



ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES

**LANGUAGE CONTACT AND USE IN THE RESETTLEMENT SITES
OF GAMBELLA TOWN**

BY
MULUALEM BEZABEH

SEP, 2010
ADDIS ABABA

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RESETTLEMENT SITES OF GAMBELLA TOWN**

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Abstract

The purpose of this study is to describe the pattern of language use of the resettled ethnolinguistic groups in the two resettlement sites of Gambella town. In order to meet this purpose, 216 respondents were randomly selected from the resettlement sites. The required data were collected through questionnaire, interview and observation. The data were analyzed quantitatively and qualitatively. The result of the study reveals that the resettlement sites are multilingual with nine languages in use: Amharic, Tigrinya, Kambata, Hadiyya, Wolayta, Afan Oromo, Himtinya, Anyua and Nuer. Of these, the former seven have MT speakers who are first or second generation resettlers while the latter two are languages the indigenous population of the town. Amharic is the most learned SL by MT speakers of different languages. Mothers are more bilingual than fathers since they have more contact with other ethnolinguistic group members than fathers. Respondents are more bilinguals than their parents as they have more exposure to the diverse linguistic groups than the parents. Most respondents use Amharic in all domains with all types of participants when talking about any issue. There is a greater tendency of shift in all ethnolinguistic groups towards Amharic. The role of the indigenous languages, Anyua and Nuer, is considerably significant. Amharic is the most preferred language as it deserved the strongest positive attitude. It is the language largely preferred to be learned as the first language of children. Finally, in the resettlement sites of Gambella town, Amharic to a larger degree and Anyua to a lesser extent are the most predominantly used languages in the two sites. Generally, Amharic has turned out to be the lingua franca in these linguistically diverse resettlement sites of Gambella town.

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CHAPTER I

1 Introduction

1.1 Background of the Study

1.1.1 Geographical Overview

Gambella town is located in the south west of Ethiopia around 780 km south of Addis Ababa. As it is the capital of the Gambella region, there are diverse ethnic groups living together. From the several ethnic groups in the town, Tigray and Kambata are the two major ethnic groups which are resettled in the two peripheral areas of the town in 1984 due to the great famine that occurred in the country.

The research mainly deals with the sociolinguistic environment of language contact and use in these two resettlement areas that are placed in the peripheral areas of the town in opposite directions separated by the entire town residential areas. While dealing with the concept language contact, Weinreich (1968:89), states that, "among the most common parallels to the division between mother tongue groups is a geographical line". Thus, the existing Tigray and Kambata resettlement areas show the apparent distinctive linguistic communities confined in two geographically separated areas. However, there is also an implication that there are also other ethnic groups in these two resettlement sites living together with the two majority resettler ethnic groups, Tigray and Kambata.

1.1.2 The People and Their Language

The ethnolinguistic groups in the two resettlement sites of Tigray and Kambata are resettled when the villages were constructed in 1979 and in 1984-5 (Lulseged, 1994). According to the Central Statistical Agency CSA (2007), the population of the Tigray ethnic group members is 4,050 and that of the Kambata is 4,419. The same source also says that the total population of

Gambella town is 38,994 (which is inclusive of the population in the resettlement areas).

Tigrinya and Kambata languages are grouped under the Afro-Asiatic super family where the former one belongs to the Ethio-Semitic while the latter belongs to the Cushitic family of languages.

1.2 Statement of the Problem

The basic concern of the research is to describe the existing sociolinguistic realities of the specific resettlement areas related to language use as a result of contact and the social structure that is reflected in the language use situations. As has been mentioned earlier, the languages of the two majority ethnic groups have the common origin of the Afro-Asiatic super family. "Most of the approximately 80 languages spoken in Ethiopia and Eritrea belong to three language families of the Afro-asiatic phylum: Semitic, Cushitic and Omotic. A number of languages in the west and in the southwest belong to various families of the Nilo-Saharan phylum" (Keith B. 2006: 231). The dominant indigenous language of the area, Anyua, belongs to the Nilo-Saharan super family. It is a distinct language compared to the other two languages (Bender, 1976:164). Anyua has tonal feature which makes it basically linguistically distinct from those languages of the resettled linguistic communities. The other indigenous language to the town is Nuer which belongs to the same Nilo-Saharan super family of languages like Anyua.

The other important feature that needs to be considered here is the long period of time since the resettlement program has taken place. Thus, 25-30 years of coexistence among the resettled and the indigenous speakers ignites the question 'what is going on' and 'what possible things have happened' in the area related to the sociolinguistic environment.

The researcher attempts to investigate the language use in the Tigray and Kambata resettlement areas and the language contact situations. Thus, the researcher intends to respond to the following leading questions:

1. What languages do the people use in different situations? When do they use them?
2. How do the language contact situations determine the language choice?
3. What are the frequent language behaviors resulting from language contact among the people?
4. Is there any evidence of language shift or language maintenance in the resettlement areas? and
5. What kind of attitudes is witnessed by the different ethnolinguistic groups in the resettlement areas toward the different languages?

1.3 Objectives of the Study

General Objective-The objective of the study is to investigate the actual circumstance of language use and contact regarding the sociolinguistic realities in the resettlement areas.

Specific Objective-Through thorough study of the language use in different contact situations, the research will try to:

- identify the direction of influence between the languages,
- investigate the range of bilingualism and multilingualism in each ethnolinguistic community,
- point out the different domains of language use and the role-relationships of speakers in using the different languages,
- show if there is any evidence of language shift or language maintenance in the resettlement areas, and
- describe the kinds of attitudes witnessed by the different ethnolinguistic groups in the resettlement areas toward the different languages.

1.4 Scope of the Study

The research focuses on Tigray and Kambata sites of the resettled linguistic communities with due attention to Anyua and Nuer as the dominant indigenous languages of the region. Moreover, Amharic being “a working

language of the state” (CPDRE, 1987, Article 116), it will have a considerable place in the study. The research also attempts to uncover any other prevailing languages in addition to the above mentioned languages.

Furthermore, the research includes the different contexts of the language use and contact situations in the area. Therefore, the research will focus on the kind of the language a speaker uses, the situation of using a specific language, with what kind of interlocutors, the level of proficiency of a language of speakers, the degree of bilingualism and multilingualism, and other related areas of sociolinguistic.

1.5 Significance of the Study

The research will contribute knowledge to the study of sociolinguistics in the Ethiopian context. The study will also serve other interested researchers as a source of information for further studies. This research can be useful to governmental or non-governmental bodies that are involved in different developmental community related activities and other interventions in the research area.

1.6 The Research Design and Methodology

The sources for data are samples from the population in both the Tigray and Kambata resettlement areas. The sampling technique is random sampling of individuals including different age groups: children, youngsters, adults and old-age groups. Adult samples will include people from different occupations, educational backgrounds and sexes. This will be done through the information gathered from the population. Moreover, the researcher will ask informants whether they have anyone from their surrounding who works in governmental or non-governmental organizations or institutions. Then the researcher will directly contact that person.

Spolsky (1998:12-13), emphasizes the importance of ‘can-do’ questions in obtaining self-reports on language proficiency. Questionnaire with close-ended questions will be predominantly used as the data collection tool. The

questionnaire will include questions like, what languages do the people frequently use, where, with whom, and so on. Interview will also be conducted with resourceful informants together with the questionnaire. Ten interview questions are prepared to be conducted with resourceful informants who are personally known by the researcher and by asking the residents in the research site. The questions in the interview are related with the questions in the questionnaire, but are more elaborated with the intention of getting more core information about language use situations in the resettlement sites. Additionally, observation will also be made when and where it tends to be worthwhile for the achievements of the objective of the study. For instance, observation may be employed in school playgrounds, local-drink market areas, social meetings like Kebele, Iddir, etc. The responses from the interview and the observation will be presented together with the responses from the questionnaire. Finally, the method of analysis will be done by interpreting the data collected and the information gathered by using statistical method of analysis. Here, most of the task of analysis will follow the quantitative method for questionnaires and interviews. Qualitative analysis will be made for the data gathered through interviews and observations like for the language attitude and so on.

CHAPTER II

2 Works Related to this Study

One of the studies related to this research is Lulseged's (1994) study on Language Use in the Resettlement Sites of Anger-Cuttin, Dimtu, Illubabor and Gambella. He divided the domains of language use into six: family, neighborhood, open air markets, working places, mass organizations, and government and party organizations. In the findings, mother tongues (henceforth MTs) are used mostly in family and neighborhood domains while language of wider communications, particularly Amharic is used predominantly in the other four domains. The MT is used in the neighborhood domain, because most households are settled on ethnic bases (Lulseged, 1994).

When dealing with second language (henceforth SL), his study found that the majority of Tigrinya MT speakers use Amharic as a SL. On the other hand, Kambata MT speakers mostly use Hadiyya and Wolayta as a SL in the family domains. In the neighborhood domain, Tigrinya is predominantly used for in-group communication whereas Kambata, Hadiyya and Wolayta serve for both in-group and out-group communication. But the out-group use of Kambata, Hadiyya and Wolayta is restricted to limited ethnic groups. In open air markets there is a tendency of using Amharic or Afan Oromo when MT fails to communicate. But Tigrinya is very limited when compared with Amharic or Afan Oromo as a SL in the market. Kambata, Wolayta and Hadiyya are used most among Kambata, Wolayta and Hadiyya ethnic groups. In the rest three domains: working places, mass organization, and government and party organization, Amharic is the predominantly used language both as MT and as a SL. But in the domain of government and party organization the language choice is mostly restricted to Amharic.

The other language use study conducted is Samuel's research (2009) on language use in Shone town. Shone is a town which belongs to the Hadiyya ethnolinguistic group. He treated his study based on the variables-Sex, Age, Educational background, Place of birth, Occupation, Religious background and Language background of the respondents. The language background is also subdivided into mother tongue and second language comparison of different ethnolinguistic groups and language background based on the parental relationship of respondents. In his findings, Samuel states that Amharic is the most used language as a SL by different ethnolinguistic groups followed by Hadiyya and Wolayta. Hadiyya and Wolayta are the two competent languages as a SL next to Amharic. Wolayta is a more acquired SL by Hadiyya MT, Amharic MT and Kambata MT speakers than Kambata by Hadiyya MT and Amharic MT speakers. Here, as the statistical information indicates Wolayta is relatively of greater degree being a SL than Kambata for Hadiyya MT speakers though Kambata is genetically closer to Hadiyya than Wolayta is to Hadiyya. Samuel calls back the reason from Gedeon's (2008) study:

- The strong relationship between Wolayta people and Badawacho Hadiyya which includes Shone
- These two areas have a long established socio-cultural socio-economic and religious ties, and
- They, (Wolayta and Hadiyya) both resisted the conquest of Menelik II jointly.

Finally, Samuel concludes that Shone is a multilingual town with seven languages: Hadiyya, Amharic, Wolayta, Kambata, Afan Oromo, Gurage and English. Out of these languages Amharic is predominantly used as SL by different speakers while Hadiyya and Wolayta take the second and third rank. On the other hand, about 5% of the sample is monolingual which are Amharic and Hadiyya MT speakers are. Moreover, the gender aspect shows that male Hadiyya MT speakers are more bilingual than their female counterparts for

men more frequently move from place to place for socio-economic activities than women. All these language use situations in Shone town show a tendency of language shift in favor of Amharic by all ethnolinguistic groups.

The other couple of studies which deal with the same subject matter and on the same place but on different languages are Mesfin's (2009) and Gebre's (2008) MA theses. The former is concerned with language maintenance among Afan Oromo speakers in Addis Ababa, and the latter is about the language use and identify of children born to the Tigrinya speaking community living in Addis Ababa. Thus, first I will present Mesfin's study and then Gebre's work.

Mesfin (2009) in his study considered mainly the variables of age, gender, education, inter-ethnic and intra-ethnic marriage and religious affairs of respondents. Basically he finds that Afan Oromo is the home language where older age groups are more proficient than the younger ones. However; unlike age, gender difference is not so such significant in language use in general. Highly educated respondents are also found to have more use of Afan Oromo with their parents and have positive attitude towards Afan Oromo than their lower educated compatriots. In the case of marriage type, in inter-ethnic marriage in which the husband is Amhara and the wife is Oromo then the wife is likely to shift to Amharic but not the other way round. But in intra-ethnic marriage Afan Oromo is dominantly used at home domain. In the religious domain, Afan Oromo is the widely used language particularly in the protestant church which is the one setting selected purposefully.

However, Mesfin in his findings tries to depict females as better in Afan Oromo maintenance and as having positive attitude towards it than males; though proficiency is reserved to males than females. Additionally, bilingualism is also seen as the most important feature in neighborhood and work place domains in Amharic and Afan Oromo languages with subjects

nearly equally proficient with both languages. Finally generational transmission of Afan Oromo according to Mesfin's findings shows that first born and second born children have relatively equal proficiency in Afan Oromo where first born children are more proficient in Afan Oromo than in Amharic.

The other study by Gebre (2008), basically deals with children age groups as to their language use and identity. He presents the lower proficiency in Tigrinya of younger respondents from the sample than the elders with an apparent shift to Amharic in interacting with their family members by the majority of the groups. Likewise, Tigrinya, being the language of adults as opposed to the language of children, is shown as shifting to Amharic over the children of the target community in Addis Ababa. The reason for this shift to Amharic by the children is found to be the greater degree of exposure of the children to the dominant language Amharic. In addition, most parents use Tigrinya among themselves while they use Amharic to talk to their children. Therefore, the tendency towards the generational transmission of Tigrinya language in the future does not seem to be successful.

Generally, Gebre's study reveals that children are shifting to Amharic due to the fact that both their parents do not use Tigrinya with them and due to intense exposure to Amharic in their daily routine. He also gives the tendency of having strong sense of ethnic identity and positive attitude towards Tigrinya by the children despite their low proficiency and use of it. The majority of the children are also poor in speaking, reading and writing though they have better understanding in oral Tigrinya. Finally, sex and educational background of the children did not affect any of the four variables: proficiency, language use, identity and attitude of the respondents. However parents' ethnic comparison is found to have a considerable impact on children's proficiency, language use, identity and attitude of the respondents. That is, children from the Tigrinya speaking ethnolinguistic parents were found to be

better in all the four variables mentioned above than children from different ethnolinguistic parents.

Language use study in a particular place that is at an international organization is viewed by Eyasu (2007). His research was on language use in the organization of African Union (AU). As to the use of African languages, Eyasu states that there was no activity in using African languages in the Pre-AU, that is, during Pan-Africanism and also during the period of the Organization of African Union (OAU). But, after the change of OAU to AU, there was a good atmosphere in enhancing and promoting African languages particularly in the year 2006 which was named the year of 'African Languages' (YOAL), (P:68). All the respondents of the sample's mother tongue languages are indigenous African languages. There is a positive feeling towards the use of foreign working languages by the majority of the respondents. Parallel to this, there are also a considerable number of respondents who favor the inclusion of African languages among the working languages of AU. Likewise, the future seems positive in bringing African languages as AU working language for intra-continental activities. However, the accepted working languages by AU at present are the ex-colonial languages: English, French, Portuguese and Arabic. Finally, Eyasu finds that the AU language policy has given a power for foreign or non-African languages to dominate the current language use in the organization by undermining the promotion of the indigenous African languages. Moreover, the language use situation is complicated by political and economic constraints. Thus, the whole AU's language use situation as to Eyasu's findings can be put as the pre-AU with almost no effort has been done. The current AU situation has several challenges in making African languages working languages, and the future AU will have optimistic tendency for indigenous languages to rejoice the use of intra-continental communication activities.

The other studies which are basically conducted on language use are Jorgensen's (2000) case of language contact and use among the migrant workers settled around the capital of Denmark, Khemlani, et. al. study dealing with language shift and maintenance among the Punjabi community in Malaysia (2003) and Greenfield's (1972) research on the use of Spanish related to domain preference cited in Fasold (1984).

Jorgensen (2000, statistically put the 10% of the population of Denmark belonging to the linguistic minorities where the majority of these are either migrant workers or refugees. The migrant workers are mainly settled in and around Copenhagen, the capital, and in the major towns of Denmark, whereas refugees, owing to a deliberate policy, are dispersed all over the country. Coming to the findings, he states the fact that there is a greater tendency of using English than Danish by a far larger number of the migrants. The reason for this is the absence of a Danish language academy to protect the standard language (Danish) from unwelcome influence and the bilateral agreement between Germany and Denmark about minority language rights in the border area.

Concerned with language shift and maintenance, Khemlani, et. al. (2003), identified that the Punjabi community in Malaysia show a shift to English in general. The respondents are from two categories; young and old age and the domain of language use as home and outside home. Thus, all ages outside of the home either use English only or a mixture of the three: Punjabi, English and Malaya instead of Punjabi alone.

The other study, Greenfield's research on Spanish (1972) as cited in Fasold (1984) while dealing with domain analysis shows that subjects were given the domain, and asked to think of a conversation with a parent on a family matter in the contexts of the home, the beach, the church, the school and the work place. In this particular case 100 percent of the subjects selected the expected home context for the use of Spanish (P- 183).

2.1 Review of Related Literature

2.1.1 Domains of Language Use

According to Romaine (1994:43) "A domain is an abstraction which refers to a sphere of activity representing a combination of specific times, settings, and role relationship". Several lines later, Romaine gives factors which contribute for bilinguals' use of one language rather than another as economic, administrative, cultural, political, religious, etc. (P:44). Spolsky (1998:46-47) further explains domain from the angle of immigrants as, "It is normal for the immigrants to use their original languages in the home and in the religious domains while using new languages in work, education and public domains. Domain is an empirically determined cluster consisting of locations, a set of role relationships and a set of topics". On the other hand, language use is divided into domain and interlocutor; where domain could be the home or outside of the home while interlocutors could be parents, siblings, grandparents, children or spouses, (Khemlani, et. al. 2003: 1-24).

Likewise, Fasold (1984:183) states that "domains are taken to be constellation of factors such as location, topic and participants". Fishman (1966:428) as cited in Pride (1974:6), also describes that domains of language use are "the occasions on which one language (variant, dialect, style, etc.) is habitually employed rather than (or in addition to) another. After mentioning several factors and components influencing speech behavior, Sankoff (1971: 35-36), gives a detailed explanation of one of the factors; that is, participants as, "Knowledge of their individual characteristics (extent of personal repertoires and competence in various codes and speech varieties in question, class and ethnic identification)".

The concept domain is more elaborated with illustrative examples by Kamwangamalu (2000:100) in the following statements:-

An urban Kenyan boy will wake up on a Sunday morning and use his mother tongue (maybe Kikuyu, Dhoulo, Suba, Maasai, or Tugen) with his family, go out to buy bread from a nearby shop and use Kiswahili to negotiate the purchase with vendor. On his way home from the kiosk, he meets a friend with whom he might speak Sheng, or a mixture of Sheng, Kiswahili and English. After breakfast, he goes to church, where the service may be English or Kiswahili, depending on the socio economic status of the family and the surrounding community. At school the next day he speaks English in all his lessons except for the Kiswahili lesson. On the playground, depending on the type of school he attends, he uses Kiswahili or English. If it is a high cost private school the usual playground language is English, whereas at the less expensive public schools it may be either English or Kiswahili. When he goes to the headmaster's office, the boy may use Kiswahili to address the secretary, but he will certainly speak English to the headmaster.

2.1.2 Bilingualism

“In many parts of the world it is just a normal requirement of daily living that people speak several languages: perhaps one or more at home, another in the village still another for purposes of trade and yet another for contact with the outside world of wider social or political organization” Wardhaugh (1994: 98). The generalized concept of bilingualism is forwarded by Fasold (1984:1) as, “a larger number of countries are so linguistically diverse that it is uncommon for even children to be bilingual or multilingual”.

Weinreich gives a core definition for the term bilingualism as a process and bilinguals as the persons in the process: “the practice of alternatively using two languages will be called BILINGUALISM, and the persons involved, BILINGUALS” (1968:1). Several pages later, he adds the psychological theory of bilingualism as, “from the point of view of the individual, the two languages are two types of activity in which the same organs are employed. A comprehensive psychological theory of bilingualism ought therefore to account for both the effectively separated use of the two languages and for the interference of the languages with one another”, (71).

“The simplest definition of a bilingual is a person who has some functional ability in a second language. This may vary from a limited ability in one or more domains, to very strong command of both languages (which is sometimes called balanced bilingualism)”, (Spolsky, 1998: 45). This idea was further emphasized by Sabèc as:

The definition of bilingualism as a native like fluency in two languages proves to be over simplistic, as it excludes those who use one of the languages on an irregular bases, those whose competence in one language is higher than in the other one or those for whom certain domains or skills are more readily available in one language (1997: 130).

Thus, Sabèc argues against the fixed concept-native like fluency, and favors the idea of bilingualism as a continuum ranging from minimal proficiency in two languages to a perfectly use of two languages (Sabèc, p: 130). Moreover, Pride (1974: 31) sees it as “the linguistic convergence in frequent contact takes from the form of code switching and /or integration and/ or interference”. On the other hand Rubin (1968: 350) lists several social variables in bilingualism of language acquisition and proficiency: social class, age, sex, occupation, religious and political affiliation, family, local, national origin, school and informal variables which contribute in the emergence of bilingualism.

2.1.3 Language Maintenance and Shift

“Language shift and, the other side of the coin, language maintenance are really long term, collective results of language choice” (Fasold, 1984:213). The author further explains these two concepts separately as, “ Language shift simply means that a community gives up a language completely in favor of another one ... In language maintenance, the community collectively decides to continue using the language or languages it has traditionally used” (Fasold, p: 148). On the other hand, with regard to the time of language shift, it is

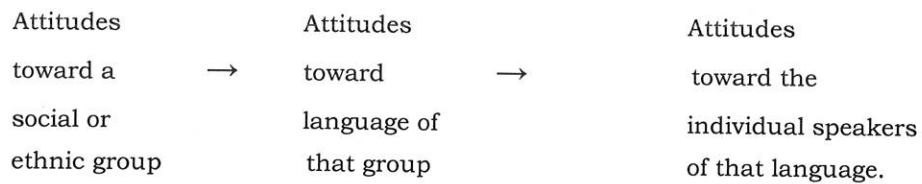
observed that “language shift can occur very rapidly... It is probable that language use is a very accurate indicator of social forces at any given point in time”, (Stokoe, 1983: 34).

Dealing with maintenance, Fishman cites, “in the case of the school, it is the home and community that provide, preserves and directs its language maintenance contributions. That is, the flow of language maintenance influence is much greater from home and community in to the school than, vice-versa” (1984: 371).

2.1.4 Language Attitude

Language attitude here is seen from two perspectives: the mentalist view and the behaviorist view. As to the mentalists, “attitude is considered as an internal state aroused by stimulation of some type and which may mediate the organisms subsequent response” (Williams 1974: 147). On the other hand, the behaviorists say, “attitudes are to be found simply in the responses people make to social be found simply in the responses people make to social situations. This view point makes research easier to undertake, since it requires no self reports or indirect inferences. It is only necessary to observe, tabulate, and analyze overt behavior”, (Agheyisi and Fishman 1970: 138). When attitude is concerned with languages, “Languages are distinguished from other attitudes by the fact that they are precisely about language”, (Fasold, 1984:148).

Likewise, Smith (1973:97) illustrates the linkage between attitude, behavior and language as he says, “it is also assumed that there exists a direct concomitant relationship between attitude and behavior in that how one evaluates the speech of another person will have an effect upon how he acts toward that person”. The process of formation of attitude is also displayed in Appel and Muysken (1987: 16) as:



These three parts of attitude formation states that people start conceiving attitude by beginning from social or ethnic group then extends to the language of that group and finally towards the individual speakers of that language.

CHAPTER III

3 Data Presentation and Analysis

3.1 Demographic Information

As the research is basically concerned with the two particular resettlement sites in the peripheral areas of Gambella town, due attention is given to make the sample proportional to the population of the two resettlement sites of Tigray and Kambata ethnic groups. Accordingly, 250 questionnaires and 10 interviews were prepared. Of the 250 questionnaires, 34 were not returned or were disqualified by the researcher. Therefore, the total number of qualified questionnaires of the research is 216. Out of the total 216 respondents for the study, 112(51.9%) is from the Tigray resettlement area while 104(48.1%) is from the Kambata resettlement area.

The interviews were conducted with 10 resourceful informants 2 of which were informants working in the office of the regional council, 4 of which were teachers and the 4 remaining were from the resident public. In addition, interviews which were informally conducted during observation session were also included.

The age of respondents was purposely determined to be grouped into two categories; that is, the youth (15-29 years) and elders (30 and above years). The table next to this paragraph contrasts age groups in the sample. The young age group members are 175(81%) which is far larger than the elderly group members which are 41(19%). This is in 4 to 1 proportion of young and elderly groups which does not represent the proportion of the resident population of the sites. But the bias towards the youth is helpful to see the language use situation in the area since the history of the resettlement time is similar with the age of average young age group; which is a one generation time of 25 years.

Table 1: Demographic information of respondents

Demographic characteristic	Categories	Frequency	Percent	
Age and sex	15-29	Male	104	48.1%
		Female	71	32.9%
	30 and above	Male	26	12%
		Female	15	7%
	Total	216	100%	
Place of birth	Gambella	146	67.6%	
	Outside Gambella	70	32.4%	
	Total	216	100%	
Educational background	No education	35	16.2%	
	Primary school	53	24.6%	
	High school	89	41.2%	
	Certificate	25	11.5%	
	Diploma and above	14	6.5%	
	Total	216	100%	
Occupation	Student	105	48.7%	
	Farmer	27	12.5%	
	Public worker	25	11.5%	
	Teacher	16	7.4%	
	Merchant	15	7%	
	Jobless	28	13.9%	
	Total	216	100%	

This is to mean that the resettlement time traces back to 1984 according to Lulseged (1994) when the great famine had forced the societies who are now settled in the areas where the famine did not attack at that time. Hence, the main focus of the study on the younger age group members will enhance the trust worthiness of the sociolinguistic atmosphere in the resettlement sites. Moreover, there are also adult or elderly groups in the study as they have a considerable significance that they contribute to the general language use situations in the area in addition to their younger compatriots.

The number of respondents based on sex variable is displayed in the table. The number of male respondents is larger than the female as depicted in the table. This reflects the case in almost all sectors of education and occupation in the region. It reveals the absence of gender parity between male and female population in all sectors of development.

As the questionnaires were disseminated mainly at school targeting students and teachers and to some extent at governmental offices, equal proportion of sex is unattainable in both places. Thus, 130(60.1%) of the total population are male while the rest 86(39.9%) are female respondents.

Comparison of age and sex of respondents is assumed to give a clearer picture of the target sample. The youth age group in the male sex category is the majority. Therefore, out of the 81% of the young age groups, 48.1% are males while females are only 32.9%. The same proportion of sex prevails among adults where the males are 12% while the female adults represent only the rest 7% of the proportion.

Almost two-third of the respondents 146(67.6%) are born in Gambella; whereas 70(32.4%) were born outside Gambella town. Those who were born outside Gambella are respondents who are the members of the resettled community of the town born elsewhere than in Gambella town. Accordingly, the larger number of respondents born in Gambella are in the category of youth (15-29 years of age) while the elderly has mostly come to Gambella afterbirth and is relatively fewer in number.

As it has been mentioned above, the majority of the respondents are students. High school students comprise 89 (41.2%) of the total followed by primary school students which amount to 53(24.6%). The third largest category includes youth who have not gone to school at all 35(16.2%). The rest consist the minority including 25(11.5%) certificate level and 14(6.5%) holders of diploma and above. The figure for the student category shows variation from that for other educational backgrounds. This is due to the existence of some respondents who claim that they are students in the evening program; even though they also have some other social and economic responsibilities. The largest proportion of respondents in terms of occupation is the students (105 or 48.7%). Teachers and other public employees comprise only 41 or 18.9%.

3.2 Language Background of Respondents

Language background of respondents will be treated into MT and SL. Thus, first we will see the distribution of respondents by their MT, then their distribution according to both their MT and their SL.

3.2.1 Distribution of Respondents by MT

Table 2: Respondents distribution by their MT

MT	Number of respondents	
	Frequency	%
Tigrinya	95	44%
Kambata	77	35.7%
Amharic	17	7.9%
Hadiyya	13	6%
Wolayta	9	4%
Afan Oromo	4	1.9%
Himtinia	1	0.5%
Total	216	100%

According to the data, respondents belong to seven different MTs. These include: Tigrinya, Kambata, Amharic, Hadiyya, Wolayta, Afan Oromo and Himtinia. Tigrinya constitutes the highest proportion of MT 95(44%) followed by Kambata 77(35.7%). Amharic 17(7.9%), Hadiyya 13(6%) and Wolayta 9(4%) constitute relatively lesser percentages of MT speakers having the third, fourth and fifth ranks respectively. The two at the bottom line of MT respondents are speakers of Afan Oromo 4(1.9%) and Himtinia 1(0.5%). From table 2 one can observe that the highest MT background is that of Tigrinya which comprises about the same number with the sum of the four MT backgrounds' of

respondents: Kambata, Hadiyya, Afan Oromo and Himtinya. The other MTs are relatively with small size, with Amharic representing a better proportion.

The MT distribution of respondents according to the two particular resettlement sites which the study is basically concerned with shows no great difference. The Tigray site with the sample population of 112(51.9%) and the Kambata site with the sample population of 104(48.1%) constitute (79.7%) of Tigrinya and Kambata MT respondents. Himtinya MT group is found in the Tigray resettlement site while Hadiyya and Wolayta MT groups reside in the Kambata resettlement site. Amharic and Afan Oromo MT groups are found in both resettlement sites while the larger proportion of Amharic MT group 14(82.3%) live in the Tigray site and the smallest 3(17.7%) live in the Kambata site.

Relatively speaking, compared to the Tigray area, Kambata resettlement site has more diverse MT speakers. The possible reason for the existence of more Amharic MT in Tigray community is the strong social bond between Amhara and Tigray ethnic groups. Likewise, the prevalence of Hadiyya and Wolayta in Kambata resettlement site also traces back to the original home land of the ethnic groups where Kambata, Hadiyya and Wolayta have long been integrated socially and linguistically. In terms of linguistic relationships, on the one hand, Amharic and Tigrinya are genetically related. Similarly, Kambata and Hadiyya too are so related. Wolayta speakers however, are related to the later two language groups socially than linguistically.

3.2.2 Language Background of Respondents by MT and SL

Table 3: Respondents by MT and SL

MT of respondents	Respondents' SL							
	Tigrinya	Kambata	Amharic	Hadiyya	Wolayta	Afan Oromo	Anyua	Nuer
Tigrinya (95)	-	1 (1%)	89 (93.6%)	-	-	13 (13.6%)	62 (65.2%)	24 (25.2%)
Kambata (77)	2 (2.5%)	-	63 (81.9%)	21 (27.2%)	14 (18.1%)	6 (7.7%)	54 (70.1%)	13 (16.9%)
Amharic (17)	8 (47%)	1 (5.9%)	-	-	-	6 (35.2%)	15 (88.2%)	7 (41.1%)
Hadiyya (13)	-	10 (76.9%)	8 (61.5%)	-	6 (46.1%)	2 (15.3%)	10 (76.9%)	3 (23.%)
Wolayta (9)	-	6 (66.7%)	7 (77.8%)	4 (44.4%)	-	2 (22.2%)	8 (88.9%)	4 (44.4%)
Afan Oromo (4)	-	-	3 (75%)	-	-	-	3 (75%)	2 (50%)
Himtinya (1)	1 (100%)	-	1 (100%)	-	-	-	-	-
Total (216)	11 (5%)	18 (8.3%)	171 (79.1%)	25 (11.5%)	20 (9.2%)	29 (13.%)	152 (70.3%)	53 (24.5%)

MT distribution of respondents seems to influence their SL background. The rate of SL background varies between the highest Amharic 171(79.1%) and the lowest Tigrinya 11(5%) in the total distribution of SLs. The figure for SL background of Hadiyya, Wolayta, Kambata, Tigrinya and Afan Oromo is very low in general with little difference among them. The other interesting result of the respondents SLs is the important role of the indigenous languages of the region, Anyua and Nuer. These indigenous languages have more significant proportion of SL speakers in the two resettlement areas than any MT (except Amharic) has. Anyua is the SL of 152 (70.3%) of the respondents while Nuer is the SL for 53(24.5%) of the total respondents ranking the second and third SLs following Amharic.

The fact that the proportion of Amharic SL is the largest may be attribute to the language policy of the Gambella region in particular and the language policy of the Federal Democratic Republic of Ethiopia (FDRE) in general. As the

Federalism policy of Ethiopia allows every regional state to have their own regional constitution, Gambella is one of the regional states where it has the same official working language Amharic like the federal government.

In addition, the significant role of the indigenous languages in the SL distribution for the respondents may also be accounted for in some language related policies and due to language use circumstances in real life. These indigenous languages, Anyua and Nuer, are used in schools as medium of instruction that enabled the respondents to learn them and to value their instrumental positions. The real life situation of language use is the geographically dispersedly population of the indigenous ethnic group Anyua so as to create a favorable circumstance of intense contact with the resettled ethnic groups. That is why Anyua is three times larger SL than its compatriot Nuer, since this latter indigenous ethnic group is geographically confined in a specific site unlike the former.

Despite having only 4 MT respondents, which makes Afan Oromo the fourth largest SL with (13%) respondents there are Afan Oromo claimants as a SL from all MT speakers except from Himtinya MT group respondents. The data shows that 13(13.6%) Tigrinya, 6(7.7%) Kambata, 6(35.2%) Amharic, 2(15.3%) Hadiyya and 2(22.2%) Wolayta are SL speakers of Afan Oromo.

As the answer from the interview suggests, the use of Afan Oromo for the out group communication is not uncommon for the resettled communities particularly with residents in the down town. Likewise, the language use situation in the town reflects the influence of the language of the neighboring region Oromiya which surrounds. The frequent contact between Afan Oromo language and the linguistic groups of Gambella has a long history. Moreover, from among the non-indigenous languages of the region, it is possible to come across people of different ethnic groups who use Afan Oromo next to Amharic in the Gambella town, particularly in the central areas of the town. The prevalence of Amharic to a larger extent and Afan Oromo to a certain extent has shown consistency to Cooper et al (1976). The finding of Cooper et al

renders that Amharic was the dominant language in towns whereas Afan Oromo was dominant in countryside.

On the one hand, the indigenous languages of Gambella, Anyua and Nuer have much more significant role in the resettlement sites as SLs than the major MTs of the resettled linguistic groups. The most dominant one of the two indigenous languages, Anyua is more widely distributed as a SL ranging between the highest as the SL of Wolayta MT speakers 8(88.9%) and the lowest as SL for Tigrinya MT speakers 62(65.2%). The rest of Anyua SL speakers comprise 54(70.1%) Kambata MT group, 15(88.2%) Amharic MT group, 10(76.9%) Hadiyya MT group and 3(75%) Afan Oromo MT group. Moreover, more interesting is the fact that Anyua SL is higher than Amharic SL for the Hadiyya and Wolayta MT groups and that it is slightly lower than the Amharic SL speakers from Kambata MT group. This may demonstrate that Anyua SL is a language of wider communication in the town.

However, Tigrinya and Kambata, which have the largest MT of respondents in the two sites, are the least in their SL function. The possible reason for the few proportion of Tigrinya as SL is due to the homogenous nature of the Tigray community linguistically. This is to mean that as Tigrinya linguistic group is the most outnumbering one in the Tigray resettlement site, very few members of other linguistic groups live in the surrounding areas so as to learn it as their SL. Thus, the existence of other ethnolinguistic groups in the Tigray area; that is, speakers of Amharic, Afan Oromo and Himtinya are not so much significant so as to make Tigrinya SL functionally stronger. Amharic speakers, which are relatively large in number of MT speakers in the same site, are insignificant in the use Tigrinya as a SL. Moreover, Tigrinya MT speakers are the most predominant users of Amharic but not the other way round. Hence, the higher exposure of Tigrinya MT speakers to Amharic has resulted the intense use of it by the Tigrinya MT speakers. This is the common language use behavior not only to the specific Tigray resettlement site of Gambella town but also to country-wide extent since Amharic is the official working language of the nation.

On the other hand, the existence of relatively more diverse ethnic groups in the Kambata resettlement site apparently shows a range of larger SL distribution in the same area. But, Kambata SL is reported as the other least SL in the area. Again, such a tendency shows that the different ethnic groups in this site use Kambata SL almost with similar weight with Amharic and Anyua SLs. However, this contribution of using Kambata SL particularly by Hadiyya and Wolayta MTs does not seem significant on the overall proportion of the respondents SL distributions.

Regarding the SL proportion of languages in the Kambata site, the majority of them are Kambata, Hadiyya and Wolayta with respect to their relative number of respondents and their use as SL with one another. These three ethnic groups have strong social and cultural integration both in their current resettlement surroundings and their original place prior to their resettlement. From these linguistic groups, the dominant one is Kambata and has a SL distribution of its language for Hadiyya and Wolayta MT speakers in above two-third of the total number of their respondents in each group. This intense interaction between these three ethnolinguistic groups has weakened the Amharic SL for inter-ethnic communication between them and favored Kambata to serve for such purposes.

3.2.3 Language Background of Respondents' Fathers by MT and SL

As the respondents are from different linguistic groups, their fathers have also different linguistic backgrounds. The diverse nature of language background indicates that the resettlement areas have enabled various contacts within the resettled communities as well as among the resettled and the indigenous population of Gambella.

As can be seen from the table 4, among the respondents who are Amharic MT and Himtinya MT groups, Tigrinya is used as SL 4(30.8%) and 3(100%) respectively. In this sense Himtinya MT group respondents have still retain Tigrinya SL. These two MT groups, Amharic and Himtinya, have long been

integrated socio-culturally both in the resettlement site and in their original home land. In the resettlement site case, Himtinya MT group is settled in the Tigray site where there is more social attachment between them including intermarriage. Regarding Amharic MT groups, there are more respondents belonging to the Tigray resettlement site. In addition to this, one of the respondents who responded in the interview confirms that the fewer Himtinya MT speakers predominantly use Tigrinya and Amharic at large in the surroundings with insignificant frequency of using their MT with their compatriots rarely.

Kambata has been the SL for a large proportion of Hadiyya and Wolayta MT group fathers. 13(72.2%) of Hadiyya and 8(66.7%) of Wolayta MT group fathers use Kambata as their SL.

Table 4: Respondents' fathers by MT and SL

MT of fathers	Respondents' Fathers' SL							
	Tigrinya	Kambata	Amharic	Hadiyya	Wolayta	Afan Oromo	Anyua	Nuer
Tigrinya (90)	-	1 (1%)	88 (97.8%)	-	-	8 (8.9%)	9 (10%)	3 (3.3%)
Kambata (74)	-	-	43 (58%)	34 (46%)	21 (28.3%)	2 (2.8%)	3 (4%)	1 (1.3%)
Amharic (13)	4 (30.8%)	-	-	-	-	4 (30.8%)	4 (30.8%)	1 (7.7%)
Hadiyya (18)	-	13 (72.2%)	14 (77.8%)	-	6 (33.3%)	1 (5.5%)	2 (11%)	-
Wolayta (12)	-	8 (66.7%)	10 (83.3%)	4 (33.3%)	-	2 (16.7%)	3 (25%)	-
Afan Oromo (6)	-	-	6 (100%)	-	-	-	4 (66.7%)	1 (16.7%)
Himtinya (3)	3 (100%)	-	3 (100%)	-	-	-	1 (33.3%)	1 (33.3%)
Total (216)	7 (3.2%)	22 (10.1%)	164 (75.9%)	38 (17.5%)	27 (12.5%)	17 (7.9%)	26 (12%)	7 (3.2%)

Amharic still takes the lion's share of the proportion of SL in all the different ethnic groups with the average distribution covering above 85%. Afan Oromo

and Himtinya MT groups (though their numbers are extremely small in the sample) are the highest users of Amharic as the SL (100%) each. Like the case of the respondents, Tigrinya MT group of fathers also largely use Amharic 88(97.8%) as a SL. Wolayta 10(83.3%) and Hadiyya 14(77%) MT groups are in the third and fourth rank of Amharic SL category. The last in the respective order is Kambata where only 43(58%) of the MT group members are SL speakers of Amharic. The total proportion of Amharic SL is far greater in the father SL distribution with 164(75.9%) leaving all other SLs by a wide range of difference; that is, the second largely used SL is Hadiyya with 38(17%) of the total distribution with a very wider gap between them. Hadiyya is the SL for Kambata and Wolayta MT speakers who are its neighbor languages both in their respective original place and in the resettlement sites. The table shows that 34(46%) Kambata MT group member fathers and 4(33.3%) Wolayta MT group member fathers use Hadiyya as their SL. The higher proportion of Hadiyya SL in the distribution is due to these two linguistic groups, Kambata and Wolayta, as they have a considerable use of it as their SL.

The least distribution of Amharic SL for Kambata MT speakers in the fathers' case is contrasted with the respondents' distribution of this language background. First, the fathers and respondents have different language (SL) learning situation. The fathers were have no such language contact with Amharic in their rural origin while the respondents are with more language contact in the resettlement site so as to make them significantly use Amharic SL than their fathers.

Relatively speaking, the indigenous languages Anyua and Nuer have less significance in the fathers' distribution than their respondents' case. This different distribution of the indigenous languages for the respondents and their fathers' traces back to the fathers' original rural areas before their resettlement where those indigenous languages were not available. On the other hand, the higher proportion of these indigenous languages for the respondents is the strong language contact between the resettled languages and the indigenous ones in the resettlement areas where they grew up. In addition to such

language contact for the respondents, the availability of the indigenous language for schooling is also another important factor. Thus, school is one of the most significant factors in language learning; when the case is with the languages as medium of instruction, the higher tendency of learning those languages becomes more significant.

As compared with the other MT group members of fathers, Afan Oromo MT speakers are the largest users of Anyua as SL in 4(66.7%). The possible reason here is the long standing interaction between Afan Oromo and Anyua linguistic groups in the resettlement site than any other linguistic groups. Thus, as it has been mentioned previously, the region Gambella shares most of its national regional borders with Oromiya region. This may have an impact in creating a favorable situation for the Afan Oromo MT speakers to learn Anyua more than the other MT speakers. In fact, the past history of regional states indicates that Gambella was included in Oromiya region.

Generally speaking, from the two indigenous languages, Anyua is relatively stronger for both the respondents and their fathers' distribution than Nuer. However, these two languages are very insignificantly used by fathers as SL than the respondents though.

3.2.4 Language background of respondents' mothers by MT and SL

As far as table 5 below goes, Tigrinya is the MT of 88(40.8%) of the entire mothers. Out of this, 86(97.8%) are Amharic SL speakers. This is similar with the fathers' Amharic SL distribution of the same MT. Tigrinya MT speaker mothers show higher tendency of Anyua SL, 28(31.9%) which is three-times larger than the fathers use of Anyua SL.

Table 5: Respondents' mothers by MT and SL

MT of Respondents' Mothers	Respondents' Mothers' SL								
	Tigrinya	Kambata	Amharic	Hadiyya	Wolayta	Afan Oromo	Himintina	Anyua	Nuer
Tigrinya (88)	-	1 (1%)	86 (97.8%)	-	-	8 (9%)	1 (1%)	28 (31.9%)	4 (4.5%)
Kambata (69)	1 (1.4%)	-	58 (84%)	42 (60.9%)	29 (42%)	4 (5.8%)	-	18 (26%)	6 (8.7%)
Amharic (21)	18 (85.8%)	1 (4.8%)	-	-	-	12 (57.1%)	-	8 (38%)	4 (19%)
Hadiyya (16)	-	13 (81.2%)	9 (56.2%)	-	5 (31.2%)	2 (12.5%)	-	5 (31.2%)	2 (12.5%)
Wolayta (14)	-	12 (85.7%)	13 (92.8%)	8 (57.1%)	-	6 (42.8%)	-	6 (42.8%)	3 (21.4%)
Afan Oromo (7)	3 (42.8%)	2 (28.5%)	6 (85.7%)	-	3 (42.8%)	-	-	5 (71.4%)	4 (57.1%)
Himintina (1)	1 (100%)	-	1 (100%)	-	-	-	-	-	-
Total (216)	23 (10.6%)	29 (13.4%)	173 (80%)	50 (23.1%)	37 (17.1%)	32 (14.8%)	1 (0.4%)	70 (32%)	23 (10.6%)

On the one hand, Kambata MT group members of mothers have 58(84%) of Amharic SL. The same group is relatively higher user of Anyua SL in 18(26%). In both Amharic and Anyua SLs, mothers are greatly bilinguals than the fathers of the same MT distribution.

With respect to Amharic MT speakers, mothers show much stronger use of SL in Tigrinya 18(85.8%), Afan Oromo 12(57.1%) and Anyua 8(38%) than their compatriot fathers.

Hadiyya and Wolayta mothers have also a considerable degree of bilingualism more than their counterpart fathers' distribution in most of the linguistic groups in the portion. Likewise, Hadiyya MT speaker mothers show a significant difference in Anyua 31.2% and in Nuer 12.5% while fathers of the same MT group are 11% in Anyua and 0% in Nuer. The case of Wolayta renders

that mothers use Anyua SL in 42.8% and Nuer SL in 21.4% whereas fathers of the same MT group use Anyua 25% and Nuer 0% SLs. The rest SL distribution of mothers have similar pattern like that of the fathers.

The comparison between respondents, their fathers and their mothers relatively have similar pattern as to their use of Amharic SL total distribution. Generally speaking, mothers show a significant degree of SL use almost in all languages than the fathers' distribution. Most interestingly, mothers far greatly outnumber fathers in their use of the indigenous languages Anyua and Nuer SLs. The total distribution of these two SLs for mothers is 32.4% in Anyua and 10.6% in Nuer. However, fathers use Anyua in 12% and Nuer in 3.2%. Hence, we can conclude that mothers are highly bilinguals in both resettled and indigenous SLs than fathers.

The most important factor for the concentration of higher percentage of mothers in SL use of indigenous languages, particularly in Anyua than the fathers distribution is due to the greater interaction of mothers with the indigenous language speakers since most of the socio-economic interactions in their life is facilitated by mothers as they are responsible for their families. For instance, mothers buy food stuffs from the local markets of the surrounding community mostly Anyua ethnic groups who are usually monolinguals in their MT. If they had to acquire other market products supplied by any language other than Anyua, the mothers will bargain in Amharic or they need to have a translator. According to Cooper (1976), in the Ethiopian markets context where linguistic diversity is obvious, it appears that transactions are facilitated by the multilingualism of the traders than by the emergence of a trade lingua franca. Generally speaking, mothers are highly bilinguals with a significantly higher degree than fathers. In addition to the above mentioned facts about the mothers' higher bilingualism than fathers, mothers have more intense contact with both resettled and indigenous languages as it is also supported in the idea from Lulseged (1994) about intermarriage and from Lieberson and McCabe (1982) about intermarriage of MT groups and population composition in the previous portions of the analysis.

3.3 Domains of Language Use

3.3.1 Language Use at Home, Neighborhood, Religious Places and in Social Meetings

The language use of respondents in four particular domains: home, neighborhood, religious places and social meetings are tabulated in table 6 below following the next paragraph. However, the analysis will treat each domain separately by comparing each with one another.

In the home domain, Amharic is used by more than half of the total number of respondents. With 141(65.2%) of Amharic use in the home domain, it is the most predominantly used home language for most of the linguistic groups. This implies that there is a strong tendency of language shift in favor of Amharic in all resettled linguistic group of respondents. A study by Sandel shows that in Taiwan the first generation used to learn Mandarin the National language at school and used their MT (Tai-gi) at home. After several years the second generation became the speaker of the National language Mandarin not only at school but also at home (2003:533-534). This is true of the young generation in the resettlement sites as they have shifted their home language to the languages which are available at school and not their MT. Consequently, all the rest of the languages are poorly used at home.

Table 6: Language uses of respondents in four domains

Types of languages used	Domains of languages used							
	Home		Neighborhood		Religious place		Social meetings	
Amharic	141	65.2%	159	73.7%	169	78.2%	163	75.4%
Kambata	37	17.2%	26	12%	21	9.8%	25	11.5%
Tigrinya	24	11.2%	18	8.4%	14	6.5%	17	7.8%
Hadiyya	4	1.8%	3	1.3%	3	1.3%	5	2.3%
Wolayta	3	1.3%	4	1.8%	2	1%	2	1%
Anyua	2	1%	-	-	-	-	1	0.5%
Nuer	-	-	1	0.5%	-	-	-	-
Amharic & Kambata	5	2.3%	4	1.8%	7	3.2%	-	-
Amharic & Tigrinya	-	-	1	0.5%	-	-	2	1%
Afan Oromo	-	-	-	-	-	-	1	0.5%
Total	216	100%	216	100%	216	100%	216	100%

Similarly, neighborhood domain also displays a significant use of Amharic, 159(73.7%) respondents. Kambata 12% and Tigrinya 8.4% are in the second and third rank. The other languages are negligible. Here again, the two major resettled languages are very insignificantly used in the neighborhood. Thus, MT shift in all linguistic groups is directed to Amharic by dominating all the other linguistic groups. Accordingly, the interview shows that most Amharic users in the neighborhood domain feel that Amharic is a language that should be used between different ethnolinguistic groups whatever language is available.

Language use in religions places simply refers to churches and the mosques. The language use in this domain is also highest for Amharic than the others in 169(78.2%). The other languages are very insignificant languages in the religious domain. It is believed that language and religion have no direct relation. Hence, as there is no such significance of using ethnic based language

in the religions domains, this domain is not as important factor for using specific MT of one's ethnic group.

The fourth domain of language use shown in table 6 is the domain of social meetings. Amharic is still the leading language used with the different ethnolinguistic groups with a score of 163(75.4%). The rest are insignificant and are at lower level. Of these, Kambata is the second largely used language, 25(11.5%) than Tigrinya which accounts for 17(7.8%) following it. In the case of these two major resettled linguistic groups, Lulseged, as cited in Bahiru Zewde et.al. (1994:530), says: "But in places where the Kambata, Hadiyya and Wolayta ethnic groups are predominantly resettled, the medium of communication can be mainly Kambata and to a certain extent anyone of their MTs." Thus, the relatively higher use of Kambata than Tigrinya though the latter is larger than the former, witnesses such language preferences. In the same fashion, the same source also suggests that Tigrinya MT speakers are the highest users of Amharic SL than the other resettled linguistic groups in Gambella town.

3.3.2 Language Use in School Domain

In school domain and in the setting of playground there are six languages preferred by students to use with their school friends and in some circumstances with their teachers. However, Amharic is the language dominantly used as reported by 78.9% of the respondents. Relatively speaking, Anyua has the next higher rate of preference to the respondents with very little number of respondents as compared with Amharic. Firstly, Amharic as it has been seen throughout the course of the analysis is the most predominantly used language. Additionally, the current language policies of the region in particular and the country-level in general promote the use of Amharic too.

Table 7: Language use in school domain

Domain	Setting	Languages	Frequency	%
School	Playground	Amharic	112	78.9%
		Anyua	8	5.6%
		Amharic & Kambata	6	4.2%
		Tigrinya	5	3.4%
		Kambata	5	3.4%
		Amharic & Tigrinya	4	2.9%
		Nuer	1	0.8%
		Afan Oromo	1	0.8%
		Total	142	100%

Coming to the indigenous language Anyua, the situation shows that the schools provide the resettled ethnic group with Anyua as the medium of instruction. According to Baker (1993:153), mainstream bilingual education comprises the joint use of two majority languages in school. In light of this, in Gambella, there are Amharic and, Anyua and Nuer medium schools side by side and Amharic, Anyua, Nuer and English are given as school subjects.

The other languages are not used to a significant degree. Here it is important to recall the idea in Fishman (1984:371) concerning the school domain language use by respondents. He says that the language of home and community is determinant for the language behavior of the school. Accordingly, the reality of language use in schools is the reflection of the home and community language use situations from the direction from home and community to the school than the other way round. Hence, the respondents' use of other language, particularly Amharic, than their MT in the previous home, neighborhood, religious places and social meetings implies their language in school domain.

3.3.2 Language Use in the Workplace Domain

The domain of Workplace incorporates settings like office for public workers and farmland for farmers. The addressees are colleagues or customers.

Table 8: Language use at workplace

Domain	Setting	Addressee	Languages	Frequency	%
Workplace	Office and farmland	Colleague and Customer	Amharic	59	71%
			Anyua	10	12%
			Kambata	7	8.4%
			Tigrinya	5	6%
			Amharic & Kambata	1	1.3%
			Amharic & Tigrinya	1	1.3%
			Total	83	100%

There is a similar distribution of languages between the previous school domain and the workplace domain. Amharic is the dominantly used language which is 59(71%) followed by Anyua 10(12%). Thus, the same reason and explanation applies for the existence of Amharic domination and Anyua as the second preference in this domain of workplace with the previous domain of school. Moreover, the same is true for the very insignificant use of all the other languages for both domains. However, there is no officially proclaimed indigenous language as language of the workplace unlike the case in the school domain, where the two indigenous languages, Anyua and Nuer, are determined as the medium of instruction at the first cycle of primary schools

Additionally, an interviewee suggested that workplace is not a place where similarity of ethnic backgrounds of staff is available. Therefore, most employees

in their respective workplaces either use Amharic to a larger extent or they will tend to use Anyua to a certain degree.

3.4 Language Use of Respondents by Ethnic Group and Age

According to the table, seven languages have been mentioned as used for communication by respondents. Six of them are MTs of resettlers while the seventh is the indigenous Anyua. Among the 17 MT speakers of Amhara ethnic group, 13 (76%) claimed to use their MT with the youth while 14 (82%) with elders. Only 3 speakers (18%) have abandoned their language which is relatively fewer as compared with the other ethnic groups. In fact, other ethnic groups have shifted to this language in greater numbers. This higher tendency of shift to Amharic is due to the great degree of exposure of respondents to the language.

Table 9: Language uses of respondents with young and old participants

MT of the Respondents	Amhara with (17)		Tigrayaw with (95)		Kambata with (77)		Hadiyya with (13)		Wolayta with (9)		Oromo with (4)		Himtala with (1)		Total	
	YP	OP	YP	OP	YP	OP	YP	OP	YP	OP	YP	OP	YP	OP	YP	OP
Amharic (17)	13 (76%)	14 (82%)	83 (87%)	57 (60%)	53 (69%)	28 (36%)	4 (31%)	2 (15%)	2 (22%)	-	2 (50%)	2 (50%)	1 (100%)	1 (100%)	158 (73.2%)	104 (48.2%)
Tigrinya (95)	2 (12%)	2 (12%)	7 (7%)	38 (40%)	-	-	-	-	-	-	-	-	-	-	9 (4.2%)	40 (18.5%)
Kambata (77)	-	1 (6%)	-	-	9 (11.5%)	47 (61%)	6 (46%)	7 (54%)	6 (66.5%)	6 (66.5%)	-	-	-	-	21 (9.8%)	61 (28.2%)
Hadiyya (13)	-	-	-	-	6 (8%)	2 (2.5%)	2 (15%)	4 (31%)	1 (11%)	-	-	-	-	-	9 (4.2%)	6 (2.8%)
Wolayta (9)	-	-	-	-	4 (5%)	-	-	-	-	3 (33%)	-	-	-	-	4 (1.8%)	3 (1.3%)
Afan Oromo (4)	-	-	2 (2%)	-	1 (1%)	-	-	-	-	-	1 (25%)	1 (25%)	-	-	4 (1.8%)	1 (0.5%)
Anyua	2 (12%)	-	3 (3%)	-	4 (5%)	-	1 (7.5%)	-	-	-	1 (25%)	1 (25%)	-	-	11 (5%)	1 (0.5%)
Total															216 (100%)	216 (100%)

As far as the Tigraway settlers are concerned, from the total number of the respondents, only 7 (7%) use Tigrinya with the youth and 38 (40%) use it with elders and (53%) have abandoned their MT. There is a strong use of Amharic with the youth than with the elders. This seems to be the highest tendency of shift to Amharic compared to most ethnic groups. The Kambata MT speakers have a somewhat similar proportion of using Amharic. Only 9 (12%) respondents claimed to use their MT with the youth and 47 (61%) respondents claimed using their MT with elders. This shows that 27% have totally abandoned their MT. The larger number of respondents claiming to use the MT with the youth category shows that there is a tendency of shifting to Amharic. However, comparatively, Kambata MT speakers make more use of their MT with the elders (61%) than Tigrinya MT speakers (40%).

The same pattern of language use and tendency to shift mainly to Amharic is observed with the other ethnic groups. Consequently, Wolayta, Hadiyya and Oromo have reported about 40% of each shifting. This situation of language shift in the ethnic groups is both due to influence by the language of the majority resettled linguistic groups Tigraway and Kambata which are also shifting towards the same language and due to the strong tendency of these diverse ethnic groups in favor of Amharic for most of their communication needs.

Another interesting feature is the shift to Anyua. Although the number is very small 3%-12%, most of the ethnic groups settled in these two sites have shown some tendency of shift to this indigenous language in the absence of native speaker settlers in the sites. Here, one can raise the regional and national policy of federal language policy as a potential reason for such use of indigenous language. That is, the current language policies have encouraged the non native ethnolinguistic communities to learn the indigenous languages unlike the previous language policies with the reverse impact. Of course, the majority of the residents in the town have strong command of Anyua than of any other indigenous language in the region. The widely dispersed nature of

Anyua ethnolinguistic group in the town makes the language more easily accessible for the different ethnolinguistic groups.

3.5 Topics of Discourse and Language Use by Respondents

Topic of discourse refers to the subject matter in which the language is being used by the respondents. Hence, religious matter, social and political issues, greeting and giving thanks, and counting are the four topics selected for the questionnaire.

Table 10: Language use of respondents in relation to topic

Topics		Languages used by respondents										
		Amharic	Tigrinya	Kambata	Hadiyya	Wolayta	Afan Oromo	Anyua	Nuer	Amharic & Tigrinya	Amharic & Kambata	Total
Religion	F	154	18	22	-	-	2	1	1	10	8	216
	%	71.2	8.4	10.1	-	-	1	0.4	0.4	4.7	3.8	100
Socio-Politics	F	141	32	21	-	-	-	1	-	12	9	216
	%	62.2	15	9.7	-	-	-	0.4	-	5.6	4.1	100
Greeting and giving thanks	F	111	34	15	-	-	6	31	3	10	6	216
	%	51.3	15.8	7	-	-	2.8	14.3	1.3	4.7	2.8	100
Counting number	F	108	44	30	7	4	1	3	-	11	8	216
	%	50	20.3	14	3.2	2	0.4	1.3	-	5	3.8	100

Accordingly, Amharic is the dominant language used for the four topics. Amharic is claimed by 154(71.2%) of the respondents as being used for religious matters. Additionally, Amharic is also used together with Tigrinya (4.7%) and with Kambata (3.8%) for religious purposes. Thus, the preference for the use of Amharic for religious topics goes to about 75%. With regard to religious topic, the extent of use of Kambata and Tigrinya follow that of Amharic with only 10% and 8% claimants respectively. The rest of the languages are used for religious matters at a very insignificant level.

In socio-political topics, Amharic and to some extent Amharic together with Tigrinya or with Kambata are claimed to be used by about 70% of the sample. Tigrinya with only (15%) and Kambata with only (9.7%) are at the second and

third level used for socio political affairs. The rest of the languages have nearly no place in topics related to socio-political matters.

The use of the MTs in greeting and thanks giving are the most interesting aspects. A significant number of respondents claimed to use the indigenous language, Anyua (14.3%). Amharic which was used at a higher rate in respect to the other topics is relatively lowered and preferred by only 111(51.3%) in this topic. The case of Afan Oromo which is claimed by (2.8%) shows that comparatively speaking, it is a significant language in greeting and thanks giving. The other languages are used at a very insignificant level.

In Gambella, whatever language a speaker uses in interaction with others, it is common to find people using Anyua first in any greeting. Irrespective of their ethnolinguistic background, people actually use the expression /darijot/ to greet anyone in Gambella. This is typically also the case in the two research sites. More importantly, as the researcher has been in Gambella since 2006, he has been a living evidence to verify that the Anyua expression particularly for greeting purpose is largely used also by people who do not speak the language. For instance, when two people who are not speakers of Anyua meet with each other, they just first use the expression /darijot/ once and then they switch to any language they know as they cannot go further to communicate in Anyua. However, if someone meets a Nuer person, then the person uses Nuer greeting expressions if he or she knows the language to some extent. Otherwise, Amharic or Anyua is commonly used for greeting. Thus, as an introductory greeting, Anyua is the predominantly used language between people of any ethnolinguistic background and with no prerequisite of Anyua competence.

When the topic of discourse is counting, Amharic use is claimed by 50% of the respondents. There are also 20.3% and 14% claimants of use of Tigrinya and Kambata respectively. Wolayta and Hadiyya are claimed by insignificant numbers.

However, the existence of those fewer reservations in all ethnolinguistic groups' distributions for the last item of counting, Spolsky (1998:46), states the internal functions of bilinguals as, "Bilinguals usually prefer one language for

functions such as counting, doing arithmetic, dreaming, cursing, or playing silently”.

3.6 Respondents’ Choice of Acquisition of Language for their Children

Respondents have been asked to indicate their preferred languages for their children’s language acquisitions. The responses are tabulated in the table below:

Table 11: Language for the children

Respondents language preference	Number of Respondents	
	Frequency	%
Amharic	150	69.4
Tigrinya	12	5.6
Kambata	8	3.8
Hadiyya	1	0.4
Wolayta	1	0.4
Afan Oromo	13	6
Anyua	5	2.3
Nuer	-	-
English	26	12
Total	216	100%

In this regard, (69.4%) of the respondents preferred Amharic to their children for their acquisition as first language. The second higher choice is English with (12%). This indicates that respondents give very low value for their own MT. Particularly, their preference for English which is neither the MT nor the SL to the respondents, reveals that many people show less-self esteem in relation to their languages. Accordingly, the significant choice of English is related to the attitude formation as cited in Appel and Muysken (1987:16) that people use to conceive attitude of a language by first assuming the social or ethnic group itself, then the language of that group and finally the individual speakers of that language. Hence, as the response towards English is significant, the reason becomes the high esteem the people have to the native English speakers.

The case of Anyua, which is reported by (2.3%) by exceeding Hadiyya and Wolayta shows the importance of Anyua language for the social mobility around the town.

With regard to the minority resettled languages being insignificant, Coulmas remarks that, “in all parts of the world, we observe an increasing tendency among minority members to bring up their children in a language other than their own mother tongue there by abandoning their former ethnic languages” (1997:273).

In fact, in Gambella, English and Anyua with the most significantly preferred language, Amharic, are the languages available in all sectors of occupation and education. Moreover, these three languages are also required due to the material benefits they can generate.

3.7 Language Choice Respondents in the Mass Media

The following table depicts respondents’ claim regarding their choice of mass media language. This has two parts: referring to their claim to listen to the broadcast media (radio and television) and to listen to music from electronic devices like tape recorders.

Table 12: Languages of mass media

Language	Listening on radio & TV		Listening music & songs	
	Frequency	%	Frequency	%
Amharic	168	78	156	72
Tigrinya	22	10.1	30	14
Kambata	11	5	14	6.4
Hadiyya	1	0.4	-	-
Wolayta	-	-	-	-
Afan Oromo	4	1.9	4	1.9
Anyua	2	1	6	2.8
Nuer	1	0.4	2	1
English	7	3.2	4	1.9
Total	216	100%	216	100%

Respondents' preference to listen in the radio and TV as well as listening to music or songs in other electronic media is shown in the table above. Accordingly, the preference for English is very small (3.2%) for radio and TV, and it is even smaller (1.9%) for music in other electronic devices. Listening radio and TV or music in Tigrinya is preferred by (10.1%) and (14%) respondents respectively. Kambata preference for radio and TV as well as music is claimed by (5%) and (6.4%) respectively. Amharic mass media and music has been preferred by 168(78%) and 156(72%) of the respondents, respectively; which is the highest claim.

Coming to the reason why Amharic is the most preferred one, we can state two important facts according to the feedback from respondents and according to the real-life facts. Firstly, most of the respondents from Tigrinya MT background said that they prefer Amharic to Tigrinya for mass media since it provides them with a variety of programs particularly the entertainment programs, like drama and music. Those ethnic group who preferred Amharic and Tigrinya, did so due to the accessibility of these two languages in the media. The least preference to languages in this part, particularly, of Kambata, Hadiyya and Wolayta is due to the absence of media that affords them with their respective MTs. This deprives them of access to information. "The mass media provide the means of access to much information and represent a potential force in our society", (Thomas and Wareing, 1999:51). Therefore, these unfortunate MT groups which have no means of access to mass media are consequently forced to rely on other languages available in the radio and TV.

3.8 Language Use by Respondents with Different Interlocutors

In this section, language use of respondents by their MT and SL with different interlocutors is analyzed. The data shows the extent to which MT and SL are determined by the type of participant in discourse. So, the first two types of participants are characterized by age: children and age mates in their respective surroundings. Regarding the age mates, participants will be either

between 15-29 years or 30 years or above, as classified earlier in this study. The other items refer to anyone whom the respondents meet for the first time and a person with any kind of higher social status than the respondents. The language use preferences are shown in the following table.

Table 13: Language use in relation to participant types

Types of participants	MT& SL	Language used by respondents as MT & SL								
		Amharic	Tigrinya	Kambata	Hadiyya	Wolayta	Afan Oromo	Himintinya	Anyua	Nuer
Children from the Surroundings	MT	13	21	40	2	4	1	-	-	-
	SL	120	5	10	3	1	-	-	1	-
People with respondents' similar age	MT	11	33	38	3	2	2	-	-	-
	SL	118	2	11	3	2	-	-	16	4
Strange person	MT	14	8	18	-	-	2	-	-	-
	SL	151	-	10	-	-	1	-	14	-
People with higher social status	MT	14	31	24	2	-	-	-	-	-
	SL	125	1	13	-	-	-	-	2	-

According to the data, almost only one-third of the respondents use their MT when communicating with children. Some Amharic MT speakers preferred the use of other languages with their children, age mates, strangers and supervisors. The fact here, Amharic being expected to be the dominant language is also seen as few of its MT speakers abandoning it. This particular language is also largely preferred SL by 120 respondents from the different ethnolinguistic groups. In the same fashion, Kambata MT is the next significant MT with children participants. The other languages including Tigrinya have insignificant distribution. Tigrinya is used by 21(22.1%) of MT speakers with children. Here, the possible indication for Kambata second preference preceding Tigrinya is due to the other neighboring languages in Kambata resettlement site being larger users of Kambata so as to enable maintain this language by the MT speakers too. However, the strong tendency of Tigraways in Amharic SL use shows that Tigrinya is less significantly used in this part.

Regarding the language use with age mates, there is a similar distribution with the children participants. The same pattern is also reported for the stranger participants. Likewise, Amharic is the predominantly used language in 118 responses as SL with age mates and 151 with strangers. Relatively speaking, Amharic MT speakers by 6 respondents are shifted to other languages while 11 of the respondents retain it with age mate participants. Kambata MT is again the second next to Amharic with age mates and strangers by 38 and 18 responses respectively. Similarly, all the remaining languages including Tigrinya are insignificant languages with these two types of participants. However, with respect to these two parts, Anyua is seen as a significant language with 16 respondents using it as SL with age mates and 14 respondents with strangers. Thus, this indigenous language Anyua seems to be more preferred language in peer groups' communication and a language with a strange person. Consequently, Anyua becomes a language which is significantly used with age and intimacy based interlocutors.

The last item of communication with participants of higher status shows different features. One of these is the relative significance of Kambata as SL for 13 respondents and the reverse in Tigrinya SL. However, the MT case of these two languages shows that Tigrinya is a little larger in number of speakers than Kambata. The case in Amharic shows that there is no difference as it is still the largely used by MT speakers by 14 respondents and also it is the SL preferred by 125 respondents. Generally speaking, MT with superiors is used in (32.9%) while SL is (67.1%). Except for Tigrinya and Kambata, though they have also insignificant preference, the remaining linguistic groups have shown their infrequent distribution all in all throughout the four types of participants.

The interpretations that speakers attach to linguistic choices have to do with the speaker's projection of his/her own persona and relations with other participants. Thus, any choice a speaker makes is perceived as indexing a desired right and obligation (RO) set between participants (Meyers-Scotton and Bolonyai, 2001:9).

3.9 Conversational Language Proficiency by Respondents' Age and Sex

3.9.1 Proficiency by Age

Although the majority of the respondents are from young age groups of 15-29 years of age, there exists some variation between the two age groups in terms of their proficiency in MT.

Table 14: Language proficiency and age

Claimed proficiency in the Languages	Age of respondents and proficiency					
	15-29		≥ 30		Total	
	Frequency	%	Frequency	%	Frequency	%
Amharic	106	60.5%	10	24.4%	116	53.8%
Tigrinya	8	4.5%	7	17%	15	7%
Kambata	7	4%	8	19.5%	15	7%
Hadiyya	-	-	2	5%	2	1%
Wolayta	-	-	1	2.4%	1	0.5%
Afan Oromo	3	1.8%	1	2.4%	4	1.9%
Amharic & Tigrinya	24	13.8%	8	19.5%	32	14.8%
Amharic & Kambata	27	15.4%	4	9.8%	31	14%
Total	175	100%	41	100%	216	100%

Larger numbers of young respondents have some bilingual proficiency in Amharic and Tigrinya 24(13.8%) and Amharic and Kambata 27(15.4%). One observable fact is the non-existence of proficiency in Hadiyya and Wolayta MT speakers of respondents. On the one hand, Amharic stand-alone is the highest proficiency in 106(60.5%).

Elders showed much higher proficiency (17% in Tigrinya, and 19% in Tigrinya and Amharic as well as 19% in Kambata) compared to the minimal proficiency in MT with the youth. On the contrary, the youth are largely proficient in Amharic (60.5%). The absence of all the resettled languages in the school except Amharic has a strong impact on the youths' poor language proficiency

particularly on their MT. The idea of the significant role of school language for MT proficiency is consistent to Munoz (2005:76), particularly on young population.

The variation in proficiency between the two age groups shows that elders are less proficient than the youth in Amharic as the youth are more accustomed to Amharic than the elders. That is, the elders were not as familiar with this language as the youths since the elders are grown up in their home place where Amharic is in contact with their respective languages in a lesser frequency than the youths' case.

3.9.2 Proficiency by Sex

Table 15: Language proficiency and sex

Respondents by their sex		Amharic	Tigrinya	Kambata	Hadiyya	Wolayta	Afan Oromo	Amharic & Tigrinya	Amharic & Kambata	Total
Male	F	64	9	10	1	-	3	22	21	130
	%	49%	7%	8%	0.7%	-	2.3%	17%	16%	100%
Female	F	52	6	5	1	1	1	10	10	86
	%	60.5%	7%	6%	1.1%	1.1%	1.1%	11.6%	11.6%	100%

Male sex category accounts for 22(17%) and 21(16%) higher bilingual proficiency in Amharic and Tigrinya, and in Amharic and Kambata, respectively. Within the male category, 64(49%) of the total are proficient in Amharic stand-alone. More female respondents (52 or 60.5%) are proficient in Amharic. Females, on the other hand, are fewer bilinguals in Amharic and Tigrinya (11.6%) and in Amharic and Kambata (11.6%) than males. Except the smaller difference in Amharic, the distribution of the language shows the existence of insignificant variation between the two sex categories as their proficiency in the languages given.

3.10 Language Attitude of Respondents

Table 16: Language attitude

Language s	MT& SL	Modern		Pure		Important		Pleasing	
		F	%	F	%	F	%	F	%
Amharic (17)	MT	12	70.6	16	94.1	13	76.4	15	88.2
	SL	116	96.6	117	93.6	121	95.2	118	96
Tigrinya (95)	MT	18	19	26	27.3	23	24.2	31	32.7
	SL	2	1.6	-	-	-	-	1	0.8
Kambata (77)	MT	14	18	23	30	21	27.2	29	37.7
	SL	2	1.6	8	6.4	6	4.7	4	3.2
Hadiyya (13)	MT	-	-	2	15.3	3	23	3	23
	SL	-	-	-	-	-	-	-	-
Wolayta (9)	MT	-	-	2	22.2	2	22.2	3	33.3
	SL	-	-	-	-	-	-	-	-
Afan Oromo (4)	MT	2	50	1	25	-	-	1	25
	SL	-	-	-	-	-	-	-	-
Himtinya (1)	MT	-	-	-	-	-	-	-	-
	SL	-	-	-	-	-	-	-	-
English		31	14.3	5	2.3	12	5.6	6	2.8
All		19	8.8	16	7.4	15	7	5	2.3
Total	MT	216	100%	216	100%	216	100%	216	100%
	SL	-	-	-	-	-	-	-	-

Respondents are given four attitude related items to respond to each separately. The division of the linguistic groups into MT and SL will help the extent to which the respondents have attitudes toward their MT and their SL.

The first question about which language deserves the status modern is responded for four languages. From these, the largest preference from its own MT-group (70%) is Amharic, which is by 12 of respondents from the respective ethnolinguistic group.

Out of the other respondents to whom Amharic is their SL, 116(96.6%) have observed Amharic as a modern language. This shows that the stronger positive attitude towards Amharic by the other ethnolinguistic groups. The possible reason for the highest preference of Amharic is the importance of the language in all sectors of social, political and economic progress as these sectors require the language for the benefit of ones in his or hers life earnings in the context of the region in particular and the country in general. Generally speaking, the current language policy of the federalist country states that Amharic is the official working language of Ethiopia. Similarly the regional state Gambella has also the same language as the official working language of the region.

The three linguistic groups with MT choice of respondents as a modern language are Tigrinya, Kambata and Afan Oromo. Tigrinya and Kambata have both MT and SL respondents' preferences. Regarding Tigrinya, 18(19%) MT and 2(1.6%) SL have showed positive attitude to it. In the case of Kambata, 14(18%) MT and 2(1.6%) SL have positive attitude to Kambata. Tigrinya and Kambata MT and SL choice is due to the minority languages existence in their respective areas who are dominated by these two linguistic groups. These two majority languages have a considerable influence in the communication and social facilities of the minority languages. Consequently, those who are minorities and are in need of such facilities will favor the majority linguistic groups of the surroundings. Likewise, Tigrinya SL preference is by Himtinya and Afan Oromo MT speaker groups, and Kambata SL by the Hadiyya and Wolayta MT speaker groups.

English, which is neither MT nor SL to any of the MT groups is accounted by 31 (14.3%) of the respondents as modern. This significant preference of English is depicted as, “The association of English with modern technology, with economic progress, and with internationalization has encouraged people all over the world to learn English and to have their children learn it as early as possible” (Spolsky, 1998:77).

Regarding the attitude for language purity, the highest rate of positive attitude comes from Amharic MT group which is 16(94.1%). The second and third rank of purity of languages goes to Kambata 23(30%) and Tigrinya 26(27.3%). The rest languages have insignificant choice by the respondents.

Coming to the third item language as an important linguistic group, all except Afan Oromo and Himtinya have a reservation for their MT. Amharic (76.4%) by MT group and (95.2%) by SL speaker groups is the usual leader in the distribution followed by Kambata (27.2%) and Tigrinya (24.2%) both by their MT speaker groups. In addition, Kambata still retains the SL preference by 6 respondents (4.7%). Comparatively, English and all languages have a moderate proportion of 12(5.6%) and 15(7%) responses respectively.

Pleasing language attitude of respondents is reported for Amharic, Tigrinya and Kambata linguistic groups for both MT and SL recognitions. What a person feels of a language modern may also feel of the same language pure. Again what a person thinks of a modern and pure language usually regards that language as an important one. Consequently, a language thought to be modern, pure and important becomes a pleasing language. Hence, like all the three attitude questions, the fourth pleasing language part also displays a similar distribution.

Moreover, the positive attitude reported for the whole languages altogether indicates that either the respondents truly feel so, or the volatile nature of language related questions in the research site made them cautious not to witness their real attitude.

3.11 Language Proficiency and Code-Mixing

The following table shows three language use status of respondents. To be clear, the first item renders the implication as respondents with poor proficiency in a language against the number of their responses. So, poor proficiency relates the respondents' knowledge in using a language for the general function of communication. The second point, the language in which codes are mixed refers to the language which is exposed to the use of items from other languages by the speakers. The third one is the source language where speakers usually take the linguistic items to use them in another language in the middle of conversation.

Table 17: Poor proficiency, code mixing and source language

Language use	Respondents MT and SL							
	Amharic	Tigrinya	Kambata	Hadiyya	Wolayta	Afan Oromo	Anyua	Nuer
Poor proficiency	94 (43.5%)	53 (24.5%)	48 (22.2%)	19 (8.8%)	14 (6.4%)	17 (7.9%)	76 (35.1%)	26 (12%)
Code mixing	163 (75.4%)	61 (28.2%)	56 (26%)	18 (8.3%)	13 (6%)	17 (7.9%)	72 (33.3%)	22 (10.1%)
Source language for code mixing	179 (82.9%)	54 (25%)	68 (31.4%)	8 (3.8%)	4 (1.9%)	6 (2.8%)	52 (24%)	16 (7.4%)

Accordingly, the first part of the portion displays a significant variation of the respondents' poor proficiency in the distribution. The dominant language for the majority of respondents is again reported as their lower knowledge of the same language. Therefore, Amharic which is the most learned SL takes the highest response of poor proficiency. From the total 216 MT groups, Amharic is recognized by 94 respondents of the different MT speakers. As it is shown in the next portion, no one from the Amharic MT speakers has reported that it is lost at all. So, the entire 94 responses of poor proficiency are from Amharic SL speakers. Likewise, the highest proportion of poor proficiency in Amharic goes to Tigrinya followed by Kambata. In the same light, Tigrinya and Kambata are

also reported by 53 and 48 respondents respectively. These three majority SLs account for the total poor proficiency of 43.5%, 24.5% and 22.2% respectively in Amharic, Tigrinya and Kambata linguistic groups with regard to resettled ethnolinguistic groups' proportion.

With respect to the same proportion, the others in the list of poor proficiency are Hadiyya in 19 respondents, Wolayta in 14 respondents and Afan Oromo in 17 respondents. The only one representative of Hintinya ethnolinguistic group is the one which is not reported since the language is totally shifted in favor of Tigrinya and Amharic. Hence, the distribution of poor proficiency of these three resettled linguistic groups is 8.8%, 6.4% and 7.9% in Hadiyya, Wolayta and Afan Oromo linguistic groups respectively.

On the other hand, the indigenous linguistic groups Anyua and Nuer are also reported as languages with poor proficiency of the respondents. Hence, the most dominant one of the two; that is, Anyua has 76 responses having the second highest distribution of 35.1% following Amharic regarding both resettled and indigenous linguistic groups. Nuer as having a considerable SL distribution of the respondents constitutes 26 respondents with poor proficiency of the same language. This 12% poor proficiency in the Nuer linguistic group shows that the language is in the fifth rank preceding the three resettled linguistic groups: Hadiyya, Wolayta and Afan Oromo.

Generally speaking, Tigrinya and Kambata are languages with disadvantage of being languages of poor proficiency. This is to mean that the relative comparison of these languages poor proficiency with their respective SL distribution and the total proportion of their MT speakers results the tendency of weaker MT proficiency and the greater implication of their MT speakers more proficiency in their SL. Whereas, Hadiyya, Wolayta and Afan Oromo seem less disadvantaged than the former two linguistic groups.

Concerning the languages in which codes from another language is applied, the largest proportion of respondents agree that Amharic is a languages where in the course of communicating with it, others' linguistic items are employed. The similar distribution of the report from the respondents for the previous 'poor

proficiency' is retained here again. Thus, from the resettled linguistic categories, Amharic by 163(75.4%), Tigrinya 61(28.2%) and Kambata 56(26%) are distributed. Likewise, the other resettled linguistic groups, Hadiyya 18(8.3%), Wolayta 13(6%) and Afan Oromo 17(7.9%) have the average shares of the medium distribution.

On the other hand, the indigenous languages which are not the MT of any of the respondents are reported by 72(33.3%) in Anyua and 22(10.1%) in Nuer. Hence, such distribution in the indigenous languages in which other languages' code is mixed is a witness for the strong contact and integration between resettled and indigenous linguistic groups.

When we come to the portion as the source language of codes mixed in another language, we find the general tendency of increment in Amharic and apparently the decrease in Hadiyya, Wolayta and Afan Oromo as compared to their previous distributions. Amharic is the source language for 179 respondents with the same rank in the first place like the previous ones. Comparatively, Kambata is the second largest source with 68 while Tigrinya is in the third order with 54 respondents. Consequently, Amharic is for 82.9% of the total respondents whereas Kambata covers 31.4% and Tigrinya 25%. In the other case, Anyua significantly used as source linguistic code by 52 respondents and its compatriot has 16. Hence, Anyua shares 24% and Nuer 7.4% of the total proportion. "Code-switching appears intertwined with a range of inter-linguistic phenomena in a language contact, from strict interference to several kinds of language mixture" (Argenter. 2001: 396).

3.12 Language Maintenance and Shift

In this section, MT of respondents is examined against three basic points of language use which may be related to the level of language maintenance and shift. The first point refers to the number of respondents who claim that they use their MT fully for all functions. The second point is the use of the MT in which respondents claim to have shown a tendency of shifting in favor of other languages. This means that the respondents' MT has become weaker in its

communicative function because its use has been reduced, even though it is still in use. The third point deals with the number of respondents who reported total shift from their MT to other languages.

Table 18: Language maintenance and shift

Degree of maintenance or shift	MT speaker respondents						
	Amharic (17)	Tigrinya (95)	Kambata (77)	Hadiyya (13)	Wolayta (9)	Afan Oromo(4)	Himtinya (1)
MT fully used	17 (100%)	72 (75.8%)	61 (79.2%)	11 (84.6%)	7 (77.8%)	4 (100%)	-
MT use functionally decreasing	1 (5.9%)	23 (24.2%)	16 (20.8%)	9 (69.2%)	8 (88.9%)	2 (50%)	-
MT lost	-	6 (9.4%)	6 (7.8%)	4 (30.8%)	6 (66.7%)	-	1 (100%)

According to the data in table 18, Amharic and Afan Oromo MTs have been claimed that they are preserved 100%. Tigrinya and Kambata MT comparatively showed on the average one out of four speakers from their MT group members are at the threshold of MT shift. According to the interview, both Tigrinya and Kambata MT groups are in the direction of shift to the dominant Amharic language. The feedback from Hadiyya and Wolayta MT group members suggest that language shift is directed to both Amharic and Kambata. Himtinya is never used by the respondent at all.

The functional decrease of language distribution shows similarity with the previous item of MT fully used. Likewise, Hadiyya and Wolayta MTs are in a tendency of total shift in 9(69.2%) and 8(88.9%) respectively towards both Amharic and Kambata linguistic groups. In the same fashion, Tigrinya in 23(24.2%) and Kambata in 16(20.8%) display the apparent tendency of MT shift to Amharic.

Regarding the total shift of MT, the Himtinya speaker reported that he has lost his MT. However, except Amharic and Afan Oromo, the other MT groups: Wolayta, Hadiyya, Tigrinya and Kambata have claimed that their language is

lost; although Wolayta in 6(66.7%) of its MT shift seems significant as compared with the others.

Regarding language maintenance and shift of respondents, one can observe the direct connection of the respondents' case with their parents' language use behavior. The language that parents use is determinant for what language their children will maintain or shift, particularly their MT. In addition to this point, the respondents language use situations outside home also contributes to maintenance and shift of children's MT. Concerning MT shift, Lieberman and MacCabe (1982:83) emphasize it as, "since there will be no shift between parent and child without bilingualism among the former, the first issue is to understand the forces generating bilingualism". Several lines later, the same source states the factors affecting MT shift as: population composition, government pressure, languages available for schoolings, degree of fluency in the SL, inter marriage between MT groups, and others (Lieberman and MacCabe, p: 83). Moreover, Appel and Muysken (1987:71), add the importance of education policy for the maintenance of language-"Education is very important with respect to language maintenance. If children's proficiency in the minority language is fostered at school, and they learn to read and write in it, this will contribute to maintenance".

3.13 Claimed Dominant Language by Respondents

Table 19: Claimed dominant language in the resettlement sites

Respondents by MT	Claimed Dominant language							
	Amharic	Tigrinya	Kambata	Hadiyya	Wolayta	Afan Oromo	Anyua	Nuer
Amharic (17)	-	1	-	-	-	2	6	-
Tigrinya (95)	69	-	1	-	-	5	21	13
Kambata (77)	46	-	-	5	2	3	18	4
Hadiyya (13)	8	-	9	-	1	2	3	-
Wolayta (9)	4	-	5	-	-	2	2	-
Afan Oromo (4)	3	-	-	-	-	-	-	-
Himtinya(1)	1	1	-	-	-	-	-	-
Total	131	2	15	5	3	14	50	17

Table 19 above gives the most significant role of Amharic influencing the entire MTs of the resettled linguistic groups. Likewise, the same language is reported by 131 respondents as a dominant language. The second and third distribution is for Anyua in 50 and Nuer in 17 respondents. Therefore, this reflects again the significant influence of indigenous linguistic groups on the resettled ones. Concerning the role of resettled languages, Kambata and Afan Oromo are relatively significant than their compatriots having 15 and 14 reports of respondents respectively. Thus, generally speaking, Amharic is the most dominant language reported followed by Anyua linguistic group.

3.14 Claimed Expressive Language by Respondents

Table 20: Expressive languages

Expressive Language	Language by respondents preference							Total	
	Amharic	Tigrinya	Kambata	Hadiyya	Wolayta	Afan Oromo	Himtinya	F	%
Amharic (17)	17 (100%)	14 (14.8%)	10 (13%)	5 (38.4%)	3 (33.3%)	1 (25%)	1 (100%)	51	23.6
Tigrinya (95)	-	81 (85.2%)	-	-	-	-	-	81	37.5
Kambata (77)	-	-	67 (87%)	5 (38.4%)	3 (33.3%)	-	-	75	34.7
Hadiyya (13)	-	-	-	3 (23.1%)	-	-	-	3	1.4
Wolayta (9)	-	-	-	-	3 (33.3%)	-	-	3	1.4
Afan Oromo (4)	-	-	-	-	-	3 (75%)	-	3	1.4
Himtinya (1)	-	-	-	-	-	-	-	-	-
Total								216	100%

Table 20 above shows the strong feeling of expressiveness of a language to Amharic by all the MT linguistic groups. On the one hand, Kambata is the second in the rank reported by Hadiyya and Wolayta MT speakers in addition to the MT speakers per se. On the other hand, Hadiyya and Wolayta linguistic groups have shown relatively fair distribution of positive attitude for their respective MT and for both their SLs Amharic and Kambata. The two huge MTs Tigrinya and Kambata are mostly restricted to their MT speakers where both have above 85% each from their respective MT speakers while the rest less than 15% is constituted in Amharic. Moreover, the general implication of the respondents' attitude about the expressiveness of the languages shows the

tendency of preference to their respective MTs. However, Himtinya MT speaker is the only one respondent with no reservation for MT.

3.15 Respondents' Claims of Degree of the Benefits and Qualities of Language Use

Table 21: Respondents by their language awareness

Preferred languages	Claimed degree of benefit or quality of language use			
	Language of social benefit	Language of job benefit	Language of knowledge	Language of civilization
Amharic	151(70%)	145(67.2%)	173(80%)	183(85%)
Tigrinya	16(7.4%)	19(8.8%)	17(8%)	12(5.5%)
Kambata	23(10.7%)	20(9.2%)	16(7.4%)	13(6%)
Anyua	21(9.7%)	22(10.1%)	7(3.3%)	5(2.2%)
Nuer	5(2.2%)	10(4.7%)	3(1.3%)	3(1.3%)
Total	216(100%)	216(100%)	216(100%)	216(100%)

Strictly speaking, Amharic has a considerable weight of positive attitude for the whole language awareness distributions in table 21 above. Regarding the first item, the social benefit of the language is reported by about two-third or 151(70%) of the entire respondents. All the rest are insignificant in terms of these attitude measures.

According to the second attribute of languages, as a means of job security, Amharic takes the lead with 145(67.2%) respondents reporting it positively. The rest all languages are negligible.

As the final two items in the table are directly related with each others, they will be treated together. Amharic is reported as a language of knowledge by 173(80%) and as a language of civilization by 183(85%). On the other hand, Tigrinya with 17(8%) follows Amharic in the second rank for the knowledge related attitude, whereas Kambata 16(7.4%) is in the third at a near distance with Tigrinya. The two indigenous linguistic groups have considerably disadvantaged in both knowledge and civilization related attitudes where

Anyua is comparatively disfavored than what it has gained in the past two distributions. Therefore, from the above table, one can deduce that Amharic is valued the most significant language by the diverse ethnolinguistic groups in the resettlement sites in Gambella town.

Chapter IV

4 Conclusion and Summary

4.1 Conclusion

There are seven languages spoken in both Tigray and Kambata resettlement sites nearby Gambella town. These are: Tigrinya, Kambata, Amharic, Hadiyya, Wolayta, Afan Oromo and Himtinya in order of accordance to the number of MT speakers in a descending order. Himtinya is spoken only in the Tigray resettlement site while Hadiyya and Wolayta are spoken in the Kambata resettlement area. However, Amharic and Afan Oromo are found in both sites where Amharic is largely found in the Tigray resettlement site.

Amharic is the most predominantly learned SL by all the different MT speakers of the other ethnic groups. The indigenous languages Anyua and Nuer have a significant role as the SL of the respondents next to Amharic. Moreover, although Afan Oromo has fewer MT speakers in the sites, it is another significant SL for the other ethnolinguistic groups.

Respondents' fathers highly use Amharic as a SL. In contrast, Tigrinya MT group members have stronger use of Amharic as a SL than the Kambata MT speakers. There is stronger linguistical integration between the Kambata, the Hadiyya and the Wolayta as well as between the Tigrinya and the Amharic languages. The indigenous languages Anyua and Nuer in addition to Afan Oromo have lesser SL function for fathers than for the respondents.

With regard to respondents' mothers' language background, there is a similar rate of Amharic SL use. Amharic is the most predominantly used SL by the respondents themselves and their fathers. Anyua and Nuer are the more significantly used SLs by the respondents' mothers than their fathers. Afan Oromo is the SL of respondents' mothers with relatively wider distribution for all MT groups next to Amharic and the two indigenous languages, Anyua and Nuer.

Amharic is used at the home domain by all ethnolinguistic groups in a greater degree than any of the other languages. It is also the most used language in the neighborhood domain, in religious places and in social meetings. The same language is also used in schools and the workplaces. Anyua is the second most predominantly used language in the domains of school and workplace following Amharic. The rest of the languages are least significant compared to Amharic and Anyua.

The frequency of language use by age reveals that both the young people and the elderly participants utilize more Amharic. Besides, all the other languages except Amharic are comparatively used by the elderly participants. The case of Anyua shows that it is used to a certain extent by youths than by the elders.

Amharic is the most predominantly used language than any other when communicating about religious and socio-political matters, during greeting and thanks giving, and when counting numbers. Tigrinya and Kambata are relatively the next significant languages compared to the rest of the languages of resettled linguistic groups particularly for use in counting. The indigenous language Anyua has an important role in greetings and thanks giving, whereas its compatriot Nuer is used at a lower degree.

Amharic is the most preferred language for children to learn as claimed by respondents followed by English. With respect to the use of languages to communicate with children, age mates, strangers and superiors, still Amharic has a considerable preference by respondents. Kambata and Tigrinya are used relatively much better than the others particularly with children and superiors while Anyua is used considerably particularly with age mates and with strange persons.

Younger respondents are more proficient in Amharic as a SL than in their respective ethnic language (MT). But elders have a balanced proficiency both in Amharic and in their respective ethnic language.

Sex is not so important in regard to difference in the proficiency of language. It is found that males and females are relatively equally higher proficient in Amharic. But, males show comparatively greater degree of proficiency when

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Younger respondents are more proficient in Amharic as a SL than in their respective ethnic language (MT). But elders have a balanced proficiency both in Amharic and in their respective ethnic language.

Sex is not so important in regard to difference in the proficiency of language. It is found that males and females are relatively equally higher proficient in Amharic. But, males show comparatively greater degree of proficiency when

Amharic and Tigrinya, and when Amharic and Kambata are jointly taken in to account than females.

Amharic MT speakers have strong positive attitude towards their language regarding modernity, purity, importance and pleasantness, than any other MT speakers towards their respective MTs. Amharic is also claimed the most preferred SL due to these four attitudes towards languages. Next to Amharic English is recognized as modern. Positive attitude towards MT is expressed specifically in regard to the pleasantness of their languages.

Amharic serves as the largest source language in codes mixing with the other languages. In this regard, Anyua is the second potential source next to Amharic in which its linguistic items are mixed when communicating in another language. Compared to Tigrinya, Kambata has more functions as a source language.

Out of the seven languages in the resettlement sites, the two, Amharic and Afan Oromo are maintained 100%. Kambata, Tigrinya, Hadiyya and Wolayta languages have shown a tendency of language shift. On the other hand, Himtinya is faced with total shift or language lost.

Amharic is the most dominant language influencing the different other MTs. The second most dominant language is Anyua. Amharic is also a language which is highly believed to be an expressive language both by its MT speakers and by its users as a SL.

Amharic has the highest recognition of respondents as a language for social benefit followed by Kambata, Anyua, Tigrinya and Nuer. Concerning the job benefit of a language, Amharic to a larger degree and Anyua to some extent, have the highest considerations. Finally, Amharic is the predominantly preferred language of knowledge and civilization in accordance to the respondents' claims.

4.2 Summary

The main target of this paper has been to examine the language contact and use situations in the resettlement sites of Gambella town. To this end, 216 subjects were identified in the Tigray and Kambata the two resettlement sites.

The data was gathered through questionnaire, interview and observation. The data collected was analyzed in a qualitative and in a quantitative method.

Several studies related to this paper were thoroughly reviewed and important points were highlighted in the second chapter. The points discussed in this section were intended to provide the ground knowledge of the discussion of the findings.

The subjects in this paper were from different ethnic backgrounds. The total numbers of the 216 subjects were comprised of the young and old age groups of categories. They were presented in accordance to their age, sex, place of birth, and educational and occupational backgrounds in the beginning of the third chapter.

The languages in the research sites have been shown in the analysis together with brief explanations given alongside with the variables mentioned in the above paragraph.

Subjects have witnessed different values and attitudes to the different languages in the research sites. These language behaviors of the subjects have been presented in separate portions of related points. And these were analyzed independently. Likewise, the language backgrounds of the subjects have been examined as MT and SL distributions. The language background of the subjects was dealt by dividing the subjects as parents and their children so as to show the generational transmission of language.

Finally, the last chapter of the paper has presented the conclusion of the whole discussions given throughout the course of this paper. The conclusion was inclusive of the findings of the discussions.

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Appendix 1: QUESTIONNAIRE (English version)

Addis Ababa University
School of Graduate Studies
Department of Linguistics

The purpose of this questionnaire is to gather data on issues related to the 'Language Contact and Use in the Resettlement Sites of Gambella Town'. The responses that you give to each question are confidential and would be used for research purpose only. There is no need to write your name.

Where alternative answers are given, please mark your answer by using "√" in the corresponding boxes. If a question has two or more answers, please mark the corresponding boxes. If the given space is not enough to write your answer, you may use extra pages.

Thank you in advance for spending your valuable time to complete this questionnaire.

Section 1: Personal Profile

1. Age: _____
2. Sex : _____
3. Birth place Gambella Outside Gambella
4. Education status:
 - Never went to school
 - Elementary school
 - General secondary school
 - Preparatory (secondary) school
 - Certificate
 - Diploma and above
 - Other, please specify
5. Occupation: _____

6. If your birth place is outside Gambella, at what age were you brought here (to Gambella): _____

7. If you were born outside Gambella, what languages did you use to speak before you came to Gambella? (Write the name of the language):

A. _____ b. _____ c. _____ d. _____

8. What new languages have you acquired since you came here (to Gambella):

A. _____ b. _____ c. _____ d. _____

9. What is your first language? _____

10. What is your second language? _____

11. What is your father's first language? _____

12. What is your father's second language? _____

13. What is your mother's first language? _____

14. What is your mother's second language? _____

Section II: language use situations (contexts)

15. The language you most often use at home.

Amharic Kambata Tigrinya Anyua
 Nuer other _____

16. The language you most often use with your neighbors.

Amharic Kambata Tigrinya Anyua
 Nuer other _____

17. The language you most often use at school compound with your friends.

Amharic Kambata Tigrinya Anyua
 Nuer other _____

18. The language you most often use at workplace with your colleagues.

Amharic Kambata Tigrinya Anyua
 Nuer other _____

19. The language you most often use in religious places.

Amharic Kambata Tigrinya Anyua
 Nuer other _____

20. The language you most often use in social meetings like Iqqub, Iddir, Kebele, etc.

Amharic Kambata Tigrinya Anyua
 Nuer other _____

21. The language you most often use with your children.

Amharic Kambata Tigrinya Anyua
 Nuer other _____

22. The language you most often use with youngsters.

Amharic Kambata Tigrinya Anyua
 Nuer other _____

23. The language you most often use with old-age people.

Amharic Kambata Tigrinya Anyua
 Nuer other _____

24. The language you most often use with people who are the same age with you.

Amharic Kambata Tigrinya Anyua
 Nuer other _____

25. The language you most often use with any strange person.

Amharic Kambata Tigrinya Anyua
 Nuer other _____

26. The language you most often use with people who are in higher position than you.

Amharic Kambata Tigrinya Anyua
 Nuer other _____

27. The language you most often use for socio-political issues.

Amharic Kambata Tigrinya Anyua
 Nuer other _____

28. The language you most often use for religious matters.

Amharic Kambata Tigrinya Anyua
 Nuer other _____

29. The language you most often use in greeting and thanks giving.

Amharic Kambata Tigrinya Anyua
 Nuer other _____

30. The language you most often use when you count number (for instance, for counting birr).

- Amharic Kambata Tigrinya Anyua
 Nuer other _____

Section III: Language proficiency

31. In which language do you perfectly manage a full conversation?

- Amharic Kambata Tigrinya Anyua
 Nuer other _____

32. In which language do you encounter problem of expression?

- Amharic Kambata Tigrinya Anyua
 Nuer other _____

33. In which language do you mix words or phrases from another language when you speak?

- Amharic Kambata Tigrinya Anyua
 Nuer other _____

34. Which language do you mix in another language in your speech?

- Amharic Kambata Tigrinya Anyua
 Nuer other _____

Section IV. Language maintenance and shift

35. Do you still know and use the language you acquired from your parents?
_____ (yes/ no).

36. What are the language (s) you acquired from your parents and still you know and use?

- Amharic Kambata Tigrinya Anyua
 Nuer other _____

37. What are the language(s) you acquired from your parents and you are not going well with?

- Amharic Kambata Tigrinya Anyua
 Nuer other _____

38. What language (s) did you know before and now lost completely?

- Amharic Kambata Tigrinya Anyua
 Nuer other _____

39. Is there a language dominating and replacing your previously known language?

_____ (yes/ no)

40. What are the dominating languages that are replacing your previously known languages?

- Amharic Kambata Tigrinya Anyua
 Nuer other _____

Section V: Language attitude

41. Which language is very expressive?

- Amharic Kambata Tigrinya Anyua
 Nuer other _____

42. Which language is modern?

- Amharic Kambata Tigrinya Anyua
 Nuer other _____

43. Which language is pure?

- Amharic Kambata Tigrinya Anyua
 Nuer other _____

44. Which language is important?

- Amharic Kambata Tigrinya Anyua
 Nuer other _____

45. Which language pleases you most?

- Amharic Kambata Tigrinya Anyua
 Nuer other _____

46. Which language do you want your children to learn?

- Amharic Kambata Tigrinya Anyua
 Nuer other _____

47. Which language do you like to listen on the radio?

- Amharic Kambata Tigrinya Anyua

Nuer other _____

48. In which language do you like to enjoy music?

Amharic Kambata Tigrinya Anyua

Nuer other _____

49. Which language helps you to live peacefully with your community?

Amharic Kambata Tigrinya Anyua

Nuer other _____

50. Which language helps you to carry on your work more effectively?

Amharic Kambata Tigrinya Anyua

Nuer other _____

51. Which language is important for knowledge?

Amharic Kambata Tigrinya Anyua

Nuer other _____

52. Which language is important for civilization?

Amharic Kambata Tigrinya Anyua

Nuer other _____

Section VI. Additional comments/ Ideas

53. What other comments do you have on the language use situations in your surrounding and the whole town (explain briefly with your reason) _____

Appendix 2: Interview Outline (English version)

1. What factors can you mention that helped you to learn the languages you speak now?
2. What about the general factors exclusively for other people?
3. What factors can you mention about the obstacles that hindered you from learning or knowing any languages including your parents' languages if any?
4. What are your good and bad opinions about yours and other resettled peoples language use situations being a resettled community in a different place other than the original place?
5. What are the language related problems that you have come across while communicating with other people.
6. What solutions or measures do you suggest to be taken in order to avoid those problems?
7. How can you judge the languages in schools as medium of instruction?
8. Which languages do you mostly find in particular places like governmental bureaus, churches and mosques, cafeteria, schools, etc.?
9. Which language is the predominantly used language among your friends?
10. Do you have anything to say about the language use situations in your surrounding and the town Gambella at large?

Appendix 3: Questionnaire (Amharic version)

**አዲስ አበባ ዩኒቨርሲቲ
የድህረ ምረቃ ትምህርት
የስነ-ልቦና ት/ት ክፍል**

የዚህ መጠይቅ ዋና አላማ በጋምቤላ ከተማ የሰፈራ ጣቢያዎች አካባቢ በቋንቋ አጠቃቀም ዙሪያ መረጃ መስጠት ነው። ለእያንዳንዱ ጥያቄ የሚሰጡት መልስ ሚስጥራዊና ለጥናት አላማ ብቻ የሚውል ይሆናል። ስምዎን መፃፍ አይጠበቅብዎትም።

ከአንድ በላይ መልስ ያለው ከመሰልዎት እነዚህን መልሶች ይህን “√” ምልክት በማድረግ ይመልሱ።

የተሰጠው ቦታ ለመልስዎ የማይበቃ ከመሰልዎ ያለውን ትርፍ ቦታ መጠቀም ይችላሉ። ውድ ጊዜዎን በመሰዋት ይህን መጠይቅ ስለሞሉ በቅድሚያ እናመሰግናለን።

መጠይቅ

I. አጠቃላይ መረጃ

1. እድሜ _____
2. ልጅ _____
3. የትውልድ ቦታ ጋምቤላ ከጋምቤላ ውጭ /ሌላ ቦታ/
4. የት/ት ደረጃ
 - ት/ት ቤት በጭራሽ አልተማርኩም
 - አንደኛ ደረጃ ት/ት
 - አጠቃላይ ሁለተኛ ደረጃ ት/ት
 - የመሰናዶ (ሁለተኛ) ደረጃ ት/ት
 - ሰርተፊኬት
 - ዲፕሎማና ከዚያ በላይ
 - ከተጠቀሱት ሌላ ካለ ይግለጹ _____
5. የስራ ሁኔታ _____
6. የትውልድ ቦታዎ ከጋምቤላ ውጭ ከሆነ በስንት አመት ወደ ጋምቤላ መጡ።

7. የትውልድ ቦታዎ ከጋምቤላ ውጭ ከሆነ ምን ምን ቋንቋዎችን ጋምቤላ ከመምጣትዎ በፊት ይናገሩ /ይችሉ/ ነበር። /የቋንቋዎችን ስም ይጻፍ/፡፡

ሀ. _____ ለ _____ ሐ _____ መ. _____

8. ከጋምቤላ ውጭ ተወልደው ከሆነ ጋምቤላ ከመጡ በኋላ ያወቁቸው ቋንቋዎችን ይዘርዘሩ።

ሀ. _____ ለ _____ ሐ _____ መ. _____

9. የእርስዎ የመጀመሪያ ቋንቋዎ _____

10. የእርስዎ ሁለተኛ ቋንቋ _____

11. የአባትዎ የመጀመሪያ ቋንቋ _____

12. የአባትዎ ሁለተኛ ቋንቋ _____

13. የእናትዎ የመጀመሪያ ቋንቋ _____

14. የእናትዎ ሁለተኛ ቋንቋ _____

II. የቋንቋ አጠቃቀም

15. አብዛኛውን ጊዜ እቤትዎ የሚጠቀሙበት ቋንቋ

- አማርኛ ከምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ _____

16. ከጎረቤቶቻችዎ ጋር አብዛኛውን ጊዜ የሚጠቀሙበት ቋንቋ

- አማርኛ ከምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ _____

17. አብዛኛውን ጊዜ በትምህርት ቤት ውስጥ የሚጠቀሙበት ቋንቋ

- አማርኛ ከምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ _____

18. በስራ ቦታ በብዛት የሚጠቀሙበት ቋንቋ

- አማርኛ ከምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ _____

19. በሀይማኖት ስፍራዎች /አምልኮ ቦታዎች/ የሚጠቀሙበት ቋንቋ

- አማርኛ ከምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ _____

20. እንደ እቁብ፣ እድር እና የቀበሌ ስብሰባዎች በመሳሰሉት ማህበራዊ ወይይቶች ላይ በብዛት የሚጠቀሙበት ቋንቋ

- አማርኛ ክምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ_____

21. ከልጆችዎ ጋር አዘውትረው የሚጠቀሙበት ቋንቋ

- አማርኛ ክምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ_____

22. አዘውትረው ከወጣቶች ጋር የሚጠቀሙበት ቋንቋ

- አማርኛ ክምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ_____

23. አዘውትረው ከአረጋውያን ጋር የሚነጋገሩበት ቋንቋ

- አማርኛ ክምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ_____

24. ከእድሜ አቻዎ ጋር አዘውትረው የሚነጋገሩበት ቋንቋ

- አማርኛ ክምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ_____

25. ከማንኛውም ለመጀመሪያ ጊዜ ካዩት ሰው ጋር የሚጠቀሙበት ቋንቋ

- አማርኛ ክምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ_____

26. በኑሮ ከእርስዎ የሚበልጡ ሰዎች ጋር አዘውትረው የሚጠቀሙበት ቋንቋ

- አማርኛ ክምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ_____

27. አብዛኛው ጊዜ ስለማህበራዊና ፖለቲካዊ ጉዳዮች ሲያወሩ የሚጠቀሙበት ቋንቋ

- አማርኛ ክምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ_____

28. አብዛኛውን ጊዜ ስለ ሃይማኖት ጉዳዮች ሲያወሩ የሚጠቀሙበት ቋንቋ

- አማርኛ ክምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ_____

29. አዘውትረው ሰውን ሰላም ለማለት ወይም ለማመስገን የሚጠቀሙበት ቋንቋ

- አማርኛ ክምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ _____

30. አብዛኛውን ጊዜ ቁጥር ሲቆጥሩ የሚጠቀሙበት ቋንቋ /ለምሳሌ ብር ሲቆጥሩ/

- አማርኛ ክምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ _____

III. የቋንቋ ብቃት

31. ስለማንኛውም ጉዳይ ሲያወሩ በየትኛው ቋንቋ ሙሉ በሙሉ አንድ ወይይትን ካለምንም ችግር ማድረግ ይችላሉ?

- አማርኛ ክምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ _____

32. በየትኛዎቹ ቋንቋዎች በሚናገሩበት /በሚነጋገሩበት/ ጊዜ በቋንቋው ሀሳብዎን የመግለጽ ችግር ይገጥሞዎታል?

- አማርኛ ክምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ _____

33. በየትኞቹ ቋንቋዎች ሲነጋገሩ ከሚጠቀሙበት ቋንቋ ሌላ ከሌላ ቋንቋ ቃል ወይም ቃላትን ይቀላቅላሉ?

- አማርኛ ክምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ _____

34. ብዙውን ጊዜ ከሚነጋገሩበት ቋንቋ ውጭ ከሌላ ቋንቋ ቃልን ወይም ቃላቶችን ሲደባልቁ እነዚህን የሚደባልቁትን ቃል ወይም ቃላት ከየትኞቹ ቋንቋዎች ይወስዳሉ ወይም ይጠቀማሉ?

- አማርኛ ክምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ _____

IV. የቋንቋ ቀጣይ መሆን ወይም አለመሆን

35. ከወላጆችዎ የወረሱትን ቋንቋዎች በአሁን ወቅት አውቀው ይጠቀሙባቸዋል?

- እጠቀማለሁ አልጠቀምም እረስቻቸዋለሁ
- አይመለከተኝም

36. ከወላጆቻችሁ የወረሱትና አሁንም የሚጠቀሙበት ቋንቋ

- አማርኛ ከምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ _____

37. ከወላጆቻችሁ የወረሱትና በአሁን ሰዓት በመጠኑ /በከፊል/ ከበሬት የሚጠቀሙበት ሁኔታ እየቀነሰ የመጣ ቋንቋ

- አማርኛ ከምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ _____

38. ከወላጆቻችሁ የወረሱትና በአሁን ሰዓት ሙሉ በሙሉ የማይችሉት ቋንቋ

- አማርኛ ከምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ _____

39. ከዚህ ጋር በሚያውቁት ቋንቋ ላይ በአሁን ሰዓት ተፅእኖ እያሳደረ ያለ ቋንቋ አለ?

- አለ የለም አይመለከተኝም

40. የቀድሞ ቋንቋዎን በመጫንና በቀድሞ ቋንቋዎ ቦታ እየተተካ ያለው ቋንቋ

- አማርኛ ከምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ _____

V. የቋንቋ አመለካከት

41. የትኛው ቋንቋ በጣም ሀሳብን ገላጭ ነው?

- አማርኛ ከምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ _____

42. የትኛው ቋንቋ ዘመናዊ ነው?

- አማርኛ ከምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ _____

43. የትኛው ቋንቋ ንፁህ ነው?

- አማርኛ ከምባትኛ ትግርኛ
- አኝዋክኛ ኑዌርኛ ሌላ _____

44. የትኛው ቋንቋ ጠቃሚ ነው?

- አማርኛ ከምባትኛ ትግርኛ
-

አኝዋክኛ ኑዌርኛ ሌላ _____

45. የትኛው ቋንቋ ያስደስትዎታል /ይማርኩታል/?

አማርኛ ክምባትኛ ትግርኛ
 አኝዋክኛ ኑዌርኛ ሌላ _____

46. ልጆቻዎ የትኛውን ቋንቋ ቢማሩ ደስ ይሉታል /ይመርጣሉ/?

አማርኛ ክምባትኛ ትግርኛ
 አኝዋክኛ ኑዌርኛ ሌላ _____

47. የትኛውን ቋንቋ በሬድዮ መስማት ይመርጣሉ?

አማርኛ ክምባትኛ ትግርኛ
 አኝዋክኛ ኑዌርኛ ሌላ _____

48. በየትኛው ቋንቋ ሙዚቃ ወይም መዝሙር መስማት /ማዳመጥ/ ይመርጣሉ?

አማርኛ ክምባትኛ ትግርኛ
 አኝዋክኛ ኑዌርኛ ሌላ _____

49. የትኛው ቋንቋ በሚኖሩበት ማህበረሰብ ሰላማዊ ኑሮ እንዲኖርዎ ረድቶታል?

አማርኛ ክምባትኛ ትግርኛ
 አኝዋክኛ ኑዌርኛ ሌላ _____

50. የትኛው ቋንቋ ስራዎ በበለጠ ውጤታማ አድርጓል?

አማርኛ ክምባትኛ ትግርኛ
 አኝዋክኛ ኑዌርኛ ሌላ _____

51. የትኛው ቋንቋ ለእውቀት ይጠቅማል ብለው ያስባሉ?

አማርኛ ክምባትኛ ትግርኛ
 አኝዋክኛ ኑዌርኛ ሌላ _____

52. የትኛው ቋንቋ ለስልጣኔ ይጠቅማል ብለው ያስባሉ?

አማርኛ ክምባትኛ ትግርኛ
 አኝዋክኛ ኑዌርኛ ሌላ _____

53. በሚኖሩበት አካባቢ ወይም በጋምቤላ ከተማ በጠቅላላው ስላለው የቋንቋ አጠቃቀም ሁኔታ ያለዎት ተጨማሪ ሀሳብ ወይም አስተያየትን ከመሰልዎ ምክያት ጋር ያብራሩ። _____

Appendix 4: Interview Outline (Amharic version)

ቃለ መጠይቅ

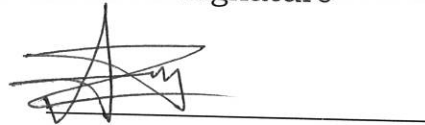
1. በአሁን ሰዓት /ወቅት/ የሚናገሯቸውን ቋንቋዎች እንዲያውቁ የረዳዎት ምን ምን ናቸው ብለው ያስባሉ?
2. በአጠቃላይ ሌላው የአባቢዎ ነዋሪዎች የሚያውቋቸውን ቋንቋዎች እንዲያውቋቸው ያደርጋቸው ምንድን ይመስሎታል?
3. የቤተሰብን ቋንቋ ጨምሮ ሌላ ማወቅ ፈልገው ያላወቁት ቋንቋ ካለ ለዚህ ያለማወቅዎ ምክንያት ምን ይመስሎታል?
4. በሰፊ ምክንያት ከትውልድ ቦታው ሌላ ቦታ የሚኖር ማህበረሰብ አካል በመሆንዎ በቋንቋ አጠቃቀምዎ ዙሪያ ያሉት ጥሩ እና መጥፎ አመለካከትዎ ምንድን ነው?
5. ከሰዎች ጋር በሚያደርጓቸው ውይይቶች ወቅት ከቋንቋ ጋር በተያያዘ መልኩ ያጋጠምዎት ችግር ምን አለ?
6. በተራ ቁጥር /5/ ላጋጠምዎት ቋንቋ ነክ ችግርን እንዴት ማስወገድ ይገባል?
7. በትምህርት ቤት የመማሪያ ቋንቋዎች ላይ ምን አስተያየት አሎት?
8. የትኛው ቋንቋን በብዛት ከሚነገርበት ቦታ ጋር አያይዘው ያዩታል /ለምሳሌ በመንግሥት ቢሮዎች፣ ቤተክርስቲያናት፣ መስጊድ፣ መዝናኛ ቦታ፣ ትምህርት ቤት፣ ወዘተ.../
9. ከጓደኞችዎ ጋር አብዛኛውን ጊዜ የሚቀጠሙበት ቋንቋ ምንድን ነው?
10. በሚኖሩበት አካባቢና በጋምቤላ ከተማ በጠቅላላው ሰላላው የቋንቋ አጠቃቀም ሁኔታ ላይ ምን ሃሳብ አልዎት?

I, the undersigned, declare that this thesis is my original work, has not been presented for a degree in any university and that the sources of the material used for the thesis have been dully acknowledged.

Mulualem Bezabeh

(Name)

Signature

A handwritten signature in black ink, consisting of several overlapping loops and a long horizontal stroke at the bottom.

This thesis has been presented for examination approved by me as an advisor.

Bekale Seyum (Assistant Professor)

(Advisor)

Signature

A handwritten signature in black ink, featuring a large, stylized initial 'B' followed by the name 'Seyum' and a long horizontal stroke at the bottom.