

Jimma University
College of Social Sciences and Humanities
Department of English Language and Literature

**An Investigation of Language Use and Linguistic Identity in Deka
Town**

By
Meseret Assefa

**Thesis Presented in Partial Fulfillment of the Requirements for
the Degree of Master of Arts in Sociocultural Linguistics**

April 2024
Jimma, Ethiopia

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Declaration, Confirmation, Approval and Evaluation

Research Title: *An Investigation of Language Use and Linguistic Identity in Deka Town*

Declaration

I, the undersigned, declare that this thesis is my original work, and that all the sources used for it are duly acknowledged.

_____	_____	_____
Name of Student	Signature	Date

Confirmation and Approval

This thesis has been submitted for examination with our approval as thesis advisors.

_____	_____	_____
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Name of Co-Advisor	Signature	Date

Thesis Evaluators:

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Name of external examiner	Signature	Date

_____	_____	_____
Name of internal examiner	Signature	Date

_____	_____	_____
Name of chairperson	Signature	Date

Abstract

This study investigates the language use and linguistic identity of Deka town speech community. It focuses on Kafinoonoo, Amharic, Afan Oromo, and Shekinoonoo native speakers who live in Deka town. The study employs 292 randomly selected respondents for the questionnaire and 20 purposefully selected respondents for the semi-structured interview to collect data on language use and linguistic identity from the Deka town speech community. A mixed research approach and a descriptive survey design are used as the methodology for the study. The four data collection tools used in this research are a questionnaire, a semi-structured interview guide, document analysis and a sociolinguistic domain observation checklist. The findings of the study show that Shekinoonoo linguistic groups in the study area are limited to use their native language at home. This linguistic group has negative attitudes towards Kafinoonoo, Afan Oromo, and Amharic linguistic groups for lack of use of their language for practice. The dominant patterns of language use across Kafinoonoo, Afan Oromo, and Amharic linguistic groups affect the Shekinoonoo linguistic inhabitants in multilingual Deka town. In the market domain for buying different things from rural people who come to the Mashene market, Amharic is used as the lingua franca in this market domain. According data finding from the observation, Amharic is mostly used in recreational areas with friends more than Kafinoonoo and Afan Oromo. All respondents claim that they are proud of using their respective languages to express themselves and their culture. The study recommends that town administration should provide institutional support for Shekinoonoo, along with their culture to exercise like that of Kafinoonoo, Afan Oromo, and Amharic.

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Abbreviations and Acronomys

CM	Code Mixing
CRPDTHC	Censuses Result of Population as Daka Town Heath Center
CS	Code Switching
CSA	Central Statistical Authority
FDRE	Federal Democratic Republic of Ethiopia
F	Frequency
LI	Linguistic Identity
LU	Language Use
MT	Mother Tongue
SL	Second language
SLDO	Sociolinguistics Domain Observation
SWERC	South West Ethiopian Peoples' Region Constitution
SWER	South West Ethiopia Peoples' Region
%	Percentage

Chapter One: Introduction

1.1. Background of the study

Linguistic identity, as defined by Holland (2001) and Norton (2010), is the innate sense of self or a symbol signifying membership in a community with the help of our language use. Moreover, it can be used to describe an individual's sense of self, personal classification indicators that are significant to them and to others, and markers that indicate which group(s) they belong to (Edwards, 2009). Stibbe (2015), also defines identity from an ecological standpoint viewing it as distinct mindsets expressing themselves in many ways through speech, actions, writing, eating, and clothing. It can take on different forms and variations. According to Verkuten (2018) and Sovet, DiMillo, and Samson (2017), the idea of identity from a psychosocial viewpoint is something you create, not something you possess. They state that a language speaker's identity in the community might be communicated using a particular word, pronunciation, or language.

Identity has long been explored by theorists as something that is internal and something that you possess (Strauss, 2017). Nevertheless, there is disagreement among philosophers, sociolinguists, and sociologists regarding the causal relationship between language and individuality, according to David & Govindasamy (2017) and Schreiber (2015).

According to Holmes and Wilson (2022), linguistic identity is significantly influenced by social roles and practices, which is why sociolinguistic study is important. Sociolinguists are interested in how a speaker's identity interacts with the social context in which they communicate (Carranza, 2017). In raltion to linguistic identity, FDREC (1991) explains that every language and ethnolinguistic group are valued equally and recognized as being essential to the nations' linguistic, cultural, and knowledge diversity. Looking these linguistic, cultural, and knowledge diversity in Deka town is the standing position of this study.

For one social domain, we use one language or a combination of languages, and for another, we employ a different language (Cooper, 1976). Language use can therefore vary based on social environment, and therefore cannot be examined in isolation (separated from social circumstances). Because of this, sociolinguists must thoroughly examine how language is utilized as well as the social contexts in which it is employed. Numerous studies on various subjects were carried out in the study area; some of that research included: The "history and the social structure of the Gonga kingdom" are succinctly described by Lange (1982). He focused on the dynastic rule and political framework of the Kafa noble classes at the time.

Minwuyelet (1984), the "noun phrase of Kafa" concentrates on explaining noun phrases of Kafi Noonoo. His objective was to analyze the noun phrase of Kafa and treat it as it appears in elementary phrases. Also, Tadesse (1999) explains the "tonology of Kafi Noonoo." In addition, he lists the number of tones in Kafi Noonoo and illustrates how high and low tones are represented in Kafi Noonoo. Another researcher that investigated the "phonology of kafi Noonoo, copula connectors, and case markers in comparison with other Omotic languages" was Bender (2000). Furthermore, Dawit (2004) carried out research on "code switching between Amharic and Kafinoonoo in Bonga town, both intra- and inter-sentential." The "phonology of Kafinoonoo," as given by Theil (2007), was used to critique previous phonological efforts. He presented a brand-new method for deciphering Kafi Noonoo phonology. He devises the Kafa I and II. His Kafa I represents the later development of Kafa phonology, and his Kafa II describes Kafi Noonoo phonology prior to the intervention of loan sounds from Amharic. As well, Girma (2010) discussed "analysis of noun phrase structure of Kafinoonoo." He investigated about nominals, personal pronouns, and the case marking of nouns. As one can observe from these previous studies there are no studies conducted in multilingual Dekka town in Kafi Noonoo, Afan Oromoo, Amharic and Sheki Noonoo speech community who are living in Dekka town.

No studies have been done on language use and linguistic identity, despite the current researcher attempts to enumerate many studies carried out by various researchers. Language use may be quite complex in Dekka town, due to linguistic plurality. However, maintaining and managing linguistic diversity would also become a demanding and difficult task. These sociolinguistic language use and linguistic identity differences lead one to believe that understanding language use and linguistic identity within a certain speech group is crucial for

the harmonious coexistence of diverse language divisions. Hence, the present study tried to give an in-depth investigation of distinct linguistic groups living in Deka town. The purpose of this study is to investigate how language is used and perceived in various linguistic domains within the study area, using Fishman's (1972) "domains of language use" model as a framework and the researcher is encouraged to investigate many linguistic groups exist in Deka town, based on firsthand observation.

1.1.1. Languages and Their Speakers

Kafinoonoo is a language spoken in southwest Ethiopia that is a member of the Gonga branch of the Gonga-Gimojan division of the Northern subfamily of Omotic (Holland, 2000; Theil, 2007). Shakinoonoo, Shinasha, and Anfillo are the other Gonga languages. The language of the Kafa people is known as Kafinoono. It suggests that noonoo represents the mouth and that Kafi is the kingdom of Kafa. The Kaficho people, like those of other nations, employ their language for a variety of functions, including commerce, administration, religious ceremonies, and education in Deka town. In Deka town, people also speak Shakinoonoo, Afan Oromo, and Amharic (CSA, 2007).

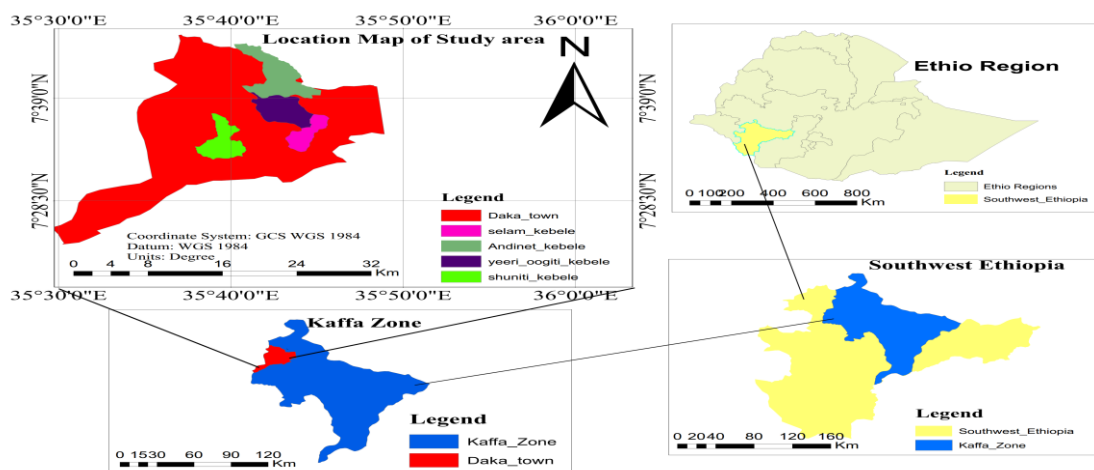


Figure 1 Map of Deka town, study area, Kafa Zone, SWER and Ethiopia (source: own map,)

1.1.2 Deka Town

The administration of Deka town is the study's site. Deka town is administrative town in Kafa zone of SWER, located southwest of Ethiopia. Deka town is situated at latitude 7°33' N – 7°47' N and longitude 35°30' E – 36°00' E (Fig. 1). Deka is located 126 kilometers from

Bonga, the zonal town, and 575 kilometers from Addis Ababa. Bitu Woreda borders the southern portion of Deka town; the Sheka Zone borders the west; the Illuababor Zone of Oromia Region borders the north; and Gewata Woreda borders the east. There are four kebeles in Deka town: Shuunity, Yeri Ogiti, Andinet, and Selam.

According to (CSA, 2007), Kafanoonoo, Amharic, Afan Oromo, and Shekinoonoo linguistic groups are present across the Kafa Zone and all areas under town governor. As, CRPDTHC (2015), there are currently 13545 people living in Deka town, with 6745 men and 6800 women. Kafanoonoo is one of the most widely used languages in Deka town for interpersonal communication, as the researcher observed. Kafanoonoo is the language which is spoken in the Kafa Zone and has multiple dialects, members of the Afro-asiatic language family and is spoken over a wide area (Bender, 1976a). In the town of Deka, people also speak Amharic, Afan Oromo and Shekinoonoo.

1.2. Statement of the Problem

Multilingual speech community choose their linguistic identities when speaking. Social, psychological, and social domain aspects influence this kind of decision. Therefore, examining elements related to language use and linguistic identity in the sociolinguistic domain show information on how language and linguistic identity function in multilingual interactions to the questions "What language is utilized, and by whom? Why?"

The four major ethnic groups living in Deka town administration: the Kafa, Oromoo, Amhara, and Sheka. Those ethnic groups is speaking: Kafanoonoo, the native language of Kafa people (CSA, 2007).

According to CSA (2007), these linguistic groups live in Kafa zone as well as in Deka town administration. The first languages spoken by 82.49% of people are Kafanoonoo, followed by Bench (5.13%), Amharic (4.18%), Afan Oromo (3.43%), and all other languages (4.77%). 61.42% of the residents under the city administration are followers of Ethiopian Orthodox

Christianity; (24.84%) Protestantism, (6.2%) Islam, (5.37%) Catholicism (6.4%) and traditional beliefs (1.73%).

Several studies carried out in the study area; some of these researches are: The "history and the social structure of the Gonga kingdom" studied by (Lange, 1982) focused on the dynastic rule and political framework of the Kafa noble classes at the time. Minwuyelet (1984)'s work "The Noun Phrase of Kafa." Furthermore, Tadesse (1999)'s investigated the "tonology of Kafi Noonoo" listed the number of tones in Kafi Noonoo and illustrates how high and low tones were represented in Kafi noonoo.

There is one study carried out in the research area related to the current investigation. Honelgn (2009)'s for example, identified key issues affecting the implementation of Kafinoonoo as a medium of instruction', such as careful planning, teacher training and retraining, and publication of desirable materials, in his MA thesis, of "Issues in the use of Kafinoonoo as a medium of instruction: the case of Kafa zone primary schools is related with this study as of one point in language use study is looking language use in educational domains." For that reason, the current study is more concerned with language use and linguistic identity in non-educational domains hence educational domain of language use is studied by Honelgn. Therefore, the current study would close these gaps in the sociolinguistic analysis of the topic areas on linguistic identity and language use.

Furthermore, to the best of the researcher's knowledge, there no adequate researches that have been done in the study area on sociolinguistic studies in adequate amount in general and on language use and linguistic identity in particular. The above gap and linguistic varieties of the speech community of the study area motivated the researcher to conduct this study on language use and linguistic identity. Therefore, this study attempted to answer the following research questions:

- ✓ What are the patterns of language use with different linguistic domains in Deka town?
- ✓ What are the forms of linguistic identities in the study area?
- ✓ What are the language contact phenomena deserved in the study area?

1.3. Objectives of the Study

1.3.1. General Objective

The general objective of this study is to investigate language use and linguistic identity in Deka town.

1.3.2. Specific Objectives

The specific objectives of the study were:

- ✓ to describe the pattern of language use with different linguistic domains in Deka town;
- ✓ to analyze linguistic identities in the study area and
- ✓ to provide a sketch description of language contact phenomena deserved in Deka town.

1.4. Significances of the Study

The findings of this study would be helpful to language planners and development professionals by providing an analysis of Deka town's sociolinguistic description with particular attention to language use and linguistic identity. Other researchers would also get input data from this study for future study about the scope of the study. Additionally, the study might increase understanding of language use and linguistic identity among governmental and non-governmental organizations engaged in development activities. Practitioners engaged in language-related activities would get some information about the research area's speech community linguistic diversity. SWERG might benefit from insightful recommendations for adding more languages to the state. Finally, it would be used to fulfill Partial requirements for the current researcher to obtain the Master of Arts in Socio-Cultural Linguistics degree.

1.5. Limitations of the Study

Investigating language use and linguistic identity in Deka town, Kafa Zone SWER, is the study's primary focus. Since there were inadequate prior studies on language use and linguistic identity-related research, particularly in Deka town, the researcher hasn't got empirical literature. However, despite the efforts of the researcher, this study produced some useful findings. The most challenging limitation of this study was that the proposed sample and the returned questionnaire data were not equal, and this led the current researcher to limit the respondents' number to 292 questionnaire data and 20 informants for semi structured interview data. A total of 88 questionnaires were discarded from the 380 distributed questionnaires.

1.6. Scope of the Study

This study examined language use and linguistic identity in various linguistic domains in Deka, Kafa zone SWER, with a focus on the town's demographics. To explore patterns of language use and linguistic identities in the study area in the instance of Kafinoonoo, Shekinoonoo, Amharic, and Afan Oromo language speakers in focus the speech groups residing in Deka town are included in this study. Fishman's (1972) "domains of language use" model served as a theoretical framework for the study as a guidance for the researcher in the investigation. Additionally, the study is delimited methodologically to use both quantitative and qualitative research methods, and it also delimited descriptive survey as a research design.

1.7. Organization of the Thesis

There are five chapters in this thesis. The study's overall context, problem statement, research objectives, significance, scope, and limitations are all presented in the first chapter. Along with some relevant subjects from various researchers, the second chapter offers review of related literature, notions of language use and linguistic identity, study frameworks, conceptual frameworks, and previous studies. Methods for conducting research, obtaining

data, and analyzing data are covered in Chapter 3. The study's data analysis and findings are presented in the fourth chapter. The study's summary, conclusions, and recommendations are given in the last chapter.

Chapter Two: Review of Related Literature

2.1. Domain of Language Use

The domain of language use refers to the areas of human activity where a certain speech variety, or a mix of multiple varieties, is consistently utilized. It refers to the main interaction situational cluster in which speakers find them, both socially and physically, and from which it is possible to infer that language choice and subject matter are influenced by prevailing socio-cultural norms and expectations. The most pertinent idea in the current work is the sociolinguistic analysis of domain. Joshua A. Fishman introduced it in 1971. According to him, a domain represents institutional contexts that are distinguished by a multilingual community's usage of one or more languages. Using communication subjects, interlocutors' relationships, and communication places, Fishman (1972) defines domain on a sociocultural basis. Thus, the proper language or variation for a given domain is determined by the institutions of a society and the domains of activity within a speech community. The fundamental factor used to identify language use in certain cultures is domain analysis. Fishman (1971) identified nine domains in which language is used. The family, the park and street, the school, the church, the media, literature, the armed forces, the legal system, and the government are among them.

These language use domains can be divided into two categories: powerful domains, which include employment, higher education, mass media, and government institutions like courts, health centers, offices, administration, etc., and less powerful domains, which include family, friends, neighborhood, community institutions, and pre-school or elementary education (Fishman, 1971).

Domain studies typically have less to do with studying the speech of specific speakers and more to do with fundamental economic and social facts. For any role relationship to exist, appropriate and usual setting as well as a socially defined moment is necessary. Role relationships are collections of reciprocal rights and duties acknowledged and accepted by members of the same socio-cultural system. An advantageous circumstance arises when the three components role, place, and time combine as anticipated (Fishman, 1971).

Holmes and Wilson (2022) claim that domain is a broad concept that considers the participant, setting, and topic three significant social aspects in code choosing. It features ordinary interactions in ordinary circumstances between ordinary people. Additionally, a language's domain suggests that certain settings are more likely to suit it than others.

According to Apple (2011) and Muysken (2020), domain analysis is one method for researching language use. Language use domains typically follow a hierarchy, ranging from unbelievably valuable to less valuable. "Formal" realms, such public speaking, teaching, religious texts, and practice, are highly esteemed. Informal talks, jokes, the market and the street, and the phone are the realms that are less valued (Coulmas 2003).

Formal and informal language uses are the two categories into which institutional domains fall. Industry, religion, and culture are informal domains, whereas mass media, education, government, and services are formal domains (Meyerhof, 2018).

To observe this problem indirectly, Spolsky & Shohamy (2000), outline several domains or sociolinguistic contexts at which language planning takes place. These range from the macro level (such as supra-national groupings and politics) to the micro level (such as families, schools, religious organizations, the workplace, and local government).

2.2. Language Use and Linguistic Identity

Linguistic identity and language use are closely related. Although people use language as a tool to negotiate their sense of self in various identities creation processes as a social and cultural process (Norton, 2000). Accordingly, the formation of linguistic identity is linked to the capacity to utilize a particular language (Trechter and Bucholtz, 2001).

The sense of belonging or not belonging to a certain group, society, or nation is known as identity. According to David & Govindasamy (2017), it is the way people and groups define themselves and are defined by others based on factors such as language, race, ethnicity, religion, and culture. Identity refers to how and to what degree people define themselves as

belonging to a certain ethno linguistic group. Contemporary theories of identity are not without flaws. In this sense, Banks (2003) notes that "ethno-linguistic identity as all-inclusive general theory versus as a limited approach to particular problems; the individual versus the group; the contents of ethnic identity versus the boundary; the primordial instinctive feeling of an identity versus its instrumental expression." Furthermore, along a weak-strong continuum that is anchored at one end by the notion that identity is a fixed asset and at the other by social-constructivist conceptions of identity as a fluctuating, contingent, and occasionally quite unstable phenomenon a process rather than an entity Barker and Galasinski (2001) discuss a number of ways in which identity is used in the literature.

Linguistic identity is extremely complex; individuals adopt various personas in various circumstances and places, and these changes may necessitate a change in the individuals' often contradictory identities (Riley, 2007). According to Norton (2000), our language is the foundation upon which our subjectivity and sense of self are built. According to Durk (2005) the evaluated the significance of Inuit language in defining Inuit identity in his research on Canadian Inuit linguistic identity. Additionally, he asserts that while ethnic and cultural identities are distinct, language is nevertheless a vital marker of these identities. Cohen (2000) argues that in another nation, linguistic distinctions have been used by academics from various fields and successive governments to categorize citizens.

Every speaker may have a variety of overlapping and frequently negotiated beliefs, attitudes, and linguistic identities in a situation like this, where phenomena are neither constant nor homogeneous within a community. According to the concept of multiple linguistic identities, an individual is composed of several distinct yet cohesive identities (Ehala, 2009).

Every identity is a framework comprising a collection of meanings and customs, as well as a set of values. These identification frames serve as a springboard for an almost infinite variety of potential linguistic identities. People's situational and relational usage of their partial linguistic identities is a crucial characteristic. This indicates that individuals prioritize the linguistic identity that is shared with others in these circumstances and that best meets their immediate requirements in that specific moment. This idea is known as linguistic identity adaptiveness, according to Ehala (2009). It is advantageous to demonstrate numerous

linguistic identities in two ways: first, it lessens the likelihood of contentious social differentiation; and second, it allows people to use language to their best advantage in a variety of social contexts and situations. An identity of this kind is also referred to as being adaptable. It is the kind of identity that is easily molded or impacted by many things. One can also condemn one's identity. This is the kind of identity that is hidden or undervalued. In this instance, multilingual competencies are viewed as linguistic tools that community members can use for interactions that are important to the social fabric (Fishman, 1972). They are incorporated into a framework of social norms and representations. On the linguistic market, every type of language has a distinct value. Stated differently, the presence of many language influences in a multilingual person's speech challenges the theory that they will correspond to distinct domains.

According to Clyne (2003), language behavior in connection to languages in use is a reaction to multiple linguistic identities as well as a manifestation of various linguistic identities. It also refers to the fulfillment of a demand for action and communication in specific contexts and comes after using language as a resource.

According to Anchimbe (2007), when people change languages, they also change their linguistic identities. Code-switching is almost by definition another way to index numerous language identities. According to Myers-Scotton (1993), speaking one's mother tongue is an indication of linguistic identity in many parts of Africa, whereas speaking the local language is connected to belonging to a multiethnic elite.

Cultural arguments are frequently linked to language problems, and there are innumerable examples of simultaneous global attempts at linguistic and political transformation. According to Zelealem (2000), language is frequently mentioned as a key sign of identity in literature. Divergent opinions exist about the relationship between language identity and language use. Some contend vehemently that there is a direct connection between language and linguistic identity (Giles et al., 1977). As stated by Gudykunst (2003) language use and linguistic identity are correlated, meaning that language use shapes linguistic identity while linguistic identity shapes language usage.

2.3. Multilingualism

Regarding multilingualism as a national advantage or burden, viewpoints differ. Being multilingual is a benefit rather than an issue. People who speak more than one language will have many chances, including the ability to choose, feel empowered, and receive an education. It is thought that well-managed multilingualism would have an impact on people's personal, political, social, educational, and economic development in South Africa (Ngubane, 2003).

Since it is believed that hardly many people in the world are usually multilingual or speak more than two languages, individual multilingualism is included under bilingualism. There are 6,912 languages spoken on the globe today, some of which are dialects or variations of other languages (Ngubane, 2003).

According to Clyne (2003), multilingualism might relate to a person's ability to utilize many languages, their own language use, or the state of language in a country or society. The capacity to efficiently use two or more languages is known as bilingualism. Bilingualism and multilingualism differ mostly on an individual and societal level. Both bilingualism and multilingualism, when used to an individual, relate to the ability of the speaker to utilize two languages (bilingualism) or several languages (multilingualism). Multilingualism is typically categorized as bilingualism at this level. The use of two or more languages in a speech community is referred to as bilingualism or multilingualism in society. It does not mean that every member of that group speaks more than one language fluently (Durk, 2005).

Romaine (2009) favored referring to the use of two or more languages as bilingualism and using it interchangeably. While multilingualism is sometimes taken to mean bilingualism (Clyne, 2003), bilingualism is sometimes seen as a more general concept that encompasses multilingualism (Baker, 2000). Apart from their respective historical contexts, bilingualism and multilingualism have many characteristics (Malmkjear, 2009).

Consequently, the term "bilingualism" in this study refers to the ability to use two languages, except for situations where the term is restricted by the context. The concept of bilingualism has been described using a variety of factors. It is primarily explained from the perspective of a person's ability to use two or more languages proficiently. Some academics define bilingualism as complete proficiency in both languages, while others are less stringent about the definition. Romaine (2009), for example, defines bilingualism as having native-like command of two languages. Additionally, the following three categories of bilingualism have been established by Rubin (1968). Bilinguals with coordination are those who are proficient in both languages. Subordinate bilinguals are people who can communicate in two or more languages, even when their proficiency in those languages is not very great. Individuals who are not proficient in one language but have a strong understanding of it are known as beginning bilinguals.

Language skill types have also been taken into consideration as a criterion to define multilingualism, in addition to proficiency. Nonetheless, certain abilities are interrelated since it is very impossible to improve speaking and pronunciation without also having strong listening abilities. Because of this, a lot of linguists concentrate more on speaking and listening abilities when assessing a person's level of multilingualism. Sometimes speakers of a second language can carry on a conversation, but they still struggle with spelling and even pronouncing words correctly. Moreover, some people utilize their second language for writing or reading and their mother tongue for communication (Romaine, 2009). A bilingual individual who speaks more frequently and quickly in language X than in language Y is said to be X-dominant. The other feature of the term is balanced, which refers to someone who speaks two languages equally well, frequently, and fluently. Depending on the environment, bilingual speakers can be classified as either dominating or balanced (Romaine, 2009).

2.4. Code-Switching

In a bilingual or multilingual society, code-switching is a phenomenon of languages because of linguistic contact. Most people have the ability to transition between two or more languages throughout a discussion. Code switching can happen during a single speaker's turn or in between speakers' turns (Wardhaugh, 2021).

CS is an additional option for expressing one's own or the community's linguistic identity in a speech community that uses two or more languages for daily activities. Code switching is a conversational technique that can be used to construct, provoke, or alter interpersonal relationships with their rights and obligations, as well as to make, cross, or destroy group borders (Gal, 1988). It is impossible to escape the engaging impression that using two languages in conversation provides in casual settings. Code flipping is described as the unavoidable result of bi/multilingualism, according to Hudson (1996), "where people who speak more than one language choose between them according to circumstances." It can appear in a single sentence without altering the meaning when it comes to word choice.

According to Halliday (2000), code switching is defined as the process by which a speaker shifts between one code and another inside a single sentence, usually at a fast pace. Code-switching was also described by Myers-Scotton (1993) as the choice made by bilinguals or as an embedded variety in utterances of a matrix variety within the same talks. There is no language switching rule when it comes to code switching. When two speakers employed code switching, it seemed as though they were flipping between two languages during the conversation, doing so whenever they felt like it (Myers-Scotton, 1993). Language users rationally select the language that best represents their linguistic identity and social obligations. There is no language switching rule when it comes to code switching. When two speakers exchanged codes, it seemed as though they conversely, in situations where a clear or unambiguous language choice is absent, speakers engage in code-switching as a means of exploring other language choices.

Within the multilingual speaking community, switching between languages is regarded as commonplace. According to Wardhaugh (2006), there are two categories of code switching: metaphorical and situational. Situational code switching is the practice of using multiple languages depending on the context in which the conversationalist finds themselves: speaking one language in one context and a different one in another. There is no shift in subject. The term "metaphorical code switching" refers to the need to modify language when a topic is changed. Certain topics can be covered in either language, but the code selection gives the discussion of the topic a unique flavor. When there is a metaphorical code switch, the

situation is reinterpreted, changing the code from formal to informal or official to individual, gloomy to amusing, polite to cooperative.

Two types of code switching are distinguished by Rouchdy (2001: situational code switching and conversational code switching. "The alternate use of two languages including everything from the introduction of a single, unassimilated word up to complete sentence or more in the context of another language," according to Rouchdy Rouchdy (2001), is what is meant by CS.

2.5. Borrowing

Borrowing happens regularly, because lexical gaps must be filled, whereas CS is less common and is rarely required to do so. Furthermore, phonological integration is demonstrated by borrowing more so than by CS. 'The alternate usage of two languages covering everything from the introduction of a single, unassimilated word up to whole phrase or more in the context of another language' is how Rouchdy (2001) defines CS. Conversely, borrowing is the transfer of lexical items rather than the alternating usage of two languages from one language to another. The borrowed words in the target language are either inflected like words in the same grammatical category or remain unaltered. It is possible that the speaker is not a proficient multilingual. Instead of borrowing from the language they are most familiar with, they do so from the socially dominant language (Rouchdy, 2001).

On the other hand, a key consideration in borrowing is the standing of the other language group and/or any favorable feelings that a people may have toward it. Young people in Europe, for example, are affected by American music, fashion, leisure, cuisine, and other aspects, much to the chagrin of the elder generations. Their speech is therefore imitated using American terminology (Grosjean, 1982). As a result, the direction and degree of linguistic borrowing are strongly influenced by status. The two main processes that are typically engaged in lexical borrowings are linguistic identifications (Ngom, 2000); these involve changing the borrowed parts and, in the end, changing the borrowing language (Ngom, 2000).

2.6. Language Use and Attitude

Language attitude research also includes attitudes on CS, language, and the status that is ascribed in community repertoires (Romaine, 2002). Romaine goes on to say that a person's choice of language and linguistic identity can be influenced by several attitudes, including attitudes toward different languages, bi/multilingualism, and computer science, among others, depending on the circumstances. It can also reveal if a group is more likely to maintain or change its language.

The researcher has discovered that the most applicable definition is one that focuses on the attitudes of each individual speech community toward language, language preference, and linguistic identity that predominate in various linguistic domains. This is because the primary goal of the study is to investigate language use and linguistic identity of the Deka town speech community. In general, the study's definition of language attitude and data will aid in cross-checking the linguistic identity and usage patterns in the research locality.

2.7. Theoretical Frameworks of the Study

The process of multi-culturalization, which creates multicultural societies by expanding the cultural and linguistic diversity among a group of people, is primarily responsible for the growing number of languages on the earth. This practice demonstrates how different languages and cultures coexist in a single society (Ngubane, 2003). There is a substantial proportion of linguistically diverse residents in Deka town, where the researcher has lived permanently. These people speak a language all their own. Four major languages are spoken here: The permanent residents of Deka Town use Shekinoonoo, Afan Oromo, Amharic, and Kafinoonoo, the native language of the community, according to the domains that are required. The people who live in Deka town are examples of multilingual speakers since they speak both Kafinoonoo the native language and the languages of the permanent residents of the town, such as Amharic, Afan Oromo, and Shekinoonoo.

The choice a speaker makes about which language to employ depends on the situation and the person they are speaking to. Fishman (1972) defined language use as the process by

which members of bilingual or multilingual groups decide which language to employ in various social contexts. Thus, the first decision to make in an engagement where at least one person speaks more than one language is what language to choose for interaction.

It's a common argument that someone chooses their mother tongue since it signifies their linguistic identity, but speaking a second language implies denying one's linguistic identity. However, there exist additional elements that impact language use and linguistic identity, such as the speaker's personal context. Furthermore, there are other scenarios that can arise when discussing language use and linguistic identity: Language shift is the replacement of one language with another; code switching is the use of two languages by the same speaker during the same speech act; style shifting is the style alternation based on the topic, setting, and interlocutors; and accommodation is the last technique. Topic, and interlocutors; and lastly, adaptation, which entails modifying one's communication style to suit the audience, i.e., altering one's speech pattern according to the audience (Ngubane, 2003).

Furthermore, linguistic identity can be determined by merely questioning why particular languages are utilized in those specific contexts. Language use includes people's linguistic identities toward speakers of other languages as well by way of speakers of the same language who have distinct social and regional variations. How and when speech communities, such as Kafinoonoo, Afan Oromo, Amharic, and Shakinoonoo speakers of the study area, choose a particular language in their interactions can be explained by using Fishman's (1972) model of "domains of language use" as the theoretical framework in investigating language use and linguistic identity in Deka town.

2.8.1. Conceptual Framework

Based on the domain of language use model a conceptual framework of the study is formulated by the present researcher.

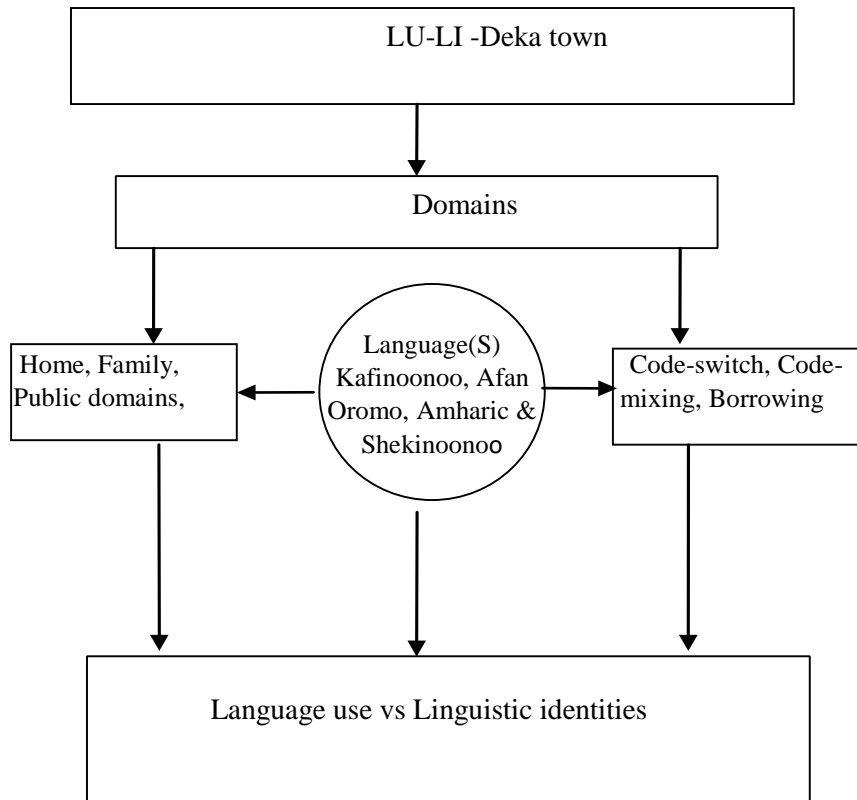


Figure 2: Language use, Domains, and Linguistic identity of Deka town speech community conceptual framework

As shown in Figure 3, the present study has a conceptual framework that comprises language use of the Kafinoonoo, Afan Oromo, Amharic, and Shekinoonoo speech communities in various language use domains in Deka town. It is based on Fishman's (1972) "domains of language use". The notion that language use and linguistic identity are among the characteristics shared by the multilingual speech community for linguistic domain research serves as the foundation for the conceptual framework of this study. The framework demonstrates how some linguistic domains, such as family domain, market domain, religion domain, and public service domain, can have an impact on the language

use and linguistic identity patterns of the Deka town speech community, specifically Kafinoonoo, Afan Oromo, Amharic, and Shekinoonoo speakers in scope of employment, courts, and police station, social media, media, and language interaction in each of these domains.

A researcher doing an investigation of the Deka town speech community could utilize the conceptual framework (own design) as a guide while investigating language use and linguistic identity in accordance with the domains.

2.8. Previous Studies

Majority of earlier works that have been reviewed deal with language use in various regions of Ethiopia. The works included in the Series of Language Use in Ethiopia (Cooper et al., 1976: 181-301), was intended to gather data for the purpose of developing local adult literacy initiatives in Ethiopia. Study was conducted on the first and second language preferences and backgrounds of people in two different areas (the provinces of Kafa and Arsi), three distinct contexts (the market, the court, and factories), one specific population (university students), and other surveys pertaining to language use issues. Language Use in Resettlement Sites: the Case of Anger- Guttin, Dimtu, Illu-ababora, and Gambela (Lulseged Erkihun, 1994), Language Use in Ethiopia (Robert L. Cooper et al., 1976), Language Use in Shone Town (Samuel Handamo, 2010), Language Maintenance Among Afan-Oromo Speakers in Addis Ababa (Mesfin Wodajo, 2009), and Language Use of the Jamaican and Rastafarian Community in Shashemene (Ayub Ismael, 2008).

Most relevant studies are shown below. Although it was relevant to the current study, Honelgn (2009)'s MA thesis, Issues in the use of Kafinoonoo as medium of education: the case of Kafa zone primary schools, concentrated on identifying significant issues impacting the use of Kafinoonoo as a medium of instruction. Cooper, Singh, and Abraha's (1976) study, "Mother tongue and other tongue in Kafa and Arsi," investigated the linguistic backgrounds of both rural and urban residents as well as how they used their mother tongue and any additional language(s) in Kafa and Arsi. It was also intended to look at Kafa and Arsi's claimed interest in learning a second language, as well as their

level of second language ability. The two most represented languages in the survey areas, according to the data, were Afan Oromo and Amharic. Nonetheless, over the survey areas, Amharic's relative standing to Afan Oromo varied. In two of the three research towns, Amharic was the more widely spoken language; in the third town, the proportion of native speakers of Amharic was comparable to that of Afan Oromo. The countryside was linguistically homogeneous, whereas the towns tended to be linguistically diverse. This indicates that bilingualism was distinctive in towns, while monolingualism was distinctive in rural areas. In addition, Afan Oromo was more common in the countryside while Amharic was more common in the towns, both as a first and second language. Therefore, those who speak Amharic as their first language are more likely to reside in cities than in rural areas. Conversely, speakers of the Afan Oromo mother tongue were more likely to reside in rural areas as opposed to urban areas.

Similarly, people who spoke Amharic as their mother tongue and people who spoke Afan Oromo as their mother tongue were more likely to be bilingual if they resided in rural areas and in towns, respectively. Cooper and Carpenter (1976) also conducted research on language use in the marketplace. The purpose of the study was to identify the languages spoken in the workplace by individuals with various linguistic backgrounds. Finding evidence of the emergence of a lingua franca for trade was another goal. We conducted a survey of the languages spoken in twenty-three Ethiopian markets, which are spread across cities including Addis Ababa, Alemaya, Hararge, Jimma, Kafa, Sidaama, Soddo, and others. The outcomes for each town showed that, even in the market with the highest degree of linguistic homogeneity, transactions were conducted in multiple languages. In Alemaya, for example, eighty percent of the transactions were recorded in Afan Oromo. In the market, transactions were conducted in four languages. Additionally, Cooper and Carpenter discovered that each market had linguistic variety between towns, that the pattern of diversity was different, and that the percentage of transactions in a particular language varied between towns. The research demonstrated that rather than the development of a trading lingua franca, the multilingualism of the traders' enabled transactions in the linguistically heterogeneous environments of these Ethiopian markets.

A sociolinguistic assessment on the state of language use in a few chosen resettlement locations in the administrative regions of Wolega, Gambela, and Illu-ababora was

conducted, according to Lulseged Erkihun (1994). The language use scenarios were given in the survey. The sample strategy considered the demographic factors, such as the residents' age, gender, level of education, and occupation, as well as the different ethnolinguistic groups, such as Amhara, Agew, Hadiyya, Kambata, Oromo, Tigrawi, and Wolaytta. Lastly, a description of the language use pattern in relation to various social domains, participant types, communicative events, and other aspects was given.

The primary finding of Lulseged's (1994) study demonstrated that in all domains, in-group communication in the mother tongue is still conducted. According to his research, Afan Oromo and Amharic are utilized for intergroup communication in the various contexts where Amharic is mostly utilized for party organization. It has been discovered by Lulseged Erkihun that the Kambata, Hadiyya, and Wolaytta ethnic groups at the Gambela resettlement areas speak the same language, Kambatisata. He asserted that rather than role relations, language choice is dictated by respondents' language proficiency.

Ayub Ismael (2008) has carried out a sociolinguistic study on the language usage of the Shashemene community's Rastafarian and Jamaican members. The purpose of this study was to investigate how the settlers interacted with the natives in various contexts and among themselves. The findings demonstrated that the tendency of the Rastafarian and Jamaican communities in Shashemene to integrate into the local community, particularly in terms of sociolinguistics.

Mesfin Wodajo (2009) attempted to look at the state of language maintenance among Addis Ababa-based Afan Oromo speakers in another study. The Oromo urban population of Addis Ababa is the subject of this investigation. Its purpose is to determine Afan Oromo's usage and mindset, as well as the extent of language shift and maintenance. According to the study's findings, Afan Oromo is primarily utilized at home, despite variations in demographic characteristics. It was also discovered that among the target groups, it was the primary language for expressing force, emotion, and authority in addition to religious practice. In general, Afan Oromo was found to be a safe language being maintained and passed down to the younger children, according to Mesfin's (2009) results.

In addition, Samuel Handamo (2010) studied language use in Shine Town and provided an account of the linguistic patterns of the various ethno-linguistic groups residing there. Samuel has chosen research subjects using random selection to ensure that the study's goal is met, considering differences in sex and age. In addition, he employed observation, interviews, and questionnaires to gather information. Both qualitative and quantitative analysis is done on the gathered data.

According to the study's findings, the town of Shine communicates seven different languages: Hadiyyisa, Amharic, Wolaytato, Kambatisata, Afan Oromo, Gurage, and English. Speaking other languages is the most common way for speakers of other languages to pick up Amharic as a second language, followed by Wolaytato and Hadiyyisa. A few percentages speak Afan Oromo and Gurage. Many Gurage MT users are bilingual in Hadiyyisa and Amharic. Speakers of Afan Oromo are also bilingual in Hadiyyisa or Amharic.

The current study and the earlier research share certain methodological and theoretical characteristics because they have both attempted to examine language use situations from a sociolinguistic perspective. All the research, however, have different goals and have been conducted in various sociocultural and geographic contexts.

The present study could be conducted in Deka town administrative of Kafa zone SWER's. Different language choices and language use strategies in various linguistic domains reflect the Deka town speech communities varied linguistic identity regarding utilizing their own language and the languages of others.

These circumstances include persons from diverse linguistic, ethnic, and demographic backgrounds as well as speech groups that frequently interact with members of other speech communities outside of their local administrative boundaries due to socioeconomic factors, among other things. In this sense, the current study differs from the previously examined studies, which focused primarily on language use; in contrast, the current study examines the language identity and use of the Daka town speech community. This guaranteed the current study's relevancy.

Chapter Three: Research Methodology

3.1. Research Design and Methodology

A descriptive survey was used as the type of research design in this study. A descriptive survey study design provides a visual representation of a phenomenon by displaying the distribution of features (Kothari, 2004). This study's main goal was to investigate language use and the linguistic identity of Deka town. A descriptive research design was used for the study to have a detailed grasp of language use and linguistic identity of the study area. A combination of quantitative and qualitative methodologies was used, depending on the nature of the study task (Cresswel, 2013).

To be more exact, there are situations when drafting mixed research can be done successfully using the investigative mixed approach. The gathering of qualitative data and the acquisition of quantitative data are the two stages of the investigative mixed research approach. There will be a limited number of participants required for the collection of qualitative data.

Interviews and observations are usually done to identify the major points, like ideas, and perspectives that may be included in the investigation (Lodico, Spaulding, & Voegtle, 2006). The collection of qualitative data in the first round of the mixed approach is useful for the researcher to develop an instrument like a questionnaire, which will be used in the second round of the study.

Since both qualitative and quantitative approaches are used in this research, three data collection instruments are used, namely: interviews, sociolinguistic domain observations, and questionnaires. These instruments helped to collect qualitative and quantitative data for the study. Based on first-round observation and interviews, the researcher used a questionnaire for quantitative data collection in this study. Thus, this research followed a mixed approach for the sake of triangulating, cross-validating, and cross-checking the research data from different angles.

3.2. Study Setting and Population

The target population for the present study was the Deka town speech community. The speech community includes linguistic groups of Kafinoonoo, Amharic, Afan Oromo, Shekinoonoo and Other language groups. The linguistic groups which live in Deka town amount to total population of 13545 people. Among these people 6745 are males and 6800 are females (CRPDTHC, 2015). The researcher collected research data from August to October 2023, by using questionnaire, semi-structured interviews, and sociolinguistic domain observation checklist.

3.3. Sample Size and Sampling Techniques

The sample size for this study was determined by employing Yamane's (1967) formula to calculate the sample size from a finite sample. As the population of the four kebeles where the speakers live, 13545 people were taken as the study population. Therefore, the sample population was 400, which is the sample size of this study. Hence, this could be given by:

$$n = \frac{N}{1 + N(e)^2} \quad 1)$$

Where; n=sample size, N= total population (13545), e= acceptable margin of error (0.05%)

Therefore,

$$n = \frac{13545}{1 + 13545(0.05)^2} \quad 2)$$

$$n = \frac{13545}{13546(0.0025)}$$

$$n = \frac{13545}{33.8625} = 399.97 \approx 400$$

This sample size comprised participants by simple random sampling from the town kebeles, namely Selam, Yeriogiti, Andinet, and Shuuniti; have taken by the availability sample; 380 for the questionnaire; and the remaining 20 are selected by using purposive sampling from the four kebeles for the interview (five from each kebeles) based on proportional distributions of qualities like age, sex, social status, literacy, occupation in the varieties of domains of language use such as government offices, religion, ritual ceremonies and different domains are applied.

A total of 400 sample participants are taken for this study. For selecting the informants for this study from the above total population, the researcher employed purposive sampling for

interviews, availability sampling for Keble taking, and simple random sampling techniques for questionnaire respondents in order to get data for linguistic identity. The researcher purposely selected an appropriate sample of the study from Daka town (20) for the interview (five from each kebeles).

3.4. Method of data gathering

In this study primary sources of data were employed. Primary data helps the researcher to collect authentic data (via self-developed questionnaire, sociolinguistic domain observation checklist, and Semi-structured interview) for gathering data from the selected samples.

3.4.1. Data Gathering Instruments

3.4.1.1. Questionnaire

For the 380 study participants, the researcher employed a questionnaire. Questionnaires have been used to gather secure data from many respondents. 292 study participants answered the questionnaires and returned successful and the remaining 59 respondents have not returned and 29 questionnaires are discarded for lack of full information for the analysis from the distributed questionnaires for this study.

Close-ended and open-ended question items are constructed to collect data from the sample participants. In close-ended questions, the sample respondents had only one choice, but in open-ended questions, they had more than one option. All the questioners are asking about language use and linguistic identity. The questioners are prepared in English and later translated to the local languages: Kafinoonoo, Afan Oromo and Amharic by the researcher and language expert of Kafinoonoo, Afan Oromo and Amharic.

The questionnaire has five parts, each consisting of independent items. The first part is concerned with demographic information of the respondents; the second part discussed the respondents' language proficiency; the third part concerned with the respondents' language use in different linguistic domains; the fourth part concerned with the language contact of the respondents; and the fifth concerned with the linguistic identity of the respondents.

3.4.1.2. Semi-Structured Interview

Semi-structured interview is also employed by the researcher as additional tool in this study. To get more about the linguistic identities and language use of the twenty participants, five from each of the study area's four kebeles, I conducted semi-structured interviews with them. A semi-structured interview is crucial in identifying the needs of individuals regarding language use.

Interviews were conducted as in-person meetings with semi-structured interview serving as a framework to allow participants to converse language use in relation to linguistic identity to get their identity from their language use.

Based on this, the interview's data source consisted of 20 study participants from four Kebles' linguistic groups who were specifically chosen among the four linguistic groups. The interview was written in Amharic and Kafinoonoo before being translated into English for submission. Thus, semi-structured interview questions assisted the researcher in both verifying the information already gathered at the time of the questionnaire and helping in the collection of relevant information that the questionnaire did not address.

3.4.1.3. Sociolinguistic Domain Observation Checklist

According to Fishman's publications from the 1970s, Schmidt-Rohr first proposed the sociolinguistic domain notion in the 1930s. This attempt was made to categorize various aspects of language use in multilingual cultures that are significant to language choice. Compared to more observable factors like topic, place: office, markets and interlocutor, domains are thought to be more powerful explanatory tools in Fishman's version. Domains are theoretical concepts that can explain language choice area.

Sociolinguistic domain observation is the third instrument employed in this study in the form of participatory and non-participatory approaches to investigate different domains of language use and linguistic identity in Daka town. Sociolinguistic domain observation is used to carefully observe the actual patterns of multifaceted and multilingual language use and linguistic identity trends in this study.

This data collection tool is very essential in gathering actual language use data from different socially relevant domains such as home, neighborhood, markets, cultural events, marriages, and funerals with the help of a checklist prepared by the researcher, which includes domains of language use like home, marriages, and funerals. Thus, sociolinguistic domain observation is used to assess which language is used by a multilingual speech community in what context in the study area. This tool is chosen because of the following advantages (Kothari, 2004). (i) The researcher is enabled to record the natural behavior of a group. (ii) The researcher can even gather information that could be easily obtained if he observes in a disinterested fashion. (iii) The researcher can also verify the truth of statements made by informants in the context of a questionnaire and interview time.

To cross-check what has been responded to at the time of the questionnaire and interview, the researcher used domain observation. The domain observation is applied in the forms of participatory or non-participatory by preparing related topics with those of the questioners and interviewing in the checklist to get real life data about language use and linguistic identity from sociolinguistic domains in Deka town. Domain observation is made by the researcher for four to five times in the domain that the linguistic varieties are meeting most of the time supported by domain observation check list.

3.4.1.4. Document analysis

Different documents related to language use and linguistic identity have assessed to obtain relevant data of speech community's language use and contact phenomena. The document assessing enable the researcher to triangulate the data have been collected through the other tools.

3.5. Data Collection Procedures

The questionnaires, semi-structured interview, and sociolinguistic domain observation check list are designed and redesigned by the researcher to check whether they exactly tend to answer the research questions or not. Then, the questionnaire, semi-structured interview questions, and sociolinguistic domain observation check lists are given to the colleague for collegian comments. After making some modifications, these data collection tools given to

the advisors for further rearrangements and comments. Then the data collection tools granted by advisors.

After that, the researcher introduced his research title for the sample group of the study briefly, explained the purpose of the study, and asked them for their kind cooperation. Then the researcher distributed questionnaires for each sample of the study. The people who are purposefully selected to participate in the semi-structured interview are asked for an interview, and then they interviewed on the topic given by the researcher based on an adjusted timetable.

3.6. Method of Data Analysis

The obtain data analyzed both in quantitative and qualitative methods. The data which gathered through interview and observation analyzed using qualitative technique in the same way, the quantitative data collected in questionnaire were analyzed in descriptive statistics by using the Statistical Package for Social Sciences (SPSS) software version 20. Following, frequencies and percentages were used to summarize respondents' demographic information.

3.7. Validity and Reliability of Data Collection Tools

A study's research instruments must have a high degree of validity and reliability for it to be recognized as a research investigation. According to Field (2009), research instruments are considered valid if they assess the variables in the most comprehensive manner possible; i.e. validity refers to whether an instrument measures what it sets out to measure whereas reliability refers whether an instrument can be interpreted consistently across different situations.

To measure what was intended to be measured reliably, consideration was also given to the research instrument's reliability. To investigate language use domains that are related to linguistic identity and to include items to assess the topics' potential consistency and reliability, the researcher checked level of difficulty of the topics at various study times and locations. In this procedure, the researcher demonstrated the instrument's reliability and confirms that all the data collected were accurate. To strengthen the validity of his findings,

the researcher looked through the literature and other studies on the subject to identify best practices, gaps, and challenges for his study questions and research design.

3.8. Ethical Considerations

The ethical considerations for doing this investigation in the humanities are met by this study. First, the Department of English Language and Literature of Jimma University requested a letter of collaboration to those who participated in the study to show their collaboration in the study.

Additionally, throughout the semi-structured interview and questionnaire distribution procedure, the researcher made sure to explain the purpose of the study to the respondents several times. Furthermore, the survey participants are granted unrestricted access to the study at any point. All voice recordings are made with the participants' permission, and their right to remain anonymous is upheld.

Chapter Four: Results and Discussions

This study attempted to investigate the language use, linguistic identity and language contact phenomena in Deka town. The data collected through a questionnaire, an interview, and sociolinguistic domain observation. During the data gathering for this research, 380 questionnaires are administered as participants to investigate the patterns of language use and linguistic identity in Deka town.

The questionnaire has five main parts. The first part is concerned with demographic information of respondents; the second part dealt with respondents' language proficiency; the third part dealt with respondents' language use in different linguistic domains; the fourth part is concerned with language contact of the respondents; and the fifth concerned with the linguistic identity of the respondents. The questionnaire is prepared in English, and it was translated into Kafinoonoo, Afan Oromo and Amharic. This was made because the researcher observed from the preliminary study that the residents have difficulty of reading and writing the Shekinoonoo. As a result of this, the researcher hopes that participants could pick any one of the four choices: English, Kafinoonoo, Afan Oromo or Amharic for providing answers to the questions asked in the questionnaire. These languages are interested in noting that the language selected for responding to the questionnaire could give respondents the choice to give their responses. The analysis and discussions of the study are based on 292 respondents' of questionnaire data.

4.1. Results and Discussions

4.1.1. Demographic Data of Respondents

The study collected basic data about the respondents in terms of their sex, age category, and educational status. To diversify the demography of the participants in terms of sex, age, educational status, mother tongues, and linguistic group, the researcher has made a careful attempt on the study participants' sex, age and education to get valuable data from different respondents'. The following table indicates the research respondents' demographic information.

Variable		F	%
Sex	Male	205	70.2
	Female	87	29.2
	Total	292	100
Age	15-21	35	11.9
	22-28	25	8.67
	29-35	30	44.5
	36-41	22	7.53
	Above 41	80	27.4
	Total	292	100
Education	5_8 grades	28	9.6
	9_12 grades	102	34
	College diploma	72	25.7
	College Degree	40	13.7
	Others	50	17
	Total	292	100

Table 1: The respondents' sex, age and educational status

As shown in the table 1 above, 205 (70.2%) respondents are male, and 87 (29.8%) respondents are female. Also the table show about age of the respondents. 35 (11.9%) of respondents who participated in the study are aged between 15 and 21 years, 25 (8.67%) are aged between 22 and 28 years, 30 (44.5%) are aged between 29 and 35 years, 22 (7.53%) are aged between 36 and 41 years, and 80 (27.3%) of respondents who participated in the study are aged above 41 years. According to the participants of the study in the table 1 above, most are males and high school students.

4.1.1.2 Respondents' Language (s) and Ethnic group(s)

Respondents have also asked to provide their mother tongues and ethnic groups. The following table shows respondents' mother tongue and ethnic group.

Variable		F	%
Mother tongues =	Kafinoonoo	112	38.51
	Shekinoonoo	36	12.3
	Afan Oromo	80	27.39
	Amharic	48	16.4
	Others	16	5.4
	Total	292	100
Ethnic group=	Kafa	106	36.3
	Sheka	38	13
	Oromo	84	28.8
	Amhara	46	15.75
	Other	18	6.15
	Total	292	100

Table 2: The respondents' mother tongue language and ethnic group

The data shows that in the table 2 above, 112 (38.51%) respondents are from Kafinoonoo mother tongue speakers, 36 (12.3%) are from Shekinoonoo mother tongue speakers, 80 (27.39%) respondents are from Afan Oromo mother tongue speakers, and 48 (16.4%) respondents are from Amharic mother tongue speakers. 31 (16.4%) and 16 (5.4%) are from other mother tongue languages than the mentioned in the town. Therefore, the data in the table above shows that different language speakers are residing in Deka town. The data on the ethnic group distribution of respondents in the table 2 above also shows that different language speakers are residing in Deka town. Table 2 also show that various ethno-linguistic groups live together whereas the outstanding feature reveals the dominance of Kafa, Oromo, and Amhara, respectively as opposed to Sheka and other ethnic groups.

4.1.1. 3. The respondents' Occupation and Religion

Respondents were also asked to provide their occupation and religion. The following table shows respondents' occupations and religions.

		Variable	
		F	%
Occupation =	Farmer	48	16.43
	Merchant	88	30.13
	Student	65	22.27
	Public worker	84	28.76
	Other	7	2.41
	Total	292	100
Religion =	Muslim	74	25.63
	Orthodox Christian	96	32.87
	Protestant	92	31.5
	Catholic	18	6.16
	Other	12	4.13
	Total	292	100

Table 3: The respondent's occupation and Religion

The data in the table 3 above shows both respondent's occupation and religion. 88 (30.13%) of respondents are merchants and 48 (16.43%) of respondents are farmers. However, 65 (22.27%) are students, 84 (28.76%) are public workers, and 7 (2.41%) are other occupation-oriented inhabitants of Deka town.

Regarding religion, 96 (32.87%) respondents are Orthodox Christians, 92 (31.5%) respondents are protestant religion followers, 74 (25.63%) respondents are Muslims, 18 (6.16%) respondents are Catholic religion followers, and 12 (4.13%) respondents are other religion followers. As designated numerically in the above table, there are significant similarities between the Orthodox Christian and Protestant religions. Most of the respondents who are living in the study area are Orthodox Christians and protestant religion followers. Among the respondents, the majority (65%) are Orthodox Christians and protestant religion followers. Occupation is one of the crucial factors that determine language use behaviors in a multilingual setting. It accelerates contact among ethno-linguistic groups. As a result of this, participants in this research are characterized by different occupations. This inevitably leads people to use different languages in their daily interactions with people of the same

occupation. Subsequently, participants in this research in the area entail occupations such as government employees, merchants and farmers. The other partesepants are students. One unique occupation sets out this research area from the center areas in the region. With these immense numbers of occupations, most of the participants are merchants, followed by public workers.

4.1.1.4. Respondents Marital Status and Cross-marriage with Linguistic Group

Respondents are also asked to provide their marital status and marriage type along with their linguistic group. The following table shows respondents’ marital status and cross-marriage with linguistic group.

Variable		F	%
Marital Status	Married	142	48.6
	Single	118	40.4
	Divorced	32	11
	Total	292	100
Cross-marriage	Intra ethnic marriage	89	62.67
	Inter-ethnic marriage	53	37.32
	Total	142	100
Inter-ethnic marriage with	Kafa with Amhara	----	---
	Kafa with Oromo	18	40
	Kafa with Sheka	16	35.5
	Oromo with Amhara	3	6.7
	Sheka with Oromo	6	13.4
	Total	45	100

Table 4: Respondents marital status and cross-marriage among ethnic group

According to the table 4 above, 142 (48.6%) of the respondents are married, 118 (40.4%) are single, and 32 (11%) of the respondents who participated in the study are divorced. In their marriage type, 89 (62.67%) are intramarried, 18 (40%) are Kafa with Oromo, and 16 (35.5%) are Kafa with Sheka. There is no intermarrying between Kafa and Amara, as the respondents’ response the Amhara ethnic group focus on their own linguistic group. This shows that most

of the participants are married. And most of them are intramarried. On the other hand, Kafa and Oromo are a sum-extent made of intermarried people, as shown in Table 4 above.

Cross-marriage among linguistic group, is one of the internal stratifications of a community that can affect the language use pattern in a community. Couples must have a strong sense of commitment to one another and be willing to consciously refuse social pressures in order to choose not to. There will be a number of issues to be resolved, and language is the most important one. This study focuses on people in "mixed marriages," or unions between partners from entirely Kafa with Oromo, Amahra with Oromo, Kafa with Amhara and Sheka with Oromo linguistic backgrounds, within the speech communities of Deka town. According to Huss (1991), a surprisingly large percentage of parents willingly kept diaries about their kids' language development. Furthermore, children from these families typically exhibit higher levels of metalinguistic awareness: "Multilingual individuals seem to understand the symbolic nature of language earlier than monolinguals" (Hassan, 2023). This may be due to the fact that they frequently translate and interpret, as well as having to switch between languages appropriately. In these kinds of marriages, multilingualism typically results from a purposeful and intentional plan that the parents came up with to make sure both languages get established in the home, usually for linguistic and sociocultural purposes. These instances are purposeful attempts to intentionally induce multilingualism by utilizing children's appropriate language learning period.

Concerning cross-marriage among ethnic group, respondents asserted in the semi structured-interview that intermarriage with Kafa and Amara is less frequent and almost nonexistent than in other ethnic groups. This is because of the reasons that emanated from the lack of language use between the two linguistic. The second factor, which is also common for other ethnic groups of Muslim religion followers, emanated from religion. It is a determinant factor that obstructs intermarriage among linguistic groups with diversified religions. The data shows there is no intermarriage of other linguistic groups with Amhara.

4.1.2. Respondents Language Proficiency

The participants asked in part two about language proficiency to indicate what languages they speak by giving a three likert scale (good, fair, and poor) and asking four language skills in the Kafinoonoo, Afan Oromo, Amharic, and Shekinoonoo languages, and providing close-

ended and open-ended questions to write another language with their proficiency. Additionally, language proficiency is one of the most important subjects of investigation in this study in relation to the theme of language use. The importance of investigating this issue is triggered by language use of Deka town speech community and the need to use the lingua franca of the town speech community. The data shows the respondents' language proficiency in their MT, either in Kafinonoo, Afan Oromo, Amharic, or Shekinonoo, with status as good, fair, or poor. In the next section, each of the respondents' proficiency status discussed as follows:

Proficiency Skills	Status					
	Good		Fair		Poor	
	F	%	F	%	F	%
Speaking	222	76.07%	70	23.93%	----	---
Listening	210	71.91%	82	28.02%	----	---
Writing	88	30.1%	29	9.93%	175	59.9%
Reading	104	35.6%	39	13.35%	86	29.4%

Table 5: Kafinonoo speaker respondents' language proficiency

The questionnaire in this part is about the information on the language skills in writing, reading, speaking, and listening to languages spoken in the town on a scale ranging from 'good' to 'poor.' As shown in Table 5 above, reports on the languages of the inhabitants of the speech community in the study area show ratings of their language proficiency across the four skills. When it comes to speaking and listening, most of the respondents' reported good skills in the Kafinonoo language, with 222 (76.07%) and 210 (71.91%) speaking and listening, respectively. Regarding writing and reading skills, the respondents claimed poor proficiency, with a small proportion of 86 (29.4%) for writing correctly in Kafinonoo and 175 (59.9%) for reading Kafinonoo.

Proficiency Skills	Status					
	Good		Fair		Poor	
	F	%	F	%	F	%
Speaking	147	50.34	82	28.08	63	21.57
Listening	195	66.8	67	22.9	30	10.2
Writing	84	28.76	22	7.5	186	64

Reading 117 40 81 35 94 32

Table 6: Afan Oromo speaker respondents’ language proficiency

The table 6 above data express about the language skills of afan Oromo in writing, reading, speaking, and listening to languages spoken in the town on a scale ranging from ‘good’ to ‘poor.’ As shown in Table 6, reports on the languages of Afan Oromo, residents of the speech community in the study area, show ratings of their language proficiency across the four skills. When it comes to speaking and listening, most of the respondents’ reported good skills in the Afan Oromo language because the Kafinoonoo script was designed by following the Afan Oromo qubee dubbifamaa and qubee duunnachiiftuu as an initial for Kafinoonoo text preparation. As of this reason of 147 (50.34%) and 195 (66.8%), Afan Oromo language respectively with reported good skill in this language. Concerning writing and reading skills, the respondents claimed “poor proficiency, with a small proportion of 84 (28.76%) for writing correctly in Afan Oromo and 117 (40%) for reading in this language.

Proficiency Skills	Status					
	Good		Fair		Poor	
	F	%	F	%	F	%
Speaking	205	70.2	72	26	15	5.13
Listening	228	78.1	57	19	7	2.4
Writing	194	66.5	54	18.5	44	15
Reading	200	68.4	72	24.6	20	7

Table 7: Amharic speaker respondents’ language proficiency

As shown in table 7 above, Amharic language proficiency across the four skills of the respondents’ in the study area is also asked. Among the four skills: speaking, listening, writing, and reading, most of the respondents reported good skills, with an average of 63.75% of respondents’ having “good” skills in Amharic language. Among the total respondents’ average of 22.1 percent, respondents claimed “fair proficiency in speaking, listening, writing, and reading in Amharic.

Proficiency	Status
-------------	--------

Skills	Good		Fair		Poor	
	F	%	F	%	F	%
Speaking	72	24.65	158	54	62	21.23
Listening	112	38.3	142	48.6	38	13.8
Writing	-----	-----	12	4.1	280	95.9
Reading	-----	-----	22	7.6	270	92.4

Table 8: Shekinoonoo speaker respondents' language proficiency.

As shown in table 8 above, respondents' Shekinoonoo language proficiency across the four skills of the respondents' are also asked. Of the 292 respondents, 112 (38.3%) reported "good proficiency" in listening the Shekinoonoo language. While speaking, 72 (24.65%) respondents are claimed as having "good proficiency" in Shekinoonoo language. However, in Sheki noonoo, language writing and reading proficiency are not responded by the respondents. The average of 28.5% of respondents is reported as having "fair proficiency" in speaking, listening, writing, and reading in Shekinoonoo. Among the total respondents' average of 55.8%, respondents claimed "poor proficiency in speaking, listening, writing, and reading in Shekinoonoo.

Most respondents reported that they have strong writing and reading skills in Kafinoonoo, Amharic, as shown in the language proficiency data tables above. The respondents' speaking and listening skills in Shekinoonoo and Afan Oromo are both good. Most respondents stated that they are not proficient in the Shekinoonoo language when it comes to writing. Three languages are spoken by the respondents with good proficiency among the total (87.18%): Kafinoonoo, Afan Oromo, and Amharic. Shekinoonoo speakers, however, has almost poor language skills in both writing and reading, which is evident in all study respondents and is also evident throughout observation time. One can understand from these language proficiency the study area speech community people are multilingual in for skills of language.

4.1.3. Respondents Language Use

4.1.3.1. Language Use in the Family Domain

The following table presents data on language use in the family domains.

Language(s)	Spouse/husband/Parents		Siblings		Neighbor's		Friends		NA		Total	
	F	%	F	%	F	%	F	%	F	%	F	%
Kafinoonoo	192	65.7	28	9.6	51	17.5	21	7.2	-	-	292	100
Amharic	79	27	83	28.4	23	7.9	107	36.7	-	-	292	100
Shekinoonoo	8	2.3	-	-	-	-	-	-	284	97	292	100
Afan Oromo	77	26.4	76	26.1	58	19.9	47	16.1	34	11	258	88.3

Table 9: Respondents' language use in the family domains

Table 9 above shows language use in the family domains. The respondents' who have responded to have Spouse/husband 192 (65.7%), Kafinoonoo, Amharic 79 (27%), and Afan Oromo 77 (26.4%) languages are respectively more often used languages when speaking with their spouses or husbands. Shekinoonoo is used by 8 (2.3%) with a spouse at home. On the other hand, it can be seen that Kafinoonoo, Amharic, and Afan Oromo languages are used by siblings as the respondents' family domains.

With their friends, the respondents typically speak Kafinoonoo, Amhara, or Oromo in their native languages. Therefore, while speaking with friends, Amharic predominates with 107 (36.7%), while Afan Oromoo is the most used language with 47 (16.7%) when speaking with Oromo friends. However, as observed by observation time as well, the respondents clearly chose Kafinoonoo or Amharic while communicating with Shekinoonoo close friends. This is particularly clear in the correspondence with Shekinoonoo's friends, to which the responders provided no response at all. The languages that friend speak together most commonly are

Kafinoonoo, Amharic, and Afan Oromo, or a code mixing for about (24.6%), according to the study's respondents. Regarding language use with neighbors, the average usage of these three languages for communication was 15%. The respondents' and their friends' language use patterns indicate a trend to move from the smaller languages, Shekinoonoo and Kafinoonoo, to Amharic and Afan Oromo, to a lesser extent.

4.1.3.2. Language Use in the Religious Domain

The respondents' language use in the religious linguistic domains are also asked for their preferred language(s) are forwarded in the following table:

Language(s)	Religious Domain			
	Mosques Lang.		Churches Lang.	
	F	%	F	%
Kafinoonoo	42	31.3	82	51.8
Amharic	28	20.8	42	26.5
Shekinoonoo	-	-	6	3.7
Afan Oromo	64	47.9	24	15.2
Other language	-	-	4	2.8
Total	134	100	158	100

Table 10: Respondents' language use religion domains

In the mosque domain of the respondents 64 (47.9%) responded that they use Afan Oromo in the mosques for transmitting their religious ideology. 42 (31.3%) of the respondents used Kafinoonoo. The table also shows that 28 (2.8%) respondents use Amharic in mosques. As shown in the table above, shekinoonoo is not used in mosques. Another religious domain was churches, which included Protestant and Orthodox churches.

Of the 158 respondents in these domains, 82 (51.8%) are known users of the Kafinoonoo language; 42 (26.5%) speak Amharic; 24 (15.2%) speak Afan Oromo; 6 (3.7%) speak Shekinoonoo; and the remaining 4 (2.8%) speak other languages that are used in both Protestant and Orthodox churches. Thus, Kafinoonoo, Amharic, and Afan Oromo were the most often used languages in this domain, based on the data mentioned above. According to

the above table, Protestant and Orthodox religions have many members among most respondents.

4.1.3.3. Language Use in the Social Domains

The language use of the respondents in the social domains: market, funeral ceremony and marriage ceremony another issue that are asked for their respondents. The following section expresses language(s) used for those linguistic domains of Deka town speech community:

Language(s)	Social Domains Market		Funeral Ceremony		Marriage Ceremony	
	F	%	F	%	F	%
Kafinoonoo	135	46.2	185	63.5	145	49.5
Amharic	85	29.1	22	7.5	68	23.5
Shekinoonoo	10	3.4	-	-	-	-
Afan Oromo	57	19.6	85	29	71	24.3
Other language	5	1.7	-	-	8	2.7
Total	292	100	292	100	292	100

Table 11: language use in the social domains

The table 11 above demonstrates language use in the social domains. 135 (46.2%) respondents said they use Kafinoonoo, 85 (29.1%) reported they use Amharic, 57 (19.6%) stated they use Afan Oromo, 10 (3.4%) claimed they use Shekinoonoo, and 5 (1.7%) said they use other languages in the market sector.

Of the total respondents 185 (63.5%) indicated that they use Kafinoonoo in the funeral ceremony social domain; 85(29%) respondents indicated that they use Afan Oromo; and 22 (7.5%) respondents indicated that they use Amharic and Shekinoonoo, which have not used in the funeral ceremony domain. For the marriage ceremony, 145 (49.5%) respondents replied that they use Kafinoonoo, 71 (24.3%) respondents replied that they use Afan Oromo, 68 (23.5%) respondents replied that they use Amharic, and 8 (2.7%) respondents replied that they use other languages. Shekinoonoo has not replied by the respondents in the context of

the marriage ceremony. In general, among the social domains of language use, as shown in the table above, Kafinoonoo had the largest proportion in three contexts: market domains, funeral ceremony domains, and marriage domains. Next to Kafinoonoo, Amharic and Afan Oromo have used in the three domains as well. However, Shekinoonoo was not used in two social domains, namely in the funeral ceremony domain and in the marriage domain.

4.1.3.4. Language Use in the Media

In multilingual speech community people may have different preferences towards listening/watching Television based on once linguistic identity. The following table shows the respondents' prestigious languages of media preference for watching Television or listening Radio.

Media language prefers for watching Television and listening radio

Language(s)	F	%
Kafinoonoo	70	24.4
Amharic	104	35.6
Shekinoonoo	12	4
Afan Oromo	98	33.5
Other languages	8	2.7
Total	292	100

Table 12: Respondents' language use in the Television and listening radio

Most respondents have stated that they preferred Amharic and Afan Oromo languages for the Television watching and radio listening as can be seen in the accompanying table 12 above. According to the descriptions provided, 104 (35.6%) of the respondents said they prefer Amharic, while 98 (33.5%) said they favor Afan Oromo for television and radio. Of the total respondents' 70 (24.4%) of the respondents prefer Kafinoonoo in these domains. The percentage of people who preferred Shekinoonoo in media was 12 (4%), while the remainder, 8 (2.7%) preferred other languages for television watching and listening.

4.1.3.5. Language Use in the Public Domains

Another setting where people use language is public domains, namely, health centers, courts, and police offices. Respondents' language use in those public domains is presented in frequency and percent in the table below:

Language (s)	Public Domains					
	Health Center		Public Service		Courts & Police	
	F	%	F	%	F	%
Kafinoonoo	154	52.4	221	75.7	205	70.2
Amharic	72	25	35	12	41	14.1
Shekinoonoo	2	0.6	6	2	-	-
Afan Oromo	64	22	30	11	46	15.7
Other Lang	-	-	-	-	-	-
Total	292	100	292	1000	292	100

Table 13: Respondents' language use in the public domains

As shown in the table above, 154 (52.4%) respondents replied that they use Kafinoonoo, 72 (25%), Amharic, 64 (22%), Afan Oromo, and 2 (0.6%), Shekinoonoo, in the health centers. In public service offices, 221 (75.7%) use Kafinoonoo; 35 (12%) use Amharic; 30 (11%) use Afan Oromo; and 6 (2%) use Shekinoonoo.

In court and police offices, 205 (70.2%) use Kafinoonoo, 46 (15.7%) use Afan Oromo, and 41 (14.1%) use Amharic languages in the public domain. In the public domains, the use of Kafi noonoo had the largest proportion, which was 66.1% in the three public domains listed in the table above when we took its average value.

On the other hand, the number of respondents that indicated Shekinoonoo language use in these domains was an insignificant number, which was 8 (2.6%). Thus, depending on the given data, the researcher generalizes that Kafinoonoo is the most dominantly used language in these domains since it is both the working language and the language of Deka town admimnistration and Kafa zone official language. However, of the respondents who did not respond, they used another language than the motioned four languages: Kafinoonoo Amharic, Shekinoonoo, and Afan Oromo.

4.1.4. Respondents' Language Contact

To collect data about the speech community language contact phenomena I have used document analysis, sociolinguistic domain observation and semi-structured interview as the data collection instruments. In the following sections language contact phenomena of Deka town speech community are discussed.

4.1. 4.1. Code-mixing and borrowing

As mentioned in the preceding section (i.e., review of related literature), there are several outcomes of language use and linguistic identities. Among them, the most prevalent outcomes that draw considerable attention from scholars are CS, CM, and borrowing. Therefore, this section is devoted to these language-use phenomena. Due to rapid social mobility, human beings exist in different corners of the world together, and it is likely that linguistic, cultural, and social exchanges of ideas and feelings are exhibited. As a result of this, the language use results of the linguistic groups that are living in Deka town were assessed. Of the linguistic groups that are in contact, Kafa, Amara, Oromo, and Sheka were the dominant groups in the study area. Document analysis, sociolinguistic domain observation and semi-structured interview are the methods used to gather the qualitative data presented in this section. Through their contacts with one another, members of the Deka community provided the following CM and borrowed statistics: Conversations that happen in the community organically provide the data. The investigator additionally noted multiple conversations between the members of the community under diverse conditions. A portion of the conversations were recorded during the data collection process to analyze the data for this study's analysis.

4.1.4. 2. Borrowing

All languages in the world engage in borrowing on a frequent basis. According to Campbell (2006), borrowing is not limited to merely taking lexical items from one language to another; it can also include any kind of linguistic material that can be taken over from a foreign language, such as sounds, phonological rules, grammatical morphemes, syntactic patterns, semantic associations, discourse strategies, or anything else that can be borrowed. It is

difficult to envisage a language that has not borrowed terms from another language, just as no culture has completely developed from language without language acquiring some structural trait from another language that is contemporary to it, according to Landen and Hogg (1987).

This study examined some loan terms from the perspective of language use and linguistic identity in the Deka town speech community across various languages. The fundamental focus of the speech community of Deka town is adopting aspects from many languages, such as Amharic, Afan Oromo, and Shekinoonoo, in addition to other languages spoken in the town, as Amharic vocabulary is widely noticed in Kafinoonoo. The categories of borrowing that are examined for the purposes of this study are those in which the borrowed word has a relationship to the dominant language, Kafinoonoo, with the other languages. In Kafinoonoo, loan words from Amharic are created through morphological processes. Examples:

	Amh.	Kafi.	Gloss	
a)	Birr	birawo	‘Birr’	suffix (-o)
b)	Wängäl	wengelo	‘crime’	suffix (-o)
c)	Wongel	wongeelo	‘gospel’	suffix (-o)
d)	Silk	silko	‘phone’	suffix (-o)
e)	Suuq	Suuqo	‘shop’	suffix (-o)

The examples above demonstrated that, how Kafinoonoo modifies Amharic loan words by adding the suffix /-o/. Kafinoonoo nouns end in a final vowel (-o) in their lexical entry. The vowel (-o) attached in Kafinoonoo loan words indicate the gender masculine. All the examples have undergone morphological processing because the suffix is merely added to the end of the word with an Amharic meaning; in examples (a–e), the roots have also undergone this process. For instance, birawo\‘Birr’ is a word that is borrowed from Amharic into Kafinoonoo without changing its meaning. By adding the suffix /-o/, one could observe that Kafinoonoo is composed of numerous loan words from Amharic along with specific modifications. So, one could say that Kafinoonoo loan nouns borrowed from Amharic language most probably have the vowel (-o) in its final of the root words which are borrowed from Amharic language and those words are used to indicate masculine gender in Kafinoonoo.

There are loan words from afan Oromo in the Amharic language. Some these loan words are:

Afan Oromo	Amh.	Gloss
'Qabato',	'kebeto'	'belt'
'Daakiiyyee'	'Duck'	'duck'
'Dara Mara'	'Demera'	'burning bonfires'

As the above demonstrated data show that kebeto in Amharic meaning 'belt', comes from the Oromo word 'qabato', whose root word is 'qabu' or 'qabachuu', meaning 'to hold.' It is also called Saqii in some parts of Oromia. 'Dakiye' meaning 'duck' in Amharic, comes from the Oromo word 'daakiiyyee', whose root word is 'daakuu,' meaning 'to swim. 'Demera' the practice of burning bonfires, now appropriated by the Orthodox Church, is similarly taken from the Waaqefanna ritual called 'Dara Mara.' 'Mara' is a round of time in Oromo tradition, (also among the Sidama) and the bonfire is lit to mark the end of the year and the beginning of a new one. This is why, at Irrechaa, Oromos say 'Mareewoo' meaning "another round of time, year has come," while walking towards lakes, rivers, fords or hills (Gezetena Gezota, 1997).

There are also loan words from Amharic in the Sheki noonoo. Some these loan words are

Sheki noonoo	Amh.	Gloss
Faanosso	Faanoss	'lantern, lamp'
Gibiro	Gibir	'beam of plough'
Gindo	Gindi	'trunk'
Gari	Gari	'horse-drawn car'
Haakimo	Haakim	'medical doctor'
Hawaariyato	Hawaariyat	'apostle'

The examples above demonstrated that Shekinoo modifies Amharic loan words by adding the suffix /-o and -i/. All the examples have undergone morphological processing because the suffix is merely added Amharic words without meaning difference. For instance, Faanosso Faanoss /lantern or lamp is a word that is borrowed from Amharic into Shekinoo without changing its meaning by adding the suffix /-o/ and Gari/ horse-drawn car is a word that is borrowed from Amharic into Shekinoo without changing its meaning by adding the suffix /-i/.

4.1.5 Linguistic Identity

The study's section on linguistic identity raises several important questions for the research participants in the speech community of Deka town. The questionnaire offered many questions to elicit information about the respondents' linguistic identities. This section addressed the topic of linguistic identity in the following ways:

4.1.5.1 Language writing system and Script

Information gathered on the writing system and script type from the four linguistic groups of Deka town residence as shown in the following table:

Items	Yes				No			
	F		%		F		%	
1. Is Kafinoonoo written?	106		36.3		----		----	
1. If yes, in which script is written?	Ethiopic		Latin		Arabic		Other	
	F	%	F	%	F	%	F	%
	12	4.1	74	25.34	14	4.8	6	2.05
Items	Yes				No			
1. Is Amharic lwritten?	F		%		F		%	
	46		15.75		--		---	
If yes, in which script is written?	Ethiopic		Latin		Arabic		Other	
	F	%	F	%	F	%	F	%
	46	15.7	---	---	----	----	---	----
Items	Yes				No			
Is Afan Oromo written?	F		%		F		%	
	80		27.4		----		-----	
If yes, in which script is written	Ethiopic		Latin		Arabic		Other	
	F	%	F	%	F	%	F	%
	2	0.7	74	25.3	----	1.4	4	1.36
Items	Yes				No			
Is Shekinoonoo Written?	F		%		F		%	
	24		8.3		12		4.4	

If yes, in which script is written?	Ethiopic		Latin		Arabic		Other	
	F	%	F	%	F	%	F	%
	5	1.7	19	6.5	--	---	---	---

Table 14: language(s) writing system and Scripts

As table 14 shows, each linguistic group possesses a written language, including the Kafinoonoo with 106 (36.3%), Amharic with 46 (15.75%), Afan Oromo with 80 (27.4%), and Shekinoonoo with 25 (8.3%). Among these linguistic groups, the Kafinoonoo, Afan Oromo, and Shekinoonoo linguistic group respondents' claimed that they have the same writing script, which is Latin script based. According to Honelgn (2009), the Kafinoonoo script originated from the Afan Oromo script. The current researcher's finding in this section is related with Honelgn's (2009). Native speakers of Amharic in the study area, on the other hand, retorted that they have a language written in Ethiopic script with 46 (15.7%) and that this is part of their linguistic identity.

I asked Shekinoonoo native speakers in a semi-structured interview about their languages and how they could express their linguistic identity in multilingual Deka town. The informant say the following: "It is too difficult to express Shekinoonoo in a multilingual setting like Deka, because culture can be exercised in groups with one's own language, and to do this, we are few, and the dominant language of the town is Kafinoonoo. Next to that, Amharic and Afan Oromo can be exercised if they have a number of speakers as compared to Shekinoonoo; I could be proud if I have an exposure to exercise my culture as of the other linguistic group acting in different domains, and it is too difficult to act cultural activity alone, except speaking the language if you meet the speaker of your linguistic identity. As the interviewee responds, he is looking for his linguistic identity; however, he shares the other linguistic groups' cultures to make social ties with the permanent residents of the speech community. Based on the available information, it may be inferred that Shekinoonoo native speakers surveyed for this study had an unfavorable attitude toward utilizing the language of dominant linguistic groups in various language usage categories.

4.1. 5. 2. Language of Respondents' Mothers

The following sub-sections contain information about the language of the respondents' mother tongue as provided by the respondent themselves.

Language	F	%
Kafinoonoo	114	39.1
Amharic	48	16.4
Shekinoonoo	36	12.4
Afan Oromo	84	28.8
Other lan.	10	3.4
Total	292	100

Table 15: Languages of Respondents' Mother Tongue

Table 15 above expresses the language variety of the respondents' mothers. It demonstrates that 114 (or 39.1%) of the mothers of the interviewees spoke Kafinoonoo as their first language. 84 (28.8) respondents mother tongue is Afan Oromo; the mother tongue of 48 (16.4%) respondents' mother is Amharic. Shekinoonoo's mother tongue, which is 36 (12.4%) out of the four languages that are spoken in Deka town, is the least spoken when compared to the mother tongues of Kafinoonoo, Amharic, and Afan Oromo. Table 15 above illustrates that the mothers of the respondents in the four linguistic groups learned Afan Oromo as a second language in the first rank. Once more, there is a big distinction between Amharic and Shekinoonoo with reference to their distribution as second languages; of the 292 respondents, 48 mothers reported speaking Amharic as a second language, whereas only 36 reported learning Shekinoonoo. There are other language mother tongue speakers in Deka. For example, 10 (3.4%) people speak the mother tongue indicated above. Like the linguistic group of respondents who dwell in Deka town, about 29 percent of them acquired Afan Oromo as a second language.

4.1. 6. Findings from Observation

Based on the investigation of the data gathered by the study's observation instrument, this section has revealed the following findings: Among the different domains of language use Mashene market is taken as the first for analysis of the observation data because in this market multilingual speakers can come and use their languages. Like any market, the (Mashene) market in Deka town has visited by a diverse range of people who speak different languages. Deka town is a multilingual community, speaking Kafinoonoo, Amharic, Afan Oromo, and Shekinoonoo. Other languages are spoken in the marketplace, where individuals are free to use their native tongue depending on the situation and people they interact with. The researcher visited several locations in Deka, including Mashene Market in Deka town, but for the analysis of this thesis, the researcher would concentrate on one observation of the Mashene market.

People	Conversation	Gloss
Buyer	Baakee gene Seelamo wodaabetine? Baakoo ambichone?	Owner of the hen good afternoon, how are you? How much is your hen?
Seller	Wodaabet, Baakoo andi Shihi	I am fine, hen is one thousand
Buyer	Baakishi, Geeti keebi?	Please, tell and sell it?
Seller	Doorwi betami tilikii newi, gini newo negabitoni geeti	The hen is too large, you can tell how many you can buy it.
Buyer	Shirite babalona keemebone,	Six hundred could you sell, please?
Seller	Siimiti metoo hamiisa newi yetewikuti, waayo ne qawiaata	Eight hundred is given now, even I do not need to sell by it
Buyer	Wiiyi aka qaajene, tnishi iko newi	Why do you refuse, it is a small hen.
Seller	Baaqa, haabe	Please, go
Buyer	Diggeb, beeyi	Goodbye,
Seller	Selami hidi	Good-bye

Table16: Hen selling at Mshene Market, Deka town

In the data above, two languages (Kafinoonoo and Amharic) have used in the conversation. Something spectacular is noticed in this data. Both the seller and buyer made use of the continually code mix through using two languages, Kafinoonoo and Amharic, in their speeches. The speakers in the data above both code mix in their whole speech.

To sum up, as the market's participants were members of a multilingual speech community, the market community code mixes for buying and selling were common in the Deka town of Mashene market.

In addition to the market, the researcher also observed language contact phenomena in different domains of Deka town. As observed by the researcher the respondents, mostly utilize three languages with all interlocutors in the family domain, as evidenced by the researcher's observation of the people in the town chatting with their siblings. With all interlocutors, Kafinoonoo is ranked first among the languages, followed by Amharic. In terms of using, it with all interlocutors, Afan Oromo ranks third. Shekinoonoo, however, is the least used of the four languages in the town and is ranked fourth. For the languages that the seller or buyer must employ for the intended purpose, respondents use Kafinoonoo, Amharic, and Afan Oromo for marketing purposes.

When Afan Oromo speakers are buyers and Kafinoonoo speakers are sellers in the Deka Town Mashene market, Kafinoonoo speakers make accommodations for them. The results of this study lend credence to the idea that vendors should speak in the language of their customers. Additionally, the preliminary survey revealed to the researcher that the respondents struggled to read and write in all languages other than Amharic, including their native tongues (Kafinoonoo, Afan Oromo, and Shekinoonoo).

4.1.7. Findings from Semi structured Interview

Using semi structured interview questions, the researcher interviewed 10/20 respondents to investigate language use and linguistic identity in Deka town.

Regarding the dominant language, three linguistic groups of the participants claimed the following:

We believe that Amharic and Kafinoonoo are the two most common languages in the town. We may argue that both Kafinoonoo and Amharic have a chance to become dominant because, in most public service domains, the speech community uses both languages depending on the domain and demands of the communicator. Because most of the speech community in the town communicates in Amharic and Kafinoonoo in different public service places, like marketing and health centers, this is because, as opposed to Afan Orom and Shekinoonoo, more people are writing and listening in Kafinoonoo and Amharic in the workplace. While Sheki noonoo is not as widely spoken as other languages like Kafinoonoo, Amharic, and Afan Oromo, it can be spoken in select home domains. (Semi structured *interview with four leaders of the Kebele communities in Shuuniti, Andinet, Selam, and Yeriogiti, September 8, 2016 E.C.*)

As a result, based on the data above, most of the social community used Kafinoonoo in various language domains most of the time. In addition, the speech community could use Amharic and Afan Oromo in market domains when the interlocuter was a speaker of both languages.

The second interview question was raised: What do you think language contact means? While asked to comment on their opinion of language contact, three of the linguistic group respondents said the following:

Language contact, in my view, refers to speaking in more than one language, often known as bilingualism or multilingualism. This indicates that a person can attempt to communicate with someone who speaks two, three, or more languages in a few words. This is particularly typical in situations like these where a multilingual and lower bilingual group is shifted to the language of the dominant linguistic group. (Semi structured *interview with Government employee, September 9, 2016 E.C.*)

Thus, as previously mentioned, the usage of language in the phrase refers to a clear language interaction between people when we consider that language has multiple communication

properties. The first is the face-to-face inference that the respondents mentioned in the sentences above. This implies that when people wish to talk to each other, they can do so without the involvement of a third-party language.

The other interview question was concerned with the name of the study area language community. The response is presented as follows:

When communicating, first, they could communicate words and names, which have significance. If names were given proficiently, they must mean something to a normal linguistic group; otherwise, they fail to serve the purpose of linguistic communication. Such conditions are essential to names of all kinds; whether they apply to concrete (stone, food, table, water, personal name, etc.), they could easily communicate with each other, but if they try to communicate with lexical words, it can result in a misunderstanding with them. For example, I have a first daughter whose name is "Afitan," which means she is the first child in my life. (Semi structured interview with Afitan's Father, September 12, 2016 E.C)

Therefore, according to the responses shown above, people should understand the role of linguistic name structures and their meaning from a particular name given by their parents; otherwise, they fail to serve the purpose of linguistic communication.

A further semi structured-interview question was concerned about: Do they borrow words from other languages during day-to-day communication?

Some speakers of the borrowing language know the source language too, or at least enough of it to utilize the relevant word. They (often consciously) adopt the new word when speaking the borrowed language because it most exactly fits the idea they are trying to express. If they are bilingual in the source language, which is often the case, they might pronounce the words the same or like the way they are pronounced in the source language. For example, during day-to-day communication, I accepted the words "bank, policy, and program" from English to my native language, Kafinoonoo, and "sibsaba" from Amharic to Kafinoonoo. "Papasi and Kesi were words from Greek used in Kafinoonoo as it was; they are traditionally used." "Coato and kako are words borrowed from Italic and used in Kafinoonoo, Amharic, and in Shekinoonoo here in

Deka town. (Semi structured interview *with Teacher, Tuesday, September 13, 2016 E.C)*

As the above respondent claimed, the languages like Kafinoonoo, Amharic, and Shekinoonoo are spoken by the community who are living in Deka town borrowed words from other languages in the country and even from foreign languages. In general, a borrowed term tends to resemble native words in some morphologically process more the longer it has been in the language and the more often it is used. The words exhibit this feature, and they perceive the word as either their own or a loanword.

For the additional interview question, what were the most common languages spoken in Deka town's various government offices? Responses were given as follows:

As the respondents, the official language of the Kafa zone is Kafinoonoo; however, Amharic is primarily spoken at the many government offices located in Deka town. Since Amharic is the language for most people employed by the town's government offices, most office workers are concentrating on using this language in offices.”
(Semistructured-interview *with Government employee, September 13, 2016 E.C)*

Therefore, as the above data shows, most urban residents employed in government offices intended to use Amharic in their office work. According to the participant, this was not related to hearing Kafinoonoo or one language, but rather to a lack of sufficient knowledge in one language, writing, and reading one native language, especially Kafinoonoo and Shekinoonoo. As of now, they have their own language background, but they use Amharic as the lingua franca in office use.

Chapter Five: Summary, Conclusion, Recommendation and Suggestion of the Study for Future Research

5.1. Summary

Investigating the language use and linguistic identity in Deka town, Kafa Zone, SWER was the aim of the study. The study examined linguistic identities in the study area, presented a brief account of language contact phenomena in the study area, and characterized the patterns of language use with various linguistic domains in Deka. The language identity and use of the Deka town speech community were examined in the study using a mixed-descriptive survey research design. A typical sample of 312 respondents provided the data. 20 of the 312 sample respondents' responses were classified as qualitative and 292 as quantitative. As a result, the qualitative data was incorporated after the quantitative data. From August 2023 to October 2023, a self-developed questionnaire, an interview, and sociolinguistic domain observation were used to gather data. SPSS version 20 was used to code and investigate the data in terms of percentage and frequency.

This thesis's fundamental analyses are mostly descriptive survey to draw certain conclusions based on specific sociodemographic factors like age, gender, educational attainment, and ethnicity. The speech community of the respondents, who lived in Deka town for more than two years, and their diverse linguistic backgrounds have also been used by the researcher.

The study's first findings indicate that a considerable proportion of the speech community speaks Kafinoonoo as their mother tongue. All inhabitants of the town use their own languages and linguistic identity, in their home domain. In terms of linguistic identity, it has observed by SLDO tool that the Kafa, Oromo, Sheka, and Amhara linguistic groups in Deka town consistently identify themselves in their home domains. Most participants during the interview groups declared their linguistic identity which was also supported by the quantitative data analysis time.

Considering this, respondents from the Sheka linguistic group in Deka town demonstrated less enthusiasm than respondents from the Afan Oromo and Amharic linguistic groups in the study area. It was found that Shekinoonoo's speaking domain is significantly more linked to the home domain, particularly with housewives and their spouses when they both belong to their linguistic group. Moreover, the researcher found that Shekinoonoo was less used frequently than the other three languages, Kafinoonoo, Amharic, and Afan Oromo, in telephone conversations and in the marketplace via observation.

5.2. Conclusion

Based on the basic findings mentioned above, the following conclusions are drawn based on the investigation of language use and linguistic identity in Deka town.

In Deka Town, patterns of language use were examined. Although there are significant variations in the language use habits of the town's residents, the available data shows those respondents' proficiency levels in each of the four language skills varied, indicating a range of proficiency levels. Most respondents had good proficiency in speaking and listening, but only fair proficiency in reading and writing the two languages (Shekinoonoo and Afan Oromo).

Four languages are spoken most observable domains of Deka town, which is a multilingual town: Kafinoonoo, Shekinoonoo Amharic, and Afan Oromo. The study's findings indicated that Kainoonoo, Amharic, and Afan Oromoo are the languages spoken in the town's marketplace, among friends, and during recreation. Only a small percentage of individuals spoke Shekinoonoo, and it was primarily a home domain language. As a result, Amharic was mostly learned as a second language among several linguistic groupings.

With regard to language use in different domains, the following patterns of language use are developed: Although various languages are spoken as the mother tongues by the respondents, their fathers, mothers, siblings, children, and spouses speak Kafi noonoo, Amharic, and Afan Oromo, which are the dominant languages in the family domain, while Shekinoonoo is spoken to a lesser extent. All languages: Kafinoonoo, Afan Oromo, Amharic, and Shekinoonoo are used among the respondents and their relatives in rural areas. Kafinoonoo,

Amharic, and Afan Oromo are the most used languages among respondents and their relatives in urban places. Amharic is the language used as lingua franca in Deka town.

Within the neighbor domain, 51(17.5%) respondents used Kafinoonoo, while 58 (19.9%) used Afan Oromo for communication. About 36.7% of respondents use Amharic when discussing friendships. Therefore, when they communicated with friends in the recreation area, most respondents preferred to use Amharic. In the friendship sphere as well, Afan Oromo was preferred when Oromo respondents communicate with Afan Oromo speaker friends.

Depending on the language preference of the communicator, people in the market area communicate using all four languages: Kafinoonoo, Amharic, Shekinoonoo, and Afan Oromo. The findings for this area are like the research conducted in Ethiopian markets by Cooper & Carpenter in 1976. They said that the use of multiple languages facilitated the traders' transactions. The native language is formerly the primary language utilized for a variety of activities and emotions. This one is utilized by the responders to demonstrate their language identification. For their children to have good opportunities in the future, some residents in the study area need to teach Afan Oromo, Arabic, and English. When asked why they wanted to learn a second language, several of the respondents told to the researcher that English is the second most popular language to learn because of its widespread use in higher education and its international standing. If you travel anywhere in our nation, Afan Oromo is the language that can provide you with excellent opportunities to communicate with the largest ethnolinguistic community as an additional lingua franca to Amharic.

In general, the results indicated that Deka is a multilingual town with three languages spoken side by side: Kafinoonoo, Amharic and Afan Oromo. To describe the pattern of language use with different linguistic domains in Deka town was 1st objective of this study under this, of the respondents' 192 (65.7%), Kafinoonoo, 79 (27%), Amharic 77 (26.4%) Afan Oromo languages are respectively used languages when speaking with their spouses or husbands. Shekinoonoo is used by 8 (2.3%) with a spouse at home. Kafinoonoo, Amharic, and Afan Oromo languages are used by siblings at family domains. Multilingual speech community people have different preferences towards listening/ watching Television based on once linguistic identity. Most respondents stated that they preferred Amharic and Afan Oromo

languages in the media, of total respondents 104 (35.6%) prefer Amharic, 98 (33.5%) said they favor Afan Oromo for watching TV & radio. To provide a sketch description of language contact phenomena in Deka town is the 2nd objective of this study under this objective, in Kafinoonoo, loan words from Amharic created through adding the suffix –o in Kafinoonoo. In Shekinoonoo the loan words are created by suffix –o and –i. The are loan words taken from afan Oromo in Amharic language, like kebeto in Amharic meaning ‘belt’, comes from the Oromo word ‘qabato’, whose root word is ‘qabu’ or ‘qabachuu’, meaning ‘to hold.’ Analyzing linguistic identities in the study area is the 3rd objective of this study, in this research question Kafinoonoo, Afan Oromo, & Shekinoonoo linguistic group have the same writing script, Latin script based. Native speakers of Amharic in the study area, on the other hand, reported that they have a language written in Ethiopic script.

5.3. Recommendation

The research study's major findings and conclusions reflect the recommendations below for strengthening Deka town's language use and linguistic identity:

The dominance and interference of Kafinoonoo, Afan Oromo, and Amharic languages have really diminished the usage of Shekinoonoo in numerous spheres, even though the Deka town speech group has good sentiments towards their linguistic identity. The Sheki noonoo speech community in Deka town should, thus, work to maintain and advance their mother tongue by using it in a variety of linguistic domains and improving language usage patterns.

- ✓ Most government office domains did not employ substantial Kafinoonoo, Afan Oromo, or Shekinoonoo languages, which might be considered a lack of official commitment. In this regard, the administration of Deka Town should make a commitment to the usage of those languages, particularly Kafinoonoo;
- ✓ The ability to read and write in Amharic is the respondents' main reason for switching to the Amharic language in the workplace. As a result, the town administration should review its language use in relation to language policy and employ language policy in to practice to preserve the original language for the entire speech community using in the offices;

- ✓ The Deka town language identity under investigation is multilingual. The investigation's linguistic analysis demonstrates how vital it is to preserve the native languages of the people living in Deka town. The Deka town administration should provide institutional supports for Shekinoonoo speech community for practicing their language along with their culture like that of Kafinoonoo, Afan Oromo, and Amharic.

5.4. Suggestions of the Study for Future Research

This study's investigation on language use and linguistic identity is primarily a descriptive survey that concentrated on the Deka town's Kafinoonoo, Shekinoonoo, Amharic, and Afan Oromo Speech dwellers. The study demonstrated the complex and dynamic nature of language use and linguistic identity in a multilingual Deka town. Residents of Deka town, specifically the Shekinoonoo speech community, must work together to address the sociocultural factors that influence language use and linguistic identity by using their native language in various domains. This will help to maintain their linguistic identities as an Afan Oromo and Amharic linguistic group. In performing this, they could play preservation of their own native language, and residents of the multilingual Deka town speech community must show consideration for Shekinoonoo speakers who ask to join other language groups in sociocultural events to exercise their linguistic identity as one of the cultural identity live in Deka town. Future research will continue to be interested in providing some descriptive comparison and contrasting of linguistic groups' language use and linguistic identity. The Deka town language family is multilingual in its pattern, these multilingual speech community language use in relation to once language to economic usage should be an area that need future research work. So the current researcher would like to suggest that Deka town speech community language use in economic value needs further investigation.

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Appendices

Appendix: A English Version Questionnaire

Jimma University

College of Social Sciences and Humanities

Department of English Language and Literature

Dear participants,

The main purpose of this questionnaire is to collect data for the MA thesis study on “language use and linguistic identity among the people in Daka Town”. This questionnaire consists of open-ended and closed-ended questions that will be answered by participants. The answers are confidential and only used for the study. You should not write your name on the question paper. Therefore, you are kindly requested to put your genuine responses as per the instructions given. I thank you for your cooperation in advance!

Part one: Demographic information

Put a tick (✓) mark in the appropriate box where necessary.

1	Age	<input type="checkbox"/>	15-21	<input type="checkbox"/>	22-28	<input type="checkbox"/>	29-35	<input type="checkbox"/>	36-41	<input type="checkbox"/>	Above 41
2	Sex	<input type="checkbox"/>	Male	<input type="checkbox"/>	Female						
3	Education	<input type="checkbox"/>	5-8 grades	<input type="checkbox"/>	9-12 grades	<input type="checkbox"/>	College diploma	<input type="checkbox"/>	College degree	<input type="checkbox"/>	Others
4	Mother tongue	<input type="checkbox"/>	Kafi Nonoo	<input type="checkbox"/>	Amharic	<input type="checkbox"/>	Shaki Nonoo	<input type="checkbox"/>	Afan Oromo	<input type="checkbox"/>	other
5	Ethnic group	<input type="checkbox"/>	Kaffa	<input type="checkbox"/>	Amhara	<input type="checkbox"/>	Sheka	<input type="checkbox"/>	Oromo	<input type="checkbox"/>	Other
6	Occupation	<input type="checkbox"/>	Farmer	<input type="checkbox"/>	Merchant	<input type="checkbox"/>	Student	<input type="checkbox"/>	Public worker	<input type="checkbox"/>	Other
7	Religion	<input type="checkbox"/>	Muslim	<input type="checkbox"/>	Orthodox Christian	<input type="checkbox"/>	Protestant	<input type="checkbox"/>	Catholic	<input type="checkbox"/>	Other
8	Marital status	<input type="checkbox"/>	Married	<input type="checkbox"/>	Single	<input type="checkbox"/>	Divorced				
9	Marriage type	<input type="checkbox"/>	Intra ethnic	<input type="checkbox"/>	Inter ethnic	<input type="checkbox"/>	Other				

			marriage		marriage						
10	Intermarriage	<input type="checkbox"/>	Kaffa	<input type="checkbox"/>	Amhara	<input type="checkbox"/>	Sheka	<input type="checkbox"/>	Oromo	<input type="checkbox"/>	Other
		<input type="checkbox"/>	Kaffa with Amhara	<input type="checkbox"/>	Kaffa with Oromo	<input type="checkbox"/>	Sheka with Oromo	<input type="checkbox"/>	Nao with Oromo	<input type="checkbox"/>	Other

Part Two: Language Proficiency

The questions below will be checklists of the research on language proficiency. Hence, self-asses your ability or skills regarding in each language below based on questions along with alternatives. Then, Put a tick (✓) mark in the appropriate box your right alternative in the space provided.

No.	Items	Good	Fair	Poor
11.	i) when I listen to people speaking Kafi Noonoo , my language proficiency is			
	ii) When I listen to people speaking Afan Oromo, my listening skill or proficiency is			
	iii) When I listen to people speaking Sheki noonoo, my listening ability or proficiency is			
	iv) When I listen to people speaking Amharic language, my listening ability or proficiency is			
	Please specify your listening ability/skill, if any other than the language that are stated above by writing the name of language proficiency			
12.		Good	Fair	Poor
	i) When I speak to people in Kafi Noonoo , my skill or proficiency is			
	ii) When I speak to people in Sheki noonoo, my speaking skill /proficiency is			
	iii) when I speak to people in Afan Oromo, my speaking skill/ proficiency			
	iv) When I speak to people in Amharic, my speaking skill is			
	v) Please specify your speaking ability/skill, if any other than the languages that are stated above by writing the name any of the language proficiency. _____			
	Status	Good	Fair	Poor

13	i) When I read in Kafi Noonoo ,, my skill or proficiency is			
	ii) When I read in Sheki noonoo my reading skill or proficiency is			
	iii)When I read in Amharic, my reading skill or proficiency is			
	iv)When I read in Afan Oromo, my reading skill or proficiency is			
	V) Please specify your speaking ability/skill, if any other than the languages that are stated above by writing the name any of the language proficiency. _____			
14	Status	Good	Fair	Poor
	i) When I write in Kafi Noonoo ,, my skill or proficiency is			
	ii) When I write in Afan Oromo, my writing skill or proficiency is			
	iii) When I write in Sheki noonoo, my writing skill or proficiency is			
	iv)When I write in Amharic, my writing skill or proficiency is			
	v) Please specify your speaking ability/skill, if any other than the languages that are stated above by writing the name any of the language proficiency._____			

Part Three: Questions related to language use situations and preferences

In the following questions, alternatives are given, put a tick (√) mark in the appropriate box where necessary. If your answer is “other”, please specify the name of the language.

Questionnaire regarding language use in different domains						
I.	Family domain	Kafinoon oo	Amharic	Shekin oonoo	Afan Oromo	other
1.	Which language do you use with your wife/husband at home?					
2.	Which language do you use with your					

	parents at home?					
3.	Which language do you use with your children at home?					
4.	Which language do you use with siblings?					
5.	Which language do you use with your neighbors?					
6.	Which language do you use with your friends?					
II	Market	Kafinoon oo	Amharic	Shekin oonoo	Afan Oromo	other
1.	Which language do you use to buy in the market?					
2.	Which language do you use with sellers in the market?					
III	Religion	Kafinoon oo	Amharic	Shekin oonoo	Afan Oromo	other
1.	Which language do you use with parents in the mosques?					
2.	Which language do you use with parents in the churches?					
IV	Health center (public service)					
1.	Which language do you use with patient in the health center?					
2.	Which language do you use with doctor in health center?					
V	Employment	Kafinoon oo	Amharic	Shekin oonoo	Afan Oromo	other
1.	Which language do you use with co-worker in office?					
2.	Which language do you use with your office manager?					
VI	Courts and police station	Kafinoon	Amharic	Shekin	Afan	other

		oo		oonoo	Oromo	
1.	Which language(s) do you use with police in station? (you can choose more than one languages)					
2.	Which language (s) do you use with judge in court hall? (you can choose more than one languages)					
VII	Funeral ceremony	Kafinoon oo	Amharic	Shekin oonoo	Afan Oromo	other
	Which language(s) do you use with diseased/mourners? (you can choose more than one languages) s					
	Which language (s) do you use with bad news for the relatives? (you can choose more than one languages)					
VIII	Marriage ceremony	Kafinoon oo	Amharic	Shekin oonoo	Afan Oromo	other
	Which language(s) do you use with bride groom? (you can choose more than one languages)					
	Which language (s) do you use with bride? (you can choose more than one languages)					
IX	Media	Kafinoon oo	Amharic	Shekin oonoo	Afan Oromo	other
	Which language do you prefer while watching TV most frequently?					
	You can write more than one language: <hr/> <hr/> <hr/> <hr/>					

	Which language do you prefer while listening radio most frequently?					
	You can write more than one language: _____					
	Which language do you prefer while reading newspapers most frequently?					
	You can write more than one language: _____					

Part Four: Questions related to language contact

- ✓ In the following questions, alternatives are given, put “ ” mark against your right choice. If your answer is “neutral”, please specify the type of the language contact

No.	Items	Yes	No	Neutral
I	Code switching			
	i) Do you code-switch to your mother tongue while a strange comes near?			
	ii) Do you often code switch?			
	Please specify other types of code switches _____			
II	Code mixing			
	Do you borrow words to your mother tongue while you are speaking with a friend?			
	Please specify your listening ability/skill, if any other than the language			

	that are stated above by writing the name of the language contact ... _____ _____			
1III	Borrowing			
	Do you borrow words to your mother tongue while you are speaking with a friend?			
	Are their loan terms in your language?			
	Please specify your listening ability/skill, if any other than the language that are stated above by writing the name of the language contact ... _____ _____			

Part Five: Questions related to linguistic identity.

In the following questions, alternatives are given about linguistic identity; put a tick (✓) mark in the appropriate box where necessary. If your answer is “other”, please specify the name of the language.

1. Is your language written?

Yes No

2. If yes, in which script is written?

.Ethiopic

Latin

Arabic Other

If you say ‘other’, specify it.

3. Do you speak a language (s) other than your first language?

Yes No

4. If your answer for question number 3 is “yes”, what are the languages? (You can write more than one language)

5. What is your mother’s first language? _____

6. Does she speak additional languages than her first language?

Yes No

7. If your answer for question number 6 is “yes”, what are the languages? (You can write more than one language).

8. What is your father’s first language? _____

9. Does he speak additional languages than his first language?

Yes No

10. If your answer for question number 9 is “yes”, what are the languages? (You can write more than one language)

11. Among different linguistic groups living in Daka Town, with which linguistic group(s) do you spend more time?

12. If you spend with a linguistic group, mention your reasons.

Thank you

Appendix: B Amharic Version Questionnaire

ጅማ ዩኒቨርሲቲ

የሒውሞኒቲስና ሶሻል ሳይንስ ኮሌጅ

እንግልዘኛቋንቋና ሥነጽሑፍትምህርት ክፍል

የፅሁፍ መጠይቅ

ውድ ተሳታፊዎች፡-

የዚህ መጠይቅ ዋና አላማ “በዳካ ከተማ የሚገኙ የቋንቋ ተጠቃሚዎች እና የቋንቋ ማንነታቸው” በሚል ርዕስ ለሚሰራ የሙኤ ትምህርት ማሟያ የምርምር ስራ አስፈላጊ እና ጠቃሚ መረጃ መሰብሰብ ነው። ጥናቱ በዋናነት በዳካ ከተማ የሚገኙት የቋንቋ ቤተሰቦች የቋንቋ አጠቃቀም እና ከአንድ በላይ ቋንቋዎችን የሚናገሩ ብሔር ብሔረሰብ ላይ የሚያተኩር ሲሆን የቋንቋ አጠቃቀም እና የቋንቋ ማንነት ግንዛቤ ለመግለጽ የታሰበ ጥናት ነው። ውድ ተሳታፊዎች በዚህ ጥናት ውስጥ እንዴት ስተዋል በአጋጣሚ ወይም በቋንቋ ንግግራቸው ለጥናቱ ውጤት መሳካት ተመርጧቸዋል። ውድ ተሳታፊዎች እናንተ የምትሰጡት መልስ ለዚህ ጥናት ዓላማ ብቻ የሚውል ይሆናል። በተጨማሪም በዚህ መጠይቅ ውስጥ ስማችሁ ስለማይፀና የምትሰጡት መልስ ሚስጥር የተጠበቀ ይሆናል። ስለዚህ ውድ ተሳታፊዎች የእናንተ ክልብ የመነጨ ምላሽ ለጥናቱ ፋይዳ እጅግ የጎላ ጠቀሜታ ይኖረዋል። ስለሆነም ለጥያቄዎቹ ተገቢውን እና ትክክለኛውን መልስ በመስጠት እንዲትተባበሩ አደራ እላለሁ። ስለምታደርጉልኝ ትብብር በቅዴሚያ አድናቆትና ምስጋና አቀርባለሁ።

አመሰግናለሁ!

ክፍል አንድ፡- U. ግላዊ መረጃ

መመሪያ: ከዚህ በታች ከ1-9 ለቀረቡት ጥያቄዎች ከተሰጡት አማራጮች የእርስዎን ግላዊ መረጃ በያዘው ፊት ለፊት ባለው ክፍት ቦታ ላይ “□ ” ምልክት በማድረግ ይግለጹ። መልስዎ ሌላ ከሆነ የቋንቋውን ስም በመፀና ይግለጹ።

1	እድሜ	<input type="checkbox"/>	15-21	<input type="checkbox"/>	22-28	<input type="checkbox"/>	29-35	<input type="checkbox"/>	36-41	<input type="checkbox"/>	ከ41በለይ
2	ፆታ	<input type="checkbox"/>	ወንድ	<input type="checkbox"/>	ሴት						
3	የትምህርት ደረጃ	<input type="checkbox"/>	የሁለተኛ ደረጃ	<input type="checkbox"/>	የመሰነድ ትምህርት	<input type="checkbox"/>	ከሌጅ ድጉሎማ	<input type="checkbox"/>	የመጀመሪያ ድግሪ	<input type="checkbox"/>	ሌላ
4	አፍ መፍቻ ቋንቋ:	<input type="checkbox"/>	በካሬ ኖኖ	<input type="checkbox"/>	አማራኛ	<input type="checkbox"/>	ሸክ ኖኖ	<input type="checkbox"/>	አሮሞኛ	<input type="checkbox"/>	ሌላ
5	ባህሪ	<input type="checkbox"/>	ካፋ	<input type="checkbox"/>	አማራ	<input type="checkbox"/>	ሸክ	<input type="checkbox"/>	አሮሞ	<input type="checkbox"/>	ሌላ
6	ሥራ	<input type="checkbox"/>	አርሶ አዳር	<input type="checkbox"/>	ነጋዴ	<input type="checkbox"/>	ተማሪ	<input type="checkbox"/>	የመ/ሰራተኛ	<input type="checkbox"/>	ሌላ
7	ሃይማኖት	<input type="checkbox"/>	ኢስላም	<input type="checkbox"/>	አርቶዶክስ	<input type="checkbox"/>	ፕሮቴስታንት	<input type="checkbox"/>	ካቶሊክ	<input type="checkbox"/>	ሌላ
8.	የጋብቻ ሁኔታ	<input type="checkbox"/>	ያጋበ	<input type="checkbox"/>	ያላጋበ	<input type="checkbox"/>	የፋታ/ች	<input type="checkbox"/>			
9	ከሌላ ብሔር ከሆነ	<input type="checkbox"/>	ካፋ	<input type="checkbox"/>	አማራ	<input type="checkbox"/>	ሸክ	<input type="checkbox"/>	አሮሞ	<input type="checkbox"/>	ሌላ
			ካፋ ከአማራ ጋር	<input type="checkbox"/>	ካፋ ከአሮሞ ጋር	<input type="checkbox"/>	አማራ ከአሮሞ ጋር	<input type="checkbox"/>	ሸክ ከካፋ ጋር	<input type="checkbox"/>	ሌላ

ክፍል ሁለት:- የቋንቋ አጠቃቀም ሁኔታን በተመለከተ የቀረቡ ጥያቄዎች

ለሚከተሉ ጥያቄዎች እባክዎ ከቀረቡት አማራጭ ቋንቋዎች ፊትለፊት “” ምልክት በማኖር ትክክለኛውን መልስ

ይግለጹ።

ተ.ቁ	ርእስ	ጥሩ	መካከለኛ	ዝቅተኛ
1.	ሀ) በካሬ ኖኖ የሚናገሩ ሰዎች ሳይምጥ ያለኝ ችሎታ			
	ለ) በአፋን አሮሞ የሚናገሩ ሰዎች ሳይምጥ ያለኝ ችሎታ			
	ሐ) በአማራኛ የሚናገሩ ሰዎች ሳይምጥ ያለኝ ችሎታ			
	መ) በሸክ ኖኖ የሚናገሩ ሰዎች ሳይምጥ ያለኝ ችሎታ			

	እባክዎ ከተሰጡት ቋንቋዎች ውጪ ሌላ ከላ ይግለጹ፡			
		ጥሩ	መካከለኛ	ዝቅተኛ
2.	ሀ) በካፊ ኖኖ ያለኝ የመናገር ችሎታ			
	ለ) በአፋን ኦሮሞ ያለኝ የመናገር ችሎታ			
	ሐ) በአማረኛ ያለኝ የመናገር ችሎታ			
	መ) ሸክ ኖኖ ያለኝ የመናገር ችሎታ			
	እባክዎ ከተሰጡት ቋንቋዎች ውጪ በሌላ ቋንቋ ያለዎት የመናገር ክህሎትዎን የቋንቋውን ስም በመጻፍ ይግለጹ፡፡			
		ጥሩ	መካከለኛ	ዝቅተኛ
3	ሀ) በካፊ ኖኖ ያለኝ የማንበብ ችሎታ			
	ለ) በአፋን ኦሮሞ ያለኝ የማንበብ ችሎታ			
	ሐ) በአማረኛ ያለኝ የማንበብ ችሎታ			
	መ) ሸክ ኖኖ ያለኝ የማንበብ ችሎታ			
	እባክዎ ከተሰጡት ቋንቋዎች ውጪ በሌላ ቋንቋ ያለዎት የማንበብ ክህሎትዎን ይግለጹ፡፡			
		ጥሩ	መካከለኛ	ዝቅተኛ
4.	ሀ) በኖኖ ስፅፍ ያለኝ			
	ለ) በአፋን ኦሮሞ ስፅፍ ያለኝ ችሎታ			
	ሐ) በአማረኛ ስፅፍ ያለኝ ችሎታ			
	መ) ሸክ ኖኖ ስፅፍ ያለኝ ችሎታ			
	እባክዎ ከተሰጡት ቋንቋዎች ውጪ በሌላ ቋንቋ ስፅፍ ያለዎትን ክህሎትዎን የቋንቋውን ስም በመጻፍ ይግለጹ፡፡			

ክፍል ሶስት፡- የቋንቋ አጠቃቀም ሁኔታን በተመለከተ የቀረቡ ጥያቄዎች.

ለሚከተሉ ጥያቄዎች እባክዎ ከቀረቡት አማራጭ ቋንቋዎች ስር “x ” ምልክት በማኖር ትክክለኛውን መልስ ይግለጹ። መልስ "ሌላ" ከሆነ የቋንቋን ስም ይግጹ።

ተ.ቁ	የትኛውን ቋንቋ /ዎች/ ይጠቀማሉ					
I.	ከቤት ውስጥ	ካፍኖኖ	አማረኛ	ሸካኖኖ	አሮሞኛ	ሌላ
1.	ከቤት ውስጥ ከባለቤተዎ ጋር?					
2.	ከቤት ውስጥ ከወላጆችዎ ጋር?					
3.	ከቤት ውስጥ ከልጆችዎ ጋር?					
4.	ከቤት ውስጥ ከወንድምዎ/ከእህቶችዎ ጋር?					
5.	ከጎረቤተዎ ጋር?					
6.	ከጓደኛዎ ጋር?					
II	ትምህር ቤት	ካፍኖኖ	አማረኛ	ሸካኖኖ	አሮሞኛ	ሌላ
1.	ትምህር ቤት ውስጥ ከተማሪዎች ጋር?					
2.	ትምህር ቤት ውስጥ ከመምህራን ጋር?					
III	ገበያ	ካፍኖኖ	አማረኛ	ሸካኖኖ	አሮሞኛ	ሌላ
1.	ከገዥዎ ጋር?					
2.	ከሻጭዎ ጋር?					
IV	ቤተክርስቲያን /መስጊድ/	ካፍኖኖ	አማረኛ	ሸካኖኖ	አሮሞኛ	ሌላ
1.	መስግድ ላይ ከአማኞች ጋር?					
2.	ቤተክርስቲያን ላይ ከአማኞች ጋር?					
V	ጤና ጣቢያ	ካፍኖኖ	አማረኛ	ሸካኖኖ	አሮሞኛ	ሌላ
1.	የጤና ባለሙያዎች ጋር					
2.	ጤና ጣቢያ ላይ ታካሚዎች ጋር?					
VI	ቢሮ	ካፍኖኖ	አማረኛ	ሸካኖኖ	አሮሞኛ	ሌላ
1.	ቢሮ ውስጥ ከስራ ባልደረቦችዎ ጋር?					
2.	ቢሮ ውስጥ ከአለቃዎ ጋር?					
	ቢሮ ውስጥ ከተገልጋይ ጋር?					
VII	ህግ ማስከበሪያ ቦታዎች	ካፍኖኖ	አማረኛ	ሸካኖኖ	አሮሞኛ	ሌላ

1.	ፖሊስ ጣቢያ ውስጥ ከፖሊሶች ጋር?					
2.	ከፍ/ቤት ውስጥ ከዳኞች ጋር?					

ክፍል አራት:- የቋንቋ ግንኙ ሁኔታን በተመለከተ የቀረቡ ጥያቄዎች.

No.	ርዕስ ነገሮች	አዎ	አይደለም	ገለሊተኛ
I	ቋንቋህን ለምሰጢር (Code switching)			
	i) በንግግር ወቅት እንግዳ ሰው ስሙጣ ወደ አፍ መፍቻ ቋንቋ ትለውጣለህ?			
	ii) ሁል ጊዜ ቋንቋህን ምሰጢር ለመጠበቅ ትጠቀማለህ?			
	እባኩን የአፊ መፍቻ ቋንቋዎችን ለምሰጢር (code switches) የተለየ ወቅት ካለ ይግለጹ _____			
II	ቋንቋ መቀላቀል (Code mixing)	አዎ	አይደለም	ገለሊተኛ
	በንግግርህ/ሽ ወቅት አንዴ ቋንቋ እየተናገርክ/ሽ ለሌላ ቋንቋ ትቀላቅላለህ/ሽ?			
	እባኩን በንግግርህ/ሽ ወቅት አንዴ ቋንቋ እየተናገርክ/ሽ ለሌላ ቋንቋ የምቀላቅሎብኩን ወቅት ይግለጹ? _____ _____			
III	የቋንቋ ውሰት (Borrowing)	አዎ	አይደለም	ገለሊተኛ
	በንግግር ወቅት ከሌላ ትዋሳለህ/ሽ?			
	የተውሰት ቃል በቋንቋ ውስጥ አሉ?			
	እባኩን በንግግርህ/ሽ ወቅት የቋንቋ ትውሰት የምፈጸሙበኩን ወቅት ይግለጹ?			

ክፍል አምስት: ከቋንቋ ግንኙ ጋር የተያያዙ ጥያቄዎች።

በሚከተሉት ጥያቄዎች ውስጥ ስለ ቋንቋ ማንነት አማራጮች ተሰጥተዋል; አስፈላጊ እና ተገቢው ነው ባሉት ቦታ ሳጥን ውስጥ ምልክት ይህንን ምልክት ያድርጉ (✓)ያድርጉ። መልስዎ “ሌላ” ከሆነ፣ እባክዎ የቋንቋውን ስም ይጥቀሱ።

1. ቋንቋዎ ተጽፏል? አዎ አይደለም

2. አዎ ከሆነ፣ በየትኛው ስክሪፕት ነው የተጻፈው?

ኢትዮጵያዊ የላቲን አረብኛ ሌላ ‘ሌላ’ ካሉ ይግለጹ።

3. ከአፍ መፍቻ ቋንቋዎ ሌላ ቋንቋ (ዎች) ይናገራሉ? አዎ አይደለም

4. ለጥያቄ ቁጥር 3 መልስዎ "አዎ" ከሆነ ቋንቋዎቹ ምንድናቸው?

5. የእናትህ የመጀመሪያ ቋንቋ ምንድን ነው?

6. ከመጀመሪያ ቋንቋዎ ተጨማሪ ቋንቋዎችን ትናገራላች? አዎ አይደለም

7. ለጥያቄ ቁጥር 6 መልስዎ "አዎ" ከሆነ ቋንቋዎቹ ምንድናቸው?

8. የአባትህ የመጀመሪያ ቋንቋ ምንድን ነው?

9. ከመጀመሪያ ቋንቋው ተጨማሪ ቋንቋዎችን ይናገራል? አዎ አይደለም

10. ለጥያቄ ቁጥር 9 መልስዎ "አዎ" ከሆነ ቋንቋዎቹ ምንድናቸው?

11. በዳካ ከተማ ውስጥ ከሚኖሩ የተለያዩ የቋንቋ ቡድኖች መካከል፣ ከየትኞቹ የቋንቋ ቡድን (ዎች) ጋር የበለጠ ጊዜ ያሳልፋሉ? _____

12. ከቋንቋ ቡድን ጋር ካሳለፉ፣ ምክንያቶቻችን ይጥቀሱ.

አመሰግናለሁ

Appendix: C Kafinoo Version Questionnaire

Jimmi Yuuniversity

Tookii-beemi Saayinsoona Aashittine Colleegee

Ingiliizee noonoo kooree-iqqee Dippaartimentoo

Kooree Echo

Ogeeti Kaachetina'ote

Hini echee inde gaboo Jimmi Yuuniversity-ich ichee-beeti guttinnee digiri doyyee toocooch shuunee-beeti phira boshooch (thesis) “Noonee gaacoonaa noonee konaatittinoona” iibeeti shimbooch dakki katemmoch gibeeti phira boshooch tunemmi qihe macoone. Hini echo kaacona wocheyemmonaa koorra wocheyemmi echoon yechitone. Ebich ebi echeena'on itto wochoo phira boshee daachooch ooge heenoo biichi beeti qoodooch kaamona wochoona itti qoodoon keyiti. Dakkona itti immaabeeti wocheena'o phira boshe daachooch baach hechemmo bituneti-qoochi taatee wochoni iimona itti qoodee heenoon keyoch itti mashaamitoch oogichaa galleto.

Kuxo: 1: Kashee kiino

Kashee kiinoo ciinniti echeena'och icheti malletoon (✓) gaacheree icheti saanduuqooch ceechibit.

1	Eeno	<input type="checkbox"/>	15-21	<input type="checkbox"/>	22-28	<input type="checkbox"/>	29-35	<input type="checkbox"/>	36-41	<input type="checkbox"/>	41yee damba
2	Animoo	<input type="checkbox"/>	Anaamo	<input type="checkbox"/>	Maache						
3	Doyoo	<input type="checkbox"/>	5-8 kimo	<input type="checkbox"/>	9-12 kimo	<input type="checkbox"/>	Kolleegee dippiloomoo	<input type="checkbox"/>	Kolleegee digiri	<input type="checkbox"/>	Baroo
4	Battibatti noonoo	<input type="checkbox"/>	Kafi Nonoo	<input type="checkbox"/>	Amhari Noonoo	<input type="checkbox"/>	Shekki Nonoo	<input type="checkbox"/>	Afaan Oroomoo	<input type="checkbox"/>	Baroo
5	Shiishoo	<input type="checkbox"/>	Kafecho	<input type="checkbox"/>	Amhaaroo	<input type="checkbox"/>	Shekkecho	<input type="checkbox"/>	Oroomoo	<input type="checkbox"/>	Baroo
6	Shuunoo	<input type="checkbox"/>	Goyecho	<input type="checkbox"/>	Giixecho	<input type="checkbox"/>	Doyecho	<input type="checkbox"/>	Taatee Shuuneecho	<input type="checkbox"/>	Baroo
7	Gibeno	<input type="checkbox"/>	Orthodoxso	<input type="checkbox"/>	Piroteestaanso	<input type="checkbox"/>	Musiliimo	<input type="checkbox"/>	Kaatolliko	<input type="checkbox"/>	Baroo
8	Shaage hinnoo	<input type="checkbox"/>	Shaaggito/shaaggeti	<input type="checkbox"/>	Shaagaano/Shagaane	<input type="checkbox"/>	Shaagee gawukketi/tto				
9	Shaagee shaahoo	<input type="checkbox"/>	Shiishoo bi shiisheena Shaago	<input type="checkbox"/>	Shiishoo bare shiishoona	<input type="checkbox"/>	Baroo				
10	Bareshiishoona	<input type="checkbox"/>	Kafa	<input type="checkbox"/>	Amhara	<input type="checkbox"/>	Shekka	<input type="checkbox"/>	Oroomoo	<input type="checkbox"/>	Baroo

	shaagee hinnoo										
		<input type="checkbox"/>	Kafech Amaaroonaa tookkii	<input type="checkbox"/>	Amaaroo oroomoonaa tookkii	<input type="checkbox"/>	Shekkecho kafechona tookki	<input type="checkbox"/>	Oroomoo kafechona tookkii	<input type="checkbox"/>	Baroo

Kuxo: 2: Noonee Iqqoo

Dabbimmi echeena'o noonee iiqqee echoon ciinniyeete. Ebi echeena'on shemmeechish itto noonee iiqqoon kuppho(good),daggitato(fair), woyeena halla aallo (poor) getaa icheti saanduqqooch (✓) malletoon gaachoon itto wochoon imbot.

Y.H	Noonee iiqqee echo	Kuppho	Daggitato	Halla aallo
	Ellee Iqqoo			
11.	i) Kafi noonoon yibbaateebeeti asheena'on ta ellemmona ta noonee iiqqoo			
	ii) Amaari noonoon yibbaateebeeti asheena'on ta ellemmona ta noonee iiqqoo			
	iii) Afaan oroomoon yibbaateebeeti asheena'on ta ellemmona ta noonee iiqqoo			
	iv) Baree noonee ellee iiqqoo ittoshichi beegaata aree noonoon kooroonaa biriibit _____			
	Yibbaatee Iqqoo	Kupp ho	Daggi tato	Halla aallo
	i)) Kafi noonoon yibbaateebeeti asheena'on ta yibbaatee beegaata ta noonee iiqqoo			
	ii) Amaari noonoon yibbaateebeeti asheena'on ta yibbaatee beegaata ta noonee iiqqoo			
	iii) Afaan oroomoon ta yibbaatee beegaata ta noonee iiqqoo			
	iv) Noonee yibbaatee iiqqoon ciinnimmona damba shqheeti nooneena'oyee bare noonee yibbaatee iiqqoo ittoch beegaataa aree noonoon kooroonaa itti yibbaatee iiqqoon biriibit _____			
	Shemmee Iqqoo	Kupp ho	Daggi tato	Halla aallo
13	i) Kafi noonoonaa ta shemmaabeegaata ta shemmee iiqqoo			
	ii) Afaan Oroomoonaa ta ta shemmaabeegaata ta shemmee iiqqoo			
	iii) Amaari noonoonaa ta shemmaabeegaata ta shemmee iiqqoo			

14	Kooree liqqoo	Kupp ho	daggit ato	Halla aallo
	i) Kafi noonona ta kooriibegaata ta kooree iiqqoo			
	ii) Afaan oroomona ta kooriibegaata ta kooree iiqqoo			
	iii) Amaari noonona ta kooriibegaata ta kooree iiqqoo			

Kuxo: 3: Noonee gaachoonaa noonee kaacoona

Ebiyee desh giddeti echeena’o itti noonee gaachoonaa noonee itti kaacona ciinnimmina’o tuneti qoodooch icheti doomeenoon timo tuniyoona icheti saanduqqooch (√) malletoon gaachoonaa icheti nooneena’o daaggoochee kaaci wochibit.

Y.H	Baribare noonee gaache xaa’ooch noonee kaacoon ciinnimmona					
I.	Kechi ashoona tookkii (Family domain)	Kafino noo	Amhaar inoonoo	Shekkino onoo	Afaan Oromoo	Baro o
1.	Ame noonoon itti magechoona/ mageechina tookki kexoocha gaachette?					
2.	Ame noonoon itti kechi ashoona tookkii gaachette?					
3.	Itti kexooche itti bushiishoona tookki amee noonoon gaachette?					
4.	Itti giyeexi ashoona tookkii amee noonoon gaachette?					
5.	Itti nuucheena’ona tookkii amee noonoon gaachette? (ikkooyee dambe noonookaaco hakkeehee)					
II	Gabiyoocha (Market)	Kafino noo	Amhaar inoonoo	Shekkino onoo	Afaan Oromoo	Baro o
1.	Gabiyooch qiice kemoch amee noonoon gaachettee? (ikkooyee dambe noonookaaco hakkeehee)					
2.	Kemmechina’ona tookkii gabiyoocha amee noonoon gaachettee?					

III	Gibeno (Religion)	Kafinoon oo	Amhaari noonoo	Shekkinoo noo	Afaan Orom oo	Baro o
1.	Masigiidoochee itti kechi ashoona tookkii amee noonoon gaachetee?					
2.	Baaree kexoocha woyeena qaalee kexoocha amee noonoon gaachetee? (ikkooyee dambe noonookaaco hakkeehee)					
IV	Iiwee Aadoocha (Health center/public service)	Kafinoon oo	Amhaari noonoo	Shekkinoo noo	Afaan Orom oo	Baro o
1.	Biiyechina’o tookkii iiwee aadoocha amee noonoon gaachetee?					
2.	Iiwee ariyecho/doctor tookkii amee noonoon gaachetee? (ikkooyee dambe noonookaaco hakkeehee)					
V	Shuunoo/Employment	Kafinoon oo	Amhaari noonoo	Shekinoo oo	Afaan Orom oo	Baro o
1.	Ne shuunee gogechinonaa tookkii kooree kexoocha amee noonoon gaachetee?					
2.	Kooree kechi wulloona tookkii amee noonoon gaachetee? (ikkooyee dambe noonookaaco hakkeehee)					
VI	Nallee Beeroona poolisee kooree kexocha /Courts and police station	Kafinoon oo	Amhaari noonoo	Shekkinoo noo	Afaan Orom oo	Baro o
1.	Poolisee kooree kexoocha amee noonoon gaachetee(ikkooyee dambe noonookaaco hakkeehee)					
2.	Nallee kechi shiiloocha amee noonoon gaachetee(ikkooyee dambe noonookaaco					

	hakkeehee)					
VII	Eepi xaa'oochaa / Funeral ceremony	Kafinoon oo	Amhaari noonoo	Shekkinoo noo	Afaan Orom oo	Baro o
1	Eepi niheena'on goggiyooch amee noonoon gaachettee? (ikkooyee dambe noonookaaco hakkeehee)					
2	Ne mechee woyee ne keno gonde mooyoon waayegaata amee noonoon gaachenne? (ikkooyee dambe noonookaaco hakkeehee)					
VIII	Gaare gooroochi/ Marriage ceremony	Kafinoon oo	Amhaari noonoo	Shekkinoo noo	Afaan Orom oo	Baro o
1	Bushee kenoochi kexoocha amee noonoon gaachanne? (ikkooyee dambe noonookaaco hakkeehee)					
2	Woe'e kexoocha amee noonoon gaachenne? (ikkooyee dambe noonookaaco hakkeehee)					
IX	Maccce daniyee kococho/Media	Kafinoon oo	Amhaari noonoo	Shekkinoo noo	Afaan Orom oo	Baro o
1.	Televizhiino itti ciinnaabeemmi goorooch amee noonoon woddiyaa gaacho shuunnette? (ikkooyee dambe noonoon kaaco hakkeehee)					
2	Radiyoo itti ellaabeeti goorooch amee noonona ello woddiya shuunnette? (ikkooyee dambe noonoon kaaco hakkeehee)					
3.	Haanee koorichoo (Newspaper) itti shemmaabeeti gooroochi amee noonona kooreeti haanee kooricho shemmoo woddiy shuunnetee? (ikkooyee dambe noonoon kaaco hakkeehee)					

Kuxo: 4: Noonee daniyoona yesheti echeena’o

Hiniyee desh giddeeti echeena’o noonee daniyoona (language contact) yeshetiecheena’o boono tunetoch itti noonee dano tuneton kaacire icheti saanduuqooch (√) malletoon gaachoon eeha (yes), toonoone (no), barito (neutral) getona wochibiti.

Y.h	Noonee dano(language contact)	Eeha	Toono	Barito(
I	Ashee yibbaatoo (Code switching)	(yes)	one(n o)	neutral)
	i) Iiboona tookkii ne yibbaataabeemmi goorooch ne noonoon gaachaa yibbaatee wochoon aachii beetine?			
	ii) Ashee yibbaatoon (code switch) ubbee aaboo yibbaatoocha gaachaa beetite?			
	iii) Bare aashee yibbaatoon itti gaachaa beeti hinnoo beegata koori biribit: _____ _____ _____			
II	Noonee Baccoo (Code mixing)			
	i) Ne noonona ne nuuchoona tookkii ne yibbaataa beeti goorooch miheena’on baccibeetine?	Eeha (yes)	Toono one(n o)	Barito(neutral)
	ii) Bare noonoochee bacceti miheena’on woddiya ne yibbaatooch (ne koorooch) gaachenne?			
III	Noonee tawusho (Borrowing)	Eeha (yes)	Toono one(n o)	Barito(neutral)
	i) Ne noonona ne yibbaataabeet gooroochi bare noonee miheena’on tawushaa beetine?			
	ii) Tawushee nooneena’o ne noonoochi beeteete?			
	iii) Noonee daniyooni yeshiitaa echeti shaliigoo beegaata itti battibatti noonoon kooroon sheqqebit _____			

Kuxo: 5: Noonee konaatittinee echeena’o

Hiniyee desh giddeti echeena’o noonee koonaatittine echeena’o tunemmona echeena’o xeppho tuniyoona giddeti saanduuqooch (√) malletoon gaachoonaa wochoo imbit. Itti woocho baroo tunegaata aree nooon kooroonaa arichiibite.

1. Itti noonoo kooretone? Eaha Toonoone

2. Echee 1chi itti wochoo eeha tunegaata amoonaa kooreeche?

Ittoppiko Laatino Arebiiko Baroo

3. Battibatti itti noononyee bare noonoon yibbaateette? Eaha Toonoone

4. Ehee 3chi itti wochoo eeha tunegaata aree noobeeba’oon kooriibit(ikke noononyee damba kooro hakkeeha)

5. Ne indechi batti batti noonoo amoone? _____

6. Ne indee bi batti batti noonoyee bare noonoon daakkona yibbaatoo hakkiyone?

Eaha Toonoone

7. Ne wochoo 6^{nee} eechoochi eeha tunegaata ebi nooneena’o abooshigaata koori biriibe:

8. Ne nihoochi batti batti noonoo amoone?

9. Ne nihoo bi batti batti noonoyee bare noonoon daakkona yibbaatoo hakkiyone?

Eaha Toonoone

10. Ne nihoo bi batti batti noonoyee bare noonoon daakkona yibbateeetoo tunegaata koori biriibe.

11. Ne kechi asheena’ochi batti batti noonoo amoone? _____

12. Ne kechi asheena’o boono batti batti noonoyee bare noonoon yibbaatoo hakkiyeete?

Eaha Toonoone

13. Dakki katamooch beeti bari bare noonoo yibbaateebeti shiisheena’o daggoochee amee noonoo yibbaataabeeti shiisheena’ona tookkii meeti gooroo beshiinne?

Kafi noonoo Amaari noonoo Afaani oroomoo Shekki noonoo Baroo

14. Bare noonee shiisheena’ona tookkiine beshiibeeti bare shalligoo beegaata sheqqe biriibit:

GALLATOOYEE

Appendix: D Afan Oromo Version Questionnaire

Yuunivarsiitii Jimmaa Kolleejjii Saayinsii Hawaasaa fi Saayinsii Namoomaa Kutaa Afaanii Ingiliffaa fi Ogbarruu

Kaayyoon gaaffilee kanaa inni guddaan qorannoo barruu qorannoo MA “itti fayyadama afaanii fi eenyummaa afaanii namoota Magaalaa Daakaa biratti” irratti gaggeeffamuuf ragaa walitti qabuudha. Gaaffiin kun gaaffilee banaa fi cufame kan of keessaa qabu yoo ta’u, hirmaattonni deebii ni argatu. Deebiin isaa iccitii kan ta’ee fi qo’annoo qofaaf kan ooludha. Kanaaf deebii dhugaa keessan akkaataa qajeelfama kennameen akka kaa’attan kabajaan isin gaafanna.

Kutaa tokkoffaa: Odeeffannoo dimogiraafii

Bakka barbaachisaa ta’etti saanduqa barbaachisaa ta’e keessatti mallattoo (√) kaa’i.

1	Umurii	<input type="checkbox"/>	15-21	<input type="checkbox"/>	22-28	<input type="checkbox"/>	29-35	<input type="checkbox"/>	36-41	<input type="checkbox"/>	41 ol
2	Walqunnamtii saalaa	<input type="checkbox"/>	Dhiira	<input type="checkbox"/>	Dhalaa	<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>	
3	Barumsa	<input type="checkbox"/>	kutaa 5-8	<input type="checkbox"/>	kutaa 9-12	<input type="checkbox"/>	Dippiloomaa kolleejjii	<input type="checkbox"/>	Digirii kolleejjii	<input type="checkbox"/>	Kaan
4	Afan dhalootaa	<input type="checkbox"/>	Afan Kaffaa	<input type="checkbox"/>	Afan Amaaraa	<input type="checkbox"/>	Afan Shakkaa	<input type="checkbox"/>	Afan Oromo	<input type="checkbox"/>	Kaan
5	Sabaa fi sablamoota	<input type="checkbox"/>	Kaffaa	<input type="checkbox"/>	Amaaraa	<input type="checkbox"/>	Shakkaa	<input type="checkbox"/>	Oromo	<input type="checkbox"/>	Kaan
6	Hojii	<input type="checkbox"/>	Qotee bulaa	<input type="checkbox"/>	Daldalaa	<input type="checkbox"/>	Barataa	<input type="checkbox"/>	Hojjetaa mootummaa	<input type="checkbox"/>	Kaan
7	Amantaa	<input type="checkbox"/>	Muslima	<input type="checkbox"/>	Kiristaana Ortodoksii	<input type="checkbox"/>	Pirootestaantii	<input type="checkbox"/>	Kaatolikii	<input type="checkbox"/>	Kaan
8	Haala gaa’elaa	<input type="checkbox"/>	Kan fuudhe	<input type="checkbox"/>	Qeenxee	<input type="checkbox"/>	Hiikkaan	<input type="checkbox"/>		<input type="checkbox"/>	Kaan
9	Gosa fuudhaa fi heerumaa	<input type="checkbox"/>	Gaa’ila saba keessaa	<input type="checkbox"/>	Gaa’ila sabaa fi sablamoota	<input type="checkbox"/>	Kaan	<input type="checkbox"/>		<input type="checkbox"/>	

					gidduutti						
10	Gaa'ela	<input type="checkbox"/>	Kaffaa	<input type="checkbox"/>	Amhaaraa	<input type="checkbox"/>	Shakaa	<input type="checkbox"/>	Oromo	<input type="checkbox"/>	Kaan
	gidduutti	<input type="checkbox"/>	Kaffaa	<input type="checkbox"/>	Kaffa	<input type="checkbox"/>	Oromo waliin	<input type="checkbox"/>	Kaan	<input type="checkbox"/>	
	gaa'ela		Amaaraa		Oromo		Shakaa				
	godhachuu		waliin		waliin						

Kutaa Lammaffaa: Dandeettii Afaanii

Gaaffiiwwan armaan gadii tarreewwan sakatta'iinsa qorannoo dandeettii afaanii ta'u. Kanaafuu, dandeettii ykn dandeettii kee tokkoon afaan armaan gadii ilaalchisee gaaffiiwwan filannoowwan waliin ta'uun ofumaan madaala. Sana booda, Sanduuqa barbaachisaa ta'e keessatti mallattoo mallattoo (√) kaa'i filannoo kee isa sirrii bakka kenname keessatti.

Lak ki.	Wantoota	Gaarii	Walqixxee	Hiyye essa
11.	i) yeroon namoota Adan Kaffaa dubbatan dhaggeeffadhu , gahumsi afaan kee			
	ii) Namoota afaan Oromo Afaan dubbatan yeroon dhaggeeffadhu dandeettiin ykn gahumsi dhaggeeffachuu kee			
	iii) Yeroon namoota afaan Shakaa dubbatan dhaggeeffadhu, dandeettiin ykn gahumsi dhaggeeffachuu kee			
	iv) Namoota afaan Amaaraa dubbatan yeroon dhaggeeffadhu dandeettiin ykn dandeettiin dhaggeeffachuu kee			
	Mee dandeettii/ogummaa dhaggeeffachuu keessan, afaan armaan olitti ibsameen ala yoo jiraate maqaa dandeettii afanii barreessuudhaan ibsaa: _____, _____, _____			
12.	Wantoota	Gaarii	Walqixxee	Hiyye essa
	i) Afaan Kaffaa keessatti namoota waliin yeroon dubbadhu , ogummaan ykn gahumsi kee			
	ii) Afaan Shakaa keessatti namoota waliin yeroon dubbadhu, dandeettiin dubbachuu ykn gahumsi kee			
	iii) Afaan Oromo Afaan namootatti yeroon dubbadhu dandeettiin dubbachuu ykn gahumsi kee			

	iv) Afan Amaaraatiin namootatti yeroon dubbadhu dandeettiin dubbachuu kee			
	v) Maaloo dandeettii/ogummaa dubbachuu kee, afaanota armaan olitti ibsaman irraa kan hafe yoo jiraate maqaa barreessuudhaan dandeettii afaanii kamiyyuu ibsi: _____, _____, _____,			
	Wantoota	Garii	Walqixxee	Hiyye essa
13	i) Yeroon afan Kaafaa dubbisu ,, ogummaan ykn dandeettiin dubbisu kee			
	ii) Afan Shakaa yeroon dubbisu dandeettiin ykn dandeettiin dubbisu kooti			
	iii) Afan Amaaraatiin yeroon dubbisu dandeettiin dubbisuu ykn dandeettiin kee			
	iv) Afan Oromo Afan yeroon dubbisu dandeettiin ykn dandeettiin dubbisu kee			
	v) V) Maaloo dandeettii/ogummaa dubbisuu keessan, afaanota armaan olitti ibsaman irraa kan hafe yoo jiraate maqaa barreessuudhaan dandeettii afaanii kamiyyuu ibsaa. _____, _____, _____, _____,			
14	Wantoota	Garii	Walqixxee	Hiyye essa
	i) Yeroon afan Kafaatiin barreessu ,, ogummaan ykn gahumsi kiyya			
	ii) Afan Oromo Afaniin yeroon barreessu dandeettiin ykn dandeettiin barreessuu kee			
	iii) Afan Shakaa yeroon barreessu dandeettiin ykn dandeettiin barreessuu kee			
	iv) Afaan Amaaraatiin yeroo barreessitu dandeettiin ykn dandeettiin barreessuu kee			
	v) Mee dandeettii/ogummaa barreessuu kee, afaanota armaan olitti ibsaman irraa kan hafe yoo jiraate maqaa barreessuudhaan dandeettii afaanii keessaa ibsi: _____, _____, _____,			

Kutaa Sadii: Gaaffiiwwan haala itti fayyadama afaanii fi filannoowwan waliin walqabatan

Haalota itti fayyadama afaanii fi filannoowwan armaan gadii keessatti gaaffiiwwan filannoowwan qaban kennaman, bakka barbaachisaa ta’etti sanduuqa barbaachisaa ta’e keessatti mallattoo (√) kaa’i. Deebiin kee “kan biraa” yoo ta’e, mee maqaa afaanichaa ibsi.

Gaaffii itti fayyadama afaanii damee adda addaa keessatti						
I. Domeenii maatii	Afan Kaafaa	Afaan Amaaraa	Afan Shakaa	Afan Oromo	kan	
1) Mana keessatti haadha manaa/abbaa manaa keessan waliin afaan kamiin fayyadamta?						
2) Mana keessatti warra kee wajjin afaan kam fayyadamta?						
3) Ijoollee keessan waliin mana keessatti afaan kam fayyadamtu?						
4) Obbolaa wajjin afaan kam fayyadamta?						
5) Ollaa kee wajjin afaan kam fayyadamta?						
6) Hiriyyoota kee wajjin afaan kam fayyadamta?						
II. Gabaa	Afan Kaafaa	Afaan Amaaraa	Afan Shakaa	Afan Oromo	kan	
1) Afaan kamiin gabaa keessaa bitattu?						
2) Gurgurtoota gabaa keessa jiran waliin afaan kam fayyadamtu?						
III. Amantii	Afan Kaafaa	Afaan Amaaraa	Afan Shakaa	Afan Oromo	kan	
1) Masjiida keessatti warra waliin afaan kamiin fayyadamta?						
2) Waldoota keessatti warra waliin afaan kam fayyadamta?						
IV. Giddugala fayyaa (tajaajila mootummaa)	Afan Kaafaa	Afaan Amaaraa	Afan Shakaa	Afan Oromo	kan	

1) Buufata fayyaa keessatti dhukkubsataa wajjin afaan kam fayyadamtu?					
2) Buufata fayyaa keessatti doktora waliin afaan kam fayyadamtu?					
IIV.Eqaxarrii	Afan Kaafaa	Afaan Amaaraa	Afan Shakaa	Afan Oromo	kan
1) Waajjira keessa hojjetu waliin afaan kam fayyadamta?					
2) Hogganaa waajjira keessanii wajjin afaan kam fayyadamtu?					
IIIV. Manneen murtii fi buufata poolisii	Afan Kaafaa	Afaan Amaaraa	Afan Shakaa	Afan Oromo	kan
1) Poolisii buufata keessa jiran waliin afaan(wwan) kam fayyadamtu?					
2)Galma mana murtii keessatti abbaa murtii waliin afaan (afaan) kam fayyadamta?					
X.Fsirna sirna waqeffannaa	Afan Kaafaa	Afaan Amaaraa	Afan Shakaa	Afan Oromo	kan
1) Namootadhukkubsatan/gaddan waliin afaan (wwan) kam fayyadamta?					
2) Afaan (afaan) kam oduu gadhee firaaf fayyadamta?					
IX. Sirna fuudhaa fi heerumaa	Afan Kaafaa	Afaan Amaaraa	Afan Shakaa	Afan Oromo	kan
1) Misirroo misirroo wajjin afaan (afaanota) kam fayyadamta?					
2) Misirroo wajjin afaan (afaan) kam fayyadamta?					
IIIX. Miidiyaa	Afan Kaafaa	Afaan Amaaraa	Afan Shakaa	Afan Oromo	kan
1)Yeroo baay'ee TV ilaaltu afaan kam filatta?					
2)Afaan(wwan) biroo yoo ta'e afaan tokkoo ol barreessuu dandeessa:					
3)Yeroo baay'ee raadiyoo dhaggeeffattu afaan kam filatta?					

4)Afaan(wwan) biroo yoo ta'e afaan tokkoo ol barreessuu dandeessa:					
5) Gaazexaa yeroo baay'ee dubbistu afaan kam filatta?					
VI) Afaan(wwan) biroo yoo ta'e afaan tokkoo ol barreessuu dandeessa:					

Kutaa Afur: Gaaffiiwwan qunnamtii afaanii wajjin walqabatan

Gaaffilee armaan gadii keessatti filannoowwan kennaman, filannoo kee sirrii irratti mallattoo (√) kaa'i.

Lakk i.	Meeshaalee	Eeyyee	Lakki	Giddu galeessa
	I koodii jijjiiruu			
	i) Osoo wanti ajaa'ibaa itti dhiyaatu gara afaan dhalootaa keetii koodii-jijjiirtaa?			
	ii) Yeroo baayyee koodii jijjiirraa ni gootaa?			
	Maaloo yoo qabaatte gosoota jijjiirraa koodii biroo ifteessi			
	II koodii makaa			
	i) Osoo hiriya waliin haasoftu jechoota afaan dhalootaa keetii walitti makuu?			
	ii)Dandeettii/ogummaa dhaggeeffachuu keessan, afaan armaan olitti ibsame irraa kan hafe yoo jiraate maqaa afaanii qunnamtii barreessuudhaan ibsaa ...			
	III Liqii fudhachuu			
	Hiriya waliin osoo haasoftuu jechoota afaan dhalootaa keetii liqeessitaa?			
	Haalli liqii isaanii afaan keessaniin jiraa?			
	Dandeettii/ogummaa dhaggeeffachuu keessan, afaan armaan olitti ibsame irraa kan hafe yoo jiraate maqaa afaanii qunnamtii barreessuudhaan ibsaa ...			

Kutaa Shanaffaa: Gaaffilee eenyummaa afaanii wajjin walqabatan.

Gaaffiiwwan armaan gadii keessatti waa'ee eenyummaa afaanii filannoowwan kennamaniiru; bakka barbaachisaa ta'etti saanduqa barbaachisaa ta'e keessatti mallattoo (√) kaa'i.

1. Afaan kee barreeffamee jiraa? Eeyyee Lakki
2. Yoo eeyyee ta'e, iskiriipitii kamiin barreeffama?
Ethiopic Latin Arabic Kan biroo
Yoo 'kan biraa' jette,
ibsi. _____
3. Afaan (afaan) afaan kee isa jalqabaatiin ala kan biraa ni dubbatta?
Eeyyee Lakki
4. Gaaffii lakkoofsa 3ffaaf deebiin kee "eeyyee" yoo ta'e, afaanonni maal fa'a?
5. Afaan jalqabaa haadha keetii maali? _____
6. Afaan ishee jalqabaa caalaa afaanota dabalataa ni dubbatti?
Eeyyee Lakki
7. Gaaffii lakkoofsa 6ffaaf deebiin kee "eeyyee" yoo ta'e, afaanonni maal fa'a?
8. Afaan abbaan kee inni jalqabaa maali? _____
9. Afaan isaa isa jalqabaa caalaa afaanota dabalataa ni dubbataa?
Eeyyee Lakki
10. Gaaffii lakkoofsa 9ffaaf deebiin kee "eeyyee" yoo ta'e, afaanonni maal fa'a?
11. Garee afaanii adda addaa Magaalaa Daakaa keessa jiraatan keessaa, garee (gareewwan) afaanii kam waliin yeroo baay'ee dabarsitu?
12. Garee afaanii wajjin yoo dabarsitu sababa kee kaasi.

Galatoomaa

Appendix: E English Version Semistructured Interview Items

Jimma University

College of Social Sciences and Humanities

Department of English Language and Literature

List of Interview items:

1. Language use

- 1.1. Your mother tongue?
- 1.2. How many languages can you speak? If you explain in detail
- 1.3. Can you learn the languages and where do you learn them?
- 1.4. When you speak, do you switch from one language to another? Why?
- 1.5. If you were asked about language identity, what would you say?
- 1.6. Do you believe that your own language plays a role in the expression of linguistic identity?
- 1.7. Can he think that he expresses his linguistic identity by speaking his mother tongue?
- 1.8. How often do you use your mother tongue at home? Do parents teach their children the mother tongue? Do you feel that children are losing their mother tongue? Why?
- 1.9. Which language do you want your children to learn? What is your reason?

2. Linguistic Identity

- 2.10. How do you describe your language identity in Deka town?
- 2.11. If there are any cultural rules/systems where you are forced to speak only your mother tongue?
- 2.12. What do you think about the naming association of the members who live in Deka town? Do you know any names that are only given to children who speak your language? Name them?
- 2.13. What is the relationship between your language ethnic group and other linguistic ethnic groups in Deka town?
- 2.14. What is the marriage status of members of the community living in Decca? What ethnic group do you most often marry into?
- 2.15. If you wanted to marry, which linguistic group would you choose? Why?
- 2.16. Which language do you prefer to watch on television and radio? What is your reason?

2.17. Which language/s is/are most important in Deka town? Why?

2.18. Which language(s) you assumed that there should be a language that can unite the residents of Deka town?

2.19. What do you recommend to preserve the linguistic identity of language families in Deka? What do you think needs to be done?

2.20. Do you think all language families of Deka town should be represented in government offices? Why?

2. 21. What is your opinion about language families living in Deka town? Which do you like more? What is your reason?

Appendix: F Amharic Version Semistructured Interview Tool

ጅማ ዩኒቨርሲቲ

የሒውማኒቲስ ና ሶሻል ሳይንስ ኮሌጅ

እንግልዘኛ ቋንቋና ሥነ-ጽሑፍትምህርት ክፍል

በከፊል የተዋቀሩ የቃለ መጠይቅ እቃዎች መሪ ጥያቄዎች

1. የቋንቋ አጠቃቀም

- 1.1. የአፍ መፍቻ ቋንቋዎ?
- 1.2. ምን ያህል ቋንቋዎች መናገር ይችላሉ? በዝርዝር ያብራሩ
- 1.3. ቋንቋዎቹን መማር ትችላላችሁ እና የት ነው የሚማሯቸው?
- 1.4. ሲናገሩ ከአንድ ቋንቋ ወደ ሌላ ቋንቋ ይቀየራሉ? ለምን?
- 1.5. ስለ ቋንቋ ማንነት ብትጠየቅ ምን ትላለህ?
- 1.6. ቋንቋዎ በቋንቋ ማንነት መግለጫ ውስጥ ሚና ይጫወታል ብለው ያምናሉ?
- 1.7. የአፍ መፍቻ ቋንቋውን በመናገር የቋንቋ ማንነቱን ይገልጻል ብሎ ሊያስብ ይችላል?
- 1.8. የአፍ መፍቻ ቋንቋዎን በቤት ውስጥ ምን ያህል ጊዜ ይጠቀማሉ? ወላጆች ለልጆቻቸው የአፍ መፍቻ ቋንቋ ያስተምራሉ? ልጆች የአፍ መፍቻ ቋንቋቸውን እያጡ እንደሆነ ይሰማዎታል? ለምን?
- 1.9. ልጆቻችሁ የትኛውን ቋንቋ እንዲማሩ ትፈልጋላችሁ? ምክንያትህ ምንድን ነው?

2. የቋንቋ ማንነት

- 2.10. በዴካ ከተማ ያለዎትን የቋንቋ ማንነት እንዴት ይገልጹታል?
- 2.11. የአፍ መፍቻ ቋንቋዎን ብቻ እንዲናገሩ የሚገደዱበት ባህላዊ ቦታ/ሥርዓቶች አለ? ያቢራሩ
- 2.12. በዴካ የሚኖሩ የቋንቋ ማህበረሰቦች ስም ስለመሰየም ምን ያስባሉ? ቋንቋዎን ለመናገር ልጆች ብቻ የተሰጡ ስሞችን ያውቃሉ? ስማቸውን ያቢራሩ?
- 2.13. በቋንቋዎ ብሄረሰብ እና በዴካ ውስጥ ባሉ ሌሎች የቋንቋ ብሄረሰቦች መካከል ያለው ግንኙነት ምንድን ነው?
- 2.14. በዴካ የሚኖሩ የማህበረሰቡ አባላት ጋብቻ ሁኔታ ምን ይመስላል? ብዙ ጊዜ የምትጋቡት ከየትኛው ጎሳ ጋር ነው? ለምን?
- 2.15. ማግባት ከፈለግክ የትኛውን የቋንቋ ቡድን ትመርጣለህ? ለምን?

- 2.16. በቴሌቫዥን እና በሬዲዮ ማየት የሚመርጡት ቋንቋ የትኛው ነው? ምክንያትህ ምንድን ነው?
- 2.17. በዴካ ከተማ ውስጥ የትኛው ቋንቋ/ቋንቋ በጣም አስፈላጊ ነው? ለምን?
- 2.18. የዴካ ከተማ ነዋሪዎችን አንድ የሚያደርግ ቋንቋ መኖር አለበት ብለው ያምናሉ? የትኛው ቋንቋ (ዎች) ነው?
- 2.19. በዴካ ውስጥ የቋንቋ ቤተሰቦችን የቋንቋ ማንነት ለመጠበቅ ምን ትመክራለህ? ምን መደረግ አለበት ብለው ያስባሉ?
- 2.20. የዳካ ከተማ የቋንቋ ቤተሰቦች በመንግስት መስሪያ ቤቶች መወከል አለባቸው ብለው ያስባሉ? ለምን?
- 2.21. በደካ ከተማ ስለሚኖሩ የቋንቋ ቤተሰቦች ምን አስተያየት አለህ? የትኛውን የበለጠ ይወዳሉ? ምክንያትህ ምንድን ነው?

Appendix: G Kafnoonoo Version Semi-structured Interview Items

Jimmi Yuuniversiiti **Tookkiibeemi Saayinsoona Aashittine Colleegoo** **Ingliizee noonoonaa kooreeiqqee Dippaarttimentoo**

Sheeqee Qaaree Echeena'o

1. Noonee gaachoonaa noonee kaacoona yeesheeti echeena'o

- 1.1. Itti battii batti noonoo ammone?
- 1.2. Ambichee nooneena'on yiibaato haakkite? Biiribiite?
- 1.3. Noonooni doyoo haakkite? Ammoche doyooni haakkite?
- 1.4. Itti yiibaatabeeti gooroochi ikke noonooche baaree noonoochi shaadiibeetiteete? Amoochi?
- 1.5. Itti noonee koonatitinoo echemo gaata amone itti wocho? Biiribiite?
- 1.6. Itti noonoo itti koonatitinoochi heeno biich beet iqqa giibeenete?
- 1.7. Itti battii batti noonooni yiibaatoona ittichi noonooone koonatitinoon biiriibeete iqqa gaabiite? Biiribiite?
- 1.8. Itti kechi ashena'ona tookii itti battii batti noonoon amommoni machete? Itti bushiishochi ebi iti noonoon kexocha dojjii beetitee?
- 1.9. Itti buushishoo ame noonooni bi doyemochi qaawite? Amoochi?

2. Noonee Koonatiitine Qaaree Echeena'o

- 2.10. Dakki kaatemmochi itti noonooone konatitinooni abiichi biirite?
- 2.11. Itti baatti batti noonooni baachi itti yiibattemi qooce xa'oo/xoobo beete? Briibitte
- 2.12. Dakki kaatemmochi beeti barii bare noonoo yiibatabeetna'o boono bushishoochi shigiigon abiichi kiichihete? Ittiche shigooni abiichi kiichihete?
- 2.13. Itti noonooni yiibaatabeetina'onaa baree noonooni yiibaatabeetina'ona baree noonooni yiibaatabeetina'ona daagoochi beeti yeesho Dakki kaateemochi amonishaahiye?
- 2.14. Dakki kaateemochi beeti maaceena'ochi shaagee hinoo amoni shaahiye? Meeti kallooni giyiibeeti shaagoo amee noonooni yiibaatabeetina'onaa tookiiqiinane? Briibitte
- 2.15. Shaagoo itti qaawiimoo gaata ame noonooni yiibaatabeeti noonee guuphooche shaagoo qaawitte?
- 2.16. Televizhiino/Radiiyoo itti ciinnaabeemmi/ellaabeeti goorooch amee noonoon woddiyaa gaacho shuunnette?
- 2.17. Dakki katamoochi yiibaatebeeti nooneena'o daagooche amee noonoo meeti gaacoo imiye iqqa gaabiite? Amoochi?

2.18. Dakki katamee beeyeechina'on taatoona gaaceemi noonoo beemobiini qaawiiye? Ebi noonoo abi tuunibediye?

2.19. Dakki katamoochi beeti baaribaaree noonee yiibaatebeetechochee boonoone koonattitnooni boono diicheemochi amoo booyeete?

2.20. Dakki kateeme noonooone guuphoochi boonoonee affikaato beeyemochi shaalligo ittichi beete? Amoochi?

2.21. Dakki katamoochi beeti noonoo guuphiina'oni ciiniimona amme shalliigoo ittichi beete? Amee noonoo guuphoooni beesho shuuneete? Amoochi?

Appendix: H English Version SLDO Checklist

Jimma University
College of Social Sciences and Humanities
Department of English Language and Literature

Sociolinguistic domain observation checklist on “language use and linguistic identity in Deka town Speech community.

Part one: Primary information

Note: the researcher complete observation forms during study sites.

Name of the place _____ Date of observation _____

Place of observation _____ Time and duration _____

Number of time _____

Part Two: Domain Observation Checklist

Domains /events observed	Dominantly used language	Topic of conversation	Number of observations				
			1	2	3	4	5
Greetings							
telephoning with strangers							
telephoning with family at home							
home with father and mother							
home with sister and brother							
home with children							
Market places							
Cafeteria and hotels							
Mourning and marriages							
Prayers							
Informal gatherings							
Language use with Strangers in face to face							

Appendix: I Amharic Version SLDO Checklist

ጅግ ዩኒቨርሲቲ

የሒውማኒቲስ ና ሶሻል ሳይንስ ኮሌጅ

እንግልዘኛ ቋንቋና ሥነ-ጽሑፍትምህርት ክፍል

የአውድ፡ ምሌከታ ጠቋሚዎች

ክፍሌ አንድ፡ ቀዳሚ መረጃ

1. የተመልካቹ ስም _____ 2. ጾታ _____
 3. ዕድሜ _____ 4. ስራ _____ 5. የምልከታ ቀን _____ 6. ሰዓት እና ቆይታ _____

ክፍሌ ሁለት፡ የአውድ ምሌከታ

አውድ/ኩነት በምሌከታ ውስጥ	በዋናነት የተነገረ ቋንቋ	የንግግር ርዕሰ ጉዳይ	የእይታዎች ብዛት					
			1	2	3	4	5	
ሰላምታ								
ከእንግዲ ጋር የሰሌክ ሌውውጥ								
ከቤተሰብ ጋር የሰሌክ ሌውውጥ								
በቤት ውስጥ ከወላጆች ጋር								
በቤት ውስጥ እህት/ወንድም ጋር								
በቤት ውስጥ ከሌጆች ጋር								
ገበያ								
ካፌ እና ሆቴሌ								
ሀዘን እና ሰርግ								
ልጾት								
ኢሙደቦች ስብሰባዎች								
ከእንግዲ ጋር								
የመንግስት መሰሪያ ቤት								