

Addis Ababa University
College of Humanities
School of Graduate Studies

Cultural and Linguistic Westernization: The Case of Dressing,
Hair style and Language Use among AAU Students

By: Mulusew Tariku

March, 2014
Addis Ababa, Ethiopia

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Abstract

The main objective of this study is to examine the extent of cultural and linguistic westernization in Addis Ababa University among 6 kilo campus students and analyze its effect on indigenous languages and cultures. To achieve this objective data were gathered from 213 students using questionnaire and 20 students were interviewed using semi-structured interview technique. 213 students were selected from 12 departments. Multistage sampling was employed to get participants' response to the questions in the questionnaire. Results indicate that most of the students studied were under western influence in terms of dressing, hair style and language use. Several factors have caused this which include: globalization, to be viewed as "modern", to be viewed highly educated, lack of confidence and so on. Female students were more influenced by western dressing and hair style than males, while students from urban areas appeared to be more influenced than students from rural areas in linguistic westernization.

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Table of contents

Content	Page
Abstract	i
Acknowledgments.....	ii
Table of contents.....	iii
List of tables.....	v
Symbols and abbreviations.....	vi
Chapter One.....	1
Introduction	1
1.1. Background of the Study	1
1.2. Statement of the Problem	4
1.3. Research questions	5
1.4. Objectives of the study	6
1.5. Significance of the study.....	7
1.6. Scope of the study	7
1.7. Limitations of the study.....	7
Chapter Two.....	8
2. Literature Review.....	8
2.1. Language use	8
2.1.1. The concept of linguistic westernization	8
2.1.2. Indigenous Languages	9
2.1.3. Code-mixing and Code-switching.....	13
2.1.4. Language shift and language maintenance	15
2.1.5. Language Attitude	17
2.2. Dressing.....	20
2.3. Hair style.....	23
Chapter Three	26
3. Methods	26
3.1. Study Design.....	26
3.2. Study Setting	26
3.3. Study population.....	26

3.4. Sample and Sampling Techniques	26
3.5. Study Variables	28
3.6. Operational Definitions.....	28
3.7. Data Collection Tools.....	29
3.7.1. Questionnaire.....	29
3.7.2. Interview	29
3.7.3. Data from secondary sources.....	29
3.8. Data Analysis	30
3.9. Quality Assurance	30
3.10. Ethical Considerations	30
Chapter Four.....	31
4. Findings and Discussion	31
4.1. Data from questionnaire.....	31
4.1.1. Language Use	32
4.1.2. Dressing.....	56
4.1.3. Hair Style	80
4.2. Data from interview	99
Chapter Five.....	111
5. Conclusion and recommendations	111
5.1. Conclusion	111
5.2. Recommendations	112
References	
Appendices	
Appendix I: questionnaire and interview questions	
Appendix II: the annotated file	

List of Tables

Table 1: Demographic characteristics of the respondents to questionnaire

Table 2: Demographic characteristics of the respondents to interview

Symbols and abbreviations

:	Length for vowel and gemination for consonant
1, 2, 3	1 st , 2 nd , 3 rd person
Acc.	Accusative
AAU	Addis Ababa University
Adj.	Adjective
Adv.	Adverb
Art.	Article
Aux.	Auxiliary
Conj.	Conjunction
Def.	Definite
Disc.Mark.	Discourse Marker
F	Feminine
M	Masculine
Nom.	Nominalizer
N	Noun
Neg.	Negative
Obj.	Object
PL	Plural
Pp.	Preposition
Pr.	Pronoun
Prog.	Progressive
S	Singular
SIL	Summer Institute of Language
S-O-V	Subject-Object-Verb
UNESCO	United Nations Educational, Scientific and cultural Organization
V	Verb

Chapter One

1. Introduction

1.1. Background of the Study

“The term culture has diverse and disparate definitions that deal with forms of speech acts, rhetorical structure of text, social organizations, and knowledge constructs.” (Sarah, 2006:135). Since culture is a very broad concept, we can’t define it in a single sentence because it contains different aspects.

“Language is the expression of our culture and our land. We cannot have one without the others. We cannot describe our culture and our land if we do not have language.” (McKay, 1996:1). Therefore culture and language are much integrated. Culture could be promoted, performed and expressed through the use of language. “Cultural expression is highly sensual in that human beings often create activities, practices, symbols, and so on that can be easily consumed by our senses. ‘Culture is an integrated pattern of human knowledge, belief and behavior that depends up on the capacity for symbolic thought and social learning’”. (<http://en.wikipedia.org/wiki/Culture>).

The intention of cultural influence of western countries are popularizing their culture by dominating others identity. Cultural westernization is not exchanging of culture today. Rather it is the domination of developed countries on developing countries like as goods and services. There are no equalities existing between developed and developing countries, the developing countries are commonly dominated by the developed countries. (Ezema, 2010: 15) stated as the following:

The new information environment (information without borders) the pace at which culture is exported from one place to another has increased dramatically. The implication is

that countries with superior digital power are favored by the new information environment. Thus the exchange of cultural information does not occur in a level playing ground. Africa remains at the receiving end.

According to Ezema, 2010, since cultural influence is a promotion of culture between nations, the western nations are promoting their culture into the developing countries especially to Africa and through gradual process the developing countries specifically African cultures will diminish. The western countries also impose their culture through missionaries. The objective of those missionaries what they tell us is “supporting the society”, but some of them have another mission behind. Since culture contains different things, if we lose our culture we will lose ourselves because after all human beings are culture. The formerly victim countries, even if they won independence, are still suffering in western cultures influence.

Cultural and linguistic westernization is the result of globalization which is the intention to create the new world order. Political, cultural and socio-economic integration are becoming much easier and faster than ever before. However, the technological advancement existing between the developed and the developing countries place Africa in disadvantaged position in the globalization process leading to cultural and linguistic westernization. Every step is designed in favor of the western powers. Since the developed countries are better than the developing countries in technological advancements, they can promote their culture through the existence of new technological advancements and they will be the dominant in all cases.

Globalization has economic, political, social and cultural implications. The world’s people are becoming increasingly interconnected in almost all features of their lives. Even though the integration of people is supportable, it is dangerous for developing countries to maintain their culture and identity.

Even though Cultural and linguistic westernization contains various things, this research focused on the three selected issues which are dressing style, hair style and language use. The increasing mobility of people, goods and information has driven a powerful trend towards cultural and linguistic uniformity and the extinction of local languages and cultures. Because of globalization people of the world are moving from their country to others and get the opportunity to speak and perform others languages and cultures.

“Language can be formal, technical, or informal, dependent upon the situation and people we are involved with.” (Zion, 2005:5). The people might use formal when speaking publicly and boss, use technical (professional) language at work and speak informally to friends and families.

“Currently, under the influence of globalization, many fashion apparel industries have been eager for gaining large market not only in their country of origin, but also in other markets with high potential, especially in overseas countries.” (Kim et al, 2002) cited in (Zhang, 2012:6). According to Zhang, 2012, because of globalization the clothing industry is a good way of marketing. The attitude of the people towards clothing is highly increasing. The global marketers have attempted to explore various market opportunities in the world if they can make a good competition by designing a new fashion. Consumer’s preference changes over time as their consumption situation and environment change.

“During the period of colonization, school-education was one of the new cultural practices that Africans sought and they used the visual characteristics of school-education including changing tastes in dress to explore multiple new roles which distinguished between and within African families and societies.” (Essah, 2008:8). According to Essah, during the period of colonization, the colonized countries especially African countries were imposed by the colonists to change their dressing

and other cultural practices through the exposure of education. The then influence is also continuing still now.

1.2. Statement of the Problem

Cultural and linguistic westernization is leading by the interest of western countries especially the United States. It is in the economic and political interests of the United States to ensure that if the world using a common language, telecommunications, safety, quality standards, linked by television, radio, music, and that if common values are being developed, westerns are comfortable, but other countries may lose their own identity. If the world will have one culture and language, the developing countries identity will be dominated by the developed countries. If there will not be a national division, the world will become a place of common language, dressing, religion, political view, etc. the western countries will export their interests especially to Africa.

No matter how raw the west puts it, Africa may not have any option since almost all our cultural values have been sacrificed on the altar of western pervasive life style. But the west has forgotten that paradoxically, they have always conveyed only the culture of economics (profit) rather than the culture of values (morals) which is dangerous to the future generation and African values. (Ezema, 2010:17)

Today the cultural values of Africa are becoming in danger because of the influence of western cultures. Western countries never share any culture from Africa rather they are simply exporting their cultures in to Africa in different ways.

Cultural and linguistic westernization is based on the assumption that western countries tries to force their culture, ideology, goods, and way of life on another country. In the United States, critics of cultural and linguistic westernization as an instrument of diplomacy study the extent

to which American culture reached and influenced others countries under governmental and private institutions.

The cultures of the West are imposed on the developing countries particularly African countries. Owing to this cultures domination so many indigenous African cultures are already dead and the process of globalization is creating more problems to existing African cultures. True globalization should be inclusive rather than exclusive. Ethiopians are the only people in Africa who successfully resisted Fascist Italy's imperial aggression at the time of European colonialism. Now most of Ethiopian people are becoming to be uninterested using Ethiopian cultures and languages. This can be highly observed in higher education students. For Ethiopians, however, it is very surprising that they are copying others culture and ignoring their own without any consideration of the negative impact. Most of the people who are practicing western cultures don't have any reason why they are practicing it.

The researcher inspired to conduct a study on cultural and linguistic westernization in dressing, hair style and language use among Addis Ababa University 6 kilo campus students owes to different reasons. He observed that many students in 6 kilo campus are using western dressing and hair style as well as language. The researcher also observed, many students speak English in different domains like when they hung out in cafeteria, walking and so forth. If this will continue, our indigenous languages will be endangered. "A language is in danger when its speakers cease to use it, use it in an increasingly reduced number of communicative domains, and cease to pass it on from one generation to the next. That is, there are no new speakers, adults or children." (UNESCO Ad Hoc Expert Group on Endangered Languages, 2002:2).

Taking all the above problems in mind, the study tried to examine the extent of cultural and linguistic westernization in Addis Ababa University

among 6 kilo campus students and analyze its effect on indigenous languages and cultures.

1.3. Research questions

The main question of the research is what and how are the effects and extent of cultural and linguistic westernization in Addis Ababa University 6 kilo campus students on indigenous languages and cultures?. There are also some specific questions:

1. Who are the more influenced group in cultural and linguistic Westernization from Addis Ababa University 6 kilo campus students according to their sex/place of origin/batch/?
2. What are factors that affect cultural and linguistic westernization in Addis Ababa University 6 kilo campus students?
3. Why do some Addis Ababa university students learn foreign languages?
4. What are the attitudes of student's towards indigenous languages and cultures?

1.4. Objectives of the study

The main objective of the study is to examine the extent of cultural and linguistic westernization in Addis Ababa University among 6 kilo campus students and analyze its effect on indigenous languages and cultures. It also aims at creating awareness to the students about the alarming expansion and imposition of foreign culture and language for the sustainability of our own culture. It has also the following specific objectives:

- To identify the most influenced group in cultural and linguistic westernization from Addis Ababa University students according to their sex/place of origin/batch/;
- To find out the factors that affect cultural and linguistic westernization in Addis Ababa University 6 kilo campus students;
- To assess the students' reason for learning foreign languages;

- To examine the attitudes of the students towards indigenous languages and cultures;

1.5. Significance of the study

The researcher thinks that making the effects and extent of cultural and linguistic westernization by taking selected issues that suit for the study will have the following significances:

1. It has a vital significance for those students who are influenced by western cultures and languages and also for other students to protect themselves from cultural and linguistic westernization;
2. Giving awareness for different bodies who do not realize the invasion of foreign cultures and languages;
3. It can also be used as an input or reference for those who are interested in carrying out further research on this issue;

1.6. Scope of the study

Even though cultural and linguistic westernization is now expanding all over the country in all activities, it is impossible to address all things in this research because of time limitation, budgeting, and other problems. Therefore the research delimited on dressing, hair style and language use in Addis Ababa University 6 kilo campus social science stream students.

1.7. Limitations of the study

The main limitation of this study was the problem of finding previously studied researches on cultural and linguistic invasion. It also faced the problem of data collection. Most students didn't willing to fill the questionnaire and to be interviewed.

Chapter Two

2. Literature Review

So far, some works have been done on language use, hair style and dressing. Those that are directly or indirectly related to this work are discussed in this section separately.

2.1. Language use

2.1.1. The concept of linguistic westernization

The concept of linguistic westernization is an assimilation of Western language and converting to speak the westerns language by ignoring own language.

The networks, connectivity's and interactions which cut across special boundaries and borders crucially includes and we might say depend up on particular forms (what I shall call genres) of communications, narratives and discourses. In that sense, it is partly language that is globalizing and globalized. (Fairclough, 2006:3)

According to Fairclough, 2006, since there is high level of technological advancements, there is high connection of world people. When there is interaction of people who have different languages they may share each other. Language globalization is highly increasing in African countries through different technological advancements like internet, media and others.

Change is not bad. The information revolution has empowered to search and get new and updated information what is happening in the world. But globalization today is serving the political interests of the leading power or powers in the global era. Therefore by the influence of western countries the developing countries identity is quickly disappearing.

... the development of all peoples goes hand in hand with the development of their languages. Economic imperialism and linguistic imperialism appear thus as two sides of the same coin. Economically powerful nations naturally wish to expand their languages as natural and normal vehicles of their thought, their cultural values, and their ideologies that they may want or even force other peoples to adopt. Gnamba quoted in (Amlaku, 2010:7).

According to Amlaku, economic development develops its language as well, and can lead to both economic and language domination over others. Even though unity has its own advantages for the development of language, it has also negative impact on economically weak countries that dominated by powerful countries.

2.1.2. Indigenous Languages

An indigenous language is a language that is native to a region and spoken by indigenous people. Indigenous languages may not be necessarily a countries national language because of language death and colonization i.e. the original languages may replace by the colonists. There are many countries that used foreign languages as a national language. As (Romaine, 2006:441) cited in (Hornberger, 2008:1) “The precarious circumstances of the world’s Indigenous languages are by now well known: of 6800 languages currently spoken in the world, not only are more than half at risk of extinction by the end of this century.” According to Harberger, even though there are several languages spoken in the world, most of them are endangered.

Indigenous languages are the most effective method of transmitting culture. Every language in a unique way defines how things are talked about and which concepts for making sense of the world are fundamentally assumed. Language is a very important tool in the exercise of power. The owner of a dominant language automatically

becomes more powerful than those whose language is spoken by the minority.

Saving indigenous languages is a matter of great urgency and it is crucial to ensuring the protection of the cultural identity and dignity of indigenous peoples and safeguarding their traditional heritage. Because since language and identity are interrelated each other when indigenous languages are disappear the speakers' of the languages' will be also disappear. The survival and development of indigenous languages will require the will and efforts of indigenous peoples as well as the implementation of supportive policy, documented its structure in different ways, creating awareness in the speakers', etc.

(Ghelawdewos, 2012), in his article under the title “what language should Ethiopians speak?” has presented about the working language of Ethiopia. He opposed Fiseha Haftetsion's idea presented in the paper entitled ‘choosing a Working Language in Multiethnic Nations: Rethinking Ethiopia's Language Policy’. As (Ghelawdewos, 2012) presented, the central theme of Fiseha's is discard Amharic and use English instead as a working language for Ethiopia. Ghelawdewos also expresses about the significance of indigenous languages and language in the presentation of history, culture and identity.

According to Ghelawdewos, focusing on indigenous languages should be the primary objective in order to express our culture and identity. Language goes beyond all technicalities and embodies rather expressions of conventions, beliefs, oral traditions, religious principles, talents, scientific and philosophical extrapolations. Even though all linguists agree that, the main function of language is communication, they all also agree that it has social implications.

(Gerthardus, 2008) argues that various researches ongoing on minority languages all over Ethiopia by different individuals and organizations like

SIL to maintain them, but according to him some organizations conduct their research on minority languages for the purpose of bible translations. He didn't indicate why some groups are maintaining their language while others seem to be shifting to another language. He also presented where, how and under what social conditions do language maintenance and shift take place.

The main aims of Gerhardus's research are to give an account of the underlying social factors that have contributed to language maintenance in the Maale speech community and to investigate whether the current mother-tongue literacy program in the Maale region is either facilitating language maintenance or possibly going to contribute to language shift. He investigated and pointed out different social factors on language maintenance and shift. Ethnic groups that see learning a dominant language in the best interest of the children or opportunities available to learn those dominant language become shift to the dominant language.

As (the national constitution of Ethiopia, 1991: chapter 39:2) cited in Daniel “nation and nationality in Ethiopia has right to speak, to write, to develop its language, to express and promote its culture and preserve its history.” Since the Ethiopian nation nationalities and peoples have the right to promote and maintain their own languages and cultures, they have to exercise their own languages. In addition to giving and granting the right, the government should also be committed on language maintenance. As (Enag, 2012:16) stated; “ይህ የእኛ ትውልድ ለስልጣኔ እና ዘመናዊነት የተሳሳተ አንድምታ የሰጠ ነው። ከጊዜው የመረጃና የግኝቶች ልሂቀት ጋር አብሮ እኩል ከመራመድ ይልቅ በአለባበሱና አነጋገሩ ነጭችን ስለመሰለ ብዙ የዘመነ ይመስለዋል። እንግሊዝኛ በመናገር ራሱን እንደ ምሁር ይቆጥራል።”ኤናግ (2004:16)

“Our generation has a wrong perception of civilization and modernization. Instead of using the information technology in a good way, adopting and assimilating the wests clothing and speech style to

look 'a modern people'. They are trying to look 'educated people' by speaking English." This indicates what is going on in maintaining own culture and language. If this will continue, own identity will be in danger and may be diminished totally. The people are under colonization without any war. Most people want to act the west's culture and language without any consideration of its negative impact. Of course since we are living in a global era there should be exchanging of language and culture, but with maintaining own identity.

"Indeed, the existence of speech community is verified only when it is able to express its culture and experiences in its own language." (Bekele, 2012:20). So, using local language is very crucial to express own culture and practices. The existence of a certain culture should be expressed by own language in order to keep its originality. Unless a certain language expressed by own language it may not keep its originality because the source and the target languages culture may be different. When we present once own idea by using others language we may make some modification in order to keep the target language structure and norm.

Bekele also presented factors that affect the use of mother tongue. Those factors presented by him are pedagogical factors, psychological factors, sociocultural factors, political factors and the like. Even though those factors are existing in the world psychological factor is the most serious and expanded factor. Most of the people that shifted his/her mother tongue to the other are psychologically he/she believes that language (the language that shifted) is the 'best' for them in terms of international recognition. In his data analysis part the attitudes towards the transition from Afan-Oromo to English medium of instruction from grade 7-10 of students, teachers and parents are included. According to his finding, most of the students, the parents and teachers want to use English as medium of instruction.

Language is the conveyer belt of culture, yet 32% of the endangered languages are African languages. To speak a language is to engage in a culture. The unique relationship between language and thought and the paradigm position which grow out of it this thought processes are therefore endangered. Language is not a means of passing information, it is also a culture; to speak a language is to engage in a culture. To speak a perfect Arabic is to expose yourself to the culture of Arabs, the same with Amharic and Hebrew, you could never learn Amharic and divorce this from Ethiopian culture. Urbanization is the slaughter house of African languages and it is not only a threat from outside i.e. English. Amharic has on its own displaced more languages in Ethiopia than English. (Shahadah, 2010)

(Shahadah, 2010) discussed the influence of African countries indigenous languages and cultures by European countries. He shows the power of indigenous language for national identity. A look at internet technology shows accommodation for all scripts, DVD subtitles come in many languages. The commercial value of African languages is linked to the volume or market value of African speakers purchasing DVDs, accessing in-flight services, etc.

2.1.3. Code-mixing and Code-switching

Code-switching is switching a language between bilingual or multilingual speakers in a single conversation. This may occurs when bilingual or multilingual speakers substitute a word or phrase from one language with a phrase or word from another language. “Code switching is defined as the practice of selecting or altering linguistic elements so as to contextualize talk in interaction.” (Nilep, 2006:1)

Code-switching is commonly practiced in bilingual and multilingual communities. This is because when languages are in contact they may influence one another. This switching may occur in syntax, phonology and morphology. “Code switching can be described as a means of communication which involves a speaker alternating between one language and the other in communicating events.” (Taiwo & Taiwo, 2009:2). Code-switching is existing between two or more bilingual or multilingual speakers. When they are speaking together they may use different languages in alternative way. Someone may code-switches using two different languages (interlingua) or different dialects of the same language (intralingua) interchangeably in a single communication. Other terminologies commonly used in code-switching are ‘intra-sentential’, which describes switches within the sentence, and ‘inter-sentential’ used to describe switches between sentences. Intra-sentential code-switching is said to be code-mixing.

(Taiwo & Taiwo, 2009:3) show inter-sentential and intra-sentential code-switching with the support of clear examples as follows in Yoruba/English bilinguals:

(1) Kelvin was at the party. ‘Sugbon mi o ri i rara’. (But I did not see him at all)

Only God knows where he sat. ‘Se ko je e lowo sa?’ (I hope he did not owe you).

(2) Awon boys yen lo de maa n disturb awon girls to wa ni area wa every time ti awon girls yen ba ti n koja.

(It is those boys who always disturb the girls in our area anytime the girls are passing by).

In the Example (1) the switch is at the end of each sentence, reflecting a total change from English to Yoruba. This is an instance of inter-sentential code-switching, that is, the alternation in a single discourse between two languages, where the switching occurs after a sentence in

the first language has been completed and the next sentence starts with a new language. In Example (2) Yoruba is the matrix language and English words have been inserted 'indiscriminately' in the speech, making it a bit difficult to mark out the specific boundaries of the switch. This is intra-sentential code-switching or code-mixing.

Therefore in inter-sentential code-switching we can make a clear boundary between sentences of the two different languages whereas in intra-sentential code-switching we can't because the two languages are mixed in every place of the sentence.

Another related study is Bikila's (2008) work on code-switching in Afan-Oromo and English. His main concern is to make a description and to provide theoretical explanations for conversational functions and structural aspect of Afan-Oromo/English code-switching. The study shows Afan-Oromo/English code-switching of AAU students and Oromia Television Program. The switched English language is used to indicate a direct quotation, reported speech, interjection, reiteration, message qualification, referential and idiomatic expressions in conversational functions whereas content and system morpheme distinction, syntactic categories and frequency of switched segments, universal constraints in structural aspect.

2.1.4. Language shift and language maintenance

Language shift is the replacement of one language by another which occurs most of the time minority language by the most powerful language. Language use may occur in migration of people from their own place to the other in different reasons like drought and famine. "One of the most common definitions of language shift is that it takes place when the younger members of a minority speech community no longer speak the language of their parents, but speak a dominant majority language instead." (Dyers, 2008:54).

According to Dyers, the language of the parents is not transmitted to their children as a result of language shift.

Language shift is the outcome of both outside and inside forces from regional, national, global and local conditions. Language shift has its factors. Among the most important factors is the speakers' attitude toward their own languages.

“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.” (Batibo's, 2005:102) cited in (Gerthardus, 2008:29). In language maintenance the parents transmitted their languages to the children actively and the numbers of speakers are relatively stable. It is the authorities to preserve a language or a dialect of a particular community's local vernacular language.

The research conducted by (Mckenzie, 2010) entitled with “the Social psychology of English as a global language, attitudes, awareness and identity in the Japanese context” indicates that globalization is one factor of the practice of English as foreign language and following others cultures. The ongoing process of globalization has and continues to have major economic effects. These include increasing levels of financial interdependence between different cultures and areas of the world, demonstrated by the recent financial crisis, which originated in the United States, spread rapidly to both developed and developing countries and ultimately resulted in a worldwide economic downturn. Globalization has also linguistic consequences. It has resulted in greater competition between languages. If there is a great competition between languages the developed countries will be the winner and dominate the developing countries. Finally, the developing countries languages may be shifted to the developed one's and the developed countries languages will be well-documented.

According to Mckenzie, English in Japan doesn't have status of an official language. It has a function as a foreign language in education system, academic research and international trade. It is also prevalent in the media. English in Japan has a major influence on both the Japanese language and Japanese society. In Ethiopia English also have no the status of official language, but it has the function of education system especially in higher education.

2.1.5. Language Attitude

As (Şimşek, et al., 2007: 1) cited in (Hard, B, et al., 2011:3) "Language attitudes are actually the feelings people have about their own language or the languages of others, and further defined, as an individual's psychological construction regarding their own language and/or the languages of others."

According to the Hard, B, et al, language attitude is an individual perception towards the language. This individual difference may differ from one another; some might be interested to speak and use only their own native language by ignoring the others weather they speak other languages as second language; others might be interested to speak and use both native and second language that they speak and the third might ignore their own native language and shift to their second language. All the three ways are related with language attitude.

Language attitude sometimes is the result of different dialects in the same language and originally accepted speech style. Most people are ashamed by their dialects and confused what the right and standard language. Most people may also be more interested in the language widely spoken rather than maintaining their own native language.

"Teachers, learners and researchers will all agree that a high motivation and a positive attitude towards a second language and its community help second language learning." (Bot, et al, 2005:72) quoted in (Chalak

and Kassaian, 2010:40). Attitudes towards a particular language might be either positive or negative. Some learners may have negative attitude towards the second language and want to learn it in order to prevail over people in the community but generally positive attitude strengthens the motivation. Some individuals might generate neutral feelings. This language attitude towards language may be diverted to nationalism. Those who have negative attitudes towards others languages may change gradually through different trainings and discussions.

UNESCO Ad Hoc Expert Group on Endangered Languages (2003) entitled with “Language Vitality and Endangerment” listed the governmental and institutional policies and/or attitudes toward the dominant and subordinate languages. These policies and attitudes are listed as follows:

- 1. Equal support:** all of a country’s languages are valued as assets. All languages are protected by law, and the government encourages the maintenance of all languages by implementing explicit policies.
- 2. Differentiated support:** non-dominant languages are explicitly protected by the government, but there are clear differences in the contexts in which the dominant/official language(s) and non-dominant (protected) language(s) are used.
- 3. Passive assimilation:** the dominant group is indifferent as to whether or not minority languages are spoken, as long as the dominant group’s language is the language of interaction.
- 4. Active assimilation:** the government encourages minority groups to abandon their own languages by providing education for the minority group members in the dominant language. Speaking and/or writing in non-dominant languages is not encouraged.
- 5. Forced assimilation:** the government has an explicit language policy declaring the dominant group’s language to be the only official national language, while the languages of subordinate groups are neither recognized nor supported.

6. Prohibition: minority languages are prohibited from use in any domain.

UNESCO Ad Hoc Expert Group on Endangered Languages (2003) also stated how seems like the attitudes of members of a speech community towards own language. Members of a speech community may see their own language as essential to their community and identity and promote it. If they may use it without promoting it; they may be ashamed of it and, therefore, they may see it as a bother and actively avoid using it. When members' attitudes towards their language are very positive, the language may be seen as a key symbol of group identity. Just as people value family traditions, festivals and community events, members of the community may see their language as a cultural core value, vital to their community and ethnic identity. If members view their language as hindrance to economic mobility and integration into mainstream society, they may develop negative attitudes toward their language.

Zubairi (2009) did a research on motivation to learn a foreign language in Malaysian students. The students' reasons to learn foreign language have been mentioned. The students are motivated to learn foreign language for their future career. They think it will make them a more knowledgeable person in learning a foreign language. They also think, it will someday be useful in getting a job. They believe that, other people will respect them more if they have knowledge of a foreign language. Their instructors and friends encouraged them to learn a foreign language. The other reason raised by the students is, the tendency to meet and converse with a variety of people. They are also eager to be able to participate in the activities of other cultural groups.

Behailu Korma (2010) also did a research on grade 9 and 11 Bishoftu secondary and preparatory school about their attitude towards indigenous languages. Most students have not a good attitude towards indigenous languages and they do not want to learn any indigenous

language. If there were schools which do not teach any local language as a subject they would have join there. Most of them accepted the functional role of English as a medium of instruction in all levels. Most of the students believe that, one cannot claim that he/she is educated unless he/she speaks English and since indigenous languages have no more advantages outside Ethiopia it is better to replace them by foreign language.

Banti Meselu (2003) also investigated Admas college students' attitude that learning English as a foreign language. Most students enjoy meeting and listening to English speakers and most of their favorite actors, musicians, writers, etc., are English speakers. They have also a favorable attitude towards the native English speakers and they speak English in anywhere.

2.2. Dressing

House, J, et al (2007) have stated the relationship between linguistic and culture under the title 'Intercultural Language Use and Language Learning' that:

In several linguistic schools of thought, 'culture' has been seen as intimately linked with language. Thus, for instance, scholars operating in the Prague school of linguistics or inside Firthian-Hallidayan functional systemic British Contextualism described and explained language as primarily a social phenomenon, which is naturally and inextricably intertwined with culture. In these two as well as other socio-linguistically and contextually oriented approaches, language is viewed as embedded in culture such that the meaning of any linguistic item can only be properly understood with reference to the cultural context enveloping it.

According to House, J, culture and language are two sides of the same coin. Culture can be expressed through language and language has a social phenomenon in the community. House, J also looks culture in different disciplines like, philosophy, sociology, anthropology, literature and the like.

Two basic views of culture have been expressed by House, J: the humanistic concept of culture and the anthropological concept of culture. The humanistic concept of culture captures the 'cultural heritage' as a model of improvement, an exclusive collection of a community's masterpieces in literature, fine arts, music etc. The anthropological concept of culture refers to the overall way of life of a community or society, i.e. all those traditional, explicit and implicit designs for living which act as potential guides for the behavior of members of the culture.

In this global era everything is under the influence of western countries.

These days western influence can be seen all around, but most specifically it can be seen in the way Pakistanis have started dressing up. Whatever fashion becomes popular abroad, it is being adopted by people here, without thinking that it is not meant for their body type or cultural values. Also the Pakistani fashion industry is so inspired by the foreign styles that they don't even hesitate before introducing revealing clothes in their collection. (Influence-of-westernisation-on-clothing.html)

According to the above paragraph, dressing is highly influenced not only in Pakistan but also all over the world. Most people in the world are under the influence of dressing without any consideration of its values. Westernization is very important for a country's development but without forget own culture. Westernization on closing is existing both females'

and males'. Our fashion industry itself is obsessed with showing skin especially in the age of young people.

An article compiled by The National Office of The Department of Immigration and Multicultural Affairs to Assist State and Territory Governments, Service Providers and Other Key Settlement Stakeholders to Settle New Entrants under Australia's Humanitarian Program' (2006) stated about the dressing of Ethiopian in terms of urban and rural area and male and female. As it stated, Western-style clothing is commonly worn in cities. In rural areas traditional clothing is more common and traditional dress is usually made from an Ethiopian cotton cloth. Men and women's clothing usually covers most of the body. Traditional shawls are worn by men and women, even with Western clothing. Some women also wear a traditional headscarf called a 'shash' which is a cloth that is tied at the neck. This is common among both Muslim and Christian women. Therefore urban people are using western style than rural. "ለባህል ወረራ (cultural imperialism) ራሱን ያጋለጠ ትውልድ! ባህሉን በራሱ ፈቃድ የተወ::በቋንቋው ላይ እንግሊዝኛን ካልቀየጠ የሚያመው የፈቃድ ቅኝ ተገዥ:: ጸጉሩ ቅጥ ያጣ፣ 'ሱሪው ጅል' ትውልድ:: ሰኞ ምዕራብ ላይ የታዩች ፋሽን ማክሰኞ ጧት ባዲሳባ ሴቶች ትተገበራለች::" (ኤናግ፣ 2004:16)

"A generation vulnerable for cultural imperialism and ignorant for own culture; he/she is not comfortable unless mixing of English in his/her language and colonized without any external influence. The hair style and clothing style is not in the context of own culture. Any fashion which is exhibited in western countries will expand to Addis Ababa. (Enag, 2012:16). According to Enag, the 21th century generation is very sensitive for new things and careless for their own identity. They want to assimilate every fashion from the west. Most people consider that assimilating and adopting the west culture is civilization and modernization.

"Cultural invasion nicknamed modernization has been packaged and repackaged for the consumption of developing countries of Africa, Asia

and Latin America.” (Ezema, 2010:16). Cultural invasion is disadvantaged for developing countries, because they are on the way of losing their culture and identity. This cultural invasion is expanding in developing countries through modernization.

Cultural invasion plays a great role for the disappearance of indigenous cultures. Indigenous culture is a culture that is performed by an indigenous people. “Indigenous cultures are cultures of survival, then judged in terms of their own progressive rationales, all projects of settler nationhood.” (Sissons, 2005:13). Indigenous cultures are the manifestations of an indigenous people. It is the total ways of living built up by a group of human beings, which is passed from one generation to the next.

2.3. Hair style

Hair style is one component, manifestation and empowerment of culture. The contrasting implications associated with the idea of popular culture are noted by (Williams, 1976:199) cited in (Strinati, 2004:2) that:

‘Popular’ meant ‘being seen from the point of view of the people rather than from those seeking favour or power over them’. However, ‘the earlier sense had not died.’ This meant that ‘popular culture was not identified by the people but by others. The recent sense of popular culture as the culture actually made by the coming of cinema and radio, the mass production and consumption of culture, the rise of fascism and the maturing of liberal democracies in certain western societies, all played their part in setting the agendas of these debates.

Strinati stated two contradict ideas about popular culture i.e. popular culture seen the framework of the people not others and popular culture identified by others not the people. The two debates are the earlier and

the recent debates. This debate is not clearly stated whether popular culture emerged from the people themselves as an autonomous expression of their interests and modes of experience or imposed by those in positions of power as a type of social control. The existence of new technological advancements has a great role for the promotion and empowerment of culture. They powered the commercialization of culture, mass media like radio and film transmitted and instructed the official ideology of once cultural reflections because they could be controlled centrally broadcast to the large population.

The rise of large-scale and mechanized industrial production, and the growth of massive and densely populated cities, is argued to have destabilized and then eroded the societies and values which previously held people together. These radical changes included the eradication of agrarian work tied to the land, the destruction of the tightly knit village community, the decline of religion and the secularization of societies; and they have been associated with the growth of scientific knowledge, the spread of mechanized, monotonous and alienating factory work, the development of large anomic cities populated by anonymous crowds, and the relative absence of moral integration. These processes are thought to lie behind the emergence of a mass society and mass culture. (Strinati, 2004:5)

As Strinati stated clearly in the above statement, the establishment of mechanized and industrialized production caused the destruction of values and identities that the people have previously. The agrarian works are replaced by scientific materials and that agrarian works may be considered as history. The emergence of industrialization and urbanization should keep the previous practices and support them rather than rejecting and replacing them. Strinati's ideas contain two contradict ideas. The first one is social integration; the village, the family and the church provided a sense of psychological identity, social conduct

and moral certainty for the individual. The second idea which contradicts with the first is the city or science, not provide identity and fashion morality.

(Mercer, 1987) under the title 'black hair style politics', has pointed out that hair style is a highly sensitive issue about the identity and it has economic, political and psychological implications. As part of our modes of appearance in everyday practices, the ways we shape and style hair may be seen as both individual expressions of the self and as embodiments of society's norms, conventions and expectations. But today this self and society embodiment practice is not really practiced in Ethiopia, rather the embodiment of 'civilization' which is following the westerns style. Many barber-shops and hairdressing salons have many hair care products and advertising to help sell them.

Hair is a raw material that constantly processed by cultural practices which invest with meanings and values. This meanings and values are the results of the existence of creating common identity. He also argued Africans had no culture or civilization worthy of the name.

(Zificsak, 2004) presented the hair style of France from 1380–1410. According to Zificsak the 15th century is often the focus of attention when it comes to hair and hair coverings; the late 14th c. is also a period with a wide array of hairstyles. An often overlooked French style consists of very tightly curled, jaw-length hair. This is often depicted with a filet, although a bare head is also represented. Zificsak also presented different hair styles which found from French manuscripts. Perhaps this was uniquely a French style, or it could also be a result of the wide variety of manuscripts available on-line from late 14th– early 15th c. France.

Chapter Three

3. Methods

3.1. Study Design

A cross sectional study design which employed a mixed data collection methods specifically, the sequential method was utilized in the study. The study was started by collecting data through questionnaire and interview on cultural and linguistic westernization from the respondents. And then, based on the collected data, the findings and discussion of questionnaire and interview data were held in a second phase.

3.2. Study Setting

Addis Ababa University was established in 1950 with one department and 70 students. It is the oldest and largest University in Ethiopia and stood the only University for several years. Its role and impact in the country's development in various domains is comprehensive. It currently runs 65 undergraduate and 220 graduate programs (of which 69 are PhD). It has a population of about 50,000 students following their studies in regular and extension programs, and 2000 academic and over 5,000 supportive staffs. (<http://www.aau.edu.et>)

3.3. Study population

The total populations of this study were 3416 people who are learning in Addis Ababa University 6 killo campus in undergraduate level social science stream.

3.4. Sample and Sampling Techniques

The total number of sample participants of the study was 213 which were 13% of the sampling frame (1638) for questionnaire respondents and 20 respondents for interview. Sampling frame is the total number of the participants of the selected departments.

$$\frac{1638*13}{100} = 213 \rightarrow \text{Sample size}$$

Multistage sampling was employed to identify questionnaire respondents. There are five colleges, namely, College of Social Sciences, College of Humanities, Language Studies, Journalism and communication, College of Education and Behavioral Studies (CEBS), College of Performing and Visual Arts and College of Law and Governance Studies. Under these colleges there are 3416 undergraduate students. The two colleges (College of Humanities, Language Studies, Journalism and communication and College of Performing and Visual Arts) were selected purposively because there are both foreign and Ethiopian languages department students under those colleges and they are expected to perform indigenous cultures. From all Colleges 12 departments were selected as sampling frame i.e. 1638 students. From Ethiopian languages departments all the available departments (Amharic, Tigrigna and Afan Oromo) were included. Since most students are join to the English department than other foreign languages departments, English department was selected purposively and Chinese and Modern European Languages departments were selected through lottery method. From College of Performing and Visual Arts, the available Theatre and Development department were included while from College of Education and Behavioral Studies (CEBS), department of psychology was selected through lottery method and from College of Social Sciences department of Social Anthropology and Sociology were selected purposively because they are related to language and culture. Also department of Archeology was selected through lottery method. From College of Law and Governance, the available department (Law) was selected.

From 213 sample size, 138 were male whereas 75 were female. In terms of year of study, 75 were 1st year whereas 138 were above 1st year. Regarding to their place of origin, 126 were from urban area while 84 were from rural area.

The sample from each selected department were selected by using ratio i.e. the sample size*100/sampling frame.

$$\frac{213*100}{1638} = 13 \rightarrow \text{The number 13 is the ratio.}$$

Then, the number of students in a certain department multiplied by the ratio and divided by hundred.

$$\frac{x*13}{100}$$

Where x refers to the number of students in a certain department

The students were selected through lottery method from each selected departments.

Concerning the interview, it was carried out by way of selecting the interviewees according to their dressing and hair style. Both indigenous and western style performers are included.

3.5. Study Variables

Sex, education and place of origin were independent variables while dressing, hair style and language use were dependent variables.

3.6. Operational Definitions

- ✓ **Cultural and linguistic westernization:** - a style of wearing clothes, the hair style which are designed based on the western cultures and mixing and speaking foreign language(s) frequently (i.e. mini-skirts, women's trousers, clothes that exhibit sensitive body parts, using as western hair style, etc.).
- ✓ **Indigenous dressing, hair style and language use:** - using locally produced clothes, hair style and speaking local languages.
- ✓ **ELAN:-** It is an annotation tool that allows to create, edit, visualize and search annotations for video and audio data for purposes of annotation, analysis and documentation. Hellwig (2011:viii)

- ✓ **Annotation:** - It is any type of text (e.g. a transcription, a translation, coding, etc.) that you enter on a tier. It is assigned to a selected time interval of the video/audio file (e.g., to the utterance of a speaker) or to an annotation on another tier (e.g., a translation is assigned to an orthographic transcription). Hellwig (2011:251)
- ✓ **Metadata:** - It is data about data, i.e. structured information about events, recordings, and data files. Gippert, Himmelmann & Mosel (Eds.) (2006:93)

3.7. Data Collection Tools

The target population of this study was Addis Ababa University 6 kilo campus students. Because there are many students who have different cultures and languages and there are some foreign languages departments in the University, but as the researcher observed, many students perform and speak western cultures and languages. Therefore the researcher was collected essential information from the students by interview and questionnaire.

3.7.1. Questionnaire

The researcher used questionnaire for his data collection for the reason of reaching large number of subject. The researcher prepared 34 questions both open and close ended questions for 213 students.

3.7. 2. Interview

The researcher collected data through interview. It is important to collect detailed information making the face to face interaction. The researcher prepared 8 semi structured questions for 20 selected students.

3.7.3. Data from secondary sources

Different photographs which are shown both indigenous and western dressing and hairstyle were also collected from different sources.

3.8. Data Analysis

After the data were collected, the researcher analyzed students' results of both questionnaire and interview separately. The open ended questions obtained from the questionnaire and interview were analyzed descriptively by compiling similar views, whereas the close ended questions obtained from the questionnaire were analyzed statistically, using percentage and tabulation following by interpretation. Different pictures of dressing and hairstyle were also used as supportive of the primary data. The 16 minutes audio recorded data of the students' interview also annotated by using ELAN 4.3.1 with a metadata.

3.9. Quality Assurance

Translation of questionnaire to Amharic was used to assure the same meaning is conveyed. The researcher also attempted to employ direct quotation of the informants' expressions to conceptualize their experiences. Finally, all the data collected through the two instruments were triangulated to assess the quality of the data obtained.

3.10. Ethical Considerations

The researcher tried to keep the participants' privacy, secrecy, wellbeing and confidentiality. They were informed that Participation was voluntary based and had full right to withdraw at time of need during the interview process. All the data collected from the respondents were used for the purpose of this study only.

To keep the privacy and confidentiality of the participants' their names were not used in the analysis. Informed consent was obtained from Participants and they were informed to be the participant. The participation was done on the interest of the participants without any obligation. They were also informed in detail about the content and purpose of the data collection. By this, the researcher attempted to make sure that participants take part in the process based on their free will without any fearing.

Chapter Four

4. Findings and Discussion

4.1. Data from questionnaire

This chapter of the thesis presents the findings and discussion of respondents gathered through questionnaire and interview. The findings and discussion presented in tables and percentages followed by interpretation. Two hundred thirteen respondents were participated in the questionnaire whereas twenty respondents were participated in interview.

Table 1: Demographic characteristics of the respondents to questionnaire:

Variables	Categories	Number	Percent
Sex	Male	138	64.8
	Female	75	35.2
	Total	213	100
Batch	1 st Year	75	35.2
	Above 1 st year	138	64.8
	Total	213	100
Place of origin	Urban	126	59.2
	Rural	84	39.4
	Total	210	98.6

As the above table shows, a total of 138 (64.8%) male respondents and 75 (35.2%) female respondents were participated in the questionnaire. Out of the 213 respondents, 75 (35.2%) were 1st year students; whereas the remaining 138 (64.8%) were above 1st year students. In terms of place of origin, 126 (59.2%) were from urban area and 84 (39.4%) were from rural area. 3 (1.4%) questionnaires were left unanswered, i.e. not decided whether the respondents were from urban or rural area.

4.1.1. Language Use

Item 1: In your opinion, what are the advantages of using indigenous languages?

According to the respondents, indigenous languages have various advantages. For one thing, because it helps every human being to be him/herself and reflect his/her identity. The other advantage is that if people have respect for their indigenous languages, they can preserve and maintain their culture. Moreover, it helps to maintain and transmit one's own language to the next generation, to develop literature, for civilization i.e. to be proud of one's own language and developing it is one of the features of civilization, to get acceptance with in the community, to be aware of one's own identity, to have self-respect, to develop sense of nationality, to transmit historical legacy.

“Language is an important means of self-identification: our sense of identity is bound up with the language we speak. It is one of the principal markers of ethnic identity and it serves as an important means of creating a sense of ethnic community.” (Tonkin, 2003:11). Language plays an important role in defining who we are, and makes us instantly recognizable to other members of our particular speech community.

(United Nation Permanent Forum on Indigenous Issues, 2008) stated that saving indigenous languages are basic to safeguard the cultural identity, dignity of indigenous peoples and their traditional legacy. Indigenous languages signify not only for traditional knowledge but also for cultural diversity, preserving the identity and spirituality of the community and the individual.

Indigenous language is never only about language, but also about the identities and experiences of speakers and communities. Indigenous languages increased national attention to the indigenous question, heritage and knowledge. Without the acceptance of the indigenous people

and their languages, many other programs will be less effective, because this lack of acceptance will show that the underlying attitudes of the dominant society have not changed significantly and we cannot do anything with the community. Currently, Ethiopian indigenous languages, which are challenged by foreign languages especially by English, are given less attention.

The importance of indigenous languages are irreplaceable cultural knowledge and as a basis of indigenous community and family values. When a language is lost, much of the knowledge that language represents is also gone. The community is the primary focus of action for succeeding in saving their language. Stabilizing an indigenous language touches all aspects of a community from child-rearing practices and intergenerational communication.

Item 2: Do you believe that using indigenous languages is disadvantageous? If so, list the disadvantages.

Variables	Categories				Missed
		Yes	No	Total	
Sex	Male	46(21.6%)	92(43.2%)	138(64.8%)	0
	Female	32(15%)	43(20.2%)	75(35.2%)	
	Total	78(36.6%)	135(63.4%)	213(100%)	
Batch	1 st Year	33(15.5%)	42(19.7%)	75(35.2%)	
	Above 1 st year	37(17.4%)	101(47.4%)	138(64.8%)	
	Total	70(32.9%)	143(67.1%)	213(100%)	
Place of origin	Urban	58(27.2%)	68(32%)	126(59.2%)	
	Rural	20(9.4%)	64(30%)	84(39.4%)	
	Total	78(36.6%)	132(62%)	210(98.6%)	

As the students responses indicate, 46(21.6%) male, 32(15%) female, 33(15.5%) 1st year students, 37(17.4%) above 1st year students, 58(27.2%) students from urban area and 20(9.4%) students from rural area respond that using indigenous languages is disadvantageous. But in the contrary, 92(43.2%) male, 43(20.2%) female, 42(19.7%)1st year students, 101(47.4%) above 1st year students, 68(32%) students from urban area and 64(30%) students from rural area respond that using indigenous languages is not disadvantageous.

Those who said using indigenous languages is disadvantageous stated different disadvantages. One of them is that students who are from rural area are ashamed of their accent and dialects while they are speaking indigenous languages. It also expands racism, i.e. if a single group seeks to impose its language on the others, ethnic conflict is likely to arise. The other reason is that some students come to consider their own language backward and impractical. They also believe that using only indigenous languages is not good in order to communicate with in the world community. Therefore, to make international interactions, those indigenous languages have, if any, only little contribution.

The students often stop using and transmitting their language not as a conscious, deliberate and well-examined choice. They may not be aware of what they are doing, or of the impact of their behavior. When circumstances prevent them from using their own language in the University, they tend to believe that other families will keep it alive, or that the University can assume this responsibility. Such negative views are often directly related to the socioeconomic pressure of a dominant speech community.

Item 3: Are you proud of your language? Why?

Variables	Categories					Missed
		Yes	No	Neither	Total	
Sex	Male	113(53%)	24(11.3%)	1(0.5%)	138(64.8%)	0
	Female	62(29.1%)	11(5.2%)	2(0.9%)	75(35.2%)	
	Total	175(82.1%)	35(16.5%)	3(1.4%)	213(100%)	
Batch	1 st Year	70(32.9%)	5(2.3%)	0	75(35.2%)	
	Above 1 st year	120(56.3%)	16(7.5%)	2(0.9%)	138(64.8%)	
	Total	190(89.2%)	21(9.8%)	2(0.9%)	213(100%)	
Place of origin	Urban	91(42.7%)	31(14.6%)	4(1.9%)	126(59.2%)	
	Rural	73(34.3%)	9(4.2%)	2(0.9%)	84(39.4%)	
	Total	164(77%)	40(18.8%)	6(2.8%)	210(98.6%)	

Regarding to the students' respect towards their own language, 113(53%) male, 62(29.1%) female, 70(32.9%) 1st year students, 120(56.3%) above 1st year students, 91(42.7%) students from urban area and 73(34.3%) students from rural area were proud of their own language, whereas 24(11.3%) male, 11(5.2%) female, 5(2.3%) 1st year students, 16(7.5%) above 1st year students, 31(14.6%) students from urban area and 9(4.2%) students from rural area were not proud of their own language. 1(0.5%) male, 2(0.9%) female, 2(0.9%) above 1st year students, 4(1.9%) students from urban and 2(0.9%) students from rural were neither proud nor ashamed of their own language.

Those who proud of their own language gave different reasons. If the number of speakers increases, that language will be developed. Besides, in order to get any information, knowledge of indigenous languages is of paramount importance. The respondents also believe that one's own language should be developed and competent in order to preserve one's own language and identity. In addition to this, one's own language

¹ Missed refers to the students who didn't give a response to the question.

contains everything that we have; language is the manifestation of one's people culture, philosophy, identity and wisdom. The respondents are also proud of their language since it is their mother tongue. Language is beyond communication i.e. it is the expression of identity and for the fact that we have our own script, we have to be proud of our own language. Unless we are proud of our own language, it is difficult to give respect for other languages i.e. respect to one's own language keeps the pride of the users.

Those who do not feel proud of their own language also gave different reasons. First, they are not interested in their own language since it is not an international language. The other thing is that, as all languages are equal to each other, some respondents believe that there is no need to be proud of any specific language including one's own language because they all serve communicative purpose.

A few students are neither proud nor ashamed of their own languages because the purpose of any language is to create understanding between the speakers. Some of them also are indifferent because they have no any awareness about their own language.

Some students often underestimate their own languages and give more prestige for foreign languages. Each community has its own language that expresses the ideas, values and attitudes of its members. "Language is foremost a means of communication, and communication almost always takes place within some sort of social context. This is why effective communication requires an understanding and recognition of the connections between a language and the people who use it." Amberg and Vause. Proud of own language plays a great role to make a connection between a language and the people. If we don't want to use our own languages, then we can expect our languages to be dead gradually. It is the last and only time that we will have the opportunity to

save them. So the responsibility for saving our languages is ours and ours alone.

Item 4: What do you feel when Ethiopians speak in foreign languages?

A. I consider them as intellectuals

B. I consider them as wealthy

C. I consider them as civilized

D. Any other _____

Responses	Categories									Missed
	Sex			Batch			Place of origin			
	M	F	T	1 st year	Above 1 st year	T	Urban	Rural	T	
I consider them as intellectuals	47 (22.1%)	31 (14.5%)	78 (36.6%)	33 (15.5%)	52 (24.4%)	85 (39.9%)	43 (20.2%)	27 (12.7%)	70 (32.9%)	1 (0.9%)
I consider them as wealthy	6 (2.8%)	4 (1.9%)	10 (4.7%)	6 (2.8%)	2 (0.9%)	8 (3.7%)	3 (1.4%)	5 (2.3%)	8 (3.7%)	
I consider them as civilized	37 (17.4%)	23 (10.8%)	60 (28.2%)	20 (9.4%)	40 (18.8%)	60 (28.2%)	34 (16%)	23 (10.8%)	57 (26.8%)	
I consider them as colonized by western	33 (15.5%)	11 (5.2%)	44 (20.7%)	9 (4.2%)	28 (13.2%)	37 (17.4%)	22 (10.3%)	18 (8.4%)	40 (18.7%)	
I feel nothing	15 (7%)	6 (2.8)	21 (9.8%)	7 (3.3%)	15 (7%)	22 (10.3%)	24 (11.2%)	11 (5.2%)	35 (16.4%)	
Total	138 (64.8%)	75 (35.2%)	213 (100%)	75 (35.2%)	137 (64.3%)	212 (99.5%)	126 (59.1%)	84 (39.4%)	210 (98.5%)	

The above table shows the feelings of the students towards speaking foreign languages by Ethiopians. Many students' response indicate that they consider such people as intellectuals when Ethiopians speak in

foreign languages and they comprised 47(22.1%) of male, 31(14.5%) of female, 33(15.5%) of first year students, 52(24.4%) of above first year students, 43(20.2%) of urban students and 27(12.7%) of rural students. 6(2.8%) male, 4(1.9%) female, 6(2.8%) first year students, 2(0.9%) above first year students, 3(1.4%) urban students and 5(2.3%) rural students, however, consider them as wealthy while 37(17.4%) male, 23(10.8%) female, 20(9.4%) first year students, 40(18.8%) above first year students, 34(16%) urban students and 23(10.8%) rural students label them as civilized. The rest 1 (0.9%) didn't give a response.

Those respondents, i.e. 33(15.5%) of male, 11(5.2%) of female, 9(4.2%) of first year students, 28(13.2%) of above first year students, 22(10.3%) of urban students and 18(8.4%) of rural students, who gave other considerations, out of the given choice, for this particular question claimed that they consider such people as being colonized by western language while 15(7%) male, 6(2.8) female, 7(3.3%) first year students, 15(7%) above first year students, 24(11.2%) urban students and 11(5.2%) rural students do not feel anything about it.

As the respondents' results indicate, most of the students consider as intellectuals when Ethiopians speak foreign languages. Speaking foreign language (s) especially English is also an implication of colonization. English is now a prerequisite for participation in a vast number of activities. The global village is constructed in the English language. Access to findings in science and technology is made through English. In industrial, financial and diplomatic area, English is also gains. Individuals who desire or need to participate in the international movement will be rendered incapable of doing so without speaking English. The increasing use of English among non-native speakers has radically changed the way in which we perceive this language's international function. Although we are born with a native language, we may choose additional languages. It has been said that languages exist

because they support a collection of communal interactions that are regarded as important enough by their participants to be worth preserving. People remain loyal to their native languages or adopt other languages (by substitution or addition) on the basis of utility, power or prestige which are often, but not always, the same thing. In general, people remain loyal to a language when they have the strength and resources to do so.

Item 5: Which groups are the most influenced ones in western language?

A. Males

D. Students from urban area

B. Females

E. 1st year students

C. Students from rural area

F. Above 1st year students

G. Any other

Responses	Categories									Missed
	Sex			Batch			Place of origin			
	M	F	T	1 st year	Above 1 st year	T	Urban	Rural	T	
Males	20 (9.4%)	12 (5.6%)	32 (15%)	13 (6.1%)	22 (10.3%)	35 (16.4%)	18 (8.4%)	14 (6.6%)	32 (15%)	6 (2.8%)
Females	31 (14.6%)	16 (7.5%)	47 (22.1%)	18 (8.5%)	29 (13.6%)	47 (22.1%)	28 (13.1%)	21 (9.9%)	49 (23%)	
Students from rural area	7 (3.3%)	4 (1.9%)	11 (5.1%)	6 (2.8%)	10 (4.7%)	16 (7.5%)	4 (1.9%)	8 (3.7%)	12 (5.6%)	
Students from urban area	41 (19.2%)	23 (10.8%)	64 (30%)	24 (11.3%)	39 (18.3%)	63 (29.6%)	45 (21.1%)	19 (8.9%)	64 (30%)	
1 st year students	9 (4.2%)	5 (2.3%)	14 (6.6%)	3 (1.4%)	7 (3.3%)	10 (4.7%)	8 (3.8%)	6 (2.8%)	14 (6.6%)	
Above 1 st year students	12 (5.6%)	7 (3.3%)	19 (8.9%)	5 (2.3%)	13 (6.1%)	18 (8.4%)	10 (4.7%)	7 (3.3%)	17 (8)	
All groups are under influence	16 (7.5%)	8 (3.8%)	24 (11.3%)	6 (2.8%)	17 (8%)	23 (10.8%)	13 (6.1%)	9 (4.2%)	22 (10.3%)	
Total	136 (63.8%)	75 (35.2%)	211 (99%)	75 (35.2%)	137 (64.3%)	212 (99.5%)	126 (59.1%)	84 (39.4%)	210 (98.5)	

According to the respondents, the most influenced groups in linguistic westernization are listed as follows; students who are from urban area comprised 41(19.2%) of male, 23(10.8%) of female, 24(11.3%) of first year students, 39(18.3%) above first year students, 45(21.1%) of urban students and 19(8.9%) rural students, females (31(14.6%) of male, 16(7.5%) of female, 18(8.5%) of first year students, 29(13.6%) of above first year students, 28(13.1%) of urban students and 21(9.9%) rural students), males (20(9.4%) of male, 12(5.6%) female, 13(6.1%) of first year students, 22(10.3%) of above first year students, 18(8.4%) of urban students and 14(6.6%) of rural students), above 1st year students (12(5.6%) of male, 7(3.3%) of female, 5(2.3%) of first year students, 13(6.1%) of above first year students, 10(4.7%) of urban students and 7(3.3%) of rural students, 1st year students (9(4.2%) of male, 5(2.3%) of female, 3(1.4%) of first year students, 7(3.3%) of above first year students, 8(3.8%) of urban students and 6(2.8%) of rural students) and students from rural area (7(3.3%) of male, 4(1.9%) of female, 6(2.8%) of first year students, 10(4.7%) of above first year students, 4(1.9%) of urban students and 8(3.7%) of rural students) respectively. 16(7.5%) of male, 8(3.8%) of female, 6(2.8%) of first year students, 17(8%) of above first year students, 13(6.1%) of urban students and 9(4.2%) of rural students of the respondents gave additional answer, out of the given choice, for this particular question appealed that all groups are under influence. However, 6 (2.8%) of the respondents didn't respond.

Place of origin is a major factor for our language choices. The combination of factors supporting either shift or maintenance may influence individual language choices. An individual may be part of a community of practice where one language is strongly maintained, but may for personal and subjective reasons reveal different patterns of language use and attitude to those of the dominant group. Individual choices in terms of language can therefore be far more varied than those of the group to whom the individual belongs, depending on his/her

particular circumstances and environment, but in general terms we can say that students from urban area and female students are the most vulnerable group than the other groups in using foreign languages.

The influence of foreign languages on students from rural area and 1st year students is insignificant. Students from rural area are not vulnerable for foreign languages because they had little access to learn it when they were high school students. Similarly 1st year students are new for the University and usually tend to focus on their education. Of course in terms of year of study, there is no a significant different between 1st year students and above; both are not more influenced by foreign languages.

Female students are significantly influenced by western language than males. Since there is little use of indigenous language for communication both in and out of class, there is a tendency for students to neglect the practice and use of indigenous language and to communicate with it. This leads the students to take very little interest in using indigenous language.

As most students perceive, foreign language instruction especially English becomes a means to expand and deepen their understanding and exposure to other areas of knowledge. As a consequence of speaking another language and gaining access to its unique means of communication, students are able to broaden the sources of information available to them. As they become more proficient users of the foreign language, they can seek out materials of interest to them, analyze the content and compare it to information available in their own language.

Item 6: why do students use western languages in your perception?

A. Considering it as a symbol of modernization

B. Lack of confidence

C. Considering it as a symbol of intellectuality

D. Any other _____

Responses	Categories									Missed
	Sex			Batch			Place of origin			
	M	F	T	1 st year	Above 1 st year	T	Urban	Rural	T	
Considering it as a symbol of modernization	52 (24.4%)	24 (11.3%)	76 (35.7%)	27 (12.7%)	43 (20.2%)	70 (32.9%)	40 (18.8%)	32 (15%)	72 (33.8%)	1 (0.5%)
Lack of confidence	38 (17.8%)	19 (8.9%)	57 (26.7%)	18 (8.4%)	30 (14.1%)	48 (22.5%)	25 (11.7%)	15 (7%)	40 (18.7%)	
Considering it as a symbol of intellectuality	15 (7.1%)	11 (5.1%)	26 (12.2%)	15 (7.1%)	21 (9.9%)	36 (17%)	20 (9.4%)	13 (6.1%)	33 (15.5%)	
Considering it as fashion	22 (10.3%)	13 (6.1%)	35 (16.4%)	10 (4.7%)	26 (12.2%)	36 (16.9%)	23 (10.8%)	14 (6.6%)	37 (17.4%)	
All are reasons	11 (5.2%)	7 (3.3%)	18 (8.5%)	5 (2.3%)	18 (8.4%)	23 (10.7%)	18 (8.4%)	10 (4.7%)	28 (13.1%)	
Total	138 (64.8%)	74 (34.7%)	212 (99.5%)	75 (35.2%)	138 (64.8%)	213 (100)	126 (59.1%)	84 (39.4%)	210 (98.5)	

Majority of the students (52(24.4%) male, 24(11.3%) female, 27(12.7%) first year students, 43(20.2%) above first year students, 40(18.8%) urban students and 32(15%) rural students) consider the use of western language as a symbol of modernization. 38(17.8%) male, 19(8.9%) female, 18(8.4%) first year students, 30(14.1%) above first year students, 25(11.7%) urban students and 15(7%) rural students reason out lack of

confidence on one's own language to be the factor. Furthermore, 15(7.1%) male, 11(5.1%) female, 15(7.1%) first year students, 21(9.9%) above first year students, 20(9.4%) urban students and 13(6.1%) rural students reply that students tend to use western language because they feel it as a symbol of intellectuality. 22(10.3%) male, 13(6.1%) female, 10(4.7%) first year students, 26(12.2%) above first year students, 23(10.8%) urban students and 14(6.6%) gave other ideas, out of the given choice, for this particular question too i.e. because some students assume doing so as fashion while 11(5.2%) male, 7(3.3%) female, 5(2.3%) first year students, 18(8.4%) above first year students, 18(8.4%) urban students and 10(4.7%) rural students suggested that all the above causes for the use of western languages are reasons about it. The rest 1 (0.5%) students didn't give a response.

Most students want to use foreign language especially English to be modernize.

As English has become more and more important as an international language in most countries around the world, large numbers of students are being required to learn it through compulsory programs in schools and universities. This compulsory programs influence the students using the language to improve their proficiency and to be senseless for their own languages. Baldauf (2007:80)

Speaking a foreign language is important in order to participate in the global world, one has to be adequately equipped with the ability, knowledge, skills, and attitudes to understand and communicate effectively, but it should be given priority for keeping and maintaining own language.

Some students learn foreign language especially English because they think it gives them a good chance of having a good job after leaving from

the University instead of if they knew only the indigenous languages. Yet other students learn English because they think it helps them if they have to further their studies abroad, especially in an English speaking country or any other country for that matter, English language being the world's lingua franca.

Item 7: Do you have any challenges to exercise your own language?

A. Yes

B. No

Variables	Categories				Missed
		Yes	No	Total	
Sex	Male	38(17.8%)	100(47%)	138(64.8%)	0
	Female	24(11.3%)	51(23.9%)	75(35.2%)	
	Total	62(29.1%)	151(70.9%)	213(100%)	
	1 st Year	34(16%)	41(19.2%)	75(35.2%)	
Batch	Above 1 st year	44(20.6%)	94(44.1%)	138(64.8%)	
	Total	78(36.6%)	135(63.3%)	213(100%)	
	Urban	52(24.4%)	74(34.7%)	126(59.2%)	
Place of origin	Rural	37(17.4%)	47(22.1%)	84(39.4%)	
	Total	89(41.8%)	121(56.8%)	210(98.6%)	

As the table shows, 38(17.8%) of male respondents, 24(11.3%) of female respondents, 34(16%) of first year respondents, 44(20.6%) of above first year respondents, 52(24.4%) of urban respondents and 37(17.4%) of rural respondents have the problem to exercise their own language; whereas 100(47%) of male respondents, 51(23.9%) of female respondents, 41(19.2%) of first year respondents, 94(44.1%) of above first year respondents, 74(34.7%) of urban respondents and 47(22.1%) of rural respondents reported have no any. Those challenges depicted by the respondents are explained in the next item.

Item 8: If your answer to question 7 is yes, what are the challenges?

The respondents mentioned different challenges in the practice of indigenous languages. One challenge is the influence of western language. Globalization is also another challenge in the practice of one's

own language. The media, the embarrassment of speaking dialects, the inferiority of speaking indigenous languages and lack of confidence are also the challenges of the students not to practice and use their own language. Speaking foreign language (s) is/are assumed as the measure of intellectuality and modernization can also be considered as the challenge. Besides, speaking indigenous language (s) is/are considered as backward.

Likewise, the influence of private schools (the students who learnt in private schools are sometimes not permitted to speak any indigenous language and they are influenced by western languages especially by English). There are other factors too; peer influence, lack of knowing one's own historical background, the absence of acceptance with their friends when they speak indigenous language, the absence of role model, dependence on the other countries, need to communicate in the language they are learning to become proficient in that language (a case of foreign language learners), the problem of the current generation ideology towards own language, and the government policy which focus on foreign languages are mentioned.

Item 9: Which language(s) do you use frequently?

A. Indigenous language

B. Western language

C. Both western and indigenous language

Responses	Categories									Missed
	Sex			Batch			Place of origin			
	M	F	T	1 st year	Above 1 st year	T	Urban	Rural	T	
Indigenous language	65 (30.5%)	35 (16.4%)	100 (46.9%)	29 (13.6%)	55 (25.8%)	84 (39.4%)	48 (22.5%)	36 (16.9%)	84 (39.4%)	0
Western language	31 (14.6%)	17 (8%)	48 (22.6%)	22 (10.3%)	37 (17.4%)	59 (27.7%)	37 (17.4%)	22 (10.3%)	59 (27.7%)	
Both indigenous and western language	42 (19.7%)	23 (10.8%)	65 (30.5%)	24 (11.3%)	46 (21.6%)	70 (32.9%)	41 (19.2%)	26 (12.2%)	67 (31.4%)	
Total	138 (64.8%)	75 (35.2%)	213 (100%)	75 (35.2%)	138 (64.8%)	213 (100%)	126 (59.1%)	84 (39.4%)	210 (98.5%)	

The students are using indigenous language (s) frequently while they are speaking, which is 65(30.5%) male, 35(16.4%) female, 29(13.6%) first year students, 55(25.8%) above first year students, 48(22.5%) urban students and 36(16.9%) rural students. 42(19.7%) male, 23(10.8%) female, 24(11.3%) first year students, 46(21.6%) above first year students, 41(19.2%) urban students and 26(12.2%) rural students of them respond that they are using both indigenous and western languages. 31(14.6%) male, 17(8%) female, 22(10.3%) first year students, 37(17.4%) above first year students, 37(17.4%) urban students and 22(10.3%) rural students are using western language (s). There is no missed alternative in this particular question.

Item 10: Give your reason for question 9

The most frequently repeated activity related to using language is indigenous language. Different reasons are mentioned by the respondents why they are using indigenous languages. One of those reasons is that there is no chance to learn foreign language (s). Since they are living with a people who speak indigenous language, they believe that speaking indigenous language is better. They are also speaking indigenous language (s) because it gives them good feeling. Some information needs to be explained in indigenous languages for more understanding. Moreover, they cannot speak any foreign language other than their mother tongue. In order to get acceptance with in the community, the students want to speak indigenous language. They are also using indigenous language because they are proud of their own language and identity and they are not willing and interested to speak foreign language (s) as to maintain their language and identity. In addition, they are afraid of speaking foreign language (s) because of the limitation of knowing the language (s) very well. The other reason for using indigenous language is that the students believe that speaking foreign language is a manifestation of colonization and they do not feel ok with it.

However, some students are using foreign language (s) frequently_ particularly English. The main reason for using foreign language (s) is academic influence i.e. the medium of instruction in the University is English. Another reason is that when they are talking with foreigners, they should speak in foreign language. Besides, English is an international language with widespread use in international trade and communication.

Some students are using both foreign and indigenous language (s), because they believe that using only indigenous language has a negative effect on development. They feel that they should speak in indigenous languages in order to communicate with indigenous people.

Foreign languages are infrequently used in daily life outside the classroom and most students do not have the opportunity to learn foreign language informally. Thus the main way students are expected to learn English is by using it as a medium of instruction.

Item 11: Do you mix foreign language(s) in your speech?

A. Not at all

C. Always

B. Sometimes

D. I am not quite sure

Responses	Categories									Missed
	Sex			Batch			Place of origin			
	M	F	T	1 st year	Above 1 st year	T	Urban	Rural	T	
Not at all	39 (18.3%)	21 (9.9%)	60 (28.2%)	19 (8.9%)	43 (20.2%)	62 (29.1%)	37 (17.4%)	24 (11.3%)	61 (28.6%)	2 (0.9)
Sometimes	62 (29.1%)	29 (13.6%)	91 (42.7%)	34 (16%)	58 (27.2%)	92 (43.2%)	55 (25.8%)	34 (16%)	89 (41.8%)	
Always	21 (9.9%)	14 (6.5%)	35 (16.4%)	13 (6.1%)	25 (11.8%)	38 (17.8%)	23 (10.8%)	15 (7%)	38 (17.8%)	
I am not quite sure	16 (7.5%)	10 (4.7%)	26 (12.2%)	9 (4.2%)	12 (5.6%)	21 (9.9%)	10 (4.7%)	11 (5.1%)	21 (9.9%)	
Total	138 (64.8%)	74 (34.7%)	212 (99.5%)	75 (35.2%)	138 (64.8%)	213 (100%)	125 (58.7%)	84 (39.4%)	209 (98.1%)	

39(18.3%) of male respondents, 21(9.9%) of female respondents, 19(8.9%) of first year respondents, 43(20.2%) of above first year respondents, 37(17.4%) of urban student respondents and 24(11.3%) of rural student respondents do not mix any foreign language (s) while they are speaking in Ethiopian language (s). Furthermore, many students' responses indicate that they are mixing foreign language sometimes in their speech and they contained 62(29.1%) male, 29(13.6%) female, 34(16%) first year, 58(27.2%) above first year 55(25.8%) students from urban area and 34(16%) students from rural area. 21(9.9%) of male respondents, 14(6.5%) of female respondents, 13(6.1%) of first year student respondents, 25(11.8%) of above first year student respondents, 23(10.8%) of students from urban area and 15(7%) of students from rural area, however, mix always while 16(7.5%) of male 10(4.7%) of female, 9(4.2%) of first year students, 12(5.6%) of above first year students, 10(4.7%) of urban students and 11(5.1%) of rural students are not sure whether they mix or not. 2 (0.9%) of them did not give any response.

Item 12: What are your reasons if you are mixing foreign language (s) in your speech?

Majority of the respondents are mixing foreign language (s) especially English in their speech. Mixing a foreign language is a trend which is considered as one reason. There is also difficulty of words to express something by indigenous language (s) especially scientific and professional words. Lack of common language between the speakers is also another reason. Besides, English as being the medium of instruction for academic purpose influences them. Some students also mix foreign language (s) when they are emotional because they believe that there are some words that express emotionality in foreign language like English. The other reason is to speak in a mixed way gives them good feeling. Peer influence is also another reason i.e. when their friends speak in a mixed

way they also do the same as their friends do. Some of the respondents also assume mixing foreign language as a symbol of modernization. There are some words borrowed from foreign languages especially from English language which have not Amharic or other indigenous languages versions like television, internet and others. Those who can speak more than one indigenous language never mix them (the indigenous languages) in conversation rather they mix foreign language (s).

Though, some students are not mixing foreign language (s) in their speech for different reasons. First, they are not adapted to mixing. The other reason is that, they believe that, any language has no problems and it is not inferior as far as the speakers can communicate each other. Some of the respondents also assume that mixing a foreign language is considered as a symbol of colonization.

Some students do not want to mix any foreign language (s) while others do. Even though they do not want to mix any foreign language (s), they cannot practice because of the above reasons. Some students who are mixing a foreign language do not consider it as a problem and they consider it as normal.

Item 13: In which settings do you use foreign language(s)?

- A. In cafeteria B. In dormitory C. In class room**
D. Any other _____

Response s	Categories									Miss ed
	Sex			Batch			Place of origin			
	M	F	T	1 st year	Above 1 st year	T	Urban	Rural	T	
In cafeteria	9 (4.2%)	7 (3.3%)	16 (7.5%)	10 (4.7%)	15 (7.1%)	25 (11.8%)	11 (5.2%)	5 (2.3%)	16 (7.5%)	6 (2.8%)
In dormitory	5 (2.3%)	3 (1.4%)	8 (3.7%)	6 (2.8%)	8 (3.7%)	14 (6.5%)	7 (3.3%)	2 (0.9%)	9 (4.2%)	
In class room	87 (40.9%)	36 (16.9%)	123 (57.8%)	38 (17.8%)	71 (33.3%)	109 (51.1%)	68 (31.9%)	60 (28.2%)	128 (60.1%)	
In all settings	36 (16.9%)	28 (13.1%)	64 (30%)	20 (9.4%)	42 (19.7%)	62 (29.1%)	39 (18.3%)	17 (8%)	56 (26.3%)	
Total	137 (64.3%)	74 (34.7%)	211 (99)	74 (34.7%)	136 (63.8%)	210 (98.5%)	125 (58.7%)	84 (39.4%)	209 (98.1%)	

This question is about the settings that the students use foreign language (s). 9(4.2%) of male, 7(3.3%) of female, 10(4.7%) of first year students, 15(7.1%) of above first year students, 11(5.2%) students from urban area and 5(2.3%) students from rural area are using foreign language (s) in cafeteria. 5(2.3%) of male, 3(1.4%) of female, 6(2.8%) of first year students, 8(3.7%) of above first year students, 7(3.3%) of students from urban area and 2(0.9%) of students from rural area are using in dormitory while majority of them are using it in class room for academic purpose only i.e. 87(40.9%) of male, 36(16.9%) of female, 38(17.8%) of first year students, 71(33.3%) of above first year students, 68(31.9%) of students from urban area and 60(28.2%) of students from rural area. In addition to this, 36(16.9%) of male, 28(13.1%) of female, 20(9.4%) of first year students, 42(19.7%) of above first year students, 39(18.3%) of students from urban area and 17(8%) of students from rural area are using foreign language in all settings i.e. they have not a specific setting to use a foreign language. The remaining 6 (2.8%) of them did not respond.

For higher education students in Ethiopia, classroom is the main place where they are supposed to be frequently exposed to the target language i.e. English except other foreign language students like French, Modern European Languages, Arabic, etc. and Ethiopian languages department. Hence, students and need to be both exposed to various uses of English in and outside the classroom. Their teachers and programs also encourage learners to use English in their own time.

Foreign language, particularly English, has great importance since it is an international language so as to trade, communicate, to learn other cultures, to improve political issues in abroad. Even though we are in a period where a foreign language is indispensable part of our lives, it should be given more attention for own languages.

Item 14: If you are a foreign language student like English, French, Arabic, Chinese and Modern European Language, why are you interested to learn it?

The findings that are presented here seem to indicate that some of the learners who study foreign languages in a University setting find them enjoyable i.e. they claimed to be studying foreign language for reasons of personal satisfaction, such as enjoyment, fun and interest. The other thing that the motivation of the students to be interested in learning foreign languages is that they expect that other people will respect them more if they have knowledge of a foreign language. They are also forced by the University without their interest. Because of the international acceptance of the English language, those who are English department students want to learn it as a department and a profession. In order to communicate with different people they are also interested to learn different foreign languages. Besides, they think it will make them a more knowledgeable person as they are foreign language students. Additionally, the students want to learn foreign language to meet people of different cultures and languages. The other students also learn foreign languages for their future career; they believe that since the department is new, it has high job opportunity especially those are Chinese and Modern European Language students. Furthermore, other students respond that they tend to learn foreign language because they feel it has the opportunity to get scholarship abroad. In order to introduce their own culture and language to the world, some students want to learn foreign languages. Since foreign language speakers especially modern European languages speakers are few in Ethiopia, those who are modern European language students establish their reason as to expand those languages in the country.

Realizing the importance of producing graduates who are competent in foreign languages in order to compete globally, it is necessary for institutions of higher learning to encourage their students to be interested to learn foreign languages as motivation has been found to influence success, rate of attrition, interest and enrollment rate. Dornyei, 1994; Williams, 1994; and Skehan, 1991 cited in Zubairi and Sarudin (2009:85).

Learning a foreign language takes time and dedication. If our work involves regular contact with speakers of foreign languages, being able to talk to them in their own languages will help us to communicate with them. It may also help us to negotiate and secure agreements. Knowledge of foreign languages may also increase getting a promotion or a transfer overseas, or of going on foreign business trips. If we plan to study at a foreign university, college or school, we will need a good knowledge of that local language, unless the course we want to study is taught through the medium of our first language.

Maybe we are interested in the literature, poetry, films, TV programs, music or some other aspect of the culture of people who speak a particular language and want to learn their language in order to gain a better understanding of their culture.

Missionaries and other religious types learn languages in order to spread their message. In fact, missionaries have played a major role in documenting languages and devising writing systems for many of them. Others learn the language(s) in which the holy books of their religion were originally written to gain a better understanding of them. For example, Christians might learn Hebrew, Aramaic and Ge'ez; Muslims might learn Classical Arabic; as some Arabic students reported, they are learning Arabic department for this reason.

Sometimes, learning a foreign language helps us to understand our own language and culture better through comparison, or through the relationship between the foreign language and our mother tongue.

Item 15: Do you listen to music, watch films or read Newspapers in Amharic or other Ethiopian languages? Why?

Most students are listening to music, watching films and reading newspaper in Amharic or other Ethiopian languages for different reasons. To understand simply, the students are using them because they know the language very well. They also use indigenous music, film and newspapers to improve their reading skills and to get more information. Since they have the limitation to understand foreign languages, they do not use foreign music, film and newspaper; rather they want to use the indigenous ones. They are also using them to entertain and get knowledge.

But some students do not use those indigenous music, film and newspapers; rather they are using the foreign ones. According to the respondents, indigenous music, film and paper (book, magazine, etc.) are not attractive. Lack of quality is another factor; since the theme of more Amharic films is similar, they are not more attractive for the users. Another reason for this wide spread Westernization in films, music and newspaper in higher education is their wide assumption among the students that modernization is the same as westernization. Westernization is often considered synonymous to modernization by students. Therefore, the students in the quest for modernization, imitate western culture often forgetting gradual erosion of their unique culture and traditions.

The influence of western culture in higher education can easily be seen particularly in films and music. It is clear that these westernized movies and music are widely accepted by the students.

Item 16: Do you want to acquire other Ethiopian languages in addition to your mother tongue? Why?

Most students are interested in acquiring Ethiopian languages in addition to their mother tongue for different reasons. First, they want to acquire different indigenous languages to work and communicate with all nation, nationalities and peoples of Ethiopia. They also want to know the countries' culture and philosophy. They believe that all languages are significant and using only one language in the global era has a disadvantage. In addition to this, the students want to acquire indigenous languages to be a critical thinker. They also want to create happiness for others i.e. since they are interested when the people speak by their mother tongue, they also want to give happiness for others by speaking others mother tongue.

There are also some students who do not want to acquire other Ethiopian indigenous languages in addition to their mother tongue. They expect that speaking more than two languages is difficult and impossible. In order to get job opportunity, they want to acquire foreign languages rather than the indigenous ones.

Teaching additional languages means teaching a second, third or further language within students' countries of origin or in countries to which they have migrated. Because there are so many languages in the world and so many reasons why students should learn them, the teaching of additional languages is a great challenge and opportunity for educators.

<http://www.ibe.unesco.org>

The students' motivation is more likely to develop a sense of self-determination and seek ways to develop their language proficiency through their own efforts.

When we move to a different region, speaking the local language will help us to communicate and integrate with the local community. If our relatives or friends speak a different language, speaking that language will help us to communicate with them. If we and some of our relatives, friends or colleagues speak a language that few people understand, we can talk freely in public without fear of anyone. It can also give us a better understanding of their culture and way of thinking.

Motivation is related with the orientation of the need or reason for learning a language. It can be instrumental, reflecting the practical value and advantages of learning a new language or integrative, representing a sincere and personal interest in the target language and the culture of people who speak it. Studies show that there is a close relationship between motivation, attitudes and success in learning a language (Çekiç, 2001; Gardner and Lambert, 1972; Nunan, 1998) cited in Tilfarhoğlu and Kinsiz (2011:55).

There appeared to be strong endorsement among participants for the view that language proficiency facilitates better relationships with other countries/nations. Reasons for studying languages which stress the importance of relationships with people, such as cultural understanding of others, wanting to communicate, meeting people and making friends also featured prominently.

4.1.2. Dressing

Item 1: What are the advantages of using indigenous dressing in your opinion?

Indigenous dressings have a lot of advantages. Different reasons are raised by the respondents for its importance.

Majority of the participants claim that indigenous dressings are advantageous to maintain and transmit to the next generation one's own culture, custom, value and identity. It is also advantageous for civilization i.e. maintaining one's own identity can be considered as civilization. Getting acceptance within the community is another advantage. It can also protect one's own culture from eradication by the influence of globalization. Moreover, it helps for tourist attraction and generates income. It also develops sense of nationality. Gaining self-respect is also argued to be important for them. Also, to transmit historical legacy and to maintain religion are also the other advantages.

Indigenous clothes have always been an important way for people to express themselves. They can help to develop a sense of individuality and creativity, as well as being part of a community and uniformity. The Church of Scotland (2011:1).

Indigenous dresses are very important, because of history and asserting who one is and to express one's own identity and personality or belonging to a particular group.

Indigenous dressing creates uniformity between the user communities. They play an important symbolic role in the preservation of national values and cultural heritage and in the formation of unity of the people. Today they have a different application than in earlier centuries and now it is worn only on festive occasions or during performances. They also help to understand the traditions of previous generations.

A choice of personal style is an expression of moral framework by indicating membership in a social category. Our personal identity may be expressed as that which distinguishes us as an individual from other individuals. Personal style or indigenous dressing also creates the sense of what is very important or essential to us being who we are and they are one visible way of maintaining one's own ethnic and cultural identity.

Item 2: What are the disadvantages of using indigenous dressing in your opinion?

The respondents replied different reasons for the disadvantages of indigenous dressings. One disadvantage is that there will not be any sharing of cultures if we use indigenous dressings only. Some indigenous dressings are not comfortable especially skirts for females i.e. since indigenous cultural dressings are not comfortable for work it has a problem of wearing always. It also expands racism, i.e. if a single group seeks to impose its dressing style on another, ethnic conflict is likely to arise. They are also not durable. The other disadvantage is that some students consider their own dressings as backward. Discrimination is also another disadvantage because in some cases those who are wearing indigenous cultural clothes may be discriminated by their friends and pressured to maintain the same standards always.

Item 3: Which clothes do you use frequently?

A. Indigenous clothes

B. Western clothes

C. Both western and indigenous clothes

Responses	Categories									Missed
	Sex			Batch			Place of origin			
	M	F	T	1 st year	Above 1 st year	T	Urban	Rural	T	
Indigenous clothes	21 (9.9%)	12 (5.6%)	33 (15.5%)	18 (8.4%)	17 (8%)	35 (16.4%)	10 (4.7%)	23 (10.8%)	33 (15.5%)	1 (0.5%)
Western clothes	46 (21.6%)	34 (16%)	80 (37.6%)	24 (11.3%)	53 (24.9%)	77 (36.2%)	56 (26.3%)	29 (13.6%)	85 (39.9%)	
Both indigenous and western clothes	71 (33.3%)	29 (13.6%)	100 (46.9%)	33 (15.5%)	67 (31.4%)	100 (46.9%)	60 (28.1%)	32 (15%)	92 (43.2%)	
Total	138 (64.8%)	75 (35.2%)	213 (100%)	75 (35.2%)	137 (64.3%)	212 (99.5%)	126 (59.1%)	84 (39.4%)	210 (98.5%)	

As can be seen in the table, majority of the participants (71(33.3%) male, 29(13.6%) female, 33(15.5%) first year students, 67(31.4%) above first year students, 60(28.1%) students from urban area and 32(15%) students from rural area) claim that they are using both indigenous and western clothes. 46(21.6%) male, 34(16%) female, 24(11.3%) first year students, 53(24.9%) above first year students, 56(26.3%) students from urban area and 29(13.6%) students from rural area also claim that they are using only western clothes. In contrast to this finding, a few participants (21(9.9%) male, 12(5.6%) female, 18(8.4%) first year students, 17(8%) above first year students, 10(4.7%) students from urban area and 23(10.8%) students from rural area) claim that they are using only indigenous clothes. But 1 (0.5%) of them did not respond to this item.

In Ethiopian higher educations, western clothes are popular while traditional or indigenous clothes are rarely dressed as compared to the

trend in past centuries, yet it has not disappeared. Though, on important social occasions, celebrations, festivals such as New Year, Christmas or others, some are wearing traditional clothes. In our tradition, wearing trousers is for male but now females are also wearing it and this is adopted from the west. Following western dressing may not give a good feeling for the community; like when women dress like a man and men as a woman.

Our clothing choices affect the producers and manufacturers of clothes, and the environment. Some people choose their clothes to express their individuality and difference. Others choose clothes to conform. For others the priority in their clothing choices is comfort, warmth, or price.

Some people believe that youngsters buy and wear what they think their peer group value, rather than what they themselves like while others not to worry about what others think, or what they wear. If they are happy with their own style, they would be less worried about what other people think.

More recent export-oriented clothing in Ethiopia is primarily for large Western markets. The influence of Western fashion in Ethiopia is a great deal, but it may be a very little contribution of Ethiopian dress in the West. This may be the result of economic and political history. In the 21st C. fashions portrayed tend to reflect sexist sensibility and western clothing practices are highly diversified according to religion, occupation and education as well as politics. The way a person distinguishes himself or herself by means of consciously chosen manners of dress. The following photos are some sample photos of western dressing.



Abstract Print Tunic



Black and White Dress



Black and White Embroidered Short Dress



Black Jeans Low Waist



Black Red polo Stripes T-shirt



Bleached Denim Trouser



Blue Radial Leggings



Body Exhibit Dressing



Bow Collar Dress



Bright and Stylish



Classic Skinny Jeans



Closet Navy Knit Bottoms



Coated Slim Cut Trousers



Country Chic Rust Top



Cotton Knitted Churidar



Deep Purple Pinstripe Shirt



Everyday Modal Pink



Flare Dress



Fleece Hooded Jacket



Front Black Shirt



Gap Dress



Green Legging



Hervey Leger Style



Lee Regular Fit Jeans



Little Stretch Dress



Mini Skirt



Multi Color Short Dress



Navy Blue Top



One Shoulder



Panel Skirt



Pink Colored Printed Top



Plaid Dress



Pretty secrets Purple Perfect Slim Pants



Ripped Legging



Roseate Likat Silk Stole



Short Jeans



Special Occasion



Square Neck Dress



Sweat Shirt



Sweat t-shirt
Top Soft Leggings-
Deep Blue



Tight



Tight Pencil Jeans



Tiny Short
Western Dress



Uptown Clothing



Wedding Dress



Winter Outwears
Embroidery T-shirt



Yellow Tank



Zodiac-Pisces
Black Dress
Cool Warmth Pink

Females' western wearing style



Batman T-shirt



Black Viscose Shirt



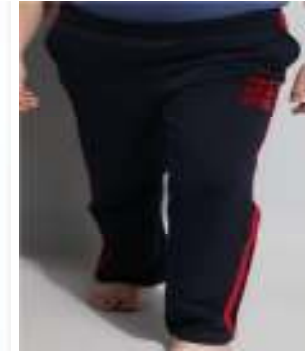
Blue Embroidered
Badge Polo



Skinny Fit Jeans in Red



Casual Checks Green



Cotton-Casual Pants



Cotton Twill Chino-
Chocolate Brown



Embroidered Jeans



Fay Clothing



Ferrari Sweat Jacket



Fido tee



Green with Blue
Diagonal Panel
Jersey Polo



Hip Hop Jeans



Hip Hop Ripped Jeans



Hip Hop T-shirt



Skinny



Light Slate Grey Low
Waist-Regular Fit Jeans



Long Sleeve Crew



Mint Green Synergy
Cargo Short



Moss Tissue Shirt



Pleated Trouser



Puma Logo Graphic Tee



Pure Linen Shirt



Radical Jacket
Collared T-shirt



Royal Blue Ringer T-shirt



Sagging Jeans



Shirt



Sleeve Raglan



Slim and Skinny Jeans



Thin Finn Blue Jeans



Tight Jeans



Trendy Casual Trouser



T-shirt with Necklace



Urban Life Formal Trouser



Waterproof and Thermal Trouser



White Green Checked Shirt

Males' western wearing styles

² Sources of photos:

- Personal photos captured by the researcher
- <https://www.western dressing.com>
- <http://www.pinterest.com/alissalegaspi/lovely-western-dress/>
- <http://www.sweetcouch.com/womens/1886135-why-not-black-western-dress>
- <http://www.sweetcouch.com/>

Item 4: Give your reasons for question 3

The respondents stated different reasons why they are using both indigenous and western dressings. Among the reasons for the adoption of western style, a very high cost of indigenous clothes and its lack of comfort to wear it daily as they are produced for festivals and special programs. To be cultural (practicing indigenous dressings) in the University is very boring. Those western clothes are accessible in any place, shape and low cost with the best quality than the indigenous ones. The students believe that anything which is imported from western countries is the best. Additionally, following the western style is considered as modernity and civilization. Some students also want to get familiarized with the western people. Lack of confidence for one's own culture is also another reason. The respondents also believe that cultural dressings do not catch up with the current generation because of modernization. The influence of media (internet, music, television, etc.) is also the main reason. Their background (students from urban area are the most influenced and are following the western style while students from rural area are following indigenous style). The students consider their culture, for example like females wearing skirts, as backward. Since they are out of the control or supervision of their family they, can do whatever they want.

In contrast, there are some students who follow indigenous dressings. They are using indigenous dressings to look similar with members of the community, because most of the community especially the rural community members do not accept the most fashionable style. Since using indigenous dressing is one feature of national pride, some students want to use those indigenous dressings to manifest how much they love their country. Besides, the students want to use indigenous dressings to motivate the merchants who are selling cultural clothes. As those cultural dressings seem like church clothes, some students want to use

them to maintain their religion because they believe that using cultural dressings can maintain and preserve a religion especially the Orthodox Tewahido religion. Some students gave their reason for using indigenous dressings by mentioning they are not vulnerable for western culture.

Item 5: Which groups are the most influenced ones in western dressings?

A. Males

D. Students from urban area

B. Females

E. 1st year students

C. Students from rural area

F. Above 1st year students

G. Any other _____

Responses	Categories									Missed
	Sex			Batch			Place of origin			
	M	F	T	1 st year	Above 1 st year	T	Urban	Rural	T	
Males	13 (6.1%)	10 (4.7%)	23 (10.8%)	8 (3.8%)	16 (7.5%)	24 (11.3%)	10 (4.7%)	12 (5.6%)	22 (10.3%)	0
Females	48 (22.6%)	22 (10.3%)	70 (32.9%)	21 (9.8%)	45 (21.1%)	66 (30.9%)	38 (17.8%)	22 (10.3%)	60 (28.1%)	
Students from rural area	6 (2.8%)	4 (1.9%)	10 (4.7%)	4 (1.9%)	8 (3.8%)	12 (5.7)	7 (3.3%)	5 (2.3%)	12 (5.6%)	
Students from urban area	28 (13.1%)	14 (6.6%)	42 (19.7%)	16 (7.5%)	25 (11.8%)	41 (19.3%)	30 (14%)	15 (7.1%)	45 (21.1%)	
1 st year students	9 (4.2%)	6 (2.8%)	15 (7%)	5 (2.3%)	11 (5.2%)	16 (7.5%)	8 (3.8%)	10 (4.7%)	18 (8.5%)	
Above 1 st year students	11 (5.2%)	7 (3.3%)	18 (8.5%)	8 (3.8%)	15 (7%)	23 (10.8%)	10 (4.7%)	7 (3.3%)	17 (8%)	
All groups are under influence	23 (10.8%)	12 (5.6%)	35 (16.4%)	13 (6.1%)	18 (8.4%)	31 (14.5%)	23 (10.8%)	13 (6.1%)	36 (16.9%)	
Total	138 (64.8%)	75 (35.2%)	213 (100%)	75 (35.2%)	138 (64.8%)	213 (100%)	126 (59.1%)	84 (39.4%)	210 (98.5)	

As the table shows, females were the most influenced group i.e. they comprised 48(22.6%) of male respondents, 22(10.3%) of female respondents, 21(9.8%) of first year student respondents, 45(21.1%) of above first year student respondents, 38(17.8%) of urban student respondents and 22(10.3%) of rural student respondents while those who said males were the ones comprised 13(6.1%) male, 10(4.7%) female, 8(3.8%) first year students, 16(7.5%) above first year students, 10(4.7%) students from urban and 12(5.6%) students from rural. 28(13.1%) of male respondents, 14(6.6%) of female respondents, 16(7.5%) of first year student respondents, 25(11.8%) of above first year respondents, 30(14%) of urban student respondents and 15(7.1%) of rural student respondents answered students from urban area are the most influenced ones whereas 6(2.8%) male, 4(1.9%) female, 4(1.9%) first year students, 8(3.8%) above first year students, 7(3.3%) students from urban and 5(2.3%) students from rural respondents respond that students from rural area are the most influenced ones. However, according to the respondents, there is no significant difference in terms of education (between 1st year and above) i.e. 9(4.2%) male, 6(2.8%) female, 5(2.3%) first year students, 11(5.2%) above first year students, 8(3.8%) students from urban and 10(4.7%) students from rural and 11(5.2%) male, 7(3.3%) female, 8(3.8%) first year students, 15(7%) above first year students, 10(4.7%) students from urban and 7(3.3%) students from rural respectively. 23(10.8%) male, 12(5.6%) female, 13(6.1%) first year students, 18(8.4%) above first year students, 23(10.8%) students from urban area and 13(6.1%) students from rural area of the respondents gave additional answer, out of the given choice, for this particular question claimed that all groups are under influence.

When we look at the comparison of the categories (in terms of sex, place of origin and education), there is a significant difference between males and females i.e. females are the most influenced group than males. Students from urban area are the most influenced group than rural

ones; the influence of western dressing on students from rural is insignificant. In terms of education, there is no significant difference between 1st year and above.

According to the respondents, many women have negative self-images if they do not look or dress up to the ideals of the high fashion world, this could be due to make up, jewelry, shoes, handbags, perfumes, wrinkle creams, and so on. They tend to always need something new. However, men have fewer tendencies than women for fashion. Females are as likely as males to be shown in sexually revealing clothing, which are defined as dress that enhances, exaggerates, or calls attention to any part of the body from neck to knees. Fast fashion provides the marketplace with affordable apparel aimed mostly at women.

Fashion has always been seen to be a women's domain, something in which men have not taken an active interest. However for men, fashion and the interest of dressmaking has less interest. Most men do not more desire for fashion as their female counterparts and they are simply not spending enough money on clothes.

A lot of women care for too much what other people are wearing, whether their girl-friends or the guys they are checking out. Men are just as shallow as women when it comes to fashion. In real life, a female may not have very attractive face, but she may have a good taste of how to select dresses and makeups to match her face shape, which then makes her also very attractive entirely.

Item 6: How do you perceive the students' dressing?

A. It keeps in the context of Ethiopian culture

B. It is replacing by western style

C. Not sure

D. Any other _____

Responses	Categories									Missed
	Sex			Batch			Place of origin			
	M	F	T	1 st year	Above 1 st year	T	Urban	Rural	T	
It keeps in the context of Ethiopian culture	12 (5.6%)	7 (3.3%)	19 (8.9%)	4 (1.9%)	18 (8.5%)	22 (10.4%)	14 (6.6%)	10 (4.7%)	24 (11.3%)	2 (0.9%)
It is replacing by western style	72 (33.8%)	35 (16.4%)	107 (50.2%)	38 (17.8%)	59 (27.7%)	97 (45.5%)	48 (22.5%)	35 (16.4%)	83 (39%)	
Not sure	33 (15.5%)	20 (9.4%)	53 (24.9%)	18 (8.4%)	35 (16.4%)	53 (24.8%)	35 (16.4%)	21 (9.9%)	56 (26.3%)	
It is mixed both Ethiopian and western style	21 (9.9%)	13 (6.1%)	34 (16%)	14 (6.6)	26 (12.2%)	40 (18.8%)	29 (13.6%)	17 (8%)	46 (21.6%)	
Total	138 (64.8%)	75 (35.2%)	213 (100%)	74 (34.7%)	138 (64.8%)	212 (99.5%)	126 (59.1%)	83 (39%)	209 (98.2%)	

12(5.6%) of male respondents, 7(3.3%) of female respondents, 4(1.9%) of first year student respondents, 18(8.5%) of above first year student respondents, 14(6.6%) of urban student respondents and 10(4.7%) of rural student respondents respond that the students dressing keeps in the context of Ethiopian cultures while 72(33.8%) of male respondents, 35(16.4%) of female respondents, 38(17.8%) of first year student respondents, 59(27.7%) of above first year student respondents, 48(22.5%) of urban student respondents and 35(16.4%) of rural

respondents respond that it is getting replaced by western style. This is the highest number from the total respondents. 33(15.5%) of male respondents, 20(9.4%) of female respondents, 18(8.4%) of first year student respondents, 35(16.4%) of above first year student respondents, 35(16.4%) of urban student respondents and 21(9.9%) of rural student respondents, however, are not sure of how to describe the students' dressing style. This is also the highest number next to those who said western style. 21(9.9%) male, 13(6.1%) female, 14(6.6) first year students, 26(12.2%) above first year students, 29(13.6%) students from urban area and 17(8%) students from rural area gave response of their own under the choice 'any other' by mentioning the students' dressing is mixed both Ethiopian and western style. But 2 (0.9%) of the respondents abstain from giving response to this item.

In the 21st C. there is a widespread of western culture. This is actually as a result of the relative richness and success of the west. People tend to copy all aspects of success. An unfortunate side effect is that it gives propaganda to those who see the west's dominance as a conspiracy and takeover movement. The western clothes are dominating the world but it might be different rates at a certain parts.

There are some students may inclined to concentrate more on what others are wearing instead of using what they feel. Most higher education students are following fashion more rapidly. Industrialized countries are still important exporters of clothing especially the western countries while the developing countries are importers.

Most of the western wear clothes are carefully selected for their durability as well as style. Our fashion has always been influenced and has cultivated its way upwards with the success of the western fashion. Those who are wearing western clothes are comfortable with themselves and the dresses make them feel pretty.

Item 7: Do you have any challenges to exercise indigenous dressing?

A. Yes

B. No

Variables	Categories				Missed
		Yes	No	Total	
Sex	Male	45(21.1%)	93(43.7%)	138(64.8%)	0
	Female	32(15%)	43(20.2%)	75(35.2%)	
	Total	77(36.1%)	136(63.9%)	213(100%)	
	Batch	1 st Year	27(12.7%)	48(22.5%)	
	Above 1 st year	54(25.4%)	84(39.4%)	138(64.8%)	
	Total	81(38.1%)	132(61.9%)	213(100%)	
Place of origin	Urban	47(22.1%)	79(37.1%)	126(59.2%)	
	Rural	34(16%)	50(23.4%)	84(39.4%)	
	Total	81(38%)	129(60.6%)	210(98.6%)	

According to the table, 45(21.1%) male, 32(15%) female, 27(12.7%) first year students, 54(25.4%) above first year students, 47(22.1%) students from urban area and 34(16%) students from rural area have the problems to exercise their own dressing while the rest 93(43.7%) male, 43(20.2%) female, 48(22.5%) first year students, 84(39.4%) above first year students, 79(37.1%) students from urban area and 50(23.4%) students from rural do not have any.

Item 8: If your answer to question 7 is yes, what are the challenges?

As the students' responses indicate, there are many forces that challenge to practice their way of dressing. These include globalization and internationalization, media, the reconfiguration of world trade, the rise of the communications global village, and so forth. In addition, there are the wide spread of western culture that dominate those indigenous dressings. Moreover, high cost of Ethiopian cultural clothes and difficulty to wear the clothes more than one day because they get dirty right away. The respondents also mentioned other challenges like lack of confidence

and peer influence. If they want to practice indigenous dressings, they are considered as unique and lack of care by their friends.

It is clear that the media does influence adolescents (some more than others) with regard to their body images and it is usually in a negative way. The students want to look like the famous women in the media. The western mass media produces, creates and promotes multitudes of ideas and theories that have enormous influence on the African adolescent population and their perceptions of themselves.

Even though globalization has allowed humans to travel and communicate on a global level, this in turn has led to people spreading out from their point of origin. As small groups of people leave their native cultures and traditions behind, they learn new traditions and embrace new cultures. Over the course of generations, older and smaller cultures and traditions are being lost as a result. Embracing cultural pluralism will aid in preserving some of these cultures and traditions.

Item 9: Are you proud of indigenous dressings? Why?

Except a few, most students have a good feeling towards indigenous dressing and are proud of them. Most students respond that, indigenous dressings are the manifestation of our identity, the way of expressing our environment, introducing and promoting ourselves and our country. But a few students have not a good feeling towards them. They believe that those indigenous dressings are not comfortable and they should be dressed in festivals only. They also believe that, learning about and experiencing other peoples' culture and traditions can greatly improve acceptance of others. People often fear or criticize what they do not understand. People are able to get a greater understanding of the different cultures surrounding them and will learn to embrace the differences rather than fear them. While all cultures have their own traditions and beliefs, many cultures embrace similar beliefs. Cultural pluralism helps people find these common beliefs and traditions, which

promote acceptance and reduces fears. It also encourages people to continue to embrace their own beliefs and culture.

Even though most students have a good feeling towards indigenous dressings, they do not want to practice them because of different factors. If they want to use indigenous dressings, their friends will mock them and they will consider them as backward especially those who are females. One's own dress style is a way for people to demarcate themselves from others and it creates issues of identity, self-understanding, and authenticity. The following photos are some indigenous dressings for both males' and females'.



Abay Tilf

Adere Dressing

Afar Dressing

Amhara Dressing



Anuak Dressing

Axum Tibeb

Bena Dressing

Blue Saba Dressing



Borena Dressing

Dawro Dressing

Etirtir

Etirtir (Fasha)



Etirtir Zirgif

Fetil Menen

Gurage Dressing

Gurage, Silte Dressing



Hammer Dressing



Harar Dressing



Kunama Dressing



Menen



Menen Formal Dressing



Menen Nikir



Menen Nikir



Menen Nikir



Menen Tifl



Nech Raya



Organza Besaba



Oromo Dressing



Oromo Dress with Colorful Necklace



Raya Dressing



Raya Kemis



Saba Wedding Dressing



Sidama Dressing

Somali Dressing

Tigray Dressing

Top Nikir



Top Etirtir

Traditional Dressing
With Necklace

Weyto Dressing

Wolde Eyesus



Worag Tilf

Zenbaba Tilf

Zinar Menen

Zirgif Menen

Females' indigenous wearing styles



Borena Dressing

Dawro Dressing

Embroidered T-shirt

Gumuz Dressing



Hammer Dressing

Jano Kuta

Kunama Dressing

Mursi Dressing



Netela

Oromo Dressing

Priestly Hats

Raya Dressing



Saba Suit

Sekota Dressing

Sidama Dressing

Somali Dressing



Tenfanef

Towel (Gojjam Azene)

Welayta Dressing



Wedding Kaba

Wedding Dressing

Wolde Eyesus

Males' indigenous wearing styles

³ Sources of photos:

- Ministry of culture and tourism
- Personal photos captured by the researcher
- Shiromeda traditional clothing shops
- <http://www.ethiopianclothing.net>

4.1.3. Hair Style

Item 1: What are the advantages of using indigenous hair style in your opinion?

Indigenous hair styles have a lot of advantages and different reasons are put forth concerning them. It has the power to maintain and transmit to the next generation one's own culture, custom, value and identity. It also helps us to get acceptance with in the community. Using and practicing indigenous hairstyle can be one feature of being proud of one's own culture.

Hair is changed depending on the taste of the period, tradition and on geographical and social conditions. Indigenous hair is considered a symbol of status, identity, ancestry and a source of pride. It is also a symbol of power and recognition. According to the students' response, indigenous hairstyle has always been an important factor in defining one's identity. Essentially to indigenous people indigenous hairstyle defines one's race, one's heritage and also who one is.

Indigenous hairdressing is so important to draw on multiple identities and the ways in which the people understanding of nation building reformed. It contributed in forming the gender and age-based identity of women and men in urban and rural areas and identified the ranks of persons who participated in national ceremonies that the people appreciated as visual icons of "cultural nationalism". Indigenous hairdressing helps us to understand how we conceptualized cultural heritage.

Groups of people use hair dress to define themselves within a cultural context that distinguishes between the relationships that they have with each other as well as the relationships that they have with nonmembers. Since hair is a part of the body, how people are socialized through

debates about hairdressing is important for examining how men and women are associated with locality and nationality. Essah (2008)

“The hairstyle is a medium that creates a unique expression of self. A person’s hairstyle is a vital component of his or her identity and can provide strong cues about age, background, and even personality.” Luo, Li and Rusinkiewicz.

Item 2: What are the disadvantages of using indigenous hair style in your opinion?

Not many disadvantages of indigenous hairstyles are mentioned by the respondents. The only disadvantage is that there will not be any sharing of cultures if we use indigenous hairstyle only.

Culture sharing is a simple tool for acknowledging cultural diversity and allowing people to share about their culture and learn about others. But it may be a challenge to preserve and maintain one’s own identify and it needs attention. If there is unequal cultural sharing between countries or nations, one’s cultures become distorted and are in danger of being forgotten. When someone is familiar with his/her culture, it promotes a sense of personal pride and self-worth. It is important for people to know who they are and where they came from. Also, the person can then share his/her culture with others. It is fun to explore cultures with others through popular media or other mechanisms. This also allows people to easily share their culture with others so they can gain an appreciation for diversity. But if the people use only indigenous cultures like hairstyle, there will not be any sharing of cultures.

When someone use indigenous hairstyle and they stand out from the rest some people think negatively of them and assume they are up themselves or think they are special.

Item 3: Which kind of hair style do you use frequently?

A. Indigenous hair style

B. Western hair style

C. Both western and indigenous hair style

Responses	Categories									Missed
	Sex			Batch			Place of origin			
	M	F	T	1 st year	Above 1 st year	T	Urban	Rural	T	
Indigenous hairstyle	51 (23.9%)	27 (12.7%)	78 (36.6%)	30 (14%)	49 (23%)	79 (37)	43 (20.2%)	31 (14.5%)	74 (34.7%)	5 (2.3%)
Western hairstyle	30 (14.1%)	18 (8.4%)	48 (22.5%)	17 (8%)	37 (17.4%)	54 (25.4%)	36 (16.9%)	19 (8.9%)	55 (25.8%)	
Both indigenous and western hairstyle	55 (25.8%)	30 (14.1%)	85 (39.9%)	27 (12.7)	51 (23.9%)	78 (36.6%)	46 (21.6%)	34 (16%)	80 (37.6)	
Total	136 (63.8%)	75 (35.2%)	211 (99%)	74 (34.7%)	137 (64.3%)	211 (99%)	125 (58.7%)	84 (39.4%)	209 (98.1%)	

Concerning to this question, there is no a significant difference between using only indigenous hairstyle and both indigenous and western style i.e. 51(23.9%) male, 27(12.7%) female, 30(14%) first year students, 49(23%) above first year students, 43(20.2%) students from urban area and 31(14.5%) students from rural area and 55(25.8%) male, 30 (14.1%) female, 27(12.7) first year students, 51(23.9%) above first year students, 46(21.6%) students from urban area and 34(16%) students from rural area respectively. The rest 30(14.1%) male, 18(8.4%) female, 17(8%) first year students, 37(17.4%) above first year students, 36(16.9%) students from urban area and 19(8.9%) students from rural area are using western hair style and 5 (2.3%) of the respondents didn't respond at all.

The students, particularly female students, have their hair chemically altered from its natural state. The reason why women do this can depend on the generation. Today hair is a marker of beauty, economical status, power, and beliefs. The primary reason of the students chemically

change their hair is to make it 'good hair'. They believe that 'good hair' is typically associated with non-black hair. If anything that deviates from the local community is considered 'ugly' by the society. Of course 'good hairstyle' to one person, might not be good for someone else. The following pictures are sample photos of western hairstyles.



Bongs Ponytail

Bridal Hairstyle

Bridal Hairstyle by Beyoncé style

Cheeky Hairstyle



Colored Curly Hairstyle

Cornrows Hairstyle

Elegant-Up-Do Hairstyle

Flower



Formal Ponytail

Freeze

Full Wave Hairstyle

Funky Hairstyle



Gel

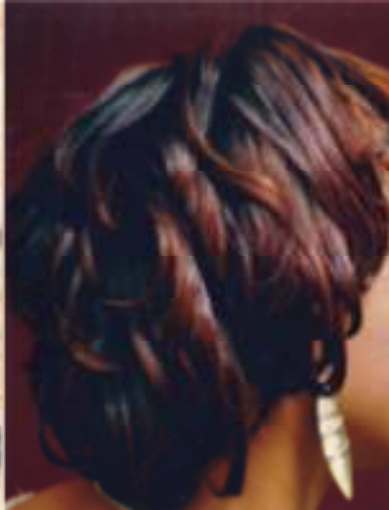
Gel by Twist

Half-Up-Do-Hairstyle

Piastra Flower (Flip)



Piastra wave



Piastra Wede Wist



Rihana by Braid



Short Dark Hairstyle



Upside-down French
Braid Sock Bun



Yemelis Fishena
(Postnuptial Party Hair Style)

Females' western hairstyles



Balotelli

Curly Hairstyle

Cute Hairstyle

Dark Ceaser Haircut



Fades Afro

Freeze

French Freeze

High Top Fade



Long Dread

Mohawk Haircut

Punk

Shaved Hairstyle



Short Dread

Simple Short Hairstyle

Slicked Undercut

Spiked Hairstyle



Stro

Temp Fade

Twist Freeze

Wave Hairstyle

Males' western hairstyles

⁴ Sources of photos:

- Aster beauty training center
- Personal photos captured by the researcher
- <https://www.google.com.et/search?q=www.western+hairstyle.com>
- <http://www.stylesvilla.com/hairstyles/2014/long-layered-hairstyles-2014/>



The above photo is the Ethiopian warriors (guerrilla fighters) with the so called Afro hair style. Previously the Ethiopian people especially the warriors were used this Afro hair style, but now it is used as fashion.

From this, we can understand that the original culture of Ethiopia is considered as traditional especially by the youths and they do not want to use it, but if this traditional culture is performed by foreign people the Ethiopian youths use it as a fashion.

Item 4: Give your reasons for question 3.

According to the respondents, most students are using only indigenous hairstyle and both indigenous and western style while little students are using western style only. The students mentioned their reasons why they are using western style. One of the reasons is that they consider them as modernization and civilization. In order to resemble like the western

⁵ Source of photo: Institute of Ethiopian Studies (AAU)

people, they want to use western hairstyle. The effect of globalization is also another reason.

However, there are some students following indigenous hair styles only. Because they want to be get familiarized with the community and protect themselves from being ignored by them. They also consider changing their hair from its natural state as an act of self-hatred.

Some students also use both western and indigenous hair styles if those styles are comfortable and attractive. Some students use western style in the University to look like the University community whereas they use indigenous style while they are with their families to look like the community.

Item 5: Who is the most influenced group by western hair style?

A. Males

D. Students from urban area

B. Females

E. 1st year students

C. Students from rural area

F. Above 1st year students

G. Any other

Responses	Categories									Missed
	Sex			Batch			Place of origin			
	M	F	T	1 st year	Above 1 st year	T	Urban	Rural	T	
Males	31 (14.5%)	16 (7.5%)	47 (22%)	13 (6.1%)	27 (12.7%)	40 (18.8%)	24 (11.3%)	15 (7%)	10 (4.7%)	0
Females	44 (20.7%)	20 (9.4%)	64 (30.1%)	22 (10.4%)	39 (18.4%)	61 (28.8%)	34 (16%)	24 (11.3%)	58 (27.2%)	
Students from rural area	4 (1.9%)	3 (1.4%)	7 (3.3%)	5 (2.3%)	8 (3.7%)	13 (6%)	6 (2.8%)	4 (1.9%)	28 (13.1%)	
Students from urban area	24 (11.3%)	13 (6.1%)	37 (17.4%)	11 (5.2%)	23 (10.8%)	34 (16%)	20 (9.3%)	13 (6.1%)	33 (15.5%)	
1 st year students	8 (3.7%)	5 (2.3%)	13 (6%)	7 (3.3%)	9 (4.2%)	16 (7.5%)	11 (5.2%)	9 (4.2%)	20 (9.4%)	
Above 1 st year students	10 (4.7%)	7 (3.3%)	17 (8%)	8 (3.7%)	12 (5.6%)	20 (9.3%)	13 (6.1%)	9 (4.2%)	22 (10.3%)	
All groups are under influence	17 (8%)	11 (5.2%)	28 (13.2%)	9 (4.2%)	20 (9.4%)	29 (13.6%)	18 (8.4%)	10 (4.7%)	39 (18.3%)	
Total	138 (64.8%)	75 (35.2%)	213 (100%)	75 (35.2%)	138 (64.8%)	213 (100%)	126 (59.1%)	84 (39.4%)	210 (98.5)	

According to the respondents, the most influenced groups by the western hair style are females i.e. 44(20.7%) male, 20(9.4%) female, 22(10.4%) first year students, 39(18.4%) above first year students, 34(16%) students from urban area and 24(11.3%) students from rural area, males (31(14.5%) male, 16(7.5%) female, 13(6.1%) first year students, 27(12.7%) above first year students, 24(11.3%) urban students and 15(7%) rural students), students from urban area (24(11.3%) male, 13(6.1%) female, 11(5.2%) first year students, 23(10.8%) above first year students, 20(9.3%) urban students and 13(6.1%) rural students), above 1st year students (10(4.7%) of male respondents, 7(3.3%) of female respondents, 8(3.7%) of first year students, 12(5.6%) of above first year students, 13(6.1%) of students from urban area and 9(4.2%) of students from rural area), 1st year students (8(3.7%) of male, 5(2.3%) of female, 7(3.3%) of first year students, 9(4.2%) of above first year students, 11(5.2%) of students from urban area and 9(4.2%) of students from rural area) and students from rural area (4(1.9%) of male, 3(1.4%) of female, 5(2.3%) of first year students, 8(3.7%) of above first year students, 6(2.8%) of students from urban area and 4(1.9%) students from rural area) respectively. Those respondents, i.e. 17(8%) male, 11(5.2%) female, 9(4.2%) first year students, 20(9.4%) above first year students, 18(8.4%) students from urban area and 10(4.7%) students from rural area, who gave their responses under the choice 'any other' answered that all groups are under the influence of western hairstyle.

Females use other products to replace their black hair by erasing their village identity. Hairdressings expressed the symbolic systems of national identity, socio-cultural, economic practices and discourses through which men and women.

Wigs are fashionable and women wore them to a variety of events. Some students who dislike wigs criticized that wigs are not the wearers' natural hair and therefore, not authentic. The wig represented hair, but since

people know that it is not the authentic hair, they do not want to use it. Now, however, males have also been spending more money than ever before for hair coloring chemicals.

The students who are fashionable in hairstyle favored the hairdressings, which are introduced from the West or are generated from peoples of urban experiences. Both male and female spend a lot of time and money getting their hair decorated or blond, the most fashionable colors. The make-up would also become important in a very radicalized, even weird hair. Females have everyday hairstyles or working styles and they have their decorative. Many females are looking for something new. Changing a woman's hair has a huge impact on how she looks, most of the time, women just one to look surprisingly and impressively different. It may seem, a new look can affect a woman's perspective and getting a new hair is all it takes to refresh a woman's spirit especially when she is so stressed out.

Item 6: How do you perceive the students' hair style?

A. It keeps in the context of Ethiopian culture

B. It is replacing by western style

C. Not sure

D. Any other

Responses	Categories									Missed
	Sex			Batch			Place of origin			
	M	F	T	1 st year	Above 1 st year	T	Urban	Rural	T	
It keeps in the context of Ethiopian culture	15 (7%)	5 (2.3%)	20 (9.4%)	7 (3.3%)	21 (9.9%)	28 (13.1%)	11 (5.2%)	8 (3.8%)	19 (8.9%)	2 (0.9%)
It is replacing by western style	68 (31.9%)	39 (18.4%)	107 (50.2%)	34 (16%)	65 (30.5%)	99 (46.5%)	66 (31%)	37 (17.4%)	103 (48.4%)	
Not sure	33 (15.5%)	18 (8.4%)	51 (23.9%)	20 (9.3%)	28 (13.1%)	48 (22.5%)	26 (12.2%)	20 (9.4%)	46 (21.6%)	
It is mixed both Ethiopian and western style	22 (10.4)	13 (6.1%)	35 (16.5%)	13 (6.1%)	24 (11.3%)	37 (17.4%)	23 (10.7%)	18 (8.4%)	41 (19.3%)	
Total	138 (64.8%)	75 (35.2%)	213 (100%)	74 (34.7%)	138 (64.8%)	212 (99.5%)	126 (59.1%)	83 (39%)	209 (98.2%)	

15(7%) of male respondents, 5(2.3%) of female respondents, 7(3.3%) of first year student respondents, 21(9.9%) of above first year student respondents, 11(5.2%) of students from urban area respondents and 8(3.8%) of students from rural area respondents respond that, it keeps in the context of Ethiopian cultures whereas 68(31.9%) of male, 39(18.4%) of female, 34(16%) of first year students, 65(30.5%) of above first year students, 66(31%) of students from urban area and 37(17.4%) of students from rural area respond that it is being replaced by western style. 33(15.5%) of male, 18(8.4%) of female, 20(9.3%) of first year students, 28(13.1%) of above first year students, 26(12.2%) of students from urban area and 20(9.4%) of students from rural area are not sure how the students' hair style look like, and 22(10.4) male, 13(6.1%) female, 13(6.1%) first year students, 24(11.3%) above first year students 23(10.7%) students from urban area and 18(8.4%) students from rural area gave their response out of the given choice under 'any other' by stating that it is mixed both Ethiopian and western style. However, 2 (0.9%) of the respondents abstain from giving response to this item.

The students especially females easily get bored with their hairstyle that is why they want to have different looks from time to time. It is nice to have a new and special hair from time to time especially if they are used to having a straight hair. It is a way to get out of their comfort zones and venture to a new look.

Everyone wants a new hairstyle now and then. It is often said that if our hair looks good we feel good too! Simply, because we think a bad head of hair creates a negative perception of us. Today most students want a hairstyle that is easy to use, simple to style and one which they can change slightly for a different look.

Item 7: Do you have any challenges to exercise indigenous hair style?

A. Yes

B. No

Variables	Categories				Missed
		Yes	No	Total	
Sex	Male	42(19.7%)	96(45.1%)	138(64.8%)	0
	Female	27(12.7%)	48(22.5%)	75(35.2%)	
	Total	69(32.4%)	144(67.6%)	213(100%)	
Batch	1 st Year	31(14.5%)	44(20.7%)	75(35.2%)	
	Above 1 st year	50(23.5%)	88(41.3%)	138(64.8%)	
	Total	81(38%)	132(62%)	213(100%)	
Place of origin	Urban	56(26.3%)	70(32.9%)	126(59.2%)	
	Rural	38(17.8%)	46(21.6%)	84(39.4%)	
	Total	94(44.1%)	116(54.5%)	210(98.6%)	

According to the table, 42(19.7%) of male, 27(12.7%) of female, 31(14.5%) of first year students, 50(23.5) of above first year students, 56(26.3%) of students from urban area and 38(17.8%) of students from rural area have problems of exercising their indigenous hairstyle; whereas the rest 96(45.1%) of male, 48(22.5%) of female, 44(20.7) of first year students, 88(41.3) of above first year students, 70(32.9%) of students from urban area and 46(21.6%) of students from rural area have reported that they do not have any problem.

Item 8: If your answer to question 7 is yes, what are the challenges?

The respondents mentioned different challenges in the practice of indigenous hair styles as well as language use and dressing. The influence of western culture, peer influence, globalization, and media are some of the challenges.

The world is not in love with the famous people like musicians and others, but anything they do is frequently copying by the young of the day, including their hairstyle. Most young people especially higher

education students are imitating and practicing what those famous people do. Most students want to make their hairstyle just like a particular film star or other famous individual of western rather than heroines of Ethiopian movies or music or other famous people. This may be the result of globalization.

Media is also another challenge. Many new things are delivered by media, for example hairstyle that makes people compelled to make or use the same things as their views through the media. Usually someone especially the younger generation may imitate everything connected with her/his favorite in terms of hairstyle.

The youngster age group is the age group that is most associated with peer pressure. Everybody is trying to imitate their favorite what their peers act as music artists, film actors/actress, etc. fashion sense and hairstyle. Some students can design their own hairstyle in any way they want without pressure coming from anyone.

Item 9: Are you proud of indigenous hair style? Why?

Regarding the students' respect towards their own hair style, most students are proud of their indigenous hair style. The respondents believe that one's own culture expresses one's own identity. Since we have our own hairstyle, we have to respect and be proud of it.

But some students do not feel proud of indigenous hair style for different reasons. They believe that there is cultural complexity between countries. The anonymous respondent express his feeling as "I am not proud of my own culture because we want to develop our culture by giving bad expression for others; we have to ignore our culture and think about how we can develop our country." According to the respondent we can understand that how much he is careless for his own culture.

The reason that the students say they have pride in something like indigenous hairstyle, is because they are really saying they are not ashamed of it. They can be proud of something that they are part of it. We cannot be ourselves if we do not know, understand, and accept ourselves first. It should be our primary goal to find this out and take time to consider what makes up the essence of who we are. As part of this, contemplate our life and choices. Try to think about what kinds of things we would or would not like to do, and act accordingly. We can even take personality tests, but be careful to only take what we want from them so that we do not let such tests define us. Instead, ensure that the defining we do is based on our own terms and is something we feel absolutely comfortable with. We may feel self-conscious, but over time if we are around the right type of people for us, they will accept us for whom we are and love and start to look at the real us. The following pictures are sample photos of indigenous hairstyles.



Afar Hairstyle



Albaso Bekechachinu



Albaso Besirasir



Albaso Bezenbaba



Ampolo



Anuak Hairstyle



Bena Hairstyle



Borena Hairstyle



Hammer hairstyle



Harari hairstyle



Kelebet Albaso
Bewha Kerl Befreeze



Kelebet and Zenbaba



Konso Hairstyle



Kunama Hairstyle



Kutirtir



Mursi hairstyle



Normal Braid

Normal Kelebet

Sadula

Serdeta Bealbaso



Sidama Hairstyle

Sirasir Bekelebet

Surma Hairstyle

Tigrai hairstyle



Twist

Yegon Kechin Bekelebet

Yegon Shuruba

Yegon Worag Zenbaba

Females' indigenous hairstyles



Males' indigenous hairstyles

⁶ Sources of photos:

-Ministry of culture and tourism

-Aster beauty training center

-Personal photo taken by the researcher

-https://encryptedtbn1.gstatic.com/images?q=tbn:ANd9GcS_BZfmJIZhmIjuyp6wuvgr_BnlLWynf3uO5Jy1Qh_4hcedCTSogr8r5f

4.2. Data from interview

Table 2: Demographic characteristics of the respondents to interview

Variables	Categories	Number	Percent
Sex	Male	12	60
	Female	8	40
	Total	20	100
Education	1 st year	8	40
	Above 1 st year	12	60
	Total	20	100
Place of origin	Urban	13	65
	Rural	7	35
	Total	20	100

Twenty respondents were participated through interview data collection. As the table indicates 12 (60%) were male, 8 (40%) were female, 8 (40%) are 1st year, 12 (60%) were above 1st year, 13 (65) were from urban area and 7 (35%) were from rural area.

Item 1: What do you feel about indigenous hair style, clothing and languages?

Except a few, most students have a good feeling towards indigenous dressing, hair style and language and are proud of them. Most students respond that indigenous dressing, hair style and languages are the manifestation of our identity, expressions of ourselves and our country and reflections of our environment. But a few students have not a good feeling towards them. They stated their reasons by mentioning that indigenous languages, hairstyles and dressings are not comfortable.

Even though most students have a good feeling towards indigenous dressings, hair styles and languages, they do not want to practice them because of different factors. If they use indigenous dressing and hair style especially females, their friends mock them and they consider them

as backward. Some students following the famous people hair style like Beyoncé and Rihanna for females and Balotelli for males.

As Olagoke (1982) cited in Attah (1987:395) indigenous languages, dressings and hairstyles are very important for national unity and they are a better means of cross-cultural understanding than the foreign one. Therefore, they are the key for national integration and cohesion. It is also difficult to express one's culture fully in a foreign language, dressing and hairstyle.

Item 2: What do you feel about your mother tongue?

Most students feel happy about their mother tongue. They are much more confident in expressing themselves in their native tongue and are open to persuading, convincing, and asking for things. They can express everything what they feel by their mother tongue without any fear and influence. They expect that mother tongue is very important to express one's own culture, identity and value.

One respondent expresses his experience as follows:

“When I was a first year student, I feel very happy while the students spoke in my mother tongue, but now I understand that all languages are equal and I feel nothing while anybody speaks weather in my mother tongue or other languages.”

From his experience, University is a good way to have equal understanding about any language. He considers all languages as equal. Of course not only he but also other students feel nothing for their mother tongue because they look all languages as equal.

On the other way, some students love their mother tongue to communicate easily and develop it. They believe that if they practice and use their mother tongue frequently, they can develop its grammar, literature and the like.

Today the students' native language is strongly influenced by the transmission model of education during their elementary and high school education and highly influenced in higher education level. Mother tongue helps the students' ability to identify, specify, and talk about new and abstract concepts. It is so difficult to be proud of our country if we don't proud of our mother tongue. Mother tongue expresses and symbolizes the sense of national pride. Unless we proud for our mother tongue, it may have weakness in making self-proud.

Item 3: Would you tell me your experience with regard to mixing foreign language(s) in your speech?

Their answer to this item is not different from the answer given to the questionnaire. Most students mix foreign language (s) especially English in their speech. Since non-Amharic native speakers usually face problems to express their thought while they are speaking in Amharic, they usually tend to mix English. Speaking in a mixed way is considered as a symbol of modernization and intellectuality.

There are some students who do not mix foreign language (s) in their speech. According to the respondents, they are not accustomed to mixing. They also consider mixing as colonization.

The researcher also find out the code-switching during the interview. Most students mix English between the conversations of the interview in different ways. The following examples are extracted from the interview.

3.1. Intra-sentential code-switching

1. "bet wəst' oromɔ:a wətʃ': kə-gʷad:ʒn:-otʃ:-e gar mənəmən d:ʒm:o 'mix'
 house in Afan-Oromo out with-friend-PL-my with something whereas mix
 bə-m-adrɛg 'especially' ʔamarɛ:n-a-n ən:a oromɔ:a-n n:ʒw s-t':ʒk':ʒm jə-nəb:ʒr-əw"
 by-to-do especially Amharic-Acc. and Afan Oromo-Acc. is Prog.-use-1S that-was-Obj.
 'At home, I spoke in Afan-Oromo while I communicate with my friends outside of home, I use especially Afan- Oromo and Amharic by mixing.'

2. 'university' sə-t:əm:ar 'academic' rasu 'influence' j-adɛrg-h-al:
 University that-learn-2MS academic itself influence 3MS-do-2MS-Aux.
 'When you are learning in a University, the academic activity itself influences you.'

3. l3-kʷaŋkʷa 'expose' əŋd:t:ə-hon j-ad3rg-al:
 to-language expose 2MS-being 3MS-do-Aux.
 'It makes you be exposed to the language.'

4. 'especially' əŋg:lizp:a kʷaŋkʷa əŋd:ət:a-w3r-a 'or' d3m:o sat:as:b-3w
 especially English language 2MS-talk-2MS or whereas Neg.- think-2MS
 'knowingly' 'or' 'unknowingly' 'by default' əŋg:lizp:a j3-t3-k'3lak':3l-3-b:3t
 knowingly or unknowingly by default English that-2MS-mix-3MS-Aux.
 amarɲ:a n3w j3-m:ət:-aw3r-aw
 Amharic is that-2MS-talk-2MS
 'Knowingly or unknowingly, you are talking either in English or in Amharic
 language with mixed English.'

“In intra-sentential code-switching, speakers switch from one language to another within the same sentence. Thus a sentence will be made up of two or more languages.” Kebeya (2013:229). As we can understand from the above examples, the respondents communicate in a mixed way i.e. Amharic-English code-mixing. The examples are typical Amharic structure, but the quoted English words are used within the Amharic sentences.

3.2. Inter-sentential code-switching

5. Lək: həzb k3-m:i-k'3-b:3-l-əh w3t'a ja-al-3 n3g3r
 just people Pp.-3MS-accept-3MS-Obj. to-out that-is matter
 mal3t n3w 'it is unacceptable behavior'
 mean is it is unacceptable behavior
 'Just it is unique, which is unacceptable by the community.'

6. m3-k':3b3l-əm: al:-3 al3-m3-k':b3l-əm: al:3 'it is based on condition'
 to-accept-Conj. there-is Neg.-to-accept-Conj. there-is 'it is based on condition'
 'There is either an acceptance or not, it is based on the condition.'

7. s3w əŋd:et ja-j3p:-al: 'how people reflect me.'
 person how who-see-3MS-Aux. how people reflect me
 'How people look and reflect me.'

“Inter-sentential code-switching is switching from one language to another at a sentence boundary.” Anwar (2007:3). As it is shown in the above examples, the two languages are switched inter-sententially, i.e. there is a clear boundary between the two languages.

3.3. English noun + Amharic plural marker

8. 'style'-otf:
style-PL
'Styles'
9. 'word'-otf:
word-PL
'Words'
10. 'meaning'-otf:
meaning-PL
'Meaning'
11. 'idea'-wotf:
idea-PL
'Ideas'

In the above examples, the Amharic plural markers (otf:) and (wotf:) are attached with the English nouns. In Amharic, there are two plural markers, which are (otf:) and (wotf:). If the last symbol is the 6th order, the plural marker would be (otf:) whereas if it is other than the 6th order it would be (wotf:). In (8), (9) and (10), since the last symbols are the 6th orders which are (lə), (də) and (gə) respectively, the plural marker is (otf:) however in (11), since the last symbol is not the 6th order, i.e. (ja), the plural marker is (wotf:). In all examples, the switched English morphemes are free morphemes whereas the plural markers of the Amharic morphemes are bound morphemes. "Amharic code-switching is possible when an Amharic bound morpheme is attached to an English free morpheme but not vice-versa." Zelealem (1998:208). No Amharic-English bilinguals mix English bound morphemes into the Amharic free morphemes, as the following examples.

12. səlt:-'s'
style-PL
'Styles'
13. k'al-'s'
word-PL
'words'

25. əne 'personally' al-adʒrg-əmə:
 I personally Neg.-do-1S-Neg.

'Personally, I don't want to do.'

In the above examples, the English adverbs are attached with the Amharic sentences.

3.6. Adjective level switching

26. hul:um: wʒdʒ 'relative' jʒ-mʒ-tʒʒgat səm:et al:-ʒw
 all to relative that-to-close feeling has-3MS
 'All are closed to relative.'

27. 'fluent' natʃ:ʒw
 fluent they-are
 'They are fluent.'

28. 'expensive' nʒw
 expensive is
 'It is expensive.'

29. 'pure' jʒ-hon-ʒ ʔamarɸ:a al-a-wʒr-am:
 pure that-be-3MS Amharic Neg.-1S-talk-Neg.
 'I don't speak pure Amharic.'

Here, we find English adjectives attached to the Amharic sentences.

3.7. Reiteration

"Reiteration occurs when a message is repeated in other language. This repetition may serve as a clarification of what has just been said but often it also carries additional meanings in that it strengthens or puts emphasis on the message." Bikila (2008:29). In reiteration, the speaker translates what they have already said in one language in to the other, i.e. the two languages have similar idea. The following examples are switched in that way.

30. wʒt'a arg-ʒw nʒw m'a-s:əb-u-h 'in the deviance'
 to-out do-3PL is 3PL-consider-3PL-2MS in the deviance
 'They consider you as a deviant.'

31. Lək: həzɸ kʒ-m:i-k'ʒ-b:ʒ-l-əh wʒt'a ja-al-ʒ nʒgʒr
 just people Pp.-3MS-accept-3MS-Obj. to-out that-is matter
 malʒt nʒw 'it is unacceptable behavior'
 means is-3MS it is unacceptable behavior
 'Just it is unique, which is unacceptable by the community.'

S-O-V, i.e. the Amharic sentence structure and follow the Amharic pattern. The following examples are taken from the previous examples.

38. b3t'am 'intentional' n3p:
 very intentional am
 'I am very intentional.'
39. 3ne 'personally' al-ad3rg-3m:
 I personally Neg.-do-1S-Neg.
 'Personally, I don't want to do.'

In the above examples, the number of Amharic morphemes is greater than the number of English. The word order is also S-O-V. In (38), the subject is not clearly stated, but the verb itself indicates the subject, i.e. n3p: 'am (1S)' and the object is the English word 'intentional'. In (39), the subject is 3ne 'I', the object is the English word 'personally' and the verb is al-ad3rg-3m: 'do not do (1S)'.

Item 4: How do you perceive the students' dressing style, hair style and language use?

According to the respondents most students are following western dressing style, hair style and language. They stated different reasons for following that. Among the reasons: the cost of indigenous clothes is very high and not comfortable to wear always because they are produced only for festivals and special occasions. However, western clothes are accessible at any place, in any shape and with low cost and best quality than the indigenous ones. They also believe that anything which is imported from western countries can be considered as fashion. Moreover, following the western style is considered as modernization and civilization.

Everyone needs to be in style otherwise people will look at them weirdly. Most students are wearing western style such as skinny jeans, long knee length shirts, miniskirts, etc.

In the contrary, some respondents' response indicates that, there are some students who are following indigenous dressing, hair style

language. Since their reasons are not different from the questionnaire finding, they already discussed in the questionnaire data.

Some students also use both western and indigenous dressing, hair style and language. The reasons also discussed in the questionnaire data.

Item 5: Is there any challenges to exercise your own hair style, clothing style and languages? If so what are the challenges?

The respondents revealed different challenges in the practice of indigenous dressing style, hair style and language use. Here, there are no more different answers given from the questionnaire. The students are facing different challenges to practice indigenous language, dressing and hairstyle. One of them is globalization. Media is also another challenge. The other challenge is the perception of the students is that those indigenous languages, dressings and hairstyles are inferior from the westerns. There are also other challenges like lack of confidence on one's own culture and language, peer influence, and the absence of acceptance by their friends. If they want to practice indigenous cultures and languages, they are considered as unique and be ignored by their friends. The absence of having role models is also the challenge i.e. since most of the students are using western style, they are ashamed to use the indigenous one.

Item 6: Do you use locally produced clothes? Why?

As we can understand from the respondents' responses, most students are following western dressing. They stated different reasons for following that. Among the reasons; there is a great difference between indigenous and western clothes in terms of cost i.e. the western clothes are less costly than the indigenous one. In addition to cost difference, there is also a difference in quality, size and attractiveness. Another reason is that wearing Ethiopian cultural clothes is shaming because those who are wearing cultural clothes are mocked by their friends. Therefore, in

order not to be unique, most of the students are using western dressing. Those western clothes are available than the indigenous ones. There is also lack of attention for one's own identity and be exposed by western dressing by globalization, media and other technological advancements especially those who are from urban area. Before they join the University their family did not permit them to wear western dressing, but now since they are free from their family they are wearing western dressing.

However, there are very few students following indigenous dressing especially in a certain festivals. First, they believe they are using them to develop the country. Additionally, they are using those indigenous dressings to reflect nation, nationalities and people's culture in occasions like Nation, Nationalities and People's Day.

Some students also use both western and indigenous dressing as far as the clothes are comfortable and attractive. They do not care wherever the clothes are produced in Ethiopia or abroad as long as the clothes have low cost.

Item 7: In which settings do you use foreign language(s)?

Most students are using foreign language in the class room while a few students are using it in all settings sometimes like in the class room, dormitory, cafeteria, etc. Those who do not use English outside classroom cannot express their feeling freely in English because of the limitation of knowing the language. Some others are using it when they talk with students who learnt in private school because mostly students who learnt in private school speak in English. There are some students also using English to improve their skills.

Some respondents also respond that they are using English with people who do not speak their language only especially with people from abroad.

Item 8: What is your attitude towards acquiring other Ethiopian languages in addition to your mother tongue?

Different ideas have been mentioned by the respondents towards acquiring other Ethiopian languages in addition to their mother tongue. Some students do not want to acquire indigenous languages rather they want to acquire and focus on foreign languages for various reasons. Most of them want to acquire foreign languages to introduce their own culture to the world in different languages while others have the tendency to work in different countries. There are also other students who want to make international relationship.

However, some students want to acquire other Ethiopian languages other than their mother tongue in order to communicate with the whole community. In addition to this, they want to work in all nation, nationalities and peoples of the country.

The presence or absence of student motivation and attitude towards a certain language is a crucial factor in developing proficiency in that language. Chamot and Genovese (2009:150).

Acquiring and knowing a new language might not be all that easy, but there are many benefits. If we can speak many languages, we will have a lot of culture. People who have culture are people who are knowledgeable and who know their way around life. If we know another language, we will be more cultured simply because this would permit us to travel more and we will know the world better.

People want to speak different languages to gain respect of people of a particular language speaking region. Language is so much more than just a means of communication. It is an art, a science, a culture, an identity, a vision. Learning a language is like seeing the world through different eyes.

Chapter Five

5. Conclusion and recommendations

5.1. Conclusion

From the findings of the questionnaire and interview data the following major conclusive points are presented.

- ❖ Majority of the students considering as intellectuals when Ethiopians speaks in foreign languages;
- ❖ Females were the more influenced group in western dressing and hair style whereas students from urban area were the more influenced group in linguistic westernization;
- ❖ The students dressing, hair style and language use are replacing by western style;
- ❖ The main reason that the students following western dressing, hair style and language use was considering it as a symbol of modernization;
- ❖ A lot of students have a good attitude towards indigenous dressing, hair style and language use in general and their mother tongue in particular;
- ❖ Although a lot of students have a good attitude towards indigenous dressing, hair style and language use and their mother tongue, most students are mixing foreign languages especially English in their speech;
- ❖ There were some students who wanted to acquire foreign languages rather than acquiring other indigenous languages in addition to their mother tongue;
- ❖ Except a few students most students are using indigenous languages frequently;
- ❖ Mostly most students listening music, watch films and read the paper in Amharic or other Ethiopian languages;

❖ Thus, from the research it may be concluded that the culture and language represented in Addis Ababa University 6 killo campus students represent western rather than Ethiopian and this may lead to the loss of culture and language in the future.

5.2. Recommendations

Based on the findings and the conclusions, the following recommendations are forwarded for respective bodies.

- The university should aware the students about the importance of indigenous dressing, hair style and language use;
- Indigenous Ethiopian cultural clothes is better to be accessible in any places with a reasonable price;
- Since one factor of code switching is the influence of private school which focus on English language; the government should control and supervise them to focus on indigenous languages;
- The government and other stakeholders should design and plan different mechanisms to minimize the challenges to practice indigenous dressing, hair style and language use;
- The University shouldn't obliged the students to learn foreign language without their interest as much as possible;
- Indigenous music, films and any written materials like books, magazines and others should be interesting and attractive;
- Finally, in order to come up with a detailed and comprehensive knowledge of the multifaceted problems of cultural and linguistic westernization, a further in-depth investigation by linguists and culture academies is highly warranted.

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Appendices

Appendix I: Questionnaire and Interview questions

Questionnaire in English version

Addis Ababa University
School of Graduate Studies
College of Social Sciences and Humanities
Faculty of Humanities
Department of Language Technology
Program of Documentary Linguistics and Culture
Questionnaire

Dear students:

The following questions are not meant for testing your knowledge. They are presented to understand what students think and feel about western clothing, hair style and language use. Please answer as you really think and feel. But, be sure that the answers exactly represent your own feelings. Your answer will be kept confidential. Read each statement carefully and respond by encircle an item(s) or express your opinions that respond your suggestion. It is possible to choose more than one item if necessary.

NB: Western clothing, hair style and language use in this context refers to a style of wearing clothes, the hair style which are designed based on the western cultures and mixing foreign language(s) (i.e. mini-skirts,

Time: _____

Setting: _____

Date: _____

Code of participant: _____

women's trousers, clothes that exhibit sensitive body parts, mixing English or other foreign language(s) in your speaking, using as western hair style, etc.).

Personal information:

Sex: Male Female

Age: _____

Education (batch): _____

Department: _____

Language fluency: list the language(s) that you speak:

Your mother tongue: _____

Your second language (s) (L2): _____

Place of origin: urban rural

Language use questions:

1. In your opinion, what are the advantages of using indigenous languages?

2. Do you believe that using indigenous languages is disadvantageous? If so list the disadvantages.

3. Are you proud of your language? If yes why? If no why?

4. What do you feel when Ethiopians use foreign languages?

A. I consider them as intellectuals

B. I consider them as wealthy

C. I consider them as civilized

D. Any other_____

5. Which groups are the most influenced ones in western language?

A. Males

D. Students from urban area

B. Females

E. 1st year students

C. Students from rural area

F. Above 1st year students

G. Any other_____

6. Why do students use western language in your perception?

E. To be viewed modern

F. Due to lack confidence

G. To be viewed of intellectual

D. Any other_____

7. Do you have any challenges to exercise your own language?

A. Yes

B. No

8. If your answer to the above question is yes, what are the challenges?

9. Which language(s) do you use frequently?

A. Indigenous language

B. Western language

C. Both western and indigenous language

10. Give your reason for the above question

11. How frequently do you mix foreign language(s) in your speech?

- A. Not at all B. Sometimes C. Always D. I am not quite sure

12. What are your reasons if you are mixing foreign language (s) in your speech?

13. In which settings do you use foreign language(s)?

- A. In cafeteria B. In dormitory C. In class room
D. Any other _____

14. If you are a foreign language student like English, French, Arabic, etc. why are you interested to learn it?

15. Do you listen to music, watch films or read Newspapers in Amharic or other Ethiopian languages? Why?

16. Do you want to acquire other Ethiopian languages in addition to your mother tongue? Why?

Dressing questions:

1. What are the advantages of using indigenous dressing in your opinion?

2. Do you believe that using indigenous dressing is disadvantageous? If so list the disadvantages.

3. Which clothes do you use frequently?

- A. Indigenous clothes
- B. Western clothes
- C. Both western and indigenous clothes

4. Give your reasons for the above question.

5. Which groups are the most influenced ones in western dressings?

- | | |
|-----------------------------|--|
| A. Males | D. Students from urban area |
| B. Females | E. 1 st year students |
| C. Students from rural area | F. Above 1 st year students |
| G. Any other _____ | |

6. How do you perceive the students' dressing?
- A. It keeps in the context of Ethiopian culture
 - B. It is replacing by western style
 - C. Not sure
 - D. Any other_____

7. Do you have any challenges to exercise indigenous dressing?
- A. Yes
 - B. No

8. If your answer to the above question is yes, what are the challenges?

9. Are you proud of indigenous dressing? Why?

Hair style questions:

1. What are the advantages of using indigenous hair style in your opinion?

2. Do you believe that using indigenous hair style is disadvantageous? If so list the disadvantages.

3. Which kind of hair style do you use frequently?

- A. Indigenous hair style
- B. Western hair style
- C. Both western and indigenous hair style

4. Give your reasons for the above question.

5. Who is the most influenced group by western hair style?

- A. Males
- B. Females
- C. Students from rural area
- D. Students from urban area
- E. 1st year students
- F. Above 1st year students
- G. Any other_____

6. How do you perceive the students' hair style?

- A. It keeps in the context of Ethiopian culture
- B. It is replacing by western style
- C. Not sure
- D. Any other_____

7. Do you have any challenges to exercise indigenous hair style?

- A. Yes
- B. No

8. If your answer to the above question is yes, what are the challenges?

9. Are you proud of indigenous hair style? Why?

Thank you in advance

Questionnaire in Amharic version

አዲስ አበባ ዩኒቨርሲቲ

የድኅረ ምረቃ ጥናት

የማኅበራዊ ሳይንስ እና ሥነ-ሰብዕ ኮሌጅ

የዶክመንተሪ ሥነ-ልሳሚና ባህል መርሐ ግብር

የጽሑፍ መጠይቅ

ውድ ተማሪዎች፡

የሚከተሉት ጥያቄዎች የእናንተን እውቀት ለመመዘን የተዘጋጁ ሳይሆኑ በምዕራባዊያን አለባበስ፣ የጸጉር አሠራርና የቋንቋ አጠቃቀም ያላችሁን አመለካከትና እይታ ለመዳሰስ የተዘጋጁ ናቸው። እናንተ የምታስቡትንና የሚሰማችሁን ሁሉ በነጻነት ግለጹ። ነገር ግን የመረጃዎች ምሥጢራዊነት የተጠበቀ ስለሆነ መልሳችሁ የራሳችሁን ስሜት በትክክል የሚያንጸባርቅ መሆን ያጠበቅበታል። ጥያቄዎቹን በሚገባ በማንበብና በመረዳት በማክበብና ግልጽ ማብራሪያ በመስጠት ሐሳባችሁን አስፍሩ። እንደ አስፈላጊነቱ ከአንድ በላይ መልስ መስጠት ይቻላል።

ማስታወሻ፡

በዚህ መጠይቅ የምዕራባዊያን አለባበስ፣ የጸጉር አሠራርና የቋንቋ አጠቃቀም ማለት የምዕራባዊያንን ባህል የሚያንጸባርቁ አለባበሶችንና የጸጉር አሠራሮችን እንዲሁም የውጪ ቋንቋዎችን እየቀላቀሉ መጠቀም ለምሳሌ እርቃንን የሚያሳዩ ልብሶች፣ የሴቶች ስራ፣ አጭር ቀሚሶች፣ የውጪ ታዋቂ ሰዎችን የጸጉር አሠራር ስልት መከተል፣ በንግግር መሐል የውጪ ቋንቋዎችን እየቀላቀሉ መጠቀም፣ ወ.ዘ.ተ. ማለት ነው።

ሠዓት፡ _____	ቦታ፡ _____
ቀን፡ _____	የተሳታፊው መለያ ኮድ፡ _____

የግል መረጃዎች:

ጾታ: ወንድ ሴት

ዕድሜ: _____

የትምህርት ዓመት: _____

ትምህርት ክፍል: _____

የሚናገሩት ቋንቋ:

የአፍ መፍቻ ቋንቋዎ: _____

ሁለተኛ ቋንቋዎ: _____

የትውልድ ቦታ: ገጠር ከተማ

የቋንቋ አጠቃቀም ጥያቄዎች:

1. ሐገርኛ ቋንቋዎችን መተግበር ጠቀሜታው ምንድን ነው ብለው ያስባሉ?

2. ሐገርኛ ቋንቋዎች ጉዳት አላቸው ብለው ያስባሉ? ጉዳት ካላቸው ጉዳታቸው ምንድን ነው?

3. በራሰዎ ቋንቋ ከራት ይሰማዎታል? ለምን?

4. ኢትዮጵያዊያን በውጪ ቋንቋዎች ሲነጋገሩ ሲሰሙ ምን ይሰማዎታል?

ሀ. የተማሩ እንደሆኑ እገምታለሁ

ለ. ባለሐብት እንደሆኑ እገምታለሁ

ሐ. የሰለጠኑ እንደሆኑ እገምታለሁ

መ. ሌላ ካለ ይጠቀስ: _____

5. በቋንቋ አጠቃቀም የበለጠ በምዕራባዊያን ተጽዕኖ ስር ያሉት እነማን ናቸው ብለው ያስባሉ?

ሀ. ወንዶች

ለ. ሴቶች

ሐ. ከገጠር የመጡ ተማሪዎች

መ. ከከተማ የመጡ ተማሪዎች

ሠ. የመጀመሪያ ዓመት ተማሪዎች

ረ. ከመጀመሪያ ዓመት በላይ ያሉ ተማሪዎች

ሰ. ሌላ ካለ ይጠቀስ: _____

6. የምዕራባዊያንን ቋንቋ የሚጠቀሙ ተማሪዎች ምክንያታቸው ምንድን ነው ብለው ያስባሉ?

ሀ. የስልጣኔ ምልክት ነው ብለው ስለሚያስቡ

ለ. በራስ አለመተማመን (በራስ ቋንቋ አለመኩራት)

ሐ. የተማረ ሰው መለያ ነው ብለው ስለሚያስቡ

መ. ሌላ ካለ ይጠቀስ: _____

7. የራስዎን ቋንቋ እንዳይተገብሩ የሚያግድዎ ችግር አለ?

ሀ. አዎ

ለ. የለም

8. ለጥያቄ ቁጥር 7 መልስዎ አዎ ከሆነ ችግሮችን ቢዘረዝሩ

9. በብዛት የሚጠቀሙት ቋንቋ (ዎች) ምንድን ነው?

ሀ. ሐገር በቀል ቋንቋዎችን

ለ. የውጪ ቋንቋዎችን

ሐ. የሐገር ውስጥም የውጪም ቋንቋዎችን

10. ከላይ በጥያቄ ቁጥር 9 ለሰጡት መልስ ምክንያትዎን ቢያስቀምጡ

11. በንግግርዎ መሐል የውጪ ቋንቋዎችን ይቀላቅላሉ?

ሀ. አልቀላቅልም

ሐ. ሁል ጊዜ እቀላቅላለሁ

ለ. አንዳንድ ጊዜ

መ. እርግጠኛ አይደለሁም

12. በንግግርዎ የውጪ ቋንቋዎችን የሚቀላቅሉ ከሆነ የሚቀላቅሉት ለምንድን ነው?

13. የውጪ ቋንቋዎችን የሚጠቀሙት በምን ዓይነት ሁኔታ ነው?

ሀ. በመዝናኛ ቦታ

ለ. በመኝታ ክፍል ውስጥ

ሐ. በመማሪያ ክፍል ውስጥ

መ. ሌላ ካለ ይጠቀስ:

14. የውጪ ቋንቋ እንደ እንግሊዝኛ፣ ፈረንሳይኛ፣ አረብኛ፣ ወ.ዘ.ተ. ትምህርት ክፍል ተማሪ ከሆኑ እሱን እንዲማሩ የገፋፋዎት ነገር ምንድን ነው?

15. በአማርኛ ወይም በሌሎች የኢትዮጵያ ቋንቋዎች የተዘጋጁ ሙዚቃዎችን፣ ፊልሞችን ወይም መጽሔቶችን ይጠቀማሉ? ለምን?

16. ከአፍ መፍቻ ቋንቋዎ በተጨማሪ ሌሎች የኢትዮጵያ ቋንቋዎችን መልመድና መናገር ይፈልጋሉ? ለምን?

የአለባበስ ጠያቂዎች:

1. ሐገርኛ አለባበሶችን መተግበር ጠቀሜታው ምንድን ነው ብለው ያስባሉ?

2. ሐገርኛ አለባበሶች ጉዳት አላቸው ብለው ያስባሉ? ጉዳት ካላቸው ጉዳታቸው ምንድን ነው?

3. ብዙ ጊዜ የሚለብሱት ልብስ ምን ዓይነት ነው?

ሀ. ሐገር በቀል

ለ. የውጪ ልብስ

ሐ. ሐገር በቀልም የውጪም

4. ከላይ በጥያቄ ቁጥር 3 ለሰጡት መልስ ምክንያትዎን ቢያስቀምጡ

5. በአለባበስ የበለጠ በምዕራባዊያን ተጽዕኖ ስር ያሉት እነማን ናቸው ብለው ያስባሉ?

ሀ. ወንዶች

ለ. ሴቶች

ሐ. ከገጠር የመጡ ተማሪዎች

መ. ከከተማ የመጡ ተማሪዎች

ሠ. የመጀመሪያ ዓመት ተማሪዎች

ረ. ከመጀመሪያ ዓመት በላይ ያሉ ተማሪዎች

ሰ. ሌላ ካለ ይጠቀስ: _____

6. የተማሪዎችን አለባበስ እንዴት ይረዱታል?

ሀ. የኢትዮጵያን ባህል መሰረት ያደረገ ነው

ለ. የምዕራባዊያንን ስልት የተከተለ ነው

ሐ. መወሰን አልችልም

መ. ሌላ ካለ ይጠቀስ: _____

7. ሐገርኛ አለባበሶችን እንዳይተገብሩ የሚያግድዎ ችግር አለ?

ሀ. አዎ

ለ. የለም

8. ለጥያቄ ቁጥር 7 መልስዎ አዎ ከሆነ ችግሮችን ቢዘረዝሩ

9. በሐገርኛ አለባበሶች ኩራት ይሰማዎታል? ለምን?

የጸጉር አሠራር ጥያቄዎች:

1. ሐገርኛ የጸጉር አሠራሮችን መተግበር ጠቀሜታው ምንድን ነው ብለው ያስባሉ?

2. ሐገርኛ የጸጉር አሠራሮች ጉዳት አላቸው ብለው ያስባሉ? ጉዳት ካላቸው ጉዳታቸው ምንድን ነው?

3. ብዙ ጊዜ የሚከተሉት የጸጉር አሠራር ምን ዓይነት ነው?

ሀ. ሐገር በቀል

ለ. የውጪ

ሐ. ሐገር በቀልም የውጪም

4. ከላይ በጥያቄ ቁጥር 3 ለሰጡት መልስ ምክንያትዎን ቢያስቀምጡ

5. በጸጉር አሠራር የበለጠ በምዕራባዊያን ተጽዕኖ ስር ያሉት እነማን ናቸው ብለው ያስባሉ?

ሀ. ወንዶች

ለ. ሴቶች

ሐ. ከገጠር የመጡ ተማሪዎች

መ. ከከተማ የመጡ ተማሪዎች

ሠ. የመጀመሪያ ዓመት ተማሪዎች

ረ. ከመጀመሪያ ዓመት በላይ ያሉ ተማሪዎች

ሰ. ሌላ ካለ ይጠቀስ: _____

6. የተማሪዎችን የጸጉር አሠራር እንዴት ይረዱታል?

ሀ. የኢትዮጵያን ባህል መሰረት ያደረገ ነው

ለ. የምዕራባዊያንን ስልት የተከተለ ነው

ሐ. መወሰን አልቻለም

መ. ሌላ ካለ ይጠቀስ: _____

7. ሐገርኛ የጸጉር አሠራር እንዳይተገብሩ የሚያግድዎ ችግር አለ?

ሀ. አዎ

ለ. የለም

8. ለጥያቄ ቁጥር 7 መልስዎ አዎ ከሆነ ችግሮችን ቢዘረዝሩ

9. በሐገርኛ የጸጉር አሠራሮች ኩራት ይሰማዎታል? ለምን?

ስለትብብርዎ አመሰግናለሁ

Interview questions in English version

Addis Ababa University

School of Graduate Studies

College of Social Sciences and Humanities

Faculty of Humanities

Department of Language Technology

Program of Documentary Linguistics and Culture

Interview questions

Introduction:

1. Self-introducing
2. Discuss confidentiality
3. Discuss the objective of the study, interview content, ability to withdraw from interview session, equipment and why needed, and any concerns of participant.
4. Complete personal information
5. Complete interview

Time: _____

Setting: _____

Date: _____

Code of participant: _____

I would like to discuss about western clothing, hair style and language use. Please discuss freely as you feel about the issues.

Personal information:

Sex: Male

Female

Age: _____

Education (batch): _____

Department: _____

Language fluency: list the language(s) that you speak:

Your mother tongue: _____

Your second language (s) (L2): _____

Place of origin: urban

rural

1. What do you feel about indigenous hair style, clothing and languages?
2. What do you feel about your mother tongue?
3. Would you tell me your experience with regard to mixing foreign language(s) in your speech?
4. How do you perceive the students' dressing style, hair style and language use?
5. Is there any challenges to exercise your own hair style, clothing style and languages? If so what are the challenges?
6. Do you use locally produced clothes? Why?
7. In which settings do you use foreign language(s)?
8. What is your attitude towards acquiring other Ethiopian languages in addition to your mother tongue?

Thank you for your cooperation

Interview questions in Amharic version

አዲስ አበባ ዩኒቨርሲቲ

የድኅረ ምረቃ ጥናት

የማኅበራዊ ሳይንስ እና ሥነ-ሰብዕ ኮሌጅ

የዶክመንተሪ ሥነ-ልሳሚና ባህል መርሐ ግብር

የቃለ መጠይቅ ጥያቄዎች

መግቢያ:

1. ራስን ማስተዋወቅ
2. በመተማመን መወያየት
3. የቃለ መጠይቁን ዓላማ፣ይዘት፣አስፈላጊነት በማሳወቅና አስፈላጊ ቁሳቁሶችን በማሟላት ካልተመቻቸው ቃለ መጠይቁን በማንኛውም ጊዜ ማቋረጥ እንደሚችሉ መንገርና በነጻነት መወያየት
4. የግል መረጃዎችን ማጠቃለል
5. ቃለ መጠይቁን መጨረስ

ሠዓት: _____	ቦታ: _____
ቀን: _____	የተሳታፊው/ዋ መለያ ኮድ: _____

በምዕራባዊን አለባበስ፣የጸጉር አሠራርና የቋንቋ አጠቃቀም ዙሪያ በግልጽ እንድንወያይ እጠይቃለሁ።

የግል መረጃዎች:

ጾታ: ወንድ ሴት

ዕድሜ: _____

የትምህርት ዓመት: _____

ትምህርት ክፍል: _____

የሚናገሩት ቋንቋ:

የአፍ መፍቻ ቋንቋዎ: _____

ሁለተኛ ቋንቋዎ: _____

የትውልድ ቦታ: ገጠር ከተማ

1. ስለ ሐገር በቀል አለባበስ፣ የጸጉር አሠራርና የቋንቋ አጠቃቀም ምን ይሰማዎታል?
2. ስለ አፍ መፍቻ ቋንቋዎ ምን ይሰማዎታል?
3. በንግግር መሐል የውጪ ቋንቋዎችን የመቀላቀል ልምድ ምን እንደሚመስል ቢያብራሩልኝ
4. በግቢያችሁ ያሉ ተማሪዎችን የአለባበስና የጸጉር አሠራር እንዴት ይረዱታል?
5. ሐገር በቀል አለባበስ፣ የጸጉር አሠራርና የቋንቋ አጠቃቀም ለመተግበር እንቅፋት የሚሆኑ ነገሮች አሉ ብለው ያስባሉ? ካሉ ቢጠቀሱ
6. በሐገር ውስጥ የሚመረቱ ልብሶችን ይጠቀማሉ? ለምን?
7. የውጪ ቋንቋዎችን የሚጠቀሙ በምን ዓይነት ሁኔታ ነው?
8. ከአፍ መፍቻ ቋንቋዎ በተጨማሪ ሌሎች የኢትዮጵያ ቋንቋዎችን ለመልመድና ለመናገር ያለዎት አመለካከት ምን ይመስላል?

ስለ ትብብርዎ አመሰግናለሁ

Declaration

I, the undersigned, declare that this thesis is my original work and has not been presented for a degree in any other university, and that all sources of materials used for the thesis and all people and institutions that gave support for this thesis have been duly acknowledged.

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This thesis has been submitted for examination with my approval as a University advisor:

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