Discourses of ethno-linguistic diversity; the case of Ethiopia

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Abstract—For we Ethiopians the experiences of ethno-linguistic diversity issues are very closely inter-related with our life and the history of the ruling government experiences. Such experiences and knowledge opens up particular possibilities and choices, while foreclosing others. The researcher specifically is interested in the linguistic and ethnic differences of how ethno-linguistic diversity constructs identity positioning in enduring ways and in a variety of contexts. The starting point is that ethno linguistic diversity needs to move beyond constraining models of conventional generically based narrative analysis towards more distributed, dynamic accounts. At the same time ethno-linguistic diversity tend to be researched within the terms set by critical discourse analysis, at best remaining on the bounds of inquiry into narrative and identity.

Keywords— Conflict, ethnic diversity, ethno linguistic, hostile, ethnic discourse.

I. INTRODUCTION

By increasing our comfort levels with differences, we increase our flexibility to learn in different ways and to enrich our experiences, both educational and otherwise. Diversity encourages critical thinking and increases communication across cultural, ethnic and linguistic borders, and helps to create relationships. The researcher believes that ethno linguistic diversity of views and perspectives is important at any country, but especially in Ethiopia. Fostering mutual respect for our differences strengthens our community. Learning to navigate a rich array of diverse communities is a life skill needed for any person in one country brought together and for ease of communication. True exchange of ideas is a key to innovation and progress requires sensitivity to and understanding of others’ views, values and ideas. The diverse community at Addis Ababa provides an ideal setting to develop such skills.

Why do people create hostile attitudes towards members of ethnic out-groups? Tolsma (2009) quoting (Brown:2000) pointed out that “one of the classical answers is that ethnic hostility is an unintended effect from social categorization.” Brown (2000) also states that everyone categorizes his or her own group to make their environment incomprehensible by drawing boundaries between the ethnic group one identifies with and ethnic out groups. Each and every one of us is cognitively predisposed to ethnic hostility and has more or less hostile attitudes towards specific ethnic out groups (Tolsma, 2009). Of course, the quest of ethno linguistic diversity expands and enhances what we already feel.

Ethno-linguistic diversity is very unique and uncontrollable as it manifests the diversity of human beings. Over the last two decades, relationships among languages, cultures and identities have become a favorite topic for scholars in linguistics as well as in various developmental issues (van Dijk, 1993; Gunther, 2002; Ofcansky and Berry, 2004).

Questions also keep on popping up concerning, for example, the differences occurring mostly between cultural, linguistic and ethnic identities. Ortiz and Santoz (2009:32) quoting Phinney (1990:506) stated that “a major concern of researchers has been to identify the interrelationship among the various ethnic components that is, to understand the relationship between what people say they are (ethnic self-identification) and what they actually do (ethnic involvement) or how they feel (ethnic pride).”

As reaffirmed by UNESCO’s Convention (2005:1) in October, the international legalization of ethno-linguistic diversity realized the issues of ethnic, linguistic and cultural diversity on the Protection and Promotion of the Diversity of Ethno-Cultural Expressions. The unending debates about cultural, language and ethnic protection, the essence of ethnic, cultural and linguistic diversity as the realization of human rights and fundamental freedoms was emphasized (UNESCO, 2005:1).

With regard to Ethiopia, the country is a place of several ethno linguistic groups endowed with many languages and different cultures. Such ethno-linguistic and cultural diversities have several significant influences on the country’s educational, social, cultural, economic and political systems. More importantly, the degree of ethno-linguistic diversity is reflected in the differences in languages and cultures in Ethiopia. There are about eighty five languages in Ethiopia with more than 200 dialects. Even if, the number of these languages varies considerably. (www.ethnologue.com)

Concerning the languages in Ethiopia, Ofcansky and Berry (2004:107) stated, “at present at least seventy languages are spoken as mother tongues, a few by many millions, others by only a few hundred persons.” However, according to the official reports of Population and Housing Census of 2007 (Government of Ethiopia), there are about 85 different ethnic groups living in different regions of the country. It has been made clear that the differences of the languages and the ethnic groups of the country resulted in an increasingly diverse
society, composed of a multitude of linguistically and ethnically different groups.

The concept of diversity in Ethiopia is not only limited to multilingualism, multi-ethnicity and multi-nationality, it is also subject to the prevalence of multi-religious societies. The Ethiopian languages originally belonged to two major groups of African language families: Afro-Asiatic and Nilo-Saharan. Under Afro-Asiatic Language Family, three major subfamilies, which are dominant in Ethiopia, have been classified. They are Semitic, Cushitic and Omotic. On the other hand, the Nilo-Saharan family includes the rest of the languages. In particular, the Semitic languages are spoken in the Northern half of the country. The Omotic languages are used in the South West and the Nilotic languages are commonly spoken along the Ethio Sudanese border, while the Cushitic languages are spoken in the remaining parts of the country (Bender et al. 1976).

Education, broadly, is a social process in which diverse groups interact in fullness and freedom around a core of shared interests (Dewey, cited in Court, 2003). Universities are places where various students with different socio-cultural and economic backgrounds get together. In other words, “in a multicultural world, people of varying ethno-cultural backgrounds share a particular life world—perhaps a school, a section of a town, or a specific work environment” (Conle, 2003:335). This pluralism and diversity among individuals create opportunities for individuals to learn what they do not have, and to share what they do.

Towns and cities are, therefore, ideal arenas to create a passion for pluralism. Green cited in Court (2003) and stated that people who came together in differences of ethnic, culture and language expose themselves to values and thoughts other than their own. While strongly believing that diversity has inherent moral and social value on them, we also recognize that like the benefits also it delivers in other complex systems, diversity conveys a host of benefits in Ethiopia. (In the light of the above points, this research study tries to examine some major and practical problems that affect promotion of multiculturalism and ethno-linguistic diversity for development in Addis Ababa. Accordingly, in this study challenges of multiculturalism and ethno-linguistic diversity and situations of diversity for interrelationship development achievement in Addis Ababa would be treated. Furthermore, the underlying assumption is that each of the languages and culture shares the status of a language and culture in its own right and it is believed that each is affected by broad socio-historical factors in the city. In the context of such diversity situations of Addis Ababa, the significance of multiculturalism and ethno-linguistic diversity for the development needs research-based understanding. So far, in this connection in Addis Ababa, however, research in the field is too little in quantity. Research documents in the sector are not available. The researcher is the witness for the fact that there are very few research studies that dealt with multiculturalism and ethno-linguistic diversity, in spite of the fact that misunderstanding occurs repeatedly in the different places of the city due to this diversity. There is a general consensus that ethno-linguistic diversity and multiculturalism is a necessary component of a cities development. The results of this study may provide useful information for educators who spend countless hours attempting to conduct academic works with young college minds about the importance of ethno-linguistic diversity and multiculturalism. In general, this research is thus intended to filling this gap focusing on the general existing discourse of the ethno-linguistic and multiculturalism and the emerging discourse with regard to multiculturalism and ethno-linguistic diversity in Addis Ababa.

II. THE SETTING OF THIS RESEARCH:

A. Addis Ababa

According to Lassieur (2004:6) Ethiopia covers more than 435,000 square miles (1.1 million square kilometers). It is about the size of the US states of Texas, Oklahoma and New Mexico combined. Habtu (2010:241) also confirmed the fact with regard to the total area of the country and indicates that the total number of population is 77,127,000. With such great coverage, Ethiopia is a country with great ethnic, linguistic and cultural diversity. It is known as the “cradle of humanity” because the fossils of ancient human ancestors were found here. Today, more than 85 ethnic groups make Ethiopia a unique, multi-cultural country. (Ethiopia Census Report: 2007) It is in this magnificent country that Addis Ababa is found.

It has been obvious that students, teachers, academicians and administrators of different nations and nationalities are living and working together in Addis Ababa. For instance, according to the statistical details of the Addis Ababa city administration since the city is an environment of different ethnic groups, various languages of the country are spoken. As a result, disagreement may occur due to various reasons. One of the reasons as Demoz (1997) stated is feelings of ethnocentrism. He stated that “ethnocentrism is the major reason affecting peer relations among nations in Ethiopian cities.” Studies in three Universities (Dilla, Bahir Dar and Addis Ababa University) also further proved the fact that students show ethnocentric attitude towards one another. Such behavior can be manifested in and out of class room activities.

III. SCOPE OF THE STUDY

From my experience, it may be stated when ethno-linguistic and multiculturalism diversity discourse exists and unfavorable environment occurs at Addis Ababa, there will be a trend that it would easily be transmitted to other cities in the country. As a result, group understanding and affiliation among students will become wrongly ethnicized.

In the light of the above points, this research study tries to examine some major and practical problems that affect promotion of multiculturalism and ethno-linguistic diversity for development in Addis Ababa. Accordingly, in this study challenges of multiculturalism and ethno-linguistic diversity and situations of diversity for interrelationship development achievement in Addis Ababa would be treated. Furthermore, the underlying assumption is that each of the languages and culture shares the status of a language and culture in its own right and it is believed that each is affected by broad socio-historical factors in the city.

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IV. STATEMENT OF THE PROBLEM

As it has been stated in the preceding section, Ethiopia is the home of several ethno-linguistic groups or multicultural
differences. Such ethno-linguistic diversity and multiculturalism has significant influence on the country’s political, economic, social, cultural and educational systems. On the basis of these considerations, rights to use different languages by nations, nationalities and peoples of Ethiopia in different sectors such as education, administration and justice have been provided in the Ethiopian Constitution.

As indicated in Article, 46(2) of the National Constitution, the regionalization of the country is based on ethnic and linguistic basis (Constitution, 1995). It is not uncommon to see students who come from the same ethnicity and cultural groups to favor each other more than those from ‘other’ ethnic and cultural groups. For instance, during my stay at Addis Ababa University as a postgraduate student from 2005-2007, there were ethno-linguistic disagreements and ethnocentric attitudes which led to conflict. It was very common to be asked “Where are you from?” However, the question further needs explanation in relation to which ethno-linguistic group and culture the individual belongs to.

Sadowski (1998:12) observed that ethnic disagreement seems “to have supplanted nuclear war as the most pressing issue on the minds of policymakers. But if yesterday’s high priests of mutually assured destruction were guilty of hyper-rationality, today’s prophets of anarchy suffer from a collective hysteria triggered by simplistic notions of ethnicity.” This idea has been reflected in the research of Amare (2007:289) who stated that instead of academic tribes organized into research groups, ethnic comradeship became the organizing framework of the university community.” He further stressed that “ordinary friendships and normal communications took the form of ethnic loyalties.” He further added that “every ethnic group is a threat to every other ethnic group. Such hidden ethnic hate becomes very dangerous in time of crises.”

Cognizant of such problems in Ethiopian language policy, the present government clearly states the issue in the Constitution. For instance, Young (1999:2) stated that constitution plays a critical role in determining and shaping ethnic outcomes by the relative quotient of civil cooperative interaction. He concluded (ibid:2) stating that “well-considered state policies ensuring equitable treatment to all communities and addressing historical grievances of particular communal segments, can contribute to the harmonious coexistence of different identity groups within a national society.”

Accordingly, the communities of Addis Ababa that are more ethnically and culturally diverse have the potential to create more richly varied experiences. This richness is due in part to the continuing role that multiculturalism and ethno-linguistic diversity plays in shaping opportunities. In such situations, words, utterances, figurative and symbolic expressions, written ideas, actions and facial expressions of one ethno-linguistic and cultural group about another ethno-linguistic and cultural group may be the cause for disagreements in our country. According to Macedo (2000:3), “at its best, talk of diversity . . . reminds us of the extent to which the promise of freedom and equality for all remains a work in progress: only partially realized, only partially understood.”

Since multiculturalism and ethno-linguistic diversity may be variously defined in different societies at different times, it should be asked: What is and what has been the meaning of ethnic, cultural and linguistic differences in Addis Ababa? As mentioned in Horowitz (1985), ethnicity and cultural differences are a worldwide phenomenon, and ethno-linguistic issues attract much attention in many countries. “It is a well-known fact that as people from different backgrounds come together to perform tasks, like education in university campuses, and to fulfill common goals, different perspectives and communication styles may clash” (Cushner and Brislin, 1986:51), and the conflicts, unless duly managed, would undoubtedly hamper the teaching-learning process and the social life of students in campuses as well as the society at large. Romo(2001:16) succinctly puts it, “conflicts can affect academic achievement as well as social relationships.”

The assumption of the present researcher is that problems of ethno-linguistic diversity and multiculturalism may stem from limitations of conception, planning and implementation of policies, or they may result from un-conducive socio-cultural and economic environment. What is more, considering language and multiculturalism issues in Addis Ababa is important because the last two decades have witnessed increasing recognition of the importance of language and cultural behavior in different contexts and the related language and cultural issues can directly or indirectly affect the daily life and has also become a discourse in Addis Ababa. From this it could be deduced that, on the one hand, multiculturalism and ethno-linguistic diversity remains a potential challenge, and on the other hand, it could be a potential opportunity for development to the communities of the country. It is when these basic agreements are achieved that the discourse of ethno linguistic diversity and multiculturalism in Addis Ababa community would properly realize the issues of ethno linguistic diversity and multiculturalism to bring the intended development in every sector.

The fact that Ethiopia is truly a multicultural country wherein more than eighty ethnic groups with their languages, religions and other cultural identities live together and that their harmonious co-existence has traversed many centuries is evident. Today, the cities are also “mini Ethiopia” in that the diversity found in the larger society is found in the cities as well. Especially, recently, the number of students the universities admit has dramatically been increasing. Hence, the higher the number of students, it seems, the greater will be their diverse composition than ever before. Moreover, these days, the identity consciousness is increasing all over the world. So, let alone in such a diverse settings, “conflict is an inevitable aspect of human interaction, an unavoidable concomitant of choices and decision” (Miller, 2004:8). Therefore, the future of the nation does require colleges and universities to be able to reach out and make a conscious
effort to build healthy and diverse learning environments appropriate for their missions.

Awareness of and sensitivity to diversity and multiculturalism is found to be low in most studies. Even if, “differences vary from individual to individual, do not affect let alone form part of their humanity, and are ultimately inconsequential.” (Parekh; 2000:18) Today on the campuses it is difficult to find multicultural tolerance, mutual respect, inter-group harmony, and celebrating differences compared to yesteryears. Although the earlier results mentioned in the studies was useful in deciding whether or not the problem is visible, some of the studies indicated that, their research is far from a full investigation in the issues of the opportunities and challenges of multiculturalism and ethno-linguistic diversity in Addis Ababa. (Demoz, 1997; Hailemariam; 2007) do not attempt to explain fully why the problem has existed. In general, the aim of the present study is to fill this gap.

It is, therefore, very important to consider the issue in connection with conversations and communication of people who are directly or indirectly involved in some of the undemocratized ethnocentrism activities and the promotion of multiculturalism, and ethno linguistic diversity activities might not consider the overall community’s perception of linguistic, ethnic and cultural power relations discourse. Such exclusion on the other hand, can simply reinforce the already existing roles of multiculturalism and ethno linguistic diversity discourses.

From an applied linguistic perspective, the way these issues affect the numerous and complex areas of the society reveals that language plays a great role in this regard. And, to solve such practical problems of culture, ethno-linguistic diversity and interrelationship related to the societies, the need to study language in use becomes imperative. Such a study, as the present researcher believes, will throw significant light on the day life of people and the other segments of community in Addis Ababa. (Demoz, 1997; Hailemariam; 2007) do not attempt to explain fully why the problem has existed. In general, the aim of the present study is to fill this gap.

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It is against this background that, the researcher designed the discourse analytic approach intended to critically examine the existing, emerging and imagined multiculturalism and ethno-linguistic diversity discourses and their manifestations, particularly their role within Addis Ababa. The different manifestations of language, culture and ethnic identity, the attitude of the society towards such identities, in and out group members’ language use for inter-group relationships in different situations need attention and investigation because multiculturalism, ethnic and linguistic diversity discourses sometimes can lead to negative outcomes.

V. OBJECTIVES OF THE STUDY

A. General Objective

The major objective of the study will be to investigate the existing practice of the challenges and potentials of multiculturalism and ethno-linguistic diversity in the day-to day life of people and the other segments of community in Addis Ababa. Equally, it aims at singling out how differences in ethnic and language use can hinder or contribute to the development practices of the country.

B. Specific Objectives

The specific objectives of this study are to:

- unpack the nature of the existing knowledge and practice about multiculturalism and ethno-linguistic diversity discourses;
- identify the interrelationship and language use during intra-and inter-group exchanges in the country;
- explore ways how to reduce ethno-linguistic diversity and multiculturalism disagreements among the Addis Ababa community in terms of power relationships;
- describe the major causes of discourses of disagreements with regard to multiculturalism and ethno-linguistic diversity and their consequences and;
- to clarify the perceptions, thoughts of the community towards in and out-group members’ ethnic affiliation, culture and languages;

VI. RESEARCH QUESTIONS

As stated in the preceding section, problems related to multiculturalism and ethno-linguistic diversity generates a number of questions, such as:

- What are the existing discourses of multiculturalism and ethno-linguistic diversity in Addis Ababa, and how is the discourse manifested?
- What attitudes do communities of Addis Ababa have had towards in and out-group culture and ethno-linguistic members’ inter-actional discourses?
- How can multiculturalism and ethno-linguistic diversity discourses be articulated for the realization of the benefits available in the policy and program documents?
- What can be done to reduce the severity of cultural differences and ethno-linguistic diversity disagreements among the community, to maximize interethnic and intercultural cooperation and bring about fundamental changes in individual and societal thinking towards creating harmony?
- What alternatives are there for better inculcation, enactment and realization of discourse in the multiculturalism and ethno linguistic diversity?

VII. SIGNIFICANCE OF THE STUDY

The researcher of this study believes that a study of multiculturalism and ethno-linguistic diversity discourses enables to understand the interplay between the cultural difference, ethnicity and language. Cultural differences and ethno-linguistic diversity are serving people language-wise
and diversity of ethnic as identity marker. The significance of the study is, thus, attempting to show how students’ intercultural competency and ability to learn in diverse groups can be enhanced through diversified culture and ethno-linguistic relationships.

This study also tries to investigate and indicate barriers of interrelationship among the different culture, ethnic and language groups and in turn helps to know the social efforts of the society like on the realization of the ethno linguistic diversity benefits. Especially, the results of the study will be useful for the university and the Ministry of Education and the public as well, by raising consciousness and awareness about creating smooth ethno-linguistic relationships to avoid disagreements before they are likely occur in different universities.

In addition, it is believed that this study can inspire further research studies in the area of multiculturalism and ethno-linguistic diversity in other institutions and regions across the nation.

VIII. Methodology and Research Design

A. Introduction

This study tries to understand the issues of multiculturalism and ethno-linguistic diversity in Addis Ababa. Taking the case of Addis Ababa, the research considers how students’ discourses are effecting each other and how diversity discourses in the city are becoming a systematic blending of programs and policies that provide people with an enriched multicultural environment. It attempts to explore whether there is a general consensus that diversity discourses are a necessary component of a well-rounded among those who teach, learn and conduct research in the country.

The justification for selecting Addis Ababa is that it is the oldest city in Ethiopia and the issues raised in Addis Ababa may be valid for other cities in the country. The other newly established cities and towns are more dependent on the rich experiences of Addis Ababa. The city is also located centrally in the country with highly diversified public, elites, academicians and students. Such experiences of Addis Ababa motivated me to conduct the research.

IX. Methods of the Study

A. Critical Discourse Analysis

In order to meet the objectives set, (in Chapter one, Section five) the researcher preferred to use the Critical Discourse Analysis (CDA) as a theoretical frame and the mixed methodology of both the qualitative and quantitative research techniques. As van Dijk (1993:252) says, “CDA is primarily interested and motivated by pressing social issues, which it hopes to better understand through critical discourse analysis.” Moreover, the qualitative research helps to deepen understanding about the issue, and allows going beyond the numbers and the statistics of the other ways (i.e. the quantitative techniques) of data collection designed in this research. Qualitative research in general, is made up of a set of the situated activities that locates the observer in the real world. It consists of a variety of interpretive practices that makes the world visible (Denzin and Lincoln, 2003:4). The methods of using qualitative research are specified for the use of multiple forms of data drawn from instruments like in-depth interviews, observations, Focused Group Discussions (FGD), written documents and recordings.

For the purpose of the study, a general plan and outline has been prepared for collecting the data, which will help the researcher in the general survey, administration procedures and discussion and in how information will be obtained within the provision of the time schedule of the study. This constitutes the qualitative techniques. The quantitative data needed for the study were collected through semi-structured questionnaires. The following sections deal with the qualitative techniques of data collection and the corresponding analysis.

X. Data Collection

Data collection through qualitative techniques consisted of different stages. It includes participation in inter-actional practices taking place in Addis Ababa, ties with citizens, how the communities of Addis Ababa feel of their ethnic group, and their attitude to the importance of maintaining an ethnic identity, identification, and beliefs of ethnic superiority or otherwise.

In order to gather information appropriately, the researcher uses the following tools or instruments of data collection. For this research, qualitative data will be collected from a variety of sources, archival records and materials, official and unofficial documents, interviews (tape recorded), focused group discussion and field notes from observation.

A. Qualitative Data Collection Methods

1. In-depth Interview

In order to investigate the problems identified, face-to-face interviews will be conducted by meeting ethno-linguistic groups and individuals and discussing issues to gather appropriate information. For the purpose of the interview, an interview check-list will evolve on the basis of the standard sources, reviewed in the preceding chapter (i.e. Chapter two). Separate interviews will be held with students of different ethno-linguistic groups, language experts on cultural and language related issues.

Interviews will also be conducted in a group setting. It is hoped that, my situation as a researcher and as a student would encourage participation and elicit, frank and unaffected responses from the interviewees. Formal interviews will be carried out with fifty citizens of Addis Ababa for the piloting for over a five-month period. Informal data collection process would also continue while this thesis is being written. The researcher is interested in discussions with many citizens during informal gathering in tearooms as well as in other places on the city. It is interesting to realize how the diversity discourses will take place in the
different places of the city. The total number of interviews might sound large, but the information value of each interview varies greatly.

Some of the interviewees will provide substantial and essential information, while others will either unwilling or unable to give useful information. The interviewees will not used as respondents, giving direct information about them, but as key interview informants, providing information and opinion about discourses of ethno-linguistic and multiculturalism issues. Informants, however, might have an interest in manipulating the reality and present it as it best served their interests.

The interviews could be characterized as “open-ended” (Yin 1994: 84), where the informants were asked about both opinions and facts of the ethno-linguistic diversity discourses. The actual formulation of the questions will be adopted to suit each particular interview. As the researcher obtain more knowledge of the functioning of the discourse in diversity she adds more questions on specific issues, like, for instance, the informal and un-institutionalized aspects of the overall system.

2. **Focused Group Discussion (FGD)**

In order to obtain, detailed information from the participants in the study about the overall past and present practice of language and ethno-linguistic diversity in the university, FGD will be held with the bodies concerned using a commonly shared language like Amharic and English.

The FGD will be carried out on semi-structured items. The reason for this is to probe the participants’ conception and knowledge about the ethno-linguistic diversity and the idea on the exploitation of ethno-linguistic diversity for development. Those, who are concerned about the focus of their languages, will also selected as participants of the Focus Group Discussion. FGD will also be held with selected students of the university, experts on cultural affairs, and representatives of the population at large.

Focus groups have four strengths that enrich the research process in that they provide a methodology to explore and discover concepts and themes about a phenomenon about which more knowledge is needed, add context and depth to the understanding of the phenomenon, provide an interpretation of the phenomenon from the point of view of the participants in the group, and show the collective interaction of the participants.

Twelve individuals will participate in focus group discussions that would be convened on the different places of the city.

3. **Participant Observation**

The researcher adopted participant observation as another instrument of data collection. It will be used to understand the information better and to observe what is going on, and to ask some spontaneous questions. Participant observation provided a mental picture of what was happening on the ground. The observation involved visiting a community around the city, watching what people did actually, to gather first-hand information. Observation takes place in different places on the city like offices, cafes, markets, dormitory and classes. Informal discussions will also be conducted with citizens of different ethno-linguistic groups.

Observing social frameworks, life styles, hidden written statements mostly by citizens on the city, messages written by the people via e-mail, walls, doors, quotes in offices and toilets will also attempted. Surveying the area, observing people, and presenting overall situation in the city, language diversity, uniqueness of languages among the society, how people are communicating, how they understand ethno-linguistic diversity in different activities of the society, and rights offered within the Constitution, will be explored during the research.

4. **Document Analysis**

The review of documents is an unobtrusive method that reveals some historical and contextual realities of the setting. A review of documents helps in portraying the values, beliefs, and reflections of participants in the area under consideration.

Announcements and their contents, rules and regulations of the city and picture information displayed in the city were part of such data.

**B. Quantitative Data Collection Methods**

1. **Questionnaire**

Questionnaire as a tool of gathering data is used in the present research. Open ended and close-ended questionnaires will be employed for the subjects selected from the university. It is intended to gather more detailed responses from the participants who included limited numbers of citizens.

The questionnaire is circulated by the hand to the respondent students. The main foci of the questionnaire are demographic details, patterns of ethno-linguistic usage and language attitudes. The completed questionnaires will be collected and the information captured in this way is obtained to spreadsheet format, quantified and basic statistics will be calculated by means of an appropriate software program.

2. **Sampling Procedure**

The study included Addis Ababa city which belong to different ethno-linguistic groups. The sampling will be conducted on the basis of considerations such as ethno-linguistic groups from different cultures found in the city.

3. **Data Analysis**

The present study explore the relationship between ethno-linguistic diversity and academic achievement in the city. Data will be gathered from different places of the city from diverse ethno-linguistic backgrounds. The data secured from different sources will be divided down into segments or categories and analyzed, described and interpreted using qualitative (textual) research analysis supported by the analytical software, SPSS.

Data will be collected sequentially in three stages: the first stage is a survey of the context. In the second stage qualitative data will be collected through focus group discussion, while the third is interview. The fourth step is getting data using the above indicated data gathering
techniques including questionnaires. The approach provided an opportunity for cross checking and triangulation and to examine different aspects of the research questions.

In-depth interviews and different written documents will also be recorded on audio tapes which will transcribed verbatim. The transcripts will be coded into general thematic categories which became the basis for analytic memos. A preliminary interview guide is pre-tested in an individual and a single group setting. Based on the questions, the interviews will be revised and additional prompts will be developed. Items of ethno-linguistic identity will be analyzed by giving priority to the factors and aspects such as the components of ethnic identity items, preferences of ethno-linguistic groups, and the importance of maintaining traditions, the importance of maintaining a separate ethno-linguistic identity.

4. Theoretical Framework: Critical Discourse Analysis (CDA)

As already mentioned in Section 3.1.1 the theory and method of Critical Discourse Analysis (CDA) has been selected to conduct this research. According to van Dijk(1993) this theory emphasizes that the explanation of discourse has to take into account not only the internal structures and social actions, but also the cognitive operations in language use. The research framework, then, is to analyze the detail of some important discourse types about ethno-linguistic diversity issues in the university systematically. In this respect, van Dijk(1993) suggests that this discourse analytical approach pays attention to diverse discursive structures and strategies as topical or thematic structures, schematic organization such as storytelling and argumentation, style, rhetoric, and other properties of text and talk.

As the research has also been designed to analyze everyday conversations and the topics of conversations, analysis of the narrative structures that characterizes the stories told in conversations, its very special function, problematic stories, negative mental models of everyday experiences and more general negative prejudices about others were undertaken.

Moreover, different genres of texts, journal articles, media reports, government policy documents and speeches will be analyzed. What is more, stereotypical topics of differences, deviations and threats, story structures, conversational features (such as hesitations and repairs in mentioning others), semantic moves such as disclaimers (“We have nothing against them, but...”) also were studied. Through CDA, it is possible to show how discourse expresses and reproduces underlying social representations of “others” in different social contexts (van Dijk, 1993).

The one element of CDA by which it is differentiated from other forms of discourse analysis lies in its attribute ‘critical.’ Critical implies showing connections and causes which are hidden(Fairclough: 1992:9).

The conceptual basis is adopted from Norman Fairclough’s ideas on discourse and power and hegemony (Fairclough: 1989:97). The main analytical tool of this proposal reflects the three dimensional methods of discourse analysis introduced by Fairclough, namely the “language text, spoken or written, discourse practice (text production and text interpretation), and the socio-cultural practice.” Thus, here the researcher mainly focuses on the description phase which helped to identify text genres. However, the description component focused on text genre, interpretation focused on understanding the production and interpretation process of text.

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