

# Language Maintenance and Shift in Diraytata

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## ABSTRACT

Language maintenance and shift are common words that show once language whether transfer from one generation to the other by keeping the cultural aspects of the native speakers or losing the content and form of the language. Therefore, the existence of language indeed cannot be separated from our day-to-day life. However, the interaction between one person and another can deliver different messages smoothly in their mother tongue language. This study was focused on language maintenance and shift in Ethiopia in the case of the Diraytata language. The researchers collected sufficient data by using interviews, questionnaire and group discussions. After collecting data concerning language maintenance and shift in Diraytata and interpreting by the qualitative method. Regarding sampling technique, purposeful sampling was implemented. Finally, the finding shows that in the Diraytata language, speakers constantly use their mother tongue for day-to-day communication, church bible learning, and teaching. In primary school, 1-4 class is given as one subject, local elders used for negotiation, in social life like equb, idir, mahiber and cultural beverage setting like cheqa and tella. All listed above positively impact language maintenance activities performed by Diraytata speakers. In addition, individuals, families, government, and private sectors collaborated for the language maintenance of Diraytata for the next generation. On the other hand, key informants described that marriage out of Derashe ethnic groups might lead to a language shift. It is because of Brive price for females. Males in Derashe ethnic groups who want to marry their own ethnic must ask to pay a high amount of Brive price for females. Therefore, males decided to marry out of their ethnic groups and pay some Brive price for females or for free. At this time, the two different ethnic groups lived together, and the new child mixed language and culture. So, the child preferred to engage mother language, and it missed their father's language and culture. However, language shifts may occur during the time of exogamy marriage.

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## 1. INTRODUCTION

Societies have their own cultural, linguistic, and psychological reasons why they want to preserve their language for so long. In particular, economically rich societies have a better chance of maintaining their culture, history, and language by resisting the pressures of economically strong nations (Giles, 1980). Wendel & Heinrich (2012) Multilingual People use a common language when they come together, live in one place, and create a social life. So, it is possible that people who have a mother tongue leave their language and start using another language. Fishman (1990) argues that the shift of a

language may result in replacing the native language with a second language due to time-consuming interactions. At the same time, they interconnect with their parents in their mother tongue, stating that parents are responsible for maintaining or shifting their language. On the other hand, they argue that shifting a language may be one of the reasons why parents transmit a second language instead of their mother tongue to the next generation.

According to Hoffman (1991), every time a community uses another language instead of retaining its native language, the language is gradually being shifted. Thus, those who speak the language say they can preserve their language while always using their mother tongue on social media and passing it on from generation to generation. Suppose a society is economically strong, socially advanced, based on universal values, and advanced in science and technology. In that case, it will be able to develop further its language, work language, national language, teaching language, science and technology, language, culture, and social life of other societies. He devises in all sorts of ways. At the same time, it will be a rich, well-developed language. Some of the issues that are said to be the reason for the society to retain the language are the positive attitude of the speakers to their language, the long-term stability of the communities in one area, the level of service compared to languages such as national language, teaching language, and working language recognized by the political system. It may be used for a specific purpose (religious work, historical relic, etcetera). This type of language is highly protected and controlled by the community because it recognizes that it is a language that informs the history and culture of the community and provides a competitive advantage in its service (Giles, 1980).

As can be seen from the above suggestions of language scholars, maintaining the language means passing on the mother tongue to the next generation through the personal and social influences of the second language. On the other hand, a language shift is an attempt to abandon and replace one language with another gradually. In the process, the language that is being abandoned is virtually lost or out of use when one of the native speakers is lost. The process of leaving a language begins when a person begins to use a second language in addition to their native language, and the use of a second language increases over time.

As Wendel & Heinrich (2012), language shift may occur in case of social, economic, and political reasons for an individual or a community to abandon the language used by them and to use another language or to preserve it. As a result, it is essential to link language leaving to social life rather than individual issues. When a society relinquishes its original language and becomes another language, it means that the native language has disappeared, the language has died, and the society has adopted a new language. There are some things to keep in mind when we say that leaving a language means the death of one language and the fact that society speaks another language. Did the language left out of any of the points contain written remains? Did the community abandon the language for compelling reasons? Or did he not pay attention when you told him something to do? Are mentioned. Suppose the language abandonment process took place due to a compulsory act against the written language of the rest of the community.

According to Fishman (1990), the study of maintenance and shift language focuses primarily on the relationship between retaining or changing the use of language and, on the

other hand, focuses on more than one set of speech patterns in the ongoing psychological, social, or cultural system. They also present critically commended ideas on the concept of language retention and the concept of language change. Maintaining the original language is a function of class, class loyalty, and especially nationalism. The second is for urban residents to change their language; They explain that rural people, especially those who preserve their culture and isolate themselves from other second language speakers.

This study analyzed the influence on language maintenance and shifted in Diraytata. So, the study's primary purpose was to examine the impact of second languages on preserving their culture, traditions, customs, and values in Diraytata. Because in Derashe ethnic groups, more than three-second languages are spoken, and different people live that came from other ethnic groups. Therefore, the most dominant second language spoken widely is Derashe Amharic, Oromifa and Konso, Kusumie, Masholie, and others. The main goal of this study was to analyze the positive impact of Language maintenance and shift; in the case of Derashe ethnic groups Diraytata speakers.

## **2. LITERATURE REVIEW**

### **2.1 The Study Area**

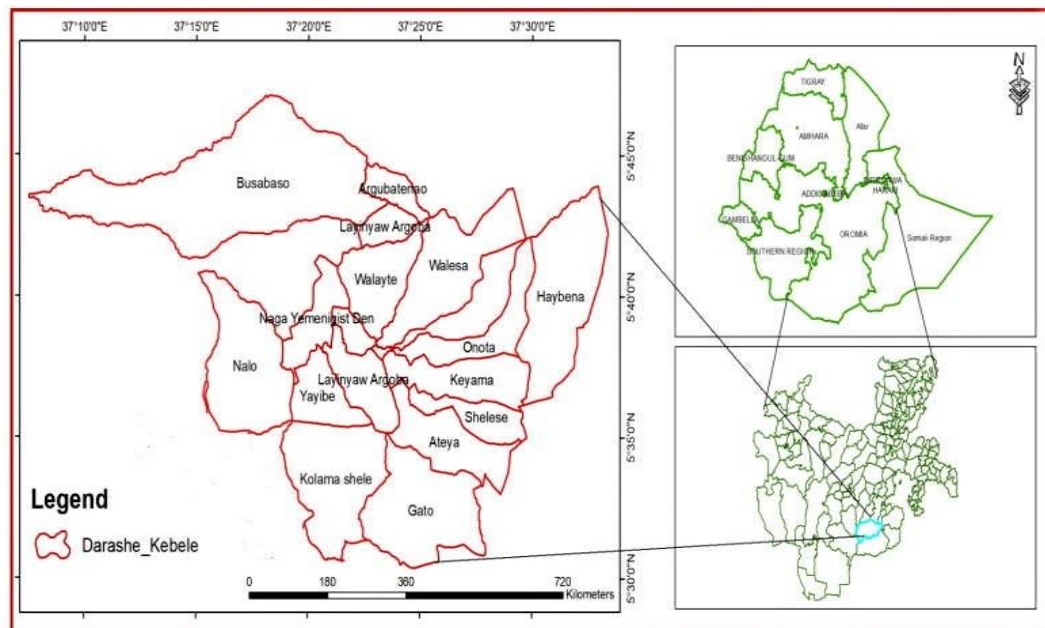
Derashe Special Woreda is one of the woredas in the Southern Nations, Nationalities, and People's Region. They explain that the capital of the woreda is "Gedole". It is located 330 k.m far from the regional capital Hawassa and 598 km from Addis Ababa. Derashe special woreda is bordered by from South in Konso Zone, East Amaro Woreda, North Gamo Gofa Zone (Arba Minch Zuria Woreda), and West Ale Woreda. This woreda is home to about four ethnic groups and is characterized by linguistic diversity. The ethnic groups are Derashe, Mosiye, Kusume, and Masholie. Each nation has its mother tongue. One of these is the Derashe ethnic group, whose language is called Diraytata (SNNPR Bureau of Finance and Economic Development website accessed 15 September 2009).

The D'irasha people are one of the ethnolinguistic groups in the Southern Nations, Nationalities, and Peoples Regional State of the Federal State of Ethiopia. Administratively they are found in the Derashe District of Segan Area Peoples Administrative Zone. They are between Lake Chamo and Gardulla Mountain (2600 masl). They share different aspects of culture and show some clan similarities with the attached communities residing between Sagen and Woyto rivers in southwestern Ethiopia. These include the Alle (formerly Dobasse), Mosiye, Konso, Kusume, and Masholie (Firew, 2017).

The present political and economic headquarter of D'irashe District is Gidole town. It was established by the Italians during their brief occupation of Ethiopia (1936-1941) and remained one of the region's oldest towns. Geographically Gidole is located at 37.30' East and 5.30' North, latitude and longitude respectively. Demographically, based on the statistical progression of the census result of 2007, the total population of the D'irasha is estimated at around 141,181, out of which 51% are women. Out of the population, only 10 % are living in urban areas. The average population density is 117 people/sqkm. Agriculture (crop farming and livestock production) is the major source of livelihood for the D'irasha. Their territory is divided into three agroecological sections: highland, middle latitude, and lowland. In the highland, part of the Gardulla Mountain, they produce barley, pea, bean, vegetables, and largely inset. They mainly produce cash crops like coffee and

chat in the middle latitude. In the lowland, where the major farmland is located, they produce cereals like sorghum (the main crop), maize, and teff (Firew, 2017).

The map of Derashe Woreda is presented as follows:



Map 1. Map of Ethiopia, SNNPR, and the study area

Source: Redrawn from CSAGIS data, 2007

### 3. RESEARCH METHODOLOGY

This study followed a descriptive research design. Regarding the sampling method, purposeful sampling techniques were used to select key informants from the lowland and highland areas of the Derashe ethnic group. Then, the data were collected using Questionnaires, interviews, and focus group discussions. After collecting sufficient data from Diraytata language speakers, it was interpreted by qualitative data analysis method. Therefore, primary data was collected from local elders through in-depth unstructured interviews, focus group discussions, and questionnaires. The data from different sources, elders, and language experts of Diraytata was organized thematically and analyzed appropriately. Finally, ethical issues related to key informants, ethnic group culture, and language were also properly respected.

### 4. FINDINGS

#### 4.1 Research Results

This section interpreted the collected data by organizing its theme based on the selected key informants' supplied information. Therefore, Diraytata speakers in Derashe ethnic groups still performed different communication by using their mother tongue language. So, in this article, the following positive impacts of Language maintenance were extracted and interpreted.

##### 4.1.1 The role of native speakers in communicating their language for daily activity

According to the sources of Derashe ethnic group key informants, they use the Diraytata language for communication and daily social activities. They use the language in various ways, from greetings to meetings. In connection with this, all Diraytata speakers on

various social services, such as Ekub, Edir, Association, and Tezkar, mostly use their language to express their thoughts and feelings to pass their language and culture from generation to generation.

In addition to their daily communication with the Diraytata language, local elders provide various services to the parishioners to teach and use the language during hymns and prayers. According to Crystal (2005), language and society are inseparable concepts. A community without language a society cannot exist, and *Vis versa*. Because when people live in the real world, language is essential for conveying and accepting ideas, feelings, and philosophies to others in the community. Therefore, the key to language survival is when people speak the language and use it to pass on culture, traditions, customs, and values from generation to generation. From this, it can be seen that a community has a significant role in using its mother tongue to sustain its day-to-day communication and social life.

Similarly, Fishman (2001) and Cylne (1991) point out that there are different reasons for a community to retain its mother tongue and that the scope of the language service and the speakers' perception of the language contribute significantly to the development and preservation of the language. Therefore, the information from this questionnaire reinforces the recommendations of Fishman (2001) and Cylne (1991).

According to the elders who live in the highland area, Diraytata is a language that can be used in everyday life and for cultural and other social activities. Even if we use it, we will pass the message on to others that cannot speak and lesson individuals through an interpreter. The main reason for not using the language except Diraytata at home and abroad is the multilingualism of linguists and the elders' use of our second language. Fishman (1991); Clyne (2015); Holmes (2013); Lee (2013) suggest that speakers of a language can live in the same environment and pass it on from one generation to the next. Therefore, the above information gathered from the key informants using a questionnaire also supports the above ideas explained by linguist scholars.

#### **4. 1. 2 Stakeholders' positive contribution to the maintenance of the Diraytata language**

The people of Derashe, both in the lowlands and the highlands, explain that they are contributing to the development and maintenance of their language highly worked with hardly. Stakeholders that contribute to maintaining the Diraytata language follow; individuals, parents, religious institutions, and government institutions. As key informants of highland and lowland area elders' responses to the contribution of each stakeholder are stated as follows.

##### **1. The role of individuals**

The response from the elders of the Derashe ethnic group is that they often talk to each other at every opportunity in the fairy tales and legends to preserve the Diraytata language. The present generation, especially the younger ones, are interested in communicating verbally and in writing, but they are challenging to understand because they lack grammar knowledge. Those key informants also said that although our ancestors used the language, communicating was becoming increasingly difficult because they did not transmit it in written form. But, in tales and mythology. Individual speakers play an essential role in the development of the language, saying that it is being done by everyone who is learning their language individually.

In addition, linguists from within and outside the nation are researching the Diraytata language and publishing books for the speakers of the language. According to Wondwosen (2006), "Aspects of Morphology and Syntax" and other folklore studies have been published and retrieved in the Derashe Woreda Cultural Tourism Library. In this regard, native speakers commented that the books published in the Diraytata language study should be distributed equally and fairly to all speakers of the language and that the speakers should be able to access and use the books more closely. Elders of the Derashe ethnic group, who live in the highlands, also maintain the Diraytata language. Individuals are involved in translating music, various patriotic songs, parables, and riddles into Amharic and teaching children and their families. They also play an essential role in developing their language and culture by creating awareness among the language speakers at every opportunity to ensure that other secondary languages do not corrupt their mother tongue.

According to the interviewees, all Diraytata-speaking individuals use their mother tongue to interact with people during their respective roles and responsibilities. Many people new to the language and culture, when they come to the Derashe ethnic group at work or on other occasions, say that any Diraytata-speaking person translates their native language and culture into newcomers. The elders also say that any Diraytata speaker should have their own unwritten rules and regulations in their interactions with others, only speaking in their mother tongue at home and abroad. The main reason for this is to ensure that every young native speaker of Diraytata must pay attention to their mother tongue and that their culture and traditions are followed by their children's language so that the language will not be lost. According to Lee (2013), geographical intimacy plays an essential role in preserving the language, as people who speak the same mother tongue live closer to each other and strengthen their communication in their language. It also contributes significantly to preserving the language if they can survive in the home for a long time.

## **2. The role of parents**

A great deal of work is being done to help parents to teach their children Diraytata in their mother tongue. It means that parents use the Diraytata language to meet their children, from ordering and greetings to work and communicating all activities inside and outside the home. Some parents also explain that they are setting an example for their children by modeling their mother tongue language by writing and speaking fluently. In addition, parents have the responsibility to teach their children the Diraytata language as a mother tongue, from phonemes to words and phrases that make sense. According to Diraytata speakers in the lowlands, they are still being implemented. Furthermore, parents only speak the Diraytata language at home and advise and teach their children also use their language at home and abroad to share their culture and traditions.

In the highlands, Diraytata speakers, on the other hand, encourage parents to use their mother tongue to teach and practice their culture and traditions, both orally and in writing, and fully implement it. As noted in Chapter Two, parents are more responsible for monitoring and breeding their children's communication with the community and contributing to maintaining their mother tongue. It suggests that the mother tongue is vital

for communication, and the language is vital for preserving the language in the future (Cylne, 2015; Namei, 2012).

Families play a crucial role in maintaining a language. In the case of the Derashe ethnic group, all families are bilingual, and it was evident in the survey that parents who were fluent in both Konso and Amharic second languages, but those who preferred to talk to their children by Diraytata. This trend shows an important positive impact on most parents' attitudes toward their mother tongue. However, sometimes they fail to maintain their language properly because they have not kept any contact with the people in their area who come from other ethnic groups and speak a second language. So, according to the data collected from the interview, parents play a great role in maintaining the language as they can teach their children cultural traditions and pass on the language from one generation to the next. Parents speak to their children in their language inside and outside the home. As Cylne (2015) and Namei (2012) discuss, the importance of parents' role in preserving the language. Therefore, it is a positive outcome to use the mother tongue to communicate and ensure that the language is preserved in the future.

Therefore, all parents of the Derashe ethnic group, unlike second languages, should pay attention to their mother tongue and pass on their culture and traditions to their children in the Diraytata language. Because today's children of the ethnic group are the ones who will pass on the culture and traditions of the Derashe ethnic group to the next generation, the parents need to help them learn the language from their parents and the surrounding communities. Therefore, parents say that after their children become accustomed to the language of Diraytata, they can learn another second language at their discretion, depending on the children's and the community's needs.

### **3. The role of religious institutions**

According to Diraytata speakers in the lowlands and highlands of the Derashe ethnic group, religious education in the ethnic groups is provided in two ways. One is that if all the parishioners can speak the Diraytata language, they will be asked to teach in the Diraytata language only. The second is that if there is a parishioner who does not speak the Diraytata language, he will be taught by an interpreter.

### **4. The role of government institutions**

According to the key informants of the lowland area, the Diraytata language is being taught as a subject in some public institution-level kebeles. Those key informants explained that in the plan, education would be provided to all kebeles of the Derashe ethnic group. These plans are afoot to provide all speakers of the language up to the sixth grade, to further their language and expand its reach to the community. On the other hand, key informants said that there are four ethnic groups in Derashe Woreda. As a result, they are working together to promote all languages and cultures, using different ethnic groups' mother tongues, cultures, and languages.

As stated in Chapter Two, different linguists study the linguistic characteristics of a language and folklore issues that are common resources. Studying the idea that linguists contribute to developing various teaching and learning materials is important in developing a language. In addition to the importance of language support and monitoring for the development of the language, it is also applicable to the development of the language and its content.

Both in highland and lowland area respondents stated that the issues that need to be addressed to develop the Diraytata language further and pass it on from generation to generation are as follows: If the myths are transformed into text, and various book publications are made available to the speakers of the language; If dictionaries and other folklore disciplines have been fully studied and published, and if the sounds, grammar, semantics, morphology, and pragmatics of the language have been scientifically studied, they will be published in a book is a core point for maintenance and development of Diraytata as the lowlands explain that it is possible to grow. In the Highlands, scholars working in the field of language development for the maintenance of the Diraytata language must do different studies and publish and disseminate language to the language speakers. Therefore, all stakeholders need to work harder.

#### **4. 1. 3 The role of Diraytata speakers in using their language to enhance social life**

As noted, all Diraytata speakers from the high and lowlands use the Diraytata language extensively at events such as the Ekub, Edir Association, and Village Council (and elders) to strengthen social life. At these social events, anyone who is new to the Diraytata language and does not speak the language will be notified by the interpreter or the conversation in a way that promotes clearness and loving language. In addition, when a person dies, grief and mourning are performed through the action; In traditional pubs, it is understood that the language speakers communicate with each other in Diraytata. The speakers' reaction in the highlands is similar to that of the lowlands. However, Diraytata speakers use their language at various festivals to celebrate their culture by dancing, jumping, and passing on their language, culture, and values from generation to generation. They also used the Diraytata language to communicate at social events or meetings. Because the local community uses their native language daily, all social events and meetings are held from start to finish (opening or closing of the event). If you speak a second language at the event but cannot speak Diraytata fluently, you will be contacted by an interpreter. In addition, during various events and conferences, the residents of the Derashe ethnic group first agree that the meeting or event should be held in their native language. They explain that the purpose of the meeting or social event is to ensure that the theme is not distorted, that the speakers do not have difficulty expressing their ideas, and that their language is developed.

In Derashe ethnic group, some social life strength programs are held at different times and perform their cultural features to show the root source of value, custom, and belief. Some of their social life programs are; Traditional pubs, wedding venues, and farm work groups in the workplace. Each social life is how, where by whom it is performed described as the key informants as follows.

##### **1. Traditional pubs**

Descending from the well-known ancestors of the Derashe ethnic group, "Tella" and "Cheqa" traditional beverages to this day are traditionally drunk in the lowland and highland area of the nation of Derashe capital city and rural areas. These beverages follow a traditional context from their preparation, and the people of the ethnic group drink before and after work. People use traditional drinks instead of breakfast, especially since the traditional drink is just as nutritious and satisfying as the food. As is the traditional drink in the Derashe ethnic group, people use one of the two as they satisfy and go about their daily



activities. People who drink traditional beverages meet at various pubs and exchange ideas throughout the day, starting with greetings. In this regard, when they drink in pairs or groups and make their speech in their language, they make sure that everyone in the pub house can speak and listen.

## **2. Wedding venue**

As the Derashe ethnic group low land and highland area selected, key informants stated that the wedding is one of the most important ceremonies of the Derashe ethnic group. Therefore, at the national wedding, all the communication and games are performed in the Diraytata language of music and dance. Therefore, those who participate directly or indirectly in the wedding ceremonies of the Derashe ethnic group will be kindly welcomed by the natives and given traditional drinks and food prepared for the day. An interpreter is then invited to attend the ceremony so the guest can know about the ethnic group wedding ceremony. They mainly do this to show that the ethnic group of Derashe is living in peace and love, invite the guest to attend other future cultural events, and explain the culture and traditions to other people.

## **3. Workplace**

Derashe is one of the ethnic groups in the Derashe district, and its language is Diraytata. Therefore, Diraytata speakers use Diraytata as their primary language of communication, both individually and as a group, and translate their language into Amharic as needed and share their thoughts with those who do not speak Diraytata. People of the Derashe ethnic group, employed in government institutions, communicate in the Diraytata language with each other. In the office, various brochures and statements are written in Diraytata and translated into Amharic. It indicates that stakeholders use the language for communication in their daily activities and significantly contribute to maintaining the language.

During the time of farming and weeding, daily workers come from different ethnic groups from Mosiye, Kusumie, Masholie, and Konso, at which time a common language is chosen for communication. They choose a translation language from Diraytata to the translated that is inclusive of all of them, exchange ideas, engage in various conversations, and share experiences. Farmers of the Derashe ethnic group do not exclude day laborers who come from other ethnic groups when they are employed and when they select daily laborers. In fact, they prefer a large number of day laborers to those from outside the Derashe ethnic group because Diraytata aims to promote the language and to make the culture and traditions of the Derashe ethnic group known to others.

### **4. 1. 4 The positive impact of a second language (Oromifa, Amharic and Konso, Masholie, and Kusumie) for maintaining the Diraytata language**

According to elders in the lowlands of Derashe Woreda, Diraytata speakers can speak and listen to other languages in addition to their mother tongue, so they can easily communicate with each other. Thus, the positive effect of second-language speakers on Diraytata as everyone respects their language. It does not mean, however, that those who speak a second language will leave their mother tongue. Second languages are used when a speaker in those languages interacts in any communication. Those also said that the ability to speak our second language has a great positive effect on the spread of their own culture and traditions to other ethnic groups. On the other hand, elders say that using our second

language in everyday life negatively impacts our ability to shift our mother tongue. According to Diraytata speakers in the highlands, there are many bilingual speakers in the area, and despite the threat to the language, the elders advise us not to speak outside of our mother tongue daily. So, communicating with second-language speakers through an interpreter and the fact that second-language speakers are now accustomed to speaking Diraytata has allowed their language to grow.

#### **4.1. 5 Contributions of speakers' language skills written by Diraytata**

Regarding the publication of books, some books exist to describe the Derashe ethnic group of language and culture, saying that the lowlands and highlands were selected to provide information. Those key informants also stated that some of the concerned parties have heard that books have been published and stored by the Derashe Special Woreda Culture Tourism Bureau. Furthermore, if there were enough books, we could learn the language and culture better. Some books must be distributed to the language speakers in the community. Therefore, there are two related issues: In addition, books written in the Diraytata language and donated to the nation through culture and tourism will be the organized reading program which will be included all native speakers of Diraytata to develop their language skills weekly or monthly as needed. In addition to that, despite multilingualism expanding, it should be published in brochures and books, as it is important for the development of the language if it is written in various languages and traditions of the community.

According to the speakers in the highland area of Derashe, in Diraytata, there is a limited edition of the book in Latin script. Therefore, published materials used to promote the language, like dictionary level and the overall linguistic aspects of Diraytata, could be prepared in Latin script.

#### **4.1. 6 The role of social service providers of cultural institutions for language maintenance**

Some institutions that provide social services in the Derashe community include Edir, Ekub, Tzkar, and Mahiber. The language used by the indigenous people to carry out all these activities during the operation of these social service cultural institutions is a relay. Therefore, the information obtained from the group discussion is as follows:

##### **1. Edir**

Edir is a cultural service held after a person's death. It is a time of consolation for the bereaved families and those who mourn the loss of their loved ones to enjoy the traditional drink (Tella or Cheqa) provided by the association's members. In this context, it conveys the ideas of the people of the Derashe ethnic group and the issues they discuss on a different day. All members of the Edir can and should communicate in Diraytata. If somebody cannot speak, Diraytata is translated into their second language (Amharic, Oromo, or Konso) and explains the cultural performance of the Edir.

##### **2. Recalling**

One of the greatest gifts the Creator has given to all mankind is death. Mankind is born, grows up, and eventually dies. This event is the interaction of life that unites all human beings. It is understood from the discussion that people in the Derashe ethnic group may die due to illness or other situations. Accordingly, the local community traditionally recalled the death of the dead. At this time, relatives of the deceased or other people who

have participated in the recalling, whether in the neighborhood or other and on various occasions, express their grief and sorrow in their native language (Diraytata). Therefore, when people outside the Diraytata language group participate in the recalling, they express their grief, not through an interpreter but by the actions of the Diraytata speakers using their language and culture. It would be good to investigate further extensive research on the issue of recalling. According to the focus group discussion, the Diraytata-speaking people of the ethnic group use the language during the day of recalling and performing all day-to-day activities. During the memorial service, the elders and religious teachers teach and practice communicating from the opening prayer to the end. It is well-known that the role of religious leaders in maintaining the language is important for preserving the language.

### **3. Ekub**

As the key informants stated, Ekub is one of the traditional service provider institutions where the people from the lowlands and the highland area of Derashe meet each other weekly and monthly, and people can talk about their hearts and minds. It is a non-profit, culturally-based context where people meet once a week or once a month to preserve their culture and traditions and exchange ideas in their mother tongue. It is one of the few times in the country's history where there is a conflict between people who disagree and those who quarrel with each other for various reasons. During this time, the day's main activities are as simple as the language of the day that people communicate in their mother tongue. Therefore, if there is anyone who does not speak the Diraytata language, they will be translated into their language and participate in various programs.

### **5. CONCLUSION**

To Fishman (2001), maintaining one language is a priority for social linguistics. In places where two or more languages are spoken, it is possible to interact between languages, and the fact that speakers begin to use different languages at different times to exchange ideas. It also involves transmitting the vernacular from one generation to the next while maintaining its linguistic characteristics. In multilingual areas, native speakers use three options to preserve their mother tongue. First, to keep the language intact, and second, certain forms of the language can be changed, an inability to use certain parts of the language and the substitution of other languages, and the third is often unsupported by the preservation of the language as it leads to the abandonment of language.

In this study, the collected data was interpreted and discussed logically. Therefore, the provided conclusions from the result and discussion section. So, as researchers, the Positive impacts of Language maintenance in Diraytata concluded as follows.

1. The first positive impact is the scope of the language service. The language of Diraytata is used for educational purposes, various offices, and social life interactions. So, the language will be widely available, and the chances of retention are high.
2. Diraytata Speakers' perception of their language: a speaker's Diraytata attitude toward their language is positive and valuable. They will understand the language's usefulness and express the community's values and culture in the language. Third positive impact
3. Diraytata Speakers permanently settle their place: Derashe community does not move from one place to another for any reason and does not mix and live in another

community. They will be able to retain their language. Population settlement is one of the reasons why speakers of one language retain their language. Therefore, in Derashe ethnic group, the issues of preserving the language are the geographical distance of the settlement, the people being able to stay in their place of residence for a long time, and the people getting married from their tribe are important impacts for language maintenance of Diraytata.

4. Diraytata Speakers' geographical Population settlement: Most studies indicate that if speakers of a language can live together in their area, they can preserve their language and pass it on from generation to generation (Fishman, 1991; Clyne, 2015; Holmes, 2013). In Derashe ethnic group, people come together and live permanently in a specific geographical area, and they can maintain their language as their relationships become stronger and stronger.
5. The role of Family, individual, government, and non-government sector: in Diraytata, those institutions should be controlled communication with their children and their community because they are responsible for managing and raising their relationships. They are more likely to contribute to the maintenance of their mother tongue. It suggests that the concerned parties are advised that their children and the mother tongue speaker of the Derashe ethnic group are importantly used their mother tongue language for communication and that the language must maintain for the future generation. In addition, Public-private institutions play an important role in preserving the nation's language. Institutions like: media, education, and denominations can play their roles in transmitting a language from generation to generation.
6. Teaching in the language and preparing books by Diraytata: in Derashe ethnic group, inside and outside linguists can provide different studies related to linguistic features of Diraytata and folklore aspects of Derashe to maintain their language for the next generation. Therefore, in Diraytata language 1-4, first cycle class education is given as one subject (mother tongue).
7. Social psychological reasons of Derashe people: The social psychological factors felt by a multilingual community play an important role in maintaining the language. Therefore, the people of Derashe can maintain their mother tongue language based on their positive attitude towards their language and perfect understanding of the completeness of their language in terms of expressing identity, culture, norms, values, and beliefs.
8. The role of social service providers of cultural institutions; Some institutions that provide social services in the Derashe community, including Edir, Ekub, Tzkar, and Mahiber, play an important role in the language maintenance of Diraytata. Therefore, it should be continued by strengthening their service to preserve the language and culture of Derashe from generation to generation.

### **Recommendation**

As we can understand from the result, discussion, and conclusion, the Diraytata language is highly maintained by the concerned people of the Derashe ethnic group. Therefore, for more maintenance of the Diraytata language, the mother tongue speaker and the concerned body will perform the following task.

1. Linguists will be studied different linguistical features of Diraytata and publish

2. Language speakers must use Diraytata for different communication purposes
3. The concerned people should be used this study to create awareness among Derashe ethnic group Diraytata speakers about the positive impact of language maintenance
4. Every Diraytata speaker should be stabbed hand to hand to maintain their language
5. Language planners and policymakers must implement the finding of this study.
6. The concept of language maintenance should be given as one chapter in Diraytata 1-4 class learning and teaching student books.
7. In Derashe ethnic group, elders must advise and teach people about language maintenance in every setting, like; church, negotiation place, and traditional service provider situation.
8. For now, the Derashe Special Woreda tourism and culture office has one library that stores the collection of books (like folklore based and some linguistic studies) and material culture tools. Therefore, the concerned one should be constructed an attractive library to store books and material culture tools separately.

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