



Mizan-Teppi University, Faculty of Social Science and Humanities, Department of English
language and Literature

Research Title on Investigating the Reasons for the dissolution of Sheko language in case of Yeki
Woreda Sheka Zone
Researches

Mr Tadele Kontir: (M.A in Urban Management, M.A in Journalism)
Mrs Ketema Addis: (M.A in TEFL)

ABSTRACT

Language is the brand of any people's life and culture. Language includes people's worldview, custom, way of life and history in general. The loss of any language by a people is the loss of their root and the loss of their identity. When a language is lost, such a people who experience the loss continue to live in the shadow of other people's identity and culture. Ethiopia as a multilingual country is currently said to have over eighty six languages, though the dominant languages officially recognized by the government remain Amharic. The purpose of this study was to assess the reasons for the dissolution of Sheko language and to recommend fruitful recommendations. The data for this study were collected through questionnaires from a total of 30 educated and concerned bodies of Sheko people at five kebeles in yeki woreda. The sample of the study was taken by using purposive sampling method. In order to gather data from the subjects of the study; interview and group discussion were employed by 20 participants. Both qualitative and quantitative methods of data analysis were employed. SPSS version 20.0 Windows was used to analyze the results of the questionnaire. Chi square test was used to assure whether the Shekogna language and the factors were associated. The statistical data analysis was descriptive statistics, frequency, a percentage analysis and scores were used. The data that was gathered from the group discussion was qualitatively analyzed. The analysis provided qualitative data which is explanatory and interpretive in nature. Findings of the study revealed that the shekogna language is severely endangered within five kebeles in yeki woreda. The factors that affect the dissolution of the language are identified. These include: attitude, awareness, inspiration and perception of the people, the political dominance of the Shekicho people, repeated conflicts targeted the sheko people, scattered settlement of sheko people in different zones and using other languages in ever day communication. Finally, some recommendations were forwarded based on the main findings of the study.

Key words: Shekogna language, factors, extent, dissolution, UNESCO, Language endangerment.

Contribution/ Originality: This study is the only one study which tries to investigate the factors that exposed the Sheko language to dissolution. There were varies factors that led the language to dissolution. Therefore, this study proven that those investigated factors were the real causes for the dissolution of the language. Hence sticking from the investigated facts, the study alarms the responsible bodies to prepare policies and remedies for the ebbing language in order to help the language to revive again. To consolidate the deteriorated social structure and values of Sheko people in SNNPR in Sheka zone Yeki woreda. It enables the responsible bodies to put the issue as a part of government's strategic and development plan. Because, without language there is no communication; without communication there is no coordination; without coordination there is no development. Further, the study gives a way for the Sheko people on how to re-organize their neighborhood by delivering constructed recommendation.

1. INTRODUCTION	4
1.1. Background of study	4
1.2. Statement of the Problem.....	5
1.3. Objective of the study	6
1.3.1. Main objective.....	6
1.3.2. Specific objectives	6
1.4. Research Questions.....	6
1.5. Significance of the Study	6
1.6. Delimitation of the Study.....	6
1.7. Limitation of the Study	6
2. RESEARCH DESIGN AND METHODOLOGY	7
2.1. Research Design.....	7
2.2. Participants of the Study	7
2.7. Methods of Data Analysis.....	7
3. FINDINGS AND DISCUSSIONS.....	7
3.3. Discussions of the findings	7
3.3.1. The reasons that expose for the dissolution of Shekogna language.....	7
3.3.2. Geographic and Geo-demographic Factors.....	7
3.3.3. SOCIAL FACTORS	8
3.3.3.1. Globalization, Modernization and Urbanization.....	8
3.3.3.2. THE SIZE OF LANGUAGE SPEAKERS	9
3.3.3.3. AMOUNT AND QUALITY OF DOCUMENTATION.....	9
3.3.3.4.. DOMAINS OF LANGUAGE USE	10
3.3.3.5. ATTITUDES OF SPEAKERS.....	10
3.3.3.6. Politics.....	11
3.3.4. Socio - Linguistic Factors	11
3.3.4.1. Religious factor	11
3.3.4.2. Language use in the market	12
3.3.4.3. Language use in school.....	12
3.3.4.4. Language use at work place	12
3.3.5. Socio-economic factors.....	13
3.3.6. Intergenerational Language Transmission	13
3.3.7. Language use in Sheko community	13

3.3.8. Kinship.....	14
3.3.9. Language use in oral literature.....	14
3.3.9.1. Folklores	14
3.3.9.2. Story telling.....	14
3.3.9.3. Songs.....	14
3.3.10. Government Support	15
4. CONCLUSION AND RECOMMENDATION	15
4.1. Conclusion	15
4.2. Recommendations.....	16
Acknowledgement	16
REFERENCES	17

1. INTRODUCTION

1.1. Background of study

The loss of a people’s culture and language is far more disastrous than it might seem on the surface. Language is more than just an aspect of culture; it is an agent in which culture gains its social context and significance. It does not merely represent a culture but is a contributor to that culture. From vocabulary, to poetry, oral traditions, greetings and humor, these are substances of that culture and not just vessels of communication. The loss of a people’s language is a loss of the thorough understanding of their value systems, beliefs, organization methods, and a debilitation of their fundamental truths. “Language is our unique relationship to the Creator, our attitudes beliefs, values, and fundamental notions of what is truth. Our languages are the cornerstone of who we are as a People. Without our languages we cannot survive (Maria I. 2015).

According to the statistics regarding the endangerment of languages, a very high percent of the languages of the world are in danger of extinction. Some estimations state that approximately 90% of the 6,000-7,000 languages spoken today will be extinct in 100 years if the processes of language change and language loss continue at the present pace (Krauss 1992). According to others, this rate is around 50% (Krauss, cited by Pusztay 2006a). The statistical data shows that around half of the world’s population speaks the 10 “largest languages” (constituting only 0.10–0.15% of the total number of languages); 8 languages have more than 100 million speakers; 96% of the languages are spoken by only 4% of the world’s population; half of the languages have fewer than 10,000 speakers, while one fourth of the languages have fewer than 1,000 speakers (Skutnabb-Kangas–Phillipson 2008). The average number of speakers of a language is around 5–6,000, and only 600 of the existing 6–7,000 languages can be considered to be in a safe position; the more pessimistic opinions stating that only 300 languages are in fact not endangered (Krauss 1992: 7).¹ According to Rannut, only those 40–50 languages have an actual future that have been translated into computer code and have their own translated programs and operating systems (vid. Skutnabb-Kangas–Phillipson 2008). The newest literature on the vitality of languages lists Wikipedia (more precisely the existence of Wikipedia articles in a given language) as “an early indicator

of some language actually crossing the digital divide”, this being the indicator of “digital vitality” (Kornai 2013).

Language death is indeed a problem that troubles linguists. However, it's worth considering what exactly the problem is before we start looking at solutions. Some people consider language to be a cultural treasure which is too valuable to give up. I think this is the idea you're getting at when you lament the loss of "knowledge about the history, culture and environment of its society" that accompanies language death. The assumption is that there are aspects of a culture that are inextricably tied to its language. However, there is also a more well-defined problem with language death. Linguists are interested in knowing how language works, and part of this knows what is and what is not possible in language. Obscure languages can stretch our horizons, showing us things that we did not know were possible. They can also test linguistic theories that are only applicable to rare types of languages. The greater the language diversity is in the world, the better linguists are able to know what "language" is in general. The death of most of the world's languages is thus a huge loss for science.

1.2.Statement of the Problem

Language endangerment may be caused primarily by external forces such as military, economic, religious, cultural, or educational subjugation. It may also be caused by internal forces, such as a community's negative attitude towards its own language or by a general decline of group identity. Internal pressures always derive from external factors. Together, they halt the intergenerational transmission of linguistic and cultural traditions. Many minority communities associate their disadvantaged social and economic position with their ancestral culture and language. They have come to believe that their languages are of no use anymore. According to Zelealem (1998a, b, 2004) a number of Ethiopian languages are endangered: they may not be spoken in one or two generations and may become extinct, victims of language death, as Weyto, Gafat, and Mesmes. The factors that contribute to language death are complex, *so it is not easy to estimate which or how many languages are most vulnerable*. There are 45 endangered languages in Ethiopia.

As explained by Haffmann, M.(1869) There are many reasons why a language might become endangered or even extinct. The physical loss of speakers (due to genocide, natural disasters, war, or similar causes), the disintegration of the language community (due to displacement, assimilation into the dominant population, or economic concerns), the homogenizing effects of mainstream media (in the form of dominant language television, radio, and print media), and the forced abandonment of the language (through overt suppression, often accompanied by the institution of dominant-language schools) are among the possible factors that lead to language abandonment. Besides to this, it can also be because of the speakers are prevented from speaking the language due to political repression or cultural hegemony. Concerning with Sheko language, with unknown and investigated factor the number of Sheko peoples who speaks Shekogna decrease from day to day.

As it has been observed in the surrounding, more than half of the Sheko population use another language in their daily communication. For example, sheko people who live around korchha kebele use Amharic language for their day to day interaction, sheko people who live around bechi use kaffinono for their daily communication and sheko people who live around Tsanu, Yeki and Darimu speaks oromifa and Amharic in their daily activity. As it known language is one of the manifestations of one community. However, the speakers of sheko language are decrease from day to day; Sheko language is on the way of extinction. Losing the language has many side effects to the community and to the country too.

Rationale of the study

Language vitality is not only viewed interims of communication, but embodies the unique cultural wisdom of the people. The loss of any language is the loss for cultural diversity which leads to biodiversity crisis leading to the loss of humanity (UNESCO 2003).Thus, there is a need to promote

multilingualism and linguistic diversity, including preservation of the endangered languages. Within this context, the aim of this study is, to investigate the reason for the dissolution of Sheko language. Moreover, the researcher inspired to focus on this title, there is no research work done on Sheko community. And as part of the Sheko people the researcher motivated to solve the problems related to the community. In this study the researcher tries to investigate and present the main reason for the dissolution of Sheko language.

1.3.Objective of the study

1.3.1. Main objective

The main objective of this research was to investigate the reasons for the dissolution of Sheko language.

1.3.2. Specific objectives

The specific objectives of the study are:

1. To find out the reasons which expose the language for dissolution?
2. To examine the extent dissolution of the language.
3. To recommend the advisable ways for the prevention of the language.

1.4.Research Questions

This study has attempted to Investigating the Reasons for the dissolution of Sheko language. For this purpose, the following questions were formulated;

1. What are the reasons those expose the language for dissolution?
2. How worse the language was affected?
3. What are the mechanisms to prevent the language?

1.5. Significance of the Study

The significance of this study is mainly for Sheko people. It has also an economic, social and political importance. It is very important as a basement for researchers and government sector for future to develop policies and strategies.

1.6.Delimitation of the Study

With regard to the subject matter of the study, the scope of the study was limited to examine the reasons related to the dissolution of Sheko language in yeki woreda in selected five kebeles (Korcha, Tsanu, Zinki, Yeki and Bechi) which have densely populated Sheko people and to recommend advisable way to maintain the language for the future. The study enables to dig out the root causes and to make detail analysis and suggest fruitful recommendation.

1.7.Limitation of the Study

This study would have been more comprehensive if it had considered some more cultural aspects and any other social backgrounds, and due to time and financial constraints, the study was limited to investigation of the Reasons for the dissolution of Sheko language in case of Yeki Woreda Sheka Zone In addition, the number of participants in the interview and focus group discussion also small.

2. RESEARCH DESIGN AND METHODOLOGY

2.1. Research Design

This study, being aware of the nature of questions under investigation, the descriptive survey was employed as it enables the researcher to describe the status of an area of the study. Moreover, both quantitative and qualitative methods of analysis were used.

2.2. Participants of the Study

The participants of the study were 30 educated and concerned bodies from the five kebeles in yeki woreda to complete a questionnaire survey on. The five kebeles were selected for study purposively based on the population density of sheko people residing in those kebeles in yeki woreda. The involvement of participants from different contexts of background could generate rich data in various kebeles. To gather this rich data interview and group discussion were employed; convenient sampling was used and that twenty volunteer elders, adults, youngsters, concerned bodies and educated persons, who expected they may have sufficient required information from five kebeles, were invited to participate in the study. Regarding to the objective of the study, the researchers purposively focus on elders, adults, youngsters, concerned bodies and educated persons of sheko people who live in the selected kebels (bechi, yeki, tsanu, korcha and zinki) to get required data. Samples are drawn from the population using non-probability sampling techniques. Three data collection instruments were employed to obtain information from the subjects of the study. These include: interview, questionnaire and group discussion.

2.7. Methods of Data Analysis

Data needs to be analyzed with caution in order to elicit plausible discussion. Both qualitative and quantitative methods were employed. SPSS (Statistical Package for Social Sciences) version 20.0 for Windows was used to analyze the results of the questionnaire. The statistical data analysis was descriptive frequency, a percentage analysis used to describe how frequently each item occurred and what it indicates. Then, finally, chi square was used to assure weather the Shekogna language is associated with the factors. Open-ended questions, the answers were transcribed for analysis. All the responses from the group discussions were written down interpreted and analyzed.

3. FINDINGS AND DISCUSSIONS

3.3. Discussions of the findings

3.3.1. The reasons that expose for the dissolution of Shekogna language

A community would abandon its language due to circumstances beyond their control usually an external force that is propelling them to do so. Language endangerment can be induced by various factors (Wilson, 1992). The literature proposes factors such as natural (epidemic, flood), political/military (warfare, genocide), social, historical, ethno-historical, economic, environmental, cultural, religious, and sociolinguistic. We can never exhaust all these factors because of time and space yet eight of these factors are discussed.

3.3.2. Geographic and Geo-demographic Factors

Demographic causes, according to Batibo (2005) comprise geographical and demographic factors include the high concentration of languages in certain areas, which brings about too many contacts, overlap, competition and conflict. This unevenness in the size of the languages will cause some languages to dominate the others. Each of these languages competes for supremacy, but the stronger in terms of size may assimilate the others. The isolated and scattered groups and their languages may be swallowed up by

larger groups and their languages. This is because the more isolated a language group is, the less language contact therefore the presence of a stronger language may induce assimilation.

Another situation in connection with geography will be the rural-urban nature of a speech community (Edwards, 1992; Fishman, 1964:52-53). If a speech community is closer to urban centers or cities, the likelihood of exchange is very high and as these exchanges go on, the possibility of language to change is high. According to linguists such as Edwards (1992), geography is one of the catalysts that can fuel the process of language loss. He believes that if a minority language shares boundaries with dominant languages, proximity can accelerate the loss of a language.

The sheko people are influenced by the languages which existing in their neighborhood like, Amharic, kefingna and oromigna. Especially, the youngsters are merely influenced. They can't speak shekogna in their communication because they spent most of their time with their friends who are other language speakers. Even they were being with their Sheko friends since they experienced other language in their daily communication, they talk in other languages. Therefore, they speak and communicate with them by Amharic, kefingna, and oromigna, and mainly focused on the working language, Amharigna. Due to this, they wrongly perceived that their language is not used out of their destination; on the other hand, they have their own fact: they said "Like other languages which found in other part of our country which offered special care, the government, especially our region, zone and woreda are not given any attention like that of other languages."

In the view of Batibo (2005), the main cause of language shift and death is the pressure that the weaker language experiences from a more powerful or prestigious language. This pressure, according to him, may be caused by demographic superiority, socio-economic attractions, political predominance or cultural forces. Demographic superiority results when a language with the highest number of speakers comes into contact with a language with few speakers. The risk involved is that the speakers of the minority language would like to identify themselves with the dominant language. They abandon their languages and cultures in the bid of overcoming discrimination, to secure a livelihood, and enhance social mobility. A decrease in population also causes a language to lose its speakers. Population decrease can come about in various forms such as natural catastrophes in the form of volcanic eruption, floods, earthquakes, famine and many more.

3.3.3. SOCIAL FACTORS

3.3.3.1. Globalization, Modernization and Urbanization

The way of life of a group of people can encourage language decline. The more groups keep their traditional way of life, the stronger their language will be. Most of the customs, beliefs and traditions are embedded in their language, and as they transmit these to the younger generation the language grows stronger. Ignoring old traditional ways of life and adopting modern ways of doing things will make it difficult for a language to be preserved (Kibrik 1991). Contact with other languages and culture tend to affect a language due to the fact that there are always exchanges between these languages and cultures. Borrowing becomes evident which can lead to the adulteration of a language.

Wilson (1992) states that modern cultures with new technologies are encroaching on once isolated people or minority peoples with drastic effects on their way of life and on the environment these minority groups inhabit. He also feels that impositions of western values on indigenous groups are among the factors intimidating language multiplicity in the world. Improved communication and mass media in dominant languages tend to disenfranchise minority languages. Mass media, such as television, radio, films, video CDs, newspapers, magazines, and books most often use languages that are understood by a majority of their target population.

The main aim of these media is to transfer ideas, promote culture and value of a society and make money; therefore without including minority languages like Shekogna language their aim is squashed. As these

media improve, the said language also gains grounds and people will be forced to learn the language of the media to access information. Some of these media have replaced traditional pastimes such as storytelling, puberty rites and more through which elders in the society transmit traditional norm and values, history and culture (Crawford, 1995). To Krauss (1992), the television is the worst of all the mass media. Modernization and urbanization are partners in endangering a lot of languages.

As cities develop rapidly, the tendency of using a common language is high due to economic and social actions. Movement to urban center places strong pressure on migrants to become bilingual in the dominant language of the urban area. Within this the turnover of young generation from rural areas for work opportunity is also the factors that enforce the speakers to assimilate with new media of communication. This strong drift towards urban development has two implications for a language: Language groups are drawn to employment opportunities in which ways of life may be more closely associated with a different language. Secondly, single persons other than families migrate to these urban centers. Gradually, single people find their spouses among persons of different native languages.

As it is known, world is globalizing and becoming one neighborhood, as a result people communicated in one common channel and media; also so many information shared by using modern technology. In the same manner sheko people is the part of that neighborhood and interacting through the above mentioned vicious circle and merely youngster are involving in this circle. They more closely in touch with modern technologies and they widely use them. The other reason is work opportunity drown the youngsters to the urban area and they spent their time with colleges who are other language family which enforce them to communicate with one common language. Such cases reduce the opportunity of the Sheko language to be spoken by its owners. It is now commonplace for a couple who are native speakers of different languages to communicate in the new language.

3.3.3.2. THE SIZE OF LANGUAGE SPEAKERS

The density of population of speakers can also induce language shift leading to language loss. Dense populations of speakers have a better chance of maintaining their language (Fishman, 1972; Edwards, 1992). If the size of speakers is small, there is a high risk of the language dying. This is because when people are scattered without regular contact, language decline sets in. Hudson in Zelalem (2004) wrote, "Assuming that a language with fewer than 10,000 speakers is endangered, or likely to become extinct within a generation". Based on the 2007 Census conducted by the CSA, this woreda has a total population of 134,519, out of these the population of Sheko people is only 9766 which is too few and below one third the total population. This exposed the language influenced by dominated languages. If a language with a larger number of speakers comes into contact with one that has fewer speakers, the probability of the former assimilating the latter is very high. Because speakers of the other language overpower them the possibility of these speakers shifting to the use of the larger language is high. If the language has more contact with other languages the less viable the language will be. That is exactly happening to the Sheko people.

3.3.3.3. AMOUNT AND QUALITY OF DOCUMENTATION

UNESCO (2003) asserts that a language should have a lot of well documented, transcribed, translated and analyzed materials such as dictionaries, comprehensive grammars, extensive texts and abundant annotated high-quality audio and video recordings to be considered as vibrant. Even Sheko language had the text which prepared to teach lower level students, but the document is not as such accessible and powerful in developing the language. Dwyer (2011) agrees that for a language to be strong there must be a lot of historical and contemporary language materials. But in Sheko community there is no recorded audio and video document which promote or reserve the history for the future. Schmidt (1990:100, 108, 111) posits that, for a language to be strong, a grammar, dictionary and texts are indispensable. However, the Sheko community didn't have any accessible of documentation and mass media like, news paper, magazines

radio program and TV program which invite them to practice their language by discussing on the alarming issue existed in their neighborhood. Even the existing FM radio air time was limited to one hour at morning time, lunch time and at night that is basically intended to deliver important information for the audience and didn't has free air time for discussion and not as such important for the language development and sustainability.

Most documents and written materials used in the Sheko community are mostly used in common with other societies which written in Amharic and English. School textbooks, the Bible and church hymnals are written in Amharic and English. Most of these documents are written in English language including hymnals and the Bible which have translations in Amharic. There are no reading materials in Sheko language except the text book for lower grades first cycle. Most people use the Amharic and English orthography in writing Shekogna words because there is no officially introduced orthography for Sheko language. Walking on the main street those five kebele you can notice the wayfarers were talking in dominant languages rarely you can find peoples who were talking in Shekogna.

3.3.3.4. DOMAINS OF LANGUAGE USE

Domains of use of a language can influence language endangerment. Fishman (1972:442) defines a domain as "a socio-cultural construct abstracted from topics of communication, relationships between communicators, and locales of communication, in accord with the institutions of a society and the spheres of a speech community". The kind of language used in domains available in a speech community is very important for the sustenance of a language (UNESCO 2003b). Currently Sheko language is spoken with in old domains, meaning the language is by parents and grandparents. The youngsters are pulled to dominant languages around them because of the reasons discussed in the former pages. The children who live in the town, before they reached at the age of realizing and use their mother tongue accurately, they sent to KG school for schooling and they started learning how to utter, spell, and write words by Amharic and English. They weren't learned by their mother tongue language and there is no KG school accessible for this. Even if in 2009E.C by the support of SIL Ethiopian it was started to teach Shekogna language in some kebeles in lower grades. But its progress is not as such effective. And still the dominant language begins to penetrate still home domains in sheko family. In a mixed family the language is shifted to what their mothers', fathers and neighbors' spoke.

A language is stronger when it is used in all domains in the community, but where a language different from the mother tongue dominates the domains of use, and then the mother tongue is threatened. It is observed that the number and type of domains of use determines the viability of a language (Brenzinger and Dimmendaal, 1992; Batibo, 2005). According to Austin (2004) domains and functions of use, that is, the context and situations where the language is regularly used can facilitate language loss. Some languages are restricted just to the family domain for personal communication among relatives whilst a dominant language is used outside the house. In such a case, other languages are used in a wide range of contexts including education, religion, trade and business, and government. The domains and functions can lead a language to death particularly when dominant languages begin to encroach on the domains of use of smaller languages. This is as a result of young people switching to the language of wider communication and transferring it with them into the social and family domain.

3.3.3.5. ATTITUDES OF SPEAKERS

According to Crystal (2003), the use of a particular language can lead to attitudes that consider other languages unnecessary. Such an attitude can lead to the disappearance and death of minority languages, because if little or no respect is accorded to a minority language definitely this will affect the speakers. If this situation persists, speakers of such a language would prefer to associate themselves with the majority language, there by abandoning their native language.

In relation with minor/few number of the community group or in relation with their daily activity that they performed to lead their life and to find food for their daily consumption, people who live in different parts of Ethiopia are discriminated or undermined, also not allowed to be participated on social issues equally with the people who perceive themselves as royal family or high status family. In such cases those discriminated people tries to hide their identity and even they are not willing to speak their language. But regarding to Sheko people it's different. Ones up on a time there was a conflict between the ruling party in position and the opposing party which organized by the community of Sheko and Megengir community, that incur a masses of losses; Sheko people severely injured and most of the Sheko people are killed. Hence, to escape from the conflict, the people enforced to hide themselves or assimilate themselves to the existing dominant languages.

Attitudes of language communities can induce language endangerment. For example, some minority languages may be associated with poverty, illiteracy and hardship (i.e. Sheko), while the dominant language is associated with development and affluence. This situation may propel the minority language to shift to the majority language in order to enjoy the privileges the majority language holds.

3.3.3.6. Politics

Batibo (2005) agree with Brenzinger and Dimmendaal (1992) and argue that the pressure from the stronger or majority language could take the form of political domination. That is to say, if the speakers of the majority language dominate the political scene where they have most of their people in authority, they will make policies that will favor their languages. As explained by Haffmann, M. (1869), the physical loss of speakers (due to genocide, natural disasters, war, or similar causes) and because of the speakers are prevented from speaking the language due to political repression or cultural hegemony, the language will be exposed to extinction. As wiki.com presented (2010), in March 2002 between 600 and 800 persons were killed during clashes between the Majangir, Sheko, and Shekacho in and around the town of Teppi. Government officials reported 128 deaths; however, the Southern Ethiopia People's Democratic Coalition reported more than 1,700 deaths. More than 2,000 homes were destroyed and 5,800 persons were displaced as a result of the violence, the clashes involved local officials and members of each of these communities.

This conflict made the people insecure and frightens; made them not to use the language everywhere blithely and not to communicate each other freely. Because they suggested that if they speak the language the easily identified, handled and exposed to many hardship and harsh physical and psychological punishments. As a result they reserved to use the language. Additionally the Shekacho community members in position favored the Shekacho language to be given as one subject in Teppi primary school to access the language to be spoken by the residence of the surrounding and strategically planned to weaken the language and development of native Shekogna speakers: to sustain their political success. Further this situation brought loss of motivation and lack of confidence to speak the language and lack of sensitivity and attentiveness to promote their language. And the existing politics plays a great for the dissolution of the Shekogna language and it accelerates the extinction of the language.

3.3.4. Socio - Linguistic Factors

Sociolinguistic circumstances include how languages are used in the daily lives of the people and factors such as inequality in the public use of such languages will favor certain languages but may cause others to become redundant or marginalized.

3.3.4.1. Religious factor

Language use in church

Merely now a day, Sheko people following Protestantism and some are follow orthodox. And in the churches, most of the time, they worshiping by using Amharic. As a part of the church they served by

Amharic, in somehow, in churches which found in local areas the ecclesiastic besides to Amharic orthography in bible they try to translate it in Shekogna. In most churches, the Church Service started with a processional hymn in Amharic by the church choir. There were Bible readings in Amharic. Hymns were sung in Amharic. The preacher for the day preached on the topic in Amharic and The Bible reading was done in Amharic, and the preacher translated the text into Shekogna as he preached in some churches where Sheko people densely served not in all churches. The sermon was done and interspersed with Amharic. The announcements were given by the church secretary in Amharic. The service ended with a recital: "The Grace of the Lord" in Amharic.

Always Father shared the peace of the Lord in Amharic and the recessional hymn was sung in Amharic. It was followed by praises and worship, where all songs were sung in Amharic massively. A local chorus was sung song in Amharic before the sermon. The preacher for the day was a deaconess of the church who preached in Amharic. The whole sermon was devoid of any English sentence or words, except the sermon was translated in Shekogna in some church which found in country sides.

Besides as a result of being the followers of Protestantism and some of them are Orthodox, they worship by dominant languages. Not only worshipping, the bible also prepared by Amharic so it was must to communicate in Amharic instead of Shekogna. Formerly at different social occasions royals from different kebeles with their followers get together and played different kind of cultural music and dances; through those music and dances different message are transmitted by using oral folk singing. Those occasions had the significance for the development and last living of the language. Due to religious rite their practices are left behind and every practices (wedding, funeral, etc) are replaced by modern religious rituals by commonly used languages like, Amharic Oromifa and Kaffigna.

3.3.4.2. Language use in the market

There are two market days in each kebele people from nearby towns, and even as far as from other kebeles go to trade in the market. As earlier commented, on market days, traders come from as far as from other kebeles to sell their wares. And on the market most of the traders are dominant language speakers (Amharic, kaffinono and oromifa) during these days and thus, the dominant language becomes the means of transaction in the market. As the respondents pointed out, Amharic is understood by almost everyone. Although Amharic is the means of communication in the market, it is not the only means by which people communicate. The women from Shekogna language speakers also use Amharic. This is not surprising because men and women from dominant language speakers come to trade during the market days. As a result to react with them women from Shekogna language family must used dominant languages frequently.

3.3.4.3. Language use in school

There is a newly launched Shekogna language orthography for primary first cycle students. In yeki woreda in each kebeles there is at least one primary school was built. Of these schools Shekogna as a mother tongue was started at 9 schools. But the outcome is unsatisfactory because students are instead of communicating with their mother tongue they used dominating languages with their friends at school. Besides to S'oku Nogu, they learn other subjects in Amharic. This means that they more experiencing speaking dominant languages than their mother tongue, till there is no progress in the development of the language.

3.3.4.4. Language use at work place

In Ethiopia at country level, Amharic was used as official language, meaning working language. And all regions besides to use their language as work language they use Amharic to higher hierarchy. Of those 9 regions in Ethiopian almost all have one language as work language. When we come to southern nation and nationalities region there are around 56 nationalities are residing. Of these nationalities only few

nationalities are used their language as working language. But the rest are even not recognized whether they surviving or not. Although it was ratified in Ethiopian constitution “article 39 sub art 2” all Ethiopian nation and nationality have the right to develop and promote their culture and value, few nations and languages are destined to enjoy the right and practice their language as working language. The problem is the responsible bodies don’t give the special care for the language. As a result, most of the languages in southern region are vulnerable to extinction. Likely, because of absence of special attention Sheko language is one of the endangered languages and it was not used as working language. On the other hand Amharic is used as working language there was no chance to speak Sheko language at work place. Mostly workers of Sheko communities are exhaustively used Amharic to communicate with other staffs.

3.3.5. Socio-economic factors

Batibo (2005) on his part thinks that socio economic pressure arises when a language that is frequently used in daily activities (economic and social etc.) comes into contact with a language with little or no socio-economic power. Batibo (2005) states that usually, languages of national, regional status that are used as inter-ethnic media of communication, for example Amharic is used for trade, education, administration, mass media tend to attract speakers and brought to consensus on the common issues. Again, these regional and national languages have economic dominance (Blench, 1998) because they are used for inter-ethnic trade. This situation propels other language speakers to shift learning such languages in order to transact business with clients. On other point of view being economically poor also hinder the Sheko language not to be used widely because at CBOs (center business organization) most of the owners are dominant language speaker so the only chance for the Sheko community to get Shopping is communicating with those dominant languages. Significantly, for one Sheko community member to get a job he/she should be well Amharic speaker unless for that person there is no work opportunity. As a result, that person enforced to speak Amharic therefore, economic activity is another factor.

3.3.6. Intergenerational Language Transmission

Fishman (1991) shares the view that, intergenerational language transmission is an important factor of language survival. Whether or not children are learning the language from their parents is important. If parents communicate with their children in a language that is spoken by a larger population (socially, politically and economically) then their language is bound to lose speakers. This is because low transmission of mother tongue leads to language shift towards the dominant tongue. The fact is that, the language in which a child is brought up becomes his/her L1 whether it is the actual L1 or not. That is exactly happening to the Sheko youngsters they are highly dependent on Amharic. Their daily interaction with the same language family friends or friends from the other language family is Amharic. He further states that, Language loss is most often associated with reducing proportion of a given population using the language.

3.3.7. Language use in Sheko community

Sheko language is occasionally used in the community now a day. Walking through the sparsely situated Sheko community, we observed that people greet in those dominant languages (Amharic, Oromifa and Kaffi nono). However, other populations are greeting with Shekogna. Though in the main city Tepppi, there is market day in the city and people buy and sell items and the means of transaction is Amharic. Also in those selected kebeles of the woreda the means of channel for transaction are the dominant languages. Some of Sheko people in the market answer in Shekogna when you ask the price but most of them answer in Amharic. So in market days and shopping the community used Amharic to communicate. During afternoon periods, children and adults played football in open spaces to enjoy themselves. In one

of such activities, I bumped into, the children were carving big names for themselves before a football match. In field, they communicated each other in one common language, Amharic.

3.3.8. Kinship

Marriage patterns can also endanger or maintain a language. Same group marriages have the potential to preserve languages, because both parents speak the same language and children will not have difficulty in learning their language. Mixed marriages or inter-ethnic marriage on the contrary, may lead to language shift (Brenzinger, 1997; Wurm, 1991; Schmidt, 1990). If parents are not of the same ethnic background, the possibility that children will learn their mother's language is very high, relegating the father's language to the background. As the Sheko people neighboring with different existing neighbors who speaking those dominant language, they get married with the existing societies. Therefore, if a sheko boy or girl is married to other language speakers, the children from this couple can speak neither his/her mother nor his/her mother tongue; rather they speak their neighbors' language. When we said this we are not arguing on whether he/she has to get married with the neighboring or not, but we want to point out that the language is directly affected by this kind of engagement and it's real that there were many Sheko boys who were married to neighboring societies and their kids were used the neighboring language instead of Shekogna language. Therefore this was another big problem for the dissolution of the language. That is the reason why most newly born children can't speak shekogna language mainly those children who come from the educated family. Another related factor is the family interest towards to see their children able to speak fluently national official language and foreign language. Therefore, they in **role** their kids in well known schools and follow up them by asking questions related to language competency to check their understanding and progress.

3.3.9. Language use in oral literature

3.3.9.1. Folklores

Language is a range and developed of oral literature. Oral literature is a broad term which includes ritual texts, curative chants, epic poems, musical genres, folk tales, creation tales, songs, myths, spells, legends, proverbs, riddles, tongue-twisters, word games, recitations, life histories or historical narratives. Before long time ago the class of the community has it own time for word play, sung a song, and practice musical genres and dances. But this day such practices are forgotten.

3.3.9.2. Story telling

Storytelling is meant for relaxation and entertainment. Traditionally, children gather around a fire place as their elders tell them stories. Formerly elders in some occasions tell stories for their ancestors or for young generation about their experiences and about the values of Sheko people. It is worth knowing the specific values found in the culture. This days elders are no more active to practice such practice and young generations are rather than listening story telling they are interested to watch TV, movie and play modern games.

3.3.9.3. Songs

Before long years the community gets together at social occasions sung a song and dance in different styles. There four type's songs which practiced at big social occasions, these were: nari, comma, kos'ora and birba. But now a day they are no more practiced. This time Sheko people following Protestantism which prohibit musical practice. Because of this they stop musical dances and songs. Musical genres and folk tales are the main means of language development The songs are use to entertain children, to inspire peers at the time cooperative works, to irradiated social ceremonies (wedding or funeral). Also songs associated with entailment of chiefs and songs to entertain babies, (lullabies) though some Sheko women

confirm that they do not sing these Sheko lullabies to their children these days. Others say they have forgotten the songs.

3.3.10. Government Support

In Ethiopia, in each level of governmental organization, there were culture and tourism offices which basically organized to take care and conserve cultural value and heritages at woreda level, zonal level and regional level; even at federal level too. Similarly in yeki woreda there is culture and truism office. However, this sector doesn't exert any effort to develop and save the nearby cultures and languages that are on the way of extinction. The main aim of the sector is to promote and develop culture values but it doesn't surmount its responsibility.

4. CONCLUSION AND RECOMMENDATION

This chapter deals, high lights on the general points of the major findings of the study are initially presented. Then possible solutions or suggestions for improvement of the existing situation are dealt with following the concluding remarks.

4.1. Conclusion

Based on the findings of the study, the following conclusion is drawn:

Alike world faces new challenges in keeping its languages alive and well, Ethiopian also facing the challenge of language endangerment. It is time for the people of the Ethiopia to pool their resources and build on the strengths of their linguistic and cultural diversity. This entails pooling the resources at all levels: individual language specialists, local speaker community, NGOs, and governmental and institutional organizations. The viability of a language is determined first and foremost by the general attitude of its speakers with respect to their traditional culture, of which their language is considered one of the most important exponents. The view that language endangerment arises in situations of contact between groups. Contact involves not only an exchange of cultural elements and products, but also of cultural prestige, which is often correlated with different degrees of technological advancement. A difference in technological know-how may lead to a sense of inferiority in the less highly developed group, which may then be inclined to relinquish its culture, including its language, in favor of the more highly developed group.

Language rights have not guaranteed language maintenance, which ultimately depends on the home language choices of native speakers. Such decisions are notoriously difficult for extra-familial institutions to control, even when those institutions are community controlled". It is not because languages are not being taught in schools or lack official status that make them to be endangered but that they become endangered because they lack informal intergenerational transmission and informal daily life support. Work is devoted to problems of endangered languages, particularly endangered languages spoken by minorities, focusing on the sociolinguistic study of the causes, circumstances and results of endangerment, and other structural and social processes related to endangered languages and to their survival

A language is simultaneously indexical of both the material and the non-material properties of its traditionally associated culture, symbolic of that culture (and of membership in that culture) and, therefore, like all symbols, easily politicized, and, finally, language is also part and parcel of the bulk of any culture (note the complete interdependence of language and laws, religion, education, jokes, riddles, songs, blessings, curses, greetings and thousand pleasantries of everyday life).

At the local community level and over the past several decades, people of some dominant language in Ethiopia have been working to develop language education programs, usually with extremely limited technical resources. Unlike teachers of major languages of the world, they lack not only formal training in

language teaching, now often required by local governments, but also language curricula and, even more crucially, usable basic language descriptions. These language teachers require a variety of skills: some are pedagogical in nature (e.g. curriculum and materials development, language teaching techniques and methods); some are sociolinguistic (e.g. analysis of ongoing language contact processes, of past and present ancestral language functions); and some are linguistic (e.g. data collection, analysis, and description). Similarly, linguists, language activists, and policy makers have a long-term task to compile and disseminate the most effective and viable mechanisms for sustaining and revitalizing the world have endangered languages. Most importantly, they have the responsibility of working collaboratively with endangered language communities that enjoy an equal partnership in the projects. We all share the responsibility of ensuring that no languages will disappear and that all languages will be maintained and perpetuated into the future generations.

4.2. Recommendations

The community members of the five kebeles react differently to language endangerment, educators, and elders to requests for assistance by speech communities. Such requests related mainly to sustaining endangered languages. Hence taking some necessary measures were suggested here for the alleviation of the dissolution. Provide language teachers with training basic linguistics, language teaching methods; and preparing techniques of curriculum development, and teaching materials development. Training local language workers to develop orthographies if needed, read, write, and analyze their own languages, and produce pedagogical materials. One of the effective strategies here is the establishment of local research centers, where speakers of endangered languages will be trained to study, document and archive their own language materials. Literacy is useful to the teaching and learning of such languages. National language policies must support diversity, including endangered languages. More social scientists and humanists, and speakers of endangered languages themselves should be actively involved in the formulation of national language policies.

Supporting and developing educational policy: In the educational sector, a number of linguists are engaged in implementing increasingly popular mother tongue education programs. Since 1953 and especially in the past 15 years, UNESCO has been instrumental in this development through its policy statements the so-called mother tongue education, however, often does not refer to education in the ancestral languages of ethno linguistic minorities (i.e. endangered languages), but rather to the teaching of these languages as school subjects. Language documenters, though not directly involved in economic and social development, can help governments identify overlooked populations. For example, national HIV/AIDS awareness or poverty-alleviation programs often do not consider minority communities, especially if they are illiterate. Linguists and educators can be vital mediators by supporting the communities in formulating claims about their linguistic and other human rights. Conversely, materials such as those on health care, community development, or language education produced for these marginalized communities require specialist input, and concepts and content need to be conveyed in a culturally meaningful way.

Suggestions for Research

This study has attempted to raise some critical discussions by finding out the reasons and the extent which expose the language for dissolution, and to recommend the advisable ways for the prevention of the language with reference to the evidence from elders, adults and educated Sheko people.

Acknowledgement

We would like to say thank you and bring Glory to the only Way of life, Truth and Giver of everlasting life to Lord Jesus Christ for his safe guarding and willingness for the success of the work. We thank very much the research directorate Dr. Henoka Kassa, research coordinator Mr. Yilikal Meselu, the dean

natural and computational science Mr. Tesfasfalidet and the vice dean of natural and computational science Mr. Nigussie Fikira for their valuable scholarly guidance, suggestions and gave direction to the end of the study. And also our thanks extend to the English department and the staff as a whole. Our appreciation also extends our sponsor organizations *Mizan-Teppi University*, and Common course head and staff as a whole. Our greatest thanks extends to the representatives of Sheko people and responsible persons who voluntarily participate by giving their constructive responses.

REFERENCES

- Alesina, Alberto and Paola Giuliano (2010). "The Power of the Family." *Journal of Economic Growth*.
- Andersen, Robert and Tina Fetner (2008). "Economic Inequality and Intolerance: Attitudes toward Arnold, Matthew (1869). "Culture and Anarchy". Retrieved May 29, 2017.
- Battu, Harminer and Yves Zenou (2010). "Oppositional Identities and Employment for Ethnic Minorities.
- Berggren, Niclas and Christian Bjørnskov (2011). "Is the Importance of Religion in Daily Life Related to Social.
- Binyam Kebede (2002). <http://www.ethiopiafirst.com>
- Central Statistical Authority, 2007, Statistical Abstract pp. 26 - 4
- Cressida Marcus, 2002, 'Preface', in: C. Marcus, guest editor, Special issue on Gender and Christianity, *Journal of Ethiopian Studies* 35(1): 2-8.
- Ethiopian Constitution. FDRE. Ratified (PDF) on 1995.
- Ethiopia: Country Reports on Human Rights Practices: 2002 report", Bureau of Democracy, Human Rights, and Labor, US State Department (accessed 9 July 2009).
- Ethnologue. Ethiopia (Catalogue of Languages), 2000 <http://www.sil.org/ethnologue/countries/Ethi.html>
- Haffmann, M. (2009), *Endangered Languages, Linguistics, and Culture: Researching and Reviving the Unami Language of the Lenape*, Bryn Mawr College.
- Haviland, William A.; McBride, Bunny; Prins, Harald E.L.; Walrath, Dana (2011). *Cultural Anthropology: The Human Challenge*. Wadsworth/Cengage Learning. ISBN 0495810827. OCLC 731048150.
- <http://www.everyculture.com/Cr-Ga/Ethiopia.html#ixzz4rYom0YvQ>
- Liron, Tal (2003). *Franz Boas and the discovery of culture* (PDF) (Thesis). OCLC 52888196. Archived from the original (PDF) on January 2, 2017.
- UNESCO Headquarters Committee 107th session 13 Feb 2009". ngo-db.unesco.org. Retrieved 1 July 2012.
- UNESCO. 2002. *Universal Declaration on Cultural Diversity*, issued on International Mother Language Day, February 21, 2002. Retrieved: 2006-06-2
- Yogesh. K.S. 2006, *fundamentals of research methodology and statistics*, NEW AGE INTERNATIONAL (P) LIMITED, PUBLISHERS.
- C.R. Kothari, 1990, *Research Methodology*, NEW AGE INTERNATIONAL (P) LIMITED, PUBLISHERS.