

**LANGUAGE AND ETHNO-LINGUISTIC IDENTITY AMONG THE GURAGE
PEOPLE IN DIRE DAWA**

**BY
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Declaration

I, Ephrem Belete Amberbir, declare that the dissertation entitled *Language and ethnolinguistic identity among the Gurage people in Dire Dawa*, submitted in the fulfillment of the requirements for the degree of Doctor of Philosophy in Linguistics to the Department of Linguistics and Philology at Addis Ababa University, has not previously been submitted for a degree nor has it been submitted as part of the requirements for a degree to any other university or institution. Any help and assistance that has been received in this research was properly acknowledged. Moreover, I would like to certify that all information sources and literature are cited and dully acknowledged.

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Date: 01 August 2020

Confirmation of the Advisor

I certify that this dissertation embodies the results of research carried out by the candidate under my supervision. It has been submitted for examination with my approval as university advisor, and I confirm that it adheres to the formal PhD dissertation criteria set out by the Department of linguistics.

Name of the advisor: Dr. Ronny Meyer

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Abstract

This study examined the language and ethnolinguistic identity among the Gurage people living in Dire Dawa within Ethno-Linguistic Identity Theory (ELIT) and Speech Accommodation Theory (SAT) as analytical framework. A descriptive research design with a mixed research approach was followed to gather and analyze data from a sample of 392 people (purposely selected 20 for the qualitative focus group interviews and randomly selected 372 for the quantitative questionnaire). The data were collected through self-administered questionnaire, focus grouped discussion, and domain observation.

The dissertation describes the ethnolinguistic vitality vis-à-vis language use and language attitudes, and ethnolinguistic identity of the Gurage in multilingual Dire Dawa who are multilingual and capable of speaking up to five languages though most acquired Gurage as a mother tongue. The study proved the identification of the mother tongue is significantly associated with the place of birth, i.e. respondents who were born in Dire Dawa have a lower tendency of recognizing Gurage as mother tongue.

The linguistic repertoire of the Gurage in Dire Dawa is characterized by multilingualism that has an impact on their language behavior. The degree of multilingualism is determined by age, and it results in code-switching and the reduction of native Gurage vocabulary, and shows differences in mother tongue identification. The Gurage use code switching for social approval and social solidarity, for establishing friendship and hiding information from others.

Domain analysis study revealed that Amharic, the official language of the city, dominates the wider communication, and is even interfering in intimate and socio-cultural domains. Gurage language is used in contexts such as home, cultural domains, with relatives and during emphasis. However, the intergenerational transfer of Gurage languages is statistically insignificant in the home domain which in turn strongly affects the ethnolinguistic vitality of the Gurage. Men – not women – more often use Gurage languages in most domains. However, women employ Gurage language better than men only in home domain. Nevertheless, there was a general predisposition of language shift at home domain.

Language use among the Gurage contradicts with their positive attitudes to Gurage languages and culture, whereas men are more favorable than women regarding the use of Gurage languages and their maintenance, and literacy in Gurage. The parents' generation is less positive towards literacy in Gurage than the children generation. Amharic and English are preferred as languages of education and mass media due to their assumed high socioeconomic value. Gurage language is mainly well preferred to be

used in education and mass media. Oromo and Somali languages are preferred at markets and for getting better-paid jobs.

The patterns of language use across generations negatively affected the Gurage ethnolinguistic vitality in multilingual Dire Dawa. A lack of institutional support and their marginalized socio-political position in the city have a negative effect on the Gurage ethnolinguistic identity; although most Gurage claimed that their language was a key index of their ethnolinguistic identity.

Dedication

**This dissertation is dedicated to my mother
Yilmashewa Assegidew.**

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Abbreviations and Acronyms

CSA	Central Statistical Agency
DDA	Dire Dawa Administration
DDAMMA	Dire Dawa Administration Mass Media Agency
DDAPACC	Dire Dawa Administration Program of Adaptation to Climate Change
DDATIO	Dire Dawa Administration Trade and Investment Office
DDCTO	Dire Dawa Culture and Tourism Office
ELIT	Ethno-Linguistic Identity Theory
FDRE	the Federal Democratic Republic of Ethiopia
FGD	Focused Group Discussion
GDA	Gurage Development Association
FM	Frequency Modulation
H	High or standard
IDP	Integrated Development Plan
L	Low or nonstandard
LS	Language Shift
SAT	Speech Accommodation Theory
TV	Television

Chapter One

Introduction

1.1. Background and Justification

Ethnolinguistic diversity is one of the foundations of the Federal Democratic Republic of Ethiopia (FDRE), which is recognized in articles 5 and 39 of the 1991 constitution. Each language and ethnolinguistic group¹ is equally important and acknowledged that they are imperative to the linguistic, cultural and knowledge richness of the country. Similarly, Dire Dawa², also known as, a 'little Ethiopia', is founded as a multilingual city (Shiferaw 1994:614) with an intriguing interaction of languages and cultures.

However, this linguistic plurality makes and has been making language use very complex in the country as well as in Dire Dawa. Yet also multilingualism³ management and preserving the diversity is rather a persisting and complex challenge. As Edwards (2005:471) states, globalization and 'modern homogenizing forces' have diverse effects on diversity. This is the case when it directly comes to minority languages, which are under constant pressure created by the big ones. Language is considered as a central socializing agent; this socialization is a complex, long-term and multi-dimensional process in which we acquire the knowledge, experience and practice that enable us to behave as a member of society (Duff and Hornberger 2008). Language is also the most important tool to convey, communicate, transform and reproduce socio-cultural knowledge across successive generations. Whilst in monolingual settings the linguistic aspects of the society are far from the norm (Lüpke 2013:13), and are less focus of attention, in multilingual settings like in Dire Dawa they play a weighty role. Complex linguistic repertoires of individuals, multifaceted ethnolinguistic identities and cross-linguistic attitudes are imperative arena of research.

Riley (2007:57) states that multilingualism results in the construction of multiple and complex identities, functions, statuses, attitudes and judgments. In this regard, it has been

¹ The term *ethnolinguistic group* refers to a group of people who share common language and culture

² A toponym given to the city in three languages. In Amharic: ድሬ ዳዋ, in Oromo: *Dirre Dhawaa*, 'Place of Remedy', and in Somali, especially by a Gurgura clan: *Dir Dhabe*, meaning 'Limit of the Dir (Kefale Asnake 2010:209).

³ Formerly, a multilingual person was said to have learned all of his/her languages simultaneously in early childhood and that he/she should have a native-like oral and written competence in all of them (Bloomfield 1933:56). But today a broader definition of the term is more common. A person is called multilingual if he/she uses his/her languages on regular base and if he/she is able to switch from one language to another when necessary (Clyne, 2007:205). However, multilingualism and bilingualism are broadly defined as the use of more than one language, and the use of two languages, respectively. In this study multilingualism is treated as a general term for using more than one language.

argued that multilingualism and multiculturalism are often resources for identity construction at personal and group levels, as well as resources for participating in a society (Anchimbe, 2007:2, Le Page and Tabouret-keller, 1985:3, and Edwards, 1994:83).

Contact between different cultural and linguistic groups contributes to an increased need to develop symbolic expressions of attitudes and to the formation of complex identities. Identity is ever present in practices of multilingualism and multiculturalism. It is often possible for individuals to signal their ethno-linguistic identity by the language they choose in different contexts. Regarding this, Tabouret-keller (2007:215) states, “the link between language and identity is often so strong that a single feature of language use suffices to identify someone’s membership in a given group.” On the battle field - after their victory over the people of Ephraïm, the Gileads applied a language – identity test to sort out friends and foe: all of the soldiers were asked to pronounce the word *shibboleth*, and those who pronounced the first consonant of the word as [ʃ] were considered friends and those who pronounced it as [s] were considered enemies and were killed at once (Judges, XII: 6). Furthermore, language attitude provides a motive for using or not using a language.

According to Gudykunst and Schmidt (1988:1) and Sachdev (1995:42), language and ethno-linguistic identity are related reciprocally, i.e. language use influences the formation of ethnic identity, and ethnic identity also influences language attitude and language usage. There is a challenge for the deeper understanding of identity, if one takes into account the diversity, hybridity, fluidity, and change in identities in multilingual milieus.

The notion of identity is invoked in many studies of multilingualism and multiculturalism. Not surprisingly, in recent years, several scholars (e.g. Gumperz 1982a, b; Gills and Johnson 1981; Giles and Coupland 1991; Hogg and Abrams 1988; Gudykunst and Schmidt 1987; Cargiles et al. 1994; Baker 2001; Norton 2000) have drawn attention for the lack of knowledge on language and ethnolinguistic identity. There is still a challenge for the deeper understanding of the features of multilingual language use, multifaceted ethnolinguistic identities, and cross-linguistic attitudes.

Finally, the study of the relation between language use and social identity is very important for the peaceful co-existence of various ethno-linguistic groups in Dire Dawa. The present study attempts to provide an in-depth analysis of this relation within one ethno-linguistic group living in Dire Dawa. It analyzes language use in different domains, language attitudes, and ethnolinguistic vitality of the Gurage people in Dire Dawa in the framework of the theories of ethno-linguistic identity and speech accommodation.

1.2. Rationale of the Study

According to Clyne (2007:209), multilingual people either belong to more than one language group or commute within more than one language group. Multilingual identity arises because several languages are in contact (Lüpke 2013:44) in an individual's brain. Speaking a particular language means belonging to a particular speech community; speaking more than one may (or may not) suggest variations in identity and allegiances (Edwards 2009:258). Multilingual individuals have a considerable degree of freedom in defining themselves linguistically depending on the situation and the repertoire (Lüpke 2013:44).

According to Aziakpono (2007:23), people usually have clearly defined attitudes towards languages and dialects. They also reflect attitudes that they basically have towards other people. Attitudes towards language are crucial and vital for language maintenance, ethno-linguistic vitality and ethno-linguistic identity formation. Hence, people who have a positive attitude towards their language support its maintenance, and consider their language to be vital for their community and ethnic identity.

These issues are a central element in Dire Dawa, in which many of its permanent residents are multilingual. The Gurage – the ethno-linguistic group in concern – now constitute one part of the population in Dire Dawa. Most of them are engaged in trade activities and speak at least Amharic in addition to their native languages. Currently, the Gurage are socio-politically marginalized in Dire Dawa as compared to the Oromo and the Somali. For instance, the composition of the parliament members is allocates 40% for the Oromo, 40% for the Somali and the remaining 20% for all other ethnolinguistic groups (Milkessa 2015:125). The mayor of the city is exclusively appointed from the Oromo or the Somali. The mayor and vice-mayor positions are also exclusively rotated between the Oromo and the Somali.

Moreover, Gurage children are growing up in an environment where their mother tongue is rarely used, except in the home domain. However, as language is fundamental for the definition and expression of ethno-linguistic identity, the Gurage in Dire Dawa tend to change their original identity; children even lose their mother tongue by shifting completely to another language, dominantly to Amharic. As a result, the Gurage in Dire Dawa have different feelings towards using their own language and the languages of others, as reflected in different language choices and language use strategies. These differences play a vital role in the formation of Gurage ethno-linguistic identity and also for the peaceful co-existence of various ethno-linguistic groups in Dire Dawa. Hence, these complex issues demand a comprehensive empirical study.

Although various sociolinguistic studies have been conducted on multilingualism, ethnolinguistic identity and peaceful co-existence of various ethno-linguistic groups in common space (cf. Section 2.5), there is still lack of knowledge about the relationship between language and ethno-linguistic identity in multilingual milieu, for which the situation of the Gurage in Dire Dawa is well situated. Hence, the present study will answer the following leading research questions.

1. How is ethno-linguistic identity articulated and negotiated among the Gurage in multilingual Dire Dawa, i.e. how does the Gurage community distinguish itself from others?
2. What are the roles of languages in the formation of the Gurage identity in Dire Dawa, which includes the extent in which the Gurage use their languages in various domains, the intergenerational transfer of the Gurage language in the home domain?
3. Is there any significant difference between the different age and gender cohorts in terms language use and language attitudes?
4. What are the effects of multilingualism on Gurage identity in Dire Dawa?

1.3. Objectives of the Study

The main objective of this study is investigating the role of language in ethno-linguistic identity formation among the Gurage in Dire Dawa. More specifically the study focuses on:

1. Explaining the level of ethnolinguistic vitality of the Gurage in Dire Dawa;
2. Investigating the role of languages in the formation of Gurage in-group identity;
3. Exploring the nexus between Gurages' language attitude and use vis-à-vis their ethnolinguistic identity;
4. Describing the effects of multilingualism on Gurage identity; and,
5. Explaining differences between the different age and gender cohorts in terms language use and language attitudes.

1.4. Significance of the Study

This dissertation will primarily contribute to the development of knowledge in sociolinguistics as it deals with language use (domain analysis), language attitudes, ethno-linguistic vitality and ethno-linguistic identity by providing relevant evidence about the nature of Gurage multilingualism in Dire Dawa.

This study will not only describe the efforts of the Gurage to maintain their language outside the original home area in the Gurage Zone, but it will also give empirical insights

for the peaceful co-existence of languages and cultures in cosmopolitan Dire Dawa. Moreover, it may also offer useful insight for language policy issues; it will have a paramount importance for language planners and experts. Hence, it will inform decision makers to mediate language related problems in multilingual settings like Dire Dawa.

Furthermore, it will serve as a base for other linguists who may be interested to study language use, language attitude, ethnolinguistic vitality, language shift and maintenance, and ethnolinguistic identity in multilingual settings.

1.5. Scope of the Study

This study confines itself to investigate the role of language for the Gurage ethno-linguistic identity construction in Dire Dawa. Other ethno-linguistic groups will not be included. The study utilizes Ethno-linguistic Identity Theory (ELIT) and Speech Accommodation Theory (SAT) as analytical framework. Ethnolinguistic identity analysis will focus on Gurage Language as a collective whole, and therefore, it does not consider internal linguistic diversity within Gurage. This is because, as Fekede (2013:7) states the Gurage call their nationality as Gurage. In such a manner Fekede considered and used the terms 'Gurage' and 'Guragina' to refer to the people and the language respectively. In addition, the 1994 census (page 23) considered them as a single nationality – Gurage. Speakers of East Gurage varieties, i.e. Silt'e and Wolane, are excluded. The Wolane people have maintained their identity as a separate group out of the Gurage (just like the Silt'e) and have been asking for self zonal administration for the last two decades and still questioning that. In addition, Meyer (2006:19-20) regards Silt'e and Wolane as two discrete languages for social, cultural and political reasons. Moreover, the Wolane were not willing to fill the questionnaire and they returned the questionnaire without filling them out. Therefore, they are excluded from this study.

1.6. Presentation of the Sociolinguistic context

1.6.1. Background to the Study Area

Dire Dawa is located between 9° 27' N and 9°49' N latitude and 41°38' E and 42°19' E longitude. East Hararge Administrative Zone of Oromiya Regional State borders it in the south and southeast and Shinele Zone of Somali Regional State in the north, east and west. Dire Dawa city is about 515kms distant to the east of Addis Ababa and 311kms to the west of Djibouti ports (DDPACC 2006:7; IDP 2006; and Daniel 2007:32).

The following map shows the division of Dire Dawa Administration (DDA) by Kebeles.

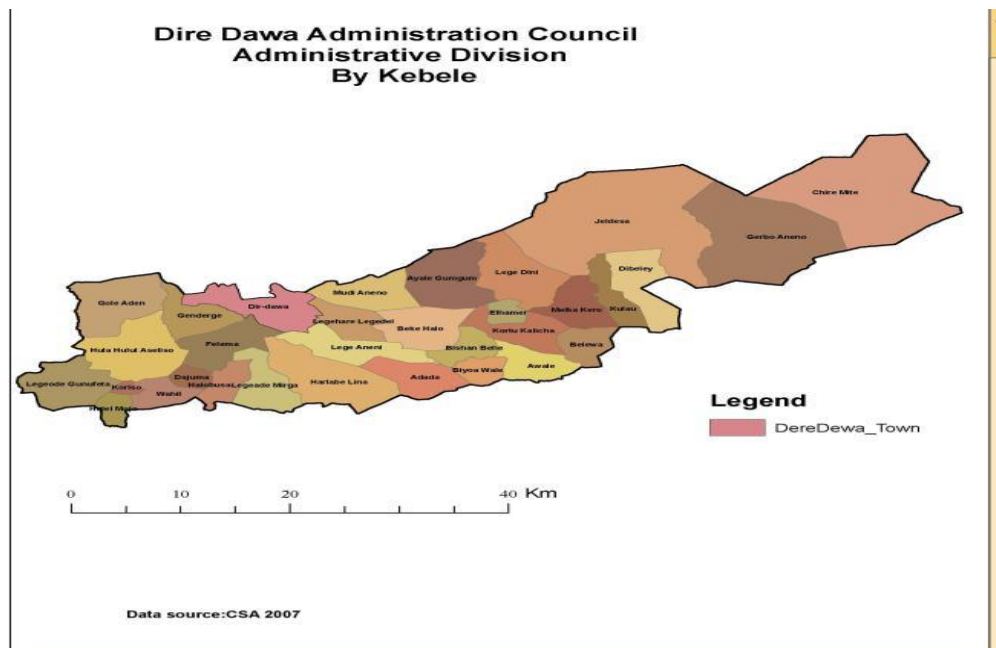


Figure 1: Map of DDA (CSA 2007:2)

Dire Dawa was founded by the railway company, *compagnie imperiale des chemins de fer ethiopiens*, towards the end of 1902 as the first stop of the line that comes from Djibouti (Łykowska 2011:33). The line eventually reached Addis Ababa in 1917 (Shiferaw 1994:611). Dire Dawa was chosen as a terminal because of the availability of construction materials like sand, stone, its topography and underground water potential (DDATIO 2013:1). Over the last hundred years Dire Dawa has become one of the largest cities of Ethiopia.

Before the construction of the railway, the principal trade route between the centre Addis Ababa and the coast was through Harar and Chercher. As Punkhurst (1968:408) states, the journey from Harar to the coast was made by mule or donkey up to Gildessa and then after by camel and took 20 to 30 days. Hence, the construction of the railway had brought a detrimental effect on Harari trade which shifted to the new railway town of Dire Dawa.

Since the majority of the population lives in the urban areas, Dire Dawa owes special characteristics than other cities in Ethiopia. Thus, the city is renowned as the second largest chartered city of Ethiopia along with the capital city Addis Ababa (Łykowska 2011:33 and Proclamation No. 416/2004). It was also mentioned in the front line in accessing water, telephone, post, power, vehicle, and train services.

According to CSA (2007:11), Dire Dawa has a total population of 341,834 of which 171,461 are male and 170,373 are female; 233,224 or 68.3% of its population are urban

dwellers, and 108,610 live the rural area. Dire Dawa has an estimated population density of 196 people per square kilometer. The city is acknowledged to be a center of trade and industry in East Ethiopia. The majority of the people directly or indirectly earn their livelihood from trade, industry and related activities. As a result, it is articulated to be one of the lucrative economies in the country. Dire Dawa is home to several market centers, the biggest being '*tajwan*' along with '*k'äfirä*'. Since Dire Dawa is one of the industrial cores in the country, people in the rural area perceive that they can easily secure job in the city. As a result, it has also been selected as industrial development corridor for eastern Ethiopia. Furthermore, the newly reconstructed and reestablished railway station and dry port terminals would attract a variety of people and workers. These and other matters are accounted to be the major factors for the frequent increment of the population of the city.

Milkessa (2015:104) states that Dire Dawa's unfolding political developments are mainly dictated by Oromo-Somali ethno-national conflicting claims and counter claims over the city. This resulted towards a prime justification for the direct accountability of the city administration to the federal government of Ethiopia (Proclamation No. 614/2004:2028). Different sources of the literature also prove that the multilingual nature of Dire Dawa is perceived to be another factor for the involvement and interference of the federal government over the city.

According to Milkessa (2015:104), an approach has been used to mediate the ethnic conflict. A strategy of power sharing contrived in 2006 by the ruling party, known as the 40:40:20, is an example. According to this matrix of power sharing, of the political offices in the city administration, 40% is apportioned to Somali ethnolinguistic group, 40% is reserved for Oromo and the rest 20% is left for others.

Dire Dawa is also a place where ethnically and linguistically diverse people are dwelling. The inhabitants of the city consist of Ethiopians as well as foreigners. These people come to visit Dire Dawa and establish families due to different factors such as trade, job opportunity and education. Regarding this, Shiferaw (1994:613-614) states:

"There were several ethnic groups: Afar, Amhara, Gurgura, Oromo and Somali. Every one of these ethnic groups spoke its language though Amharic was the lingua franca ... of the foreign languages, Arabic and French were used as lingua franca. French was the language spoken by most of the Greeks, Armenians and by the Ethiopian elite apart of course from the French themselves."

This indicates the veracity that Dire Dawa offers a rich panorama of multilingualism. Different languages and cultures co-exist in Dire Dawa vying for access to various

resources. The Dire Dawa community is well known for its social interactions that they are well-coming. The community has its own cultural folks which are typical manifestations of it for several decades. The community has folks for marriage system and customary conflict resolution mechanisms (DDATIO 2013:2).

According to a document from the office of culture and tourism, language is one of the instruments for the coordinated social life of the Dire Dawa community. Since the people are multilingual, it establishes ease communication, tolerance and sympathy among themselves. As such, the community has been living with relative peace for a relatively long period of time.

Milkessa (2015:119) also states that Dire Dawa is hosting more than sixty nationalities with varying numerical sizes. According to Milkessa (2015:104), Dire Dawa is also commonly known as a '*miniaturized Ethiopia*' for its echo of the entire Ethiopia's ethno-linguistic diversity and socio-cultural landscape. This is argued to be one of the chief reasons the city have whetted the federal governments appetite to govern the city.

The majority of the ethnic group in the Dire Dawa administration is the Oromo comprising of 45.9% of the total population. The second largest ethnic group is the Somali (24.3%), the third is the Amhara (20.2%), followed by Gurage (4.5%) and others (5% [sic]). Two religious groups, Islam and Christianity, dominate in Dire Dawa. The majority of the population (70.71%) belongs to the Muslim faith. Christians account for 29.01% and traditional or others belief systems constitute 0.28% (CSA 2007:23). The different faiths in Dire Dawa are living in unity, coordination and harmony. These religions share mutual responsibilities in different socioeconomic spheres of the community (DDCTIO 2013:76).

The following table summarizes the distribution of ethno-linguistic groups in Dire Dawa administration.

Table 1: Major ethno-linguistic compositions of Dire Dawa, by Gender

Ethnic group	Male	Female	Population size number	Population size in %
Amhara	32,002	36,960	68,962	20.2%
Gurage	8,232	7,311	15,543	4.5%
Harari	1,757	1,963	3,720	1.1%
Oromo	78,805	78,153	156,958	45.9%
Somali	43,296	39,773	83,069	24.3%
Tigre	2,264	1,962	4,226	1.23%
Others	5105	4251	9,356	2.73%
Total	171,461	170,373	341,834	100%

Source: CSA (2007:23-24)

In Dire Dawa, we have Amharic as official language (Proclamation No. 416/2004:2810) and language of daily use in many situations, Oromo and Somali languages as mother tongues of the majority, and Gurage, Tigre, Harari and other indigenous languages as rarely used and spoken languages (DDATIO 2013:78).

The different people living in Dire Dawa speak additional languages besides their native languages. It is common to see people speaking more than three languages in the areas *Hafetesa*, *Legehare*, *Amistegna*, and *Konel* (DDATIO 2013:76). The nature of Dire Dawa's multilingualism resulted in the high exchange of lexical categories by being the result of language contact. As a result, it is common to see people mixing or switching codes in these areas.

As the document from DDATIO indicates the majority of the people in *Hafetesa* speak Somali language mainly but they add Amharic and Oromo languages. A person in *Hafetesa* may speak up to five languages. People in *Legehare* mainly speak Oromo language but they also add Amharic, Somali, and Arabic languages. As Shiferaw (1994:614) says, the ethnic, linguistic and religious characteristics of Dire Dawa make it a pronounced cosmopolitan city.

The following table presents the most widely used community languages in Dire Dawa city.

Table 2: The languages of Dire Dawa

Languages	No of speakers		
	Urban	Rural	Total
Amharic	90,176	283	90,459
Gurage	9,473	38	9,511
Harari	NA	NA	NA
Oromo	69,803	94,111	163,914
Somali	53,487	13,996	67,479
Tigre	2,098	10	2,108
Afar	85	*	85
Hadiya	1,075	*	1,075
Wolayta	217	*	217
Kambata	129	*	129
English	95	1	96
Other foreign languages	242	1	243

Source: CSA (2007:26) * NA stands for 'not Available'

The languages in Dire Dawa owe different sociopolitical and economic statuses. They are characterized by having different ethnolinguistic vitalities, that is, different degrees of demography, status and institutional support. In the subsequent section an illustration is presented regarding the distribution of languages in the domains of education and media.

1.6.2. Language Use in Education

According to the Education Bureau of Dire Dawa Administration, there are 77 public primary schools, 7 secondary schools, 3 secondary and preparatory schools, 2 colleges and a university in Dire Dawa city administration. Of the primary and secondary schools 36 are found in the city and 51 are found in county. Amharic, Oromo and Somali languages are more often considerably present in these institutions. Of the foreign languages, English is invariably present in all levels of education. It is taught as a subject in primary schools and as a medium of instruction in secondary and tertiary levels. This language (Birhanu 2009:1089) is highly prized as a language which may offer access to higher education and international opportunity.

Only the three mother tongues languages (Amharic, Oromo and Somali) are granted the status of being a medium of instruction at the primary level of education in Dire Dawa city administration. According to the data from Dire Dawa education bureau (EQAPIA), currently, these languages are taught as medium of instruction and as a subject (second language). The distribution of these languages depends on the nature of the areas/districts in the city administration. For example, since Amharic is widely spoken in the city, it has been widely used in the schools found in the city. Likewise, Oromo and Somali languages are widely used in schools found in county.

When we look at their distribution in primary schools, Amharic is given as a mother tongue in 28 schools. It is also given as a subject starting from grade three. Somali language is given in 16 schools. Oromo language is given in 44 schools. It is also taught as a subject in 9 schools. Primary schools that are using more than one language as a medium of instruction are 13. Only three schools are using all the three languages as a medium of instruction. Regarding the distribution of the languages in high schools, Amharic language is given in all the 10 schools, Somali language is given in three schools, Oromo in seven schools. All the three languages are given in the three preparatory schools as elective subjects.

1.6.3. Language Use in the Media

Dire Dawa owes a state-owned print and broadcast media. People have access to the only weekly newspaper *melikte dirre* /məlikṫə-dırre / ‘the message of Dire Dawa’ which is produced in Amharic language. This medium was started to be produced since March 2004 under the office of government communication affairs.

The other state-owned broadcast media that addresses the Dire Dawa community is the Dire Dawa Administration Mass Media Agency (DDAMMA) which has both Radio (Dire FM 106.1) and Television (Dire TV) channels. In Dire Dawa television and radio channels broadcast in the three languages-Amharic, Oromo and Somali. According to Ato Daniel Sisay, Planning and budget preparation senior expert (DDA) and former media

monitoring expert (DDAMMA), only Amharic, Oromo and Somali languages are represented in the Agency. TV and radio programs are produced in the three languages given that there are more languages to be mentioned than the three.

Dire FM was established in June 2005 and is broadcasting in the three languages for a total of 16 hours of a day. Amharic has a total of 6 hours of airing time per day. Oromo language has 5 hours of airing time per day, and Somali language has 5 hours per day. Accordingly, of the total broadcasting hours 37.5% is allocated to Amharic, 31.25% is allocated to Oromo and the rest 31.25% is allocated for Somali languages.

Another mass media is Dire TV which was founded in June 2009 and broadcasts in the three languages only. Dire TV is airing for a total of 10 hours of a day. On this media Amharic language has 4 hours, Oromo language has 2 hours, and Somali language has 2 hours of air time per day.

According to Milkessa (2005:126), the progress of multilingual broadcasting media through recognition, accommodation, promotion and development of the three mother languages along with the culture with them is perceived as an indication of supporting their ethnolinguistic vitalities.

1.7. Organization of the Dissertation

This dissertation is organized into six chapters. The first chapter presents background, rational, objectives, research questions, and significances of the study. In this chapter a representation of the sociolinguistic context of Dire Dawa is made. Hence, the language, ethnic and religious profile of the city is presented. The objective vitality of the different ethnolinguistic groups is also outlined.

Chapter two presents literature review and theoretical underpinnings of the research. It provides an overview of Ethnolinguistic identity theory and the theory of speech accommodation. It also elaborates the concepts of ethnolinguistic vitality, domains of language use, language attitudes, language and identity, and issues related to language contact. It also brings review of research studies that are recognized for their conceptual and methodological relevance and for the purpose of depicting the research gap this study is going to fill.

The third chapter presents the research design and methodology. It discusses the design this research follows, the study population and sampling procedures, the instruments designed for data gathering, the methods of data analysis, the quality assurance mechanisms and ethical considerations, and the review of the pilot study. Moreover, the data collection procedures for both language behaviors of the Gurage and language

attitudes are described.

Chapter four presents data analysis and presentation. It provides detailed analysis of language behavior and patterns of language choice among the Gurage in Dire Dawa. Chapter five covers language attitudes of the Gurage in Dire Dawa. It also covers the results of the focus group discussions and the domain observation. Finally, chapter six converses summary of the results and their discussions. This chapter discusses the ethnolinguistic identity of the Gurage vis-à-vis the results of the analysis. This chapter also presents conclusions and recommendations that are drawn based on the results of the data analysis. Finally, future research direction is proposed in this chapter.

Chapter Two

Theoretical Underpinnings and Literature Review

2.1. Introduction

This chapter considers theoretical resources available to the study of ethnolinguistic identity. It presents a survey of existing relevant literature on language and

ethnolinguistic identity in general. It also presents theoretical consideration for the analytical frameworks of the study. Specifically, the chapter revisits concepts related to language in society, language contact and multilingualism, language shift and maintenance, language attitude and language use, ethnolinguistic vitality, and ethnolinguistic identity, and previous researches related to the topic under the present study.

As argued by many researchers there would not be a single theoretical framework that can embrace all the aforementioned concepts. Thus, the chapter presents the discussions of Ethnolinguistic Identity Theory (ELIT), Speech Accommodation Theory (SAT), and the theoretical constructs used as analytical frameworks.

2.2. Theoretical Underpinnings of the Study

This study will employ Ethno-Linguistic Identity Theory and Speech Accommodation Theory as analytical frameworks. This is due to the fact that my study is about ethnolinguistic identity in multilingual contexts, which is mainly expressed through factors such as language use and language attitude (Gudykunst and Sachdev 1988:1, 10).

ELIT argues that the language element is central to ethno-linguistic identity. Thus, in this research ELIT is found to be helpful to assess the context of Gurage language use, various linguistic repertoires of multilingual Gurages, Gurage ethnolinguistic vitality, the boundary set between the Gurage and among the different ethnic groups. It also provides an important ground to see the Gurages' perception of their in-group identity.

Speakers may index polyphonous, multilayered identities by using linguistic variables (Barrett 1999:318 and Fought 2006:21, 78) with indexical associations to more than one social category. Among the different linguistic resources of indexing ethnolinguistic identity in multiethnic milieus, is the prevalent one. So utterances reflect the nuances of identity in multifaceted ways that cannot be broken down into smaller components.

For example, as Fought (2006:41) states, the Afro-American drag queens used language to present themselves simultaneously as Afro-Americans, gay men, and drag queens. Analyzing the use of code switching in constructing ethnic identity and its inherent voicing of multiple identities is that of one of the aspirations of the researcher in this dissertation. Thus, Speech Accommodation Theory is found to be a substantive framework in this regard. It helps me to analyze individuals' language use, and code choice strategies (whether accommodating or not) in different situations and contexts. Speech Accommodation Theory also provides ground to see the various language changes and modifications in identities at individual level.

2.2.1. Ethno-linguistic Identity Theory (ELIT)

Ethnolinguistic Identity Theory (Giles and Johnson 1987) is designed for understanding the relationship between identity and language behavior in multilingual settings. As László (2013:26) states, ethnolinguistic identity theory places language as centre of social categorizations and claims that language is a salient component of identification.

According to Ethnolinguistic Identity Theory the sense of an ethnolinguistic identity depends on three main factors, more specifically, on their interplay (László 2013:26). The first is ethnolinguistic vitality (which I will discuss later) links language with group identity. The second factor, which plays role in the perception of ethnolinguistic identity, is the nature of the boundary set between ethnolinguistic groups. In this case, ethnolinguistic groups may be considered as occupying different positions along a continuum from perceived “soft” to “hard” boundaries both in linguistic and non linguistic dimensions, which can be characterized in terms of distinctiveness, strength and value (László 2013:27).

Ehala (2010:208) considers this boundary as perceived strength differential; this difference has to do with perception of power and its concomitant features: status, prestige, economic clout, cultural dominance, elevated levels of education and income, and so on. In a sense, the stronger, more prestigious, more powerful and more culturally attractive the out group is perceived to be in comparison with the in group, the stronger the motivation to be associated with the out group. If the groups are perceived as equally powerful, or the in group is perceived as stronger, there is little for the out group to gain from language and identity shift. Thirdly, as people have a large repertoire membership, ELIT takes in to account the relative prominence of language in the totality of social group membership.

2.2.2. Speech Accommodation Theory (SAT)

Language use in contact situations is affected by social factors such as class, power relations, attitudes of people towards one another, and prestige of a language. These factors largely affect the way people use their language abilities in different situations. In this case, the theory of speech accommodation would be an important instrument to study such speech modifications. Accommodation is about inclusion and exclusion of interlocutors (Fekede 2012:37) in communication at different levels. SAT deals with the reasons why people are motivated to change their speech style and the outcomes of such changes (Giles et al.1977, Giles and Coupland 1991, Fasold 1984, Gudykunst 2003, and Meyerhoff 2006). It is concerned with the motivation and implications which underlie changes in peoples’ speech styles.

Accommodation theory is concerned with interactive behavioral events. Regarding this, Giles (1982:105) remarks the following:

“A basic postulate of Accommodation Theory is that people are motivated to adjust their speech style, or accommodate, as a means of expressing values, attitudes and intentions towards others. It is proposed that the extent to which individuals shift their speech styles towards or away from the speech styles of their interlocutors is a mechanism by which social approval or disapproval is communicated. A shift in speech style toward that of another is termed convergence and is considered often a reflection of social integration, whereas shift away from the other’s style of speech represents divergence and is considered often a tactic of social dissociation.”

Speech accommodation theory postulates that people are constantly adjusting their speech with others to reduce or emphasize the linguistic (and therefore social) differences between them (Gerthardus 2008:33). The main hypothesis in SAT is speaker make use of code choice strategies to show social approval and solidarity or to show distinctiveness in interlingual communication. Meyerhoff (2006:71-72) treat code choice strategies as attunements in that speakers attune or tailor their communicative behaviors according to the interaction and the context.

Fasold (1984:190) states that the levels and directions of accommodation are influenced by anticipated social changes in a speech community. The accommodation theory does not focus on specific meanings attached to any particular communicative feature or style, but on the degree of similarity or difference between speaker and listener. The theory shows that people are motivated to modify their speech styles in order to express attitudes toward others (Giles et al. 1977:343).

According to Gudykunst (2003:172), the main strategies communicators use, based on motivations, are speech divergence and convergence. Shifting one’s speech style toward that of another person is a way of seeking approval (this is known as convergence) while shifting away (divergence) shows disapproval in intergroup relations, individuals from the inferior group who want to improve their social identity often shift their speech style (or even language) toward that of the high status or prestige language variety.

For instance, such individuals may try to adopt the high status accent of the language variety, a process which is known as upward convergence. Many scholars treat convergence as an attempt to make one’s own communication more like that of the interlocutor. Clyne (2003:103) contends that it is the notion of how bilinguals and trilinguals make their languages more similar. In SAT tenets speech convergence is perceived as accommodation. It results from positive attitude and friendly social relationship, and tolerating linguistic differences. This is done in order to reduce linguistic differences and integrate with the perceived superior group members. Whereas, negative attitude, hostile relationship among ethnolinguistic groups and high competitive power results in divergence communication.

According to Fekede (2012:38), identity management is part of accommodation since the way people accommodate one another is affected by whether interlocutors identify themselves in an in-group or out-group terms. Here, language is a key element in balancing this act, the means by which we both point to reproduce our nuanced identities. In this regard, Barrett (1999:318) quotes:

“Speakers may heighten or diminish linguistic displays that index various aspects of their identities according to the context of an utterance and the specific goals they are trying to achieve. ... this practice implies that speakers do not have a single “identity” but rather something closer to what Poul Kroskrity ... has called “repertoire of identity,” in which any of the multiplicity of identities may be fronted at a particular moment ... ”

As stated in Fekede (2012:41) there are three levels of accommodation: these are over accommodation, accommodation and under accommodation. Over accommodation is the situation in which a group is usually using the other group’s language by avoiding his native language. Accommodation is inclusion in interaction which a speaker is using his own language with audible accent and slow speech so that an interlocutor might understand him. Under accommodation is close to the exclusion of the interlocutor because a speaker is using his own language with a heavy accent and speaks so fast that his interlocutor may not understand him.

2.3. Literature Review

2.3.1. Functions of Language in Society

Language is a very deep part of human life; it fulfils important roles in different episodes of human life. Viewing from its functional values, Holmes (1992:15) defines language as, “a collection of dialects that can usually linguistically similar, used by different social groups who choose to say that they are speakers of one language, which functions to unite and represent them to other groups”. In this regard, language is not just denotational (Mesthrie et al. 2009:5-6; Wardhaugh 2006:10), rather it is a term which refers the process of conveying meaning, and referring to ideas, events or entities that exist outside language. Language is entwined with human existence (Riley 2007:8).

Language is also a means of domination and discrimination; an instrument to give or block access to economic and political processes. According to Thomas et al. (2004:10-11), language has a key role in transforming power into right and obedience into duty. In addition, language is the best one to bring education in to existence (Baye 2012). The acquisition and distribution of knowledge takes place during dyadic or group interactions in which participants establish intersubjectivity, a state of shared meaning. The ability to establish intersubjectivity, to enter into social and meaningful contact with another, is a necessary condition for the formation of identity. As a cultural resource language speaks a cultural practice serving as a tool, content and form of human thought. Language is

intrinsically related to culture. It performs social functions of communication of the group values, beliefs and customs, and foster feeling of group identity (Mercuri 2012:14). As Baker (2001) states loss of language means loss of culture and identity.

Moreover, language serves to express one's identity and culture; it is an essential tool for communication, participation, employment and the survival of the group (Assefa 2005:286). In the absence of language equality all these matters will be affected and the situation must be understood in this context.

In cognizant to this justification, let us consider Whorf's (1956:252) remark, which says:

"We dissect nature along lines laid down by our native language...language is not simply a reporting device for experience but a defining framework for it...every language is a vast pattern system and different from others, in which we are actually ordained the forms and categories by which the personality not only communicates but also analyses nature, notices or neglects types of relationship and phenomena, channels his reasoning, and builds the house of his consciousness."

For the Whorfian hypothesis, the structure of the language determines how people see the world. The idea that language, to some extent, determines the way we think about the world around us is known as linguistic determinism, and the idea difference in language results difference in thought is said to be linguistic relativity.

Furthermore, Cargile et al. (1994) explain that people use language as an explicit vehicle for ideas and implicit expression of membership and identity and as a source of racial and ethnic anomie which can be resulted from subjective perceptions of people. Language is also a critical forum of debate and/or influence that dominates such perceptions. Language is important in ethnic relations as a vehicle through which many agents can compete to social realities. It is both foundation and the instrumentality (Riley 2007:18) of the social construction of reality. Language focalizes, patterns and objectivates human experience. Language is the principal means by which an individual is socialized to become an inhabitant of the world shared with others and also provides the means by which, in conversation with others the common world becomes plausible to him.

Dirven (1989:4) points out that there are three primary functions that every language fulfils and these are "cognitive categorization, interactional communication and social stratification". The cognitive categorization function of language relates to the fact that language is an embodiment of the cognitive system of humans. It interprets and produces reality as experienced by humans and also "shapes its perception in a culture specific-way".

The second function of language (interactional communication) implies that language is used for interaction and communication and that it embodies all the “speech events in a community as well as all the speech acts that are needed in that community” (Dirven 1989:4). This function of language, as (Wardhaugh 1993:6) remarks, shows that language helps to identify and preserve social groups. In other words, a group can be distinguished from another group through the variety of language that the group uses.

Dik (1987:83) regards language as an instrument in the establishment of complex patterns of social interaction. Social stratification is the third function of language and this refers to the notion that language expresses or portrays vital features of a society’s structural patterns, such as hierarchical ordering of groups within the society, social class systems and so on (Dirven 1991). Webb and Kembo-Sure (2000:2) on the other way describe language functions as both instrumental and symbolic. The instrumental function of language refers to the use of language as a tool in social interaction. It involves the use of language for giving or receiving information or expressing emotions and desires. A language also enables people to participate in important social activities and benefit from the privileges associated with them. The symbolic function of language implies that language is useful in distinguishing different groups in society. Thus, it can be argued that language symbolizes identity, for instance Gurage symbolizes or identifies an individual as being a member of the Gurage speakers.

The functions of language identified above indicate that there is a close relationship between language and society. Since language is a social phenomenon, it is closely tied up with the social structure and value system of a society; various languages are evaluated in different ways (Trudgill 1992:3). This leads to attitudes being formed toward different languages (favorable attitudes toward those evaluated as high-status languages or prestigious languages (overt prestige) while those seen as having less prestige often receive unfavorable attitudes). However, positive attitudes can also be formed toward less prestigious languages because of their integrative value.

2.3.2. Language and Ethnolinguistic Identity

Identity is the feeling of belonging or not belonging to a certain group, society or country. It is the way individuals and groups define themselves and are defined by others on the basis of race, ethnicity, religion, language and culture (Deng 1995:1). Ethnolinguistic identity is the manner and the extent to which individuals define themselves as members of an ethnolinguistic group. There are problems associated with modern theorizing about identity. The notion that the theories of ethnolinguistic identity have oscillated between a number of polar extremes. In this regard, Banks (1996) remarks:

“ ... the individual versus the group; the contents of ethnic identity versus the boundary; the primordial gut feeling of an identity versus its instrumental expression; ethnolinguistic identity as all inclusive general theory versus as a limited approach to particular problems” (Banks 1996:47).

Discussions of ethnolinguistic identity have wrestle for some time with the concern instrumental/primordialist dichotomy (Vaughan 2003). There is a debate between these two schools of thoughts on ethnolinguistic identity. Primordialists believe that ethnolinguistic identity is the result of natural givens that determine the collective identity of the group (Yishak 2008:52). The primordialist ties, among others, include: kinship, language, race, ethnicity, religion etc. The other school of thought, instrumentalism, maintains that ethnicity is not a given one; it is rather the result of social and political construction. In this case, ethnolinguistic identity is socially constructed.

In addition, Barker and Galasinski (2001:28-60) discuss several ways in which identity is used in the literature, along a weak-strong continuum anchored at one end by the idea that identity is a fixed asset and, at the other, by social-constructivist conceptions of identity as a fluctuating, contingent and sometimes quite unstable phenomenon: a process, rather than an entity.

Identity is also multifaceted: people switch with different roles at different contexts/situations, and each of those contexts may require a shift into different sometimes conflicting identities for the people involved (Riley 2007:29).

Language and identity are inseparably associated with each other. While language is a medium used by individuals to negotiate a sense of self in different contexts (Pierce 1995 and Norton 2000), and identity construction is a social and cultural process. Therefore, the ability to use a specific language is associated with the development of ethnolinguistic identity (Trechter and Bucholtz, 2001).

Norton (2000:9) explains that our language is where our sense of self ‘our subjectivity’ is constructed. Language often becomes the most salient differential feature of group identity (Cohen 2017:12, Sachdev 1995:42). As Sachdev explains, results of early studies using multidimensional scaling procedures have shown that ethnolinguistic group members identified more closely with those who spoke their native tongue than those who shared their cultural background or geographic origin.

Similarly, Riley (2007:30) states that language situationally precedes phenotypes as a criterion for racial classification and racial identities can shift across linguistically, internationally constructed contexts. That means a particular language forms, speech acts, and activities serve to index individual and group identities, further by instantiating

the 'we/they' dichotomies out of which identities are constructed. For out-group members, though the contradictory signals sent on the one hand by his color, and, on the other, by his multi-variety language proficiencies can lead to ambiguity as to his identity. To speak a variety means acknowledging one's membership of an ethnolinguistic group (Tabouret-Keller, 2007:216). Whoever does not speak a language well manifest, on the contrary, his or her 'strangeness' and lack of familiarity with the norms of that group.

Dorias (1995:304) in his study on Canadian Inuit identity assesses the importance of Inuit language in defining the Inuit identity. He also states that cultural identity and ethnic identity are indeed different, and that language, nevertheless plays a crucial role in marking these identities. Dorias argues that a culture or ethnic group cannot be considered unique unless it does not possess its own language, or at least, its own version of a common tongue.

In a very similar way, Cohen (2017:13) contends that in Ethiopia, successive governments, and scholars from different disciplines, have relied up on linguistic differences to define peoples of the state. Equating language and ethnicity, those elites imply that individuals who belong to the same ethnicity would in all cases speak the same language, and that individuals from different ethnicity would speak different languages, yet it is not uncommon to find exceptions to both these propositions.

Furthermore, Bucholtz and Hall (2004:369) regard language as the 'most flexible and pervasive symbolic resource' by which the nucleus of cultural reconstruction of identity can be manifested. People who are multilingual are tended to be characterized by having a multiple identities. In such a context, where phenomena are neither constant nor homogeneous with in a group, every speaker may have multiple beliefs, attitudes and identities which are intersecting and most of the time negotiated in different domains.

The notion of multiple identities (Ehala 2009:44) is a concept in which the self is made up of a number of different but integrated identities. Each identity is a frame of reference that includes a scheme of values and a set of meanings and practices. These identity frames of references are repeated to a nearly endless array of possible group identities. An important feature is that people use their partial identities situationally and relationally. That means they foreground the identity that best serves their immediate needs in that particular situation and the one which is shared with others in this contexts. Ehala calls this notion as identity adaptiveness.

Similarly, Cléments and Neols (1992) proposed situated ethnolinguistic identity which can be measured with reference to the most common situational domains individuals encounter. In this regard ethnolinguistic identities are negotiated in each of our social

encounters, and hence our feelings of ethnolinguistic identification can vary depending on who we are with, where we are, what are we doing and so on.

Demonstration of multiple identities is beneficial in two respects, first it reduces the possibility of confrontational social distinctiveness, and it enables individuals to optimally perform/function in different social contexts and situations. Such type of identity is also said to be malleable identity. It is a type of identity that can be shaped or easily influenced by different factors. Identity can also be denounced. This type of identity is the one that is disguised or underestimated. In this case, multilingual competences are considered to be linguistic resources available to members of the community for socially significant interactions (Fishman 1967).

However, as Lüdi (1999) states, group membership and its manifestation by language use are not value free. They are integrated in a system of social representations and principles. Each language variety has its own value on the linguistic market place. In other words, traces of different languages in the speech of an individual multilingual go against the expectation that will nearly correspond to separate domains.

As Clyne (2003:2) states, linguistic behavior in relation to languages in contact is both an expression of multiple identity and a response to multiple identity. It also constitutes the satisfaction of a need to communicate and act in particular situations and follows understanding of language as a resource.

In this perspective, Lüdi (2003:2) states that multilinguals possess multilingual competencies that can serve as linguistic resources available for different socially significant interactions. This in turn leads to various forms of multilingual speech as a response of precise, locally situated communicative needs. In such a way multilinguals tend to develop and manifest a plural identity. As Anchimbe (2007:12) states they switch identities when they switch languages. Almost by definition, code switching can be seen as another form of indexing multiple identities. Myers-Scotton discusses how in many parts of Africa ethnic identity is signaled by the use of mother tongue, while use of the official language of the area is associated with membership in 'multi-ethnic elite' (2006:146).

Furthermore, according to Giles et al (1977), ethnic relations and identities have been continued to be intertwined with language. Language issues have often been implicated in cultural conflicts and there are countless instances where efforts at linguistic and political change have coincided worldwide.

Language is considered to be a stronger clue to an individual's ethnic belongingness than inherited characteristics such as skin and color. It is the most important means of exercising one's ethnicity. As Küspert (2014:46) states it is one of the most visible and prevalent characteristics that define ethnic identity. The use of a distinct language or an ethnic speech style (slang for example) can serve as a reminder for a shared past, a shared solidarity in the presence of a shared destiny in the future. Additionally, language can also serve as a way of excluding out-group members from within group participation. That is language negotiates group identities.

As stated in Fought (2006:21), heritage language is one of the key resources of to the construction of ethnic identities. Fought mentions other important language related resources of ethnic identity marking: these are code switching, specific linguistic features, suprasegmental features, discourse features and using a borrowed linguistic variety. Dominican-American (Bailey 2000b:556), for example, articulate this concept explicitly saying that "they SPEAK Spanish, so they are Spanish". In local language ideology, speaking a language makes them members of a particular ethnic group. Similarly, Bucholtz and Hall (2004:369) characterize language as "the most flexible and pervasive symbolic resource" that is the centre of cultural reproduction of identity.

Whereas so many phenotypes such as color, geography, occupation, etc. whether social, psychological, sociological can identify an individual or a group, language is the most salient icon as identity marking (Clavallaro 2009:567), and as such one of the most important articulations of ethnic identity both at individual and at group levels. This is one of the basic reasons why many ethnic groups consider loss of their language as symbolizing loss of their identity as a group. As Baye (2014:14) states though there are other manifestations of identities, it is uncommon to deny the language- embedded identity if ones mastered. Baye also contends: " if once you acquire it, you cannot separate it from you; it is a means of expression and confirmation of one's social identity". As such, a language in-groups and/or out-groups an individual from the membership of a certain group. For example, a speaker may belong himself to group X and adjust his speech and behave like what the Xs do. Hence, by so doing he/she may not belong to a group Y. This notion is what Fishman (1972:52) call 'contrastive self identification'. But, the most challenging and contentious question is what about the belonging of an individual who is competent (bilingual) in two or more languages. This question is the central concern of the present study.

Zealelem (2000:7) also states that it is a common place in the literature that language is an important indicator of ethnic identity. There are different contending views on the link between language and ethnic identity. Some scholars believe that language may not be as important in ethnic identity marker (Dimmendaal 1989). Others strongly argue that

language and ethnic identity are linked in direct way (Giles et al 1977). As (Gudykunst and Schmidt 1988:1 and Sachdev 1995:42) state language and ethno-linguistic identity are related reciprocally, i.e. language use influences the formation of ethnic identity, but ethnic identity also influences language attitude and language usage. According to Barker and Galasinski (2001:29), identity is thought to be a universal and timeless core, an 'essence' of the self that is expressed as representations recognizable by oneself and others. That is, identity is an essence signified through signs of taste, beliefs, attitudes and lifestyles.

The factors besides ethnolinguistic identity that have been the focus of most intense sociolinguistic studies include age, gender, and social class, and all these factors crucially important to understand the construction of ethnic identity. These factors recur throughout sociolinguistic studies. Rickford (1999), cited in Fought (2006:23), for example, suggests that younger African-Americans may express a more secure attitude about the use of African-American vernacular English than older African-Americans in the same community. Hewitt (1986:106) also found out that boys in some areas of South London were much more likely to know Creole than girls, a factor which sometimes caused girls embarrassment, because of the "equation of black cultural identity with Creole speech".

The language we articulate forms an important part of our sense of who we are – of our identity. As Edwards (2009:19) states the way in which people use the spoken, written or visual medium itself creates a meaning that are understandable to the group they belong.

According to Edwards (2009:23-24), dynamism rather than stasis has always been the fact of human life. The simultaneous possession of many different social roles is uncontroversial, and marks identities that are in flux. Allegiances vary both diachronically and synchronically and the language groups are very rough approximations for its individual members.

Many scholars also have linked ethnolinguistic identification to language use and attitudes. It is found that higher ethnolinguistic identification predicts more support for use of native language and more positive attitude towards own language and culture.

2.3.3. Ethno-Linguistic Vitality

Giles et al (1977) were the first to introduce the concept of ethno-linguistic vitality. Ethno-linguistic Vitality⁴, according to Giles et al. (1977:308) and Ehala (2009:38) is

⁴ Scholars in the field of sociolinguistics argue that there are two types of ethnolinguistic group vitality in a multilingual milieu. These are subjective and objective vitalities. Subjective vitality shows the ethnolinguistic group's relative and perceived position in a society. Whereas, objective vitality indicates

what makes a group to behave as a distinctive and active collective entity in intergroup situations. As Meyerhoff (2006:108) states the term 'ethno-linguistic vitality' takes its name from two issues that are functional to the early research. A linguistic variety has a relatively high 'vitality' if it is spoken and used widely. The word 'ethno-linguistic' reflects that the use of a particular language variety is extremely significant in defining cultural and ethnic identity.

The vitality of an ethno-linguistic group characterizes the chances of survival that a language group has in intergroup contexts, and thus the likeliness that their language will be maintained. As Ehala (2010:207) states low vitality groups tend to assimilate or marginalize, while medium vitality groups become integrated or segregated in multilingual settings. On the other hand, high vitality groups are likely to maintain their language and distinctive cultural traits in multilingual contexts.

Sachdev et al. (1988:132) state that in-group vitality has positive relationship with language proficiency, language use, language attitudes and ethno-linguistic identity. As such, Gurage ethno-linguistic identity may be determined by the extent the Gurage use and maintain their mother language and the extent to which they hold positive attitude to it.

Correspondingly many scholars have justified that perceived ethnolinguistic vitality is often credited as a better predictor of language behavior. Ethnolinguistic vitality reflects the range and importance of functions served by a given language variety and the social pressures towards shifts in language use (Cargiles et al 1994:226). Ethnolinguistic vitality is therefore, an item to be considered when analyzing language use.

Language is used for communication in different domains; a language may supposed to be more important in use than other languages. It is important to know which language is used at what domains to get a clear picture about the multilingual setting in a speech community (Fekede 2012:101). Domain analysis (Fasold 1984; Fishman 1964; Fishman 1991), therefore, can be used as one of the most important indicators of ethno-linguistic vitality. It indicates the different social, cultural and other contexts in which language is used. This dictates language use options in different contexts. Fasold (1984:183) states that domains are contexts in which one language is more appropriate than another. Hence, by choosing one or the other variety of his/her repertoire, a multilingual person signals the most rewarding identification mechanism.

group's position as measured by available data (sociostructural variables). So, in this study both vitality indicators are examined.

Similarly, Fishman (2013:37) considers: “domains as the occasions in which one language (variant, dialect, style etc.) is habitually employed (or in addition to) another”. Domains are taken to be constellations of factors such as location, topic, participants, and etc. Domains include family, friendship, neighborhood, market, school, work, government and religion, culture etc. Domains - contextualized spheres of communication - can be differentiated from formal to informal (Clyne 2007).

One of the major difficulties with regard to the domains of language behavior is that there is a little consensus on their definition and classification in multilingual communities.

Ethno-linguistic vitality is basically determined through factors, such as status, demography, and institutional support that distinguish a group from other groups in a society (Giles et al.1977:309, Sachdev 1995:47). Status factors refer to the economic, social, socio-historical and language status of a group. A group that has more material wealth in a community or nation usually has high social status. Such a group receives high esteem and overt prestige, which is ascribed to it by most individuals in a society. The language of the high-status group gains prestige and becomes standardized. In turn, language perceptions are influenced by standardization (the codification of the norms of a language) and the importance attached to a language as evident in the number of functions that the language serves in society (Edwards 1994).

The demographic factor involves the concentration of a group within a territory and the number of speakers that a linguistic group has. According to Yagmur and Ehala (2011:102), demographic variables are those related to the number and distributional pattern of ethnolinguistic members throughout a particular region and territory. A group with a high number of speakers concentrated in its territory has more vitality, while a group that has fewer speakers has less vitality and its language is more likely to die out. It also includes other aspects such as group's rate of in-group marriage, birth rates, and immigration and emigration patterns.

Institutional support/control factors refer to the extent to which an ethnolinguistic group enjoys representation in, and control over, the various institutions of the community region or nation (Sachdev, 1995:47). A group whose language is used in formal (mass media, education, business, government etc.) and informal institutions (religion, culture etc.) has high vitality. As Giles et al. (1977:309) proposes all forms of formal and informal representations in, and control over, religious, educational, political, media and cultural contexts contribute to the groups' institutional support and overall vitality.

As Sachdev (1995:47) states status factors are less readily quantifiable than demographic and institutional support factors. Sachdev contends that ethnolinguistic groups, which

have high institutional support/control and high demographic strength, are likely to enjoy considerable social status to less dominant minority groups in a society.

The available vitality variables mentioned above provide an objective picture of the group as a collective unit. However, it is also important to investigate the subjective account of vitality by eliciting the group members' subjective vitality perceptions. This can be achieved through the construction of Subjective Ethnolinguistic Vitality Questionnaire (SEVQ), based on fundamental vitality items, (Bourhis, Giles and Rosenthal, 1981). Yagmur and Ehala (2011:103) further state that subjective vitality perceptions shape ethnic groups' strategies and manifestations of ethnolinguistic identity, which is conditioned by the degree of ethnolinguistic vitality of the group. Therefore, vitality analysis (both 'objective' and 'subjective') provides a ground to scrutinize the degree of ethnolinguistic identity of a language group.

Above all, the comparative ethnolinguistic vitality of the different groups points towards the likelihood of maintenance of group identity (group survival) and potential for further development. In such a comparative perspective one group may reflect on its relative vitality and the prime intergroup concerns such as competitive and, or threat be raised. Therefore, ethnolinguistic vitality could be perceived as the group's will to act collectively, driving from its member's emotional attachment to this particular group membership. The stronger affective commitment is the more the vitality the group possesses. As Ehala (2010:40) states, ethnolinguistic vitality is the concept of group identity maintenance in general and language maintenance in particular (a discussion of language maintenance is made at the last section of this chapter).

2.3.4. Language Attitudes

There is no unique definition of the term *attitude* in the literature because it means different things to different individuals. The definitions in the literature on attitudes are seen as matters of convenience as researchers tailor to suit the purpose of their study. As Lasagabaster (2004) remarks the concept 'attitude' is indispensable, as it has been heavily relied upon in the study of human behavior.

As Baker (1992:11) states the term 'attitude' is derived from Latin word 'aptitude' and the Italian 'atto', which means 'aptitude for action'. Overtime the term has undergone various interpretations depending on area of use. It is essential concept in the explanation of social behavior (Imane 2013:36).

Similarly, Ajzen (1988:4) defines attitude as "A disposition to respond favorably or unfavorably to an attitude, object, person, institution or event". Hence, it is possible to say that an attitude is either a positive or negative outlook that people have towards an

object, a person, a thing or an entity. Attitude acts as a bridge between opinion and behavior. As Ajzen (1984) further states that a person's attitude can be measured or evaluated on the basis of his or her responses (favorable or unfavorable) to the attitude, object or referent.

According to Agheyisi and Fishman (1970:138) there are two broad theoretical and methodological positions (mentalist and behaviorist) in relation to the definition of attitudes. Proponents of the mentalist approach believe that attitudes are a condition of the mind that an individual has toward an attitude object. Thus, according to Fasold (1984:147) attitude is defined as "An internal state aroused by stimulation of some type and which may mediate the organism's subsequent response". This implies that attitudes cannot be directly observed but can be inferred from an examination of a person's expressed thoughts, feelings and motives. The criticism of this definition is that attitude defined in this way cannot be physically measured.

On the other hand, the behaviorists argue that attitude can be directly observed. In this approach, attitude is seen as: "Directly related to overt behavior or overt verbal responses to any given set of stimuli" (Agheyisi & Fishman 1970). Viewing from this perspective Fasold (1984:147) treats attitude as "the response people make to social situations". Language provides many windows on speakers' attitudes to themselves and others.

Ryan and Giles (1982:7) defines language attitude as "any affective, cognitive or behavioral index of evaluative reactions towards different language varieties or speakers". According to Smit (1996), language attitudes refer to attitudes that are exhibited toward language. Language attitudes thus are feelings that people have towards their own language vis-à-vis the language of others. Dirven (1989) notes that humans form attitudes toward language, because language reveals society's structural pattern (especially the hierarchical nature of society) and humans form their identity through language.

Theoretically, strong sense of belonging to an ethnolinguistic group is assumed to include feeling comfortable with one's language and having more positive feeling about one's membership in that language group (Fishman 1972, Fasold 1984). People's language attitudes define the ways in which they rank the different languages in their repertoire, how they feel about the languages, and how they behave towards those languages and speakers of those languages (Baker 1992 & Fasold 1984:148).

Language attitude studies may focus on different issues. Some language attitude studies are strictly limited to attitudes about the language itself, and some studies are broadened

to include attitudes towards speakers of a particular language or dialect. Further broadening of the studies treat all sorts of behavior concerning language including attitudes towards language planning and maintenance efforts (Fasold 1984:148). In this study the broaden definition of language attitude, including attitudes towards the self identification, language itself, speakers, culture, and institutional support is applied.

Language attitudes can be studied through direct or indirect methods. In direct methods, participants are directly asked their opinions about a particular language (their own or others' language) through questionnaire and interview survey methods or ethnographic studies (Fekede 2013:92, Garrett, 2010). The matched-guise approach (Agheysi and Fishman 1970:146) is one of the indirect methods for measuring attitude. In this method, the same bilingual speaker uses different linguistic varieties, however, this is not known to subjects. Subjects also do not know they are being studied. They listen to texts recorded by the same individual in different languages. Then the subjects are asked to judge about the qualities of the speaker. The subjects' attitude to the speaker is then considered to be their attitude towards the language spoken since the speaker is the same individual (Fasold 1984:149, Edwards 1994:98). Attitude can also be indirectly studied through observation. Yet, for the purpose this study, direct method of attitude measurement- via questionnaire is followed.

Language attitude studies are very important in sociolinguistics because they can as Obiols (2002) writes: "predict a given linguistic behavior: the choice of a particular language in a multilingual communities, language loyalty, language prestige ... ". A number of researchers have argued that the construct of ethnolinguistic identity should not only serve to describe ethnolinguistic situations but should also have some predictive value for ethnolinguistic attitude and behavior (Sachdev 1995:50). Language attitude studies also have a paramount significance for the protection of minority languages. In light of this argument, (Ehala 2009:38) proposes the following justification:

"While it is important to work for legal protection of minority languages, it may not be enough in our era of global information exchange, the fate of a language may depend less on its legal status than the attitude of its speakers. There are a number of known cases where the linguists have been more concerned by protecting an endangered language than the speakers themselves. Generally such attempts have doomed to fail: unless the attitude of speakers do not favor language maintenance, it is little the specialists can do to protect the language."

As Nawaz and et al. (2012) state it is the speakers who determine the feature of native language. Owing to the genesis of speakers' outlook and value system, the main determinant of language shift- the attitude towards the mother or native tongue, is evolved. This attitude speaks of speakers' choice of and their aptitude towards their own native tongue, ultimately dictates the future of the language.

Language attitudes can be dichotomized as integrative/sentimental Vs instrumental/rational in a multilingual context (Studer and Konstantinidou 2015:2018). Integrative attitudes refer to a psychological and emotional identification, reflecting a desire to identify with a particular language group. Hence, a language has a symbolic role within community. On the other hand an instrumental attitude has to do with association of a language with certain goals. Hence, language has a role of achieving certain roles.

An individual usually belongs to several groups that he or she identifies with. Each of these groups has different structural patterns which might be reflected in various attitudes (Smit 1996). An individual's attitudes toward language are learned through experience of his/her environment and these attitudes may change with changes in the individual's experience: this shows that language attitudes are influenced by other attitudes and other factors such as context, time and other people involved in the context.

As Bakker (2004:42-43) notes the variables such as age, gender, the type of school attended, etc. may influence attitudes toward a language. In a bilingual or multilingual situation, attitudes toward the higher-status varieties or languages (for example, English) become more favorable with increasing age, while attitudes toward the lower-status languages (for example, African languages) become less favorable (Baker 1992:43). Giles and Marlow (2011:166) state that those who speak standard varieties are viewed as more friendly, generous, likable than their nonstandard counterparts. It is also noted in sociolinguistic research that females have more favorable attitudes toward the higher-status varieties while males are more favorably disposed toward the lower-status varieties (Milroy 1980).

2.3.5. Roles of Language Attitudes in Society

Language attitude research highlights the significance of language in society; it provides information on "social relationships" and shows how language functions as a group marker (Fasold 1984:158). The importance of a language as a group marker can easily be determined by assessing or measuring the attitudes toward that language. This information is typically obtained through surveys and aims to represent the views of the people in a democratic manner (Baker 1992). Knowledge of a group's attitudes may help to restore, preserve and prolong the life of a language in the society.

Furthermore, language attitudes play an important role in the educational context; attitude is one of the factors that influence the outcomes of language learning (Smit 1996 and Baker 1992). Favorable language attitudes enable learners to make rapid progress in

second language learning, and it is also responsible for the retention of competence in a language (Baker 1992). More importantly language-attitude research may provide useful information to help formulate and successfully implement language-in-education policies, as noted by Lewis (1981:262).

2.4. Aspects of Language Contact

2.4.1. Multilingualism and Code Switching

According to Lüdi (2003:15), multilingualism does not concern linguistic competence alone; it normally entails life in two or more cultures. Hence, becoming a (bi-) multilingual entails the development of communicative competence. When we examine the functional definition of multilingualism, a multilingual individual is able to adapt his or her language choice to the situation and to switch from one language to the other, if necessary, independently from the balance between his or her competencies.

As Hornberger and Lee McKay (2010:117) state code switching is a byproduct of language contact. As Haugen (1972) observes, when two or more languages come into contact, as the case in multilingual communities, they tend to color one another. This coloring is termed by Auer (1995) as 'code alternation'. Also, Myers-Scotton (1995:106-107) states that code switching can be used as a momentarily marker of group identification. In addition, Code switching (Landweer 2016:5) can be considered as a marker of ethnolinguistic ambivalence. Hence, the frequency and the type of code switching can be considered as an indicator of ethnolinguistic vitality.

However, there is sometimes an assumption (Thomason and Kaufman 1998) that this code switching is part of the process of language shift and even promotes it. Similarly, Clyne (2003:191) states that switching is not a necessary precondition to language shift.

According to Lüde (2003:31), in multilingual situations using the language of origin may be judged by some speakers as indicator of beginning of loss of identity while see them as a sign of – positive – change of identity.

Lambert (1977) indicates that an important distinction has to be made between additive and subtractive bilingualism. Allard and Landry (1992) evince model of additive and subtractive bilingualism that provide insights into the status of language maintenance and shift in bilingual situations. Additive bilingualism according to Allard and Landry (1992:173) is a condition that favors the development of mother tongue, while at the same time permitting the learning and use of a second language. Allard and Landry also define subtractive bilingualism as a condition which favors the development of a second language to the detriment of the mother tongue. As Clyne (2003:574) states subtractive bilingualism puts minority children schooled in the majority language without any

consideration of their social and linguistic situations at home. To clinch it, whereas additive bilingualism would favor language maintenance, subtractive bilingualism would be symptomatic of language shift. Language maintenance and shift are long term consequences of consistent patterns of language choice throughout the speaking community (Fasold 1992:213).

2.4.2. Language Shift

According to Knooihuizen (2006:1), language shift has been a research topic within sociolinguistics for approximately for half a century, but a clear and universal definition seems to be lacking. However there are three issues that frequently come up in discussions of language shift (Mackey 1980:35, Clyne 2003:20).

- i. It can refer to language behavior of a whole community, a sub-group within it, or an individual.
- ii. It can be a gradual process; it can mean that a language previously employed by an individual or group is no longer used at all.
- iii. It can designate a change in:
 - a. The main language;
 - b. The main language of an individual or a group;
 - c. The language of one or more domains;
 - d. The exclusive language for between one and three of the four language skills.

In addition to the above aspects of language shift, it is found important to discuss about intergenerational transitivity of a language. While intergenerational language shift (LS) constitutes a change of behavior, the difference between first- and second-generation use of a language can be attributed either to LS in that generation or non- transmission to the next generation.

In cognizant of this, Fasold (1984) explains language shift as a gradual process in which a speech community, for one reason or another, gives up its language and adopts a new one. Similarly, Fishman (1991:1) states language shift is a phenomenon when native languages of speech communities are threatened because their intergenerational continuity is proceeding negatively with fewer and fewer users.

2.4.3. Language Maintenance

Batibo (2005:102) defines language maintenance as follows:

“Language maintenance is a situation in which a language maintains its vitality, even under pressure. It implies, therefore, that the degree of resistance is strong enough to contain any pressure that may be coming from a dominant language. In a situation of language maintenance, the domains of language L1 remain largely the same and transmission of the language to the children is active and as perfect as possible. Moreover, the number of speaker remains relatively stable and they maintain a strong allegiance to their language. Language maintenance usually applies for a relatively monolingual situation. However, it may take place in a stable diglossic situation, in which the function of L1 and L2 are well defined and remain unchanged.” Batibo (2005:102)

Language maintenance occurs at two linked levels: where parents adapt their own language use in order to promote desired linguistic competencies in their children and secondly parents learn new language varieties, or elements thereof, from their children, who have greater access to the new varieties and eventually start to use them at home. This is the type of child-parent language socialization (Nawaz and et al. 2012).

The phenomena of language maintenance and shift do not have clearly defined borders, but should be thought of as a movement across a continuum ranging from language maintenance and death Gerthardus (2008).

Fishman (in Fase et al. 1992:397) argues that on the language maintenance/shift continuum, the negative side of the continuum was represented in detail, that is in studies of attrition, shift, endangerment, loss and death; while the other side of the continuum was much less closely studied, that is reversal, revival, restoration, revitalization and restabilization.

In Fase et al. (1992:6) it is suggested that it has been commonly found that when the mother tongue of the minority language remains dominant in communication within the ethnic group, it can be said that the mother tongue is being maintained. Only if the out-group shift occurs, the language situation within the community will evolve towards a form of stable bilingualism.

One of the basic underlying factors in studies on language maintenance and language shift is to discover the language use pattern of individuals in a given community. Two factors which determine the individual's language behavior in a bilingual environment, that is, language aptitude/competence and cognitive-affective disposition (ethnolinguistic vitality beliefs). These two factors play a significant part in whether the individual will maintain, reduce or widen his/her network in each language and will have an effect on language learning and behavior, and in due course on language maintenance and shift.

Language shift is considered to be the initial step for the course of language death. Language death occurs in unstable bilingual or multilingual speech communities as a result of shift from regressive minority language to dominant majority language. This

phenomenon is termed by De Bot (2001) as 'language attrition'-language knowledge loss over time. Language attrition according to Clyne (2003:6-7) is sometimes employed for those changes in usage resulting from language contact situations. Language attrition is generally postulated on the basis of comparison between cross sectional data between generations and/or between immigrants and those who stayed in the region.

2.4.4. Diglossia

The concept of diglossia has received considerable attention over the years (Ferguson 1972; Fishman 1971; and Schiffman 1997). Ferguson (1972:236) uses the term 'diglossia' to refer to a situation where two generally related varieties of a language, one identified as the H (high or standard) and the other as the L (low or nonstandard) variety, have clearly distinct functions in a society. Ferguson also notes that the H variety is used in formal setting, while the low variety is used in informal interactions.

Although Ferguson's definition of diglossia is concerned specifically with two varieties of the same language (H and L), Fishman (1971:75) has extended the definition to include situations where two genetically unrelated languages are used in the community, one in formal settings (often in writing) and the other in the informal settings (typically in face-to-face communication). This extended diglossia as it has come to be known, best describes the relationship that holds among languages, especially in multilingual settings.

According to Hornberger and Lee McKay (2010:120), most studies of diglossia focus on the functional complementarity between participating languages, arguing that when one is used the other is not and vice versa.

2.5. Brief Review of Sociolinguistic Studies in Ethiopia

Sociolinguistic studies in Ethiopia have grown up in the last two decades. Scholars have carried out sociolinguistic studies in Ethiopian context in different times. A wide range of focus, purposes and approaches were employed in those studies. However, only specific empirical studies, which are of particular interest to the elaboration of this study, are briefly reviewed in the subsequent sections.

An important body of research addressed language use in multilingual settings. Meyer and Richter (2003) describe language use in the multilingual society Ethiopia. The book is based on a social network model. It is conducted in nine states of the Federal Democratic Republic of Ethiopia in 1997 and 1998. The survey includes about 3,500 high school students from 35 Ethiopian towns regarding their language behavior. The data outline the development of multilingualism over three generation (students/parents/grandparents) and elucidate factors which promote the spread of multilingualism.

Ayalew (2010) also deals with language choice and the pattern of language use in multilingual Dire Dawa. The study reveals that Amharic has the highest pattern of use followed by Oromo. The study recommends further research in the area of identity.

Another study is by Teketel (2011) describes the pattern of bilingualism and language use in Hawassa Zurya Wereda. He employed questionnaire and focus group discussion for data gathering, and followed qualitative and quantitative analysis. The findings reveal that socioeconomic and political factors attributed for societal multilingualism in the study area.

In addition, Getu (2012) studies the socio cultural contexts, language attitude, language use and ethno-linguistic identity in Mesqan. He employed both qualitative and quantitative methods for data collection and analysis. The findings indicate that language attitude and language use mutually influence each other but are not necessarily reciprocal. It also reveals that there is strong bond between language and ethnic identity. Getu recommends future study on the complexity and fluidity of ethnic identity within the Gurage cluster and the role language plays in that identity construction.

Subsequently Fekede (2013) investigates the intergroup patterns among speakers of six varieties with emphasis on intelligibility, inter-lingual communication and accommodation. The study employed mixed methods and a cross-sectional design. Sociolinguistic questionnaire, interview, intelligibility test and document analysis are used as tools for data gathering. The study shows that Gurage people are multilingual in four to five Gurage varieties. It also indicates that the degree of intelligibility and inter-lingual comprehension was affected by similarity, geographical proximity and frequencies of control. The interest for common vernacular language use and accommodation among the Gurage is fairly high and positive.

Lanza and Hirut (2014) also examine multilingualism and local literacy practice in Ethiopia. The study presents linguistic landscape data from two federal regional capitals that demonstrate multilingual language use. The study employs participant observation and social literacy theory. The study shows that regional ethnically based languages are being used in new arenas including linguistic landscape and education because of a new language policy promoting the use and development of regional languages.

Another cluster of studies is also conducted in relation to language maintenance and shift. Gerthardus (2008) studies language maintenance and shift in Maale by giving emphasis on social factors for maintenance. The study is modeled around Paulston's theory of social mobilization. The findings suggest that regional nationalism is the reason why Maale language has been maintained as a viable language in spite of centuries of

repression. It is also indicated that the current mother-tongue literacy program contributes to Maale language maintenance.

Adane (2010) investigated the state of Gamo language maintenance in Addis Ababa. The study examines whether the community are using their ethnic language in various domains such as families, ethnic in-group associations, friendship circles and in the neighborhood. The study has revealed that most of the members of the community are shifting to the use of Amharic. Most of the members of the community have negative attitude towards their ethnic language, but equally proficient in both Gamo and Amharic.

Gebre (2010) studies Tigrigna language maintenance among the children born to Tigrigna speaking community living in Addis Ababa. In his study, Gebre examines whether the Tigrigna speaking community in Addis Transform their language and to their children and maintain it among their children or not.

Zelalem (2000) investigates the sociolinguistic and grammatical examinations of language Kimantney, an endangered Ethiopian language on the threshold of extinction. The study enumerated a total of 269 participants. Questionnaire, participant observation and interview were used as data collection instruments. The data were analyzed both in quantitative and qualitative terms. The sociolinguistic analysis revealed that the functional domain of Kimantney was highly reduced restricting only in rituals and secret talks. Amharic, the replacing language, was used in other domains. It was also indicated that Kimantney speakers had a native command of in and a positive attitude towards Amharic for practical reasons. In addition, the study revealed that historical, cultural and economic factors have contributed to the obsolescence of Kimantney. Furthermore, the grammatical description revealed that the language has still maintained as its Agew-Cushitic features.

Chapter Three

Research Design and Methodology

3.1. Research Paradigm

A research philosophy/paradigm reflects researcher's view regarding the nature of the world. It constitutes abstract beliefs and principles that shape the researcher sees the world, and how he/she interprets and acts within the world. There is a debate between positivism/ primordialism and post-positivism/social constructivism regarding on how ethnolinguistic identity is viewed. Most post-positivists are constructivists who believe that we each construct our view of the world based on our perception of it (Abiy et al. 2009:19). The primordialists argue that ethnolinguistic identities are fixed, natural and ancient. They argue that ethnolinguistic identity is assigned at birth, inherent in human nature, and passed on genealogically from generation to generation (Smith, 1996:445).

On the other hand at the heart of constructivists approach, as with its instrumentalist predecessor, it is the belief that ethnolinguistic identity is socially constructed. Constructivists argue that our identity is not something we can decide on ourselves because it is at least partly social. Our ethnolinguistic identity is decided and 'constructed' by other people (Riley 2007:2). Here, in this study, ethnolinguistic identity is viewed from the social constructivism⁵ perspective, as a complex and dynamic process, and not as something fixed, static and unitary.

3.2. Research Design and Approach

This study follows a descriptive type of research design. Descriptive research design (Kothari 2004:35 and Abiy et al 2009:61) presents the distribution of characteristics there by giving a pictorial account of a phenomenon. As Kothari states narration of facts and characteristics concerning individual, group or situation are all examples of descriptive studies. As the ultimate purpose of this study is ethnolinguistic identity formation among the Gurage in Dire Dawa and the role of language in this process, descriptive research design is found necessary to describe habitual language behaviors and attitudes of the Gurage as well as their ethnolinguistic vitality.

In addition, as the nature of its research problem needs the combination of quantitative and qualitative data, this study followed essentially a mixed methods approach (Cresswell 2003:198-199). Making use of this approach is due to the motivation that diverse types of data significantly provide a context on understanding of the research problem under

⁵ Constructivism is based on the assumption that identity develops through the interaction between an individual and its environment. The construction of identity, thereby, is through assimilation and accommodation and it is highly individual process (Wolff 2003:324).

investigation. While the quantitative method was used for the survey on ethnolinguistic vitality, language use and language attitudes, the qualitative method was important in observing the actual language behavior.

In mixed methods approach quantitative data is complemented by qualitative data. In sociolinguistic studies (Meyerhoff, 2006:6-7), in order to interpret what the distribution of variables across different groups means or in different contexts we need solid quantitative data; but we also have to know when and how to move beyond the numbers in order to evaluate the way in which those distributional patterns are being used by speakers in a particular social or interactional context.

As indicated by Johnson et al. (2007:115) a mixed method approach is important for triangulation, complementation, development, initiation and expansion of the different data types. Thus, this research followed mixed method approach for the sake of triangulating, crossvalidating, and crosschecking the research data from different angles.

3.3. Study Population and Sampling

The target population or sampling universe for the present study are the first and second generation speakers from the Gurage community in Dire Dawa. As far as the study of language use is concerned, age is the most significant factor. Also Milroy and Gordon (2003:35) state, a study language change or language shift requires exploration of roles played by various social factors (among which chief is age); to characterize a change in progress essentially requires the consideration of speech behaviors of different generations.

In this case, differences across generations are interpreted as evidences of language change. Hence, people of different age groups are included in the sample. I have tried to see the age limit that puts the cutoff date between two generations in the literature. In cognizant of this (Milroy and Gordon, 2003:36) state that stable age-grading parameters are very uncommon in the sociolinguistic literature. Of the second generation those below the age of 12 were not included in the sample because they may not truly understand vitality variables under the study.

The total population of the Gurage in Dire Dawa is 15543 (CSA, 2007:23). To determine the size of the sample, sample size determination formula proposed by Yemane (1967) was used; hence, the sample size is calculated as:

$$n = \frac{N}{1+N(e^2)} = \frac{15543}{1+15543*0.05^2} = 389.9 \approx 390$$

Where: n = the sample size

N = the study population
 e = the level of precision taken as 0.05, and
1 = designates the probability of the event occurring

Therefore, a total number of 390 individuals were selected for the quantitative data by using simple random sampling technique. However, out of the 390 participants only 372 respondents properly filled and returned the questionnaire. Hence, the exact number of participants of the quantitative was 372. In such a manner, the participants are purposefully selected from the areas *Taiwan*, *Kefira*, *Addis Ketema*, *Gende Kore*, *Ashewa*, and *Sabiyan* (cf. figure 1). These areas are deliberately selected because the majority of the Gurage people live there. Moreover, 20 individuals were recruited for the focus group interviews and the domain observation using purposeful sampling technique based on personal element, i.e., speaking ability. All in all, the study employed a total of 392 participants with diverse social backgrounds.

3.4. Methods for Data Gathering

The data for the present study was collected from primary sources (via self administered vitality questionnaire, focus group discussion, participant domain observation and secondary sources (available governmental documents). These instruments were designed as per the basic research questions presented in statement of the problem. Amharic language served as a meta-language in the process of data gathering. The data were collected starting from October 2016- December 2017.

I used structured vitality questionnaire (cf. appendix A) as a primary method for data gathering in view of the fact that it is self administered and can be given to a large group of subjects at the same time (Seliger and Shohamy 2008:266; Cresswel 2003:191). As Zelealem (2000:20) states, questionnaires are relatively easy and quick in distribution and collection. In sociolinguistic research, as (Oppenheim 1966:27-29, Oppenheim 1992:175, and Frankfort-Nachmias & Nachmias 1996) suggest, questionnaires are mostly used to collect data on phenomena which are not easily observed, such as attitudes. Language attitudes in the questions can be elicited by means of belief statements (likert-type) format Bekker (2004:43).

The questionnaire consists of both objective (Giles et al 1977) and subjective (Bourhis et al. 1981) questions. Hence, attitudes towards languages were assessed directly by a subjective vitality questionnaire. The inclusion of subjective vitality questions helps to discover “whether group members in fact perceived their vitality and intergroup situations along the same lines as ‘objective’ assessment suggests” (Johnson et al 1983:256). Many scholars contend that it is through the analysis of both subjective and objective group vitalities that one arrives at a better understanding of intergroup

relations and attitudes; for example, motivation to learn a second language, attitudes towards the use of a language and options available for them in code-switching strategies.

The questionnaire was divided into three parts. The first part was aiming at eliciting demographic and self assessment (objective vitality) data about participants. The second part puts the participants in different domains contextualized according to the interlocutor, topic of conversation, and where it takes place; and, asks them to provide what language they would use in these situations. It elicited participants' language use trends. The third part elicited attitudinal data through questions developed on a Likert type scale (Vogt 1999; Bryman; 2004:68; & Studer and Konstantinidou 2015:219).

A Likert-type attitude scale is commonly used to measure attitudes where respondents may choose from in order to rate their responses to evaluate statements. Attitudinal scale is designed to ensure that the sum of several responses yields a single score, which represents one overall score (McKenzie 2010:42). Attitude scales are advantageous to ensure consistency because erratic⁶ items can be discarded. Questions in the second and third parts also help to infer the ethno-linguistic identity of the target group. In addition to this, the questionnaire contains a total of 99 questions, and consists of two types: the first one (questions 1-28) is composed of a series of open-ended questions. The second section of the questionnaire (28-99) contains closed-ended questions regarding language use and attitude statements.

Questionnaire is probably the most widespread means of eliciting sociolinguistic information concerning language use and language attitude. However, the decision to use self-administered questionnaire may have some disadvantages; respondents may not represent their actual language behavior. In addition, they may overstate or misrepresent their language competence.

Hence, in addition to the questionnaire, I used Focus Group Discussion (FGD) for data gathering. The main purpose of the FGD (cf. Appendix B) is to identify how groups of people think or feel about an issue, behaviors and practices. This method is extremely important in providing qualitative data that cannot be obtained by other tools/procedures. This triangulation (Cresswel 2003:196, Flick 2008:12-13) cross-validates or corroborates the quantitative data. Focus group discussion enables participants to hear each other's thought on the spot, express their level of agreement allowing for a lively debate at times. In administering the FGD, I acted as a moderator and listener posing predetermined open-ended questions or topics which the respondents will answer or discuss in any way they choose. As a moderator I tried to be friendly and

⁶ erratic items are those items in the questionnaire which produce responses which are inconsistent with the informant's answers to the other items (McKenzie 2010:42).

non-judgmental therefore focus group participants got a freedom to contribute to the discussion. I also provided space for discussion and recorded the information produced. For the purpose of analysis and to keep confidentiality, I grouped the participants in the FGD in to two and names were changed into codes. Thus, first generation participants were given the code FGD FG(F/M)⁷ and second generation participants were given the code FGD SG(F/M). The FGD enumerated 20 respondents of which 10 were males and the remaining 10 were females (cf. Appendix D). I have conducted a total of 8 FGDs (4 with first generation and 4 with second generation) from June 2017 up to November 2017. Each focus group consisted of five participants. Most of the discussions were held at language laboratory of Dire Dawa University.

I also employed participant domain observation (cf. Appendix C) to look into different domains of Gurage language use to elicit various modifications of identities expressed through it. This method requires careful observation of the actual aspects (Kothari 2004:96) of patterns of Gurage multifaceted and multilingual language use trends. This method was found very essential in gathering actual language use data from different socially relevant domains such as home, neighborhood, markets, cultural events, marriages, funerals, and education etc. Thus, the observation was helpful to assess which language was used by a multilingual speaker in what context. It was also helpful in inferring the meanings behind various speech modifications.

This method was chosen because of the following advantages (Kothari, 2004:97). (i) the researcher is enabled to record natural behavior of a group. (ii) the researcher can even gather information which could easily be obtained if he observes in a disinterested fashion. (iii) the researcher can also verify the truth condition of statements made by informants in the context of a questionnaire or a schedule. Thus, one multilingual Gurage speaker's different speech layers and modifications in different contexts (cf. Appendix C) were carefully observed and recorded. A checklist was prepared to take notes, and hence field notes were taken. Furthermore, relevant documents (with regard to available objective vitalities of the Gurage and others in Dire Dawa) were used as data sources.

3.5. Quality Assurance of the Data and Data Collection Tools

Researchers have developed a number of techniques to assure the quality of the research and the quality of the procedures in the research. Reliability and validity (Seliger and Shohamy 2008:273) are the two most important criteria for assuring the quality of the data collection procedures. Reliability provides information on the extent to which the data collection procedure elicits accurate data, and validity provides information on the extent to which the procedure really measures what is supposed to measure. Hence, it is

⁷ Focus Group Discussing First Generation Female or Male

important to examine the quality of the procedure before it is administered in the actual research (main study), so that it is possible to insert changes and revisions in necessary.

Of the different types of reliability, I employed the procedure of internal consistency reliability to provide information. In this case, if it is found some of the items do not measure language use, language attitude, vitality and identity of the Gurage people, those items were revised and removed from the questionnaire. In addition, I tried to achieve the reliability of the procedures through lengthening the data collection instrument by adding more items and questions. I also used construct validity. Construct validity is used when the researcher needs to examine whether the data collection procedure is a good representation of and is consistent with current theories underlying the variable being measured.

After the questionnaire and the FGD and Observation guides were prepared, they were sent for advisor's comment. Based on the comments, some corrections were made and the tools were reorganized. Furthermore, to check the interrelatedness of the attitudinal questions Cronbach's alpha test of internal consistency reliability was conducted. Hence, the items were reliable at 0.876. Furthermore I conducted a small pilot study to validate the instruments (cf. 3.8) and corrections were made. In addition, the researcher trained data encoder and an independent individual to check the coded data against the items questionnaire. Finally, the researcher in consultation with a statistician checked the encoded data item by item.

3.6. Methods of Data Analysis

The data analysis involves coding, tabulation, transliteration and translation. Both descriptive and inferential statistics were employed to analyze the quantitative data. As such, the quantitative data were processed using SPSS version 20 and the significance level was set up at $p < 0.05$. Descriptive statistics was used in order to calculate the frequencies and percentages to represent the analysis of responses. In addition, inferential statistics, Chi-square test of association was employed to assess whether there is a significant proportion difference between different age and gender groups in terms of language usage and language attitudes on the one hand, and to see whether there exists an association between variables in this study on the other. Besides t - test was conducted to examine the data to test whether there is intergenerational transfer of Gurage language especially at informal and intimate domains.

On the other hand the qualitative analysis follows a thematic analysis format (Dawson 2009:120-121). This involves organizing and grouping ideas in chunks, narrating and paraphrasing. This includes critical analysis of various speech modifications of the

informants in various speech domains. The qualitative data obtained through FGDs and participant observation and interviews were first recorded and then transcribed, thematized and paraphrased. The analysis of the qualitative data has been made by summarizing and directly quoting of the views of participants.

The qualitative data was presented subsequent to the quantitative analysis (Cresswel 2003:201) to seek convergence among the results on the spot. Hence, the data analysis carried out in this thesis is through the modular process (Dörnyei 2007:245) in which the quantitative and qualitative components are carried out subsequently. In this case the results are mixed at the final interpretation stage. Accordingly, the integration of the quantitative results and the qualitative findings occurred in the final discussion. This approach was imperative to analyze the survey data about the large group and then to have further intensive qualitative investigation.

3.7. Ethical Issues and Procedures of Data Collection

Ethical issues were considered in this research. First of all, research instruments (questionnaire, observation checklist, and leading questions for FGDs) were prepared. Then, I asked the department of linguistics and philology, Addis Ababa University to write me a cooperation letter for concerned bodies and/or institutions in the data collection process. The cooperation letter was found very important in obtaining the consent either from the contacted institutions or individuals during the data collection process.

Consent involves the procedure by which an individual may choose whether or not to participate in a study. As Milroy and Gordon (2003:79) state by the principle of informed consent subjects must voluntarily agree to participate in the research and must know what their participation may entail. The researcher's task is to ensure that participants have a complete understanding of the purpose and methods to be used in the study, the risks involved, and the demands placed upon them as a participant (Vanderstoep and Johnston 2009:12-14). The participant must also understand that he or she has the right to withdraw from the study at any time.

From a legal standpoint, informed consent involves three elements: capacity, information, and voluntariness. All three elements must be present for consent to be effective (Thomas 2002: 62-64). In this regard, I fully informed participants about the nature of the research and the activities in order to obtain consent. I made participants clear that their consent may be withdrawn and they may elect to discontinue the activities at any time. Also, As Cresswel (2003:55-57) reveals the rights, privacy, dignity, and sensitivities of participants shall be respected so that their integrity to the research process will be achieved. Hence, for the purpose of confidentiality and respecting the participants'

privacy, the names of participants were changed by codes in reporting. Moreover, participants were fully acknowledged for their involvement in the research process.

After getting the consent of the participants and institutions in the study, I conducted the data collection process. The quantitative and qualitative data were collected sequentially in two phases. Quantitative data was gathered in the first phase. The questionnaire was initially distributed to 390 respondents but only 372 respondents filled it appropriately and returned it. The remaining 18 questionnaires were neither complete nor returned. As such, 95% response rate was achieved. The questionnaire was read to illiterate participants and filled by the researcher and research assistants.

Then qualitative data was collected in the second phase. The motivation is that the collection of data begins with a broad survey in order to generalize results to a population in the first phase, and then to focus on detailed specific qualitative data in the second phase. However, there were challenges during my fieldwork. Due to the tension in Oromiya and Amhara regions, some participants were not comfortable to fill the subjective vitality questions. Since the majority of the Gurage in Dire Dawa engage in trade and related activities, they were also busy for filling the questionnaire. Therefore, these challenges let the researcher prolong the data collection period.

3.8. Pilot Study

The pilot study was extremely useful for acting as a healthy check on the research that has been carried out to date and helping to uncover some ambiguities existing within the questions, or questions that may elicit responses that are vague and even meaningless. It helped the researcher to check whether the research instruments are valid and reliable to generate the desired data for the main study.

In this regard, the pilot was conducted in Dire Dawa. 40 subjects were randomly chosen for the quantitative data before the large scale survey was conducted. Also 2 FGDs were also conducted as part of the pilot test. An individual multilingual repertoire was also observed in the pilot. It was tried to have age and gender compositions of participants in the pilot. Accordingly, 14 participants were female and 26 participants were male. When we look at the age groups, 20 are from first generation and the rest 20 are from the second generation.

The pilot was conducted to check whether the instruments address the research questions. The study assessed language use in different domains, language attitudes and objective and subjective vitalities of the Gurage vis-à-vis their ethnolinguistic identity formation.

The results of the pilot indicated that while Gurage language is restricted to be used at home, Amharic language rather is used in most of the domains. Oromo and Somali languages are also used in some domains. It was indicated that 57.8% of the total participants use Gurage language at home domain. It was also found that 42% of the second generation and 73.6% of the first generation use Gurage language at this particular domain. There existed a significant proportion difference between the two generations in terms of their mother tongue use at home with the p value of 0.003. It was also possible to check intergenerational transitivity of the language which is found to be minimal. That means the first generation are not using their native language in a manner the second generation use; the first use Gurage language more than the second generation. It was also revealed that women showed higher tendency in using the Gurage language than men.

Chi-square test was used to find out whether the subjects from the two generations and gender cohorts show significant differences in terms of their language usage and language attitudes. In this regard the pilot showed that gender is important factor language choice in the study area concerned; women exhibited more interested in using Gurage language than men. It interestingly noted that older women used Gurage language more.

The pilot study was also helpful to check whether there is a significant relation among the different domains where Gurage language is used. For example, those who use their heritage language at home have showed high tendency to use it at neighborhood but not vice versa. Neighborhood users may not necessarily use it at home.

The qualitative part of the pilot indicated that participants have practical code choice strategies. These are basically shifting the interlocutor's language (convergence), and mixing codes.

Lessons were taken from the pilot study. First, the questionnaire was found too long as a result some open-ended questions were not answered. Some items (Q15 in part 1, Q 42, Q52, Q55 in part 2 and Q8 and Q21 in part 3a) lacked clarity and specificity. In addition, some items in the questionnaire seem overlapping. Nevertheless, attitudinal questions were presented randomly.

The questionnaire was revised in accordance with the lesson taken from the pilot study and suggestions from a statistician colleague. It is reduced in its difficulty of understanding to prevent misunderstanding and non response. Items that lack clarity were made specific. Items that seem repeated and overlapping were also deleted. Non-response questions were also removed. Certain words that give clue in some statements were revised. An item asking language use with strangers was added in the questionnaire. Some open-ended questions in the questionnaire were moved to FGD

guide. Questions on language perceptions were also grouped and categorized according to different functions and domains.

The last part of the attitudinal questions (questions eliciting cross-linguistic attitudes) was too long and respondents seem to feel bored and frustrated, and many questions were not properly filled. Hence, the items are shortened in accordance with four themes; language preference for education, language preference for media, language of socio-economic value, and the most modern language.

In addition, the qualitative data gathered through open-ended questions added a particularly valuable type of information, in allowing respondents make their own self reported explanations.

Chapter Four

Analysis of Language Behavior of the Gurage

4. Introduction

This chapter presents the speech behavior of the Gurage in Dire Dawa in different domains including family, neighborhood, religion, education, and market. It shows to what extent Gurage language is used in each domain. It also examines intergenerational transitivity of Gurage language in Dire Dawa by comparing the speech behavior of the two generations under the study. Basically, an effort is made to check whether the second (last) generation is using the target language - transitivity.

Socio-demographic information of the respondents is also presented in this chapter to examine multilingual practices and to put the results into broader contexts. As far as gender is a determinant factor for language vitality and language use, this study compares the mean results of the two gender groups regarding their language usage in different domains where Gurage language is used.

Below in table 3, the socio-demographic characteristics of respondents are provided. The socio-demographic profiles together with the existing socio-cultural milieu play a significant role on the language behavior of an individual.

4.1. Socio-demographic Information

The socio-demographic data of the 372 respondents from the sample population is given in table 3 below:

Table 3: Socio-Demographic Characteristics of Respondents

Socio-Demographic Feature		Frequency	Percentage
Gender	Male	216	58.1
	Female	156	41.9
Age	Second generation (12-24 years of age)	164	44.1
	First generation (25-45 years of age)	208	55.9
Marital Status	Married	156	41.9
	Unmarried	216	58.1
Religion	Christian	268	72
	Muslim	92	24.7

	Other	12	3.2
Education	Basic literacy	47	12.6
	Primary education	53	14.2
	Secondary education	139	37.4
	College and above	89	23.9
	No literacy	44	11.8
Place of Birth	Dire Dawa	164	44.1
	Out of Dire Dawa	208	55.9
Ethnolinguistic Identification	Gurage	364	97.8
	Missing	8	2.2

In this study male participants constitute 58.1% of the sample while females do 41.9%. With regard to the age of respondents, first generation speakers constitute 55.9% of the sample. But, the frequency of the second generation speakers is 208, which is 44.1% of the sample. Here, age grading is considered as a central task to check intergenerational language transitivity.

Marriage is another important sociodemographic factor in the study of language use. It has been asserted that marriage system has a fundamental effect on language behavior of individuals in a speech community. In this respect, 156 respondents (41.9%) of the sample are married whereas the remaining 216 (58.1%) are unmarried.

The questionnaire was randomly distributed without consideration of the respondents' social backgrounds. After the analysis has been made, as table 3 shows, 44 respondents (11.8) have no exposure to education but the remaining 88.2% are exposed to either formal or informal education. When we look at the frequencies, the majority of the sample (37.4%) attended secondary level education followed by 23.9% which represents those who are educated at college and above levels, and 14.2% which represents those who had primary education. Only 48 respondents (12.6%) of the sample had basic literacy. Hence, it can be inferred that the numerical majority of the respondents are believed capable enough to understand the concept of the research and to fill the questionnaire properly.

Respondents were also categorized in terms of their religion. As such, the numerical majority (72%) follow Christian faith while a significant number of them 92 (21.7%) follow Islamic faith. The remaining 12 respondents (3.2%) were followers of other religions than Christian or Muslim.

Among the 372 respondents, the majority 208 (55.9%) were born outside Dire Dawa whereas the rest 164 (44.1%) were born in Dire Dawa. Urban population is characterized by linguistic contacts and this might have its own impact of language acquisition and

learning of speech communities. Hence, place of birth is found very important in this study to check which group acquires Gurage language most.

Table 3 also shows respondents' self ethnolinguistic identification. Accordingly, almost all respondents (97.8%) have identified themselves as Gurage while only 2.2% are missing.

4.2. Linguistic Repertoire and Bilingualism among the Gurage

4.2.1. Mother Tongue (MT) Identification

As indicated in table 4 below, the overwhelming majority of respondents (63.4%) claimed that they have acquired Gurage language as their MT. However, the remaining 136 (36.6%) of the sample asserted that Amharic is their first language. With regard to mother tongue acquisition of respondents' parents, it was revealed that the entire majority (almost all) of the respondents' parents (both mothers and fathers) have acquired Gurage language as a mother tongue. When we compare mother tongue acquisition between the sample and their parents the number of Gurage MT decreased whereas the number of Amharic MT increased. In this case it can be inferred that when we trace from the respondents' parents to the sample we obtain a transition from only Gurage MT to Gurage and Amharic MTs. This attested that the younger generation is adding Amharic as MT.

Table 4: Mother Tongue Identification of the Gurage

Mother tongue	Frequency	Percent
Gurage	236	63.4
Amharic	136	36.6
Total	372	100

Chi-Square test of association was conducted to check if there exists a significant difference in mother tongue identification among respondents in terms of different socio-demographic factors. The results of the test are given in table 5 below.

Table 5: Chi-Square Test results of Differences on Mother Tongue Identification

Variables	Socio-demographic category	Mother tongue identification (in %)		Df	P value
		Gurage	Amharic		
Age	12-24 years	59.7	40.3	1	0.088
	25-45 years	68.3	31.7		
Gender	Male	83.3	16.7	1	0.000
	Female	35.9	64.1		
Place of birth	Dire Dawa	31.7	68.3	1	0.000
	Outside Dire Dawa	88.5	11.5		

As indicated in table five 88.5% of the respondents who were born outside Dire Dawa claimed that Gurage language is their mother tongue. Whereas only 31.7% of the respondents who were born in Dire Dawa claimed that their mother tongue is Gurage. This indicates that there is a significant difference on mother tongue acquisition between respondents in terms their place of birth with a p- value of 0.000. It means that those who were born outside Dire Dawa (most likely Gurage Zone) have shown higher tendency of Gurage language acquisition as their mother tongue than those who were born in Dire Dawa. This it can be inferred that mother tongue acquisition and place of birth are significantly associated. Place of birth here is found as an important factor affecting language acquisition given that those who were born in cities like Dire Dawa and brought up their child hood may be exposed to the use of other languages like Amharic.

Similarly, 83.7% of male respondents marked Gurage language as their mother tongue while only 35.9% of female respondents marked Gurage as their mother tongue. This shows that males have higher degree of claiming Gurage as their mother tongue than females. As such, it can be inferred that gender and mother tongue identification are significantly associated with $p = 0.000$.

However, respondents didn't show significant difference on mother tongue identification with regard to age. As shown in the same table, 68.3% of the first generation respondents have acquired Gurage language as their mother tongue. Similarly, 59.7% of the second generation respondents have acquired Gurage language as their mother tongue. Therefore, the frequency of mother tongue identification between the first and the second generation does not show a considerable gap. Hence, Age and mother tongue acquisition are not significantly associated as the p-value is 0.088, which means that these findings would not be considered statistically significantly different.

4.2.2. Linguistic Repertoire of the Gurage

The Gurage are found to listen and speak other languages in addition to their mother tongues. They remarkably display a considerable degree of multilingualism in Gurage, Amharic, Oromo, Somali and English languages. The individual linguistic repertoire of the respondents tends to be more complex. The proportion of respondents from the sample, who speak only Gurage - monolinguals, is very insignificant 4 (1.1%). The remaining proportion of the sample speaks a combination of two or more languages. The following table demonstrates the languages spoken by respondents.

Table 6: Self-reported Language(s) Spoken by Respondents

Language(s)	Frequency	Percentage
Gurage Only	4	1.1
Amharic only	24	6.5
Gurage and Amharic	128	34.4
Gurage, Amharic and Oromo	96	25.8
Gurage, Amharic, Oromo, and Somali	28	7.5
Gurage, Amharic, Foreign	40	10.75
Amharic and Foreign	28	7.5
Gurage, Oromo and Somali	12	3.2
Gurage, Amharic, Oromo, Somali, Foreign	12	3.2
Total	372	100

Table 6 shows, among the 372 respondents, 128 (34.4%) reported that they can speak Gurage and Amharic languages. 96 respondents (25.9) claimed to have been speaking Gurage, Amharic, and Oromo languages. As also shown in the table, 40 respondents (10.75%) reported that they speak Gurage, Amharic and foreign languages. Here, when we consider the foreign language in question it is important to notice the socio-demographic background of the respondents presented in table 1 (cf. Chapter one). There are at least two types of respondents who can speak the foreign languages. Those who are Muslim in their religion tend to speak Arabic while those who have been exposed to education tend to speak English. Moreover, 28 respondents (7.5%) claimed that they can speak Gurage, Amharic, Oromo, and Somali languages. In similar way, other 28 respondents (7.5%) claimed that they can verbalize Amharic and Foreign languages. It is only 24 individuals from the sample (6.5%) are monolinguals in Amharic language. This notion is a plain indicative of the development of multilingual competence among the Gurage in Dire Dawa.

It was also tried to investigate the listening abilities of respondents in this study. Table 7 below presents the self-reported language (s) perceived by respondents through listening. In this case it was found that the number of language (s) an individual listen

may vary from that of he/she speaks. It was found that there exist respondents who can listen a certain language but not speak.

Table 7: Self-reported Language (s) Listened by Respondents

Language(s)	Frequency	Percentage
Gurage Only	4	1.1
Gurage and Amharic	88	23.65
Gurage and Oromo	8	2.1
Gurage, Amharic and Oromo	60	16.2
Gurage, Amharic, Oromo, and Somali	56	15
Gurage, Amharic, Foreign	56	15
Amharic and Foreign	12	3.2
Gurage, Oromo and Somali	4	1.1
Gurage, Amharic, Somali and Foreign	12	3.2
Gurage, Amharic, Oromo, Somali, Foreign	72	19.35
Total	372	99.9

As it is shown in table 7, a very small proportion of respondents (4, which corresponds to 1.1%) disclosed that they listen Gurage Only. However, the rest 98.9% of the sample disclosed that they listen at least two and more than two languages. From these respondents; 88 (23.65) can listen Amharic and Gurage, 8(2.1%) can listen Gurage and Oromo, 60 (16.2%) can listen Gurage, Amharic and Oromo, 56 (15%) can listen Gurage, Amharic, Oromo and Somali, 56 (15%) can listen Gurage, Amharic and foreign, 12 (3.2%) can listen Amharic and foreign, 4 (1.1) can listen Gurage, Oromo and Somali, 12 (3.2) can listen Gurage, Amharic, Somali and foreign, and finally, 72 (19.35%) can listen Gurage, Amharic, Oromo, Somali and foreign. Here, the number of respondents who can listen Gurage and Amharic languages is smaller than who can speak them. This might be due to the fact unlike to their self-reported speaking abilities, there are respondents who mention the languages they can listen in addition to their mother tongue. So, that is why the combination of languages became 10 in table 7, which is 9 in table 6.

When we examine the listening abilities of respondents by considering the number of languages, we can have the following proportions. Hence, a considerable number of the respondents 108 (29%) can listen to two languages. In similar way, 120 respondents (32.26%) can listen to three languages. In addition, 68 (18.3%) can listen to four languages. Finally, 72 (19.35%) respondents can listen to five languages.

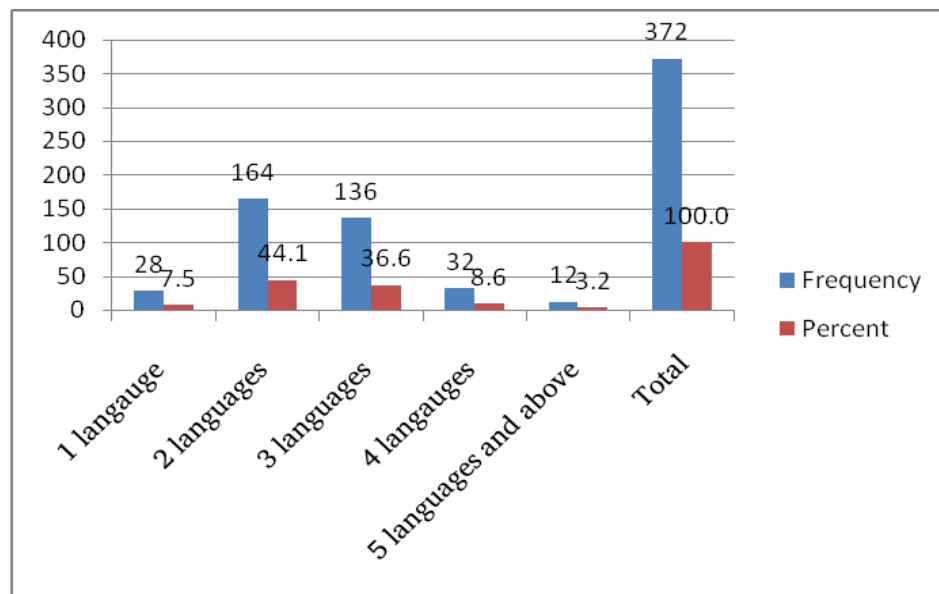
Among the exolanguages mentioned by respondents in table 4 and table 5, the most prominent position is occupied by Amharic, the official language of the federal government and Dire Dawa city administration. The languages of wider communication

in Dire Dawa, Oromo and Somali, are also reported to be used by a significant number of the sample.

4.2.3. Degree of Bilingualism of the Gurage

Respondents' language abilities indicated that only 28 respondents (7.5%) are monolingual speakers of either Gurage or Amharic. But, the remaining 344 respondents (92.5%) are multilingual⁸ speakers. In the following table, respondents are graded by the number of languages they speak.

Figure 2: Number of Languages Spoken by Respondents



As the above figure depicts a considerable proportion of respondents (164 corresponding to 44.1%) claimed that they are bilingual in two languages. In similar way, 136 respondents (36.6%) claimed that they are multilinguals in three languages. The proportion of respondents who know four languages is 32 which accounts for 8.6% of the sample. Finally, 12 respondents (3.2%) replied that they know five and more languages. These figures suggest that the participants of the study are highly multilingual. This high degree of multilingualism might establish a framework for participants' language behavior under the study. The above findings are indicators of the importance of multilingual competence within the speech community under investigation, where linguistic diversity is a norm.

⁸ the term multilingual is used when a person speaks a combination of the languages - Gurage, Amharic, Oromo, Somali or Foreign

In order to determine whether there exists a proportion difference between first and second generation speakers and between men and women in their degree of bilingualism a Chi-Square test of association was conducted.

Table 8: Chi-Square Test Results of Differences on Degree of Bilingualism

Variables	Socio-demographic category	Number of languages (in %)					Df	P value
		1 lg.	2 lgs	3lgs.	4 lgs.	>=5 lgs		
Age	12-24	7.3	61.1	24.4	2.4	4.9	4	0.000
	25-45	7.7	30.8	46.2	13.5	1.9		
Gender	Male	5.6	48.1	37.0	5.6	3.7	4	0.032
	Female	10.3	38.5	35.9	12.8	2.6		

* lg. stands for 'language'

As indicated in table 8, 30.8% of the first generation respondents are bilingual in two languages whereas the second generation constitutes only 61.1%. However, the first generation speakers have shown greater tendency of speaking three languages than the second generation. Nevertheless, it can be said that the second generation speakers are more multilingual than first generation speakers. Hence, there exists a significant difference between the first and second generation speakers on the degree of bilingualism with the p value of 0.000.

4.3. Code Switching among the Gurage

Contact between languages brings variations and change in language use. When the speech community like the Gurage in Dire Dawa is multilingual, and when the languages in the multilingual mind are not kept in a separate functions, speakers can enterprise from one into the other-code switching. In this quantitative analysis respondents were asked pertinent to whether they move back and forth between codes in their speeches. If so they were also asked how often they switch codes. Table 9 below demonstrates the results of the analysis.

Table 9: Code Switching Among Gurage

Items	Responses	Frequency	Percentage
1. Do you switch back and forth between languages in your speaking?	Yes	320	86.0
	No	52	14.0
Total		372	100
2. If your answer is 'Yes' how often do you switch back and forth between languages in your speaking?	Usually	32	10
	Always	84	26.25
	Sometimes	204	63.75
Total		320	100

If we turn to response patterns elicited by Item 1, code switching is regarded as essential component of Gurage linguistic repertoire. Here, respondents requested on whether they switch codes during their speeches. Accordingly, the numerical majority of them (320, corresponding to 86%) confirmed that they switch codes. However, the remaining 52 respondents (14%) confirmed that they do not switch codes in their speeches.

Item 2 asks respondents on how often they switch codes in their communication. As such, a small proportion of respondents (10%) claimed that they usually switch codes. Similarly, a significant number of respondents (84, corresponding to 26.25%) claimed that they always switch codes. However, a sufficient proportion of respondents (63.75%) confirmed that they sometimes switch codes.

A Chi-square test of association was conducted to check whether there is a significant proportion difference between the different age and gender groups in the sample in code switching. The result is displayed in table 10 below:

Table 10: Chi-square Test Result on Differences in frequency of Code Switching

Variables	Socio-demographic category	Frequency of Code Switching (in %)			Df	P value
		Usually	Always	Some times		
Age	12-24	14.3	11.4	74.3	2	0.000
	25-45	6.7	37.8	55.6		
Gender	Male	7.8	27.5	64.7	2	0.222
	Female	13.8	24.1	62.1		

When we infer at table 10, 6.7% of the first generation speakers usually switch codes whereas only 14.3% of the second generation. But, the proportion of the first generation speakers who switch codes 'always' is found greater than the second generation which is 37.8% compared to 11.4%. Finally, 55.6% of the first generation speakers sometimes switch codes whereas 74.3% of the second generation speakers sometimes switch codes. From these observations we can understand the second generation speakers have shown higher tendency of code switching than that of the first generation. These responses were tested for by chi-square test; and, it was found that there exists a significant proportion difference in frequency of code switching among the two age groups with the p value = 0.000.

However, when we look into the Chi-square test results on the proportion difference in code switching between the two gender groups, it was found that there is no proportion difference in their frequency of code switching since the p value is greater than 0.05 (which is 0.222).

4.4. Domain Analysis

Domain analysis is found imperative in this study to check the functional distribution of the language (s) in Gurage Bilinguals' brains under the investigation; which means it helps to identify the powerful language with wider communication. It is also found very crucial to get a clear picture of bilingualism among the Gurage. More importantly it served as an indicator of the degree to which the Gurage are using their heritage language and supports its maintenance. Moreover, it is also found vital to check intergenerational transitivity of the Gurage language specially by focusing on informal and intimate domains. This is due to the fact that it is believed that the Gurage language is not used in Dire Dawa city as far as the objective vitality data is concerned. Since the language has no institutional support to be used in formal domains, I stick on checking its intergenerational transitivity in informal and intimate domains.

Furthermore, the domain analysis also helps to know whether the ethnolinguistic vitality of the Gurage is strong or soft, and hence, the result would be their ethnolinguistic identity.

In the subsequent sections, analysis of reported habitual language use in 11 domains is presented and discussed. The language use proportion difference between the different age and gender groups is also presented; wondering the question which one supports Gurage language maintenance and its vitality more?

4.4.1. Language Use in Home Domain

Gurage and Amharic languages are reported to be used at home domain for daily communication. Even if very insignificant it is Oromo language also reported to be used at home domain most often. Table 11 below shows the responses of the sample on whether the languages are at home.

Table 11: Languages most often used at home domain

The languages most often used at home	Gurage		Amharic		Oromo	
	N	%	N	%	N	%
Yes	204	54.8	228	61.3	8	2.2
No	168	45.2	144	38.7	364	97.8
Total	372	100	372	100	372	100

As the table indicates more than half of the respondents (54.8%) confirmed that Gurage language is used at home for daily communication. On the other hand 61.3% of the respondents claimed that Amharic language is dominantly used at home most often. However, only a negligible proportion of the sample (2.2%) claimed that Oromo language is used at home. This observation proves the tendency that the second generation showed to be more bilinguals than their parents (cf. 4.2.3). Nevertheless it can be said that the majority of the sample employ Amharic, in combination with Gurage language (their heritage language) at home domain. These patterns of language use at home domain draw attention to the fact that Gurage language does not solely function as a home language.

A chi-square test of association was made to examine whether there is a proportion difference between the first generation and the second generation, and males and females regarding use of Gurage language at home domain. Table 12 below presents the result of the analysis.

Table 12: Proportion differences on Gurage language usage at home domain

Variables	Socio-demographic category	Home domain Gurage language use				Df	P value
		Yes		No			
		Freq.	%	Freq.	%		
Age	12-24	80	48.8	84	51.2	1	0.037*
	25-45	124	59.6	84	40.4		
Gender	Male	112	51.8	104	48.1	1	0.173
	Female	92	59	64	41		

As clearly shown in the table above there exist a significant proportion difference between the first and second generation respondents regarding their experience about Gurage language use at home domain. The first generation is believed to use Gurage language at home domain higher than the second generation. Accordingly, the table shows that 59.6% from the first generation claimed that Gurage language is used at home, but only 48.8% of the second generation claimed that Gurage language is used at home. The p value is 0.037. However, there is no significant difference between males and females with regard to the issue raised.

4.4.1.1. Gurage Language Use at Home across Generations

It is also tries to demonstrate the data on Gurage language usage at home domain across generations to check intergenerational transitivity of the language. As the communication of the younger generation with the older ones is an important factor for measuring language vitality and maintenance, comparison of language behavior of the two generations is found critical here. As such, respondents are asked to indicate the use of Gurage language at home domain by parents and siblings.

Table 13: Gurage language use at home across generations

Gurage language use at home	Yes		No		NA		Total	%
	Freq.	%	Freq.	%	Freq.	%		
When parents speak	316	84.9	56	15.1	-	-	372	100
When siblings speak	76	22.3	264	77.7	32	-	340	100

NA stands for not applicable that means they don't have either

The table shows that 316 respondents (84.9%) asserted that Gurage language is used at home by parents. However, a numerical minority (56 respondents, which corresponds to 15%) claimed that Gurage language is not used by parents at home. The table also shows that 76 respondents (22.3%) of the sample justified that Gurage language is used by siblings at home. However, a numerical majority of them 77.7 % said that Gurage language is not used by siblings at home. Nevertheless, it can be inferred that the first generation speakers are observed to be more users of their language at home domain than the second generation speakers. To check intergenerational transitivity of the Gurage language at home domain an independent T test was conducted.

Where:

$$H_0: P_1 - P_2 \geq 0 \text{ vs } H_a: P_1 - P_2 < 0$$

We can work out the test statistic Z thus:

$$Z = \frac{\hat{p}_1 - \hat{p}_2}{\sqrt{\frac{\hat{p}_1 \cdot \hat{q}_1}{n_1} + \frac{\hat{p}_2 \cdot \hat{q}_2}{n_2}}}$$

$$Z = \frac{0.22 - 0.849}{\sqrt{\frac{0.22 \times 316}{340} + \frac{0.849 \times 316}{372}}} = -21.3893$$

Thus we reject the null hypothesis and accept the alternate hypothesis since the proportion differences between the first and second generations on Gurage language use at home domain is statistically significant as $Z = -21.3893$, and the p value is < 0.001 . Therefore, we can conclude that the Gurage are neither transferring their heritage language at home nor supporting its vitality.

4.4.1.2. Language use within the family members

Respondents were also asked to reveal their habitual language use trends within their families. The responses are presented in table 14 below.

Table 14: Respondents' language use at home

Language use at home	Gurage		Amharic		Oromo		Gurage & Amharic		Amharic & Oromo		Amharic, Oromo, Somali		Foreign		NA		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
With mother	164	46.6	132	37.5	-	-	56	15.9	-	-	-	-	-	-	20	-	352	100
With father	168	47.2	116	32.6	-	-	64	18	-	-	-	-	8	2.2	16	-	356	100
With siblings	136	37.8	136	37.8	-	-	80	22.2	-	-	-	-	8	2.2	12	-	360	100
With child	36	20.9	92	53.5	-	-	24	13.9	8	4.7	4	2.3	8	4.7	200	-	172	100
With Servant	48	17.9	144	53.7	24	8.9	40	14.9	12	4.5	-	-	-	-	104	-	268	100

NA stands for Not Applicable/the mentioned interlocutor is not found the family

Here respondents have justified their actual language praxis with their different relatives, basically interlocutors, at home. Accordingly, 146 respondents (46.6%) mentioned that they use Gurage language when talking to their mothers. However, 132 respondents (37.5%) mentioned that they use Amharic. The remaining 56 respondents (15.9%) mentioned that they use both languages. In the same table, 168 respondents (47.2%) reported that they use Gurage language when talking to their fathers. But, 132 of them (32.6%) reported that they use Amharic; and 64 respondents (18%) confirmed that they use both languages. only few respondents (8 which correspond to 2.2%) said that they use foreign languages.

Table 14 also depicts that 136 respondents (37.8%) disclosed that they use Gurage with their sisters and brothers. Similarly, 136 others (37.8%) disclosed that they use Amharic. On the same way, the other 88 respondents (22.2%) disclosed that they use both languages. A numerical minority of them (8 respondents, which correspond to 2.2%) said that they use foreign languages.

With regard to the language use with children, only 172 respondents from the sample have justified that they have children. 36 among these (20.9%) said that they use Gurage with their children though the proportion of those who use Amharic is outnumbered (92, which is 53.5%). 24 respondents (13.9%) said that they use both Amharic and Gurage languages. Surprisingly children speak Oromo and Somali languages that 8 respondents (4.7%) reported that they use Amharic and Oromo languages with their children. Though insignificant in number (2.3%) respondents also use a combination of Amharic, Oromo, and Somali languages.

Finally, 48 respondents (17.9%) claimed that they use Gurage with their servants while 144 others (53.7%) use Amharic. It was also stated that 24 respondents (8.9%) use Oromo language with their maids. In addition, 52 respondents (19.4%) use a combination of Gurage, Amharic, and Oromo languages with their servants.

Referring to the table, we can also infer that there is general tendency of language shift at home domain where intergenerational transitivity of the Gurage language decreases across generations on the one hand. It is observed that Gurage language is used almost by 46% of respondents when they talk to their parents. But, it becomes 37% when they talk to their sisters and brothers; and, 20% when they talk with their children. This observation confirms the t-test result of intergenerational transitivity of the Gurage at home domain (cf. 4.4.1.1). On the other hand, it is observed that children tended to be adopting Somali and Oromo languages in addition to the Gurage language that their parents dominantly speak.

4.4.2. Language Use in Neighborhood

As it is stated by many scholars the language use situation in the neighborhood is imperative to know whether there is competition between ethnolinguistic groups. It must be examined whether the situation in the neighborhood favorable for language maintenance. In this regard, respondents were asked whether or not they speak their neighbors' languages and vice versa. Accordingly, 295 participants form the sample (79.3%) reported that they can speak their neighbors languages whereas the rest 77 (20.7%) did not. It was also indicated that 228 respondents (61.3%) claimed that their neighbors do not speak Gurage. But, 144 of them (38.7%) said that their neighbors speak Gurage language. Therefore, based on Table 15 below, it would be possible to infer that the Gurage are not in active competition in the sociopolitical status quo in Dire Dawa.

Table 15 indicates that the role of Gurage language in the neighborhood and village is minimal as compared to Amharic and Oromo languages. Majority of the respondents (63.4%) use Amharic in the neighborhood while only 8.6% do in Gurage and Oromo languages. Somali language is also used by a very small portion of the sample (5.4%). The rest 14% of the respondents use a combination of Gurage, Amharic, and Oromo languages in the neighborhood. With regard to village, again Amharic is relatively used by the larger portion of the sample (31.2%), followed by Oromo (14%), Gurage (10.8%) and Somali (2.2%). The rest 41.9% of the respondents use a combination of the four languages.

Table 15: Language use in the neighborhood

language use in	Gurage		Amharic		Oromo		Somali		Gurage & Amharic		Amharic & Oromo		Gurage, Amharic & Oromo		Gurage, Amharic, Oromo Somali		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Neighborhood	32	8.6	236	63.4	32	8.6	20	5.4	36	9.7	12	3.2	4	1.1	-	-	372	100
Village	40	10.8	116	31.2	52	14	8	2.2	24	6.4	52	14	20	5.4	60	16.1	372	100

4.4.3. Language Use in Religion

Religion is another domain which is selected for domain analysis in this study. Almost the overwhelming majority of the respondents (more than 80%) use Amharic language in the domain of religion. Only small proportions of respondents (about 13%) use Gurage language in this domain. Oromo, Somali and foreign languages are also used in this domain. Table 16 below presents the languages used by the Gurage in the domain of religion in cosmopolitan Dire Dawa.

Table 16: Language(s) used by respondents in the domain of religion

language use in	Gurage		Amharic		Oromo		Foreign		Gurage & Amharic		Amharic & Oromo		Gurage, Amharic Oromo		Gurage, Amharic, Oromo Somali		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Churches	4	1.5	240	89.5	-	-	-	-	4	1.5	12	4.5	-	-	8	3	268	100
Mosques	4	4.3	16	17.4	12	13	36	39.1	8	8.7	8	8.7	8	8.7	-	-	92	100
Prayer	36	9.7	280	75.3	-	-	32	8.6	24	6.5	-	-	-	-	-	-	372	100
By religious elders	156	42	128	34.4	12	3.2	-	-	60	16.1	16	4.3	-	-	-	-	372	100

As indicated in the above table a negligible proportion of respondents (4, which corresponds to 1.5% of the sample) said that they use Gurage language in churches. However, an overwhelming majority (89.5%) of them said they use Amharic in this sub domain. Only 4 of them (1.5%) said that they use both languages. Another 12 respondents (4.5%) said that they use Amharic and Oromo languages; and the rest 8 respondents (3%) said that they use either of the Gurage, Amharic, Oromo and Somali languages.

Muslim participants were also asked to reveal their language praxis in mosques. As such, 36 respondents (39.1%) reported that they use foreign language - basically Arabic. Similarly, when 16 respondents (17.4%) reported that they speak in Amharic, other 12 respondents (13%) reported that they use Oromo. Yet only 4 respondents (4.3%) reported that they speak in Gurage. Both Gurage and Amharic languages were used by 8 respondents (8.7%) in this sub domain which is similar to Amharic and Oromo languages. And finally the remaining 8 respondents (8.7%) reported that they use Gurage, Amharic, Oromo and Somali languages.

Language of prayer was also asked for participants that attested the dominance of Amharic language which is spoken by 280 respondents (75.3%). Gurage language is spoken by only 36 participants (9.7%). In addition to this, 32 respondents (8.6%) speak foreign language during prayer. The remaining 24 respondents (6.5%) speak both Gurage and Amharic languages.

Regardless of the prestigious positions Amharic takes in churches and during prayers, Gurage language is apparently used by 42% of religious leaders. This might be during blessings, and other gatherings other than religious places. Again 128 respondents (34.4%) replied that Amharic is used by religious leaders for such purposes. Moreover, the number of respondents, who said that Oromo language is used by Gurage religious leaders, is 12 (3.2%) which is insignificant. Finally, 20.4% of the sample said that Gurage religious leaders use either from the Gurage, Amharic, and Oromo languages.

4.4.4. Language Use in Schools

The available objective vitality data presented in chapter four suggests that there is no institutional support which provides a ground that Gurage language can be used in formal domains such as schools and government offices. Amharic, the official language of the Dire Dawa Administration, dominates being used as a medium of instruction and taught as a subject. English language is also apparently used in Dire Dawa Schools. Table 17 below presents the general picture of language use in Dire Dawa schools.

Table 17: Language (s) used in schools

language use in schools	Gurage		Amharic		Gurage & Amharic		Amharic & Oromo		Amharic & Foreign		Gurage, Amharic, & Somali		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
	5	1.3	196	52.7	10	2.7	20	5.4	107	28.8	34	9.1	372	100

As the table shows 52.7% of the respondents claimed that Amharic language is used in schools. Similarly, 28.8% of the sample claimed that Amharic and foreign language are used. A numerical minority of them (1.3%) also stated that Gurage is used in schools presumably other than a medium or subject of instruction. A small portion of the sample (2.7%) said that Gurage and Amharic are used in schools. Other 5.4% of the respondents claimed that Amharic and Oromo languages are used; and, some others (9.1%) claimed that three languages Gurage, Amharic and Oromo are used in schools. Respondents were also asked to report their actual language use trends when talking with different interlocutors at schools. Their responses are presented in table 18 below.

Table 18: Respondents' language use trends at schools

Which language do you use in schools when talking:	Gurage		Amharic		Oromo		Foreign		Gurage & Amharic		Amharic & Oromo		Amharic & Foreign		NA		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
With students	4	1.3	260	82.8	-	-	4	1.3	8	2.6	27	8.6	11	3.5	58	-	314	100
With teachers	-	-	208	66.2	-	-	39	12.4	-	-	19	6.1	48	15.3	58	-	314	100

NA stands for Not Applicable (either illiterate or no exposure to schools)

As the Table 18 shows, only 1.3% of the sample, who had exposure to schools, uses Gurage language when they address students. However, an overwhelming majority of them (82.8%) speak Amharic language. Other 1.3% use foreign language with students. In addition, 8.6% of these respondents use both Amharic and Oromo languages. Nevertheless, 2.6% of them use Gurage and Amharic in addressing students. Hence, the respondents' language praxis in this sub-domain is dominated basically by Amharic language.

In the same table it is indicated that about 66.2% of the sample, who had exposure to schools, use Amharic in addressing teachers. An important proportion of them (12.4%) use foreign language with teachers. In similar way, 6.1% of them use both Amharic and Oromo languages for such a purpose. Finally, 15.3% of them use a combination of Amharic and foreign languages when they speak with teachers. As such, it can be inferred from the above observations that there is a transition from Amharic to foreign languages when respondents address students and teachers respectively.

4.4.5. Language use with Relatives

Investigating the language use of the Gurage with their relatives was also imperative in this research to prove the proposition that the Gurage could retain their language better in the intimate and informal domains. In this case, it was found that respondents showed a greater tendency of using Gurage language than in other similar domains. Accordingly, more than half of the sample (240, corresponding to 63.4%) use Gurage language when talking with relatives. At this juncture respondents were asked to reveal their language behaviors when talking with their relatives in cities and counties. A small proportion of them (11.8%) also use Amharic. The results are presented in table 19 hereunder.

Table 19: Language (s) respondents use with their relatives

language use	Gurage		Amharic		Oromo		Gurage & Amharic		Gurage, Amharic & Oromo		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
With relatives in urban	132	35.5	120	32.3	-	-	112	30.1	8	2.2	372	100
With relatives in rural	284	76.3	10	10.8	-	-	36	9.7	12	3.2	372	100

As table 19 depicts, the numerical majority of participants (76.3%) use Gurage language when talking to their relatives in counties whereas only 35.5% of them do it with relatives in cities. The table also indicates that Amharic is better used with relatives in cities than in rural. While the proportion of those who use Amharic when talking with

relatives in cities is 32.3%, it is only 10.8% of the sample who do with relatives in the rural. The proportion of the participants who use both languages also varies which is 30.1% and 9.7% with rural and urban relatives respectively. A negligible proportion of the sample (about 3%) uses a combination of Gurage, Amharic, and Oromo languages. This observation provides a clear evidence that Gurage language is best maintained in rural than in urban.

In order to check whether there is a significant proportion difference between male and female respondents in terms their Gurage language use with their relatives, T test was conducted.

Where:

$$H_0: P_1 - P_2 = 0 \text{ vs } H_a: P_1 - P_2 \neq 0$$

We can work out the test statistic Z thus:

$$Z = \frac{\hat{p}_1 - \hat{p}_2}{\sqrt{\frac{\hat{p}_1 \cdot \hat{q}_1}{n_1} + \frac{\hat{p}_2 \cdot \hat{q}_2}{n_2}}}$$

$$z = \frac{0.55 - 0.45}{\sqrt{\frac{0.55 \times 0.45}{132} + \frac{0.45 \times 0.55}{108}}} = 1.549$$

P value = 0.122

Therefore, we we can not reject the null hypothesis; and, conclude that there is no significant proportion difference between male and female respondents in their Gurage language praxis with their relatives with a p value > 0.122.

A similar test was conducted to check whether there is a significant proportion difference between the first and second generations under the study. The result is presented hereunder:

Where :

$$H_0: P_1 - P_2 = 0 \text{ vs } H_a: P_1 - P_2 \neq 0$$

We can work out the test statistic Z thus:

$$Z = \frac{\hat{p}_1 - \hat{p}_2}{\sqrt{\frac{\hat{p}_1 \cdot \hat{q}_1}{n_1} + \frac{\hat{p}_2 \cdot \hat{q}_2}{n_2}}}$$

$$z = \frac{0.35 - 0.65}{\sqrt{\frac{0.35 \times 0.65}{84} + \frac{0.65 \times 0.35}{156}}} = -4.6875$$

P1= proportion of the second generation

P2 = proportion of the first generation

P value <0.001

Thus we reject the null hypothesis and accept the alternate hypothesis; and, we conclude that there is a significant proportion difference between the first and second generation speakers when talking with their relatives at $Z = -4.6875$ and $p \text{ value} < 0.001$.

4.4.6. Language Use in Business Domain

Respondents were also asked their language behavior in the domain of business. The four languages; Gurage, Amharic, Oromo, and Somali are used in this domain with a relatively varying degree of occurrence. The table below presents the results of the analysis of questionnaire.

Table 20: Languages respondents use for business

language use in	Gurage		Amharic		Oromo		Somali		Gurage & Amharic		Amharic, Oromo Somali		Amharic & Oromo		Gurage, Amharic Oromo		Gurage, Amharic, Oromo Somali		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Market places	16	4.3	200	53.8	56	15.1	8	2.2	44	11.8	8	2.2	16	4.3	4	1.1	20	5.4	372	100
Shops	8	2.2	242	65	40	10.8	18	4.8	28	7.5	8	2.2	-	-	28	7.5	-	-	372	100

The above table shows that 16 respondents (4.3%) use Gurage, 200 (53.8%), use Amharic, 56(15.1%) use Oromo, and 8 (2.2%) use Somali languages in market places. In addition, 44 respondents (11.8%) use both Gurage and Amharic languages. Another cohort of the sample (16, which account 4.3%) use Amharic and Oromo languages in this sub-domain. Other 8 respondents (2.2%) said that they use Amharic, Oromo, and Somali languages; and, that of 4 respondents (1.1%) use Gurage, Amharic and Oromo languages. The rest 20 respondents (5.4%) reported that they use alternating the four languages in this domain.

With regard to the respondents' language use behaviors in shops, the majority (65%) of them again use Amharic language. Only 2.2% of the sample use Gurage in this sub domain. While 40 respondents (10.8%) reported that they use Oromo in this sub domain, a few (4.8%) also reported that they use Somali. The rest 17.2% of the sample use a combination of either the two, three or four languages.

4.4.7. Language Use in Cultural Domains

Respondents demonstrated good trend of using their heritage language in this domain though not so strongly they did in other informal and intimate domains (cf. 4.4.1.1, 4.4.1.2 and 4.4.5). The results of the analysis are presented as follows.

Table 21: Language(s) respondents use in cultural events

Language use during	Gurage		Amharic		Oromo		Gurage & Amharic		Amharic & Oromo		Gurage, Amharic, & Oromo		NA		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Gurage development association	192	58.5	60	18.3	-	-	68	20.7	-	-	8	2.4	44	-	328	100
<i>Idir / Iqub</i>	92	28	96	29.3	-	-	140	46.7	-	-	-	-	44	-	328	100
Mourning	84	22.6	176	47.3	-	-	89	23.9	11	3	12	3.2	-	-	372	100
Marriage	95	25.5	193	51.9	-	-	68	18.3	4	1.1	12	3.2	-	-	372	100

NA stands for Not Applicable (either illiterate or no exposure to the event)

The results in the above table showed that more than half of the participants (58.5%) speak Gurage language during Gurage development association gatherings. Amharic is also used by 18.3% of the participants in this sub domain. Also a considerable part (20.7%) of the sample use both Gurage and Amharic languages in here.

Referring to the self responses of the participants regarding their language praxis in *iqub* and *idir* events, it is indicated that 28% of them use Gurage; 29.3% them use Amharic; and, that of 46.7% use them both languages.

Respondents also reported their language use trends during mourning. While 22.6% of them use Gurage language during mourning, 47.3% others do in Amharic. Other 23.9% of the sample use both Gurage and Amharic languages. A very few respondents (5.3%) use a combination of the three: Gurage, Amharic, and Oromo languages.

The last one asks respondents to reveal their language usage trends during marriage ceremonies. Accordingly, 25.5% of them use Gurage; 51.9% use Amharic; and, 18.3% use both languages. A very few respondents (4.4%) use a combination of the three: Gurage, Amharic, and Oromo languages. In summary, it can be said that Gurage language is fairly used in cultural domains but Amharic is also done concomitant to it.

4.4.8. Language Use in Government Offices

The language praxis in this domain is highly dominated by Amharic, which is spoken by about 85% of the sample. The official language takes this advantage may be due to different factors like meetings are held in it, or officers are required to know it. In a very rare and few cases participants use their heritage language in government offices. The result would be obvious and expected in such a context where Gurage language doesn't get any official recognition.

Table 22: Language(s) respondents use in government offices

Language use in	Gurage		Amharic		Oromo		Gurage & Amharic		Amharic & Oromo		NA		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Health centers	25	6.7	299	80.4	4	1.1	16	4.3	28	7.5	-	-	372	100
Courts	15	4.6	283	87.3	14	4.3	4	1.2	8	2.5	48	-	324	100

NA stands for Not Applicable (have no exposure to the domain)

As the table depicts a numerical minority (about 5%) use Gurage language in government offices. This could be in cases when they meet other Gurages in those places. A few the samples also use Oromo language, one among the majority languages, in this domain. The official language takes this advantage may be due to different factors like meetings are hold in it. Or may be due to officers might are required to know it.

4.4.9. Language Use during Emotional Reactions

Respondents' language behavior when they are in a provocative mood is imperative not only to know the distribution of the languages but also to infer to the language to which their ethnolinguistic identity attachment is communicated. In this respect, respondents were asked to reveal the language (s) they dominantly use when they are in provocative moods. In summary, respondents showed a tendency of using their heritage language when they were in provocative moods though it is not utmost. This can be taken as an indicator of the manifestation of their aspired ethnolinguistic identity. Using Gurage when in a provocative moods, respondents are tantamount to declare themselves as Gurage.

Table 23 below presents the results of the analysis.

Table 23: Language (s) during emotional reactions

language use when you are	Gurage		Amharic		Oromo		Foreign		Gurage & Amharic		Amharic & Oromo		Amharic and Foreign		Gurage, Amharic & Oromo		Total	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Blessing others	124	33.3	156	41.9	-	-	-	-	68	18.3	4	1.1	12	3.2	8	2.2	372	100
Cursing others	100	26.9	171	46	8	2.2	20	5.4	48	12.9	-	-	13	3.5	12	3.2	372	100
Angry	116	31.2	168	45.2	11	3	9	2.4	56	15.1	12	3.2	-	-	-	-	372	100
Dreaming	139	37.4	192	51.6	-	-	9	2.4	32	8.6	-	-	-	-	-	-	372	100

Considerable proportions of the sample use Gurage language during emotional reactions though they do better in Amharic. As depicted in table 24, 33.3% of the sample uses Gurage when blessing others. However, the proportion of respondents who use Amharic is found greater (41.9%). Other 18.3% of the sample use both Gurage and Amharic for the same purpose. An insignificant proportion of them use a combination of Amharic and Oromo (1.1%) or Amharic and foreign (3.2%).

Another important issue regarding the provocative mood is cursing others or wishing evil on others. In relation to this, 26.9% of the participants use their heritage language. But, 46% of the participants use Amharic. Other respondents (12.9%) use both Gurage and Amharic languages. A very few use Oromo and foreign languages for curing which accounted to be 2.2% and 5.4% respectively.

Respondents were also asked to reveal their language behaviors when they are expressing annoyance. Accordingly, while 31.2% of them use their heritage language, a considerable figure of them (45.2%) use Amharic. The proportion of the participants who use both Gurage and Amharic languages when they are angry is 15.1%. Oromo and foreign languages are also used for a similar purpose but with insignificant percentage, which accounts to be 3% and 2.4% respectively.

It was also tried to examine the language (s) to which respondents associate themselves when dreaming. As such, 37.4% of the reported that they dream in their heritage language. Again significant others (51.6%) reported that they dream in Amharic. And still others (8.6%) reported that they dream in both languages. A negligible proportion of them (2.4%) said they dream in foreign languages. Respondents did not show association with Oromo language during dreaming.

4.4.10. Language Use during Emphasis

It was tried to investigate the importance of languages for Gurage under the study to undertake certain specific functions/roles other than the aforementioned ones. In relation to this, participants were asked disclose their language use habits when talking secrets and counting numbers. The results are presented in the following table.

Table 24: Language (s) respondents during emphasis

language use when you are	Gurage		Amharic		Oromo		Gurage & Amharic		Amharic & Foreign		Gurage, Amharic Oromo		Total %	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
Talking secrets	159	42.7	148	39.8	-	-	55	14.8	10	2.7	-	-	372	100
Counting numbers	89	23.9	216	58.1	8	2.2	48	12.9	-	-	11	3	372	100

Secrets in this study are regarded as an information is either that others must not know or that uncommon to everyone. It is assumed that respondents may talk secrets in any circumstance they are. For example, in the first stance they may reveal about their divergence strategies and in the second stance they might talk about information that must be kept secret between them and their interlocutors. In any of the cases, Gurage language is used by 42.7% of the participants, and so Amharic is done by 39.8%.

With regard to counting numbers, 23.9% of the sample use Gurage language. However, the greater part of them (58.2%) uses Amharic for counting. Unimportant number of the respondents (2.2%) also reported that they use Oromo language for counting. 12.9% of the sample also use both Gurage and Amharic languages. The remaining 3% of them said that they use Gurage, Amharic and Oromo languages.

4.4.11. Language Use with Strangers

Regarding this issue, 24 respondents (6.5%) claimed that they use Gurage language when they talk with people they get for the first time. A preponderance of the participants (67.7%) claimed that they use Amharic. Other 52 respondents (14%%) claimed that they use both languages. similarly, 6.5% of them said that they use Amharic and Oromo languages. The remaining 20 of them (5.4%) claimed that they use four languages: Gurage, Amharic, Oromo and Somali. The results are presented in table 25.

Table 25: Language (s) respondents use with strangers

Language	Frequency	Percentage
Gurage	27	7.2
Amharic	249	66.9
Gurage and Amharic	52	14
Amharic and Oromo	24	6.5
Gurage, Amharic, Oromo and Somali	20	5.4
Total	372	100

Chapter five

Language Attitudes of the Gurage

Introduction

In this chapter an examination of attitudes of the Gurage towards their languages as well as their cross linguistic attitudes is presented. The attitudes statements were prepared and scored on Likert-type scale with the responses progressing from one through to five for strongly disagree (SD), disagree (D), undecided (UD), agree (A), and strongly agree (SA) respectively.

The scales were prepared based on conceptual literature. A total of 31 belief statements with the five responses were prepared and categorized into 7 scales each consisting of varied number of statements. Accordingly, the scales are divided into based on the following themes: Attitudes on Self Identification (AtSI) N=3; Attitudes on Gurage Culture (AtGC) N=4; Attitudes on Gurage Language (AtGL) N=8; Attitudes on Gurage Language Maintenance (AtGLM) N=3; Attitudes on Gurage Language Literacy (AtGLL) N=5; Attitudes on Gurage Language Speaker (AtGLS) N=4; and, Attitudes on Institutional Support (AtIS) N=4.

A Cronbach's Alpha⁹ measure of the internal consistency reliability of the scales was analyzed to check the reliability of the scales. Accordingly, the scales were found reliable at alpha =0.876 which indicates that the scale is highly reliable. In addition, to ascertain mean differences between respondents in terms of age and sex, t-test was employed.

Regarding the respondents cross linguistic attitudes, language preference statements were prepared and ranked from first to sixth for the given six languages. The results of these language preferences statements were analyzed using descriptive statistics.

5.1. Attitudes on Self Identification (AtSI)

The extent to which respondents identify themselves dictated the strength of their ethnolinguistic identity in question. In this regard, respondents were asked to reveal their opinions regarding their ethnolinguistic self identification. The results are presented in table 26 below:

⁹ Generally speaking, a Cronbach's alpha value greater than 0.7 is an indication of a reliable instrument.

Table 26: feelings on self identification

No.	Statement	SA		A		UD		D		SD		Mean	St.D
		N	%	N	%	N	%	N	%	N	%		
1	I feel proud of being Gurage	318	85.5	20	5.4	18	4.8	13	3.5	3	0.8	4.71	.781
2	I consider myself as a Gurage language Speaker	244	65.6	55	14.8	43	11.6	27	7.3	3	0.8	4.37	1
3	A Gurage person is the one who speaks Gurage language	223	59.9	47	12.6	75	20.2	24	6.5	3	0.8	4.24	1.037
	Overall	785	70.34	122	10.9	136	12.2	64	5.7	9	0.8	13.33	2.37

As indicated in the above table respondents were asked to reveal their feelings on identifying themselves. Accordingly, responding to item 1, 85.5% of the respondents strongly agreed that they feel proud of being Gurage. Similarly, 5.4% of them agreed on it. However, 8.21% of them don't feel that they are proud of being Gurage. Consistently respondents showed similar reaction to item 2 "I consider myself as Gurage language speaker". Hence, 65.6% of them strongly agreed and 14.8% agreed respectively. However, 11.6% of the respondents were not able to decide on the statement as they might have justifications. Contrary to this 7.3% disagreed that they consider themselves as a Gurage language speaker.

Finally, only 0.8% of them strongly disagreed on the statement. This can prove that the Gurage people identify themselves through the language they speak; language serves as an indicator of identity. Again, 72.5 % of respondents agreed to the statement "a Gurage person is the one who speaks Gurage language" on item 3. On the other hand, numerical minority of them 7.3% disagreed to the statement. Notwithstanding this, a considerable proportion of them, who might have justifications, (20%) were not able to decide on the statement.

The means of the responses for all statements in the table ranged from 4.27 to 4.73, with an overall mean of 4.44. When we examine the overall result of the table, the numerical majority of the respondents (81.24%) by and large agreed to all the statements. But, 12.2% of the respondents were not able to decide on the statements. The findings suggest that, despite the variability in the responses given, the respondents hold more positive attitudes on identifying themselves.

An independent t-test was conducted to check if there is significant mean difference between the two ages and gender groups regarding their feelings on identifying themselves. The summary of the results is presented in table 27, below.

Table 27: T-test of significant mean differences on self identification

Belief	Variable	Socio-demographic category	Mean	Sd	t	Sig
AtSI	Age	12-24	13.24	2.859	-.605	.545
		25-45	13.39	1.916		
	Gender	Male	13.52	2.537	1.871	0.062
		Female	13.06	2.111		

Table 27 indicates that there is no significant mean difference with regard to age and gender as $p > 0.05$ in both cases. This is due the fact that the mean for first generation ($M=13.39$) was not significantly higher than for second generation ($M=13.24$). Similarly, the mean for males ($M=13.52$) was not significantly higher than the mean for females ($M=13.06$). This indicates that the two age and gender cohort showed more likely similar tendency in defining themselves as Gurage.

5.2. Attitudes on Gurage Culture (AtGC)

The respondents' attitudes presented in table 28 showed that they have positive attitudes towards their culture that majority of them agreed to the items in the scale.

Table 28: Respondents' feelings about Gurage Culture

No.	Statement	SA		A		UD		D		SD		Mean	St.D
		N	%	N	%	N	%	N	%	N	%		
1	The Gurage Culture is attractive	316	84.9	28	7.5	16	4.3	12	3.2	-	-	4.74	.687
2	I know the Gurage history and culture very well	145	39	85	22.8	112	30.1	30	8.1	-	-	3.93	1.005
3	I shall maintain the Gurage language and culture	212	57	120	32.3	28	7.5	12	3.2	-	-	4.43	.769
4	I believe that a Gurage person should marry a Gurage one	68	18.3	60	16.1	73	19.6	143	38.4	28	7.5	2.99	1.258
	Overall	741	49.8	293	19.7	229	15.4	197	13.2	28	1.8	16.09	2.765

As it can be seen from item 1 of table 28, respondents were asked to reveal their opinion on the statement “the Gurage culture is attractive”. Accordingly, 316 (84.9%) of the respondents strongly agreed, 28 (7.5%) of the respondents agreed, 16 (4.3%) respondents were unable to decide, and that of, 12 (3.2%) of the respondents disagreed. This shows that the majority of the respondents positively agreed that their culture is attractive.

The second statement elicits respondents’ opinions regarding their knowledge of the Gurage culture and history. Hence, below half of the respondents 145 (39%) strongly agreed that they know the Gurage history and culture very well. Similarly, 88 others (22.8%) agreed that they know the Gurage history and culture very well. A sufficient number of the respondents 112 (30.1%) have no opinion regarding their knowledge of the history and culture of the Gurage. These respondents were neither acquainted to the Gurage culture and history nor they were comfortable disclose it. On the other hand, 30 respondents (8.1%) disagreed that they know the Gurage Culture and history very well. Hence, we can infer that a considerable proportion of the sample do not agree that they know the Gurage history and culture very well. The mean score for this statement is 3.93.

Item 3 also asks respondents to rate their level of agreement regarding Gurage language maintenance. As such, 57% of them strongly agreed to the statement “I shall maintain the Gurage language and culture”. Similarly 32.3% others agreed to it. Only 7.5% were not able to decide on it, and finally 3.2% disagreed. Hence, more than 87% of the sample agreed to the statement, with the mean score 4.43.

Finally, regarding item 4 of the same table, only 68 respondents (18.3%) strongly agreed and that of 60 respondents (16.1%) agreed to the statement “a Gurage person should marry a Gurage one”. The remaining 65.6% of the sample were neither able to agree or decide. From the responses we can infer that most of the respondents possess unfavorable attitudes regarding endogamous marriage with in the Gurage, which important factor for maintaining their ethnolinguistic identity under scrutiny. This suggests that the participants favor exogamous marriage which affects the strength of their demographic representation _vitality. The mean score for this statement is below 3, which is 2.99.

When we examine the overall respondents AtGC, the highest mean score is 4.74 for “Gurage culture is attractive” and the lowest mean score is 2.99 for “a Gurage person should marry a Gurage one”. More than 69% of the sample has agreed to the overall statements. The average score to AtGC is 4.02.

The independent t-test showed that there is no significant mean difference between the males and females, and the first and the second generation respondents regarding their AtGC with the p value of 0.207 and 0.546 respectively; $p > 0.05$ in both cases.

5.3. Attitudes on Gurage Language (AtGL)

Another indicator of the ethnolinguistic identity of the respondents is questioning their attitudes towards their language. In this regard, the respondents were asked to reveal their attitudes regarding their language. Table 29 presents the results of the analysis.

Table 29: Respondents' feelings about Gurage Language

No.	Statement	SA		A		UD		D		SD		Mean	St.D
		N	%	N	%	N	%	N	%	N	%		
1	Gurage language is very important language	183	49.2	44	11.8	145	39	-	-	-	-	4.1	.935
2	Gurage language is interesting	292	78.5	60	16.1	20	5.4	-	-	-	-	4.73	.552
3	Gurage language helps to express Gurage culture	328	88.2	28	7.5	16	4.3	-	-	-	-	4.84	.471
4	Speaking Gurage strengthens Gurage ethnolinguistic identity	158	42.5	52	14	93	25	61	16.4	8	2.2	3.78	1.217
5	Gurage language can be official language	62	16.7	36	9.7	213	57.3	52	14	9	2.4	3.24	.972
6	I feel that Gurage language is my mother tongue	263	70.7	28	7.5	24	6.5	45	12.1	12	3.2	4.3	1.207
7	I feel happy when Gurage is spoken at home	195	52.4	132	35.5	16	4.3	29	7.8	-	-	4.33	.881
8	I feel proud when I speak Gurage	263	70.7	56	15.1	21	5.6	32	8.6	-	-	4.48	.939
	Overall	1744	58.6	436	14.6	548	18.4	219	7.4	29	1	33.80	4.114

As it can be showed in table 29, the item and item analysis demonstrates inconsistency in responses for the statements on the scale. Accordingly, 78.5% of the respondents strongly agreed to the stereotype belief that “Gurage language is interesting”. While only 49.2% strongly agreed to the belief that “Gurage language is an important language”. These observations provide evidence that Gurage language is given a relatively high social status within the group.

Again, 95.7% replied that Gurage language helps to express Gurage culture. Other responses also demonstrated respondents’ favorable attitudes towards their language. Responses in item 6 showed that 78.2% agreed that Gurage language is their mother tongue. Hence, they considered their language as part of their heritage language. In similar way, more than half of them (56.5%) agreed that Gurage language helps to express Gurage ethnolinguistic identity.

In consistent to the responses to item 6, 70.7% of the respondents agreed to the statement “I feel proud when I speak Gurage” on item 8. On the contrary, it was found that only 26.4% agreed to the belief on statement “Gurage language can be an official language”. Nevertheless, responses in table 30 suggest that respondents possess fairly positive attitudes. This is perhaps due to the evidence that the mean score for all items is above the neutral score 3.00. The mean of the responses ranged from 3.24 (lowest) to 4.84 (highest).

An independent T-test was conducted to check whether significant mean differences exist regarding AtGL between males and females, and first generation and second generation respectively. Table 30 demonstrates the result of the analysis.

Table 30: T- test of significant mean difference on AtGL

Belief	Variable	Socio-demographic category	Mean	Sd	t	Sig
AtGL	Age	12-24	34.32	3.956	3.456	0.001*
		25-45	33.16	4.131		
	Gender	Male	34.25	3.845	2.479	0.014*
		Female	33.19	4.398		

*Significant at $p < 0.05$

Accordingly, it was found that there exists a significant mean difference between women and men at $p = 0.014$. Hence, men were observed having more favorable AtGL than women. Similarly, a significant mean difference was observed regarding AtGL between the first and the second generation at $p = 0.001$.

5.4. Attitudes on Gurage Language Maintenance (AtGLM)

Respondents' attitudes on language maintenance efforts may dictate the degree to which they maintain their language. Most of the respondents (77.6%) agreed on maintaining their mother tongue. Table 31 below presents the results of the analysis.

Table 31: Respondents beliefs on Gurage language maintenance

No.	Statement	SA		A		UD		D		SD		Mean	St.D
		N	%	N	%	N	%	N	%	N	%		
1	The Gurage shall teach their language to their children	291	78.2	54	14.5	21	5.6	6	1.6	-	-	4.69	.651
2	If the Gurage language dies then the culture does	132	35.5	126	33.9	87	23.4	27	7.3	-	-	3.98	.939
3	Gurage children shall learn their language during their childhood	152	40.9	111	29.8	86	23.1	23	6.2	-	-	4.05	.942
	Overall	575	51.5	291	26.1	194	17.4	56	5	-	-	12.72	2.031

As it is shown in table 31, 92.7% of the respondents agreed to the statement “the Gurage shall teach their language to their children”. However, only a small portion of them 1.6% did not agree to it. Consistent to this majority of the respondents (69.4%) showed similar reaction to item 2 (if the Gurage language dies then the culture does”. However, a considerable proportion of the sample (23.4%) were not able to react to this statement. Only few respondents 7.3% disagreed to the same statement in item 2. Regarding item 3 (Gurage children shall learn their language during their childhood), 70.7% agreed, 23.1% did not decided, and 6.2% disagreed respectively. The mean scores for all items i.e., AtGLM is 4.19 which greater than the neutral level 3.00. Overall, it is observed that 76.6% of the sample agreed to AtGLM scale. The remaining 17.4% and 5% replied undecided and disagree respectively. Hence, it could possible to infer that the majority of the respondents possess favorable opinions towards Gurage language maintenance.

An independent T-test was conducted to infer whether there is significant mean difference among respondents with respect to their AtGLM considering their sex and age. The result of the demonstration is presented in the following table:

Table 32: T-test result on mean difference on AtGLM

Belief	Variable	Socio-demographic category	Mean	Sd	t	Sig
AtGLM	Age	12-24	12.66	1.858	-.493	.623
		25-45	12.77	2.161		
	Gender	Male	12.95	1.796	2.596	0.010*
		Female	12.40	2.285		

*Significant at $p < 0.05$

Table 32 indicates that significant difference existed in AtGLM between males and females at $p = 0.01$, i.e., $p < 0.05$. Hence, men are observed having more positive attitude on Gurage language maintenance than women. However, there is no significant mean difference with regard to age.

5.5. Attitudes on Gurage Language Literacy (AtGLL)

Respondents' attitudes towards mother tongue education revealed that they have strong desire to learn in their language. The results are shown in table 33 below.

Table 33: Respondents' feelings about Gurage language Literacy

No.	Statement	SA		A		UD		D		SD		Mean	St.D
		N	%	N	%	N	%	N	%	N	%		
1	Learning Gurage is a sign of modernity	148	39.8	104	28	64	17.2	46	12.4	10	2.7	3.9	1.140
2	Learning Gurage is useful and important	207	55.6	118	31.7	41	11	3	0.8	3	0.8	4.41	.780
3	Learning Gurage helps to know more about the history and culture of the Gurage	286	76.9	55	14.8	28	7.5	3	0.8	-	-	4.68	.647
4	I would go if someone teaches how to read and how to write Gurage in my village	202	54.3	85	22.8	63	16.9	22	5.9	-	-	4.26	.941
5	I would but if books are written about Gurage language and culture	258	69.4	70	18.8	33	8.9	11	3	-	-	4.55	.777
	Overall	1101	59.2	432	23.2	229	12.3	85	4.5	13	0.7	21.78	2.967

As shown in table 33, 39.8% of the respondents strongly agreed to the statement “learning Gurage is a sign of modernity”. Similarly 28% others agreed to it. 17.2% of them were not able to decide. On the contrary, 12.4% and 2.7% showed their opinion by choosing disagree and strongly disagree respectively. When we examine responses of item 2 “Learning Gurage is useful and important”, we get 55.6% respondents who strongly agreed, 31.7% respondents who agreed, 11% who did not decide, 0.8% who disagreed and that of 0.8% who strongly disagreed.

Item 3 of the same table asks respondents to reveal their level of agreement to the statement “learning Gurage helps to know more about the history and culture of the Gurage”. Accordingly, 76.9% strongly agreed and 14.8% agreed to the statement. However, a numerical minority of the respondents (0.8%) disagreed. Again, 7.5% other were not able to decide as they might have their own reasons.

Respondents were also asked to reveal their language stereotypes on item 4 “I would go if someone teaches how to read and write in Gurage in my village”. Accordingly, more than half of them (54.3%) strongly agreed, and in similar was 22.8% others agreed. However, a considerable proportion of them (16.9%) were not able to decide. These respondents might have their own views regarding the issue raised. Finally, a negligible number of the sample (5.9%) disagreed to the statement.

Finally, 69.4% of the sample strongly agreed to the statement “I would buy if books are written about Gurage language and culture”. Correspondingly, 18.8% of them also agreed to the statement. However, only 3% of the sample disagreed to the issue raised in the statement.

The overall responses given to the scale AtGLM suggest that the Gurage have fairly positive attitude towards Gurage language literacy. This is evident from the observation that 82.4% of the sample agreed to the scale with the mean score 4.35. The lowest mean of the scale is 3.9 but the highest is 4.68. This result suggests that there needs rethinking of language education policy of the Dire Dawa city administration.

An independent T-test was conducted to check whether there is significant mean difference among respondents with respect to their AtGLL considering their sex and age. The result of the demonstration is presented in table 34 below:

Table 34: T-test result on significant mean difference on AtGLL

Belief	Variable	Socio-demographic category	Mean	Sd	t	Sig
AtGLL	Age	12-24	22.2	3.031	2.399	.017*
		25-45	21.46	2.881		
	Gender	Male	22.4	2.812	1.992	.047*
		Female	21.42	3.142		

*Significant at $p < 0.05$

Table 34 shows that there is a significant mean difference between the first and the second generation speakers at $p = 0.017$, $p < 0.05$. This means the second generation showed more positive attitude towards literacy in Gurage language than the first generation. This may be due to the fact that the second generation speaker are not a proficient in their mother tongue as the first generation. In the same way, it was found that there exists a significant mean difference between males and females at $p = 0.047$, $p < 0.05$. Here, men were found possessing fairly positive attitude than females.

5.6. Attitudes on Institutional Support (AtIS)

Institutional support is an important factor to predict the ethnolinguistic vitality of the Gurage in Dire Dawa. In this regard, respondents were asked to reveal their opinion regarding institutional support. Accordingly, the majority of them agreed to the statements in the following table.

Table 35: Respondents' feelings about Institutional Support

No.	Statement	SA		A		UD		D		SD		Mean	St.D
		N	%	N	%	N	%	N	%	N	%		
1	I believe that there shall be a radio/TV broadcasting in Gurage language in Dire Dawa	178	47.8	113	30.4	79	21.2	1	0.3	1	0.3	4.25	.815
2	I believe that Gurage Language must be taught in schools in Dire Dawa	226	60.8	60	16.1	64	17.2	15	4	7	1.9	4.3	1.012
3	I believe that a Gurage speaking person can assume positions government offices in Dire Dawa	189	50.8	86	23.1	69	18.5	22	5.9	6	1.6	4.16	1.027
4	I believe that a Gurage speaker can be a member of Dire Dawa parliament	230	61.8	69	18.5	54	14.5	6	1.6	13	3.5	4.34	1.016
	Overall	823	55.3	328	22	266	17.9	44	2.9	27	1.8	17.04	3.072

As table 35 illustrates, 47.8% strongly agreed to the statement that there shall be a TV/radio broadcasting in Gurage language in Dire Dawa. Correspondingly, 30.4% also agreed that there should be TV/radio broadcastings in Gurage language. However, a negligible proportion of the sample (below 1%) disagreed to the statement. Again, a considerable number of them (21.2%) were not able to decide on it. Thus, it can be said that the numerical majority of the respondents need a TV/radio program broadcasting in Dire Dawa administration. Respondents were also asked to rate their stereotyped opinions regarding language teaching in Dire Dawa. They rated their opinions to the statement on item 2 “Gurage Language must be taught in schools in Dire Dawa”. Accordingly, 60.8% of them strongly agreed, 16.1% of them agreed, 17.2% of them did not decide, 4% of them disagreed and that of 1.9% of them strongly disagreed to the statement. Hence, more than 75% of the sample agreed to the statement demanding Gurage language literacy in multilingual Dire Dawa.

In the scale respondents also expressed their attitudes towards institutional support by showing their agreement to the statement in item 3 “In Dire Dawa a Gurage speaking person can assume positions government offices”. As such, 50.8% of them strongly agreed to the issue raised. Consistently, 23.1% of them agreed to it. However, only 7.5% of the sample did not able to agree on the issue. Hence, it is indicative that the preponderance of respondents positively demand if they get institutional support regarding the choice of language of education. Hence, they possess positive opinions on the idea that Gurage language shall be taught in Dire Dawa schools.

Finally, 60.8% of the sample strongly agreed that a Gurage person shall be member of the Dire Dawa parliament. In consistent to this, 18.5% others agreed that a Gurage person shall be member of the parliament raised. Other 14.5% respondents did not able to decide on the issue raised. These groups of people might have prior understanding of the seat allocation of Dire Dawa parliament. As the data gathered through FGDs dictated, only three seats are allocated for southern nations and nationalities (which include Gurage) in the parliament. Only 5.1% of the sample was not able to agree on the statement.

The overall responses to the statements in the scale AtIS indicate that the Gurage were found having more positive attitudes if they get institutional support. This is witnessed from the data that 77.3% of the sample agreed to all statements in the scale AtIS. However, 17.9% of the sample did not decide on the scale as they might have been raged by the status quo in Dire Dawa administration. Only 2.9% showed their disagreement to the scale. Nevertheless, it can be said that the most of respondents have preponderance of opinions on institutional support with the average mean score of 4.26, which is greater than the neutral level 3.00. The means of the responses ranged from 4.16 to 4.34.

5.7. Attitudes on Gurage Language Speaker (AtGLS)

In this study, it was also tried to investigate the respondents' attitudes towards Gurage language speaker. The results of the analysis are demonstrated in table 36 below.

Table 36: Respondents' attitudes towards Gurage language speakers

No.	Statement	SA		A		UD		D		SD		Mean	St.D
		N	%	N	%	N	%	N	%	N	%		
1	I believe that person who speaks Gurage is the one who has high level of education	139	37.4	77	20.7	81	21.8	42	11.3	33	8.9	3.66	1.316
2	I like Gurage speaking people	271	72.8	41	11	47	12.6	2	0.5	11	3	4.5	.945
3	I belief that Gurage speaking people shall be considered majority in Dire Dawa	247	66.4	78	21	36	9.7	5	1.3	6	1.6	4.49	.848
4	I believe that Gurage Speakers shall do well for the vitality of their language and culture	305	82	28	7.5	24	6.5	2	0.5	13	3.5	4.64	.902
	Overall	962	64.6	224	15.1	188	12.6	51	3.4	63	4.2	17.3	2.887

Responding to item 1 in table 36, more than half of the respondents (58.1%) agreed to the stereotype belief “I believe that person who speaks Gurage is the one who has high level of education”. However, 20.2% of the sample disagreed to the statement. The remaining 21.8% were not sure about it. This result is indicative that the Gurage possess pride to their ethnolinguistic identity under investigation in this study. Consistently 83.8% of the sample agreed to the stereotype statement in item 2 “I like Gurage speaking people”. However, only 3.5% disagreed to the same statement. Other 12.6% of the sample was not sure on whether they like Gurage speaking people. Nevertheless, the responses suggest that respondents possess more favorable attitudes towards Gurage speakers.

Item 3 asks respondents opinions on whether Gurage speaking people shall be considered as majority in Dire Dawa. Hence, a numerical majority of the sample (87.4%) agreed whereas only 2.9% disagreed to the statement. This again shows that the Gurage people in Dire Dawa have a preponderance of attitudes towards Gurage language speakers. Finally, responding to the statement in item 4 “I believe that Gurage Speakers shall do well for the vitality of their language and culture”, the entire majority (89.5%) agreed. Yet a negligible proportion of the sample (4%) disagreed to the statement.

All items in the scale have a mean scores above the neutral level ranged from 3.66 to 4.64, with an overall mean of 4.32. The responses suggest, despite the variability in the responses given, 79.7% of the responses generally agreed with all the statements in the scale. Therefore, it is possible to infer the prevalence respondents’ attitudes towards Gurage language speakers.

An independent T-test was conducted to check if there is a mean difference between males and females, and first generations and second generations with respect to their AtGLS. Accordingly, it was found the there is no significant mean difference between the two gender and age groups with the p value of 0.131 and 0.082 respectively. The p values are >0.05 in both cases. The following table presents the result of the t-test analysis.

Table 37: T –test result on Significant mean difference on AtGLS

Belief	Variable	Socio-demographic category	Mean	Sd	t	Sig
AtGLL	Age	12-24	22.15	3.455	1.050	.294
		25-45	21.77	2.881		
	Gender	Male	22.14	3.455	1.334	.183
		Female	21.66	3.43		

5.8. Cross-linguistic Attitudes

In addition to the feelings and beliefs they hold regarding their language; respondents were also required to indicate their preferences of various languages in Dire Dawa for various purposes. These cross-linguistic attitudes may be necessitated by the functions each language plays with in the Gurage community. The descriptive analysis of the cross-linguistic attitudes of the Gurage in Dire Dawa is presented.

5.8.1. Language preferences for Education

As the objective vitality analysis in chapter one presents schooling is given in the three dominant languages in Dire Dawa- Amharic, Oromo and Somali. However, in this study, respondents were given the chance to choose languages they prefer to get in the domain of school. Their responses are presented in table 38 below.

Table 38 : Language choice in school

No.	Item	Languages											
		GUR		AMH		ORO		SOM		TIG		FOR	
		N	%	N	%	N	%	N	%	N	%	N	%
1	The language you want your children to learn in schools	194	52.2	73	19.6	0	0	16	4.3	0	0	89	23.9
2	The language you want to be more proficient	190	51.1	68	18.3	30	8	0	0	0	0	84	22.5

As the table indicates more than half of the respondents (52.2%) want their children to learn Gurage language in schools. similarly, 19.6% of the respondents want their children to learn Amharic language. A considerable proportion of the respondents (23.9%) also want their children to learn foreign language. A very few (4.3%) want Somali language for the same purpose.

In responding to the item that asks the language they want to be more proficient 51.1% of the respondents want Gurage language, 18.3% want Amharic language, 8% want Oromo language and that of 22.5% want foreign language respectively. These statistics suggest that more than half of the Gurage showed strong interest if their mother language to be taught at schools in multiannual Dire Dawa. In spite of this fact a considerable proportion of the participants also want Amharic and foreign languages to be given at schools.

5.8.2. Language preferences in the media

As shown in table 39 below, the majority of the respondents indicated that they prefer Amharic and Gurage languages in the media. A very few also want Somali and foreign languages in such a domain. As the descriptions suggest 174 respondents (46.8%) prefer Gurage language for listening on the radio; correspondingly, 198 others (53.2%) prefer Amharic. With regard to the responses for item two, 110 respondents (29.5%) prefer Gurage language; 157 others (42.2%) prefer Amharic language; 24 others (6.4%) prefer Somali language and that of the remaining 81 respondents (21.8%) prefer foreign languages for watching on Television.

Table 39: language choice in media

No.	Item	Languages											
		GUR		AMH		ORO		SOM		TIG		FOR	
		N	%	N	%	N	%	N	%	N	%	N	%
1	The language you prefer for listening on radio	174	46.8	198	53.2	-	-	-	-	-	-	-	-
2	The language you prefer for watching on TV	110	29.5	157	42.2	-	-	24	6.4	-	-	81	21.8

5.8.3. Language of socio-economic value

In this sub-section analysis of respondents' attitudes towards the languages present in Dire Dawa by considering the socio-economic value that each language is supposed to be linked with. The results of the analysis are presented in the table 40 below.

Table 40: language choice for socio-economic value

No.	Item	Languages											
		GUR		AMH		ORO		SOM		TIG		FOR	
		N	%	N	%	N	%	N	%	N	%	N	%
1	The language you prefer for telephoning	87	23.4	221	59.6	16	4.2	24	6.4	-	-	24	6.4
2	The language which is useful for getting a job in government offices	63	16.9	212	57	22	5.9	22	5.9	-	-	53	14.2
3	The language which is useful for marketing	47	12.6	189	50.8	99	26.6	15	4.1	-	-	22	5.9
4	The language which is important in everyday life	48	12.9	245	65.9	37	9.9	26	7	-	-	16	4.3

As shown in table 40, Amharic language, followed by Gurage language, gets higher scores in four variables as compared to the rest languages. However, Tigre language is least rated by the respondents. As the data in item 1 demonstrates 59.6% of the respondents prefer Amharic for telephoning. Another 23.4% Of the respondents rated Gurage language for similar purpose. Oromo, Somali and Foreign languages received 4.6%, 6.4% and 6.4% respectively. It is also surprising to notice that majority of the respondents (57%) chose Amharic for getting jobs in government offices. similarly, the proportion of respondents who prefer for the languages Gurage (16.9%), Oromo (5.9%), Somali (5.9%) and foreign languages (14.2).

Moreover, as item 3 in the table shows, Amharic language holds the highest score for marker preferences. In fact, 508% of the respondents preferred Amharic for marketing. A considerable number of respondents (26.6%) also preferred Oromo language for marketing. Similarly, 12.6% of the participants preferred Gurage language for such a purpose.

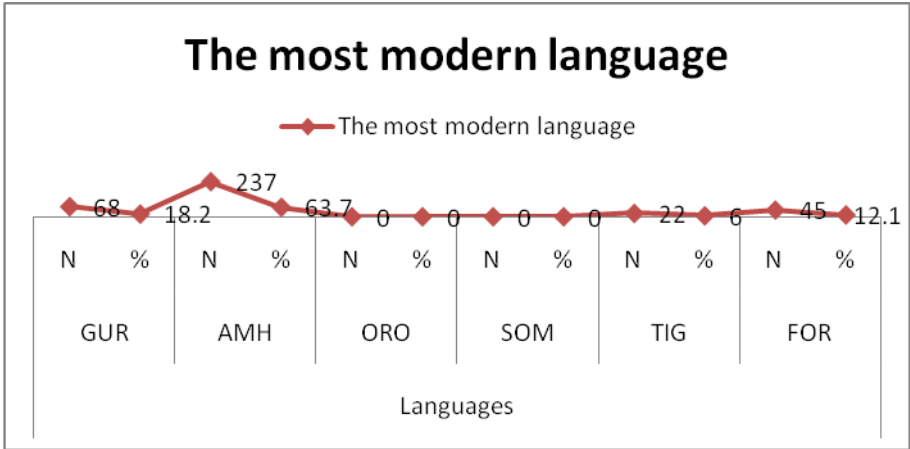
Finally, respondents were asked to rate the most important language in everyday life on item 4. Accordingly, Amharic was preferred first by 65.9% of the respondents. Gurage (12.9%) was found the second practical for everyday life. Also Oromo language was found practical for 9.9% of the respondents. Somali language (7%) was also found practical for administrative purposes. There were only 4.3% of the respondents who considered foreign languages as the most practical in everyday live.

5.8.4. The most modern language

The most noticeable result was that Amharic was rated at a high score (63.7%) as the most modern language. Reasons behind the high score of Amharic as a modern may be due to the fact that it is associated with prestige within the country one the one hand and respondents' exposure to foreign languages on the other. Nevertheless, foreign languages, for example, English remain a medium of instruction for scientific disciplines. In addition, abundance of books and publications in English worldwide may let it triumph over Amharic. 18.2% of the respondents chose Gurage as the second modern language. In addition, a considerable proportion of the sample (12.1%) chose foreign languages as the

modern languages. This portion of the sample might constitute respondents who have higher levels of education. A very few of the sample (6%) preferred Tigre language as the most modern languages. notwithstanding this none of the respondent claimed Oromo and Somali languages as the most modern languages.

Figure 3: The most modern language



5.9. Analysis of data from focus group discussions

The findings from the focus group discussions are categorized in to themes for the purpose of the analysis. The responses of the FGDs are thematized in to four major thematic issues which further constituted in to sub themes. The grand themes are: I) Language use trends of the Gurage in Dire Dawa, II) Ethno-linguistic identity of the Gurage in Dire Dawa, III) Language preferences of the Gurage in Dire Dawa, and IV) Reflections on the General Gurage ethnolinguistic identity in Dire Dawa. After that, elaborations were done based on the thoughts of the groups. In the subsequent sections, it is tried to present the analysis of these thematic issues.

5.9.1. Language behavior of Gurage in Dire Dawa

5.9.1.1. Gurage Language use at Home

Here in this section it was tried to depict the degree of bilingualism of FGD participants and their habitual language behaviors. Analyzing these points of discussion is very important to characterize the vitality of languages in the brains of Gurage bilinguals under the study. That is it can give a characterizing ground on the ethnolinguistic identity in question under this study. Based on this notion, the first question I posed to focus group discussants was - What is your mother tongue? How many languages you speak? What are they?

Regarding these questions, across many focus groups participants reported that they are multilinguals in at least five languages. Perhaps it was indicated that almost all of the discussants commonly speak Amharic in addition to their mother tongue. However, it was found a variation with regard to their mother tongue labeling. Even if the majority of the participants reported that their mother tongue is Amharic, a numerical majority on the other hand disclosed that their mother tongue is Gurage language. With respect to the languages they are capable of speaking, participants mentioned during the discussion that they speak Amharic, Gurage, Oromo, Somali, and English and Arabic languages. As a response of the question, one respondent noted:

(1)

“የአፍ መፍቻ ቋንቋዬ እና ብብዛት የምጠቀመው አማርኛ ነው ... አማርኛ። ጉራጊኛ-ጉራጊኛ በቤተሰብ ውስጥ ጉራጊኛ እጠቀማለሁ። ትምህርት ቤት ያው እንግሊዝኛ ነው የምጠቀመው። ከዛ ባለፈ ግን አንደኛዎቹ ለትምህርት አካባቢ ማህበረሰብ ሱማልኛ እጠቀማለሁ ብዙም ባልሆነ።” የተባው መትወፋ

jəʔaf məftʃa kʷankʷajje ɪnna bəbizat jəmmɪtʼəkʼməw ʔamarɪjɳa nəw ... ʔamarɪjɳa. bəbetəsəb wɪstʼ guragɪjɳa ɪtʼəkʼkʼəmaləhu. tɪmihɪrt bet jaw ɪŋglɪzɳa nəw jəmmɪtʼəkʼəməw. kəzza balləfə gɪn ɪndəminorɪbbət akkababɪ mahɪbərəsəb sumalɪjɳa ɪtʼəkʼkʼəmalləhu bɪzum balhon.

“My mother and tongue that I use most of the time is Amharic ... Amharic. Gurage – I use Gurage language at home. In school, obviously I use English. But, other than this depending up on the community I am living, I use Somali language even if I am not competent.” FGD FGM4¹⁰

Representation of language use at home is one of the most important predictors of intergenerational transitivity of the language. Home domain is the situation where children first learn their mother or home language. It dictates a language’s future use and maintenance. A language that is not learned at home will be less likely transmitted to the next generation in cases especially where there is no way to get it in a curriculum.

In this regard, I have asked the focus group discussants a question to what extent the Gurage language is used at home and how far the parents are teaching their heritage language to their children at home. As such, the responses of the focus groups discussants support/confirm that parents use their heritage language at home though not always. It was also reported that Amharic language is used at home concomitant to Gurage language.

Discussing this, a woman participant said:

¹⁰ Focus Group Discussion First Generation Male, Participant 4

(2)

“አውነት ለመናገር ቤት ውስጥ ጉራጊኛ የሚናገር እንግዳ ካልመጣ በስተቀር በአብዛኛው አማርኛ ነው የምናወራው፤ በብዛት፤ እኛ በተለይ ልጆች አማርኛ ነው የምናወራው፡፡ ግን ጉራጊኛን አልፎ አልፎ የምንነጋገርበት ሁኔታዎች ይኖራሉ፡፡ ለምሳሌ ዘመዶች ከገጠር ሲመጡ ... እናትና አባቴ አሁን ለምሳሌ በትኩረት ሲያወሩ ጉራጊኛን ይጠቀማሉ፤ ሚስጥር ሲያወሩ [even] ለብቻቸው ሲያወሩ በብዙት ጉራጊኛን ይጠቀማሉ፡፡ ከገጠር ምንም አማርኛ የማይናገር ሰው ሲመጣ አባቴ ምንም የማንረዳ መስሎት ይተረጉምልናል፡፡” የተባው ሁትሴ1

iwənət ləmənagər bet wist' guragijna jəmminnaggər ingida kalmət't'a bəstək'ər bə abzajawu ?amarrijna nəw jəmminnawəraw - bəbizat - ijna bətələj lidzotfif ?amarrijna nəw jəmminnawəraw. gin guragijnan alfo alfo jəmminninnəgagərɪbbət hunetauotfif jɪnorallu. ləmisale, zəmədotfif kəgət't'tər sɪmət'u ... innat inna abbate ahun ləmisale bətikurət sɪjawəru guragijnan jɪt't'ək'k'əmallu. mɪst'ir sɪjawəru 'ivən' ləbɪtʃɪtʃɪtʃəw sɪjawəru guragijnan jɪt't'ək'k'əmallu. kəgət't'tər mɪnnim ?amarrijna jəmmajinnaggər səw sɪmət'a mɪnnim jəmmannirrədda məslot jɪtərəggumilɪnnal. FGD SGF1

“To tell the truth, most of the time we speak Amharic language at home unless Gurage language speaking stranger comes -In most cases. We children especially speak Amharic. But, there are cases where we sometimes speak Gurage language, for example, when guests come from rural ... our parents for example when they speak with concentration, when they speak secrets and even when they are alone most of the time they speak Gurage language. When a person who do not speak Amharic comes from rural comes, our father translates for us thinking that we do not understand.” FGD FGF1

At this moment, I posed this girl a question on how many languages she speaks and how did she know them. She discussed that she has learned English and Amharic at School. She acquired the rest of the her languages through her exposure to them either at home or at the neighborhood and in market places. She told that she has her heritage language in her family. She acquired Somali language in neighborhood and in the market places. This girl also replied that she alternatively use all the four languages with no difficulties. As this girl told during the focus group discussion, she has been raised up in Jigjiga where Amharic, Somali, Oromo languages are mutually functional. She also justified that it was not so uncommon to master several languages there and use them in various contexts with different interlocutors.

Other respondents during the focus group discussions also provided a range of similar ideas that affirm that Gurage language is used at home. For example, one girl respondent reported:

(3)

“እኛ ጋ በብዛት ጉራጊኛ ነው የሚነገረው። በቤት ውስጥ ሁላችንም ጉራጊኛ ስለምንችል በደንብ ነው የምናወራው።” የተቡው ሁትሴ5

ijna ga bəbizat guragijna nəw jəmminnəgərauw. bəbet wust' hullatfijnim guragijna silləmintfijl bədəmb nəw jəmmīnawərauw.

“Most of the time Gurage language is spoken at ours. At home since we all know Gurage language, we speak very well.” FGD SGF5

Similarly, another participant who confirmed that Gurage language is mostly used at home noted the following:

(4)

“በቤታችን ውስጥ ሰራተኛ አላችን። አማርኛ ተናጋሪ ነች። የአሷን ለማውራት ስንፈልግ ካልሆነ በስተቀር በብዛት በጉራጊኛ ነው የምናወራው። አዲስ የተወለደች ህጻን ልጅም አለች። አሁን ጉራጊኛ እየለመደች ነው። ለምሳሌ፡- ይህ ምንድነው ብለህ ብጠይቃት በጉራጊኛ ትመልሳለች።” የተቡው ሁትወ7

bəbetatfijin wu:st' səratəppa allətfijin. ʔamarrjpa tənagari nətfij. jəsuan ləməwrat sɪnfəlig kalhonə bəstək'ər bəbizat bə guragijna nəw jəmmīnawərauw. ʔaddis jətəwələdətfij lidzɪm allətfij ahun guragijna ijələmədətfij nəw. ləmmisale jɪh mɪnddɪnəw biləh bit't'əjk'at bə guragijna tɪməlissalətfij.

“We have a servant in our home. She is speaker of Amharic. Unless we want to speak her, most of the time we speak Gurage language. There is also a newly born child. Now she is learning Gurage language. For example, if you ask her - what is this? She answers in Gurage.” FGD SGM7

Regarding the same issue, other group of participants in the discussions still supported that Gurage language is used at home yet they claimed that it is exclusively used by parents. In this case, only mothers and fathers use the language at home; however, children do not. Addressing this one discussant reported:

(5)

“እናትና አባቴ ናቸው የሚያወሩት። ወንድሞቼ ይሰማሉ እንጂ አይናገሩም። ልጆች አራት ነን በቤተሰቡ ውስጥ። ሁሉም ይሰማሉ እንጂ ከቤተሰብ ጋር በጉራጊኛ ተነጋግረን አናቅም። እናቴ በጉራጊኛ ስታወራኝ የምትለኝን እረዳለሁ ነገር ግን በአማርኛ ነው የምመልስላት።” የተቡው ሁትሴ3

innatna ina abate natfijəw jəmirjawərut. wonddimmotfijfe jisəmalu indzɪ ajnəgəgərum. lidzɪdʒotfij arrat nən bə bətəsəbu wust'. hullum jisəmalu indzɪ kə

betəsəb ga bə guragijna tənəagrən annak'm. innate bə guragijna sitawəraj jəmmittiləppin irrəddalləhu gīn be ?amarrjina nəw jəmmiməslat.

“My mother and my father speak. My brothers can listen but they do not speak. We are four children in our family. All can listen but never speak in Gurage language with our family members. I can understand and comprehend when my mom is speaking me in Gurage but I respond her in Amharic.” FGD SGF3

On the same token, another discussant claimed that his parents speak Gurage language at home but he cannot speak the language. Discussing his experience, he reported:

(6)

“ድሬዳዋ ነው የተወለድኩት፡፡ ያው እሰማለሁ እንጂ በደንብ አልናገርም፡፡ ሁሉም ነገር እሰማለሁ እንጂ ሙሉ ተናጋሪ አይደለሁም፡፡ ለምሳሌ፡- ሰው ሲመጣ ሚስጥር በጉራጊኛ ነው የሚያወሩት፡፡” የተባው ሁኑወ2

dirre dawa nəw jətəwəllədut. jaw isəmalləhu indzi bədəmb alinnagərm. hullum nəgər isəmalləhu indzi mulu tənagari ajdəlləhum. ləmissale səw sımət'a mist'ir bəguragijna nəw jəmirjawərut.

“I am born in Dire Dawa. You know I listen but do not speak very well. Though I can listen everything, I am not a full speaker. For example, when a stranger comes they speak secrets in Gurage language.” FGD SGM2

The above extracts show that Gurage are using their heritage language at home. However, not all parents use Gurage language at home. Gurage language is used in some parents by all the family members. In some other parents, it is exclusively used by fathers and mothers especially when they talk secrets and when a stranger comes. For some others, Amharic language dominates the home domain. Here participants were asked another question on whether their families (second generation) are transferring their heritage language to the first generation. In addressing this question the discussants revealed that it depends up on families. It is also clear that Gurage language is neither validated at home nor in schools.

This was exacerbated by the pressure that the Community in Dire Dawa favors basically Amharic, Somali and Oromo languages as tools for success. In this context, they want their children to learn these languages. This phenomenon devalues the development of strong sense of self and limits the children's participation in their culture. Almost the majorities of the discussants during the FGDs agreed on the importance of teaching Gurage at home, and strongly have advised that parents shall teach their heritage language to their children.

Some participants claimed that parents are not transferring their heritage language to their children; even some second generation participants (parents) themselves confessed that they are not transferring their heritage language to the first generation at home. On the other hand, some participants claimed that families are teaching their heritage language to the first generation at home. Nevertheless, as we can see from the above justifications, we can accept the clinching remark that the second generation Gurage families in Dire Dawa City are not teaching their heritage language to the first generation at home. This may affect the maintenance of the heritage language under the study.

5.9.1.2. Gurage language use in other domains

Very important issue shall be mentioned here before I disclose the results of the focus group discussions. As far as the available objective vitality data of the Gurages is concerned, most of the questions I raised and much of the discussion were related to informal domains. This is due to the fact that Amharic invariably dominates in official domains.

The other question I raised the discussants was “what languages do you use in domains other than home?” In response to this question most of the respondents justified that they do not use their native language in most domains. They said that they dominantly use other languages out of the home domain.

As one of the respondents during the focus group discussion claimed, Amharic and Oromo languages are most often used in their village. As she stated these languages are most often used in her village- *Zinjero Gedel*¹¹, where the majority of the dwellers are either Oromo or Amhara. In support of this opinion, another participant from the discussants justified the following:

(7)

“እኛ ሰፈር ውስጥ በብዛት የሚናገሩት ቋንቋ አማርኛ እና ያው ኦሮሚኛ ናቸው፡፡ ሰፈራችን እዚህ ከመስቀለኛ በታች ወደ ገንደተስፋ ነው፡፡” የተባው ሁትሴ5

ijna səfər wust' bəbizat jəmmınnaggərut k'wank'wa ?amarrjına inna jaw orommijna nəw. səfəratjijın izih kəməsk'ələjına bətatjij wədə gəndə təsfa naw.

“In our village the languages most often spoken are Amharic and Oromo. Our village is here downstream from ‘*Meskelesna*’ near ‘*Gende Tesfa*.’” FGD SGF5

Discussants also stated that the language use in villages depends on the ethnolinguistic stratifications of the residents. It was attested during my observations of the different

11 A small locality in Genede Tesfa, A district in Kebele 02, Dire Dawa City Administration

villages in Dire Dawa. Children at playgrounds and the elders tended to speak more Gurage and Amharic in *Gende Gurage*¹². This opinion was also evidenced as one of respondents from *Police Meret*¹³ justified that the language most often used in their village is Somali.

It is also indicated that Gurage language is used in a relatively few domains such as in market places and cultural events even if the Gurages are characterized by having wide interaction with other communities in Dire Dawa. Yet during the observation it was attested that speakers found it easy to diverge to other languages even in such domains.

Nevertheless, they use their heritage language among themselves most of the time to discuss on and fix the prices of goods and sometimes to talk about family matters. It is also indicated that they use Gurage language when they realize that the customer is from the Gurage ethnolinguistic group. In such domains it was also justified that Somali and Oromo languages are most frequently used and of course Amharic. With regard to this, one of the discussants said:

(8)

“በድሬዳዋ ገበያዎች ላይ አማሪኛ ብቻ ሳይሆን ‘common’ ቋንቋ የሆነው አሮምኛ እና ሱማልኛ ‘common’ ቋንቋ ሆነዋል። አማሪኛ ራሱ እየቀነሰ ነው። እውነት እንናገር ብንል ማለት ነው። በየገበያው ስትሄድ ስታልፍ የአሮምኛ ድምጽ በጀሮህ ያልፋል ‘Akkas’ ምናምን። አቦ አይደለ በአብዛኛው የሚያወሩት በአሮምኛ እና ሱማልኛ ነው። እንዲያውም አማሪኛ በትንሹ ነው የሚነገረው ድሬዳዋ ላይ በገበያ ቦታዎች ማለት ነው።” የተቡው ሁትሴ፩

bə dirre dawa gəbəjawotfif laj ʔamarrɲa biʔtʃa sajhon ‘komən’ k’wank’wa jəhonəw orommɲa inna sumalɲa ‘komən’ k’wank’wa honəwal. ʔamarrɲa rasu ijək’ənnəsə nəw. iwnət inninagər bɪnl malət nəw. bəjjəgəbəjaw sithed sittalf jəorommɲa dɪmʈs’ jalfal ‘akkas’ minamin. abo ajdəllə be abzəɲpaw bəmmijawərut jəorommɲa inna sumalɲa nəw. indjawim ʔamarrɲa bətinʃu nəw jəmmɪnnəggərəw dirre dawa laj bəgəbəja botawotfif malət nəw.

“In market places in Dire Dawa not only Amharic but also Somali and Oromo languages are common languages. Even the role of Amharic is decreasing to tell the truth. When you go through to every market place, an Oromo languages sound, for example, *Akkas*¹⁴ gets in to your ears. You know the majority speak Oromo and Somali languages. Indeed Amharic is less spoken in Dire Dawa markets.” FGD SGF8

12 A small locality in Addis Ketema, a district in Kebele 05, where Gurages dominantly reside, Dire Dawa City Administration

13 A district in kebele 08, Dire Dawa City Administration

14 *Akkas* is a word Oromo language which means ‘like this’

As one of the first generation respondents articulated, Gurage boys at school do not use their heritage language among themselves. In contrast, it is pointed out that girls tend to use it but it is not all the times. At this point I asked respondents why boys lagged behind with respect to using Gurage language at school. In view of this question, discussants argued that boys do not either use it or show a tendency to use it due to the fact that they feel it as a sign of gibberishism and abashed of speaking. Unless and otherwise first generation respondents use Amharic, and English languages both inside and outside the classrooms.

In connection with this, one girl stated:

(9)

“በአካባቢው የሚኖሩ የጉራጌ ብሄር ልጆች በማንነታቸው መቶ በመቶ የመተማመን ብቃት ስለሌላቸው በሚገኙበት ቦታ ቋንቋቸውን ለመናገር የማፈር ችግር ይስተዋላል፡፡” የተቡው መትወፋ

bə akababiw jəminoru jəgurage biher lidəotfj bəmaninətətfjəw məto bəməto jəmətəməmə bək'at silələllətfjəw bəmmiggəpnubət bota k'wank'wətfjəwn ləmənağər jəmafər tfjiggi jistəwalal.

“Gurage children in different areas, since they don't have full confidence about their identities, it is observed that they feel scared to speak their language wherever they are.” FGD FGM4

It was also stated that Gurage language has been used in cultural practices of course in rare cases. It was justified that it has been used when offering blessings during marriage ceremonies and mourning's. Regarding this, one woman respondent said:

(10)

“ቋንቋው በተለያዩ ባህላዊ በዓላት ሲነገር ቆይቷል፡፡ አሁን አሁን እየተረሳ መጣ እንጂ ፡፡ ለምሳሌ፡- አባቶች ጉራጌኛ ሲመርቁ ‘ንቅየ ባህ ንቅየም ንህነሽ’ ፣‘ባነንበ መደር ጎይታ ይቀይንድ’ እንዲሁም ‘ጎይታ አቀየሽ ለንብት’ ይላሉ፡፡” የተቡው መትሴ¹²

K'wank'waw bətələjajju bahlawı beʔalat sinnəggər k'ojtʷal. ahun ahun ijək'ənəsə mət't'a ɪndʒi. ləmissalle- abbastotfj bəguragɪɲa simmərək'u: 'nɪk'jə bah nɪk'jəm nɪhnəʃ, 'bannənnibə mədər gojta jɪk'əjnd' 'gojta ak'əjəh sənbit' jɪlallu.

“The language has been used in different cultural celebrations. But these days, it is used to obsolete. For example, when elders offer blessings in Gurage, they say: ‘we will be great as we were’; ‘Let God blesses us wherever we are’; and, ‘God bless you’.” FGD FGF12

More over one participant said that she speaks in Gurage whenever she gets Gurage interlocutor. She said: (11) “በአብዛኛው የጉራጌ ተናጋሪ ባለበት አጋጣሚ ገራጊኛ አወራለሁ”የተባው ሙትሴ¹⁰ [bə abzajɲaw jəguraɣe tənagarɪ balləbət aggat’amɪ guragɪɲna awəraləhu] “most of the time in an occasion where Gurage speaker is present, I speak Gurage” FGD FGF10

5.9.1.3.Code –switching among the Gurage

Participants were also asked whether they move back and forth from one language to another. They were also asked for what purpose they switch codes in their communication. Accordingly, it was discussed that code switching is commonly employed by Gurages; most of them replied that they switch codes to seek solidarity and social approval. They also have reported that they switch codes at times when there is a need to talk private talks. I have also attested this during my observations. Different cases were raised during our discussions. In this regard, one college student (FGD SGM13) reported that he has established friendship as a result of code-switching just by following a trigger/discourse marker /zi/ which means ‘this’ in Gurage. The story was that FGD SGM13 was doing group assignments with his friends. During their discussions one of the students said /zi/. So, FGD SGM13 said that he read his friend’s signal of being from the Gurage and they talked. He reported their talk in as follows:

(12)

1. **FGD SGM13:** ጉራጊኛ ትችላለህ አንዴ - Amharic

guragɪɲna titʃilalləh inde?

‘Do you speak Gurage’

2. **Friend:** Gurage: አወ - Gurage

/əwə/

‘yes’

1. **FGD SGM13:** እያም እሽር - Gurage

/ijjam iʃɪr/

(so do I)

2. **Friend:** ወሄ ቃር - Gurage

/wəhe k’ar/

(that is good)

1. **FGD FGM13:** እንጎድጎ - Gurage

/ɪngodgɪ/

(we will talk some other time)

2. **Friend:** እሽ - Amharic

ijf
(that is ok)

Similarly, another female discussant argued that she has switched codes while she was on shopping. The story is that she was buying goods and she was conversing with the seller in Amharic. However, when she realized that the seller is Gurage by inferring the seller's accent switched to Gurage to show solidarity. She reported that she said: (13) 'በደቦ ዋጋ አሴረ' የተቡው ሁትሴ3 [bədəbo waga aserə] 'please sell me in a relatives' price.FGD SGF3' Another discussant quoted:

(14)

“አነጋገሩ ያማርኛው አነጋገር ያስታወቃል ጉራጌ መሆኑን። ለምሳሌ የሆነ ቦታ እኔ ልብስ ልገዛ ሄጄ - ከአህቴ ጋር ነው የሄድነው። ሻጪ ጉራጌ እንደሆነች አላቃትም። መጀመሪያ ብሩ አስወደደችብን። በአማሪኛ ነው ሁሉም ነገር የማይልቀው. እሷ አልሸጥም ስትለኝ ከዛ እኛ በራሳችን ቋንቋ ተናገርን በጉራጌኛ- ‘ንቴኒም ንፍካነ ምሽትው በጣም ጥራዓኒ’ ብለን ስንሄድ ጊዜ ‘አንዴ ጉራጌ ዘመዴ ከሆናችሁ እቀንስላችኋለሁ’ በማለት እሷም ከዛ በጉራጌኛ ተግባባንና ብሩን ቀነሰችልን።”የተቡው ሁትሴ6

annəgagəru jamarɨɲpaw annəgagər jastawk'al gurage məhonun. ləmisale - jəhonə bota ine lɨbs lɨgəza hedɔdɔ - kəhite gar nəw jəhednəw. jač'wa gurage indəhonətfɨ alak'atim. məɖmərja biru aswədədətfɨbɨn. bamarɨɲna nəw hulum nəgər jəmɨjalk'əw. is'wa alɟət'im sɨtɨləɲ kəza ɨɲna bərasatɨfɨn k'wank'wa tanaggərn bəguragɨɲna - 'nitenim nɨfkanə mɨftw bətam t'iraʔnɨ' bɨlən sɨnhed gɨze 'inde zəməde kəhonatɨfɨhu ɨk'ənɨslatɨfɨh'wələhu' bəmalət is'wam kəza bəguragɨɲna təgbbabbanninna bɨrun k'ənnəsətfɨɨlɨn.

“Gurage can be identified by his accent. For example, I went somewhere to by close with my sister. I did not know whether the seller is Gurage. Our conversation was in Amharic. At first, her price was expensive. Hence, we talked in our language –Gurage. We were saying: ‘she is very expensive let’s go’. Then she said ‘you are Gurage so I will discount because you are mine” and then we communicated in Gurage and she discounted.” FGD SGF6

5.9.2. Ethnolinguistic identity of the Gurage in Dire Dawa

5.9.2.1. The Vitality of the Gurage in Dire Dawa

First, participants of the discussion were asked to reflect their opinions on how the Gurage people are living in Dire Dawa? Regarding this question, the majority of the respondents have reported that the Gurage are living in trading activities most of the time. They also reported that the Gurage are living in harmony with other ethnolinguistic groups. During the focus group discussion one of the respondents said: (15) “ጉራጌ እንደማንኛውም ሰው ተስማምቶ ይኖራል። እና አብዛኛውን ጉራጌ በንግድ ተሰማርቶ ይኖራል (የተቡው

መትወ18)::”[gurage indəmannijɲawm səw təsmamto jɲoral; inna abzajɲawn gize bənigd təsəmarto jɲoral] “Gurage lives conventionality like any other human being; also the majority of the Gurage lives engaging in trade activities (FGD FGMP18)”. Similarly, another respondent added: (16) “ከሌሎች ብሄሮች ጋር አይጣሉም፤ ይስማማሉ በአንድነት ይኖራሉ (የተቡው መትወ19):” [kəleloʈʃ biherotʃ gar ajit’t’allum; jismmammallu beʔandinnət jɲorallu] “they don’t quarrel with other ethnolinguistic groups- they agree –they live in unity (FGD FGWP19).” Hence, the discussants perceive that the Gurage in Dire Dawa live in conformity with others engaging on commercial activities. In summary of these responses, one of the discussants contends:

(17)

“ጉራጌዎች ከንግድ ስራቸው በተጨማሪ በተለያዩ ጊዜያት በሚፈጠሩት ማህበራዊ በሆኑ ጉዳዮች ላይ እርስ በርሳቸው በመተባበር እና በመረዳዳት አብረው በሰላም በመኖራቸው መግለጽ ይቻላል። እና በተለያዩ እድሮች ይሳተፋሉ ለምሳሌ የሞህር/አክሊል፤ የእነሞር ጌቶ የሴቶች እድርም መጥቀስ ይቻላል።” የተቡው መትወ16

guragewotʃ kənigd siratʃʃəw bətəĈĈəmmarɪ bətləjjajju gizejat bəmmifət’rut mahbərawɪ gudajotʃʃ laj ɪrs bərsatʃʃəw bəmməttəbabər inna bəmmərədadat abrəw bəsəlam bəmənoratʃʃəw məgləts’ jɪʈʃʃalal. inna bətəljajju iddirotʃʃ jissattəffallu ləmmisale jəmoħr/aklɪl jə innəmor geto jəsetotʃʃ iddir mət’k’əs jɪʈʃʃalal.

“Gurages’ being, in addition to trading, can be described by their participation and cooperation in different social affairs that can be created in different times, and by their living together in peace. They also participate in different ‘*iddir*’. For instance, it is possible to mention ‘*muhər/aklɪl, innemor geto females’ iddir*’.”(FGD FGMP16)

However, a different issue, which represents Gurages’ refrain and or termination from the business, was raised during the focus group discussion. One participant in the FGD says:

(18)

“በንግድ ላይ ቢኖሩም በአሁን ጊዜ እየለቀቁ ይገኛሉ - ቤቱም ለባለሃብት እየተሰጠ ይገኛል (የተቡው መትወ20):”

bənigd laj bɪnorum bə ahun gize ijələk’ək’ku jiggəɲpallu- betum ləbaləhəbt ijəətəsət’t’ə jiggəɲpal.

“now a day they are leaving their trade – the work places are offered for other investors (FGD FGM20).”

The researcher has tried to infer the reasons why they quit their work and their working houses (shops) are offered for other traders. In response to the question, most of the respondents claimed two major reasons. These are by the domination of the administration on the one hand and in search of better work in other places on the other.

In other similar words some respondents justified they love the way they are living in the city. They said that the Gurages in Dire Dawa are living in tolerance, respect and being in a good condition. The following extracts are put as evidence:

(19)

“እንደ አንድ ኢትዮጵያዊ ኮራ ብለው እየሰሩ ይኖራሉ፡፡” (የተቡው ሁትሴ8)

ində and itjop’ijawı kora bıləw ijjesərru jınorallu.

“Being proud like any Ethiopian” (FGD SGFP8)

(20)

“በመቻቻል እና በመከባበር” (የተቡው መትሴ17)

bəmətʃʃatʃʃal inna bəməkəbabər

“With tolerance and respect” (FGD FGFP17)

(21)

“ደስ በሚል እና በሚያምር ሁኔታ ምንም ተጽዕኖ በሌለበት ሁኔታ” (የተቡው ሁትወ14)

dəss bəmıl inna bəmıjamır huneta minım tətʃ’ino bələləbət huneta

“In a good and beautiful condition with no repression” (FGD SGM14)

The evidence from the above discourses suggests that the Gurage are currently living in Dire Dawa in a peaceful condition. Discussants justified that they enjoy their cultural independence and in-group interdependence, which shows the degree of self esteem and the perception they possess. This justification can have a result on the value they may associate with their language. Furthermore, one discussant enunciated that the Gurage in Dire Dawa are living in a very peaceful way most often by trading and having fast language learning skills. He said:

(22)

“ህዝቡ አብዛኛው በንግድ ስራ ላይ የሚያተኩር በመሆኑ ከሁሉም የህብረተሰብ ክፍሎች ጋር የመግባባት ችግር የለበትም፡፡ ብሄረሰቡ በተፈጥሮው ከጸብ እና ከአንባጓሮ የራቀ ነው፡፡ ጉራጌ እርስ በርስ ሲገናኝ በቋንቋው

ይግባባል። ከሌላ ማህበረሰብ ጋር ሲሆን ደግሞ በተናጋሪው ቋንቋ ይግባባል። በነገራችን ላይ በንግድ ስራ ላይ የተሰማሩት ጉራጌዎች የትኛውን ቋንቋ ለማወቅና ለመግባባት ፈጣን ናቸው።” (የተቡው መትወ18)

hizbu abzanjaw bənigd sira laj jəmijatəkur bəməhonu kəhulum jəhibrətəsəb kiflotfj gar jəməgbabat tfigir jəlləbbətim. biherəsəbu bətəfət’row kəts’əbinna kanbagwəro jərak’ə nəw. gurage irs bərsu siggənanj bək’wank’waw jīgabal. kələla mahbərəsəb gar sɨhon dəgmo bətənaggarıw k’wank’wa jīgabal. bənəgəratfjin laj bənigd sira laj jətəsəmarut guragewotfj jətinjawn k’wank’wa ləmawək’ inna ləməgbabat fət’an natfjəw.

“Since the people are engaged in trading, it has no problem to interact with all communities. The Gurage nation by its nature is far from quarrel and chaos. Gurage communicates by its language within the in-group. When interacting with other groups it communicates by the language of the out-group. By the way, those Gurages, who are engaged in trading, are fast to learn and communicate any language.” FGD FGM18

5.9.2.2. Gurageness in Dire Dawa

Another question I asked to the discussants was: how do you express the Gurage ethnolinguistic identity in Dire Dawa?

In responding to the question, discussants raised different and conflicting opinions. Some of them stress either on their national-ethiopian identity or their residential-Dire Dawa identity rather than their Gurage identity. However, most of them felt proud of their Gurage ethnolinguistic identity.

We can see the following extracts as evidence:

(23)

“የጉራጌ ማንነት የምገልጸው ስራ ወዳድነትን እና እርስበርስ መተባበርን ነው።” (የተቡው መትወ18)

jəgurage maninnət jəmiğəlt’səw sira wədadinətın inna irsbərs mətəbabərn nəw.

“I express Gurage identity by painstaking for work and cooperating with each other.” (FGD FGMP18)

(24)

“ጉራጌነት ኢትዮጵያዊነት ነው ለኔ ምክንያቱም እኔ ጉራጌ ሆኜ ማንኛውንም ቋንቋ የምችለው ከሆነ እናገረዋለሁ።” (የተቡው መትሴ9)

guragennət itjop’ijawınət nəw ləne mīknjatūm inne gurage hojje manijjawnim k’wank’wa jimmītfjiləw kəhonə innagərəwalehu.

“Gurage identity for me is being an Ethiopian because being a Gurage I can speak any language if I am capable.” (FGD FGFP9)

It can be inferred from the above arguments that ethnolinguistic identity of the Gurage in Dire Dawa is embedded in the national ‘*Ethiopian*’ identity. This might be resulted from their multilingual potentials that result from their frequent urban contact with other groups in cosmopolitan Dire Dawa. Gurageness is also associated with the work ethics the group has in general.

In addition, very few first generation respondents revealed reluctance to define themselves in Gurage identity. Their strongest allegiances were to their birth place-Dire Dawa, and hence they did not feel that they have Gurage identity. Let us consider the following report from the FGDs:

(25)

“እኔ የድሬዳዋ ልጅ ነኝ። የድሬዳዋ ልጅ ደግሞ ብሄር የለውም። እኔ ድሬዳዋዊ ነኝ። ጉራጌ እንደሆንኩ አስቤው አላውቅም። የድሬ ልጅ ነኝ ስለ ነው ደስ የሚለኝ።” የተባው ሁትወ 15

inne jədīrredawa līdž nəjɲɲ. jədīredawa līdž dəgmo biher jəlləwm. inne dīrredawawɪ nəjɲɲ. gurage indəhonku asibew alak’im. jədīre līdž nəjɲɲ sɪl nəw dəss jəmmiləjɲ.

“My birth place is Dire Dawa. The one from Dire Dawa has no ethnicity. I am Dire Dawan. I never feel as if I am Gurage. It is when I say I am from Dire [a clipped form of Dire Dawa] I feel happy.” FGD SGM15

In similar ways, the majority of the participants claimed that they feel conceited by being Gurage. They claimed that they do not feel frightened by being Gurage in Dire Dawa. They love their Gurageness. But, they also stressed that they had been previously insulted and mocked by their ethnolinguistic identity. Now they feel comfortable with their identity yet. The following reports provide evidence:

(26)

“እኔ ደስ ይለኛል። አኮራብታለሁ አላፍርበትም። ስላላፈርን ነው እንጅ የመጣነው ያው የሚያሳፍርበት ጎን ነበረው። አሁን ቀረ እንጅ የስድብ ነገሮች ነበሩ።” የተባው ሁትሴ6

inne dəss jiləjɲɲal. ikorabbətalləhu alafribbətīm. sɪlalaferɲ nəw indzɪ jəmət’t’anəw jaw jəmiɲasafribət gon nəbərəw. ahun k’ərə indzɪ jəsidiɪb nəgəroftɪf nəbbəru.

“I love it. I am proud not ashamed of it. It is because we feel proud of it we come for this discussion. You know it had related with embarrassment previously. There were insults but now they are stopped.” FGD SGF6

(27)

“በአንዳንድ ብሄሮች ነው በሁሉም አይደለም። በአንዳንድ ብሄሮች እንደስድብ የሚያዩት አሉ። መጥቀስ አልፈልግም። እኔ አልሰማሁም አባቴ ነው የገረኝ። አሁን ደግሞ በምንነቴ በቴሌቪዥን ሳይ ደስ ይለኛል። ምድንንሽ ሲሉኝ ጉራጌ ነኝ አለዋለሁ። ምክንያቱም ጉራጌነቴ የማይቀየር በመሆኑ።” ተቡው ሁትሴ 5

bandand biherotfj nəw bəhulum ajdəlləm. bandand biherotfj ində sidib jəmiəjut allu. mət'k'əs alfəlligim. ine alsəmahum abbate nəw jənəgəgərən. ahun dəgmo bəmininnətu bətelevižn saj dəs jiləppal. mindnəf sɪlup gurage nəpp iləwaləhu. mɪknjatəm guragenəte jəmajik'əjər bəməhonu.

“It was by some ethnic groups not by all. In some ethnic groups it was considered as an insult. I don't like to mention. I didn't hear but my dad told me. But nowadays when I see Gurage with its identity in TV I feel happy. It is because Gurageness cannot be changed.” FGD SGF5

5.9.2.3.Naming practices among the Gurage

Respondents were also asked to reflect on the naming trends of the Gurage in Dire Dawa by specifically focusing on proper names that are exclusive to the Gurage. Accordingly, it was discussed that a very few parents give Gurage names for their children. On the other side, it was also disclosed that the overwhelming majority of the Gurage are adopting either religious names or names of the majority. Discussant claimed that their forefathers gave cultural names for children but now very few parents do that. The following cultural names, which have distinct conceptual attachments in Gurage language, were mentioned during the FGDs:

ባጠናሽ፣ ዘውድነሽ፣ ጀባነሽ፣ ፈታች፣ ኬሪቲና፣ ኤማንዳ፣ ሳሬም፣ አዶትና፣ ገረ፣ ጉሬ፣ ዘበርጋ፣ አቤም፣ ጩሎ፣ ሁትይህር፣ ኬሮድ፣ ጠንክር፣ ዝናሽ፣ ሰልፉ፣ ብልጫት፣ ማረጉ፣ ደግፍ፣ ባህሩ፣ ቲና፣ ደንድር (የተቡው 2009ዓ.ም)

bat'ənaʃ, zəwdinəiʃ, dʒəbanəʃ, fətaʃ, kertina, emanda, sareṃ, ʔadotna, gərə, gure, zəbərga, ʔabemo, Čulo, huthajr, kerod, t'ənkir, zinaʃ, səlfu, bɪlČat, marəgu, dəggif, bahiru, tina, dandir (FGD 2017)

The above lists made by discussants are reported in rare cases, and these names which have been rapidly replaced by other names. Regarding this one discussant reported: (28) “ ... አሁን ተቀይሯል፤ ክርስቲያኑ መጽሃፍ ቅዱሳዊ መሰረት ደግሞ የአረብ ስም ያስቀምጣል” (የተቡው መታወ19)። [... ahun tək'əjr^{wal}; krstijanu məts'haf k'idusawɪ muslimu dəgmo jə arəb sim jask'əmtal] translated as “ ... now things are changed; the Christians assign biblical

names and the Muslims do Arabic” (FGD FGM19). Discussants also reported that some Gurage business men assign Gurage terms for their business companies.

For example, ወሂነት የህንጻ ተቋራጭ [wohenət jəhɪnts’a tək^warač] (‘*Wohenet*’ Construction) is a company name which is composed of the Gurage term ወሂነት /wəhenət/ which means ‘generosity’ and the Amharic የህንጻ ተቋራጭ which means ‘Construction Company’. It was also mentioned and observed that some hotels in Dire Dawa like ሳሬም /sarem/ ‘happiness’ ፣ ኬር-አውድ /ker-awd/ ‘good tell’ ፣ ጄዛና /dʒezana/ ‘my favor’ and ቲና /tina/ ‘ours’ are termed in Gurage. However, these examples are very uncommon cases, as not all the Gurage in Dire Dawa are business persons, and are subject to obsolete.

It was also discussed that the trend of naming in Gurage has declined across generations and most of them worried about the decay of traditional Gurage names. In this case, it can be argued that the Gurage are not strongly retaining their ethnolinguistic identity in question under investigation in this study as far as their naming practices are concerned. Nor they are considering their language as an instrument to express and maintain their ethnolinguistic identity in this regard.

5.9.2.4. Gurage Language and Gurage identity in Dire Dawa

Here discussants were asked to put their opinions regarding role of Gurage language as an important component of their Gurage ethnolinguistic identity. The following remarks are taken as responses to the questions- what do you feel for being Gurage? What is the role of your language in defining your Gurage identity? To what extent do you know the Gurage language and culture?

In responding to the first questions, the majority of the respondents reported that they feel proud of their Gurage ethnolinguistic identity, as it can be inferred from the following remarks:

(29)

“ያው ድሬዳዋ ነው የተወለድኩት ፡፡ ቋንቋውን እስማሉ እንጅ ‘normally’ በደንብ አልናገርም፡፡ምንድነሽ ሲሉኝ በጣም ነው የምናገረው ጉራጌነቴን፡፡” ተቡው ሁትሴ1

jaw dīrredawa nəw jətəwələdkut. k^wank^wawn isəmalləhu indʒi ‘normali’ bədənb alnagərm. mindnəf sɪlup bat’am nəw jəmmīnagərəw guragenəten.

“You know I was born in Dire Dawa. I hear the language normally but I don’t speak it well. When people ask me my identity I strongly tell my Gurageness.”
FGD SGF1

(30)

“አገር ቤት ምናምን ገብቼ አላውቅም ያው እዚህ ነው ተወልጄ ያደኩት። ያው አቤት በሚዘጋጀው ነገር ብቻ ነው የማውቀው።” ተብው ሁትሴ 3

agər bet minamin gəbtfe alak'im jaw izih nəw təwəldze jadəkut. jaw ibet bəmizəgadzew nəgər biṭṭfa nəw jəmawk'əw.

“I never have been to my family's homeland staff. You know it is here I was born and grown up. You know, I know the culture with the ceremonies organized at home.” FGD SGF3

(31)

“አገር ቤት ገብቼ አውቃለሁ። ባህሉን በደንብ ጠንቅቄ አውቃለሁ። አገር ቤት በጉራጊኛ ነው የማወራው ጉራጊኛ ስለማውቅ። እና አወራለሁ በጉራጊኛ ነው የማወራቸው ሰዎቹን።” ተብው ሁትሴ 5

agər bet gəbtfe awk'aləhu. Bahlun bədənb t'ənk'ike awk'aləhu. agər bet bə guragijna nəw jəmmawəraw guragijna siṭəmawk'. inna awəraləhu bə guragijna nəw jəmmawəratṭfəw səwotfun.

“I used to go to my families homeland. I know the culture very well. In the homeland I speak Gurage language since I know the language. And I speak; I speak the people in Gurage.” FGD SGF5

(32)

“አብዛኞቹ ባህላቸውን የረሱ ሲሆኑ ቋንቋቸውን ግን ይጠቀሙታል።” የተባው መትወ20

abzanjnotṭfu bahlatṭfəwn jərəssu sihonu k'wank'watṭfəwn gin jīt'ək'əmutal.

“Most of them tend to forget their culture but they do use their language.” FGD FGM20

Evidences from the above reports suggest that knowledge of heritage language and frequent movement to homeland are associated with Gurage identity. Knowledge of the Gurage culture is also associated with Gurage ethnolinguistic identity. Homeland is regarded as a context where the target language is the main medium of communication and expression of culture. Hence, those discussants, which had contacts with the homeland and the culture, were observed to define their Gurage ethnolinguistic identity best. As an illustration, when we examine the response of FGF3, we can infer that her Gurage identity seems no so strongly defined because she did not go to her family's homeland nor she doubted her knowledge of the culture.

In a very similar way, the majority of respondents during the FGDs affirmed that the Gurage ethnolinguistic identity in cosmopolitan Dire Dawa can strongly associated with their heritage language and culture. They perceive that Gurage culture can best be described by Gurage language. For these groups of respondents, Gurage language can also be used to establish solidarity and membership among the Gurages. With regard to this the following arguments were forwarded.

(33)

“ሚናው ባህልን ይገልጻል፡፡” (የተቡው ሁትሴ5)

[mɪnaw bahln jīgəls’al]

“Its role – it describes culture.” (FGD SGF5)

(34)

“ቋንቋ መግባቢያ ከመሆኑ አንጻር በእንግድነት መጥተው ብቸኛ እንዳይሆኑ ቋንቋውን ከሚችለው ሰው ጋር በቀላሉ ህብረት ለማድረግ ራሱን የቻለ አስተዋጽኦ አለው፡፡” (የተቡው መትወ16)

k’wank’wa mæg babija kəməhonu ants’ar bəingidinət mət’itəw biʃʃəppa indajhonu kəmiʃiləw səw gar bək’əlalə hibrət ləmadræg rasun jəʃʃalə astəwats’o alləw.

“In addition to its communicative role, language can serve as creating unity among its speaker to make strangers companion.” FGD FGM16

(35)

“ቋንቋችን ያኮራናል የማተዋወቅ ሚና አለው፡፡” የተቡው ሁትወ13

k’wank’waʃʃin jakoranal jəməttəwawək’ mīna alləw.

“Our language makes us feel proud. It has a role of creating solidarity.” FGD SGM13

(36)

“ቋንቋው ጥሩ ሚና አለው ግን ከዚህ በላይ መዳበር አለበት፡፡” የተቡው ሁትሴ1

k’wank’waw t’iru mīna alləw gin kəzih bələj mədabər alləbət.

“The language has a wonderful role but it need to be more than this.” FGD SGF1

Here, respondents considered their heritage language as an important means of signaling their belongingness to the Gurage. They also viewed their language as an

essential component of their ethnolinguistic identity. In this regard it can be understood that the Gurage language and the Gurage ethnolinguistic identity are so strongly linked. This is due to the fact that the majority discussants believe that their language creates unity and solidarity within and among them. The other important issue they raised is they feel as if their language describes their culture and identity, this in turn, supports their ethnolinguistic vitality. Corresponding to this, one discussant stated that the Gurage community feels proud of its language. He said:

(37)

“ጉራጌ በቋንቋው አያፍርም፤የሁሉም ደስ ይላል ግን ለራሴ ባህል ቅድሚያ እሰጣለሁ - ጉራጌኛ።” የተቡው ሁትወ13

gurage bək'wank'waw ajafrim; jəhullum dæss jilal gɪn lərase bahl k'idmija isət'alləhu - guragijna.

“Gurage does not embarrassed by its language; all's is good but I give priority to my culture-*Guragigna*¹⁵” FGD SGM13.

Therefore, it can be argued that the Gurage language has a symbolic role for the majority of the Gurage in Dire Dawa.

I also posed another question to the respondents regarding the role of language in defining the Gurage ethnolinguistic identity. The question was: would it be enough to know only the culture to be considered as Gurage?

Accordingly, in a conclusive way one of the female discussants remarked the following:

(38)

“ሁሉም ነገር አለው ብየ አስባለሁ፤ጉራጌነቴ ብዙ ነገር የምገልጽበት ነው። በቋንቋ፤ አለባበስ፤ የምግብ ብዙ ነገር አለው። ቋንቋውን ግን መልመድ ጉራጌ ለመባል ግዴታ ነው። አሁን እኮ ባህሉን እኮ ሁል ጊዜ ልብሱን አትለብስም፤ አደለም እንዴ? ሁል ጊዜ ምግቡን አታሳይም፤ ግን ሁሌ ማሳየት የምትችለው ቋንቋውን ነው። ቋንቋውን ሁሌ ስለምትናገረው ማሳየት ትችላለህ። ስለዚህ አንድ ሰው ጉራጌ ነኝ ካለ ቋንቋው መቻል አለበት። በድሬዳዋ ልብስ ማንነትን አያሳይም።” የተቡው መትሴ 1

hulum nəgər aləw bijjə assibaləhu. guragenəte bizu nəgər jəmiǵəlt's'bət nəw. bək'wank'wa, aləbabəs, jəmgibu bizu nəgər alləw, k'wank'wawn gɪn məlməd gurage ləməbbal gideta nəw. ahun iko bahlun hul gize libsun atləbsim. adələm inde? hul gize miǵbun atajim. gɪn masajət jəmitɕiləw k'wank'wawn nəw. k'wank'wawn hule siləmitinnaggərəw masajət tiɕilaləh. siləzih and səw gurage nəppɪ kalə k'wank'waw məɕfal aləbət. bədiredawa libə manninətn ajasajim.

¹⁵ Gurage + ina → guragigna ‘Gurage language’ (Fekede 2013:2); -ina is an adjectivizer suffix in Gurage

“ I think it has many things; I define my Gurageness in many things like language, clothing and foods. Knowing the language is mandatory yet to be regarded as Gurage. you know, the culture – you don’t wear the cloth all the time. Is that not? You neither portray the food. However, you always portray the language. Since you can use it, all times you portray the language. Therefore, if someone says ‘am Gurage’ he shall know the language. In Dire Dawa clothing cannot define identity” FGD FGF1

In this context, language not only defines the Gurage ethnolinguistic identity but rather it precedes other phenotypes such as clothing and food.

Moreover, participants also argued that the Gurage ethnolinguistic identity in Dire Dawa is effective but demand more efforts in strengthening the vitality of their language. They claimed that language awareness as an important tool for establishing unity among the speech community. Regarding this, one participant said the following during the FGDs.

(39)

“የራሱ የሆነ ማንነት ያለው በሁሉ ረገድ የተዋጣለት ብሄር ነው። በቋንቋ ረገድ የተዋጣለት ባይባልም የግንዛቤ ትምህርት ቢሰጠው በራሱ የመተማመን ብቃት ይኖረዋል የሚል እምነት አለኝ።” የተቡው መትወ20

jərasu jəhonə manninət jalləw bəhulu rəgəd jətəwat’t’allət biher nəw. bək’wank’wa rəgəd jətəwat’t’allət bajjibbalim jəginizzabe timhirt bissət’t’əw bərasu jəmättəmmamən bik’at jənorəwal jəmil immət alləp.

“The Gurage has its own identity; it has been strong in many respects. Regarding language it cannot be regarded as strong as such; I believe that the Gurage would possess confidence if educated in its language.” FGD FGM20

In similar way, some discussants reflected that Gurage ethnolinguistic identity is interesting but suggested that much has to be done concerning the language. Most of them felt displeasure about the present status of their language. One of them said:

(40)

“ጉራጌነት በጣም ደስ የሚል ነው፤ ቋንቋው ግን ብዙም ጥቅም ላይ አልዋለም።” የተቡው መትወ19

[guragenət bət’am dəss jəmil nəw; k’wank’waw gɪn bizum t’ik’im laj alwaləm.]

“Gurage identity is interesting; but the language is not represented as such.”FGD FGM19

However, some other cohort of respondents claimed that their heritage language has no such a strong role in defining their Gurage identity. They stressed that their Gurage identity is manifested in their Gurage culture. These group of respondents insisted that they use their language during social institutional gatherings. The following remarks during the FGDs are taken as evidence.

(41)

“የጉራጌ ቋንቋ በድሬዳዋ ላይ ምንም አይነት ሚና ያለው አይመስለኝም፡፡ አብዛኛውን ጊዜ በሌሎች ቋንቋዎች ነው የሚግባቡት በእድር እና በእቁብ ቦታዎች ነው ጉራጌኛን የምንጠቀመው፡፡ ለሌላው ህብረተሰብ ቋንቋው ምንም ሚና የለውም፡፡” (የተባው መትሴ11)

jəgurage k'wank'wa bədirredawa laj minim ajnət mīna jalləw ajməsləppim. abzəppawn gize bəlelof k'wank'wawotf nəw jəmıgbabut bəiddir inna bəik'ub botawotf nəw gurageppan jəminnit'tək'k'əməw.

“I think Gurage language has no role at all in Dire Dawa. Most of the time people communicate each other by other languages. We use Gurage language in *iddir* and *ik'ub*. It has no function for other ethnolinguistic groups.” FGD FGF11

(42)

“ጉራጌነት (የጉራጌ ማንነት) በድሬዳዋ ከተማ እንደማንኛውም የኢተዮጲያ ከተሞች በተመሳሳይ ሁኔታ ጉራጌው ብሄረሰብ በቋንቋው ከማውራት ይልቅ በሌላ ቋንቋ የተለመደ ነው፡፡” የተባው መትሴ9

guragennət (jəgurage manninət) bədirredawa kətəma indəmanijpawm jəitjop'ija kətəmotf bətəmsasaj huneta guragew biherəsəb bek'wank'waw kəməwrat jilik' bəlela k'wank'wa jətələmədə nəw.

“Gurageness (Gurage identity) in Dire Dawa city- like other cities in Ethiopia, it is common to for the Gurage use another language instead of speaking its language.” FGD FGF9

(43)

“በቋንቋው ረገድ እርስ በርስ ይወራል እንጂ ከዛ ውጭ እምብዛም አይደለም፡፡” (የተባው መትወ18)

bek'wank'waw rəgəd irs bərs jiwəwəral indzi kəza wiččī imbzam ajddəlləm.

“With regard to the language, it is used for amongst communication otherwise.” (FGD FGMP18)

The above responses suggest that Gurage language does not strongly define Gurage identity. For them, their heritage language can simply be used for communication with each other. An important remark made by FGD FGF11 was Gurage language does not

get recognition by the external community. This may affect the degree of esteem and the perception the Gurage possess regarding their language, which in turn affects their ethnolinguistic vitality. It can be inferred from the above arguments that the language choice of those participants is mainly to satisfy the communicative requirements of their life. Therefore, for these discussants the Gurage language does not play a symbolic role as the discussants do not regard it as a strong aspect of their ethnolinguistic identification other than communication. It is perceived as less important in defining the ethnolinguistic identity in question.

5.9.3. Language preferences

One of the major topics in the study of language vitality and ethnolinguistic identity is behaviors towards language (rather than with language behavior or behavior through language). These behaviors are subjective vitality measurements that speakers have on behalf their language vitality. These behaviors are attitudes, feelings and beliefs that speakers possess towards the vitality of their languages. Here in this section, the results of the attitudinal responses (affective towards languages, speakers and language improvement programs) during the FGDs are disclosed.

5.9.3.1. The important language in Dire Dawa

Respondents were asked to reflect their views on the importance of languages in their day to day activities. Their responses during our discussion provide evidence their prevailing language attitude. At this juncture, an important question I posed discussants during the FGD was: What is the important language for your day to day activities? As response to this question it was found that first and second generation respondents differ in terms of their opinions. While first generation respondents prefer the languages of wider communication (Amharic and Oromo), second generation speakers insist in preferring their native language, Gurage. The following excerpts are taken from FGDs.

(44)

“ጉራጊኛ ቋንቋን እመርጣለሁ ምክንያቱም አፌን የፈታሁበት ቋንቋ ስለሆነ” የተቡው መትሴ¹⁰

guragɨŋna kʷankʷan ɨmərtʼaləhu mɨknjatəm afen jəfəttahubbət kʷankʷa sɨləhonə.

“I choose Gurage language because it is my first language” FGD FGF10

(45)

“የቤተሰቤ ቋንቋ ለኔ ነው የሚጠቅመኝ፡፡ አብዛኛውን ጊዜ እና ከብዙ ሰዎች ጋር በጉራጊኛ አወራለሁ፡፡” የተቡው መትሴ¹²

jəbetəsəbe k'wank'wa ləne nəw jəmit'ək'məɲɲ. abzəɲɲawn gize inna kabizu səwotɲɲ gar bəɣuragɲɲa awəɾalləhu.

"My home language is important for me. Most of the time and with most people I speak Gurage language." FGD FGF12

(46)

“የአፍ መፍቻ ቋንቋዬ ጉራጊኛ ነው። እና ደግሞ ተወልጀበታለሁ። ከሌሎች ቋንቋዎች በበለጠ ጉራጊኛን እጠቀማለሁ።” የተቡው መትሴ 11

jaf məftʃa k'wank'wajə guragɲɲa nəw. inna dəɣmo təwəldʒəbətəlləhu. kələloɲ k'wank'wawotɲɲ bəbələt'ə guragɲɲan it't'ək'əmalləhu.

"My mother tongue is Gurage language, and I was born with it. And I shall speak more Gurage than any other language." FGD FGF11

As noted in the above statements it is possible to refer that the role of Gurage as an indicator of Gurage identity. FGD FGF10 claimed that Gurage language is important because it is the first language. So from this opinion we can observe that Gurage language is associated with 'mother tongue'. In the second discussant's speech the language is associated with 'home language' (FGD FGF12). For this discussant the language is mostly used as a means to fulfill her daily live. So it has a great role in her life and it is associated with a fairly widespread use. Hence, Gurage language has been recognized as having practical and social benefit for its speakers. Therefore, for these respondents it was considerably perceived as part of their ethnolinguistic vitality. Nonetheless we can draw a generic statement that these respondents have relatively positive positions regarding the importance of their language.

On the other hand, some other group of discussants reflected different views. For this group of respondents powerful languages of wider communication were preferred. This group of discussants prefers Amharic because it is the official language of the city administration and it working language of the federal government. For them Amharic can create opportunity to access information at a country level. Some discussants prefer Oromo language because it is the language of the majority in Dire Dawa. For them it helps to access job and other social services. The following excerpts demonstrate their language preferences.

(47)

“እኔ አሮምኛ ራሴ ብለምድ ደስ ይለኛል ምክንያቱም የበዛው አሮም ነው። እና ያንን ቋንቋ ከማወቅ አንጻር አሮምኛ በተለይ ድሬዳዋ ውስጥ በጣም ነው የሚጠቀመው። የስራ እድል ራሱ በብሄር ሆኗል። እና አሮምኛ ካወከ አሮም ነኝ በማለት የስራ እድል ታገኛለክ”። የተቡው ሁትሴ3

ine oromijna rase biləmd dəss jiləppal miknjatum jəbəzaw oromo nəw. inna janin k'wank'wa kəməwək' antə'ar oromijna bətələj dirredawa wust' bət'am nəw jəmitək'məw. jəsira idil rasu bəbiher hon^wal. inna oromijna kawək oromo nəpp bəmalət jəsira idil tagəppalləh.

"I, myself, I feel good if I know Oromo language because the majority is Oromo. And to know a language especially in Dire Dawa Oromo language is very important. Even Work Opportunity is based on ethnicity. Hence, if you know Oromo language you can get work by saying I am Oromo." FGD SGF3

For FGD FGF3 Oromo language is very important in Dire Dawa because it helps her to access job. One important point we can infer from her opinion is the language and ethnic identity are related. It is manifested in her speech that 'if you know the language, you say am Oromo'. For her language is considered as an important indicator of identity. However, she would not unswervingly define her Gurage ethnolinguistic identity by her heritage language. This opinion could be the result due to the fact that her heritage language does not have strong economic base. In this case, Gurage language is perceived as having weak economic benefit. Such perception can be taken as one of the indicators of soft ethnolinguistic vitality of the Gurage under investigation.

Similarly another group of discussants reflected their opinions by focusing on the practical and social worth of languages. For them, Amharic is perceived to be important language. The following remark is presented as an illustration:

(48)

"አማሪኛ ነው ቢቃ ጠቃሚ ነው ብዬ የማስበው። ማለት ከምን አንጻር ነው ብዙዎቻችን... እኔ አሁን ወጣ ብዬ አማሪኛ እምናገር ከሆነ ብዙ ሰው እኔን የሚረዳ፤ ከኔ ጋር 'communicate' ማድረግ የሚችል ሰው አገኛለሁ። አሁን እዚህ ጋር ትግሪኛ ብችልና ትግሪኛ እንትን ብል ሊረዳኝ የሚችል የለም፤ 'understand' ሊያደርገኝ የሚችል ሰው በጣም 'rare' ነው።"የተቡው ሁትሴ1

ገላማንታ ነው ከጽሑፍ ትግሪኛ ነው ብዬ የማስበው። ማለት ከምን አንጻር ነው ብዙዎቻችን... እኔ አሁን ወጣ ብዬ አማሪኛ እምናገር ከሆነ ብዙ ሰው እኔን የሚረዳ፤ ከኔ ጋር 'communicate' ማድረግ የሚችል ሰው አገኛለሁ። አሁን እዚህ ጋር ትግሪኛ ብችልና ትግሪኛ እንትን ብል ሊረዳኝ የሚችል የለም፤ 'understand' ሊያደርገኝ የሚችል ሰው በጣም 'rare' ነው።"የተቡው ሁትሴ1

"I think Amharic is very important. I mean most of us ... for example, if I go out and speak Amharic, I can find many people who can understand and communicate with me. But, let's if I know Tigrigna and is I speak the language no one can understand me or it is very rare." FGD SDF1

Other respondent also perceived both Amharic and Oromo languages instrumentally for achieving his daily lives (FGD FGM16). FGD FGM16 claimed that multilingualism is necessary for achieving daily lives in multilingual Dire Dawa.

(49)

“እኔ ደግሞ ኦሮምኛ እና አማራኛ ቋንቋዎችን እላለሁ። ምክንያቱም በስራ ቦታዬ እና በስፈፈ በአብዛኛው የምናገረው አነዚህን ቋንቋዎችን ነው። እያችሁ ብዙ ቋንቋ ማወቅ አስፈላጊ ነው።” የተባው መትወ18

ine dægmo oromijna inna ?amarijna k'wank'wawotfijn illalləhu. mīknjatūm bəsra botajə inna bəsəfəre babzəpnaw jəmmīnnagərəw innəzihīn k'wank'wawotfijn nəw. ajjatfihu bizu k'wank'wa mawek' asfəllagi nəw.

“I would say Amharic and Oromo languages because in my work place and in my village I speak them most of the time. You see, learning more languages is necessary.” FGD FGM18

In the above extracts languages are associated with the stereotypic term ‘important’. Hence, both sentimental and instrumental attitudes are reflected. Those discussants who owe sentimental view towards their mother tongue expressed its symbolic role and justified that it manifests their identity. It can also be inferred from their consciousness of the term ‘mother tongue’ that they differentiated it from ‘other tongue’. In this context, Gurage language is considered as one of the components of Gurageness. On the other, hand those discussants who have instrumental attitude towards Amharic and Oromo languages articulated that these languages are important either for market, job or education. In the subsequent sections demonstration of data analysis is presented regarding the respondents’ feelings towards language reinforcement programs.

5.9.3.2. Attitudes on language in Education

Literacy in multilingual societies like Dire Dawa is very much a complex concept. Schools as providers of literacy have the power to determine what is considered the appropriate language in literacy programs. When opportunities to become literate are provided only to students of the majority language, students of the minority are denied access to knowledge, the chance to become literate, and the chance of being successful in schools. This may negatively affect the ethnolinguistic vitality of the minority. A language used at institutional level can be easily transferred between generations, and the vitality of its speakers can be maintained.

Having this in mind when we look the trend in Dire Dawa, unlike other social services, access to primary education to the different ethnolinguistic groups is provided in the three: Amharic, Oromo and Somali languages. Notwithstanding this available objective

vitality data, respondents were asked to mention their language preferences as a medium of instruction and subject of instruction.

Accordingly, respondents were asked the question: What would you feel if Dire Dawa administration uses Gurage language in education? What would be your reasons?

In responding to the question, most of the respondents during the FGDs, have positive feeling if Gurage language is taught in schools in Dire Dawa. They were also observed having strong desires if Gurage language is used at schools. They pointed out that learning in mother tongue better helps to express themselves and to understand difficult concepts. They also justified that learning the heritage language would enable to preserve and maintain the culture. It is also discussed that learning the target language helps to define oneself. The following reports are presented as illustrations.

(50)

“እኔ ደስ ይለኛል። ለምሳሌ፡- የማይገባኝን ነገር በደንብ ብዙ ነገር ለመረዳት ይጠቅማል። ቋንቋየን በደንብ ለማወቅ ይጠቅማል። በቤት ሽማግሌ ተረት የሚነገረው በዛ በመጽሀፍ ደግሞ የግዴታ ስለሚጠቀስ ምንነቴን በደንብ ለማወቅ ይረዳኛል። የተቡው ሁትሌ5

ine dæss jilləppal. ləmisale, jəmajgəbapən nəgər bədənb bizu nəgər ləməṛədat jīt'ək'mal. k'wank'wajən bədənb ləməwek' jīt'ək'mal. bəbet fəmagile tərət jəmmīnnəgərəw bəza bəməts'hafu dəgmo jəggiddeta silemmīt'ək'əs mīnnīnəten bədənb ləməwek' jirədapnal.

“I like it. For example, it helps me to better understand many difficult concepts. It helps to know my language more. Tales that are told by elders at home would be expressed more in the book which helps me to know more about identity.” FGD SGF5

(51)

“ልጆች በትምህርት ቤት ቋንቋው መማራቸው ትልቅ ሚና ሊጫወት ይችላል። ለምሳሌ ታሪካቸውን በበለጠ አዲያዉቁ ይረዳል።” የተቡው መትወ20

liddəotfə bətimihrt bet k'wank'waw məmmaratfəw tɨlik' mīna lɨčawət jɨtɨlal. ləmisale, tarikatfəwn bəbələt'ə indijawk'u jirədal.

“It would play an important role when children learn in the language at school. For example, it helps them to know their history more. FGD FGM20

(52)

“ቋንቋው በትምህርት ቤት መሰጠቱ ዱሮ የነበረው ባህል ተጠብቆ እንዲቆይ ያደርጋል። ቢሰጥ ደስ ይላል።” የተቡው መትሴ¹²

k'wank'waw bətimihrt bet məsət'ətu duro jənəbərəw bahl tət'əbik'o indik'oj
jadərgal. bissət't' dəss jilal.

“When the language is taught in schools, it enables to reserve the indigenous culture intact.” FGD FGF12

(53)

“አንዳንድ ሰዎች ጉራጊኛን መማር የኋላቀርነት ነው የሚል አስተሳሰብ ያላቸው ሰዎች አሉ።ይህ ግን ተገቢ አይደለም ለምን ያልጠፋን ቋንቋ ጠፍቷል ማለት አይቻልም። ተናጋሪ አለ፤ ትውልድ አለ፤ ዘር እያፈራ ነው ያለው።አይደለ? ... እና አሁን ጉራጌም ሆኖ ጉራጌ የኋላቀር አስተሳሰብ ነው የሚል አለ።” የተቡው ሁትሴ⁸

andand səwotfɨ guragɨnan məmmar jəh'walak'ərinət nəw jəmɨl astəsasəb
jallatfɨfəw səwotfɨ allu. jɨh gɨn tægəbɨ ajdəlləm ləmin jalt'əfən k'wank'wa t'əftwal
malət ajitfalim. tənagarɨ allə; tiwliɨd allə; zər ijjaferɨra nəw jalləw. ajdəllə? ... ɨna
ahun guragem hono gurage jəh'walak'ər astəsasəb nəw jəmɨl allə.

“Some people feel is it backwardness if it is given. But this is not proper because we can't say a live language as it is dear. There is speaker; there is generation; the community is regenerating itself. Isn't it? ... And there are some, even Gurages themselves, who still feel that Gurage is a sign of backwardness.” FGD SGF8

The above reports reflect the respondents' favorable attitudes which reveal that Gurage language is an integral part of its speakers; it is perceived as a tool for integration of the speech community. It is also reported that learning their native language helps children to know more about their history. The reports also suggest that feelings alienated to Gurage language would not be important because the community is and should be maintaining its vitality (FGD SGF8). This evidence suggests the argument that the Gurage culture and language – vitality, would decline if it was not used in schools. In such a manner it FGD discussants emphasized that using Gurage at Dire Dawa schools would have advantage in expressing the ethnolinguistic identity of the Gurage under investigation in this study.

Respondents were also asked to tell the language or languages they want their children to learn. The question is: what is the language do you want your children to learn? Why?

Responding to the above question, some of the discussants preferred Amharic as a subject of instruction though they did not mind whether Gurage is taught as a subject of

instruction. These discussants believed that learning Amharic would help their children to participate in the community. Let us consider the following quotations:

(54)

“ቢፈጠር ጥሩ ነው ተቃውሞ የለኝም፡፡ ልጆቼ እንዲማሩ የምፈልገው ግን አማሪኛ ነው፡፡ ካዛ ባለፈ ግን ቋንቋ በትምህርት ቤት ብቻ አይደለም የምንማረው፡፡ ቤተሰብ ውስጥ እንማራለን፡፡ ስለዚህ ጉራጊኛን በዛ ... እንትን... እንዲያውቁ ነው፡፡ ለምን? አማሪኛ ‘still dominate’ ያደርጋል፡፡ አይደለ?” የተቡው ሁትሴ3

biffət't'ər t'iru nəw tək'awmo jəlləppim. lidzotfje indımaru jəmiɸəlgəw gın ʔamarıjpa nəw. kəza balləfə gın k'wank'wa bətimihrt bet biɸtʃa ajdələm jəminimmarəw. bətəsəb wust' innimmaralən. sıləzih guragıjpan bəza ... intin ... indıjawk'u nəw. ləmin? ʔamarıjpa 'stıl domnert' jadərgal. ajdəllə?

“It would be good if things are fulfilled. Yet I need my children to learn Amharic. Otherwise we don't learn a language only at schools. We also learn within the family. So we can learn Gurage in that way ... like... to let children know. Why, Amharic still dominates. Is that not?” FGD SGF3

Another group of discussants prefer English language for their children to learn. For them knowledge of foreign languages like English is better than learning local languages. For them English language is perceived as an international language which enables children to interact within the globe. These discussants thought that children can learn their heritage languages informally from families, and hence they can express their cultures. Regarding this one of the discussants talks:

(55)

“እንግሊዝኛ ነው መሆን ያለበት ብዩ አስባለሁ፡፡ ያን ያህል ያገር ውስጥ ቋንቋዎችን እንትን ከማለት ይልቅ ሊጠቀም የሚችለው ቋንቋ፤ አለ አይደለ፤ ለምሳሌ እንደ እንግሊዝኛ ቋንቋ - ‘international language’ ፡፡ ልጄም እሱን ‘ዴቨሎፕ’ ቢያደርግ ይሻላል ብዩ ነው የማስበው፡፡” የተቡው መትወ19

inglɪzjpa nəw məhon jalləbət biyə asballəhu. jan jahl jagər wust' k'wank'wawotʃn intin kəmalət jilɪk' lit'ək'im jəmmıɸiləw k'wank'wa; allə ajdəllə, ləmissale, ində inglɪzjpa k'wank'wa - 'intərnafnl languɪdʒ'. lidzəm isun 'devləp' bɪjadərg jɪɸalal biyə asibaləhu.

“I think it should be English. Instead of using local languages that much this is more important language- you know, for example, like English language- the international language. I believe it would be important if my child develops this language.” FGD FGM19

(56)

“ባህላቸው ምናምን በዚያው መልኩ ይገለጻል፡፡ ነገር ግን አስፈላጊ ነው ብዬ የማስበው እንግሊዝኛ ቋንቋ ነው፤ ለምን ይህንን እቤት አካባቢያቸው ውስጥ ማግኘት ይችላሉ፡፡ ከቤተሰብም ማግኘት ስለሚችሉ አለም አቀፍ ቋንቋዎች ላይ ትኩረት ቢደረግ ነው የማስበው፡፡” የተቡው ሁትወ2

bahlatfjəw minamin bæzɪjaw məlku jiggəlləts'al. nəgər gɪn asfəllagɪ nəw bijjə jəmmassibəw ɪnglɪzɪjə k'wənk'wa nəw. ləmin jihinin ibet akababijəfəw wust' magnət jɪfɪlalu. kəbetəsəbim magnət sɪləmitflu alem ak'əf k'wənk'wawotf laj tɪkurət bɪdərɾæg nəw jəmmassibəw.

“Their culture staff would be expressed in that way. However, I think English is important because they can get Gurage language at their community. Since they can get Gurage language from even in their families, I think it is better if attention is given for international languages.” FGD SGM2

The above reports indicate that this group of respondents don't mind if their children learn their Gurage language at schools. However, their strong instrumental allegations towards Amharic and English languages made them prefer their children to learn these two languages. Amharic language is regarded as having advantage as a result of its socioeconomic domination. English language on the other hand is preferred because of its importance as a world's lingua franca. These instrumental attitudes towards Amharic and English are the resulted from the discussants' motivations to get better job and access to the international community. However, these reports did not suggest as if Gurgage language is a useless language. Nevertheless, the responses are indicative of the respondents' laissez-faire views of their native language as an integral part of their ethnolinguistic identity.

5.9.3.3. Attitudes on language use in media

To elicit their opinion regarding the language use in the mainstream media in Dire Dawa, respondents were asked the question: What would you feel if Dire TV and FM Dire 106.1 start broadcasting in Gurage language?

Accordingly, almost discussants entirely reported that they feel glad if their language is used in the media. Discussing this issue they reported the following quotes.

(57)

“ደስ ነው የሚለን፡፡” (የተቡው ሁትወ7)

dəss nəw jəmɪlən.

We feel glad. (FGD SGM7)

(58)

“የራስን ቋንቋ በሚዲያ ላይ ሲነገር፤ የጉራጌ ዘፈን በቴሌቪዥን ሲታይ የተለየ ስሜት ይሰጣል።” (የተቡው መትወ16)

jərasn kʷankʷa bəmɪdɪja laj sinnəggər; jəgurage zəfən bətelewiʒn sittaj jətələjjə
sɪmet jisətʼal.

“When own language is spoken on the media, watching when the Gurage songs displayed on a TV, it gives a special feeling.” (FGD FGM16)

(59)

“እኔ ደስ ይለኛል። ምክንያቱም ቋንቋዬ በእንትን ስለተገለጸ ደግሞ በትኩረት እንድከታተል፣ ደግሞ በምንነታቸው የሚያፍሩ ሰዎች ደግሞ ሲኖር ግዜ ምንነታቸውን ለመግለጽ ደግሞ ይነሳሳሉ ብዬ አስባለሁ።” (የተቡው ሁትሴ5)

ine dæss jiləɲɲal. mɪknjatəm kʷankʷaje bəntin sɪlətəgəllətsʼə dəgmo bətɪkurət
ɪndɪkətətəl. dəgmo bəminɪnətətfəw jəmjafru səwotfɨf dəmo sɪnɔr gɪzə
mɪnɪnətətfəwn ləməglətsʼ dəmo jɪnəsasallu bɪjje asbaləhu.

“I feel glad. Because, my language, since it is expressed, and so can I attend carefully, and people who feel embarrassed with their identity, when it is expressed, I think, they will initiate themselves to express their identities.” FGD SGF5

(60)

“በቀላሉ መንገድ ያው ጉራጌ ነኝ ብሎ የጉራጌን ባህል የማያቅ ሰው በቀላሉ ሊረዳ ይችላል። ስራውንም እየሰራ በማዳመጥ ማለት ነው።” (የተቡው መትወ20)

bəkʼkʼəlalu mængəd jaw gurage nəɲ bɪlo jəguragen bahl jəmajakʼ səw bəkʼkʼəlalu
lɪrrəda jɪtɨlɪl. sɪrawnɪm ɪjjəsərra bəmaddamətʼ malət nəw.

“In a simple way, you know, a person who considers himself Gurage but who don’t know the culture can easily learn it; through listening even while on work.” (FGD FGM20)

In the above extracts, feelings regarding the languages in media demonstrate that respondents owe ‘special feelings’ if their language is used in the media. FGD SGM7 justified that he feels glad if the language is used in the media. Discussants also associated the language usage in the media with their ethnolinguistic identity under inquiry. They reported that it will provide them a ground to express and learn their ethnolinguistic identity in the context where there is no official provision of their native language as a medium or subject of instruction. They reportedly justified that the

Gurage can easily express their identities when their language is represented in the media. This is evident from the remarks of FGD SGF5 who said: “people will initiate themselves to express their identities and will feel proud with their identities”.

Correspondingly, FGD FGM20 perceived the practical and social worth of the language representation in the media by focusing on informal learning. He claimed that those Gurages who have little or no exposure to their language and culture would get opportunity to learn it without requiring themselves to go to schools.

To put it in a nutshell the majority of the discussants demended and posetvely viewed the representation of Gurage language in official domains such as schools and the media in Dire Dawa. They viewed it not only from the language’s vitality maintencance perspective but also from the manifestation of ethnolinguistic identity. They also reported that it would make the Gurage feel proud of and use its language and culture constantly. More over, discussants justified that it would help to elaborate information about the language and culture which would keep the ethnolinguistic identity strong.

5.9.4. Reflections on the General Gurage ethnolinguistic identity

On this part of the qualitative analysis, focus group discussant put their reflection on Gurage in metropolitan Dire Dawa. Different views are opinions were forwarded during the FGDs. Accordingly, the first question I asked them was:

Do you think the Gurage people in Dire Dawa should maintain their language and culture? What do you advice in this regard?

Responding to this question, most of the discussants argued that the Gurage in Dire Dawa shall maintain its language and culture. They said that most cultural practices of the Gurage are not constantly performed in Dire Dawa but bitterly carried out in their homeland what they call ‘አገር ቤት’ [agər bet] in Amharic. They said that the Gurage is well known by its language, costume, and food preparation which are basically restricted in Gurage zone and few other parts of the country. But, the Gurge in Dire Dawa have adopted the costume of others. The following excerpt was claimed by one of the respondents during the FGDs.

(61)

“የጉራጌ ቋንቋ እና ባህል በደንብ የሚያዘው በዛው ባገር ቤቱ ነው። እዚህ ያለው የከተማው ነዋሪ ያን ለማድረግ ጊዜ የለውም። ሁሉም የራሱን ነው የሚኖረው። ጉራጌ ባከጋገሩ የተለየ ቢሆንም የራሱን ቋንቋ እና ባህል በደንብ የሚገልጸው ባገር ቤት ነው። ሲወጣ ሌላ የመልመድ ባህሪ አለው።” የተቡው መትሴ¹⁷

jəgurage k’wank’wa inna bahl bədənb jəmmijazəw bəzaw bagər betu nəw. izzih jalləw jəkətəməw nəwarı jan ləmadrəg gize jəlləwm. hulum jərasun nəw

jəmmorəw. gurage bannəgagəru jətələjə bəhonm jərasun k'wank'wa inna bahl bədənb jəmmigəls'əw bagər bet nəw. sɪwət'a lela jəməlməd bahri alləw.

“The Gurage language and culture best maintained these in the homeland. Here the community has no time to do that. Each lives its life. Even if the Gurage is unique in its dialect, it better expresses its language and culture in homeland. When the Gurage gets away from homeland it develops a habit of learning another language” FGD FGF17

However, discussants have argued that the language and culture must be maintained when asked them what they advice to the Gurage in Dire Dawa to maintain their culture and language. Their responses are presented here under.

(62)

“ቋንቋውን ከዚህ በላይ በደንብ መጠቀም ያስፈልጋል፡፡ እርስበርሱ በቋንቋው መናገር አለበት ባህሉን በየቀኑ ስለማያገኘው፡፡ ቋንቋው ግን በየቀኑ ስለሚያገኘው መናገር አለበት፡፡ ካልሆነ ይረሳዋል ማለት ነው፡፡” የተቡው ሁትሴ5

k'wank'wan kəzih bəlj bədənb mət'tək'əm jəsfəlɪgal. ɪrsbərsu bək'wank'waw mənnagər alləbbət bahlun bəjjək'ənu sɪləmajagənəw. k'wank'waw gɪn bəjjək'ənu sɪləmɪjagənəw mənnagər alləbbət. kalhənə jɪrsawal malət nəw.

“The language must be used more than this. Gurage shall use its language within the group because it cannot get its culture daily. But, it shall speak its language on a daily basis. Otherwise it will forget the language.” FGD SGF5

(63)

“ቀስ በቀስ ነው ትውልድ ከአንዱ ከአንዱ ደረጃ እየሄደ ነው፡፡ አይደለም እንዴ? የሚያሳድገው፡፡ ሁሉም በአንድ ትውልድ ይሁን ካልን ላይሆን ይችላል፡፡” የተቡው ሁትሴ 8

k'əs bək'əs nəw tiwliɪd kəndu kəndu dərədʒa ɪjjəhedə nəw. ajdəlləm ɪnde? jəmɪjasadigəw. hulum band tiwliɪd jɪhun kaln lajhon jɪtʃlɪl.

“It should be bit by bit in additive manner from generation to generation. Is that not?-we develop our language and culture. If we say all must be done by one generation, it would be impossible somehow.” FGD SGF8

They also argued that the Gurage should get representation in the parliament and in senior government offices in Dire Dawa. They viewed this representation as a means for struggling for the vitality of their language and culture. Regarding this one of the discussants claimed the following:

(64)

“ጉራጌ ውክልና ማግኘት አለበት። ለምን ቅድም የተናገርናቸውን ሁሉ በቅርበት ለመታገል ይረዳል። ጉራጌዎች በተለያዩ የመንግስት ቁልፍ ቦታዎች መስራታቸው ለብሄሩ ትልቅ ሚና አለው። ለምሳሌ፡- መብቱን ለማስከበር ይረዳዋል። ግን አሁን ባለው ጉራጌ እንደ ብሄር እየተቆጠረ ነው ለማለት አስቸጋሪ ሁኔታ ነው። እንኳን የቋንቋ መብት ራሱ መኖሩ ችግር ሆኗል። አርባ - አርባ - ሃያ እየተባለ ሁሉም ነገር ዝግ ነው።” የተቡው መትወ19

gurage wuklna magnæt allæbbæt. læmîn k’idim jæt nagærnatfæwn hulu bæk’irbæt læmætægæl jirædal. guragewotfj bætælējajju jæmængist k’ulf botawotfj mæsratatfjæw læbiheru tillik’ mîna allæw. læmisale- mæbtun læmaskæbær jirædawal. gîn ahun ballæw gurage indæ biher ijætæk’ot’æræ næw læmalæt astfjægari huneta næw. ink^wan jæk^wank^wa mæbt rau mænoru ftfjiggir hon^walis. arba-arba-haja ijætæbalæ hulum nægær zīg næw.

“Gurage shall get representation because it helps to closely resist issues we mentioned earlier. When the Gurages work in different key government offices, it has great value for them. For example, it helps to sustain its rights. However, it is hard to say the Gurage is treated as a national with the current situation. Existence becomes hard here. You know everything is closed as a result of forty-forty-twenty.” FGD FGM19

5.10. Analysis of Domain observation

5.10.1. Tsehay Sibhat’s (retailer in a shop age 46) case

Tsehay, who is a 46 years old woman, was born in Dire Dawa. I know her for the last ten years first being as one of her clients and then becoming her close relative. Tsehay has demonstrated wonderful social skills, which enable her to maintain strong relationship with diverse people with different linguistic and cultural backgrounds. She is a grade 12 complete in her education. She is a follower of the Orthodox Christian faith. She earns her living by selling goods and commodities in her shop as well as by being a commercial agent. As she explained, her usual workplace (her shop) is positioned around the Oromo, Somali and Amharic languages speaking locality.

Both of her parents are Gurages who came from the Gurage zone. They speak Gurage language. Her father died three years ago at his very old ages. But, her mother is still alive having a gorgeous looking. Tsehay is the second child in the family of eight. Her husband is from Eastern Hararge, and he speaks Oromo and Amharic languages very well.

The languages Tsehay by and large speaks are Amharic, Oromo and Somali languages (languages of the area). She also speaks Gurage and Arabic languages. Very rarely she

tries English for verbal communication with her foreigner customers. However, she writes only in Amharic language. In total she speaks the four Ethiopian languages very well.

Formerly she has worked as a sales woman at Babile mined water factory. Tsehay reported that her work in Babile gave her an opportunity to learn and develop Oromo language well. I have observed Tsehay's multilingual repertoires of language use which suggested that her native language, Gurage, is used at her family's home. As far as my observation is concerned Tsehay's Gurage speaking identity is demonstrated on every occasion she visits her mother. Whenever she goes to see her mother, she changes herself to speaker of Gurage language as she does is for hours. However, she prefers Amharic when conversing with her sisters and other siblings at home. Tsehay also revealed her Gurage identity when speaking to Gurages at market centers. She has no opportunity to use her native language at her home because she neither has a child nor her husband speaks the language. Therefore, she speaks the language when she goes to visit her families every other Sunday.

This woman speaks Oromo language very well with Oromo people and customers who speak the language. She also apparently speaks Somali language with Somali speakers. Sometimes she speaks Arabic language, and very rarely she tries to use English language when speaking to Indians. When she gets Ethiopian strangers for the first time, whose languages are unknown to her, she uses Amharic language.

Figure 4: Tsehay Sibhat with her house workers in her shop



At times, when she was not able to deal with people of different languages either by their native or her native languages, she resorts to Amharic for communication. Tsehay

strongly believes that Gurage language should be used in government offices and in the media. She also argues that Gurages should teach their heritage language to their children.

As I have observed Tsehay's matrimonial alliance, she has established a marriage with Oromo-Amhara man. She knows his language but he doesn't know hers. In this regard, Tsehay does not get the chance to speak her mother tongue at home. With regard to her marriage and how her language fits to her situational context, Tsehay speaks:

(65)

“ጋብቻ የመሰረትኩት ገና በልጅነት እድሜያ አኔ ባቢሌ ውሃ ውስጥ በምሰራበት ወቅት እሱ ደግሞ ዘመድ ለመጠየቅ በመጣበት ወቅት ነበር። አሱ ኦሮሞ ነው ነገር ግን አማሪኛም ይናገራል።ቤት ውስጥ የምናበራው አማሪኛ ብቻ በመሆኑ ልጆቻችን አማሪኛ ብቻ ነው የሚችሉት።”

“I established marriage early in my childhood when I was working in Babile [mineral water Company] water when he came to visit his relatives. He is Oromo but speaks Amharic too. We speak Amharic at home and as a result our children speak only Amharic.”

In connection with this, I asked Tsehay about the marriage practices of the entire Gurage in Dire Dawa. It was then indicated that the Gurage in Dire Dawa has established both endogamous and exogamous marriage types. As she justified, the numerical majority of the Gurage established endogamous marriage. However, most of them also have exogamous marriage. Focusing on this type of marriage, Tsehay said:

(66)

“እኛ በጣም በጋብቻ የተሳሰርነው ከአማራ ብሄረሰብ ጋር ነው። ለምሳሌ፡- የምህረት ባል መኮንን አማራ ነው።ሌሎችም እንዲሁ ከአማራ ጋር ይጋባሉ። የሌላኛዋ እህቴ የትግስት ባል ደግሞ ኦሮሞ ነው።”

we have strong marriage ties with the Amhara. For instance, Mennen, Mihret's husband, is From the Aamhara (Mihret is Tsehay's immediate younger sister). In the same way others also maintain marriage relationship with the Amhara. Let alone this, Tigist's (Tsehay's other younger sister) husband is from the Oromo.

Tsehay also demonstrated that Gurage men have married to Gurage women in most cases. However, the Gurage women have married either Amhara, Oromo, or Tigre men. According to Tsehay, the Gurage in Dire Dawa city maintain marriage systems with Amhara, Oromo or Tigre as a result of their longstanding relationship and interaction.

Regarding the ethnolinguistic identity of the Gurage in Dire Dawa, Tsehay thwarts:

(67)

“ጉራጌነት ዛሬ የት አለ። ሁሉም ነገር በቤተሰቦቻችን ጊዜ ቀረ። አሁን ተዘንግቷል። ቦታ የሚሰጠውም የለ ያው አልፎ አልፎ ካልሆነ በስተቀር። ዱሮ በቤተሰብ ደረጃ ተሰብስበን ባህላችንን ስናከብር በጣም ያስደስት ነበር።

“Today there is no Gurageness. Everything is left with our families. Now it is not given attention. No one gives it due attention unless occasionally. It was fascinating really when we had celebrated our culture with families”

As Tsehay explained these days little attention has been given to the ethnolinguistic identity of the Gurage. She emphasized that since the majority of the Gurage are traders who are in continuous business competition, the attention they give for their culture is minimal. According to Tsehay, only elders who stay at home are tended to use the language in a day to day communication. She said that children are not learning their heritage language. Yet, she justified that the Gurage culture is attractive when I asked her the reason that it is given little attention is on whether it is attractive.

As a multilingual speaker, Tsehay demonstrated a typical form of code switching which can be correlated to her bilingual identity. The following extract is taken as a sample from her multi-linguistic repertoires.

Telephone dialogue between Tsehay and her mother:

(68)

1. Tsehay: ሄሎ እተሞች [helo itəmotʃ] - Gurage/English ?

hello my sister (polite) itaba

2. Tsehay's mother: ሄሎ ጸሀዬ [helo ts'əhjə] – Amharic/English

hello tsehay

1. Tsehay : ምንኮምነሽ ፈያህም? [mɪnkənəʃ fəjjanəhm] – Gurage

how are you and the family?

2. Tsehay's mother: እግዚር ይተመስገን ፈያህ ደህምሽ? [igzer jɪtməsgən fəjjanənə dəhmiʃ]-Gurage

thanks to god, how about you?

1. Tsehay : እኛ ደህና ነን ልጆቹስ [ɪnpə dəhna nən lɪdʒottʃus] – Amharic

we are fine, how about the children?

2. Tsehay's mother : ፈያህም ምን ይሆንሙን ባችምን [fəjjanəm mɪn jɪhonmun batʃmɪn]-Gurage

the are fine as usuall

1. Tsehay : ባለፈው የላኩልሽ ደረሰሽ [balləfəw jəllakulʃ dərrəsəʃ] - Amharic

did you received that I sent you last time

2. Tsehay's mother : ዮዮን ሰላምየ እግዚር ያብሊ. [jojən səlamjə ɨgzer jabli] – Gurage

yes I got it, thank you

1. Tsehay : ምንም አይደል [minim ajdəl] - Amharic

don't worry

2. Tsehay's mother : መካንሽ [məkanɨʃ] – Gurage

you are troubled

1. Tsehay : አትም ጽደል. [ittim ədəl] – Gurage

don't worry

2. Tsehay's mother : ያችሁ ትግስት ደህና ነች? [jɨtʃɨs tɨgst dəhna nəʃ] – Amharic

How about Tigist, Is she fine?

1. Tsehay : ደህና ነች [dəhna nəʃ] – Amharic

She is fine.

2. Tsehay's mother : ትደውላለች? [tidəwɨlalləʃ] – Amharic

Does she call?

1. Tsehay : አዎ በቅርቡ ደውላ ነበር? [awo bək'rbu dəwɨla nəbbər] – Amharic

Yes, she called earlier.

2. Tsehay's mother : ደህና ነች? [dəhna nəʃ] – Amharic

Is she fine?

1. Tsehay : አዎ ሁለተኛው እየመጣ ነው [awo hullətəɲɲaw ɨjjəmət'a nəw] – Amharic

Yes, the second is coming.

2. Tsehay's mother : ጽኑ እግዚር የትመስገን [əfu ɨgzer jɨtməsɨgən] -Gurage

Oh, it is nice! Thanks to God!

1. Tsehay : ዮዮን በኳ ፍቃድ ምሲም አመለው ፈያ ሆነም [jojən bəkʷa fɨk'ad amələw fəja honəm]- Gurage

Yes of course! By God's will, the man is getting good in his conduct now.

2. Tsehay's mother : አይ ቅናት አይለቀው [dəhna nətʃ] – Amharic

You know he is envious.

1. Tsehay : አም ባለምንሽ የኛ ቢቲ ያገኝናት ባችምን! [igzer jitməsgən fəjjanənə dəhmiʃ]-Gurage

He is silly, he can't get like her.

2. Tsehay's mother : እሱማ እውነት ነው [issuma iwnət nəw] – Amharic

Indeed!

1. Tsehay : ምህረትስ እንዴት ናት? [mihreʈs indet nat] – Amharic

How about mihret?

2. Tsehay's mother : ደህና ናት [dəhna nat] – Amharic

She is fine!

1. Tsehay : በይ እሁድ እመጣለሁ [bəj ihud imət'aləhu] – Amharic

Bye, I will come on Sunday!

2. Tsehay's mother : እሽ በይ ሰላም ያገናኘን [iʃtə bəj səlam jagənaɾən] – Amharic

Ok, good to see you!

1. Tsehay : በይ ፈያ ሴንብቺ [bəj fəja senbiʃ] - Amharic/Gurage

Bye!

2. Tsehay's mother : ቸው [tʃaw] – Amharic

Bye

Chapter Six

Summary, Conclusions and Recommendations

6.1. Summary of the Results and Discussion

In this section, the summary and the major findings of the quantitative and qualitative analyses are presented. The study dealt with ethnolinguistic identity among the Gurage people living in Dire Dawa, and addressed the following basic research questions:

1. How is ethno-linguistic identity articulated and negotiated among the Gurage in multilingual Dire Dawa, i.e. how does the Gurage community distinguish itself from others?
2. What are the roles of languages in the formation of the Gurage identity in Dire Dawa, which includes the extent in which the Gurage use their languages in various domains, the intergenerational transfer of the Gurage language in the home domain?
3. Is there any significant difference between the different age and gender cohorts in terms language use and language attitudes?
4. What are the effects of multilingualism on Gurage identity in Dire Dawa?

A descriptive research design with mixed methods approach was used to gather data and analyze from a representative sample of 392 people (372 for quantitative and 20 for qualitative). Hence, the quantitative data was subsequently complemented by the qualitative one. The data collection process was held from October 2016- December 2017 through self administered vitality questionnaire, focus group discussion, and participant domain observation. The scales for measuring language attitudes were highly reliable (at Cronbach's $\alpha = 0.876$). The data were coded and analyzed using SPSS version 20 and the significance level was set up at $p < 0.05$. The vitality analyses in this thesis were largely descriptive, allowing some inference based on certain socio-demographic variables such as age and gender. They also have focused on Gurage people as a whole collective and did not consider their linguistic diversity.

The first finding of this was that the considerable number of the Gurage people (63.4%) has acquired Gurage language as their mother tongue. However, when it comes to ethnolinguistic identification the whole majority of them (97.8%) have identified themselves as Gurage. This suggests that the Gurage in Dire Dawa identify themselves as 'Gurage' and they confirmed this during the focus group discussions. This finding was consistent corroborated Getu's (2012) analysis that Gurage identification in appears to have more preference as one moves away from Gurage land to other urban areas. The

qualitative analysis also confirmed this because most of the participants during the focus group discussions felt pride when they expressed their Gurage identity (cf. 4.9.2.1 & 4.9.2.2). The Chi-Square test of association proved that mother tongue identification had significant association with place of birth at $p=0.000$. Accordingly, respondents who were brought in Dire Dawa showed lower tendency of recognizing Gurage language as a mother tongue than those who were brought outside Dire Dawa. In addition, males were found to be possessing strong mother tongue identification than females (cf. table 5).

The linguistic repertoire of the Gurage in Dire Dawa was found to be complex where the overwhelming majority of the sample (98.9%) commonly displayed a considerable form of multilingualism. It is uncommon to consider the Gurage in Dire Dawa as monolingual speakers since they use Gurage, Amharic, Oromo, Somali and foreign languages (cf. Fig. 2). Speaking Gurage also was found to be significantly associated with gender of speakers; males were found to speak Gurage language more than females.

The study also showed that degree of multilingualism among the Gurage in Dire Dawa was determined by age. Hence, the second generation speakers demonstrated higher degree of multilingualism, and were in fact, found to be more multilinguals, than the parents' generation (cf. table 8) at $p=0.000$. On the other hand, lack of proficiency in Gurage language impacted on the language behavior of the second generation.

In addition, this dissertation explored the degree and magnitude of code-switching among the Gurage in Dire Dawa which was seen as one of the outcomes result of their multilingual nature due to language contact. Accordingly, it was found that 86% of the sample (cf. table 9) were found switching codes in their daily communications. The qualitative analysis also confirmed code-switching as an integral part of the Gurage linguistic repertoire (cf. 5.9.1.3). Code-switching among the Gurage basically functioned to show social solidarity and acquaintance and to talk private issues. Code-switching also used to establish and maintain intimacy and friendship. As the qualitative analysis proved code-switching was also served as a momentary marker of ethnolinguistic identity. Intergenerational comparison of respondents based on code switching showed that there existed a significant proportion difference in frequency of code switching between the two age groups at $p=0.000$. Hence, the second generation speakers have demonstrated higher degree of code switching than the first generation speakers (cf. table 10). However, there was no significant proportion difference in between the two gender groups since $p=0.222$, which is greater than 0.05.

The domain analysis has characterized and attested the following issues: the functional distribution of languages in the minds of Gurage bilinguals under the study; the intergenerational transitivity of Gurage language in informal and intimate domains; and their ethnolinguistic vitality.

Accordingly, the respondents' habitual language use in 11 domains was investigated. The findings showed that Gurage language was dominantly used in home, cultural and intimate (with relatives) domains. But, Amharic language was also dominantly used in formal domains such as schools, mass media and government offices; it was also more importantly used in religion and with strangers. Amharic and Gurage languages are complementarily used during emotional reactions, at home, and during emphasis. Regardless of the prestigious positions Amharic took in village and business domains, Gurage and Oromo language were also found to be used there. The domain analysis also attested Gurage multilingualism; and, the distribution of languages proved their relative prominence in each domain where language use was motivated in informal and intimate domains by interactional and socio-cultural norms and in formal domains by official and socio-political factors.

The study showed that 54.8% of the sample uses Gurage language at home domain but majority of them also employed Amharic in this domain (cf. table 11). Parents found to be significantly use Gurage language than children in this domain with p value=0.037 (cf. table 12). As the communication of the younger generation with the older at home is an important measurement for language vitality and maintenance, the comparison of language behavior of the two generations proved that first generation speakers were found more users of their language at home domain. The t-test result to check intergenerational transitivity of the Gurage language at home proved that the Gurage in Dire Dawa are neither transferring their heritage language at home domain nor supporting its vitality as $Z=-21.3893$, and the p value is <0.001 (cf. 4.4.1.1).

Moreover this study showed that there existed a general tendency of language shift at home domain where Gurage language use decreases across generations on the one hand and children were observed using Amharic, Oromo, Somali and foreign languages in addition to their mother tongue (cf. table 14). This observation accords with the high objective vitality Amharic, Oromo and Somali languages have in Dire Dawa (cf. 1.7.2, 1.7.3). This result corresponds to Sachdev's (1995:51) justification that the phenomenon would be seen as replacing the children's linguistic and communicative competence that can be acquired by direct transmission of everyday use of languages.

Subsequently, one of the specific domains Gurage language was used is interpersonal domain (i.e. with relatives). This domain was found to be one of the key indicators of Gurage ethnolinguistic vitality as far as language use is concerned. In this regard, the study revealed that the majority of the Gurage use their language (cf. 4.4.5) when talking with relatives. It also pinpointed that the proportion of participants who use Gurage language when talking with relatives in rural was found greater than with relatives in urban. This evidence corroborates with Fishman's (2013: 52-53) generalizations about language maintenance that "urban dwellers are more inclined to shift; rural dwellers

(more conservative and more isolated) are less inclined to shift.” Furthermore, the t-test results confirmed that a statistically significant proportion difference existed between males and females on the way Gurage language is used with relatives.

Further more it has been discussed that domain analysis is one of the indicators of ethnolinguistic vitality (ethnolinguistic identity) of the target ethnolinguistic group (Giles & Johnson, 1987, Fishman 1972b, & Fasold, 1992). In this regard, and to get sense of extent of language use, two important underlying sociolinguistic principles (Landweer, 2016) must be scrutinized. One is search for specific domains of local language use without interference of a lingua franca, a trade language and other languages. The second is the greater number of domains where the target language is the language of choice, the greater reinforcement and maintenance of its use – the better ethnolinguistic vitality of the group.

Based on the above governing principles, the results of the analysis revealed that there were not specific domains of local language such as home, social events, cultural events or the more domains where the Gurage is the sole media for expression, the result was the weak/soft Vitality of the Gurage In Dire Dawa. In addition, Gurage language was not chosen in the majority of the domains; it was only adequately chosen in three domains – home, cultural, and intimate. Nevertheless use of Amharic, the working language of Dire Dawa city, dominates in the greater number of the including that of home. The study also found that Oromo, Somali and foreign languages were chosen in most of the domains.

Subsequent to the quantitative the thematic analysis of the qualitative data revealed that Gurage language is used in a few domains such as home, market and cultural events. But, Inconsistent to the quantitative one the qualitative analysis proved that Gurage language was used in business domain. Yet also most speakers demonstrated their multilingual repertoires by altering codes in many of the domains observed. Cognizant to this, Code-switching in this study was used as a momentary marker of Gurage ethnolinguistic identity, especially for negotiating in-group identity and solidarity. Landweer (2016) suggests that the frequency of code-switching is another indicator of ethnolinguistic vitality; the less code switching is the better ethnolinguistic vitality. Accordingly, the study showed a considerable proportion of the sample (36.25% cf. table 9) switch codes most frequently which may be seen as impacting the strength of the ethnolinguistic identity in question in this study.

Naming trends were also investigated in this study that Gurages in Dire Dawa demonstrated assigning cultural proper names to their children and to their businesses though it has drastically declined across generation. The qualitative analysis confirmed this but most of the Gurage worried about the decay of cultural names in multilingual Dire Dawa.

This dissertation also investigated the attitude of the Gurage towards their language and the languages of others. Accordingly, the results of the quantitative analysis revealed that respondents held more positive attitude in defining themselves as Gurage with overall mean value of 4.44 (cf. table 26), they also held greater attitudes towards their culture with a mean score of 4.02 though 30.1% of the sample claimed that they did not know the history, the customs and traditions of the Gurage (cf. table 28). With regard to respondents' attitudes towards their language, majority of them held positive attitudes towards Gurage language, and the overall mean score was 4.25, in which Gurage language was given a relatively higher recognition - regarded as an important language within the group, and viewed by 56.5% of the sample as a means to expression of ethnolinguistic identity (cf. table 29). However, the results of the focus group analysis do not support this; discussants preferred Amharic and Oromo languages as languages of the wider communication and of socio-economic importance in Dire Dawa (cf. 5.9.3.1).

The t-test results also revealed that a statistically significant mean differences existed on language attitudes between males and females at $p=0.001$; males held more positive and favorable attitudes towards Gurage language than females.

In addition, this study indicated that respondents have favorable attitudes towards Gurage language maintenance; Gurage language literacy and institutional support with the overall mean scores of 4.24, 4.35 & 4.26 respectively (cf. tables 31, 33 & 35). Moreover, the study showed that respondents have demonstrated favorable attitudes towards Gurage language speaker. The intergenerational comparison of the Gurage on language attitudes showed that there was no statistically significant mean difference between first and second generation speakers in most of the scales. However, males demonstrated more favorable attitudes than females in most of the scales measuring language attitudes. Nevertheless, despite the fact that the Gurage in Dire Dawa shown reluctance to use their language in majority of domains, they held more favorable and positive attitudes towards their language, which can be seen as a comfortable ground to strengthen their ethnolinguistic identity in question provided that other factors such as demography and institutional support need also to be imperative.

The overt cross-linguistic attitudes analysis disclosed that Gurage language was chosen for education (cf. table 38) while Amharic was done for media (cf. table 39). In addition, Amharic language was preferred for having perceived socio-economic advantage and preferred as prestigious language. Amharic language was also regarded as the most modern language despite the fact that foreign languages, for example, English 'a second official language' (Birhanu, 2009:1090) in Ethiopia remains a medium of science and technology. However, on the other hand, the analysis of the focus group discussions revealed that Oromo and foreign languages were also preferred for satisfying daily lives

and for education respectively. Yet also the qualitative analysis showed that Gurage language was preferred more on the media than Amharic.

As far as demography is concerned, the presence of a critical mass of speakers a target language means the better the vitality. In this regard, the available objective vitality of the Gurage attested that they are the fourth major ethnic groups next to Oromo, Somali and Amhara (cf. table 1) in Dire Dawa City. Hence, in this respect, their ethnolinguistic vitality was considered to be effective though they do not enjoy institutional support. As such, lack of representation for their language in formal domains was one of the findings this study. With regard to status, their language does not have strong status as such as compared to Amharic and other languages in the city. Nevertheless, it was investigated in this study that the Gurage in Dire Dawa have been marginalized from the political, economic and social affairs (cf. 5.9.2.1).

Furthermore, this dissertation investigated that the social network of the Gurage in Dire Dawa did not strongly support the vitality of their language due to the fact that they were fully engaged in trading and business (cf. 5.9.2.1). Hence, the community social network minimally expressed in *Idir* and *Iqub* and in work places. That is why most people were reluctant to attend when gathering are called in relation to Gurage Development Association. To sum up, the subjective and objective vitality indicators presented in this dissertation commutatively dictate that the ethnolinguistic identity of the Gurage in Dire Dawa was not so strongly expressed and maintained though they boldly define themselves as Gurage.

Finally, this dissertation investigated the role of languages among the Gurage in Dire Dawa proved that Gurage language was associated with an expression of culture and identity as well as improving knowledge of the world (cf. 5.9.2.4). Language was also labeled as an instrument to improve effectiveness, for example, English and Amharic languages. Furthermore, languages were also perceived as of having socioeconomic value, for example, Amharic and Oromo (5.9.3).

In General, the importance of the Gurage language lies in the fact that it is a symbol for their ethnolinguistic identity. However, the use and transmission of the Gurage language in wider domains were not encouraged eventhough the younger generation communication with older one is a decisive factor for language maintenance.

6.2. Conclusions

Based on the findings of the study the following conclusions are drawn.

The vitality questionnaire, FGD, and domain observation results proved Gurage's linguistic repertoire in Dire Dawa which was basically characterized by multilingual language competence and the degree and frequency of code-switching demonstrated in

various domains. The self-reported language abilities attested that males were found more multilingual and speaking Gurage language more than females. The second generation speakers were also found to be adding other languages to their mother tongue and become more multilinguals than the first generation.

However, mother tongue identification was not determined by age; it was rather associated with birth place where and determined by gender. Nevertheless, preponderance of the Gurage in Dire Dawa speaks Gurage as their mother tongue though the lion share was taken by the first generation.

The findings also attested that speech modifications among the Gurage were basically motivated to show social approval and integration as well as to hide information from others. Code-switching was also constantly displayed within the home domain mainly by parents for the purpose of talking private issues.

The domain analysis proved the dominance of Amharic language as the powerful language of wider communication even by interfering in intimate and social domains. Gurage language is used in the contexts such as home, cultural domains, with relatives, and during emphasis. Intergenerational transitivity of Gurage language in home domain was found to be insignificant because the first generations speaker did not communicate with the children using the target language. Based on the results of the qualitative analysis results, the first generation was using Gurage language more than the second generation at home. Therefore, there was a general predisposition of language shift at home domain. Other languages such as, Oromo language, were also present in the domains such as business and village. Foreign languages were also used in religion places and schools.

Gurage language, whose position was strong in defining ethnolinguistic identity in relation to Amharic and Oromo languages, was not as such perceived as a means of communication other than intimate domains such as home, relatives and culture. Amharic and Oromo languages constitute writing and reading medium in schools.

Naming practice as one of expressions using one language, was also identified as one of the end results of Gurage multilingualism in Dire Dawa, where nomenclatures in cultural names were rarely assigned but have declined across generations which strongly affected the retainment of Gurage ethnolinguistic identity in question,

Regarding attitudes, both integrative and instrumental attitudes were reviled in this study. Accordingly, it is fair to say that Gurages' patterns of language use contradicted with their positive sentimental attitudes they had towards their native language despite their positive instrumental attitudes towards Amharic. In addition they held positive attitudes towards speakers of Gurage language, Gurage culture, Gurage language

reinforcement programs, Gurage language maintenance, literacy in Gurage, and Gurage self identification. Males possessed more positive attitudes than females on the issues such as Gurage language, Gurage language maintenance, and Gurage language literacy. With regard to age, the first generation held more positive attitudes on Gurage language literacy than the second generation.

Cross-linguistic attitudes of the Gurage in Dire Dawa seem to be quite consistent throughout the results of the items in the questionnaire and in the focus group discussions. It has been noticed that Amharic language still dominates and holds higher scores preferred as the prestigious language of education, media and socioeconomic value. Gurage language was also found important for participants, especially, to be accepted as the language of education and media. It has still been identified as Oromo and Somali languages also preferred in the areas of market and getting better jobs. However, Tigre language holds negative attitudes in the views of the respondents since most of the items in the questionnaire were seen unrated. Nevertheless, foreign languages, like English, were preferred as languages of education and getting jobs in government offices.

The patterns of language proficiency and language use across generations, as well as language attitudes reflected weaken the ethnolinguistic vitality of the Gurage. This includes mother tongue acquisition and proficiency in Gurage language across generation as well as intergenerational transitivity of the language in different domains, especially at home domain in the contexts where there is no or inadequate institutional representation of the language.

Eventhough the Gurage in Dire Dawa were characterized by having strong demography, they didn't enjoy representation and control over positions in different government offices; they are marginalized from the socio-political aspects in the city, and this was seen as attenuating their ethnolinguistic vitality. The ethnolinguistic group has been given law status in multilingual Dire Dawa. Therefore, lack of institutional support was found to be one of the hindering factors roting the Gurage ethnolinguistic identity.

Even though there was the presence of Amharic and Oromo as powerful languages of wider communication, the Gurage people possessed strong affective component for their language and continued to identify powerfully with their home language, especially when it enhances their personal and group identities. Consequently, the majority of the respondents in the study claimed that their language other than other phenotypes is vital for their Gurage ethnolinguistic identity in Dire Dawa; Gurage language was associated with 'home language' and 'mother language'. Moreover, the qualitative annalyses proved that Gurage language was higly regarded by most respondents as the easiest way to express their inner feelings and thoughts.

The role of language as an index of ethnolinguistic identity was also investigated in this study, and the Gurage people in Dire Dawa continued to strongly identify themselves with their native language. Lastly, in addition to symbolic role languages function, instrumental and cognitive roles were scrutinized in this dissertation.

6.3. Recommendations

Based on the above conclusions, the following recommendations are made in relation to ethnolinguistic vitality - ethnolinguistic identity – of the Gurage in multilingual Dire Dawa.

- In spite of the fact that the Gurage held positive sentimental attitudes towards their native language, the dominance and interference of Amharic language as the powerful language reduced their Gurage language use in various domains. Therefore, the Gurage in Dire Dawa should improve their language usage trends and employ their mother language in various domains and support its maintenance.
- Language variety in intimate domains proved that home languages continued to remain vital despite the use of dominant language in other domains. Intimate situations may be more resistive of mother tongue interference, switching, and/or disuse. Therefore, the Gurage should dominantly speak Gurage language in intimate domains; especially they shall transfer their language to their children by speaking with them otherwise the current context favors language shift.
- As naming system not only transmits cultural expressions but also having psychological attachments for self identification (vitality), there should be a trend of naming in Gurage cultural terms. In addition, the Gurage should work to improve their representation in and control over key institutional offices in Dire Dawa city.
- The ethnolinguistic vitality analysis in this dissertation suggest the importance of multilingual competence within the Gurage in Dire Dawa where linguistic diversity is an everyday experience, and also, as the respondents' language of instruction preferences suggest, multilingual education was found to be necessity for better Gurage ethnolinguistic vitality.
- Besides, the use of Gurage language in most of existing domains and in reaction to new domains was found to be inadequate which can be seen as a result of lack of institutional support. In this regard, the Dire Dawa City Administration shall demonstrate straightforward commitment for mother tongue education and widen the spheres of Gurage language use. Therefore, the city administration

needs to revise its language policy and design and utilize language planning because reading and writing may resist language shift longer than speaking.

- The Gurage ethnolinguistic identity under investigation was seen as attenuated and would possibly crumble gradually without active and useful presence of their language in wider domains. The ethnolinguistic analysis in this study may prove that respect of the Gurage people in Dire Dawa is important including their linguistic rights. Institutional support (Official representation of language in formal domains) would contribute to the vitality of Gurage language and culture. Therefore, the Gurage in Dire Dawa shall be given the opportunity to let them enjoy representation in, and control over, the various institutions. Otherwise the current trend will continue menacing the ethnolinguistic identity of the Gurage.

6.4. Suggestions for Future Research

The ethnolinguistic vitality analysis in this study tended to be largely descriptive focusing only on Gurage. As also recommended by Sachdev (1995) allowing some analytic comparison and contrasting of ethnolinguistic groups for appropriate labeling of ethnolinguistic groups' vitalities will continue to be of interest in future research. A study on the socio-structural relation between different language groups and its effect on language behavior need also to be imperative. Hence, it is better if studies are conducted to measure relative ethnolinguistic vitality of the different ethnolinguistic groups for the desired peaceful co-existence of languages and cultures in multilingual Dire Dawa.

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Appendices

Appendix A: Self Administered Vitality Questionnaire

Addis Ababa University

College of Humanities, Language Studies, Journalism & Communication

Department of Linguistics and Philology

Self Administered Questionnaire

Dear respondents;

The ultimate purpose of this questionnaire is to collect data for the **PhD study** on *“language and ethnolinguistic identity among the Gurage people in Dire Dawa”*. The aim of this study is to investigate the role of language in Gurage ethnolinguistic identity formation in Dire Dawa city by specifically focusing on Gurage language use strategies and cross-linguistic attitudes. You are randomly chosen to participate in this study. This questionnaire consists of some general and in-depth personal questions that you will respond to. Thus, the responses you give will have a paramount significance on the validity and reliability of the results of this study. It is your full right to refuse or to answer any or all of the questions. Your answers are completely confidential, your name will not be written on this questionnaire and will never be used in connection with any of the information you provide. Therefore, you are kindly requested to put your genuine responses as per the instructions given. I appreciate and thank you for your cooperation in advance!

Would you be willing to participate?

If yes continue

If No stop!

Thank you again!

What language would you prefer to use in filling this questionnaire? _____

Part I. General background information

1. Sex: male ☐ female ☐
2. Age: 12-24 ☐ 25-45 ☐
3. Marital status: single ☐ married ☐
4. Religion: Christian ☐ Muslim ☐ other ☐
5. Education: literate ☐ basic illiteracy ☐ primary education ☐

Secondary education ☐ college and above ☐

6. Occupation: student ☐ teacher ☐ merchant ☐ housewife
government/private employee ☐ other ☐

7. Place of Birth: Dire Dawa ☐ outside Dire Dawa ☐

8. What is your ethnicity? _____

9. Which is your mother tongue? _____

10. Which language can you speak? (you can write more than one language) _____

11. Which language can you listen? (you can write more than one language) _____

12. Which language/-s can you read and write? (you can write more than one language) _____

13. What is the ethnicity of your neighbors? _____

14. Can you speak your neighbors' languages?

a) Yes b) no

15. Can your neighbors speak your language?

a) Yes b) no

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

17. Does your mother speak additional language than her first language?

a) Yes b) no

18. If your answer for question number 17 is "yes", what are the languages? (you can write more than one language) _____

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

20. Does he speak additional languages than his first language?

a) Yes b) no

21. If your answer for question number 20 is "yes", what are the languages? (you can write more than one language) _____

22. if you have brothers,

Your brother's mother tongue	
Additional languages your brothers speak	
Your brother's spouse mother tongue if married	

23. if you have sisters,

Your sister's mother tongue	
Additional languages your brothers speak	
Your sister's spouse mother tongue if married	

24. If you are married, What is the mother tongue of your spouse? _____

25. If you have children,

Your children mother tongue	
Additional languages your children speak	

26. Which language is used on Dire TV most frequently? **(you can write more than one language)** _____

27. Which language is use on Dire FM 106.1 most frequently? **(you can write more than one language)** _____

28. Which language is used in primary schools most frequently? **(you can write more than one language)** _____

Part II. LANGUAGE USE

Please put your answers from the alternatives given in the box below; YOU CAN WRITE MORE THAN ONE OPTION

29. Which language/-s does your family mostly use at home?

- a) your father and mother _____
- b) children each other _____
- c) Couples use where one of them is not Gurage? _____

30. Which language you speak at home?

- a) with your mother _____
- b) with your father _____
- c) with your siblings _____
- d) with servants _____
- e) with your spouse (if married) _____
- f) with your children (if you have) _____

If you have any view/idea please mention _____

31. Which language is widely spoken in your village?

32. Which language do you use with your neighbors? _____

33. Which language/-s is/are used as the language of liturgy/ in temple? _____

34. What language/-s do Gurage religious leaders mostly use when they pray for/bless others? _____

35. Which language/-s do you most often use in church? _____

36. Which language/-s do you most often use in mosque? _____

37. Which language/-s do you most often use in praying? _____
38. Which language/-s do you most often use at school?
- Talking With students _____
 - Talking with teachers _____
39. Which language/-s do you most often use in associations like **Gurage development association**? _____
40. Which language/-s do you most often use during social gatherings like *iddir* and *iqqub*? _____
41. Which language/-s do you use the most often with your relatives who live in:
- rural areas _____
 - urban areas _____
42. Which language/-s do you most often use in:
- Market places? _____
 - shops _____
- If you have any view/idea please mention _____
43. Which language/-s do you most often use at cafeteria and hotels ? _____
44. Which language/-s do you most often use in transportation (for using taxi and *badḡadḡ*)? _____
45. Which language/-s you most often use in the following situations?
- blessing _____
 - cursing _____
 - a provocative mood _____
 - dreaming _____
 - singing _____
 - counting numbers _____
 - talking secrets _____
 - during *duʔa* _____
- If you have any view/idea please mention _____
46. Which language/-s you most often use during mourning? _____
47. Which language/-s do you most often use during marriage ceremonies? _____
48. Which language/-s do you most often use in government offices? _____
49. Which language/-s do you most often use in health institutions? _____
50. Which language/-s do you most often use in courts? _____
51. Which language/-s do you most often use with a stranger ? _____
52. Which language/-s do you most often use with a person who is:
- Gurage language Speaker _____
 - Amharic language speaker _____

- c) Oromo language speaker_____
- d) Somali language speaker_____
- e) Tigre language speaker_____
- f) Foreign language speaker_____

If you have any view/idea please mention _____

53. Do you switch back and forth from one language to another while speaking?

- a) Yes
- b) no

54. If your answer for question number 68 is “yes”, how many times do you switch?

- a) Sometimes
- b) usually
- c) always

55. Do you know typical Gurage names in Dire Dawa?_____ examples_____

56. Of the different ethnic groups living in Dire Dawa, the language group with:

- a) attractive language culture_____
- b) rich people?
- c) Intellectual and polite people?_____

Part III. Attitude

I. Attitudes towards Gurage people, language and culture

Read the statements below and respond to each statement by choosing the extent to which you agree or disagree by putting a tick mark (✓) in the following boxes just below the scales where:

5= “strongly agree”

4= “agree”

3= “not sure”

2=

“disagree”

1= “strongly disagree”

No.	Statement	Strongly agree	Agree	Not Sure	Disagree	Strongly Disagree
	Attitudes on self Ethnolinguistic Identification	5	4	3	2	1
1	I feel proud of being Gurage					
2	I consider myself as belonging in Gurage language group					
3	A Gurage person must speak Gurage language					
	Attitudes on Gurage culture	5	4	3	2	1
4	The Gurage culture is attractive					

5	I know the history and the culture of Gurage very well					
6	I shall maintain the Gurage language and culture					
7	I Believe that a Gurage man should marry a Gurage woman					
	Attitudes on Gurage Language	5	4	3	2	1
8	Gurage language is useful and very important					
9	Gurage language is attractive					
10	Gurage language helps to know more about the culture and history of Gurages					
11	Speaking Gurage helps to strengthen Gurage identity					
12	Gurage language can be government's official language					
13	I consider Gurage language as my mother tongue					
14	I feel happy when my parents speak Gurage language at home					
15	I feel proud when I speak Gurage					
	Attitudes on Gurage language maintenance	5	4	3	2	1
16	Gurages shall teach their language to their children					
17	If Gurage languages dies then the culture will also die					
18	Gurage children shall learn to speak Gurage language when they during their childhood					
	Attitudes on Gurage language literacy	5	4	3	2	1
19	Learning/knowning Gurage language is a sign of modernity					
20	Learning/knowning Gurage language is necessary and important					
21	Learning/knowning Gurage language helps to know more about the culture and history of Gurages					
22	I will go there if someone teaches how to read and write Gurage language in my village					
23	I would buy if books are written about Gurage culture and history					
	attitudes on Institutional support	5	4	3	2	1
24	There shall be a radio/TV broadcasting in Gurage language in Dire Dawa					
25	Gurage language shall be taught/given in Dire Dawa schools					
26	It can be possible for Gurage speaker to be leader of Government offices in Dire Dawa					
27	It is possible for Gurage speaker to be a member of Dire Dawa parliament					
	Attitudes on language speaker	5	4	3	2	1
28	A person who speaks Gurage language has high level of					

	education					
29	I like Gurage Speaking people					
30	I think the relationship between Gurages and other ethnic groups is stable and peaceful in Dire Dawa					
31	Gurages should make an effort to be considered as majority language speakers in Dire Dawa					
32	Gurage language speakers should do much for the vitality of their language and culture					

Please specify if you have any additional idea_____

II. Attitudes towards different languages

Please respond to each of the following statements by putting numbers 1,2,3,4,5, and 6 depending up on your choice where 1=your first choice 2=your second your second choice, 3= your third choice 4= your fourth choice 5=your fifth choice, and 6=your sixth choice

Use this just as an example:

Statement	French	English	Arabic	Chinese	Spanish
The useful language	1	5	4	2	3

This means French is first choice, Chinese is second choice, Spanish is third choice, Arabic is fourth choice and English is fifth choice.

Here we go;

No.	Statement	Gurage language	Amharic language	Oromo language	Somali language	Tigre language	Foreign language
1	The language you want to be more proficient						
2	The language you want your children to learn						
3	The language you prefer for telephoning						
4	The language you prefer for watching films/theatre						
5	The language which is useful for getting a job in						

	government offices						
6	The language you prefer for listening on radio						
7	The language you prefer for watching on TV						
8	The language which is useful for marketing						
9	The language all Dire Dawa people should speak						
10	The language which is important in everyday life						
11	The most useful language in Dire Dawa						
12	The modern language in Dire Dawa						

አዲስ አበባ ዩኒቨርሲቲ

የሰነድ-ሰነድ ቅጂዎች ጥናት ጋዜጠኝነትና ኮሚኒኬሽን ኮሌጅ

የሰነድ-ልሳን እና ፊሎሎጂ ትምህርት ክፍል

የፅሁፍ መጠይቅ

ውድ ተሳታፊዎች፡-

የዚህ መጠይቅ ዋና አላማ “በድሬዳዋ የሚገኙ ጉራጌዎች ቋንቋ እና ማንነት” በሚል ርዕስ ላይ ለሚሰራ የፒ.ኤች.ዲ ትምህርት ማሟያ የምርምር ስራ አስፈላጊ እና ጠቃሚ መረጃ መሰብሰብ ነው፡፡ ጥናቱ በዋናነት በድሬዳዋ የሚገኙ ሁለት እና ከዚያ በላይ ቋንቋዎችን የሚናገሩ የጉራጌ ብሄረሰብ ተወላጆች ላይ የሚያተኩር ሲሆን የቋንቋ አጠቃቀም ስልታቸውን፣ ለቋንቋቸው እና ለባህላቸው ያላቸውን አመለካከት እንዲሁም ለሌሎች ቋንቋዎች ያላቸውን ግንዛቤ ለመለካትና ለመግለጽ የታሰበ ጥናት ነው፡፡ ውድ ተሳታፊዎች በዚህ ጥናት ውስጥ እንድትሳተፉ በአጋጣሚ ወይም በደፈናው (ያለምንም መስፈርት) ተመርጣችኋል፡፡ ውድ ተሳታፊዎች እናንተ የምትሰጡት መልስ ለዚህ ጥናት ዓላማ ብቻ የሚውል ይሆናል፡፡ በተጨማሪም በዚህ መጠይቅ ውስጥ ስማችሁ ስለማይፃፍ የምትሰጡት መልስ ሚስጥር የተጠበቀ ይሆናል፡፡ ለመመለስ ያልፈለጋችሁትን ጥያቄ መዝለል ትችላላችሁ፡፡ እንዲሁም በማንኛውም ጊዜ መጠይቁን መሙላት ማቋረጥ ትችላላችሁ፡፡ ስለዚህ ውድ ተሳታፊዎች የእናንተ ክልብ የመነጨ ምላሽ ለጥናቱ ፋይዳ እጅግ የጎላ ጠቀሜታ ይኖረዋል፡፡ ስለሆነም ለየጥያቄዎቹ ተገቢውን እና ትክክለኛውን መልስ በመስጠት እንድትተባበሩ አደራ እላለሁ፡፡ ለምታደርጉልኝ ትብብር በቅድሚያ አድናቆትና ምስጋና አቀርባለሁ፡፡ ለመሳተፍ ፍቃደኛ ነዎት?

➤ ፍቃደኛ ከሆኑ -----ይቀጥሉ!

➤ ፍቃደኛ ካልሆኑ----- ማቋረጥ ይችላሉ!

አመሰግናለሁ!!

መጠይቁ በምን ቋንቋ ተዘጋጅቶ ቢሆን ይመርጣሉ-----

ሀ. አጠቃላይ መረጃ

1. ጾታ: ወንድ ☐ ሴት ☐
2. እድሜ: 12-24 ☐ 45 ☐
3. የጋብቻ ሁኔታ: ያገባ/ች ☐ ያላገባ/ች ☐
4. ሀይማኖት: ክርስቲያን ☐ ሙስሊም ☐ ሌላ ☐
5. የትምህርት ሁኔታ: ያልተማረ/ች ☐ ሠረተ ትምህርት ☐ የመጀመሪያ ደረጃ ☐ ☐
 ሁለተኛና መሰናዶ ☐ ኮሌጅ እና ከዚያ በላይ ☐
6. ስራ፡-----
7. የትውልድ ቦታ፡ -----
8. ብሄርዎ ምንድን ነው? -----

9. የአፍ መፍቻ ቋንቋ -----

10. መናገር የሚችሉት ቋንቋ/ዎች (ከአንድ በላይ መፃፍ ይችላሉ)-----

11. መስማት የሚችሉት ቋንቋ/ዎች (ከአንድ በላይ መፃፍ ይችላሉ)-----

12. ማንበብ እና መፃፍ የሚችሉት ቋንቋ/ዎች (ከአንድ በላይ መፃፍ ይችላሉ)-----

13. የቅርብ ጎረቤትዎን ብሄር ቢገልጹ-----

14. የጎረቤትዎን ቋንቋ መናገር ይችላሉ?

ሀ) አዎ ለ) አይ

15. ጎረቤትዎ የእርስዎን ቋንቋ መናገር ይችላሉ?

ሀ) አዎ ለ) አይ

16. የእናትዎ የአፍ መፍቻ ቋንቋ ምንድነው/ነበር? -----

17. እናትዎ ከአፍ መፍቻ ቋንቋቸው በተጨማሪ ሌላ ቋንቋ መናገር/መስማት ይችላሉ/ይችሉ ነበር?

ሀ) አዎ ለ) አይ

18. ለጥያቄ ቁጥር 15 መልስዎ “አዎ” ከሆነ ቋንቋዎቹን ዘርዝሩ (ከአንድ በላይ መፃፍ ይችላሉ)

19. የአባትዎ የአፍ መፍቻ ቋንቋ -----

20. አባትዎ ከአፍ መፍቻ ቋንቋቸው በተጨማሪ ሌላ ቋንቋ መናገር/መስማት ይችላሉ/ይችሉ ነበር?

ሀ) አዎ ለ) አይ

21. ለጥያቄ ቁጥር 24 መልስዎ “አዎ” ከሆነ ቋንቋዎቹን ዘርዝሩ (ከአንድ በላይ መፃፍ ይችላሉ)

22. ወንድሞች ካሉዎት

የወንድሞችዎ የአፍ መፍቻ ቋንቋ	
ወንድሞችዎ ከአንድ በላይ ቋንቋ መናገር ይችላሉ	
ወንድሞችዎ ከአንድ በላይ ቋንቋ መናገር ከቻሉ ቢጠቅሱ	
ወንድሞችዎ ያገቡ ከሆነ የባለቤታቸው የአፍ መፍቻ ቋንቋ	

23. እህቶች ካሉዎት

የእህቶችዎ የአፍ መፍቻ ቋንቋ	
እህቶችዎ ከአንድ በላይ ቋንቋ መናገር ይችላሉ	

እህችዎ ከአንድ በላይ ቋንቋ መናገር ከቻሉ ቢጠቅሱ	
እህችዎ ያገቡ ከሆነ የባለቤታቸው የአፍ መፍቻ ቋንቋ	

24. እርስዎ ያገቡ ከሆነ የባለቤትዎ የአፍ መፍቻ ቋንቋ ምንድን ነው? -----

25. ልጆች ካሉዎት

የልጆችዎ የአፍ መፍቻ ቋንቋ	
ልጆችዎ ከአንድ በላይ ቋንቋ መናገር ከቻሉ ቢጠቅሱ	

26. በየትኛው ቋንቋ ነው በብዛት በድሬዳዋ ቴሌቪዝን ፕሮግራም የሚተላለፈው? (ከአንድ በላይ መፃፍ ይችላሉ)

27. በየትኛው ቋንቋ ነው በአብዛኛው በድሬዳዋ ኤፍ. ኤም 106.1 የሚሰማው/የሚነገረው? (ከአንድ በላይ መፃፍ ይችላሉ) -----

28. በየትኛው/ኞቹ ቋንቋ/ዎች ነው የመጀመሪያ ደረጃ ትምህርት የሚሰጠው? (ከአንድ በላይ መፃፍ ይችላሉ)

ክፍል ሁለት፡ የቋንቋ አጠቃቀም

ከዚህ በታች በሰንጠረዥ ውስጥ ከተሰጡት አማራጮች ውስጥ በመምረጥ ለየጥያቄዎቹ መልስ ሰጡ። በዚህ ክፍል ከአንድ በላይ መልስ መስጠት/መፃፍ ይቻላል

ሀ=ጉራጊኛ	መ=ሶማሊኛ
ለ=አማራኛ	ሠ=ትግራይኛ
ሐ=ኦሮሞኛ	ረ=የውጭ ቋንቋ

29. በቤት ውስጥ በአብዛኛው የሚነገረው ቋንቋ ምንድን ነው?-----

ሀ) ወላጆቻችሁ (እናት እና አባታችሁ) ሲያወሩ -----

ለ) ልጆች እርስ በርሳቸው ሲያወሩ-----

ሐ) ከባል እና ሚስት አንደኛቸው ጉራጌ ባይሆኑ በቤት ውስጥ በአብዛኛው የሚጠቀሙት ቋንቋ የትኛው ነው?

30. በቤት ውስጥ በአብዛኛው የትኛውን ቋንቋ ትጠቀማላህ/ሽ?-----

ሀ) ከእናት/ሽ ጋር-----

ለ) ከአባትህ/ሽ ጋር-----

ሐ) ከእህቶችህ/ሽ እና ከወንድሞችህ/ሽ ጋር-----

መ) ከቤት ሰራተኞች ጋር-----

ሠ) ከባለቤትህ/ሽ ጋር(ያገቡ ከሆነ)-----

ረ) ከልጆችህ/ሽ ጋር (ልጆች ካሉ)-----

የተለየ ሀሳብ ካለዎት ቢገልጹ-----

31. በሰፊራችሁ በአብዛኛው የሚነገረው ቋንቋ/ዎች -----

32. ከጎረቤትህ/ሽ ጋር ስታወራ/ሪ በአብዛኛው የምትጠቀሙ/ሚው ቋንቋ-----

33. በእምነት ቦታዎች በአብዛኛው የትኛውን ቋንቋ ትጠቀማላህ/ሽ?-----

34. የጉራጌ የሀይማኖት አባቶች በአብዛኛው የሚናገሩት ቋንቋ የትኛው ነው?-----

35. በቤተ-ክርስቲያናት ውስጥ (ክርስቲያን ከሆኑ) በአብዛኛው የትኛውን ቋንቋ ትጠቀማላህ/ሽ?-----

36. በመስጊድ ውስጥ (ሙስሊም ከሆኑ) በአብዛኛው የትኛውን ቋንቋ ትጠቀማላህ/ሽ?-----

37. በጸሎት ጊዜ የትኛውን ቋንቋ ትጠቀማላህ/ሽ?-----

38. ተማሪ ከሆኑ ወይም ተማሪ በነበሩበት ጊዜ በትምህርት ቤት በአብዛኛው የምትነጋገረው በየትኛው ቋንቋ ነው?-----

ሀ) ከተማሪዎች ጋር-----

ለ) ከመምህራን ጋር-----

የተለየ ሀሳብ ካለዎት ቢገልጹ-----

39. በተለያዩ ማህበራት ውስጥ ለምሳሌ የጉራጌ ልማት ማህበር ውስጥ የትኛውን ቋንቋ ትጠቀማላህ/ሽ?-----

40. በአቁብ እና በእድር ቦታዎች በአብዛኛው በየትኛው ቋንቋ ትነጋገራላህ/ሽ?-----

41. ከዘመዶችዎ ጋር ሲያወሩ በአብዛኛው የሚጠቀሙት ቋንቋ ምንድነው?-----

ሀ) አገር ቤት ካሉ ዘመዶች ጋር-----

ለ) ከተማ ካሉ ዘመዶች ጋር -----

የተለየ ሀሳብ ካለዎት ቢገልጹ-----

42. በንግድ ስራ ቦታዎች በአብዛኛው የሚጠቀሙት ቋንቋ የትኛው ነው?-----

ሀ) በገበያ ቦታዎች -----

ለ) በሰቆች ውስጥ -----

የተለየ ሀሳብ ካለዎት ቢገልጹ-----

43. በክፍቴሪያዎች እና ሆቴሎች በአብዛኛው የምትጠቀሙ/ሚው ቋንቋ-----

44. በትራንፖርት ጊዜ (ታክሲ ወይም ባጃጅ) ለመጠቀም በአብዛኛው የትኛውን ቋንቋ ትናገራላህ/ሽ-----

45. በሚከተሉት ሁኔታዎች ውስጥ ሲሆኑ በአብዛኛው የትኛውን ቋንቋ ትጠቀማላህ/ሽ

ሀ) ሰዎችን ስትመርቅ/ቂ -----

ለ) ሰዎችን ስትራገም/ሚ -----

ሐ) በተናደድክ/ሽ ጊዜ -----

መ) ህልም ስታልም/ሚ -----

ሠ) ዘፈን ስትዘፍን/ኝ -----

ረ) ቁጥር ስትቆጥር/ሪ -----

ሰ) ሚስጥር ስትናገር /ሪ -----

የተለየ ሀሳብ ካለዎት ቢገልጹ-----

46. ሀዘን ላይ በአብዛኛው የትኛውን ቋንቋ ትጠቀማለህ/ሽ?-----

47. በሰርግ ቦታዎች (ስነ-ስርዓቶች) በአብዛኛው በየትኛው ቋንቋ ትነጋገራለህ/ሽ? -----

48. በመንግስት መስሪያ ቤቶች በአብዛኛው በየትኛው ቋንቋ ትነጋገራለህ/ሽ? -----

49. በጤና ተቋማት በአብዛኛው የትኛውን ቋንቋ ትጠቀማለህ/ሽ? -----

50. በፍርድ ቤቶች ውስጥ በአብዛኛው የትኛውን ቋንቋ ትጠቀማለህ/ሽ? -----

51. በድንገት ከምታገኘው ሰው ጋር ስታወራ/ሪ በአብዛኛው የትኛውን ቋንቋ ትጠቀማለህ/ሽ? -----

52. ከሚከተሉት ሰዎች/ግለሰቦች ጋር ስትሆን/ኝ በአብዛኛው የትኛውን ቋንቋ ትጠቀማለህ/ሽ?

ሀ) ከጉራጊኛ ቋንቋ ተናጋሪ ጋር -----

ለ) ከአማሪኛ ቋንቋ ተናጋሪ ጋር -----

ሐ) ከአሮምኛ ቋንቋ ተናጋሪ ጋር -----

መ) ከሱማላኛ ቋንቋ ተናጋሪ ጋር -----

ሠ) ከትግሪኛ ቋንቋ ተናጋሪ ጋር -----

ረ) ከውጭ ዜጋ ጋር -----

የተለየ ሀሳብ ካለዎት ቢገልጹ-----

53. በንግግር ወቅት እንድ ቋንቋ እየተናገርክ/ሽ ሌላ ቋንቋ ትቀላቅላለህ/ሽ?

ሀ) አዎ ለ) አይ

54. ለጥያቄ ቁጥር 52 መልስህ/ሽ አዎ ከሆነ ለምን ያህል ጊዜ?

ሀ) ሁል ጊዜ ለ) አብዛኛውን ጊዜ ሐ) አልፎ አልፎ

55. በድሬዳዋ ውስጥ ለጉራጌ ልጆች ብቻ የሚወጡ መጠሪያ ስሞችን ታውቃለህ/ሽ----- **ለምሳሌ-----**

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56. በድሬዳዋ ከሚኖሩ ብሄር ብሄረሰቦች መካከል የትኛው ነው፡

ሀ) የሚያምር ቋንቋ እና ባህል ያለው-----

ለ) ሀብታም ተናጋሪዎች ያሉት-----

ሐ) አስተዋይ እና ትሁት ተናጋሪዎች ያሉት-----

ክፍል ሶስት፡ የቋንቋ አመለካከት

ሀ. ለጉራጌ ቋንቋ እና ባህል ያለ አመለካከት

በሚከተለው ሠንጠረዥ ውስጥ የተቀመጡትን አረፍተካዊች በሚገባ ካነብብ/ሽ በኋላ ምን ያህል እንደምትስማማ/ሚ እና እንደማትስማማ/ሚ የ (✓) ምልክት በማስቀመጥ ግለጽ/ጭ

ተራ. ቁጥር		በጣም እስማማለሁ	እስማማለሁ	ለመወሰን ይከብደኛል	አልስማማም	በጣም አልስማማም
	ራስን ለመግለጽ ያለ አመለካከት	5	4	3	2	1
1	ጉራጌ በመሆኔ ኩራት ይሰማኛል					
2	ራሴን የጉራጌኛ ቋንቋ ተናጋሪ አድርጌ እቆጥራለሁ					
3	ጉራጌ የሆነ ሰው ጉራጌኛን መናገር አለበት					
	ለጉራጌ ባህል ያለ አመለካከት	5	4	3	2	1
4	የጉራጌ ባህል ደስ ይላል					
5	የጉራጌን ታሪክና ባህል ጠንቅቄ አውቃለሁ					
6	የጉራጌን ቋንቋ እና ባህል ጠብቄ እኖራለሁ					
7	ወንድ ጉራጌ ሴት ጉራጌ ማግባት አለበት ብየ አምናለሁ					
	ለጌራጌኛ ቋንቋ ያለ አመለካከት	5	4	3	2	1
8	ጉራጌኛ በጣም ጠቃሚ ቋንቋ ነው					
8	ጉራጌኛ ደስ የሚል ቋንቋ ነው					
10	ጉራጌኛ የጉራጌን ባህል ለመግለጽ ይጠቅማል					
11	በጉራጌኛ ማውራት ጉራጌነትን ለማጠናከር ይጠቅማል					
12	ጉራጌኛ ቋንቋ ቋንቋ የመንግስት የስራ ቋንቋ መሆን ይችላል					
13	ጉራጌኛ ቋንቋ አፌን የፈታሁበት ቋንቋ እንደሆነ ይሰማኛል					
14	በቤት ውስጥ ጉራጌኛ ሲወራ ደስ ይለኛል					
15	በጉራጌኛ ሳወራ ኩራት ይሰማኛል					
	ጉራጌኛ ቋንቋን ጠብቆ ስለማቆየት ያለ አመለካከት	5	4	3	2	1
16	ጉራጌ ቤተሰቦች ቋንቋቸውን ለልጆቻቸው ማስተላለፍ አለባቸው					
17	ጉራጌኛ ቋንቋ ከጠፋ የጉራጌ ባህልም አብሮ ይጠፋል					
18	የጉራጌ ልጆች ጉራጌኛን በልጅነታቸው መልመድ አለባቸው					

	በጉራጊኛ ለመማር/ትምህርት ያለ አመለካከት	5	4	3	2	1
19	ጉራጊኛን መማር/ማወቅ የዘመናዊነት ምልክት ነው					
20	ጉራጊኛን መማር/ማወቅ አስፈላጊ እና ጠቃሚ ነው					
21	ጉራጊኛን መማር/ማወቅ የጉራጌን ታሪክ እና ባህል ለማወቅ የበለጠ ይጠቅማል					
22	በሰፈር ውስጥ አንድ ሰው ጉራጊኛ ቢያስተምር ለመማር እሄዳለሁ					
23	በጉራጊኛ ባህልና ቋንቋ ዙሪያ መጻኅፍት ቢጻፉ እገዛለሁ					
	ለተቋማዊ ድጋፍ ያለ አመለካከት	5	4	3	2	1
24	በድራዳዋ የሬዲዮ/የቴሌቪዝን ፕሮግራም በጉራጊኛ ስርጭት መኖር አለበት ብዬ አምናለሁ					
25	በድራዳዋ ትምህርት ቤቶች የጉራጊኛ ትምህርት መስጠት አለበት ብዬ አምናለሁ					
26	በድራዳዋ ውስጥ ጉራጊኛ ተናጋሪ ሰው የመንግስት ተቋማት ኃላፊ መሆን ይችላል ብዬ አምናለሁ					
27	ጉራጊኛ ተናጋሪ ሰው የድራዳዋ ምክር ቤት (ፓርላማ) አባል መሆን ይችላል ብዬ አምናለሁ					
	ለቋንቋው ተናጋሪ ያለ አመለካከት	5	4	3	2	1
28	ጉራጊኛ የሚያወራ ሰው ከፍተኛ የትምህርት ደረጃ ያለው ሰው ነው ብዬ አምናለሁ					
29	ጉራጊኛ የሚናገሩ ሰዎች ደስ ይሉኛል					
30	በድራዳዋ ውስጥ በጉራጌዎች እና በሎሎች ብሄረሰቦች መካከል የተረጋጋ እና ሰላማዊ የሆነ ግንኙነት አለ ብዬ አምናለሁ					
31	ጉራጌዎች በደራዳዋ እንደብዙሃን አንዲቆጠሩ መጣር አለባቸው ብዬ አምናለሁ					
32	ጉራጊኛ ተናጋሪዎች ለቋንቋቸው እና ለባህላቸው ህልውና ብዙ መስራት አለባቸው ብዬ አምናለሁ					

ተጨማሪ ሀሳብ ወይም አስተያየት ካለዎት ቢጠቅሱ

ለ. ለተለያዩ ቋንቋዎች ያሉ አመለካከቶች

ከዚህ በታች በቀረበው ሰንጠረዥ ለእያንዳንዱ ጥያቄ ስድስት ቋንቋዎች በምርጫነት ቀርበዋል፡፡ ስለዚህ እንደየምርጫችሁ ቅደም ተከተል መሰረት 1፣2፣3፣4፣5፣እና 6 ቁጥሮችን በመጻፍ ምርጫችሁን በመግለጽ ሰንጠረዡን ሙሉ

1=አንደኛ ምርጫህ/ሽ

2=ሁለተኛ ምርጫህ/ሽ

3=ሶስተኛ ምርጫህ/ሽ

4=አራተኛ ምርጫህ/ሽ

5=አምስተኛ ምርጫህ/ሽ

6=ስድስተኛ

ምርጫህ/ሽ

ይህንን እንደምሳሌ መውሰድ ትችላላችሁ

ጥያቄ	ፈረንሳይኛ	እንግሊዝኛ	አረብኛ	ቻይንኛ	ስፔንኛ
በጣም ጠቃሚው ቋንቋ	1	5	4	2	3

ይህ ማለት ፈረንሳይኛ አንደኛ ምርጫ፣ ቻይንኛ ሁለተኛ ምርጫ፣ስፔንኛ ሶስተኛ ምርጫ፣ አረብኛ አራተኛ ምርጫ እንዲሁም እንግሊዝኛ አምስተኛ ምርጫ መሆናቸውን ያሳያል፡፡

ተ.ቁ	ጥያቄ	ጉራግኛ	አማርኛ	አሮምኛ	ሱማልኛ	ትግሪኛ	የውጭ ቋንቋ
1	በደንብ ለማወቅ የሚፈልጉት ቋንቋ						
2	ልጆችህ/ሽ እንዲማሩ የምትፈልገው/ጊው ቋንቋ						
3	ሰልክ ለመደዋወል የምትመርጠው/ጨው ቋንቋ						
4	ቲያትር/ፊልም ለማየት የምትፈልገው ቋንቋ						
5	የመንግስት ስራ ለማግኘት የምትመርጠው ቋንቋ						
6	በሬድዮ ፕሮግራም ለመስማት የምትፈልገው ቋንቋ						
7	በቴሌቪዥን ለመስማት የምትፈልገው ቋንቋ						
8	ለመገበያያ ጠቃሚ የሆነው ቋንቋ						
9	የድሬዳዋ ህዝብ በሙሉ ሊናገረው የሚገባ ቋንቋ						
10	በየቀኑ አስፈላጊ የሆነው ቋንቋ						
11	በጣም ጠቃሚ የሆነው ቋንቋ						
12	በጣም ዘመናዊ የሆነው ቋንቋ						

ተጨማሪ ሀሳብ ወይም አስተያየት ካለዎት ቢጠቅሱ

Appendix B. FGD Guide

Addis Ababa University

College of Humanities, Language Studies, Journalism & Communication

Department of Linguistics and Philology

FGD Guides

Dear participants;

The purpose of our discussion is to collect data for the **PhD study** on “*language and ethnolinguistic identity among the Gurage people in Dire Dawa*”. The aim of this study is to investigate the role of language in Gurage ethnolinguistic identity formation in Dire Dawa city by specifically focusing on Gurage language use strategies and cross-linguistic attitudes. The information you provide shall be used only for this research purpose and will be confidential. Since we cannot write down each every content of our discussion on a paper, we shall record it with audio recorder. Here we go!

I. Personal Details

1. What is your mother tongue?
2. How many languages do you speak? What are they?
3. How did you learn them? Where and when do you use these languages?
4. Do you switch back and forth from one language to another while speaking? What is your reason? What do you signal by so doing?
5. What do you say if you are asked to tell your ethnicity?
6. Do you think that your language is the main resource of your Gurage culture and identity?
7. Do you think speaking Gurage language enables a person to be Gurage?
8. How often do you speak Gurage at home? Do you speak it well or is it corrupted? Do parents transmit their language to the children? Do you think children are losing their heritage language? Why?
9. What language/-s do you want your children to learn? What is your reason?

II. Gurage in Dire Dawa

10. How do you express your Gurage membership here in Dire Dawa? What is meant to be Gurage for you in Dire Dawa? What is the role of your language in this process?
11. What is our criterion to label a person as Gurage in Dire Dawa?
12. Are there cultural practices and traditions in which only Gurages participate? What languages do they use in those events?

13. What can you say about the naming trends of the Gurage in Dire Dawa? Are there names exclusive to the Gurage community?
14. What can you say about the relation between Gurages and other ethno-linguistic groups in Dire Dawa?
15. Can you justify the marriage experience of Gurages in Dire Dawa? What is your opinion regarding inter-ethnic marriages in Dire Dawa?
16. If you want to marry, from which ethno-linguistic group will you marry? Why?
17. What do you think if Dire TV and/or radio programs will be broadcasted in Gurage language? What is your source of motivation?
18. What would you feel if Dire Dawa administration uses Gurage language in education?
19. Which language/-s do you think is the most useful in Dire Dawa? Why?
20. Do you think the Gurage people in Dire Dawa need to have one variety to be used in common?
21. Do you think the Gurage people in Dire Dawa should maintain their language and culture? What do you advice in this regard?
22. Are the Gurage Dire Dawa represented in Dire Dawa senior government offices? Do you think that they should be represented? Why?
23. What is your opinion towards non-Gurage ethnic groups in Dire Dawa whether or not speaking Gurage language? Which one do you like most? Why? Please indicate your reasons.

III. Gurage in General

24. Do you think that there exists a Gurage variety that can serve as a lingua franca for all Gurage people? Which variety? Why?
 25. What is your opinion regarding the development of Gurage language and Gurage culture? To what extent Gurages are working in this regard? What do you advice in this regard?
- Do you have any additional idea or comment or suggestion that you think is not included in our discussion?

Thank you!

በአዲስ አበባ ዩኒቨርሲቲ

የሰነ-ሰብ፣ የቋንቋዎች ጥናት፣ የጋዜጠኝነት እና የተግባቦት ኮሌጅ

የሰነ-ልሳን እና ፊሎሎጂ ትምህርት ክፍለት

የተተካሪ ቡድን ውይይት መሪ ጥያቄዎች

ውድ ተሳታፊዎች፡-

የዚህ ውይይት ዋና አላማ “በድሬዳዋ የሚገኙ ጉራጌዎች ቋንቋ እና ማንነት” በሚል ርዕስ ላይ ለሚሰራ የፒ.ኤች.ዲ ትምህርት ማሟያ የምርምር ስራ አስፈላጊ እና ጠቃሚ መረጃ መሰብሰብ ነው። ጥናቱ በዋናነት በድሬዳዋ የሚገኙ ሁለት እና ከዚያ በላይ ቋንቋዎችን የሚናገሩ የጉራጌ ብሄረሰብ ተወላጆች ላይ የሚያተኩር ሲሆን የቋንቋ አጠቃቀም ስልታቸውን፣ ለቋንቋቸው እና ለባህላቸው ያላቸውን አመለካከት እንዲሁም ለሌሎች ቋንቋዎች ያላቸውን ግንዛቤ ለመለካትና ለመግለጽ የታሰበ ጥናት ነው። የምትሰጡት መረጃ ለዚህ ጥናት ብቻ የሚውል እንዲሁም ሚስጥሩ የተጠበቀ ይሆናል። ሁሉም የውይይታችንን ፍሬ ሀሳቦች በወረቀት ላይ መጻፍ ስለማይቻል ውይይቱ በመቅረጸ ድምፅ የሚቀረፅ ይሆናል። ውይይታችንን እንጀምራለን።

ሀ. ጠቅላላ መረጃ

1. የአፍ መፍቻ ቋንቋዎት?
2. ስንት ቋንቋዎችን ይችላሉ? በዝርዝር ቢገልጹ
3. ቋንቋዎቹን እንዴት ሊያውቁ ቻሉ? መቼ እና የትስ ይጠቀሟቸዋል?
4. ንግግር በምታደርጉበት ጊዜ ከአንድ ቋንቋ ወደ ሌላ ቋንቋ በመቀየር እና ቋንቋዎቹን በመቀያየር ታወራላችሁ? ለምን?
5. ብሄርዎን ቢጠየቁ መልስዎ ምንድን ነው?
6. ጉራጌኛ ቋንቋ ለጉራጌ ማንነት እና ለባህሉ እድገት ሚና ይጫወታል ብለው ያምናሉ?
7. ጉራጌኛ ቋንቋ መናገር አንድን ሰው ጉራጌ ሊያስብል ይችላል?
8. ጉራጌኛ ቋንቋን በቤት ውስጥ ምን ያህል ትጠቀማላችሁ? ወላጆች ልጆቻቸውን ጉራጌኛ ያስተምራሉ? ልጆች የአፍ መፍቻ ቋንቋቸውን እያጡ አንደሆነ ይሰማዎታል? ለምን?
9. ልጆቻችሁ እንዲማሩ የምትፈልጉት ቋንቋ የቱን ነው? ምክንያታችሁስ ምንድን ነው?

ለ. ጉራጌ በድሬዳዋ

10. ጉራጌነትን (የጉራጌ ማንነትን) በድሬዳዋ እንዴት ያዩታል/ይገልጹታል? ጉራጌ ማለት ለእርስዎ ምን ማለት ነው? እንዴትስ ይገለጻል? በዚህ ረገድስ ቋንቋችሁ ምን ሚና ይኖረዋል?
11. አንድ በድሬዳዋ የሚኖርን ሰው ጉራጌ ነው ለማለት መስፈርታችሁ ምንድን ነው?
12. የጉራጌኛ ቋንቋን ብቻ ለመናገር የምትገደዳቸው/የምትገደጅባቸው ባህላዊ ድርጊቶች/ስነ-ስርዓቶች ካሉ ብትጠቅሱ/ሽ?
13. በድሬዳዋ የሚኖሩ ጉራጌዎች ዘንድ ስም አወጣጥ ምን ይመስልልዎታል? ለጉራጌ ልጆች ብቻ የሚሰጡ ስሞችን ያውቃሉ? ይጥቀሱ?
14. የጉራጌ ብሄረሰብ በድሬዳዋ ውስጥ ካሉ ሌሎች ብሄረሰቦች ጋር ያለው ግንኙነት ምን ይመስላል?

15. በድሬዳዋ የሚኖሩ ጉራጌዎች የጋብቻ ሁኔታስ ምን ይመስላል?ከብሄሩ ሌላ ስለሚደረጉ ጋብቻዎች ምን አስተያየት አለዎት? ከየትኛው ብሄር ጋር በአብዛኛው ጋብቻ ይመሰርታሉ?
16. እርስዎ ማግባት ቢፈልጉ ከየትኛው ብሄር ጋር ቢሆን ይመርጣሉ?
17. በድሬዳዋ የቴሌቪዥን እና የሬድዮ ፕሮግራሞች በጉራጌኛ ቋንቋ ስርጭት ቢጀምሩ ምን ይመስልዎታል? ምክንያትዎስ ምንድን ነው?
18. የድሬዳዋ አስተዳደር ጉራጌኛን ለትምህርት ቢጠቀም ምን ይሰማዎታል?
19. በድሬዳዋ ውስጥ የትኛው ቋንቋ/-ዎች ነው/ናቸው በጣም ጠቃሚ? ለምን?
20. በድሬዳዋ የሚገኙ ጉራጌዎችን በአንድነት ሊያግባባ የሚችል ቋንቋ ወይም ዘየ መኖር አለበት ብለው አስበው ያውቃሉ?
21. በድሬዳዋ የሚገኙ ጉራጌዎች ቋንቋ እና ባህል ተጠብቀው እንዲቆዩ ምን ይመክራሉ? ምን ምን ስራዎችስ መሰራት አለባቸው ብለው ያምናሉ?
22. ጉራጌዎች በድሬዳዋ ከፍተኛ የመንግስት መስሪያ ቤቶች ውስጥ መወከል አለባቸው ብለው ያስባሉ? ለምን?
23. በድሬዳዋ የሚኖሩ ብሄረሰቦችን በተመለከተ ምን አስተያየት አለዎት? እርስዎ የትኛውን የበለጠ ይወዳሉ? ምክንያትዎስ ምንድን ነው?

ሐ. ጉራጌ አጠቃላይ

24. ሁሉንም ጉራጌዎች ሊያግባባ የሚችል ቋንቋ/ዘየ አለ? አለ ብለው ካሰቡ የትኛው ነው? ለምን?
 25. ለጉራጌ ቋንቋ እና እድገት ምን አስተያየት አለዎት? በዚህ ረገድ ጉራጌዎች ምን ያህል እየሰሩ አንደሆነ ቢገልጹ? ምንስ መስራት ይጠበቅባቸዋል ብለው ይመክራሉ?
- በውይይታችን ውስጥ ያለተካተቱ ነገር ግን መካተት አለባቸው ብለው የሚያነሷቸው ሀሳቦች፣አስተያየቶች እንዲሁም ጥቆማዎች ካሉ መጥቀስ ይችላሉ፡፡ አመሰግናለሁ!!

Appendix C: Domain Observation Checklist

Addis Ababa University

College of Humanities, Language Studies, Journalism & Communication

Department of Linguistics and Philology

Domain Observation Checklist

Part one: Primary information

1. Name of the person observed _____
2. Age _____
3. Work of the person observed _____
4. Sex _____
5. Date of observation _____
6. Time and duration _____

Part Two: Domain observation

Domain /event observed	dominantly used language	Topic of conversation	Additional remarks
Greetings			
telephoning with strangers			
telephoning with family			
home with father and mother			
home with sister and brother			
home with children			
Market places			
cafeteria and hotels			
<i>iqqub</i> and <i>iddir</i>			
mourning and marriages			
Prayers			
informal gatherings			
Strangers			
Schools			

gov't offices			
The persons language behavior			
Statements	Strong	Mild	Soft
degree of code switching			
thought about Gurage language and ethnolinguistic identity			
thought about Gurage language representation in Dire Dawa			
Others			

Amharic Version

በአዲስ አበባ ዩኒቨርሲቲ

የሰነድ-ሰነድ የቋንቋዎች ጥናት፣ የጋዜጠኝነት እና የተግባባሪነት ኮሌጅ

የሰነድ-ልሳን እና ፊሎሎጂ ትምህርት ክፍለት

የአውድ ምልከታ ጠቋሚዎች

ክፍል አንድ፡ ቀዳሚ መረጃ

1. የተመልካቹ ስም-----3. አድራሻ ----- 5.የምልከታ ቀን -----
2. ጾታ ----- 4. ስራ ----- 6. ሰዓት እና ቆይታ-----

ክፍል ሁለት፡ የአውድ ምልከታ

አውድ/ኩነት በምልከታ ውስጥ	በዋናነት የተነገረ ቋንቋ	የንግግር ርዕሰ ጉዳይ	ተጨማሪ መረጃ
ሰላምታ			
ከአንግዳ ጋር የስልክ ልውውጥ			
ከቤተሰብ ጋር የስልክ ልውውጥ			
በቤት ውስጥ ከወላጆች ጋር			
በቤት ውስጥ እህት/ወንድም ጋር			
በቤት ውስጥ ከሌሎች ጋር			
ገበያ			
ካፌ እና ሆቴል			
እቁብ እና እድር			
ሀዘን እና ሰርግ			
ጸሎት			
ኢመጀናንሲ ስብሰባዎች			
ከአንግዳ ጋር			
ትምህርት ቤት			
የመንግስት መሰሪያ ቤት			
የግለሰብ/ተጠኝው ሁኔታ			

ጠቋሚ	ጠንካራ	መካከለኛ	ደካማ
የቋንቋ ቅየጣ			
በጉራጌ ቋንቋ እና ማንነት ያለው/ላት እሳቤ/አቋም			
በድሬዳዋ የጉራጌ ውክልና ላይ ያለው/ላት እሳቤ/አቋም			
ተጨማሪ			

Appendix D: Focus Groups' Profile

1. Alemu Habte – 41 – Hotelier
2. Aychulm maru - 45 – high school teacher
3. Bahiru Bongor – 23 – student
4. Bezawit damtie – 28- house wife
5. Degu habte – 22- trader
6. Geremew Worku – 24- student
7. Hailemariam Barega – 50- civil Servant
8. Itabezahu Hailu – 21- student
9. Kibru Fikre – 20 – student
10. Musema Tuha – 42- trader
11. Netsanet Sebsibe – 23 - receptionist
12. Tigist barega - 20 - student
13. Tigist Wolde – 35 - writer and economist
14. Tsehay Sibhat - 46 - retailer
15. Tsige Tamirat – 22 – trader
16. Yonas Kassa – 37- Bucher
17. Tadesu Azmach – 40– housewife
18. Biruk Ashenafi – 18 – trader
19. Hiwot Bayu – 19 - student
20. Yitagesu Fikadu – 33 – college teacher