

**LANGUAGE PLANNING AND POLICY  
IN THE SILT'E ZONE**

**BY**

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**DECLARATION**

I, Tiglu Geza Nisrane, declare that the dissertation entitled “Language Planning and Policy in the Silt’e Zone, Ethiopia” is the result of my own effort and has not previously been submitted for a degree nor has it been submitted as part of requirements for a degree to any other university or institution other than Addis Ababa University.

I also certify that the dissertation is an original piece of research written by me. Any help and assistance that I have received in my research was properly acknowledged. In addition, I certify that all information sources and literature cited are duly acknowledged.

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## ABSTRACT

Ethiopia is endowed with various ethno-linguistic groups with their own languages. In the past, Amharic and foreign languages were given a high prestige. As a result, most people had a low esteem for other local languages. Recently, however, the constitution and the language-in-education policy of Ethiopia encourage the use of local languages. But the inquiry is, are the language planning and policy efforts effective enough to meet the needs of the local language development goals? This study examined language planning and policy issues in the Silt'e Zone, Ethiopia. It assessed the perspectives of the Silt'e people towards the language planning and policy effects on equality and development, challenges in the use of Silt'e in education, ways to improve functions, status and standardization of Silt'e, and the optimum conditions for the use of Silt'e along with Amharic and English in various public domains such as in administration, the mass media and education.

Mixed research methods were used in this study. The participants were drawn from teachers, students, parents and officers. The quantitative data were obtained through questionnaires from 360 participants in the Silt'e Zone. These data were analyzed by using frequencies and percentages. The qualitative data encompass 25 interviews and 10 focus group discussions. Moreover, observation and document analysis were used to obtain additional data. They were segmented, codified and then analyzed thematically.

The findings revealed that the vast majority of the participants have a positive attitude towards Silt'e but practically they need to use Amharic in public domains. Although Silt'e is used as medium of instruction, its use is dilapidated for personal and public communication. It is associated with limited mobility and job opportunities outside the community. Besides, it is viewed as a sign of lack in education, especially if a person is a Silt'e monolingual. The main challenges in the use of Silt'e in education are dialect variation, lack of terminology development, low quality of language teaching materials, inadequate time allocation and lack of trained teachers. As the linguistic variations in Silt'e do not limit verbal communication, not much attention was given for standardization. Consequently, there is no uniform standard variety of Silt'e to date. In addition, Silt'e has not yet achieved an adequate status to be used in legislation, administration and in the media. There are also constraints for a wider use of Silt'e

for business and education. The absence of a standard limited the use of Silt'e as official language. As a result, the Silt'e people do not write in their language. For this, they insist on shifting to Amharic – the language of wider communication in the country.

The Silt'e language is a cultural resource that should be maintained and promoted in its status and functions in multiple domains. In the family and in the community, Silt'e should be utilized deliberately to enhance its function and pass it to the next generation. For this, education in Silt'e should be expanded and its use should be extended to official spheres such as written communication within the Silt'e Zone. Besides, in the mass media, Silt'e should be used for its internal development.

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## **ABBREVIATIONS AND ACRONYMS**

CO	Court Officer
CTGCAD	Culture, Tourism and Government Communication Affair Department
DOE	Department of Education
E.C.	Ethiopian Calendar
EPRDF	Ethiopian People Revolutionary Democratic Front
FDRE	Federal Democratic Republic of Ethiopia
FGD	Focus Group Discussion
HST	High School Teacher
KII	Key Informant Interview
L2	Second language
LP	Language Planning
MOE	Ministry of Education
MOI	Medium of Instruction
MT	Mother Tongue
PST	Primary School Teacher
SNNPRS	Southern Nations, Nationalities and Peoples' Regional State
WEO	Woreda Education Office
WCO	Woreda Court Officer
ZEDO	Zone Education Department Officer

# CHAPTER ONE

## 1 Introduction

### 1.1 Background of the Study

Language planning and policy decisions and implementations are vital and contentious in human experiences. This is for the reason that language is not only a tool for communication but also a symbol for cultural expressions and ethnic identity. It determines how people are related one to another within a society. According to Fasold (1984:46), Fishman (2006:10) and Dereje (2010:15), people interpret the identity of their interlocutors based on very delicate features of behavior, among which language is particularly central. It builds human societies, solidarity and cooperation, and plays a crucial role in the distribution of power and resources within a community and among communities (Baye 2012:39; Wright 2004:5). At the same time, language can be employed to include as well as exclude the participation of a community in political and social activities.

Moreover, the foundation of a community becomes stronger when its development endeavors are attached with its respective language. In other words, it is believed that the development of a community is inseparable from the promotion on its language. For example, Robinson (1996:4) states that development can be attained when people get access to education through their local language. It is difficult to achieve the development of a skillful and knowledgeable community unless the people have information in the language they know well. Supporting this idea, Wolff (2010:8) explains that the use of local languages equips and empowers the people with modern science and technology. It is believed that people develop self-respect and actively participate in social, political and economic processes when they use their language. What is more, people can understand and react better when they have information through their own language. Thus, language plays a substantial role in the process of acquiring information and skills which is mandatory for development. It is appropriate to use local languages in various domains along with languages of wider communication language in order to facilitate socio-cultural, political and economic transformation.

However, the utilization of dominant and colonial foreign languages instead of local languages is observed in Africa and elsewhere in the world. Still today many African countries sustain the

legacy of this language practice. People learn and use foreign languages, principally English, since they believe that they do not have ample opportunity to participate in social and economic activities unless they know these languages. For this reason, there are still challenges in local language use, attitudes and development decisions in many countries. In some countries, constitutions declare that all community languages have equity and impartiality in their locality but practically one language is given more attention and recognition than the others. In other words, the constitutions express all languages have equal status but the government encourages the use of one of the languages as the only working or official language. This leads to unfair contest among the languages.

In Ethiopia, the language situation is different from other African countries since it was not colonized except five years of Italian occupation. Nevertheless, the language policy has been changed many times based on the knowledge of the influential figures and the political pressure of the country. The local people were urged to give high prestige for Amharic and foreign languages but low esteem to their own local language. In the country only Amharic and English were used as MOI at primary, secondary and tertiary education until the end of the socialist government in 1991 while other Ethiopian languages were marginalized and remained underdeveloped for educational and administrative purposes.

In other words, the regulation of language use during the Imperial and the Derg governments advocated Amharic as the sole local language in formal education and administration while the use of the remaining eighty-five Ethiopian languages was restricted to mere oral interaction. These governments feared of entertaining various local languages in education and writing since they believed that one language seems to constitute a convenient tool for obtaining sociolinguistic, political and national unity (McNab 1989:85) while using several languages was considered as divisive. The Derg government made attempts to use fifteen languages, including Silt'e, for literacy campaigns, which were not thriving to be continued in formal education. The Derg government also attempted to introduce one-hour daily broadcasting in Oromo, Afar, Somali and Tigrinya in the national radio program along with Amharic (Smith 2008:209). In both governments, Amharic was the official language. These imperial and socialist governments' language policies produced resistance and disintegration instead of unity and homogeneity in Ethiopia since they were grounded in detestation and despising other languages.

Recently, the language-in-education policy of Ethiopia set up possibilities of using local languages as MOI. Since 1991, ideological changes in language use took place in the country based on the declaration of the United Nations on the freedom of choice as primary human rights (UNESCO 1953). The current constitution of the Federal Democratic Republic of Ethiopia and the Ethiopian education policy motivate the use of local language in order to promote the culture, language and identity of the respective ethnic groups (MOE 1994:23 see also FDRE 1995:8). Following these declarations, several local languages started to be utilized as media of instruction in the country so that this change induces to maintain and promote local languages as well as language planning activities.

However, the question is, do the language planning and policy efforts meet the needs of the communities for language development and change? Concerning this, Rubin (1971:218) states that language planning is supposed to begin from the grassroots. The language planner must determine the rationales for influencing change based on the existing socio-cultural, political, historical and economic considerations. It is required to evaluate gaps between language planning and actual practice of language policy on the ground. In Ethiopia, there are dilemmas in the use of local languages to bring change to the various communities. In my observations in Silt'e, there are dissatisfactions put across by the people in the use and the development of their language to achieve the intended status and standardization. As a result, it is crucial to recognize language tribulations in the community and find out contextual solutions based on the actual practice of the language use in the community.

Language Planning (hereafter LP) is a field of study which finds solutions for language related problems, and influences language use and development. Further, it is often perceived as a way to resolve social, economic, and political problems through linguistic interventions (Weinstein 1980:56) through, inter alia, standardization, the aims of LP in a multilingual context such as assimilation, preservation of language minorities, societal integration, communication, and the enrichment of the elite through multilingualism. In this regard, choice of language is complicated in multilingual societies where languages are in contact (Kaplan & Baldauf 2003:200; Coulmas 1998:300).

LP and policy should, therefore, draw attention to the importance of integrating the minority languages into the world of employment and economic life (Grin 1996:26). Language is an economic factor whose contribution to national development should not be underestimated (Bangbose 1991:5). It is clear that local language speakers cannot comfortably participate in the economic, political and technological development affairs unless they know the language of wider communication. It holds implicit notions about what is better for society and about how a language contributes to social and political progress. In a multilingual society, knowing more than one language is an asset in all political, economic and social spheres.

Nevertheless, LP in multilingual context is not an easy task. It needs a conscious and deliberate activity to fulfill the interest of the society, ethno-linguistic communities and individuals. When a language is planned it is pivotal to take into consideration the contribution of the language in the involvement of a community in various domains not only locally but also at national and global level. It is believed that it is essential to conduct detailed investigation on LP with regard to perspectives of a particular community. I believe that the change in language use also bears many challenges for LP and policy in relation to the various ethno-linguistic groups in Ethiopia. It is proper to do in-depth and adequate research at the community level whether the language in education policy and the language use fit the respective ethnic groups as there are differences among the nations and nationalities in the country where diversity is a significant feature, it is crucial a conscious language planning activities.

This study examined the LP and policy issues in the Silt'e Zone. Silt'e was chosen for reasons its sociolinguistic interest and its position as a multilingual community. Evaluation of LP is required to embrace linguistic variables such as standardization, graphization, terminological elaboration and other related endeavors as well as nonlinguistic variables like social, cultural, political, educational and economic development goals (Grin 2003:19). Rubin (1971:219) and Blommaert (1996b:19) further describe LP as an effort to find solutions to language problems by formulating alternative goals, means and outcomes.

## **1.2 Statement of the Problem**

Silt'e is an Ethiopian language which is used as a MOI at elementary schools and given as a subject in junior and secondary high schools in the Silt'e Zone since 1995. According to the Central Statistics Authority (2007:80), the number of Silt'e speakers is 751,159. They live in eight administrative districts commonly known as Woreda in the Silt'e Zone. The census report reveals that 47,097 people or 6.28% of the total population are urban or semi-urban inhabitants.

The Silt'e ethnic group was considered part of Gurage for a long time. But in a referendum in 2000, the Silt'e voted to form an administrative unit of their own, the Silt'e Zone within the SNNPR. As the Silt'e land is densely populated, many Silt'e migrate to urban areas for work. They, therefore, seek to increase their fluency in Amharic since it is the best vehicle for pursuing opportunities in the country. Thus, many young and adult Silt'e are bilingual in Amharic, the language of wider communication in Ethiopia, and in Silt'e, the local language of the community.

In the Silt'e Zone, it is clearly observed that there is contest in languages use. The coexistence of Amharic and Silt'e in the zone caused the community to become bilingual. Then gradually the young generations are shifting to the dominant language, Amharic and losing their linguistic and cultural identity in the process. This happens because Amharic is used in the overall community for social interaction. It is noticed that Silt'e language speakers are forced to learn and use Amharic for economic, political and social purposes. The community was not able to balance the use of Silt'e along with Amharic and English. In Silt'e there are serious challenges of turning down the use of the local language of the community. This study discerned stakeholders' perspectives on language choice and practices in the zone.

In other words, the influence of Amharic limits the development and the use of Silt'e in the community. The utilization of Amharic as official or working language for many years still resists the process of change. Since the introduction of Silt'e in primary education in 1995 and the referendum in 2000, even though there are progresses to tackle the linguistic problems in the community, Silt'e is not used widely for communication within the community and at government offices. There are also constraints in the use of Silt'e in the media as well. Lack of terminology development had serious implications for using Silt'e in education. Linguistic

diversity within Silt'e posed another challenge in the use of Silt'e as MOI in schools. Standard Silt'e is not based on any of the actually occurring dialects.

As a result the present study examined the LP and policy in relation to perspectives of the Silt'e ethnic group. It scrutinized the language situation with special attention to recent linguistic and educational developments in the Silt'e community. This study also evaluated the extent in which the language-in-education policy of Ethiopia meets linguistic, educational and economic needs of the community.

The study also focused on language related problems during modernization and standardization of Silt'e. The study addressed the discrepancy between what is expected and what is being achieved in the implementation of the policy in relation to language use in the Silt'e community. Finally, the study strives to identify the contribution of the language in education planning and policy of Ethiopia in the improvement of the function of Silt'e. It took into consideration problems related to teaching-learning in Silt'e.

This study thus deals with the attitude of language use in the overall participation of the community in educational, economic, social, political and cultural development. It furthermore describes the linguistic variables in relation to language dominance in Silt'e. It looks specifically at issues such as the Silt'e language varieties spoken in the zone and their application in education. It also examines the extent to which these language varieties have influenced the standard form of Silt'e.

It focused on understanding how language in education policy has been implemented particularly within the community. The view of stakeholders towards the implementation of the language in education policy on the use of mother tongue as a MOI as well as the impact on teaching-learning of local language in economic, social and political development in relation to wider communication languages was investigated. This study gave a due emphasis for such issues to point out the impact of language attitudes, dilemmas and prospects of using Silt'e in the community for different purposes.

There are numerous studies carried out on language planning and policy in Ethiopia and throughout the world. Basically in Ethiopia a countrywide study conducted by Heugh et al.

(2007) describe that decentralization of educational authority to eleven Regional Education Bureaus in Ethiopia encouraged capacity building and increased local and regional participation in educational and language development activities. It shows the policy put into practice in the absence of clearly formulated implementation plans at federal level.

Zealelem (2012) describes the Ethiopian language policy from historical and typological perspectives. In the historical overview, the different covert and overt language policies so far encountered are examined. The language ideologies of the Imperial (1930-1974), the Derg (1974-1991) and the EPRDF (1991–present) governments are compared. In the typological overview, the language policies implemented by different governments are classified based on the existing literature on language policy. Issues surrounding language diversity, status and corpus planning and policy formulations are addressed. An attempt is made to assess and compare the Ethiopian experience with experiences of other multilingual countries. This paper reviews the trends of Ethiopian language policies based on document analysis. It gives an outline of the different language policies implemented in Ethiopia until today.

Bekale (2012) investigated the language planning experiences at different periods in Ethiopia with special focus on the practices in the Post-Derg period. It also attempted to find out the major drawbacks in the language planning of the Post-Derg period, and tried to propose solutions. The result showed that the language planning experience of the current government proved to be better than that of the preceding periods. Despite this, even language planning of the Post-Derg period was far from meeting the best level of the benchmark. The study found out that the key problems for this were the lack of systematic, theoretically sound, coherent, consistent and sustainable language planning and the fact that the practitioners who were undergoing the language planning were paraprofessionals with little or no knowledge and skills in language planning and policy studies, and also that decision-makers who had to give informed decisions were advised by these paraprofessional language planning practitioners.

A study conducted by Cohen (2000) deals with local languages in relation to language in education policy of Ethiopia. The findings indicated that the implications of the reform for the people in the SNNPR in historical context that includes the development of government language policy and the historical patterns of language use. Finally, the result of the study

revealed that the views about the implications of the reform vary noticeably in different zones of the region.

These research works are countrywide and contend several issues on language in education policy implementation as a whole. But an MA thesis conducted by Hussein Mohammed (2010) touches some important points in the use of Silt'e as a medium of instruction. This research is limited to the general sociolinguistic situation in Silt'e and the linguistic processes in connection with the development of Silt'e as a medium of instruction. He also dealt with the historical underpinning of the development of Silt'e from a vernacular language to a medium of instruction. The current study, however, did not focus on providing an in-depth historical analysis of the language policy of Ethiopia or Silt'e.

This study is concerned with verifying the appropriateness of LP in Silt'e to meet the need of the development of language in the community. It furthermore investigated the impacts and challenges on using the language as an instructional medium, and examined challenges in the standardization of Silt'e. The main thrust of this study was also to find out the inadequacy in modernization, status and function of Silt'e in the overwhelming activities. It also evaluated perspectives of the community in using the local language in education. It finally identified the optimum situations for using Silt'e along with Amharic and English in personal, public and educational domains.

### **1.3 Objectives of the Study**

The overall objective of this study was to assess LP and policy implementation in the Silt'e Zone. To this end the study attempted to:

- (1) Examine the perspectives of Silt'e people towards LP and policy issues in relation to language use, equity and development in the community.
- (2) Look into challenges in learning through Silt'e as MOI.
- (3) Scrutinize ways to improve the status, standardization and modernization of Silt'e.
- (4) Identify the optimum conditions of using Silt'e together with the languages of wider communication, Amharic and English.

## **1.4 Significance of the Study**

This study demonstrates that community development cannot be limited to economic improvement alone. A state ought to accept that community languages have meaningful implications in the development endeavors. The Silt'e language is a resource for the community that should be advanced and preserved. Thus, the study provides important feedback to stakeholders in the Silt'e Zone for evaluating their LP and policy achievements.

The study describes and assesses LP processes applied to the implementation of the language policy as well as the attitudes of the people concerned. It presents a clear understanding of what happens and why it happens with reference to the Silt'e community. It is critical in the sense that it provides adequate information on the current state of the Silt'e language in the community. Therefore, it will fill the gaps by enlightening the challenges in the utilization of Silt'e in order to improve function and standardization of the language in the community. Besides, it helps the community and the stakeholders to have the right understanding of the status of Silt'e and to take informed actions through initiating the community to use their mother tongue.

Thus, it is my hope that this study will enable language planners and policy makers to take informed decisions in their efforts to solve language related problems. This study also could be highly useful for Ethiopia in general and Silt'e in particular to take into consideration on the LP issues in implementing the language-in-education policy. Besides, it may motivate educators, universities, policy makers, government and nongovernmental organizations to work on the improvement of LP in multilingual context in order to solve language related problems in the country. As a result, it might be useful to solve similar language problems elsewhere.

## **1.5 Scope of the Study**

This study principally falls within the fields of applied linguistics and sociolinguistics, particularly into the area of language planning. The purpose of this study was to examine language-planning process in Silt'e. This study was limited to the Silt'e Zone only as it wanted to observe in depth the overall language planning and policy implementations.

The research focus, however, was mainly on perspectives of the community members on the language use in the Silt'e Zone. In order to generate adequate evidence on the language planning

and policy in the zone, parents, students, teachers and officers were involved. It thus discussed the status, function, standardization and modernization of the Silt'e language. It described the importance and the features of language use in education and other social affairs in the community specially the mother tongue, Silt'e and the languages wider communication, Amharic and English.

## **1.6 Conceptual Framework of the Study**

Language is a sensible and emblematic component in nation-building, economic development, and political participation. In attempting to conduct a study on language planning and policy in the Silt'e Zone, the current study incorporates several models (see also section 2.3 for detail).

The framework of language planning and policy is developing for decades by incorporating ideas from various disciplines, particularly from sociolinguistics and applied linguistics (Wee 2011:16). Language planners made enormous achievements through models of LP based on problem identification, agenda setting, policy formulation, implementation and evaluation. For instance, Rubin (1971:218) formulated a LP model which embraces: (i) fact-finding, (ii) policy formulation, (iii) implementation, and (iv) evaluation.

Ruiz's (1984) language orientations theories (language as a resource model) are given a due emphasis on the process of language planning and policy implementation. Scholars need to defend the position that languages are natural resources and that ethnic groups have the right to maintain their languages, cultures and beliefs. Furthermore, Ricento (2006:17), Chumbow (1987:18), Skutnabb-Kangas (2010:213) and Kamwangamalu (1997:235) support the position that African languages have to be valued, and that their speakers need to experience them being used in formal and prestigious contexts such as education, administration, media and business.

On the basis for this framework, this study is grounded on models of corpus planning, status planning and language acquisition planning (Cooper 1989:31). In other words, the study tried to address issues of language use, needs of language users and language development in a multilingual community as a social construct that may involve the discursive production of a language planning and policy (Blommaert 1996a:185; Kaplan & Baldauf 2003:26). The study also incorporates status planning which includes recognition by government and the importance

of one language in relation to others in its functions. Second, corpus planning focuses on the language itself that embraces the creation of new forms, the modification of old ones, or the selection from alternative forms in a spoken or written code. Language planners often consider corpus planning as language internal change since it develops resources, orthographies, dictionaries, grammars, and new vocabulary (Kembo-Sure and Webb 2000:10). Finally, acquisition planning is intended for increasing the numbers of speakers of a language. It influences the distribution of language users, and typically improves opportunities to learn, maintain and use the language.

Spolsky (2004:198) associates language policy with “a social group, ranging from a family to an institution to a geographical or political setting.” Moreover, Cooper (1989:45) and Rubin (1971:219) mention that the practice of LP can be applied effectively by grassroots activists, teachers in classrooms, care takers in homes and even individuals who are concerned about their own linguistic usage and behavior. In order to evaluate the LP process, it is appropriate to take into consideration linguistic and nonlinguistic aspects of language use in the respective community for the ongoing development (Rubin 1983:333). It is vital to recognize variables that influence processes of language change.

However, if linguistic minorities do not learn the dominant language in a multilingual society, then they will suffer from economic and social inequality. Demonstrating this problem, Rubin (1971:218) defined LP as the pursuit of “solutions to language problems through decisions about alternative goals, means, and outcomes to solve these problems.” In short, this study makes use of models of LP and policy from different researchers.

## **1.7 Limitation of the Study**

The study was limited to five woredas and some selected zonal departments and offices in Worabe and two purposely selected schools in each woreda and available sectors of the zone. Besides, filling out the questionnaire was problematic. Most parents are uneducated and involuntary to fill in the questionnaire. There were also problems in the return rate. Another limitation of the study lies in the sample size. Interviews were conducted only with 25 people. The transcription and translation of the data was generally found to be time consuming.

It was particularly difficult for me to access official or governmental organizations involved in language development in Silt'e. I was also not able to obtain any document or draft plan on language use and development in the community. I did not collect policy documents and media texts at the zonal level for triangulation. Instead, accessible teaching-learning materials were collected. However, this study shed light on policy-makers' ideologies and Silt'e language development.

## **1.8 Organization of the Thesis**

This study is organized in six chapters. The first chapter introduced the background, statement of problem, purpose and significance of the study. It provided the background to the issues of language use, and language planning and policy. It also stated the rationales that motivated to conduct the research in the statement of the problem. The theoretical basis for language planning and policy for this study were addressed, and the scope and limitations, and the organization of the study were outlined.

Chapter two discusses the historical, political, and linguistic contexts of language use and language policy in Ethiopia in general and in Silt'e in particular. First, this chapter focuses on a review of the historical underpinning of the language planning and regulation of language use in Ethiopia, i.e. it provides an overview of language use in the country. Then, Silt'e as an ethno-linguistic group is discussed thoroughly. In the second part, the literature on language planning and policy is reviewed. Initially, it deals with concepts and basic terms, goals and types of language planning. Then a review of the works of language planning orientations, language attitudes, language planning in multilingual education and the relation between language planning and language policy is presented. Besides, some relevant empirical studies are discussed. In each of the issues, the ideas of different authors are examined which helped me make critical intervention to arrive at a working conclusion.

The research design and methodology is dealt with in Chapter three. It illustrates the manner in which the research method was designed, the research setting from where data were collected, the nature of population sampling, the way samples were selected, the instruments used to collect the data and the methods used to gather, organize and analyze them. Finally, the methods of data

analysis and presentation are discussed, and the review of the pilot study as well as ethical considerations presented.

Chapter four contains the data analysis. In the first section, the quantitative data obtained from the questionnaire are presented. Then the qualitative data obtained from FGDs, interviews, observation and document analysis are discussed. The data were analyzed based on emerging themes and sub-themes. In Chapter five, the data are discussed and interpreted according to the research findings and the social realities. Besides, the discrepancies between the perspectives of the people towards language issues in Silt'e are discussed. Finally, summaries, conclusions, recommendations and implications are drawn from the analysis, interpretation and discussion of the data.

## CHAPTER TWO

### 2 Review of Related Literature

#### 2.1 History of Language Policy in Ethiopia and Its Current Status

Ethiopia is located in the Horn of Africa and shares borders with Sudan and South Sudan to the west, Eritrea to the north, Djibouti and Somali to the east, and Kenya to the south. Ethiopia is the seventh largest country in Africa, covering a land area of 1,133,380 km<sup>2</sup>. The capital city, Addis Ababa, was seat for the OAU since its establishment and continues serving as the seat for the African Union (AU) until today (Haileyesus 2012:1). Ethiopia is one of the founding members of the United Nations and plays an active role in African affairs.

Many people got erroneous concepts of Ethiopia. Though it suffered from several famine crises, drought, rapid fragmentation of civil and political powers and zero-sum conflicts between monarchs and emergent feudal lords, Ethiopia receives ample rainfall and has many big rivers, fertile land and unique natural and man-made attractions. Gillespie (2003:1) and Adejumobi (2007:3) note that Ethiopia has an exciting history, and an astonishing diversity of people, languages and ecosystems. In addition, Ethiopia is one of the oldest independent states in Africa. Today, it is one of the largest livestock producing countries in Africa, and one of the fast growing countries in the world in line with construction of hydroelectric power dams, roads, in the expansion of educational and health care sectors.

What is more, Ethiopia is a multiethnic, multilingual and multicultural nation. It is the residence for more than 86 ethnic groups with distinct religions (Christians, Muslims, and traditional belief systems), different languages and cultures, socio-economic activities (pastoral nomadic, sedentary agriculture) and traditional governance structures. The ethnic groups vary in population size from more than 26 million people to less than 100 (Crass & Meyer 2007:2).

The population of Ethiopia in 2007 was over 76 million with an annual increase rate of 3% (Central Statistics Authority 2007). Currently, it is believed that there are more than 95 million people in the country and 44% of the population is under the age of 15 years (Central Intelligence Agency 2014:5). This makes Ethiopia the second most populous country in Africa next to Nigeria. The dominant ethnic groups are Oromo (34.5%), Amhara (26.9 %), Somali

(6.2%), and Tigray (5.8%) whereas Silt'e holds only 1% of the Ethiopian population (see Table 2.1 below). The table provides data on the distribution of major Ethiopian ethno-linguistic groups.

*Table 2.1: Major Ethnic Groups in Ethiopia*

Ethnic Group	Frequency (N)	Percent (%)
Oromo	25,488,344	34.5
Amhara	19,867,817	26.9
Somali	4,581,793	6.2
Tigray	4,483,776	5.8
Sidama	2,966,377	4.0
Gurage	1,867,350	2.5
Wolaita	1,707,074	2.3
Hadiya	1,284,366	1.7
Afar	1,281,278	1.68
Silt'e	751,159	1.0

(Adapted from Central Statistics Authority 2007, Table 2.2, p. 16)

Ethiopian languages are divided into 4 major language groups, namely Semitic, Cushitic, Omotic, and Nilo-Saharan. Semitic languages are spoken in northern, central and eastern Ethiopia. The Cushitic languages are mostly spoken in central, southern and eastern Ethiopia. The Omotic languages are predominantly spoken between the lakes of the Southern Rift Valley and the Omo River. The Nilo-Saharan languages are spoken in western parts of the country along the border with Sudan (Crass & Meyer 2007:1). Amharic is the working language of the country. Afan Oromo is one of the most populous languages spoken in the country.

The use of languages in education, business, written and electronic media in Ethiopia has a long and miscellaneous history. In the past, there was a belief that the monolingual nation building approach is a central tool for creating a national identity, as language is an instrument in enforcing the bond among nations and nationalities. It was also believed that creating linguistic assimilation could contribute for unity and indivisibility. The history chronicled below shows the Ethiopian official language use until the beginning of 1994.

Table 2.2: Chronology of Local Languages Use in Ethiopia

Periods	Leaders	Types of Government	Aim of Language Use	Language(s) promoted	Purpose	Results
Pre-1855	Landlords and regional kings	Sectionalism		Ge'ez	Religious	Literacy of religious elites in Ge'ez
1855-1968	Tewodros II	Imperial	National unity	Amharic	Use by ordinary people and the court as de facto lingua franca	Encouraged to use Amharic for writing
1872-1889	Yohannes IV	Imperial	National unity	Amharic	Use by ordinary people and the court as de facto lingua franca	Encouraged to use Amharic for writing
1989-1913	Menilek II	Imperial	National unity	Amharic	Expansion	Consolidate the use of Amharic in southern Ethiopia.
1935-1941	Italian colony	Colonial	Colonial 'divide and rule' policy	Somali, Oromo, Tigrinya, Harari, Amharic, Arabic, Kefino, Sidama	Divide and rule	Introduction of local languages as MOI
1928	Haile Sellassie I	Imperial	National unity	Amharic	Unifying bond	Use of Amharic throughout the country
1974-1991	Derg	Socialist	Recognition of diversity, and Amharic as official language	Amharic and 15 languages for literacy	Ethiopianization	To eradicate illiteracy and fast growing use of Amharic
1991-now	EPRDF	Federal	Recognition of the cultural and linguistic diversity	Local languages become media of instruction	Cognizant ethnic groups to use local languages	Use of local languages in formal education widely from primary to tertiary levels

According to Bahru (1991:5), Ge'ez was the dominant language at the northern part of current Ethiopia from the second to the nineteenth century. The Ethiopian Orthodox Church elites were

writing and teaching in it to sustain their religious traditions. Even though Ge'ez is currently limited to be used by priests of the Ethiopian Orthodox Church for religious purpose, it was used as a lingua franca for a long time.

Binyam and Moges (2014:4) state that Ethiopia is proud of its long history and more than a millennium of written culture mainly in the classical language, Ge'ez. As shown in Table 2.2, Ge'ez was the dominant language in Ethiopia before the reign of Tewodros II. It is still considered the ancient sacred language of the Ethiopian Orthodox Church. Literacy practices in Ge'ez remained the purview of a minority of educated, usually religious people. It is no longer used as a mother tongue though it is rich in literature. It is the cornerstone of the orthography of the Ethiopic writing system. Zelealem (2012:2) states that Ethiopia is the only country south of the Sahara with its own script called "Ethiopic" which is more than twenty centuries old. The Ethiopic writing system (which is also referred to as *Fidel*) is syllabic and is one of the indicators of ancient events in the country.

Teshome (1999:76) states that it is a fact that the language and education situation is shaped by socio-political and cultural beliefs of the time. For instance, the Ethiopian Orthodox Church spread church education and literacy for religious purpose from the Axumite era to the end of the nineteenth century (Cooper et al. 1976:292). Its learning methods were based on hard discipline, listening, recitation, and memorization. According to some scholars, such as Pankhurst (1969:5) and Bahru (2002:21), there are four levels of education which are *zema* 'chanting', *säwasaw* 'Ge'ez lexicon and grammar', *k'äne* 'poetry', and *nəbab* 'reading (the Old and the New Testament)'. Meyer and Richter (2003:22) mention that individual churches, cathedrals and monasteries even provided intermediate schools with departments dedicated to theology, history, poetry, music, medicine and surgery, thus forming one of the oldest continuous systems of education in the world. In Pankhurst's (1969:5) view, teachers in the Ethiopian Orthodox Church were intellectuals and had real knowledge.

According to Meyer and Richter (2003:22), Ethiopian religious, philosophical, historical, moral and other literature was written in classical Ge'ez until the nineteenth century. The language of the church literacy was Ge'ez. It was not supported to use other languages including Amharic for writing before the Reign of Tewodros II. From the perspective of mother tongue education, the

Ethiopian Orthodox Church has its limitation. That is why the majority of southern and western parts of the country were not reached by the church.

Antia (2000:49) states that Amharic enjoyed a high social profile since the thirteenth century from the beginning of Zagwe Dynasty after the fall of the Aksumite Empire. It began the substitution of Ge'ez as the *Lāsane Nəgus* or King's Language. However, Getachew and Derib (2006:3) state that when Tewodros II took over the power, he started to use Amharic which was the language of soldiers at that time. There is an oral tradition saying that the Queen of Great Britain sent Tewodros II the Amharic and the Ge'ez versions of the Bible. Then the Ethiopian king took only the Amharic Bible and returned the Ge'ez one by saying this language was old and worn out. He was advocating for the use of Amharic. But many priests in the Orthodox Church griped on his action of advocating Amharic and taking the land from the church. Besides, Bahru (1999:35) states that the reign of Tewodros II was the time for flourishing Amharic since it was used to exchange letters. Beginning from this period, the use of Amharic in words, phrases and sentences was improved and developed swiftly.

Yohannes IV maintained the status quo of his predecessor, Tewodros II, in using Amharic to control and expand the territory. From this, one can view the connection between language and politics in the country. Amharic plays a pivotal role to implement the imperial government's agenda of building a contemporary Ethiopian nation (Getachew & Derib 2006:3; Bahru 1999:35).

In the establishment of modern Ethiopia, Menilek II was the most successful emperor. It is possible to say that the centralized Ethiopian state was created by him. Menilek II was able to put all the feudal and ethnic resistances under his control through spreading his troops all over the empire, and merging the petty states under monarchical power that ended in 1974 with the deposition of his successor Emperor Haile Sellassie I (Lubo 2012:65). The nation building under the monarchy, which used the power of the Orthodox Christian Church, was alongside the interests of the different ethnic groups. As a result, the various ethnic groups were forced to submit to the centralized monarchy's rule and adopt the language and the culture as well.

Amharic was used as the main tool to incorporate the diversified nations and nationalities in Ethiopia. The creation of one Ethiopian nation did not respect national or ethnic diversity. The

Ethiopian leaders judged that this nation building strategy is the best guarantee for the stability of the state. Consequently, the government language policy and the power elite failed to acknowledge Ethiopia's linguistic diversity. Amharic got the upper hand among the languages. Emperor Haile Sellassie I played a significant role in the distribution of the Amharic-only policy all over the country. For example, missionaries were allowed to teach in Amharic while it was strictly forbidden to teach and publish in other Ethiopian languages.

On the other hand, Quran schools in the Muslim inhabited western and eastern areas of the country used Arabic as language of education. The language was used mainly for religious literacy and for commercial purpose (Pankhurst 1976:306). Haile Gabriel (1970:3) states that the Quran schools had two levels of education which are *Tehaji* that level where Arabic letters and reading of the Quran were taught and *Badiya* where Islamic canon laws were studied. Thus, while the traditional Ethiopian Orthodox Church focused on Ge'ez, Quran schools emphasized Arabic. However, Silt'e Islamic religious leaders also translated Hadith into the local language, Silt'e, by using the Arabic script for writing it at the time.

The impact of missionaries on the traditional Ethiopian education and language use was less significant possibly due to historical, cultural, and political conditions. Because of strong relations between the Ethiopian government and the Orthodox Church in the past, it was hard for missionaries to disseminate education in Ethiopia. As a result, missionaries were far less successful in Ethiopia than in many other parts of Africa. The nation's first contact with the missionaries began when a Portuguese force came to help the Ethiopian Christian King Emperor Lebna Dengel in the sixteenth century during the war against the Muslim leader Ahmed Ibn Ibrahim known as Ahmed Gragn from the eastern part of the country. Zelealem (2012:5) states that the reaction of assisting in the king's victory over his rival, Portuguese missionary attempted to establish the Roman Catholic faith in the country. Emperor Susenyos converted to Catholicism, which created inconvenience in the Orthodox Church. The resulting conflict between the church and the king took the lives of many Ethiopians in the opposition of the action of the king. After the king noticed the conflict was irresolvable, he transferred his crown to his son, Fasiledes. This made the country to close the door for missionaries for two centuries (Bahru 2002:23).

In the early nineteenth century, contact with Europe restarted and perpetuated situations for several European missionaries, notably, Protestant and Roman Catholic missionaries. Especially in the 1830s, they were engaged in religious teaching and secular education and began to run several schools in different parts of the country (Cohen 2000:198, Alemayhu 2012:29, Zelealem 2012:16). The principal language of education of the missionaries was Amharic since it was strictly forbidden to use other local languages. However, in line with their missionary goals, they translated the Holy Bible and other religious books into various Ethiopian languages (Meyer & Richter 2003:23). As a result, many Ethiopian languages were written down for the first time by missionaries. They published parts of the Holy Bible in the local languages and distributed them to literate people in different parts of the country clandestinely. If the missionaries were found their involvement in publishing and distributing written materials in Ethiopian languages other than Amharic, the consequence would be burning down the books and expelling the missionaries from the country.

In the mid 19th century, Emperor Tewodros II, who came to power after the era of sectionalism and ruled from 1855 to 1868, attempted to change the socio-political situation of the country into a unified nation by dissolving the regional lords. Amharic became the sole language of royal chronicles and the court, replacing Ge'ez during the era of Tewodros II. On the other hand, the emperor accepted the importance of foreign education and foreign technicians for military independence and national civilization. This continued during the consecutive reigns. During emperor Menilek II's reign (1889-1913), the preliminary phase of modern education started, and the use of Amharic in education and governance highly expanded (Bahru 2002:23 and Dereje 2010:31).

With regard to modern education in Ethiopia, Pankhurst (1972:78) notes that it started with the founding of the first school, Menilek II Primary School, in Addis Ababa in 1908. Secular education was opposed by the Ethiopian Orthodox Church on the grounds of possible disruption from religious and social norms. It took time to convince the church leaders to accept the importance of modern education. Alemu (2004:3) states that the languages in schools at the beginning of modern education include four foreign languages, French, English, Arabic, Italian, and two local languages, Amharic and Ge'ez. According to Alemu (2004:6), French was used as MOI from the beginning of modern education until the occupation of Italy.

Alemayehu and Lasser (2012:54) state that the aim of education between 1908 and 1935 was to master different languages. As a result, the curriculum was mostly composed of language courses in French, Italian, Ge'ez, Arabic and Amharic. Additionally, some courses in religion, mathematics, law and calligraphy were offered (Bahru 2002:26). Although Menilek II valued vocational curricula and promoted the growth and development of science and technology, a stronger emphasis was placed on languages (Pankhurst 1976:315).

Besides, during Haile Sellassie's rule the language policy was highly influenced by Amharic. As Antia (2000:51) explains:

One effect of the officialisation of Amharic in 1955 was its introduction, in 1964, as medium of instruction in primary schools. Amharic textbooks and teaching materials had to be developed. By developing terminologies to facilitate translation of school texts, the Academy of Ethiopian Languages was an important ally in the linguistic indigenization of the school curriculum.

Modernization of Amharic continued successfully in terminology development and translation of materials by the academy of Ethiopian language. Different ethnic groups had to learn and use Amharic. According to Cooper (1989:24) and Cohen (2006:190), the language policy in Ethiopia under Haile Sellassie I was given much attention for Amharic. This indicates that political changes in the middle of the twentieth century were accompanied by the elevation of Amharic as the language of legislation, administration, business, court and education during the reign of Emperor Haile Sellassie I. Speakers of other languages felt particularly aggrieved and marginalized.

During the short Italian occupation of Ethiopia from 1935-1941, Amharic, Somali, Afan Oromo, Tigrinya, Afar, Kafino, Sidama, Arabic and Harari were used for education (see Table 2.2). It is believed that it was a good start to introduce regionally diversified languages in education though it was an attempt to use the divide and rule system (Pankhurst 1972:79). After the Italian forces were defeated and the emperor returned, the previous Amharic and foreign languages education policy continued with the change of medium of instruction from French to English. English became the most popular foreign language in Ethiopia after British participated in the termination of the Italian occupation. Before the involvement of the British in the fight against

Italy, the most preferred foreign language was French (Daniel 1998:115, Tekeste 1990:10 and Tamene 2000:8). English is still used only by a small segment of the elite population.

Amharic started to be used as MOI at the primary schools in the 1960s while English was taught as a subject starting from grade three and continued to be use as MOI from grade 7 upwards. The policy during Haile Sellassie's reign promoted the motto 'one language one nation', which aimed at producing an Amharic speaking society (Hirut 2007:212). Consequently, any official use of languages other than Amharic was forbidden (Cooper 1989:24 and Bender 1985:274).

During the Derg, which came to power in 1974, the language policy remained practically unchanged. The language use in education continued the legacy of the imperial government as it used only Amharic among the couple of local languages. The Derg made an effort not to connect Amharic with any ethnic group. As Bekale (2012:170) states, the assimilation policy of the Derg government was associating Amharic as "a supra-ethnic symbol of identity" in Ethiopia. Thus, it was essential to know both English and Amharic to conduct business properly in most of the government institutions.

The Derg differed from previous governments through the efforts and the ambitions to eradicate illiteracy form the country. To fulfill this goal, the Derg attempted to use fifteen Ethiopian languages in literacy campaigns. The campaigns started in the mid 1970s. In advance orthographies for Silt'e, Tigrinya, Oromo, Somali, Afar, Wolaitta, Sidaama, Gedeo, Hadiyya, Kambaata, Kunama, Kafino and Saho were prepared in a modified Ethiopic script. Even though the campaigns did not pursue using the languages in formal education, they played a central role in the motivation of using local languages for writing and to literate people in local languages (Smith 2008:221). In the country, Amharic was the sole official language in this government.

After the collapse of the Derg government in 1991, the new government not only acknowledges all ethnic or linguistic groups in the constitution but also bestows them the right to education in their mother tongues (MOE 1994:26). The constitution lays down a framework for the promotion of respect and tolerance for linguistic diversity. The constitution of FDRE (1995:8) declares, "All Ethiopian languages shall enjoy equal state recognition." This indicates that there is no way to one language greater or lesser than the other. Besides, it also states "Every nation, nationality and people in Ethiopia has the right to speak, to write and to develop its own language; to

express, to develop and to promote its culture and to preserve its history” (the constitution of FDRE 1995:42). This declaration offers not only the legal recognition of all languages but also their use in all domains. Thus, all ethnic groups have the right to use their language, practice their culture and maintain their history. It can be considered as a basic change in the history of the local languages of Ethiopia. However, the question is how the local communities of Ethiopia used these constitutional rights practically.

After the EPRDF took power, some languages enjoy an official status and are used as media of instruction in various parts of the country. For example, Afan Oromo and Tigrinya are used as official languages in their respective region and in printed and electronic media. Besides, due to the status of the working language of the federal government, knowledge of Amharic is related to higher social mobility, and more economic and professional opportunities. Amharic is also used for wider communication in the country. Many other local languages, including Silt’e, are still not used for official purpose. In fact this language is used as MOI from grade 1-4 and provided as a subject from grade 5 upwards.

According to the new constitution, the construction of the Ethiopian national identity is based on the recognition of the ethnic diversity of the population. In other words, unity depends on the recognition of and the respect for diversity. This attention to unity in diversity was legally expressed in granting the right of self-determination to all the nations, nationalities and peoples in Ethiopia. Silt’e could be one concrete illustration of this right.

During the transitional government of Ethiopia, the EPRDF set up nation-building strategies, including the right to ethno-linguistic self-determination and a federal style of government with nine regions such as Afar, Amhara, Benishangul Gumuz, Gambella, Harari, Oromia, Somali, SNNPR, Tigray, and two city-states, Addis Ababa and Dire Dawa (MOE 2006:4). Each region was divided into zones, which in turn were subdivided into woredas, and these further subdivided into the smallest unit of local government, kebeles. The range of language models in which the mother tongue and/or the regional language of wider communication are used as medium in primary school varies throughout the country (Heugh et al. 2007:45). These disparities created complaints among parents, teachers and students although many of them support decentralizing the education system. Orthographic conventions for Cushitic and Omotic

languages changed from the Ethiopic script – used during the literacy campaigns of the Derg – to the Latin script (Smith 2008:222) while all Semitic and some Cushitic languages continued using the Ethiopic script with some modifications.

The Education and Training Policy (MOE 1994) makes a provision of learning through mother tongue for either the first four or eight years of primary schooling. Currently, almost half of the Ethiopian languages are introduced into the school system either as a medium of instruction or as a subject. The policy includes teaching of Amharic and English as a subject from Grade 3 and 1, respectively. In Oromia, Afan Oromo is the MOI for eight years which are divided into two cycles: Primary Cycle I, grades 1-4; and Primary Cycle II, grades 5-8. Benishangul Gumuz also offers Amharic as a second language medium for six years followed by a transition to English. Gambella uses mother tongue for four years. In Amhara and Addis Ababa, Amharic is used as MOI in government schools. In Tigray, Tigrinya is used as MOI. In the SNNPR, a number of local languages are used in the education system in the first cycle. There are also zones and special woredas such as Gurage and the Segel people Zones and Yem Woreda, which use Amharic in the first cycle and pursue English from grade 5 upwards.

The national working language, Amharic, is to be taught as a second language for wider inter-regional communication and access to socio-political-economic goods at the federal level which usually begins in grade 3. English, which facilitates access to the global community and higher education, is taught as a subject from the first grade and intended as MOI from grade 5 of the Secondary cycle or grade 9, i.e. the beginning of high school (Hirut 2007:1; Gfeller 1998:3). The Harari region uses three languages, Harari, Amharic and Oromo, for six and eight years of MTE (Moges 2010:15). There are some reshufflings in the transition period after 2005 in some regions. For example, the SNNPR had MTE for six years until 2004. But since 2005 SNNPR changed MTE only the first four grades in some zones and woredas as MOI including the current study area, Silt'e. In some zones and woredas of this regional state, students are expected to pass through three different languages: their mother tongue, Amharic and English.

English, the country's preferred international language of wider communication is seldom encountered outside federal government offices and then in the context of communication with development agency personnel, diplomats, advisors and consultants from elsewhere. It is

prioritized as the language of secondary and higher education (Birhanu 2009:91). It is thus associated with global networks but within a narrow set of vertically arranged functions for practical purposes. In fact, English is a foreign language to Ethiopians and seldom encountered in daily life (Daniel 1998:75). English gained worldwide prestige since it is the language of the most powerful global economy and international communication. Along with Amharic, English has become extremely important in Ethiopia for professional and educational opportunities. However, the spoken media in Ethiopia bestows little space to English. Until recently, the national radio and TV agency gives an hour aired daily program in English. English plays a significant role in education, banking, computer technology, sciences, and tourism.

Heugh et al. (2007:50) show that students with eight years of mother tongue instruction exhibit the highest levels of academic achievement across the curriculum in Ethiopia. Moreover, students with a mix of eight years of mother tongue instruction for some subjects and six years for other subjects exhibit the next highest levels of achievement. Students with four years of mother tongue instruction, plus a continuation of mother tongue as a subject for at least another four years, have the next highest level of achievement. Only those students with eight years of mother tongue instruction are likely to complete secondary school successfully and to score well in mathematics and science. Students who learn three languages at school (mother tongue, Amharic, and English) have a higher academic achievement than students with two languages, Amharic and English (Heugh et al. 2007:55).

Gfeller (1998:4) conducted grassroots level research on the attitudes to mother tongue instruction of families and other individuals whose professions are closely related to the field of education. She confirms that mother tongue instruction increases cognitive development and active participation of children. She says that most children understand their native language best and actively participate in the lessons. This implies that the achievement and understanding of children increases by introducing mother tongue instruction.

In recent times, Ethiopian people become noticeably interested in learning their own mother tongues and in seeking their own culture and political economic references and patterns. There are several reasons that may influence the change of attitude towards local languages and cultures. The first and most important point is the change in political ideology in the country. In

terms of constitutional principles, the goals of language in education policy in Ethiopia is based on recognizing diversity, promoting national unity, entrenching democracy, which includes the protection of language rights, promoting multilingualism, respecting and tolerating linguistic and cultural diversity, and the elaboration and modernization of the Ethiopian local languages.

LP and policy issues in general are inseparable from political, economic and cultural strategies. Language equity is meaningless if the speakers of local languages are not equally participating in well-paid jobs because local languages may not open doors to these jobs. As a result, the importance of languages for wider communication is undeniable.

Cohen (2006:188) and Heugh et al. (2007:105) emphasize that the MOI in primary schools in Ethiopia is a key factor to facilitate and optimize access to the content of the curriculum, and equity. The findings show that mother tongue aids students to achieve better results in subjects across the curriculum including English as a subject of national assessments, as well as in daily teacher-student interaction. That means MTE does not hurt students' competence and academic performance.

Moges (2010:9), on the other hand, states that in Harari the language policy is implemented via a mix of six subjects and eight years of mother tongue instruction in three languages: Harari, Oromo and Amharic. There is an over-supply of teachers who are able to teach English as a subject at early primary level maintaining multilingualism. Cohen (2006:178-9) states,

“The aim of language policy is to harmonize the use of several mother tongue languages and languages of wider communication such as Amharic and English. If the use of these languages is to gain acceptance and assist in facilitating a more equal Ethiopian state, policy decisions must be based on more closely the language choices of particular sections of population.”

One can thus state that the current government approves but does not guarantee the maintenance of minority language rights. There is a change regarding the attitude of the government to local languages but at the grassroots there are practical constraints in the LP processes in Ethiopia. In the south, for example, the reactions are not uniform. Cohen (2000) documented why certain ethnicities choose to continue using Amharic while others select their native languages. Silt'e is

one of the nationalities in south Ethiopia that uses its local language as MOI at primary school and as a subject at secondary school.

## **2.2 Silt'e as an Ethno-linguistic Group**

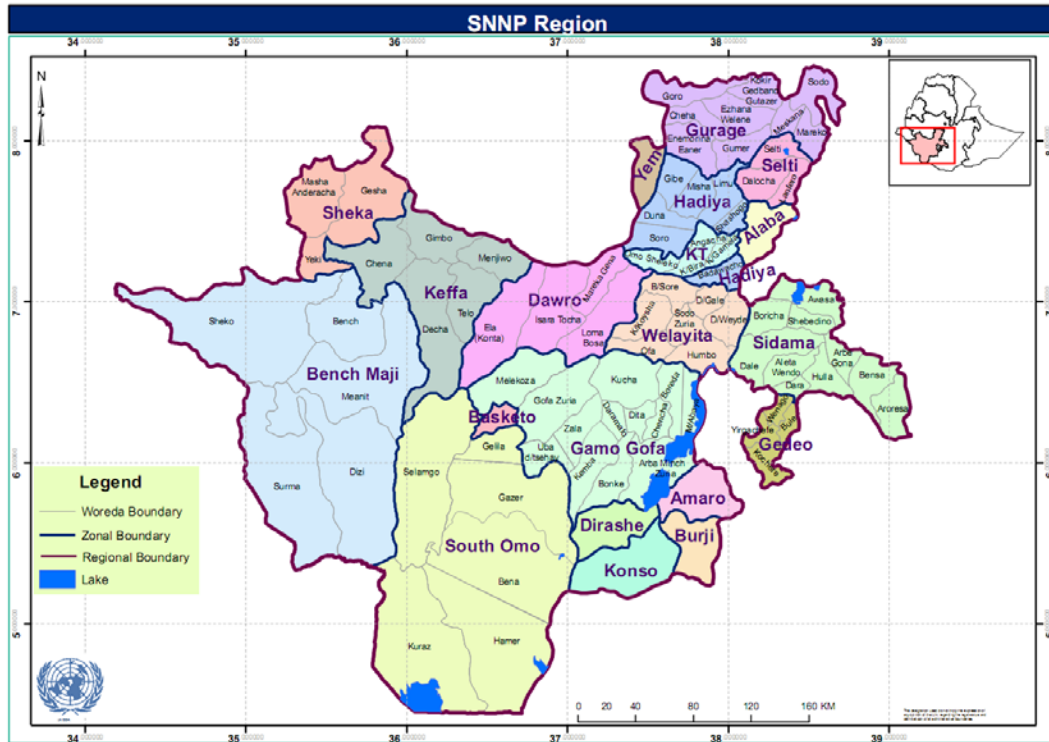
The Silt'e people are Muslims whose homeland was incorporated into the modern Ethiopian state in the late nineteenth century during its expansion under the reign of Menilek II. They are known to other Ethiopian nationalities as part of the Gurage. Recently, however, they were given the status of a nationality under the federal state system of Ethiopia after they voted to form the administrative unit and separated from the rest of Gurage cluster in 2000. They also developed a self-concept as a social unit different from the other Gurage. It is expected that a certain nationality has to protect its cultural and ethnic identity in order to be recognized and accepted. This section attempts to discuss the general typological, historical, linguistic, social and educational development of Silt'e.

### **2.2.1 Administrative and Socioeconomic Conditions in the Silt'e Zone**

Geographically, the Silt'e people live in the Silt'e Zone in the SNNPRS of the Federal Democratic Republic of Ethiopia. The zone is located in the central part of the country, ca. 200 km to the southwest of Addis Ababa. The capital of the zone is Worabe. It consists of eight administrative woredas: Alichu Wurero, Silt'i, Lanfuro, Merab Azernet, Dalocha, Sankura, Misrak Azernet and Wulbareg (Central Statistics Authority 2007:80).

Their homeland extends to the Mesk'an and Dobi in the north, Kambata and Hadiya in the south, the western Gurage to the southwest, and the Libido and Arsi Oromo in the east (see Figures 2.1 and 2.2).

*Figure 2.1 Geographical Map of the SNNPRS*



(Taken from [www.biomedcentral.com](http://www.biomedcentral.com))

They inhabit a semi-fertile, semi-mountainous region in the lowlands of the Rift Valley. They live a sedentary life based on agriculture, involving a complex system of crop rotation and transplanting. They breed cattle and cultivate crops such as teff, maize, sorghum, barley, wheat, *khat* (*Catha edulis*) and pepper (Shack 1966:32). Enset (*ventricosum*) is used as a foodcrop in the highlands. The significant aspect of Silt'e social life is the way they work together. The women's task consist of fetching water and grinding grain, cooking meals, raising children, buying and selling goods in markets while the men tasks include cultivating land, taking care of cattle, and moving elsewhere for work to obtain money for their family. A significant number of Silt'e live in Addis Ababa and elsewhere in the country where they are mainly involved in bakery and trading in shops.

The Silt'e Zone is well known for its natural and man-made attractions such as the Hare Satan Lake, the T'ufa Lake, the Asono stele stones, the Dalocha Oda tree, the Azhimer cave, and old mosques (e.g. Gist Tahirat, Sheberkele, Sorgan, and Alkaso).

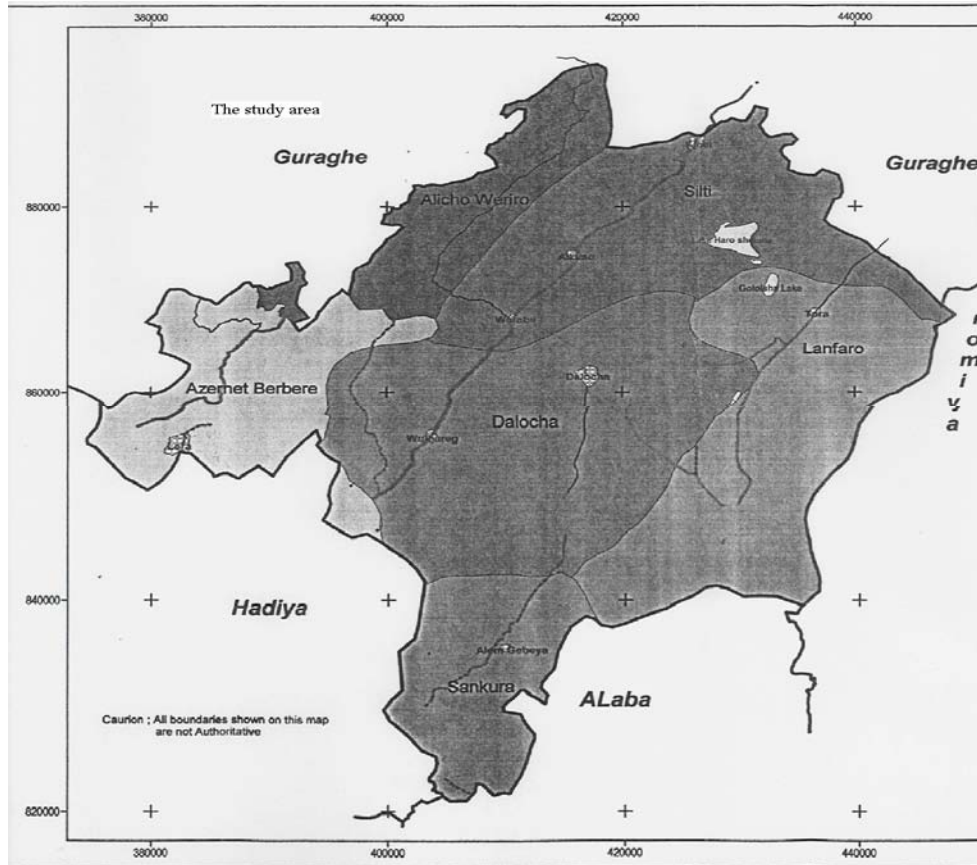
### 2.2.2 History of the Silt'e People

Scholars like Hetzron (1972:17) state that the speakers of Ethio-Semitic language came from South Arabia and Yemen. Hudson (2002:1770) rejects this commonly accepted hypothesis and argues that the high degree of diversity as found in Ethio-Semitic is the source for languages with little diversity. Consequently, Hudson (2000:79) considers Ethiopian Semitic with its sixteen languages to be the source of Proto-Semitic. Currently many linguistic and historical evidences illustrate that the Southern Semitic languages are the source of the Semitic languages (see Girma 2001:64 among others).

Some scholars argue that linguistic, historical, archeological and paleontological documents indicate that the Cushitic, Semitic, Omotic and Nilo-Saharan language families and their speaker communities are indigenous to Ethiopia since ancient times. In this regard, Lapiso (1999 E.C.:6) mentions that it is very essential to change biased European preconceptions about the history of Ethiopia. He argues that Africa is the source of human creature, and that the Ethiopian languages are indigenous (Lapiso 1999:8, 13).

In the same way, the oral traditions of the Silt'e establish their origin in two different ways. Some Silt'e elders report that the Silt'e ethno-linguistic group is indigenous to the area. The evidences for their position are oral history, culture, naming system, worshipping, and calendar. These elders argue that if the Silt'e people were not indigenous but Muslim immigrants, the traditional worship of the Silt'e people would not exist. Their naming culture was different from other Muslim immigrants since the forefathers' names were not Arabic. Until recently, it was common to give two names to a child in Silt'e. The first name was indigenous and reflects the Silt'e language and culture. The second one was an Arabic name which shows religious affiliation. Besides, the calendar of the Silt'e people is different from the Ethiopian and the Hegira calendars, but common to other groups in south central Ethiopia. The months of the Silt'e calendar are *mäsəhäro*, *t'ək'əmt*, *ədar*, *mäfü*, *əntägot*, *mängäs*, *woto*, *maze*, *asre*, *säne*, *amle*, *nase*, and *k'wak'ume*. According to my informants, the majority of the Silt'e community agrees that the New Year begins in *mäsəhäro*, i.e. in June according to the Gregorian calendar. But there are also a few community members who argue that it begins in *ədar*, i.e. in September according to the Gregorian calendar, like the Ethiopian calendar.

Figure 2.2 Silte Zone Administrative Map Showing the Study Area



Others, however, suggest that the Silt'e originated from the Hadiyya Muslim Sultanates (Keireidin 2011:8). This would indicate that Silt'e already existed in the eighth century. The Hadiyya Muslims joined other Muslim troops in their campaigns against the Christians. The Silt'e, Ulbarag and related groups, which originated in the C'arc'ar Mountains, settled in Gurageland after a series of fierce battles. The relationship of Silt'e people with Harar is also mentioned in Crass and Meyer (2001:180). The seven tribes of the East Gurage, namely Adare, Silt'e, Ulbarag, Azarnat Barbare, Wuriro, Wolane and Gadabano, speak a Semitic language closely related to that of the Harari (Braukämper 1980:428).

It is also narrated that the soldiers of Ahmed Ibn Ibrahim (usually called Ahmed Gagn) controlled the Silt'e area around 1519. At this period, Muslim Gurage and Silt'e lived at the eastern shores of Lake Zway. The Silt'e fled westward when the Oromo movement reached the lake. Some of them took a shelter at Tullu Guddo where they founded a village, called Gumarayge, and converted to Christianity (Meyer 2001:324). Others immigrated into the Silt'e

land and surroundings areas. According to Braukämper (1980:429), the ethno-genesis of the Silt'e is related to the migration of Muslims from Arabia into the Horn of Africa and their mixing with the aboriginal people in what is now Somalia and East Ethiopia.

According to my informants, the historical father of the Silt'e people is Hajji Aliye who reached the Silt'e area in the sixteenth century. Muslim immigrants and warriors who followed him from the Harari region of eastern Ethiopia settled in the Silt'e area. Some elders said that they married with the local people, preached their religion and extended their territory. The Silt'e identity is developed in connection with the Islamic religion. These traditions are important for the ethnic identity of the Silt'e.

Rawda (2011:3) suggests that the origin of the name Silt'e is connected to *Gen Sultan* who was the son of Hajji Aliye. However, the term *Silt'e-Ge* 'country of the Silt'e' has already been documented during the reign of Amde S'iyon in the eighth century (Braukämper 2002:65). Relating the Silt'e land with the name of Gen Sultan is unacceptable and has no evidence at all. It is possible to conclude that the Silt'e people lived a long time in the present area. There is no historical as well as linguistic evidence on the connection of Silt'e people with Arabia except religious similarities.

Nishi (2005:157) notes that the homeland of the Silt'e was put under the authority of the Ethiopian empire in 1888. Since then, the Silt'e and most of the other Gurage groups constituted a single administrative unit. This was the first stroke in the process of creating a single Gurage ethnic identity based on a mixture of various components, like a common genealogy, religion(s), language, and history (cf. Markakis 1998:141-144). Consequently, the Gurage including the Silt'e were believed to be a single people of solidarity and diligence (cf. Shack 1966). Therefore, the Silt'e referendum in 2001 and the issues of Silt'e identity captured much attention.

Vaughan (2003:260-5) states that the difference between Silt'e and Gurage are mainly pronounced in terms of language and religion. Markakis (1998:131-2) also emphasizes that the

Islamic religion is the foundation of the identity of the Silt'e.<sup>1</sup> However, significant socio-economic differences also occur between the Silt'e and the other Gurage. Especially during the reign of Haile Selassie but also under the Derg, the Silt'e area was relatively poor, underdeveloped, and inaccessible. Amharic was not well known to most Silt'e at that time so that they could not successfully participate in the educational system. Cohen (2000:202) summarizes the situations as follows:

“The Silt'[e] have experienced the historical developments that have affected the whole of Gurageland in quite a different manner. Silt'e has never been so keenly felt in the Silt'[e]-speaking area, which is the furthest part of Gurageland from Addis Ababa. Because of its distance from the capital, the area was never as actively desired as an area for northern settlement. Furthermore, the Silt'[e], living in the slopes on the western side of the Rift Valley, were able to produce a lucrative cash crop, berberé. They were, therefore, able to pay the taxes imposed by Emperor Haile Sellassie's government from revenues generated in the local environment. As a result, the Silt'[e] were not forced to leave their ancestral homeland in the way that the other Gurage had been.” (Cohen 2000:202)

Cohen (2000:202) further states that the Gurage were actively involved in the process of urbanization in Ethiopia while the Silt'e remained more firmly attached to their land and traditional ways of life. Since they are Muslims, it was difficult for them to assimilate with Ethiopian Christian kings particularly in religious affairs.

After EPRDF took over the power in 1991, the Silt'e started to campaign for their recognition as distinct ethno-linguistic group by pointing out that their language was different from that of the remaining Gurage, and that they have a unique history not shared by other Gurage. They constructed their identity based on oral traditions and legends of the expansion of Islam in the area.

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<sup>1</sup> But see also Nishi (2005:156), who draws attention to the fact that the Silt'e language and the Islamic faith can constitute only partly the present day Silt'e nationality because there are neighboring Muslim people who share the same language, especially the Wolane.

Initially, this process was not very successful, as Nishi (2005:165) states

“A conference was arranged in September 1997 at Butajira to discuss the issue of Silt’e identity, and 961 speakers of Silt’e were elected as representatives to the conference. After three days of argument, they voted to determine if the Silt’e is part of the Gurage or not. Of 927 votes, 781 were for the unity of Gurage, and 146 abstained. None of the votes supported the Silt’e identity.”

However, the Silt’e People Democratic and Unity Party (SPDUP) proclaimed that it would not accept the outcome of the conference since the election of the representatives was undemocratic. As a result, the Silt’e political party split into two and their movement seemed largely disrupted.

Later, EPRDF evaluated its policy towards the Silt’e political movement (Vaughan 2003:163). It recognized that there was a strong and growing nationalism among the Silt’e. Therefore, based on a counsel by the House of Federation, a referendum over the Silt’e identity was carried out in 2001. The National Electoral Board announced that 416,481 votes out of 421,188 were for self-government of the Silt’e in an autonomous administrative unit (Vaughan 2003:164). Consequently, the official split off Silt’e from Gurage took place in July 2001 (Nishi 2005:158).

According to my informants, the Silt’e people consider this split as an opportunity for political independence and economic autonomy to share the resources effectively and to develop a self-identity. They also believe that the administrative split between Silt’e and Gurage does not cut all connection between the two. They have still marital and social links and share the same cultural assets.

### **2.2.3 Silt’e Language and Education**

The Silt’e people speak a Semitic language, which is one of the main symbolic expressions of the community. Previously, the speakers called their language *yä’islaam af* ‘language of the Muslims’ (Gutt 1983:37) but currently the term Silt’e is more frequently used to designate the language. Genetically, the Silt’e language belongs to the Afro-Asiatic language phylum, particularly the Ethio-Semitic language family, Eastern Gurage branch (cf. Hetzron 1972:119).

The linguistic classification of the various Gurage varieties is still not entirely settled (see Meyer 2011:1221-1223 for an overview). Regarding Eastern Gurage, Hetzron (1972:5) considers it a dialect cluster consisting of Silt'e, Wolane, Ulbarag, Inneqor and Zay. Gutt (1980) carried out an intelligibility test among different speech varieties in the Gurage area. His study shows that Silt'e is mutually unintelligible with Northern Gurage, i.e. Kistane, and Western Gurage, represented by Chaha while the Inneqor and the Wolane people understand Silt'e. Drewes (1996:71-72) confirms the results of Gutt (1980) on mutual intelligibility between Silt'e and Wolane.

The sociolinguistic issue in the Silt'e is multifarious. There are linguistic variations that are associated with inter-group identity resulting in diverse perceptions of ethnic and linguistic identity. Linguistically, the Eastern Gurage varieties Silt'e, Wolane and Zay form a unit which is closely related to Harari (Leslau 1992:251). Gutt (1997:509) considers Silt'e, Wolane and Zay to be varieties of a single language, the Silt'e-group. According to Girma (2001:27), however, only Silt'e and Wolane are varieties of the same language whereas Zay is a different language. Meyer (2006:19-20), too, regards Silt'e and Wolane as two discrete languages for social, cultural and political reasons. When the Silt'e established their political and administrative independence after the referendum in 2000, the Wolane remained part of the Gurage Zone.

The dialect variation within Silt'e alone is also not studied well (Hussein 2010:12). According to Gutt (1997:509), the dialects of Silt'e can be classified into three, namely the northern dialect (spoken in the area surrounding the town of Worabe), Uriro the southern dialect (spoken in Ulbarag), and Azarnat (spoken in the area of Azarnat-Mugo). Drewes (1996:70) states that Azarnat and Ulbarag are different from northern Silt'e to some extent but the differences are minimal. Silt'e and Inneqor are "almost the same", and Azarnat and Inneqor are identical (Hetzron 1972:5).

The Silt'e language was introduced as MOI when the Silt'e was still part of the Gurage Zone. The other Gurage groups use Amharic as MOI until today. This is also true for the Wolane. Although their language is mutual intelligible with Silt'e, they refused to use it as MOI but still employ Amharic in this function. Silt'e is currently used as MOI in grade 1-4. It is also taught as a subject at high schools. What is more, Silt'e language training is provided at Hosanna teachers training college at diploma level.

The spread of modern education in the Silt'e area was very slow in the past. According to my informants during the reigns of Menilek II and Haile Selassie Ge'ez – a language highly connected with Christianity – was part of the school curriculum. Consequently, Muslim religious leaders in Silt'e prevented the establishment of modern schools in the community to protect their religion from the Christian kings. Missionaries were also not welcome in the area. Modern education in Silt'e only got established during the Derg when Silt'e was used as one of the languages in the literacy campaigns.

Writing is one of the domains which help to widen the use of a language. For this, it is very important to have a standardized orthography, i.e. a set of symbols used for conventional writing of a language, and rules for spelling and punctuation. There are basically three different types of the writing systems: ideographic, alphabetic, and syllabic Daniels (1996:9). Sampson (1985:64) mentions that writing systems with syllable representation displaying graphic similarities based on phonemic similarity are referred to as *alphasyllabary* – or *abugida* in more recent research (Daniels 1996:14).

Currently, Silt'e – like other Semitic languages of Ethiopia – is written in an adopted form of the Ethiopic script (or Fidel), which is an abugida as vowels are systematically written as diacritics on consonants symbols whereas there are no explicit independent vowel graphemes (Daniels 1996:14). The Ethiopic script was first used for writing Ge'ez, the classical language of Ethiopia. Initially, the Ethiopic script was a consonantal script based on an adopted Old South Arabian script (Amsalu 1973 E.C.:3). In the fourth century, this script was reformed by introducing special vowel diacritics; later diacritics for labialization and palatalization were added (Amsalu 1973:6). Until the nineteenth century, virtually all writing in Ethiopia was done in Ge'ez with the Ethiopic script.

The development of the Silt'e orthography passed its own processes. Before it was officially reduced to writing in a modified Ethiopic script, Silt'e was sporadically written in Ajäm, i.e. an Arabic-based script, some Silt'e texts written in Ajäm were collected by Martin Schlobies (1904–1950) during the 1920s (Wagner 1983:363). The peculiar features of the Silt'e Ajäm script are discussed in Wagner (1983). Hussein (2010:49) mentions that the Ajäm script for Silt'e

is called *jiislaam aliifbaa* ‘Islam/Silt’e orthography’ and claims that it was used since the 16<sup>th</sup> century, i.e. since the introduction of Islam to the Silt’e region.

According to my informants, Silt’e Muslim religious leaders used the Ajäm script for translations of Islamic traditions and religious texts into Silt’e. They did not use the Ethiopic script neither recognized literature produced in this script in Ge’ez or Amharic because it was the writing system used in the Ethiopian Orthodox Church and, thus, associated with the Christianity. Therefore, they wanted Silt’e to be written in Ajäm.

In the past Silt’e speakers were apprehensive of attempts to write their language in the Ethiopic script. They had a negative attitude towards Amharic – the language commonly written in this script – which they considered a language of domination that they were forced to learn and speak, and of Christianity to which they should convert. My informants told me that they were forced by their parents to go to Quran schools. Their parents and religious leaders were afraid to send their children to modern schools until the end of socialist government. Contrary to this fact, I recently observed that the Silt’e people have a strong desire to learn and use Amharic. They changed their attitudes towards this language. Everybody in Silt’e uses it now.

The development of the Silt’e orthography based on a modified Ethiopic script began in the 1950s. There was an attempt to develop the *yäsält’e fidäl särawit* ‘Silt’e script’ during the reign of Haile Sellassie I (Wondosen 2001:16). Using the Ethiopic script, the declaration of land for the tiller was written in Silt’e in the Derg (Tiglu 2014:40). Rawda (2011:8) also states that Silt’e was used for writing in the adult literacy campaigns during the Derg. Consequently, it started to be used in formal education under the EPRDF since 1995. Hussein (2010:49) states that based on the Ethiopic-based Silt’e script, dictionary and textbooks are written. This shows that the language has a well-established orthography today.

Silt’e consonants are written with the same basic symbols as Amharic; vowels are also written when they occur at the beginning of words (see the Silt’e and Amharic script in appendices 9 and 10). In fact there are some differences between the Silt’e and Amharic scripts. The Silt’e script omits consonants which are presented by various graphemes in Amharic, such as ሀ, ሁ, ሂ for <ha>, ሄ, ህ for <sä>, or ሐ, ሑ for <’a>, or which are not found in Silt’e, like ለ, ል for <s’ä>. For example, <ha> is represented by three distinct symbols in the Amharic script, whereas only the

grapheme □ <ha> is used for writing Silt'e; the remaining graphemes for <ha> are omitted. The omission of these graphemes makes the writing system of Silt'e distinct from Amharic. In total, Silt'e has 175 characters, i.e. consonant-vowel graphemes, while Amharic has 231. Although the sounds *p*' and *s*' do not exist, and the various variant for *h* and *s* were reduced to one in Silt'e, some writers of textbooks and supplementary materials still use these Amharic graphemes.

As in Amharic, the consonants are the main symbols in the Silt'e script while the seven vowels are written as diacritics. Only in some cases, the shape of the diacritics is irregular. Based on the diacritics there are seven series of letters. In the first series, the unmarked, basic consonant grapheme is pronounced with the short vowel /ä/, all other series contain an additional diacritic indicating another vowel or the lack of any vowel, as shown in Table 2.3.

*Table 2.3: Diacritics in the Silt'e Script*

<b>1<sup>st</sup> Order</b>	<b>2<sup>nd</sup> Order</b>	<b>3<sup>rd</sup> Order</b>	<b>4<sup>th</sup> Order</b>	<b>5<sup>th</sup> Order</b>	<b>6<sup>th</sup> Order</b>	<b>7<sup>th</sup> Order</b>
□ <bä>	□ <bu(u)>	□ <bii>	□ <baa>	□ <be(e)>	□ <b> or <bi>	□ <bo(o)>
□ <lä>	□ <lu(u)>	□ <lii>	□ <laa>	□ <le(e)>	□ <l> or <li>	□ <lo(o)>
□ <tä>	□ <tu(u)>	□ <tii>	□ <taa>	□ <te(e)>	□ <t> or <ti>	□ <to(o)>

Though there are some limitations in the script to indicate stress, gemination, and long and short vowels, it is used to write the language. In fact, the short vowel /i/ and vowelless consonants are indicated by the same letter of the sixth order while the long vowel /ii/ is written by the third order. The second, fifth and the seventh order letters do not distinguish vowel length. It is the context that determines their reading. Concerning to the second and seventh order forms, the majority of words have either long or short vowels. Hence, marking of vowel length does not seem to be important. Besides, gemination, which distinguishes between words, is left for the context and not marked in the script. Readers typically do not find this to be a problem. Comparing Amharic and Silt'e teaching charts reveals that the scripts are almost identical in the order of the characters (for an overview of the characters in the Amharic and Silt'e scripts, see Appendices 9 and 10).

## **2.3 Language Planning**

### **2.3.1 General Remarks**

Language planning (LP) emerged as an academic sub-discipline during the past sixty years. As pointed out by Blommaert (1996a:199), LP started to be practiced during the decolonization of huge parts of the world after World War II. In the past, LP was also referred to as glottopolitics, language engineering, language regulation, language management, or language development (Cooper 1989:29; Wee 2011:13). The term LP was first used by Haugen (1959:8), who defined it as the activity of preparing a normative orthography, grammar and dictionary for the guidance of writers and speakers in a non-homogeneous speech community. Haugen (1983) emphasizes selection, codification, elaboration and implementation as main activities in LP. His approach does not provide due emphasis for evaluation in the process of LP, which is important for an acceptable outcome.

LP is commonly defined as deliberate intervention in the process of language change. It is manipulation of the linguistic resources of a society to achieve educational, political, and economic ends of multilingual states. It is a systematic attempt to solve the communication problems of a community by studying its various languages and dialects and developing an official language policy regulating their selection and use (Deumert 2004:45). Cooper (1989:45) similarly defines LP as “efforts to influence the behavior of others with respect to the acquisition, structure, or functional allocation of their language codes.”

LP is carried out by those who exercise political power. Language planners and policy makers often face the question of accommodating the needs of linguistically diverse communities. Moreover, LP involves public decisions about language, its use, status and development that have overwhelming social, economical, educational and political significance for the society and individuals (Reagan 2002:419). Tollefson (1991:22-42) mentions that LP efforts are inevitably ideological in nature. It is done through the cooperative efforts of political, educational and linguistic authorities.

On the other hand, Reagan (2002:420) says that LP is a conscious and future-oriented activity involving choices on decision-making processes. It can serve as a tool for empowering groups and individuals, for creating and strengthening national bonds and ties, and for maximizing

educational and economic development (Reagan 2002:420). Reagan (2002:420) also mentions that it is used to defend domination, social-class discrimination, and social and education inequity.

Adegbija (2004:192) states that language policy and planning decisions arise in response to sociopolitical needs. Its decisions may be required, for example, when a number of linguistic groups compete for access to day-to-day life, or when a particular linguistic minority does not get such opportunities. LP decisions typically attempt to meet these needs by reducing linguistic diversity, for instance by declaring a single language a national language in a multilingual country, or by selecting a single variety of a language as “standard” to promote linguistic unity in a country where divergent dialects exist (Tollefson 2002:3).

Language planners are involved in the selection of official language, development of writing systems, preparation of dictionaries, grammars, and textbooks, as well as in the promotion of literacy and standardization, modernization, and terminological enrichment of majority and minority languages. LP also entails the assessment and alteration of the practices and products of government, private business, and the media (Cooper 1989:184). LP involves coining words and thinking up spelling reforms. It covers a mixture of approaches, including terminology and lexicography, terminology management, translation and translation management (Coulmas 2006:34).

Bamgbose (1991:109) claims that language planners and policy makers are faced with major challenges of how to formulate and implement language policies in a way that minimizes the incidence of exclusion. Mutasa (2004:24) presents LP as a concept that identifies language problems, describes them and influences change with the aim of solving the problems. Besides, LP in multilingual context aims to improve access for children to formal education by facilitating the implementation of MTE particularly at pre-school and primary school levels. It enhances cultural diversity in a country by fostering the arts in the different languages. It also prevents ethnic and political dissatisfaction on the part of the people by creating an environment based on the principle of language equality, especially in official sectors of society such as legislation, justice, public administration and education, bearing in mind the different developmental stages of co-existing languages (Mutasa 2004:65).

Although language planners believe that there is no theory of LP, they make tremendous use of models of LP for problem identification, issue definition, agenda setting, policy formulation, implementation and evaluation. For instance, Rubin (1971:218) developed a LP model which has four steps (i) fact-finding, (ii) policy formulation, (iii) implementation, and (iv) evaluation. Language planners who work within this framework present it differently. However, there seems to be agreement on its key facets: First LP should be grounded in facts which focus on identifying problems and establishing goals. For this, the planner must determine the rationales, the existing social, cultural, political and economic dimensions. It is imperative to do a thorough fact-finding process in LP, particularly in linguistically complex countries like Ethiopia. This seems to fit well with the post policy fact-finding aspects that most African governments practice in their language policies. LP – especially when empowering indigenous languages – can initiate social change which might be resisted because of power, financial cost, ethnic differences, and individual dialectal preferences. According to Mutasa (2004:26), fact-finding should establish three types of basic data – attitudinal, demographic and situational – to determine the success or failure of LP. It, therefore, is an attempt to predict what occurs if certain aspects of language use are modified. This planning stage includes brainstorming about how a linguistic problem can be approached, and how the selected solution is preeminently implemented.

The second stage, policy formulation, is the actual planning whereby an action plan will be formulated based on understanding of the constraints (Rubin 1971:219). At this stage, the language planner decides on goals and strategies, and predicts outcomes based on the information gathered through fact-finding. They also consider the possible influence of the government in their plans. The language planner may modify the initial plan to adopt it to the actual situation. One challenge the planner may face in multilingual countries is to find a balance between non-linguistic and linguistic goals.

The third stage in Rubin's (1971) model of LP is the implementation phase. Mutasa (2004:26-27) acknowledges that this is the most challenging stage, which calls for the cooperation of all stakeholders. Language planners have the task to gain the consent of the majority of the population, and the government. The challenge here is that what may be acceptable to the population may not be acceptable to the government or vice versa.

The final stage in Rubin's (1971) model is evaluation. At this stage, the planner assesses if the actual outcomes match the predicted outcomes (Rubin 1971:220). According to Kerr (1976:120), a policy must pass the tests of desirability, justness, effectiveness and tolerability. These four aspects determine the level of success. The problem of policy evaluation based on Kerr's (1976:122) tests is that the terms are relative, e.g. when a planner considers desirability or tolerability, then whose desirability and whose tolerability is central? Generally, in the last stage of LP, a number of factors are re-examined to ensure that the desired goals have been achieved. If there is a need to reconsider or modify certain aspects of the LP process, it is done in this stage. When the policy is declared, the evaluation process continues to assess "its effects on real world conditions" (Grin 2003:351). Hornberger (2008:200) describes conditions which must be evaluated on policy such as its impact on the target group; its impact on groups other than the target; its impact on future as well as immediate conditions; its direct costs, in terms of resources devoted to the program and its indirect costs, including loss of opportunities to do other things.

Rubin's (1971:217) LP model is the basis of my theoretical framework since it incorporates various aspects of LP including evaluation. However, certain aspects of this model were modified by a number of subsequent scholars. Batibo (2005:118) advances two aspects of LP, ideological planning and technical planning. Ideological planning could be equated to status planning since it involves policy decisions on what language should be used for government, business, public administration, education, mass media, diplomacy, international relations, legal matters and commerce. According to Bamgbose (1991:111), technical planning involves norm planning, codification and capacity planning, which requires the intervention of language experts especially on codification and capacity planning.

Cooper (1989:98) considers LP in terms of eight components: what *actors* attempt to influence what *behaviors* of which *people* for what *ends* under what *conditions* by what *means* through what *decision-making process* and with what *effect*. While many models of LP focus on the nation or state as principle actors, LP is also undertaken by other agents at the sub-national or -state levels or the supra-national or -state levels. Cooper (1989:115) states the behaviors which LP seeks to influence can focus on the linguistic features of a language or on its social qualities. Finally, Cooper (1989:31) argues that any LP needs to consider the decision-making processes since the way in which measures are decided upon influences its effect.

The process of LP is an ideological and political activity since it is policy driven (Ball 2005:120). Top-down imposed LP is seldom effective if it does not enjoy support among those for whom it is intended (Spolsky 2004:222; Wright 2004:169). However, Kaplan and Baldauf (1997:14) note that LP is everybody's business, and without the help of the communities involved firm language ecology will not develop and no amount of planning is likely to bring sustained language change.

The current work includes issues of the perspective of the Silt'e's people language use as a right which is strongly supported by UNESCO (1953) and claims that the individuals' right to use and learn the native language is a basic human right. It is the right of ethnic groups to maintain their cultures and beliefs (Ricento 2006:17). It is believed that studying the motivations and consequences of language planning is of central importance for answering the question why the use of the Silt'e language is declining from time to time.

### **2.3.2 Goals of Language Planning**

Ager (2001:45) notes that LP and policy issues are motivated by political factors which include identity, insecurity, ideology and image; and social factors such as inequality, integration and economic instrumentality. These issues can be turned into goals that language planners may seek to achieve. For instance, the issue of identity may be a serious concern in a multilingual society like Ethiopia. Hence, there may be a need for a language policy that is all encompassing for the various speech communities in a given country. Language may also play a significant role for social inequality. If it is planned, it is possible to reduce ethnic and political dissatisfaction on the part of the people by creating an environment based on the principle of language equality. Ideology is one such goal that motivates the planning of language. This goal may mainly be associated with the elite and power (Bamgbose 2000:178).

Wardhaugh (2006:358) mentions four typical ideologies that may motivate actual decision-making in LP in a particular society: linguistic assimilation, linguistic pluralism, vernacularization, and internationalism. Linguistic assimilation is the belief that everyone should learn the dominant language of the state. The nation-state ideology with its tendency to adopt a national and official language for a state changed Europe's geopolitical map especially since the

nineteenth century, and causes the endangerment of less socially powerful languages (Wardhaugh 2006:358; Fishman 1989:97).

Scholars like Fishman (1973:42) and Spolsky (2004:58) concur that the development of nationalism is the source of the need for LP. Nationalism often favors linguistic assimilation to make sure that every member of a speech community is able to use the dominant language (Cobarrubias 1983:63). This results in transferring prestige to the dominant language to assert its superiority and to suppress the minority languages. It also triggers language shift and ultimately language death.

In contrast, linguistic pluralism promotes the coexistence of different language groups and their right to maintain and cultivate their languages on an equitable basis (Cobarrubias 1983:65). It gives rise to territorially- or individually-based policies or any combination of the two (Wardhaugh 1992:348). The recognition of more than one language can be complete or partial, so that all or only some aspects of life can be conducted in more than one language in that society.

Vernacularization is the elaboration of a local language and its adoption as official language. Local languages are commonly modernized and officially recognized alongside an international language of wider communication (Cobarrubias 1983:66). On the other hand, internationalism mirrors the ideology of adopting a non-indigenous language of wider communication as an official language or instructional medium.

According to Cooper (1989:35), the objectives for LP include consumer protection, scientific exchanges, national integration, political control, economic development, the creation of new elites or the maintenance of old ones, the pacification or co-option of minority groups and mass mobilization of national or political movements. Ferguson (2006:101) is also of the opinion that LP can serve as a means for empowering groups and individuals for creating and strengthening national unity, and for maximizing educational and economic development. However, LP can also be used “to maintain and perpetuate oppression, social-class discrimination and social and educational inequity” (Ferguson 2006:101).

Nahir (1984:295) and Homberger (1989:7) identified goals of LP activities around the world, which are generally concerned with language choice (officialization, nationalization, standardization, vernacularization, revival, spread, maintenance, and inter-lingual communication) and language development (purification, reform, modernization, terminology, unification, stylistics, simplification and graphization). Clayton (2006:19) states that with globalization, these language-planning goals are taken into consideration by government and nongovernmental organizations, and individuals. As a result, LP influences language use at the family level as well as in business.

### **2.3.3 Types of Language Planning**

#### **2.3.3.1 Corpus Planning**

Corpus planning deals with codification, standardization and language elaboration. It determines standards and norms for a language, and develops new and technical terms for educational and public sectors (Webb and Kembo-Sure 2000:16). Corpus planning activities often arise from beliefs about the adequacy of the form of a language to serve desired functions (Wardhaugh 2006:357). When a language is identified as appropriate for use in a specific situation, efforts are made to fix or modify its structure. According to Kloos (1986:138), corpus-planning aims to develop the resources of a language so that it becomes an appropriate medium of communication for modern topics and forms of discourse, and is equipped with the terminology needed for use in education and administration. It is prescriptive intervention in the form of a language (Coulmas 2007:38).

Webb and Kembo-Sure (2000:8) call the preparation of grammars and dictionaries *codification*. Codification deals with the way language norms are chosen and codified and involves the selection of a national language, reformation of the spelling system, launching of campaigns for plain and non-sexist language and introduction of literacy programs (Crystal 2003:358). Reagan (2002:390) notes that corpus planning focuses primarily on lexical development of specific languages by creating new terminology and dictionaries, changing parts of the grammatical system and developing of textbooks (see also Bamgbose 1989:24; Mutasa 2004:20). This means,

corpus planning involves the development of a language in its totality. The three traditionally recognized types of corpus planning are graphization, standardization, and modernization.

#### **2.3.3.1.1 Graphization**

Graphization refers to the development, selection and modification of scripts and orthographic conventions for a language. The use of writing in a speech community can have lasting socio-cultural effects, which include easier transmission of material across generations, communication with larger numbers of people, and a standard against which varieties of spoken language are often compared (Mar-Molinero 2000:63). Ferguson (2006:8) made two observations about the results of adopting a writing system. First, the use of writing adds another variety of the language to the community. The vocabulary, grammar and phonology of a language commonly adopt characteristics in the written form those are distinct from the spoken variety. Second, it is often believed that the written language is ‘real’ language, which ignores the possibility that the written language may have been based on a variety of the spoken language (Trudgill and Chambers 1980:63).

Writing systems provide the basis on which literacy materials are established. They have the potential to reduce the linguistic variation in a language community (Wurm 1994:211), and are often associated with the transformation of oral languages to written language and modernization (Coulmas 1998). Mabule (2011:37) states that there are several aspects to consider in graphization such as orthographic conventions, representing allophones with separate symbols, alphabets versus syllabaries, political and/or social acceptance of the alphabets/syllabaries, learnability of the new alphabets/syllabaries, and their transfer between languages. Furthermore, graphization is the first step in the standardization.

#### **2.3.3.1.2 Standardization**

According to Webb and Kembo-Sure (2000:18), language standardization is the process by which an authoritative language body prescribes how a language should be written, how its sounds should be pronounced, how its words should be spelt, which words are acceptable in formal situations, and what grammatical constructions are appropriate. The issue of

standardization is crucial for language use as a set of practical guidelines for appropriate public verbal behavior.

Language standardization involves status planning, when it refers to the selection of a single variety of a language as the standard language, and corpus planning, when it refers to the codification of a language in a unified variety. It is a process that any language needs to undergo in order to develop its vocabulary and writing system so that it becomes capable of expressing whatever functions the speakers need to express. Any language variety or dialect is capable of developing attributes essential for standardization. Deumert (2004:45) defines standardization as a natural development of a standard language in a speech community or an attempt by a community to impose one dialect as standard. According to Hudson (1980:32), it is “a direct and deliberate intervention by society to create a standard language where before there were only dialects as nonstandard.” The process of standardization contains four basic steps: (i) selection of the norm, (ii) codification of the form, (iii) elaboration of the functions, and (iv) acceptance of the variety by the community (Deumert 2004:45).

Standardization is needed for the development of materials such as standardized and harmonized grammars, dictionaries and other educational materials for the use in MTE in schools (cf. Hudson 1980:34). In order to standardize a language, first its various dialects need to be identified and analyzed, then the core dialect is chosen from which the standard form is constructed through the process of harmonization of the dialects, usually in the form of a standard grammar book, a dictionary and literary publications (Ager 1996:35). In practice, standardization generally entails increasing the uniformity of the norm, as well as its codification (Ferguson 2006:65). It is the process by which one variety of a language takes priority over other social and regional dialects. This variety becomes the supra-dialectal form of the language (Wardhaugh 2006:27). Gottlieb (2005:19) states that the standard is commonly spoken by the most powerful social group within the society which is imposed upon the less powerful groups. This often reinforces the dominance of the powerful social group and makes the standard norm necessary for socioeconomic mobility (Wardhaugh 2006:29).

Language standardization is necessary for many reasons. It allows a language to serve as the common means of communication within a community (Wardhaugh 2000:34). In addition, a

mutually comprehensible variety unifies the members of a community. Wardhaugh (2002:78) mentions more positive aspects of a standard language, like its function as a symbol for a common identity, or the prestige which it can give to its speakers. Standardization also makes it easier to teach a language in schools.

Unfortunately, the benefits of standardizing a language are accompanied by several negative effects. Wardhaugh (2006:34) wrote, "... choosing one vernacular as a norm means favoring those who speak that variety. It also diminishes other varieties and possible competing norms, and those who use those varieties." This creates a sense of elitism among the speakers of the standard and a feeling of inferiority in those who continue to use the non-standard form. In situations where two stable varieties co-exist, Fishman (1970:30) observed that "one speech variety (the standard) is usually associated with status, high culture, and aspiration towards social mobility, while the second variety (non-standard) is typically connected with solidarity, comradeship, and intimacy with a low status group." This tends to create an inferiority complex among the low status speakers. It also forces parents who wish for children to be accepted by the dominant group to conform to the standard, possibly neglecting the language and culture they were born into. Lippi-Green (1980:59) believes that "the concept of a standard language is a myth, created and perpetuated by social groups with the most power in a given society at the expense of all other language groups." She notes that individuals act for a larger social group take it upon themselves to control and limit spoken language variation.

Kamwangamalu (1997:237) says that a standard form is usually associated with prestige as it provides a unified means of communication and an institutionalized norm which can be used in mass media, education, teaching the language to foreigners etc. Trudgill and Chambers (1980:161) argue that standardization is necessary to assist communication, to arrive at an agreed orthography and to provide a unified form for school textbooks. Schiffman (1996:166) explains that the standard language in a community is related to the prestige of the languages spoken in the community. In general, greater prestige tends to be attached to the notion of the standard since it can function in higher domains, and has a written form.

The acquisition and adoption of the standard must be distinguished from the equally important acquisition of the technical ability to write. As noted by Milroy (2001:539), standardization is

one of the more difficult requirements of a reference norm so that it can accommodate and adjust to new needs and changes. In order to fulfill the functions of modern scientific, technological, administrative and educational communication, a standard language has to be intellectualized through the modernization and elaboration of its vocabulary.

#### **2.3.3.1.3 Modernization**

Modernization, which is usually a concern of majority and national languages, refers to the creation of terms for new concepts (Ferguson 2006:102). According to Webb and Kembo-Sure (2000:81), modernization consists of borrowing and adapting new technical terms from the language in which they were invented. As pointed out by Webb and Kembo-Sure (2000:10), corpus planning in Africa is concerned with the development of African languages and the Africanization of the ex-colonial languages.

Modernization is a form of LP that occurs when a language expands its resources to meet new functions. It often occurs when a language undergoes a shift in status, such as when there is a change in the language in education policy (Gottlieb 2005:25). The most significant force in it is the expansion of the lexicon, which allows the language to discuss modern topics. Language planners generally focus on creating new lists and glossaries to describe new technical terms, but it is also necessary to ensure that the new terms are consistently used by the appropriate sectors within a society. Rapid lexical expansion is aided by the use of new terms in textbooks and professional publications. Issues of linguistic purism often play a significant role in lexical expansion, but technical vocabulary can be effective within a language, regardless of whether it comes from the language's own process of word formation or from heavy borrowing from another language (Edwards 2004:181).

#### **2.3.3.2 Status Planning**

Status planning deals with language policy and its implementation as well as the selection of languages used for official purposes and education. It also deals with the social and political implications of choosing a language and with such matters as language attitudes, identity, and minority rights. In other words, status planning refers to authoritative decisions to use a language for important official functions thereby enhancing its social prestige (Webb and Kembo-Sure

2000:8). According to Kaplan and Baldauf (1997:30), status planning is concerned with attempts to modify the environment in which a language is used. Cooper (1989:99) enumerates the following environments in which a language can acquire new functions during status planning efforts: official, provincial, wider communication, international, capital, school subject, literary and religious. Thus, status planning refers to increasing the use of a language within a society across various domains and institutions.

Status planning is concerned with changes in the functions of languages by using sociolinguistic concepts and information to implement them (Cooper 1989:38). Therefore, issues of status planning include designation of the MOI in schools and decisions regarding multilingual language use. According to Kloos (1986:140), it is not the scientist who decides on the status of a language, but its speakers by their active language use in political, educational, and cultural domains. The political domain refers to the language for administrative purposes at regional, national and international levels. The educational domain includes the choice of a language as a MOI for specific regions, diverse age groups, various educational levels, and diverse school subjects. The cultural domain refers to the language used in radio and TV, newspapers, literature, and cinema.

Crystal (2003:95) is of the opinion that status planning is mainly concerned with the social and political implications of choosing a language. When a government recognizes the language of a subordinate minority as a statutory or official language, it grants symbolic recognition of that group's right to maintain its distinctiveness. Therefore, the specification of legislative languages is the manipulation of political symbols for the maintenance of ruling elites in most cases. Language is essential to thinking and learning; children must be able to learn in the language. Despite currently popular arguments in favor of English and Amharic as the dominant languages of learning in Ethiopia, such approaches to education have been shown to be seriously flawed, and there is comprehensive and convincing evidence which demonstrates the linguistic, academic and social advantages of MTE and bilingual schools to ensure that all pupils have equal access to the school and the curriculum (Fishman 1973:25).

According to Fishman and Cobarrubias (1983:51) "the status of a language is a concept that is relative to language functions. It is also relative to other languages and their suitability and

eligibility to perform certain functions in a given speech community.” There are factors which determine the status of a language which include the number of its speakers, their wealth and the importance of what they produce, their social cohesiveness, and their acceptance by others.

### **2.3.3.3 Acquisition Planning**

Acquisition planning deals with challenges in language revitalization, maintenance, shift, and the teaching of second and foreign languages (Ferguson 2006:95). Many scholars restrict acquisition planning to teaching of major second as well as foreign languages (Lambert 2000:45; Cooper 1989:157). However, acquisition planning should not be limited to these languages but also take into considerations the teaching of local and minority languages (Adrey 2009:4).

By the time the child goes to school, s/he already knows the mother tongue. In addition to all the factors of empowerment, status and recognition, mother tongue development is central to second language development (Wolff 2000:60). Language educators agree that the more proficient students are in their mother tongue, the more proficient they will be in their second language. Ferguson (2006:26) states that it is not advisable to let the child acquire a second language right from the onset at home before acquiring the mother tongue. To try to acquire two languages at the same time confuses a child.

It is very pivotal to recognize that status, corpus and acquisition planning do not take place in isolation but are integrated into a LP process in which the statuses of languages are evaluated, corpuses are revised and the changes are introduced to society on various levels through the education systems. Kaplan and Baldauf (1997:125) list five steps which form the major considerations for a language-in-education policy and implementation: curriculum, personnel, materials, community, and evaluation.

Changes in the language-in-education policy are achieved through the development of new curricula, and the use of new teaching methods and materials. The curriculum should take into consideration the demographic composition of a society and reflect its socio-cultural diversity by integrating some local and other cultures.

Acquisition planning reflects the demands of an increasingly multilingual society or in second and foreign language learning (Antia 2000:4). Language policy involves decisions concerning the teaching and use of language, and their careful formulation by those empowered to do so (Adrey 2009:106). Language spread is thought of as promoting the acquisition of a new language or as promoting a variety of a particular language as the standard. In multilingual situations, this could involve raising the status of minority languages.

Education is arguably the single most important aspect of language planning. Through education policies, corpus planning can be reinforced as children are taught the prescribed form of a language; status planning can be enhanced when the importance of a particular language is emphasized by its role in the curriculum; and acquisition planning is centrally realized through education programs.

Since LP involves language teaching, Cooper (1989:33) argues that those aspects of planning that are directed towards increasing the number of users deserve a separate analytic category. Thus, the educational function of language is one of the most critical aspects in LP and policy. Cooper (1989:108) describes it as “the function of a language as a medium of primary or secondary education, either regionally or nationally.” This function is not limited to primary and secondary education, but also applicable to tertiary levels of education as well. It is vital to focus at the school level because, according to Cooper (1989:109), determining media of instruction for school systems is perhaps the most commonly subject to strong political pressures.

Though it would be difficult to determine the exact degree of importance of mother tongue teaching for academic success, other elements are also important, such as the quality of the teachers and the educational material, the curriculum, and the teaching methods. However, research conducted worldwide confirms that from a pedagogical standpoint it is better to teach children in their mother tongue if there is equal opportunities and access. In this regard, Spolsky (2002:15) states that language education does not start from vacuum. When six years old children come to school, they bring with them knowledge of their mother tongue as result of a huge investment of time.

Fasold (1984:76) argues that a language requires three attributes in order to fulfill its educational function, namely (i) it must be understood by learners, (ii) there must be teaching resources, i.e.

textbooks as well as teachers able to teach in the language, and (iii) it must be standardized. Fasold (1984:76) observes that in a situation where a community has a language that fulfills these three attributes is standardized and has teaching resources is very often selected by the students come to understand. In fact, efforts to upgrade the status of the MTs of such minority students should take priority over efforts to reduce the educational disadvantages associated with the use of foreign languages for teaching (Fishman 1989:327).

Acquisition planning should include activities such as teachers' selection and training, besides activities like content, time and resource allocation, and selection of teaching materials. Evaluation at each stage of acquisition planning is very significant to get feedback (Baldauf and Ingram 2001:412).

#### **2.3.3.4 Prestige Planning**

Ager (2001:88) suggests that prestige planning is related to ethnic identity, to the process of implementing and manipulating a language policy, and to the motive and activities of language planners themselves and the communities they plan for. Ager (2001:89) illustrates how various aspects of motivation related to powerful states and powerless communities contribute to language policy development.

Kaplan and Baldauf (2003:202) divide prestige planning into three major components, namely language intellectualization, professions, and higher culture. Prestige describes the level of respect accorded to a language or dialect as compared to that of other languages or dialects in a speech community. Generally, there is positive prestige associated with the language or dialect of the upper classes, and negative prestige with the language or dialect of the lower classes. The concept of prestige is tied to the idea of the standardization, in that the most prestigious dialect is often considered the standard (Alland and Alland 2006:135). Different languages and dialects are accorded prestige based upon factors which include rich literary heritage, high degree of language modernization, considerable international standing, or the prestige of its speakers (Wardhaugh 2006:358). Prestige planning is directed to attitudes towards language.

### **2.3.4 Orientation of Language Planning**

Language planning varies in orientation depending on whether the focus is on language, society or politics (McConnell 1998:238). In other words, the understanding of language issues differs on the basis the perception of the social phenomena. Therefore, Ruiz (1984:16) proposes three types of orientations toward language that underlie LP efforts in a multilingual society, which are language as problem, language as right, and language as resource.

#### **2.3.4.1 Language-as-Problem**

Under the language-as-problem orientation, language is seen as an obstacle for the incorporation of members of linguistic minorities into the mainstream. Language can be viewed as a problem if the interlocutors do not share the common meaning and understanding of the languages spoken. That means the advocates of this orientation focus on problems related to multilingual societies. Language issues are associated with poverty and low educational achievement, as well as the lack of social and economic mobility.

Luke et al. (1990:26), for example, state that language diversity hinders economic and social progress and increases political divisions and instability through the obstruction of inter-group cooperation, and the lack of political support for authorities and political participation of the people. This situation can result in disunity and ethnic divisions in a society. Language planners may face difficulties if one of the languages is politicized and this may be viewed as “a threat to unity and social harmony, or threat to national development” (Roy-Campbell 2003:89).

Language-as-problem seeks to identify language problems and to establish solutions for them. Fishman (1974:79) supports the idea that there are language problems, typically at the national level. A standard language can be an obstacle for members of linguistic minorities. In a multilingual society, language problems are inherent. The more languages there are, the bigger the need for LP. The language-as-problem orientation is based on the assumption that multilingualism prevents social cohesiveness, whereas a common language will help in the process of nation building. Webb (2002:8) and Ruiz (1984:18), for instance, indicate that there is inadequate development of human resources in African languages. These are the non-democratization of knowledge and skills, low productivity and non-effective performance at the

workplace, the inadequate development of democracy, the persistence of manipulation, discrimination and exploitation, the lack of national unity and the potential for conflict in a divided society, the possibility of linguistic and cultural alienation, as well as the contribution to the loss of the wealth contained in diversity. However, there are some counter arguments from the advocates of multilingualism. Cummins (1986:75), for instance, mentions that conceptual skills in science are related to multilingualism. Bilingualism is useful for general learning skills (particularly reading skills). Bilingual competence has also social value as it may help to prevent intergroup conflicts and provide various ethnic groups a better access to modernity.

#### **2.3.4.2 Language-as-Right**

Under the language-as-right orientation, the right of linguistic-minority members to speak and maintain their mother tongue is defined as a human and civil right. The declaration by the United Nations that language is a right to its speakers can actually help the promotion of minority languages. According to Mutasa (2003:37), this orientation “focuses on the sentimental aspects of language which deals with the individual and group emotions, beliefs, convictions and values for their language.”

The language-as-right orientation attempts to increase the domains in which a minority language is used (Phillipson 1992:33). It focuses on the aspect of language which deals with the individual’s and group’s beliefs, emotions, values and convictions for their languages. Language is seen as the right of an individual. Hornberger (2008:10-11) states that language rights denote the opportunity to effective participation in governmental programs including bilingual application forms, bilingual voting material and instructional pamphlets, provision of interpreters, etc.

Moreover, Skutnabb-Kangas, Ofelia and Torres-Guzmán (2006:273) are of the opinion that linguistic human rights are a blend of language rights and human rights, which are so primary to human dignity that they are never to be violated by any one. Grin (2003:43) distinguishes between two kinds of language rights, namely the right to freedom from discrimination on the basis of language, and the right to use one’s own language in the communal life. Mutasa (2004:31) demands that linguistic rights must be recognized so that minority language speakers can participate in the social, economic and political life of their country. The promotion of this

approach to LP helps to unlock language values that are embodied in each language and it fits well with the language-as-resource orientation (Christian 1988:197).

Williams (2013:62) suggest that prior to the formulation of language policies, it is necessary to identify the relationship between LP and language rights and to suggest the manner in which planning can realize the fulfillment of individual and group based rights. Spolsky (2004:132) also points out those linguistic human rights issues are important aspects for LP.

### **2.3.4.3 Language-as-Resource**

Eastman (1983:9), Bamgbose (1989:15), Batibo (2005:37) and Mutasa (2004:45) consider language to be a valuable resource. Their language-as-resource orientation looks at language as an economic factor with attributes which are comparable with other natural resources like minerals, water or land. Linguists who hold this view believe that the diversity of languages is a kind of wealth and value even the smallest language in a speech community. Like natural resources, languages are threatened by successful competitors and can become extinct. The assumption of the language-as-resource orientation is that differences between languages are natural; hence factors which influence LP, like socio-political and historical factors, are ignored (Cooper 1989:54).

Local languages are a resource not only for their speakers but also for the entire society. Minority languages should be cultivated, developed, and conserved as resources because they can be lost when not used. Thus, the language-as-resource orientation is compatible with an ecological view of languages (Bekale 2012:80). Regarding language ecology, Liddicoat and Bryant (2000:303) mention that languages are not isolated linguistic systems but interact with other systems including culture, politics and environment. As a result, LP that treats only the linguistic aspects will inevitably fail to be effective. Language is an instrument of production as well as a tool for controlling access to diverse levels of power in the labor process. It opens the potential of existing patterns of local and regional multilingual communication and utilizes international communication. It also builds a flexible network of multilingual communication, which does not imply that all languages have to be used for all functions, but rather that different languages may be appropriate for different functions. The language-as-resource orientation values every language as a precious possession and typical aspect of humanity. All languages

must be recognized, promoted and developed. All languages must be treated equally, which ensures achieving social, economic, governmental and educational aims.

However, the language orientations in LP in the African continent are characterized by declaration without implementation (Wolff 2003:23). With regard to South Africa, Heugh (1999:47) argues that MTE should be implemented, as students tend to learn best when taught in their mother tongue. However, primary school teachers actually support English as medium of instruction despite the fact that many of them find it a challenge to teach in it. Arthur (1997:28) reports the findings of a survey among Botswana primary school teachers in which they support English as medium of education due to its symbolic role as the language of educational achievement and its practical role in the national examination system. The teachers' attitudes towards education with English as medium of instruction reflect the sociolinguistic status of English as a marker of social mobility and a language of power. One of the public's popular demands was that public primary schools in Botswana should use only English as medium of instruction. Consequently, the government brought forward the introduction of English as a MOI from grade 5 (Arthur 1997:33).

Mutasa (2003:38) asserts, "Language is a repository of culture, indigenous knowledge and culture which is passed on from generation to generation." It perpetuates the existence of nations, races and ethnic groups. Therefore, managing the resource well will benefit the society in terms of "achieving or fulfilling social, economic governmental and educational objectives" (Mutasa 2003:39). Roy-Campbell (1999:69) notes that the roles of different languages may be complementary. Whereas international languages may provide a window to the larger world and access to global knowledge, local languages may provide a window to the culture and knowledge of communities.

The different orientations to language in society are interdependent. All are linked to change and development. If language planning represents change and development, it can also be seen as overcoming language, social and political problems in a community. Taking into consideration language as a resource can solve the perception of language as problem through recognizing multilingualism. Besides, the linguistic human right is a significant issue in human development.

However, the language-as-resource orientation is the basis of the theoretical framework in this study. Silt'e as a natural resource for its speech community should be promoted and developed.

### **2.3.5 Language Planning in Multilingual Contexts**

Multilingualism is a term used in sociolinguistics to refer to a speech community with two or more languages, and also to individual multilingual speakers (Crystal 2003:253). Multilingual speakers acquire and maintain at least one language during childhood – their mother tongue – without formal education. According to Kaplan and Baldauf (1997:66), multilingual education is part of language planning. In this study, the investigation of multilingual education helps in examining the interrelationship among languages and their competition for use. Multilingual education depends on the contents, situation, and results of language planning. Language planning in multilingual contexts is complex due to its connection with people's identity and culture. Language is one of the common identity markers that hold people together (Schiffman 1996:359). Besides, language is related to economic and political domination in a society. As a result, language planning gains support from the people it is designed for. LP in multilingual settings involves different actors, e.g. the legislative assembly, local government bodies, special interest groups, business companies, or individuals (Spolsky 1986:182) – but is most important in the educational sector.

There are four primary theoretical perspectives of multilingual education. One is the subtractive model, which according to Ouane and Glanz (2011:11-12), is based on teaching learners out of their mother tongue and learning in the official or foreign language as MOI as early as possible.” Based on this model, the official or foreign language can be used as language of education starting from the first year of school. In African countries, this model is inherited from the colonial era. Another model is the early exit transitional model. Students start their education in their mother tongue and then gradually move to the official language within one to four years of schooling. In the late exit transitional model the transition from mother tongue as language of learning to a different target language is delayed for five to eight years, while in the additive multilingual education model, the mother tongue as a MOI is used together with the official or foreign language as dual media of instruction from the beginning to the end of school.

Mother tongue based multilingual education is an approach in which children start learning in their mother tongue in early grades with a gradual transition to second and other languages. In this approach, children develop a strong competence in their mother tongue at least for 6-8 years which is helpful to learn other regional, national and foreign languages at higher level (Malone 2005:8). This also includes teaching of the mother tongue as a subject. Heugh and Skutnabb-Kangas (2010:3) report that if children have to learn through a language different from their mother tongue, they cannot perform well in education because they do not feel psychologically comfortable to learn which leads to high dropout rates.

The mother tongue based multilingual education policy is an appropriate approach to achieve the education-for-all goal which ensures participation and access of local minority children in basic education (MacKenzie 2010:2). Cummins (1986:76) and also Malone (2007:1) contend that learning in only the dominant language(s) results in the loss of children's confidence in learning. Furthermore, children and parents from local communities are alienated from school and feel that their identities are lost. The exclusion of children's mother tongues from schools also contributes to the loss of local languages along with the loss of local knowledge and heritage. When education is at issue, it is important that the attitudes of civil society are taken into account. In this regard, some argue that parents believe that the sooner their children are exposed to English as the language of learning, the sooner they will gain proficiency in it. However, if mother tongue is replaced, the second language will not be adequately learnt and linguistic proficiency in both languages will be compromised (Thomas 2000:11).

According to Garcia et al. (2006:38), multilingualism can also promote "a greater understanding among groups and increased knowledge of each other." Language minorities who lack self-esteem and ethno-linguistic vitality can be reassured that their languages are valued and accepted when a multilingual policy is adopted. A multilingual policy, therefore, serves as a kind of empowerment pedagogy. Most children across the world live in multilingual contexts, and know a range of languages or dialects when they go to school. If the language/dialect of a child differs from the written standard form, then the standard is added to the repertoire of the child so that literacy can be established successfully (Ridge 1996:27). Wolff (2000:23) advocates that there could be no successful and competitive national development in multilingual African states

without the recognition of multilingualism, multiculturalism and modernization of the mother tongues.

### **2.3.6 Language Attitudes**

According to Webb (1996:433), language attitudes represent indirect semi-conscious social and psychological perceptions of a speaker defined by territory, ethnicity or social grouping. Lambert and Shohamy (2000:102) define language attitudes as the feeling that speakers of different languages or dialects have towards each other or to themselves. Negative or positive attitudes towards a language may reflect linguistic difficulty or simplicity of learning, degrees of importance and social status. Fasold (1984:60) states that language attitudes cover the way in which language is dealt with in a variety of domains including language maintenance and planning efforts. It is also related to individual thoughts, feelings and reactions towards language use as well.

Language attitudes also operate within the classroom and affect the teaching learning process. Language plays a major role in establishing the social identities and relationships of teachers and students. As Ramirez (1992:50) notices, the teachers' initial impressions about students are based upon features of their speech. Teachers' negative attitudes may also reinforce similar student attitudes toward their own or others' dialect or language. Thus, students may be subjected to teacher, peer, and internalized prejudice because of the dialect they speak (Davies 2004:300).

Bartels (2005:85) examined the attitudes towards French and English speakers in Montreal – a bilingual city in which French Canadians are shifting to English. Some people in Montreal were interested in learning English just because they want to achieve certain objectives through it. This kind of motivation plays a dominant role in leading vernacular-speaking people to learn the dominant language in host environments. According to Adegbija (1994), many African students view their own ethnic languages as unsuitable for use in official domains. As a result, they believe that local languages are excluded from all aspects of communication in official settings. This creates a negative attitude among students, which may lead to the demise of African languages in the future. The use of English as a MOI in schools and universities further enhances the neglect of local languages and consequently increases the negative attitudes among students regarding local languages.

Language attitudes are associated with language maintenance and multilingualism. They could include faith and pride for the minority language and culture, and resistance to the hegemonic and homogenizing influence of the dominant culture (Phillipson 1992:68). On the other hand, minorities usually need some proficiency in the majority language to participate in the mainstream society so that the dominant language and its culture cannot be rejected totally. Instead bilingualism and biculturalism are desirable. Davies (2004:705) explains that there are attitudes about many things, including elements of social identity, such as gender, ethnicity, age, and social class. These all affect language behavior, and are to some degree constructed and negotiated through language. However, people will limit themselves to those areas of attitudes that are directly relevant to language maintenance.

Lambert (1999:98) mentions two motives for language learning, namely “interest in the people and culture represented by the other language group”, i.e. an integrative motivation, and the potential gains of proficiency in the second language, such as to get a better job or to pass a required examination, i.e. an instrumental motivation. According to Baker (2010:32), the integrative motivation to learn a language is mostly social and inter-personal. It is defined as the desire to be a representative of other language communities. African parents who send their children to multiethnic schools want their children to learn English so that they can integrate themselves easily with the communities in which they live. A favorable outlook towards the continued sole use of English as a language of learning could be perceived as an integrative attitude. Versfeld (1995:25) states, “Many African language speakers moving into English medium schools are rejecting their home languages, which they regard as inferior.” Language Attitudes research is traditionally carried out in relation to coerce toward first, second or foreign language learning and in relationship with language preference, or even in relation to people’s views on language shift within a particular community, their views on the use of standard or non-standard forms of language, loyalty to one’s own language.

### **2.3.7 Language Planning and Language Shift**

Language shift and death are very closely linked to language attitudes. Language shift is the gradual or sudden move from the use of one language to another either by an individual or by a group (Crystal 2000:17). There are a number of reasons for language shift, such as

modernization, economy, immigration and political influence. Continuous contact between languages can create language competition resulting in language replacement or death of one language, and, consequently, in the spread of the other (Mukherjee and Khemlani 2011:21). Cooper et al. (2001:6) defines language spread as an increase over time in the proportions of a communicative network that adopts a given language or variety for a given communicative function. Acquisition planning is a formal way to affect language spread.

Baker and Jones (1998:151) point out that language shift occurs when the speakers of one language have more political power, privilege and social prestige than the speakers of the other language. Thus, usually speakers of the minority language shift to the majority language (Hornberger 2008:12). Language shift from the minority language to the dominant language is often seen as a signal to implement minority language planning and bilingual education so that the minority language speakers will maintain their language. Language maintenance is defined as "... relative language stability in its number and distribution of speakers, its proficient usage in children and adults, and to retaining the use of the language in specific domains" (Baker and Jones 1998:185). Hornberger (2008:266) suggests that language revitalization, renewal, or reversing language shift goes one step further than language maintenance, in that it implies recuperating and reconstructing something that is at least partially lost, rather than maintaining and strengthening what already exists. Fishman (1991:50) develops a theory for reversing language shift (RLS) by focusing on examining the vitality of endangered minority languages. This theory is helpful for language planners to observe and analyze the endangerment situation of minority languages.

### **2.3.8 Relation between Language Policy and Language Planning**

Ferguson (2006:16) argues that language policy and LP are sometimes used as synonyms although they are actually two different activities. LP is an activity that leads to the promulgation of a language policy while language policy is the body of ideas, laws, regulations, rules, procedures and practices regarding language use. Similarly, Deumert (2004:384) as well as Kaplan and Baldauf (2003:6) state that language policy specifically refers to more general linguistic, political and social goals underlying the actual LP process. That means, LP refers to

the process of implementing a particular language policy. Ball (2005:121) explains this as follows:

“Policy becomes planning when intentions are implemented. When a lexicographer compiles an influential dictionary, or a grammarian a grammar; when the government requires educators to use a language in a particular way, or one language rather than another; when judges are required to use one language, or several languages, in court, or to provide translation and interpretation; when a newspaper uses a particular uniform style or a radio station a particular accent; when a school offers one foreign language rather than another – these activities are language planning, derived from language policy.”

What is more, Kaplan and Baldauf (2003:60) argue that language policy and language planning are two different concepts: language policy is about decision making and goal setting, but language planning is about implementing policies to obtain results. On the contrary, Rubin (1971:210) argues that language policy is a part of language planning. According to her, language planning is comprised of four phases: fact-finding, policy determination, implementation, and evaluation. However, there are controversial opinions on the relation between language planning and language policy. For example, Tauli (1974:57) states that language policy is the part of language planning which embraces governmental linguistic policy in the widest sense. Cooper (1989:29) claims that language policy refers to the goals of language planning. This implies that aspects of language planning other than its goals are outside of language policy, and thus making language policy only a part of language planning. Thus, for one group of scholars, language policy is only one constituent of the broader concept of language planning (Bekale 2012:55).

On the other hand, there are also scholars who consider language planning to be different from language policy. For them, language policy has to do with decisions regarding which language will be taught by whom, for how long, and in what manner, or issues of the official status of a language, the norms of the language within a society (Cooper 1989:30). Language policy is an official activity to intervene in the use of language(s) of whatever type – national, regional, minority or foreign – with respect to the writing system, social functions and their place in

education. The language policy may be pursued by citizens or groups, by political parties and in the voluntary or private sector. In this sense, language planning is the second step in the language policy. According to Weinstein (1990:1), language policy involves a number of interrelated attitudes, biases, plans, activities, and habits of people. Accordingly, Spolsky (2004:5) defines language planning as a specific and deliberate intervention by an individual, a group, or an authoritative body to modify the language practice and the language ideology or belief of a community.

When language policy and LP are compared, it appears that the same processes are involved (Ricento 2006:62). Spolsky (2000:2) suggests that language policy is the expression of the ideological orientations and views while LP makes up their implementation. Language policy and LP are intertwined into “government authorized, long term sustained and conscious effort to alter a language itself or to change a language’s functions in a society for the purpose of solving communication problems and to facilitate communication within the state” (Weinstein 1983:37). Ricento (2006:6) states that language policy models need to consider ideology, ecology, and agency in explaining how and why things are the way they are, and to evaluate whose interests and whose values are being served when language plans and policies are proposed, implemented, or evaluated. Wolff (2010:2) similarly states,

“Language policies refer to legislative or governmental actions which are taken to solve language problems or conflicts within institutions, nation-states, or even supra-national bodies. Language policies must decide between multi- or monolingual strategies, and face the choice between endo- or exoglossic solutions, or the combination of the latter two by opting for official bi- or multilingualism using both African and non-African languages.”

Spolsky (2004:8) argues that language policies exist even in cases where they are not established by the authorities; they exist, even if they are not formally written. They may exist in society or people, language practices or beliefs. Thus, in my opinion, the development of a clear, well-articulated and well-disseminated language policy constitutes a national imperative. As Spolsky (2004:40) points out, language policy operates within a speech community of whatever size. The

domain of a language policy may be a social, political or religious group, ranging from a family through a sports team, neighborhood, village, workplace, city, nation state or regional alliance.

Language policy research is concerned not only with official and unofficial acts of governmental and other institutional entities, but also with the historical and cultural events and processes that influence societal attitudes and practices with regard to language use, acquisition and status (Ricento 2000:209). It is used as an instrument of domination, fragmentation and reintegration into the ruling political structure. The language can be labeled global, national, local or regional, and it can also be regarded as official, correct, standard or national due to the language policy in place. It can assist in legitimizing the revival of marginalized and disappearing languages., Shohamy (2006:48) stresses that the scope of language policy is often on a national level although language policy exists at all levels of decision making about languages ranging from the individual to the global context. For example, the family may make decisions on which language to interact with children at home. Similarly, children as a group may decide which language to use in various domains and contexts for varied reasons such as in education. Shohamy (2006:49) observes that LP is control; it does not leave anything to the individual to decide because the governing board determines everything ranging from what the person needs to know to how s/he will arrive there.

Shohamy (2006:xvi) stresses that language policy may involve pressures from various groups demanding respect, self-identity and mobility, or who prefer to uphold national, regional and global languages. According to Spolsky and Shohamy (1999:32), language practices are a set of meaningful regular choices made by members of the group in a defined situation. Language beliefs refer to a particular ideology about language, such as a bad language as opposed to a good one. Language management refers to any effort by those with authority to change the practices or beliefs of the rest of the community. Language management focuses on status, corpus, and language acquisition planning, i.e. it is one of the components of language policy.

Language policies are based on principles such as economy and efficiency, national identity and democracy which give them a meaning that extends beyond current circumstances (Kaplan & +96Baldauf 2003:15). Language policy evaluation is one of the important aspects of LP, as it provides feedback to planners (Rubin 1983:334; 1971:201). Sometimes evaluation is not

systematically conducted at all due to various factors. Dua (1985:65) points out that “the main challenge in language policy evaluation is the lack of well established theoretical and practical models that may be used.” Cooper (1989:185) states, “it is difficult to evaluate the effectiveness of LP to determine either the degree to which goals are satisfied or the relative contribution to various factors to the outcome.” Nevertheless, it seems that the general problem in evaluation of the LP effectiveness is that it is often only partially assessed, most often in terms of legal policy texts or in terms of administrative measures taken, while the actual results can only be measured considering the concrete outcomes at the levels of language practices and language ideologies. Kaplan and Baldauf (2005:7) condemn the “recent direction taken by some scholars to attempt to deal with language policy activities in terms of a dichotomy of success and failure”, as “policy efforts may show some successes and some failures simultaneously.”

Dua (1985:64) argues that the purpose of evaluation may not be fulfilled if the perspective and methodology of evaluation and its findings do not project the correct image of planning agencies and their functions, and if the findings are not properly utilized to provide necessary guidance and direction to planning goals, policies and their implementation. Ricento (2006:12) defines the criteria for evaluating the quality of research in language policy as relative degrees of clarity and coherence of theoretical and conceptual frameworks, the representativeness, depth, and quality of data in the relative degree to which the data and conclusions support the assumptions for particular language policy goals.

### **2.3.9 Empirical Studies on Language Planning in Africa**

There are more than two thousand local African languages. However, non-indigenous languages such as Arabic, English and French are dominantly used. In Northern Africa, Arabic is often the official language while most other African countries have European languages as official language, such as English, Portuguese and French (Makoni et al. 2003:85). Nevertheless, relatively few people in Africa speak European languages as their native tongue. These languages are important as second languages. The result is a difficult situation, where several African countries have accorded official status to a post-colonial language which is not very well known among the population. English is the predominant language of education, the print and

electronic media, the judiciary, and most official transactions (Bamgbose 1999:13; Adegbija 2004:183).

In Africa, LP is most critical and complex. For example, Wolff (2011:55) states that attitude towards local languages, sociolinguistic facts of multilingualism and multiculturalism, historical and ideological preoccupation, balance of power and political action are factors that contribute the complexity of language questions. Besides, Bamgbose (2000:1) explains that language policy in Nigeria is rarely recorded in official documents, but its effects can be observed in various domains, such as use of official languages, MOI in schools, language use in the media, and in the administration. Adegbija (2004:182) argues that in multilingual context at least questions regarding national languages, official languages, languages of intercultural or interethnic communication, languages of international communication, and, most importantly, languages of education deserve special language planning attention. In many African countries, mother-tongue education is the norm at primary school level or during the first years of primary school followed by second language education in an ex-colonial language like English, French, or Portuguese (Bamgbose 1991:32).

In the Nigerian context, it is language planning for education that receives most attention, perhaps because this domain also affects other domains for which language planning is required. For instance, it impinges on language planning for official language use, a role which English plays in Nigeria since colonial times. Attempts have also been made to cultivate Hausa, Yoruba and Igbo as national languages, but those attempts are delayed in implementation. English obviously plays the main role for international communication in Nigeria. Language policy in Nigeria also overtly indicates planning for inter-ethnic communication, in which major community languages are used in this capacity in most states. According to Weinstein (1990:95), LP often involves the designation of a language or languages by the ruling elite, in an effort to mobilize large groups of people in support of their idea of political independence. It also assists the ruling elite in their effort to consolidate diverse territories and peoples into a community; to facilitate a sense of belonging; to contract borders; or to change power relations, earn money, and achieve respect. Adegbija (1994:18) describes the emergence of a ruling elite based on proficiency in the ex-colonial language in Africa as follows: “As a consequence, an elite class, demarcated from the non-elite class principally on the basis of competence in the ex-colonial

language emerged.” This Western oriented elite controls, shapes, and creates the economic and political destinies of most countries of Africa since it holds the key to power. This reveals that L2 programs in former colonial languages in Africa failed. Sustainable progress will only be possible if education is given in African languages together with English at all levels. For instance, students who were taught in Yoruba for the first six years of primary school were no less skilled in English than those who were taught in English throughout the last three years of primary school. In addition to academic success, the advantages of teaching children in their mother tongue also include cultural, emotional, cognitive and socio-psychological benefits (Adegbiyi 1994:19).

Mutasa (2003:29) deals with the perceptions and attitudes of indigenous language speakers towards the new language policy of South Africa. He addresses the possibilities of using African mother tongues for education, trade, business and government. The use of the mother tongue as the language of instruction in the early years of education has many advantages for the development of cognitive skills. Conversely, the use of a second or foreign language, which is not the language spoken by the child, results in cognitive and pedagogical difficulties (Brock-Utne et al. 2010:157; Gfeller 1998:5). Since the end of apartheid, 11 official languages have been recognized in South Africa. Nevertheless, it is still very difficult to offer education in these local mother tongues. Many people still promote education in English as guarantee of success in the globalised world where English assumes the role of the lingua franca especially in the business domain. The lack of resources in the various mother tongues is also cited as an excuse not to use the mother tongue as the medium of instruction (Baldauf & Kaplan 2004:9).

With regard to Tanzania, Brock-Utne et al. (2010:157) state that, research on the secondary cycle demonstrated the superiority of teaching in Swahili rather than English for the development of cognitive functions. For instance, when students were asked a question in English, the answer was often incoherent and irrelevant showing lack of understanding of the question and/or inability to reply in English. When the same question was asked in Swahili, students gave a relevant answer. On the other hand, in Kenya, English is a foreign language, but it is the official language and medium of instruction in the country (Ogechi 2009:1). Kiswahili, an indigenous dominant language is taught as a subject including in the higher institutions. However, other local languages are taught up to grade three in the rural schools.

In Gabon, French is the sole official language; in Cameroon, French and English are official languages. This choice is motivated by the fact that international languages facilitate socio-economic and political communication with other countries and enable access to science and technology. In some countries where a large number of languages coexist, a language of wider communication is felt to be the answer to language problems. It is also a way of avoiding the choice between competing national languages (Webb & Kembo-Sure 2000:25). Conversely, it reinforces the minorization of indigenous languages. The fact that the official international language is usually spoken by socially powerful elites not only reinforces the prestige of this language, but also invests the elite with more sociopolitical power. The heritage language of a group provides speakers with a connection to their culture and their past, and allows for stronger relationships with older members of their communities and families (Mesthrie 2004:22).

To counter this situation, language revival strategies and procedures are needed. Adegbija (1994:31) is of the opinion that standardization can help develop positive attitudes towards local languages. The need for a positive language attitude requires an active involvement of the government in the respective areas; otherwise chances for success will be limited.

Regarding Ethiopia, Heugh et al. (2007) show that students become successful in their academic performance when they use their mother tongues. Cohen (2000:5) points out issues of local language preservation in southern Ethiopia in relation to language policy in education. The findings indicated that language preservation is a part of a struggle for cultural and economic self-determination.

Generally, the choice of a language to be used for various purposes is a complex matter depending on sociological, political, cultural, economic and other factors. As a result, it needs conscious and adequate knowledge of the stakeholders to bring changes and improvement that suits the speech community.

## **CHAPTER THREE**

### **3 Research Design and Methodology**

#### **3.1 Research Design**

In order to assess the LP and policy in Silt'e, a mixed of quantitative and qualitative research design is used to obtain adequate information in the community. The study, therefore, is both descriptive and interpretative. It provides a detailed description of language practices in the Silt'e Zone and also offers an interpretation why these language practices are employed and how the community perceived the LP and policy implementation.

The data was collected in face-to-face interviews and through a written questionnaire distributed to stakeholders (teachers, administrators, students and parents). Furthermore, relevant documents, observation and FGD were used to collect data. I also took advantage of the information and help from zonal officials and woreda administrators. In some instances, discussions with stakeholders triggered informal and semi-formal debates on dialect variation, status, standardization, modernization, and challenges and opportunities of using Silt'e in official public domains, in the media, in administration, and in non-governmental organizations.

#### **3.2 Research Setting and Population Sampling**

The target population for this study lives in the Silt'e Zone. This zone was chosen because of its sociolinguistic diversity and keen interest in language use issues. The zone has eight woredas and a town administration. Five woredas and some selected offices in Worabe town administration were chosen by using purposive sampling. The dialect variation was taken into consideration during the selection of the woredas in order to come up with diversified responses on language use in Silt'e.

The selection of a sample has a major influence on the data. Therefore, great care was taken to ensure that all elements in the research process are accounted for. I had to pay particular attention to what is represented and ensure that the characteristics of the target population were taken into account. Therefore, institutions such as the Office of Education, the Office for Culture, Tourism and Government Communication Affairs, the Administration Council, and Court

Offices in the Silt'e Zone were purposively chosen because language-planning issues are highly relevant with these sectors.

The data were collected during various field trips from 2013–2014 to the five selected woredas, namely Wulbarag, Sankura, Mirab Azarnat, Alichu Wuriro and Lanfuro. Besides, Worabe was embraced to obtain additional data on the language use in the zone. Participants were selected to fill in the questionnaires using stratified random sampling from each woreda and Worabe. The research participants were students, their parents, teachers and administrators.

The sampling frame included 10 government schools targeting students, teachers and school principals. The schools were selected from woreda towns, such as Kerate, Alem Gebeya, Lera, Kutere and T'ora as well as Worabe. The data were collected from primary and secondary schools. Other participants included employees from different institutions and organizations.

The questionnaires were distributed to upper primary (grades 7-8) and secondary school students (grades 9-12). They were selected purposively based on their academic performance at the classroom level with the help of teachers. It was anticipated that students who were grade 7 and above are competent enough to fill in the questionnaire since they would be able to accurately describe the language barriers which they were facing when learning at schools and in real life situations. I asked for the school principals to permit contact teachers to support me in the distribution of the questionnaire based on the students' academic rank. Students who were ranked 1 to 5 from each classroom participated in the study because they have positive experiences in learning through Silt'e as a mother tongue and Amharic and English as languages of wider communication.

Teachers were selected through an availability sampling whereas parents were selected if they were literate. However, some students read out and filled in the questionnaire for their illiterate parents. I also read and filled in some questionnaires for illiterate parents. Finally, the questionnaires were distributed to the available officers in government institutions and non-government organizations.

Teachers and students were the most convenient participants in the ten FGD since they were easily available in the schools. Besides, purposive and convenient sampling methods were used

for the selected key informants for an interview. Officers were interviewed purposively. Besides available teachers, students and parents were interviewed. Informants from the sample districts were to a large extent representative of the entire study sample to allow validation of the research instruments.

### 3.3 Research Instruments

This study triangulated data by combining different types of quantitative and qualitative methods. As a result, questionnaire was used in order to collect quantitative data on language planning and policy issues in the Silt'e Zone. In addition, semi-structured interviews, focus group discussions, observations and teaching materials were used to obtain qualitative data.

*Table 3.1: Data for the Main Study*

<b>Types of data collection tools</b>	<b>Source of Data</b>	<b>Total</b>
1 Questionnaires	Parents	90
	Students	90
	Teachers	90
	Officers	90
2 Interview (KII)	Parents	6
	Students	8
	Teachers	5
	Officers	6
3 Focus Group Discussion (FGD)	Teachers	5
	Students	5
4 Observation	All available sectors	
5 Document Analysis	Silt'e textbook grade 7	

Using numerous methods provided me with a better understanding of the implementation of language policy and planning issues in the Silt'e Zone. Furthermore, the application of multiple tools of data gathering is useful to achieve a high degree of validity.

The questionnaire was used to extract the participants' attitudes and reactions. It elicits information on how people think that language could facilitate development and assesses their perception on LP in Silt'e. Items included questions regarding the current LP, language attitudes, challenges and opportunities of using Silt'e in diverse domains. I used closed questions since this is easier for the participants to complete the question and to ensure a high return rate of the entire questionnaire. It is also less time consuming for the analysis of the data and allowed me to compare the responses straightforwardly. Before administering the questionnaire for the main study, it was piloted in Lera and Worabe for clarity of the items and their appropriateness to gather relevant data on language planning and policy in the Silt'e Zone. Based on the feedback, some items were modified and originally open-ended questions were removed from the questionnaire and included in the interview and FGD.

Different sector offices, schools and community elders were central to get access to students, teachers, community members, officials and administrators. Selected students were to fill in a questionnaire and to take another one to be filled by their literate parents at home. The questionnaires distributed to different sector offices were not filled in immediately but collected after a certain time. There were delays and return rate problems as well as some of the questionnaires were not filled in completely. A total of 400 questionnaires were dispatched, of which only 360 (90%) were completed and returned. The remaining 10% of the questionnaires were either incomplete or not returned.

As shown in Table 3.2, female respondents account to 104 (28.9%) and male respondents to 256 (71.1%). 33.6% of the respondents, i.e. one-third, were above 37 years of age. 30.6% of the respondents were between the age of 26 to 36 years, and 10.8% of the respondents were between the age of 19 and 25 years. Below the age of 18 were 25% of the respondents who were all students.

Regarding the educational background, 57.8% of the officers were first-degree holders and 32.2% were diploma holders. 38.9% of the teachers had the first degree (BA), while 44.4 % of

them had a diploma and or were learning for a diploma in summer programs. 11.1% of the teachers only completed either grade ten or grade twelve. The parents' educational background was more divergent. Some parents were well educated, i.e. 34.4 % were diploma holders and 21.1% had a degree. On the other hand, 31.1% of parents learned up to grade nine or below. There were also 4.4% illiterate parents. Students were learning from grade 7-12.

*Table 3.2: Gender, Age, Qualification and Experience of Respondents*

Demographic Features of the Respondents (N=360)		Respondents' Occupation								Total	
		Officers		Teachers		Parents		Students			
		N	%	N	%	N	%	N	%	N	%
Gender	Male	70	77.8	55	61.1	80	88.9	51	56.7	256	71.1
	Female	20	22.2	35	38.9	10	11.1	39	43.3	104	28.9
Age (in years)	12-18							90	100	90	25
	19-25	11	12.2	16	17.8	12	13.3	-	-	39	10.8
	26-36	20	22.2	48	53.3	42	46.7	-	-	110	30.6
	37 above	59	65.6	26	28.9	36	40	-	-	121	33.6
Education	Illiterate					4	4.4	-	-	4	1.1
	Below Grade 9					28	31.1	40	44.4	68	18.9
	Grades 9-12			10	11.1	6	6.7	50	55.6	71	19.7
	TTI	9	10	5	5.5	2	2.2			16	4.4
	Diploma	29	32.2	40	44.4	31	34.4			95	26.4
	Degree	52	57.8	35	38.9	19	21.1			106	29.4
Work experience (in years)	1-8	17	18.9	38	42.2					55	14.2
	9-15	33	36.7	29	32.2	42	46.7			104	21.6
	16-24	24	26.7	21	23.3	20	22.2			65	28.3
	Above 25	16	17.8	2	2.2	24	26.7			42	11.1
Mother Tongue	Silt'e	84	93.3	81	90	85	94.4	70	77.8	320	88.9
	Amharic	5	5.6	5	5.6	4	4.4	20	22.2	34	9.4
	Afan Oromo	1	1.1	4	4.4	1	1.1			6	1.7
Religion	Islam	87	96.7	84	93.3	90	100	90	100	351	97.5
	Christian	3	3.3	6	6.7					9	2.5
Nationality	Silt'e	85	94.4	83	92.2	89	98.9			347	96.29
	Others	5	5.6	7	7.8	1	1.1			13	3.61

As far as work experience is concerned, 36.7% of the officers had between 9-15 years and 26.7% between 16-24 years of experience. Only 18.9% of them served less than 8 years. Regarding teachers work experience, 42.2% of them had 1-8 years of work experience. But the majority of

them (57.8%) have more than nine years of work experience. All employed parents had more than nine years of work experience. Almost all participants (93.3%) speak Silt'e as their mother tongue. The remaining 6% speak either Amharic or Oromo as their mother tongue. Besides, almost all of the participants were followers of Islam and reported they are ethnic Silt'e.

This indicates that majority of the respondents were matured enough, had some sort of formal education and work experience in the Silt'e Zone. Hence, the sample population is believed to provide reliable and valid data on the practices and challenges of using Silt'e in the zone.

The interview method helped me to focus on inadequate answers from the questionnaire. I conducted 25 semi-structured interviews and 10 FGDs from October 2013 to June 2014. A list of questions was designed to guide the interview. The interviewees were asked to evaluate the achievements attained by the community with regard to the fulfillment of the LP process. Furthermore, I employed semi-structured interviews to learn more about the people's perspectives on language planning and policy issues in the zone, challenges of using Silt'e as medium of instruction, ways to improve its standardization, function and modernization of Silt'e, and the optimum conditions to use Silt'e along with Amharic and English in the Silt'e Zone. I also carried out informal conversational interviews to learn about the participants' experiences. During the study, notes were taken down in a field journey. With granted permission from the participants, almost all the interviews were recorded.

The interviews were conducted in Amharic since the participants were bilingual in Amharic and Silt'e. The interviews clearly showed the efforts being made by the different institutions towards the development of the local language. This research tool was very useful to obtain detailed information in connection to language related problems, dilemmas and prospects of using Silt'e in the zone. Interviews were conducted with relevant stakeholders for the purpose of capturing information on their views and perceptions regarding the concept of multilingual education as well as their understanding of the current policy and its implementation. Discussions carried out during the interviews also focus on the impact of the language policy and practice of the imperial and socialist governments on the present language situation of Silt'e.

At the beginning, I wished to include the analysis of documents, such as the official policy, reports, directives, legislation and media reports, in the study. It was believe that these

documents provide valuable information on language policy, planning and implementation in Silt'e. However, I could not get any written document in the zone on Silt'e language use and development. As a result, the study mainly focused on textbooks used in schools. The textbooks were used to check how much they could improve students' linguistic and communicative abilities of Silt'e. Based on a review of literature, indicators for a quality textbook were identified and summarized in a checklist. In order to get more clarity on the indicators, the Silt'e textbook from grade seven were randomly selected and evaluated in cooperation with Silt'e teachers. This analysis helped to evaluate the findings from interviews and questionnaires.

Observations were carried out to assess the extent to which languages were used for communication in administration, media and social events in the Silt'e Zone. A checklist was prepared to take notes in relation to the ways local languages and languages of wider communication are actually used in natural settings.

Focus groups discussions (FGD) are collective conversations in which participants were asked about their opinions, concepts, social phenomena, etc. FGD were used to unveil implementation challenges of the language-in-education policy in the schools. They provided detailed information about the past and the present practice of LP processes and their educational, linguistic and economic perspectives in using Silt'e for various purposes in the zone. The FGDs were conducted with teachers and students from high school and primary schools in the selected woredas.

### **3.4 Data Analysis Procedures**

Data analysis refers to shifting, organizing, summarizing and synthesizing the data to arrive at certain results and conclusions. I used descriptive statistics (frequency and percentage) to analyze the questionnaires and represent the data in tables.

FGD, observation, text analysis and interviews were processed qualitatively. The interviews and FGDs were recorded and then transcribed. The data were used to identify key issues that emerged from participants' statements in relation to the objectives of this study. These key issues were codified and categorized. The findings from individual interviews with officers, teachers, parents and students, and from the FGDs were treated together since the reflections were

categorized based on the themes. Some responses were presented under different themes when appropriate.

### **3.5 Pilot Research**

The main reason for conducting the pilot study was to verify whether the questions in the questionnaires, interviews and FGD guides capture the intended information, and to check if the language was clear enough for the respondents to interpret the questions properly. It was also checked whether there was any bias provoking distrust from the side of the respondents.

The pilot study was carried out in Worabe, the capital of the zone, and in Lera in the Mirab Azarnat Woreda. 120 participants, 60 from Worabe and 60 from Lera, were randomly selected from parents, teachers, students and officers. Two teachers, three officers (two from Worabe and one from Lera), two parents (from Lera and Worabe) took part in the pilot interviews. Four FGDs with 6-12 participants were conducted. FGDs and interviews were very easy to conduct since the council of the zone contacted the officers and the school to facilitate the data collection. Seven teachers from Worabe Junior Secondary School and 11 students from Worabe High School were randomly selected with the assistance from the school administration. Besides, six teachers and eight students from Lera Junior Secondary School and Lera High School participated in the FGDs.

The pilot study indicated that the perspectives of the participants in mother tongue education varied. The majority of the participants supported the use of Silt'e in schools to promote the language and develop the identity of the community. However, despite the importance of Silt'e for the community, some participants worried about the future opportunities of their children.

The participants forwarded several challenges in the use of Silt'e in education. There are problems in relation to dialect variation though there is no communication barrier among the Silt'e varieties. Besides, the participants indicated that teachers and students shift to Amharic when they are teaching Silt'e in the classroom. What is more, the pilot study indicated that the status of Silt'e is very low when compared with Amharic and English. All participants acknowledged the importance of multilingual education in the community since all three languages are important.

Based on the pilot study, some tools were modified. In the questionnaire, overlapping items were changed or deleted. Some items were rearranged in the questionnaire for logical reasons. Some parents and officials faced difficulties to respond to the items that focused on the challenges of learning Silt'e in schools. Consequently, these questions were removed from the parents' and officials' questionnaire in the main study. The questionnaire also contained open questions which were difficult to answer. During the pilot study it was identified that the participants did not have enough time to comment on every aspect. For this reason, the open questions were removed from the questionnaire and added to the interview and FGD in the main study. Following comments from participants involved in the pilot study, a number of changes in the wording of the questions were made to ensure greater clarity and comprehensibility.

As far as the interview and FGD guides are concerned, some questions were omitted to avoid or reduce redundancies. Interviews went longer than 35-40 minutes. I also learned the importance of choosing the appropriate person to address the questions in an interview.

### **3.6 Administrative and Ethical Issues**

Before I went to the Silt'e Zone to conduct my research, I got an official letter of recommendation from the coordinator of the PhD program in Applied Linguistics at the Department of English, Addis Ababa University. When I arrived in Worabe on February 3, 2013, I submitted a copy of this letter to the Silt'e Zone Administration Council. The council asked the Education and Government Communication Affairs Departments to cooperate in order to obtain the data for the study. According to the arrangements made by the authorities, I travelled to the sites chosen for the study in the zone.

During my research, I followed common moral and ethical principles, i.e. I respected the values, interests, norms and cultural aspects of the community. The study involved four categories of participants that include teachers, students, parents and officers. An attempt was made to safeguard the informants' rights through processes of data collection, analysis and presentation in this study based on informed consent, confidentiality, and anonymity. I asked participants each time for their permission to conduct interviews, to make observations and to record. At the beginning of interviews or observations, participants were fully informed of the aims of the current research, the purpose of the recording, how the data is processed, stored, and deleted, and

who has access to the data. Most importantly, participants were made aware that their participation is voluntary and that they have the right to withdraw at any time during the study. In order to ensure the confidentiality of data, any information concerning participants (interview and observation, field notes, photography) can only be accessed by my supervisor and me for the purpose of this study. In order to maintain a certain degree of confidentiality and to protect the respondents' privacy, I changed the participants' clear names into codes for data reporting. Lists of codes and the identities of the participants are kept safely to refer to them when needed.

### **3.7 Validity and Reliability of Research Procedures**

Validity and reliability are connected to distinct terms in qualitative and quantitative research paradigms. For instance, credibility, transferability, dependability, and confirmability are used in the qualitative approach instead of internal validity, external validity, reliability, and objectivity as the four criteria to address the trustworthiness in qualitative research. Creswell (2009:191-192) suggests eight strategies to establish validity in qualitative research. These include triangulating different data sources, member checking (respondent validation), rich, thick descriptions, clarifying the bias the researcher brings to the study, presenting negative information that runs counter to the themes, spending prolonged time in the field, using peer debriefing, and using external auditors to review the entire project. Validity determines whether the research truly measures what was intended or how truthful the research results are. It is a culmination of evidence, credibility, reason and fact.

Reliability in research was also controlled by keeping careful records of interviews and observations. Dörnyei (2007:11) suggests that the researcher should standardized the timeline for collecting data, systematize data from individuals or events measured, and specify the context in which the measurements were made to improve reliability. Thus, reliability stands for consistency over instruments and over groups of respondents. The quantitative research assumes the possibility of replication. If the same methods are used with the same sample then the results should be the same. Reliability in qualitative research basically concerns the establishment of whether the research findings come directly from the data collected. In qualitative research, reliability can be regarded as a fit between what a researcher recorded as data and what actually occurs in the natural setting that is being researched. As Creswell (2009:13) suggests, reliability

in qualitative study could be established by developing mechanisms of organizing the procedures, steps, notes, documents, and materials used in the study. Moreover, checking transcripts for mistakes, checking for a shift in meaning of the codes during the process of coding by constantly comparing data with the codes, coordinating the relationship between the codes, crosschecking codes developed at different time ensure the reliability in qualitative research.

The use of different methods leads to greater validity and reliability than a single methodological approach. Therefore, this study mixes qualitative and quantitative research designs to obtain adequate and valid information for the assessment of LP and policy implementation in the Silt'e community. The approach also helps to crosscheck the findings of one method with another, and thus enhances the overall validity.

Besides, the appropriateness of the instruments to gather adequate valid data on the language planning issues in the Silt'e Zone was checked during the pilot study. Almost all the interview and FGD data were recorded in the permission of the participants. They were transcribed carefully. During the translation of data, they were read and reread in order to express the real feeling of the participants. Triangulation was used with data generated through various instruments, and by different data sources (teachers, students, officers and parents).

## CHAPTER FOUR

### 4 Data Presentation and Analysis

This chapter presents and analyzes the perspectives of the Silt'e people towards language planning and policy issues. The data were obtained from questionnaires, interviews, focus group discussions, observations and document analysis. They describe how Silt'e is used in the community and how its status and function can be further improved. Furthermore, the challenges of using the Silt'e language in the education system are described, and optimum conditions are forwarded for using Silt'e along with Amharic and English in government offices, in the mass media and in personal communication in the community.

#### 4.1 Data from the Questionnaire

Four sets of questionnaires were designed and distributed to the research participants. The first set of the questionnaire was prepared to collect data from officers, i.e. supervisors, office experts and administrators; the second set was given to teachers who are currently working at different districts in the zone; the third set was distributed among students in the Silt'e Zone; and the last the set was distributed among the students' parents.

##### 4.1.1 Analysis of Responses

Item (1) in Table 4.1 shows that the majority of the parents (71.1%) use two language side-by-side at home, namely Amharic and Silt'e. 11.1% of the parents use only Silt'e, while 6.4% use Amharic only. Similarly, 85.6% of the teachers, 84.4% of the students and 82.2% of office workers use Amharic and Silt'e to communicate at home, while only a few of them use either only Silt'e or only Amharic. This shows that Amharic and Silt'e are used interchangeably at the family level at home. When compared with the school domain (Item 2), administration (Item 4) or religion (Item 8), Item (1) reveals that Silt'e is used most frequently at home rather than in other domains. On the other hand, when compared with the data for the mother tongue indicated in Table 4.2, it can be deduced that the majority of Silt'e mother tongue speakers acquired a very good command in Amharic as second language.

This is further evidenced by items (6), language used to communicate with the spouse or close friends, and (7), the language used to communicate with parents. 95.6% of the parents, 74.4% of the teachers and 50% of the officers use Silt'e when talking to their spouses or partners. However, 64.4% of the students indicate that they use Amharic to communicate with their friends. Similarly, all, i.e. 100%, of the parents, 75.6% of the teachers and 78.9% of the officers communicate with their respective parents in Silt'e only. However, merely 33.3% of the students reported that they communicate in Silt'e with their parents; here the majority (46.7%) is using Amharic and Silt'e for communication. Another domain, in which the majority of the respondents predominantly use only Silt'e, is religion, as shown in item (8) in Table 4.2. 62.2 % of the parents, 52.2% of the teachers, 64.4 % of the students, and 50 % of the officers indicate that they use only Silt'e in religious ceremonies.

*Table 4.3: General Language Use in the Silt'e Zone*

	Items	Silt'e only		Amharic only		Silt'e+ Amharic		English		
		N	%	N	%	N	%	N	%	
1	What language is commonly spoken at home?	Parents	20	22.2	6	6.7	64	71.1		
		Teachers	8	8.9	5	5.5	77	85.6		
		Students	6	6.7	8	8.9	76	84.4		
		Officers	3	3.3	13	14.4	74	82.2		
2	What language is commonly spoken at school?	Parents	15	16.7	44	48.9	31	34.4		
		Teachers	4	4.4	55	61.1	25	27.8	6	6.7
		Students	6	6.7	52	57.8	32	35.6		
		Officials	7	7.8	70	77.8	13	14.4		
3	In which languages do you commonly speak with supervisors?	Parents	5	5.6	65	72.2	20	22.2		
		Teachers			80	88.9	10	11.1		
		Students	4	4.4	64	71.1	22	24.4		
		Officials	3	3.3	76	84.4	11	12.2		
4	Which language do you commonly use at offices in the zone?	Parents	8	8.9	75	83.3	7	7.8		
		Teachers			78	86.7	12	13.3		
		Students	5	6.4	65	72.2	20	22.2		
		Officials			85	94.4	5	5.6		
5	In which languages do you commonly speak to strangers?	Parents	7	7.8	53	58.9	20	22.2		
		Teachers	9	10	61	67.8	20	22.2		
		Students	2	2.2	58	64.4	30	33.4		
		Officials	6	6.7	51	56.7	23	25.6		

	Items		Silt'e only		Amharic only		Silt'e+ Amharic		English	
			N	%	N	%	N	%	N	%
6	In which languages do you commonly speak with your spouse or friends?	Parents	86	95.6	1	1.1	3	3.3		
		Teachers	67	74.4	8	8.9	15	16.7		
		Students	24	26.6	58	64.4	18	20		
		Officials	45	50	19	21.1	26	28.9		
7	In which languages do you commonly speak with parents?	Parents	90	100						
		Teachers	68	75.6	5	5.6	17	18.8		
		Students	30	33.3	15	16.7	45	50		
		Officials	71	78.9	1	1.1	18	20		
8	Which language do you commonly use during religious ceremonies?	Parents <sup>2</sup>	52	57.8	14	15.6	22	24.4		
		Teachers	47	52.2	27	30	6	6.7		
		Students	58	64.4	17	18.9	15	16.7		
		Officials	45	50	16	17.8	29	32.2		

Item 2 in Table 4.4 indicates that the majority of the respondents use Amharic in schools for communication. 48.9% of parents, 61.1% of the teachers, 57.8% of the students, and 77.8% of the officers use only Amharic in this domain. Item 3 regarding the language used to communicate with supervisors, shows similar responses in which an overwhelming majority reports the use of Amharic only.

According to item (4) in Table 4.5, the majority of the participants use only Amharic in various offices in the Silt'e Zone (83.3% of the parents, 86.7% of the teachers, 72.2% of the students and 94.4% of the officers). In this domain, Silt'e is almost not used at all. None of the officers or teachers but only a few students and parents indicated to use Silt'e in this domain. Furthermore, Amharic alone is the preferred language to communicate with strangers, as 58.9% of the parents, 67.8% of the teachers 64.4% of the students and 56.7% of the officers indicate in item (5) of Table 4.6. This indicates that Amharic is used and practiced for diverse purposes in the Silt'e zone starting from the family to the public domains.

<sup>2</sup> Two of the parents also mentioned Arabic.

Table 4.2 is concerned with language use in the mass media in the Silt'e Zone. Items (9) to (11) show that Amharic is most frequently the only language option to listen to the radio, to watch TV or to read newspapers. Only a few respondents indicated that they also listen to English programs or watch TV in English.

*Table 4.7: Language Use in the Mass Media*

	Item		Silt'e		Amharic		English	
			N	%	N	%	N	%
9	In what language do you listen to the radio?	Parents	4	4.4	84	93.3	2	2.2
		Teachers			82	91.1	8	8.9
		Students	1	1.1	87	96.7	2	2.2
		Officers			77	85.6	13	14.4
10	In what language do you watch television?	Parents			86	95.6	4	4.4
		Teachers			82	91.1	8	8.9
		Students			80	88.9	10	11.1
		Officers			85	94.4	5	5.6
11	In what language do you read newspapers?	Parents <sup>3</sup>			86	95.6		
		Teachers			90	100		
		Students			90	100		
		Officers			90	100		
12	Books written in which language do you buy?	Parents	2	2.2	42	46.7	46	51.1
		Teachers	5	5.6	30	33.3	55	61.1
		Students	9	10	13	14.4	68	75.6
		Officers	7	7.8	26	28.9	57	63.3

	Item		Silt'e		Amharic		English	
			N	%	N	%	N	%
13	In what language do you read stories?	Parents <sup>3</sup>	4	4.4	51	56.7	31	34.4
		Teachers	12	13.3	62	68.9	16	17.8
		Students	9	10	55	61.1	26	28.9
		Officers	14	15.6	46	51.1	30	33.3
14	What language do you use when writing letters?	Parents			90	100		
		Teachers			88	93.3	2	6.7
		Students	2	6.7	84	80	4	13.3
		Officers			90	100		

Item (12) in Table 4.8 shows that majority of the participants buy either Amharic or English books. For example, 51.1% of the parents said that they buy English books for their children to read while 46.7 % of them buy Amharic books. Only 2.2% of the parents buy Silt'e books. Based on item (13), it is possible to deduce that the majority of the respondents read stories in Amharic. Almost all participants use Amharic to write letters, as shown in item (14). Thus, Silt'e is not used for writing or reading. Items in Table 4.9 clearly show that Silt'e is not used as language in the mass media. In other words, newspapers, magazines, radio and television programs in Silt'e do not exist. All information is presented in Amharic, and to a lesser extent in English.

Regarding language use in schools, item (15) in Table 4.10 shows that the vast majority of teachers, i.e. 94.4%, communicate frequently in Amharic inside the classroom. The remaining 5.6% of the teachers use Silt'e. Among students, however, only 64.4% communicate in Amharic while 35.6% use Silt'e to exchange information in the classroom. English, in contrast, is not used at all for this function.

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<sup>3</sup> Four respondents from the parents are illiterate.

Table 4.11: Language Use in Schools

	Item		Silt'e		Amharic		English	
			N	%	N	%	N	%
15	In which language do you commonly communicate in the classroom?	Teachers	5	5.6	85	94.4		
		Students	32	35.6	58	64.4		
16	Which language is given maximum priority?	Teachers	2	6.7	3	10	85	83.3
		Students					90	100
17	Which language is given minimum priority?	Teachers	33	36.7	47	52.2	6	6.7
		Students	40	44.4	38	42.2	12	13.4

The time allocation for language teaching in the school was taken as indicator for the priority given to that language. All students and 83.3% of the teachers said that English is given a maximum load to be taught and learnt in schools while Amharic and Silt'e are given a minimum load. This shows that Silt'e and Amharic are given less attention as medium of instruction in schools although they are used most frequently outside school.

Concerning the status and function of Silt'e in the community, item (18) in Table 4.12 shows that 81.2% of the parents, 84.4% of the teachers, 86.7% of the students and 74.4% of the officers rate the function of Silt'e as an official language in the zone is low. Additionally, as shown in item 19, 90% of the respondents think that Silt'e has a low status as a language of economic power. Only 7.8% of the parents but 15.6% of the teachers rate Silt'e as average in this function. Thus, in general the respondents are not convinced that Silt'e has the potential to be the language of economic power.

Most respondents rate Silt'e as low in its status and function as a language of political power (item 20), as a language for science and technology (item 21), and as language in the mass media (items 22 and 23).

Table 4.13: Status and Function of Silt'e

	Item		High		Average		Low	
			N	%	N	%	N	%
18	Silt'e is an official language in the zone	Parents	4	4.4	13	14.4	73	81.2
		Teachers			14	15.6	76	84.4
		Students			12	13.3	78	86.7
		Officers	3	3.3	10	11.1	67	74.4
19	Silt'e is a language of economic power	Parents	2	2.2	7	7.8	81	90
		Teachers	3	3.3	14	15.6	73	81.1
		Students	6	6.7	2	2.2	82	91.1
		Officers	1	1.1	5	5.6	84	93.3
20	Silt'e is a language of political power	Parents	3	3.3	6	6.7	71	78.9
		Teachers	2	2.2	2	2.2	86	95.6
		Students	9	10	14	15.6	67	74.4
		Officers	14	15.6	16	17.8	60	66.7
21	Silt'e is a language of science and technology	Parents	1	1.1	9	10	70	88.9
		Teachers	1	1.1	6	6.7	83	92.2
		Students			3	3.3	87	96.7
		Officers			5	5.6	85	94.4
22	Silt'e is used to read (newspapers, books)	Parents	2	2.2	25	27.8	63	70
		Teachers	10	11.1	8	8.9	72	80
		Students	6	6.7	16	17.8	68	75.6
		Officers	17	18.9	18	20	55	61.1
23	Silt'e is used to watch television	Parents			3	3.3	87	96.7
		Teachers			5	5.6	85	94.4
		Students			7	7.8	83	92.2
		Officers			7	7.8	83	92.2
24	Silt'e is a language of commerce	Parents	50	55.6	1	1.1	39	55.6
		Teachers	61	67.8	4	4.4	25	27.8
		Students	20	22.2	5	5.6	65	72.2
		Officers	31	34.4	2	3.3	57	63.3
25	Silt'e is useful to get a job	Parents	6	6.7	43	47.8	41	45.6
		Teachers	8	8.9	55	61.1	27	30
		Students	7	7.8	53	58.9	30	33.3
		Officers	9	10	60	66.7	21	23.3

Regarding item (24) in Table 4.14, a significantly larger number of respondents are of the opinion that the use of Silt'e for commerce is high in local markets (see also extract 2 in the appendix). At the same time, item (25) shows that the respondents consider the status of Silt'e to get job as average. Thus, in general, Silt'e is not adequately used in the community for various purposes. Consequently, its status and function are rated as low. Therefore, it is crucial to increase the use of Silt'e in the community in order to promote the language.

Table 4.15 shows several challenges in the use of Silt'e as MOI. Item (26) indicates that the respondents think that there are different local varieties in Silt'e. During pilot study the participants replied for the open-ended items they are Azarnat, Dalocha, Sankura, Silt'i and (Alich) Wuriro. Some also said that Wulbarag also different from the Azarnat and Silt'e in its accent. The informant in Sankura said that there are problems in learning Silt'e because of the dialect variation (see Section 4.2.2.2).

*Table 4.16: Challenges for Using Silt'e as MOI*

	Item		Yes		No		Uncertain	
			N	%	N	%	N	%
26	Do you face any problem in the teaching learning of Silt'e due to dialect differences?	Students	69	76.7	6	6.7	15	16.7
		Teachers	78	86.7	16	17.8	6	6.7
27	Do schools have enough and well trained teachers for Silt'e?	Students	8	8.9	78	86.7	4	4.4
		Teachers	9	10	72	80	9	10
28	Do schools have enough Silt'e textbooks?	Students	42	46.7	47	52.2	1	3.3
		Teachers	44	48.9	46	51.1		
29	Do you translate from English into Silt'e in non-Silt'e classes?	Students	24	26.7	66	73.3		
		Teachers	43	47.8	47	52.2		
30	Do you translate from English to Amharic in non-Silt'e classes?	Students	70	77.8	20	22.2		
		Teachers	81	90	9	10		
31	Are there problems in shifting from Silt'e to English at grade 5?	Students	62	68.9	20	22.2	8	8.9
		Teachers	68	75.6	17	18.9	5	5.6

According to item (27) in Table 4.17, the majority (86.7% of the students and 80% of the teachers) do not think that there are enough and well trained teachers in the schools. However, the supply with textbooks in Silt'e (item 28) seems to be sufficient.

Regarding the relationship between Silt'e, Amharic and English, item 29 reveals that 73.3% of the students do not translate into Silt'e when they are teaching English. However, a considerable number of teachers (47.8%) are translating English into Silt'e when they teach. On the other hand, the majority of the respondents in item (30) said that they translate English to Amharic in

their teaching. According to item (31), 68.9% of the students have problems in shifting from Silt'e to English at grade 5, which is confirmed by 75.6% of the teachers. In general, students prefer Amharic when they communicate in the classroom. As a result, they are learning both English and Silt'e via Amharic.

The following Table 4.18 is concerned with the use of Silt'e dialects, namely Silt'i, Wuriro, and Azarnat. Rarely, two further dialects, Dalocha and Sankura were mentioned. In item (32), 74.4% of the teachers and 65.6% of the students mentioned that Silt'i is used in schools and in the textbooks. Silt'i is a northern variety of Silt'e spoken the town of K'ibet in the Silt'i Woreda. Although Azarnat and Wuriro are also mentioned as dialects are taught in schools by a few respondents, the majority of the respondents think that they are not used for teaching as shown in item (33). According to item (34), the Silt'i dialect is the most favored dialect for schooling in the community. Item (35) shows that majority of teachers (41.1%) said that they need to learn the Silt'i dialect as academics. Half of the students in the item suggest that Silt'i is the preferred dialect to be given as an academic while others wished to learn in their respective dialects.

*Table 4.19: Use of Dialects in Silt'e*

	Item		Silt'i		Wuriro		Azarnat		Other
			N	%	N	%	N	%	
32	Which dialects of Silt'e are taught in school?	Teachers	67	74.4	3	3.3	20	22.2	
		Students	59	65.6	2	2.2	29	32.2	
33	Which dialects of Silt'e are not taught in school?	Teachers	4	4.4	38	42.2	43	47.8	5
		Students	5	5.6	35	38.9	40	44.4	
34	Which dialects of Silt'e are favored in the community?	Teachers	46	51.1	3	3.3	41	45.6	
		Students	53	58.9	9	10	28	31.1	
35	Which dialect do you need to learn as an academic?	Teachers	37	41.1	21	23.3	28	31.1	
		Students	45	50	9	10	36	40	

Table 4.20 shows the participants' responses to improve the status, the function and the standardization of Silt'e. In item (36), the majority of teachers (88.9%) and students (83.3%) think that Silt'e will help them in the future. Besides, in item 37, 83.3% of the students and 92.2% of teachers agree that Silt'e courses are necessary in schools. In item 38, all students

indicated that they have to take Silt'e courses in schools whereas the majority of the teachers (83.3%) said that they did not take courses recently. Furthermore, item (39) reveals that 73.3 % of the students and 76.7% of the teacher would like to learn Silt'e if they did not know it.

*Table 4.21: Status, Standardization and Modernization of Silt'e*

	Items		Yes		No		Uncertain	
			N	%	N	%	N	%
36	Do you think Silt'e will help you in the future?	Students	75	83.3	10	11.1	5	5.6
		Teachers	80	88.9	4	4.4	6	6.7
37	Are Silt'e courses necessary in schools?	Students	75	83.3	15	16.7		
		Teachers	83	92.2	7	7.8		
38	Did you attend Silt'e courses recently?	Students	90	100				
		Teachers	35	16.7	55	83.3		
39	If you do not understand Silt'e, would you learn the language?	Students	66	73.3	19	21.1	5	5.6
		Teachers	69	76.7	17	18.9	4	4.4
40	Should Silt'e be a compulsory subject in elementary school?	Students	80	88.9	9	10	1	1.1
		Teachers	68	75.6	18	20	4	4.4
41	Should Silt'e be given in high school?	Students	44	48.9	41	45.6	5	5.6
		Teachers	59	65.6	28	31.1	3	3.3
42	Should there be radio programs in Silt'e?	Students	59	65.6	21	23.3	10	11.1
		Teachers	78	86.7	12	13.3		
43	Should there be TV programs in Silt'e?	Students	81	90	3	3.3	6	6.7
		Teachers	80	88.9	2	2.2	8	8.9

According to item (40) the participants agree that it is important to learn Silt'e in elementary schools. Correspondingly, 88.9% of the teachers said that it is essential to teach Silt'e in schools. Moreover, the majority of the students believe that Silt'e should be studied as a compulsory subject in elementary schools. Similarly, the majority of the respondents in item (41) believe that Silt'e should be taught in high schools. In items (42) and (43), almost all participants suggest that there should be radio and television programs in Silt'e to improve the status, function and standardization of the language.

Although the majority of the respondents are of the opinion that Amharic should be the official language of the zone in item (44) of Table 4.22, there are also a number of participants who disagree to use Amharic in this function. Similarly, the majority of the respondents strongly agreed or agreed that Silt'e should be used as official language of the zone in item (45), whereas a significant number of respondents disagreed with the idea of using Silt'e as official language of the zone.

Table 4.23: Attitudes to Silt'e, Amharic and English

No	Item		Scale									
			Strongly agree		Agree		Undecided		Disagree		Strongly disagreed	
			N	%	N	%	N	%	N	%	N	%
44	Amharic should be the official language in the Silt'e Zone	Parents	32	35.6	25	27.8	3	3.3	18	20	12	13.3
		Teachers	26	28.9	28	31.1	2	2.2	18	20	16	17.8
		Students	40	44.4	22	24.4	5	5.6	20	22.2	13	14.4
		Officers	50	55.6	20	22.2			15	16.7	5	5.6
45	Silt'e should be the official language in the Silt'e Zone	Parents	40	44.4	23	25.6	2	2.2	10	11.1	15	16.7
		Teachers	28	31.1	26	28.9	5	5.6	21	23.3	10	11.1
		Students	35	38.9	18	20	6	6.7	23	25.6	7	7.8
		Officers	25	27.8	21	23.3	4	4.4	14	15.6	26	28.9
46	Knowing Silt'e is an advantage	Parents	80	88.9	8	8.9	2	2.2				
		Teachers	83	92.2	6	6.7	1	1.1				
		Students	88	97.8	2	2.2						
		Officers	90	100								
47	Silt'e is necessary for members of the Silt'e community	Parents	35	38.9	23	25.6	1	1.1	25	27.8	14	15.6
		Teachers	28	31.1	25	27.8			22	24.4	15	16.7
		Students	31	34.4	10	11.1	2	2.2	36	40	11	12.2
		Officers	24	26.6	30	33.3	1	1.1	28	31.1	7	7.8
48	I wish to be a fluent speaker of Amharic	Parents	88	97.8	2	2.2						
		Teachers	76	84.4	14	15.6						
		Students	67	74.4	23	25.6						
		Officers	52	57.8	28	31.1						
49	I wish to be a fluent speaker of English	Parents	49	54.4	41	45.6						
		Teachers	80	88.9	10	11.1						
		Students	89	98.9	1	1.1						
		Officers	78	86.7	12	13.3					2	
50	I wish to be a fluent speaker of Silt'e	Parents	85	94.4	5	5.6						
		Teachers	75	83.3	15	16.7						
		Students	72	80	18	20						
		Officers	90	100								
51	Learning English is more important than learning Silt'e	Parents	15	16.7	13	14.4			40	44.4	22	24.4
		Teachers	12	13.3	16	17.8	3	3.3	29	32.2	30	33.3
		Students	8	8.9	22	24.4			25	27.8	35	38.9
		Officers	7	7.8	8	8.9	4	4.4	47	52.2	34	37.8
52	Learning Amharic is more important than learning Silt'e	Parents	6	6.7	1	1.1			69	76.7	14	15.6
		Teachers	5	5.6	3	3.3			73	81.1	10	11.1
		Students	3	3.3	2	2.2			80	88.9	5	5.6
		Officers	1	1.1	3	3.3			78	86.7	8	8.9
53	Learning Silt'e is better than learning Amharic and English	Parents	11	12.2	2	2.2	1	1.1	60	66.7	16	17.8
		Teachers	9	10	8	8.9	2	2.2	54	60	17	18.9
		Students	6	6.7	8	8.9			55	61.1	21	23.3
		Officers	2	3.3	1	1.1			68	75.6	19	21.1
54	It is possible to be a speaker of Silt'e, Amharic and English	Parents	89	98.9	1	1.1						
		Teachers	88	97.8	2	2.2						
		Students	90	100								
		Officers	89	98.9	1	1.1						

In item (46), almost all respondents strongly agreed that knowing Silt'e is advantageous for them, and in item (47), the majority of the parents (38.9%), teachers (31.1%), students (34.4%)

and office workers (26.7%) strongly agree that it is essential to speak and understand Silt'e to be a member of the Silt'e community. On the other hand, items (48) to (49) show that all respondents have a strong desire to speak English, Amharic and Silt'e. However, they do not believe that learning English or Amharic is more important than learning Silt'e in items (50) and (51).

Moreover, in item (52), the vast majority of the respondents also disagreed that learning Silt'e is more important than learning Amharic and English. Thus, the respondents did not give a clear preference to any of the three languages, Silt'e, Amharic and English. Furthermore, they suggest that it is possible to learn Silt'e, Amharic and English together in item (54). In general, Table 4.24 can be interpreted in the way that the respondents have a positive attitude towards bi- and multilingualism without a clear preference towards a single language.

In Table 4.25 item (55), the overwhelming majority of teachers, parents, students and officers consider multilingual education promotes equitable participation of individuals and community. At the same time in item (56), the majority of the respondents also think that the language-in-education policy of Ethiopia ensures equal opportunity to obtain employment and promotion in local and federal institutions. Furthermore, item (57) indicates that 76.7% of the parents, 85.6% of the teachers, 91.1% of the students and 94.4% of the officers believe that the Silt'e community made efforts to integrate local, second and foreign languages in teaching and learning, when the curriculum was designed. In items (58 and 59), the vast majority of the participants disagreed to use only a single language in education but prefer to use more than one language. Besides, almost all participants agree that a child is capable of learning more than one language in item (60).

Table 4.26: Attitudes to Language Use in Education

No	Item	Scale										
		Strongly agree		Agree		Undecided		Disagree		Strongly disagree		
		N	%	N	%	N	%	N	%	N	%	
55	Multilingual education promotes participation of individuals and the	Parents	73	81.1	12	13.3	2	2.2	3	3.3		
		Teachers	64	71.1	26	28.9						
		Students	72	80	18	20						
		Officers	67	74.4	23	25.6						

No	Item	Scale										
		Strongly agree		Agree		Undecided		Disagree		Strongly disagree		
		N	%	N	%	N	%	N	%	N	%	
	community											
56	The language-in-education policy ensures equal opportunities for employment in local and federal institutions	Parents	46	51.1	22	24.4	4	4.4	7	7.8	11	12.2
		Teachers	54	60	19	21.1	2	2.2	9	10	6	6.7
		Students	61	67.8	8	8.9	3	3.3	6	6.7	12	13.3
		Officers	86	95.6	3	3.3	1	1.1				
57	In the schools, learning of Silt'e, second and foreign languages are integrated	Parents	69	76.7	8	8.9	1	1.1	2	2.2	10	11.1
		Teachers	77	85.6	7	7.8	2	2.2	3	3.3	1	1.1
		Students	82	91.1	3	3.3	3	3.3			2	2.2
		Officers	85	94.4	1	1.1	2	2.2	2	2.2		
58	I prefer a single language in education	Parents	2	2.2	1	1.1			70	77.8	17	
		Teachers			2	2.2	1	1.1	61	67.8	26	
		Students							10	11.1	80	88.9
		Officers							5	5.6	85	94.4
59	I prefer more than one language in education	Parents	78	86.7	12	13.3						
		Teachers	90	100								
		Students	84	93.3	6	6.7						
		Officers	67	74.4	23	25.6						
60	A child is capable of learning more than one language	Parents	75	83.3	13	14.4	2	2.2				
		Teachers	73	81.1	17	18.9						
		Students	56	62.2	34	37.8						
		Officers	72	80	18	20						
61	Literacy in the mother tongue is necessary for the acquisition of other languages	Parents	80	88.9	3	3.3	6	6.7	1	1.1		
		Teachers	88	97.8	2	2.2						
		Students	90	100								
		Officers	85	94.4	3	3.3	2	2.2				
62	Learning a subject matter through the mother tongue first makes it easier to learn the subject in other languages	Parents	53	58.9	17	18.9	5	5.6	15	16.7		
		Teachers	63	70	24	30						
		Students	75	83.3	14	15.6	1	1.1				
		Officers	86	95.6	3	3.3			1	1.1		
63	Promoting the children's native language in school is a necessity	Parents	87	96.7	1	1.1	2	2.2				
		Teachers	90	100								
		Students	86	95.6			1	1.1	3	3.3		
		Officers	89	98.9					1	1.1		

Regarding developing literacy in the mother tongue in item (61), the majority of the respondents say that it is helpful to learn other languages. However, the vast majority of the respondents in item (62) agree that learning subject matters through mother tongue first makes them better understandable in second/foreign languages. In item (63) in Table 4.27, almost all respondents

believe that promoting children’s native language in the school setting is a necessity. This shows that Silt’e speakers are confident about the importance of Silt’e in addition to Amharic and English.

*Table 4.28: Attitudes to the Role of Silt’e for Social Life and Development*

No	Item		Scale									
			Strongly agree		Agree		Undecided		Disagree		Strongly Disagree	
			N	%	N	%	N	%	N	%	N	%
64	Silt’e is not important for my identity	Parents			5	5.6	3	3.3	17	18.9	65	72.2
		Teachers	5	5.6	2	2.2	2	2.2	8	8.9	73	81.1
		Students	7	7.8	2	2.2	2	2.2	9	10	70	77.8
		Officers	6	6.7	5	5.6	1	1.1	7	7.8	71	78.9
65	Silt’e should be compulsory for employment in the Silt’e Zone	Parents	8	8.9	14	15.6	4	4.4	31	34.4	33	36.7
		Teachers	14	15.6	15	16.7	2	2.2	29	32.2	30	33.3
		Students	26	28.9	35	38.9			19	21.1	10	11.1
		Officers	15	16.7	22	24.4			30	33.3	23	25.6
66	Learning Silt’e is useful for the younger generation of the community	Parents	56	62.2	34	37.8						
		Teachers	67	74.4	23	25.6						
		Students	59	65.6	21	23.3						
		Officers	22	24.4	68	75.6						
67	Silt’e can co-exist with other languages in the Silt’e Zone	Parents	69	76.7	21	23.3						
		Teachers	84	93.3	6	6.7						
		Students	88	87.8	2	2.2						
		Officers	90	100								

Item (64) in Table 4.29 indicates that the majority of the respondents disagree with the perception that Silt’e is not important for their identity, i.e. the Silt’e people consider their language as vital for their identity.

However, in item (65), the majority of the respondents disagree that Silt’e should be an important requirement for employment in the zone. On the other hand, in item (66), they strongly

agree that learning Silt'e is useful for the younger generation in the community. In item (67), almost all respondents believe that Silt'e can co-exist with other languages in the zone.

Regarding language preference in Table 4.30, the majority of the parents prefer to learn Amharic (48.9%) or English (28.9%), as shown in item (68). Only 22.2% of the parents would prefer to learn Silt'e. A similar distribution is also found with teachers and students. Although the majority of the officers also tend to prefer English, the preferences of the remaining officers regarding Amharic and Silt'e are almost equally distributed. That means that the officers seem to have the highest motivation to learn Silt'e.

As far as the item (69), language preference in relation to listening radio, is concerned, majority of the parents (72.2%) and officers (73.3%) prefer to listen to Amharic programs. However, in the FGD and in the interview the participant mention that if there were radio programs in Silt'e they would listen to them (see Section 4.2.1.2). Among the teachers, only a tight majority of 48.9% prefers to listen to Amharic programs while 46.6% mention that the prefer English as language to listen to radio program. With regard to the students, the distribution is reversed; here a tight majority of 47.8% prefers English programs but only 46.6% mention Amharic. Teachers and students further mention that there is only limited access to radio programs in Silt'e.

*Table 4.31: Language Preferences*

	Item	Silt'e		Amharic		English		
		N	%	N	%	N	%	
68	Language commonly preferred to teach/learn	Parents	20	22.2	44	48.9	26	28.9
		Students	3	3.3	3	3.3	84	93.3
		Teachers	7	7.8	19	21.1	64	71.1
		Officers	18	20	19	21.1	53	58.9
69	Language commonly preferred to listen to in the radio	Parents	12	13.3	65	72.2	13	14.4
		Teachers	6	6.7	44	48.9	40	44.4
		Students	5	5.6	42	46.6	43	47.8
		Officers	6	6.7	66	73.3	18	20
70	Language commonly preferred to communicate	Parents	53	58.9	36	40	1	1.1
		Teachers	18	20	68	75.6	4	4.4

	Students	18	20	67	74.4	5	5.6
	Officers	10	11.1	79	87.8	1	1.1

Item (70) in Table 4.32 shows that Amharic is the preferred language of communication among 75.6% of the teachers, 74.4% of the students and 87.8% of the officers. However, the majority of the parents (58.9%) prefer to communicate in Silt'e; only 40% of the parents mention Amharic for this function. In my observation during the data collection, the people in the rural area prefer Amharic to communicate with officials of the zone and districts. On the other hand, students believe that English could be very useful for their education in the future. The officers also prefer to communicate in Amharic since it enables them to communicate with people outside the Silt'e Zone. Thus, the most preferred language for communication in the Silt'e Zone is Amharic. Silt'e is the least preferred language in the community, particularly among young and educated Silt'e, and mobile members of the community.

Table 4.33 deals with the optimum conditions for learning the local language Silt'e, the language of wider communication in Ethiopia – Amharic, and the foreign language English. According to item (71), 78.9% of the parents want students to start learning Silt'e at the kindergarten; only 21.1% of them think that students should learn Silt'e starting from grade 1. Similarly, 66.7% of teachers, 61.1% of the students and 70% of the officers are of the opinion that students should learn Silt'e starting from the kindergarten while the remaining respondents in each group would prefer grade 1. Thus, all respondents think that students should best learn Silt'e at the very start of their formal education.

*Table 4.34: Optimum Conditions to Learn Silt'e, Amharic and English*

No	Items	KG		1-4		5-8		9-10		11-12		Tertiary		
		N	%	N	%	N	%	N	%	N	%	N	%	
71	When to start teaching Silt'e?	Parents	71	78.9	19	21.1								
		Teachers	60	66.7	30	33.3								
		Students	55	61.1	35	38.9								
		Officers	63	70	27	30								
72	When to start teaching Amharic?	Parents	84	93.3	6	6.7								
		Teachers	73	81.1	10	11.1	7	7.8						
		Students	51	56.7	37	41.1	2	2.2						
		Officers	45	50	40	44.4	5	5.6						

No	Items	KG		1-4		5-8		9-10		11-12		Tertiary		
		N	%	N	%	N	%	N	%	N	%	N	%	
73	When to start teaching English?	Parents	48	53.3	42	46.7								
		Teachers	46	51.1	44	48.9								
		Students	56	62.2	34	37.8								
		Officers	43	47.8	47	52.2								
74	When are children competent in reading Silt'e?	Parents	19	21.1	54	60	8	8.9	7	7.8	2	2.2		
		Teachers	3	3.3	21	23.3	40	44.4	8	8.9	18	20		
		Students	4	4.4	20	22.2	34	37.8	12	13.3	16	17.8		
		Officers	7	7.8	26	28.9	37	41.1	11	12.2	9	10		
75	When are children competent in reading Amharic?	Parents	8	8.9	30	33.3	26	28.9	14	15.6	10	11.1		
		Teachers	10	11.1	25	27.8	25	27.8	16	17.8	14	15.6		
		Students	9	10	34	37.8	27	30	19	21.1	1	1.1		
		Officers	11	12.2	32	35.6	34	37.8	13	14.4				
76	When are children competent in reading English?	Parents							4	4.4	20	22.2	66	73.3
		Teachers					2	2.2	6	6.7	8	8.9	74	82.2
		Students							3	3.3	7	7.8	80	88.9
		Officers							9	10	16	17.8	65	72.2

Regarding item (72), the time to start learning Amharic, 93.3% of the parents, 81.1% of the teachers, 56.7% of the students and 50% of the officers think that students should learn Amharic from kindergarten. Item (73), in Table 4.35, shows that majority of respondents also want students to start learning English from the kindergarten. Similarly, the participants in FGD and interviews said that the three languages, Silt'e, Amharic and English, should be given together as early as the students start going to kindergarten or school.

Regarding the language competence in items (74) and (75) in Table 4.36, the majority of the respondents said that children become competent in reading Amharic and Silt'e at the elementary school level (grade 1-4). Regarding competence in reading English in item (76), the majority of the respondents believe that children are competent in the language when they are at university or college, i.e. at tertiary level.

Table 4.37 presents the perspectives of the participants regarding the optimum conditions for teaching Silt'e, Amharic and English.

Table 4.38: Optimum Conditions to Use Silt'e, Amharic and English in Various Domains

	Item		KG		1-4		5-8		9-12		Tertiary	
			N	%	N	%	N	%	N	%	N	%
77	When are students ready to use Silt'e as MOI?	Parents	20	22.2	63	70	7	7.8				
		Teachers	4	4.4	86	95.6						
		Students	12	13.3	78	86.7						
		Officers	43	47.8	47	52.2						
78	When are students ready to use Amharic as MOI?	Parents	6	6.7	56	62.2	28	31.1				
		Teachers	8	8.9	43	47.8	39	43.3				
		Students	17	18.9	47	52.2	26	28.9				
		Officers	5	5.6	58	64.4	27	30				
79	When are students ready to use English as MOI	Parents					42	46.7	47	52.2	1	1.1
		Teachers					43	47.8	43	47.8	4	4.4
		Students					58	64.4	31	34.4	1	1.1
		Officers					34	37.8	50	55.6	6	6.7
80	Students should learn all subjects in Silt'e from level:	Parents	5	5.6	85	94.4						
		Teachers	4	4.4	86	95.6						
		Students	12	13.3	78	86.7						
		Officers	1	1.1	89	98.9						
81	School subjects taught in English are difficult to understand for level:	Parents	9	10	10	11.1	68	75.6	3	3.3		
		Teachers			7	7.8	74	82.2	9	10		
		Students			3	3.3	83	92.2	4	4.4		
		Officers			6	6.7	79	87.8	5	5.6		
82	Students are fully competent to use English as MOI from level:	Parents					8	8.9	82	91.1		
		Teachers			2	2.2	3	3.3	85	94.4		
		Students					6	6.7	84	93.3		
		Officers			4	4.4	5	5.6	81	90		
83	If Silt'e is taught as a subject, English should be used as the MOI from level:	Parents			6	6.7	84	93.3				
		Teachers			3	3.3	77	85.6	10	11.1		
		Students			9	10	81	90				
		Officers			2	2.2	79	87.8	9	10		

According to items (77) to (78), the majority of the respondents prefer the use Silt'e and Amharic as MOI starting from grade 1-4, but English later either starting from grade 5-8 or from grade 9-12. Most respondents are convinced that Silt'e is the proper MOI in schools starting from grade 1 (item 79), and that students in grade 5-8 have still problems to understand and communicate in English properly (item 80). Only when the students enter grade 9-12, they might be able to be taught sufficiently in English (item 81). Moreover, item 82 shows that the participants believe that students are fully competent to use English as MOI from grade 9-12. However, if Silt'e is taught as a subject, most respondents are of the opinion that English could already be used as MOI starting from grade 5 (item 83).

Regarding LP and policy in Table 4.39, most respondents are of the opinion that they know what the current language-in-education policy in Ethiopia is, as shown in item (84), 75.5% of parents, 92.2% of teachers, 94.4% of students and all officers said that they have information on the current language in education policy of Ethiopia.

*Table 4.40: Language Planning and Policy*

No.	Item		Yes		No	
			N	%	N	%
84	Do you know the current language-in-education policy of Ethiopia?	Parents	68	75.5	22	24.4
		Teachers	83	92.2	7	7.8
		Students	85	94.4	5	5.6
		Officers	90	100		
85	Have you experienced any problems with regard to the language-in-education policy?	Parents	66	73.3	24	26.7
		Teachers	75	83.3	15	16.7
		Students	80	88.9	10	11.1
		Officers	33	36.7	57	63.3
86	Do you think that the present language-in-education policy and its planning make learners effective to use Silt'e?	Parents	13	14.4	77	85.6
		Teachers	17	18.9	73	81.1
		Students	18	20	72	80
		Officers	39	43.3	51	56.7
87	Is the language-in-education policy implemented effectively in the Silt'e Zone?	Parents	54	60	36	40
		Teachers	43	47.8	48	53.3
		Students	49	54.4	41	45.6
		Officers	84	93.3	6	6.7

Besides, item (85) shows that 73.3% of the parents, 83.3 % of the teachers and 88.9% of the students experienced problems with regard to the language-in-education policy. However, 63.3% of the officers did not experience any problem with regard to the policy. In item (86), the majority of all respondents do not think that the present language-in-education policy and its planning enable learners to use Silt'e effectively. Regarding the implementation of the language-in-education policy in the Silt'e Zone in item (87), only the officers with 93.3% are clearly convinced that it was implemented effectively. Within the remaining groups, a tight majority of the parents and students is of the same opinion, while the most teachers think that its implementation was not effective.

All in all, the data obtained from the questionnaire indicate that the use and the function of the Silt'e language are still not satisfactory in the zone. Except in some cultural ceremonies, in religious practices and in the family, Silt'e is only rarely used in other more public domains although it is taught at various levels in the education system. Moreover, the data indicated that there are challenges in the use of Silt'e in the education system as well.

## **4.2 Data from Interviews and Focus Group Discussions**

The findings from individual interviews with officers, teachers, parents and students, as well as from FGDs with teachers and students are treated together by categorizing the responses of the participants according to themes. These themes fall into the following main areas: (i) the perspectives of the Silt'e people on the effect of LP and policy in the community, (ii) challenges of the implementation of the language-in-education policy in the Silt'e Zone, (iii) the status, standardization and modernization of Silt'e, and (iv) the optimum conditions to use Silt'e along with Amharic and English in diverse domains.

### **4.2.1 The Perspectives of Silt'e People towards Language Planning and Policy Effects on Language Use, Equity and Development**

#### **4.2.1.1 Attitudes on Mother Tongue Education**

The majority of the interviewees have positive views on the use of their local language, Silt'e, in the education system. Most of them are interested in the use of Silt'e as MOI in the Silt'e Zone. Their reason is that Silt'e must be enforced at primary level in the zone because it is one of the previously marginalized languages. Children should be encouraged to use their own language since it is important for their cognitive development. The interviewees said that students understand well when they learn through their mother tongue, which they know paramount; because it helps them to focus on the concept they learn (WEO, KII5 and HST, KII8). Furthermore, the interviewees think that learning Silt'e helps to develop the language and the culture of the community. They said that they feel proud and a sense of self-respect when they communicate in Silt'e, i.e. it is an important symbol for their identity (HST, KII8 and FGDS2) as an ethno-linguistic group. It is a valuable means to communicate with family members and elders and it distinguishes them from others.

The interviewees also argue that it is their constitutional right to use Silt'e in education. One of them states in this regard, "We have to be aware that when we say Ethiopia, there are various identities. All nations and nationalities thus have to develop their own identity and language." (WEO, KII5). Another interviewee also asks, "If we do not develop our identity and culture, who will take the responsibility for the development of the language?" (FGD, S2). Thus, the interviewees perceive Ethiopia as a nation of diversity in which the Silt'e people should respect and develop their language. Other peoples should do the same for their own language and culture. A common Ethiopian identity can gradually be formed when all people within the country develop their own identity, culture and language (PST, KII10). The interviewees also mention the importance of avoiding attitudes of inferiority complex or superiority expectation for certain groups within the Ethiopian society to live together peacefully and to respect each other. In this regard, one interviewee says,

"To talk about being an Ethiopian, it is talking about being a member of one of the ethnic groups in the country. One should protect one's identity first before talking about the identity of being an Ethiopian. There is another sort of development. When we think about development, it must embrace several issues not only economic development. It is central to urge people to learn their language and retain their identity. We should work to develop the Silt'e language." (HST, KII8).

The interviewees argue that the Silt'e language could become moribund if it were not used in education because it was open to external influences and changes in the past (PST, KII10). To develop the Silt'e's language, culture and history, is the task of the Silt'e people alone. At the same time, the interviewees say that they have to accept that there are various ethnic groups and languages in Ethiopia. In the past, these ethnic groups in Ethiopia were not encouraged to use and develop their own language. In the FGD, S2, a student mentions,

"Alhamdulillah – thanks to God, now our language is MOI and taught as a subject to grade 11, which is different from what it was to the time of our fathers. It is good for our identity to use Silt'e in education. If it is possible, Silt'e should be taught in colleges and universities at diploma and degree levels." (FGD, S2)

This shows that the interviewee is interested in the use of Silt'e as MOI. Although this language was not used for education in the past, it is now used in education at various levels. Furthermore, the interviewee stresses the advantage of using Silt'e in the construction of the Silt'e identity. This informant is also highly eager to continue utilizing Silt'e in higher institutions for its development. Another informant elaborates on the importance of using Silt'e in order to help children to understand scientific or abstract concepts in a better way (WEO, KII22). Other interviewees think that using Silt'e in education could increase the enrolment rates in the schools (FGD, T9). A teacher interviewee from a high school states, "In Silt'e, the current generation has a positive attitude towards their language" (HST, KII7). When the entire community sees that Silt'e is taught at high schools, it may help to change attitudes towards the use of Silt'e in official domains. It may even be given at tertiary level. Thus, using Silt'e in education has a very important contribution to create positive attitudes among the Silt'e towards their language. Another interviewee is of the opinion that when a language is used in education the number of its users will increase, and the language will be developed. That means, unless a language is reduced to writing and used in education, its development is random regardless whether it has a large number of speakers or not. Therefore, the interviewees strongly emphasize the obligatory use of Silt'e in school (ZCTGCAO, KII4). An interviewee in Worabe High School adds that mother tongue is the best option for the children and should be implemented unconditionally. His main reason is that children first grasp their environment through their mother tongue. The aim of teaching students from grade 1-4 is to help them to understand their environment. If they learn at this time in a second language, it narrows the scope of their understanding because they are not focusing on the science but on the meaning of the words they read or hear (FGD, T1).

Furthermore, the interviewees agree that learning Silt'e is significant as it also contributes to the general development of the community, as can be seen from the following two quotations:

"First of all, the Silt'e language is an expression of identity. Appraising to the Silt'e language is not different from valuing one's own identity. Development should come together with the development of the language, identity and culture. It should be tied with language, identity and culture. Language can be a guarantee for sustainable development. It is not correct to say that there is no problem if a person eats, drinks and gets satisfied. Development should entail several issues. It is not right if we dismiss our language. If we

take only economic development, it creates some gaps in our life. Development is the result of policies and strategies of the country.” (ZCTGCAO, KII4)

“Entire development can truly exist when we integrate it with identity, culture, education, health, agriculture, trade and the like altogether. If we miss our language, we may not get it back when we want it. If we drop our identity, we cannot get it back since we lost many things.” (FGD, T1)

From the perception of these interviewees change and development in the community should not be treated in isolation from language, culture and identity. There should be a strong link between language and other development endeavors. The fulfillment of personal needs is not the main aim of development. Rather the current generation should be proud of its identity and build self-confidence by giving value to Silt’e, their local language.

But there are also negative attitudes in relation to mother tongue. Some interviewees argue that they cannot close their door to protect their identity. One interviewee in FGD, S4 says, ስልጥኛ እንጀራ አይሆንም [Amharic] *səlt’ijña ən dǝära ayhonəm* ‘The Silt’e language cannot be eaten (lit. will not become injera/ bread).’ Another interviewee states that Silt’e is related to rurality, i.e. underdevelopment, narrow mindedness, and ethno-centrism (ZCTGCAO, KII4). This indicates that they believe that putting a strong focus on ethnicity and language is not acceptable.

Furthermore, parent interviewees fear that emphasizing MTE will hinder their children from mobility to and participation in other communities in Ethiopia (PKII12). Though parents are in favor of teaching Silt’e in schools, they also believe that it is not essential to spend much time on it. For them, learning additional languages, in particular English and Amharic, is more important, as can be seen from the following extracts:

“It is good to learn *in one’s* mother tongue. But it is not good to spend a lot of time *on* Silt’e.” (PKII 13)

“I do not want to lie to you. I would like my children to learn in English and Amharic. Currently, they are learning in a private school. If possible, it would be nice if they also learn Arabic.” (PKII 12)

Based on the above quotations the attitude to MTE is concerned, some parents prefer that their children learn in English and Amharic instead of Silt'e. They also suggest including Arabic as a subject in schools due to religious and economic reasons. Some parents send their children to private schools because they teach in other languages than Silt'e. According to them, Silt'e should be offered as a subject but not used as MOI. They have the assumption that to participate actively in political, social and economic aspects in Ethiopia the Silt'e community members need to learn other languages, like Amharic and English. Regarding this, a student mentions,

“It is possible to learn in other language and become a doctor. If you go to Alaaba, there are engineers though they did not learn in their mother tongue. If you go to the Gurage Zone, there are also doctors [but no MTE]. So it is possible to learn in other languages and to induce economic change.” (FGD, S2)

Two other interviewees in the focus group discussion believe that they never lose anything if they use other languages than Silt'e (FGD, T5). They can communicate whatever they want by using Amharic or English. For them, development is basically growth in economic terms. Language should enable them to find good work opportunities and to communicate with other Ethiopians. It could also serve as a means for guarantying national unity (FGD, T1).

In the same way, some students think that they know the Silt'e language well, and should, therefore, rather focus on the languages they do not know so well in school. They comment that knowing only Silt'e well will cause problems to find work elsewhere in the country. Therefore, they believe that it is not good to give too much attention to Silt'e in school, as it is inferior to other languages. Some students say, ስልጢኛ ወንዝ አያሻግርም [Amharic] *səlt'ijna wānz ayaffaggərəm* ‘The Silt'e language will not help to cross the river (i.e. it does not enable mobility).’ (FGD, S2), -and consider learning Silt'e as a waste of time (FGD, S4). They see themselves as part of a global world in which they have to participate, mainly through using English as an international language. Consequently, they have to compromise their identity with development:

“Identity cannot be bread. It cannot be a warranty for successful life. It should be associated with economic development.” (WEO, KII5)

Though all interviewees agree on the importance of developing their language, they also remark that their language cannot be a warranty for a booming life. Therefore, it is necessary to integrate the Silt'e community in other development endeavors within Ethiopia as a whole and in the global world.

Some of the participants believe that the Silt'e community is involved in various activities all over Ethiopia. Consequently, in the community more emphasis should be given for Amharic as common lingua franca or working language. In the FGD, S8 discussants suggest that Silt'e is not as useful as Amharic to move from place to place. Besides, they find it better to learn science subjects in English. Knowing English is useful to them to connect themselves with the world (FGD1 and 3). Another officer interviewee argues that officializing Silt'e is meaningless since it will not be more useful than writing a letter (WEO, KII3). Thus, the interviewees link emphasis on mother tongue with narrow mindedness, ethno-centrism and rurality.

The interviews indicate that there are disparities on the perspectives towards MTE. The majority of the interviewees think that the Silt'e language has a significant role for successful education and sustainable economic development, which cannot be separated from their linguistic identity and culture. However, a significant number of interviewees believe that language should be perceived as an instrument for communication, mobility and success in human interactions in economy and business.

#### **4.2.1.2 Language Preferences**

Regarding language preferences, I asked the question: "In which language have you to improve your fluency?" The majority of the interviewees were challenged to give an answer to this question. The officers and official participants of the zone responded that the community should focus on their mother tongue, Silt'e. However, the parents and students prefer to develop their fluency in the language of wider communication in Ethiopia, Amharic, and in the language of education, English. Finally, they suggest that multilingualism is the only option to maintain the various languages in the community. An interviewee from an education department answered the above question by saying that he needs to improve his MT, Silt'e, and that his children also should learn in Silt'e. That does not mean that his children should not learn other languages, too. However, they should put more emphasis on their mother tongue, Silt'e (WEO, KII3). Almost all

interviewees find it useful to know all three languages, Silt'e, Amharic and English. Silt'e is important for their identity, while the other two languages are helpful to be competent in life. Some actual responses of teachers on language preferences are listed below:

“We discussed language preference issues with parents. They complained a lot about the use of Silt'e in education. We tried to change their negative attitudes towards Silt'e. We tried to raise their awareness on the importance of the use of MTE. Educated families encourage their children to learn in their mother tongue. This implies that we could develop Silt'e to the university level. So we should encourage our children to learn in it. Regarding their results in Silt'e, it is high. If you go and see their results in Silt'e it is very high. Students express themselves well in Silt'e. I like to teach in Silt'e.” (FGD1, PST)

“Regarding results, students score high in Silt'e. Regarding attitudes, it is not Silt'e what they need to know, but Amharic and English. In fact, they do not need to learn in Silt'e. They know Silt'e well, but they are not attracted to learn in it. We discussed this issue with parents and students. Some teachers do not like to teach in Silt'e but ... complain that they need to teach in Amharic or in English.” (FGD3, PST)

“A woman said that if our children learn in Silt'e only it is not good. It does not help them to develop themselves. But we tried to break this attitude. We told her in China many people use a very complex technology without knowing English. So we must respect our language. We should respect and develop our language; otherwise no one will be responsible to change it. Then we convinced many parents to use their mother tongue at home rather than using only Amharic.” (FGD, T2).

Based on these extracts, it seems that parents want their children to learn in Amharic and English because they believe that their children will progress well if they learn in these languages of wider communication. The teacher interviewees, however, try to change this attitude of the parents in relation to Silt'e. They comment that educated parents are positive regarding MTE, and that children score good results when learning in their mother tongue at elementary schools. On the other hand, the teachers usually prefer to teach in Amharic or English because students are more motivated to learn in these languages rather than in Silt'e.

Students in the FGD mention that Silt'e is not used frequently because everybody in the community uses Amharic – be it educated people or merchants. As a result, they are forced to use Amharic. For instance, one female student reports,

“My parents told me that if I do not start speaking Amharic as soon as possible, I would be valueless.” (FGDS10)

That means her parents told her that she would not be educated well if she cannot communicate in Amharic. Consequently, she thought that Amharic is better than Silt'e and devoted much time and efforts to learn this language. She also motivated her brothers and sisters to learn Amharic instead of Silt'e. Similarly, the officers in KII think that the parents are the main cause for the lack of interest to use Silt'e in the community. One of them reports,

“Parents communicate in the family in Amharic. They exchange greetings in Amharic. When they come to the office, they use Amharic. So they are contributing for the downfall of Silt'e.” (WEO, KII7)

However, there are basic discrepancies among the interviewees. Some of them are convinced that mother tongue is very essential for the development of their children so it should be given emphasis. Others, in contrast, prefer English since it is an international language, and a compulsory language for higher education. Another group prefers Amharic because a high competence in this language is essential to participate in federal, regional and zonal government activities. The choice of Amharic is very crucial because Ethiopia needs a language of interethnic communication. Amharic enables access to information at national level, which is an invaluable asset in development. Amharic speakers can interact and communicate with each other at all levels administrative levels in Ethiopia, and, consequently, participate more effectively in all aspects of social, economic and political development.

Some interviewees mention that instead of learning Amharic or Silt'e as a subject, they rather prefer the global language, English (FGD, S4). They think that good knowledge of science and technology is essential for their future development and consider English the most important language to acquire knowledge in these areas (SKII18). Therefore, their focus is on English rather than Amharic and Silt'e. Nevertheless, these interviewees still believe that all languages

are equal. Their preference for English should not imply that they consider their mother tongue to be inferior, as shown in the following extract:

“I prefer English because I need it to go upwards in the future. It has a large number of speakers. I need to communicate with educated people. I should not go backwards. While saying this, I principally believe that any language is useful.” (FGD, S2)

In general, students put emphasis on English because they need it to be successful in their future education at university level. As a result, the majority of the students are eager to improve their proficiency in English. Beside English, learning Amharic is very important for most of the interviewees. In the Silt'e Zone, Amharic is currently the official language that is used by most of the community members in official domains. Good knowledge of Amharic is necessary to be successful in economic activities in Ethiopia because Amharic is the language for interethnic communication in Ethiopia. Furthermore, the participants said that the history of the country is mainly written in Amharic. Generally, the motivation to learn Amharic and English is very high, as the following two extracts show:

“For education English is very important. If we have to learn in abroad, English is important. We are living in Ethiopia. We are also mobile; as a result Amharic is vital. Personally, as an Ethiopian and living in this country, first I have to know Amharic very well, and then I need to know English.” (FGD, S2)

“Without Amharic in Ethiopia you are nothing – even if you go to the smaller towns. It is not difficult to guess [that you need a good command of Amharic] if you go to the big towns in the country. It is also the official language of our regional government.” (PKII 13)

To summarize, the language preferences vary among teachers, parents, students and officers. The majority of the parents want their children to focus on Amharic and English, while students mainly focus on English. Teachers and officers, in contrast, are in favor of mother tongue education in Silt'e for the younger generation. A significant number of interviewees are focusing on the value of Amharic and English as languages for wider communication to integrate themselves into the wider society of Ethiopia as well as the world. Amharic is needed to communicate with the wider society of Ethiopia, and for learning and working elsewhere in the

country, while English is important for the rapid integration into the global world, for science and technology, for education and research. Silt'e, however, is necessary for preserving their local identity and culture.

#### **4.2.1.3 The Influence of Amharic and English over Silt'e**

Most people in the Silt'e Zone prefer Amharic to Silt'e for various reasons. The dominance of Amharic in the Silt'e-speaking area goes probably back to the reign of Menilek II. After he conquered the area, he sent *asgäbari* [in Amharic] 'tax collectors' who urged the people to speak in Amharic. Those who learned and spoke Amharic were rewarded a piece of land, while the others were punished (PKII13).

Currently, it is very hard to find a person who does not know Amharic in the Silt'e Zone. Even old people are fluent speakers of Amharic, i.e. almost all members of the Silt'e community are bilingual in Silt'e and Amharic. Consequently, the use of Amharic is growing fast while the use of Silt'e is gradually decreasing. Some of the responses on the dominance of Amharic are presented below:

“It is possible to say Amharic dominates Silt'e. When you look at towns, you may think that they are inhabited by educated people or people living there for a long time, but even in rural areas when you speak in Silt'e the people respond in Amharic. This indicates the dominance of Amharic. This situation can lead to the extinction of the Silt'e language. We rarely use Silt'e in the office. The first reason is that the official language of the region is Amharic.” (WEO, KII3 in OED)

“In this zone, learning Amharic is very simple. But learning Silt'e is more difficult. There are words which need to be given attention, and gaps need to be identified and filled with specific words. Children learn Amharic easily. They get it everywhere.” (ZCTGCAO, KII4)

“I am now more than 65 years old. I did not go to school to learn Amharic. I don't know how it entered into my ears, and how I learned it. Now I speak this language fluently. The

current generation also speaks the language surprisingly well. It is beyond control. It is also a very useful language.” (PKII 13 Lera)

The extracts show that people use Amharic for communication in towns as well as in rural areas. Learning Amharic in the zone is easy, even outside schools. In FGD, the dominance of Amharic in all domains of language use, such as government offices, for employment, the court, markets, shops, and all other business areas, was emphasized (FGD, T9). Although Silt’e was used in the rural markets and in elders’ cultural conflict resolution during my observation, I also recognized that Amharic plays a significant role in most domains.

The interviewees further express their fear that the dominance of Amharic can lead to the extinction of Silt’e. Silt’e is rarely used in offices. One officer mentions that Silt’e does not function as written language in administration – only Amharic is used for writing. Furthermore, a teacher reports that he was surprised when he recognized at a rural kebele meeting that the officers cannot speak Silt’e for five minutes although they were born in the zone. When officers go to the rural area, they usually start their speech in Silt’e but then quickly shift to Amharic.

Women are said to have a relatively better command of Silt’e than men because they do not mix it with Amharic so much. Usually, women easily understand Amharic but they have difficulties to speak it. Elder women most frequently use Silt’e for communication within the family and with neighbors, as well as in locally organized social institutions, like *ikub* ‘monetary association’ and *idir* ‘mourning association’. However, younger women also tend to use Amharic to speak with their children, family members, and neighbors (PKII). Elder men, too, speak in broken Amharic but usually do not use Silt’e in public meetings (THS, KII8). Thus, there are differences in the use of Silt’e between the two genders and the younger and older generations.

According to the interviewees, the cause of the dominance of Amharic in the Silt’e Zone results from the past educational and political system, in which Amharic was strongly promoted. It was the only official and national language in Ethiopia; it was the language of literature and associated with modernity and urbanization (THS, KII8 and 9). Another interviewee draws attention to the fact that in the past religious leaders and teachers in mosques advised parents not to send their children to modern schools in order to protect their religion, Islam, and their language, Silt’e. During the reign of Haile Sellassie I, textbooks in government schools were

highly influenced by and in favor of the Ethiopian Orthodox Church. As a result, the Silt'e people were not motivated to send their children to government schools, but preferred Quran schools in mosques. The following extract describes this situation:

“The people were not willing to send their children to school. In the past, Islamic religious leaders demotivated the people to learn science in general. They encouraged the children to go to the mosque to learn the Quran. This influenced modern education. There was the belief that children [in government schools] will convert to another religion.” (PKII 13)

Nowadays, there is no association of Amharic with religion in the Silt'e Zone. One parent interviewee even explains that Silt'e and Amharic have the same Semitic origin, and that they use the same script, Fidel. Generally, Amharic is valued as the working language of the federal government (PKII 13). Furthermore, it is commonly associated with urban life and modernity so that many Silt'e speakers are motivated to learn it. As the Silt'e Zone is near to Addis Ababa, the Ethiopian capital, and many Silt'e commute from their zone to the capital and other urban areas, they have a high exposure to Amharic – and to a lesser extent to Afan Oromo, too (HST, KII8). Therefore, learning and speaking Amharic has a lot of prestige among the Silt'e. One of the FGD interviewees says,

“We are using Amharic. When we compare Silt'e and Amharic, Amharic is very rich to be used for various purposes. Amharic is better. For example, in the court there are different background judges. In urban areas, you cannot use Silt'e [for communication]. The access to print media, films, music, and the like is via Amharic.” (FGD, S2)

According to one officer, the gap in language use between Silt'e and Amharic is created in the family where the parents focus on Amharic as language of wider communication. Many Silt'e are merchants moving to different parts of Ethiopia to earn money and to support their family. Then, the children start to consider Amharic as a good and prestigious language which facilitates a modern and comfortable way of life. They do not struggle to use their own local language, Silt'e (WEO, KII5). Consequently, the use of Silt'e is confined to the home domain if at all (FGD, T7).

On the other hand the contest of Amharic and Silt'e is observed in the code shifting and code mixing. According to most interviewees, the main challenge of developing the Silt'e language is that its speakers are frequently shifting to Amharic or heavily code mixing Silt'e with Amharic (PKII14). The Silt'e people are very mobile and frequently commute to urban areas in which Amharic is used as main lingua franca. In addition, Amharic and Silt'e are both Semitic languages which share many linguistic features, which make code mixing easy. The following extracts describe these problems:

“Currently, the people cannot change the different use of Amharic and Silt'e. As you know, the people are mobile; they use Amharic frequently. As a result, they use both languages as they like. They mix them and do not differentiate between the two. The language policy is not the cause for the dominance of Amharic.” (PKII 13)

“This is because Amharic is used here by both, educated and non-educated people. If Amharic is used by educated people, you can say that this is the result of education – but it is not. All are speaking in Amharic.” (PST, KII 10)

“Fortunately, I am participating in the teaching-learning material preparation. As I told you, I was unable to speak Silt'e before I came here. I have a degree in English. But I learned it soon; now I am teaching it. Before Silt'e started to be taught in schools, it was mixed with Amharic. Even at this time, many people mix [Silt'e] by shaping its form to some extent [from the Amharic pattern].” (THS, KII8)

Student interviewees often state that teachers are immediately shifting to Amharic when they teach Silt'e. Consequently, the students, too, frequently shift to Amharic in Silt'e classes (see Table 4.6). Furthermore, officers in rural area are usually not well versed in Silt'e and tend to shift to Amharic. Language shift to Amharic is very common in the Silt'e community. This makes learning of Silt'e very challenging (ZEOKII 3). Regarding the frequent code shifting to Amharic, many interviewees express their nuisance because they fear that Amharic might substitute Silt'e in the long run. As an example, greeting forms are given. Younger people usually reply to the Silt'e greeting *fäyyä andärkä?* 'lit. Did you spend the night well?' which means 'Good morning!' with the Amharic expression *dähna addärk?* 'lit. Did you spend the

night well?', or mix it with English, like *fasär* [Engl. father] *dähna addärk?* 'lit. Father, did you spend the night well?' (THS, KII8 and FGD, T1).

Currently, it is almost impossible to find a person who speaks Silt'e without mixing it with Amharic. Except a few aged people, almost all adult and young Silt'e are bilingual in Amharic and in Silt'e (FGD, S4). In all domains, Amharic and Silt'e are used together. This is detrimental for the community since it may yield the extinction of the Silt'e language.

As far as the dominance of English is concerned, the interviewees argue that English does not influence Silt'e. They say that English might influence Amharic but not Silt'e. In fact, English is dominantly used as MOI in schools starting from grade 5. However, the students complain that they are learning all subjects in schools via Amharic. Despite that most classroom discussions are conducted in Amharic, the students say that their teachers even teach Silt'e and English as subjects via Amharic.

In the Silt'e Zone, Amharic is used for interaction in most domains, and has a high prestige. In my observation, the entire younger generation is bilingual in Silt'e and Amharic. Most of them even communicate in Amharic with their friends in schools and sport fields. Although Silt'e is used in the education system currently, it is not the official language of the zone. It is not used for writing official letters in the zone nor to record minutes, most public notices, street names, menus, reports or speeches. The FM radio programs, newspapers, and magazines prepared in the zone are disseminating information in Amharic, not in Silt'e. This clearly shows the influence of Amharic over Silt'e.

#### **4.2.1.4 Strength and Weakness of the Current Language-in-Education Policy**

With regard to the strengths of the language-in-education policy in Ethiopia, the interviewees argue that it provides opportunities for children to learn through their mother tongue. In the FGD, it was mentioned that in the past Silt'e was not used in formal education but only for adult education during the Derg government. However, the current policy allows the use of local language in formal education (FGD, T5). In fact, the language-in-education policy facilitates the use of Silt'e as medium of instruction in elementary schools and as a subject starting from grade 5:

“In this area, Silt’e was not used for education except the literacy campaign in the Derg government. In the current context, it is permitted to use Silt’e up to grade 12. Today, the Silt’e language is given as a subject at grade 12. Even at the college level, Silt’e is taught to teachers at the Hosanna Teachers’ Training College. Therefore, the policy facilitates language development in the community.” (FGD, T3)

“Silt’e is used in rural areas. As you know, more than 80% of the populations of the country live in rural areas. Silt’e, like any other Ethiopian language, is used in rural areas. The people from rural areas have to use their language.” (FGD, S4)

Thus, mother tongue education, as one pillar of the current language-in-education policy, can contribute to the development of the Silt’e language, and enhance its use in the community.

However, the interviewees also mention various disadvantages of this policy. Some regions or zones force children to learn languages that they do not know well or did not choose to learn. For example, there are several local languages used for education in south Ethiopia. Many Silt’e people living or temporarily working in those areas complain that their children have to learn in these local languages including Silt’e. This policy discourages parents to work in different parts of the country because they fear language or educational barriers for their children, as shown in the following extract:

“The problem of the current policy is that many of the Silt’e people are mobile. Due to this, they do not get the opportunities to continue their education as they want. Therefore, there were some efforts to teach in Amharic and English from the lower level in the Silt’e Zone.” (FGD, T5)

In Worabe, the capital of the Silt’e Zone, there are a few private schools which teach in English and Amharic. But some people cannot pay the school fees. Therefore, some interviewees suggest establishing a few schools with Amharic as MOI in Worabe and larger district towns for the children who come from various parts of Ethiopia and do not know Silt’e. Such government schools with Amharic as MOI should also be available for non-native speakers of local languages in other parts of Ethiopia, as another interviewee suggests in his assessment of the language-in-education policy:

“There are gaps in the policy in fact. It creates problems. If one who goes to Oromia, Tigray, Sidaama, or other zones and regions, students get into difficulties when they start their education in a language which they do not know well. It should not be an obligation [to learn in local languages]. There should be possibilities for newcomers to the area to educate their children in the federal working language [i.e. Amharic].” (PKII 13)

To solve this problem, interviewees suggest establishing a centralized education branch in towns with various ethnic groups (PKII 17 and 18). The central government should facilitate classes in various languages based on the number of students. If children from Tigray, Oromia, Gurage or Amhara came to Silt’e, for instance, they should have choices to learn in the languages they know relatively well or Amharic (SKII 23). Language should not become an obstacle for free movement because many people are supposed to move from region to region for work. The government has the responsibility to solve such kind of challenges in the country. As towns often encompass large group of newcomers, it is advisable to provide education in the federal working language, Amharic, for them while the indigenous people should be encouraged to learn in their local languages. Some of the responses regarding this are as follows:

“Personally, I believe that we have to facilitate education for others. We have to encourage people to feel free if they move to other zones or regions in Ethiopia. They should be given the chance to work and learn all over the country. We have to educate people. Regions should facilitate this. In education, there should be choice. If we have some students who can form a class, we must facilitate that they learn in the language they know best. All Ethiopians should feel at home when they come to Worabe. It is contradictory if we do not give others the chance to learn in the language they know better. I think there should be freedom of choice. We should make parents feel comfortable in any region to educate their children.” (THS, KII8)

“There are efforts in Adama, Jimma and Hawassa to teach students in Amharic whose mother tongues are not Afan Oromo or Sidaama. There are some classes available. That is good.” (FGD, T5)

Only one interviewee expresses his objection to the idea of providing education parallel in local languages and in Amharic because he fears that many local people will force their children to join classes with Amharic as MOI (FGD, T9).

A weakness of the language-in-education policy in the zone is that the grade 12 entrance examination is not given in Silt'e and Amharic. As a result, students have no interest to attend Silt'e classes thoroughly:

“The policy is good in relation to local languages. For example, Silt'e is taught as a subject until grade 11, but in grade 12 it is not given. At the same time, we are learning Amharic at grade 12 but we do not sit for Amharic entrance examination at grade 12. This is the weakness of the policy.” (FGD, S2)

Furthermore, one interviewee observes that English and Silt'e teachers usually use Amharic as MOI, which is not appropriate:

“It is good to teach Silt'e up to grade 10. Within ten years, developing language skills up to this level is very fine for me. For Amharic, I do not know the reason why we are not taking it to grade 12. I do not believe that it is the problem of the policy. It is a problem of implementation. At the same time, why do teachers not use English the whole week? Why on Wednesday only? I believe that English teachers should know English well. Silt'e teachers should know Silt'e well. Amharic teachers should be fluent in Amharic. Teaching English in Amharic is not appropriate. A teacher enters the English class but he teaches in Amharic. We are not learning Amharic, so the English teacher should teach in English. And the same to Silt'e teachers, they should teach in Silt'e not in Amharic.” (FGD, S10).

The interviewees also argue that the load given to Amharic and Silt'e are not adequate to make learners competent in these languages. Teaching a language only for 40 minutes once a week does not enable learners to develop practical skills:

“In fact, the policy gives a lot of attention to English as we are highly interested in learning it. It is taught all school days from Monday to Friday. But little attention is given to Amharic and Silt'e. Each of them is only taught one period per week. It is also a pity

that they are only given one period. It puts a question mark on our expectation for the development of these languages.” (FGD, S2)

“English is given a lot of attention since it is the language of learning. It provides access to materials. In addition, this Wednesday is considered an English day. We are expected to use only English.” (FGD, S2)

Many Silt’e teachers indicate that they are not able to complete their textbook within one year due to the lack of time (FGD, T9). The allocation for Silt’e and Amharic is not adequate. Besides, one of the informants said that the school principals in high schools urge Silt’e language teachers to give the schedule for other subjects like Civics and Ethical Education since it is not an examination subject at grade 12.

According to the interviewees, members of the Silt’e community did not discuss issues of the language-in-education policy or LP with government officials. Instead the details of the implementation of the language policy and planning into the community were determined at the regional level. It became necessary to raise the awareness of LP and policy implementation issues in the community because there is a discrepancy between the aims of government officials and the Silt’e parents’ need. The government officials advise the community to use their language, Silt’e, in primary education whereas parents want their children to learn in Amharic and English from the beginning of schooling. Amharic is seen as the language of empowerment which provides a lot of opportunities in the job market whereas English is seen as a symbol for intellectuality and high academic achievement.

## **4.2.2 Challenges of Implementing the Language-in-Education Policy in the Silt’e Zone**

### **4.2.2.1 Challenges in the Use of Silt’e as Medium of Instruction**

Concerning the implementation of the current language policy in Silt’e at the grassroots level and the language planning process, the participants mention several challenges in the process of utilizing Silt’e as MOI. Besides the lack of a responsible body to follow up the progress in language planning (WEO, KII5), there is no clear guideline for the development of Silt’e, nor central and zonal responsible agents to solve problems related to MTE. Since the MOI in junior and secondary schools is English, the use of Silt’e for writing is not encouraged. What is more,

there are even no adequately trained teachers for Silt'e. Often the Silt'e language skills of teachers do not allow for interactive teaching through group discussions, dramatization or presentations (SKII 21). Instead a teacher-centered method is used with the teacher as main speaker and students as passive hearers (PST, KII 9 and 10). For example, in a FGD a student states the following:

“The problem with Silt'e is that there are teachers who are not better than the students. I think the students are much better than their teachers. This is because Silt'e is not the mother tongue of teachers in high schools. So I believe that it is better when Amharic and Silt'e teachers are mother tongue speakers.” (FGD, S2)

This idea was not much supported by other student interviewees. For example, an interviewee mentions that teaching a language and speaking this language fluently are two different things (WEO, KII5). There are Silt'e language teachers whose mother tongue is not Silt'e, and who have a diploma or degree in Amharic or English. The officers, in contrast, do not agree with the above statement in relation to the fluency of the Silt'e teachers. Students expect that teachers have better language skills in Silt'e than they have. However, many teachers face challenges to translate specific words used in the textbooks. If they do not find them in the only existing Silt'e-Amharic-English dictionary, namely Gutt and Hussein (1997), they order students to ask elders for their translation. The teachers usually have a BA degree in Teaching Amharic or English, a few also in Geography and Biology. Even though they are ethnic Silt'e, they do not know Silt'e very well. As a result, they are not able to explain the subject matter in Silt'e when they teach the language (HST 11, KII and FGD, S8 and FGD, T7).

Another major challenge in the implementation of MTE is that there is no central agency responsible for the quality of language education in Silt'e. The interviewees explain the problem as follows:

“But the problem is mainly to get one responsible body for the development of the language. There is no agent who evaluates the materials and improves the weaknesses and the like. There is also a challenge in attitude that influences the use of the language. The people ask, ‘Why do you focus on Silt'e this much? Why do the officials and administrators want their children to be limited to this zone only?’ These officials and

administrators, in turn, try to convince the parents for the importance of mother tongue learning.” (WEO, KII5 in Lera).

“Silt’e textbooks are often not finish on time.” (FGD4)

In Lera, student interviewees in the FGD mention that most people consider MTE in Silt’e as a challenge because people consider English as a language of power in education, but learning Silt’e a waste of time (FGD, S10). The students contend that unless the people’s attitudes change, the implementation of the language-in-education policy, which promotes multilingualism in schools, will remain inconsistent. Most people are still not aware of the importance of using Silt’e in education.

According to an interviewee in the DOE, formerly teaching materials in Silt’e were prepared by people who know the language and have a diploma or certificate to develop these materials. Nowadays, however, degree holders in English or Amharic who know Silt’e well are involved in this activity. A common problem here is that sometimes letters from the Amharic Fidel, which are omitted in Silt’e, are used for writing Silt’e words in the textbooks (SKII 25).

Previously, Silt’e language teachers were not trained professionally. Currently however, teacher training in Silt’e is offered at diploma level at the Hosanna Teachers’ Training College. The first batch consists of 34 Silt’e teachers who graduate in 2014/15. Most interviewees believe that Silt’e could gradually become a language of science and technology when it is used in high schools and colleges (PST, KII 10). This seems to be not very realistic because all other subjects except Silt’e language are taught in English. There is no other course in the diploma program except Silt’e. As a result, many teachers complain that the DOE does not provide adequate training to use Silt’e as MOI in the zone.

#### **4.2.2.2 Dialect Variation in Silt’e**

The majority of the interviewees report that there are minor dialect variations in the language, which do not much affect mutual understanding. They identify three main dialect areas according to the respective woreda where they are spoken (see Figure 2.2 at page 30), namely (i) Sankura and Azarnat-Barbare in the western and southern extensions of the Silt’e Zone, (ii) Dalocha and

Lanfuro in the central parts of the Silt'e Zone, and (iii) Alichu-Wuriro and Silt'i including the town of Worabe in the northern part of the Silt'e Zone (FGD, T3).<sup>4</sup> The dialects mainly represent phonological and lexical differences (FGD, T5; FGD, T3), as shown in the following table:

*Table 4.41: Examples for Dialect Differences in Silt'e*

(i) Sound alternations

(a)	<i>k~h</i>	<i>lak</i> (Azarnat) <i>lah</i> (Silt'i)	'Send!' (for 2 <sup>nd</sup> person masculine)
(b)	<i>y~h</i>	<i>iye</i> (Azarnat) <i>ihe</i> (Wulbareg)	'this'
(c)	<i>ø~h</i>	<i>ad</i> (Azarnat) <i>had</i> (Silt'i)	'one'
(d)	<i>p<sup>w</sup>~f</i>	<i>kap<sup>w</sup>at</i> (Azarnat) <i>kafat</i> (Silt'i)	'head rest'
(e)	<i>p~f</i>	<i>gäpat</i> (Azarnat) <i>gäfat</i> (Lanfuro)	'night'
(f)	<i>p~p'</i>	<i>ipi</i> (Azarnat) <i>ip'i</i> (Lanfuro)	'at this'

(ii) Lexical variation

(g)	<i>gitärä</i> vs. <i>atärä</i>	'pea'
(h)	<i>golodo</i> vs. <i>gundžirä</i>	'knife'
(i)	<i>zangado</i> vs. <i>walanye</i>	'stick'
(j)	<i>tät</i> vs. <i>kolo</i>	'below'

According to the interviewees, the lexical differences, which can also be found in teaching materials, may create some kind of confusion when the respective lexemes are taboo words in one dialect but not in the others, or when they have various meanings in the dialects. For example, the verb *asälä* means 'sit on the back of a mule or horse' in Alichu-Wuriro and Silt'i, whereas it is a taboo word related to sexual intercourse in the other dialects. In these dialects, the phrasal verb *f'äk'är balä* conveys the meaning 'sit on the back of a mule or horse'. When students find such kind of words with various dialectal meanings in the Silt'e textbooks, they feel uncomfortable (FGD, T9).

<sup>4</sup> Wolane, a genetically closely related variety which is mutual intelligible with Silt'e, is not considered a dialect of Silt'e but a separate language (see Section 2.1.2.3).

However, the majority of the interviewees are of the opinion that the dialect variation is no major challenge for communication in Silt'e. When there is a misunderstanding, they try to learn from each other by referring to the part of Silt'e where this particular expression is used. An interviewee states,

“I do not believe that in Silt'e there is dialect variation that creates problems in communication. In fact, this research can respond to it. There is variation but this variation does not mean that a person faces problems in communication when he goes to any corner of the Silt'e Zone. There is broad variation in words. There are differences between lowland and highland. When we go to the lowland area, it borders to Oromia and, in the west, to Hadiyya and Gurage. In the border areas, there are words which are influenced by the near-by languages. Silt'e shares some words with them in those areas. If we see it in percentage, it is very low.” (ZCTGCAO, KII4)

In the case of Silt'e as MOI, the DOE tries to involve all varieties of Silt'e in the preparation of teaching-learning materials. For this, they invite teachers and officials from all parts of the Silt'e Zone who will be involved in the selection of specific words and expressions to be used in the textbooks (WEO, KII3). Regarding this practice, there are some complains that the Silt'e language in the textbooks is not standardized, as the following extract shows:

“I faced problems when the Silt'e that is spoken at the place where I was born is not the same in which I am learning currently.” (FGD, S2)

Although the Silt'e language in educational materials includes elements from all Silt'e dialects, it is dominated by the northern Silt'e dialect (i.e. Silt'i), for which it is reported that it is difficult to understand for students in the southern and western border of the Silt'e Zone (i.e. Sankura and Azarnat-Barbare). However, the DOE could not find any difference in the students' pass rate because of the dialect variation. Contrarily, I could observe that 12 students got 'F' in Alichu Wuriro, while in Wulbarag and K'ibet, only 4 and 3 students, respectively, scored 'F' in their grade 10 national examination. That means, according to my observation the students' result could have been affected by the dialectal variation in Silt'e. Here further detailed research seems to be necessary.

### 4.2.2.3 Textbook Analysis

A curriculum is the main course of action that can ensure the supply of effective and efficient human resources for the development of a nation. Textbooks are the visible, tangible and practical manifestation of the curriculum. They are one of the major teaching and learning resources used in schools. I believe that textbooks should be designed to help learners to improve their linguistic and communicative abilities and give consistency to the teaching-learning process.

The main purpose of this section is to identify to which extent textbooks in Silt'e facilitate the language acquisition planning, and help learners to learn and use the language in real life situations. For this purpose, the Silt'e textbook for Grade 7 (Silt'e Zone Education Department 2008) was selected which was designed in 2008 but is used in class until today. It was developed by the Silt'e Zone Education Department.

Figure 4.1: Overview of Reading Passages from the Silt'e Textbook for Grade 7 (Selection)

	<b>Silt'e title</b>	<b>English translation</b>	<b>General theme</b>
(a)	<i>yabärus k'if'a halät</i>	Limiting the number of the family	Family planning/ 'Contraception' (3 passages)
(b)	<i>alä k'if'a f'änot</i>	'Having many children' (poem)	
(c)	<i>f'inot mätrak'äre dägayäk</i>	'the importance of having gaps between births'	
(d)	<i>HIB/ADIS-wä amäne däwusäk</i>	The problem of HIV/ADIS	HIV/AIDS (3 passages)
(e)	<i>HIB/ADIS</i>	'HIV/AIDS' (poem)	
(f)	<i>yä-HIB/ADIS ikonomiye däwusäk</i>	The Impact of HIV/ADIS in Economy	
(g)	<i>yäsirgagay mähamäd</i>	Mehamed Sirgaga (Vocalist)	Celebrity /Role Models/ Fame (2 passages)
(h)	<i>lubamfäwä lalato yasuy ugzar</i>	Famous Ethiopians (included Tilahun Gessesse, Hadis Alemayehu, Loret artist Afewerk Tekle, Zerea Yaqob)	
(i)	<i>yämäy fäyidäk</i>	'Use of Water'	On water (2 passages)
(j)	<i>yämäy tädarurot däwusäk</i>	'Water-Born Diseases'	

	<b>Silt'e title</b>	<b>English translation</b>	<b>General theme</b>
(k)	<i>yä-afrik'a yä-abläjne rukbo</i>	African Foreign Relation	Africa (broad topic)
(l)	<i>Gäbäyä</i>	'Market'	Market (very easy passage)
(m)	<i>ma yawufay?</i>	Who can solve my problem?	Mystery
(n)	<i>yadiyāzan f'älägo</i>	Abusive leaves	Drugs
(o)	<i>fafänät / muḥahidänät</i>	Courageousness	Bravery
(p)	<i>fafänät yumätin</i>	Courage for the People	
(q)	<i>Yärijä nät</i>	Fever disease	Malaria
(r)	<i>yämal-k'am tüt'at'amilo näto</i>	Sexually shared Disease	Sexual transmitted Disease

As can be seen in Figure 4.1, the topics are frequently repeated. For example, the passages (a)-(c) deal only with contraceptive methods. These passages contain texts about family planning (a), problems related to a big family (b), and the importance of having gaps between births (c) in form of a poem. Another three passages are concerned with HIV/Aids, like the transmission of HIV/Aids (d), the influence of Aids on the economy (e), and finally a poem (f). Reiteration of topics is also found in the texts 'use of water' (i) and 'water-born diseases' (j), as well as in the remaining reading passages on various topics. Most topics are repeated twice or thrice in the 21 reading passages and 10 poems in grade the Silt'e textbook. In this regard, teachers and students informed me that the repetition of topics makes learning Silt'e boring.

As far as the exercises to the reading passages in the textbook are concerned, they do not take into consideration the students' age, background, or interests. Various teachers state that some of the exercises are easy while others are very difficult. For example, the exercise to text (l), *gäbäyä* 'market', can be answered without reading the passage only based on common knowledge. On the other hand, text (h), *lubamḥäwä lalato yasuy ugzar*, and the related exercise are very difficult since they deal with a topic which is not familiar to most students.

Furthermore, the textbook lacks lessons or activities for improving speaking and listening skills. Students do not practice these skills in the classroom at all. Although the textbook provides some models of letter writing in Silt'e, they do not motivate students to practice them. Therefore, one

can deduce that the Silt'e textbook for grade 7 does not help learners to improve their language skills in Silt'e. In the contrary, it discourages learners.

Grammar and vocabulary are also given much space in the textbook. Some grammar lessons, however, are presented repeatedly. For instance, affixes and affixation are discussed in five different sections in the textbook, although they could have been easily presented in two sections. Furthermore, my assistant teachers mention that the term 'affix' is called by two different names in the various Silt'e textbooks, namely *k'ämam* and *k'äff'iye* – the latter one is used in the textbook for grade 7. According to them, *k'ämam* is the better term because it is a native Silt'e word, whereas *k'äff'iye* is borrowed from Amharic *k'ät't'äya*. Generally, my assistant teachers think that the Silt'e textbooks are highly influenced by Amharic; they commonly contain Amharic terms although there are Silt'e equivalents. Moreover, students find the Silt'e textbook for grade 7 very difficult. It contains expressions which even their teachers cannot explain correctly. Furthermore, it contains dialect words which differ from the Silt'e variety used in the day-to-day communication; sometimes they are even offensive.

According to the teachers, there are problems in the preparation and development of materials in the Silt'e language. The textbooks do not contribute anything to the preservation of the cultural assets in the zone. Silt'e natural, cultural and historical expressions are not adequately included. The topics of the reading passages rather focus on national and international issues. Generally, textbooks could play a significant role in the preservation and transmission of indigenous cultural values and knowledge. The majority of the interviewees are of the opinion that there are many cultural practices that could help children to understand their environment better. Regarding teachers, they also think that the traditional practices of Silt'e should be included in the textbooks for the revitalization of these practices since the younger generation is strongly influenced by other dominant cultures (see Figure 4.1).

To summarize, textbooks should fit the students' different learning styles and expectations. They should contain practical tasks to help learners using the language. But the Silt'e textbook for grade 7 is not attractive for students. It does not help them to practice the language since the exercises are high teacher centered.

### 4.2.3 Status and Standardization of Silt'e

#### 4.2.3.1 Status of Silt'e

One of the interviewees explains that the current status of Silt'e is good. It is MOI from grade 1-4 and taught as a subject from grade 5-11. There are enough Silt'e teachers with a certificate for the lower grades (PKII 12). In high schools, Silt'e is taught by teachers with a degree in other languages, like English or Amharic, but they know the Silt'e language well. All in all, this is a good situation for developing the Silt'e language (FGD, T9).

However, the vast majority of the interviewees believe that the status of Silt'e is low. Except in education, Silt'e is not used in mass media, i.e. in radio programs, magazines, or newspapers (ZCTGCAO, KII4). The Council of the Silt'e Zone does not use Silt'e in meetings or for writing minutes. Letter correspondence in the administration is also not in Silt'e. One interviewee even mentions,

“If you go to offices they speak in Amharic. In the rural kebeles, the chairpersons are writing letters in Amharic.” (SKII 22)

Another interviewee also criticizes the Council of the Silt'e Zone because, according to him, it should be the main responsible body to use the language. During the time of the referendum for the independence of the Silt'e Zone, for instance, the majority of the community was very eager to use Silt'e. Many people wrote in Silt'e, and several brochures written in the Silt'e language were distributed. Now the situation changed, most people in Silt'e communicate in Amharic (PKII 17).

The language of the court in the Silt'e Zone is also Amharic. Most interviewees, however, are of the opinion that it would be better to use their own language, Silt'e, in the court to avoid misunderstandings due to communication barriers. The following extracts illustrate this point:

“The language of the court is Amharic because some judges are not Silt'e speakers. If the client cannot speak Amharic, he has the right to have a translator.” (PKII 13)

“Even if the judge is from Silt'e, he may not understand the client. If the client speaks a difficult word, he may be misunderstood by the judge. So, a word-by-word translator is

needed. Most of the time women face such kind of problems when they come to court for witness.” (THS, KII8)

Furthermore, the use of Silt’e in the family domain is also declining, as shown in the following extract:

“It is difficult to answer the question why this language is weakened at the family level. Using Silt’e just for informal talking in the family is as problematic as using it outside the home for official purpose. Why is this language not used in the family? How can we facilitate using this language? Whose problem is it? Who should help us to use our language with the family? There should be a warning. The people should know that they are creating such kind of gaps. They are contributing to the death of the language.” (WEO, KII5)

A number of interviewees think that the parents are responsible for the decline of Silt’e in the zone. Parents do not encourage children to learn Silt’e. In contrast, they are motivating their children to focus on Amharic and English (PKII 12; ZCTGCAO, KII4). One interviewee describes this situation as follows:

“If we did not use Silt’e in education, we could argue that its function was better in the past. As Silt’e is taught as MOI from grade 1-4 at school, at least children have a better chance now [to use it]. But the environment influences them not to internalize Silt’e. If they do not speak it at home or communicate with friends in it, they won’t develop it as expected. If they do not use Silt’e for various purposes, the language cannot be developed. Using Silt’e as MOI from grade 1-4 is not a guarantee, since the students are of little age. It may help them not to forget the language.” (WEO, KII5)

Most interviewees believe that older people were using Silt’e more frequently in former times. Many claim that their grandparents were monolingual, whereas the current generations are bilingual in Silt’e and Amharic (FGD, S8). I observed that even children in elementary schools use Amharic to communicate with their friends. Therefore, some interviewees believe that the function and status of Silt’e in the community were better in the past governments because nowadays every young Silt’e is bilingual (FGD, T5).

Some interviewees argue that the development of Silt'e should be considered a gradual process (FGD, T9). It became MOI in 1994/5 (i.e. 1986 E.C.) when the Silt'e was still part of the Gurage Zone (see Section 2.1.2.3). Starting from that time a lot of changes occurred. When the people develop awareness, the use of Silt'e can be further improved; it could even develop into a language of literature. Every member of the Silt'e community is responsible for the development and improvement of the status of the Silt'e language.

Regarding the role of Silt'e for employment in the zone, the interviewees are of the opinion that knowing Silt'e is not a main criterion for getting a job. The job interview is commonly conducted in Amharic – except for health extension workers, who are recruited at the kebele or woreda level. In the agricultural sector and in various business and industry sectors, anyone who can communicate in Amharic has the opportunity to work in the Silt'e Zone. However, interviewees from the Culture, Tourism and Government Communication Affairs Department remark that their employees have to know Silt'e. In fact, also the Silt'e teachers for primary schools were selected from those who know Silt'e well.

Regarding the possibilities for improving the status of Silt'e, the interviewees think that teachers, administrators, parents and students should be more committed to use the language for any kind of communication including writing (FGD, S4). As the behavior of government officers in the zonal administration is often taken as exemplary, they should improve their use of Silt'e in order to encourage others to speak it. One officer interviewee thinks that only announcing Silt'e as an official language and using it in MTE is not enough; the focus should rather be on motivating parents to teach their children to speak in their language (PKII 11).

The interviewees also mention efforts to improve the status of Silt'e in the zone. The Council of the Silt'e Zone, and the Culture, Tourism and Communication Affairs Department announced one day of the week as Silt'e-speaking day. Such activities should be expanded to other sectors in the zone. Furthermore, the Silt'e Zone Culture, Tourism and Communication Affairs Department is organizing an annual symposium that focuses on the Silt'e history, language and culture. I observed that many elders of the community were participating at this symposium in 2013 and 2014 who also presented their ideas on language use.

To sum up, Silt'e is not used for legislative, judiciary and related official purposes. This shows that the status of the language is rather low. If this situation is not changed, the Silt'e-speaking community might totally shift to Amharic, the official working language of Ethiopia.

#### **4.2.3.2 Standardization and Modernization of Silt'e**

According to my observation, standardization is not given much attention in Silt'e. One reason for this might be that the dialectal differences are rather minor and do not hinder general mutual intelligibility (see Table 4.6, Section 4.2.2.2 and 2.1.2.3). The interviewees are of the opinion that there is no prestige dialect in Silt'e. Government officials argue that the dialectal differences are known to everybody in the Silt'e community (ZCTGCAO, KII4). Therefore, there are no communication problems. Consequently, nothing was done to standardize the language except using it as MOI. For the textbook preparation, expressions from different dialects were selected which are considered to be used by the majority of the Silt'e community (ZCTGCAO, KII4; PST, KII 10; FGD, S4). One interviewee states the following:

“As much as we can, we use the Silt'e language that is used in the urban area [when we prepare the textbooks]. When we go to Wulbarag, they lengthen the vowel *i*, when you go to the lowland, the vowel *o* is lengthened. When you go to Azarnat and Alichu, the accent is changed. Some people find that highland [Silt'e] is difficult. It is believed that the origin of Silt'e is in the highland, and, therefore, there are difficult words. The lowland Silt'e is mixed with Afan Oromo and Amharic.” (WEO, KII3)

However, there are also voices which demand more uniformity in the standardization process because the lack of consistency difficulties in teaching the language may arise (PKII 13). Indeed, parents and students have already started to complain that some of the terms used in the textbooks are not proper Silt'e and very difficult to understand for them (THS, KII8), as in the following extract:

“In this area, all who know Silt'e consider themselves experts of the language but they make many mistakes. They do not ask or they do not give the opportunity to those who know better since they studied at universities. This kind of problem exists in the zone.

Therefore, there should be responsible agents in the language field. We cannot say that this language is developed as expected.” (HST, KII 8)

Due to the lack of a central language standardization body, new words are coined by individuals or government institutions when need arises. For example, the Culture, Tourism and Communication Affairs Department of the Silt’e Zone created the term *täworot* for ‘tourism’. Some interviewees, however, argue that *täworot* actually means ‘moving without rest’ – which can also be related to mental illness. Therefore, they believe that the English loan *turizm* would be a better choice.

Regarding word formation and terminology development, an interviewee who participated in the textbook preparation mentions that new terms were seldom directly taken from other languages. Instead equivalent translations, i.e. calques, were preferred:

“When we prepare textbooks, we use Silt’e terms as much as we can. We try to include even the forgotten words. ... There are some words that are difficult to get in Silt’e, particularly words which are related to technology. But we find out which word is used in English and Amharic, and finally we search for a suitable word in Silt’e. It should be studied whether these terms are used well.” (THS, KII8)

“We are cautious when we prepare textbooks. We facilitate the preparation of teaching materials as education department in the zone. We are coining words rather than borrowing them. Unless it is beyond our capacity, we are searching words which are relatively similar across the language.” (WEO, KII3)

If no native Silt’e term can be found for a new concept, and calquing also does not yield good results, words from other languages, particularly Amharic, may be borrowed (THS, KII8). For example, the grammatical concept ‘sentence’ was coined in Silt’e through the compound *mafuya hasabä* (lit. ‘instrument/place for resting and ideas’) which is based on native terms. However, for the concept ‘phrase’ no satisfying Silt’e equivalent word could be found so that finally the Amharic term *haräg* was borrowed for this function.

Table 4.42: Examples for Newly Coined Terms in Silt'e

	Silt'e	Amharic	Gloss
	Calquing		
(a)	<i>yä-gar bäl</i> [of-house work]	<i>yä-bet sära</i> [of-house work]	'homework'
(b)	<i>yä-gar bähimä</i> [of-house animal]	<i>yä-bet änsäsa</i> [of-house animal]	'domestic animal'
(c)	<i>gäg astädadrot</i> [self administrating]	<i>rasän mastädadär</i> [self administrating]	'self administration'
(d)	<i>kitab gar</i> [book house]	<i>betä mä's'əhaft</i> [house book]	'library'
	Borrowing		
(e)	<i>Bayräs</i>	<i>Vayräs</i>	'virus'
(f)	<i>Model</i>	<i>Model</i>	'model'
(g)	<i>rop'ılan</i>	<i>Awuroplan</i>	'airplane'
(h)	<i>Kartä</i>	<i>Karta</i>	'map'
(i)	<i>Mäkinä</i>	<i>Mäkina</i>	'car'

The Silt'e terms in Table 4.43 (e-i) are borrowings from Amharic which are adapted to the Silt'e phonology, e.g. by changing  $v > b$  in (e), or word-final  $a > ä$  in (h) and (i). Another way of expressing new concepts is to widen the use or the meaning of existing terms. For instance, the noun *kitab* 'book' – basically a loanword from Arabic, but fully integrated into the language – served as input for coining the verb *kätäbä* 'write (with Arabic letters)' which was then extended in meaning to 'write (in general)' (HST, KII8). In textbooks, the meaning of the new terms is explained in a supplementary glossary prepared in English, Amharic and Silt'e.

Contrary to the information provided by interviewees involved in the preparation of textbooks and officers, the remaining interviewees mention that technical terms borrowed from English and Amharic are widely used in Silt'e but not difficult to understand. More problematic are uncommon words used by elder speakers, or infrequently used Arabic loans (FGD, S10).

Furthermore, interference from Amharic through direct translation is frequently found in Silt'e textbooks and teaching materials. The responsible body did not check whether the professionals who develop the teaching materials prepared or translated them in an appropriate standardized Silt'e. This shows that not much attention is given to the language (FGD, T7; THS, KII7). There is no responsible body who works in the area of terminology development. In the textbook preparation, English or Amharic language teachers, or office workers with some command of Silt'e in combination with subject teachers are asked to prepare the materials up to grade twelve. As a result, the students have difficulties to use the Silt'e textbooks. Parents, too, say that the Silt'e, which is taught in school, is difficult for themselves and their children since it is not standardized. Students, therefore, prefer to read in Amharic and English which they consider easier than reading Silt'e. There is no mechanism established that is following up the standardization of the Silt'e language and to resolve its drawbacks. I observed that the education sector does not have any links to other stakeholders.

Regarding the Silt'e orthography, the interviewees mention that it was used for writing starting from the Derg government even though there were some efforts to develop orthography in the imperial period. In the Derg government, a book in Silt'e was prepared for adult education for the literacy campaign in the 1970s (WEO, KII5). The script used to write Silt'e since that time is based on Fidel although there were also a few attempts to use the Latin or Arabic scripts (HST, KII8).

According to some interviewees, the most effective way to promote the standardization of Silt'e is through its use in schools. The majority of the interviewees, however, argue that using Silt'e in education alone cannot be a guaranty for its development because this might not be enough for its maintenance in the community. Silt'e should also be used in offices, and for personal and public communication (FGD, T7; ZCTGCAO, KII4).

#### **4.2.4 Optimum Condition for Using Silt'e along with Amharic and English**

The majority of the interviewees state that Amharic was the only official language in Ethiopia before the fall of the Derg. The use of most other languages was limited to oral communication. The informants also indicated that Amharic was the major language used in the mass media. They said that only Afan Oromo, Tigrinya and Afar were permitted for broadcasting in the

national radio and television programs. Currently, only few languages got the opportunity to be used in local FM radio programs; many languages of Ethiopia are not used in this domain. In my observation, except for using Silt'e in education, it is not used adequately in other domains in the community. Amharic firmly entrenches itself as the language of administration, business, media, training and information as well as upward mobility and wider communication within Ethiopia. English is the MOI in schools starting from grade 5. The use of Silt'e is reported to decline for personal as well as public communication. Though a multilingual society, like Ethiopia, is encouraging the use of additional languages to participate in economic, social and political activities, utilizing one's own mother tongue is responsibility to a certain ethno-linguistic group.

Thus, it is profitable for Silt'e people to learn the languages of wider communication, Amharic and English. But this does not mean that they should ignore their mother tongue. It is crucial to provide equal opportunities for Silt'e in its use in the community side by side with Amharic and English. Using Silt'e in various social, economic, political, professional, official and academic domains contributes to the development of the community in the zone.

#### **4.2.4.1 Demands to Use Silt'e as Official Language of the Silt'e Zone**

The informants and discussants argue that Silt'e was oppressed like any other Ethiopian language in its use at the previous governments. However, till Silt'e did not become the official language in the Silt'e Zone – which is commonly considered positively (HST, KII 10) – but de facto its use is still very restricted in education system. For example, a student interviewee states,

“It is not clear for me why I have to learn Silt'e in the present context. It is not used in the office. We do not write letters in it. In the court, people use Amharic. What is the benefit to learn in the language unless we use it for official purpose?” (SKII 23).

From this one can understand that students think that the importance of learning their mother tongue, Silt'e, is to use it for actual communication in all spheres in the community. Otherwise, learning Silt'e would be a waste of time (PKII14). Contrary to this view, one interviewee thinks that the current use of Silt'e is sufficient. He argues that it is narrow-mindedness to focus too much on the mother tongue (FGD, T9). Many Ethiopians come to the Silt'e Zone for work, especially in government offices. Oromo, Amhara and Gurage people are working in the zone.

They all will face problems if only Silt'e were utilized in the official status in the zone. Supporting this view, another interviewee adds,

“If we use Silt'e as official language in the zone, it cannot be used more than for writing a letter. We should concentrate on unity. This could be divisive and ethno-centrism.” (FGD, S8)

Thus, the use of Silt'e in all domains could bring about division. At the same time, the declaration of Silt'e as official language in administration does not automatically increase its use. What is more, another interviewee argues,

“The Silt'e people should not ask language equity since they are mobile. They use Amharic to generate income in the country. The children of the zone are working elsewhere in the country. As a result, we better use Amharic as official language.” (KII10)

This indicates that there is also fear to use Silt'e as official language. However, other interviewees oppose the idea that using one's mother tongue is as divisive and ethno-centric. They say that it is their constitutional right to use Silt'e. One of the interviewee's remarks,

“It is just an analogy – like one who has taken someone's wife or husband through gradual contact, Amharic gradually took the role Silt'e in its zone. At the beginning, Silt'e was very strong and no enemy entered into its territory. But now its home is controlled by Amharic. It is out of the game. It is very sad for me to see that Silt'e is out of the game in its zone. We should not struggle for Amharic to be the only official language of the Silt'e Zone.” (PKII14)

From this argument, the Silt'e Zone constitutes the homeland of the Silt'e language. But Amharic became gradually the main language in the zone while Silt'e is getting out of use. Therefore, Silt'e should be an official language in the zone. Another interviewee comments,

“It should not be the matter of being official language or not. But it is proper to think about whether using a certain language helps to perform work better.” (FGD, T9)

That means, as the majority of the Silt'e people in the rural area speak Silt'e, they can properly communicate with officials if they use this language. Similarly, another interviewee remarks,

“If you go to the court, the people are forced to use Amharic. I believe that the Silt’e people express their idea better when they use Silt’e.” (FGD S10)

According to the Ethiopian constitution, any language of the country has to be equally recognized by the government (the constitution of FDRE 1995:8, 42). Thus, the Silt’e language has as the right to be used for legislative and judiciary purposes in the community.

Teachers state that there is no institution for the promotion of the Silt’e language (PST, KII11) although it should be a priority in the Silt’e Zone as the responsible body. However, several government institutions in Worabe and other towns in the zone introduced a Silt’e-speaking day per week, at which only Silt’e should be used in office (FGD, T7). If Silt’e were used as official language in all domains in the zone, many people would be motivated to use it. The majority of the interviewees also think that they will not face many problems in doing so (FGD, T5). One of the difficulties they anticipate is the need for translations of official documents into Silt’e, and challenges at regional and federal court offices. One interviewees says,

“Some people fear that if I do not speak in Amharic, the judge may not understand the case. Others worry that they may be undermined them as uneducated and backward if they do not speak in Amharic.” (WCO, KII2)

Thus, people do not use Silt’e at the court since they think that the judge may not welcome the language. The Ethiopian constitution proclaims that every person has a right to use whatever language in the court (the constitution of FDRE 1995:16). Some judge interviewees, furthermore, report that they ask their clients to explain their case in Silt’e, but the clients usually refuse and use Amharic instead. Be it as it may, the judges confirm that they are expected to write their applications and correspondence in Amharic but they are ready to use Silt’e in this function. Many interviewees remark that it is inescapable to use Amharic since it is the working language of the country and the SNNP regional state.

#### **4.2.4.2 Using Silt’e within the Family**

According to the interviewees, the use of Silt’e within the family is decreasing. I observed that Silt’e people in the family mixing Amharic and Silt’e when they communicate. Even though

young people shift to Amharic, elder people still prefer Silt'e in their interaction within the family. An interviewee even mentioned that it was somehow unique to speak to aged people in Amharic in the past:

“If a person used Amharic, they [the elders] complained that the son of so-and-so spoke to them in Amharic.” (FGD, S10)

It was also considered a shame if a member of the Silt'e community used Amharic to communicate with close friends and relatives in the past. Even the Silt'e people who were living in Addis Ababa were expected to speak with their relatives from the Silt'e Zone in Silt'e (PKII 10). Recently, this situation changed. The interviewees indicate that currently Silt'e can be considered an endangered language. It is impossible to transfer a language that parents do not use with their children. One interviewee describes this situation as follows,

“A child cannot hear his father's language unless his father uses it.” (PKII 15)

Some parents think that using Amharic is a symbol of modernization and social advancement. Consequently, they use it to communicate with their children. However, modernization and social advancement should be based on one's own culture and language. It does not only mean learning to act as belonging to a different culture. The Silt'e community should rather protect their language as a natural resource. Otherwise, a situation might evolve which is described in the following extract:

“The Silt'e language is dead in my family. I have five children, but only one of them speaks Silt'e. The remaining cannot speak the language. There is no example better than my family to show how weakened Silt'e is. Some people think that they are knowledgeable, businessmen or urbanized when they use Amharic.” (PKII 16)

Such a social context is very dangerous for the existence of Silt'e. The loss of one's language may also cause the disappearance of the community's and the individual's identity.

Many Silt'e people – mainly men – work for a certain time in different parts of the country. For this, they need Amharic in all their daily activities so that their mother tongue, Silt'e, becomes

out of use and is heavily mixed with Amharic. When they return to the Silt'e Zone, they influence the language use in their home family, as well as in the community.

Within the family, women are said to have spoken a better Silt'e than men in the past because they stayed at home while the men went away for seasonal work and got exposed to other linguistic environments. The interviewees still think that aged women speak the language well, which also includes the accurate use of indigenous cultural expressions, like the Silt'e terms for days and months, or the vocative or endearment forms of kinship terms, such as *ade* 'mommy (mother)', *abo* 'daddy (father)', *wadjo* 'brother' and *wafte* 'sister', which have been commonly replaced by Amharic forms (FGD, S6). However, currently this situation is changing because of the expansion of urbanization and education in the zone. Now young women also use Amharic to communicate with their children and other family members. This tendency is further enforced through kindergarten schools, where the children are taught in Amharic because Silt'e is associated with backwardness and rurality. Even children who do not attend such schools learn Amharic from the children attending them through playing together in the village. The interviewees assure that the children's mother tongue is Silt'e but when they play with peers, they start using Amharic. I also observed that children most frequently use Amharic when playing games. This clearly shows that there is a high pressure to learn and use Amharic rather than Silt'e in the community.

As the family is the basis for learning a mother tongue, it is crucial for parents to teach their children their language as a means for local communication and a symbol for identity.

#### **4.2.4.3 Using Silt'e in the Community**

According to the interviewees, Silt'e is mainly used for interactions in the markets, for religious performances, in conflict resolution, and in traditional cultural practices within the community. Common cultural practices in which Silt'e dominates include mourning and wedding ceremonies, and blessings which are usually offered by elders. However, I also observed that some elders give their blessings in Amharic. In common regular social gatherings, like *ək'ub* [Amharic] 'communal saving association' or *ədər* [Amharic] 'communal self-help association', Amharic and Silt'e are used interchangeably. Amharic usually dominates in official community meetings at the kebele or village level, at which various topics regarding health care, rural

development, adult literacy, protection of nature, increase of production, family planning, and other social issues (FGD T9). In my observation, people usually speak Amharic in political gatherings in the zone. Most interviewees think that the Silt'e people living in rural areas still know Silt'e better than Amharic. Therefore, the language in these official meetings should be Silt'e – despite the strong preference of the people to use Amharic.

The interviewees explain that Silt'e was exposed to many contact-induced changes in the past. As an example, it was mentioned that Silt'e proper names were replaced by the Arabic names because of religion (WEO, KII5). Regarding this, one of the interviewee says,

“Every nation has its own naming system. There were very common cultural names in Silt'e. *Sirgaga, Bargicho, Bargeba, Gilgeba, Shirbeza, Fulko* and *Sirmaga* were typically Silt'e names. But now names changed unexpectedly. Names from abroad are dominating in this country. The names are taken from the Arab world. However, in the case of religion, it is not the name what makes you acceptable but your faith and good work.”  
(ZCTGCAO, KII4)

Today, only a few Silt'e call their children by the naming system of their forefathers. Some interviewees, therefore, express their disappointment and argue that the Silt'e people do not retain their identity. If they accepted their identity, they should have called their children according to the indigenous Silt'e naming system, instead of developing an inferiority complex. Simply changing a name and wishing the identity of somebody else does not bring growth. Thus, naming seems to have a very significant effect for the identity of a certain community and its culture. It is highly attached to the language of the community for transmitting historical, social, genealogical, cultural, and identity expressions. Therefore, there should be efforts to preserve the Silt'e naming system.

According to the interviewees, once two types of names were given to Silt'e children. The first one was a cultural name that expresses the feelings of the parents or the community around the time the child was born. The other one is a religious name which is called *yäkitab fäm* 'book name' in Silt'e (PKII16). Currently, the community uses only the *yäkitab fäm* due to pressure from friends, family and community members to use only Arabic names to their affiliation with Islam. However, some of the interviewees strongly call for refocusing on their own cultural

expressions. Most interviewees argue that their language is the source of their identity and independence. It also makes them different from others. As a result, they believe that valuing their language is equal to saving their existence.

Besides, they said that the special naming culture in Silt'e stopped to be practiced nowadays (KII15). Their forefathers were called by traditional Silt'e names, for example, *Herato* (lit. 'peace'), *Hamdila* (lit. 'praise Allah/God'), *Diltata* (lit. 'win'), *Afran* (lit. 'happiness'), *Chamela* (lit. 'wealthy'), *Sirgaga* (lit. 'I have rested in your time'), *Sojat* (lit. 'become morning'), *Mulege* (lit. 'you are full'), *Sirbele* (lit. 'your roots are many'), *Aseberit* (lit. 'beautiful'), *Barkite* (lit. 'success'), *Sifte* (lit. 'silent, not talkative'), *Zilamu* (lit. 'rain'), *Bilch'o* (lit. 'first'), *Gifato* (lit. 'big hearted'), *Meliya* (lit. 'tactful'), *Degage* (lit. 'in your time I become stable') and so on. These names express the feelings or living circumstances of their parents at the time they were born, like happiness or sadness, success or failure, regret or prosperity, etc. Today, it is almost impossible to give a newborn baby such a name because these traditional names were commonly substituted by Arabic names in the community. Even if some people attempted to call their children by a traditional name, they were quickly changed to Arabic due to pressure of the community (FGD, T8).

In other words, the informants and discussants said that the Silt'e community has a special connection to Islam. Therefore, religious leaders, imams, and sheikhs could have an important contribution for the improving the use of the Silt'e language. Besides using Silt'e frequently for interpersonal communication, they should also translate religious documents written in Arabic, like the Hadith (or even the Quran), into Silt'e when they teach, as was common practice in the past (KII 10). This could encourage other people to use the language more frequently.

This indicates that Silt'e is under the influence of diverse conditions. The interviewees are of the opinion that Amharic is used more frequently than Silt'e in the community. Beside that Amharic is used to report affairs in government offices, it also started to dominate personal interactions, like greetings, small talk, telephone communication, buying goods in shops, listen to music, etc. (FGD, S10). Besides, religious affiliation inspires the community to focus on Arabic cultural values rather than the local ones.

In order to change this tendency, the community elders suggest that the educated people should act as a model for the young generation in using Silt'e (FGD, T5). If higher officers use the language in the zonal level, lower officers will also start to use it at the woreda and kebele levels. That means, if prestigious groups in the community dedicatedly use Silt'e frequently for communication, other will follow their example. Therefore, the elders advise the Silt'e elites to use the language in whatever circumstances they are exposed (KII16).

Finally a parent informant (PKII16) and discussants in FGD, T5 indicated that the older community members should become a role model for the new generation in the use of Silt'e language. They said that people develop the habit of the use of Amharic in the family and in the community. That is true that in my observation there is no a tendency to use Silt'e when people meet in various occasion. One of the official informant said that if parents use Amharic when they come to the office, it is difficult to respond in Silt'e. He added that most of the officers are Silt'e speakers. But the customers use Amharic when they visit government offices (ZEDO, KII3).

#### **4.2.4.4 Using Silt'e in the Media**

In the Silt'e Zone, there is no printed publication or electronic media that are disseminated or broadcasted in the Silt'e language. I observed that the zone publishes the bi-annual magazine *färädzat* (a Silt'e term meaning 'become morning' which has to connotation for change and development), which contains articles on current political topics, culture, and history. Almost all articles in the magazine are written in Amharic; only the last two pages, which are entitled *asäbärit* (which means 'good information exchange' in its literary translation), contain poems and proverbs written in Silt'e. Other publications on the Silt'e, like (Abdulfetah 2002) and (Keirdin 2011) are written on the history of the Silt'e people, are also written mainly in Amharic, as well as brochures produced for the people in the Silt'e Zone and billboards throughout the zone. Furthermore, a FM radio station, which was established in Wolkite to provide information and entertainment for the Silt'e community, is broadcasting in Amharic. There is no television program transmitted in the Silt'e language. All these indicate that Silt'e language is not used adequately in the media. Exceptions are sporadic advertisement leaflets which sometimes are

written in Silt'e. Besides, the constitution of FDRE is translated to Silt'e (see the text in the appendix).

Some interviewees emphasize the significance for writing riddles, folktales, stories and proverbs in Silt'e and to distribute them to the younger generation (FGD, T6 and S5). Other interviewees suggest to write dramas, poetry and plays in Silt'e and to distribute them to the community (HST, KII8). But in general, there are almost no efforts in the zone to develop a written literature in Silt'e. However, the establishment of a literary tradition in Silt'e as well as its use in newspapers and magazines is essential for its standardization and modernization. In addition, it would create awareness in the community for using Silt'e as a medium of mass communication.

#### **4.2.4.5 Optimal Conditions for Learning Silt'e, Amharic and English**

All interviewees are of the opinion that learning English, Amharic and Silt'e is inevitable in the zone. In my observation currently, all official communication is carried out in Amharic. Furthermore, Amharic is predominantly spoken in business, at public meetings, at the work place, and at schools. Silt'e is considered as a symbol for the community's identity. English is an international language and a key for academic success in higher education in Ethiopia.

Silt'e is used as MOI at elementary school (grade 1–4) and taught as a subject in grade 5 upward. It has also been given at a teacher training college at diploma level since 2013. Despite these educational achievements, there are still big challenges in the standardization and modernization of Silt'e, and for its promotion in private and official domains. Generally, it seems that the use of Silt'e in education does not contribute much to its promotion in the community so far (FGD, S4).

In relation to the use of Silt'e in education, the majority of the interviewees opt for learning Silt'e starting from the kindergarten until university level. If the new generation learnt Silt'e until university, it could be modernized so that it could be used as language of science and technology. The following extract represents this common opinion:

“I think that Silt'e should be employed as MOI up to grade 4 and then continue as a subject until university level. If we give the chance to learn Silt'e at high school and above, it will become a language of technology.” (FGD, T5)

On the other hand, currently, Amharic is given as a subject starting from grade 3 in the Silt'e Zone. However, the majority of the interviewees would prefer grade 1 as starting point for giving Amharic as a subject. The interviewees from Lera even argue that Amharic as well as English should be given as a subject starting from grade 1. The following extracts reflect these considerations:

“If they are encouraged to learn Amharic at grade 1, it could be useful. Currently, it starts from grade 3 and is given one or two periods a week. That is the problem.” (PKII 12)

“I believe that it is good to start teaching Amharic from grade 1. In this zone, it starts at grade three. When we start teaching the Amharic alphabet at grade three, it is a little bit late. It would be good to start at the kindergarten; that could help children. In the southern nations in many zones, it starts at grade 3; it would be better to start from grade 1.” (HST, KII8)

“I believe that there is a problem in using Amharic as a subject in schools. It is good to begin from grade 1. English should also be given beginning from grade 1. It is good for children when they identify Fidel at grade 1. In the SNNPR, the medium of instruction should be the local language at primary level up to grade 4. Some regions, however, are offering it up to grade 8. If the mother tongue has no potential, it is vital to strengthen it.” (HST, KII8)

Generally, the interviewees think that it is not appropriate to teach the Amharic alphabet, Fidel, only at grade 3 because the Amharic lessons in grade 4 and 5 already contain complex reading passages. According to them, the students would perform better if they learnt the three languages – Silt'e, Amharic and English – altogether starting from the kindergarten, as it is already done in private schools in Worabe. One interviewee, in contrast, argues that Amharic should be given starting from grade 5, but Silt'e and English starting from grade 1 (WEO, KII5). He thinks that Amharic has a negative impact on teaching Silt'e at this early stage when the students are still acquiring their competency in the mother tongue. However, when the children have a good foundation in their mother tongue, i.e. around grade 5, it is possible to teach them Amharic as an additional language.

Most interviewees believe that among the three languages in education in the Silt'e Zone, English – which is taught as a subject starting from grade 1 and MOI from grade 5 and upward is given more emphasis. It is scheduled five periods per week while Amharic and Silt'e are given only one or two periods per week. Despite this, the interviewees think that it would be better to teach English starting from the kindergarten, and, if possible, some subjects should be given in English starting from grade 1, as is currently done in private schools in towns. In addition, the interviewees complain that English is not taught appropriately because English teachers teach it in Amharic. Participants also indicated that in the private sector and the government service English is considered more important for gaining employment than for securing promotions (FGD, S10).

As far as the time allocation in teaching schedules is concerned, the interviewees are not worried about Amharic since it is the working language of the zone, and many people frequently speak it. Students also have a lot of exposures to different radio and TV programs as well as a variety of reading materials in Amharic. Therefore, it is sufficient for students to attend Amharic lessons only one or two periods per week (SKII18). A number of interviewees are of the opinion that the current language-in-education policy does not satisfy the interests of the community, who basically wants their children to master English and Amharic. Furthermore, the community is almost not involved in decisions about educational issues nor does it have detailed information about it (PKII 13). The interviewees also believe that it is important to give more attention to students from different backgrounds. The mother tongue of the community must be given as a subject for all, but newcomers should be taught in their respective mother tongue or in languages of wider communication as MOI, i.e. Amharic or English (FGD, S4):

“The solution to this problem [i.e. newcomers with another linguistic background] is teaching grades 1-4 in the mother tongue and then continuing with English as MOI starting from grade 5 throughout the country. They [i.e. young newcomers] can learn easily the language of the community they live in. It is not enough only to decide on the MOI; there should also be feedback [from the community]. The family should use the MOI at home. If Amharic starts at grade 1 and if English also starts at grade one, there is no big problem. If children move to another place somewhere in Ethiopia during grades 1-4, they are still

young and can adapt to their environment easily. If they move in grade 5 or later, all regions start to use English as MOI.” (ZCTGCAO, KII4)

“All languages are equal. A child has the right to learn in his mother tongue. If we do not put burden on the Ministry of Education, Amharic should be given side by side with the mother tongue everywhere in Ethiopia. There should be a choice [for the language] to learn, especially in the towns of woredas, zones and regions.” (FGD, S2)

As young children have a capacity to learn a new language easily, there would be no problem if the younger children of newcomers to the Silt’e Zone learnt in Silt’e at schools, as the Ministry of Education cannot facilitate that all mother tongue are taught everywhere in Ethiopia (PKII 12; FGD, S2). Moreover, some of the interviewees suggest that it is essential to take the number of students in the classroom into consideration. If there are an adequate number of students in a class who have the same linguistic background, which, however, differs from that of the community, the school should try to facilitate learning in the students’ mother tongue (PKII 14). However, more often students with a different language background face difficulties in learning when they come to the Silt’e Zone, as described in the following extract:

“I was born in Hosanna, Hadiyya. My parents are Silt’e. Only when I came here, I started learning Silt’e. Therefore, I expected to be exempted from Silt’e at school, but I was urged to learn it as a subject, which affected my result at grade 8.” (FGD, S4)

Due to such kind of learning problems, the interviewees advise to teach some subjects in Amharic, like social science starting from grade 5. Civic and ethical education could also be given in Amharic, or in mixed English and Amharic, at upper primary schools, i.e. grade 5-8. Physical and health education could also be given in Amharic. However, science subjects are better to be taught in English (PST, KII9). Furthermore, the interviewees mention that the mother tongue, Silt’e, is given as a subject while Amharic and English are media of instruction in private schools. If this combination is effective and helps students to understand science better, it should be encouraged.

In high school, English is a big problem for learning. Some interviewees think that students will understand quickly when the Chemistry or Biology teachers translate the main concepts into

Amharic. If the teachers only talk in English, students face great challenges in understanding the subject matter (HST, KII11). In the contrary, student interviewees complain that their teachers most of the time use Amharic to teach science subjects, which they consider to be inappropriate (FGD, S4).

There are regions in Ethiopia, like Oromia, where the mother tongue is used as MOI up to grade 8. Usually, students in these regions are performing better in all subjects including English (See Section 2.1.1 and Heugh et al. 2007:105). However, with regard to Silt'e, the interviewees argue that learning grades 1-4 in Silt'e as MOI is adequate for their children. Many student interviewees are worried that having Silt'e as MOI until grade 8 will make them too dependent on this language which could become a barrier to learn in other languages in the future, or to pass the countrywide examinations (FGD, S6):

“There are regions that teach in the mother tongue up to grade 8. I prefer to learn in English, Amharic and Silt'e. It is important to strengthen the English competency at the lower level to avoid problems when learning the subjects [at higher level]. We have to work on avoiding confusion at grade five. English needs special attention because Amharic can be learned easily. Amharic is the national language.” (FGD, S8)

The interviewees have controversial beliefs about the use of languages in education. In the FGD 4, the interviewees argue that English should be MOI all over the country starting from grade 5 if the mother tongue is given as a subject in the lower grades. The discussants in FGD, T1, draw attention to some zones and towns that learn in Amharic as MOI and are successful in education. So, they would prefer to learn in Amharic, as it was in the past (FGD, T9). If one focused on local languages, it could distress the free movement of individuals and the urbanization since a town grows and develops through newcomers (PKII 13).

Language related problems also occur in the transition period from primary schools (grade 1-4) to junior secondary schools (grade 5-6), due to the abrupt switch from Silt'e as MOI to English. The main problem is not English as such but the way it is taught at the lower grades. Students often cannot express themselves in English; some of them can even not write or read in it:

“When we learned in Silt’e at primary school, we were learning in Silt’e only. As a result, we did not understand English when it became MOI.” (FGD, S6)

“Once a student came from another zone to Silt’e learn up to grade 4 in the local language of that area. When he started to learn with us at grade 5, he could not understand the subjects. When he faced this problem, we translated for him what the teachers said into Amharic. First, he faced challenges in passing the examinations. But after some months, he started participating equally.” (FGD, T7)

The data revealed that in the transition period there are difficulties facing for many students. As a result, it is essential to look for solution for language related problems. It is also important to help students have adequate information how they can overcome the problems. In fact teachers have a responsibility to motivate students. The other main problem is to the language problem to shift from Silt’e to English without plenty preparation.

In this chapter, the quantitative and qualitative results of the data were analyzed and presented in the concurrence with the research objectives. The questionnaires, interviews, focus group discussions, observation and document analysis were examined for the purposes of coming up with adequate information on the language planning and policy implementation in the Silt’e Zone. In short, majority of the participant have positive attitude in learning their own mother tongue. They are aware of the importance of using Silt’e side by side Amharic and English. But practically the data show that Silt’e people more frequently use Amharic. The hegemony of Amharic is observed in all public domains.

Moreover, the presentation of the data indicated that the use of Silt’e in education has numerous challenges. The data indicated that the performance of teachers in the teaching of Silt’e is not satisfactory. Students had lesser interest in the learning of Silt’e. The qualities of the textbooks are not satisfactory. The textbook analysis indicated that it was full of faults, repetition of the topics and unattractive for learners and teachers.

Besides, the data indicated that though there are dialect variations, the language was not standardized. The participants said that in the zone there was no effort to standardize the language. In fact there were some efforts to modernize the language in education sector. It was

not well organized. There are no agents or organizations that work on the improvement of language use in the zone. The data showed that status of Silt'e is very low in personal as well as public use.

Finally the data presented the participants perspectives the use of Silt'e in the optimum conditions together with Amharic and English indicated that the use of Silt'e in all public domain was negligible. As a result they argued that Silt'e should be use in official circumstances. The participants indicated that unless it is used in the office, the equity of language use in the zone is unattainable. Besides they indicated that the family and the community had a responsibility to use the language for personal and social affairs. They also said that media can contribute the development of Silt'e in the zone. They added that newspapers, magazines, radio, television and website should be used in the language to create the optimum condition the use of Silt'e along Amharic and English in education, administration and social issues in the community. In the next chapter the study presents discussions of the findings obtained from the data.

## CHAPTER FIVE

### 5 Discussion

In this chapter, the findings from the quantitative and qualitative data analysis are discussed and interpreted based on the specific objectives the study. The findings are triangulated by combining the results from questionnaires, interviews, focus group discussions, observations and text analysis. The perception of the participants of the study were reviewed, discussed and interpreted based on academic research on the other contexts, literature reviews and government documents. This could help to identify how the current study associated with other scholarly sources.

#### 5.1 Perspectives of the Silt'e People towards LP and Policy Effects on Language Use, Equity and Development

The findings of this study show that the vast majority of the participants have of positive attitude towards MTE in Silt'e since this language is regarded as a resource for development and progress, and an expression of their identity and culture (see 4.2.1.1). The Silt'e community benefited from MTE for the last 22 years; consequently, the majority vividly supports the use of Silt'e as MOI, as shown in Tables 4.9 and 4.10. Using Silt'e as MOI motivated the ethno-linguistic group to claim their constitutional right of self-administration, and to split off from the Gurage Zone. If the Silt'e people had not asked to learn in their language, it would have been challenging to raise the question of establishing an autonomous Silt'e Zone. The majority of the participants prefer to learn in their mother tongue, Silt'e (see Table 4.8) due to its symbolic value for their enriching uniqueness (see 4.2.1.2). Commenting on language and ethnicity, Bamgbose (1991:11) states, "Language is one of the factors that determine ethnicity, but there is no other factor as powerful as language in maintaining by itself the genuine and lasting distinctiveness of an ethnic group." Kuper (2003:96) observes that children who were educated in a foreign language lose their identity and are handicapped to express themselves in proper words. They also do not give much respect and value for other languages and undermine their own language.

This study revealed that learning in the Silt'e language has an important contribution for the acquisition of knowledge in the ethno-linguistic group. The participants report that it helps them to understand new concepts easily. When they learn in Silt'e, they can focus on the subject

matter. Learning problems created due to lack of linguistic competence and unfamiliarity with the scientific concepts is avoided (see Section 4.2.1.1). Several studies validate that people learn better in their mother tongue (see Wolff 2003:65, among others). Therefore, the use of the mother tongue in schools must be emphasized. Moreover, Heugh et al. (2007:150) prove that the use of local languages for education in Ethiopia benefits students in acquiring knowledge as well as their overall performance.

However, many participants think that focusing too much on Silt'e can limit children's future participation in socio-political and economic activities in Ethiopia (see Section 4.2.1.1). They believe that Silt'e does not support mobility nor helps in getting a job elsewhere in the country. In fact, these reasons are economic in nature which does not undermine the educational value attached to MTE. Many speakers consider high proficiency (or even monolingualism) in Silt'e as a sign of being uneducated, backwardness, belonging to a rural context, or being less capable of understanding science and technology.

That means they do not accept the importance of the mother tongue for academic success since many of them learned in Amharic – a second language to them – and in the foreign language English in the past but, nevertheless, made an academic or professional career (see Section 4.2.1.1). Bamgbose (2000:88) is of the opinion that one of the challenges of using local languages in education is the negative attitude of its speakers. In the Silt'e Zone, there is a strong preference for learning and using languages like Amharic, English or Arabic instead of Silt'e due to political, economic, educational and religious motives.

However, the findings of this study verify that learning in Silt'e could be useful for the community to maintain its cultural resources. Besides, various participants believe that learning in Silt'e does not affect the students' results to join higher education as well as socio-economic participation of individuals in the community (see Table 4.8, Table 4.9 and Section 4.2.1.1). As a result this study advocates that it is very pivotal to work on the improvement of local language education and utilization.

Furthermore, the majority of the participants communicate in Silt'e and Amharic within the family domain yielding a situation in which the use of Silt'e is gradually declining at all levels (Table 4.4). In Table 4.1, the questionnaire elicited almost all participants' responses on the

general language use of Silt'e community for various functions in their daily life, the result of the study demonstrates that they use Amharic in schools, with supervisors, strangers and in the offices in the zone. In contrast, in interviews and FGD, the participants report that they were using only Silt'e to communicate with their (monolingual) parents and grandparents, whereas currently the young generation uses mainly Amharic to communicate with friends, and family members. Young parents use almost only Amharic to communicate with their children so that it is very difficult for them to acquire a good command of Silt'e. Amharic is also the dominant language in political ceremonies and public meetings (see 4.2.1.3). Thus, Silt'e is becoming endangered in its use by the young generation who either does not use it at all or mixes it with Amharic (see Table 4.5). However, Silt'e is still practiced in cultural ceremonies, like for blessing (4.2.4.3). In my observation, the community uses Silt'e most frequently at rural markets (see extract 2). Besides, the elders of the community use the language for negotiations and conflict resolutions in the community. Most frequently, older women use Silt'e to communicate with others (4.2.1.3). But the young one use Amharic to communicate with their family and neighbors. Younger speakers are more reluctant to preserve the Silt'e language and culture. Speaking languages of wider communication is considered as a sign of social advancement and modernization. Educated and mobile Silt'e people most frequently speak Amharic. Children shift to Amharic when they start playing with other children in the village.

Furthermore, the Silt'e people are highly mobile; they move from town to town in Ethiopia for which they need a good command of Amharic to communicate with members of other ethnolinguistic groups. As a result, they are extremely motivated to learn this language. Learning Amharic is relatively easy for them because Silt'e and Amharic are both Semitic languages and share many words and expressions. Consequently, shifting from Silt'e to Amharic became a frequent phenomenon of their communication (see Section 4.2.1.3). In line with this, Kembo (2002:65) states, "In advocating the use of African languages, we must be cognizant of competing with dominant and established languages, the use of which carry prejudices that influences even those targeted by the change." The finding of this study also shows that there are contests between languages. Silt'e, as a local language, is under the influence of Amharic, the language used for wider communication.

Fase et al. (1992:55) found out demographic, political, economic and cultural factors that motivate minority people to shift to the dominant language in continuous contact situations. Over a phase of bi- and multilingualism, the minority groups may gradually stop speaking their local languages and only use the dominant one yielding to the loss of the minority languages. In Silt'e, there were no Amharic speakers in the past, but nowadays almost all Silt'e people are bilingual in Amharic and Silt'e. Even though the community loves their own language, there is a strong tendency to use only the more prestigious Amharic. A person who speaks Amharic is considered modern, educated and urban.

In Table 4.2, the overwhelming majority of the participants replied that they listen to Amharic radio programs, watch Amharic television programs and films, and buy books written in Amharic. Newspapers and magazines are available in Amharic only. Amharic is also the dominant language for official correspondences. English is only used by some students for writing text messages.

Thus, the Silt'e community uses Amharic more frequently and in more domains than their local language, Silt'e. This puts a shadow over the development of the Silt'e language. The problem is not using other languages, but their high prestige vis-à-vis Silt'e. In relation to this, Kembo-Sure and Webb (2000:8) observe that when two languages are in contact, there is competition between them. A demographically, socially, economically and politically weak community learns the stronger language. Their mother tongue becomes the second choice so that finally the second language totally dominates over the mother tongue.

The majority of the participants in interviews and FGDs argue that the community members should be more committed to learn and develop their language, Silt'e, and change their attitudes in language use. This could be achieved through awareness raising campaigns in the community. The young generations have to relate economic development with the development of their language, identity and culture. Currently, Silt'e is downgraded by parents – particularly non-educated parents – who think that Silt'e is not as useful for their children as English and Amharic (see Section 4.2.1.1). The majority of teachers also prefer to teach in Amharic and English because students learn them with more interest and commitment. Thus, teachers also prefer Amharic when they communicate with friends and students in schools. In class, students give

only little emphasis to Silt'e since they think that they know it very well. According to Table 4.11, 80% of the students prefer to learn English because they think that it is compulsory for their further education. The schools also allocate a maximum load for teaching English (see Table 4.3). Thus, despite the fact that Silt'e is the MOI in primary school, it is the least preferred language to be learned or taught. The teaching materials are prepared in a better way for English and Amharic when compared with Silt'e. Parents also prefer their children to learn English and Amharic. But they strongly disagree that learning Amharic and English is better than learning Silt'e (see Table 4.8).

The findings of the study clearly show that there are two conflicting interests in the language use and choice of languages in community. Majority of parents need their children to learn and use the dominant languages. Similarly teachers need to teach Amharic and English as a subject and use as MOI in schools. On the other hand, many scholars (like Wolff 2010:6; Benson 2004:5; Skutnabb-Kangas 2010:8) argue that the utilization of children's mother tongue as the medium of instruction in schools help children develop cognitively and linguistically. It enhances the overall educational achievement of children when they have exposure for education in their mother tongue in their early school age.

Besides, regarding language preference, Teshome (1999:89) says that MTE is most desirable but that there are also challenges in using the mother tongue as a vehicle for business, education, and everyday life since most local languages cannot serve the child's long-term interests for education or job opportunities.

On the other hand, the inclination towards Amharic expresses their high status and dominance over Silt'e. The hegemony of Amharic is clearly observed in the family and in the public domains (Table 4.1). It is also changing and mounting time to time in the community. The finding of the study reveals that many of the parents' parents are still monolingual Silt'e speakers because of the less dominant function of Amharic in the Silt'e Zone at that time, i.e. just about during the reign of Haile Sellassie I after the Italian occupation at the end of the 1940s until his overthrow by the Derg in the mid 1970s. This period coincides with the time at which the Silt'e religious leaders resisted the introduction of formal education among the Silt'e with Amharic as medium of instruction (see 4.2.1.3). Since Amharic is the official language of the zone, it enjoys

a considerable high social status and is used more frequently than Silt'e in the official domain and when meeting strangers. I also observed that Amharic is the dominant language used in a political ceremony and in other public meetings in the zone (see 4.2.4.1).

All participants express that Amharic is everywhere in the community. The majority of the officials choose to communicate in Amharic between themselves and with other people even though they indicated to have high proficiency in Silt'e. Zelealem (2012:3) states that Ethiopia is "one of the areas of linguistic crises in Sub-Saharan Africa where several languages become endangered at different levels because of the strong pressure of hitherto dominant indigenous languages." This study reveals that participants are aware that the dominance of Amharic has a negative impact on Silt'e because it undermines its status.

As far as English is concerned, the young generation in the Silt'e Zone is very eager to learn and speak it. Some command of English implies educational success (see Table 4.8 and Section 4.2.1.2). Berhanu (2009:1190) and Daniel (1998:122) confirm that knowledge of English is most important for education in Ethiopia, especially in secondary and tertiary institutions. Even though English is not widely used for personal communication in the Silt'e Zone and in Ethiopia, it enjoys a high prestige. Regarding the superiority of English, Bamgbose (1991:13) says, "It is not language by itself that matters, but the symbolism attached to it". Some respondents think that the influence of English in Ethiopia is limited to some elites and politicians. Most of the Silt'e people live in rural areas where English is not used for communication at all – except in schools for academic purposes. In the SNNPRS, English is the medium of instruction starting from upper primary school, i.e. after grade 4. Another reason for the high prestige of English is globalization. More than half of the parents want their children to learn English because it is an international medium of communication and offers many opportunities for further success. The participants think that learning foreign languages, including Arabic, are advantageous not only for religious reasons but also economically.

The community undermines those who are monolingual in Silt'e. Silt'e is most frequently used by those who have no exposure to urban life and education. Bilingualism in Silt'e and Amharic is now the norm. Particularly, youngsters and educated people speak a mixture of Silt'e or Amharic. Elder participant notice that the current Silt'e is different from what they used in their

early ages. The current use of Silt'e is highly tainted. The younger generation thinks that Silt'e is not suitable for science and technology.

Regarding the strength of LP and policy, the participants mentioned that it provides opportunities to use local languages in the education system. In the past, the use of Silt'e was suppressed and marginalized – like many other local languages in Ethiopia. Although Silt'e was used as one of the languages in the adult literacy campaigns between the 1970s and 1980s, only in 1994/5 (i.e. 1986 E.C.) it became MOI in primary education and subject in upper primary and secondary schools for the Silt'e community within the Gurage Zone and continues the bequest after it becomes autonomous zone in the SNNPRS. This was an important achievement which provided them with confidence to develop and articulate their own identity. This resulted in the foundation of the independent Silt'e Zone in 2000 (i.e. 1992 E.C.), which offered new possibilities for the revival of the Silt'e culture and language. The majority of schools in the Silt'e Zone, which formerly were part of Gurage, Alaaba, or Hadiyya, began to teach in Silt'e. The Silt'e people wanted their children to speak Silt'e, and to use it in primary education. This is basically conforming Ruiz (1984:24), who states that learning in one's own language is like declaring a human right – or in the words of Benson (2004:4), “basic human needs are being met so that schooling can take place” in the mother tongue of the child since then, MTE in Silt'e became an integral part for the entire Silt'e community living in the Silt'e Zone.

The main weakness of LP and policy in the Silt'e Zone is the still existing imbalance in use and prestige between English, Amharic, and Silt'e. English is the dominating language in education, in particular in secondary and tertiary education. In addition, a lot of people in the Silt'e community are not informed about the language policy in the zone because government officials do not publicly discuss issues related to LP and policy (see Table 4.14). Thus, the authorities must become more committed to make people aware of current LP and policy issues. What is more, the current language policy in the Silt'e Zone is not working well for children who come from other parts of the country, and speak another mother tongue than Silt'e, or have an insufficient command of it. The main reason for this drawback is that the language policy was prepared without appropriate sociolinguistic concern, i.e. the zonal administration first designed the language policy without evaluating the existing sociolinguistic situation in the community, and later tried to convince the people to accept it. The language-in-education policy of Ethiopia

contains no clear statement on how the different languages should be used in schools, but it regulates the phasing for the use of English as MOI.

Thus, the effect of LP and policy in the Silt'e Zone to satisfy the needs of individuals, ethno-linguistic groups and the whole society is contradictory. On the one hand, the Ethiopian federalism supports local people to learn in their own language because MTE is more advantageous for education. On the other hand, some participants argue that the language policy in the Silt'e Zone (and implicitly also in Ethiopia) is inconvenient. The children of parents who come from different parts of the country to the Silt'e Zone are disadvantaged in primary schools since only Silt'e is MOI at this level. Therefore, the government should facilitate that the children of newcomers in urban areas can learn in Amharic as the language of wider communication in Ethiopia. There should be freedom of choice between Amharic and local languages since Ethiopia has a diverse population.

Parents and students should have freedom of choice when it comes to various languages. They should not be forced to choose a language that they do not want. If possible, schools in towns should offer education in alternative languages, at least in Amharic, for the children who do not know the local language Silt'e. Using only local languages for primary education in a certain community can have a negative impact on its urban development because people may not go to a place where their children do not get good opportunity for their education. Thus, the language-in-education policy in the Silt'e Zone should not only recognize one language as MOI in primary education but also take into consideration what languages particular members of the community want to be used.

On the other hand, the finding of the study showed that lack of concern and professional input on side of the zonal administration seems to be caused imbalance in the use of Silt'e and Amharic in the zone. Although Silt'e is the mother tongue of the majority of its inhabitants, it is not used for public services – except primary education. There are no the mass media (community radio, television, magazines, newspapers) or an indigenous literature in the Silt'e language. However, this is not a weakness unique to Silt'e alone, but occurs in various zones throughout Ethiopia. That means, the current practices of language planning on national level does not satisfy the need of the various ethno-linguistic groups in Ethiopia. In my observation, only three Ethiopian

languages, Amharic, Afan Oromo and Tigrinya, are well presented and frequently used in public domains while all other Ethiopian languages are not given due attention – except in education. However, the fact that the language-in-education policy and the constitution of Ethiopia de jure recognize all languages spoken by ethno-linguistic groups in the country is perceived as progressive and accommodative because it shows that the federal government respects the basic linguistic human rights. Consequently, multilingualism is an important part of nation building in Ethiopia, and, therefore, acknowledged and promoted by the federal government. The local administration in the Silt'e Zone should, therefore, also promote mother tongue based multilingualism.

In general, the language situation in the Silt'e Zone can be interpreted as it changed fast after Menilek II occupied the area in 1881 E.C. During the reign of Menilek II, only a few Amharic speakers – usually government officials – lived in the Silt'e territory. They rewarded persons who learnt Amharic and communicated with them in it, but punished the others who did not use it. During the reign of Haile Sellassie I and the Derg government, the use of Amharic steadily increased in the Silt'e Zone. Today its legacy continues under the EPRDF government since the young generation is eager to use it. Because of historical, political and socio-economic influences, Amharic hold the upper hand in the language use in the Silt'e zone. Therefore, it is vital to promote Silt'e in its use in its own zone.

In other words, there are several motives affecting language use in the Silt'e community. Silt'e speakers should promote their language to preserve (and refine) their culture and identity. This kind of symbolic motivation has an impact on the integration of an individual within a certain group (cf. Baker 2010:32). On the other hand, the Silt'e ethno-linguistic group should also connect itself with other ethno-linguistic groups in Ethiopia to become an integral part of the larger society on national level. To a large extent, this is facilitated through Amharic – the language of wider communication in Ethiopia and the working language of the Ethiopian government. That means, the Silt'e community believes that a good command of Amharic enables them to work and communicate in any place in Ethiopia. Furthermore, the members of the Silt'e community have a very positive attitude for learning English because they consider it the main language for international communication, as well as science and technology. This instrumental motivation (cf. Baker 2010:32) to learn a language because it promises access to

more or better employment opportunities, or higher mobility, also strongly affects the language use of the Silt'e people.

## **5.2 Challenges for Using Silt'e as a Medium of Instruction**

There are several challenges that hinder the implementation of the language-in-education policy in the Silt'e Zone. At the beginning, there were shortages of manpower for teaching Silt'e. There were problems in translating textbooks into Silt'e or developing other teaching materials, as well as terminology development in Silt'e. Furthermore, the DOE did not improve teaching materials to suit the context of the learners.

Besides, although dialect variation in Silt'e is perceived as minor and not affecting mutually intelligible, it is not studied well until today. None of the dialects was selected as the standard variety of Silt'e, but all dialects are somehow combined in the teaching materials. The DOE in the Silt'e Zone assigned educators from different dialect groups the task to develop teaching materials. Usually, they try to select terms which are common in most parts of Silt'e. Generally, the participants believed that the dialect differences do not influence the students' results. However, I observed dialect-induced differences in the performance of students from grade 10 in the Ethiopian General Secondary Education Certificate Examination (See 4.2.2.1).

For the creation of new terms, the material developer focused on meaning extension of existing Silt'e words (often uncommon obsolete words known only by a few elder speakers) and calquing, but also borrowed terms from Amharic and English. They also prepared glossaries indicating the different meanings of terms across various dialects. Nevertheless, some students have difficulties in using the textbooks and other reading materials. Furthermore, there is no well-organized institution for the agents involved in the development of teaching-learning materials in the Silt'e Zone. Consequently, these materials are neither attractive nor of much help for the students to learn Silt'e effectively.

Furthermore, the textbooks in Silt'e are of inferior quality when compared to those for Amharic and English. Teachers even complain that these textbooks do not support them adequately to teach Silt'e (4.2.2.3). Students usually have a lot of difficulties to understand the Silt'e language used in the textbooks and to do the exercises for practicing the language. Although there are

quality differences among the Silt'e textbooks for various grades, the textbooks are in general full of errors and repetitions due to the lack of final editing and revision, and the contents of their reading passages are not attractive to students. The lack of supplementary reading materials in Silt'e makes matters even worse. The focus of the textbooks on reading skills through text passages with grammar and vocabulary exercises is not appropriate to develop the language competence of the students because language teaching in general should integrate the development of all four skills, namely listening, speaking, reading, and writing (see Figure 4.1 and Section 4.2.2.3). In this regard, Baldauf and Ingram (2001:412) state that in the case of acquisition planning in mother tongue education materials play a crucial role. As a result, the development of Silt'e teaching and learning materials should be given a due emphasis in order to help children to use the language in their daily lives.

The findings of the study show that students are not much motivated to learn Silt'e. Although it is taught at high school currently, it is not an examination subject at grade 12, i.e. it does not affect the students' final results for entering tertiary education. Therefore, they do not want to waste their time in learning Silt'e – whose practical use ends after school for them because Silt'e does not facilitate mobility or business activities outside the zone, nor is it an official language in the zone, i.e. it is not used for communication in government offices in the zone (4.2.1.2).

Another shortcoming is the insufficient training of Silt'e language teachers. Majority of them lack qualification to instruct in it (4.2.2.1). Being a mother tongue speaker is not enough for becoming a competent language teacher. The lack of training might discourage teachers to work hard for enhancing the performance of the students in the Silt'e language. Most of the Silt'e teachers at high schools have very little background in Silt'e. Some of them only recently came to the Silt'e Zone and have no experience of speaking Silt'e outside class. Instead of Silt'e, they mainly use Amharic in Silt'e classes (cf. Table 4.5). This has a negative impact on their students' skills and proficiency in Silt'e. What is more, students even think that their teachers are not competent in the language.

In addition, the teachers of Silt'e as subject do not have guidelines or specific requirements for designing their instructions. Thus, its implementation is not accomplished successfully. Besides,

language teachers complain about time limitations for classes, and lack of adequate resources, constructive environments and commitments.

From the pedagogical perspective, MTE is vital for children to learn better in lower grades at primary school (Benson 2004:3; Gfeller 1998:5). It is well documented that the longer children are taught in their mother tongue at primary level the better academic results they achieve (UNESCO 2008:15). When children do not understand the language of teaching in schools, they fail to learn the subject matter. Thus, these students have to learn the language of instruction before they learn the content. This can take them a considerable length of time. If the language of instruction is their mother tongue, however, they immediately understand the content and develop their own creativity (Ouane 2003:70). The government of Ethiopia, therefore, asserts students the right to receive education in their chosen language plus Amharic and English in its language-in-education policy.

Relevant curriculum and instructional materials focus on building a strong foundation in speaking, listening, reading and writing and developing academic concepts in the mother tongue, based in local culture (see Section 2.2.3.3 for details). Mother tongue teachers and resource persons from the language group should be identified and these together with the linguists, NGOs and consultants should participate together to develop curriculum and for materials and training workshops. They can guide the curriculum content and teaching methods. In addition, curriculum reform should take into account the medium of instruction, use of mother tongues. The textbooks in Silt'e should be as attractive and well organized as the wider communication language Amharic and English.

To conclude, a lot has to be done to solve the problems of using Silt'e in schools. In the first place, teachers should be trained, and appropriate teaching materials in good quality should be prepared. In addition, parents must be more involved so that they become concerned about the education of their children, as well as their children's teachers. In line with this idea Kembo (2002:60) says that it is worthy spending time and money to improve the local language education. This is for the reason that inadequate resources can lead to the failure of the implementation of language planning activities.

### **5.3 Status, Standardization and Modernization of Silt'e**

The status given the Silt'e currently is below that of English and Amharic. Outside the home domain and primary education, Silt'e is almost never used for public or official communication in the zone (see Table 4.4, Table 4.8 and Section 4.2.3.1). Thus, its political status is somehow undecided.

The official language in the Silt'e Zone and the language with the highest status in the community is Amharic. It functions as language of wider communication in Ethiopia and is the working language of the country. Regarding the functional status of English, it is used as MOI in higher education starting from grade 5 in the Silt'e Zone, and the main medium for international communication. While Amharic is also frequently used for interpersonal communication, the use of English is basically restricted to schools.

Silt'e is a powerful symbol for ethnic identity. It is still important for interpersonal interaction in the family domain and with friends, and for cultural events (mourning ceremony, traditional conflict resolution, blessing, etc.) in the community (4.2.4.3). Silt'e is also frequently used at rural markets. People belonging to the older generation use Silt'e to communicate among each other while the younger generation is to a large extent bilingual in Amharic and Silt'e and strives to learn and use English.

The function and development of a language is shaped by social and economic forces, as well as the political will of its users (cf. Webb 1996:141 for South Africa). With regard to Silt'e, its function in the community, as well as its standardization and modernization is not satisfactory. Lack of commitment by members of the Silt'e community, as well as lack of support and action by the zonal government yielded a situation in which Silt'e has considerably less prestige and status within its community as compared to Amharic and English. A very worrisome trend in the Silt'e community is the ever-growing influence of Amharic. Despite the widespread bilingualism in Silt'e and Amharic throughout the zone, even in the family domain Silt'e is losing ground vis-à-vis Amharic among the young generation. Often young parents speak with their children only in Amharic so that now the transmission of Silt'e to following generations becomes questionable. It is important to note that language is a vital pillar of culture and identity. It is the means by which beliefs, rituals and behaviors from previous generations are one accessed. Since the

majority of the adults in the Silt'e Zone are still positive towards their mother tongue. It is important that they continue to inspire their children to love and use this language and to respect their culture since they believe that the children are the future protectors of the Silt'e language and culture.

Regarding language standardization, Silt'e has a standardized orthography, which is based on the Fidel script used for writing Amharic with a few modifications to avoid redundant graphemes representing the same sound combination (cf. 2.1.2.3). However, no attempt was made to standardize the minor dialect variation in Silt'e. The participants identified three main dialect areas, namely (i) Alichu-Wuriro and Silt'i, (ii) Dalocha and Lanfuro, and (iii) Sankura and Azarnat-Barbare. Differences due to dialectal variation were not avoided in the preparation of teaching materials in Silt'e, which creates problems in teaching the language at school (cf. Table 4.6, Sections 2.1.2.3 and 4.2.2.2). Furthermore, in the various Silt'e textbooks, different terms are used to express the same concept. The most used lexical reference work for Silt'e in the zone is Gutt and Hussein (1997) – a trilingual Silt'e-Amharic-English dictionary prepared by SIL. In addition, there seems to be a need for a monolingual Silt'e dictionary for defining the meanings of words across the various Silt'e dialects, and for a bilingual Amharic-Silt'e dictionary to improve the writing skills in Silt'e. Thus, all in all, the standardization of Silt'e is still far from satisfactory. Despite the lack of a centralized institution for coordinating language-planning activities in Silt'e, the participants complained that there are several factors that do not encourage its standardization (see 4.2.3.2 and 4.2.1.3), namely:

1. Government offices in the zone provide information in Amharic rather than in Silt'e;
2. Silt'e is not used for writing outside school;
3. There are no radio or TV programs, newspapers, magazines or any kind of literature in Silt'e. Even the local FM radio program for the Silt'e community is broadcasted in Amharic;
4. No detailed research is conducted on the Silt'e language.

The use of Silt'e in education, in the mass media, and in various other official domains, like the court or government administration is very essential for its development or modernization. A language is considered developed when it is used in various domains and purposes – including science, technology and economy of the respective community. One aim of modernizing a

language is the expansion of its lexicon by creating new terms. In Silt'e, these efforts are undertaken by the department of education in the zone. New terms in Silt'e are created by three main methods (Table 4.16). Students feel comfortable with borrowings from Amharic and English, while textbook developer prefer calquing or the meaning extension of existing terms, especially of uncommon words known only to some elder speakers.

In general, the use of Silt'e for academic purposes is a crucial issue in order to improve the status, standardization and modernization. However, it should also be supported by legislations and the council of the zone to be utilized in the mass media, the office and the court. This is because such efforts can influence the use of the language in the community as a whole. Most of the participants are confident about the possibility to develop Silt'e.

#### **5.4 Optimum Conditions for Using Silt'e along with Amharic and English**

In present-day Ethiopia, only three local languages, namely Amharic, Afan Oromo and Tigrinya, are actually used in various public functions in addition to education, while most other local languages are still ignored in this regard. Many of these languages are even used less and less for interpersonal communication in private domains. Silt'e is no exception to this (see 4.2.4). One major finding of this study is that there is a tremendous decrease in the use of Silt'e and in the number of Silt'e mother tongue speakers among the younger generation while the spread of Amharic as second language is flourishing in the Silt'e Zone. This is not to blame the influence of Amharic in the zone but to draw attention to promote its main linguistic resource, Silt'e, without neglecting the already developed language, Amharic.

Therefore, it would be appropriate to use Silt'e along with Amharic as official languages in the zone. The use of Silt'e should be given due attention in the family domain, as well as in public spheres, i.e. in education, in the mass media, and in government administration. The Silt'e community should be motivated to promote the use of their language through careful language planning with in relation to the aim of enhancing the functions of Silt'e.

In a broader African context, Wolff (2006:30) states that the function of local languages should not be restricted for expressing identity and personality; they should also be used for economic, social and political development issues. This must be based on affirmative managing of the

established linguistic and cultural diversity in order to realize national unity and social equality out of inherited social inequality and national disunity. With regard to Silt'e, its introduction as MOI for MTE in primary education, as well as its incorporation as a subject in secondary education is an important achievement for its promotion. However, in other official domains the use of Silt'e is still inconsiderable because the Silt'e Zone administration firmly entrenched Amharic as the language of administration, business, mass media, training and access to information, as well as upward mobility and wider communication within the Ethiopian nation (see Section 4.2.4.1). Furthermore, English retains its function as pan-Ethiopian MOI in secondary schools and tertiary levels starting from grade 5 in the Silt'e Zone.

A first step to change the disadvantaged position of Silt'e in the zone could be that the Council of the Silt'e Zone administration should declare it as the official language, and judiciary and other government services. Letters, minutes and reports that are related to the Zone should be written in Silt'e language. Most public notices, street names and menus are also very crucial to write in the Silt'e language with the help of the professionals. For this, however, a political will and strong commitment of the administration is inevitable. In relation to this in a broader African context, Kembo-Sure (2006:40) states that "There is the absence of the political will to implement policies that promote the use of indigenous African languages, which are being marginalized. Most language development resources are put into the development of English."

In principle, this is also true for the Silt'e Zone. Instead of English as the language of the former colonizers in many African languages, the Silt'e community leaders strongly favor the use of Amharic, i.e. the language of wider communication in Ethiopia. Consequently, the finding of this study reveals that young parents are more concerned that their children become good speakers of Amharic rather than their mother tongue, Silt'e. The Silt'e teachers observe a decline in the Silt'e-speaking skills among their students which they think is due to the fact that parents communicate with their children in Amharic instead of Silt'e at home. Parents are ambitious for their children to learn Amharic and English in their early age since they believe that these two languages are the passport for successful mobility, business and higher education (see Section 4.2.1.3).

On the other hand the findings of the study indicated that if Silt'e becomes the official language of the zone, they could face challenges in getting terminology for their respective sector and writing reports in the language. The findings also indicated that if Silt'e is employed as official language, it could limit others to work on government offices in the zone. But in the study it is believed that it is proper to recognize that if Silt'e becomes the official language, it could help the people share information easily and boost the performance of the wider community of the zone. It can help to exchange new knowledge in agriculture, health care and other development endeavors. Besides, it can facilitate to employ the language and encourage the people to develop self-confidence to use the language in the whole community.

It is also believed that though there are challenges in the use of the language for official purpose, they can be solved gradually when it is utilized practically. When the people start writing in it, the problems related to writing are solved. But the language planning and policy in Ethiopia lacks clear-cut objectives in order to develop the local languages. According to the participants' response, the promotion of Silt'e is not adequate in the development of the language. It fails to assure the implementation of Silt'e as official language in the zone.

The other the most significant means to maintain Silt'e language is the use of the language within the family. But the finding of the study shows that the problem is that Silt'e language is gradually substituted by Amharic in the family. It generally indicates that even though Silt'e showed a significant development in education, its use within the family is lowered. The community uses their language less than Amharic in their personal communication. Besides, speaking Amharic or English is a sign of being knowledgeable and civilized. Using other than these two languages cannot be a symbol for modernization. However, modernization and social advancement can also be expressed with self-respect. The Silt'e people should value their language and show more commitment to use it in all domains. Particularly, they should use it in the family and with neighbors. It is clear that a language become enhanced and extended when it is used within the family and pass it for their children. Currently, the fathers and mothers started communicating in Amharic, as they believe that they are urbanized and modernized. Parents believe that the future of their children lies in the mastery of Amharic and English. It is common to use Amharic among brothers and sisters (Table 4.1). But it must be realized that promoting and respecting their language for Silt'e people is considered as they are maintaining their natural

resources (4.2.4.2). As it is mentioned in Section 4.2.4.3 currently even cultural assets are tried to practice in Amharic. Fathers started giving blessing using Amharic. This study firmly believes that it should be performed in the target language.

Furthermore, there are constraints in the use of Silt'e in the entire community. It is advisable for the children to have well-established skills of their mother tongue. But, students and parents have an interest to learn Amharic and English as early as possible (see Section 4.2.3.1 and 4.2.4.3). It is believed that the more proficient students are in their mother tongue, the more proficient they will be in a second language (Heugh et al. 2007:150). But it is undeniable that the Silt'e community has to use mother tongue and additional languages to enhance its socio-economic and political participation. It is vital balancing with the use of Amharic and English. Thus the use of Silt'e language has diversified benefits for Silt'e people that it is appropriate to use it. The community members must use Silt'e for writing and oral communication in their personal and public communication. It is vital to reduce the influence of wider communication languages and to make it competent in its use and transfer to the next generation. In other words the Silt'e community has to sustain the use of Silt'e through working tangible activities in its use. Otherwise, the language could face the danger of extinction. It is not appropriate to say Silt'e people should not ask for language equity (see Section 4.2.4.1). It is pivotal to use Silt'e along with Amharic for official purpose, business, in the media, in the governmental organizations and in religious institutions. It is essential to fill in the gaps in the use of Silt'e. Almost all members of the Silt'e community are proficient in more than one language, i.e. they are bi- or multilingual. According to Wolff (2010:15), multilingualism is a deliberately constructed result of broadening opportunities for more citizens to participate in national affairs. Ethiopia – as a multilingual society – should maintain multilingualism and try to establish strategies that promote multilingualism at the national level. The majority of the people will only be able to participate actively in national affairs if their languages are recognized and used at that level.

Media are other suitable conditions in order to enhance the use of Silt'e. As the finding of the study indicates that there are no electronic and written media in Silt'e. Different documents written on Silt'e community are in Amharic. They could be very useful in the development of Silt'e. In the community it is vital to write newspapers, and broadcasting radio and television programs in Silt'e language. Besides, it is also possible to use the Internet to disseminate

information about the Silt'e community in Silt'e, Amharic and English. To use web sites has multiple advantages to disseminate information, introduce the zone and develop the language of the community.

Alidou et al (2006:7) confirms that languages do not develop without actual use that language for special technical and scientific vocabulary. It can develop as a language of education, literature, sciences, broadcasting. Thus, Silt'e should be used in the mass media to facilitate more situations to write, read, speak and listen in the language. When information is disseminated in Silt'e, the community can understand development activities regarding health care and agriculture and can be implemented more successfully. Government policies and strategies are better understood and will gain more support when the target population is reached in their own language. Thus, Silt'e can become an important resource for sustainable development in the Silt'e Zone. All in all using Silt'e in media can contribute a lot in standardization and modernization of Silt'e as well.

In connection with the most advantageous situation to use Silt'e together with Amharic and English in education system is that the findings of the study indicate that all these three languages are inevitable in the Silt'e Zone: Silt'e – the local language and mother tongue of the majority in the zone, Amharic – the working language of the Ethiopian federal government and language of wider communication in Ethiopia which many members of the Silt'e community speak as second language, and English – the language of international communication and MOI at secondary and tertiary education in Ethiopia, which is learnt as a foreign language in school.

Most parents in Silt'e opt for English as MOI from the beginning of schooling because of the instrumental value they attach to this language. Globalization and international communication are also closely connected with the use of English. Many participants consider education in a local language is useless since it has no prestige in a broader socioeconomic and political context in Ethiopia. For this reason, the parents who can afford it send their children to private schools to expose them early to quality education in Amharic and English since these schools remain the best equipped in terms of facilities and teacher qualification.

I acknowledge the view expressed by Kamwangamalu (2010:19) argues that African masses would not strive for in a local language unless the local language education was connected with the status and prestige in political and economic context. Otherwise, if parents afford their

children education, they send their children in the private schools whose media are English, Amharic and Arabic.

However, the use of Silt'e, Amharic and English in education seems to be the better option for the Silt'e community. Silt'e – as a mother tongue of most students and a symbol of identity – should continue to be used as MOI from grade 1-4 but become a compulsory subject at upper primary and secondary schools (see Table 4.12, Table 4.5, Sections 4.2.4.5 and 4.2.2.1). It should also be a subject for the school leaving certificate examination at grade 12 since the current condition discourages students to learn Silt'e in high school. It could also be benefiting to extent the use of Silt'e as MOI to grade 5-8. For this, however, further research is needed. To enhance the quality of education in Silt'e, more and better-trained teachers at diploma and degree level should be trained and employed.

Furthermore, the Silt'e language curriculum should be revised. Currently, the Silt'e education from grade 1–12 only focused on grammar and vocabulary, which do not encourage students for further use of the language since the development of communication and writing skills in it are not given due attention. This should be changed appropriately so that students develop more interest to learn their language. Teachers also should be encouraged to develop additional teaching material for Silt'e (see Section 4.2.2.3). In this regard, MacKenzie (2010:9) states that strong foundation in MT is a good predictor of successful second language learning; providing a good MT foundation will support the learning of the second language. Learning language and learning about language encourages a child's meta-linguistic conceptual understanding giving a basis on which to build other languages.

Besides, if Silt'e is successfully used in primary education, it may boast the image of the language in the community. Furthermore, more and more students might use Silt'e also for writing, which in the long run, could create a literary tradition in Silt'e, and also enhance its use in science and technology. Such a development could find support in the community because many participants observed with fear that the younger generation puts less and less attention to their language and culture. Mother tongue education should be supported by the use of the language in other domains. A language with whatever size of speakers can be use for diversified purpose. According to Alidou et al (2006:7), for example, if a local language is promoted as an

official language, it can be developed as a language of education, literature, sciences, international broadcasting. As a result, the use of Silt'e in education should not be the end; it should also be promoted in other public spheres, like in the local government administration or mass media. Education in Silt'e language is supposed to contribute in the overall use of the language.

Pertaining to Amharic, majority of participants said that Amharic is the main vehicle for interethnic communication throughout Ethiopia, but it is given little attention in education in the Silt'e Zone. Despite this, the amount of time devoted to teaching Amharic in schools is very low, not more than two periods per week (cf. 4.2.1.4), and the young people in the Silt'e Zone frequently use Amharic in their daily life. Besides, Amharic, like Silt'e, is not a subject of examination at grade twelve so that students are not motivated to invest much effort in studying it.

In all government schools in the Silt'e community, Silt'e is MOI from grade 1-4, while Amharic is given as a subject starting from grade 3 but English from grade 1. The participants argue that the children should learn Amharic along with Silt'e and English starting from grade 1. They consider this a more successful model because it is used in private schools. Furthermore, some of them suggest that general subjects, like Social Science, and Health and Physical Education, should be given only in Amharic from the beginning. This would help to integrate newcomer students to the Silt'e Zone, who do not know the language. However, I firmly believe that the Silt'e people should not worry about the development and the expansion of Amharic to offer other subject since it is already well-established Ethiopian language and is very important wider communication language which can be learned without difficulty in the Zone. But it is sound if Amharic becomes one of compulsory subject as well to encourage students to devote much time in learning and studying it in their educational career in high schools.

Regarding English, it is a language that opens doors of further education and employment in Ethiopia and elsewhere in the world. It is the language of international communication. It offers many opportunities for success in academia. The participants want their children to know this language to be able to communicate internationally and work professionally beyond their villages and borders.

The results showed that the perceived importance of English is linked to children's education. The participants believed that proficiency in English is important for them to pass examinations. In Ethiopia, a good command of English is generally considered crucial for success in high schools and tertiary educational career. Besides, English competency is believed to increase one's chances of securing better jobs; there was no consensus among the participants that a mastery of English is better than learning Silt'e (see Table 4.13). The interview results indicate that the participants choose English as a sign of respect. Since there was a tendency for superior to speak English, participants felt that they needed to be proficient in English.

This is not surprising, in that English is extensively regarded as language intellectual in the private sector and in the governmental business. Thus, majority of the participants preferred to learn English in schools. They also revealed that English is acknowledged as a language which provides a gateway to knowledge and advancements in science and technology in this global community. As Wardhaugh (2006:356) points out, it is common in Asia and Africa to have elites who speak a European language such as English. This language not only serves many as an internal working language but is also still regarded as the language of mobility. It is both the language that transcends local loyalties and the one that opens up access to the world outside the state. English is also vital for higher education in Ethiopia and for international business.

To this end, the findings of this study show almost all the participants have great interest to learn three languages indifferently. They need to give a due emphasis to their mother tongue which is highly dominated by Amharic in all aspect of public communication in the zone. At the same time they need to learn Amharic since they believe that the working language of the country and wider communication for business. Besides, English is a vital international language which is used as a business, scientific, technological, educational and diplomatic language of the world. It is, thus, taught and learned as a foreign language. And it is clear that it is the medium of instruction in this country from the beginning of second cycle to tertiary level. Besides, Amharic and English have a rich literature so that knowing them is very useful for acquiring general knowledge and academic status. This makes it very important for learners to possess adequate proficiency in the languages. Therefore, they believe that these three languages can go together. But to reduce the burden of learner it is crucial to distribute fairly. There is a growing trend of adopting the mother-tongue-based multilingual education with aims to address linguistic

diversity, ensure linguistic rights of children enshrined in various international declarations and national constitutions, promote access and equity in education and enhance quality of education.

Regarding the transition from Silt'e of MOI up to grade 4 and to start English from grade 5, most participants think that it is too abrupt for the students (see Table 4.5). But there are a significant number of participants who like the early transition of Silt'e to English. Heugh (2011:153) notices that early exit models cannot offer educational success. Here it is observed that the children have adequate competence in their mother tongue. So they get confused to transfer to other foreign language without preparation. Students are not become competent enough when they shift to English (see Section 4.2.4.5 and Table 4.12).

On the other hand, the finding of the study shows that some participants need some subjects, like mathematics or science, to be given in English as MOI at the lower primary level to familiarize the students with this language and to make the transition smoother (see Table 4.13 and Section 4.2.4.5). In this regard, Heugh (2011:31), however, recommends that to build on the existing provision of teaching in African languages and expand it so that additive trilingual education should become a common feature of education and development. While African languages should be used as primary medium of instruction to at least end of year six preferably year eight and ideally to the end of secondary education), the teaching of the international language of wider communication needs to be improved and used as a supportive medium of instruction in secondary school. Furthermore, evaluations should track students' performance to year six and need to provide information about the resources (e.g. teacher training, materials, school site) of control schools.

In conclusion, currently it is clearly observed that the constitution of FDRE offers all languages and cultures have equal recognition and respect so that one language is not greater than the other or one language cannot influence the other. It declares all languages, cultures, beliefs and history have cognizant as equal (FDRE 1995:48). Based on the constitution, the language in education policy motivates children learn in their mother tongue (MOE 1994:26). The nations and nationalities of Ethiopia have a right to learn and train teachers in their respective language. The country accepted all languages are useful natural resource. It is believed that the linguistic diversity of the country is valuable assets.

The findings of this study show that the participants have a positive attitude towards the general Ethiopian language-in-education policy. However, there are problems in its implementation regarding language use in the Silt'e Zone, and the development of the Silt'e language. Until now, Amharic is the only official language in the Silt'e Zone. Contrary to the expectations of the participants, Silt'e is still not used in most official domains. Authorities are still hesitant to use Silt'e in legal provisions and in official communication. This creates the impression that Silt'e is not given much value in the Silt'e Zone, which, consequently, discourages students to learn Silt'e in school, or to use it frequently in various official and private domains. Therefore, Silt'e should be given a *de jure* official status in the Silt'e Zone.

Language in education planning is one of the major factors that influence the language use and development. Ferguson (2006:104) states that education has a direct bond with language change. It determines the future development of the language use. It is also supposed to inculcate the ethno-cultural values and traditions and shape the linguistic norms of a community through MOI. It, besides, helps to manage the status, corpus and prestige development goals of a language. As a result, education is a powerful tool to create suitable conditions to use local languages together with the languages of wider communication. This is because large number of students of the community can be available in the school and they can learn in the language and its use. In the future they also can create influence in the use of the local language use in the offices or the community after their completion of their school life. In other words, education can attribute the development of language use by shaping the behavior of the next generation.

Therefore, it is very essential to work on the development of the local languages. Silt'e language is a natural resource for Silt'e people which should be maintained. For Silt'e people, the language development is inseparable from other development endeavors. Many studies verify that using one's own language is considered as respecting self-identity and developing self-confidence. It also contributes in the academic success of learners (Wolff 2010; Heugh 2011:103 and Ager 2001:57). The findings of this study show that the community becomes aware of Ethiopian languages are not the source of problems, conflicts and dread in the country. Languages are a means of the expression of their unique identity of humanity rather than being the cause of fear and uncertainty.

Nevertheless, preserving local languages and cultural assets, and transferring them to the next generations are alarming issues. The main reason is that speakers of smaller languages are shifting to the dominant languages (Fishman 2000:12). It is believed that to help Silt'e language to be competent enough and survive the involvement of Silt'e people has no substitution. To develop Silt'e, the community should use it for oral and written communication in diverse domains.

## CHAPTER SIX

### 6 Summary, Conclusions, Recommendations and Implications

#### 6.1 Summary of the Study

The general aim of this study was to examine the implementation of language planning and policy implementation in the Silt'e Zone. This included four specific objectives, namely (1) to examine the perspectives of the Silt'e people towards language planning and policy issues in relation to language use, equity and development in the community; (2) to assess challenges of the use of Silt'e in education; (3) to scrutinize ways to improve the function, standardization and modernization of the Silt'e language; and (4) to find out the optimum conditions for using Silt'e along with Amharic and English in the zone.

The theoretical framework applied in this study combined Rubin's (1971) four stage language planning model (fact finding, policy formation, implementation and evaluation), Ruiz's (1984) language orientations theories (language as a resource model), and Cooper's (1983) corpus, status and acquisition planning to assess language planning and policy in educational, social, linguistic, and ethnic contexts in Silt'e.

A mixed quantitative and qualitative research design was used to gather data on language planning and policy issues in the Silt'e Zone. The data collection through several field trips to the zone began in February 2013 and lasted to June 2014. The questionnaires were administered to obtain data on the beliefs of language practices and use in the community. FGDs and interviews were used to gather information on the development of Silt'e. Besides, textbook analysis and observation provided further information about language planning and policy, as well as language use in Silt'e.

The study showed that there are disparities between the wish to maintain the Silt'e language, on the one hand, and the actual use of Amharic – the language of wider communication and the working language of the federal government of Ethiopia – in all aspects of public life. In general, the participants have a positive attitude towards the use of Silt'e. They would strongly support if everybody in the community knew and used Silt'e in all domains (see Table 4.10). On the other hand, they also argue against the current emphasis given to Silt'e in education with remarks such

as using Silt'e in public domains is a sign of narrow-mindedness, or Silt'e cannot properly be used for administration since it is not standardized. Indeed, Silt'e is not used for economic or administrative functions. This resulted in language inequality since Amharic and English are more preferred than Silt'e for various communicative and educational functions (see Table 4.1). This is evidence for the fact that the Silt'e Zone was not very successful in the implementation of a language policy in which Silt'e can be used in various domains in the community because it failed to promote and develop Silt'e for official purposes (Section 4.2.4.1). The use of Silt'e as MOI in primary education and later as a subject does not bring a significant change because this achievement is not supported by using it in other public domains.

The study also revealed that Silt'e received very little attention for interpersonal communication. Many Silt'e people are currently shifting to Amharic in all domains (Table 4.5). In other words, Amharic highly influenced Silt'e language use. The number of Amharic speakers in the Silt'e Zone is increasing. In fact, the expansion of Amharic is not a problem by itself. But there is no balance in the use of Silt'e and Amharic in the zone, i.e. Silt'e speakers started to substitute their mother tongue with the dominant language, Amharic (Section 4.2.1.3 and 4.2.4.3). Therefore, it is crucial nowadays to promote the use of Silt'e in social, economic and political domains.

Although Silt'e is used for education at different levels in the zone, there is a lack of an integrated language-in-education plan which clearly defines the role of Silt'e, Amharic and English. The scarcity of competent teachers and the lack of resources (textbooks, reference materials, dictionaries, and grammar books) to teach Silt'e (see 4.2.2.1) are the main problems in the use of Silt'e in education. The data showed that the dialect variation in Silt'e is minor and does not create communication problems (see section 4.2.2.2). However, the current textbooks are not suitable for teaching and need to be revised and improved (see 4.2.2.3).

Although the current language-in-education policy of Ethiopia motivates the use of local languages in the education system, it does not bring the intended development for Silt'e. Instead, the young generation is currently shifting from Silt'e to Amharic (see Table 4.5 and Section 4.2.1.3). In the past, particularly during the reign of Haile Sellassie I, Amharic was only used by relatively few people in the zone. But currently, the majority of the Silt'e people are bilingual in Amharic and Silt'e.

There are several reasons for the growing dominance of Amharic in the Silt'e Zone. The Silt'e people frequently commute to various towns all over Ethiopia. In these urban areas, Amharic is used as language of wider communication so that many Silt'e living there stop to speak in their mother tongue, Silt'e. When they return to the zone, they continue to use Amharic instead of Silt'e. In addition, Amharic is commonly considered as a symbol for modernization and social advancement in the zone. If a person is not able to speak Amharic in the zone, he or she is viewed as uneducated and rural. Besides, the expansion of education during the Derg also contributed to the shift from Silt'e to Amharic. The study showed that parents are not aware that MTE helps children to learn better in school. In order to get a better education for their children, parents prefer to send them to private schools in towns because they give more focus on English and Amharic (see Section 4.2.1.1). Although Silt'e is used for education, it is still not standardized. The DOE is still in the process of modernizing Silt'e through terminology development (section 4.2.3.1).

The status Silt'e is still very low (see Table 4.4). But the participant described several ways to improve the function and the status of Silt'e. For this, all community members should play a vital role in using the language for communication (see Section 4.2.4.3). The involvement of the government is vital; it should take the main responsibility for the promotion of Silt'e (see Section 4.2.4.1). Language development is the reflection of political and economic realities of the community. As a result, promoting the use of Silt'e in public domains will increase its prestige and status. Currently, it is only used for low-level functions, such as personal interaction, cultural expression and religious practice. The community uses de-facto Amharic as official language of the zone and business.

As a result, Silt'e is not given equal opportunities in public services. In the zone, it is not used for writing letters, or for legislative and judiciary purposes. However, the majority of the participants agreed that Silt'e should be officially used for public and personal communication so that its use in education should be supported by other language domains (see Section 4.2.4.1).

However, the participants also suggested that Amharic should remain its status as official language in the zone because the Silt'e people know it well and need it for their high mobility to other towns in Ethiopia. That means, the majority of the participants believe that multilingualism

is an asset for Silt'e people. Therefore, their advice is not to ask for total language equity but rather to focus on national unity (see Section 4.2.4.1). As a result, the zonal government should consider the possibility of two official languages in the zone. That means, Silt'e and Amharic should be used in government offices, in nongovernmental organizations and personal communication in the zone.

With regard to English, it plays a key role in education beginning from grade 5. It is also a language of international communication, of science and technology. Therefore, it is given maximum credit hours in the school (see Table 4.3). Most participants indicated that it should be used also in the lower grades as MOI so that the children can learn it easily, rather than teaching all subjects at once with English as MOI starting from grade 5. They mention that the private school students perform better in upper primary school, i.e. in grade 5–6, as compared to students in government schools who are learning all subjects in Silt'e. The function of English for education in Ethiopia is very high, but it has little or almost no role for communication in the Silt'e community.

The study indicates that there is no change in using Silt'e in media. In the past governments of Ethiopia, basically only Amharic was used for official purpose. Currently, only three Ethiopian languages are given more attention in the mass media, namely Amharic, Afan Oromo, and Tigrinya. Somali and Afar languages are also disseminated in EBC. But other Ethiopian languages are only rarely used in community FM radio programs as well as in television. This is also true for Silt'e (see Section 5.4).

## **6.2 Conclusions**

On the basis of the results obtained from the questionnaires, interviews, FGDs, observations and the document analysis, the following conclusions are drawn:

- The attitude of the Silt'e people towards their language is positive. They connect their language with their identity because it facilitated self-administration in their own zone, where it is used as MOI from grade 1-4. As described in Section 2.1, the constitution of the FDRE recognizes the use of the mother tongue as a right of children. In addition,

MOE clearly encourages the use of the mother tongue as medium of instruction in primary schools.

- The use of Silt'e for communication in the community is declining (see Table 4.1 and Section 4.2.4.2). Many parents do not use it at the family level. Younger people often have only very poor speaking skills in Silt'e because they mix it with Amharic (see 4.2.1.2). Silt'e is not used to deliver messages in political ceremonies and discuss community matters (see Section 4.2.4.3).
- The zonal government does not encourage the community to use their language. There are no clearly stated objectives and strategies on language use and development; a central institution for the standardization and modernization of the Silt'e language is lacking. Language planning in Silt'e solely depends on the political will of the zonal government; the needs and demands of other stakeholders are not considered. Language planning and policy should have ample institutional support; its goals and objectives should be openly discussed in the community. Amharic seems to be so dominant in the Silt'e Zone because of the support given to it by the zonal government.
- A language dies when it loses its function in the community, when people prefer to use another dominant language. The use and function of the Silt'e language in the community is seriously limited. Reasons for this decline are the mobility of the community, globalization, lack of mass media, expansion of education and urbanization. As a result, Silt'e speakers acquire an excellent command of Amharic as language for wider communication in Ethiopia. Besides Amharic and Silt'e are closely related Semitic languages which share many linguistic features so that shifting from Silt'e to Amharic is relatively easy.
- The data show that children first learn to speak in Silt'e at home. But when they start playing with children in the village, they start to learn and use Amharic. Some parents also speak only in Amharic with their children at home. Moreover, though Silt'e is reduced to writing and its orthography is taught at schools, it is not used for writing in the community.

- The perspective of the people towards the current language-in-education policy of Ethiopia is positive since it gives the chance to use local languages in education. However, the policy should be revised for urban areas where people with diverse linguistic backgrounds are living together. Here education should be offered in a language the people choose, if possible, or/and in Amharic (see 4.2.1.4).
- There are several problems in relation to the use of Silt'e in schools, like the poor quality of the teaching materials and textbooks, the lack of trained teachers, dialect variation and language shift (see Section 4.2.2.3). The allocation of time is also not fair and the lessons are not covered on time. Students are not encouraged to work hard for enhancing their performance in Silt'e (see Table 4.3 and Section 4.2.2.1). Although students are enthusiastic to learn Silt'e in the primary school, they change their mind when they enter middle school and become more self-conscious about speaking Silt'e. Elder students have a low esteem attached to Silt'e (see Section 4.2.1.1).
- The teaching children's mother tongue at early grades (1-4) is not adequate the development of a language. Early shift to English is a disadvantage to children. They are forced to change the medium of instruction without recognizing their mother tongue very well. Though the findings revealed that the participants resemble they are in favor of the transition of Silt'e to English early, the students are urged to shift before consolidating their knowledge on Silt'e language (see Section 4.2.4.5).
- Almost all written materials for using Silt'e as medium of instruction and for teaching it as a subject were prepared more than ten years ago (see Section 4.2.2.3). They were not revised until now, and thus are of poor quality.
- It is crucial to have a well-balanced language policy in multilingual areas to offer equal opportunities for Silt'e as a local language, and the dominant languages Amharic and English. Therefore, it is urgently needed to use Silt'e as an official language in public domains (see Section 4.2.4.1).
- The standardization of Silt'e is not given much attention. The DOE assured that even though there are dialect differences, they do not intend to accommodate them. Instead,

teaching materials are prepared by people from different dialect areas (see Sections 4.2.2.2 and 4.2.3.2). The participants, however, affirm that the language needs to be standardized. They complain that there are misleading and culturally odd words in the textbooks. Thus, there should be some decision making process for the use of the terms. The participants acknowledge that the way the orthography was developed is good.

- The study shows that the status and the function of Silt'e are very low. This language is not utilized for legislative and judiciary functions (see Table 4.4).
- The importance of mass media in local language development is unquestionable. Silt'e is not used in the mass media, i.e. there are no newspapers, magazines, or radio and television programs in Silt'e. These mass media are very useful for the dissemination information and also contribute for the development of the standardization and modernization of Silt'e language (See Section 4.2.4.4).

### **6.3 Recommendations**

Based on the conclusions, the following recommendations are made for language planning and policy in the Silt'e Zone:

- Although the Silt'e people have a positive attitude towards their mother tongue, they actually do not use it in various domains. Amharic and English are ascribed a higher status, and Amharic is the dominant language for diverse purposes in all domains in the Silt'e community. In order to retain Silt'e as a vital language in the community, people should be devoted to promote and respect it. Everybody should be willing to speak, learn and write in it. The community should recognize Silt'e as a resource to enhance and preserve cultural values and to express identity. Attempts should be made to change attitudes towards the use of the Silt'e through awareness raising activities.
- The study shows that the domination of Amharic ousts Silt'e in its own zone. Therefore, parents must be willing to transmit Silt'e to their children by speaking in it with them. Silt'e must be used frequently for any kind of interaction in the community.

- The zonal government or a responsible body under it should work on the advancement of Silt'e at the grassroots levels. It should work out short, medium, and long-term plans in language use improvement activities at various stages. It should show a clear political commitment for mother tongue education and the use of the language for administration.
- The 1994 language-in-education policy of Ethiopia played a significant role in the introduction of the Silt'e language in the formal education. But it does not bring the intended change. Therefore, the language-in-education policy of Ethiopia should also consider matters such as various languages as MOI in schools, modern school curricula, specification of language related duties of Zonal departments of education and governing bodies. For example, there should be a clear guideline for the development and use of Silt'e as a community language.
- It is crucial for all citizens to have access to education, also for those who are not native speakers in the area. It is appropriate to check the number of the students and organize special classes for children in regional, zonal as well as woreda towns if their family language is different from that of the community. Besides, policy planning should be adjustable and adaptable to suit particular needs.
- There is a lack of teachers trained to teach content of subjects in the Silt'e language. Likewise, teachers are not competent to teach in their own mother tongue. Thus, there should be opportunities to train Silt'e language teachers at BA and MA degree level at universities. In addition, teachers of grades 1-4 should be trained in Silt'e as MOI to improve the quality of instruction.
- Teaching-learning materials are vital for mother tongue education to guide teachers and learners. Teachers complain the lack of quality materials in Silt'e. It is very important to be cautious when they are prepared and revised. Those who prepare Silt'e textbooks should have adequate knowledge and be trained for curriculum and syllabus development. Textbooks and other materials should be evaluated, checked, and revised by selected teachers and students before duplication and distribution. With regard to the contents, it should fit the academic and age level of the students and also help to develop

all language skills. It should also take into consideration Silt'e's cultural assets and practices.

- Textbooks should be structured logically by taking into consideration vertical and horizontal connections. Reference materials should be written by various teachers with support by the education department. There should be a language council for the development of Silt'e, like a language board, that cooperates with government agents, like the Department of Education, or the Department of Culture, Tourism and Communication Affairs. It should solve language related problems in terms of terminology standardization, publications and dictionary preparation.
- Using Silt'e as medium of instruction up to grade 4 seems convenient for most parents and officials. But the possibility to extent MTE in Silt'e up to grade 6 should also be evaluated since the children are urged to transit in to English without a strong foundation in their mother tongue. It is also essential to help students by introducing English as medium of instruction at early primary school and extending the transition period from Silt'e to English. Silt'e should also be given at all levels of education starting from KG to the tertiary levels with more hours of instruction in the Silt'e language. In addition Silt'e and Amharic should become compulsory subject at high school leaving certificate examination in order to motivate learners to learn these languages devotedly.
- The use of Silt'e in education should lead to the development of the language in terms of function, standardization and modernization. It must lead to the use of Silt'e for multiple purposes in the life of the community for its development. The use of Silt'e in education should serve as a means of transmitting and preserving cultural values, with the written language complementing oral traditions. This will enhance cultural independence and linguistic identity.
- Thus use of indigenous languages as official languages will promote multilingualism, national unity, social justice, the principle of equal access to public services, and respect language rights. Therefore, it is appropriate to use Silt'e for official purpose in the zone. This is one way to improve its status and function. If Silt'e becomes an official language in the zone, it will motivate the community members to use it.

- The zonal government should permit to exchange written correspondence in Amharic and Silt'e because there are many non-Silt'e speakers working there. However, Silt'e should be used as the working language of the zone to communicate with kebeles and woredas. Regarding terminology development, words should never be an attack on a student's culture. A standard language must be established. Language development should be centralized. Grassroots participation in language development must be promoted, for instance by encouraging mini media, newspapers and a Silt'e day.
- Community involvement and individuals' initiatives in language development must be encouraged. The Silt'e community should take responsibility in the development of the language. Silt'e should be used in adult literacy, rural development, health care, etc. It must be used in all domains such as educational, economic, governmental and political domains as well as private sectors.
- Religious institutions should have a stake in language planning. For example, in Silt'e, mosques can play a significant role in the promotion of the community language. Therefore, religious leaders in the zone should be involved.
- Community radio and television should be established in Silt'e that will have multiple advantages in providing information in the local language. Silt'e should also be used in newspapers, magazines and books to disseminate information in order to standardize and modernize it. This could be a practical demonstration of the effectiveness of language planning and policy.

#### **6.4 Implications of the Study**

This study confirms dilemmas of many African societies on the use of local languages in various domains. Currently, the government of Ethiopian recognizes the advantages of using local languages in various domains. However, the majority of the local languages in the country still do not have official status. If Silt'e got such an opportunity, it could be developed and preserved in their respective zone.

This study clearly showed that using a language in education is not the endpoint in the development of a language. Local languages should also be used for official purposes, mass communication and personal communication in oral and written form in all socioeconomic and administrative domains.

The major contribution of this PhD project is that it provides detailed insights on how to approach language planning in linguistically diverse contexts. This study demonstrates possibilities for Silt'e people to utilize their language for diverse functions in the Silt'e Zone. Future studies may focus on a comparative investigation with other language communities based on the implementation of language planning and policy issues, or among the stakeholders. For example, a study based on the perceptions of the young generation in comparison with their parents might be conducted. That means, a need analysis could be carried out to find out the needs of the Silt'e community for language use and development.

Further studies could address issues such as the impact of two official languages (a local language and the language of wider communication) for linguistically diverse places. Besides, a study that deals with why students are excited to learn their mother tongue at an early age while their interest is declining when they join high school could be conducted. With regard to the language-in-education policy, a need analysis is also necessary for language use in urban areas. Finally, it is also very important to conduct a research on language planning in relation to nation building at country level in Ethiopia.

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# APPENDICES

## APPENDIX 1: INTERVIEW AND FOCUS GROUP DISCUSSION GUIDE FOR TEACHERS, STUDENTS AND EDUCATION EXPERTS

Amharic Version

ለመምህራን፣ ለተማሪዎችና ለትምህርት ባለሙያዎች

የዚህ መጠይቅ አላማ በስልጤ ዞን የቋንቋ ፖሊሲና የቋንቋ እድገት እቅድ ላይ ያለው አመለካከት መገምገም ነው። እንዲሁም የስልጥኛ ቋንቋ አጠቃቀም ለማሻሻል ምን መደረግ እንደሚገባ ለመረዳት ነው። ስልጥኛን እንደ ትምህርት ቋንቋ ስንጠቀም ያጋጠሙ ችግሮች ለመለየት እና ገንቢ የሆኑ የመፍትሔ ሃሳብ ለመሰጠት ነው። በተጨማሪም ስልጥኛ ለማዘመን፣ ወጥነት ያለው እንዲሆንና ደረጃውን ለማሻሻል ያሉትን አማራጮች ይመረምራል። በመጨረሻም በዚህ ስልጠኛ፣ ከአማርኛና ከእንግሊዝኛ ጋር በተገቢው ሁኔታ እንዴት መጠቀም እንደሚያሻ መረጃ ለመሰብሰብ ነው።

እርስዎ እያንዳንዱ ጥያቄ በጥሞና አድምጠው በመመለስ የበኩልዎን ትብብር ያድርጉ። አርሶ የሚሰጡት ምላሽ ለሌላ አካል ሳይተላለፍ ለዚህ ጥናት አላማ ብቻ ይውላል።

ለሚያደርጉልኝ ትብብር እጅግ አመሰግናለሁ።

የትምህርት ደረጃ \_\_\_\_\_ እድሜ \_\_\_\_\_ ያታ \_\_\_\_\_ የስራ ልምድ \_\_\_\_\_ የአፍ መፍቻ ቋንቋ \_\_\_\_\_  
\_\_\_\_\_ አሁን የሚናገሩዎቸው ቋንቋዎች \_\_\_\_\_ ሃይማኖት \_\_\_\_\_ ብሄር \_\_\_\_\_

በቋንቋ ፖሊሲና የቋንቋ እድገት እቅድ ላይ ያለው አመለካከት ከስልጥኛ እድገትና ከፍትህዊነት አንፃር

ትምህርት በአፍ መፍቻ ቋንቋ መሰጠቱ እንዴት ይመለከቱታል?

በየትኛው ቋንቋ ችሎታዎን ማሻሻል ይፈልጋሉ? ለምን?

አማርኛና እንግሊዝኛ በስልጥኛ ላይ ያላቸው ተጽዕኖ እንዴት ይገልፁታል?

የቋንቋ ትምህርት ፖሊሲ ተግባራዊ ሲደረግ ያጋጠማቹ ችግሮች አሉ? የፖሊሲው ጠንካራ ወይም ደካማ ጎን የሚሉትን ቢገልፁልኝ?

ስልጥኛ ለመማር ማስተማሪያ ስንጠቀም ያጋጠሙ ተግዳሮቶች

ስልጥኛ ለመማር ማስተማሪያ ስንጠቀም ያጋጠሙ ተግዳሮቶች ምን ምን ናቸው?

በስልጥኛተናጋሪዎች መሀከል የዘዬ ልዩነት የተነሳ የመግባባት ችግር አለ?

አሁን ትምህርት ቤት ውስጥ ለመማር ማስተማሪያነት የምትጠቀሙት የትኛው ዘዬ ነው?

የዘዬዎች መለያየት በመማሪያ መጻሕፍት ዝግጅት፣ በተማሪዎች ውጤት ተጽዕኖ አለው?

መምህራን ስልጠኛን ለማስተማር ብቃት አላቸው ብለው ያስባሉ? ካልሆነ ለምን?

ስልጥኛ ሲያስተምሩ ከአማርኛም ሆነ ከእንግሊዝኛ ጋር ይቀላቅላሉ?

የስልጥኛቋንቋ የአጠቃቀምደረጃ ለማሻሻል፣ ወጥነት እንዲኖረው ለማድረግና ለማዘመን ምን መደረግ አለበት?

ስልጥኛ አሁን ያለው ደረጃ በቂ ነው ብለው ያስባሉ?

ስልጥኛለማዘመን የተደረጉ ጥረቶችን ካሉ ቢገልፁልኝ? በትምህርት ስርአት ጥቅም ላይ ሲውል አዳዲስ ቃላት እንዴት አገልግሎት ላይ ዋለ?

በዜኑ የስልጠኛን ቋንቋ ደረጃ ለማሻሻል ወጥነት እንዲኖረው ለማድረግ የሚንቀሳቀሱ አካላት አሉ?

ስልጥኛ በትምህርት ስርአት መጠቀም ለቋንቋው እድገት ያበረከተው አስተዋፅኦ አለ?

ስልጥኛከአማርኛ እና ከእንግሊዝኛ ጋር እንዴት ምቹ በሆነ ሁኔታ መጠቀም ይቻላል?

ስልጥኛእንዴት ምቹ ሁኔታ መጠቀምና ማሳደግ ይቻላል? ስልጥኛለመጠቀምና ለማሳደግ ምን አይነት አማራጮች አሉ? ከሌሎች ቋንቋዎች ጋር እንዴት ተፎካክሮ መኖር ይችላል?

አማራጭ ቢኖሮ ስልጥኛበት/ቤት ከስንተኛ ክፍል ጀምሮ እስከ ስንተኛ ክፍል ቢሰጥ ይመርጣሉ? አማርኛና እንግሊዝኛስ?

ትምህርት የሚሰጥበት ቋንቋ ከስልጥኛወደ እንግሊዝኛ ሲሸጋገር ምን መደረግ አለበት?

## English translation

For Teachers, Students and Education experts

The purpose of this interview is to examine how you feel about language policy and planning in Silt'e. It further desires to get information on challenges in education system in Silt'e community. It also examines the ways to improve the functions, status and standard of Silt'e. It finally intends to find out the optimum conditions to use Silt'e along with Amharic and English.

Please explain your personal evaluation of each statement as candidly as possible. All information you provide is confidential and will be used solely for my research.

Thank you

Academic qualification\_\_\_\_\_Sex\_\_ Age\_\_\_ Religion\_\_\_\_\_ Professional background\_\_\_\_\_  
experience \_\_\_\_\_ Mother Tongue \_\_\_\_\_Languages you speak\_\_\_\_\_ Nationality\_\_\_\_\_

The perspectives of Silt'e people towards the language planning and policy effect on equity and development of Silt'e

How do you see the matter of mother tongue education?

In which languages would you like to improve your fluency? Why?

How do you observe the influence of Amharic and English over Silt'e language?

Please tell me the strength and limitations of the current language policy

Challenges in learning/teaching Silt'e as medium of instruction

What are the challenges in using Silt'e as medium instruction at education System?

Do you experience any communication problems within Silt'e speakers? If yes, how did you overcome these problems?

How can dialects of Silt'e be used in instruction? Do you think there are problems in the students pass rate because dialect variation?

How is the impact of dialects in the development of materials? Are teachers in Silt'e well equipped to teach using Silt'e as a medium of instruction? If not, why?

Is there any problem in shifting and mixing in the classroom instruction? How?

The improvement of the status, function and standardization of Silt'e

Are you satisfied with the present status of Silt'e? What has done to modernize Silt'e?

Are there any agencies/ organizations operating to improve the status of Silt'e in the zone?

What should be done in the future?

What are advantages of using Silt'e language as a medium of instruction in education?

The optimum conditions of using Silt'e and the languages of wider communication Amharic and English?

How do you see the suitable conditions to use Silt'e in order to develop its use? What are the alternatives? How can Silt'e compete with Amharic and English?

Specify your preference when Silt'e, Amharic and English are begun to be given in education system and for how long they are taught.

How do you see the transition of Silt'e to English? How are the students in primary schools prepared for smooth transition in junior and secondary education, where the language of instruction is English?

## APPENDIX 2: INTERVIEW GUIDE FOR PARENTS AND OFFICERS

Amharic version

ለወላጆች፣ ለቤሮ ሰራተኞችና ሃላፊዎች

የዚህ ቃለ መጠይቅ አላማ በስልጤ ዞን የቋንቋ ፖሊሲና የቋንቋ እድገት እቅድ ላይ ያለው አመለካከት መገምገም ነው። እንዲሁም የስልጥኛቋንቋ አጠቃቀም ለማሻሻል ምን መደረግ እንደሚገባ ለመረዳት ነው። ስልጠኛን እንደ ትምህርት ቋንቋ ስንጠቀም ያጋጠሙ ችግሮች ለመለየት እና ገንቢ የሆኑ የመፍትሔ ሃሳብ ለመስጠት ነው። በተጨማሪም ስልጥኛ ለማዘመን፣ ወጥነት ያለው እንዲሆንና ደረጃውን ለማሻሻል ያሉትን አማራጮች ይመረምራል። በመጨረሻም በዙህ ስልጠኛ፣ ከአማርኛና ከእንግሊዝኛ ጋር በተገቢው ሁኔታ እንዴት መጠቀም እንደሚያሻ መረጃ ለመስጠት ነው።

እርስዎ እያንዳንዱ ጥያቄ በጥሞና አድምጠው በመመለስ የበኩልዎን ትብብር ያድርጉ። አርሶ የሚሰጡት ምላሽ ለሌላ አካል ሳይተላለፍ ለዚህ ጥናት አላማ ብቻ ይውላል።

ለሚያደርጉልኝ ትብብር እጅግ አመሰግናለሁ።

የትምህርት ደረጃ \_\_\_\_\_ እድሜ \_\_\_\_\_ ያታ \_\_\_\_\_ የስራ ልምድ \_\_\_\_\_ የአፍ መፍቻ ቋንቋ \_\_\_\_\_  
\_\_\_\_\_ አሁን የሚናገሩዎቸው ቋንቋዎች \_\_\_\_\_ ሃይማኖት \_\_\_\_\_ ብሄር \_\_\_\_\_

በቋንቋ ፖሊሲና የቋንቋ እድገት እቅድ ላይ ያለው አመለካከት ከስልጥኛ እድገትና ከፍትህዊነት አንጻር

ትምህርት በአፍ መፍቻ ቋንቋ መሰጠቱ እንዴት ይመለከቱታል?

በየትኛው ቋንቋ ችሎታዎን ማሻሻል ይፈልጋሉ? ለምን?

አማርኛና እንግሊዝኛ በስልጥኛ ላይ ያላቸው ጫና እንዴት ይገልፁታል?

የቋንቋ በትምህርት ፖሊሲ ተግባራዊ ሲደረግ ያጋጠማቹ ችግሮች አሉ? የፖሊሲው ጠንካራ ወይም ደካማ ጎን የሚሉትን ቢገልፁልኝ?

ስልጥኛ አገልግሎት ላይ ያጋጠሙ ተግዳሮቶች

ስልጥኛ በመማር ማስተማር አተገባበር ላይ ያጋጠሙ ችግሮች አሉ?

በመስርዖ ቤት/ በቤትዎ አካባቢ ስልጥኛ ስትመጠቀሙ የሚመለከቱት ችግር አለ?

በስልጥኛ ተናጋሪዎች መሀከል የዘዬ ልዩነት የተነሳ የመግባባት ችግር አለ?

የዘዬዎች መለያየት በመማሪያ መጻሕፍት ዝግጅት፣ በተማሪዎች ውጤት ተጽዕኖ አለው?

መምህራን ስልጠኛን ለማስተማር ብቃት አላቸው ብለው ያስባሉ? ካልሆነ ለምን?

የስልጥኛቋንቋ የአጠቃቀምደረጃ ለማሻሻል፣ ወጥነት እንዲኖረው ለማድረግና ለማዘመን ምን መደረግ አለበት?

ስልጥኛአሁን ያለው ደረጃ በቂ ነው ብለው ያስባሉ?

ስልጥኛለማዘመን የተደረጉ ጥረቶችን ካሉ ቢገልፁልኝ? በትምህርት ስርአት ጥቅም ላይ ሲውል አዳዲስ ቃላት እንዴት አገልግሎት ላይ ዋሉ?

በዚህ የስልጠኛን ቋንቋ ደረጃ ለማሻሻል ወጥነት እንዲኖረው ለማድረግ የተደረገ ጥረት አለ?

ስልጥኛ በትምህርት ውስጥ መጠቀም ለቋንቋው እድገት ያበረከተው አስተዋፅኦ?

ስልጥኛአማርኛ እና ከእንግሊዝኛ ጋር እንዴት ምቹ በሆነ ሁኔታ መጠቀም ይቻላል?

ስልጥኛእንዴት ምቹ ሁኔታ መጠቀምና ማሳደግ ይቻላል? ስልጥኛለማሳደግ ምን ምን አይነት አማራጮች አሉ ብለው ያስባሉ? ከሌሎች ቋንቋዎች ጋር እንዴት ተጽዕኖ መኖር ይችላል?

አማራጭ ቢኖር ስልጥኛበት/ቤት ከስንተኛ ክፍል ጀምሮ እስከ ስንተኛ ክፍል ቢሰጥ ይመርጣሉ? አማርኛና እንግሊዝኛስ?

ትምህርት የሚሰጥበት ቋንቋ ከስልጥኛወደ እንግሊዝኛ ሲሸጋገር ምን መደረግ አለበት?

## English translation

For Parents, Officers and Administrators

The purpose of this interview is to examine how you feel about language policy and planning in Silt'e. It further desires to get information on challenges in education system in Silt'e community. It also examines the ways to improve the functions, status and standard of Silt'e. It finally intends to find out the optimum conditions to use Silt'e along with Amharic and English.

Please answer as candidly as possible. All information you provide is confidential and will be used solely for my research.

Academic qualification \_\_\_\_\_ Sex\_\_ Age\_\_ Religion\_\_\_\_ Professional background\_\_\_\_  
experience \_\_\_\_\_ Mother Tongue \_\_\_\_\_ Languages you speak\_\_\_\_ Nationality:\_\_\_\_\_

The perspectives of Silt'e people towards the language planning and policy effect on equity and development of Silt'e

How do you see the matter of mother tongue education?

In which languages would you like to improve your fluency? Why?

How do you observe the influence of Amharic and English over Silt'e language?

Please tell me the strength and limitations of the current language policy

Challenges in learning/teaching Silt'e as medium of instruction

What kind of problems do you face in the use Silt'e in your offices or at home?

What are the challenges in using Silt'e as medium instruction at education System?

Do you experience any communication problems within Silt'e speakers? If yes, how did you overcome these problems?

How can dialects of Silt'e be used in instruction? Do you think there are problems in the students pass rate because dialect variation?

How is the impact of dialects in the development of materials? Are teachers in Silt'e well equipped to teach using Silt'e as a medium of instruction? If not, why?

Is there any problem in shifting and mixing in the classroom instruction? How?

The improvement of the status, function and standardization of Silt'e

Are you satisfied with the present status of Silt'e?

What has done to modernize Silt'e? What should be done in the future?

Are there any agencies/ organizations operating to improve the status of Silt'e in the zone?

What are advantages of using Silt'e language as a medium of instruction in education?

The optimum conditions of using Silt'e and the languages of wider communication Amharic and English?

How do you see the suitable conditions to use Silt'e in order to develop its use? What are the alternatives? How can Silt'e compete with Amharic and English?

Specify your preference when Silt'e, Amharic and English are begun to be given in education system and for how long they are taught.

How are the students in primary schools prepared for smooth transition in junior and secondary education, where the language of instruction is English?

### APPENDIX 3: QUESTIONNAIRE FOR TEACHERS

Amharic version

አዲስ አበባ ዩኒቨርሲቲ  
የድህረ ምረቃ ት/ቤት  
የህዩማኒቲ፣ ቋንቋዎች ጥናት፣ የጋዜጠኝነት እና ኮሚኒኬሽን ኮሌጅ  
ለመምህራን የተዘጋጀ የፅሁፍ መጠየቅ

ውድ መምህራን

የዚህ መጠየቅ አላማ በስልጤ ዞን የቋንቋ ፖሊሲና የቋንቋ እድገት እቅድ ላይ ያለው አመለካከት መገምገም ነው። እንዲሁም የስልጥኛቋንቋ አጠቃቀም ለማሻሻል ምን መደረግ እንደሚገባ ለመረዳት ነው። ስልጠኛን እንደ ትምህርት ቋንቋ ስንጠቀም ያጋጠሙ ችግሮች ለመለየት እና ገንቢ የሆኑ የመፍትሔ ሃሳብ ለመስጠት ነው። በተጨማሪም ስልጥኛ ለማዘመን፣ ወጥነት ያለው እንዲሆንና ደረጃውን ለማሻሻል ያሉ አማራጮች ይመረምራል። በመጨረሻም በዙህ ስልጠኛ፣ ከአማርኛና፣ ከእንግሊዝኛ ጋር በተገቢ ሁኔታ እንዴት መጠቀም እንደሚያገኝ መረጃ ለመስጠት ነው።

እርስዎ እያንዳንዱ ጥያቄ በጥሞና አንብበው በመመለስ የበኩልዎ ትብብር ያድርጉ። እርስዎ የሚሰጡት ምላሽ ለሌላ አካል ሳይተላለፍ ለዚህ ጥናት አላማ ብቻ ይውላል።

ለሚያደረጉልኝ ቀና ትብብር እጅግ አመሰግናለሁ።

የት/ቤት ስም \_\_\_\_\_ የሚያስተምሩት የት/ት አይነት \_\_\_\_\_ የትውልድ ቦታ \_\_\_\_\_  
ብሔር \_\_\_\_\_ አፍ የፈቱበት ቋንቋ \_\_\_\_\_ የሚናገሩዎቸው ቋንቋዎች \_\_\_\_\_  
እድሜ \_\_\_\_\_ ያታ \_\_\_\_\_ የት/ት ደረጃ \_\_\_\_\_ የስራ ልምድ (በአመት) \_\_\_\_\_ ሃይማኖት \_\_\_\_\_

የማህበረሰቡ ቋንቋ አጠቃቀም

		ስልጥኛ	አማርኛ	ስልጠኛና አማርኛ	ሌላ ካለ ይጠቀስ
1	ብዙ ጊዜ ቤት ውስጥ የሚጠቀሙት ቋንቋ				
2	ት/ቤት ውስጥ በየትኛው ቋንቋ ይጠቀማሉ				
3	ከሱብርቫይዘር ጋር የሚነጋገሩበት ቋንቋ				
4	የዞኑ መንግስት መስሪያ ቤቶች የሚጠቀሙት ቋንቋ				
5	ከእንግሊዝኛ ጋር ለመነጋገር የሚጠቀሙት ቋንቋ				
6	ከትዳር ጓደኛዎ/ከፍቅረኛዎ/ጓደኛዎ ጋር የሚጠቀሙት ቋንቋ				
7	ከወላጆቻችሁ ጋር ብዙ ጊዜ የምጠቀሙት				
8	ቋንቋ በሃይማኖታዊ ስነስርዓት ላይ የሚጠቀሙት ቋንቋ				
9	በየትኛው ቋንቋ ሬድዮ ያዳምጣሉ?				
10	በየትኛው ቋንቋ ቴሌቪዥን ይከታተላሉ?				
11	ጋዜጣ የሚያነቡበት ቋንቋ				
12	በየትኛው ቋንቋ የተፃፉ መፃሕፍት ይገዛሉ				
13	በየትኛው ቋንቋ ታሪኮችን ያነባሉ?				
14	መልዕክት ሲፃፉ የትኛው ቋንቋ ይጠቀማሉ?				

የቋንቋ አጠቃቀምና አተገባበር በትምህርት ቤት

		ስልጥኛ	አማርኛ	እንግሊዝኛ
15	በክፍል ውስጥ ሲያስተምሩ የትኛው ቋንቋ ብዙ ጊዜ ይጠቀማሉ			
16	ለመማር ማስተማር ብዙ ክፍለ ጊዜ የተሰጠው ቋንቋ			
17	ለመማር ማስተማር ትንሽ ክፍለ ጊዜ የተሰጠው ቋንቋ			

ከዚህ በታች የተዘረዘሩት የስልጥኛቋንቋ አጠቃቀም ደረጃ ላይ እርስዎ የሚሰማሙበት ቦታ ላይ ምልክት ያድርጉ

		ከፍተኛ	መካከለኛ	ዝቅተኛ
18	ስልጥኛ የዞኑ የስራ ቋንቋ ነው።			
19	ስልጥኛ የኢኮኖሚ ሃይል የሆነ ቋንቋ ነው።			

20	ስልጥኛ የሳይንስና ቴክኖሎጂ ቋንቋ ነው።			
21	ስልጥኛ የት/ት ቋንቋ ነው።			
22	ስልጥኛ መጽሔትና ጋዜጣ ለማንበብ የሚጠቅም ቋንቋ ነው።			
23	ስልጥኛ በሬድዮና በቴሌቪዥን ኘሮግራም ላይ መረጃ ለማግኘት ይጠቅማል።			
24	ስልጥኛ ለንግድ የሚጠቅም ቋንቋ ነው።			
25	ስልጥኛ ስራ ለማግኘት ይጠቅማል።			

ስልጥኛ እንደ ትምህርት ቋንቋ መጠቀም ያጋጠሙ ተግዳሮቶች በብዝህነት አውድ

		አዎን	አይደለም	እርግጠኛ አይደለም
26	በስልጥኛ የዘዎች ልዩነት የተነሳ በመማር ማስተማር ያጋጠሞት ችግር አለ?			
27	ት/ቤቶች በስልጥኛ በቋና የሰለጠኑ መምህራን አሉባቸው?			
28	ስልጥኛ በቋ የማስተማር መፃሕፍት አሉባቸው?			
29	የተለያዩ የት/ት አይነት ሲያስተምሩ ከእንግሊዝኛ ወደ ስልጥኛ ይተረጉማሉ?			
30	የተለያዩ የት/ት አይነት ሲያስተምሩ ከእንግሊዝኛ ወደ አማርኛ ይተረጉማሉ?			
31	ተማሪዎች ከስልጥኛ ወደ አማርኛ የማዘንበል ችግር አጋጥሞታል?			

የስልጥኛ ዘዎች አጠቃቀም

		የሰሜን ስልጢ	ኡሪሮ	አዘርነት	ሌላ ካለ ይጠቀስ
32	የትኛው የስልጥኛ ዘዎ ለመማር ማስተማር ያገለግላል?				
33	የትኞቹ ዘዎች በት/ቤት ለማስተማር አያገለግሉም?				
34	በየትኛው ዘዎ ማስተማር ያነት በስልጤ ማህበረሰብ ተመራጭ ነው?				
35	እርስዎ በየትኛው ዘዎ የትምህርት መስጫ ቢሆን ይመርጣሉ?				

የስልጥኛ ደረጃና ጠቀሜታ ለማሻሻል

		አዎን	አይደለም	እርግጠኛ አይደለም
36	ስልጥኛ ለወደፊት ይጠቅመኛል ብለው ያስባሉ?			
37	ስልጥኛ በት/ቤቶች መስጠቱ አስፈላጊ ነው?			
38	በስልጥኛ ቋንቋ ዙሪያ ስልጤና ተከታትለው ያውቃሉ?			
39	ስልጤኛን የማያውቁ ቢሆን ኖሮ ቋንቋው ይማሩት ነበር?			
40	ስልጥኛ በዙሪያ በሚገኙ አንደኛ ደረጃ ት/ቤቶች የግድ መስጠት አለበት?			
41	ስልጥኛ በሁለተኛ ደረጃ ት/ቤቶች መስጠት አለበት?			
42	በስልጥኛ የሬድዮ ፕሮግራም መኖር አለበት?			
43	በስልጥኛ የቴሌቪዥን ኘሮግራም መኖር አለበት?			

የቋንቋ ያለዎትን አመለካከት ቀጥሎ ባለው ቦታ ያመልክቱ

		በጣም እስማማለሁ	እስማማለሁ	እርግጠኛ አይደለሁም	አልስማማም	በጣም አልስማማም
44	አማርኛ በስልጤ ዞን የስራ ቋንቋ መሆን አለበት።					
45	ስልጥኛ የስልጤ ዞን የስራ ቋንቋ መሆን አለበት።					
46	ስልጥኛ ማወቅ ጠቃሚ ነው					
47	የስልጤ አባል ለመሆን ስልጤኛን መናገር ያስፈልጋል					
48	የአማርኛ ጥሩ ተናጋሪ መሆን እፈልጋለሁ					
49	እንግሊዝኛ ጥሩ ተናጋሪ መሆን እመኛለሁ					
50	የስልጥኛ ጥሩ ተናጋሪ መሆን እፈልጋለሁ					
51	እንግሊዝኛ መማር ስልጥኛ ከመማር ይሻላል					
52	አማርኛ መማር ስልጥኛ ከመማር ይሻላል					

53	ስልጥኛመማር አማርኛ ወይም እንግሊዝኛ ከመማር ይሻላል					
54	ስልጢኛ፣ አማርኛ እና እንግሊዝኛ መማር እና መናገር ይቻላል					
55	ብዝሃነትን ያማከለ የትምህርት ስርአት የግለሰቦችና የማህበረሰብ ተሳትፎን ያበረታታል					
56	የኢትዮጵያ ቋንቋ በት/ት ፖሊሲ በአካባቢያዊና በፌዴራል ተቋማት ውስጥ በስራ እኩል ተጠቃሚነት የሚያረጋግጥ ነው					
57	በት/ት ስርአቱ የስልጤ ማህበረሰብ የአካባቢው፣ የሁለተኛና የውጭ ቋንቋዎች ለመጠቀም አስችሎታል					
58	በት/ት ስርአት አንድ ቋንቋ መጠቀም አመርጣለሁ።					
59	በት/ት ስርአት ከአንድ በላይ ቋንቋ መጠቀም አመርጣለሁ።					
60	ህጻናት ከአንድ ቋንቋ በላይ የመማር አቅም አላቸው።					
61	የአፍ መፍቻ መሰረታዊ የትምህርት ክፍሎች/ሌሎች ቋንቋዎች በቀላሉ ለመረዳት ይረዳል።					
62	ሌሎች የት/ት አይነቶች በአፍ መፍቻ ቋንቋ በመጀመሪያ መማር በሌሎች ቋንቋዎች በቀላሉ ለመማር ይረዳል።					
63	በት/ቤት ተማሪዎች አፍ በፈቱበት ቋንቋ እንዲማሩ ማድረግ ያሻል					
64	ስልጥኛለእኔ ማንነት አስፈላጊ አይደለም					
65	ስልጥኛ በዘኑ ስራ ለመቀጠር ወሳኝ መሆን አለበት					
66	የማህበረሰቡ ወጣት ትውልድ ስልጥኛ መማሩ ይጠቅመዋል					
67	ስልጥኛከሌሎች ቋንቋዎች ጋር አብሮ መጠቀም ይቻላል					

የቋንቋ ምርጫ

		ስልጥኛ	አማርኛ	እንግሊዝኛ
68	የትኛው ቋንቋ ማስተማር ይፈልጋሉ?			
69	ብዙ ጊዜ የፊደሎች ኘርግራሞች ማዳመጥ የሚፈልጉት በየትኛው ቋንቋ ነው?			
70	ብዙ ጊዜ መረጃ ለመለዋወጥ በየትኛው ቋንቋ ቢሆን ይመርጣሉ?			

እባክዎን ስልጥኛአማርኛ እና እንግሊዝኛ ለመማር ምቹ ነው የሚሉትን የት/ት ደረጃ ቀጥሎ ባለው ቦታ ያመልክቱ/ይጻፉ።

		KG	1-4	5-8	9-10	11-2	የኒቨርስቲ/ኮሌጅ
71	ተማሪዎች ስልጥኛ በየትኛው የት/ት ደረጃ ጀምሮ መማር ይፈልጋሉ?						
72	ተማሪዎች አማርኛ በየትኛው የት/ት ደረጃ ጀምሮ መማር ይፈልጋሉ?						
73	ተማሪዎች እንግሊዝኛ በየትኛው የት/ት ደረጃ ጀምሮ መማር ይፈልጋሉ?						
74	ተማሪዎች ስልጥኛበየትኛው ደረጃ የማንበብ ብቃት አላቸው?						
75	ተማሪዎች አማርኛ በየትኛው ደረጃ የማንበብ ብቃት አላቸው?						
76	ተማሪዎች እንግሊዝኛ በየትኛው ደረጃ የማንበብ ብቃት አላቸው?						

77	በየትኛው ደረጃ ተማሪዎች ሁሉም የት/ት አይነት በስልጥኛ ለመጠቀም ዝግጁ ናቸው?						
78	በየትኛው ደረጃ ተማሪዎች ሁሉም የት/ት አይነት በአማርኛ ለመጠቀም ዝግጁ ናቸው?						
79	በየትኛው ደረጃ ተማሪዎች ሁሉም የት/ት አይነት በእንግሊዥ ለመጠቀም ዝግጁ ናቸው?						
80	በየትኛው ደረጃ ተማሪዎች ስልጥኛ እንደ ት/ት ቋንቋ ሲጠቀሙ ችግር ያጋጥማቸዋል?						
81	በየትኛው ደረጃ ተማሪዎች እንግሊዥኛ እንደ ት/ት ቋንቋ ሲጠቀሙ ችግር ያጋጥማቸዋል?						
82	ተማሪዎች በእንግሊዥኛ ለመማር ሙሉ ብቃት የሚኖራቸው ከየትኛው ደረጃ ጀምሮ ነው?						
83	ስልጥኛ እንደ ት/ት አይነት እየተሰጠ እንግሊዥኛ ከየትኛው ደረጃ ጀምሮ ማስተማሪያ መጠቀም ይገባል?						

የቋንቋ ፖሊሲና የቋንቋ እድገት እቅድ

		አዎን	አይደለም	እርግጠኛ አይደለሁም
84	የኢትዮጵያ ቋንቋ ፖሊሲ ውስጥ ምን እንደሚመስል የሚያውቁት ነገር አለ?			
85	በቋንቋ ፖሊሲ አተገባበር ላይ ችግር አጋጥመዎት ያውቃሉ?			
86	አሁን ያለው ቋንቋ በት/ት ፖሊሲ እና የቋንቋ እድገት እቅድ ተማሪዎች በስልጥኛ-በቁ እንዲሆኑ ያደርጋል?			
87	በዞኑ የቋንቋ ፖሊሲው በበቂ ሁኔታ ተግባራዊ ሆኖአል?			

**English translation**

ADDIS ABABA UNIVERSITY  
COLLEGE OF HUMANITIES, LANGUAGE STUDIES, JOURNALISM AND  
COMMUNICATION  
GRADUATE PROGRAM  
Questionnaire for Teachers

Dear Teachers,

The purpose of this questionnaire is to examine how you feel about language policy and planning in Silt'e. It further desires to get some information on challenges in the use of Silt'e in the community. It also examines ways to improve the functions, status and standard of silt'e in the community. It finally intends to find out the optimum conditions to use Silt'e along with Amharic and English.

Please indicate your personal evaluation of each statement. Please answer as candidly as possible. All information you provide is confidential and will be used solely for my research.

Work place\_\_\_\_\_ Birth place\_\_\_\_\_ ethnic origin:\_\_\_\_\_ Mother Tongue \_\_\_\_\_

Languages you speak\_\_\_\_\_ Sex\_\_ Age\_\_ Religion\_\_ Academic qualification \_\_\_\_\_

Professional background\_\_\_\_\_ work experience in years\_\_\_\_\_

*Language Use and Linguistic Practices in Silt'e*

		Silt'e	Amharic	Silt'e+ Amharic	English
1	Language most frequently spoken at home?				
2	What language(s) do you speak at school?				
3	Language most frequently used to speak with a supervisor?				
4	Which of language(s) is/are most used offices in the zone?				
5	Language you speak more often with strangers?				
6	Language you speak more often with spouse/partner?				
7	Language you speak more often with parents?				
8	Language used during religious ceremonies?				
9	In what language (s) do you listen to in the radio?				
10	In what language do you watch television?				
11	In what language do read newspaper?				
12	In what language do you buy reading books?				
13	In what language you read stories?				
14	What language do you use when writing letters to your friends?				

*Language Use and Practice in Schools*

		Silt'e	Amharic	English
15	In what language(s) do you communicate with your learners/teachers frequently when you are in the classroom?			
16	Which language is given maximum load to be taught and learnt?			
17	Which language is given minimum load to be taught and learnt?			

Rate of Status and Function of Silt'e

		High	Average	Low	Not at all
18	Silt'e is used as an official language in the Zone.				
19	Silt'e is used as a language of economic power				
20	Silt'e is used as a language of political power				
21	Silt'e is a language of science and technology				
22	Silt'e is a language of commerce				
23	Silt'e is used to read (newspapers/books)				
24	The use of Silt'e to watch television				
25	Silt'e is useful to get a job				

#### Challenges for Silt'e as MOI

		Yes	No	Uncertain
26	Do you face any problem in the teaching learning of Silt'e due to dialect differences?			
27	Do you think schools have enough and well trained teachers for Silt'e?			
28	Do your schools have enough Silt'e textbooks for learners?			
29	Do you translate from English into Silt'e when teaching/learning subjects other than Silt'e?			
30	Do you translate from English into Amharic when teaching/learning other subjects?			
31	Do learners have problems in switching from Silt'e to Amharic?			

#### Use of Dialects in Silt'e

		Silt'i	Uriro	Azarnat	Other
32	Which dialects of Silt'e are used for teaching learning?				
33	Which other dialects are (is) not taught in schools?				
34	Which dialects of Silt'e form part of qualifications in community?				
35	Which dialect do you still need to learn as an academic?				

#### Improvement of the Status, Standardization and Modernization of Silt'e

36	Do you think Silt'e will help you in the future?				
37	Are Silt'e courses necessary in schools?				
38	Did you attend Silt'e courses recently?				
39	If you do not understand Silt'e, would you learn the language?				
40	Should the study of Silt'e be compulsory in elementary school?				
41	Should Silt'e be given in high school?				
42	Should there be more radio programs in Silt'e language?				
43	Should there be TV programs in Silt'e language?				

#### Attitudes on Silt'e, Amharic and English

		Strongly agree	Agree	Undecided	Disagree	Strongly disagreed
44	Amharic should be official language in the Silt'e Zone					

45	Silt'e should be official language in the Silt'e Zone					
46	According to you, knowing Silt'e is an advantage					
47	It is necessary to speak/understand Silt'e to be a member of the Silt'e					
48	I wish to be a fluent speaker of Amharic					
49	I wish to be a fluent speaker of English					
50	I wish to be a fluent speaker of Silt'e					
51	Learning English is more important than learning Silt'e					
52	Learning Amharic is more important than learning Silt'e					
53	Learning Silt'e is more important than learning Amharic and English					
54	It is possible to be a Silt'e, Amharic and English speaker at a time?					

#### Attitudes on Language Use in Education

		Strongly agreed	Agreed	Undecided	Disagreed	Strongly disagreed
55	Multilingual education promotes equitable participation of individuals and community.					
56	The language in education policy of Ethiopia ensures that community an equal opportunity to obtain employment in local and federal institutions					
57	When designed a curriculum, the Silt'e community made effort to integrate of teaching and learning local, second and foreign languages					
58	I prefer the use of one language in education					
59	I prefer the use of more than one language in education					
60	A child is capable of learning more than one language.					
61	Developing literacy in the mother tongue is necessary in order to facilitate the acquisition of a second /foreign language.					

62	Learning subject matter through the mother tongue first will make subject matter taught in second /foreign language more understandable.					
63	Promoting children's native language in the school setting is a necessity					

#### Attitudes on the Role of Silt'e for Social Life and Development

		Strongly agree	Agree	Undecided	Disagree	Strongly Disagree
64	Silt'e is not important for my identity					
65	Silt'e is an important requirement for employment in this zone					
66	Learning Silt'e is useful for the younger generation in the community					
67	Silt'e can co-exist with other languages in this zone					

#### Language Preference

		Silt'e	Amharic	English
68	Language preference to teach/learn			
69	Language preferred to listen to the radio program frequently			
70	Language preferred to communicate frequently			

#### Optimum Conditions to Learn Silt'e, Amharic and English

		KG	1-4	5-8	9-10	11-12	Tertiary
71	At which grade level do you think students want to start learning Silt'e?						
72	At which grade level do you think students want to start learning Amharic?						
73	At which grade level do students want to start learning English?						
74	Please indicate the educational levels you feel students become more competent in reading Silt'e						
75	Please indicate the educational levels you feel students become more competent in reading Amharic						

76	Please indicate the educational levels you feel students become more competent in reading English						
77	Please indicate the level students are ready to use Silt'e as MOI						
78	Please indicate the level students are ready to use Amharic as MOI						
79	Please indicate the level students are ready to use English as MOI						
80	Students should learn all subjects in Silt'e at levels:						
81	Students have difficulty understanding their school subjects when English is used as a MOI at level/s:						
82	Students in school are fully competent to use English medium in which level?						
83	If Silt'e is taught very well as a subject, English should be used as the MOI at:						

#### Language Planning and Policy

		Yes	No
84	Are you aware of the current Language-in -Education Policy of Ethiopia?		
85	Have you experienced any problems with regard to the language-in Education Policy?		
86	Do you think the present language in education policy and planning makes learners effective to use Silt'e, Amharic and English?		
87	Is the language in education policy implemented effectively in the zone?		

# APPENDIX 4: QUESTIONNAIRE FOR STUDENTS

Amharic version

አዲስ አበባ ዩኒቨርሲቲ

የድህረ ምረቃ ት/ቤት

የህዩማኒቲ፣ ቋንቋዎች ጥናት፣ የጋዜጠኝነት እና ኮሚኒኬሽን ኮሌጅ

ለተማሪዎች የተዘጋጀ የፅሁፍ መጠየቅ

ውድ ተማሪዎች፤

የዚህ መጠየቅ አላማ በስልጤ ዞን የቋንቋ ፖሊሲና የቋንቋ እድገት እቅድ ላይ ያለው አመለካከት መገምገም ነው። እንዲሁም የስልጥኛቋንቋ አጠቃቀም ለማሻሻል ምን መደረግ እንደሚገባ ለመረዳት ነው። ስልጠኛን እንደ ትምህርት ቋንቋ ስንጠቀም ያጋጠሙ ችግሮች ለመለየት እና ገንቢ የሆኑ የመፍትሔ ሃሳብ ለመስጠት ነው። በተጨማሪም ስልጥኛ ለማዘመን፣ ወጥነት ያለው እንዲሆንና ደረጃውን ለማሻሻል ያሉ አማራጮች ይመረምራል። በመጨረሻም በዞኑ ስልጠኛ፣ ከአማርኛና፣ ከእንግሊዝኛ ጋር በተገቢ ሁኔታ እንዴት መጠቀም እንደሚያሻ መረጃ ለመሰብሰብ ነው። እናንተም እያንዳንዱ ጥያቄ በጥምር አንብባችሁ በመመለስ የበኩላችሁን ትብብር አድርጉ። እናንተ የምትሰጡት ምላሽ ለሌላ አካል ሳይተላለፍ ለዚህ ጥናት አላማ ብቻ ይውላል።

ለምታያደርጉልኝ ቀና ትብብር እጅግ አመሰግናለሁ።

የት/ቤት ስም \_\_\_\_\_ የትውልድ ቦታ \_\_\_\_\_ ብሔር \_\_\_\_\_ አፍ የፈቱበት ቋንቋ \_\_\_\_\_

የምትናገሩዎቸው ቋንቋዎች \_\_\_\_\_ እድሜ \_\_\_\_\_ ዓታ \_\_\_\_\_ የክፍል ደረጃ \_\_\_\_\_ ሃይማኖት \_\_\_\_\_

የማህበረሰቡ ቋንቋ አጠቃቀም

		ስልጠኛ	አማርኛ	ስልጠኛና አማርኛ	እንግሊዝኛ	ሌላ ካለ ይጠቀስ
1	ብዙ ጊዜ በቤት ውስጥ የምትጠቀሙት ቋንቋ					
2	ት/ቤት ውስጥ በየትኛው ቋንቋ ትጠቀማላችሁ					
3	ከሰብረታዎቹ/ከት/ቤት ሰራተኞች ጋር የምትነጋገሩበት ቋንቋ					
4	የዞኑ መንግስት መስሪያ ቤቶች የምትጠቀሙት ቋንቋ					
5	ከእንግሊዝኛ ጋር ለመነጋገር የምትጠቀሙት ቋንቋ					
6	ከጓደኞቻቸው ጋር የምትጠቀሙት ቋንቋ					
7	ከወላጆቻችሁ ጋር ለመገባባት የምትጠቀሙበት ቋንቋ					
8	በሃይማኖታዊ ስነስርዓት ላይ የምትጠቀሙት ቋንቋ					
9	በየትኛው ቋንቋ ሬድዮ ማዳመጥ ይፈልጋሉ					
10	በየትኛው ቋንቋ ቴሌቪዥን ማየት ይፈልጋሉ					
11	በየትኛው ቋንቋ ጋዜጣ ያነባሉ					
12	በየትኛው ቋንቋ መጻሕፍት ይገዛሉ					
13	በየትኛው ቋንቋ ታሪኮችን ያነባሉ?					
14	መልዕክት ሲጻፉ የትኛው ቋንቋ ይጠቀማሉ?					

የቋንቋ አጠቃቀምና አተገባበር በት/ቤት

		ስልጥኛ	አማርኛ	እንግሊዝኛ
15	በክፍል ውስጥ ስትማሩ የትኛው ቋንቋ ብዙ ጊዜ ትጠቀማላች			
16	ለመማር ማስተማር ብዙ ክፍለ ጊዜ የተሰጠው ቋንቋ			
17	ለመማር ማስተማር ትንሽ ክፍለ ጊዜ የተሰጠው ቋንቋ			

ከዚህ በታች የተዘረዘሩት የስልጥኛቋንቋ አጠቃቀም ደረጃ ላይ እርስዎ የሚስማሙበት ቦታ ላይ ምልክት ያድርጉ

		ከፍተኛ	መካከለኛ	ዝቅተኛ
18	ስልጥኛ የዞኑ የሰራ ቋንቋ ነው።			
19	ስልጥኛ የኢኮኖሚ ሃይል የሆነ ቋንቋ ነው።			
20	ስልጥኛ የሳይንስና ቴክኖሎጂ ቋንቋ ነው።			
21	ስልጥኛ የት/ት ቋንቋ ነው።			
22	ስልጥኛ መጽሔትና ጋዜጣ ለማንበብ የሚጠቅም ቋንቋ ነው።			
23	ስልጥኛ በቴሌቪዥን ኘሮግራም ላይ መረጃ ለማግኘት ይጠቅማል።			

24	ስልጥኛ የንግድ ቋንቋ ነው።			
25	ስልጥኛ ስራ ለማግኘት ይጠቅማል።			

ስልጥኛ እንደ ትምህርት ቋንቋ መጠቀም ያጋጠሙ ተግዳሮቶች በብዝህነት አውድ

		አዎን	አይደለም	እርግጠኛ አይደለም
26	በስልጥኛ የዘዴዎች ልዩነት የተነሳ በመማር ማስተማር ያጋጠሞት ችግር አለ?			
27	ት/ቤቶች በስልጥኛ በቂ የሰለጠኑ መምህራን አሉባቸው?			
28	በት/ቤቶች ስልጥኛ የመማሪያ ቤቅ መፃህፍት አሉ?			
29	የተለያዩ የት/ት አይነት ሲያስተምሩ ከእንግሊዝኛ ወደ ስልጥኛ ይተረጉማሉ?			
30	የተለያዩ የት/ት አይነት ሲያስተምሩ ከእንግሊዝኛ ወደ አማርኛ ይተረጉማሉ?			
31	ተማሪዎች ከስልጥኛ ወደ አማርኛ የማዘንበል ችግር አጋጥሞታል?			

የስልጥኛ ዘዴዎች አጠቃቀም

		የሰሜን ስልጠ	ኡሪሮ	አዘርነት	ሌላ ካለ ይጠቀስ
32	የትኛው የስልጥኛ ዘዴ በት/ቤት ለመማር ማስተማር ያገለግላል?				
33	የትኞቹ ዘዴዎች በት/ቤት ለመማር ማስተማር ያገለግላሉ?				
34	ማህበረሰቡ በየትኛው ዘዴ መማር ይፈልጋል?				
35	በየትኛው ዘዴ መማር ትፈልጋለህ?				

የስልጥኛ አጠቃቀም ደረጃና ጠቀሜታው ለማሻሻል

		አዎን	አይደለም	እርግጠኛ አይደለም
36	ስልጥኛ ለወደፊት ይጠቅመኛል ብለው ያስባሉ?			
37	ስልጥኛ በትምህርት ቤት መሰጠቱ አስፈላጊ ነው			
38	በስልጥኛ ቋንቋ ዙሪያ ስልጠና ተከታትለው ያውቃሉ?			
39	ስልጠኛን የማያውቁ ቢሆን ኖሮ ቋንቋ ይማሩ ነበር?			
40	ስልጥኛ በዘኑ በሚገኙ አንደኛ ደረጃ ት/ቤቶች የግድ መስጠት አለበት?			
41	ስልጥኛ በሁለተኛ ደረጃ ት/ቤቶች መስጠት አለበት?			
42	በስልጥኛ የፊደሎች ፕሮግራም መኖር አለበት			
43	በስልጥኛ የቴሌቪዥን ፕሮግራም መኖር አለበት?			

ለቋንቋዎች ያለዎትን አመለካከት ቀጥሎ ባለው ቦታ ያመልክቱ

		በጣም እስማማለሁ	እስማማለሁ	እርግጠኛ አይደለም	አልስማማም	በጣም አልስማማም
44	አማርኛ በስልጠና ዘንድ የስራ ቋንቋ መሆን አለበት።					
45	ስልጥኛ የስልጠና ዘንድ የስራ ቋንቋ መሆን አለበት።					
46	ስልጥኛ ማወቅ ጠቃሚ ነው					
47	የስልጠና አባል ለመሆን ስልጠኛን መናገር ያስፈልጋል					
48	አማርኛ ጥሩ ተናጋሪ መሆን እፈልጋለሁ					
49	እንግሊዝኛ ጥሩ ተናጋሪ መሆን እመኛለሁ					
50	ስልጥኛ ጥሩ ተናጋሪ መሆን እመኛለሁ					
51	እንግሊዝኛ መማር ስልጥኛ ከመማር ይሻላል					
52	አማርኛ መማር ስልጥኛ ከመማር ይሻላል					
53	ስልጥኛ መማር አማርኛ ወይም እንግሊዝኛ ከመማር ይሻላል					
54	ስልጠኛ፣ አማርኛ እና እንግሊዝኛ መማር እና መናገር ይቻላል					

55	ብዝህነትን ያማከለ ትምህርት የግለሰብና የማህበረሰብ ተሳትፎ ያበረታታል					
56	የኢትዮጵያ ቋንቋ በት/ት ፖሊሲ በአካባቢያዊና በፌዴራል ተቋማት በስራ እኩል ተጠቃሚነት የሚያረጋግጥ ነው					
57	የት/ት ስርአት ሲቀረጽ የሰልጤ ማህበረሰብ የአካባቢው፣ የሁለተኛና የውጭ ቋንቋዎች አዋህዶ ለመጠቀም አስችሎታል					
58	በት/ት ስርአት አንድ ቋንቋ መጠቀም እመርጣለሁ					
59	በት/ት ስርአት ከአንድ በላይ ቋንቋ መጠቀም አመርጣለሁ					
60	ተማሪዎች ከአንድ ቋንቋ በላይ መማር ይችላሉ					
61	ስልጥኛ ቋንቋ መማር ተጨማሪ ቋንቋዎችን ለመማር ይረዳል					
62	በስልጥኛ ሌሎች የትምህርት አይነቶችን መማር ትምህርቶቹ በሌላ ቋንቋ ሲሰጡ ለመማር ቀላል ነው					
63	በት/ት ቤት ተማሪዎች በስልጥኛ እንዲማሩ ማበረታታት ያሻል					
64	ስልጥኛ ለእኔ ማንነት አስፈላጊ አይደለም					
65	በዙ ስልጥኛ ስራ ለማግኘት እንደ ቅድመ ሁኔታ መታየት አለበት					
66	የማህበረሰቡ ወጣት ትውልድ ስልጥኛ መማር አለበት					
67	ስልጥኛ ከሌሎች ቋንቋዎች ጋር አብሮ መጠቀም ይቻላል					

የቋንቋ ምርጫ

		ስልጢኛ	አማርኛ	እንግሊዝኛ
68	በየትኛው ቋንቋ መማር ትፈልጋላቸው?			
69	ብዙ ጊዜ የሬድዮ ኘርግራሞችን ማዳመጥ የምትፈልጉት በየትኛው ቋንቋ ነው?			
70	ከብዙ ጊዜ የምትጠቀሙት በየትኛው ቋንቋ ቢሆን ትመርጣላችሁ?			

አባክዎን ስልጥኛ አማርኛ እና እንግሊዝኛ ለመማር ምቹ ነው የሚሉትን የት/ት ደረጃ ቀጥሎ ባለው ቦታ ያመልከቱ።

		KG	1-4	5-8	9-10	11-12	የኒቨርስቲ/ኮሌጅ
71	ተማሪዎች ስልጥኛ በየትኛው የት/ት ደረጃ ጀምሮ መማር ይፈልጋሉ?						
72	ተማሪዎች አማርኛ በየትኛው የት/ት ደረጃ ጀምሮ መማር ይፈልጋሉ?						
73	ተማሪዎች እንግሊዝኛ በየትኛው የት/ት ደረጃ ጀምሮ መማር ይፈልጋሉ?						
74	ተማሪዎች ስልጥኛ በየትኛው ደረጃ የማንበብ ብቃት አላቸው?						
75	ተማሪዎች አማርኛ በየትኛው ደረጃ የማንበብ ብቃት አላቸው?						
76	ተማሪዎች እንግሊዝኛ በየትኛው ደረጃ የማንበብ ብቃት አላቸው?						
77	በየትኛው ደረጃ ተማሪዎች ሁሉም የት/ት አይነት በስልጥኛ ለመጠቀም ዝግጁ ናቸው?						
78	በየትኛው ደረጃ ተማሪዎች ሁሉም የት/ት አይነት በአማርኛ ለመጠቀም ዝግጁ ናቸው?						
79	በየትኛው ደረጃ ተማሪዎች ሁሉም የት/ት አይነት በእንግሊዝኛ ለመጠቀም ዝግጁ ናቸው?						

80	በየትኛው ደረጃ ተማሪዎች ስልጠና እንደ ት/ት ቋንቋ ሲጠቀሙ ችግር ያጋጥማቸዋል?						
81	በየትኛው ደረጃ ተማሪዎች እንግሊዝኛ እንደ ት/ት ቋንቋ ሲጠቀሙ ችግር ያጋጥማቸዋል?						
82	ተማሪዎች በእንግሊዝኛ ለመማር ሙሉ ብቃት የሚኖራቸው ከየትኛው ደረጃ ጀምሮ ነው?						
83	ስልጠና እንደ ት/ት አይነት እየተሰጠ እንግሊዝኛ ከየትኛው ደረጃ ጀምሮ ማስተማሪያ መጠቀም ይገባል?						

የቋንቋ ፖሊሲና የቋንቋ እድገት እቅድ

		አዎን	አይደለም	እርግጠኛ አይደለሁም
84	የኢትዮጵያ ቋንቋ በትምህርት ፖሊሲ ውስጥ ምን እንደሚመስል የምታውቁት ነገር አለ?			
85	በቋንቋ ፖሊሲ አተገባበር ላይ ችግር አጋጥመዎት ያውቃሉ?			
86	አሁን ያለው ቋንቋ በት/ት ፖሊሲ እና የቋንቋ እድገት እቅድ ተማሪዎች በስልጠናቸው ላይ እንዲሆኑ ያደርጋል?			
87	በዞኑ የቋንቋ ፖሊሲው በበቂ ሁኔታ ተግባራዊ ሆኖአል?			

**English translation**

ADDIS ABABA UNIVERSITY  
COLLEGE OF HUMANITIES, LANGUAGE STUDIES, JOURNALISM AND  
COMMUNICATION  
GRADUATE PROGRAM  
Questionnaire for Students

Dear Students,

The purpose of this questionnaire is to examine how you feel about language policy and planning in Silt'e. It further desires to get some information on challenges in the use of Silt'e in the community. It also examines ways to improve the functions, status and standard of silt'e in the community. It finally intends to find out the optimum conditions to use Silt'e along with Amharic and English.

Please indicate your personal evaluation of each statement. Please answer as candidly as possible. All information you provide is confidential and will be used solely for my research.

Name of your school \_\_\_\_\_ Grade \_\_\_\_\_ Birth place \_\_\_\_\_ ethnic origin: \_\_\_\_\_ Mother Tongue \_\_\_\_\_ Languages you speak \_\_\_\_\_ Sex \_\_\_ Age \_\_\_ Religion \_\_\_\_\_

*Language Use and Linguistic Practices in Silt'e*

		Silt'e	Amharic	Silt'e + Amharic	English
1	Language most frequently spoken at home?				
2	What language(s) do you speak at school?				
3	Language most frequently used to speak with a supervisor?				
4	Which of language(s) is/are most used offices in the zone?				
5	Language you speak more often with strangers?				
6	Language you speak more often with spouse/partner?				
7	Language you speak more often with parents?				
8	Language used during religious ceremonies?				
9	In what language (s) do you listen to in the radio?				
10	In what language do you watch television?				
11	In what language do read newspaper?				
12	In what language do you buy reading books?				
13	In what language you read stories?				
14	What language do you use when writing letters to your friends?				

*Language Use and Practice in Schools*

		Silt'e	Amharic	English
15	In what language(s) do you communicate with your learners/teachers frequently when you are in the classroom?			
16	Which language is given maximum load to be taught and learnt?			
17	Which language is given minimum load to be taught and learnt?			

Rate of Status and Function of Silt'e

		High	Average	Low
18	Silt'e is used as an official language in the Zone.			
19	Silt'e is used as a language of economic power			
20	Silt'e is used as a language of political power			
21	Silt'e is a language of science and technology			
22	Silt'e is a language of commerce			
23	Silt'e is used to read (newspapers/books)			
24	The use of Silt'e to watch television			
25	Silt'e is useful to get a job			

#### Challenges for Silt'e as MOI

		Yes	No	Uncertain
26	Do you face any problem in the teaching learning of Silt'e due to dialect differences?			
27	Do you think schools have enough and well trained teachers for Silt'e?			
28	Do your schools have enough Silt'e textbooks for learners?			
29	Do you translate from English into Silt'e when teaching/learning subjects other than Silt'e?			
30	Do you translate from English into Amharic when teaching/learning other subjects?			
31	Do learners have problems when shifting Silt'e to English at grade 5?			

#### Use of Dialects in Silt'e

		Silt'i	Uriro	Azarnat	Other
32	Which dialects are used for teaching and learning?				
33	Which other dialects of Silt'e are (is) not taught in schools?				
34	Which dialects of Silt'e form part of qualifications in community?				
35	Which dialect do you still need to learn as an academic?				

#### Improvement of the Status, Standardization and Modernization of Silt'e

36	Do you think Silt'e will help you in the future?				
37	Are silt'e courses necessary in schools?				
38	Did you attend Silt'e courses recently?				
39	If you do not understand Silt'e, would you learn the language?				
40	Should the study of Silt'e be compulsory in elementary school?				
41	Should Silt'e be given in high school?				
42	Should there be more radio programs in Silt'e language?				
43	Should there be TV programs in Silt'e language?				

#### Attitudes on Silt'e, Amharic and English

		Strongly agree	Agree	Undecided	Disagree	Strongly disagreed

44	Amharic should be official language in the Silt'e Zone					
45	Silt'e should be official language in the Silt'e Zone					
46	According to you, knowing Silt'e is an advantage					
47	It is necessary to speak/understand Silt'e to be a member of the Silt'e					
48	I wish to be a fluent speaker of Amharic					
49	I wish to be a fluent speaker of English					
50	I wish to be a fluent speaker of Silt'e					
51	Learning English is more important than learning Silt'e					
52	Learning Amharic is more important than learning Silt'e					
53	Learning Silt'e is more important than learning Amharic and English					
54	It is possible to be a Silt'e, Amharic and English speaker at a time?					

#### Attitudes on Language Use in Education

		Strongly agreed	Agreed	undecided	Disagreed	Strongly disagreed
55	Multilingual education promotes equitable participation of individuals and community.					
56	The language in education policy of Ethiopia ensures that community an equal opportunity to obtain employment in local and federal institutions					
57	When designed a curriculum, the Silt'e community made effort to integrate of teaching and learning local, second and foreign languages					
58	I prefer the use of one language in education					
59	I prefer the use of more than one language in education					
60	A child is capable of learning more than one language.					
61	Developing literacy in the mother tongue is necessary in order to					

	facilitate the acquisition of a second /foreign language.					
62	Learning subject matter through the mother tongue first will make subject matter taught in second /foreign language more understandable.					
63	Promoting children's native language in the school setting is a necessity					

#### Attitudes on the Role of Silt'e for Social Life and Development

		strongly agree	Agree	Undecided	Disagree	Strongly Disagree
64	Silt'e is not important for my identity					
65	Silt'e is an important requirement for employment in this zone					
66	Learning Silt'e is useful for the younger generation in the community					
67	Silt'e can co-exist with other languages in this zone					

#### Language Preference

		Silt'e	Amharic	English
68	Language preference to learn			
69	Language preferred to listen to the radio program frequently			
70	Language preferred to communicate			

#### Optimum Conditions to Learn Silt'e, Amharic and English

		KG	1-4	5-8	9-10	11-12	Tertiary
71	At which grade level do you think students want to start learning Silt'e?						
72	At which grade level do you think students want to start learning Amharic?						
73	At which grade level do students want to start learning English?						
74	Please indicate the educational levels you feel students become more competent in reading Silt'e						
75	Please indicate the educational levels you feel students become more competent in reading Amharic						
76	Please indicate the educational levels you feel students become more competent in reading English						
77	Please indicate the level students are ready to use Silt'e as MOI						
78	Please indicate the level students are ready to use Amharic as MOI						
79	Please indicate the level students are ready to use English as MOI						

80	At what level students face challenge when they use silt'e as MOI						
81	Students have difficulty understanding their school subjects when English is used as a MOI at level/s:						
82	Students in school are fully competent to use English medium in which level?						
83	If Silt'e is taught very well as a subject, English should be used as the MOI at:						

Language Planning and Policy

		Yes	No
84	Are you aware of the current Language-in -Education Policy of Ethiopia?		
85	Have you experienced any problems with regard to the language-in Education Policy?		
86	Do you think the present language in education policy and planning makes learners effective to use Silt'e, Amharic and English?		
87	Is the language in education policy implemented effectively in the zone?		

## APPENDIX 5: QUESTIONNAIRE FOR OFFICERS

Amharic version

አዲስ አበባ ዩኒቨርሲቲ  
የድህረ ምረቃ ት/ቤት  
የህዩማኒቲ፣ ቋንቋዎች ጥናት፣ የጋዜጠኝነት እና ኮሚኒኬሽን ኮሌጅ  
ለአመራርና ለቢሮ ሰራተኞች የተዘጋጀ የፅሁፍ መጠየቅ

ውድ አመራርና ሰራተኞች

የዚህ መጠየቅ አላማ በስልጤ ዞን የቋንቋ ፖሊሲና የቋንቋ እድገት እቅድ ላይ ያለው አመለካከት መገምገም ነው። እንዲሁም የስልጥኛቋንቋ አጠቃቀም ለማሻሻል ምን መደረግ እንደሚገባ ለመረዳት ነው። ስልጠኛን እንደ ትምህርት ቋንቋ ስንጠቀም ያጋጠሙ ችግሮች ለመለየት እና ገንቢ የሆኑ የመፍትሔ ሃሳብ ለመስጠት ነው። በተጨማሪም ስልጥኛ ለማዘመን፣ ወጥነት ያለው እንዲሆንና ደረጃውን ለማሻሻል ያሉ አማራጮች ይመረምራል። በመጨረሻም በዞኑ ስልጠኛ፣ ከአማርኛና፣ ከእንግሊዝኛ ጋር በተገቢ ሁኔታ እንዴት መጠቀም እንደሚያገኝ መረጃ ለመሰብሰብ ነው።

እርስዎ እያንዳንዱ ጥያቄ በጥምና አንብበው በመመለስ የበኩልዎ ትብብር ያድርጉ። እርስዎ የሚሰጡት ምላሽ ለሌላ አካል ሳይተላለፍ ለዚህ ጥናት አላማ ብቻ ይውላል።

ለሚያደረጉልኝ ቀና ትብብር እጅግ አመሰግናለሁ።

የመ/ቤት ስም \_\_\_\_\_ የትውልድ ቦታ \_\_\_\_\_ ብሔር \_\_\_\_\_ አፍ የፈቱበት ቋንቋ \_\_\_\_\_ የሚናገሩዎቻው ቋንቋዎች \_\_\_\_\_  
\_\_\_\_\_ እድሜ \_\_\_\_\_ ያታ \_\_\_\_\_ የት/ት ደረጃ \_\_\_\_\_ የስራ ልምድ \_\_\_\_\_  
(በአመት) \_\_\_\_\_ ሃይማኖት \_\_\_\_\_

የማህበረሰቡ ቋንቋ አጠቃቀም

		ስልጥኛ	አማርኛ	ስልጠኛና አማርኛ	ሌላ ካለ ይጠቀስ
1	ብዙ ጊዜ ቤት ውስጥ የሚጠቀሙት ቋንቋ				
2	መ/ቤት ውስጥ በየትኛው ቋንቋ ይጠቀማሉ				
3	ከሱብርቫይዘር/ከሰራተኞች ጋር የሚነጋገሩበት ቋንቋ				
4	የዞኑ መንግስት መስሪያ ቤቶች የሚጠቀሙት ቋንቋ				
5	ከእንግሊዝኛ ጋር ለመነጋገር የሚጠቀሙት ቋንቋ				
6	ከትዳር ጓደኛዎ/ከፍቅረኛዎ/ጓደኛዎ ጋር የሚጠቀሙት ቋንቋ				
7	ከወላጆቻችሁ ጋር ብዙ ጊዜ የምጠቀሙት				
8	ቋንቋ በሃይማኖታዊ ስነስርዓት ላይ የሚጠቀሙት ቋንቋ				
9	በየትኛው ቋንቋ ሬድዮ ያዳምጣሉ?				
10	በየትኛው ቋንቋ ቴሌቪዥን ይከታተላሉ?				
11	ጋዜጣ የሚያነቡበት ቋንቋ				
12	በየትኛው ቋንቋ የተፃፉ መጻሕፍት ይገዛሉ				
13	በየትኛው ቋንቋ ታሪኮችን ያነባሉ?				
14	መልዕክት ሲጻፉ የትኛው ቋንቋ ይጠቀማሉ?				

ከዚህ በታች የተዘረዘሩት የስልጥኛቋንቋ አጠቃቀም ደረጃ ላይ እርስዎ የሚሰማሙበት ቦታ ላይ ምልክት ያድርጉ

		ከፍተኛ	መካከለኛ	ዝቅተኛ
15	ስልጥኛ የዞኑ የስራ ቋንቋ ነው።			
16	ስልጥኛ የኢኮኖሚ ሃይል የሆነ ቋንቋ ነው።			
17	ስልጥኛ የሳይንስና ቴክኖሎጂ ቋንቋ ነው።			
18	ስልጥኛ የት/ት ቋንቋ ነው።			
19	ስልጥኛ መጽሔትና ጋዜጣ ለማንበብ የሚጠቅም ቋንቋ ነው።			
20	ስልጥኛ በሬድዮና በቴሌቪዥን ፕሮግራም ላይ መረጃ ለማግኘት ይጠቅማል።			
21	ስልጥኛ ለንግድ የሚጠቅም ቋንቋ ነው።			
22	ስልጥኛ ስራ ለማግኘት ይጠቅማል።			

የቋንቋ ያለዎትን አመለካከት ቀጥሎ ባለው ቦታ ያመልክቱ

		በጣም እስማማለሁ	እስማማለሁ	እርግጠኛ አይደለሁም	አልስማማም	በጣም አልስማማም
23	አማርኛ በስልጤ ዞን የስራ ቋንቋ መሆን አለበት።					

24	ሰልጥኛ የሰልጤ ዞን የሰራ ቋንቋ መሆን አለበት።					
25	ሰልጥኛማወቅ ጠቃሚ ነው					
26	የሰልጤ አባል ለመሆን ስልጤኛን መናገር ያስፈልጋል					
27	የአማርኛ ጥሩ ተናጋሪ መሆን አፈልጋለሁ					
28	እንግሊዝኛ ጥሩ ተናጋሪ መሆን እመኛለሁ					
29	የሰልጥኛ ጥሩ ተናጋሪ መሆን አፈልጋለሁ					
30	እንግሊዝኛ መማር ስልጥኛከመማር ይሻላል					
31	አማርኛ መማር ስልጥኛከመማር ይሻላል					
32	ስልጥኛመማር አማርኛ ወይም እንግሊዝኛ ከመማር ይሻላል					
33	ስልጤኛ፣ አማርኛ እና እንግሊዝኛ መማር እና መናገር ይቻላል					
34	ብዝሃነትን ያማከለ የትምህርት ስርአት የግለሰቦችና የማህበረሰብ ተሳትፎን ያበረታታል					
35	የኢትዮጵያ ቋንቋ በት/ት ፖሊሲ በአካባቢያዊና በፌዴራል ተቋማት ውስጥ በሰራ እኩል ተጠቃሚነት የሚያረጋግጥ ነው					
36	በት/ት ስርአቱ የሰልጤ ማህበረሰብ የአካባቢው፣ የሁለተኛና የውጭ ቋንቋዎች ለመጠቀም አስችሎታል					
37	በት/ት ስርአት አንድ ቋንቋ መጠቀም አመርጣለሁ።					
38	በት/ት ስርአት ከአንድ በላይ ቋንቋ መጠቀም አመርጣለሁ።					
39	ህጻናት ከአንድ ቋንቋ በላይ የመማር አቅም አላቸው።					
40	የአፍ መፍቻ መሰረታዊ የትምህርት ክፍሎችሌሎች ቋንቋዎች በቀላሉ ለመረዳት ይረዳል።					
41	ሌሎች የት/ት አይነቶች በአፍ መፍቻ ቋንቋ በመጀመርያ መማር በሌሎች ቋንቋዎች በቀላሉ ለመማር ይረዳል።					
42	በት/ቤት ተማሪዎች አፍ በፈቱበት ቋንቋ እንዲማሩ ማድረግ ያሻል					
43	ሰልጥኛለእኔ ማንነት አስፈላጊ አይደለም					
44	ሰልጥኛ በዘኑ ስራ ለመቀጠር ወሳኝ መሆን አለበት					
45	የማህበረሰቡ ወጣት ትውልድ ሰልጥኛ መማሩ ይጠቅመዋል					
46	ስልጥኛከሌሎች ቋንቋዎች ጋር አብሮ መጠቀም ይቻላል					

የቋንቋ ምርጫ

		ሰልጥኛ	አማርኛ	እንግሊዝኛ
47	በመ/ቤት ውስጥ የትኛው ቋንቋ መጠቀም ይፈልጋሉ?			
48	ብዙ ጊዜ የፊደሎች ኘርግራሞች ማዳመጥ የሚፈልጉት በየትኛው ቋንቋ ነው?			

49 ብዙ ጊዜ መረጃ ለመለዋወጥ በየትኛው ቋንቋ ቢሆን ይመርጣሉ?

እባክዎን ስልጥኛ አማርኛ እና እንግሊዝኛ ለመማር ምቹ ነው የሚሉትን የት/ት ደረጃ ቀጥሎ ባለው ቦታ ያመልክቱ/ይጻፉ።

		KG	1-4	5-8	9-10	11-2	የኒቨርስቲ/ኮሌጅ
50	ተማሪዎች ስልጥኛ በየትኛው የት/ት ደረጃ ጀምሮ መማር ይፈልጋሉ?						
51	ተማሪዎች አማርኛ በየትኛው የት/ት ደረጃ ጀምሮ መማር ይፈልጋሉ?						
52	ተማሪዎች እንግሊዝኛ በየትኛው የት/ት ደረጃ ጀምሮ መማር ይፈልጋሉ?						
53	ተማሪዎች ስልጥኛ በየትኛው ደረጃ የማንበብ ብቃት አላቸው?						
54	ተማሪዎች አማርኛ በየትኛው ደረጃ የማንበብ ብቃት አላቸው?						
55	ተማሪዎች እንግሊዝኛ በየትኛው ደረጃ የማንበብ ብቃት አላቸው?						
56	በየትኛው ደረጃ ተማሪዎች ሁሉም የት/ት አይነት በስልጥኛ ለመጠቀም ዝግጁ ናቸው?						
57	በየትኛው ደረጃ ተማሪዎች ሁሉም የት/ት አይነት በአማርኛ ለመጠቀም ዝግጁ ናቸው?						
58	በየትኛው ደረጃ ተማሪዎች ሁሉም የት/ት አይነት በእንግሊዝኛ ለመጠቀም ዝግጁ ናቸው?						
59	በየትኛው ደረጃ ተማሪዎች ስልጥኛ እንደ ት/ት ቋንቋ ሲጠቀሙ ችግር ያጋጥማቸዋል?						
60	በየትኛው ደረጃ ተማሪዎች እንግሊዝኛ እንደ ት/ት ቋንቋ ሲጠቀሙ ችግር ያጋጥማቸዋል?						
61	ተማሪዎች በእንግሊዝኛ ለመማር ሙሉ ብቃት የሚኖራቸው ከየትኛው ደረጃ ጀምሮ ነው?						
62	ስልጥኛ እንደ ት/ት አይነት እየተሰጠ እንግሊዝኛ ከየትኛው ደረጃ ጀምሮ ማስተማሪያ መጠቀም ይገባል?						

የቋንቋ ፖሊሲና የቋንቋ እድገት እቅድ

		አዎን	አይደለም	እርግጠኛ አይደለሁም
63	የኢትዮጵያ ቋንቋ ፖሊሲ ውስጥ ምን እንደሚመስል የሚያውቁት ነገር አለ?			
64	በቋንቋ ፖሊሲ አተገባበር ላይ ችግር አጋጥመዎት ያውቃሉ?			
65	አሁን ያለው ቋንቋ በት/ት ፖሊሲ እና የቋንቋ እድገት እቅድ ተማሪዎች በስልጥኛ ብቁ እንዲሆኑ ያደርጋል?			
66	በዞኑ የቋንቋ ፖሊሲው በበቂ ሁኔታ ተግባራዊ ሆኖአል?			

**English translation**

ADDIS ABABA UNIVERSITY  
COLLEGE OF HUMANITIES, LANGUAGE STUDIES, JOURNALISM AND  
COMMUNICATION

Questionnaire for Officers

Dear Officers

The purpose of this questionnaire is to examine how you feel about language policy and planning in Silt'e. It further desires to get some information on challenges in the use of Silt'e in the community. It also examines ways to improve the functions, status and standard of silt'e in the community. It finally intends to find out the optimum conditions to use Silt'e along with Amharic and English.

Please indicate your personal evaluation of each statement. Please answer as candidly as possible. All information you provide is confidential and will be used solely for my research.

Work place\_\_\_\_\_ Birth place\_\_\_\_\_ ethnic origin:\_\_\_\_\_ Mother Tongue \_\_\_\_\_  
Languages you speak\_\_\_\_\_ Sex\_\_ Age\_\_ Religion\_\_\_ Academic qualification \_\_\_\_\_  
Professional background\_\_\_\_\_ work experience in years\_\_\_\_\_

*Language Use and Linguistic Practices in Silt'e*

		Silt'e	Amharic	Silt'e+ Amharic	English
1	Language most frequently spoken at home?				
2	What language(s) do you speak at school?				
3	Language most frequently used to speak with a supervisor?				
4	Which of language(s) is/are used in most offices in the zone?				
5	Language you speak more often with strangers?				
6	Language you speak more often with spouse/partner?				
7	Language you speak more often with parents?				
8	Language used during religious ceremonies?				
9	In what language (s) do you listen to in the radio?				
10	In what language do you watch television?				
11	In what language do read newspaper?				
12	In what language do you buy reading books?				
13	In what language you read stories?				
14	What language do you use when writing letters to your friends?				

Rate of Status and Function of Silt'e

		High	Average	Low	Not at all
15	Silt'e is used as an official language in the Zone.				
16	Silt'e is used as a language of economic power				
17	Silt'e is used as a language of political power				
18	Silt'e is a language of science and technology				
19	Silt'e is a language of commerce				

20	Silt'e is a language of communication media				
21	Silt'e is used to read (newspapers/books)				
22	The use of Silt'e to watch television				
23	Silt'e is useful to get a job				

*Attitudes on Silt'e, Amharic and English*

		Strongly agree	Agree	Undecided	Disagree	Strongly disagreed
24	Amharic should be official language in the Silt'e Zone					
25	Silt'e should be official language in the Silt'e Zone					
26	According to you, knowing Silt'e is an advantage					
27	It is necessary to speak/understand Silt'e to be a member of the Silt'e					
28	I wish to be a fluent speaker of Amharic					
29	I wish to be a fluent speaker of English					
30	Learning English is more important than learning Silt'e					
31	Learning Amharic is more important than learning Silt'e					
32	Learning Silt'e is more important than learning Amharic and English					
33	It is possible to be a Silt'e, Amharic and English speaker at a time?					

*Attitudes on Language Use in Education*

		Strongly agreed	Agreed	undecided	Disagreed	Strongly disagreed
34	Multilingual education promotes equitable participation of individuals and community.					
35	The language in education policy of Ethiopia ensures that community an equal opportunity to obtain employment in local and federal institutions					
36	When designed a curriculum, the Silt'e community made effort to integrate of teaching and learning local, second and foreign languages					
37	I prefer the use of one language in education					
38	I prefer the use of more than one					

	language in education					
39	A child is capable of learning more than one language.					
40	Developing literacy in the mother tongue is necessary in order to facilitate the acquisition of a second /foreign language.					
41	Learning subject matter through the mother tongue first will make subject matter taught in second /foreign language more understandable.					
42	Promoting children's native language in the school setting is a necessity					

#### Attitudes on the Role of Silt'e for Social Life and Development

		strongly agree	Agree	Undecided	Disagree	Strongly Disagree
43	Silt'e is not important for my identity					
44	Silt'e is an important requirement for employment in this zone					
45	Learning Silt'e is useful for the younger generation in the community					
46	Silt'e can co-exist with other languages in this zone					

#### Language Preference

		Silt'e	Amharic	English
47	Language preference to teach/learn			
48	Language preferred to listen to the radio program frequently			
49	Language preferred to communicate			

#### Optimum Conditions to Learn Silt'e, Amharic and English

		KG	1-4	5-8	9-10	11-12	Tertiary
50	At which grade level do you think students want to start learning Silt'e?						
51	At which grade level do you think students want to start learning Amharic?						
52	At which grade level do students want to start learning English?						
53	Please indicate the educational levels you feel students become more competent in reading Silt'e						
54	Please indicate the educational levels you feel students become more competent in reading Amharic						
55	Please indicate the educational levels you feel students become more competent in reading English						

56	Please indicate the level students are ready to use Silt'e as MOI						
57	Please indicate the level students are ready to use Amharic as MOI						
58	Please indicate the level students are ready to use English as MOI						
59	At what level students face challenge when they use Silt'e as MOI						
60	Students have difficulty understanding their school subjects when English is used as a MOI at level/s:						
61	Students in school are fully competent to use English medium in which level?						
62	If Silt'e is taught very well as a subject, English should be used as the MOI at:						

#### Language Planning and Policy

		Yes	No
63	Are you aware of the current Language-in -Education Policy of Ethiopia?		
64	Have you experienced any problems with regard to the language-in Education Policy?		
65	Do you think the present language in education policy and planning makes learners effective to use Silt'e, Amharic and English?		
66	Is the language in education policy implemented effectively in the zone?		

## APPENDIX 6: QUESTIONNAIRES FOR PARENTS

Amharic version

አዲስ አበባ ዩኒቨርሲቲ  
የድህረ ምረቃ ት/ቤት  
የህዩማኒቲ፣ ቋንቋዎች ጥናት፣ የጋዜጠኝነት እና ኮሚኒኬሽን ኮሌጅ  
ለወላጆች የተዘጋጀ የፅሁፍ መጠየቅ

ውድ ወላጆች

የዚህ መጠየቅ አላማ በስልጤ ዞን የቋንቋ ፖሊሲና የቋንቋ እድገት እቅድ ላይ ያለው አመለካከት መገምገም ነው። እንዲሁም የስልጤኛ ቋንቋ አጠቃቀም ለማሻሻል ምን መደረግ እንደሚገባ ለመረዳት ነው። ስልጤኛን እንደ ትምህርት ቋንቋ ስንጠቀም ያጋጠሙ ችግሮች ለመለየት እና ገንቢ የሆኑ የመፍትሔ ሃሳብ ለመስጠት ነው። በተጨማሪም ስልጤኛ ለማዘመን፣ ወጥነት ያለው እንዲሆንና ደረጃውን ለማሻሻል ያሉ አማራጮች ይመረምራል። በመጨረሻም በዞኑ ስልጤኛ፣ ከአማርኛና፣ ከእንግሊዝኛ ጋር እንዴት በተገቢ ሁኔታ መጠቀም እንደሚያገኝ መረጃ ለመሰብሰብ ነው።

እርስዎ እያንዳንዱ ጥያቄ በጥምና አንብበው በመመለስ የበኩልዎ ትብብር ያድርጉ። እርስዎ የሚሰጡት ምላሽ ለሌላ አካል ሳይተላለፍ ለዚህ ጥናት አላማ ብቻ ይውላል።

ለሚያደረጉልኝ ቀና ትብብር እጅግ አመሰግናለሁ።

የሚኖሩበት አካባቢ ስም \_\_\_\_\_ የስራ አይነት \_\_\_\_\_ የትውልድ ቦታ \_\_\_\_\_  
ብሔር \_\_\_\_\_ አፍ የፈቱበት ቋንቋ \_\_\_\_\_ የሚናገሩዎቻቸው ቋንቋዎች \_\_\_\_\_  
እድሜ \_\_\_\_\_ ስም \_\_\_\_\_ የት/ት ደረጃ \_\_\_\_\_ ሃይማኖት \_\_\_\_\_  
የማህበረሰቡ ቋንቋ አጠቃቀም

		ስልጥኛ	አማርኛ	ስልጤኛና አማርኛ	ሌላ ካለ ይጠቀስ
1	ብዙ ጊዜ ቤት ውስጥ የሚጠቀሙት ቋንቋ				
2	በስራ ቦታ በየትኛው ቋንቋ ይጠቀማሉ				
3	ከሱብርቫይዘር/ከስራ-ተኞች ጋር የሚነጋገሩበት ቋንቋ				
4	የዞኑ መንግስት መስሪያ ቤቶች የሚጠቀሙት ቋንቋ				
5	ከእንግሊዝኛ ጋር ለመነጋገር የሚጠቀሙት ቋንቋ				
6	ከትዳር ጓደኛዎ/ከፍቅረኛዎ/ጓደኛዎ ጋር የሚጠቀሙት ቋንቋ				
7	ከወላጆቻችሁ ጋር ብዙ ጊዜ የምጠቀሙት				
8	ቋንቋ በሃይማኖታዊ ስነስርዓት ላይ የሚጠቀሙት ቋንቋ				
9	በየትኛው ቋንቋ ሬድዮ ያዳምጣሉ?				
10	በየትኛው ቋንቋ ቴሌቪዥን ይከታተላሉ?				
11	ጋዜጣ የሚያነቡበት ቋንቋ				
12	በየትኛው ቋንቋ የተጻፉ መጻሕፍት ይገዛሉ				
13	በየትኛው ቋንቋ ታሪኮችን ያነባሉ?				
14	መልዕክት ሲጻፉ የትኛው ቋንቋ ይጠቀማሉ?				

ከዚህ በታች የተዘረዘሩት የስልጥኛቋንቋ አጠቃቀም ደረጃ ላይ እርስዎ የሚሰማሙበት ቦታ ላይ ምልክት ያድርጉ

		ከፍተኛ	መካከለኛ	ዝቅተኛ
15	ስልጥኛ የዞኑ የስራ ቋንቋ ነው።			
16	ስልጥኛ የኢኮኖሚ ሃይል የሆነ ቋንቋ ነው።			
17	ስልጥኛ የሳይንስና ቴክኖሎጂ ቋንቋ ነው።			
18	ስልጥኛ የት/ት ቋንቋ ነው።			
19	ስልጥኛ መጽሔትና ጋዜጣ ለማንበብ የሚጠቅም ቋንቋ ነው።			
20	ስልጥኛ በሬድዮና በቴሌቪዥን ፕሮግራም ላይ መረጃ ለማግኘት ይጠቅማል።			
21	ስልጥኛ ለንግድ የሚጠቅም ቋንቋ ነው።			
22	ስልጥኛ ስራ ለማግኘት ይጠቅማል።			

የቋንቋ ያለዎትን አመለካከት ቀጥሎ ባለው ቦታ ያመልክቱ

		በጣም እስማማለሁ	እስማማለሁ	እርግጠኛ አይደለሁም	አልስማማም	በጣም አልስማማም
23	አማርኛ በስልጤ ዞን የስራ ቋንቋ መሆን አለበት።					

24	ሰልጥኛ የሰልጤ ዞን የሰራ ቋንቋ መሆን አለበት።					
25	ሰልጥኛማወቅ ጠቃሚ ነው					
26	የሰልጤ አባል ለመሆን ስልጤኛን መናገር ያስፈልጋል					
27	የአማርኛ ጥሩ ተናጋሪ መሆን አፈልጋለሁ					
28	እንግሊዝኛ ጥሩ ተናጋሪ መሆን እመኛለሁ					
29	የሰልጥኛ ጥሩ ተናጋሪ መሆን አፈልጋለሁ					
30	እንግሊዝኛ መማር ስልጥኛከመማር ይሻላል					
31	አማርኛ መማር ስልጥኛከመማር ይሻላል					
32	ስልጥኛመማር አማርኛ ወይም እንግሊዝኛ ከመማር ይሻላል					
33	ስልጤኛ፣ አማርኛ እና እንግሊዝኛ መማር እና መናገር ይቻላል					
34	ብዝሃነትን ያማከለ የትምህርት ስርአት የግለሰቦችና የማህበረሰብ ተሳትፎን ያበረታታል					
35	የኢትዮጵያ ቋንቋ በት/ት ፖሊሲ በአካባቢያዊና በፌዴራል ተቋማት ውስጥ በሰራ እኩል ተጠቃሚነት የሚያረጋግጥ ነው					
36	በት/ት ስርአቱ የሰልጤ ማህበረሰብ የአካባቢው፣ የሁለተኛና የውጭ ቋንቋዎች ለመጠቀም አስችሎታል					
37	በት/ት ስርአት አንድ ቋንቋ መጠቀም አመርጣለሁ።					
38	በት/ት ስርአት ከአንድ በላይ ቋንቋ መጠቀም አመርጣለሁ።					
39	ህጻናት ከአንድ ቋንቋ በላይ የመማር አቅም አላቸው።					
40	የአፍ መፍቻ መሰረታዊ የትምህርት ክፍሎችሌሎች ቋንቋዎች በቀላሉ ለመረዳት ይረዳል።					
41	ሌሎች የት/ት አይነቶች በአፍ መፍቻ ቋንቋ በመጀመርያ መማር በሌሎች ቋንቋዎች በቀላሉ ለመማር ይረዳል።					
42	በት/ቤት ተማሪዎች አፍ በፈቱበት ቋንቋ እንዲማሩ ማድረግ ያሻል					
43	ሰልጥኛለእኔ ማንነት አስፈላጊ አይደለም					
44	ሰልጥኛ በዘኑ ስራ ለመቀጠር ወሳኝ መሆን አለበት					
45	የማህበረሰቡ ወጣት ትውልድ ሰልጥኛ መማሩ ይጠቅመዋል					
46	ስልጥኛከሌሎች ቋንቋዎች ጋር አብሮ መጠቀም ይቻላል					

የቋንቋ ምርጫ

		ሰልጥኛ	አማርኛ	እንግሊዝኛ
47	በመ/ቤት ውስጥ የትኛው ቋንቋ መጠቀም ይፈልጋሉ?			
48	ብዙ ጊዜ የፊደሎች ኘርግራሞች ማዳመጥ የሚፈልጉት በየትኛው ቋንቋ ነው?			

49	ብዙ ጊዜ መረጃ ለመለዋወጥ በየትኛው ቋንቋ ቢሆን ይመርጣሉ?					
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እባክዎን ስልጥኛ አማርኛ እና እንግሊዝኛ ለመማር ምቹ ነው የሚሉትን የት/ት ደረጃ ቀጥሎ ባለው ቦታ ያመልክቱ/ይጻፉ።

		KG	1-4	5-8	9-10	11-2	የኒቨርስቲ/ኮሌጅ
50	ተማሪዎች ስልጥኛ በየትኛው የት/ት ደረጃ ጀምሮ መማር ይፈልጋሉ?						
51	ተማሪዎች አማርኛ በየትኛው የት/ት ደረጃ ጀምሮ መማር ይፈልጋሉ?						
52	ተማሪዎች እንግሊዝኛ በየትኛው የት/ት ደረጃ ጀምሮ መማር ይፈልጋሉ?						
53	ተማሪዎች ስልጥኛ በየትኛው ደረጃ የማንበብ ብቃት አላቸው?						
54	ተማሪዎች አማርኛ በየትኛው ደረጃ የማንበብ ብቃት አላቸው?						
55	ተማሪዎች እንግሊዝኛ በየትኛው ደረጃ የማንበብ ብቃት አላቸው?						
56	በየትኛው ደረጃ ተማሪዎች ሁሉም የት/ት አይነት በስልጥኛ ለመጠቀም ዝግጁ ናቸው?						
57	በየትኛው ደረጃ ተማሪዎች ሁሉም የት/ት አይነት በአማርኛ ለመጠቀም ዝግጁ ናቸው?						
58	በየትኛው ደረጃ ተማሪዎች ሁሉም የት/ት አይነት በእንግሊዝኛ ለመጠቀም ዝግጁ ናቸው?						
59	በየትኛው ደረጃ ተማሪዎች ስልጥኛ እንደ ት/ት ቋንቋ ሲጠቀሙ ችግር ያጋጥማቸዋል?						
60	በየትኛው ደረጃ ተማሪዎች እንግሊዝኛ እንደ ት/ት ቋንቋ ሲጠቀሙ ችግር ያጋጥማቸዋል?						
61	ተማሪዎች በእንግሊዝኛ ለመማር ሙሉ ብቃት የሚኖራቸው ከየትኛው ደረጃ ጀምሮ ነው?						
62	ስልጥኛ እንደ ት/ት አይነት እየተሰጠ እንግሊዝኛ ከየትኛው ደረጃ ጀምሮ ማስተማሪያ መጠቀም ይገባል?						

የቋንቋ ፖሊሲና የቋንቋ እድገት እቅድ

		አዎን	አይደለም	እርግጠኛ አይደለሁም
63	የኢትዮጵያ ቋንቋ ፖሊሲ ውስጥ ምን እንደሚመስል የሚያውቁት ነገር አለ?			
64	በቋንቋ ፖሊሲ አተገባበር ላይ ችግር አጋጥመዎት ያውቃሉ?			
65	አሁን ያለው ቋንቋ በት/ት ፖሊሲ እና የቋንቋ እድገት እቅድ ተማሪዎች በስልጥኛ ብቁ እንዲሆኑ ያደርጋል?			
66	በዞኑ የቋንቋ ፖሊሲው በበቂ ሁኔታ ተግባራዊ ሆኖአል?			

**English translation**

ADDIS ABABA UNIVERSITY  
COLLEGE OF HUMANITIES, LANGUAGE STUDIES, JOURNALISM AND  
COMMUNICATION

Questionnaire for Parents

Dear Parents,

The purpose of this questionnaire is to examine how you feel about language policy and planning in Silt'e. It further desires to get some information on challenges in the use of Silt'e in the community. It also examines ways to improve the functions, status and standard of silt'e in the community. It finally intends to find out the optimum conditions to use Silt'e along with Amharic and English.

Please indicate your personal evaluation of each statement. Please answer as candidly as possible. All information you provide is confidential and will be used solely for my research.

Work place\_\_\_\_\_ Birth place\_\_\_\_\_ ethnic origin:\_\_\_\_\_ Mother Tongue  
\_\_\_\_\_ Languages you speak\_\_\_\_\_ Sex\_\_\_ Age\_\_\_ Religion\_\_\_ Academic qualification  
\_\_\_\_\_ Professional background\_\_\_\_\_ work experience in years\_\_\_\_\_

*Language Use and Linguistic Practices in Silt'e*

		Silt'e	Amharic	Silt'e+ Amharic	English
1	Language most frequently spoken at home?				
2	What language(s) do you speak at school?				
3	Language most frequently used to speak with a supervisor?				
4	Which of language(s) is/are used in most offices in the zone?				
5	Language you speak more often with strangers?				
6	Language you speak more often with spouse/partner?				
7	Language you speak more often with parents?				
8	Language used during religious ceremonies?				
9	In what language (s) do you listen to in the radio?				
10	In what language do you watch television?				
11	In what language do read newspaper?				
12	In what language do you buy reading books?				
13	In what language you read stories?				
14	What language do you use when writing letters to your friends?				

Rate of Status and Function of Silt'e

		High	Average	Low	Not at all
15	Silt'e is used as an official language in the Zone.				
16	Silt'e is used as a language of economic power				
17	Silt'e is used as a language of political power				

18	Silt'e is a language of science and technology				
19	Silt'e is a language of commerce				
20	Silt'e is a language of communication media				
21	Silt'e is used to read (newspapers/books)				
22	The use of Silt'e to watch television				
23	Silt'e is useful to get a job				

*Attitudes on Silt'e, Amharic and English*

		Strongly agree	Agree	Undecided	Disagree	Strongly disagreed
24	Amharic should be official language in the Silt'e Zone					
25	Silt'e should be official language in the Silt'e Zone					
26	According to you, knowing Silt'e is an advantage					
27	It is necessary to speak/understand Silt'e to be a member of the Silt'e					
28	I wish to be a fluent speaker of Amharic					
29	I wish to be a fluent speaker of English					
30	Learning English is more important than learning Silt'e					
31	Learning Amharic is more important than learning Silt'e					
32	Learning Silt'e is more important than learning Amharic and English					
33	It is possible to be a Silt'e, Amharic and English speaker at a time?					

*Attitudes on Language Use in Education*

		Strongly agreed	Agreed	undecided	Disagreed	Strongly disagreed
34	Multilingual education promotes equitable participation of individuals and community.					
35	The language in education policy of Ethiopia ensures that community an equal opportunity to obtain employment in local and federal institutions					
36	When designed a curriculum, the Silt'e community made effort to integrate of teaching and learning local, second and foreign languages					
37	I prefer the use of one language in					

	education					
38	I prefer the use of more than one language in education					
39	A child is capable of learning more than one language.					
40	Developing literacy in the mother tongue is necessary in order to facilitate the acquisition of a second /foreign language.					
41	Learning subject matter through the mother tongue first will make subject matter taught in second /foreign language more understandable.					
42	Promoting children's native language in the school setting is a necessity					

#### Attitudes on the Role of Silt'e for Social Life and Development

		strongly agree	Agree	Undecided	Disagree	Strongly Disagree
43	Silt'e is not important for my identity					
44	Silt'e is an important requirement for employment in this zone					
45	Learning Silt'e is useful for the younger generation in the community					
46	Silt'e can co-exist with other languages in this zone					

#### Language Preference

		Silt'e	Amharic	English
47	Language preference to teach/learn			
48	Language preferred to listen to the radio program frequently			
49	Language preferred to communicate			

#### Optimum Conditions to Learn Silt'e, Amharic and English

		KG	1-4	5-8	9-10	11-12	Tertiary
50	At which grade level do you think students want to start learning Silt'e?						
51	At which grade level do you think students want to start learning Amharic?						
52	At which grade level do students want to start learning English?						
53	Please indicate the educational levels you feel students become more competent in reading Silt'e						
54	Please indicate the educational levels you feel students become more competent in reading Amharic						

55	Please indicate the educational levels you feel students become more competent in reading English						
56	Please indicate the level students are ready to use Silt'e as MOI						
57	Please indicate the level students are ready to use Amharic as MOI						
58	Please indicate the level students are ready to use English as MOI						
59	At what level students face challenge when they use Silt'e as MOI						
60	Students have difficulty understanding their school subjects when English is used as a MOI at level/s:						
61	Students in school are fully competent to use English medium in which level?						
62	If Silt'e is taught very well as a subject, English should be used as the MOI at:						

Language Planning and Policy

		Yes	No
63	Are you aware of the current Language-in -Education Policy of Ethiopia?		
64	Have you experienced any problems with regard to the language-in Education Policy?		
65	Do you think the present language in education policy and planning makes learners effective to use Silt'e, Amharic and English?		
66	Is the language in education policy implemented effectively in the zone?		

## APPENDIX 7: OBSERVATION CHECKLIST

Observation schedule \_\_\_\_\_ date: \_\_\_\_\_ Area/subject \_\_\_\_\_ Duration \_\_\_\_\_

Purpose of the observation is to gather information about language planning process and practices.

1. Language in:

- Greetings
- Instructions
- Announcements
- Prayers
- Introducing the lesson
- Questions/explaining/recapping

2. Teacher's language use

3. and pupils' language use

3. Language used in community for different activities

Village meetings

Health centers

Places of worship (Mosque/church)

Ceremonies (political/wedding/funeral etc)

Schools

Courts

Teacher –teacher

Pupil- pupil

Teacher-pupil

Administrators- with others

4. Performing arts

5. Is the amount of time dedicated to language learning adequate?

For Amharic \_\_\_\_\_ 1 period in a week

For English \_\_\_\_\_ 6 period in a week

For Silt'e \_\_\_\_\_ 1 period in a week

6. Are available educational materials sufficient and appropriate?

7. The role of Silt'e, Amharic and English in the community

8. The contribution of stakeholders in Silt'e language development and language management in the community

9. The major language(s) by socio-economic class, ethnic group, and urban / rural distinction (including the cultural context)

10. In which languages different documentations are distributed, minutes are written in the meeting and information is announced.

## **APPENDIX 8: TEXTBOOK ANALYSIS CHECKLIST**

Is it student centered or teacher centered?

How is the presentation of reading skills?

How is the presentation of speaking skills?

How is the presentation of listening skills?

How is the presentation of writing skills?

How is the presentation of grammar?

How is the presentation of vocabulary?

Appropriateness of the content?

Density, pace, level and clarity of the language?

Are tasks Familiarity with the learners?

Do tasks have purpose?

Authenticity and flexibility

## APPENDIX 9: SILT'E SCRIPT

	Ä	u	i	a	E	ə, ø	o
<b>h</b>	□	□	□	□	□	□	□
<b>l</b>	□	□	□	□	□	□	□
<b>m</b>	□	□	□	□	□	□	□
<b>r</b>	□	□	□	□	□	□	□
<b>s</b>	□	□	□	□	□	□	□
<b>f</b>	□	□	□	□	□	□	□
<b>q</b>	□	□	□	□	□	□	□
<b>b</b>	□	□	□	□	□	□	□
<b>t</b>	□	□	□	□	□	□	□
<b>tʃ</b>	□	□	□	□	□	□	□
<b>n</b>	□	□	□	□	□	□	□
<b>ɲ</b>	□	□	□	□	□	□	□
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<b>w</b>	□	□	□	□	□	□	□
<b>z</b>	□	□	□	□	□	□	□
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<b>j</b>	□	□	□	□	□	□	□
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<b>tʰ</b>	□	□	□	□	□	□	□
<b>tʃʰ</b>	□	□	□	□	□	□	□
<b>Pʰ</b>	ᶑ	ᶑ̣	ᶑ̣̣	ᶑ̣̣̣	ᶑ̣̣̣̣	ᶑ̣̣̣̣̣	ᶑ̣̣̣̣̣̣
<b>f</b>	□	□	□	□	□	□	□
<b>p</b>	□	□	□	□	□	□	□

## APPENDIX 10: AMHARIC SCRIPT

	ä	u	i	a	e	ə, Ø	o	wä	wi	wa	we	wə					
h	□	□	□	□	□	□	□	[REDACTED]									
l	□	□	□	□	□	□	□										
h	□	□	□	□	□	□	□										
m	□	□	□	□	□	□	□										
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ʃ	□	□	□	□	□	□	□										
k'	□	□	□	□	□	□	□	□	□	□	□	□					
b	□	□	□	□	□	□	□	[REDACTED]			[REDACTED]						
v	□	□	□	□	□	□	□										
t	□	□	□	□	□	□	□										
tʃ	□	□	□	□	□	□	□										
h	□	□	□	□	□	□	□	□	□	□	□	□					
n	□	□	□	□	□	□	□	[REDACTED]			[REDACTED]						
ɲ	□	□	□	□	□	□	□										
ʔ	□	□	□	□	□	□	□										
k	□	□	□	□	□	□	□	□	□	□	□	□					
x	□	□	□	□	□	□	□	[REDACTED]									
w	□	□	□	□	□	□	□										
ʔ	□	□	□	□	□	□	□										
z	□	□	□	□	□	□	□						□	□	□	□	□
ʒ	□	□	□	□	□	□	□						□	□	□	□	□
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d	□	□	□	□	□	□	□						[REDACTED]			[REDACTED]	
dʒ	□	□	□	□	□	□	□	□	□	□	□	□					
g	□	□	□	□	□	□	□	□	□	□	□	□					
t'	□	□	□	□	□	□	□	[REDACTED]			[REDACTED]						
tʃ'	□	□	□	□	□	□	□						□	□	□	□	□
p'	□	□	□	□	□	□	□						□	□	□	□	□
ts'	□	□	□	□	□	□	□						□	□	□	□	□
ts'	□	□	□	□	□	□	□						□	□	□	□	□
f	□	□	□	□	□	□	□	[REDACTED]			[REDACTED]						
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## TRANSCRIPTS

Interview with officer WEO, KII1

The purpose of this interview is to examine how you feel about language policy and planning in Silt'e. It further desires to get information on challenges in education system in Silt'e community. It also examines the ways to improve the functions, status and standard of Silt'e. It finally intends to find out the optimum conditions to use Silt'e along with Amharic and English.

Please explain your personal evaluation of each statement as candidly as possible. All information you provide is confidential and will be used solely for my research.

Thank you for cooperation.

Mother Tongue: Silt'e

Languages you speak: Amharic, English and Silt'e

Sex: Male

Age: 26

Religion: Muslim

Academic qualification: Degree in Educational Planning

Professional background: Educational expert

Work experience: 4 years

How do you see the mother tongue education? What's your opinion?

WEO, KII1: Mother tongue education is very important. We have to respect our language and culture.

What is your attitude towards Amharic, English and Silt'e?

WEO, KII1: I have good attitude towards all these three languages.

In which language do you prefer to develop your fluency?

WEO, KII1: I prefer to develop my fluency in English.

How about Amharic and Silt'e? Why do you prefer English?

WEO, KII1: For me English is very important in this global world. It is also the language of science and technology. But I need to learn Amharic and Silt'e too. Silt'e is my language. Amharic is the main language in Ethiopia. It helps people to interact each other with various nations and nationalities. Even though no language is greater or lesser than one another, all languages have their own quality and use.

How do you see the influence of Amharic over Silt'e?

WEO, KII1: In this zone Amharic is the main language in the office. The people like to use it. Silt'e is not used as Amharic is. In its zone Silt'e is not used widely.

Can you suggest any thing to reduce the influence of Amharic over Silt'e?

WEO, KII1: I do not like the term influence. This language is useful. It is the people think that this language is advantageous and use it.

Probe: I mean you know Silt'e is not used as Amharic in the zone. So how can we give equal opportunity to Silt'e in its use in its zone?

WEO, KII1: it is very difficult it is very important to teach the people to use the language. The language is in danger.

Who contributed the decline of the use of Silt'e in the community?

WEO, KII1: Parents started discussion in Amharic in the family. They exchange greetings in Amharic. When they come to the office, they use Amharic. So they are contributing for the down fall of Silt'e.

How about the use of Silt'e in the office?

WEO, KII1: You know the official language of the zone is Amharic. Every activity in the zone is performed in Amharic. This is the result of the past governments. This is the influence of the past government. And this language is the part of the daily activity of Silt'e people. You know the people of the zone are mobile.

Are you satisfied the current language planning and policy of Ethiopia?

WEO, KII1: Yes it is good since it gives chance to learn in nations and nationalities language. Though there are many languages which do not practice it.

Do you think there are challenges in the use of Silt'e as medium of instruction?

WEO, KII1: Yes. There are many problems.

Can you list some?

WEO, KII1: Textbook distribution and quality. There are also no supplementary materials.

How about teachers? Do you have trained teachers in Silt'e language?

WEO, KII1: No. but we are providing training now. We started a year ago. Students who completed grade ten and fluent in Silt'e are taking courses at Hosanna teachers training college.

Good. Do you think that can solve the problem?

WEO, KII1: Of course yes. In the long run we will solve the problem.

How many teachers are in training?

WEO, KII1:30

How many schools do you have in Silt'e zone?

WEO, KII1: We have more than 250 schools.

How many Silt'e teachers are needed in the schools?

WEO, KII1: It depends on the number of students. If you take a school has 30 classes. It may need 5 Silt'e teachers.

You have 250 schools but you are training 30 students.

WEO, KII1: No. No. There are Amharic and English teachers who are fluent in Silt'e, they teach it.

Okey, how can standardization of Silt'e be promoted?

WEO, KII1: It is promoted when it is used in education. Education is one of the best ways to promote standardization of a language. The most effective way to promote standardization of Silt'e would be through its use in schools.

Is there any dialect problem in Silt'e?

WEO, KII1: No there is no problem.

Sorry, are there any dialect variations?

WEO, KII1: I believe that it is very little. If you go to any corner of the zone you can communicate.

Do you face any problem when you develop materials?

WEO, KII1: the zone collects teachers from different dialects and helps them to select the most convenient one. In agreement they write and edit the materials.

How is the status of Silt'e?

WEO, KII1: The status of Silt'e in education is good.

Are you satisfied with the present status of Silt'e?

WEO, KII1: yes. It is one of the fast growing of language in the country. This language is lucky since it was used during the Derg government for adult education.

What are advantages of using Silt'e language as a medium of instruction in education?

It is constitutional right. It helped to construct our identity. It is contributed for our self administration.

Are there any agencies/ organizations operating to improve the status of Silt'e in the zone?

WEO, KII1: No. we do not have such organization. Currently we do not have any organization which works on the development of the language.

Do you use Silt'e for writing in the office?

WEO, KII1: No we do not utilize Silt'e for writing.

How use of the language helped you for self administration?

WEO, KII1: You know when you ask something, you can get more. When Silt'e people asked to use Silt'e in education, they got a chance to self administration.

How can Silt'e be used with Amharic and English equally in the community? For example you can say something in relation to education, what is suitable way of using Silt'e, Amharic and English in the zone?

WEO, KII1: currently Silt'e is used in elementary level as medium of instruction. Amharic is taught as a subject from grade 3. English is given a lot of emphasis since it is an international language as I said.

Good. But are you satisfied in the use of the language? Do you need any modification to improve the teaching learning of the languages in the zone as an educational expert?

No not at all the current situation is good.

For example if you have a chance, do you decide to educate Amharic starting from grade three?

WEO, KII1: Personally I believe that it was good to start from grade one as English.

What are your opinions towards the transitional periods of mother tongue to English medium at grade 5?

WEO, KII1: As SNNPRS mother tongue education is given up to grade 4. I think it is good. They start English early. It helps them to learn English. In the other part of the country they join late in high school. When they join they face problem to communicate in English.

Thank you.

Interview with officer WCO, KII2

Sex: Male

Age: 45

Mother Tongue: Silt'e

Languages you speak: Silt'e, Amharic and English

Religion: Muslim

Academic qualification: BA in Law

Professional background: Judge

Work experience: 21 years

Nationality Silt'e

What do you think about Silt'e language? How do you see it?

WCO, KII2: It's a very interesting language, I love the language because I can speak it and I think it is a wonderful language.

How do you see to use Silt'e as medium of instruction?

WCO, KII2: It is pleasant to use this language in education.

Do you face any problem when you use the language in the court?

WCO, KII2: Yes, there are several problems. If you came a little bit early, you would see it. The people are not voluntary to use the language in the court.

What is the reason?

WCO, KII2: There are people who need to use Amharic. But I repeatedly ask them to speak in Silt'e. They refuse and use Amharic.

Inter: their application letter is written in Amharic.

WCO, KII2: Yes it is in Amharic but I ask them to explain what they applied in their own word. It is just to check whether the writer of the letter write it correctly. But they speak in Amharic. But after a lot of importunate, they explain the case in Silt'e in better than Amharic.

How about witnesses? Is there any language related problem? Which language they use Amharic or Silt'e more frequently?

WCO, KII2: for the question which language they use is that it depends on the language exposure of the customers. Most of the time men use Amharic. Mothers use Silt'e.

Do you mean all men use Amharic?

WCO, KII2: The older people use Silt'e but youngsters use Amharic whether they are male or female.

What do you do when there are Silt'e monolingual speakers?

WCO, KII2: We need translator to help them.

Did you face any problem in relation to the judge who did not know Silt'e very well?

WCO, KII2: Yes there are such problems. But it is not heavy as such. In our woreda, all we know Silt'e and Amharic. In the past there were some non Silt'e judges but they use either translators or we assign people who are fluent in Amharic. Currently there are many graduates of the zone as a result the problem is solved.

If you have sufficient man power, why do not you use Silt'e as official language?

WCO, KII2: It is the task of zonal administration council.

Why do people not use Silt'e in the court?

WCO, KII2: Some people fear that if I do not speak in Amharic the judge may not understand the case. Others worry about they may be undermined as they are uneducated and backward if they do not speak in Amharic

But what do you think if the language is officialized?

WCO, KII2: If we need to make Silt'e official language of the zone, first we have to do our homework. We should solve problems that could face use before we enter into practice.

What for example?

WCO, KII2: we have to translate some judiciary materials such as legislative decree, civil codes, law and regulations into Silt'e.

Thank you.

Interview with officer ZEDO, KII3

Sex: Male

Age: 37

Academic Qualification: BA in Mathematics

Professional Background: officer

Experience in years: 15

Languages you speak: Silt'e, Amharic and (to some extent) English

Nationality: Silt'e

Reigion Muslim

How do you observe learning through mother tongue?

ZEDO, KII3: Teaching in MT helps children understand better. It is also useful for quality education. It is good to teach through child's mother tongue. Once when I started going to school, I did not know Amharic. My parents gave me pencil and exercise books. They told me, my teacher can help me to sharp the pencil. But when I gave him to sharp it, he asked me if I got it. I said yes because I did not understand Amharic at that time. He took and put it down. But other students who know the language told him to sharp it and the student told him as I could not speak Amharic. This shows that how much children face challenges when they learn in other

language at lower grades. So it is good to teach kids in their mother tongue which they know best.

Inter: Good. What is the reason Silt'e to be selected as medium of instruction?

ZEDO, KII3 : Mother Tongue education is fine to achieve quality education. Besides, students understand well when they learn through their mother tongue. It is also helpful to develop Silt'e language. Languages are born, grown and died. Silt'e at sometime was endanger since it was interfered by Amharic and other languages even though the people speak the language.

Inter: How about now is there any interference?

ZEDO, KII3: It is better now even though many people mix it with Amharic. But now it decreases at schools. There is change.

Inter: How is your attitude towards English, Amharic and Silt'e?

ZEDO, KII3: Learning Amharic is important. Knowing all language is useful. English is an international language. Amharic is the working language and wider communication language of the country. The mother tongue is also important for identity.

Inter: In which languages do you want to develop your competence and which language should be given more emphasis among English, Amharic and Silt'e?

ZEDO, KII3: It is very difficult. In my opinion I need to develop my mother tongue. I need to know my mother tongue deeply.

Inter: Including your children?

ZEDO, KII3: Yes including my child but that means it does not mean that restricting/banning learning other languages more emphasis must be given to your MT.

Inter: How about Amharic, especially parents talk about their needs that their children to focus on Amharic and English?

ZEDO, KII3: In this zone learning Amharic is very simple. But Silt'e language needs to learn deeply. There are words need to be given attention. There are gaps to understand and use some words. They learn Amharic easily. They get everywhere

Inter: How do you see the influence of Amharic over Silt'e? I went many offices. All speak in Amharic. The people need to use Amharic and they do not use Silt'e.

ZEDO, KII3: it is possible to say Amharic dominates Silt'e. You may observe towns perhaps you think that they are educated and living for a long time in urban area but in the rural area

when you speak Silt'e they respond in Amharic. Farmers reply in Amharic when you talk with them in Silt'e. This indicates that the influence of Amharic. This can lead the language into death. This can contribute the extinction of Silt'e language. We rarely use Silt'e in the office. The first reason is that the official language of the region is Amharic.

Inter: Do you write letters in Silt'e? Can you show me anything you write in Silt'e?

ZEDO, KII3: No we do not use Silt'e for writing in offices. We use Amharic.

Inter: How about the influence of English?

ZEDO, KII3: English does not influence Silt'e. Maybe English influences Amharic but not Silt'e.

Inter: I will come back to this point later. In teaching materials is there any interference of other languages in Silt'e?

ZEDO, KII3: we are cautious while we prepare textbooks. We facilitate to prepare teaching materials as education department in the zone. We are coining words rather than borrowing. Unless it is beyond our capacity we are searching words which are relatively similar in the language. But seldom unexpectedly you can get some words which are either Amharic or English. For example in Silt'e there is no word that indicates sex (male or female). Then there is word such as 'Lij' for male or boy and 'Gered' for female or girl. We take the first Fidel and said 'Lige'. This is just an example.

Inter: Is there any responsible agent who works in this area in terminology development for example coining words, borrowing and the like to make the language use more uniformly

ZEDO, KII3: Still now we don't have the agent in the terminology development. In book preparation we do not have formally organized body. But we call teachers from different woredas and my office tries to prepare materials up to grade twelve.

Inter: Is there language experts?

ZEDO, KII3: No. But there are English or Amharic language teachers who involve in material preparation together with subject teachers from different woredas.

Inter: Students told me that there problems in material preparation. They told me it is direct translation of Amharic textbook and full of errors. Can you say anything on it?

ZEDO, KII3: There could be problem.

Inter: How do you see the language planning and policy which has been implemented currently?

ZEDO, KII3: The current language policy is very interesting in relation to language use. In this area Silt'e was not used in education system except the literacy campaign in the Derg government. In the current context it is permitted to use up to grade 12. Now Silt'e language is given at grade 11. Even at the college level Silt'e language is started given for teachers at Hosanna teachers training college. Therefore the policy facilitates language development in the community.

Inter: how do you observe the contribution of literacy campaign in the current situation of Silt'e? In orthography development for example

ZEDO, KII3: At that time the Amharic Fidel was taken as it is but now some letters are omitted in Silt'e like 'tse', 'ha' 'se' which has double or triple kind of symbols to represent the same sound.

Inter: Did you face any problem when you develop Silt'e language as medium of instruction starting from grade 1 up to 4? If so, what were the main problems?

ZEDO, KII3: There were problems. Especially when we prepare teaching materials we did not get the people who specialized in the area. But we searched the people who know the language and have diploma and certificate. But nowadays we are using degree holders in English or Amharic and those who know Silt'e. Recently there is improvement.

Inter: What kind of improvement?

ZEDO, KII3: In college level it is started offering training. In Hosanna College we employed teachers to train in Silt'e. Before we do not have diploma teachers in Silt'e, but now we are training teachers at 10+3.

Inter: What are the strengths of the policy?

ZEDO, KII3: The strength of the policy is that it gives opportunities for the children to learn through their mother tongue. When we learn a certain subject through unfamiliar language, it is hard to understand the concept they are working. They are expected to do two things learning the concepts and the language itself.

Inter: What is the weakness of the language policy?

ZEDO, KII3: The problem of the current policy is many of Silt'e people are mobile they do not get the opportunities to continue their education as they want because of language. In Silt'e there were some efforts to teach in Amharic and English from the lower level.

In Worabe there are private schools which teach in English and Amharic. But there are some people who cannot pay the school fee. I would be happy if there were some Amharic classes in this town since they are many people who come from various parts of the country.

Inter: Do you think the past education policy influenced the current language policy?

ZEDO, KII3: I am not sure. But it seems there are some influences.

Inter: do you think the language in education policy motivate the participation of students from different linguistic backgrounds?

ZEDO, KII3: I believe that it is important to give attention for those who are different language background. In our zone this kind of problems solved by teaching the language which is common for all, that is Amharic. In private schools it is also to offer in Amharic and English as medium of instruction.

Inter: How do you express the current status of Silt'e?

ZEDO, KII3: The status of Silt'e is good currently it is medium of instruction from grade 1-4 and starting from grade 5 and above it is taught as a subject this is good opportunity for the language. There are teachers at the lower grades. They have diploma. In high schools Silt'e is taught by degree holder in other languages like English and Amharic but they know the Silt'e language.

Inter: Is there difference among Silt'e dialects?

ZEDO, KII3: In relation to dialect variations in Silt'e it is not very difficult. There are similarities between the dialects but it is not wide. They can understand one another the difference is narrow. Sankura, Mirab and Misrak Azernet are similar. Dalucha and T'ora woreda are similar. The other are Alichu Wuriro and Worabe and Silti are similar. For example to say 'one' in Silt'i 'had' vs 'ad' are understood by each other easily. Still I face is in Alichu Wuriro and Silt'i 'asele' is no mater at all this means sit on the back of the mule/horse. But the upper part of the zone it is a taboo word. It is related with sexual intercourse. They say 'ch'iqerbale' to say sit on the horse/mule. We try to centralize the use by including all.

Inter: In which dialect is mostly used in schools textbooks. Does the variation has effect on the students' result.

ZEDO, KII3: It is included every dialect. It does not create problems. When we prepare, we invite from the upper and the lower part of Silt'e. But in grade eight students result is highly improved. In grade 10 the language is given as a subject and it is good. The variation does not create any problem in students' result.

Inter: Why do you not write letters in the zone? Why don't you use Silt'e for writing?

ZEDO, KII3: The council should permit to exchange letters in Silt'e. Because around the bureau there are many non Silt'e people who do not understand Silt'e.

Inter: What should be done to improve the status of Silt'e? What should be done to write magazine, newspaper and the like in Silt'e?

ZEDO, KII3: In relation to writing we prepared teaching materials at various levels. We did not prepare magazines or newspaper in Silt'e language. But they are in Amharic language.

Inter: Dictionary preparation

ZEDO, KII3: There is one dictionary which is called 'Kamus.' That is prepared in Silt'e, Amharic and English. There are also efforts to develop another dictionary in spotlight in English, Amharic and Silt'e. We have the dictionary currently. We talked with them to cover the expenses.

Inter: What have you done to improve the standard of Silt'e?

ZEDO, KII3: Even though there are some gaps between the dialects, the people can communicate easily.

When Silt'e should be started and for how long it should be taught?

ZEDO, KII3: I like if it is began at KG and continued until the university level. In the current situation the government policy in preparatory high schools teachers should be masters' holders. So I would like if Silt'e teachers have MA degree.

Inter: At which level how should be given Silt'e, Amharic and English?

ZEDO, KII3: I believe that Silt'e should be given as medium of instruction up to grade four and it should be continued at the university level as a subject. If we give the chance to learn Silt'e at high school and above, it becomes the language of technology.

Inter: How About Amharic?

ZEDO, KII3: I believe that it is good to start from grade one. In this zone Amharic is started at grade three. We start teaching Amharic alphabets that is a little bit late. It is good to start at KG level even that can help children. In south nation it starts at grade three it is better to start at grade one.

Inter: At which level should be started learning English?

ZEDO, KII3: In relation to English when I was learning, it was given as medium of instruction starting from grade seven. Now it is given a lot of attention.

Inter: How do you see the allocation of schedules and load?

ZEDO, KII3: Among the languages, English has been given high load when it is compared with Amharic and Silt'e. Amharic is conducted one or two periods in a week. That is similar to Silt'e.

Inter: Amharic is the working language of the zone. Students also have a lot of exposures to read different material and writing. So do you think this is sufficient for students to attend one or two periods in a week?

ZEDO, KII3: For me it is sufficient. Children can learn and understand Amharic easily.

Inter: do you think language in education policy is satisfied the interest of the community? DOES it take into consideration the needs of the community?

ZEDO, KII3: It is difficult to say that the language in education policy is satisfied the need of all the community. The community needs children to master English and Amharic.

Inter: How do you see the transition of time?

ZEDO, KII3: There is confusion. In transition period there is challenge for many students. It is essential to give adequate information for children. In fact teachers have a responsibility to motivate students.

Inter: How is the involvement of the community

ZEDO, KII3: I do not have detail information in this regard. You can ask the expert of education system.

Inter: Thank you very much indeed.

ZEDO, KII3: Thank You.

Interview with officer ZCTGCAO, KII4

Age:	<u>53</u>
Sex:	<u>Male</u>
Academic Qualification:	<u>BA in Management</u>
Professional Background:	<u>Officer</u>
Mother Tongue:	<u>Silt'e</u>
Languages you speak:	<u>Silt'e, English and Amharic</u>

Work experience: 24 years

Nationality Silt'e

Religion: Muslim

Inter: What is your attitude towards mother tongue education and its use?

**ZCTGCAO, KII4:** First of all Silt'e language is the expression of identity. Giving value to Silt'e language is not different from valuing one's identity. Based on policy and strategy there is development. Development should come together with the development of the language, identity and culture. It should be tied with language, identity and culture. Language can be a guarantee for sustainable development. It is not appropriate to say there is no problem if a certain person eats and is satisfied. Development should entail several issues. It is not appropriate even we leave our language. If we take only economic development, it creates some gaps in life.

Besides identity also cannot be bread. It cannot be a warranty for successful life. There should be an association between economic development and identity. Entire development can be truly exist when we integrate it with identity, culture, education health, agriculture, trade and the like should be associated together. If we miss once, we may not get when you return to search them again as it is. If we drop out the identity we cannot get it again since we loss many things.

We cannot close our door to protect our identity. We should not sing only the song of identity. We are part of the global world. Globalization plays a significant role so we have to participate in it. We have to go with the globe. We should develop like other parts of the world. So we have to combine both identity and development. The problem here is that focusing on economic development only.

You can take any family as a sample. You can use as you like but if you see the sample you can see that how many family use Silt'e or family language for communication inside the house. If you take 50, 30 or ten as a sample, if you do a survey I doubt if you get one or two who use Silt'e. You can confirm through investigation.

Inter: When you talk, they respond in Silt'e.

**ZCTGCAO, KII4:** Silt'e becomes weakened in its use at the family level for communication purpose. Moreover it is not used in the office. Amharic is the main language of the zone.

Inter: the influence of Amharic is very high. It is influencing other languages too. But I think it is very dominant on Silt'e.

**ZCTGCAO, KII4:** yes Amharic influences in detail. Any way the past system creates this kind of influence on Silt'e. Amharic was language of education. It was the working language. It is the language of literature and urbanization. So it is inescapable the influence of Amharic.

Inter: Do you think using Silt'e as medium of instruction helped the language?

**ZCTGCAO, KII4:** At least if it was not started to use Silt'e in schools the language could be endanger. We could lose so many things. We are looking at so many things. At least this language is used as medium of instruction up to grade 4. This is not easy. There should be working on the quality.

It is possible to say mother tongue education helped children do not be far from their MT. As I said the family rarely uses the local language. If it was in the way we use in the past Silt'e and the children would not meet. Children get the language at school since as I said Silt'e is not used at the family level. This is because it is not the family language. At the same time they are not exposed for Silt'e outside the home. They get appropriately in the school and get basic knowledge of Silt'e. If not the children and the language was going in opposite direction.

To develop the language there are some efforts. In schools it is given well. Currently it is taught as a subject in high schools. It is taken grade 8 and grade10 national examination. The language can be developed when it is used at college level. If it grows it is useful.

But the people/ community should take their responsibility in the development of the language. The community should recognize its duty and ask itself what its responsibility.

I think the community is not doing it deliberately. The community does not hate its language. It is the gap of awareness, offering value its language. It is thinking that I can live without knowing the Silt'e language. If all people say like this, who is responsible to develop the language?

Inter: Of course, some parents do not encourage learning their MT. They are motivating their kids to focus on Amharic and English. The families are highly interested in learning these two languages?

**ZCTGCAO, KII4:** Yes. Parents need their children to learn and speak Amharic and English. That kind of eagerness is not seen in the case of Silt'e. There is no commitment to make their children to learn and use Silt'e. The basic point that seems to me is that families should be committed to make their children use the language. And they themselves should use it. They should transfer the language to their generation. They should exercise the language at home.

Amharic is given by the environment. There is ample chance to acquire Amharic. It expected to send school only. They learn it easily. I can say that parents are not taking their duty to help their kids to learn Silt'e and use it.

Inter: Do you think that the past education policy influenced the present condition of Silt'e? I have observed that even kids in elementary schools use Amharic to communicate when they sit together. Or do you think in the past the function of Silt'e was better?

**ZCTGCAO, KII4:** It needs research. Silt'e is at risk. I do not think that the function of Silt'e was better in the past governments. It is difficult to judge the function of Silt'e in the past was better. I can say that if we did not use the language in education system, we would say that it was better the function of Silt'e language in the past.

Inter: how about using the language for writing? To write magazine, newspapers, books in Silt'e.

**ZCTGCAO, KII4:** I think teaching in Silt'e at primary school my help to remember the language. But it is not adequate to learn Silt'e. This does not give a potential to do something on the language. Even the language education is not organized in the way children develop their language skills if you see in schools. In relation to the quality there is big problem. The main purpose was to make it medium in relation to the quality was not implemented effectively. The teaching of the language does not motivate children to write on it. Children also do not get the language in real world. As a result, the development of the language is not satisfactory.

INTER: The problem is the people are mobile

**ZCTGCAO, KII4:** they are moving different parts of the country and they are coming and using Amharic. Amharic is a modern well and developed language. The family is facilitating the learning of Amharic. They do not convince their children to use Silt'e by saying we have language we have to use our own language at least when we are at home. They undermine their language. The gap is created by the family. They do not motivate to use their language. The children also leave the home and learn other language. You know the people are the merchants moving different parts of the country. They earn money and come to the community. They support financially they connect what he supports with the way of life he lives and others start acting in that way. The children wish to use Amharic as that person. They consider Amharic is a good and prestigious language. They do not struggle to use their own local language.

How about the dialect variation is there any effort to make Silt'e standardize?

**ZCTGCAO, KII4:** I do not believe that in Silt'e there is dialect variation that create problem in communication. In fact it can be responded by the research. There is variation but this variation does not mean that if a person goes to any corner of the Silt'e face problem in communication. There is wide variation in words. There influences if we go low land and high land. When we go the low land area in its border is Oromia and in west the Silt'e border is located with Hadiya and Gurage. In the border area there are words which are influenced by these border area languages. They share some words in this area. If we see in percentage it is very low.

Inter: Are there problems in teaching Silt'e particularly related to teachers?

**ZCTGCAO, KII4:** We have weaknesses in developing the language. We do not make best teachers to teach the language. We do not make the professionals to develop the Silt'e language materials. We do not make best teachers translate the materials into Silt'e. That shows that we do not give attention for the language. We should make those who are better participate in the language development. We should motivate them by paying adequate fee. As educational sector, Silt'e education department have to do a lot in this area.

Inter: The material edition is not done appropriately.

**ZCTGCAO, KII4:** We have face problems to communicate and solve the problems. We are using Amharic for everything. If we give big attention for Silt'e it could be solved. There problem in relation to channel of communication. We are practicing in Amharic. If we are using Silt'e appropriately we can get it and solve problem.

INTER: Some of the problems are very simple for instance spelling.

**ZCTGCAO, KII4:** Some people can make it very simple. Others make it very serious. If we give attention for the language we can get it. The sector thinks that they are working well. Others have no exposure to evaluate the problem and solve it soon. But the problem is the system that is following up the development of the language and its drawbacks. We do not have any links between the stakeholders. There should be interaction with other sectors, for example, if we connect with work and make it the language of work whether we like or not it can be solved. The language use could be uniform. We do not have information what children learn.

Even some parents say that the Silt'e language that is taught in school is difficult for them and their children.

Inter: Oh yes children told me that they face challenges in reading Silt'e. They prefer to read Amharic and English. They consider reading and Amharic is easy.

**ZCTGCAO, KII4:** That maybe there is good usage of the language or there is a distorted language in it. This is not the reason that hating the language but lack of understanding.

Inter: How is using new terminology?

**ZCTGCAO, KII4:** There are some words that are difficult to get the Silt'e words particularly some words related to technology. But we find out which word used in English and which word is used in Amharic and finally we search suitable word in Silt'e. It is apt to study whether these terms are used well. But this is the process. I remember that I have some evidence on this area.

Inter: another important point is that there is an assumption that influence the community to participate actively in political, social and economic aspects the community members need to learn other languages. The community needs to involve in various activities in Ethiopia. So the community may get into dilemma in the use of its own language. Is there any negative effect on Silt'e language?

**ZCTGCAO, KII4:** I personally believe that using a certain language does not have problem. This is related with attitude. There is no problem to use one language for writing, reading and communicating with others. We never lose anything if we use the language. But there are some misconceptions. In fact I do not see any negative effect if someone use its local language. But some consider as a narrow mindedness, Ethnic centrism and the like. Some others think that if you do not speak Silt'e, you do not miss anything. So it is very important the two points which are development and identity. At the same time respecting other identity. Avoiding inferiority complex and respecting each other. We have to accept that when we say Ethiopia there are ethnic groups and language. We have to be aware of when we say Ethiopia, there are pluralistic identities. At the same time all nations and nationalities have to develop their identity. If they do not develop their identity and culture, who will be committed to develop them? Therefore, Ethiopia is a nation of diversity. Silt'e people should respect and develop their language. Others should also do the same thing. And being an Ethiopian can be developed gradually when all nations and nationalities develop their own identity, culture and language. Ethiopian can be expressed through diversified nations. All nations contribute their own development. The Silt'e language, culture and history development is the task of the Silt'e nation not for others. Other type of development is the result of other policies and strategies of the country.

For example in relation to naming, every notion has its own system. There are very common cultural names in Silt'e. Like Sirgaga, Bargicho, Bargeba, Gilgeba, Shirbeza, Fulko and Sirmaga are typically Silt'e names. But now names changed unexpectedly. The names of the aboard are dominating in this country. The names are taken from the global world. At the same time in the case of religion not the name what makes you acceptable but your faith and good work. It is not deceiving by changing the name.

Inter: Silt'e names are highly influenced by Arabic names. I am surprised when I see grandfathers' names.

**ZCTGCAO, KII4:** This is happened because it was open for any change. Research should dig out the people of Silt'e do not stand on their identity. If they accept their identity, they should respect their identity including his children. He should name his children according to its identity. He should not feel inferiority complex. He should participate and taking the role in the development of the language. Children should be built up in such mind set. They should have confidence in their identity. If the community does in this manner, their children do not loss anything; there is no negative effect if he protects his identity. The child can lead the world.

Changing the name, wishing others identity does not bring development if anyone who believes that can argue with evidence. But it is vital to do country wide research to solve these problems.

It is an obligation to know ones identity for a country. To talk about being an Ethiopian it is being a member of one of the ethnic groups. One should protect ones identity first before we talk about the identity of being an Ethiopian. This is another sort of development. When we think about development, it must embrace several issues not only economic development. It is also important to urge people to learn their language and identity.

Interviewer: the last question, I have take much of your time.

**ZCTGCAO, KII4:** No problem.

Interviewer: What do you think about teaching Silt'e, Amharic and English in suitable way in Silt'e schools? When should be started teaching these languages? What is your preference? These languages are essential. We cannot limit the needs of the community in the language use.

**ZCTGCAO, KII4:** Arabic is also useful.

Interviewer: Oh yes in religious aspect.

**ZCTGCAO, KII4:** Not only in religious aspect but also it is one of the wider communication languages in the world next to English and French. It is very useful to work and live different parts of the world.

Interviewer: Ok, you are right but in the current context of Ethiopia, Amharic is used for various purposes. It is also the working language of the federal government and this region too. Children get a lot of access to read fiction, newspapers, to listen to media in Amharic. English is also language of education, technology, international business and diplomacy. So how do you observe the teaching of these languages, when do you think is the most preferable time to start teaching Silt'e, Amharic and English in Silt'e schools?

**ZWCTGCAO, KII4:** Generally I believe that language is the base for identity and development. When we see generally in the country wide context it is very important to give value for language, supporting language studies, funding such research work. People do not know about themselves. It is very important to show their weakness through research. Killing the language is not appropriate. It brings identity crisis. We hear that many languages are in danger. In south there are many people who stopped using their language. If they do not have their language how can be expressed their ethnic identity, their cultural identity. A family should have commitment for their identity. The ethnic groups should also have commitment for their language and the collections of different groups become a country. Government should work on how to prevent the extinction of language. It needs working in corporation and looking into the actual conditions of the language in the community. It is very important to see from the bottom.

Inter: What is your opinion the teaching of Amharic? When should it be started?

**ZCTGCAO, KII4:** I believe that there is problem using Amharic as a subject in schools. But currently it is given as a subject starting from grade three. But it is good to begin from grade one. English also should be continued to be given beginning from grade one. Since it is good for children if they identify Fidel at grade one. But media of instruction should be the local language at primary level in SNNPR context up to grade 4. Some regions, however, are offering up to grade eight. If the mother tongue has no potential it is vital to strengthen it. If possible, it is also crucial to see the importance of upward the teaching of local language up to grade 8. If it is good to teach up to eight, it is important to investigate and apply it.

Amharic and English are basic languages. Amharic is our national language. English is also language of research and globe. Both should be used effectively. Especially it is crucial to work hard to improve English. Amharic should be taught at lower level in easier manner. But the local language is vital to support it by developing materials, references.

Inter: Did you consult the community the use of the mother tongue? What kind of languages do they prefer to be taught in schools?

**ZCTGCAO, KII4:** It is implemented at the regional level. It has its own system how to teach and learn. I believe that if a language is taught at a high school, it cannot be a guarantee for the development of the language. It is very important take into consideration how the language can be improved. For example are we working appropriately the teaching of Silt'e as medium of instruction at primary level? Do we improve the the problems of the teaching learning? Do we develop the material adequately? And the like. In my preference it is good to use mother tongue grade1-4 but we have to think about the quality of teaching in the language. It is important to study if the failure of the quality is the reason that in its early exit, it is essential to take into consideration to teach in the language up to grade 8.

Inter: There are research which shows learning mother tongue up to grade eight makes students score a better result including English. But what do you think that students who come from different language background? Or who are moving different parts of the country? Do you think this policy makes them participate equally?

**ZCTGCAO, KII4:** The solution for this problem is that teaching 1-4 in the mother tongue and continues using English as medium of instruction starting from grade 5. This is because children can be socialized with their immediate environment. They can learn easily the language of the community they live in. in our area basic problem is even the local language is not used adequately by the community. It is not sufficient to decide medium of instruction there should be feedback. The family should be used it at the family level. If Amharic is started at grade one and if English is started at grade one, the problem is not wide. This is because they all become aware

of English. If they go somewhere in Ethiopia at grade 1-4 these are babies they can adapt their environment easily. If they go upward grade 5 all regions start English and learn it.

Inter: there are regions that are not uniform in the teaching of mother tongues.

**ZCTGCAO, KII4:** yes there are regions that teach mother tongue up to grade 8. For all I prefer to teach in multilingual community like Ethiopia. But we should focus on the quality. It is important to strengthen English ability at the lower level just not to face problem when they learn all subjects. But it is important to evaluate the teaching of English at the primary level. We have to work on avoiding confusion at grade five. English needs a special attention because Amharic can be learned easily. Amharic is national language. The system must be evaluated because the problem is a country wide.

Inter: what are the strength and the weakness of the language policy in Ethiopia?

**ZCTGCAO, KII4:** In education in general the existing system encouraged many children to come to school. Even though there are some implementation problems, in general the education system brings change. The drawbacks should be responded by research. If the study shows the direction, these problems can be solved. But in the education system there is great improvement and change.

Inter: You mean that mother tongue education is the strong side of the education system.

**ZCTGCAO, KII4:** Yes. It is said best teachers should teach at lower level though it is not practical. This shows that it is crucial to give attention for grade 1-4. We have to handle them carefully because it is the base for the children.

Inter: What do you think about the children when their parents move different parts of the country?

**ZCTGCAO, KII4:** For this it is important to calculate the percentage. When you think as an Ethiopian let's take the percentage and the number of students mobilized at this age and the like. Since majority are advantages. In this regard we cannot say that there are no disadvantaged groups. But in general I can say that all are advantages in this system if we use good methods of teaching. We have to approach nearer to solve problems in relation to the use of the local language. Even we should give a lot of attention to kindergarten. We have to examine every grade levels how they perform in the language.

Inter: how do you see to offer Mathematics in both English and Silt'e?

**ZCTGCAO, KII4:** there is no problem. The main thing should be to introduce the science for the students.

Inter: there are private schools that use both Amharic and English as medium of instruction.

**ZCTGCAO, KII4:** The main thing is to develop the language aspect separately. In fact we have to see separately if we teach other subject the language aspect can be developed. When we teach mathematics or chemistry we should teach the science, we do not worry about the language of the child. We have to think about the basic concept of the subject matter. We should focus on the skill and the ability of the subject matter the language can be developed if we give attention.

Interview with officers WEO, KII5

(Administrator in the Education Department of Lera Woreda and an education expert)

Age: 57

Sex: Male

Academic qualification: BA in Educational Management

Professional background: Administrator

Work experience: 30 years

Mother Tongue: Silt'e

Languages you speak: Amharic and Silt'e

Religion: Muslim

Nationality: Silt'e

Inter: How do you see the policy of mother tongue based education? What is your attitude?

**WEO, KII5:** Particularly, teaching in mother tongue is very advantageous for children. It has a lot of contribution in the case of knowledge. Any people can learn better in their MT. In the first place to understand some concepts they are not learning the language they are focusing on the knowledge of the subject matter they focus on the science. Even though there are some words which are not found in the MT, they get a better chance to learn. It is believed that there is change in learning in the mother tongue. Learning in the MT is avoids ambiguity and unfamiliarity of the concepts. The use of mother tongue in education warranted to self administration. When you ask something you may get more. If the Silt'e people did not ask to learn in the language, it would be challenging to raise a question of self administration.

Inter: What are the reasons to prefer Silt'e to use in education system?

WEO, KII5: We have to be aware of when we say Ethiopia, there are pluralistic identities. At the same time all nations and nationalities have to develop their identity and language. It is also right. It is constitutional right to learn in one's own language.

Inter: In Silt'e in particular learning in mother tongue what kind of contribution it has?

WEO, KII5: At the beginning as we said before the Silt'e as any Ethiopian when the language is used in the rural area. As you know more 80% of the populations of the country live in the rural area. Silt'e, like other Ethiopian languages is spoken in the rural area. The rural area people need to use their language as a result there is change in the language use.

Inter: Are you satisfied the current situation of Silt'e?

WEO, KII5: This language was open to any changes in the past. As an example the name of the community are replaced by the Arabic names. As the participants explains that the name of the forefathers name was different from the current names. The culture is changed. Even currently the people are shifting to Amharic. Amharic is substituting it.

Inter: How do you see the influence of Amharic over Silt'e?

WEO, KII5: Students mostly prefer to use Amharic. Even in the lower grades they use a broken Amharic to communicate. They know Silt'e well but they use Amharic. Amharic dominates Silt'e in all aspects.

Inter: How about English? Does it dominate Silt'e?

WEO, KII5: In this area English is not used except in schools. So that English is not dominating Silt'e.

Inter: How is terminology development of Silt'e?

WEO, KII5: There are some words that shared with Amharic. But it does not influence much in words. In fact Silt'e may take some words and create some words using coinage and extension. It may borrow from other languages. There are words created by different people. But most of the time we use indigenous terminology. We are using words which are taken from the community.

Inter: I think that Amharic has a lot of influence. You do not write letter in the office. You all communicate in Amharic.

WEO, KII5: Yes in fact the working language is Amharic. Both Amharic and Silt'e languages origin is Semitic. There are also many Semitic such as Adare, Tigrinya and Amharic. Their script is also Saba Fidel. The community also uses Amharic as the working language. But when the

language develops, Silt'e can be used in the future. But it is impossible to say this language is developed.

To develop the language there should be done many things. It should be used in literature. Like other languages such as Oromifa.

**Inter:** Many people use Amharic even elders.

WEO, KII5: Of course they prefer to use Amharic. This is because the zone is near to Addis Ababa. Moreover the people are naturally mobile to the urban area. They have exposure for Amharic. This language is near to many other languages such as Afan Oromo. Many of them speak Afan Oromo. But the influence of Amharic is very high. They consider that learning and speaking Amharic gives a lot of prestige. They need to use it everywhere. They are the merchants moving different parts of the country. They earn money and come to the community. They support family the family connect what they support with the way of life they live and others start acting in that way. The children wish to use Amharic as that person.

**Inter:** What has been done to improve the status and the function of Silt'e?

WEO, KII5: In the zone there are efforts to improve the status of Silt'e. For example the Silt'e zone language, culture and communication affair department organizes a symposium in Megabit 23/ April1 that is focus on the Silt'e identity. That is organized every year. At that time many studies are presented on Silt'e history, culture, language and identity. The main focus is on language development. In this Symposium many elders of the community are participating. There are responses on the language use in the zone. Now the language is used as medium of instruction.

**Inter:** In relation to using the language for writing, why do you not use it within the woreda level? Why at the Kebele level Amharic is used for writing?

WEO, KII5: we are using Amharic. When we compare the languages, Amharic is very rich to use it for various purposes. Amharic is better. For example in the court there are different background judges. In the area you could not use in the Silt'e language.

**Inter:** Why not? It is better to use one's own language in the court.

WEO, KII5: It takes time. It takes time. This cannot happen at once. This cannot be overnight. This language became medium of instruction in 1988 E.C. when it was under Gurage zone. It is a short period. Starting from that time a lot of changes are observed. In the future when the language is developed in literature it can be used for different purposes. When the people develop their awareness, the language use can be facilitated.

**Inter:** Were there any challenges when the Silt'e used as medium of instruction?

WEO, KII5: At the beginning, yes. First there was no man power for teaching in the language. There were problems in translating and using the language. When the time is taken long many people participated and tried to solve problems.

Inter: Do you think the current situation is adequate?

WEO, KII5: Even though it is not adequate there are changes and improvements. In South Nations, Nationalities and Peoples regional state 'there are more than 56 ethnic groups. Even Silt'e has no responsible body to follow up every progress.' There is an inadequate guideline to develop the local language.

The problem is mainly not to get one responsible body that run for the development of the language. There is no an agent who evaluates the materials and improve the weaknesses and the like. There is also a challenge in attitude that influences the use of the language. The people comment that why you focus on Silt'e this much. They ask if the officials and administrators need their children to limit in this zone only. But they try to convince parents by awaking the importance of MT learning.

*Inter: the use of Silt'e is weakened gradually as I have got information from different respondents. What is the reason?*

WEO, KII5: It is difficult to get answer the reason why this language becomes weakened in the family level. Just talking as it is the problem of using Silt'e outside the home for official purpose. Why not use this language in the family how can we bring it into existence the use of this language. Whose problem is it? Who should help us to practice our language in the family? There should be reminder. The people should know they are creating such kind of gaps. They are contributing the death of the language.

Inter: do you think that the past education policy influenced the present context of Silt'e?

WEO, KII5: I do not need to criticize or complain the previous government. This is because the system was urging to do that at that time the ecology was motivating you to support one language to dominate the others this was the reason that unifying the country. It was also unforgettable the attempt of the Derg government to use Silt'e for literacy campaign.

Inter: Do you think using the language in education does not bring any change?

WEO, KII5: It brought a lot of changes in the function of Silt'e. it helped children meet with Silt'e at school 1-4 grades they had a better chance. But the environment influences them not to internalize Silt'e. This is because if they do not get it at home and communicate with friends they cannot develop it as it is expected. If they do not use for various purpose, the language cannot be developed. Since grade 1-4 does not be a guarantee since their age is little. It may help them not to forget the language.

Students complained the preparation of textbooks in Silt'e?

WEO, KII5: They may take some words and create some words using coinage and semantic extension. It may borrow from other languages. There are words created by different language people. But most of the time we use indigenous terminology. We are using ecological words which are taken by the community.

Inter: Can you tell me the process of using Silt'e as medium of instruction?

WEO, KII5: This language becomes medium of instruction at elementary schools. At this time in the language has been developed the orthography like Saba. It was also tried to use the Latin and Arabic orthography. It was possible to use all of them. But fortunately the Saba Fidel was selected and implemented.

Inter: Do you think that teachers have sufficient ability to teach Silt'e? Students complain that some teachers are not better than them.

WEO, KII5: Teachers are not expected to know everything in Silt'e. There are many Amharic and English teachers who are not competent in the language. The same thing is happened to Silt'e.

Inter: Do you think that the language in education policy of Ethiopia offered equal opportunity for the students who come from different linguistic backgrounds?

WEO, KII5: I do not think so. Amharic is also an important language for non-Silt'e speakers who come from different parts of the country to the zone.

Interview with a judge WCO, KII6

Age:	<u>51</u>
Sex:	<u>male</u>
Academic Qualification:	<u>BA in Law</u>
Professional Background:	<u>Judge</u>
Experience in years:	<u>16</u>
Languages you speak:	<u>Silt'e, Amharic and English</u>
Mother Tongue:	<u>Silt'e</u>
Nationality	<u>Silt'e</u>

Religion: Muslim

What is your attitude the use of Silt'e?

*WCO, KII6:* It's a very interesting language, I love the language because I can speak it and I think it is a wonderful language.

What do you think the use of Silt'e in education?

*WCO, KII6:* It is great. It helped the language to be used in the language.

Which language do you use most of the time?

*WCO, KII6:* I use Amharic.

Why do not you use Silt'e?

*WCO, KII6:* This is because I learned elsewhere. During the Derg there were no schools here. And my parents were living out of the zone.

Do you speak Silt'e?

*WCO, KII6:* Yes

Okey, in which language do you prefer to develop your fluency?

*WCO, KII6:* All languages are useful

How do you see the use of Silt'e in your office?

*WCO, KII6:* Our customers are not confident to use Silt'e. They do not believe that they can win unless they use Amharic. As a result they do not want to use Silt'e. But we encourage the clients to use it?

Do others face challenges to give decisions using Silt'e language?

*WCO, KII6:* we currently use Amharic to provide decisions. We do not use Silt'e. But those who need we explain them in Silt'e.

What's your attitude towards using Silt'e? Do you think it is useful to officialize Silt'e?

*WCO, KII6:* This is the decision of the council of the zone. As a Judge I cannot say anything about it.

What is your opinion if Silt'e is officialized?

WCO, KII6: As I said I cannot say do this or do not do that. But if the council decides to use Silt'e, we are ready to use it.

Do you think that there will be challenges problems when they write application letters or there related problems in the language use?

WCO, KII6: the only change will be writing a letter. Still we encourage the clients to use Silt'e.

How about the written materials of the law, citation of civil codes or the like?

WCO, KII6: I think that the person should present or apply the case only. S/he is not forced to cite the law. If it is mentioned it is good. It is not obligation.

How about appealing to superior court for regional and federal level?

WCO, KII6: As I said currently it is not practiced it. If it is decided there should be official recognized translators and authentication.

Do you think that it is useful for the development of Silt'e if it is officialized?

WCO, KII6: Yes it could contribute for the development of the language.

What do you think about to improve the status of Silt'e?

WCO, KII6: It is constitutional right to use a language. We are using it in education. Using in media is very important.

Interview with teacher PST, KII7

Age:	<u>45</u>
Sex:	<u>Male</u>
Academic Qualification:	<u>BA in Amharic</u>
Professional Background:	<u>Teacher</u>
Work experience:	<u>27 years</u>
Mother Tongue:	<u>Silt'e and Amharic</u>
Languages you speak:	<u>Silt'e and Amharic</u>
Nationality	<u>Amhara</u>

Religion: Muslim

Inter: As I attempted to inform you the main purpose of this study is to evaluate the language policy and planning in multilingual context with regard to Silt'e. So you can suggest what you feel in relation to the language in education planning and policy in Silt'e Zone.

What is your attitude towards mother tongue education?

PST, KII7: Mother tongue education is one of basic human rights. So teaching Silt'e is a constitutional right. I support it. I was born here in Silt'e. I use Silt'e I teach in it. In the community there is problem in respecting and using Silt'e language. But I believe that students learn and understand better when they get education in mother tongue.

But in Silt'e zone there is challenge in the use of the language. Certain Kebeles in Silt'i woreda dialect is used as medium of instruction. There is dialect difference in Silt'e to use some specific area for education creates problems.

What kinds of differences are observed?

PST, KII7: for example accent, dialect, words and in use there are differences. In this area even though my parents are Amhara in ethnicity, my mother tongue is Silt'e. In this area it is more relaxed. The textbooks are prepared for example have stress and words which are different from the Sankura dialect.

What is the solution?

PST, KII7: In fact it is appropriate to make centralize the language use. Research should be done to identify the most common and central one. Besides it is essential to provide training on the language when textbooks are prepared. There should be introduction of the books for all woreda teachers. Orientations are needed before and after the textbooks are applied. Generally though it is used 1-4 as medium of instruction, I take it as a good start to introduce Silt'e in education.

First it is very important to conduct detailed research on the dialect variation of Silt'e. For example it is important to exclude some offensive words of some part of Silt'e such as 'arege', 'asele' and 'fancho'. Then try to make uniform the language use of the community.

It is also vital to develop good dictionary which incorporates all dialects of the zone. Some words in Silt'e have more than three meanings. So it is appropriate to take into consideration such issues.

How do you see problem related to teachers?

PST, KII7: In fact there problem related to teacher education. There is no teacher who is adequately trained in the language. There is no teacher who said I am the graduate of Silt'e so nobody is confident to solve the problem of Silt'e language in use. Some teachers when they are asked why many students got 'F' in grade 10 examination national examination in Silt'e subject, they replied that they are not responsible since they are not trained in the language. So if possible, it is appropriate to train teachers in the language. There many teachers who do not know Silt'e very well. They ask me to explain some expressions in the textbooks. They use Amharic. When students ask me I explain in Silt'e without difficult.

In which languages do you need to enhance your fluency?

PST, KII7: You know all languages are equal and useful. For me I need to know Silt'e, Amharic and English are the preferred languages. But currently many people need to develop their fluency in English.

INTER: Good. Do you shift to Silt'e to Amharic when you teach?

PST, KII7: Yes of course. I explain some concepts in Amharic. You know these languages have many things in common. Students are happy when you explain in Silt'e and show it again in Amharic. To your surprise when I was teaching in Silt'e grammar lesson, an active student in the class immediately wrote the lesson in Amharic. I was so surprised when I see it. Some students relate Amharic and Silt'e in the teaching learning.

How about other teachers' language use in the school?

PST, KII7: they use Amharic to explain everything. I took training on the structure of Amharic in Dilla University so that I can understand the linguistic feature of Silt'e very well. You know these two languages are Semitic. They have many things in common.

How do you see the language use status and function of Silt'e?

PST, KII7: the status of Silt'e is very low when we compare with Amharic. It is not utilized in media. In education it is good along with its weaknesses.

What do you know efforts to standardization of Silt'e?

PST, KII7: I do not have any information about it. But I believe that there should be some efforts to make uniform the language. To observe the experience of other languages can contribute the development of Silt'e language.

What should be done to improve the use of Silt'e in the future?

PST, KII7: It is very important to do a lot. The community members have responsibility to use the language. You know Silt'e language is a very important resource for Silt'e people. If the community loses its language, it loses its identity and knowledge.

As I said this language is not used in media. So it is vital to write in the language. If possible community radio and television programs are vital.

Alright. Do you think that there is a possibility to use Silt'e equally with Amharic and English?

PST, KII7: Of course yes. But Silt'e people are not eager to use the language. It should be changed.

What do you feel if Silt'e is used as official language of the zone?

PST, KII7: It could be useful the development of the language.

Interview with teacher HST, KII8

(Worabe High School)

Age:	<u>40</u>
Sex:	<u>Male</u>
Academic Qualification:	<u>BA in English</u>
Professional Background:	<u>Teacher</u>
Experience:	<u>15</u>
Languages you speak:	<u>Silt'e, Amharic, English and Affan Oromo</u>
Mother Tongue:	<u>Affan Oromo</u>
Nationality	<u>Silt'e</u>
Religion:	<u>Muslim</u>

Please suggest what you feel in relation to the language in education planning. What's your attitude towards Mother Tongue education?

HST, KII8: Personally I believe that mother tongue education has no option. It should be implemented. The main reason is that children first grasp their environment through their MT. The target of teaching grade 1-4 is to help children to understand their environment. So they can express their environment through their mother tongue. If they learn in the second language, it

narrows the scope of their understanding. Therefore they are not focusing on the science but on the word what they read.

Inter: How does Silt'e become medium of instruction? Could you tell me some of the processes?

HST, KII8: In fact I was born in Silt'e but after 8 months I was taken to Jimma and learned there. In fact I know many things in the process of making Silt'e medium of instruction. Even I read many materials in relation to Silt'e. I have some documents of the 1970s literacy campaign. At that time a book was prepared on adult education. When it was in the Showa province, it was given in Silt'e language for literacy program. This adult education material shows that Silt'e has been given some attention to be used for writing. This book is at my hand.

Secondly in EPRDF in 1987 E.C. this language becomes medium of instruction at elementary schools. At this time in the language has been developed the orthography like Saba. It was also tried the Latin and Arabic orthography. It was possible to use all of them. But fortunately the Saba Fidel was selected and implemented.

Inter: How can I get these documents?

HST, KII8: You can get these materials in language, culture and communication Affairs department and education department. At least you can get the copies.

Inter: What's your attitude towards Amharic, Silt'e and English?

HST, KII8: Fortunately I am participating in teaching learning material preparation. As I told you I was unable to speak Silt'e before I came to here. I have degree in English. But now I learned it soon and teaching it currently. Before it was started teaching in Silt'e, it was mixed with Amharic. Even at this time many people mix by shaping its form to some extent.

Inter: What have you done to purify the language especially in education?

HST, KII8: When we prepare textbooks, we use the Silt'e term as much as we can. We attempt to include even the forgotten words. If we did not get the word we use several methods. We need in the phrase form, if we did not get a satisfactory one we finally use Amharic word.

Inter: How about Science subjects? How do you include science terms?

HST, KII8: It has its own steps as I told you we search equivalent words. If we do not get equivalent words, we search phrases. We join words and create new words. For example for we take *hareg* as it is since we did not get the exact word or unable to paraphrase. But for sentence we use the Silt'e term '*mafuya hasaba*'.

Inter: How about word formation? Did you teach students word formation?

HST, KII8: Yes, we teach students how to use a word in different forms. For example in ‘*Meseret*’ you can say it ‘base’ we can use in various meaning. If the people know in the form of noun, we can introduce in the verb form. For instance *kitab* is a book that is written but we introduced the verb form ‘*keteb*’(write).

Inter: Why not assigned a responsible agent to work on this issue rather than calling some teachers to do in the short period of time? As you know Amharic has many dialects. For example to say Bak’ela, some say *bach’ela* or others call it *baela*. But for writing the standard one we use *bak’ela* which is the Shewa dialect. Why not for Silt’e?

HST, KII8: I do not know the reason. But we have told the officials the idea to focus on one form. There is a symposium which is conducted every year. We are assigned to prepare the text books, asked to participate in the in the symposium. There is inconsistency in the terminology. When I say one thing, someone may say in different way. Once we faced problem in relation to figurative/metaphoric speech. *Telewach zeybe* we use *igagne*, the other *t’ett’agn* which means tekeyayari. It seems another metaphoric expression.

Inter: It should be uniform. If not it may create difficulty in teaching learning of the language.

**THS, HST, KII8:** For example if somebody who comes from Mirab Azernet knows the term in the form of *ingagne*, s/he may not understand ‘*t’ett’egn*.’ For a metaphor it is essential to use one term to avoid confusion.

Inter: In which language do students need to develop their competence among Silt’e, Amharic and English?

HST, KII8: Students most of the time use Amharic. Even in the lower grades they use a broken Amharic to communicate. They know Silt’e well but they use Amharic.

Inter: Yesterday I was observing the students around the compound which language they were using. All use Amharic. Sometimes they use Arabic words to swear. They did not use their mother tongue. The same thing is happened in the offices.

HST, KII8: Amharic is the working language.

Inter: How do you see the dominance of Amharic over Silt’e?

HST, KII8: Amharic dominates Silt’e. I am really surprised that they cannot speak five minutes though they were born here. They cannot lead the meeting in Silt’e. Sometimes when they go to the rural area they try to start using Silt’e but they cannot continue until the end of the meeting they immediately shift to Amharic. Relatively women speak a better Silt’e without mixing it with Amharic. The women most the time listen to Amharic but they have challenge to speak in it. Even fathers speak in a broken Amharic. They do not use Silt’e in public meeting.

It needs commitment to use in Silt'e and develop it.

Inter: Do you think the present generation focus on Amharic more than the previous generation? How is the vitality of the Silt'e language?

HST, KII8: The current generation has positive attitude towards its language. When the community sees the Silt'e language teaching is given at grade 11, it helps to change their attitude. The people believe that if we give attention our language it can be developed. As I told you I was even though my parents are from Silt'e I came to this zone eight years ago. At the beginning I was thinking they are speaking good Silt'e but when I gradually investigate they do not use the pure Silt'e. It is easy to be learned since it is highly related with Amharic. But now it is introduced in education in a better way.

Inter: Today this morning I was in education department office. I asked to show me a letter that is written in Silt'e. But they said we never write in Silt'e. What would you say to improve the writing of Silt'e?

HST, KII8: Even the local Kebeles do not write in Silt'e. The writing of Silt'e can be adapted and improved if it is started in the office. If it started on one occasion, it can be adapted and continued to write. This is because when you write in the office you use similar ways of wording. These are not difficult.

Inter: How about courts?

HST, KII8: Around the court it is Amharic since some judges are not Silt'e Speakers. If the person cannot speak Amharic, he has a right to have a translator.

Inter: A translator? How?

HST, KII8: Even the judge is from Silt'e he may not understand the client. In the court most of the time based on the interpretation of the words. If the client speaks a difficult word, he/she can be misunderstood by the judge. So it is needed a word by word translator. Most of the time women face such kind of problems when they come for witness and the like.

Inter: in the case of employment in which language the interview is conducted?

HST, KII8: There is no problem in job employment. The interview is conducted in Amharic except health extension workers. They are selected at the Kebele and woreda level. At language and culture department they specify that they should know Silt'e. In fact the primary level teachers also selected those who know Silt'e very well.

Inter: What's your attitude towards the language planning and policy implementation in the zone?

HST, KII8: with regard to Silt'e?

Inter: You can comment me including multilingual education in relation to Silt'e, Amharic and English.

HST, KII8: According to our region, South Nations Nationalities People Regional State Mother tongue is given 1-4 and grade 5 and upward in English except some zones.

Inter: Did the community involved when it was determined mother tongue up to 1-4 not as other region 1-8 or 1-6.

HST, KII8: In this region there are more than 56 ethnic groups. Even Silt'e has no responsible body to follow up every progress. It was started to teach Silt'e at college level last year and this year 2005 is for the second time. Hosanna teachers' training college accepted primary school teachers. If we train adequate teachers, it is very difficult not only has the science part itself. There should be language experts and experts of other subjects. If we have sufficient teachers and materials, it is good to teach up to grade eight since it helps students to use their mother tongue in detail.

Inter: Is there any attempt to send college as instructors who participate in material development in Silt'e language?

HST, KII8: They see GPA only not involvement in material preparation.

Inter: What are the strengths of the language in education policy?

HST, KII8: The strength of the language policy is that it gives opportunities of mother tongue education. English language is given a lot of attention English language has good materials. It is also student centered.

Inter: What are the weaknesses in the policy?

HST, KII8: Personally I believe that we have to facilitate thing for others. We have to encourage people feel if they move other zones or regions. I do not have any problem to learn any language in Ethiopia. We should give chance to work and learn in that area. We have to train people to learn that language of regions and facilitate to learn in the language they choose as well. In education there should be choice. If we have some students who can be one class, we must facilitate to learn in the language they learn. All Ethiopians should feel as their country when they come to Worabe. When we go Germany students immediately trained the language and facilitate learning there. It is contradictory if we do not give others to learn in the language they know more. I think there should be freedom of choice. We should make parents fill comfort in any region to teach their kids.

Inter: What do you think about the use of Amharic in education system?

HST, KII8: Students face challenges even they use their mother tongue as medium of instruction. There is no problem if students need to use Amharic. It is very useful language. it should be given more attention in education system. Even it is said the world becomes one village. So if it is very useful we have to give a better attention for Amharic.

Inter: For example in private school mother tongue is given as a subject and Amharic and English are medium of instruction. What do you feel?

HST, KII8: If it is effective and help students to understand better the science it should be encouraged. In high school the big problem is language. Students understand quickly when you translate it into Amharic. When teachers give examples in Amharic they learn Chemistry or Biology or other subjects understands better. If the teacher talks in English only students face great challenge in understanding the subject matter.

What's the impact of the past language policies and practices of Ethiopia on today's situation in Silt'e?

HST, KII8: I do not have detailed knowledge on the past education policy. I started education in this government. The people of Silt'e did not learn their language. There was no ample option in education.

Inter: What was the reason?

HST, KII8: The people were not voluntary to send their kids to school. The leaders of the religion demotivated the people learning science in general. They encouraged the children to go to mosque to learn the Quran. There was influence in learning modern education. There was a belief that he converted his religion. In some regions you can feel the past government policy influence clearl. But in this zone there is no complain at all.

Inter: What the big challenge of Silt'e currently?

HST, KII8: Currently the people cannot change the difference between Amharic and Silt'e. As you know the people are mobile they use Amharic frequently. As a result they use both languages as they like. They mix them and do not differentiate the two. The language education policy is not the cause for the dominance of Amharic.

This is because Amharic is used here both educated and non educated ones. If you see Amharic is used by educated people you can say that this is the result of education but it is not. All are speaking it fluently.

Inter: Was there any challenge when Silt'e became medium of instruction?

HST, KII8: In my opinion Silt'e did not face very difficult challenge even though I was not here I believe that raising the question of identity helped to be selected as medium of instruction.

Inter: in fact Silt'e became language of literacy in the Derg government. It was selected for this since it was believed that majority of Silt'e are illiterate at that time. It was also started as other Ethiopian languages are used as medium of instruction. How can be raising the question of identity to be the reason for permitting Silt'e to use in education system?

HST, KII8: when you are asking something to be done for you politically, you can be given some other thing. That could be the reason but as you said there was many opportunities to be used Silt'e in education and literacy. But the problem is mainly not to get one responsible body that run for the development of the language. There is no agent that evaluates the materials and improves the weaknesses and the like. There is also a challenge in attitude that influences the use of the language. The people comment that why do you focus on Silt'e this much. They aske if the officials and administrators need their children to limit in this zone only. But they try to convince parents by awaking the importance of MT learning.

Inter: Do you think that Silt'e is used sufficiently in school?

HST, KII8: I do not believe that Silt'e is at adequate level in schools it is till at the beginning. It is at moderate level in its use. Even it is difficult to say moderate.

Inter: What should be done to improve the status of Silt'e?

HST, KII8: There should be work on changing the attitudes from the family level. Officials recently announced that one of the days in a week to use Silt'e to communicate each other with those who knows the language though it is not effective. There is also a big change in attitude on educated people. Many of them believe that Silt'e is very useful and should be developed.

Inter: How can be improved the status?

HST, KII8: Commitment is needed. Teachers, administrators, parents and students should be committed to use the language. It is not symposium that is useful for the development of the language. It is not at this time. If you see the bill board, it is full of errors. The text books are not well organized.

Additional example in tourism and communication department of the zone why not use tourism as it is rather than using confusing word. It is said '*taworot*'. *Taworot* means moving without rest. Even it is related with mental illness.

Inter: Why it is not taken as it is? It is possible to borrow the word as it is. For example the word tourism is English word it is taken as it is in Amharic.

HST, KII8: It should be tourism. But they are not asking how to use the language. When they write the 'tapella' they use Amharic and Silt'e at least it was good to ask us teachers when they are writing such kind of thing for public. But they do not need to ask support and make mistakes.

Inter: how is the dialect variation of Silt'e? How can different varieties/dialects of Silt'e language be used in instruction? In accent, word and the like

Of course there are variations in Silt'e. For example 'lakugnal vs lahugnal' (they sent me), here there is changing 'h' and 'k' change here. There is also 'h' and 'ϕ' for example 'had' and 'ad' to say one. 'W' iye ihe 'y' 'h'

Inter: Why don't you use one prestige dialect? What are the efforts to make Silt'e standardize? For example in Amharic there are variations to say "bak'ela" some use 'bachela', some say 'baela' but as a standard it is used 'bak'ela'. Why not in Silt'e?

HST, KII8: To do this we try to do when we prepare textbooks. As much as we can we use the Silt'e language that is used in the urban area. Because when we go to Wulbareg, there is extending the vowels /i:/ when you go to low lands there is extending /o:/. When you go to Azernet and Alichu the accent is changed. Some people say high land is difficult. It is also believed that its origin is the high land and it is considered there are difficult words. The low land is mixed with Oromifa and Amharic. Especially Amharic has influenced it. This is because in the Hailesilasse government there were 'asgebari' and landlords and 'neft'egna' who speak Amharic as a result many of the language use is related with Amharic. The high land is free from influence may be it takes words from Gurage but the accent is not changed. We are taking what the majority use.

HST, KII8: What do you think about the standardization of Silt'e?

*It should be uniform. If not it may create difficulty in teaching learning of the language. For example if somebody who comes from Mirab Azernet knows the term in the form of ingagne, s/he may not understand 't'ett'egn.' For a metaphor it is essential to use one term to avoid confusion.*

Inter: Are teachers in Silt'e well equipped to teach using Silt'e as a medium of instruction?

HST, KII8: No problem they can teach it

Inter: Do you think there are problems in the students pass rate because dialect variation?

HST, KII8: No problem at all. Students get good mark in Silt'e.

Inter: To improve the status of Silt'e, it is important to write in it. If you have any comment on it you are welcome.

HST, KII8: It is vital to be careful when we write textbooks. Reference materials should be written by various teachers and it should be supported by education department. Literature should be written in the language this also should be supported by Culture, Language and Communication Affairs Department.

Secondly it was good to use the language as the working language of the zone. If possible to make it the working language partially, just to communicate with kebeles and woredas. It is also good to encourage officials to write some letters in the language. Using the language in primary schools with woredas can help to develop the language.

Inter: Did you get any training in Silt'e teaching?

HST, KII8: In fact once there was a training that is given in the region as a whole since there was a research that indicates mother tongue education in challenge. The research shows that those who learn in mother tongue did not differentiate the alphabets and do not write properly. Then a general training has given at the region level.

Inter: If you had a choice, where would you introduce Silt'e as a language of learning in the education/ curriculum?

I think 1-4 grades are adequate to use as medium of instruction. And it is good if it is given as a subject up to grade 12. The advantage is to understand his environment and to develop its identity. It is a right.

Inter: What negative societal effects would the use of local language as a medium of instruction have?

HST, KII8: If we give a lot of attention for only mother tongue and if we do not learn other languages, it can limit the society. It can restrict the community member not to connect the outside world. So it is appropriate to balance.

Inter: How about Amharic and English?

HST, KII8: I believe that it is good to teach some subjects in Amharic, especially social science starting from grade five. For example civic and ethical education should be given in Amharic or mixing English and Amharic at the upper primary schools. When I was learning at that grade level, social science the history part was given in Amharic. So it was helping me to learn Ethiopian history to some extent. Physical and health education HPE can be given in Amharic. It is also the official or the working language of the federal government of Ethiopia. But science parts it is appropriate in English since the words are difficult to use in Amharic like 'magnetis' to say magnet.

Inter: How are the students in primary schools prepared for smooth transition in junior and secondary education, where the language of instruction is English? What should be done at transition period from mother tongue to English?

HST, KII8: There is problem at the time of transition Silt'e to mother tongue. They learn 1-4 in Silt'e and when they are grade 5 all subjects are changed in English. That makes all subjects strange for learners. The main problem is not to be English. But the way English is given at the lower grades. Children cannot express themselves in English. Even some of students do not discriminate alphabets and do not write a sentence. Here can students learn the science or the language? The question is that so students do not understand the science well. So we have to focus on the students language schools beginning from the lower grades. Teachers should be trained adequately to help students. And if possible some of the subjects are given in Amharic. It can be solved the problem.

Inter: Does the community be consulted when this language policy is implemented?

**THS, KII8:** I did not hear. But it was determined at the region level.

Inter: How do you see to start Amharic at grade 3?

HST, KII8: I personally prefer if it is started from grade one.

**Inter: Thank you very much indeed**

HST, KII8: **Thank you**

Interview with teacher PST, KII9

Sex:	<u>F</u>
Age:	<u>25</u>
Academic Qualification:	<u>BA in geography</u>
Professional Background:	<u>Teacher</u>
Work Experience:	<u>5</u>
Languages you speak:	<u>Silt'e, Amharic, English</u>
Mother Tongue:	<u>Silt'e</u>
Nationality:	<u>Silt'e</u>
Religion:	<u>Muslim</u>

**Inter:** What do you feel in using mother tongue as medium of instruction?

PST, KII9: It is a useful language for me as the majority of people I know speak it.

**Inter:** In which language do you prefer to develop your fluency?

PST, KII9: In English

**Inter:** Why?

PST, KII9: because this language very important than any other language in the world. I also need to learn my MA. So knowing English has many advantages. To use science and technology English is very useful.

**Inter:** How do you see the influence of Amharic and English over Silt'e?

PST, KII9: Amharic entered everybody's house in Silt'e. English is not used in Silt'e.

**Inter:** For example in school which language is given more emphasis?

PST, KII9: English as I said in elementary school Silt'e is used. After grade five English is the main language of education.

**Inter:** Do you satisfied in the current education system in the teaching learning? What is the strength of current language in education policy of Ethiopia?

PST, KII9: I believe that offering the chance to learn education in mother tongue is the best quality of the current policy.

**Inter:** Do you think that the use of Amharic in education satisfactory?

PST, KII9: By the way Amharic is the language of Amhara people. It is not the language of Silt'e people.

**Inter:** Do you think that Amharic is used in Amhara people only? Is it not useful for Silt'e people?

PST, KII9: it is useful but it should not damage the use of Silt'e.

**Inter:** What are the other opportunities to improve the use of Silt'e?

PST, KII9: It should be official language. Moreover, if it is used in magazine and newspaper is good.

**Inter:** Can you tell me any weaknesses in the current language in education policy?

PST, KII9: Typically there are some students who come from Hadiya or Oromia and when they start education, they face challenges in learning Silt'e here.

**Inter:** Is there any problem in the teaching learning in Silt'e?

PST, KII9: Yes, there could be problems. But we try to solve them. We learn in every activity.

Is there any dialect variation in Silt'e?

PST, KII9: No variation. We do not face problem. There are very minor.

**Inter:** Can you tell me some minor differences?

PST, KII9: In word there is little divergence. For example some materials could have different names.

**Inter:** Do you think that because of such variation, the exam result of students in different parts of the zone?

PST, KII9: No. students score good result in Silt'e.

**Inter:** Alright. What do you think about the standardization Silt'e?

PST, KII9: Yes. It is good to work on the standardization of Silt'e.

**Inter:** How do you see the use of Silt'e along with Amharic and English?

PST, KII9: It should be used in the family as well as in the community. A language develops when its speakers use it.

**Inter:** Do you think that Silt'e should be the official language of the zone?

PST, KII9: I do not accept the use of Silt'e as official language. If we use Silt'e as official languages we could face challenges in writing it.

**Inter:** Thank you.

PST, KII9: Thank you

Interview with teacher PST, KII10

Age: 45

Sex: Male

Academic Qualification: Diploma in Mathematics  
Professional Background: Teacher  
Work Experience in years: 21  
Mother Tongue: Silt'e  
Languages you speak: Silt'e and Amharic  
Nationality: Silt'e  
Religion: Muslim

Inter: How do you observe the use of Silt'e medium of instruction?

PST, KII10: It is very good. I need it. I feel very disappointed when I see the people in the rural area of Silt'e use Amharic. Do not take it as narrow-mindedness. I believe that the people of Silt'e must use their language unless they meet non Silt'e people. They interact using Amharic when they drink coffee. It does not give me comfort why they do not use their own language. This can make the language die. If education was not started in Silt'e language the language can be died soon. Silt'e will not die. Education contributed for it a lot.

Inter: Well what language do you prefer to develop your fluency?

PST, KII10: In Silt'e

Inter: Why?

PST, KII10: I need it to develop it.

Inter: How about Amharic and English?

PST, KII10: They are also useful.

Inter: How about your children?

PST, KII10: I need my children develop all the three languages.

Inter: Some people think that when we use Amharic widely it can bring unity in the country.

PST, KII10: I believe that the Ethiopian unity can be achieved when we all respect each other language and culture. It is not making one language is higher or lower than the other.

Inter: What are the challenges of Silt'e language use in education?

PST, KII10: We are not using it. We do not teach our children our language Silt'e. It is very important. Shortage of teachers is one of the main problems.

Inter: Is there dialect variation?

PST, KII10: Yes there are variations though they can understand each other.

Inter: How about standardization of silt'e? Which dialect is used most frequently in the urban area?

PST, KII10: Highland dialect is used because they live in the urban areas. The lowland people most of the times do not live in the urban area since their land is fertile and produce cash crops like pepper.

Inter: How is the status of Silt'e in the zone? How can Silt'e be used with Amharic equally? For example using it as official language?

PST, KII10: Silt'e people should not ask language equity since they are mobile. They use Amharic to generate income in the country. The children of the zone are working elsewhere in the country. As a result we had better to use Amharic as official language.

Inter: You can see that Silt'e become out of the game in the zone. What do you think about it?

PST, KII10: You know every person is using Amharic if it becomes official language it cannot be used more than writing a letter. We should focus on how should we work and change in this country.

Inter: What is the reason behind you preference Amharic to be the sole official language of the zone?

PST, KII10: You know now Silt'e is one of the zones all Ethiopians try to work without language problem. So I do not need to change this situation. The town cannot grow unless there is open for newcomers. We have to keep up this situation. We should fight ethnic centrism. We should not bring the disease of other places to the zone. We have to be careful.

Inter: What do you feel about the new the language in education policy of Ethiopia?

PST, KII10: Even though I like to permit the local languages in education, some regions especially in the zonal and woreda towns there are problems in the treatment of diversity. I hate it in this case. All Ethiopians should feel Silt'e is their county. Other places should be happened the same thing.

Inter: Thank you.

PST, KII10: Thank you

Interview with teacher HST, KII11

Age: 45  
Sex: F  
Academic Qualification: BSc in Biology  
Professional background: Teacher  
Work Experience in years: 21  
Languages you Speak: Silt'e and Amharic  
Mother Tongue: Silt'e  
Nationality: Silt'e  
Religion: Muslim

How do you see the matter of mother tongue education?

HST, KII 11: I am interested in mother tongue education. It is appropriate to give a lot of emphasis for mother tongue education. It is good for students they can respond without difficulty. They can understand their environment.

In which languages would you like to improve your fluency? Why?

HST, KII 11: I need to know Silt'e. I need to learn and know Amharic. We are under the global world. I need to use and learn English.

In which language do you prefer to teach?

HST, KII 11: In English

Why not Amharic and Silt'e?

HST, KII 11: Because students need to learn English better than any other language. They consider they know everything about Silt'e. But learning Silt'e is more difficult than other language.

What are the difficulties?

HST, KII 11: Some words are not difficult for children. When you read it is not so easy as Amharic and English.

What is the reason? Do you think that it is because of dialect variation?

HST, KII 11: It could be.

How do you see the status of Silt'e?

HST, KII 11: It is used in schools. This shows that this language is in good status.

Is there standard Silt'e?

HST, KII 11: It has standard script which is Fidel. And moreover there is dictionary.

Do you think that silt'e is modernized as that of well developed languages in the country in its function?

HST, KII 11: I do not think so this language is not developed when it is compared with Tigrinya and Afan Oromo or Amharic. But relatively it is good in education.

How do you see if Silt'e is used as official language?

HST, KII 11: Making Silt'e the official language is meaningless. It cannot be used more than writing a letter of application. We have to focus on motivating parents to teach their children to speak in their language. I hesitate that if we give a lot of attention for only MT, it can limit the active participation of the community in economy.

What do you think to develop the use of Silt'e in the community?

HST, KII 11: There is no responsible body in the case of the development of Silt'e language use. But it would be good if the language is used in Media.

Why are you not interested in the use of Silt'e as official language?

HST, KII 11: I do not need to be ethnic center. I need Silt'e people to be free to work and live like Addis Ababa for all Ethiopian. If we make it official language some people could be discriminated.

Thank you

HST, KII 11: Okey

PKII12

Interview with parents PKII12

Age: 35

Sex: F

Academic level grade: 8

Profession: housewife

Languages you speak: Silt'e and Amharic

Mother Tongue: Silt'e

Nationality: Silt'e

Religion: Muslim

Inter: How is mother tongue education?

PKII12: Mother Tongue?

Inter: How do you see the use of Silt'e as medium of instruction?

PKII12: it is good.

Inter: where do you teach your children?

PKII12: here at private school.

Inter: Do you not like if your children learn in Silt'e language as medium of instruction?

PKII12: I do not want to lie to you. I would like my children learn in English and Amharic. Currently they are learning in private school. If possible, it would be nice if they learn Arabic too.

Inter: Why?

PKII12: It limits children. Children become more active in their education when they learn in English and Amharic.

Inter: Is there problem in the teaching learning of the Silt'e language?

PKII12: Yes. There is problem there are shortage of teachers. Some subjects do not get teachers.

Inter: Did you discuss on the issues language in education policy?

PKII12: no we did not.

Inter: Is there differences in the speech of Silt'e?

PKII12: Yes. If you go to Wulbareg, their sound is long.

Inter: what do you think about teaching Silt'e, Amharic and English? When do you prefer to start teaching Silt'e?

PKII12: it is good to teach Silt'e as a subject as a private schools.

How about Amharic?

PKII12I believe that Amharic should be taught from grade one. If possible it is better to teach starting from kindergarten. If they are encouraged to learn Amharic at grade 1, it could be useful. Currently I know that it is started from grade three and given one or two periods a week. That is the problem.

Do you think that the way English is taught in school sufficient?

PKII12: In private school it is taught well. In the government schools I do not think so.

How about the teaching learning of Silt'e? Do you support teaching Silt'e in High school

PKII12: You know some people comment that it is not essential to spend a lot of time in learning MT since they think that they already know their MT. They need to spend much time on other languages which are vital for their future life.

Inter: Thank you.

PKII12: Thank you

PKII13

In-depth interview with parents PKII13

Age 65

Sex: Male

Academic qualification	<u>Illiterate</u>
Professional background	<u>Farmer</u>
Mother Tongue	<u>Silt'e</u>
Languages you speak	<u>Silt'e and Amharic</u>
Nationality	<u>Silt'e</u>
Religion:	<u>Muslim</u>

**Inter:** Do you observe any problems in the teaching learning?

PKII13: Teachers and students chew Khat (the local plant that is believed wakeful). The students do not pass grade ten. My son failed at grade 10.

Inter: Do you observe any problem in learning Silt'e? If you have faced any problem when your children talk about learning Silt'e?

PKII13: Silt'e, children learn it. They ask some difficult words.

Inter: Do you like while Silt'e is taught as medium of instruction?

PKII13: Yes. Children try to learn it. It is good to learn mother tongue. But it is not good to spend a lot of time in Silt'e. Students fail at grade 10 and 12 if they donot focus on English.

Inter: Why?

PKII13: It is also very significant to learn other languages.

Inter: In which language do you prefer your children to learn.

PKII13: Now things are changed. Children start learning English and Amharic. They understand Amharic when they start walking on their feet.

How do you see the influence of Amharic over Silt'e?

PKII13: I am now more than 65. I did not go to school and learned Amharic. But I don't know how it entered into my ears and learned it. Now I speak this language fluently. The current generation also speaks the language surprisingly. It is beyond control. It is also very useful language. It printed in my mind I can communicate in this language without any difficult.

Inter: Yes. I am a witness you are speaking it very well. But is there any influence in the past to learn in Amharic in Silt'e area?

PKII13: The people were not voluntary to send their kids to school. The leaders of the religion were motivating the people learning science in general. They encouraged the children to go to mosque to learn the Quran. There was influence in learning modern education. There was a belief that he converted his religion. In some regions you can feel the past government policy influence clearly. But in this zone there is no complain at all.

In the past the Ulamas/ the religious leaders advised parents not to send their children to schools. Because they think that they were protecting their religion. And at the same time in Hailesilasse government the textbooks were highly influenced by the religious affairs. There were some religious concepts in the text books as a result in Silt'e people were not motivated in learning in schools. They preferred to send their children to Mosque to learn Quran.

Inter: How do you see the use of Amharic and its influence on Silt'e in the zone.

In the past in the feudal government it was very difficult to get Amharic speakers in Silt'e area. But after Menilek II controlled the area, he sent 'asgābari' (which means Tax collectors). The 'asgābari' urged the people to speak in Amharic. Those who learned and spoke Amharic was rewarded a piece of land while others were lashed and flagellated.

**Inter:** How about now?

PKII13: Nowadays there is no problem at all. There is no association of Amharic with religion it is considered as a notional language. It is useful. The people also observed many people who came from towns. They motivated to learn Amharic.

Inter: What do you think about the current policy?

PKII13: There are gaps in the policy in fact. It creates problem. If one who goes to Oromia, Tigray Sidama or other zones and regions, students get into difficulty when s/he starts education in the language who does not know well. It should not be an obligation. There should have chance for new comers of the area to teach their children in the federal working language.

What is your attitude towards Amharic?

PKII13: Without Amharic in Ethiopia you are nothing even you go to the smaller towns. It is not difficult to guess if you go to other big towns in the country. It is the official language in our regional government. In the country it plays main role. The language of the court is Amharic since some judges are not Silt'e Speakers. If the person cannot speak Amharic, he has a right to have a translator.

Currently the people cannot change the difference between Amharic and Silt'e. As you know the people are mobile they use Amharic frequently. As a result they use both languages as they like.

They mix them and do not differentiate the two. The language education policy is not the cause for the dominance of Amharic.

Is there any difference or variation in Silt'e language?

Yes there is difference if you go to Lanfaro and Silt'i woreda. There is also difference between Sankura and ours lera. The reason is they are influenced from the neighbouring language.

Inter: Did you participate in the school meetings? Did you discuss with officials on mother tongue education and the like?

No we are not discussed. The government facilitated everything.

Thank you

Interview with parents PKII14

PKII14: What is your perspective towards learning in Silt'e in schools?

PKII14: I think it is important not to lose touch with our background culture because it is part of who you are as a person.

Which language do you use more frequently?

PKII14: Silt'e

Why?

Res: I feel very good that I can speak Silt'e

In which language do you want to be fluent?

PKII14: In Amharic.

What do you think about using Silt'e in the office?

PKII 14: during referendum it was possible to declare whatever we want. At that time there were many nationalists. If it was asked for the people to declare the language as official language it was good and was not difficult.

How do you observe the problem of language for linguistically diverse students in the classroom?

I believe that there could be problems when different linguistic background students urged to learn the language which is not known. I believe that if there is adequate number of students in

the schools, the school has to try to overcome the problem by facilitating the learning situation. It is appropriate to assign a class or more in the town area. But the local people should learn in the local language.

How do you see the impact of Amharic over Silt'e?

It is just an analogy 'one that has taken someone's wife or husband' in gradual contact. Amharic took the role Silt'e in its zone gradually. At the beginning Silt'e was very strong and no enemy was entered in its territory. But now its home is controlled by Amharic. It becomes out of the game. This is very pity for me Silt'e becomes out of the game in its zone. We should not defend for Amharic to be the only official language of Silt'e zone.

Is there change in the language use in the community when we compare it with the past experience?

It was considered as a shame if a person used Amharic to communicate between friends and relatives. It was expected a person who live in Addis Ababa speak in Silt'e when his relatives came from the countryside, Silt'e. it was unexpected to speak in Amharic with elders.

What has to be done to improve the status of Silt'e in the zone?

PKII14: It is not too late, if it is started to officialize it and FM radio should be transmitted in Silt'e.

Thank you

Interview with parents PKII15

How do you see mother tongue education?

PKII15: Silt'e is my native language. I like it. It is also very important for children to learn the language.

In which language do you need to improve your fluency?

PKII15: In Amharic

Why not Silt'e?

PKII15: I know it very well.

In what languages do you need your children develop their fluency?

PKII15: In English and Amharic

What do you advise to improve the status of silt'e?

PKII15: In the family it should be used. Besides, officials must use the language. If higher officers use the language in the zonal context, lower officers will use Silt'e at the Woreda and Kebele levels.

How do you see the use of Silt'e in the community?

PKII15: Some older women use the language very well. They use Silt'e for communication within the family and the neighbors in 'ikub' and 'wusach'.

How about men and the young generation?

PKII15: The young mothers use Amharic with their children, family and neighborhoods. The young children use Amharic they spent in schools the whole day. They learn it easily and use it.

What do you think the transmission of Silt'e to the next generation?

PKII15: A child cannot hear his father's language unless the father uses it. But in Silt'e there is problem in this regard. Fathers started to use Amharic with their children.

What do you think that Silt'e to be used as equally as Amharic and English in Silt'e.

PKII15: It would be nice for children to write in the language. Quality education is needed. But everybody must use it.

Thank you.

Interview with parents PKII16

How do you see the influence of Amharic over Silt'e?

You know the origin of both Silt'e and Amharic is Semitic. Their script is also Fidel. The community uses Amharic as the working language. But when Silt'e develops, it can be used in the future. But it is impossible to say Silt'e is developing. It is using in education.

How was the use of Silt'e in the past?

In the past it was used by everybody. There were Silt'e names. But now the context is changed. We are Muslims so that we use Arabic names and terms. Religious is called 'yekitab sim'/ book name. The community force to change the Silt'e cultural names.

What should be done to improve the status of Silt'e?

The best way to improve the status of Silt'e is to use it. Now children use Amharic. that is not good. This language is dying. Silt'e language is dead in my family. I have five children but only one of them speaks Silt'e. The rest cannot speak in the language. There is no example better than my family how Silt'e is weakened. Some people consider they are knowledgeable, businessmen and urbanized when they use Amharic

What are the optimum conditions to use Silt'e together with Amharic and English?

Using the language in council of the zone and woreda for discussion can contribute. If you go to Alaba and Hadiya they use their language for discussion. They use their language. Why not used in Silt'e in our zone? We must use it.

Who is responsible in the development of Silt'e language use?

All of us are responsible to develop our language. But administrators, religious leaders, elders of the community and educators have more responsibility. This is because the young generations follow up the foot steps of these influentials.

Interview with parents PKII17

How do you see mother tongue in education?

PKII17: There is no question it is very interesting. I appreciate it. It started when Silt'e is under Gurage zone. The zone collected those who are educated and know Silt'e participated in material development. I remember first it was started from grade 1 in 1986 E.C. then the following year grade 2 was continued.

In what language do you need to develop your fluency?

PKII17: It's very nice to be able to speak all the three languages.

Who is responsible for the decline of Silt'e language use?

PKII17: The council of the zone. During referendum it was possible to declare whatever we want. At that time there were many nationalists. If it was asked for the people to declare the language as official language it was good and was not difficult."

What is the strength and limitation of language in education policy of Ethiopia?

PKII17: Federalism has its own advantages as well as limitations. Permitting using mother tongue education can contribute the development of the language. But some zones and regions perhaps forced to learn languages that they did not know well and need to learn.

How do you see Amharic?

PKII17: I consider Amharic to be a very rich language

What is the suitable way to develop Silt'e?

PKII17: During referendum it was possible to declare whatever we want. At that time there were many nationalists. If it was asked for the people to declare the language as official language it was good and was not difficult. At the time of questing freedom, majority of the community were eager to use Silt'e. Around 2000 people wrote in Silt'e brochures were distributed in Silt'e language. Now the situation is changed everybody need to use and communicate in Amharic

To develop it there should be done many things. It should be used in literature like Oromo and Amharic. It needs commitment to use in Silt'e and develop it.

Interview with student SKII18

(Kuasim)

Age:	<u>19</u>
Sex:	<u>Male</u>
Grade:	<u>12</u>
Mother tongues:	<u>Amharic and Silt'e</u>
Languages you speak:	<u>Amharic, Silt'e and English</u>
Nationality	Silt'e
Religion:	<u>Muslim</u>

Inter: How do you see the matter of mother tongue education?

SKII18 : I believe that it is preferable for children if they learn through their mother tongue. In the first place it has its own contribution in developing the community language. But it is essential to teach together with English and Amharic. The main reason is if we learn English it can widen our scope. I feel disappointed if the people do not know Amharic. You know Amharic and English are very important languages. Some students have lower attitude for their language. That is not right to give more emphasis for other languages. For me all the three languages are equally important.

Inter: In which languages would you like to improve your fluency? Why?

SKII18: That means it is appropriate to learn the mother tongue. And then learning other languages is also good.

Inter: Which language you know more?

SKII18: Amharic

Inter: in the future in which language do you need to be fluent?

SKII18: in English I need to be fluent. It is an obligation to integrate with modernized world. One of the means is acquiring the language of the wider communication. Science and technology are acquired mainly through English. If we need to learn in aboard, English is important.

Inter: In which language do you write?

SKII18: In Amharic. Since I express my idea in Amharic better.

Inter: Which language makes you more effective in your daily life?

SKII18: I would prefer to use English in addition to my mother tongue since it is an international language.

Inter: How about Ethiopian context?

SKII18: In Ethiopia context Amharic is very important. Amharic is the working language of the country. It is vital to participate economically, socially and politically.

What are the problems in the use of Silt'e in teaching learning?

In high school there problems in teacher and the quality of books Silt'e. Moreover we are taking money subjects in the class but we sit for examination only seven subjects. So Silt'e is taught as a subject. But it is not given in the examination. For me it is not necessary to do such kind of thing. We should not be tensioned.

Inter: How can create the optimum condition to use different languages in the schools at the same time?

SKII18: Using mother tongue is very important. For example if we do use Silt'e in letter writing in the office, it can contribute the development of the language. But we are using Amharic. The main reason is that Amharic is used by all people around us and can be understood easily. So we should not forget Amharic. For example in grade 10 Amharic is not given in the examination because of these students creates problems in attending class. They are complaining that they need not waste their time which is not useful to sit for examination. I myself leave the class during the Amharic lessons. We should create awareness how much Amharic is useful to

participate fully in all aspects of life in this country and if possible it is good to give grade 12 examination. All languages have advantage.

Inter: At what level Amharic should be started teaching in schools?

I believe that it is good to start teaching Amharic from grade one. In this zone Amharic is started at grade three. We start teaching Amharic alphabets that is a little bit late. It is good to start at KG level even that can help children. In south nation it starts at grade three it is better to start at grade one. It is good if Amharic is to begin from grade 1. Since it is very important language in order to read novels, stories and listen to media. It is a language that helps us to communicate in Ethiopia. It is a language we watch film and drama. So it should be given more emphasis. But when we say this learning Amharic in Silt'e Zone is very simple. We have attachment with the towns. So kids learn this language very easily.

Inter: Do you think that the language policy serves equally for the students from different language background at the elementary level?

SKII18: A child who goes somewhere he does not know the language faces many challenges in the first place he has to learn the language first and then he should learn the science. I believe that it is better to have something central for newcomers.

Inter: Thank you.

Interview with student SKII19

Age:	<u>16</u>
Sex	Female
Grade:	<u>9</u>
Professional background:	<u>Student</u>
Mother tongue:	Silt'e
Languages you speak:	<u>Amharic and Silt'e</u>
Nationality	Silt'e
Religion:	<u>Muslim</u>

**Inter: To begin with how do you observe mother tongue education?**

SKII19: Students understand well when they learn through mother tongue. It helps student to focus on the concept they learn. Learning also makes clear. So I like to learn Silt'e.

Inter: why do you prefer to learn in Silt'e?

SKII19: It makes easy to talk with my parents.

Inter: In which languages would you like to improve your fluency? Why?

SKII19: In English

Inter: why?

SKII19: I like learning in English since it is international language. Besides, in high school and above we have to know the language to pass examination.

Inter: How about Amharic?

SKII19: Amharic is easy to learn.

Inter: How do you see the influence of Amharic over Silt'e?

SKII19: It is superior. It is easy to learn. It is the official language. It is language of entertainment. Most things are communicated in Amharic in Ethiopia and in Silt'e as well.

Inter: do you think English dominates Silt'e?

SKII19: No. I do not think so.

Inter: What are Challenges in learning/teaching Silt'e as medium of instruction?

SKII19: In the first place, the qualities of the teaching learning materials are not satisfactory. Second, there is problem in the teachers. The attitude of the students is another problem.

Inter: What kind of attitude problem?

SKII19: Some students did not need to learn in Silt'e. It seems for them they know everything about Silt'e.

Inter: If you had a choice, where would you introduce Silt'e as a language of learning in the education curriculum? How about Amharic and English?

SKII19: It is good if Amharic is to begin from grade 1. Since it is very important language in order to read novels, stories and listen to media. It is a language that helps us to communicate in Ethiopia. It is a language we watch film and drama. So it should be given more emphasis. But

when we say this learning Amharic in Silt'e Zone is very simple. We have attachment with the towns. So kids learn this language very easily.

Inter: Do think it is possible to start teaching other subjects at the lower grades (1-4) in English

SKII19: I think it is difficult for children to learn other subjects when they are at lower grades. At that time they should learn through their village language.

Interview with student SKII20

Age:	<u>19</u>
Sex	Male
Grade:	<u>11</u>
Professional background:	<u>Student</u>
Mother tongue:	Silt'e
Languages you speak:	<u>Amharic and Silt'e</u>
Nationality	Silt'e
Religion:	<u>Muslim</u>

How do you see the use of MT schools?

SKII20: It is good

What's its use?

SKII20: Children can understand the concept without difficulty.

In which language do you need to develop your ability?

SKII20: In English

What language is Silt'e people used more frequently?

SKII20: If you go to court the people are forced to use Amharic, but I believe that the Silt'e peoples express their idea better when they use Silt'e.

Do students like to learn Silt'e?

SKII20: It is true that some students do not like learning Silt'e; they may not need to use Silt'e. They may go to elsewhere for work. They may need to learn other language Amharic and English.

Look if you see those who have economic power send their children to educate them in Amharic and English these is controversial. It seems Silt'e parent regard as Silt'e is inferior and learning. The reason is we consider Silt'e is useless.

Do you like if Silt'e becomes official language of the zone?

SKII20: It is not clear for me to learn Silt'e at present context. It is not used in the office. We do not write letters. In the court people use Amharic. What its benefit to learn in the language unless we use it for official purpose. I also need to move to English and Amharic.

Why do you need to move to English?

SKII20: English is important and useful in getting a job. Amharic is important and useful in getting jobs in federal and regional state. For listening to the radio, watching television and reading newspapers. I prefer to use English instead of their indigenous languages.

What is the attitude of the people who use silt'e only?

SKII20: People think the person is uneducated, traditional, rural, culturally backward, and a person with low mental thought.

Who force you to have high prestige for Amharic and English?

SKII20: Parents are responsible. They have positive attitude for English and Amharic.

In the classroom do you satisfy in the teaching learning of Silt'e?

SKII20: It is good. But books need to be revised. For example if you see grade 9 Silt'e textbooks.

What are the suitable ways of using Silt'e Amharic and English in schools?

SKII20: Silt'e is not given any attention. We were learning it two periods in a week but now it is given only once a week. For Amharic it is the same. We are not learning in high school it was better at primary schools.

Did you face any problem during transition period Silt'e to English?

SKII20: Yes there were problems. I was unable to understand. I also observed in my little brother. He was confused. But I helped him and now he is good.

Thank you

Interview with student SKII21

Age:	<u>20</u>
Sex	Male
Grade:	<u>12</u>
Professional background:	<u>Student</u>
Mother tongue:	Silt'e
Languages you speak:	<u>Amharic and Silt'e</u>
Nationality	Silt'e
Religion:	<u>Muslim</u>

What is your attitude the use of mother tongue in education?

SKII21: It is very important to use mother tongue in education. The reason why is that when a language is used in education.

In which languages would you like to improve your fluency?

SKII21: In English

Why?

SKII21: Because in the teaching learning English is very useful.

How about Silt'e and Amharic?

SKII21: Yes these languages are very important. I need to learn and use Silt'e. Amharic is now our language. When I talk with my parents I use Amharic currently.

What language are you using when you play with your friends in the sport fields?

SKII21: Most of the time, we use Amharic. Sometimes we use Silt'e.

How do you observe the influence of Amharic and English over Silt'e language?

SKII21: Yes Amharic is very influenced Silt'e. We are shifting to Amharic when we communicate with our friends.

You told me that you are using Amharic with your parents. Why do you not use Silt'e?

SKII21: I do not know Amharic entered everybody's home. My mother and father can speak it fluently.

Please tell me the strength and limitations of the current language policy

SKII21: The strength of the current language policy is that Silt'e becomes medium of instruction. The weakness I do not know.

Do you need anything to be improved in the current language in education policy of Ethiopia?

SKII21: Yes Silt'e is taught in the classroom once a week that is very short. Teachers do not teach it properly. So it needs improvement.

What are the problems related to Silt'e teaching in schools?

SKII21: There were no adequate teachers to teach Silt'e at various levels. At the same time students cannot have meaningful group discussions, dramatization and presentations which the teachers can supervise in Silt'e. Our Amharic teacher attempted to motivate us use to practice drama, debate and other presentations. But in Silt'e class there is no such kind of teaching.

Great. Do you face any problem when you learn Silt'e in the classroom or outside the classroom because of dialect variation?

SKII21: Yes there are. When our relatives come here to visit use I hear a little bit different Silt'e. In the textbook there are problems.

Did you see any problem in the result of students in silt'e language?

SKII21: Yes there are problems. I have seen many students got Straight 'A' in all subjects but they got 'B' in Silt'e. So there is challenge in Silt'e.

How do you overcome such problems?

SKII21: I ask my parents. But as I told you in my family most of the time we use Amharic. When our relatives come to here they also use Amharic. When they talk with my parents, they mix it.

As you told me in your family Amharic is used more frequently in your family, but how can you improve the use of Silt'e in your family?

SKII21: It is very difficult to say we are using Silt'e. But it is a must to use Silt'e in the family to develop it.

Do you think that Silt'e is standardized?

SKII21: No.

What should be done to improve the standardization of Silt'e?

SKII21: To use it in the mass media like television and magazines

How is the status of silt'e?

SKII21: It is not satisfactory.

What are the optimum conditions to use Silt'e in the community?

SKII21: As I said it is appropriate to use it in media.

Thank you

Interview with student SKII22 female

Age:	<u>18</u>
Sex	Female
Grade:	<u>12</u>
Professional background:	<u>Student</u>
Mother tongue:	Silt'e
Languages you speak:	<u>Amharic and Silt'e</u>
Nationality	Silt'e
Religion:	<u>Muslim</u>

How do you see the matter of mother tongue education?

SKII22: It has advantage to offer education in the mother tongue. We need to use our language. We started using Amharic when we are at schools. We give attention to learn Silt'e. It was very difficult to learn our language before.

In what language do you want to improve your fluency?

SKII22: Amharic

Why?

SKII22: My friends use it more.

What language your parents use most of the time?

SKII22: Both Amharic and Silt'e

How do you see the influence of Amharic?

SKII22: If you go to offices they speak in Amharic. In the rural kebeles the chairpersons are writing letters in Amharic. You are right people use Amharic. I feel upset when people ignore the language.

What are the challenges of the use of Silt'e in education?

SKII22: There is no problem in the use of Silt'e.

Are the lessons in Silt'e language clear when you learn?

SKII22: Of course there are problems in my observation it is very difficult to read the textbooks.

Is it because of dialect variations?

SKII22: No

Are there problems in the result of students?

SKII22: Yes. There are students who face problems in the use of Silt'e.

You said that people write letters in Amharic. They did not write in Silt'e. What is the reason?

SKII22: I think it is the influence of the past political philosophy of the country, and the attitude of the people on the issue that even though I do not speak Silt'e, I can live and work in the country.

So what should be done to improve the status of Silt'e?

SKII22: It is good to use it in the office when people use it in the office the community can be motivated to use in the language.

What do you think about the suitable ways to use Silt'e in the community?

SKII22: In education it is very essential to use it at tertiary level.

Thank you

Interview with student SKII23

Age: 16  
Sex: Female  
Grade: 10  
Professional background: Student  
Mother tongue: Silt'e  
Languages you speak: Amharic and Silt'e  
Nationality: Silt'e  
Religion: Muslim

In what language do you want to learn?

SKII23: I need to learn in English.

How about Silt'e and Amharic?

SKII23: I know them.

It seems you prefer to use English better than Silt'e and Amharic. Is that not?

SKII23: Yes you know that when we are learning English is more important than other languages/

How do you see the status of Silt'e in zone?

SKII23: It is not clear for me to learn Silt'e at present context. It is not use in the office. We do not write letters. In the court people use Amharic. What its benefit to learn in the language unless we use it for official purpose.

What is the reason for offering Amharic more attention than Silt'e in the zone?

SKII23: There could have many reasons. The first one is the expansion of urbanization. The interaction of Silt'e people with towns contributed the expansion of Amharic.

What are the major challenges of using Silt'e as medium of instruction in the zone?

SKII23: The textbooks are not clear. There are Amharic words in the Silt'e texts. Teachers do not explain Silt'e very well.

What do you advice to improve the function of Silt'e?

SKII23: It should be used in the office and in the court. It is also very important to write books and supplementary materials in Silt'e. Silt'e can be developed when the people use it. But the people think that they are modernized when they use Amharic. But that it is not true.

Interview with student SKII24

Age:	<u>17</u>
Sex	Female
Grade:	<u>10</u>
Professional background:	<u>Student</u>
Mother tongue:	Silt'e
Languages you speak:	<u>Amharic and Silt'e</u>
Nationality	Silt'e
Religion:	<u>Muslim</u>

SKII24

How do you perceive mother tongue learning?

SKII24: It is good. It was very much interesting Silt'e to get this opportunity.

Which language is used in the community more frequently?

SKII24: They use Amharic instead of Silt'e.

Do you think that the educated people use Amharic more than Silt'e?

SKII24: No. In my observation the non-educated people are not voluntary to use Silt'e.

When people use Silt'e more frequently?

SKII24: Elders use Silt'e when there are conflict resolutions. In the wedding ceremony Silt'e is used better than the normal situations.

Why people of Silt'e shift to Amharic?

SKII24: They think that using Silt'e merely considered as backwardness.

What do you think about the development of Silt'e?

SKII24: It should be the official language of the zone. People must write on it. A language develops when its speakers use it for communication. it should have the mass media coverage.

Thank you.

Interview with student SKII25

Age:	<u>19</u>
Sex	Male
Grade:	<u>11</u>
Professional background:	<u>Student</u>
Mother tongue:	Silt'e and Amharic
Languages you speak:	<u>Amharic and Silt'e</u>
Nationality	Silt'e
Religion:	<u>Muslim</u>

SKII25

In which languages do you want to learn in Silt'e?

SKII25: In English

Why?

SKII25: It is internationally recognized and due to globalization they will be able to interact with the world at large. It helps to move into the world of academics.

How do you the importance of Amharic in the zone?

SKII25: It is the dominant language. It is required for entry in many jobs and institutions in the country. As you know in Silt'e the people are working everywhere in the country they need it. We have access film and entertainment in Amharic. The past governments language policy made

it to be superior in Ethiopia. It is also official language of the zone. This is because English is most successful in communication amongst different people from different nations.

What are limitations of the current language policy?

SKII25: It is not enough to simply declare the previously marginalized languages as medium of instruction.

How do you describe the position of Silt'e at school?

SKII25: It is given as a subject in high schools. But it is not used for communication in the schools. Amharic is used to discuss with teachers. Students also use Silt'e to communicate each other.

What are the challenges of learning in Silt'e language?

SKII25: It would be difficult and time consuming to learn science in Silt'e. In grade 4 for example it was very challenging for me to learn in Silt'e language.

How can be improved the status and the function of Silt'e?

SKII25: Silt'e should be the official language in Silt'e Zone. Amharic got high status in the zone since it is the official language of the zone and the region.

How do you see the optimum conditions to use Silt'e along with Amharic and English?

SKII25: Silt'e, Amharic and English are inevitable because in daily living. All languages are useful. silt'e was lucky since it was developed for teaching Silt'e as a mother tongue and for teaching literacy in Silt'e in the past . It is currently used as medium of instruction at elementary level. But it is not used widely as it was expected. Children do not get materials to read in Silt'e language.

What do you think about the improvement of the use of Silt'e?

SKII25: The language has a special value in Silt'e culture; to speak Silt'e is to be Silt'e. so it should be given a due emphasis for the development of the language.

Thank you

FGD with teachers (FGD, T1)

No. of Participants: 6

Sex: Male 5 /female 1

Duration: 1:15

Place: Worabe Junior Secondary School

Interview: How do you see mother tongue education?

Teacher 1: it helps student to focus on the concept they learn. They also understand the concept easily. Plus it is useful to their identity. Learning also makes clear.

Inter: What is students' attitude towards mother tongue education?

Teacher 2: The students think that they know Silt'e language. They consider it inferior. Therefore they do not give attention. They consider they waste a lot of time.

Inter: How do you know it?

Teacher 2: We have a meeting last year. We discussed on this issue they complained a lot. But we tried to raise their awareness on the importance of the use of mother tongue education. But educated families encourage their children to learn in their mother tongue. They suggest that we can develop Silt'e language up to the university. So we should encourage our children to learn in it. This is the flag of our identity.

Inter: In fact it is clear that parents see in the offices many educated people use Amharic. For this reason parents may favor for Amharic or English. But how about the result?

Teacher 3: No, in the case of their result is high in Silt'e. If you go and see their result in Silt'e is higher. They express themselves. I like to learn in Silt'e.

Teacher 1: yes you are right in the case of result Silt'e is high. They can understand the concept easily as I said before. But in the case of attitude it is not Silt'e what they like they are interested in Amharic and English. They do not need to learn in Silt'e in fact. They understand in Silt'e better but they are not interested in learning in Silt'e. We have discussed with parents and students.

Interviewer:

TEACHER1: There is a Symposium on identity every year. Now it was changed to Silt'e Language, Culture and History. In the symposium HUSSEIN K'amus who wrote a dictionary which is called K'amus said that 'when I said 'feya adelk' children said to me 'dehina neh yelegnal'.Or Father dehina aderk yilegnal. This man said that when he asked in Silt'e they respond in Amharic or English.

Interviewer

Teacher 2 in the class room when I translate into Silt'e they are glad. I am leaving the class now when I respond in Silt'e they are very happy. I am English teacher.

Teacher 1: some teachers do not like to teach in Silt'e but they are running when there are some incentives. They complained they need to teach in Amharic.

Inter: Of course some teachers like to teach in second or foreign languages. At the same time students like teachers who teach foreign language. As you told me you are English teacher if you are teaching Silt'e it could not be the same as when you teach in Silt'e. But is there any other related problems? How do you see the present situation of Silt'e?

Teacher 4: A woman said that if our children learn in Silt'e only it is not good. It does not help them to develop themselves. But we tried to break this attitude. We told her in China many people use a very complex technology without knowing English. So we must respect our language unless we respect our language unless we develop our language that is responsible to change our language. Then we convinced many parents to use their mother tongue at home rather than using only Amharic.

Interview: it is appropriate to create awareness the use of mother tongue. Not only students but also parents should change their mind since they believe that Silt'e is my language so I know this kind of beliefs. But is there any dialect variations?

Teacher 5: Yes. There is dialect variation. Misrak Azernet Mirirab Azernet Alichu woriro and T'ora woreda are varied although it is little and can communicate without difficulty.

Teacher 6: There is difference. Even though there is little in meaning difference, for example, tat vs kolo; abile vs mula; kapuat Kafuat (metegna mamsha);

Inter: In learning teaching material which dialect dominates?

Teacher 3: There are representatives from different dialect groups and selected which is more central for all of them. All woredas participate in the material preparation. Which one is used in majority parts of the zone? One dialect is not dominating. Around Azernet is a little bit dominating. Hussein, I think you know about it?

Teacher 6: in textbook editing I have participated. We are using 'or' we put like kapuat or Kafuat. kolo or tat, Gitere VS Atere

Inter: is there loan words which are not exist in the language but created when mother tongue education is introduced?

Teacher 6: Yes there are many words.

Inter: for example,

Teacher 6: home work is 'yăgar bil'. 'gar' and 'bil' are exist in the past but this two words combined and used together. Like we use in Amharic 'yebet sira'.

Can you tell me some words which are either borrowed or loaned from other languages?

Teacher 4: Masfat, model, gebere,

Teacher 1: geg astedadirot,

Teacher 6: tefases

Teacher 5: instead of tefases it was possible to use "Hach'ore" or "ch'ora cho're"

Inter: okay. Good. Why we are not select one prestige dialect to make it standardize. Instead of saying 'ad' or 'had' to say one why not used one of them as a standard one.

Teacher 5: The society knows the difference and they do not have problems.

Teacher 2: there are differences. Amharic is used for communication. As a result the zone did not give attention for standardization.

What do you know about the effort to make the language of writing? To change the status of Silt'e

It is developed to use the language until grade 11. This makes Silt'e language of education.

Inter: Is it the guaranty for the development of the language?

Teacher 2: It is not enough. But there are some efforts to use like one day in the bureaus as a Silt'e day.

Inter: What does it mean when you say a Silt'e day?

Teacher 3: It is motivating people to use Silt'e in office. Since they do not use Silt'e in order to encourage them speaking in Silt'e. For example the counsel of the administration announced that Wednesday is a Silt'e day. At the same time Friday is Silt'e day at culture, tourism and communication affairs department.

Inter: What is your attitude if Silt'e is used at up to grade 8 to teach all subjects?

Teacher 4: I learned up grade 8 in Afan Oromo. You integrate with them.

Inter: Let me ask you one question. Does the language in education policy fit the needs of individuals?

Teacher 4: There are gaps in the policy in fact. It creates problem. If one who goes to Oromia or other zones and regions, students get into difficulty when he starts education in the language who does not know well. It should not be an obligation.

Inter: What should be done?

Teacher 3: There should be something that centralized. The government should facilitate this thing. When there is problem it is expected to solve it. If a man came to Silt'e from Tigray or from Oromia, Gurage or Amhara, there should have opportunity to learn in the language they relatively know.

Teacher 2: I prefer to be learned and taught in English since it is an international language and helps when the upgrade in education.

Teacher 3: why not Amharic but it should be facilitate learning for these children to learn in the language they know well. I believe that the government should take the responsibility to facilitate such kind of things. New comers should teach their children without any frustration.

When should be begun to teach Amharic, Silt'e and English?

Teacher 4: it was good if Amharic was started from grade one. There are many students who can't speak Amharic at grade four. If they are encouraged to learn the language at the lower level it could be useful. Currently they start from grade three it is also given one or two periods a week. That is the problem.

**Thank you.**

FGD with students from Worabe High School (FGD, S2)

No. of Participants: 11

Sex: Male 11

Duration: 1:45

Place: Worabe High School

How do you see the matter of mother tongue education? What is your attitude?

Student 1: Thank you. I believe that mother tongue education is good because one can learn in the language he recognizes. But we should not forget to learn wider communication languages. It may have problem if we do not know them. We are big but kids do not understand

Inter: other?

Student 2: I agree that it is useful to teach through mother tongue.

Student 3: There are advantages and disadvantages to use mother tongue. I believe that using it as a subject in schools can help to develop it. On the other hand, it is good to learn science subjects in European languages. Knowing European languages are useful to relate ourselves with the world.

Inter: You said European languages how about Amharic?

Student 3: Amharic is our second language. Silt'e is our mother tongue. If we take Amharic and Silt'e as a subject, we have to take the global languages.

Inter: Ok, how Silt'e has been chosen as medium of instruction.

Student 1: Alhamdulillah now our language is given as medium of instruction and taught as a subject till grade 11 unlike the time of our father. It is good to use Silt'e in education for our identity. If it is possible, it is good to teach it in college and universities at diploma and degree level.

Do you think to use Silt'e in school means Silt'e is developed?

Yes when a language used in education its users are increased. When its speakers are increase we can say that it is developed. Because in school it will be an obligation in school

What is your attitude towards Silt'e, Amharic and English?

Student4: Thank you. To begin with Silt'e, it is our mother tongue so to use it in education is good. It is appropriate to learn other languages. English is international language. It is essential to be taught adequately. As we are Ethiopians we have to know Amharic. At primary schools we were expected to distinguish alphabets and learning words. When we grow up we should know science and the technology.

There are problems in relation to Amharic and Silt'e. The problem in relation to Silt'e is there are teachers who are not better than the students. I think the students are much better than the students. This is because the Silt'e is not the mother tongue of teachers in high schools. So I believe that it is better if Amharic and Silt'e teachers should be their mother tongue.

Inter: In which language do you want to develop your competence?

Student 1: I believe that all languages are equal. When I say this it does not mean that one language is inferior to the other. I personally I prefer to develop my competence in English. I also as my mother tongue I should know Silt'e. To teach other people to acquire knowledge I need to be fluent in Amharic, English and Silt'e.

Inter: you are right. But which one do you believe that more useful?

Student 1: I prefer English because I need to go upwards in the future. It has large number of speakers. I need to communicate with educated people. I should not go backward. When I say this I believe that any language is useful if I know and learn.

Student5: I personally I prefer English.

Inter: How about Amharic? Which language is used in Silt'e?

Student5: Amharic is very useful. In Silt'e the main language is Amharic that is used by most of the community members.

Inter: Indeed, we have to use Silt'e since it is the expression of identity. But I need you to clear that for what purpose English is useful? For what purpose Amharic is needed? How about Silt'e? In what language your parents need you to improve your performance?

Student 3: it is an obligation to integrate with modernized world. One of the means is acquiring the language of the wider communication. Science and technology are acquired mainly through English. If we need to learn in aboard English is important.

At the same time Amharic is a very important language in our country case. History of our country is mainly written in Amharic. It is the reality that an Ethiopian communicates with other Ethiopian ethnic group is Amharic. Here the motive to learn Amharic is very high. There is a saying that: 'Be-ij yátáyazá worq. Indá mádab yekoǵáral' Gold that is at hand considered as cooper. Even though we should give great attention for Silt'e, it is vital to learn Amharic and English which are wider communication languages. This does not mean that one language is greater than the other.

Inter: any other?

Student 1: Most of students know Silt'e well. But they need to use Amharic.

Student 6: for education English is very important. We are living in Ethiopia. We are also mobile as a result Amharic is vital. Amharic is useful to communicate with other nations and nationalities. Personally as an Ethiopian and living in this country I need to know Amharic very well and then gradually I need to know English.

Inter: Which language do you think that makes you participate better in this zone?

Students: Amharic

Which languages are easier to write and read?

Student 6: for me reading Amharic is easier than reading Silt'e. Reading English is also good.

Student 3: I do not have reading Silt'e but most of the time we have exposure for reading Amharic and English. And we are good at these languages.

What do you think that the standardization of Silt'e? How can it be improved?

Student 2: a language can be developed when it is used. When we call for our parents we are using Amharic. When we talk with our friends, we use Amharic. If we did not use it the standardization of the language is unachievable.

Student 6: if we see the media is not use Silt'e as we expected. In the office it is not used as a result the language standardization is very difficult.

Inter: How do you perceive the current language planning and policy? New hand?

Student 1: in fact the policy given a lot of attention for English as we are highly interested in learning it. It is given all days from Monday to Friday. But little attention has been given to Amharic and Silt'e. They give one period in a week for each. Silt'e was expected to be given in grade 12 but it is stopped at grade 11. I believe that it is good if it is given up to grade 12. It is also pity that it is only given one period. It puts under question in our expectation in the development of the language.

In my observation English has given a lot of attention since it is language of learning. There is also access for materials. In addition to this Wednesday is considered as English day. We are expected to use only English?

Do students use effectively English in the day?

Yes because teachers do not respond unless you speak in English. We try to communicate in broken English. You do not have any option. Amharic is our second language. It has not given attention. Even though it is language of media, entertainment and business, students are not helped to learn the language in school.

Student 7: There is change in language use particularly in English. But English is not given attention as its importance. For Silt'e it was started to be given at grade 10 two years ago. We cannot say it is used effectively. I hope that if we solve the problems, we can develop the language use. I have finished.

What is the strength of the policy?

Student 8: The policy is good in relation to the language. For example Silt'e is taught as until grade 11 but when we join grade twelve, Silt'e is not given. At the same time we are learning Amharic at grade 12 but we do not sit for Amharic examination at grade 12 entrance examination. This is the weakness of the policy.

Student 3: I believe that Silt'e has got its identity recently. What has been done is good especially teaching Silt'e up to grade 10. Within ten years developing the language up to this level it is very good for me. It should be continued in the future. For Amharic I do not know the reason why we are not taking it at grade 12 entrance examination. I do not believe that it is the problem of the policy. It is the problem of implementation. At the same time why not teachers use English the whole week. Why Wednesday only. I believe that English teachers should know English well. Silt'e teachers should know Silt'e and Amharic teachers should be fluent in Amharic. Teaching English in Amharic is not appropriate. He/she enters English class but she/he teaches in Amharic. We are not learning Amharic so English teacher should teach in English. And the some to Silt'e teachers should teach in Silt'e not in Amharic.

Inter: Problem in relation to teaching learning of Silt'e?

Student 4: there are problems in getting effective teachers to teach in Silt'e. When the students ask them in Silt'e they respond in Amharic. The teachers themselves face problems in understanding words and passage.

Student 3: It is a direct translation of Amharic. I do not have any objection translate the Amharic text books into Silt'e but even the words we use in the family level are used in other languages in the textbooks. That is a problem. Those who translate text should be careful for some elementary mistakes. There is a problem in editing. Typing errors should be resolved. When we read Silt'e we face challenges. Those who translate must be their mother tongue. It should not be the one who graduate in English and has Silt'e identity. There is a mess in the language use in Silt'e. The main problem is writing/ graphic problem. When they write they should not sit at office and write as they like. They should go to the community and contact the elders and check the appropriateness of the expression.

Student 1: If we need to focus on the development of Silt'e language we students have a responsibility. We have to speak in it. For example when I communicate with my parents I use Amharic. That is not right I should attempt to use Silt'e. In other zones it is better to use their mother tongue. If you go to offices they speak in Amharic. In various sector offices Amharic is used to serve the people.

Student 7: There is a symposium in the zone. This is called a Silt'e language culture and language symposium but it is conducted in Amharic.

Student 1: If we did not see influential figures who speak Silt'e. How can we be motivated to speak use our language? If somebody comes from Addis Ababa or some other towns and speak in Amharic, we are urged to use in Amharic.

Inter: How about the chairman of the kebeles, do they use Silt'e?

Student 11: No they use Amharic.

Inter: How do you see the dialect variation?

Student 9: I had faced once the Silt'e that is spoken where I was born is not the same in which I learn currently. For example, they translate it as it is from in Amharic.

Inter: What is it?

Student 9: laughing. There writers should recognize all dialects.

Student 1: I want to say something in relation to Silt'e language use. It is pivotal to write advertisement, poster and the like for announcement if the administrators of the zone need to write to contribute the development of the language.

Inter: Alright good comment. How are different varieties/dialects of Silt'e language used in instruction? As Student 9 said there some sort of varieties. Which dialect is difficult? Is there variation?

Student 3: First of all I doubt that what is raised before. If we count those kinds of words which are Taboo in one of the dialect the other is normal we cannot get many. It can be two or three. If we see the variation in words totally not more than fifty. In the language there is no difficulty to understand each other.

Student 1: there are many words which are colled differently in different woredas. For example, in Silt'e gunjira but in Azarnat golodo, sudira vs yolfkatan, shermo, facho/ zuratse (west matter of donkey).

Student 11: We should work to unify Silt'e language.

Student 6: The highland Silt'e is more dominant

Inter: How do solve the difference?

Student 9: We use dictionary.

Inter: Is there difference in the exam results?

Student 10: No difference.

Student 3: there could be problem in the students result who did not stay in Silt'e zone so far. For example I faced challenge when I came here from Hosanna

Inter: How can be improved its function and status

Student 5: Adequate commitment is needed. Good dictionary that include the lowland and highland should be prepared. The officials should use the language. The costumers fear to speak in Silt'e in the office. It should be given attention as nations and nationality day.

Student 8: Silt'e day is started. In Gurage zone Mesqan area they speak in their language. But in Silt'e there is no such chance. All speak in Amharic.

Inter: How are words included?

Student 5: Borrowed words such as TV, computer, mobile and radio they are not difficult. The problem is that old words which are used by old people are included in the textbooks.

Student 2: I know Arabic. There are many words in Arabic. More than half is Amharic. They are not Silt'e. There is a dictionary which is written by foreigner.

Student 7: Yes. Ernst Gutt

Inter: let's move to the next topic. Specify when Silt'e, Amharic and English are begun to be given the educational system and for how long they are taught. If you had a choice, where would you introduce Silt'e as a language of learning in the education curriculum? How about Amharic and English?

Student 10: Amharic, English and Silt'e should be begin from grade one. It is not appropriate to start teaching Amharic alphabets at grade three. Silt'e textbooks are not finish most of the time.

Inter: Why not Silt'e starting up to grade 8. There are studies which show students get a better result if they continue 6-8 grades. These studies students are performing better in all subjects including English.

Student 10: I believe that it is good science subjects in English.

Inter: What is the problem if you learn in Silt'e up to grade eight.

Student 2: Amharic should be started from grade one. I believe that there is no problem if we learn in Silt'e till grade eight as medium of instruction. Many of us worry about if we learn in Silt'e we can be limited in Silt'e language and it is a barrier to learn other languages. But it is not true if Amharic and English are taught as a subject effectively we can learn the subject well.

INTER: The last question, how are the students in primary schools prepared for smooth transition in junior and secondary education, where the language of instruction is English? What should be done at transition period from mother tongue to English?

Student 10: There are problems during transition periods. Once one student came from other zone that learn in up to grade 4 and attend learning with us at grade five he cannot understand the subjects. Then when he was faced challenges we translated in Amharic what the teachers said. Then he faced challenges in passing examinations. Then after some months he started participated equally.

Inter: What do you feel about the students who come from various linguistic backgrounds and attend their education at primary level in Silt'e? Do you think that there are possibilities to participate students from various linguistic and cultural backgrounds equally with those who have attended in the school language here? If not, what measures do you think is the solution?

Student 10: There are difficulties in learning for the students who are different language backgrounds. They are not equal participants.

Student 11: students from different background faces problem when they learn at different national language. I heard that in university even there are problems.

Inter: What should be done to solve such problems?

Student 10: When I think as an Ethiopian, we should respect any national languages. But we should try to learn our national language at least at primary school. Then it should be given a unified language policy. English is good to all of us.

Inter: But if some come from Sidama or Oromia to Silt'e zone or if you go to somewhere in Ethiopia in which mother tongue is medium of instruction, what will you do? What measures should be done to solve the problems?

Student 1: I believe that children are fast enough to learn languages so if a child goes to Sidama or Oromia, it does not matter if they learn the language of that community.

Student 3: All languages are equal a child has to have a right to learn in his mother tongue. If we do not put burden on ministry of Education everywhere in Ethiopia Amharic should be given side by side with mother tongue. There should be choice to learn specially in the town of woredas, zones and regions.

Student 1: Is it not favor for Amharic?

Inter: in fact there are many people in towns use Amharic. Children's mother tongue in town is Amharic. It does not violet child's right to learn in its mother tongue. If parents unable to pay

school fees for his/her kids, she /he may be disappointed. Those who are from different linguistic backgrounds live in Yirga-alem town which language preferable Amharic or Sidamigna?

Student 3: Amharic. In my opinion mother tongue should be given as a subject in the whole Ethiopia and other subjects should be given in Amharic as medium of instruction. The language is taught and it does not create any crush with those who come from other language background.

Student 11: I think it is difficult for children to learn other subjects when they are at lower grades. At that time they should learn through their village language.

Student 10: I was born in Hosanna Hadiya. My parents are Silt'e when I come here and start learning, I expected that I was escaped from Silt'e but I was urged to learn as a subject and affected me at grade eight. So I believe that if I get a chance to learn in Amharic I would continue learning Amharic. I also take it and again it affected my result to some extent.

A child who go somewhere he do not know the language faces many challenges in the first place he has to learn the language first and then he should learn the science.

Inter: it is very argumentative.

Student 3: In Silt'e there are doctors. In Hadiya or Gurage there are doctors who learn in Amharic. Learning in Amharic that does not affect their learning for me it does not have problem learning in Amharic. But to protect their language from extinction it is sufficient to learn it as a subject.

Student 4: It affects free movement of the people if a person does not get a chance to teach his children, he does not live in that zone.

Inter: Do you think that teaching Silt'e as medium of instruction up to grade 4 is sufficient? Explanation plus. How about English and Amharic?

Student 6: It is not sufficient to say a language is taught as medium instruction at elementary level. It needs to teach appropriately. Silt'e should be taught effectively. Now Silt'e is stopped teaching at grade 12. We learned it at grade 11. We were expecting we are learning it but it failed.

How about Amharic?

Student 3: It is good if Amharic is to begin from grade 1. Since it is very important language in order to read novels, stories and listen to media. It is a language that helps us to communicate in Ethiopia. It is a language we watch film and drama. So it should be given emphasis. But when we say this learning Amharic in Silt'e is very simple. We have attachment with the towns. So kids learn this language very easily.

English is not taught as it is expected. Teachers teach in Amharic. The textbook is not finished on time.

Inter: What are the problems when you finish grade 4 and start learning at grade five in English? Are there problems during transition?

When we learned in Silt'e at primary schools, we were learning in Silt'e only other subjects. As a result, we did not understand while English becomes medium of instruction. I was saying 'true' for the wrong one and 'false' for the right one because of the language. But that was because of the language.

FGD with Teachers at Lera Elementary School (FGD, T3)

No. of Participants: 7

Sex: Male 4/Female 3

Duration: 1:30

Place: Lera Secondary School

Inter: How do you see Mother Tongue education?

Teacher 1: I appreciate it. It should be taught in schools. Silt'e for example introduced as medium of instruction. That is great.

Teacher 2: I am happy to be taught Silt'e in schools.

Inter: What is the attitude of the community towards Silt'e, Amharic and English?

Teacher 3: in my opinion in Silt'e schools to marginalize Silt'e is not right because Silt'e is our identity which makes us unique from others. It is our origin. We must respect it we must develop it. We must teach our kids. At the same time Amharic is very important to be active participant in every aspects of life. I am travelling every parts of the country. I can work with various people without difficulty if I know Amharic. It is also good for my children if they learn to participate in various government and nongovernmental organization, in private sectors. English is also very useful to participate in academics. Children should know the language to pursue their further education in higher institution. All in all learning the three languages equally are very important for me.

Inter: Which one should be given more emphasis is very difficult question.

Teacher 1: Silt'e speakers find themselves in many areas where Amharic offers the greatest financial and political opportunities. Amharic is widely used in the print media, on the radio,

television, and. English is the language of science, technology and the Internet, of job opportunities and is the language for conducting the business. It is seen by many as the language of power, prestige and status, and as open doors by means of which one can acquire unlimited social mobility.

Teacher 4: We are using Amharic. When we compare Silt'e and Amharic, Amharic is very rich to use it for various purposes. Amharic is better. For example in the court there are different background judges. In the area you could not use in the Silt'e language. The access of media, film, drama music and the like are in Amharic.

Inter: How do you see you know some people comment that it is not essential to spend a lot of time in learning mother tongue since they think that they already know their mother tongue?

Teacher 5: there are people who say my mother tongue is not bread for me.

Inter: Why do they say that?

Teacher 5: you know our students need to learn other languages that help them to go different places. They think that Silt'e is limited in this zone only.

How about parents do they like learning Silt'e language? Teacher 4 can you say something?

Teacher 4: yes parents like when their children are learning their language. But it varies some parents ask our children are not learning Amharic and English at the elementary level. But we tell them. Silt'e is being used as medium of instruction as elementary schools.

Teacher 1: there are parents who complain but it is the policy. Some parents ask to be taught as the private schools starting teaching all subjects in English.

Well I will come to this point later, but is there dialect variation in Silt'e language. If so do the variations cause problem in the teaching learning of Silt'e?

Teacher 3: Yes there is little variation.

Teacher 5: some make it little. Others make it heavy. Some parents say that what our children ask as us is difficult. Some

Teacher 7: Silt'e and Amharic are offered as non-examination subjects as learners do not find to learn them in high school.

How do you observe the influence of Amharic and English over Silt'e?

Teacher 7: Amharic influenced very much. We are using it always.

Teacher 1: We are Silt'e in Mosque. Elders use it for 'dua'.

Inter: Is there words which are used as a new terms when Silt'e is introduced as medium of instruction in schools?

Teacher 2: yes there are words such as Domestic animal 'yăgar băhimă'. Library 'kitab gar'. Virus, 'bayres' police 'folis' and the like

Teacher 5: there are many words which are taken from Amharic and English like Litre 'litro' for Airplane 'rop'ılan' and from Amharic it was taken 'karta' which is 'kartă' in Silt'e (for map)

Teacher 7 mākina is Amharic word which is used in Silt'e mākina (car in English)

How do you see dialect variation in Silt'e in relation to textbook writing?

Teacher 3. As much as we can we use the Silt'e language that is used in the urban area. Because when we go to Wulbareg there is extending the vowels /i:/ when you go to low lands there is extending /o:/. When you go to Azarnat and Alichu the accent is changed. Some people say high land is difficult. It is also believed that its origin is the high land and it is considered there are difficult words. The low land is mixed with Oromifa and Amharic. Especially Amharic has influenced it. This is because in the Haile Sellassie government there were asgebari and land lords and neftegna who speak Amharic as a result many of the language use is related with Amharic. The high land is free from influence may be it take words from Gurage but the accent is not changed. We are taking what the majority use.

When the people develop their awareness, the language use can be facilitated. And they comment that everybody in Silt'e is responsible to contribute in the development and the improvement of the status of Silt'e.

Inter: What do you think about word variation in different districts?

Teacher 7: Yes there are variations as it is said. For example, in Lera area asălă is a taboo word. But we try to explain it. If I said arăgă in front of my children, they may doubt my health. In other place it may have no meaning. So there are differences but they are very few.

Inter: Rather than using offensive words like asălă, what kind of words could be used?

Teacher7: 'wătaha and tăsăqālka' can be used.

Inter: Well. What do you think that the strength and the weakness of the current language policy?

Teacher 4: Generally it is good. I like it since Silt'e is taught in schools. Moreover various nations and nationalities get a chance to learn and teach their language.

Teacher 6: I agree that the language policy is good.

Teacher 4: In this area Silt'e was not used in education system except the literacy campaign in the Derg government. In the current context it is permitted to use up to grade 12. Now Silt'e language is given at grade 12. Even at the college level Silt'e language is started given for teachers at Hosanna teachers training college. Therefore the policy facilitates language development in the community.

Inter: Do you think that it is perfect? If not so what are the weaknesses?

Teacher 3: We cannot say it is perfect. There are problems when we see in the countrywide context. In the first place there are people who are coming from different regions and zones. For instance, in our woreda, particularly in Lera, there are Gurages, Oromos and Hadiyas. They did not get the opportunity to learn in their own languages.

Teacher 4: It is unattainable to open schools of all over the country in regional and local kebeles. That is the problem of federalism it cannot make all people happy.

Inter: So what are the solutions?

Teacher 6: There are regions that teach mother tongue up to grade 8. For all I prefer to learn in the three languages English, Amharic and Silt'e. It is important to strengthen English ability at the lower level just not to face problem when they learn all subjects. But it is important to evaluate the teaching of English at the primary level. We have to work on avoiding confusion at grade five. English needs a special attention because Amharic can be learned easily. Amharic is national language. The system must be evaluated because the problem is a countrywide.

Teacher 2: A solution I think that in every woreda and zone there should be alternative classrooms.

Teacher 1: I doubt. If the students get chance, they may go to learn in Amharic and English.

Teacher 3 let me tell you some story if it is possible.

Inter: go ahead. You can.

Teacher 3: My sister's daughter is speaking in Amharic. She did not help her to learn Silt'e when I go there I use Silt'e and talk to her in Silt'e. She does not need to teach her Silt'e in general. There are many people like her. If they get the opportunity they may focus on in Amharic and English.

Inter: What do you think about teaching Silt'e, Amharic and English in schools?

Teacher 7: The low status of Silt'e as a language for literacy in community, makes the early years of childhood critical ones for fostering the development of early positive attitudes to Silt'e writing in as meaningful and accessible ways as possible. So it is essential to teach Silt'e from the beginning of school.

Teacher 5: we can bring the expected changes in Silt'e when students motivated to write and speak in Silt'e from the grade 1.

Teacher 6: students equipped with adequate knowledge when they learn Silt'e at high school. So we should focus on in high school.

Inter: How about teaching Amharic? Do you think that it adequate to start from grade 3?

Teacher 2: The knowledge of Amharic is a passport to success in this country. Individuals stress the importance of Amharic, English and Silt'e. I am the proponent of multilingualism. If you ask me starting Amharic from grade three is not right. The community needs their kids learn it from grade one why not from kindergartens?

Teacher 3: I oppose this idea I think the current one is right one. Students should not worry about the language. So English and Silt'e should be started from the beginning and Amharic from grade 3. Students learn it easily.

Teacher 1: I am not happy when we teach Fidel at grade three. It also starts passage at grade four it if not fair.

Inter: Ok. Are you satisfied the way English is taught in schools?

Teacher 2: English medium education has a number of advantages. If the students start it early this can help them. For me the attention given for English is good.

Teacher 7: There is no one language superior to the other. But learning all language is useful. Children have the ability the three languages altogether.

Inter: DO you think that the current language policy offered equal opportunity for the student from different linguistic background?

I do not think so. There are problems students who come from the various problems. For example, in my class there was a student who came from Endegagn Merhabicho. He was not participating in the class because he was not able to speak Silt'e.

Inter: Please if you agree there are problems tell me the solutions too.

Teacher 3: I think that there should be options for others. I mean that we are moving place to place if you as any family at least one of the family members live elsewhere in the country. He or

she may face language problems to teach their children. So in every woreda and zones there should be access for the new comers.

Teacher 4. I do not feel comfort when a person called a new comer in his country at the same time. I would like if there are alternative classrooms for those who are not aware of Silt'e.

Thank you

FGD with Students at Lera High and Junior School (FGD, S4)

No. of Participants: 8

Sex: Male 4/Female 4

Duration: 1:40

Place: Lera Secondary School

Inter: How do you see Mother Tongue education?

Student 6: It is valuable to learn in mother tongue. This is because it helps children.

Student 4: yes it is good.

Inter: Is there any negative attitude expressed in the use of mother tongue education?

Student 3: there is no problem. We like it.

Student 5: to be frank. There are some students who are not interested in learning Silt'e in schools.

Student 6: of course there are students who said 'Silt'gna wenzi ayashagirm (FGD1). □□□  
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Student 1: The students think that they know Silt'e language. They consider it inferior. Therefore they do not give attention. They consider they waste a lot of time.

Student 2: I believe that it is good to learn in one's own mother tongue. But it is also important to learn in other languages. I am proud of speaking my mother tongue.

Inter: Well in which language(s) do you need to develop your proficiency more?

Student 2: I need to learn and know English. The reason is that it is useful in my education. I know Silt'e and Amharic well.

Student 5: I love my language I need to learn my mother tongue. I need to improve it.

Student 6: All languages are important. I need to improve my skills in all the language.

Inter: Why do you prefer to learn Silt'e in schools?

Student 3: When Silt'e became a zone and got its identity, it was started to be taught at schools.

Inter: Do you think that it helped in its development? Using Silt'e to teach in schools contributed the people to use the language?

Student 2: Yes, we are learning it.

Inter: (pointing to student 8,) can you say anything in this regard, on the contribution of education in the development of Silt'e. What is your attitude?

Student 8. It is useful.

Inter: In what way?

In the past it was not used in schools. It is clear when we learn. The result is also good

Inter: How about learning Amharic? Student 7?

Student 7: Amharic is the most important language in this zone. I like Amharic.

Inter: How do you see the dominance of Amharic over Silt'e?

Student 6: Despite all its positive attributes in Ethiopia, Amharic is blamed of being dominating other languages. For example we are communicating in Amharic. Especially in high school Silt'e is forgotten among the students and the teachers.

Inter: In what language do you ask questions for your teachers?

Student 3: most of the time Amharic

Student 4: I ask in Silt'e if I know the teacher very well. Otherwise in Amharic.

Inter: How about when you go to the office?

Student 4: It is Amharic.

Inter: How do you see the current language planning and policy of Ethiopia?

Student 6: The strong point of the language policy is that to use mother tongue in education. English is given a lot of attention. English language has good materials.

Student 5: At the beginning as we said before the Silt'e as any Ethiopian when the language is used in the rural area. As you know more 80% of the populations of the country live in the rural area. Silt'e is used in the rural. The rural area people need to use their language as a result there is change in the language use. The policy offered to the chance to learn in local languages.

Student 4: It is good especially teaching Silt'e up to grade 10. Within ten years developing the language up to this level it is very good for me. For Amharic I do not know the reason why we are not taking it at grade 12 entrance examination. I do not believe that it is the problem of the policy. It is the problem of implementation. At the same time why not teachers use English the whole week. Why Wednesday only? I believe that English teachers should know English well. Silt'e teachers should know Silt'e and Amharic teachers should be fluent in Amharic. Teaching English in Amharic is not appropriate. He/she enters English class but she/he teaches in Amharic. We are not learning Amharic so English teacher should teach in English. And the same to Silt'e teachers, they should teach in Silt'e not in Amharic.

Inter: What are the weaknesses?

Student 8: Silt'e textbooks are not finished most of the time.

Student 7: It is not enough to prepare textbook. But there are some efforts to use like one day in the bureaus as a Silt'e day.

Student 6: The community does not use the language adequately. I did not think the community does it deliberately. The community does not hate its language. It is the gap of awareness, offering value its language. It is thinking that I can live without knowing the Silt'e language. All people say they love their language. But practically they do not use it. Who is the responsible to develop it?

Is there dialect variation in Silt'e?

Student 5: there are some strange words which we listen and learn.

Is there problem in students result because of the variation?

No problem

Sometimes, there are problems in relation to words but we understand it.

Inter: Are you satisfied in the current status of Silt'e?

Student 4: The language practice of Silt'e zone favors the use of the local language. However the development of the language is not as it is expected. Many young generations including us shift to use Amharic in the circumstances rather than using their language for various purposes.

Inter: Specify when Silt'e, Amharic and English are begun to be given the educational system and for how long they are taught.

Student 4: I like if I take Amharic and Silt'e as a subject, but I like to learn in the global language, English.

Student 5: Student I believe that Silt'e should be given as medium of instruction up to grade four and it should be continued until university level as a subject. If we give the chance to learn Silt'e at high school and above, it becomes the language of technology.

Student 3: Using mother tongue is very important. For example if we use Silt'e in letter writing in the office, it can contribute the development of the language. But we are using Amharic. The main reason is that Amharic is used by all people around us and can be understood easily. So we should not forget Amharic. For example in grade 12 Amharic is not given in the examination because of these students creates problems in attending class. They are complaining that they need not waste their time since it is not set in examination. I myself leave the class during the Amharic lessons. We should create awareness how much Amharic is useful to participate fully in all aspects of life in this country and if possible it is good to give grade 12 examination. All languages have advantage.

Student 1: All languages are equal a child has to have a right to learn in his mother tongue. If we do not put burden on ministry of Education everywhere in Ethiopia Amharic should be given side by side with mother tongue. There should be choice to learn specially in the town of woredas, zones and regions.

Inter: How are the students in primary schools prepared for smooth transition in junior and secondary education, where the language of instruction is English?

Student 4: There is difficulty. But everybody should learn English which is a universal language so that there will be no problems between different ethnic groups in Ethiopia

What do you feel about the students who come from various linguistic backgrounds and attend their education at primary level in Silt'e? Do they participate equally? If not, what measures do you think is the solution?

Student 4: Once one student came from other zone that learn in up to grade 4 in the local language of the area and attend learning with us at grade five he cannot understand the subjects. Then when he was faced challenges we translated in Amharic what the teachers said. Then he

faced challenges in passing examinations. Then after some months, he started participating equally. They need to spend much time on other languages which are vital for their future life.

Inter: you can also comment that at what level Amharic should be started? And at what level English should be started?

Student 5: In the case of English I do not have any objection except the teachers I believe that teachers who teach in English have to know English well the same has to be for Amharic and Silt'e.

Student 3: It was good to start Amharic from grade 1. Now it is started from grade three.

What do you think about the allocation of time for Silt'e and Amharic?

Student 7. It is disappointing Silt'e is given little time in schools. We did not finish it.

Student 4: most of us came from high school. In high school the time is given for civics or other subjects and we did not finish the book as he said. Most of the time we start a passage but we stay a month to finish it. Even though teaching Silt'e is good but we do not learn it as we expected.

How about Amharic?

Student 5: students have a better interest to learn Amharic than Silt'e but the class allocation is the same as Silt'e.

Student 1: for me Amharic should be given attention. We get so many accesses in it so in the classroom it is given few periods, one period a week.

Student 2 for Amharic it is enough we can speak in it. But we are not using Silt'e. Our family use Amharic we use Amharic. Everybody uses Amharic. But we have to focus on in English.

Thank you.

FGD, T5

FGD with Teachers at Tora High and Junior School (FGD, T5)

**No. of Participants:**            7

**Sex:**                                **Male 5 female 2**

**Duration:**                        **1:30**

**Place:**                                **Secondary High School**

I thank you for attending this discussion

What is your attitude towards mother tongue education and the use of Silt'e as MOI?

Teacher1: To begin, I believe that mother tongue education is very important. It helps children to understand their environment easily. And Silt'e benefited from this opportunity.

Teacher 2: it is believed that the use of mother tongue very useful for students. It is proofed by the research. It is believed that students using their mother-tongue build up more self-confidence and a sense of initiative. This, in turn, develops their intellectual potential and reduces the rate of dropping-out of the school system.

Great. Is there anyone who has a different belief and attitude? ... Ok let's move to the next point. In which language do you want to increase your fluency?

Teacher 3: I think that English is everybody's interest to increase the fluency. Because for example I need to the technology of the world. So the access is in English.

Teacher 2: I think it depends on the interest of the individuals. In my observation, parents need to learn Amharic. some others need Arabic. Students and educated people need to know English.

How about Silt'e? you mentioned Arabic, Amharic and English?

Teacher 4: Silt'e is our cultural asset. I prefer to learn and use it.

Which language is used more frequently in the zone in the office and for personal communication?

Teacher 5: it is Amharic. Everybody in the zone use Amharic. Silt'e is ignored. For example we are teachers we use silt'e with our students. You know if we are not role models, who will be responsible for the development of Silt'e?

Teacher 6: I love Silt'e I find that I can communicate well with family and friends. It's useful when I talk to friends of my parents. It also enables me to talk to relatives

How do you see the influence of Amharic over Silt'e?

Teacher 7: Many children reject the use of Silt'e. They prefer to study Amharic as the mother tongue. Little value is attached to learning local language as mother tongues.

Teacher 6: It is believed there is not much more effort to learn in a language that they already speak fluently. We do not see the interest of using Silt'e when we compare with Amharic and English.

What are the strengths of the current language in education policy of Ethiopia?

Teacher 2: For me the main strength of the current policy is to help Silt'e people to get their own self administration. Many Silt'e people struggled for self administration you know Silt'e was the Gurage zone administration confirmed the use of Silt'e in education. The Constitution of the federal democratic republic of Ethiopia passed declaration the use of local languages for various purposes. Silt'e started to be used as medium of instruction throughout the Silt'e speaking woredas in Gurage zone this was happened in response to the political pressure in the area.

Teacher 3: in fact Silt'e is very advantages in different governments of the country. In the Derg it was selected as for literacy campaign as one of the major Gurage dialect. After we get the recognition of self identity, we have got ample opportunity to use the language in education.

Teacher 7: It is therefore, imperative that language policy implementation at Silt'e zone and for the promotion and development of community language as the languages of use and choice by the community and zonal administration.

What are the weaknesses of the language in education policy?

Teacher 1: Some students are forced to learn in the language they do not know well. For example, there are diverse ethnic groups in our woreda. There are Oromos, Hadiyas and Gurages. There are also Amhara who were born here in they can speak in Silt'e. They learn in Silt'e language. Besides, the Silt'e people when they go to other woredas they forced to learn to learn the locality language of the area.

Teacher 5: The problem of the current policy is many of Silt'e people are mobile and they do not get the opportunities to continue their education as they want. In Silt'e there were some efforts to teach in Amharic and English from the lower level.

How do you see the attitude of students towards learning Silt'e?

Teacher 3: They said that students in the primary grades are enthusiastic and eager to learn it but change as they enter middle school and become more self-conscious about speaking Silt'e. Teachers reported that generally their students have positive feelings about speaking Silt'e language, but one of the teachers noted that many of her students are reticent about speaking Silt'e since they respond in Amharic more frequently.

What are the challenges of using Silt'e as medium of instruction?

Teacher 4: Teaching learning materials are not well organized. There are a number of problems in the use of Silt'e in school.

Teacher 7: The choice of the language of instruction needs to consider the attitudes and views of its users. The attitude of the community should be changed.

Teacher 3: the textbooks have a lot of weaknesses.

Teacher 5: the textbook of Silt'e is not written properly. They call someone to support each other. There are some people who call somebody only because he knows that person.

How can be modified the teaching materials?

Teacher 1: The curriculum must employ the use of songs, proverbs, and rhymes of Silt'e. This will make learning enjoyable and will assist memory. The teachers, furthermore, desire materials designed for their students' age group including for high school students fictions and a grammar text.

What do you think about the improvement of the standardization and function of Silt'e? How Silt'e be modernized?

Teacher 4: A revised dictionary would be beneficial. There should be access to dictionary. Though there is a dictionary which is written by Hussein and Gutt, it is not available in the schools.

Teacher 2: in Silt'e only Mehmachot and Silt'e-Amharic-English dictionary are written. There are no other works in Silt'e language.

How is the status of Silt'e?

Teacher 6: It is good in education.

Is it used for administration?

Teacher 4: No. Silt'e is not the official language of the zone.

Teacher 6: students and parents attached low esteem to Silt'e they could not face big problem if it becomes the official language of the zone. Many people can face problem if Silt'e become official language of the zone.

What are the optimum conditions to use Silt'e along with Amharic and English?

How the community uses Silt'e? Is it satisfactory?

Teacher 7: I do not think so there are problem in the Silt'e community in the use of their language. If you see the community is shifting to Amharic. Silt'e is in danger in its community. It is possible to say that the community is not use the language.

How about in the family?

Teacher 2: You know mothers were using Silt'e in a better way. But nowadays parents are using Amharic with their children. Brothers and sisters are communicating in Amharic. As Mohammed said Silt'e is in danger in the family as well as in the community.

How about in schools?

Teacher 3: in school teachers use Amharic. I observed that students are not interested to use when you use in Silt'e.

Teacher 4: No. No. students like when you speak in Silt'e. For example I use Silt'e most of the time. My students feel as an intimate friend. So I don't agree that what Ahmed said.

Good to argue on the issue. You can comment on the importance of officializing Silt'e in the zone.

Teacher 5: At this time making Silt'e an official language is very difficult. It is very important to use the language in media.

Teacher 2: It is not difficult. We can make it.

Teacher 5: I think that to officialize a language is not easy. We do not have any exposure for writing in it. We do not get man power. I was working in the office. We required some employees but we did not get for the place. If we make Silt'e official language of the zone, we cannot get who work in the offices of the zone or at the woreda levels.

Teacher 2: nowadays many Silt'e children are at schools. So they can work in the zone.

Teacher 4: I believe that we have to ask, can it help to work effectively? So majority of the community are Silt'e speakers so it could be useful.

One last question, are you satisfied the present teaching learning of Silt'e?

Teacher 7: Everyone can understand Silt'e and Amharic. These languages are given little emphasis. English is give a lot of emphasis since it is a foreign language and difficult for children.

Teacher 6: I was teaching Silt'e last year. I was forced to teach it because I am Silt'e. I do not know the linguistic concept. For example I do not know the phonemech at grade 10 textbook. It needs linguistic knowledge.

Teacher 10: I believe that there are problems of the assignment teachers. But the worst problem is allocation of time. Silt'e is provided one or two periods. That does not help to cover the portion. So it is essential to take into consideration the teaching learning of the language.

Thank you.

FGD with Students at Alem Gebeya High and Junior School (FGD, S6)

**No. of Participants:**            **8**

**Sex:**                                **Male 5 Female 3**

**Duration:**                        **1:40**

**Place:**                              **Culture, Tourism and Gov't communication Affair Office**

How do you see the use of Silt'e in education?

Student 1: It is very nice. I appreciate it.

Student 2: I am pleased. The use of home languages as languages of learning and teaching must be encouraged.

Student 3: I think that Silt'e is very important because we have to continue speaking and maintain the Silt'e language.

In which language do you prefer to develop your fluency?

Student 3: I need to develop my mother tongue first. Then I need to be fluent in Amharic and English.

Why?

Student 5: First Silt'e is my language. Then English is very important when you learn. At the same time Amharic is useful to communicate with other Ethiopian nations and nationalities.

Student 1: English is a world language which is dominating all parts of the world in terms of economic power and technological advancement. So that I need to learn English.

If you asked which language is more preferred language in the zone?

Student 4: Amharic

How do you see the influence of Amharic in Silt'e zone?

Student 5: Amharic is the only language that is developed enough to serve to communicate the nations and nationalities of Ethiopia.

Student 6: My parents told me that if I do not start Amharic speaking as soon as possible, as I would be valueless.

How?

Student 6: you know they believe that using Amharic as educated and modernized. They are not happy if I speak Silt'e only. It is a shame.

Do students use Silt'e to communicate?

Student 6: in our school unless students who come from rural kebeles, most of use Amharic.

Is the function of Silt'e declining?

Student 7: The function of Silt'e was better in the past governments. Now the situation is changed every young generation in Silt'e is bilingual.

Do you think that the implementation of mother tongue education does not bring change in the language use?

Student 7: in my observation, the use of Silt'e is declining. And the use of Silt'e as medium of instruction does not bring change in education. I believe that the idea of Silt'e was better at the past.

Student 2: I believe that Silt'e was getting worst if it was not started to be used in education. Now it is saved because at least many students get a chance to practice Silt'e in schools. The community is not used the language deeply. They use a mixed Silt'e.

How do you see the use of Silt'e in the community?

Student 5: It is not good. I feel sad when Silt'e people use only Amharic.

Student 8: They use Amharic and Silt'e at home equally. Besides, nowadays children call mammy, 'ababa', father, mother and the like instead of Silt'e terms: *ade*, *abo*, *wajo* and *wašte*.

Student 1: Silt'e use in the family is limited. Most of the time parents speak in Amharic though very old people need to use Silt'e.

Student 3:

Do you agree the idea of officializing Silt'e language?

Many people of Silt'e need Silt'e to be used in the office.

How can the language context of Silt'e?

Material must be modified in Silt'e language. Methods to improve the teaching of Silt'e must be developed. Specialists in the languages must be provided in different schools for teaching the languages.

FGD, T7 teachers

FGD with Teachers at Kutere High and Junior School (**FGD, T7**)

**No. of Participants:**            **8**

**Sex:**                                **Male 5 Female 3**

**Duration:**                        **1:40**

**Place:**                              **High School.**

How do you see the matter of mother tongue education?

Teacher1: it is appropriate to utilize Silt'e for education. I believe that children understand the concept in their mother tongue.

Teacher 4: it is recent and essential to use mother tongue in education. The government also supports to use mother tongue education.

Teacher 3: It is generally considered that the separation of Silt'e from Gurage took place around the 2000. Silt'e got a chance to be used in education in 1986 E.C./ 1996. But this language is not developed as it is expected.

In which languages would you like to improve your fluency? Why?

Teacher 2: Amharic, English and Silt'e are very important language. All languages are very important. But for business Amharic is useful. Teacher 1: I need to increase my knowledge in Silt'e. If you see Silt'e is spoken by Silt'e people. So Silt'e people need to develop it. It is an expression of my nationality. Teacher 5: Silt'e is the language of our birth place and mother tongue. Therefore, we must give it attention for it. At the same time a man is not live in the place where he was born. Now the world becomes a village. We must know English. We cannot say that we have to learn Silt'e only.

How about Amharic?

Teacher 6: I think Amharic is very important language it is also easy to learn Amharic.

Teacher 5: Here Amharic is because of historical reasons it becomes the working language of the country. It is the wider communication language of the nations and nationalities of the country. We are also expected to know it.

Inter: The language in education policy of Ethiopia encourages offering Amharic as a subject starting from grade 3. Do you believe that that is adequate?

Teacher 5: In my opinion it is not good to offer Amharic from the beginning. Currently students know Amharic.

Teacher 3: I think the present context is good. If you see Silt'e is substituted by Amharic. If students get some more time to practice their own language in schools without the interference of Amharic they can internalize and master it.

How can the use of Silt'e language be improved?

Teacher 9: First the dictionary should be prepared. The current dictionary is not available. It is also not included all dialects of Silt'e. For example some words have more than one meaning, but the dictionary does not explain them exhaustively.

Teacher 6: it is appropriate to use it as official language of the zone if we need to improve its use.

What is the solution to improve the status of Silt'e?

Teacher 3: I think it is very important to do research on the language use. Language development policy implementations are long-term processes, and language transformation and reconstruction.

Teacher 9: There is no responsible body in the case of the development of Silt'e language use. The only option to enhance the use of Silt'e language is in Silt'e zone. Other zones, woredas and regions are not responsible to work on the improvement of Silt'e language use. Currently in Worabe and woreda towns, we are assigned one day in a week as a Silt'e Day. We use Silt'e in the office. We motivate each other to speak in Silt'e.

How do you see the use of Silt'e at the family?

Teacher 7: Parents do not convince their children to use Silt'e by saying Silt'e is their own language. We have language we have to use our own language at least when we are at home.

Teacher 4: In Silt'e old people need to use Silt'e. But the young people need to speak in Amharic when they visit the police station. Even when you speak in Silt'e, they replied in Amharic.

Does the community use Silt'e outside the home?

Teacher 8: In 'equb' and 'idir' the community uses both Amharic and Silt'e interchangeably.

Teacher 7: The community should focus on Silt'e language unless there are heterogeneous ethnic groups involved in it.

In what language students need to learn?

Teacher 3: Students in the primary grades are enthusiastic and eager to learn Silt'e but change as they enter middle school and become more self-conscious about speaking Silt'e.

Teacher 8: Many of students are reticent about talking in Silt'e. They respond in Amharic more frequently.

What is your attitude towards the teaching of Silt'e Amharic and English?

Teacher 1: Nowadays children get confused in the languages teaching. Children get confused when they move one language to the other. In my observation children start learning Amharic at grade three. English and Silt'e from grade one. They also move to medium of instruction to English without distinguishing the letters.

How do you see Amharic interference in the textbooks?

Teacher 2: We know both Amharic and Silt'e. I try to correct the language problems. There are many Amharic words in Silt'e textbooks. For example I am teaching Science in grade 4. These textbooks have many Amharic words which can be substituted by Silt'e words. So books should be evaluated and revised.

How do you see the use of Silt'e in the community?

Teacher 6: In my family Silt'e is died. I have five children. Only one of them is able to speak. Others use Amharic only.

How do you see the current policy of the language planning and policy of Ethiopia?

Teacher 8: The language policy is very interesting because it gives opportunity to use the language and to develop it. However, it is not effective in the ground. Silt'e is not used in the zone effectively. I think that when a language is used in education it must be incorporated with the utilization of the language in the office and media.

Teacher 1: the current language policy is better when it is compared with other government of the language policy.

What are the challenges of Silt'e language use?

Teacher 3: in my observation because of the national and global influence the promotion of local languages is highly restricted. So the children are not interested to learn Silt'e.

Teacher 4: I believe that at lower grades children are interested to learn Silt'e but when they grow up they change their interest and need to learn Amharic and English.

FGD with Students of High and Junior School (**FGD, S 8**)

**No. of Participants: 10**

**Sex: Male 6 Female 4**

**Duration: 1:00**

**Place: Adash Elementary School.**

How do you see the matter of mother tongue education?

Student 1: It is good. We learn it. We also ask for our parents what is difficult for us.

Student 4: We are Silt'e so we need to learn Silt'e

In which languages would you like to improve your fluency? Student 5: Silt'e Student 10: I need to learn Amharic.

Student 8: I need to learn and use English.

What are the reasons to prefer Silt'e, Amharic or English?

Student 5: Silt'e is easy and I got good result in it.

Student 10: My parents told me that I am not civilized if I could not speak in Amharic, thus I thought as Silt'e is a language of lower status.

Student 8: I need to learn English because English is very important after grade 4.

Did you face any problem when you learn Silt'e?

Student 7: Yes. We have problem in learning it. Our teachers teach us only twice a week. This does not help use to learn it properly.

What is your parents' attitude in the use of Silt'e?

Student 6: Our parents need if we know Amharic very well. They think that if we know Amharic, as we do not lose anything. They also try to use Amharic and English.

Do you mix Silt'e with Amharic?

Student 4: Yes. I mix Silt'e with Amharic

Are you satisfied with the present status of Silt'e?

Student 3: Not. It is not use in education?

Is there dialect variation?

Student 9: Yes. There are differences. Sometimes some words are different and difficult to read.

How do you solve the problems?

Student 7: we ask our parents.

Do you face problem in your examination result?

Student 10: Yes. Some of the students said that they faced challenge to respond questions in grade eight examination.

Do you face any problem when you transfer Silt'e to English?

Student 2: It is difficult for us to understand the concepts. But when our teacher explain it it becomes clear.

Student 3: all subjects become offered in English. It is good since we have to learn in English. I like it.

FGD, T9

FGD with Teachers at Kerate High and Junior School (FGD, T9)

<b>No. of Participants:</b>	<b><u>6</u></b>
<b>Sex:</b>	<b>Male <u>5</u> Female <u>2</u></b>
<b>Duration:</b>	<b><u>1:40</u></b>
<b>Place:</b>	<b>Secondary School</b>

How do you see the matter of mother tongue education?

Teacher 1: The indigenous languages are equally important as they express our values. They are important for communication. What do you feel to use Silt'e as medium of instruction?

Teacher 2: The benefit of using Silt'e in instruction is very good. It is our home language. As Silt'e a national language of Silt'e people it is useful for our recognition as a nationality

Teacher 4: the use of Silt'e contributes as a national bond for the community.

How about Amharic?

Teacher1: I feel it is good. Because when they learn in their mother tongue, it could be easier. It won't be new. Teacher 4: Amharic is also important for communication between ethnic groups and nations and nationalities.

Teacher 3: the current policy promotes a culture of multilingualism and unity in the country.

What is your attitude towards English? Recently high school students need to learn English only. I think the reason is the need to pass the examination. All subjects are taught in English. For this reason they focus on English. In what language do you need to develop your fluency? Teacher 6: It was important to maintain mother-tongue which is Silt'e. Mother tongue is very important for identity. Teacher 5: I need to focus on English because I know Silt'e and Amharic. But English is very important to use computer. Teacher 1: I need to develop my fluency in English. The reason is that I do not have problem in Amharic and Silt'e. We are able to communicate with people who do not understand our indigenous languages.

In which language do you want to teach?

Teacher 2 I need to teach Amharic and English. I like to teach in English. Students do not need to learn Silt'e. They are not eager as English is.

How do you see the influence of Amharic over Silt'e?

Teacher 6: Another development, dating back to the 1995, was the introduction of Silt'e schools, teaching Silt'e and providing a curriculum through the Silt'e medium. Although since 1998 it was given a certain boost by being a symbol of the nationalist movement of Silt'e. But this language is not developed as it is expected. Currently Silt'e people use Amharic rather than their language.

Teacher 5: all the people in the zone use Amharic. In every household Amharic plays the major role in communication. It is common to mix Amharic in the community.

Int: well in which language students, the community need to enhance their language fluency

Teacher 5: at lower level children need to learn Silt'e. Even the farmers need to use Amharic. If children asked questions in their mother tongue they can respond in confidence.

Teacher 4: We can see from three different perspectives when we think of language preference. At the border area students need to learn Silt'e. When you talk with them they replied in Silt'e. But in the central part of the zone children need to use Amharic. If you talk with them in Silt'e, they reply in Amharic. In town the students are more of in need to use Amharic. Even the girl students can listen to Silt'e the do not speak in it in the woreda towns. But generally there is a need to use Silt'e. How do you perceive the language in education policy of Ethiopia? Are you satisfied the current language policy issues of the country?

Teacher 3: the current language use policy of Ethiopia gives opportunity to use local languages in education. All learners offered the opportunity to learn their local language. All language learning areas should receive equitable time and resources. But in the current context is not satisfactory. Though there is permission to use local language in education, it is not practical in other sectors. Can you tell me the problems related to the use of Silt'e as medium of instruction?

Teacher 5: the materials are not centralized the need of all the community. It is very vital to consult the professionals and experts on the difference between the highland and the lowland dialects of Silt'e. I am the speaker of Silt'e but it is difficult for me to teach in Silt'e. Because of the words, Fidel it makes learning and teaching Silt'e difficult.

Teacher 3(female): I graduated in biology in diploma. I am asked to teach silt'e. I am teaching silt'e. they do not ask the interest. Simple they say you ' please cover this class'. This is the main problem of silt'e language use in education. When I face some challenges I ask students go and ask elders the meaning of these words.

Teacher5: Last year teachers took examination which was prepared in the zone. Teachers scored below 50% in the exam. This indicates that teachers are not competent enough in silt'e language. One the language the zone should work something new.

Teacher 6: as he said last year the zone offered the exam on Silt'e language. But majority of Silt'e native speakers got below the standard. Majority of the teachers got below the 50%. The reason is that the native speakers do not give attention for the language.

Teacher 4: I think that we all faced problem in the teaching of Silt'e. It is impossible to say that teachers are the cause of the problem. So it is appropriate to search solutions in the dialect variations. In the zone students' grade 10 examination result is not good. It is not because of the attitude of the students. I asked many students in our schools that are not successful in Silt'e

language. They have positive attitude but they mentioned the dialect variations as the main reason.

Int: Many languages have dialect. For example Amharic has a number of dialects. But it has standard. What do you think about the standardization of Silt'e?

Res: in Alichu Wuriro and Silt'i the word 'asālā' means sit on the back of the mule/horse. But the upper part of the zone it is a taboo word. It is related to sexual intercourse. They say 'č'āqār balā' to say sit on the horse/mule. As a result, when students get such words in the textbook, they feel the inconvenience to read it.

Teacher 1: Resource problem textbooks are not developed well. No access for dictionary.

Teachers do not have adequate skills in the teaching Silt'e. It was possible to solve the problem. But the teachers are trained in other subjects and asked to teach Silt'e.

Teacher 3: Some teachers are trained in mathematics and asked to teach in Silt'e. Teachers sometimes forced to teach Silt'e though they do not have interest to teach it. Some teachers cannot teach some words which have more than two meanings.

Teacher 6: Many teachers and students are not well aware the orthographic difference between Amharic and Silt'e.

There is no research done in the language of Silt'e. Textbooks are not evaluated and modified.

The other problem is the community has low attitude towards Silt'e language learning. To change this attitude we should work hard. What are the ways to improve the function, status and standardization of Silt'e

Teacher 5: The schools must teach Silt'e carefully. Teachers have a responsibility to change the attitude of the students.

Teacher 4: first we have to change our attitudes. How many of us use Silt'e with our students? It clear we are using Amharic. That should be changed.

Teacher 5: Students need to talk with them in Amharic. They respect you when you use Amharic rather than Silt'e.

Teacher 6: Teachers should be trained in Silt'e language. Teachers do not feel as they are responsible. When they asked why many students failed in the Silt'e, they said that they are not responsible since they are not trained in the language.

Teacher 1: it should be an official language of the zone.

What's your attitude towards the use of Silt'e as official language?

Teacher 3: It is "narrow-mindedness to focus on the mother tongues a lot. Many Ethiopians come to Silt'e for work especially in the government office.

Teacher 6: it should not be the matter of being official language or not. But it is proper to think about whether using a certain language help to perform work better. in the Silt'e community at different levels there are discussions about development issues. The people discuss at Kebele and village levels on the protection of nature, increment of production, family planning, and other social related issues. They use Amharic for discussion.

Teacher 3: the community should change their attitudes.

Teacher 5: Silt'e is the language of the home. Silt'e language standardization should be major step in the development of Silt'e. It has the orthography. There is innovation of new vocabulary.

Teacher 2: The teaching learning materials must be included culturally-relevant issues.

How do you see the textbooks of Silt'e? Are they well prepared?

Teacher 4: It takes time. This cannot happen at once. This cannot be overnight.

Teacher 6: There are typing errors in the textbooks student cannot read the passages. The problems are observed even the high school recently written textbooks. We evaluated and said there are many problems. The typing problems exist. The scripts are not written properly. There e are also problems in the content we told them but they are not volunteer to solve the problems.

Teacher 6: I am a teacher in this school as my brothers here. There are direct translations of Amharic and English concepts directly. The grammars are contradictory each other in grade ten textbooks for example. We do not have reference materials to solve such problems.

Teacher 5: The content of the books in some grade levels are valueless, they are included for the mater of increasing page numbers.

Teacher 6: One of the major problems is there are no instructors who trained in the field.

Teacher 1: The textbooks are reflecting personal attitudes only. There are some people who wrote something about Silt'e identity and they were called to write the textbooks. The textbooks then reflect that personal attitudes. As a result they are not logical and not based on the curriculum of language teaching. As a solution if the zonal education department announce officially for all who have interest and ability in the language can compute and develop a very good textbooks in the language.

Teacher 2: To give evidence in this school I am teaching once a week for a class. I start a certain lesson but I could not finish it. Until a week students forget it. It was two credit hours but the school administrator asked to make civics three credit hours and they took from Silt'e classes. . I do not think that in this context this language cannot be successful.

Teacher 3: From the bottom the work has not been done. There are problems in the interest of learning the language.

Teacher 1: There is also horizontal vertical mismatch between the classes. It asks one or two questions but students are not learned before. For illustration it is possible to see grade 10 and 11 textbooks. Phonimche (fonimčã) does not exist in other classes but in grade 12 it exists.

Teacher 2: As I observed within the textbook the some topics are written repeatedly. Besides if in chapter one a grammar lesson is presented without any modification the same grammar lesson is presented in chapter three or four.

Teacher 1: In the textbook there are taboo words in any nationalities. There are taboo words in the textbook. 'Asele, fachu and arege' for example taboo words in some parts of the woredas and no problem some other parts of the zone so it is appropriate to be careful when we prepare textbooks.

There are difference between the lowland and highland dialects. Teachers face problems in words. In my observation Silt'e textbooks are successfully functional for three woredas and not suitable for the rest of five woredas of the zone.

What are the optimum conditions to use Silt'e along with Amharic and English?

Teacher 4: Silt'e-speaking children should get additional reading materials in the language. It is appropriate to encourage individuals to participate in the development of reading materials.

Teacher 5: Silt'e language is an important part of Silt'e identity. When the Silt'e language is lost, the identity of a certain community will be lost as well.

Are you satisfied with the present status of Silt'e?

Teacher 4: I am disappointed at the level of transformation with regard to the status and level at which Silt'e is offered at schools since 1994.

Teacher 5: As it said I believe that Silt'e should be an official language. When a language becomes official language, it can get a chance to be used in the court, in the house of the council and administration. As a result it can come competent with other languages. Students also motivated to learn the language.

Teacher 6: I do not agree the nothing of using Silt'e as official language. If we use Silt'e as official language of the zone, it cannot be used beyond writing a letter. We should concentrate on unity. This could be divisive and ethnic centrism.

Do you think that it is suitable for the development language use in the school?

It is late since the teacher said that in grade four and five Amharic textbooks start reading passages.

What are the main challenges in modernizing Silt'e?

Teacher 1: Amharic continued to take the upper hand in the mass media and publishing, while the circulation of Silt'e newspapers and magazines did not exist. The Silt'e mass media has been under significant pressure from Amharic. Even Silt'e FM radio produced bilingual programmes: for example, news was in Silt'e, while sport events or adverts could be in Amharic.

What should be done to modernize Silt'e?

Teacher 4: encouraging both the teaching of Silt'e and the development of modern terminologies in Silt'e and use of the language in all government, administrative and official public use, as well as in the media.

Teacher 5: The rise in the number of schools offering some or much of their curricula in Silt'e is sharp; most public notices, street names, menus and in Amharic as well bilingually.

Teacher 4: Silt'e was a backward and traditional society not experiencing the challenges of modernization that were taking place.

FGD with Students at Tora High and Junior School (FGD, S10)

<b>No. of Participants:</b>	<b><u>7</u></b>
<b>Sex:</b>	<b>Male <u>5</u> Female <u>2</u></b>
<b>Duration:</b>	<b><u>1:30</u></b>
<b>Place:</b>	<b>Secondary School</b>

How do you see the matter of mother tongue education?

Student1: It is a right. Any nations and nationality has a right to use their language. Student2: it is good national identity.

Student 3: I appreciate to get such opportunity to talk about language use in our community. But I believe that we are not living in Silt'e zone only. We must know other languages. We should not limit ourselves in a certain limited place. We have to think widely. We are Ethiopian we have to develop sense of being an Ethiopian. If we only think about the current context, every people think about its mother tongue. Who is responsible for the development of being an Ethiopian? I believe that Ethiopia is my country. I must focus on unity. I have finished.

Student 4: in the current context to think as Shemsedin is very difficult. But I believe that it is not Amharic only that shows being an Ethiopian. In Silt'e there is being an Ethiopian. When all Ethiopians learn and develop their local language, they can develop their Ethiopian identity too. Is there anyone who thinks that speaking many languages hurt being an Ethiopian? Student 3: I did not say 'let's learn Amharic only. But what I mean is that we should not hate the use of the wider communication languages like Amharic and English. Alright let's move to the other item. In which languages would you like to improve your fluency? Why?

Female Student 5: My parents told me that if I do not start speaking Amharic as soon as possible, as I would be valueless. They always motivate me to speak in Amharic. Then I tried a lot to speak it.

When did you start speaking Amharic?

I started speaking Amharic when I was around 9 years old. When I was go to school, when I was grade four, I could speak Amharic. But when I was grade five I started speaking it as my mother tongue.

Ok great. Let me remember the question 'in which language do you prefer to enhance your fluency?'

Female student 6: I need to use Amharic. I need to use Amharic since I need to be a journalist. I write poem in Amharic for mini media in the school.

Student 5: I need to be fluent in English. This is because to Amharic and English are valueless in the future. When I say this in the future when I join campus, English is a very useful language. I need to communicate with foreigners.

Student 1: I need to be fluent in Silt'e. It is my language. When I grow up, I want to speak Silt'e. And I need my children to speak it. It should be the pride of my children.

Student 7: I need to develop my fluency in Amharic. Amharic is easy Communication.

Student 4: As I heard it was unique to use with aged people in Amharic in the past. For example, if a person used Amharic, they complained the son of somebody spoke to me in Amharic. Now

everybody is speaking it. I think that is not good we have to give a unique attention for our mother tongue.

How do you the influence of Amharic over Silt'e?

Student 3: Silt'e community use Amharic more frequently than Silt'e in their personal interaction. They started greeting each other using Amharic. They also use Amharic to report their affair in government offices. They further explained that they use Amharic to buy goods in the shops.

What do you think about the standardization of Silt'e?

Student 6: I agree that it is very important to have a responsible body work on the standardization of Silt'e. So it is very essential to develop words, borrow if there are no appropriate words to express ideas in silt'e terms.

Are you satisfied in the new words used in the community?

Student 6: There are problems when new words are used. I think it is good to borrow some terms from English or Amharic. But it is appropriate to be careful enough if there are equivalent Silt'e terms.

How can improve the status of Silt'e?

Do you think that if the zone uses Silt'e as official language, there will be a problem?

Student 7: If we use Silt'e as official language, we could face challenges in writing it. The people who work in the office are not fluent in Silt'e. They do not need to use Silt'e.

Student 5: I think that Silt'e should not be official language of the zone. Silt'e people should not ask language equity since they are mobile. They use Amharic to generate income in the country. The children of the zone are working elsewhere in the country. As a result we had better to use Amharic as official language

Student 2: If you go to court the people are forced to use Amharic. I believe that the Silt'e people express their idea better when they use Silt'e. I think it is Appropriate to use Silt'e as official language of the zone.

What are the optimum conditions to use Silt'e Amharic and English in school? When these languages are better to be used in education system?

Student 4: Silt'e needs attention. It is good to be used as medium of instruction.

When Amharic is better to start in education system?

Student 3: Amharic should be started from grade five while Silt'e and English started from grade one. Amharic influenced the development of Silt'e, for this reason; students got time to familiarize their mother tongue.

Student 6: Amharic is supposed to begin from grade one as English. They think that it is not appropriate to teach Fidel at grade three. Students perform better when they learn the three languages altogether starting from kindergartens like private schools in Worabe and elsewhere in the country.

Student 5: It is not appropriate to instigate teaching Amharic alphabets at grade three.

Student 1: It is sufficient to start Amharic from grade three. It is easy to learn and communicate in Silt'e. If we did not give attention for Silt'e, it will be died.

What do you think that the transition period of Silt'e to English?

Student 3: Students need to help support from parents, teachers or their brothers and sisters. I have younger brother. He was unable to read and understand English in grade five. I helped him and now he is good.

Student 6: I remember that I was get confused when I start learning in English. But after some months I participate. So there are challenges that needed to be solved. Thank you

Some Selected Reading Passages and Grammar Lessons in Grade 7 Silt'e Textbook

**Extract 1**

**በስልጥኝ አፍ በስልክ አሰቤ የትዋሰዶት አዳብ Dialogue in Telephone Conversation between Kemsur and Delwato**

ሚፈታ:-ሀሎ ፈያ ዋልክ?

MIFTA: Hello Good afternoon

አብድላ:-ደህና ::ደህና ዋልክ?

ABDILA: Fine Good afternoon

ሚፈታ:-ጋረ ሰብ ፈያ አንደ?

MIFTA: are your family fine?

አብድላ:-አዎን ሁሉም ሰላም ነው::

ABDILA: yes all are fine.

ሚፈታ:-ለምን አሽረ ጋር አልመጣሃ? ቁልቁል ባህኝንሰ ደወልኮ

MIFTA: Why did you not come to school. I was warried and called you.

አብድላ: ኮ ቀለ ጫን ባተኛት::

ABDILA: I was a little bit sick.

ሚፈታ:- አይዘህ አፍይ ያኚሃ የልመጣህይ ለኢን?

MIFTA: Oh. I hope you will better soon. That is the reason for you did not come to school.

አብድላ:- ለኢን አዎ:: አሮተም ደሌየ ጉርጉር ቲልቢኝ ላንደረኮ ቡንገ ሀደ ጊዝ ሎንኩን ባሆ ፈሬሁ

ABDILA:- Yes it is. I was sick the whole night. I was afraid to come.

ሚፈታ:- ቆይ ህመምህ ምንዲነው (in Amharic)

Mifta: by the way what is your pain?

አብድላ: ሆዴይ እየቆረጠኝ ነው:: (in Amharic)

Abdila:-I have stomachache.

ሚፍታ: አጲው ሃኪም ጋር ሄትካ እንድ?

Mifta: did you go to clinic?

ደልዋቶ: አዎ ሄድኩ።

Abdila: Yes. I went.

ሚፍታ: ሃኪሚ ምነ ባላህ?

Mifta: What did physician say?

አብድላ: ደዌ ዋበኛኔ ባያም ሼሽተ ጊነ ዋጥ ባላኔ አጥቃጠበኛን።

Abdila: The doctor offered me pills and told me to take them three times in a day.

ሚፈታ: በል የተባልከውን አድረግ፤ አላህ አፊያ ያድረግህ። የሂሳብ መምህራችን መልመጃ አራት የቤት ስራ ስሩ አለ። (in Amharic)

Mifta: Ok. Do what the doctor ordered. Alah make you healthy. Our mathematics teacher offered us exercise four as homework.

አብድላ: ፈያን። ህንዴ እሄም ላቀተልኩ እድጋደላው።

Abdila: well. I will also try as I can.

ሚፈታ: በል ቦገሬት አላህ የራክበነ።

Mifta: Ok. Alah meet us peacefully

አብድላ: አሚን!

Abdila: Amen

Extract 2

በስልጥኝ ተዋክቦት/ Conversation in Silt'e Market

ወካቢሎ:- ዪታይ ቦቅሎ አቦከ/ ማኔ?

Buyer: Who is the owner of this mule?

አወካቢሉ:- ዩ እላን/ እሄተ::

Seller: It is mine

ወካቢሉ:- ባዩ ወጣን?

Buyer: where it come from?

አወካቢሉ:- ለዳም ዘገር

Seller: Dam Zeger

ወካቢሉ:- ኡምርከ አይነኮን?

Buyer : How old is it?

አወካቢሉ:- ኡምርከ በጉት ያንገፎን

Seller: Its age is yound as you see

ወካቢሉ:- ዲነተከ ምስተ ባሉያን?

Buyer : How much it is said?

አወካቢሉ:- ዲነተከ? አምስተ ኪም ተደረጎ ባሉያን

Seller: the price? It is said 5500.

ወካቢሉ:- ኡ!...ኡ! ኮ ቲበልቢያሀይ ኢውድ?

Buyer: Oh oh you tell me the exact price you sell it.

አወካቢሉ:- ያቀ ወካቢሉ ቦንከ በል አምስተ ኪም አምጠ

Seller: if you are the right buyer, pay 5000.

ወካቢሉ:- እሄው ወካቢሉም ናር ዲነትከ ጥሽተ በዛን ሂርከ በል

Buyer: I was the buyer. But it is too expensive. Reduce please.

አወካቢሉ:- አኩም አለቢኝ?

Seller: Still am I expected to reduce?

ወካቢሎ:- አው እቀሪሃን አላጄጄሃ አጄጄ ኢውደኝ

Buyer: Yes come close to the exact price. Tell me.

አወካቢሎ:- በቅሎ ፈየኮ ቢንቀልባህ አግባኔ ሂንገፎ የሮሬን በቅሎስ

Seller: the mule is very nice if it is nourished. See it. It is also very big mule.

ወካቢሎ:- ከ! አንገፎሆመስ የሳልኩሀይ፣ገበያሚ ፈየኮ ታታወርኮ አንገፎሆ::

Buyer: I asked you after I saw and found out the better one. I moved around the market.

አወካቢሎ:- ህንዴ ያተነይ ኢውደኝስ በል!

Seller: ok tell me yours.

ወካቢሎ:- የሄነይ ልሌውዳህ ያተነይ ፈጄሀ አሌወትከኛህ

Buyer: Before I tell you, you have to finish.

አወካቢሎ:- እሺ አምስተይ በቅለ ኔቀስኩንካው አራተ ኪም ተደረቲ ዋበኝ

Seller: ok let me decrease 500. Give me 4500

ወካቢሎ:- ኤት ቤትማህ ቶናህ እንዶ? ልታዋልክ አልከሺህ

Buyer: where did it come from? You did not want to tell me.

አወካቢሎ:- የሄነይ ፈጄሆ ያተነይ ኢውደኛኔ በቅሎይ ውሰድ በቅሎይ አያምልግጣህ አመልምከ ስረም ፈያን ሰብዬም ያወጩ ያገባያን

Seller: I finished. Tell me yours. Take the mule. Do not miss it. Its manner is very nice. Children can make it come in and out.

ወካቢሎ:- በል የባደ ሎነ ኤት ሺሽተ ኪም ላባህ

Buyer: ok since you are the son of my country, let me give you 3000.

አወካቢሎ:- ከ! ጣማው አደበ አሸ! አቦ ኡሃነን ቀበትኩቡያኔ አኩ ዳንገ ጃንገ የቃነንኩይ በሎትን? ለበዘም አተርኩያው በል ገበየ አታብላሽቢኝ ሽቅ በል

Seller: you man! I did not stop here still now for the reason that I could not sell it in this price.

ወካቢሎ:- በላም ደወስኩህ እንድ?

Buyer : Did I call below the price?

አወካቢሎ:- አው ጥሽተ ደወስከኛህ ሂንዴ ገነ ኤት ፉኘ ታታወር:: ጡፈ ሊዮኒንክ ገነገናም ኢንዥ

Seller: Yes. You called below the price. Please go and see somewhere else.

ወካቢሎ:- እሄው ገነ ኤት እለውታወር:: ሼሽተ ኪም ተደረቲ ዮባሀው::

Buyer: I do not want to go anywhere. Let me give you 3500.

አወካቢሎ:- አገባህ ቤንዜህ እትገፍር! በል አራተ ኪም በከፈልክ ውሰድ::በልከፈልክም ኮሞ! ለቀዴ ሽቅ በል

Seller: It seems you do not leave me. Alright, pay 4000 and take it. Otherwise go away.

ወካቢሎ:- በል ሀያ እንጂ ውቀ!

Buyer: ok. Beat my hand.

አወካቢሎ:- ወቃው! ሽሬይ በቅሎ ላራት ኪም አወከብኩ::

Seller: (beat his hand). I sold this mule in 4000.

ወካቢሎ:- እሄም ሽሬይ በቅሎ ባራት ኪም ወከብኩ::

Buyer: this gray mule I bought in 4000 birr.

ወካቢሎ:- በል አያንክ የቢገርህ ውሰድ:: በል መዲን ጥረ::

Buyer: ok. Good luck. Call surety.

አወካቢሎ:- በቅሎይ የገግኔ(ዲነትኔ) ጡፈ ሊዮኒንክ ዩራቶ ሀጂ ባድገባን ጠራሆ

Seller: The mule is mine. To be sure I call Haji Badgeba.

ወካቢሎ:- ቢታይ በቅሎ ሊመጫን ግዝ ሁልም መዲን ቶኖሙ?

Buyer: do you take the responsibility if we face for any kind of problem regarding this mule?

መዲን:- ፊንቲሮይ ያብ በልዳሌ! አው የናው::

Haji Badgeba (Surety): yes I will but it is expected to give me something for ‘fintt’r’

I, the undersigned, declare that this thesis is my original work, and all sources of materials are duly acknowledged

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Signature: \_\_\_\_\_

Place: Institute of Language Studies

Date: July 2015