Measures should be taken to make parents to show favorable attitudes towards the language and to design for second language learners the syllabus differently.

Samuel Handamo (2009) has studied “Language use in Shone Town”. The study has focus on describing the patterns of language use different ethnolinguistic groups in Shone town. In order to meet this objectives Samuel has used random sampling to select research participants from different ages and sex. The collected data is quantitatively and qualitatively analyzed. The result reveal that Shone town was a multilingual seven languages were used include, Hadiyyisa, Amharic, Wolayitato, Kambatisata, Afan-Oromo, Gurage and English. In generally, in Shone town many languages are spoken by different ethnolinguistic groups as MT and SL. Amharic is take the first position and Hadiyyisa also shares the second position in different domain in the Shone town. Amharic is the lingua franca in the Shone town.

Teketel Alemayehu. 2011” Bilingualism and language use in Hawassa Zuria Woreda”. Made an attempt to investigate bilingualism and language use in Hawassa Zuria Woreda among different ethnolinguistic groups. In general, as result of socioeconomic and political factors, in Hawassa Zuria Woreda various languages are spoken such as, Sidaamu Afoo, Amharic, Hadiyyisa, Kambatisata, Afan-Oromo, Wolayitato and English are spoken. Different MT speakers are bilingual in Amharic to greater extent followed by Sidaamu Afoo. Amharic is the major language of inter group communication. It is a relatively more frequently used language in the different domain; Sidaamu Afoo is also the next largely used language in the research setting.

The present and previously conducted studies have some methodological and theoretical similarities investigate the language use situation from sociolinguistic point of view. However, the studies have their own objectives and also carried out in a separate geographical setting and sociocultural situation. Firstly, the current study is carried out south east of Sidaama administrative area and in the neighborhood of Gedeo administrative zone. There is no research conducted on language use and language attitude in the Sidaama zone as well as in the Aleta Wondo Woreda.

CHAPETR THREE: METHODOLOGY OF THE STUDY

The nature of the problem, which is going to be dealt with, would mainly determine the methodology to gather reliable data for the research. In other words, the methodology that may be administered by the researcher may be determined by his/her research question or the objective of the research.

3.1 Demographic Characteristics

The population of Aleta wondo was 10489, 11321 and 13, 617, 22504 in 1984, 1994, 2002 and 2007 respectively. Population grew exponentially at the rate of 0.8 percent between 1984 and 1994 and 2.4 percent between 1994 and 2002 (OPHC, 1990; OPHC, 1995; NUPI, 2002). There are a number of estimates made by the then Central Statistical Office (CSO) that is found inconsistent with the 1984 and 1994 censuses. For example, the office had estimated the population of Aleta Wondo as 10,510 in 1974, while, after ten years, the 1984 census put it as 10,489. An estimate in 1980 by CSO had also inflated the population in to 14331 which has not yet been reached in 2003. In view of this, therefore, this report is preferred to rely on the trend observed in the 1984 and 1994 censuses and census conducted by NUPI in the year (2002) as well as the 2007 census.

3.2 Sampling Techniques

Different languages are spoken in Aleta Wondo Woreda as a result of language contact. In order to study the patterns of language use in the various domains, research participants were selected from different sex and age groups and also from different occupations and educational backgrounds. The researcher were divided the Aleta Wondo Woreda into two, namely the urban and rural area based on the previously established kebeles. The respondents' selection was based on the size of the population in each group. This was enabling the research to include the various corners as well as the different languages which are spoken in the Woreda. It has 27 kebeles or local administrative districts. Among these, 6 kebeles namely Café (03), Dilla sefer (02), Mariam sefer (01) urban villages and Balesto, Wotto, Bultuma were rural kebeles which were randomly selected. These kebeles were selected as the sample areas due to the following attributes: firstly,

the frequent contacts of different people since these kebeles are relatively more cash crop areas than the others. After taking this into consideration the researcher were selected randomly 6 villages rural and urban out of 27, were screened out of 179 informants by random sampling method from the total number of the population in the woreda. Four elders were selected randomly for semi-structured interview specially, 3 young people were selected randomly and interviewed to obtain linguistic data on code-switching practices and bilingualism. Furthermore, some data was on code-switching was taken in the situation on which young people were talking to each other in schools.

3.3 Data Collection Tools

Different data collection tools were used in the study area of these indicators questionnaire, interview, observation, focus group discussion. Along tape recorder were used as major data collection methods. The instruments were useful for cross checking information since they were related in some specific way to describe and examine the pattern of language use and language attitude of people in the woreda.

3.3.1 Questionnaire

In this study a questionnaire was used as an important data collection tool in order to reach a large number of respondents. Before preparing the questionnaire, the present researcher intends to carefully understand the nature of the domains of language use and language attitude in Aleta Wondo Woreda. The questionnaires have four sections. The first and the second sections was the demographic information and respondents self responding their language information, language back ground, the third section language attitude. The fourth Section is domain of language use and respondent's language use ni different emotional state. The questionnaire were prepared in English and translated into Amharic, and Sidaamu Afoo to ensure that the respondents can respond efficiently. The questionnaire was adapted mostly from Fishman (1971) and some from the works of Zelealem (2003) and from works of other scholars. For some monolingual respondents i.e. Sidaamu Afoo and Amharic speaking respondents the researcher helped them completing the questionnaire by reading the items written on the questionnaire and writing their responses. The process of administering the questionnaire was carried out by the researcher from the very beginning up to its completion.

3.3.2 Observation

Observation and interview techniques were employed by the researcher in order to see the actual language use of the people in different domains and to consolidate the data by the questionnaire. Observation method was employed to see the patterns of language use and attitudes in different domains such as: the market, religious centers, schools, the home, administration, health centers, court, police station and so on. Checklists were used to guide the researcher's observation.

3.3.3 Interview

The interview focused on group of elderly people who are knowledgeable about the establishment of Aleta Wondo Woreda, language attitude and other related issues in language use. Four elders were selected randomly for semi-structured interview, three young people who were selected randomly interviewed to obtain linguistic data on code-switching practices and bilingualism. Furthermore, some data on code-switching were taken in the situation on which young people were talking to each other in schools. Finally, the interview used for the parents, teachers, and students. Likewise, the questionnaire was written in English and translated into Amharic and Sidaamu Afoo.

3.3.4 Focus Group Discussions (FGDs)

Focus Group Discussion was done by using key informants/elderly people who have indigenous knowledge about the establishment of Aleta Wondo Woreda and Sidaamu Afoo and use of the Sidaamu Afoo to help comparison of patterns evident among individual interviews and reconcile contradictory information among informants. Accordingly, discussions were taken in groups consisting of six people in the selected Kebeles. In the discussions, prominent elders of both sexes and youngsters were included. Open-ended discussion guidelines were employed and the discussions were chaired and recorded by the researcher.

3.4 Data Analysis Techniques

To obtain the sociolinguistic situation in Aleta Wondo Woreda, the researcher examined the data related to the demography, bilingualism, language use, code-switching, borrowing, language attitudes of respondents. The collected data was analyzed by using two methods. They are both

qualitative and quantitative methods were employed for data analysis. Most of the items from the questionnaire were organized and presented in tables, in the form of frequencies and percentage depending on the nature of the items.

Most of the items in the questionnaire which are convenient for counting and describing were analyzed quantitatively. On the other hand, the open ended questions, the data from the participant observation and the interview were described qualitatively.

CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

4.1 Demographic Profile of the Respondents

4.1.1 Number of the Respondents

According to Seliger and Shohamy (1989:201, as cited in Solomon 2012), data analysis refers to shifting, organizing, summarizing and synthesizing the data so as to arrive at the results and conclusion of the research". For data gathering, questionnaires were distributed to 189 participants in the study area, and only 179 questionnaires were returned successfully to the researcher. Of these 112 (62.6%) were born and brought up Aleta Wondo Woreda, and the rest 67 (37.4%) respondents were born outside Aleta Wondo. All respondents are permanent residents of the Aleta Wondo.

4.1.2 Age and Sex of Respondents

Out of the total sample respondents, 113 (63.13 %) were males and 66 (36.87 %) were females. The respondents' selection for different age categories: children, youth, adults and old age people were included which could determine language choice of different ethnolinguistic groups in the study area. Youth and adults take larger proportion of the respective ethnolinguistic groups in the study area of the total sample taken 72 (40.22%) are youth and adults. Hence, the youth and adults cover 74.3%. On the other hand, children and old aged people are less in number in the communities. Accordingly, they account small number 36 (25.7%) of the sample. Table (1) below shows the age group included in the sample.

Table 1: Age group of respondents

Age grouping	Frequency	%
10-20	22	12.28
21-31	72	40.22
32-51	61	34.08
52 and above	24	13.41

Total	179	100
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4.1.3 Place of Birth

The majority of respondents, 112 (62.57%) were born and brought up in Aleta Wondo Woreda, and the rest 67 (37.43%) respondents born outside Aleta Wondo. People come to Aleta Wondo Woreda from different corners of the region (Southern Nation Nationalities and Peoples Regional State) and they were seeking better job opportunities.

4.1.4 The Occupation of Respondents

Occupation is one of the factors that influence language use, maintenance or shift (MyersScotton, 2009:90). Accordingly, respondents from different types of occupation groups were included in the sample. This is important because occupation is one element that determines language use and attitude of different ethnolinguistic groups. Most of people's occupation in the sample includes various ethnolinguistic groups in the Aleta Wondo. Therefore, before preparing questionnaire, the occupational types were identified during the first observation. Occupational backgrounds of the total respondents mentioned table 2.

Table 2: The Occupation of Respondents

Number	Occupations of respondents	F	%
1	Farmer	10	5.58
2	House wife	6	3.35
3	Merchant	9	5.02
4	Student	21	12
5	Daily labourer	4	2.23
6	Development worker	4	2.23
7	Health worker	6	3.35
8	Administrator	42	23.46
9	Public police	12	6.70
10	Teacher	65	36.08

	Total	179	100
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The frequency of distribution in table 2 illustrates those teachers that take the largest part 65 (36.08%) and the second largest occupation type is administrators 42(23.46%).The remaining, relatively small number of respondents are students the third largest part where as farmers 10 (5.58 %),merchant and house wife 9 (5.2%) and 6(3.35%), daily labourer and development worker 4(2.23%) and 4(2.23%), health worker and public police 6(3.35%) and 12(6.70%) occupation respectively.

4.1.5 Religious Affiliation

Religion defined in terms of social function is a system of beliefs and rituals with reference to the sacred which binds people together into social groups.Religion is one of the factors that determine the use and attitude of language different people in contact.In different religious groups,language pattern could be well defined by observing ways of conducting religious activities.There are different religious groups in Aleta Wondo Woreda, of these Protestants take the majority as shown table 3 below.

Table 3: Respondents religious affiliation

Number	Religious Affiliation	F	%
1	Protestant	99	55.30
2	Orthodox	60	33.5
3	Muslim	8	4.5
4	Traditional	12	6.70
5	Total	179	100

As indicated above the majority of respondents are Protestants. They are 99(55.30 %) of the total sample.The Orthodox Christianity respondents are the second largest,which are 60(33.5%).The rest small numbers of the respondents are Muslim 8(4.5%) and tradition religion followers are 12 (6.70%).

4.1.6 Educational Background

Small numbers of respondents were not received formal education (not writing and reading) respondents during the data gathering. For those respondents, the researcher fill the questionnaire by asking respondents of the total sample, 10 respondents were illiterate (not received formal education). The literate people have different educational background and levels as indicated in the table (4) below.

Table 4: Respondents Educational background

Educational level of the respondents	Number of respondents	%
Non-literate/iliterate	10	5.9
Primary	34	19
High school	13	7.26
Diploma and above	122	68.15
Total	179	100

As indicated in the above table, the majority of the respondents' educational backgrounds are at diploma and above. They are 122 (68.15%) of the sample. The respondents' primary level and the second largest of the samples, which are 34 (19%) 13 (7.26%) and. Most of the respondents who are at diploma and above and primary level. Those with educational level of not received formal education (Non-literate/iliterate) and high school level include 10 (5.59%) and 13 (7.26%) of the sample.

4.2 Language Background

4.2.1 Language Background of Respondents

Different languages are predominantly spoken in the research setting. These are languages spoken in Aleta Wondo Woreda: Sidaamu Afoo, Amharic, Gurage, Silt'ie, Wolayitato, Afan-Oromo, and Kambatata, Gamo, Dorze, Wolane and Tigrigna etc. Sidaamu Afoo is predominantly spoken as MT in the town since Aleta Wondo is the home land for Sidaama ethnolinguistic groups. Relatively, Amharic speakers are the second largest ethnolinguistic group in the town and Gurage and Afan-Oromo are lesser in number. When they are compared to Sidaamu Afoo, Amharic is the second largest spoken in the Aleta Wondo Woreda in the research setting with regard to this, different languages groups are included in the sample.

Table 5: The Language Backgrounds of MT speakers.

Number	Language background	F	%
1	Sidaama	112	62.56
2	Amharic	44	24.58
3	Oromo	8	4.46
4	Gurage	7	3.94
5	Others	8	4.46
6	Total	179	100

It is indicating that Aleta Wondo Woreda is a place where different (diversified) ethnolinguistic groups live together. These diverse ethnolinguistic groups also have different MT and SL language backgrounds. The table (6) below data clearly shows that the majority sample reported that they can speak more than one language. The remaining, relatively small number of respondents shows that they can communicate in their MT. Among these MT language

background of the SidaamuAfoo 112 (62.56%),Amharic 44 (24 %),Afan-Oromo 8 (4.46%), Gurage7 (3.94%) and others 8 (4.46%) and Sidaamu Afoo take first position and,Amharic is the second largest MT speakers respectively.Regarding age, the relative large numbers of Sidaamu Afoo and Amharic monolinguals are youth and old aged people.

Table 6: Number of respondents self reported on bilingualism

Number	Respondents	F	%
1	Sidaama and Amharic monolinguals	13	7.27
2	More than one language	166	92.73
3	Total	179	100

4.2.2 Distribution of Mother Tongue (DMT)

Different languages are predominantly spoken in the research setting. These are Sidaamu Afoo Amharic, Afan-Oromo, Gurage, Silt'ie, Gamo, Tigrigna, Wolayitato, Wolane, Kambata and Dorze etc. The socioeconomic and political histories of the residents are the main factor for the current linguistic diversity and sociocultural change in Aleta Wondo. The foundation of Aleta Wondo is primarily related with to collect tax from caravan traders who used to travel either Addis Ababa or Borena. The sample villages in the research setting were previously inhabited by Aleta tribe and today the research setting were inhabited by various ethnolinguistic groups.

Table 7: Distribution of Mother tongue of the respondents in relation with age group

Age groups	MT background									
	Amharic	Dorze	Gamo	Gurage	AO	Sidaama	Silt'ie	Tigrigna	Wola	Wolane
10-20	1	--	--	1	1	20	--	--	--	--
21-31	10	1	2	2	2	51	1	2	--	1
32-51	22	--	--	2	2	31	1	--	1	--

52 and above	12	--	--	2	1	10	--	--	--	--
Total	43 (24.02)	1 (0.5)	2 (1.1)	7 (3.9%)	6 (3%))	112 (62%)	2 (1.1)	2 (1.1%)	1 (0.5)	1(0.5%)

MT= mother tongue, AO=Afan-Oromo

Table 7 indicates that MT of respondent's relation with across age groups the youth MT SidaamuAfoo background and also adults takes the largest share of the age groups. Out of 82 (45.81%) SidaamuAfoo MT background. Relatively Amharic is the second largest position take, 22 (12.29 %) MT Amharic background and old aged people 12 (6.70 %) MT Amharic background. The other parts MT background groups are small in number like, Afan-Oromo youth 2 (1.1%), adults 2 (1.1%), Dorze youth 2 (1.1%), Gamo youth 2(1.1%), Tigrigna 2(1.1%) Wolane 1 (0.5%), Gurage 2 (1.1%) youth, adult 2 (1.1%) and 2 (1.1%) old aged people age groups. According to the table 7 relative large number of SidaamuAfoo MT speaker, Amharic speakers youth and adult aged of these MT speakers, on the otherhand, relatively very small part as compared to Kambata, Tigrigna, Wolane, Gamo, Wolayita, Dorze and Silt'ie MT speaking. The number of SidaamuAfoo MT speakers increases to larger degree across to the children to youth age groups.

4.2.3 Language Background of respondents' Mother

After investigating, the language background of mother's as MT and SL, the language background of spouses was asked to the feature of among mother's different linguistic groups. The table shows that MT and SL of the respondents.

Table 8: Language background of Respondents' Mother

MT	Respondents mother SL												
		A	Do	Ga	G	K	Ao	Sid	Si	T	Wola	Wolay	%
Amharic	22	19	--	--	--	--	--	--	--	--	--	--	36.06

Dorze	--	--	--	--	--	--	--	--	--	--	--	--	--
Gamo	--		--	--	--		--	--	--	--	--	--	--
Gurage	4	--	--	--	4	--	--	--	--	--	--	--	6.55
Kambata	--	--	--	--	--	--	--	--	--	--	--	--	--
AO	2	--	--	--	--	--	2	--	--	--	--	--	3.27
Sidaama	31	--	--	--	--	--	--	28	--	--	--	--	50.81
Silt'ie	1	--	--	--	--	--	--	--	1	--	--	--	1.63
Tigrigna	1	--	--	--	--	--	--	--	--	1	--	--	1.63
Wolane	--	--	--	--	--	--	--	--	--	--	--	--	--
Wolayita	--	--	--	--	--	--	--	--	--	--	--	--	--
Total	61	19	--	--	4	--	2	28	1	1	--	--	100

As above table data shows that, relatively speaking the largest majority of mothers tongues are SidaamuAfoo MT speakers it accounts 31(50.81%).While 22 (36.06%) respondents Amharic MT speakers.On the other hand, respondents Gurage 4 (6.55%), Silt'ie 1(1.63%),Afan-Oromo 2 (3.27%) and Tigrigna1 (1.63%), respondent's mothers are different MT speakers.Whereas there is no, Dorze, Gamo,Kambata and Wolayitato and Wolane MT speaking mothers in the research area. The mothers of both SidaamuAfoo and Gurage MT respondents have acquired Amharic as their mother tongue.This shows the sign of sociolinguistic situation and positive attitudes towards the Amharic language. SidaamuAfoo MT speakers highly shifted to the MT Amharic.

4.2.4 Language Background of Respondents' Fathers

As the respondents' selection from different ethnolinguistic groups, this couldshow the presence of different language background among the respondents father.Due to the existence of different language background and language contact among them, different languages are being spoken in MT and SL in Aleta Wondo Woreda.Table below indicates that MT and SL of respondents father.

Table 9: Language Background of Respondents' Fathers MT and SL

MT		Respondents Father Second Language											
		A	Do	Ga	Gu	K	AO	Sida	Si	Ti	Wolan	Wolay	%
Amharic	37	35	--	--	--	-	--	--	--	--	--	--	20.23
Dorze	1	--	1	--	--	--	--	--	--	--	--	--	0.57
Gamo	2	--	--	2	--	-	--	--	--	--	--	--	1.15
Gurage	7	--	--	--	6	-	--	--	--	--	--	--	3.36
Kambata	--	--	--	--	--	1	--	--	--	--	--	--	0.57
AO	8	-	--	--	--	--	5	--	--	--	--	--	2.89
Sidaama	112	--	--	--	--	--	--	73	--	--	--	--	42.19
Silt'ie	2	--	---	--	--	--	--	--	1	--	--	--	0.57
Tigrigna	2	--	--	--	--	--	--	--	--	1	--	--	0.57
Wolane	1	--	--	--	--	--	--	--	--	--	1	--	0.57
Wolayita	1	--	--	--	--	--	--	--	--	--	--	1	0.57
Total	173	35	1	2	6	1	5	73	1	1	1	1	100%

4.2.5 Language Background of Spouses

The language background of spouses as MT and SL, the language background of spouses was asked to the feature of bilingualism among spouse's different ethno linguistic backgrounds. The following table below illustrates MT and SL of the respondents' spouses.

Table 10: The Language Background of Respondents' Spouses SL

MT		Respondents spouses											
		A	Do	Ga	Gu	K	Ao	Sida	Si	T	Wola	Wola	%
Amharic	42	36	--	--	--	-	--	--	--	-	--	--	23.45
Dorze	1	--	1	--	--	-	--	--	--	-	--		0.55
Gamo	2	--	--	--	--	-	--	--	--	-	--	--	1.17
Gurage	7	--	--	--	2	-	--	--	--	-	--	---	3.90
Kambata	1	--	--	--	--	-	--	--	--	-	--	---	0.55
Afan-Oromo	8	--	--	--	--	-	5	--	--	-	--	--	4.45
Sidaama	112	--	--	--	--	-	--	100	--	-	--	--	62.50
Silt'ie	2	---	--	--	--	-	--	--	2		--	---	1.17
Tigrigna	2	--	---	--	--	-	--	---	--	1	--	--	1.17
Wolane	1	--	--	---	--	-	--	--	--	-	1		0.55
Wolayita	1	--	--	--	--	-	--	--	--	-	--	1	0.55
Total	179	36	1	--	2	-	3	100	2	1	1	1	100

As indicated in the table above, the majority of respondents reported that their spouses are SidaamuAfoo MT speakers and they almost above half of the total number of respondent's

spouses. Hence the most commonly, men come from other areas and married local women. As indicated in the above data almost majority of respondents SL belongs to the SidaamuAfoo groups around 112 (62.50%) and the second the largest respondents spouses from Amharic 42 (23.45%). The Gurage and Afan-Oromo MT respondents spouses 2 (1.17%) and 8 (4.45%). Finally the remaining ethnic respondent's spouses SL, Silt'ie 2(1.17%), Tigrigna 1 (0.55%), Dorze 1 (0.55%), Wolane 1(0.55), and Wolayitato 1 (0.55%), there are no spouses to Kambata and Gamo MT speakers. In general, the SidaamuAfoo MT language background is the largest and Amharic MT language background is the second largest all ethnic language background as indicated above in the table 10 above.

4.2.6 The Comparison of Respondents Fathers with their MT and SL

As indicated in table 11 large differences have been shown between the respondents' MT their mothers. Out of the total the respondents SidaamuAfoo MT speakers accounts 73(40.78%), Amharic MT speakers 35 (19.55%), Afan-Oromo 5 (2.79%) and Gurage 6 (3.35%) don't speak their fathers mother tongue. These respondents shift to Amharic different MT parents (fathers) speaking. In other words, the table shows that the existence of shift from Sidaamu Afoo, Amharic, Afan-Oromo and Gurage languages. The only 2 (1.1 %) out of total sample Amharic MT don't speak their fathers MT. These respondents shift to SidaamuAfoo different MT speaking fathers'. MT fathers of SidaamuAfoo take the relatively largest share part when compared with others. Table below shows the MT comparison of respondents with their father.

Table 11: The MT and SL Comparison of Respondents in relation with their Fathers

MT Fathers		Respondents Father MT and SL											
		A	Do	Ga	G	K	Ao	Sida	Si	T	Wola	Wolay	%
Amharic	37	35	--	--	--	--	--	--	---	--	--	--	21.38
Dorze	1	--	1	--	--	--	--	--	--	--	--	--	0.56
Gamo	2	--	--	2	--	--	--	--	--	--	--	--	1.14
Gurage	7	--	--	--	6	--	--	--	--	--	--	--	4

Kamabata	--	--	--	--	--	1	--	--	--	--	--	--	0.56
AO	8	--	--	--	--	--	5	--	--	--	--	--	4.6
Sidaama	112	--	--	--	--	--	--	73	--	--	--	--	64.60
Silt'ie	2	--	---	--	--	--	--	--	1	--	--	--	1.14
Tigrigna	2	--	--	--	--	--	--	--	--	1	--	--	1.14
Wolane	1	--	--	--	--	--	--	--	--	--	1	--	0.56
Wolayita	1	--	--	--	--	--	--	--	--	--	--	1	0.56
Total	173	35	1	2	6	1	5	73	1	1	1	1	100

Among the whole 127 (70.94%) respondent's fathers are bilinguals. They have also different MT backgrounds refer MT Comparison of respondents with their families (immediate and/ or nuclear family) conveys that there are major patterns of intermarried exhibited among different MT speakers. SidaamuAfoo/Amharic MT speakers have intermarried to a greater extent 57 (49.13 %). An insignificant pattern also exhibited between Amharic MT speakers. Other MT intermarriage is rare. Insignificant pattern also existed between Amhara, Gurage and Oromo. MT speakers Amharic, Tigrigna, Wolane, Wolayita, Sidaama, Dorze, Afan-Oromo, Gamo and Silt'ie MT patterns of inter-marriage are rare.

4.2.7 Comparison of Respondents with mothers MT and SL

The comparison of respondents and MT in the table shows that big number of respondents 112 (62.56%) and 37(20.67 %) of mothers SidaamuAfoo and Amharic speakers respectively. The table illustrates that 91 (50.83%) respondent become Amharic MT speakers from different mother background. It indicates that there is a significant shift to Amharic MT 2 (1.17%) is shifted from SidaamuAfoo MT speakers. The direction of shift is not limited to Amharic or SidaamuAfoo but also SidaamuAfoo/Afan-Oromo, SidaamuAfoo/Gurage etc. There is a

significant shift MT Amharic backgrounds.6 (3.35%) MT Gurage language background shifted to the Amharic language.

4.2.8 The MT and SL Comparison of Respondents with their immediate and nuclear Family

The term immediate is used to in this study refers to the respondents mothers and fathers. On the other hand, nuclear family refers to the respondents' spouses and children. In this section the following questions will be considered. What is the respondent MT, what is the MT of the respondents immediate and nuclear families? How can describe the relationship between in terms of their MT? Consider table below 12.

Table 12: The MT and SL Comparison of Respondents' in relation with nuclear family

Families MT		Respondents MT											
		A	Do	Ga	G	K	Ao	Sidama	Si	Ti	Wola	Wolay	%
Father	A	44	--	--	--	--	--	--	--	--	--	--	32.11
Mother		49	--	--	--	--	--	--	--	--	--	--	34.50
Spouses		57	--	--	--	--	--	--	--	--	--	--	38.88
Children		43	--	--	--	--	--	--	--	--	--	--	44.32
Father	Do	--	2	--	--	--	--	--	--	--	--	--	1.45
Mother		--	1	--	--	--	--	--	--	--	--	--	0.70
Spouses		--	--	--	--	--	--	--	--	--	--	--	--
Children		--	--	--	--	--	--	--	--	--	--	--	--
Father	Ga	--	--	2	--	--	--	--	--	--	--	--	1.45
Mother		--	--	2	--	--	--	--	--	--	--	--	1.40
Spouses		--	--	--	--	--	--	--	--	--	--	--	--
Children		--	--	--	--	--	--	--	--	--	--	--	--
Father	G	--	--	--	7	--	--	--	--	--	--	--	5.10
Mother		--	--	--	4	--	--	--	--	--	--	--	2.81

Spouses		--	--	--	2		--	--	--	--	--	--	1.36
Children		--	--	--	--	--	--	--	--	--	--	--	--
Father	K	--	--	--	--	1	--	--	--	--	--	--	0.72
Mother		--	--	--	--	--	--	--	--	--	--	--	--
Spouses		--	--	--	---	--	--	--	--	--	--	--	--
Children		--	--	--	--	--	--	--	--	--	--	--	--
Father	Ao	--	--	--	--	--	8	--	--	--	--	--	5.83
Mother		--	--	--	--	--	7	--	--	--	--	--	4.92
Spouses		--	--	--	--	--	3	--	--	--	--	--	2.04
Children		--	--	--	--	--	2	--	--	--	--	--	2.06
Father	Sid	--	--	--	--	--	--	69	--	--	--	--	50.36
Mother		--	--	--	--	--	--	75	--	--	--	--	52.81
Spouses		--	--	--	--	--	--	84	--	--	--	--	57.14
Children		--	--	--	---	--	--	49	--	--	--	--	50.51
Father	Si	--	--	--	--		--	--	1		--	--	0.72
Mother		--	--	--	--	--	--	--	1		--	--	0.70
Spouses		--	--	--	--	--	--	--	1		--	--	0.68
Children		--	--	--	--	--	--	--	--		--	--	--
Father	T	--	--	--	--	--	--	--	--	1	--	--	0.72
Mother		--	--	--	--	--	--	--	--	1	--	--	0.70
Spouses		--	--	--	--	--	--	--	--	1	--	--	0.68
Children		--	--	--	---	--	--	--	--	2	--	--	2.06
Father	Woy	--	--	--	--	--	--	--	--	--	1	--	0.72
Mother		--	--	--	--	--	--	--	--	--	1	--	0.70
Spouses		--	--	--	--	--	--	--	--	--	--	--	--
Children		--	--	--	--	--	--	--	--	--	--	1	1.03
Father	Wol	--	--	--	--	--	--	--	--	--	--	1	0.72
Mother		--	--	--	--	--	--	--	--	--	--	--	0.70
Spouses		--	--	--	--	--	--	--	--	--	--	--	--

Children		--	--	--	--	--	--	--	--	--	--	--	--
Total													
Father		137(76.53%)											
Mother		142(79.32%)											
Spouses		147(82.12%)											
Children		97(54.18)											

4.2.9 Language Background of Children

Children and youngsters cover the majority of the population in Aleta Wondo Woreda. Respondents who have children are 110 (61.45%) out of total sample and they were asked to respond their children's language background. According to the linguistic information of children as MT and SL is investigated in the research area. Consider table 13 below that shows the children's MT and SL.

Table 13: Respondents Children Language Background of MT and SL

MT		Respondents' children SL											
		A	Do	Ga	G	K	Ao	Si	Sida	T	Wola	Wolay	%
Amharic	32	29	--	--	--	--	--	--	--	--	--	--	28.82
Dorze	--	--	1	--	--	--	--	--	--	--	--	--	0.90
Gamo	--	--	--	--	--	--	--	--	--		--	--	--
Gurage	--	--	--	--	6	--	--	--	--	--	--	--	5.40
Kambata	--	--	--	--	--	--	--	--	--	--	--	--	--
Afan-Oromo	6	--	--	--	--	--	5	--	--	--	--	--	5.40
Sidaama	61	--	--	--	--	--		--	48	--	--	--	54.95
Silt'ie	--	--	--	--	--	--	--	2	--	--	--	--	1.80
Tigrigna	--	--	--	--	--	--	--	--	--	1	--	--	0.90
Wolane	--	--	--	--	--	--	--	--	--	--	1	--	0.90
Wolayita	--	--	--	--	--	--	--	--	--	--	--	1	0.90
Total	111	29	1	-	6	-	5	2	48	1	1	1	100

As indicated table 13 above data presents, the majority of respondents' children's are SidaamuAfoo MT speakers. While 32 (28.82%) on the other hand, children are Amharic MT speakers. On the other hand, 61 (54.95%) respondents children from SidaamuAfoo MT speaking ethnolinguistic groups. Whereas there is no children Kambata, Wolayita and Gamo speaking children. The children's of Wolayita MT respondent's children acquired Amharic as their SL. This shows that the sign of language shift in this sociolinguistic condition; however, to get more information study with a comprehensive data is important in this case. Out of total sample Sidaamu Afoo MT children, 48 (43.24%) respondents' children are SL speakers of Amharic, while 5 (4.50%) children are Afan-Oromo SL speakers. Hence, the majority of SidaamuAfoo MT children are Amharic SL speakers. From the above data it is possible to conclude that most respondents' children are being bilinguals in Amharic and Sidaamu Afoo. The reason for this is that the languages have been children used in the recreation centers, in the neighbor and being given as the school subject from elementary school up to University level. In all general except mother tongue language learning is dominant being learned as SL. Following Amharic, SidaamuAfoo is also learned by different linguistic groups for the reason that Aleta Wondo Woreda is the home land for SidaamuAfoo speaking ethnolinguistics groups.

4.2.10 Comparisons of Parent's Respondents with their children MT

Out of total sample 110 (61.45%) respondents that they have got children. These young children, according to their parents report acquire Amharic, Sidaamu Afoo MT a greater extent 48 (43.24%) and Amharic language to certain extent 43 (39.09 %) as MT. Out of the total 43 (39.09%) Amharic and SidaamuAfoo 48 (43.24%) MT speaking young children comes from different MT speaking parents. The MT Comparison of parents and children in the table shows that young children shift to Amharic from SidaamuAfoo 61(54.95%) Sidaama linguistic background children used Amharic as a mother tongue, Gurage 6 (5.40%), Silt'ie 1 (0.90%) and 5 (4.50%) Afan- Oromo speaking parents. On the other hand, 48 (43.24%) and 2 (1.80%) of young children who speaks Amharic as a mother tongue come from Sidaama and Afan-Oromo speaking parents respectively. Also 48 (43.24%) young children speak Amharic as the second language from Sidaama ethnolinguistic groups and MT Amharic linguistic groups 29 (26.12%)

uses the SidaamuAfoo as the second language. The above data indicates that young children who permanently dealt in the research setting shift to Amharic from different parents MT backgrounds. This shows that parents have positive attitude towards Amharic language preferences. Majority parents respond that they prefer Amharic to their children. The rationale of these parents related with social and educational function of the language

4.2.11 Distribution of Second Language (DSL)

As indicated table (6) 166 (92.73%) of respondents reported that they can communicate more than one language. It can be understood that most of respondents are bilinguals. In this section the researcher attempts that to investigate which language, and what extent the languages are being spoken as SL, how one can describe the pattern of bilingualism and multilingualism across age groups. Table below shows that distribution of second language across age groups.

Table 14: Distribution of Respondents' age group of Second language

Age group	Second Language											
	Amh	Do	Ga	Gu	Ka m	AO	Sida	Si	T	Wolane	Wolay	%
10-20	1	--	--	2	--	--	16	--	--	--	--	19 (10.6)
21-31	12	1	2	2	1	3	55	1	1	1	--	79 (44.8)
32-51	20	--	--	1	--	3	27	1	1	--	1	54 (30.6)
>52	6	--	--	2	--	2	14	--	--	--	--	26 (14.7)
Total	39	1	2	7	1	8	112	2	2	1	1	100

According to table 14, the majority of respondents are Sidaamu Afoo 55 (30.72%), followed by Amharic 20 (11.2%), Dorze, Gamo, Kambatisa, Silt'ie, Tigrigna, Wolayitatuwa and Wolane rarely used language, while Gurage and Afan-Oromo to some extent. In general, the above data shows that SidaamuAfoo and Amharic is the most dominant SL in the research setting area. However, SidaamuAfoo is the major SL respondents. Relatively speaking cause of biliguallity is in SidaamuAfoo and Amharic is related with language attitudes of respondents to the

language. They claim the desired reason of respondents in table 11 shows that, Amharic valued as a very

important language by respondents for advantage like inter-group communication with different language and ethnolinguistic Ethiopians, schooling purpose etc. SidaamuAfoo is also valued as high regarded language in the research area by the respondents since their mother tongue speaking people are most predominant ethnolinguistic groups in the study area. Most people use their mother tongue SidaamuAfoo in the rural area in addition to Amharic language. Furthermore, Sidaamu Afoo is very important for schooling, justice, inter-group communication and administration, preaching in different religious sites in the research area.

4.2.12 Second Language across Age Groups

Regarding age groups, significant pattern of bilingualism are observed. According to table 7 SidaamuAfoo taken as second language by majority of in all age groups except the age groups >51 (old aged people). This is for the reason that, more than half of youth respondents are SidaamuAfoo MT speakers. On the other hand, SidaamuAfoo is the major SL for people age group of 21-31, while Amharic is the second major SL for other groups. The proportion of SidaamuAfoo SL speakers decrease across the age groups from the lowest age to the highest age groups. Generally speaking, SidaamuAfoo is the highest in all the age groups, except the age groups of >51 old aged people, where Amharic is the highest.

4.2.13 Comparison of married respondents with spouses and SL

Among the entire sample reported that they have got married of these 116 (64.80 %) have inter-married different MT speakers. There are major patterns of inter-marriage happened among different MT speakers. Sidaamu and Amharic inter-married greater degree, Sidaamu Afoo 57 (49.13%) and Amharic 19 (16.37%). Out the total sample of spouses 33 (28.44%) Sidaamu Afoo MT background spouses use Amharic as SL and 6 (5.17%) Amharic MT spouse use SidaamuAfoo as their SL. Insignificant pattern also existed between Amharic, Gurage and Afan-Oromo. MT speakers Amharic, Tigrigna, Wolane, Wolaytatuwa, Sidaamu Afoo, Dorze, Afan-Oromo, Gamo and Silt'ie MT patterns of inter-marriage are rare.

4.2.14 Comparison of Respondents MT and SL in relation with Educational

Background

Table 7 indicates that the distribution of MT and SL speak to their educational backgrounds with regard to respondents MT in comparison with educational back ground of SidaamuAfoo and Amharic MT speakers who have not received the formal education are least. However,with regard to education a considerable number of respondents have not received formal education .The data also shows that the majority of Sidaamu Afoo MT speakers have receiving college and above education and Amharic speakers took the second rank college and above education. According to illiteracy, Sidaamu Afoo MT speaker takes the first position and Amharic MT speakers the second position.And also receiving formal primary and secondary education SidaamuAfoo MT speakers are the first position and Amharic speakers are the second rank.

Table15: Distribution of Respondents MT and SL in relation with educational background

MT and SL		Educational background				
		NREduc	Peduc	SEduc	RCEduc	Total
A	MT	3(1.67%)	--	4 (2.23%)	39(21.78 %	25.68
SL		2(1.1 %)	--	3(1.67)	34(18.99%)	21.76
Do	MT	--	1(0.58 %)	--	--	0.58
SL		--	1(0.58 %)	--	--	0.58
Ga	MT	--	--	--	2(1.1 %)	1.1
SL		--	--	--	2(1.1%)	1.1
G	MT	2(1.1%)	1(0.58%)	--	4(2.23)	1.67
SL		2(1.1 %)	--	--	4(2.23 %)	1.67
K	MT	--	--	--	1(0.58 %)	0.58
SL		--	--	--	1(0.58 %)	0.58
AoMT		1(0.58 %)	1(0.58 %)	1(0.58)	5(2.79%)	4.5
SL		1(0.58 %)	1(0.58%)	1(0.58)	5(2.79%)	4.5
Sida		4(2.23 %)	28(15.64%)	8(4.46)	72(40.22%)	62.55
MT		2(1.1%)	22(12.29%)	7(3.91)	69(38.54%)	54.84
SL						

Si		1(0.58 %)	--	--	2(1.1 %)	1.67
MT		2 (1.1 %)	--	--	2(1.1 %)	2.2
SL						
T		2(1.1 %)	--	--	2(1.1 %)	2.2
MT		1(0.58%)	--	--	1(0.58 %)	1.1
SL						
Wola		1(0.58%)	1(0.58%)	--	--	1.1
MT		1(0.58 %)	1(0.58%)	--	--	1.1
SL						
Wolay		1 (0.58 %)	1(0.58%)	--	--	1.1
	MT	1 (0.58%)	1(0.58%)	--	--	1.1
	SL					
Total		7.34	17.96	7.27	70.9	100
	MT	6.72	14.61	6.16	65.92	100
	SL					

NREDUC= not received formal Education, PEduc= attending primary Education, SEduc= attending secondary Education, Reduce=Received college Education

Regarding respondents SL composition with education level, literate respondents reported that they are more bilingual in Amharic and Sidaamu Afoo another languages. The respondents who have primary and secondary education are bilinguals both languages of Amharic and Sidaamu Afoo. However, Sidaamu Afoo is more largely distributed language of respondents who have college and above education are bilinguals in Amharic greater and SidaamuAfoo largely. Relatively speaking, both literate and illiterate respondents to be more bilinguals in Amharic and SidaamuAfoo than Afan-Oromo, Gurage, Silt'ie etc. Following SidaamuAfoo Amharic is the second equally acquired language as SL respondents in the research area.

4.3 Language Attitude

4.3.1 The most regarded Language (s) in Aleta Wondo Woreda.

The response on relative use and a regarded language (s) in the research setting area indicates that some languages are most regarded language for the respondents who have various language backgrounds. As seen in the table majority of respondents recognized that alternate use of SidaamuAfoo are valued by 82 (45.81%) and Amharic 49 (27.37%) respondents respectively. On the other hand, Sidaamu Afoo is alone valued by 82 (45.81%) respondents. Out of the total sample the alternative use of AmharAfooic and SidaamuAfoo valued 38 (21.22%) and 10 (5.58%) of respondents surprisingly believe that English is the most prestigious even though they cannot

communicate with the language. In terms of use and prestige among the languages in Aleta Wondo Woreda, SidaamuAfoo and Amharic are highly valued by the majority of respondents, and followed by English. Most of respondents believed that SidaamuAfoo is the most regarded and valued since SidaamuAfoo speaking people are predominant ethnolinguistic groups in the research area in Aleta Wondo Woreda. Some claims that it is the official language in the local administration as well as a medium of instruction in first cycle up to college and university level. The majority claim that Amharic is the most valued and most regarded language (s) in Aleta Wondo Woreda for the reason that it serves as the language of wider communication among different language speakers ethnolinguistic groups in Aleta Wondo Woreda.

Table 16: The most regarded language (s) in relation with MT

MT		Which language(s) is the most highly regard in Aleta Wondo Woreda	
Which language(s) is most regard in Aleta Wondo Woreda?	Language	F	%
	Amharic	49	27.37
	Sidaama	72	40.27
	Amharic+Sidaama	38	21.22
	Sidaama+Afan-Oromo	2	1.1
	Amharic+Gurage	5	2.80
	Amaharic+Sidaama+ Afan-Oromo	3	1.69
	English	10	5.80
	Total	179	100

4.3.2 Language Attitude Towards Sidaama and other Languages.

The following table shows respondents' language attitude towards Sidaama Afoo and other languages.

Table 17: Language Attitude towards Sidaama and other Languages

Items	Yes		No		I don't know	
	F	%	F	%	F	%
Q1	92	51.40	87	48.40	--	--
Q2	94	52.52%	85	47.48	--	--

Q3	112	62.56	67	37.44	--	--
Q4	73	40.78	126	59.22	--	--
Q5	75	41.89	88	49.16	16	8.93
Q6	105	58.65	74	37.35	--	--
Q7	93	51.95	--	84	2	1.67
Q8	114	63.68	60	33.51	5	2.79
Q9	97	54.18	82	45.82	--	--

F= frequency

For the above question 92 (51.40%), and 87 (48.60%)

respondents answered ‘yes’ and ‘No’ respectively. This shows that large number of respondents like SidaamuAfoo as a medium of instruction in Aleta Wondo Woreda. An insignificant number of respondents have answered ‘No’ which shows they do not like the use of as a medium of instruction. So the question above shows that respondents have positive attitudes SidaamuAfoo as a medium of instruction towards their MT. The rationale for the above question it is used in the Woreda and zonal level working language, justice, schooling purposes from primary up to university level.

The above questions bigger number of respondents 94 (52.52 %) answer “No” while significant number of respondents are” yes”85 (47.48%) and no respondents in difference. This shows that a slightly bigger number of respondents have a positive attitude towards their MT.

With regard to the above questions, 112 (62.56%) and 67(37.44%) respondents answered “yes” and “No” respectively. This shows that the majority of respondents thought that the Sidaama children better know SidaamuAfoo than Amharic, which indicates that the most have positive attitudes towards maintaining their MT.

Out of the total sample of the respondents 74 (41.34%), 126 (70.39%), 6 (3.35%) answered ‘yes’, “No” and in difference respectively. The above number indicates that the majority of respondents have replied that speaking Amharic is not a sign of modernity. A relatively small number of respondents are answered that speaking Amharic is a sign of modernity. Insignificant number of respondents reported that they don’t know. This shows that the majority of respondents show the positive attitudes of towards their mother tongue.

With considering question one “yes”, “No” and in difference respectively. As the above figure shows that, the majority of respondents reveal negative attitude towards question one. A relatively small number of respondents show positive attitude. The data in the above table indicates that the respondent shows positive attitudes towards the use of SidaamuAfoo as a medium of instruction in Aleta Wondo Woreda. Towards the importance of Sidaamu Afoo in their daily activities and towards the importance of SidaamuAfoo to communicating with Aleta Wondo Woreda people. The only half of respondents show the positive attitude towards the necessity of SidaamuAfoo to be known by children and showing the negative attitudes towards speaking Amharic.

Out of total sample of the respondents ‘105 replied “yes” and ‘74’ respondent replied “No” respectively. This shows that the larger number of respondents recommend Amharic is more useful both urban and rural areas in Aleta Wondo Woreda. Similarly, considerable numbers of respondents answered using Amharic is not useful both urban and rural areas. An insignificant number of respondents do not have the answers, ‘I don’t know ‘which shows their indifferences to the question. So the above number indicates that the Amharic is more useful both urban and rural areas this shows that the respondents have positive attitudes towards Amharic language both rural and urban areas.

Most respondent out of the total sample around 84 replied that Amharic and 93 respondents were replied that SidaamuAfoo is very important a day to day interaction in the Aleta Wondo Woreda. The above question a slightly bigger number of respondents 93 (51.95%) SidaamuAfoo is the useful in day today interaction. While a significant number of the research participants indicate Amharic language is important for day to day interaction in the Woreda. Finally 2 (1.67%) insignificant numbers of respondents have indifferences. These shows that a bigger number of the respondents have positive attitude towards both Sidaamu Afoo and Amharic.

The majority of out of sample 114(63.68%) Amharic and 60 (35.51%) respondents Sidaamu Afoo. 5 (2.79%) very insignificant numbers of respondents are indifferences. The above figure shows that the most research participants prefer Amharic to easily share their ideas with others. The reason why in every where the Amharic is widely communication language in the corners of the region. The other research participants around 60 respondents that they prefer SidaamuAfoo easily to share their ideas with others. Because in the Aleta Wondo Woreda is the home land of

the Sidaama ethnolinguistic groups the majority of people easily to share their ideas with other Sidaama linguistic groups. The above questions shows that the majority of research participants that have positive attitude both Amharic and Sidaamu Afoo. But insignificant numbers of respondents have in differences.

Out the total sample 97 respondents indicates ‘yes ‘and 82 research participants answer ‘No’. The above research questions shows that most bigger number of respondents prefer SidaamuAfoo helps people to communicate with others MT speakers and a small number of respondents replied that ‘No’ Amharic is also important for the people in Aleta Wondo Woreda with to make interaction others MT speakers. The majority of the research participants are used to communicate with other people SidaamuAfoo because Aleta Wondo Woreda is mostly of the SidaamuAfooMT speakers of ethnolinguistic groups are found. So they prefer SidaamuAfoo to communicating with other MT speakers. The other groups prefer Amharic to communicate with differentMT speakers in Aleta Wondo Woreda. In Aleta Wondo Woreda diversified ethnolinguistic groups live together with different MT backgrounds to Amharic as a common language as means communication for the different MT backgrounds. The above respondents have the both Sidaamu and Amharic languages to communicate with other MT backgrounds.

4.3.3 The importance to speak second language

Table 18: The importance to speak second language

Do you think it is necessary to speak second language in Aleta Wondo Woreda?		
Yes	No	Total
152 (80.44%)	27(19.56%)	179 (100%)

According to table 18 the largest number of respondents 152 (80.44%) believed that it is necessary to learn to speak second language(s) in Aleta Wondo Woreda. While the rest 27 (19.56%) do not believed that in the relevance of acquiring or learning SL. The rationale for former group were mainly related with the sociolinguistic and with the need of reconstructing the ethno linguistic identity such as: communicate diverse ethno linguistic groups through different

languages, to make social interaction and easy transaction, to build, cross-cultural and communication competency, to make one self familiar with modernization, new technology and to reconstruct one ethno linguistic group through the ancestors language. The rationales of the later group were mainly linked with the need maintain their language. The data indicates that most respondents have preferred to be bilingual for various reasons. These respondents claimed the fact that knowing more than one language would be useful everyday life, particularly in view of professionals, economic and social rewards. Some ethno linguistic groups have preferred their ancestor's language MT in addition to the language(s) that are acquired currently.

4.4 Language Use

4.4.1 Lingua franca in Aleta Wondo Woreda

In linguistically diversified settings, lingua franca is very important so as to make a bridge work communication among different linguistic groups. In line with this, the respondents were asked to respond on language which is employed inter-group communication. The following table 19 shows the language that used as a lingua franca in Aleta Wondo Woreda.

Table 19: The language that is used as lingua franca in Aleta Wondo Woreda

Which language do you think is the lingua franca both rural and urban in Aleta Wondo Woreda	Language	F	%
	Amharic	50	27.93
	Sidaama	87	48.60
	Sidaama+Amharic	40	22.34
	Sidaama+Afan-Oromo	1	0.58
	Amharic+Gurage	1	0.58
	Total	179	100

As data in the above table reveals, the majority 87 (48.60%) respondents replied that Sidaamu Afoo is the lingua franca in Aleta Wondo Woreda. 50 (27.93%) research participant's reports that Amharic to be is a lingua franca. Whereas 40 (22.34%) Amharic and Sidaamu Afoo is lingua franca in the research setting. The research participants reported that it is possible to generalize

that Amharic a lingua franca inter group communication or lingua franca in Aleta Wondo Woreda followed by Sidaamu Afoo. In accordance to this, relatively speaking Amharic is the most widely used language by members of different ethnolinguistic groups across of the domains. The researchers' observation reveals that most of domains (settings) where diversified linguistic groups are coexist; SidaamuAfoo higher extent and Amharic a lesser extent have been used as lingua franca or the language of out group communication.

4.4.2 Language use of respondents with relatives from the Rural and

Urban Areas?

Language use refers to the venues the language is used in the community, to who is communicating that language and to the scope of topic discussed the language. There are different driving forces that cause language contact. According to Appel and Musyken (1985:56), linguistic boarder, colonial expansion, ethnolinguistic enclaves, postcolonial migrations to the developed world are the most accountable situation of language contact. There are different ethno linguistic groups in Aleta Wondo Woreda by sharing different value, cultures, language etc to each other. The language use between the respondents' rural and urban relatives is described in the following table

Table 20: Language use of Respondents relatives the Rural and Urban Area

Languages	Language use between urban and rural relatives							
	Parents relatives from rural area	%	Parent relatives from urban	%	Children relatives from rural	%	Childrenrelatives from urban	%
Sidaamu	100	81.96	11	9.24	54	94.74	12	20.34
Amharic	15	12.29	92	77.31	3	5.26	46	77.96
Sidamu +A	1	0.81	16	13.45	--	--	--	--
Gurage	2	1.70	--	--	--	--	--	--
Kamba+Ao	1	0.81	--	--	--	--	--	--
Tigrigna	1	0.81	--	--	--	--	1	1.70
Silt'ie	1	0.81	--	--	--	--	--	--

Gamo	1	0.81	--	--	--	--	--	--
Total	122	100	119	100	57	100	59	100

In the table above, language use of parents with relatives come from rural and urban area was studied. The majority of respondents' relatives come from the rural areas 100 (81.96%) use Sidaamu Afoo with their relatives. The main reason for the use of Sidaamu Afoo was respondents' shows that it is MT of relatives' language and it enable them communicate without difficulty. Some reasoned out that they use Sidaamu Afoo because of most their relatives are monoglots (monolingual) in SidaamuAfoo, most of respondents who use Amharic with the same addresses claimed that Amharic is their common MT. Some of parents Afan-Oromo, Gamo, Gurage, Tigrigna and Silt'ie are the MT of their relatives. Also some respondents also show that their rural relatives are monolingual in, Gamo, Tigrigna, Gurage and Silt'ie languages respectively. In the language use of parents with their relative who come from urban areas Amharic is the most dominant language. It covers 92 (77.31%) of the total number of parents. The reason for the use of Amharic with urban relatives is that people from the town are they use Amharic most frequently. 11 (9.24%) parents respondents indicates that they use Amharic to Sidaamu Afoo alternatively with their relatives come who are monoglot (monolingual) in SidaamuAfoo even though they are inhabitants' of the town. Some respondents also show that they use SidaamuAfoo for it is their MT. The alternate use of Amharic and Sidaamu Afoo takes the first position which accounts 16 (13.45%). The major reason for the use of both languages was that they could communicate with the language in an equal level.

Out of the total sample of respondents children are 110 (61.45%). 54 (94.74%) children respondents have shown that they use Sidaamu Afoo with their relatives come from rural areas. Sidaamu Afoo is used because most of relatives frequently used in their daily activities. Some claims that they use SidaamuAfoo to express common identity and to shows their ethnic member of Sidaama ethnolinguistic group. A few respondents replied that it is a common MT between children and their rural relative.

On the other hand, children's language use with their relatives who come from urban area is quite different from those who are from rural areas. Accordingly, 46 (78.30%) children

respondents indicate that the use Amharic their relatives come from urban areas. Their major reason is at both children and their relatives who come from urban area are proficient in Amharic. 12 (20%) children use SidaamuAfoo with their urban relatives whereas the use of Amharic along with SidaamuAfoo and the alternate use of Amharic numerically different.

Generally, Sidaamu Afoo is a predominantly used language between the respondents and rural relatives whereas Amharic with urban relatives. This shows that the dominance of Amharic in the urban areas and SidaamuAfoo in the rural areas. This result had shown that consistency to cooper et al 1976. The finding of cooper et al indicated that Amharic was the important language in the town both first and second language whereas Afan-Oromo important in the country side.

4.4.3 Domains of Language Use

4.4.3.1 Language Use in the Family Domain

Members of various ethnolinguistic groups in Aleta Wondo Woreda respondents' shows that they acquired different languages as MT and they learned see table 23. After asking the respondents self responding language back ground, they were also asked where, with whom and which language they use. Hence, the respondent's language uses in family domain are indicated in the table below.

Table 21: Language Use in Family Domain

Languages	Language between respondents							
	parents	%	Children	%	Spouses	%	Siblings	%
Amharic	72	40.44	41	37.27	52	35.13	38	31.66
Sidaamu Afoo	79	44.40	34	30.90	56	37.83	44	36.66
Amharic+Sida	21	11.80	18	16.36	30	20.27	24	20
Gurage+Sidama	--	--	5	4.54	1	0.67	3	2.3
Amharic+Englis	--	--	4	3.63	--	--	--	-
Amharic+Ao	1	0.56	1	0.90	1	0.67	2	1.66
English	3	1.68	6	5.45	1	0.67	6	5
Tigrigna	1	0.56	--	--	1	0.67	--	--
AO	--	--	1	0.90	2	1.35	--	--
Gurage	1	0.56	--	--	3	2.07	--	--
Gamo	--	--	--	--	1	0.67	--	--
Tigrigna+AO	--	--	--	--	--	--	1	0.83

Gurage+Amhari	--	--	--	--	--	--	1	0.83
Gamo+Amharic	--	--	--	--	--	--	1	0.83
Total	179	100	110	100	148	100	120	100

Out of research participants' 110 (61.45 %) respondents that they have children. Among different language which are used between respondents and children, Amharic language rank first 41 (37.27%) children use Amharic with their family. 72 (40.44%) parents use Amharic with their children. While 21 (11.80%) of total respondents use Amharic and Sidaamu Afoo alte rnatively. 79 (44.40%) parents respond that to use Sidaamu Afoo with their children 34 (30.90%) claimed to use Sidaamu Afoo with their children in the family domain. When the result compared to the respondents, MTs the shift to Amharic observed during the respondents and children's language use.

Respondents who have spouses (a husband and wife) are 116 (64.80%) out of total sample. Sidaamu Afoo is the most widely used language between a husband and wife in the family domain since the spouses are dominantly Sidaamu Afoo MT speakers it covers 56 (37.83). Amharic the second position with 52 (35.13%) in this context. 2 (1.35%) respondents uses Afan-Oromo with spouses whereas 3 (2.07 %) use Gurage with their spouses. The use of Gurage and Afan-Oromo with spouses covers 5 (3.63%) respectively. Amharic along with Sidaamu Afoo 33 (20.27%) and the Afan-oromo/Amharic are the alternative use of numerically 1 (0.67%). The use of SidaamuAfoo along with Gurage between spouses' covers 1 (0.67%) in the same domain. Hence all the respondents used their MT with their family members.

Youngsters who have brothers and/or sisters are out of the total sample. SidaamuAfoo and Amharic is widely used language between the respondents and siblings while sharing information and/ or experiences in the family domain. Accordingly, 38 (31.66 %) respondents show that they use Amharic with brothers and sisters. 44 (36.66%) respondents (siblings) indicate that to use SidaamuAfoo while sharing experiences to each other. On the other hand, 24 (20%) respondents show that they use Amharic along with SidaamuAfoo whereas the use of Sidaamu Afoo along Gurage covers 4 (2.5%). As result, Sidaamu Afoo is a primary language among sibling between is followed by Amharic language in family domain. In other words the

result indicates that it is nearly equal language use both Sidaamu Afoo and Amharic in the language use respondents with their siblings.

Generally, all MT are used between respondents and their parents and, with their spouses in the family domain. On the other hand, the shift to Amharic is observed during the respondents language use between their siblings and children.

Out of 36 respondent's family, 16 of the respondents that they use Amharic language routinely with their children because they were eager to speak Amharic more than Sidaamu Afoo. Other reasons were, Amharic will help their children to get better job opportunities' outside the Sidaama zone and they thought that they should be fluent in Amharic.

Related to the above respondents, other 10 participants whose mother tongue was SidaamuAfoo use both Amharic and Sidaamu Afoo equally use with their children alternatively. The reason why used Sidaamu Afoo and Amharic,they thought that SidaamuAfoo express their identity and wanted their children should be fluent in Sidaamu Afoo because Sidaamu Afoo helps for their children to cooperate with and to understand the rural SidaamuAfoo speakers who are monolingual in SidaamuAfoo.The remaining 15 respondents Sidaamu Afoo MT participants used SidaamuAfoo frequently to interact with their children because they thought that SidaamuAfoo express their identity and they wanted their children to have a higher degree of proficiency to avoid identity crisis.

The above analysis reveals that the majority of parents'respondents, including that MT SidaamuAfoo, used Amharic frequently. Therefore,the languages uses people living Aleta Wondo town demonstrates the more favorable behavioral dimension of parents was towards Amharic, rather than Sidaamu Afoo.

4.4.3.2 Language use in the outdoor domain:Recreational areas

Different languages are used in a friend ship domain of cafés/bars recreational centers. In such a context, different languages are used with waiters, and among friends speaking SidaamuAfoo Amhairc, Gurage, and Afan-oromo etc. All the respondents that have experience of recreation in bars have respondents shown their language use. In line with this, which language is used with who is the given domain, setting and topic is presented in the following table.

Table 22: Language Use in the Recreational Areas

Domain	Setting	Address	Topic in Aleta wondoWoreda	Language	F	%	
Friendship	Cafés/bars	Waiters	Ordering what to have and asking costs to pay	Amharic	117	65.36	
				Sidaama	20	11.17	
				Amharic+Sidaama	42	23.46	
					Total	179	100
			Amharic speakers	Chatingorfunny anecdotes	Amahric	149	83.24
					Sidaama	21	11.73
					Amharic+Sidaama	9	5.02
					Total	179	100
			Sidaama speakers	Chatting or funny anecdotes	Sidaama	106	59.77
					Amharic	34	18.99
				Amharic+Sidaama	39	21.78	
				Total	179	100	
		Afan-oromo speakers	Chatting or funny anecdotes	Sidaama	14	7.82	
				Amharic	103	57.54	
				Amahric+Sidama	5	2.79	
				Amharic+Afan-Oromo	43	24.02	
				Amharic+Sidama+Ao	14	7.82	

				Total	179	100
		Gurage language speakers	Chatting or funny anecdotes	Sidama	20	11.17
				Amharic	107	59.77
				Amharic+Sidama	5	2.79
				Gurage	36	20.11
				Amharic+Gurage	9	4.46
				Sidama+Gurage	2	1.11
				Total	179	100
		Kambata speakers	Chatting or funny Anecdotes	Amharic	91	50.87
				Sidama	15	10.05
				Amharic+Ka	22	12.29
				Kamabata	25	13.96
				A+Sida+K	8	4.46
				Amharic+Kambata	18	10.05
				Total	179	100

F=Frequency

Recreational area in Aleta Wondo Woreda are mainly Amharic is used in bars/café .The respondents were asked to give genuine information on their preferred language in the recreation centers with waiters so as to order what to have and how much it costs.In this regard it is portrayed that the majority of respondents 117 (65.36%) shows that they use Amharic with waiters in a cafeteria. This indicates that Amharic is widely used language in the cafeteria between customers and a waiter. On the other hand, insignificant number of respondents replied that use of Amharic with SidaamuAfoo. Personal observation of the researcher has also ensured

that Amharic is frequently used language with waiters for Aleta Wondo Woreda is lingua franca. Sidaamu Afoo speakers communicate with friends and acquaintances in the recreational areas mainly in Sidaamu Afoo 106 (59.77%) and to some extent in Amharic 34 (18.99 %) communication with other languages are very rare case.

Respondents that have Amharic speaking friend are out of these 149 (83.24%) use Amharic chatting in the cafeterias with Amharic speaking friends. Other languages such as Sidaamu Afoo and the combination of Amharic speaking friends are 9 (5.02%) insignificantly used. Hence, in the friendship domain Amharic is dominantly used by the respondents with their Amharic speaking friends. The majority 149 (83.24%) of the respondents that have Amharic speaking friends are use Amharic most dominantly in cafeterias. Significant number of respondents of replied that they use 106 (59.77%) respondents that have Sidaamu Afoo speaking friends with are use SidaamuAfoo most dominantly in cafeteria (in recreational areas).

Generally, the use of ethnic language is high during communication between interethnic members with Amharic taking the first rank. Amharic played the significant role between interethnic communications followed by Sidaamu Afoo.

4.4.3.3 Language use in the neighborhood

In Aleta Wondo Woreda, the settlement of different ethno linguistic groups is not predictable since there is no identifiable area for a certain ethno linguistic groups. The results, in the intermingled co-existence of different ethno linguistic groups in which the Sidaama and Amharic languages are as means of communication in the neighborhood. Hence, the following table shows that language use among in the neighborhood

Table 23: Language in the neighborhood

Domain	Setting	Address	Topic	languages	F	%
Neighborhood	Neighborhood	Neighbor	Greeting	Amharic	70	39.10
			Borrowing and lending	Sidaama	73	40.78

				Amharic+ Sidaama	32	17.87
				English	4	2.25
				Total	17 9	100

As indicated in the above table 24, 73 (40.78%), Sidaamu Afoo is most frequently used respondents in the neighborhood domain. Amharic language is the second largest used in neighborhood domain 70 (39.10%) and respondents while communicating with their neighbors .Out of the total sample 32 (17.78%) use of Sidaamu Afoo and Amharic the alternative use in the neighborhood domain. The alternative use Afan-oromo/Kambata and Sidaamu Afoo highly rare in the Aleta Wondo Woreda. In general speaking, Sidaamu Afoo is found to be the most dominant language respondents while communicating with their neighbors since Sidaamu Afoo MT speakers are the main, streaming society in the Woreda.

4.4.3.4 Language use in the school domain

Schools are one of the most developing contexts developing bilingualism. The interaction of students with various ethno linguistic groups may have developing the acquisition of additional language to their MT. The situation is very important where a medium of instruction in the school a language others than ones MT.In Aleta Wondo there are various government and private schools as stated in the background of the study area. Medium of instruction plays a great role in language use of the schools domain. In research setting the government schools are a medium of instruction for the first cycle (1-4) is Sidaamu Afoo and Amharic is given as one subject grade 5-12. Moreover, Amharic and English languages are being given as school subject at this level.In second cycle primary (5-8) English is used as medium of instruction and also Amharic and Sidaama language given as one subject.At high school level, on the other hand, English is the sole medium of instruction and Sidaamu Afoo and Amharic are being given as one subject.This kind of policy could have an implication with regard to which language is the students should use in the school.Concerning this 120 teachers and students asked to respond their language use with the teachers and peers.The respondents illustrated below in the table.

Table 24: Language Use in the School Domain

Addressee language	Level of school						
	First cycle (1-4)			Second cycle (5-8)		Secondary (9-10)	
Teachers		F	%	F	%	F	%
	Amharic	3	2.5	30	25	40	30.33
	Sidama	6	5	10	8.33	3	2.5
	Amharic+Sidama	--	--	--	--	--	--
	English	--	--	8	6.66	7	5.83
	Amharic+English	--	--	--		8	6.66
	Sidama+English	--	--	1	0.83	2	1.66
	Sidama+Amharic	--	--	-	--	--	--
Students	Total	9	7.5	51	42.5	60	50
	Amharic	2	1.66	23	19.16	40	33.33
	Sidama L	8	6.66	18	15	5	4.16
	English	--	--	9		6	5
	Amharic+English	--	--	2	1.66	2	1.66
	Sidama+English	--	--	2	1.66	2	1.66
	Sidama+Amharic	--	--	--	--	1	0.83
	Total	10	8.33	54	45	56	46.66

The respondents indicate that Sidaamu Afoo the most predominantly used in the first cycle students respondents.6 (5%) while communicative with their teachers as well as discussing with their peers.A very few students in the first cycle communicating with their teachers and with students during discussion and they are use Amharic language. Students who are attending a Sidaamu Afoo medium schools and Amharic medium schools (thought respondents from Amharic medium school very few in numbers. This has an implication for the bilingual education in Aleta Wondo Woreda. According to Appel and Musyken (1987) bilingual education refers to

the opportunity to be education in two languages the language of home and the language of other groups in bilingual communities. In Aleta Wondo Woreda Sidaamu Afoo is the main streaming society. Next to Sidaamu Afoo Amharic is also the most acquired language as MT and SL by significant number of population. Hence, it can also be taken as majority language in this sociolinguistic situation. The type of bilingual education which exists in Aleta Wondo Woreda is main streaming bilingual education. According to Baker (1993:153) main streaming bilingual education comprises the joint use of two languages in a school. In Aleta Wondo Woreda there are Sidaamu Afoo and Amharic medium school subject particularly in the first cycle of primary schools. In the second cycle student's language use, use Amharic is very significant between students and teachers communication which numerically accounts to 30 and (25%) and respectively. Considerable number of 8 (6.66%) of respondents that they use English with teachers. However, during the observation time the use of Sidaamu Afoo was rare. The alternate use of Amharic and Sidaamu Afoo, and Amharic and English was also insignificant. Students who are learning in secondary level most frequently used Amharic with their teachers as well as students though English is the medium of instruction in this level. A considerable number of respondents' students are that they use English while communicating with their teachers where as the use of English is very insignificant between students and student's communication. Six of students were preparatory level students and their response shows that almost similar to secondary level students. The observation assured that students even in the use of the local Sidaamu Afoo. Generally, the use of Sidaamu Afoo is most predominant in the first cycle followed by Amharic. However, in second cycle and secondary level as well as tertiary level (preparatory) level, Amharic is most widely used in the school domain. In the discussion regarding the easiest language to understand school subject, two groups have different ideas. The two primary school focus group believed that students MT are the easiest to understand subject because their MT help them as they have background knowledge. In other words, when a student learns their MT, they can understand the content and they learn easily because they begin to learn what they are already familiar with.

4.4.3.5 Language use in the Health Centers

A health center is one of the domains where different ethno linguistic groups interact with their physicians. In accordance, with this the respondents are asked to reply that their language use in the health centers. The result of respondents indicated in the table 26 below.

Table 25: Language use in the Health Centers

Domain	Setting	Address	Topic	Language	F	%	
Health center	Clinic	Physician	Telling about suffering /feeling of patient	Sidamu Afoo	34	19.10	
				Amharic	97	54.49	
				Sidaama+ A	45	25.2	
				Amharic+Sidam+A o	1	0.56	
				English	1	0.56	
				Total	178	100	
	Patient				Sidamu Afoo	69	38.54
					Amharic	41	22.95
					Sida+Amharic	65	36.31
					Amharic+Gur	2	1.1
					Sidama+Ao	2	1.1
					Total	179	100

F=Frequency

As the data indicated that,69 (38.54%) respondents experienced going to the health centers that their language use of their physicians when they telling about their felling of pain. The majority of the respondents' use Sidaamu Afoo with their physicians. Amharic/Sidaamu Afoo is uses of interpreter are rarely used in this domain.The respondents who used in interpreter are Sidaamu Afoo monolingual when they come across Amharic monolingual physician. In general, speaking Amharic is the most widely used in Aleta Wondo town in different health centers.Even a minimum proficiency of most the patients are observed using Amharic with their physicians. When the physicians understand the problems of patients they treat in Sidaamu Afoo and Amharic alternatively.

4.4.3.6 Language use in the administration domain

Working place administrative domains that entertain different language ethnolinguistic groups with different social groups. The research respondents in this kind of situation develop well defined patterns of language use during interaction. With regard to this, participants were asked what language(s) they use with their chair person in the office. The responses of 42 employees are indicated in the following table 26.

Table 26: Language Use in Administration Domain

Domain	Setting	Address	Topic	Language	F	%
Employee	Office	Chair person or supervisor	Asking for permission or promotion	Sidaamu Afoo	13	30.95
				Amharic	20	47.61
				Sidama+Amharic	6	14.28
				Amharic+Ao	3	7.14
				Total	42	100

F=Frequency,

As the table shows that the majority of the respondents of the employees around 20 (47.61%) use Amharic in their working place with their supervisor or chairpersons to ask for promotion or permission. The alternate use of Sidaamu Afoo/Amharic is very insignificant in this domain. As the researcher's observation shows that, most of the informal communication is carried out in the Sidaamu Afoo or both Sidaamu Afoo /Amharic. As information from the Sidaama zone administrative council indicated, even though the council of the zone had decided Sidaamu Afoo to be the official language of the zone in 1985, it was not effective because most of the employees could not read and write in the language, particularly in the Latin script. Hence, also a few employees could read and write effectively with the Latin script. Most of the formal communication such as: writing memos, notices and application letters etc. carried out in Amharic. This shows that Amharic is perceived as an appropriate language for communication or it is still continuing to serve as the de facto official language of the zone.

4.4.3.7 Language use in the court domain

The other sittings were different ethno linguistic groups interact with courts. With regard to this 91(50.81%) respondents shows that they have an experience of talking on the court. Like language use in administration domain. Sidaamu Afoo is primarily language of the court in Aleta Wondo Woreda. This illustrates the following table.

Table 27: Language Use in the Court

Domain	Setting	Address	Topic	Language	F	%
Administration	Court	Judge	Accusing or prosecution	Amharic	70	39.10
				Sidaamu Afoo	91	50.81
				Amharic+Sidaama	16	8.93
				Amharic+AO	1	0.58
				Sidaama+Gurage	1	0.58
				Total	179	100

F=frequency,

The above table shows that, the majority of respondents use Sidaamu Afoo in the court. Out of 91 (50.81%) respondents use Sidaamu Afoo in the court whereas 70 (39.10%) respondents use Amharic with judges. Amharic together with Sidaamu Afoo is used by 16 (8.93 %) respondents respectively. On the other hand, 1 (0.58%) of respondents use Sidaamu Afoo and Gurage and 1 (0.58%) Amharic and Afan-romo respectively. During the researcher observation the judge was leading the process of the court in Sidaamu Afoo. However, when the judge comes across plaintiff or a defendant speaking Sidaamu Afoo/Amharic he helps to shift those languages. This implies that the judge is in the courts the bilinguals which are vital to entertain members of different ethno linguistic groups. During the observation time Amharic and Sidaamu Afoo to a greater extent and the other languages were lesser extent where being used in the court setting. This observation supports the data replied by the respondents. In general, Sidaamu Afoo is the dominantly used in the court and judge domain in Aleta Wondo Woreda and the Amharic language in some extent.

4.4.3.8 Language use in the police station

It is obvious that Aleta Wondo police station’s working language is Sidaamu Afoo, since it is the parts of the zonal working language in Sidaama zone. Therefore, service seekers who do not speak Sidaamu Afoo mostly come with one who speaks Sidaamu Afoo or Amharic fluently. In case, they have no anyone to assist them in translation, the police members will provide the service. In case, of foreigners’ the English translator is provided by members of the police who are capable enough to do so. People interaction with police could be inevitable in the live of human being. Accordingly, in Aleta Wondo Woreda members of different ethnolinguistic groups interact with police when they respond questions posed by the police. Chief Sergeant: Fikadu, Getahun on average 30-40 clients got the station to seeking police service. Among these, most of them belongs the ethnic groups of Sidaama, Amhara, Gurage, Dorze; come to the station to seeking services of the police. Out of sample more than 85 (47.48%) respondents’ shows that they have an experience of interacting with police. The result illustrated below in the table.

Table 28: Language use in the Police Station

Domain	Setting	Address	Topic	Language	F	%
Public security	Police station	Police	Responding the question to the police	Sidaamu Afoo	85	47.48
				Amharic	56	31.28
				Amharic+Sidama	35	19.55
				Amharic+Dorze	2	1.1
				Amharic+Kambata	1	0.59
				Total	179	100

As data shows that in the table above 85 (47.48%) of respondents use Sidaamu Afoo with police in a station domain. The use of Sidaamu Afoo/Kambata other languages in the police domain is very rare. The researchers’ observation shows that written applications are present in lice station Sidaamu Afoo. However, during oral communication Sidaamu Afoo is a greater extent and Amharic language is lesser extent were in use. In general, it is possible to conclude that Sidaamu Afoo is primarily language in the police station domain.

4.4.3.9 Language use in the Market areas

Another setting for the description of language use in Aleta Wondo in a market where sellers and buyers who speak different language MT converge trading purpose. In the town there are, Amharic, Silt'ie, Gurage, Sidaamu Afoo and Afan-oromo speakers. On the other hand, the town is surrounded by different words and different ethno linguistic groups, such as, Dale Woreda in the north, Darra Woreda in the south, Bursa Woreda in the west, Chukko Woreda in the east, and Hula Woreda on the south east. People from these areas come to the town interact with one another marking activities. Hence, the language use of these various people asked and the respondent indicated in the following table.

Table 29: Language Use in the Market

Domain	Setting	Address	Topic	Language	F	%
Market	Shop and open air market	Sellers or buyers	Asking of cost material	Amharic	56	33.13
				Sidaamu Afoo	36	20.1
				Amharic+Sidaama	74	43.78
				Amharic+Sidaama+AO	1	0.58
				English+Sidaama	1	0.58
				Amharic+AO	1	0.58
				Total	169	100

AO= Afan-Oromo, F=frequency

As it can be seen from the table 29 of 169 (100%) respondent who have an experience of marketing activities, the majority 56 (33.13%) respondents, use Amharic for marketing purposes various patterns of language use observed from data the above. The alternate use of Amharic and Sidaamu Afoo 79 (43.78%). Whereas the alternate use of Amharic and Afan-oromo 1 (0.58%). The use Sidaamu Afoo together with English takes 1(0.58%). on the other hand, three language pattern: Amharic/Sidaamu Afoo /Afan-oromo indicated by 1 (0.58%) of respondents.

These varieties of patterns of language use could entail bi-multilingual nature of language in a market.

This, in other words, implies that the absence of trade lingua franca during the process of marketing activities although Amharic is dominantly used language followed by Sidaamu Afoo in this domain. This result is in contrast with the findings of the study which was carried out by in Cooper and Carpenter case,(1976:244-55) on the language in the market in linguistically diverse context in the market (s) it seems that trading activities were facilitated by the multilingualism of the traders rather than the emergence of trade lingua franca. However, in the case of Aleta Wondo Woreda respondents used Amharic predominantly followed by Sidaamu Afoo. The other languages insignificantly spoken in the market domain. Buyers in most cases, use Amharic in a first contact when they do not identify the linguistic background of the sellers

4.4.3.10 Language use in the religious domain

Religion is defined in terms of social function; it is a system of beliefs and rituals with reference to the sacred which binds people together into social groups. In the woreda religion is another area of language use which could entertain different people with different linguistic background. In the Aleta Wondo Woreda different religious groups are found these are Orthodox, Protestants, Muslims, and traditional religion followers. In line this, the respondents' shows about their language use in their respective religion setting. Table 31 below shows that the respondents' languages use in the church, Mosques, and different worshipping places.

Table 30: Language use in the religious domain

Domain	Setting	Addressee	Topic	Language	F	%
Religion	Church	Pastor/priest		Amharic	64	38.32
		Giving sermon		Sidaamu Afoo	32	19.16
				Amharic+Sidaamu Afoo	60	35.92
				Amharic+ Ge'ez	6	3.59
				Amahric+Sidaama+Ge'ez	2	1.2

				English	3	1.79
				Total	167	100
	Mosque	Sheik	Leadingprayers	Arabic	3	42.85
				Arabic+Amharic	4	57.15
				Total	7	100

As indicated in the table 32, 64 (38.32%) most respondents about language use of pastors or priest in the churches whereas 3 (42.85%) respondents replied about language use sheik in the mosque. As indicated above, 64 (38.32%) respondents stated that pastors or priest use of together with Amharic in the church setting. The use of Amharic with Sidaamu Afoo accounted about 60 (33.89%) respondents. The use of Amharic together with Ge'ez is accounts 6 (3.39%) of respondents while the alternate use of Amharic, Sidaamu Afoo and Ge'ez covers 2 (1.2%) of respondents. It can be concluded therefore, that Amharic as well as together with Sidaamu Afoo the most widely used in the research setting among the research respondents. Sheik in mosque setting most dominantly use Arabic while leading a prayer 3 (42.85%) respondents' shows that Arabic/ Amharic used alternatively by the sheik in the mosque setting. As it can be observed in the above table, the use of Ge'ez and Arabic appeared in the church and mosques setting (religious domain) respectively. According to (Brenzinger 1997:277 as cited in Samuel 2009) Ge'ez is the liturgical language used by the Ethiopian Orthodox Christian church. Although orthodox Christians in Ethiopian study Ge'ez texts and songs they are not able to communicate in this language every day activities. The researchers observations assure that in the Orthodox Church (k'iddase in Amharic) and prayers facilitated in Ge'ez. On the days other than Sunday, sermon is carried out in Amharic but on Sundays it is translated from Amharic to Sidaamu Afoo. On Sundays, the priest presents the sermon in Amharic during the first round teaching and then repeat the sermon which has the same content in Sidaamu Afoo for the second round (time). To do this, bilingual priests are assigned in the by the church. The reason why the same translated from Amharic to Sidaamu Afoo on Sunday is that the church assume that the number of attendants increase with increasing of Sidaamu Afoo monolinguals' or the use of both language is aim to address the diversified linguistic groups in the worshipping places. This coincides with the respondents' shows on the language which is used as lingua franca in the Aleta Wondo Woreda. This reason is also true for the Protestants church. During the researchers'

observation the sermon was being translated from Amharic to Sidaamu Afoo sentences by sentences or line by line use the two languages interchangeably if he is bilingual. In general, the language use in

church for worshipping to be quite different, example, orthodox followers they use Ge'ez as a medium of for preaching in the church particularly on Sunday, whereas other religion followers like protestants used Amharic and Sidaamu Afoo as medium of praying. On the other hand, in most mosques in Aleta Wondo Woreda the praying or slat is performed in the languages in the Quran translated in to Arabic in all over the world. However, some time with a view make an explanation are given in Amharic and sometimes in Sidaamu Afoo, during preaching services. In orthodox churches Qiddam regular prayers on Sunday, praying is use Ge'ez language which considered as suckered language of the church.

4.4.4 Language used in different activities and emotion states

4.4.4.1 Language used in different activities

The research participants in Aleta Wondo Woreda were asked to respond on language use in different activities. Accordingly, activities such as singing, praying, greeting, giving thanks, writing, reading and counting are included in the study. Consider the table 32 below.

Table 31: Language used in the different activities

Language activities	Singin g	%	Prayin g	%	Giving thanks	%	Count ing	%	Reading	%	V
Amharic	60	33.51	62	34.63	47	26.25	60	33.51	56	31.58	6
Sidaama	40	22.34	31	17.35	33	18.43	30	16.75	35	19.55	2
Amh+Sida	70	39.1	62	34.63	89	49.72	70	39.10	54	30.16	6
Amh+Ge'ez	3	1.68	4	2.23	--	--	--	--	2	1.1	1
Arabic	3	1.68	4	2.23	--	-	-	--	--	--	-
A+Sida+E	2	1.2	5	2.79	9	5.02	15	8.37	16	8.93	1

Tigrigna	1	0.58	2	1.1	1	0.58	--	--	--	--	--
English	--	--	4	2.23	--	--	3	1.67	4	2.23	4
AO+Sidama	--	--	1	0.58	--	--	1	0.58	--	--	--
Amh+Engli	--	--	4	2.23	--	--	--	--	8	4.46	4
A+Sida+Ao	--	--	--	--	--	--	--	--	3	1.67	3
Total	179	100	179	100	179		179`	100	178	100	1

As indicated in the table above 60 (33.51%) relatively Amharic is most widely used language during singing. It is alternatively used with Sidaamu Afoo Afan-Oromo, Tigrigna, Ge'ez etc languages in the same activity. Hence, the use of Amharic and its use along other language account 79 (39.1%). In other words 40 (23.34%) respondents that they use Sidaamu Afoo alone and along with Amharic, Sidaamu Afoo 40 (23.34%), Tigrigna 1 (0.58%) and Ge'ez 3 (1.67%). On the other hand, Sidaamu Afoo/English/Amharic 2 (1.1%), Tigrigna insignificantly used in the singing activity. Very small number 3 (1.67%) of respondents that they use Arabic where singing. The respondents to use Arabic for singing are Muslims. Hence, Amharic is dominantly used in the singing activity followed by Sidaamu Afoo.

Praying is relatively largely done in Amharic according to both respondents accounts 62 (34.63%) respectively. On the other hand, 62 (34.63%) reported that they use Amharic and Sidaamu Afoo alternatively. The reason for the prevalence of the use Amharic and Sidaamu Afoo associated with the wider occurrence of use both languages in the religious domain. On the other hand, Ge'ez and Arabic respondents replied to be used with, 4 (2.23%) and 4 (2.23%) respectively. Both languages are appeared when religious activities like praying are carried out. Hence, relatively Amharic to a greater extent and Sidaamu Afoo to a lesser extent are dominant used in praying activities.

Amharic is widely used in thank giving 47 (26.25%) of respondents in Amharic While 33 (18.43%) respondents giving thanks in Sidaamu Afoo. The alternate use of Amharic with Sidaamu Afoo 89 (49.73) and the alternate use of Amharic/Sidaamu Afoo and English 9 (5.02%) Tigrigna, 1 (0.58%) when respondents giving thanks. Moreover, the combinations of Amharic along Sidaamu Afoo / Tigrigna take 99 (55.30). The sole alternate use Sidaamu Afoo and Afan-

Oromo language 1 (0.58%) and alternate use of Sidaamu Afoo and Tigrigna language is insignificant during thank giving.

Out of total sample respondents, more than 60 (33.51%) use Amharic while counting. Sidaamu Afoo takes the second largest position 30 (16.75%) in counting. The alternate use of Amharic and Sidaamu Afoo in counting, on the other hand, covers 70 (39.10%) of sample population. Generally, Amharic ranks first during language use in counting while Sidaamu Afoo takes the second largest position.

As 1% respondents, they are asked in which languages they regularly read and/or write. With regard to reading, the majority of respondents replied that they use Amharic 56 (31.58%). The reason for this is that written materials such as books and newspapers are mostly available in Amharic. The next most predominantly used language for reading is the alternate use of Amharic and Sidaamu Afoo and the use of Sidaamu Afoo alone. These uses of these languages totally cover 54 (30.16%) and 35 (19.55%). The respondents' youngsters who have learned junior and high school. This is because of the current educational policies which promote MT education 8 (4.46%) respondents also use Amharic and English alternatively while reading.

4.4.4.2 Language use in the different Emotional States

Language in the different emotional context such as insulting and cursing is also inquired in the study. Accordingly, the language use of the respondents in the different emotional states (activities) is illustrated in the table below.

Table 32: Language use in the different emotional states

Situation	Insulting	%	Cursing	%
Amharic	69	57.5	35	29.16
Sidaama Afoo	29	24.16	59	49.16
Amharic + Sidaama	14	11.66	22	18.34
Amharic + Afan-Oromo	3	2.5	2	1.66
Sidaama +Gurage	2	1.66	1	0.83
English	3	2.5	1	0.83

Total	120	100	120	
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Out of total sample of the respondents 120 replay on language use insulting. Amharic is widely used language while which insulting it accounts 69 (57.5%). 29 (24.1%) use Sidaamu Afoowhile insulating in the research setting. Very few numbers of the respondents reply that they use English while insulating which accounts for 3 (2.5%). As the respondents they are used in different emotional states like cursing. The majority of the respondents use Sidaamu Afoo while cursing which it accounts for 59 (49.16%). 35 (29.16%) use Amharic language while cursing. Out of the total sample of the respondent 22 (18.43%) use both Amharic and Sidaamu Afoo alternatively while cursing. Very few numbers of the respondents use Amharic/Afan-oromo and Sidaamu Afoo +Gurage language alternatively while cursing.

4.4.5 Borrowing and Code switching

Borrowing and Code-switching are some of linguistic outcome of language contact in bilingual communities. These linguistic attributes often observed among Sidaamu Afoo and Amharic MT and /or SL speakers. Basically, the finding in the previous section indicates that SidaamuAfoo and Amharic relatively the predominantly used, either exclusively or together across the domains. Some basic feature borrowing and were collection from the research area in a tape recorder of during the data collection time. These will be presented and analyzed in the following sections.

4.4.5.1 Borrowing

Borrowing as a linguistic outcome of language contact is a process by which a speech group takes linguistic element from another language (Thomason and Kaufman, 1988 cited in Winford, 2013:12). In most cases one found that people linguistic items of Amharic when basically they, speak Sidaamu Afoo in the study area. In other words, borrowed items always (frequently) observed, in the research setting. Sometimes, English items also appear in Sidaamu Afoo conversation. Generally, speaking Amharic is the mostly source language for the SidaamuAfoo borrowing than any of other language including Afan-oromo, Gurage and English in ordinary communication of residents. The Amharic items are borrowed either inmodified or

unmodified forms. Here is a list of Amharic and English loan words which are borrowed without modification.

Example 1

Sidaamu Afoo Amharic	Gloss
šiwoshibowire	
waagawaga	price
viidiyovidijovideo	
sonsoma sonsoma	walking slow speed
šombok'ošombok'o	bamboo
šimmintosimintocement	
borsaborsa	wallet, bag
baandeerabandiraflag	

ViIza, Video, Siminto, Borsa and Bandera are originally English and Italian words. They are borrowed into Sidaamu Afoo through Amharic. These words are basically modified when they come from the original into Amharic. Moreover, the entire borrowed items also end in vowels. This shows that Sidaamu Afoo can accommodate word final open syllables as it doesn't permit consonants at word final position, like other highland east Cushitic languages (Hudson, 1981, cited in Kawacki, 2007:7). According to Zelealem (2008:109), borrowed words which fit into the internal structure of Sidaamu Afoo lexicon enter the language without modification since the languages share common linguistic features in the specific case. Unmodified borrowings, according to Zelealem (2008: 109) are in Sidaamu Afoo because of various differences, underlying internal structure of words in the source languages. Modifying or adjusting the borrowed lexical items to fit

the phonological and phonotactic rules of the borrowed language is another progress which is identified Amharic borrowed lexical item into Sidaamu Afoo. The following are some of

Indicators that show loan words adapted from Amharic into Sidaamu Afoo in this manner to fit phonological and phontactic rule of Sidaamu Afoo. Example2

Sidaamu Afoo	Amharic	Gloss
silabase	siläbäs	syllabus
radoone	redijo	radio
šilingešiling	shilling	
silke silk	telephone	
birra birr	Ethiopian monetary unit	
hawulte	hawult	obelisk

The first and most frequently occurring phonological modification, according to Zelealem (2008:13), is the replacements of central vowels of the source language by non-central vowels in the recipient language. On the other hand, example (2) last five loan words that are ending in final consonant add a final vowel in the recipient language. The addition of vowels takes place to avoid the impermissible existence of consonants at word final position, in the grammar of Sidaamu Afoo. Sidaamu Afoo words according to Kawachi (2007: 31) entirely end in vowels. Open class words of only or end in /o/, /i/ in their citation forms and also end in /u/ or /i/ only when followed by a suffix that consist of only or ends in one of these vowels. In the following loan words, the semi-vowel /y/ of the source language is elided in the recipient language at consonant cluster and/or intervocality.

Sidaamu Afoo	Amharic	Gloss
dooniya	zonij	sack
fidale	fidäl	letter

amaleamälhabit

alamealämworld

aguleagul what is hindered

akambaalo akämbalo lid of a clay oven

In the above Amharic loan words Agule, Alame, Amale, etc. (from agul, aflama, alem, amel, etc respectively) exist in the impermissible cluster of consonants with an (obstruent sonorant's) pattern. Basically, the large majority of consonant cluster in Sidaamu Afoo are either sonorant obstruent or glottal stop sonorant. (Hudson, 1976 Wedekind 1980 Teferra 2000 cited in Kawachi 2007:31).The impermissible patterns of consonant cluster (i.e. - is and- ya) are modified by omitting approximate palatal and fricative from the phoneme sequence.The concept of elision, in general, is supported by Skandera and Burleigh (2005: 95 as cited in Teketel, 2011). As another explanation, elision of consonants often occurs in order to simplify consonant clusters which may or may not stretch across word boundary.Another phonological modification is often found in Amharic loan words like amuse, roowe,xawaqa, xila, xa etc(from zeng, hamus, rob,tebeka, tawula, respectively).In these loan words the majority of modification is processed when /a/ appeared in position.

Therefore, the voiceless stop /t/ becomes the voiceless velar fricative /x/is weak or more sonorous because of the neighboring vowels.This type of assimilation, according to (Teferra 2000 cited in Kawachi, 2007:48) are consisted of when the stem ending /b/, /k/ is followed a suffix starting in vowel. Hence, three stops consonants are morph-phonemically conditioned or changed into /w/, /h/, /r/ respectively. This kind of process also occurred in Amharic loan words in the sidaamu Afoo consider the following example

Sidaamu Afoo Amharic Gloss

amusehämus thrusday

assaawehässab thought

k'awattok'äbàto belt

niwaawenibab	reading
roowerob	wednesday
t'awak'a	t'äbäk'a lawyer
t'ilazant'ila	umbrella

The voiced alveolar fricative (z) in Amharic loan words changed in to (s) in the recipient language. In some case /z/ unchanged form as in the source language. Consider the following examples below.

Sidaamu Afoo Amharic Gloss

sambellezämbil	basket of women
zayte	zejit oil
damoozadämoz	salary

According to Zelealem (2008:106) /z/, the non-existent consonant in Sidaamu Afoo occurs in the borrowed words as it is in the source language, Amharic. Whereas Kawachi (2007:30) explain in such words, /z/ is often replaced by /s/ or it is sometimes found in free variation /s/. Both Zelealem's and Kawachi's findings were observed in the research setting.

There are Amharic borrowed words found in the existence of genuine words in Sidaamu Afoo. This kind of borrowing usually termed as superfluous borrowing. The following examples show superfluous borrowing in Sidaamu Afoo. Amharic loan words are presented in the first column and genuine Sidaamu Afoo in the second column.

Amharic Sidaamu Afoo Gloss

t'ällafarš	beer prepared locally
mängäddoogoroad	

k'ät'äro dinjeappointment

awazlallawaannouncement

amarä binfille handsome/ beautiful

To summarize, the above data analysis on the borrowing shows that the Amharic loan words can occur either with modified or without modification in Sidaamu Afoo. Some loan words entered in Sidaamu Afoo in the existence of genuine words. Among this kind of borrowing, modification (adaption) seems the most frequently occurring phenomena, some of the major phonological modification.

- a. The replacement of central vowels of Amharic by non-central vowels in Sidaamu Afoo
- b. The addition of vowels in order to avoid the impermissible existent of consonant word-final Position.

The elision of approximant palatal(y) and fricative /x/ from phoneme sequence to avoid impermissible pattern of consonant cluster like

- c. The change of /b/in to /w/ because of the neighbouring vowels of the occurrence /b/in inter-vocalic position.
- d. The change of /z/ into /s/ or the occurrence of /z/ sometimes in free variation with /s/.

4.4.5.2 Code-Switching (CS)

Code-switching or code-mixing is a linguistic feature where by the users switches or mixes linguistic codes in such a way as to fulfill communicative purposes in conversation (Wardhaugh, 1986:100).With regard to code switching the researcher identified the instances from on switching to complete or frequently switching situation in the research setting.Code switching is conducted mostly between Sidaamu Afoo and Amharic.The practices of code switching particularly between Amharic and Sidaamu Afoo most frequently language use situation in Aleta

Wondo Woreda. Code switching and code mixing, according to Gumperz and Bakamba cited in Zelealem (1998:198), can be treated as inter-sentential switching and intra –sentential code switching (cs), respectively. In this regard, intra-sentential code switching refers to switch of Amharic into Sidaamu Afoo at the sentences whereas inter-sentential switching code switching indicates the switching of Amharic and Sidaamu Afoo at the sentences boundary between sentences. Furthermore, the composite of Sidaamu Afoo and Amharic are highly valued by the majority of speakers even, the Sidaamu Afoo speakers valued the composite of both languages more than Sidaamu Afoo alone. Therefore, in this section an overview of Sidaama-Amharic code switching will be presented. Some of data on code switching taken from ato Galfato Lamiso, the field assistant of the researcher and one of the participants in the focus group, when talking to various people in different context. Speeches in the public police station, health center, in the café, in the court and in the market place etc. The Amharic switched items are the following.

1. ise xisso-te *gudaye-nni* nike-wa dagino

NoF3 ill GEN-F issue ABL IPL GEN comp.PRF

She comes to us for the issue of ill.

2. Saate me''etero hanni *set- yew-n* t'eyk'- ew

time how much it let.Imp women 3.sg.FDEF ask.2:SGF-3SGF.

3. Ooso kaasi mmedu-nni *fitnateteni* dagu.

Children place field (v).Imp Adj.GENMP verb

Children from field come quickly.

4. Ama'ya injera uyite-nnae itto-mmo.

NOF3.GEN injera (n) .verb.causative verb.1PSM.

My mother gives me injera to eat

It can be seen in the example ,1,2,3 and 4 the bilingual speakers have mixed Sidaamu Afoo and Amharic with in sentences fitinatete, saate sewuyewun,and gudaye are Amharic linguistic items that are identified in Sidaamu Afoo speech.It can be understood from the data there are Amharic inter-sentential switched lexical items.In addition to intra-sentential switching, code between or inter sentential switching was observed in the speech of Sidaamu Afoo and Amharic bilinguals.The switched sentences written in italics.Consider the following examples.

a. Ooso **timirte**-te mini-ni rakke dagg-u

3PPL (children) School PP Adv V NOM

The children come from the school quickly.

b.beetto dancha **wuxxeta** abba hooge di- sai- no

Girl (3SF) Adj (good) result V CUM NEG Pass PA (Perfective Aspect)

The girl failed the exam since she did not score good result.

c. Manch-u **kassar-e** mine-si wole-ho hir-i.

3. SM DE.M loss NOM N Poss. Adj Dative (In.Ob) 3psm NOM

The man sold his house to other because he has got lost.

d .bero Hawaasi doogo-ra kaameel-u **tagaaccaino**

Adv (yesterday) N PP N DEFM Pass voice

(Masculine inanimate)

Yesterday a car was crashed on the Hawaasa road.

e. Isi **mexifo** looso loosa-nno daafira manu di-baxa-nno- **si**

3PSM Adj work (N) V Sub.AGR people NEG V PERF Sub.AGR.

People did not like him because he works bad.

f. Ani lowo **makari** giddo-nni fule techo-ra iilloo-mmo

1PSM (I) Many problems in PP (ABL) get out today PPcame Sub.AGR.

Today, I came here from I get out many problems

It is very essential to identify which one is the matrix and which one is embedded language, before explaining the intersential code switching between Sidaamu Afoo and Amharic. According to East man (1992) in Zelealem (1998:202) the matrix language is determined by the language of conversation and the language which has the majority morphemes in a given conversation. With regard to this, in the above data the number of Sidaamu Afoo morphemes words phrases and clauses exceeds the number of Amharic morphemes words, phrases and clauses. In line with this all linguistic data which are taken from the people conversation was basically conducted in Sidaamu Afoo. Therefore, based on these criteria, Sidaamu Afoo is the matrix language whereas Amharic is embedded language in the intersential code switching between in sidaama and Amharic language.

The Amharic borrowed lexical items, makari, mexifo, tagaaccaino, kasare, wuxxeta, timirte are found in the example (a-f). These items were found to be identified by monolingual sidaama language speaker to be usually used in Sidaamu Afoo conversation. Therefore, the switched forms, in the example do not include borrowed words. To sum up the borrowing and code switching data which present so far is evidenced the pervasive contact between Sidaamu Afoo and Amharic language.

CHAPTER FIVE: FINDINGS OF THE STUDY

In Aleta Wondo Woreda more than eleven ethnic groups are found in the Woreda. These are Sidaama, Amhara, Gurage, Silt'ie, Oromo, Kambata, Gamo, Dorze, Wolane, Tigrigna and Wolayitato etc. Amhara, Gurage, Oromo and Sidaama are the dominant ethnic groups. Many different languages are predominantly spoken in the research setting. These are languages are, Sidaama, Amharic, Gurage, Silt'ie, Afan-Oromo, Kanbatatisa, Gamo, Dorze, Wolane, Tigrigna and Wolayitato etc. these languages. Sidaamu Afoo is predominantly spoken as MT in the town since Aleta Wondo is the home land for Sidaama ethno linguistic groups. Relatively, Amharic speakers are the second largest ethno linguistic group in the town and Gurage and Afan-Oromo are lesser in number.

The largest majority of mothers are Sidaamu Afoo MT speakers it accounts 31 (17.31%). While 22 (12.29 %) respondents Amharic MT speakers. On the other hand, 6 (3.35%) respondents Gurage respondent's mothers are different MT speakers. The mothers of both Sidaamu Afoo and Gurage MT respondents have acquired Amharic as their mother tongue. This shows the sign of sociolinguistic situation and positive attitudes towards of the Amharic language. The only 2 (1.1 %) out of total sample Amharic MT don't speak their fathers MT. These respondents shift to Sidaamu Afoo different MT speaking fathers. MT father of Sidaamu Afoo takes the relatively largest share part when compared with others. Among the whole 127 (70.94%) respondent's father's bilinguals.

The majority of respondents' children's are Sidaamu Afoo MT speakers. On the other hand, 61 (55.45%) respondents children from Sidaamu Afoo MT speaking ethnolinguistic groups. The children's of Wolayita MT respondent's children acquired Amharic as their SL. This shows that the sign of language shift in this sociolinguistic condition; however, to get more information study with a comprehensive data is important in this case. Hence, the majority of Sidaamu Afoo MT children are Amharic SL speakers. From the above data it is possible to conclude that most respondents' children are being bilinguals, in Amharic and Sidaamu Afoo.

Sidaamu Afoo and Amharic is the most dominant SL in the research setting. However, Sidaamau Afoo is the major SL respondents. Relatively speaking cause of biliguity is in Sidaamu Afoo and Amharic is related with language attitudes of respondents to the language. They claims desired reason of respondents in table 7 shows that, Amharic valued as a very important language. Sidaamu Afoo is also the most regarded language in the research area by the respondents since their mother tongue speaking people are most predominant ethno linguistic groups in the study area. Most people use their mother tongue Sidaamu Afoo in the rural area in addition to Amharic language. Furthermore, Sidaamu Afoo is very important for schooling, justice, intergroup communication and administration preaching in different religious purposes in the research site

According to table 15 the largest number of respondents 152 (80.44%) believed that it is necessary to learn to speak second language (s) in Aleta Wondo Woreda's. While the rest 27 (19.56%) do not believed that in the relevance of acquiring or learning SL. The rationale for former group were mainly related with the sociolinguistic and with the need of reconstructing the ethno linguistic identity such as: communicate diverse ethno linguistic groups through different languages, to make social interaction and easy transaction, to build cross-cultural and communication competency, to make on self familiar with modernization, new technology and to reconstruct one ethno linguistic group through the ancestors language. The rationales of the later group were mainly linked with the need maintain their language.

Table 8 indicates that the distribution of MT and SL speak to their educational backgrounds with regard to respondents MT in comparison with educational back ground of Sidaamu Afoo and Amharic MT speakers who have not received the formal education are least. However, with regard to the education a considerable number of respondents not received formal education. The data also shows that the majority of Sidaamu Afoo MT speakers have receiving college and above education and Amharic speakers took the second rank college and above education. According to illiteracy, Sidaamu Afoo MT speaker takes the first position and Amharic MT speakers the second position. Relatively speaking, both literate and illiterate respondents to be more bilinguals in Amharic and Sidaamu Afoo than Afan-Oromo, Gurage, Silti'e etc. Following Sidaamu Afoo Amharic is the second equally acquired language as SL respondents in the research area.

Generally, Sidaamu Afoo is a predominantly used language between the respondents and rural relatives whereas Amharic with urban relatives. This shows that the dominance of Amharic in the urban areas and Sidaama Afoo in the rural areas.

Sidaamu Afoo is the most regarded language and valued since Sidaamu Afoo speaking people are predominant ethno linguistic groups in the research area in Aleta Wondo Woreda. Some claims that it is the official language local administration as well as a medium of instruction first cycle up, college and university level. The majority claim that Amharic is the most valued and high regarded language (s) in Aleta Wondo Woreda for the reason that it serves as the language of wider communication among different language speakers ethno linguistic groups in Aleta Wondo Woreda.

The majority 87 (48.60%) respondents replied that Sidaamu Afoo is the lingua franca in Aleta Wondo Woreda. 50 (27.93%) research participant's reports that Amharic to be is a lingua franca. Whereas 40 (22.34%) Amharic and Sidaamu Afoo are lingua franca in the research setting.

Most respondents replied that Sidaamu Afoo is more important as a medium of instruction and is more important than for to use daily activities. The majority of Sidaama ethno linguistic respondents they positive attitude their children better to know the Sidaamu afoo. The Amharic and Sidaamu Afoo MT respondents have replied that speaking Amharic is not a sign of modernization. A relatively small number of respondents are answered that speaking Amharic is a sign of modern. Insignificant number of respondents reported that they don't know. This shows that the majority of respondents show the positive attitudes of towards their mother tongue.

It is also Amharic to easily share their ideas with others. The reason why in every where the Amharic is widely communication language in the corners of the region. The other research participants around 60 respondents that they prefer Sidaamu Afoo easily to share their ideas with others. Most bigger number of respondents prefer Sidaamu Afoo helps people to communicate with others MT speakers and small numbers of respondents replied that 'No 'Amharic is the also important for people to communicate in Aleta Wondo Woreda to communicate with others MT speakers.

Seven languages spoken in the family domain in the Aleta Wondo Woreda. These languages are Sidaamu Afoo, Amharic, Dorze, Gurage, Afan-Oromo, Tigriana and Silt'ie. The Sidaamu Afoo

takes the first position and Amharic is also takes the second position in the family domain in the Aleta Wondo Woreda.

Amharic language rank first position 38 (34.54%) children use Amharic with their family.72 (40.2%) parents use Amharic with their children. When the result compared to the respondents, MTs, the shift to Amharic observed during the respondents and children's language use. Sidaamu Afoo is the most widely used language between a wife and husband in the family domain since the spouses are dominantly Sidaamu Afoo MT speakers it covers 69 (38.54). Amharic the second position with 68 (37.98%) in this context

Out of 36 respondent's family (parents), 16 use Amharic language routinely with their children because they were eager to speak Amharic more than Sidaamu Afoo. Other reasons were, Amharic will help their children to get better job opportunities' outside the Sidaama zone and they thought that there should be fluent in Amharic.

Recreational centers area in Aleta Wondo Woreda are mainly Amharic is used in bars/café. The majority of respondent's 117 (65.36%) shows that they use Amharic with waiters in a cafeteria.

This indicates that Amharic is widely used language in the cafeteria between customers and a waiter. Personal observation of the researcher has also ensured that Amharic is frequently used language with waiters for Aleta Wondo Woreda is lingua franca. Amharic is dominantly used by the respondents with their Amharic speaking friends. And also Sidaamu Afoo speaking friends with are use Sidaamu Afoo most dominantly in cafeteria (in recreational areas. In research setting the schools are a medium of instruction for the first cycle for government schools are Sidaamu Afoo and Amharic given as a subject for grade 5-12. In second cycle primary, secondary and preparatory schools English is used as a medium of instruction in the research area. Generally, the use of Sidaamu Afoo is most predominant in the first cycle followed Amharic. However, in second cycle and secondary level as well as tertiary level (preparatory) level, Amharic is most widely used in the school domain. Sidaamu Afoo is easiest to understand school subject as primary level. This perception was convincible because scholars belied that the use of MT in education contribute for learners in cognitive development.

The majority of respondents use Sidaamu Afoo in the court, police stations, health centers, neighborhood domain. In general; Sidaamu Afoo is the dominantly used in the court domain in and the process of judge in Sidaamu Afoo Aleta Wondo Woreda. The majority of the respondents of the employee around 20 (47.61%) use Amharic their working place with their

supervisor or chairpersons to ask promotion or permission. As information of Sidaama zone administrative council indicated, even though the council of the zone had decided Sidaamu Afoo to be official language of the zone in 1985, it was not effective because most of employee could not read and write in language particularly Latin script. Hence, also a few employees could read and write effectively with the Latin script. Most of the formal communication such as: writing memos, notice and application letters etc carried out in Amharic .This shows that Amharic is perceived as an appropriate language for communication or it is still continuing to serve as the defacto to official language of the zone.

The majority of respondents use Amharic for marketing purposes various patterns of language use observed in the study area. The alternate use of Amharic and Sidaamu Afoo. The researcher's observation strengthens the claimed language use data by the respondents. With regard to this, relatively speaking Amharic and Sidaamu Afoo were most widely spoken language in the market domain.

Most respondents about Amharic language use of pastors or priest in the churches whereas 3 (42.85%) respondents replied about language use of sheik in the mosque are Arabic language. In orthodox churches Qiddam regular prayers on Sunday, praying is use Ge'ez language which considered as suckered language of the church. Amharic is most widely used language during singing, praying, thanks giving and counting.

Amharic is the mostly source language for the Sidaamu Afoo borrowing than any of other language including Afan-Oromo, Gurage and English in ordinary communication of residents. The Amharic items are borrowed either in modified or unmodified forms. Sidaamu Afoo can accommodate word final open syllables as it doesn't permit consonants at word final position

CHAPTER SIX

SUMMARY AND CONCLUSION

In summary, the study is primarily aimed to describe Language Use and Language Attitude in Aleta Wondo Woreda in Sidaama Zone. It identifying the attitude of people MT speakers and towards SL language use. To attain the intended goals of the study, 179 respondents are selected randomly from six kebeles to participate in the research of the study. These research participants are selected the different age and sex groups. The six resource respondents are also randomly selected for interview and FGD. The required data are collected from the respondents through the questionnaire, the research interview, observation and FGD. The collected data are analyzed qualitatively and qualitatively.

Descriptions of the study area, the historical background, language situation of Aleta Wondo Woreda, and socioeconomic back ground and the basic information of the study area, which are relevant for the study, are described in the first chapter. The conceptual frame work and review of related studies that dealt with the major concept such as domains, setting and pattern of language use, language attitude, bilingualism and also concepts of borrowing and code switching. In addition six related studies are reviewed for being relatively for the reliability for this paper.

The other data collected through questionnaire, interview, observation, demographic characteristics, sampling techniques, and data analysis included in the third chapter. The other data also collected through questionnaire are presented and analyzed in the fourth chapter. For the doing this the result from the questionnaire are tabulated and percentages are calculated for each item. The obtained data from the open ended questionnaire and the linguistic data in CS and borrowing are analyzed qualitatively described. The overall the general results of the study summarized as follows.

The majority of the respondents can communicate bilingual language. There are also monolinguals some lesser extent. These monolinguals, respondents in most cases, are Sidaamu Afoo and Amharic MT speaker's respondents are mostly from the children and old aged groups. The different languages are spoken as MT and SL in the Aleta Wondo Woreda due to historical,

social and economic reasons such as Sidaamu Afoo, Amharic, Gurage, Afan-Oromo, Gamo, Silt'ie, Tigrigna, Wolane, Wolayita, Kambata and Dorze are spoken as MT.

The largest majority of mother's language back grounds are Sidaamu Afoo MT speakers it accounts 31 (17.31%). While 22 (12.29 %) respondents Amharic MT speakers. On the other hand, 6 (3.35 %) respondents Gurage 4 (2.23%), Silt'ie 1 (0.58%), Oromo 2 (1.1%) and Tigrigna 1(0.58%), respondent's mothers are different MT speakers. This shows the sign of sociolinguistic situation and positive attitudes towards of the Amharic language. Sidaamu Afoo MT speakers highly shifted to the MT Amharic. There is also significant pattern intermarriage between different MT speaking respondents; intermarriage between Amharic and Sidaamu Afoo MT speaking respondents is observed to a great extent. But the intermarriage between Amharic MT speaking insignificant pattern also existed between Amharic, Gurage and Oromo. MT speakers Amharic, Tigrigna, Wolane, Wolayita, Sidaama, Dorze, Oromo, Gamo and Silt'ie MT patterns of inter-marriage are rare.

Regarding SL distribution across age groups, significant patterns of bilingualism is found in relation with age groups. This means, Sidaamu Afoo is the major SL for people age group of 19-30, while Amharic is the second major SL for other groups. The proportion of Sidaamu Afoo SL speakers decrease across the age groups from the lowest age to the highest age groups. General speaking, Sidaamu Afoo is the highest in all the age groups, except the age groups of >51 old aged people, where Sidaamu Afoo is the highest.

Significant pattern of bilingualism are also found in comparison with respondents and their families background. In Aleta Wondo bilingual fathers are more SL speakers of Amharic and Sidaamu Afoo than other languages. The majority of Sidaamu Afoo MT speaking fathers and mother's more bilingual in Amharic. Amharic is SL of Sidaamu Afoo, Gurage, Silt'ie, Dorze, Tigrigna, Wolayita and Afan-Oromo MT Speaking spouses. Gurage, MT speaking spouses, more bilingual Sidaamu Afoo and Amharic languages. On the other hand, large number of respondents who speaks Amharic MT spouses are bilingual in Sidaamu Afoo. Relatively most Sidaamu Afoo, Tigrigna, Gurage, Afan-Oromo, Silt'ie and Dorze MT speaking children are highly bilingual in Amharic than in other languages. On the other hand, Amharic MT speaking children are bilingual in Sidaamu Afoo. This could be the reason that Sidaamu Afoo is the medium of instruction as well as local official language in the research setting.

Sidaamu Afoo is the most regarded language in the research setting. As seen in the table 16 below majority of respondents recognized that uses of Sidaama afoo are valued by 82 (45.81%). Next to the Sidaamu Afoo 49 (27.37%) respondents Amharic is the second prestigious language in the research site respectively. Both Sidaamu and Amharic language(s) are considered to be prestigious language in the research area. Regarding age groups of children and young respondents give more high regard to Amharic and where as relatively the majority of young. On the other hand, old aged respondents give more prestigious both Amharic and Sidaamu Afoo. Amharic is the most preferred language for intergroup communication in AletaWondoWoreda.

Fishman (1972:435-53) language use domain as theoretical foundation. The four mains of language use refers to the venues in language is used in community to who is communicating that language and to the scope of topic discussed the language. Language use of parents with relatives from rural and urban area was studied. The majority of respondents' relatives from the rural areas 100 (55.86%) use Sidaamu Afoo with their relatives. The main reason for the use of Sidaamu Afoo was respondents' shows that it is MT of relatives' language and it enable them communicate without difficulty. Some reasoned out that they use Sidaamu Afoo because of most their relatives are monoglots (monolingual) in Sidaamu Afoo, most of respondents who use Amharic with the same addresses claimed that Amharic is their common MT. Children respondents indicate that the use Amharic their relatives from urban areas. Their major reason is at both children and their relatives who come from urban area are proficient in Amharic.12 (6.70%) children use Sidaamu Afoo their urban relatives whereas the use of Amharic along with Sidaamu and the alternate use of Amharic numerically different.

Generally, Sidaamu Afoo is a predominantly used language between the respondents and rural relatives whereas Amharic with urban relatives. This shows that the dominance of Amharic in the urban areas and Sidaamu Afoo in the rural areas. Sidaamu Afoo is linguafranca in Aleta WondoWoreda. The majority 87 (48.60%) respondents replied that Sidaamu Afoo is the lingua franca in Aleta WondoWoreda (Aww). 50 (27.93%) research participants reports that Amharic to be is a lingua franca. In general, both Sidaamu Afoo and Amharic is a lingua franca in Aleta WondoWoreda.

Most of respondents are replied that their children's were better to know the Sidaamu Afoo more than Amharic because to maintain their MT, it is also used most majority population in both rural

areas and urban it is also very important for the communication with another people in Aleta Wondo Woreda. The most majority of the respondent's response indicates that Amharic is very easy to share ideas with others in Aleta Wondo Woreda. Most teachers feel confidence when they use Sidaamu Afoo related to this out 50 respondents 36 (62%) of them strongly agree that using Sidaama afoo makes them to feel confident.

Seven languages are use in the family domain. These languages are Sidaamu Afoo, Amharic, Afan-Oromo, Tigrigna, Gamo and Gurage. 79 (44.1 %) is used Sidaamu Afoo with parents. Amharic takes the second position 72 (40.2%) in being used with parents, Afan-Oromo and Gurage are nearly equal used with parents in the family domain which covers 1 (0.58%) and 1 (0.58%) respectively.

Language uses in the court, administration, neighborhood and police station, the majority of respondents use Sidaamu Afoo in the above mentioned domains. Out of 91 (50.81%) respondents use Sidaamu Afoo in the court, the majority of the respondents of the employee around 20 (47.61%) use Amharic their working place with their supervisor or chairpersons to ask promotion or permission. The alternate use of Sidaamu Afoo /Amharic is very insignificant in this domain. The majority of the respondents' use Sidaamu Afoo with their physicians. Amharic/Sidaamu Afoo is uses of interpreter are rarely used in this domain. The respondents who used in interpreter are Sidaamu Afoo monolingual when they come across Amharic monolingual physician. As the researchers observations show that, most of informal communication is carried out Sidaamu Afoo or both Sidaamu Afoo/Amharic. As information of Sidaama zone administrative council indicated, even though the council of the zone had decided Sidaamu Afoo to be official language of the zone in 1985, it was not effective because most of employee could not read and write in language particularly Latin script.

Where as in the current contexts of the study, buyers and sellers in the market can communicate by using Amharic. This is for reason that, different MT speakers are very much bilingual in Amharic. Therefore, in the market place communication is facilitated by the medium of Amharic.

Language use in the worshipping domain, religion is defined in terms of social function; it is a system of beliefs and rituals with reference to the sacred which binds people together into social

groups. Regarding language use in the worshipping place, Amharic is mostly used language. While respondents are praying in individual than they are praying in groups. Amharic is largely used in the worshipping places. Arabic is used by Muslims and while Ge'ez rarely used Christians in the worshipping places.

Amharic is the predominantly used in the recreational areas in the research setting. Respondents speaking funs, anecdotes etc. Sidaamu Afoo is largely use in the recreational area with friends chatting funny and anecdotes etc. Activities such as singing and Praying are carried out Amharic is predominantly used which is followed Sidaamu Afoo. In the activities of giving thanks, counting, reading and writing Amharic is mainly used. Reading and writing are highly carried out in Amharic it has long history in the context of writing in Ethiopia. As the linguistics evidence of language contact in AWW, the code-Switching between Amharic and Sidaamu Afoo has been described. The result shows that the switch has occurred intra-sentential and inter-sentential. The major motivation on code-switching for the code switching is lack of lexical item in the matrix language (Sidaamu Afoo).

6.1 Recommendation

Based on the finding and conclusion, the following recommendations are made to resolve the investigated problems.

- The speech community should develop awareness of using their bilingual and multi-lingual language at different domains.
- The Woreda/Zone culture and Tourism department should create the awareness by arising the programs of language clubs at school level, kebele woreda and zonal levels.
- The government makes enough support for empowering the Sidaama, Amharic, Gurage and Afan-Oromo languages for studying and compiling the dictionary and grammar of the book.
- Integration and coordination between government and NGOS as wells among different NGOs should be required in order to maximize their effort of solving the

problem of language use and language attitude, by providing and promoting effective use of language and providing training.

- Government language use and attitude policies should encourage private printing enterprises different reading materials by avoiding unnecessary primary criteria and by preparing reading materials in relatively low cost.

Further research is needed to see the language use and attitude situation of the study area and particularly for the Silt'e, Gurage, Afan-Oromo, Dorze and Wolane languages the attention should be given for the future research since this study is not detail done

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Appendix A: Questionnaire in English

ADDIS ABABA UNIVERSITY

SCHOOL OF GRADUATE STUDIES

COLLEGE OF HUMANITIES, LANGUAGE STUDIES, JOURNALISM AND
COMMUNICATION

DEPARTMENT OF LINGUISTICS AND PHILOLOGY

Questionnaire

The aim of this questionnaire is to collect data on issue related the patterns of language; language use and language attitude in Aleta Wondo worda. I would appreciate your participation contributing to the study by completing these questions. I would also like to assure you that your response will kept confidentially and used only this study. There is no need to write your name and where in the form and the rest your personal data will be handled confidentially. Please mark “√” for your answer in the corresponding boxes when the alternative answers are given. For this question, you could use extra space if the given space is not enough.

Part-I back ground information

1. Sex: -----Male----- Female: -----
2. Age: 10-20----- 21-31:----- 32-51:----- 51 and above-----
3. Place of birth: -----
4. Region: -----
5. Place of residence: -----

6. Occupation: ----- Farmer----- Housewife----- Merchant----- Student-----
 Daily labourer ----- development worker----- public police----- teacher-----
 Health related service worker----- Government employee----- other-----
7. Religion: ----- Muslim----- protestant----- Orthodox----- Others-----
8. Ethnolinguistic group: -----
9. Educational background: ----- not received formal education-----Elementary grade-----
 Secondary school (9-10) ----- Received college and above education---
10. If you know any other languages name them according to your level of proficiency
11. What is (was) your mothers' mother tongue (MT) ----- and second language (SL) ---
12. If she knows/knew any other language, name them according to her level of proficiency?
13. What is (was) your father's mother tongue (MT) ----- and second language (SL) ----
14. If he knows/ knew any other language, name them according to his level of proficiency?
15. If you have spouse, what is his/her mother tongue (MT) ----- second language (SL) -----
16. If he/she knows /knew any other language name them according to the level of proficiency?
17. If you have siblings, what their mother tongue (MT) ----- second language (SL) -----
18. If you know another language, name them according to their level of proficiency?
19. Which languages do you use your relatives come from rural area?
 Why?
20. Which languages do you use your relatives comes from the urban area?
 Why?
21. Which language do you think vernacular in Aleta Wondo Woreda?
22. Which is the high regarded language in Aleta Wondo Woreda?

Why?

23. Is there any language (s) which is useful for you know as second language?

A) Yes B) no

24. If so what language?

25. Why do you choose that language?

26. Is there any language which you know but you don't like to use?

A) Yes B) no

27. If so what language?

Why?

28. In your understanding which language(s) of wider communication in Aleta Wondo

Woreda?

A) Sidaama language B) Amharic

29. Please list down the languages you can speak in your order of proficiency?

Part-II Language attitudes

The following questions related to your feeling about Amharic and Sidaama language read each questions carefully and put a circle around the right answer for each and write down your reason about the choice on the space provided.

1. Do you think that Amharic is more useful than Sidaama language in Aleta Wondo Woreda both urban and rural area?

A) Yes B) no

2. Which language do you think more useful in day to day interaction in Aleta Wondo?

A) Amharic B) Sidaama language

3. Which language is easier for you to share idea with others?

A) Amharic B) Sidaama language

4. Do you think that Sidaama language helps for communication with an other people in Aleta Wondo?

A) Yes B) no

5. Is it important to used Sidaama language as a medium of instruction more than Amharic in Aleta wondo? A) Yes B) no

6. Do you think that your children should better know Sidaama language more than Amharic? A) Yes B) no

7. Is speaking Amharic is a sign of civilization?

A) Yes B) no

8. During t he the Sidaama language lesson I:

A) Prefer work with the whole class

B) I like opportunities to do pair and small group work.

9. Compared to others in my Sidaama language class, I think I:

A) Do more studying than most of them

B) Do less studying than most of them

C) Study about as much as most of them.

Part-III Items assess domains of language use

Fill in the column in the fifth labeled language in the table below with the language that you frequently use with its respective, domains, setting, addressee, and topic.

Domain	setting	Addressee	Topic in Aleta wondo	Language
Family	Home	Parents	Planning family party	

		Children	Discussing on school lesson	
		Spouse	Planning family party	
		Brother or sister	Sharing or exchanging information or experience	
Friend ship	Café/bar	Waiters	Ordering what to have and asking costs of to pay	
		Sidaama speaker	Chatting or funny anecdotes	
		Amharic speaker	Chatting or funny anecdotes	
		Afan-oromo speaker	Chatting or funny anecdotes	
		Gurage speaker	Chatting or funny anecdotes	
		Kambata speaker	Chatting or funny anecdotes	
Neighborhood	Neighborhood	Neighbor	Greeting	
Education	school	Teacher	Asking for questions Amharic or English lesson	
		Students	Discussing Sidaama language lesson	
Religion	<u>Church</u>	Priests\pastor	Giving sermons	
	Mosque	Shaky	Leading prayers	
Health	Clinic	Physician	Explaining about your suffering	

		Patients	Asking/ advising your suffering	
Administrati on	Court	Judge	Accusing or defending prosecution	
	kebele		Giving comments or suggestions on issue	
Market	Shop and open air market	Seller	Asking the price of goods	
		Buyer	Negotiating on price	

Fill in the table below with the language(s) you use in the following situation

Situation/field	Language
Singing	
Giving thanks	
Greeting	
Counting	
Writing	
Reading	
Prayer with in groups	
Insulting	
Cursing	

Appendix B: Questionnaire in Amharic

አድስ አበባ ዩኒቨርሲቲ

የድህረ ምረቃ ትምህርት ቤት

የሥነ ልሳን ትምህርት ክፍል

የጽሁፍ መጠየቅ

የዚህ ጥናት ምርምር ዋና ዓላማ፣ በአለታ ወንዶ ወረዳና በከተማ የቋንቋ አጠቃቀምና የህብረተሰብ አመለካከት ሁኔታ ምን እንደምመስል መምርመርና ትንታኔ መስጠት ነው። በመሆኑ እርስዎ ለዚህ ጥናት ስኬት መጠየቁን በመሙላት ስለተሳተፉ አደንቅቃለሁ። በክፍል ሁለት ምላሽ እየመለሱ እያሉ የማይመለከትዎት ጥያቄ ብያጋጥሞት ለመመለስ አይቸገሩ (ይዘለሉ)። የመጠየቁ ምላሽ ለምርምር ዓላማ ብቻ እንደምወልድ ምስጥራውነቱ የተጠበቀ እንደሆነ አረጋግጥለዎታለሁ።

ክፍል አንድ

1. ፆታ፣ ወንድ ----- ሴት -----
2. ዕድሜ፣ (8-18)----- (19-30)----- (31-50)----- (51 እና ከዚያ በላይ)-----
3. የትውልድ ቦታ -----
4. ክልል -----
5. የመኖርያ ቦታ -----
6. ሥራ፣ ገበረ----- የቤት እመቤት----- ነጋዴ----- ተማሪ----- የቀን ሠራተኛ-----
አስተማሪ----- ጸጥታ አስከባሪ----- ግብርና----- ሃክም-----
7. ጎሳ -----
8. ሃይማኖት፣ እስላም----- ፕሮቴስታንት----- ኦርቶዶክስ----- ሌላ-----
9. የትምህርት ደረጃ፣ ያልተማረ----- የመጀምያ ደረጃ(1-8)----- ሁለተኛ ደረጃ(9-10)-----
ኮሌጅና ከዚያ በላይ -----

ሀ/ የበለጠ አጠናቃሁኝ ለ/ ከሌሎች በነሰ ሁኔታ አጠናቃሁኝ

ሐ/ በተቻለኝ መጠን ሁሉንም አጠናቃሁኝ

ክፍል ሁለት

ማህበራዊ ተቋማት መሠረት ያደረጉ የቋንቋ አተቃቀም ጥያቄዎች ከዚህ ቀጥሎ በቀረበው ሠንጠረዥ ንግግር ከምካሄድበት ማህበራዊ ተቋም፣ ንግግር ከምካሄድበት ጊዜና ሥፍራ፣ ከሚያነጋግሩት ሰው እና ከመነጋገሪያ ርዕስ ጉዳይ አንፃር የሚተቀሙበት ቋንቋ በተሰተው ክፍት ቦታ ይሙሉ።

ማህበራዊ ተቋማት	የንግግር ጊዜና ቦታ	የሚያነጋግሩት ሰው	የመነጋገሪያ ርዕስ ጉዳይ	የሚጠቀሙበት ቋንቋ
ቤተሰብ	ቤት	ወላጅ	አስፈላጊ ነገሮችን ለማቀድ	
		ህፃናት	ት/ቤት የተማሩትን ለመወያየት	
		የትዳር ጓደኛ	ለትዳር አስፈላጊ ነገሮችን ለማቀድ	
		ወንድሞችና እህቶች	መረጃና ገጠመኝ ስለዋወጡ	
ጓደኝነት	ቡና ቤት	አስተናጋጅ	የሚጠቀሙትን ነገር ለማዘዝና ዋጋ ለመጠየቅ	
		ከስዳምኛ ተናጋር ጋር	አዝናኝ ጫወታ ለመጫወት	
		ከአማርኛ ተናጋር ጋር	አዝናኝ ጫወታ ለመጫወት	
		ከአሮምኛ ተናጋር ጋር	አዝናኝ ጫወታ ለመጫወት	

		ከጉራግኛ ተናጋር ጋር	አዝናኝ ጫወታ ለመጫወት	
		ከካምባትኛ ተናጋር ጋር	አዝናኝ ጫወታ ለመጫወት	
ጉርብትና	ጉርብትና	ጎርቤት	ለሠላምታ	
ትምህርት	ት/ቤት	መምህር	የቋንቋ ጥያቄ እንደሠራ ለመፍቀድ	
		ተማሪ	በትምህርት ላይ ለመወያየት	
ሃይማኖት	ቤተክርስቲያን/መስጊድ	ቁስ/ሼክ	ለስበስክት፣ ለፀሎት ወይም ለስግደት	
ጤና	ሃክም ቤት	ሃክም	የሀመም ስሜት ለሀክሙ ለመናገር	
		ታካም	ሀክሙ ሀመምተኞችን መምከር	
አስተዳደር	ፍርድ ቤት	ዳኛ	ክስ ለማቅረብ ወይም የተከሰሱበትን ለመከላከል	
ገበያ	ሱቅ እና ገበያ	ሻጭ ወይም ገዥ	የዕቃውን ዋጋ ለመጠየቅና ለመደራደር	

ቀጥሎ የቀረበ ሠንጠረዥ በተዘረዘሩት ሁኔታዎች የሚጠቀሙበትን ቋንቋ፣ በክፍት ቦታ ሥር ይሙሉ።

ቋንቋ የሚጠቀሙበት ሁኔታ	የሚጠቀሙበት ቋንቋ
ስዘምሩ	
ለተደረገላቸው ነገር ስያመሠገኑ	
ለሠላምታ	

ለመቁጠር	
ለመጻፍ	
ስያህቡ	
በቡድን ስጻልዩ	
ሲሳደቡ	
ሲራገሙ	

Declaration

I, the under signed, declare that this thesis is my original work, has not been presented for degree in any other University and that all sources of material used for the thesis has been duly acknowledged.

Abera Awaje

Signature -----

Confirmation

This thesis has been submitted for the examination with my approval as thesis

Advisor

Getu Shikur (PhD)

Signature -----

October, 2013

Addis Ababa University

