

Indigenous Language Shift In Shinasha Community

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Abstract

Shinasha is an Omotic and northern Gonga language. It is a minority language of Ethiopia. This paper discusses language shift and maintenance in Shinasha community. The purpose of this study is to assess language shift in Shinasha. More specifically, to identify the factors that lead some of the Shinasha people to use other languages, to show in which domain Shinasha language preferred and to indicate which language Shinasha people prefer in various domains. To collect the necessary data for the study, interview, questionnaire and focus group discussion were used as data collection instruments. The descriptive survey research design was used to conduct this study by using both quantitative and qualitative methods of data analysis. The result showed that demography, economy, psychology and intermarriage are some of the major factors that led Shinasha people to shift from Shinasha to other indigenous languages. Amharic and Afan Oromo are used in various domains by Shinasha youths. On the other hand, a few elders speak Shinasha language. In general, in Shisha community youths prefer Amharic, Afan Oromo and Awngi in various domains because of economic, attitudinal, historical, demographic factors.

Introduction

1.1. Background of the study

Common phenomena in bilingual and multilingual societies are the so called processes of language shift, when a group progressively abandons its language of origin, at the same time adopting the language of the socially or economically dominant group (Fishman 1971, Baker-Jones 1998). The process of language shift does not finish at the end of the life of a person or of a group of people; rather it gradually develops from generation to generation (Fasold 1984).

In such situations, the members of a group start using the more prestigious language in a series of progressively higher number of domains and communicative situations. Language shift is defined as a situation in which one language in contact with a more dominant language, within a nation, over a period of time, is partially or completely replaced by the dominant language, namely some or all of the former domains in which the language was used are replaced by the dominant language (Stoessel, 2002 as cited in Masruddin, 2014). Language shift is describing a gradual and progressive transition from one language to another, and a shift may occur over several generations, along with the gradual shrinking of the social spheres or domains in which the language was originally used (Thomason 1988, 100 as cited in Masruddin, 2014).

The social factors leading to the abandonment of minority languages are many, of different type and usually interrelated (Baker-Jones 1998, Crystal 2000, De Klerk 2000). In this light we refer to demographic factors - as for example the number of the minority language speakers and their concentration in the settlement area - the diffusion of linguistically mixed marriages within the minority group, the status and the prestige of the language on a local and international level, the existing institutional support of the

minority language, the intensity of the economic pressure deriving from the wider society, and so on. This paper approached the issue of language maintenance and shift in Shinasha community, particularly in Dangur and Wombera districts in the Metekel zone of Benshangul Gumuz Regional state.

The Shinasha people are one of the groups of people who are living in Metekel administrative zone of Benshangul Gumuz Regional State. The Shinashas are Christians and their main occupation is farming (Ashenafi 1989). Shinasha people also known as "Bowro" or "Boro". They live in North of the Blue Nile in the Metekel zone of Benshangul Gumuz regional state (Bender, 1987). According to 1999 census the population is around 62, 486 individuals. Their neighbors in the area include in west Gumuz and in east Oromo people.

The name Shinasha is not used by the people. They call themselves and their language "Bora" (Ashenafi, 1989). However, the name Shinasha is commonly used in literature for explaining their identity. Because of this reason, the researchers will use this name throughout this research.

The Shinasha language or Bowro is a North Omotic language spoken in Western Ethiopia by the Shinasha people (Ashenafi, 1989). Its speakers live in scattered areas in north of the Abay River in Dangur, Dbat'i, Bullen and Wombera districts which are parts of the Benshangul Gumuz Regional State.

Shinasha language consists of a number of sub groups including north Gongga to which Shinasha belongs (Fleming, 1976). Shinasha is a member of kefa group along with Kefa/Mocha and Anfillo (Bender, 1987). Shinasha language has two dialects: Taribera, which is spoken in lowland Shinasha and Gybere, which is spoken in highland Shinasha (Bender, 1987).

In shinasha community the main languages of wider communication are Amharic and Oromo. But it is also quite frequent that Shinasha people know some Gumuz; and a few also speak Agaw (Awngi). There is a strong tendency for highlanders to use Oromo, while the lowlanders use Amharic as their second language. Many of them speak both (Mecha Wedekind and Lema Alga, 2002)

1.2. Statement of the Problem

Bilingual and multilingual societies may gradually stop using one of its two languages in favor of another. Today Shinasha people gradually abandoned using their language in favor of other major languages. Previous research has shown that the Boro people, also known as the Shinasha, are in the process of shifting from the Borna language to Oromo and Amharic (Lemma and Wedekind 2002). According to Mecha Wedekind and Lema Alga (2002) sociolinguistic report their main languages of wider communication are Amharic and Oromo. But it is also quite frequent that Shinasha people know some Gumuz; and a few also speak Agaw (Awngi). There is a strong tendency for highlanders to use Oromo, while the lowlanders use Amharic as their second language. Many of them speak both. According to Lemma and Wedekind (2002) Shinasha people are in the process of shifting from Shinasha to Amharic and Afan Oromo. Besides, Angela Davis, Hussein Mohammed and Linda Jordan (2013) surveyed on multilingualism and language shift in Shinasha communities. However, in their survey they did not indicate factors that lead Shinasha people to shift from their original language to another language. So,

researchers are more interested to fill this gap and to come up with the factors that lead them to shift from Shinasha language to other languages as well as to show the possible ways to save the language from language death.

To tackle the above indicated problem the researchers addressed the following research questions.

1. What languages do Shinasha people prefer in various domains?
2. What are the factors that lead them to shift from Shinasha language to other languages?
3. In which domain Shinasha language is preferred?

1.3. Objectives of the Study

1.3.1. General Objective

The general objective of the study is to know why Shinasha people shift from their language to other languages.

1.3.2. Specific Objectives

The specific objectives of the study mainly is

1. To identify the factors that leads some of the Shinasha people to use other languages.
2. To show in which domain Shinash language preferred.
3. To indicate which language is Shinasha people prefer in various domains.

1.4. Significance of the Study

This study will have the following contributions for Shinasha people and other people who have related concerns.

1. It serves as a call for other researchers to do extensive research.
2. It gives remedy to save the language from language death by giving solutions.
3. It provides awareness for Shinasha people to use their original language with their culture and belief.
4. It shows the factors that leads the people prefer to use other language.
5. It provides linguistic material for comparative language shift studies in Benshangul Gumuz Regional State.

1.5. Delimitation of the study

There are four Shinasha speaking districts, namely Dibat'i, Wonbera, Bulen and Dangur. This study is limited to the district of Dangur and Wombera Since, language shift is clearly seen merely on these two districts. In addition to this the study is limited only on language shift and maintenance in Shinasha people.

Review of related literature

Particularly common phenomena in bilingual and multilingual societies are the so called processes of language shift, when a group progressively abandons its language of origin, at the same time adopting the language of the socially or economically dominant group (Fishman 1971, Baker-Jones 1998). The process of language shift does not finish at the end of the life of a person or of a group of people; rather it gradually develops from generation to generation (Fasold 1984). In such situations, the members of a group start using the more prestigious language in a series of progressively higher number of domains and communicative situations (Devan, 2011). From this idea we can understand that Language shift is common in all bilingual and multi lingual societies. Bilingualism and multilingualism are known causes of language shift.

Bilingualism

According Webster's dictionary (1961) bilingualism is defined as the constant oral use of two languages. Bloomfield (1935:56) defines bilingualism as the native like control of two languages.

The concept of bilingualism seems at first sight to be non-problematical. According to Webster's dictionary 1961 bilingualism is defined as having or using two languages especially as spoken with fluency characteristic of native speaker; a person using two languages especially habitually and with control like that of native speaker and bilingualism as the constant oral use of two languages (Josiane, 200).

Bloomfield (1935:56) defines bilingualism as 'the native like control of two languages (Josiane, 2000). From this we can understand that anyone who speaks two languages con not be considered as bilingual because to be bilingual someone should speak both languages as native language or should speak them perfectly.

Language shift

Language shift is a process in which successive generations of speakers, both at individual and at community levels, gradually lose proficiency in their mother-tongues or the language of their speech community in favour of other languages. The process may lead to *language loss* among individuals or even *language death* for an entire community (Adams, 2009). Language shift is the process by which a speech community in a contact situation (i.e. consisting of bilingual speakers) gradually stops using one of its two languages in favor of the other (Maya, 2009).

From this I inferred that language Shift is the process which leads to language death and it is the last stage language extinction. Similarly, Language shift is sometimes referred to, somewhat dramatically, as language death. Language death occurs when a community shifts to a new language totally so that the old language is no longer used. There is a small controversy about whether language death should apply only when the shifting speech community consists of the last surviving speakers of the language, or whether it can be applied to a total shift in a given community.

Language shift is describing a gradual and progressive transition from one language to another, and a shift may occur over several generations, along with the gradual shrinking of the social spheres or domains in which the language was originally used (Thomason 1988, 100) as cited in Masurddin, 2014). In other words, language Shift is the total replacement of the original language by the dominant language. This idea is elaborated as, Language shift is defined as a situation in which one language in contact with a more dominant language, within a nation, over a period of time, is partially or completely replaced by the dominant language, namely some or all of the former domains in which the language was used are replaced by the dominant language (De Vries, 1992; Paulston 1985; Stoessel 2002) as cited Masurddin, 2014). Similarly, (Fasold, 1984) defined as *Language shift* occurs where "a community gives up a language completely in favour of another one" (as cited in Christine, 2009).

Language Shift and Maintenance are the two faces of a coin; they never separate each other similarly, Fasold (1985:213) as cited in Masruddin, 2014) says that language shift and, the other side of the coin, language maintenance are really the long term, collective result of language choice. Furthermore, Language shift simply means that a community gives up a language in favor of another one. The members of community, when the shift has taken place, have collectively chosen a new language where old men used to be used. In other words, Language maintenance, in contrast to language shift, occurs where "the community collectively decides to continue using the language or languages it has traditionally used"(Fasold 1984:213) as cited Christine, 2009).

One of the most common definitions of language shift is that it takes place when the younger members of a minority speech community no longer speak the language of their parents, but speak a dominant majority language instead. The language of the parents is therefore not passed on to the next generation. Conversely, language maintenance occurs when a language continues to be used across all generations despite the presence of other languages also being used by a community the kind of stable diglossia defined by Fishman (1972) as cited Charlyn, 2008).

Fishman (1991) defines it as a "process whereby intergenerational continuity of the heritage language is proceeding negatively, with fewer 'speakers, readers, writers, and even understanders' every generation" (Fishman 1991:1) as cited in Maya 2009).

Appel & Muysken 1987 (pp. 32–33): "Such a process of language shift seems to be going on in many bilingual communities. More and more speakers use the majority language in domains where they formerly spoke the minority tongue. They adopt the majority language as their regular vehicle of communication, often mainly because they expect that speaking that language gives better chances for upward social mobility and economic success. Sometimes it seems that 'shift' can be equated with 'shift towards the majority or prestigious language', but in fact 'shift' is a neutral concept, and also shift towards the extended use of the minority language can be observed.... After a period of shift towards the majority language, there is often a tendency to reverse the process, because some people come to realize that the minority language is disappearing, and they try to promote its use. These defenders of the

minority language are often young, active members of cultural and political organizations that stand up for the social, economic and cultural interests of the minority group (as cited in Serafin 2009).

Knowledge of [the factors which govern language maintenance and shift] does not guarantee insight into the process of language shift, since people bring this about in their daily speech, and it is on this level that explanations for shift must be found (Serafin, 2009).

When a language is reduced in its function, which happens in the case of shift toward the majority language, generally speakers will become less proficient in it, i.e. *language loss* is taking place. Language shift linked up with loss will finally result in *language death*" (as cited in Serafin 2009).

"Language shift may come about slowly and go on for several generations, but especially in changing social situations it may be a rather fast process (Serafin, 2009).

Language shift (in terms of numbers of speakers and uses) occurs through deliberate decisions that directly or indirectly affect languages and reflects economic, political, cultural, social and technological change (as cited Serafin 2009).

"Generally, language shift is used in the literature to refer to a downwards language movement. That is, there is a lessening of the number of speakers of a language, a decreasing saturation of language speakers in the population, a loss in language proficiency, or a decreasing use of that language in different domains. The last stages of language shift are called language death...."

Crystal 1997 (p. 215): "The gradual or sudden move from the use of one language to another."

Edwards 1994 (p. 102): identifies "shift" as "moving completely from one language variety to another (i.e., without retaining the first in some bidialectal or bilingual accommodation)."

Fasold 1987 (p. 213): "Language shift and, the other side of the coin, language maintenance are really the long-term, collective results of language choice. Language *shift* simply means that a community gives up a language completely in favor of another one. The members of community, when the shift has taken place, have collectively chosen a new language where an old one used to be used. In language *maintenance*, the community collectively decides to continue using the language or languages it has traditionally used. When a speech community begins to choose a new language in domains formerly reserved for the old one, it may be a sign that language shift is in progress."(as cited in Serafin, 2009).

(pp. 216–217): "Certain conditions tend to be associated with language shift in several studies of the phenomenon. Perhaps the most basic condition is societal bilingualism. It is important to notice that bilingualism is not a sufficient condition for shift, although it may be a necessary one. Almost all cases of societal language shift come about through intergenerational switching (Serafin, 2009).

(Lieberson 1972, 1980)." Other causes consistently found in various studies include *migration*, both in-migration and out-migration; *industrialization* and other economic changes; *school language* and other

government pressures; *urbanization*; higher *prestige* for the language being shifted to; *smaller population* of speakers of the language being shifted from. "[H]owever, where the same factors were cited independently by many scholars, there has been very little success in using any combination of them to predict when language shift will occur" (p. 217) as cited in Serafin 2009)..

Hornberger & King (p. 300): from Dorian's (1982, p. 46) definition: "The gradual displacement of one language by another in the lives of the community members. This occurs most typically where there is a sharp difference in prestige and in the level of official support for the two (or more) languages concerned" (as cited in Serafin, 2009).

Language shift will occur only if, and to the extent that, a community desires to give up its identity as an identifiable sociocultural group in favor of an identity as a part of some other community" (as cited in Serafin, 2009).

Richards et al. 1992 (p. 204–205): "A change ('shift') from the use of one language to the use of another language. This often occurs when people migrate to another country where the main language is different, as in the case of immigrants to the USA and Australia from non- English-speaking countries. Language shift may be actively encouraged by official government policy, for example by restricting the number of languages used as media of instruction. It may also occur because another language, usually the main language of the region, is needed for employment opportunities and wider communication. Language shift should not be confused with language change."2 Note here how Richards specifically excludes the idea that Jaspaert & Kroon are trying to establish. It would seem that researchers in general are more in agreement with Richards et al.'s definition than with Jaspaert & Kroon's, since none of the others try to explain language shift on the individual level (as cited in Serafin, 2009).

Sommer 1997 (p. 55): "The process of language shift [is] defined as the replacement of one language in the repertoire of a community-wide bilingual group by another one." (as cited in Serafin, 2009).

Language shift is the first stage of language death and it is the cause of language death. This idea is supported by different scholars. With the obvious exception of those situations where the death of an entire group of speakers through human or natural tragedy has caused the death of a language, language death is the culmination of a process whereby a speech community moves from primary use of one language to another in a process that is known as language shift (Ravindranath, 2009).

Factors that lead a community to Shift from one language to another language

Some factors influencing language shift include outmigration and in-migration, possible forced or voluntary movement of minority language groups within a particular geographical region, intermarriage between different language communities. "With the growth of mass communications, information technology, tourism, road, sea and air links, minority languages seem more at risk. Bilingual education, or its absence, will also be a factor in the ebb and flow of minority and majority languages" as cited Serafin 2009).

A speech community or an individual may give up using their language of the origin due to several factors. There are a number of factors which leads an individual or a speech community to replace their original language by another other language. This idea is supported by Sana N.

Language shift is a complex and affected phenomenon, motivated and stimulated by accumulative force of historical, cultural, economic, social and psychological factors (MS. Sana N. 2012).

Social factors

The social factors leading to the abandonment of minority languages are many, of different type and usually interrelated (Baker-Jones 1998, Crystal 2000, De Klerk 2000). In this light we refer to demographic factors - as for example the number of the minority language speakers and their concentration in the settlement area - the diffusion of linguistically mixed marriages within the minority group, the status and the prestige of the language on a local and international level, the existing institutional support of the minority language, the intensity of the economic pressure deriving from the wider society, and so on (as Cited in Devan, 2011).

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Demographic factors

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Previous linguistic Studies on the language

There are few linguistic researches done on Shinasha language. As a result, the language, like any other Omotic languages is not well known. Most of the previous studies have been limited to list of words phonological and morphological sketches. But recently some Ethiopians and foreigners have been studying it. Some of these (previous and recent) works are reviewed below.

Virgil, LorenzoGrottalli (1941) as cited in Ashenafi, 1989) is one of the early exponents of the language. His article is entitled "Gli Scinacia del Nil azzurro ed alcuni lessici poconoti dello loro lingua" In Rassegna di studi Ethiopici. In his article he presented lexical materials which he had collected from merichants.

The other person who had done a study on Shinasha language is Herma Plazikowsky Brauner (1970). In her article "Die schinashain west ethiopien" In zeitshriftfur ethiologie, she has discussed the Shinasha people, religion, language, origin etc. In her other article which is entitled "Schizzo morfologico dell Shinasha" (1950) she gave an overall view of the morphology of Shinasha (Ashenafi, 1989).

Plazikowsky Brauner begins her work by introducing the sounds of the language. She then dwells on detrimers, nouns, number and gender. Some points are mentioned concerning cases, but the bulk of the study is devoted to verbs (Ashenafi, 1989).

Regarding number Plazikowsky said that 'the plural is shown by /osi/. In relation to case, she says that the nominative case markers are /-o/ and /-u/ for masculine and feminine respectively, while the dative is marked by /sh/. There is additional information concerning the genitive, ablative and locative cases. The manner of comparison is also shown. In addition to this, the personal pronouns, including their ablative and locative case forms are also started along with demonstrative, pronouns numerals and particles. However,Plazikowsky Brauner has not mentioned the dialect she has studied.

The other work related to this study is Fleming's (1976) "kafa(Gonga)languages" in the non semetic languages of Ethiopia. Here Fleming has shown in his work some phonological and morphological similarities and differences between Shinasha and other Kafa languages. His other work "Cushitic and Omotic " in languages in Ethiopia (1976) also gives various bits of information on the same topic mentioned earlier.

When refer to Claudi (1983) Bibliography of the omotic languages, we realize that a person) had collected a small vocabulary of Shinasha for the journal of Bombay geographical society. In this bibliography it is also said that in "notes on journey from zeila to Khartum" has some a small list.

Research works so far conducted includes Gebre Bizuneh's (1986) "the phonology of Shinasha a generative approach". In his study he has identified consonants and vowels of the language.

According to Ashenafi (1989) there was weakness on his work. The weakness of Gebre's study was tone he has not attempted to show tone though Shinasha is a tonal language. In fact this future is mentioned by Ashenafi Tesfaye and Klaus Wedekind. Since tone has grammatical and lexical function.

Fekadie Baye's (1988) B.A. thesis is a recent study on Shinasha language. He has attempted to discuss the noun and verb morphology of Shinasha. But there are misleading points in his work.

Fekadie said that "when noun is inflected for number the suffix /wots/ is suffixed to singular countable nouns to make them plural if they are definite".

Ashenafi Tesfaye's (1989) thesis which is entitled "the structure of noun phrase in Shinasha" is another recent work on Shinasha language. In his study Ashenafi has shown the nominal and specifiers of the language. He has also discussed noun complement. According to him there are two types of noun complements: simple nominals and derived nominals. Ashenafi has also dealt with nominals and

specifiers and he has identified the two types of specifiers: articles and quantifiers. He has also attempted to show how nominals projects to form their N', N" and N'''.

On the other hand Ashenafi and Wedekind (1990) have written an article which is entitled "the characteristics of omotic tone: Shinasha (Borna)". In their article they have shown the tonal system of Shinasha language. They mentioned that there are two contrasting tones in Shinasha language. These are high and low tone. Tones behavior show characteristics which have also been observed for other Omotic languages. In addition to this, they have shown the lexical tones of morphology and syntax. They have also discussed the tonal system and vowel quality of the language and the impact of vowel quality on pitch of other Omotic languages particularly north Omotic languages.

Furthermore, Franz Rotland (1990) has written an article which is entitled "a sketch of Shinasha morphology". In his article he has identified only the grammatical categories or parts of speech of Shinasha language. In addition to this he has shown sequence structures of the language, simple stems numerals (cardinal and ordinal), and personal morphemes. But he did not touch word formation processes of the language.

Wedekind and Lema (2002) have written an article which is entitled "Sociolinguistics survey report of Boro (Shinasha)". In their article they have discussed the sociolinguistics landscape of Boro (Shinasha) and they have identified some differences between highland and lowland dialects of Shinasha language. They have identified the highland and lowland Shinasha dialects and they showed the differences between highland and lowland Shinasha.

Recently, Angela Davis, Hussien Mohamed, and Linda Jordan (2013) have a sociolinguistics survey on multilingualism and language shift in Boro Community. In their sociolinguistic survey they have shown language attitudes of Shinasha community, multilingualism in Bro Community, language use of Shinasha community, language vitality and development. But they said nothing about the factors which lead the community to shift from Borna to another language and in which domain Shinasha people prefer their language too.

Previously, Adugna Techane (2014) has studied word formation processes in Shinasha language. In his investigation he identified the major and minor word formation processes of Shinasha language in both dialects.

2.3. The present study

As it observed from the review of literature, no researcher has dealt with language shift and maintenance in Shinasha Community in detail. So this work is meant to fill this gap. Therefore this research tries to treat language shift, factors of language shift and the consequences of language shift.

Research Methodology

This chapter contains sources of data, data collecting instruments and data analysis method in detail. Besides, it gives detail information about the methodology which will be used throughout this research work and to complete this study effectively.

Source of Data

Data have been collected from different sources such as primary sources and secondary sources. In this study the researchers collected data essentially from both primary and secondary sources. So, the researchers collected data from primary sources by using questionnaire and interview. On top of this, researchers reviewed different previous studies on the language as secondary source.

Sample Size

For the fulfillment of this study researchers selected two districts among the four Shinasha districts. Furthermore, researchers selected 100 informants from the community that mean 50 from each district purposively. Here researchers selected 50 informants from the total population of 48,537 people in Dangu woreda. Similarly, researchers selected 50 informants from Wombera District among 60,000 individual. The purposive selection of the informants may consider those who are bilingual and multilingual. Besides, the selection put in to account all people who belong to Shinasha speech community to get reliable data. Researchers asked only Shianasha languages speakers and this is a criterion which was used to select respondents.

Sampling Technique

To select informants researchers used purposive sampling technique, because, it enables researchers to get bilingual informants. In this study researchers are considering all people living in the speech community that can either bilingual or multilingual and the selected informants should belong to that speech community particularly Dangur and Wombera districts.

Data Collecting Instruments

To collect the necessary data researchers employed both questionnaires and interview and the detail is as follows.

Questionnaire

The questionnaires contained both open and close ended questions and distributed for selected hundred informants in Dangur district. Similarly questionnaire distributed to selected hundred respondents in Wombera.

Interview

On the other hand, the interviews contained both structured and semi structured questions. First researchers will select twenty interviewees among two hundred informants, which mean ten from Dangur

Woreda and another ten from Wombera. Interview was conducted for ten days with selected ten informants in Dangur and wombera districts.

Method of Data Analysis

To analyze the data collected from informants, researchers employed only qualitative data analysis method. Besides, researchers analyzed the data using statements with some important examples. So, qualitative method of data analysis has been employed for analyzing data collected in a statement form.

Data analysis and Results

Analysis of data obtained through questionnaire

Causes of language shift in Shinasha speech community

Respondents Response for factors led them to Shift from their language to other indigenous languages

Table 4.1
shows cause of language shift.

Question	No of Respondents				
	Economic factor	Attitudinal factor	Intermarriage	Historical factor	Demographic factor
What factors lead you to shift from Shinasha to other indigenous language?	5	10	7	3	9

The above table shows that the respondents on factors that leads them to shift from Shinasha language to other indigenous languages. Based on their response, attitudinal, demographic and intermarriage are major causes that contain 10 or 49.1% and 9 or 37.5% of the total respondents respectively. And the remaining 5 respondents or 20.8% and 3 or 13.6% said economic factors and historical factors are causes to Shift from their language to Amharic, Afan Oromo and Awngi. The explanation is discussed below.

Based on the above table, there are four basic causes to shift from Shinasha languages to other indigenous languages. These are economic factor, attitudinal factor, intermarriage, historical and demographic factors.

The domain that Shinasha language preferred by Shinasha Community?

Respondent's response on in which domain Shinasha language is preferred by Shinasha community

Table 4.2
shows in which domain shinasha language is preferred?

Question	No of Respondents					
	With family members	With husband and wife	With their colleagues in work places	With their teammates in sport places	With shopkeepers in shops	With waiter or waitress
Which language you prefer for various domains?	10	5	0	3	0	0

The above table indicates that the respondent's on in which domain Shinahsa language is preferred? Based on their response, Shinasha language is preferred with family members that account 10 or 49.1% and particularly with husband and wife and it accounts 5 or 20.8%. Moreover it is rarely preferred in sport places that account 3 or 13%. But Shinasha language is not used by Shinasha community in hotels with service providers and work places with colleges that account 0 or 0%.

The language Shinasha community prefer for various domains

Respondents' response on which language Shinasha people prefer for various domains

Table 4.3
shows the language that Shinasha community prefer for various domains

Question	No of Respondents				
	Shinasha language	Amharic language	Afan Oromo language	Awngi language	Gumuz language
In which domain you prefer Shinash language?	0	10	9	3	2

Table 4.3 shows that respondents' response on the language Shinasha speech community prefers. According to their response Shinasha speech community prefers Amharic for various domains that account of 10 or 50% and in addition to Amharic they prefer Afan Oromo for various domains which account of 9 47.5 percent and rarely they prefer Awngi and Gumuz languages for various domains. But they do not prefer Shinasha language or their original language.

Analysis of data obtained through interview and FGD

Factors which lead Shinasha people to shift from Shinash to other languages: Amharic, Afan oromo, Awigni and Gumuz

According to the data obtained Shinasha community abandoned speaking their original language due the following major factors. These are immigration, intermarriage, psychological factor, economic factor, historical factor.

Economic factor

Economic survival is a major influence in language learning and language shift. Obtaining a job is one of the most obvious reasons for learning a second language. Furthermore, this occurs when people consider the importance of learning another language for better job. For example both Amharic and Afan Oromo languages have great economic values in Ethiopia. According to the data obtained Shinasha people shift from their original language to Amharic and Afan Oromo to get income because they consider their original language useless. Because these two languages that means Amharic and Afan Oromo are widely used in business where as Shinasha language is not used by others in the region and in business. Employees who speak Amharic and Afan Oromo fluently have great opportunity to be employed anywhere in the country.

Psychological factor

Informants responded that Shinasha people do not have positive attitude towards their original language because it has not economic value and is not widely used in business. Particularly youths do not like their original language. Youths in Shinasha community consider their language minor.

Demographic and exogamous marriage factors

Economic factors can bring about social mobility and migration that also result in language contact. Migration and settlement patterns influence language shift. In Metekel zone there a number of immigrants, since this zone has fertile soil and it is rich in minerals. Immigrants are native Amharic and Afan Oromo languages. Immigrants marry original Shinasha husbands and wives. The family and their children are likely to speak Amharic or Afan Oromo not Shinasha, because both Amharic and Afan Oromo are the two widely used languages in every aspect in the country.

In which domain Shinasha language is preferred

According to the data obtained Shinasha language is preferred in home discussions with family members particularly with husband and wife. It is also used in sport, cultural and sport lives. They use their vernacular in home. Shinasha people rarely use their original language in home with their children because some children cannot speak Shinasha language. But in working places Shinasha people use Amharic and Afan Oromo with professionals. In hotels they prefer their second languages with service providers. In shops and super markets they use their second languages with shop keepers and public local managers. Fortunately Shinasha people are multilinguals and bilinguals. Shinasha people use their second language with civil servants in public administration.

Which language Shinasha people prefer in various domains

According to informants Shinasha people prefer both Amharic and Afan Oromo in various domains. Most Shinasha people prefer Amharic for various domains, because there are several Amharic speaker

immigrants in Metekel zone. In Bullen and Dangur districts Amharic is preferred in various domains where as in Wombera and Dibat'e Afan Oromo is a dominant language.

Conclusion

Based on the results and discussions of the current study, the following conclusions have been reached: Apart from historical factors, economic, intermarriage, demographic and attitudinal factors have greatly contributed to the current language shift in Shinasha. It is concluded that majority of bilingual and young Shinasha have negative attitude towards using pure Shinasha language for their daily communication as they are in difficulty to fully express themselves in Shinasha and even they cannot speak the language at all. It is identified that they prefer Amharic, Afan Oromo and Awngi for various domains.

Recommendations

Based on the discussions and conclusions made above, the following recommendations are given: awareness training is needed for the young generation of Shinasha in the use of their heritage language for their daily communications. The concerned body should give due attention to preserve this minority language

Declarations

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Authors' contributions

Adugnaw Techane a principal investigator designed the study and collected the data and analyzed and interpreted the data. He wrote the draft of the manuscript so many times and selected the appropriate journal and formatted the manuscript.

Habtamu Anbessie a co-investigator commented and revised the manuscript appropriately and made changes. He also edited the manuscript properly. The two authors read and approved the manuscript together.

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Availability of data and materials

The datasets of the study are available from the corresponding author on reasonable request

Competing interest

The authors confirm that they do not have competing interest

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