

**AN ASSESSMENT OF LANGUAGE ENDANGERMENT
IN TANZANIA: THE CASE OF NYAMWEZI IN
TABORA REGION**

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**MASTER OF ARTS IN LINGUISTICS
THE UNIVERSITY OF DODOMA**

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**AN ASSESSMENT OF LANGUAGE ENDANGERMENT IN
TANZANIA: THE CASE OF NYAMWEZI IN TABORA REGION**

BY

BUNDALA DOTTO

**A DISSERTATION SUBMITTED IN THE PARTIAL
FULFILLMENT OF THE REQUIREMENT, FOR THE DEGREE
OF MASTER OF ARTS IN LINGUISTICS OF THE UNIVERSITY
OF DODOMA.**

THE UNIVERSITY OF DODOMA

OCTOBER, 2018

CERTIFICATION

The undersigned certifies that he has read hereby recommends for acceptance by the University of Dodoma a dissertation entitled an assessment of language endangerment in Tanzania- The case of Nyamwezi in Tabora region.

DR. Stanislav Beletskiy

(SUPERVISOR)

Date.....

DECLARATION

AND

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DEDICATION

This work is dedicated to those who hardly struggle to revive and maintain the status of ECLs in Tanzania and all over African continent. Also, to my father, George H. Dotto and my mother, Rahel H. Dotto for parental caring during the study. Lastly, to all villagers concerned, in Ussoke village Urambo district, Tabora Tanzania.

ABSTRACT

The study assessed language endangerment in Tanzania, specifically the case of Nyamwezi in Tabora region. The study aimed at assessing the way Ethnic community languages are perceived by the native speakers in relation to wide expansion of powerful and prestigious languages like English and Kiswahili. The study also assessed the domains (areas) associated with the use of the respective language. Further, the study aimed at careful investigation of the following objectives, mapping the domains in which the language is used, evaluating the rate of intergenerational transmission of the language, and the analysis of structural erosion of the language.

Several people were interviewed from both rural to urban areas including grandparents aged 65 years and above, parents aged 35 to 64, youth aged 18 to 34 and children aged 7 to 17 years old. Each sample group consisted of 10 people of different sex to make a total of 40 respondents. The UNESCO theoretical framework was used to analyze the level of endangerment from various domains of use, namely; home, education, religious and tradition ceremonies. The assessment shows that Nyamwezi is gradually losing power from home where the intergeneration transmission of language is inactive. This trend leads to the decrease in number of speakers. The study also reveals that there is the negative attitude towards the language and other factors like multi ethnicity, and intermarriage. The study further portrays that the language is still active among the elders of the community. Language, like any other components of culture is a basic tool for identification; so if properly used, it will promote the value of a respective speech community.

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LIST OF ACRONYMS AND ABBREVIATION

| | |
|----------------|--|
| > | Greater than |
| ≥ | Greater or equal to |
| Att | Attitude |
| Doc | Documentation |
| ECL | Ethnic Community Language |
| EGID | Expanded Graded intergenerational disruption scale |
| Gen | Generation |
| Int | Inter |
| L ₁ | First language |
| L ₂ | Second Language |
| Neg | Negative |
| Trans | Transmission |

CHAPTER ONE

BACKGROUND INFORMATION OF THE STUDY

1.0 Introduction

This section presents the origin of Nyamwezi speech community, background of the study, statement of the problem, objectives, and research questions, significance of the study and scope of the study.

Origin of Nyamwezi speech community (F22 Sukuma – Nyamwezi)

New Guthrie classification (2009), indicates the following Language classification: Niger – congo, Atlantic – congo, Volta – congo, Benue – congo, Bantoid, southern narrow Bantu. Central. F Sukuma – Nyamwezi (F. 22), therefore Nyamwezi is in the same group with Sukuma

The Nyamwezi people, also called the Wanyamwezi, live in the East African country of Tanzania. This is the group of Bantu speakers who closely are regarded as dialectical continuum with the Sukuma. Their home area is called Unyamwezi, "the place of the Wanyamwezi." Over the years, Nyamwezi culture and language have both influenced and been influenced by the cultures of neighboring African societies as well as the national Tanzanian culture. Islam and Christianity have also had a great impact on modern Nyamwezi customs.

With such historical view and Dialects classification, in relation to Nyamwezi language below, it can clearly be suggested that, though Nyamwezi is mutually intelligible with Sukuma, still stands as a language containing its own dialects.

Cutting across the Nyamwezi speech community geographically the region is in the division of four zones linguistically. According to the elders of the community the Areas around Sikonge all the way to Katavi is occupied by 90% speakers of Konongo and Kimbu and other emerging dialects, the areas around Ulyankulu to Urambo covered by the speakers of Galaganza, Nyanyembe and Walyankulu. Lastly the Nzega area which occupies some small parts like Ndala the speakers are predominantly Sukuma, even though there is a small interaction with the Nilamba. Going across this the study discovered that the dialects are mutual intelligible and with the interaction of other neighboring speech community like Waha and the Nilamba they form Nyamwezi of various forms.

Dialects

Abrahams, (1967) confirms the following Nyamwezi dialects; Galaganza, Ilwana (ilwana), Mweri (Kiha, Konongo, Sumbwa), Nangilwa, Ndala (Ndala), Nyambiu, Nyanyembe, Rambo (garaganza), Uyui. Lexical similarity 84% with Sukuma [suk], 61% with Sumbwa [Suw], 56% with Nilamba [Nim]. Dialect continuum with Sukuma.

Religion: The Nyamwezi embrace African Traditional beliefs, Islam and Christianity. They have much respect for their ancestors (the living dead), to whom they offer sacrifices and rely on for their benevolence. Most claim to be Muslims and follow the five pillars of Islam, but in reality they live by their animistic worldview, believing in a creator God, the spirit world, and the importance of using witchdoctors and other diviners to communicate with the spirits. It is reported that there are 80,000 Nyamwezi in the Moravian church. The AIC-T has planted a hundred churches in the area but the majority of attendees could be Sukuma, not Nyamwezi. Some say up to

15% of Nyamwezi could be Christian, most of those are Catholic or nominal Christian.

1.1 Background of the Problem

Language endangerment is a situation where a language is at risk of losing all of its speakers. This can happen for a number of factors. The threat may come first because the pool of the speakers decline rapidly to small number because the young generation are not learning to speak it or because the domain in which the language is used have shrunk, so much that is not used regularly in language community (Sociolinguistics). Second, if the linguistic structures of a language are so eroded and simplified that the language is progressively becoming non-functional (Batibo, 2005: 62).

The study focuses on Nyamwezi language and its speech community with the aim of showing the extent that language has been in a threat of endangerment as regard to the indication given above. Most of African Ethnic community languages (ECL) fall under this circumstance but vary on the degree and variation. UNESCO (2003) presents the levels of endangerment as, *safe, stable yet threatened, vulnerable, definitely endangered, severely endangered, critically endangered, extinction*. In fact the major factors like, emergence of the majority languages (English and Swahili) which saturates the language in its actual usage, as well as neighboring culture contact like intermarriage and cultural transmission lead to the great demand of lingua franca. Alaska Native Educators (2001) maintain that it is essential to speak our own languages in our daily lives to help us instill pride, knowledge and respect in our children.

Language learning takes dedication, persistence, devotion, motivation and support from everyone living in the community. Elders are recognized as the primary source of language expertise and cultural knowledge. Therefore the case of learning language to children is on hands of parents and grandparents. The youth and children as receivers of the language still deserve to be reasonable whenever they approach the language situation because they rarely participate in maintaining the use of language. Most of the expected numbers of speakers are youth and children and as it can be observed they view ECLs as insignificant in life circle. Negative attitude towards the language has grown rapidly to the extent ECLs lack value among the heterogeneous speech community.

Since Nyamwezi is in group F20 Sukuma – Nyamwezi in new Guthrie classification (2009), of Bantu language, it is occasionally regarded as the continuum dialect of Sukuma which is the largest language in terms of speakers in the country. This trend also is to pave way to the extension of Sukuma as main language and Nyamwezi as a dialect to it. Most people compare closely Nyamwezi and Sukuma to the extent whoever speaks ‘Kinyamwezi’ is Sukuma. With the contribution of scholars from the respective fields, conclusion of the premise is that the Nyamwezi, as a continuum dialect from Sukuma is a language since has its area where people predominantly speak it. In addition to that, it comprises its own DIALECTS. Since Independence the minority languages changed status from actually the expected domains of usage. The government itself ignores the languages with the grounds that to hold on ECLs will destroy national unity which depends much on Swahili and ex-colonial languages like English. Therefore, the problem started from its roots and finally it met challenges from its speakers

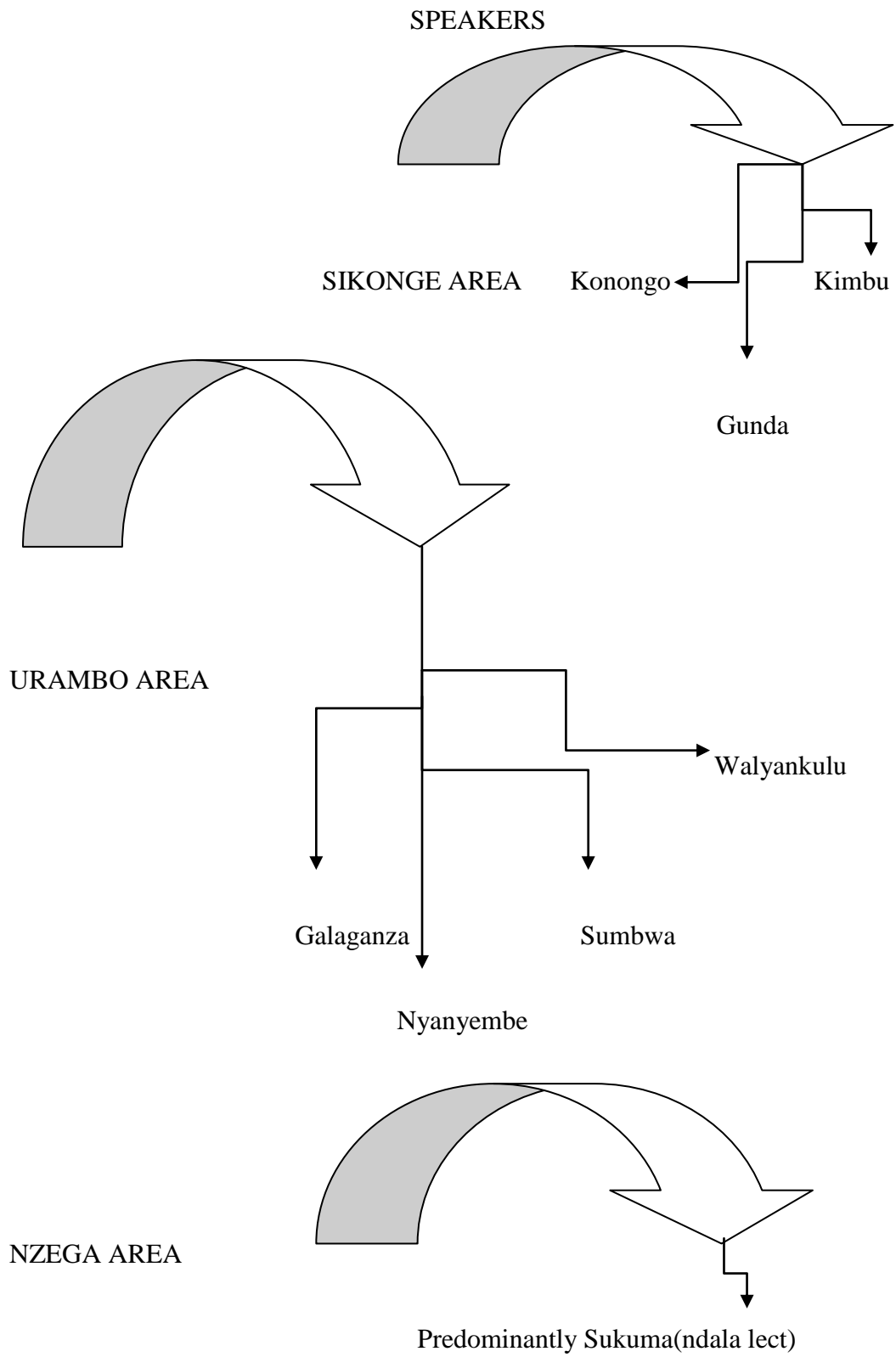


Figure 1: Dialectics of Nyamwezi

1.2 Statement of the Problem

The overall research problem proclaimed in this study is that in spite the fact that Nyamwezi language is one of the largest speech community in Tanzania with more than 100,000, speakers there is a need to reassess it. Since for many years the status of the minority languages has been gradually declining, the trend is no longer directed to those languages with few speakers instead to all minority languages. Batibo (2005) suggests that despite the significant roles of ECLs as linguistic and cultural heritage, still there is a massive number of devastating factors (Endangerment) facing the languages. This has been reviewed in the image of dominant languages.

Languages like Kiswahili and English in Tanzania have completely turned the studies on language endangerment to ECLs with the sake of securing some and revitalizing others. Globalization has brought about powerful languages in terms of socio-economic interaction from which people are forced to abandon their languages with the demand of new forms of language. According to Crystal (2000), only 600 of 6000 or so languages in the world are safe from a threat of extinction. Smaller languages are under pressure of official and dominant languages. In Tanzania, Kiswahili as official language highly insubordinates minority languages since it dominates most domains in which the ethnic languages can be learned. Such domains like domestic, business transaction, religious, wedding and funeral ceremony are definitely transformed into the use of Kiswahili particularly by the youth whom are expected to be the legacy group of a respective language. In Tanzania due to predominance of Kiswahili and other a really dominant languages, most of the small 120 ethnic languages in the country are highly threatened. Most of these new forms are historically ex-colonial languages and since they have the nature of colonialism thus dominate the minority languages.

The *ethnologue* data base hand in hand with ‘*Assessing Endangerment: Expanding Fishman's GIDS*’ present the language (Nyamwezi) as vigorous 6b which in fact shows to us that the transmission of the language is still active. The data given might be the fact with the ground that the number of Nyamwezi speakers is high. One thing that emerges here is if the number is growing and or not, the new task will be to reassess if there is any sign of reduction in the number of speakers. Finding more answers to reach conclusion the study will also embark of assessing psychological and linguistic fact of the language (i.e. attitude towards and structure of the language). However the language is regarded as vigorous but the alarming situation of endangerment to all ECLs will act as a base of the assessment to the problem. The number of speakers could still be high but the question is whether all age groups participate in language use as well as if the language develops and grows regularly.

Krauss (2000) explains that ‘languages which are no longer learned as a mother tongue are said to be moribund (a term originated in the field of medicine). Therefore, there is a difference between the actual number of Nyamwezi speakers; and the culture of Nyamwezi people to continually transmit the language to generation. Finally, intergeneration transmission will be the major area of assessment because despite the fact that the language is used by many speakers, It is unclear whether children receive it regularly.

1.3 Objectives of the Study

The general objective of the study is to assess the level of endangerment of Nyamwezi language; and specifically the study focus on the following:

- i. To map the domains in which the language is used.
- ii. To evaluate the rate of intergenerational transmission of the language.
- iii. To analyze the structural erosion of the language.

1.4 Research Questions

- i. In what domains and with what intensity the language is used?
- ii. What percentage of target population is passing the language to their children/ grandchildren and in what way?
- iii. What are latest changes in the language that prove that is in the process of structural erosion?

1.5 Significance of the Study

The study is thought to help in highlighting the ethnic community language entirely and how they are endangered. Using Nyamwezi as a case study helps to unravel the factors, consequences and challenges facing the marginalized languages. From that perspective the study is important to various language communities. It alerts ethnic community members on the current trend and progress of the ethnic community languages. Furthermore, it encompasses into various aspects which possibly help different language communities to review the status of their respective language and hence take possible measures to avoid endangerment. Moreover Languages enhanced Challenges expected from the study helped instruments like the Government and

other institutions like schools to understand the roles they play in language endangerment and revitalization. This helps in the reformation of language policy, especially by the Government. Not only that but also the study incorporates institution like schools as one of the appropriate sources of language revitalization in promoting community languages. Finally the study helps to develop strategies to ensure that the minority languages are protected from submergence by super ordinate ones like Kiswahili and English in Tanzania. This is possible if the vitality of ethnic community language is reconsidered.

1.6 Scope of the Study

The study covered the large part of Nyamwezi speaking community which comprise of various dialects like ‘Kikonongo’ spoken in areas around Sikonge district, ‘Kisumbwa’ spoken in areas around Kaliua district, ‘Kinyanyembe’ and ‘Kigalaganza’ spoken in areas around Tabora town, all the way to the south including Urambo district. The study is limited in critically examining the phenomena of language endangerment in Nyamwezi language community from which it stipulated how currently the language is treated by its speakers (attitude) in different domains of usage. Nevertheless, the study embarked on assessing the validity of the problem so as to give room for further studies.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction

This section provides review of different literature which relate to the study and theoretical framework which guides the study. Finally gives the conclusion of the section and shows the gap between the previous studies and the current study.

2.1 Literature Review

Many studies have been undertaken concerning language endangerment and in a most broad ways aiming at evaluating the degree of endangerment with the factors, impacts and challenges of the trend. As conventionally known that language is the resource at the level of societal integration and society identification. UNESCO (2003) comments that Language endangerment may be the result of *external* forces such as military, economic, religious, cultural, or educational subjugation, or it may be caused by *internal* forces, such as a community's negative attitude towards its own language. Internal pressures often have source in external ones, and both halt the intergenerational transmission of linguistic and cultural traditions. Many indigenous peoples, associating their disadvantaged social position with their culture, have come to believe that their languages are not worth retaining. They abandon their languages and cultures in hopes of overcoming discrimination, to secure a livelihood, and enhance social mobility, or to assimilate to the global marketplace.

Hoffmann (2009) says there are many reasons why a language might become endangered or even extinct. The physical loss of speakers (due to genocide, natural disasters, or similar causes), the disintegration of the language community (due to displacement, assimilation into the dominant population, or economic concerns), the homogenizing effects of mainstream media (in the form of dominant language television, radio, and print media), and the forced abandonment of the language (through overt suppression, often accompanied by the institution of dominant-language schools).

As a relative trend, language endangerment can lead to language extinction or rather totally death the phenomena which will create great cultural disruption. The effects of cultural interference in that manner will create a loss of identity to the language community like Nyamwezi and since language is one of the most cultural spices, the impact will be the cultural inferiority to the specific language community. Despite the fact that most of the ECLs are in alarming situation of different degree and levels of endangerment, some scholars have attempted to come with guidelines on language maintenance.

Blench (1998) sets the following guidelines:

i-absence of an adjacent cultural dominant group. ii- endogamous marriage practices. iii- maintenance of traditional religion/ cultural pride. iv- existence of an orthography v- government oppression and neglect (through language policy). vi- remoteness. vii- access to media. viii- demographic expansion.

From that perspective it is clear that the speakers of the minority languages lack consciousness of factors and effects for endangerment, therefore it is easy to predict

future status of the native languages. Without imposing new outlook, the ECLs will end up in *extinct* or *death* situation.

Anderson (2004) writes: “whatever the world’s linguistic diversity at the present, it is steadily declining as local forms of speech increasingly become moribund before the advance of the major languages of the world. When a language ceases to be learned by young children, its days are clearly numbered and we can predict with near certainty that it will not survive the death of current speakers. Moreover some scholars reached the extent of describing other intruding factors like the emergence of superior languages which in large extent jeopardize the minority languages.

Mufwene (2001) says that the vernacular is no longer used, where it would normally be used. But in some communities, it's only the vernacular that is used for anything, and the language itself is being abandoned. Look at Native American communities in the United States: A lot of States including, French in Quebec, or Spanish or Portuguese in Latin America. That shift from Native American languages to the colonial languages produces language endangerment. But in Africa you come across cases where one of the indigenous languages have expanded their position and are used in many parts where there weren't spoken before. Swahili used to be spoken primarily on the coast of East Africa. Now it has become the national and official language of Tanzania. It has also become the national language of the eastern part of the Republic of the Congo, and even the national language of Kenya. In these places it functions as what we call a lingua franca. But in urban centers it is also spoken as a vernacular, especially by people who were born in the City. The people forget the traditional ethnic allegiances which were associated with specific ethnic languages and speak just Swahili, alternating it with French or English. In those particular kinds

of settings, we say that the indigenous, ethnic languages--other than Swahili--are endangered. In other words, they are threatened by the expansion of Swahili. From that perspective it is clear that the language policy of some countries don't provide enough opportunity for ECLs to grow and expand since they seek to bring people from various languages speaking community without their ethnic languages in pocket, a phenomenon which cause a burial to ECLs.

Skutnabb Kangas (2008) says: "language are today being killed and linguistic diversity is disappearing at a much faster pace than ever before in human history and relatively much faster than biodiversity, it is claimed that linguistic and cultural diversity are as necessary for the existence of our planet as biodiversity". This is a wide fact that we need indigenous languages for our livelihood since they act as an instrument that carries our history and culture. The value of our human integrations and perception can be mirrored on their language system as a very part of individual expression and identification. Thus, we need our ethnic community as longer as we need to survive as homogeneous community either we are going to disperse for good.

Krauss (1992) believes that only the 600 or so languages with the largest numbers of speakers (i.e., more than 100,000) may survive. If this is true, few of the approximately 6000 remaining languages will have a secure future. No children are learning any of the nearly 100 native languages in what is now the state of California. Only a handful of the hundreds of Aboriginal Australian languages may survive into the next century. Similar dismal statistics and gloomy prognostications emerge from various parts of the globe. Though Kraus has not touched the current issue of static intergenerational transmission where even the language with big number of speakers

are threatened by the trend, still holds water that the sustainability of many minority world languages is declining gradually.

Fishman (1991: 54–5) compares the distribution of Basque and Spanish in 1957 and 1987, noting that over this 30-year period there has been a decrease in the use of Basque at home and in private domains, while there has been a slight increase in the use of Basque in public, formal domains such as government, education, etc. In Wales too, where Welsh has been introduced in public domains where it used to be excluded, for example, public administration and education, its previous dominance in other critical domains such as the home, and even the chapel in some areas, has been weakened. Here is another evidence that in some areas the indigenous language survived to win the high status and shift to majority language. There is also a possibility of a minority language to change its status but this is when it acquired the socio – economic status of majority language.

King (2001: 26) distinguishes between RLS (reversing language shift) and language revitalization, which can be understood as not necessarily attempting to bring the language back to former patterns of familial use, but rather to bring the language forward to new users and uses. In doing so, however, we must not deceive ourselves that the efforts directed at the latter will restore intergenerational transmission. This views also attempt to bring a new outlook which is true. The new era will come where the new forms of domain and psychologically new speakers will modify the former pattern and use to effect the global era.

Nettle and Romaine (2000) warn in a similar vein that, conferring status on the language of a group relatively lacking in power does not necessarily ensure the

reproduction of a language unless other measures are in place to ensure intergenerational transmission at home. ... Conferring power on the people would be much more likely to do the trick.. Moreover, this can be enhanced by the elders to spread the language to children since children are only survivor of the future.

McCarty and Watahomigie (1998: 321) observe that, in practice, language rights have not guaranteed language maintenance, which ultimately depends on the home language choices of native speakers. Such decisions are notoriously difficult for extra-familial institutions to control, even when those institutions are community controlled. In some countries even the language policies deny ECLs as for the case of Tanzania, therefore even the choice of language is not regulated. On top of that, factors like inter- ethnic marriage contribute further to language choice.

2.2 Theoretical framework

There are a number of theoretical frameworks proclaimed on language endangerment and/ or vitality. Most include the degree and levels of endangerment. The *Ethnologue* categorizes language vitality in terms of a five level scale which is focused more on the number of first-language speakers than on other factors. The UNESCO framework provides a richer set of categories at the weaker end of the scale. Both fail to provide sufficient differentiation between languages at the higher end of the Fishman *GIDS scale* where standardization and the written use of language for education, work, and governance is a significant factor.

The Assessing Endangerment: Expanding Fishman's GIDS (2009)

The current *Assessing Endangerment: Expanding Fishman's GIDS* (2009) focuses on the key role of intergenerational transmission in the maintenance of a language. It

suggests that, if children do not learn a language from their parents, there is little possibility that they in turn will be able to pass the language on to their children. *GIDS* not only takes into account that intergenerational transmission is an individual decision made by parents, but also that societal and institutional choices are crucial in influencing the parental decisions regarding their language behavior in regard to their children. These societal factors create social spaces in which languages are used. These social spaces are what Fishman and others have identified as “domains of use”, each constituting a constellation of participants, location, and topic that is closely associated with a particular language. That choice of language becomes sediment over time as a social norm, so that the use of a particular language in a particular participant-location-topic context comes to be expected. If these norms of use begin to erode, language shift will begin as the language loses domains in which it is found to be useful and in which its use is expected.

Fishman expanded *GIDS* (2009) presents 13 levels of language endangerment/vitality as follow:

EGIDS Level 0 (International) — The relatively few languages that are clearly used internationally are at this level. While few if any the minority languages will even aspire to this level of safety and use, it is included for completeness and to allow a categorization of all the languages of the world.

EGIDS Level 1 (National) —This level encompasses languages which function as national or official languages and have full oral and more importantly perhaps written use that is supported by the apparatus of the nation-state through standardization, use in government documents, compulsory national-level education, and official publishing and dissemination institutions, as for the case of Kiswahili in Tanzania.

EGIDS Level 2 (Regional) — this level encompasses languages which function similarly to national languages but at the more localized, regional level. They may not have as many resources available to them nor as much institutional support as a national language, but they are clearly recognized and promoted by regional institutions for education, government services and mass media.

EGIDS Level 3 (Trade) — this level encompasses languages that may not have official recognition but are "vehicular" in that they are used as a second language by members of multiple first-language communities and serve important functions for business and intergroup communication. They are learned outside of the home either formally or informally and often have a standardized (though perhaps not officially sanctioned) written form.

EGIDS Level 4 (Educational) — this level includes languages that are used either as media of instruction or as subjects of instruction in a system of institutionally-supported, widely-accessible education. It may be the first language of literacy for speakers of minority languages with eventual acquisition of and transition to one of the languages at a higher level on the EGIDS for more extensive written use. This is the stage that is often described as "mother tongue literacy" or "first language literacy". Institutional support for literacy acquisition may be primarily situated in the local community and be provided by more-or-less formally constituted local institutions that are sustainable.

EGIDS Level 5 (Written) — this is the level at which literacy is incipient, more-often-than-not informally transmitted and with only weak or transient institutional support. Although the introduction of literacy can serve powerfully to improve the prestige of a minority language and may increase its prospects for survival in many

cases, the stronger institutional support for literacy acquisition and maintenance found at the levels above is required for ongoing transmission of local-language literacy from one generation to the next.

EGIDS Level 6a (Vigorous) — this is the level of ongoing oral use that constitutes sustainable orality. Intergenerational transmission of the language is intact and widespread in the community. The language use and transmission situation is stable or gaining strength.

EGIDS Level 6b (Threatened) — this is the level of oral use that is characterized by a downward trajectory. The distinction between the two kinds of GIDS Level 6 follows from the observation that Level 6 straddles the line of diglossia (King 2001). In our view, Level 6a represents a stable diglossic configuration where oral functions are assigned to the L (low) language and written functions are assigned to H (high). In contrast, Level 6b represents the loss of that stable diglossic arrangement with the oral domains being overtaken by another language or languages. At Level 6b, many parents are transmitting the language to their children but a significant proportion is not, so that intergenerational transmission is partial and may be weakening. With each new generation there will be fewer speakers or fewer domains of use or both. Only be barely discernible portents of language shift and few in the community may have any sense of impending danger. It is the first of the EGIDS levels that corresponds to an endangered category in the UNESCO framework.

EGIDS Level 7 (Shifting) — this is the level that identifies clear cases of language shift in progress. The fact that parents are not passing the language on to their children is clearly discernible because that has become the norm within the language community. Consequently the domains where use of the language is dominant are

decreasing. Language revitalization through reestablishing home transmission would still be a possibility at this stage since the language was the first language for most of the parents.

EGIDS Level 8a (Moribund) — this is the case represented by Fishman's description of GIDS stage 8. Only the grandparent generation has any active and frequent speakers of the language, though some in the parent generation could speak it, though probably with less proficiency and with many examples of contact phenomena, if called upon to do so.

EGIDS Level 8b (Nearly Extinct) — This level encompasses the stereotypical language loss situation where the only remaining speakers are among the grandparent or great grandparent generation, and are so few or so scattered that they have little opportunity to use the language with each other.

EGIDS Level 9 (Dormant) — this level describes the situation which is increasingly common among languages that have gone out of use fairly recently. In some cases, revitalization efforts may be underway or at least contemplated. The community may have a strong (and perhaps increasing) sense of identification with their no-longer-spoken heritage language and wish to foster its use as reinforcement of that identity. While the use of the language for daily communication will be minimal (though there may be a number of emerging speakers who are gaining proficiency), the most common use will be ceremonial and symbolic, requiring the support of the community and home for intergenerational transmission.

EGIDS Level 10 (Extinct) — this level accounts for those situations where there are no remaining speakers and no motivation within the community to retain an

association with the language, at least for the immediate future. As communities approach this stage it is important that they be encouraged and assisted in the documentation of linguistic and socio-cultural practices which will be adequate to preserve the memory of the language for future generations. With such documentation, revitalization at least to the stage of recovering linguistic identity (EGIDS Level 9) might be achievable at some point in the future should the community so desire.

The **Assessing Endangerment: Expanding Fishman's GIDS** is pertinent to this study because it provides a vivid picture of how a language gradually undergone endangerment. It gives the significant stage in which a certain language channel towards extinction, which updates a researcher on the previous and current status of Nyamwezi and in performing more investigation on what to be done in the prevailing alarming situation. The model itself in measurement scales points Nyamwezi as vigorous 6a but the data are totally out of date since the trend has recently changed and more investigation is needed. The basic premise of GIDS is that language shift (ending in language death) happens as the language loses functions in society. To reverse language shift, the community must work to bring those functions back. To guard against future shift, the community can work to add new functions that further strengthen the position of the language.

According to Mufwene (2001) there are about 6,700 languages spoken around the world. They estimated that within a century or so, there will be just about 3,000 languages still spoken. And within two centuries or so, there will be even fewer languages. The number might just drop to a couple of hundred. From the perspective of assessing the status and vitality of languages, the EGIDS is focused on the level of

disruption more than on the level of maintenance. So separate from this framework there is SIL data base which presents the language as vigorous 6a. But recently these data can be out of date since as the observer of the situation the language has started to lose power gradually. Therefore, the researcher will have to look for sustainable ways of reassessing the language like having a full time participation with the speakers of various ages to discover the truth conveyed by SIL.

All in all the researcher will thoroughly examine the domains of use to reflect the data provided by SIL. Moreover the task will cut across age and gender groups from which the researcher will be able to trace whether the current sign of threat we experience is a result of some age groups or as hypothetically says it could be among some age groups like the youth between the age of 18 to 34 and the children aged 05 to 17. Notwithstanding, the researcher also cut across all Nyamwezi dialects to have a close investigation on each dialect since it is said that the language (Nyamwezi) is vigorous to some dialects. Therefore the data obtained from all dialects will have to prove what has been suggested by SIL data base. Finally through EGIDS and the SIL data base this study managed to make an empirical comparison between the models hence it will discover the truth about the language. Therefore with the help of the models the researcher was able to operate the given areas of activities (domains of use, the entire Nyamwezi dialects and participant observation in the respective areas).

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

Research methodology includes methods which are used in collecting data and testing validity of the outcomes. This part covers the targeted area and population of the study which is the west of Tabora region in areas around Urambo and Tabora Town, where there is native speakers of Nyamwezi. Urambo and Tabora Town are selected purposely since the first occupied by a number of Sumbwa, Galaganza and Nyanyembe and the second is predominantly intercommunity center. Moreover the areas are close and familiar to the Researcher.

3.1 Research Design

Research design can be referred as the overall structure of the research. Orodho (2003) defines research design as a scheme, outline or plan that is used to generate answers to research problems. In this study, qualitative approach was used through interviewing groups of people from various age and sex so as to identify the factors behind the threat of Kinyamwezi and discover the domains in which the language is still used and those that the language lost usage. For the number of speakers per the selected households quantitative approach was used to collect the number of speakers and non- speakers.

3.2 Target population

According to Kombo and Tromp (2006,) a population is a group of individuals, objects or items that have one thing in common from which a sample can be taken. The study was done in Tabora region area located in S° 0 36 S, 32° 49 12 E, 5.01° S 3 central western part of Tanzania. The subjects of the study were drawn from the native speakers of Nyamwezi. The focus was among native speakers who use the language in different domains and transactions like grandparents and parents who greatly have the responsibility of transmitting the language to children. Eventually the youth (18 to 34) and children (05 to 17) as decoders of language were taken as a substantial part of the study. Though the area is complex, the universe was selected from a specic areas including villages and towns. A sample comprised representatives from each dialect who had enough time to express views in relation to experience and facts.

3.3 Sample size and Sampling Techniques

Sampling is the process of choosing the units from the target population which are to be included in the study. The researcher employed stratified sampling technique in selecting the sample pertinent to the study. The researcher selected people from various ages including 10 - Grandparents, 10- parents and 30- youth of different age and sex who were highly affected with the trend and largely participated in language community. On the side of children aged 05 and above the researcher participated and analyzed their conversation to find if they used mother tongue or not. From the mentioned age groups this study obtained the result of the conversation analyzed on whether the language is still vigorous or it is in a threat. This study employed large time in investigating people conversations whether knowingly or unknowingly since

in people's conversation you discover the extent to which each age group participate in using ECL. The research selected different dialects of Nyamwezi (i.e. Kikonongwa, Kisumbwa, Kigalaganza, Kinyanyembe, Kilambo) to be a base of the research to the target population.

3.4 Data Collection

Data were basically be collected through primary data seeking to obtain first hand information which easily enhanced the analysis of the findings. Structured interviews and questionnaire, were designed in English and literary translated into Kiswahili in order to facilitate communication between researcher and respondent, close and open ended question were used also. Both Quantitative and qualitative data will be gathered from informants. Qualitative data included people's opinion towards the current status of the language from all dialects; quantitative data used to trace the number of speakers in domains like home per each age group

3.5 Data Collection Technique

These are research instruments that were used to collect research data. They included interview, personal observation and questionnaire

3.5.0 Introduction

The study was carried through both personal, focused and sociolinguistic interview seeking to obtain data that helped to understand the existing trend in various domains from which the language is used (e.g. home, market school, neighborhoods etc.). Thus by interviewing the respondents the study predicted either the domains of language use accompany language learning, development and growth.

Also, the study incorporated participant observation as a method with the purpose of closely investigating the intergenerational transmission. The researcher employed enough time to participate with the native speakers in different necessary domains to discover if the language is passed to children. Domains like home, wedding/ funeral functions, market, etc, enabled the study to discover the rate of intergenerational transmission of the language.

Finally, with regard to the analysis of structural erosion of the language, questionnaire were supplied to few people particularly the educated native speakers to answer if there was any signs of structural erosion or development

3.5.1 Interview

The study was done through personal, focused and sociolinguistic interview by involving both face to face and free conversation with the sample group, aiming at apparently mapping the domains of use. Also, to cultivate the interest of the sample group in co- relation to the language concern. The researcher subjected the sample group to the respective topic (reviewing the functional domains) and ask cooperation with the intension based on the interest of the study by posing the impact of the study to them. Domains are configurations of particular participants, places, time and topics. Typical domains are the family or home domain, the friendship domain, the neighborhood domain, the school domain, the work domain, and the religious or church domain. Each domain is made up of a typical set of participants, who interact with each other in typical locales about typical topics. Since every language has its functional domains, the study aimed at identifying the relevant domains which act as a vehicle carrying a language towards different uses. This helped a researcher to understand the socio- cultural environment of the language (i.e. Domains of usage).

The study also used a structured interview to restrict the informants in a sample group and evoke by asking each informant the same questions. The interviewee population comprised a sample of grand- parents ranging from 65 and above years old, parents ranging from 35 to 64, youth ranging from 18 to 34 and children ranging from 05 to 17 years old. Each sample group consisted of 10 people of different age with the exceptional of the youth aged 18 to 34 who were 30 in number and for the children aged 05 to 17 the researcher accompanied with them for observation. The interview questions were obvious and flexible. The method helped to get the ideas of the interviewee in evaluating the study. During this process different instruments like digital camera, mobile phone and stationeries like pens, papers and note book were used.

3.5.2 Participant Observation

Under the observation method, the information is sought by way of investigator's own direct observation without asking from the respondent (Kothari 2004). The study used this method because it gives more room for a researcher to see the reality of the problem. The researcher took part in various domains, participate and share with the native speakers of Nyamwezi. To be part and parcel helped a researcher to collect valid data from the field. The data which were collected identified the reality of whether Nyamwezi is transmitted from one generation to another since unknowingly the researcher watched and listened on whether the language was equally spoken among the native speakers from each age group. Not only that but this method helped the researcher to study well the sample of children who were expected to be receivers of the language. Participation was geared through all necessary domains like home, market, in wedding and funeral ceremonies, etc.

3.5.3 Questionnaire

The questionnaire was another important tool in this study. A questionnaire consisted a number of questions typed in a definite order on a set of forms. In this method, questionnaires were given to persons with a request to answer the questions and return the questionnaire. The questionnaire used to investigate various features of the language structure and speakers attitude. The questions targeted on analyzing the linguistic structure (i.e. phonological, syntactic and morphological patterns) of Nyamwezi per domains of usage across dialects. This enabled the study to find out if the presence (structural erosion) indicators within the language. The stylistic use of the language and the cultural experience of sharing socio – economic values of the language helped the study to reflect the structure of the language. Informants were asked to rate their proficiency in writing skills. This method helped the researcher to get appropriate individual information on specific items of language structure. The remarks will be given in a rating scale ranging from *excellent/ very good* to *non-existent*. Chosen individual from various age group and sex was supplied and given enough time for the response.

3.6 Data Analysis

Data analysis refers to examining what has been collected in a survey or experiment and making deduction and inference (Kombo and Tromp, 2006). The collected data were analyzed using qualitative technique for the purpose of evaluating and testing the degree and levels of endangerment. The analysis helped the researcher to understand social variables which acted as a base in the assessment of the study. From that essence, the researcher incorporated other methods of analysis like content

and linguistic analysis to examine the intensity which certain words are used. For the data which need statistical analysis, quantitative technique was used to present data.

3.7 Research Ethics

Research ethics is specifically interested in the analysis of ethical issues. Research ethics are issues that are raised when people are involved as participants in research. Walton (2003) presents three objectives in research ethics. The first and broadest objective is to protect human participant. Second objective is to ensure that research is in a way that serves interest of individual groups or society as a whole. Finally, is to examine specific research activities and project for their ethical soundness, looking at issues such as the management of risk, protect of confidentiality and the process of informed consent. The study asked approval from various relative fields like the University (UDOM), institutions like schools and largely from the community of Nyamwezi speakers.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS & DISCUSSION OF THE FINDINGS

4.0 Introduction

This section presents the information that was assessed and evaluated through interview, questionnaire and participant observation. In case of interview, the target population was sampled and interviewed and gave out their views. The contribution of the interviewees helped the researcher to verify the hypothesis, questionnaire and observation hence raised the need to reflect different domains of usage like home, Market, in traditional ceremony, in church, in neighborhood, at works etc, as a source of experiment to assess whether the language currently is at risk of endangerment.

4.1 Data Analysis and Presentation

After reading and collecting data from documentary review, interview, questionnaire and clear observation from the target population, the researcher was able to notice various factors from different domains which acted as tools for assessment:

4.1.0 Home Domain

The researcher collected data through interviewing and observing the parents and children and other members of the family and found that in some not all families the use of Nyamwezi is still active, especially in actual communication, information and instruction provision. In these families (especially in rural areas), parents exchange greetings with their children in Nyamwezi, they also transmit knowledge and culture

through the language. For example consider the following interview conducted to one of the respondent:

RESEARCHER; “How often do you speak your mother tone and at what situations/places ?”

RESPONDENT; “We often speak our mother tone because to us is part and parcel of our cultural interaction. Therefore, in communication we always put the demand of our language first regardless to whom we speak to. The situation, in which we actually speak the language are remarkable. Significantly, we frequently speak the language at home with the children, however languages like Kiswahili always interfere the regular use of the language to children; but we make efforts to make sure that they at least understand. Also, areas like neighborhoods, market places and in other social gathering is where you can find people often speak Nyamwezi.

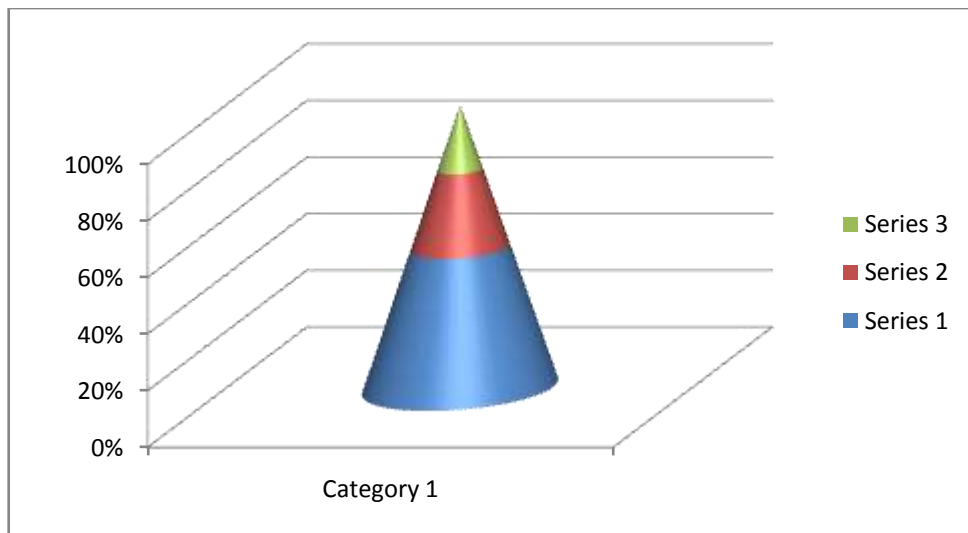


Figure 2: Variation Depending on the Demands of Use

Source: Research Data (2013).

From the above chart, green color shows that in home domain Kinyamwezi is for Oral literature, thus sharing of knowledge, cultural and traditional teachings still depends on Idioms, proverbs, riddles, fables, ect. This is verified by data from respondents, where they affirms that, they use the language to reflects the society

According to the data, red color is for normal communication, which means the trend change for both rural areas and urban because children do not respond to their mother tongue, therefore the rate transmission is decreasing; the ones commanding the language are only elders. The language is used in one way traffic and cause the decrease of usage.

Lastly, the blue color shows that the language is used largely for cultural interaction and transmission. This that means whenever traditional ceremonies emerge, Nyamwezi Language is given first priority. This takes place in functions like wedding, shaving ceremony, funeral, baby shower etc. In home domain this is actually taking place but it is seasonal.

Furthermore, a number of respondents evidenced this. They spoke ethnic language in basic domains like home, neighborhoods and occasionally in wedding ceremonies as a part of social experience and practice. They provided the data showing the area where they often speak the language. Therefore, with all the number of domains where the language is used, home domain appears to be the only domain where the language is highly used especially in rural areas since it is the only place where there is no interaction with people from other ethnic group unless the family is endogamous. All other domains are occupied by interaction with other people which limits transmission of the respective language.

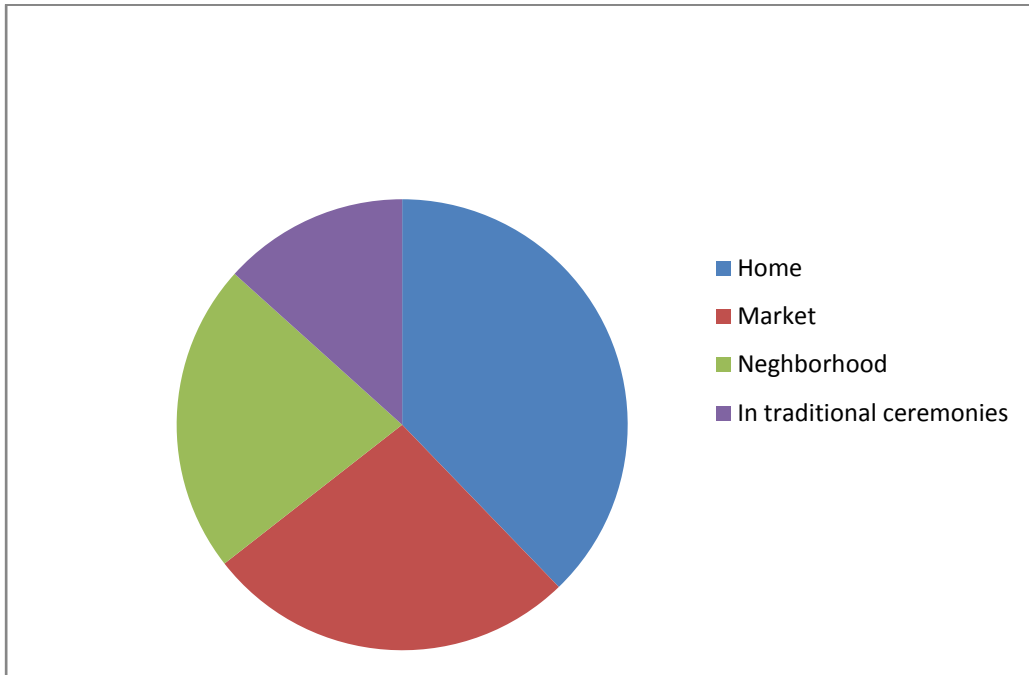


Figure 3: The Major Areas in which the Language is Spoken mostly.

Source: Research Data (2013).

The chart above proves that what the speakers view the language is conspicuous since the researcher also observed that the language was mostly spoken at home followed by other mentioned domains from which the community is mixed with various people from different speech communities.

Most of the interviewees believe that Nyamwezi still has power among its speakers and it is spoken frequently in various domains like home, market places, in wedding ceremonies and neighborhoods as well. It is practically powerful because parents are very active in transmitting the language from one generation to another. The given data described even the ways to maintain the status of the language. That is for the vitality of language it has to be spoken frequently in all necessary domains necessary. Data shows that passing the from one generation to another is a cycle.

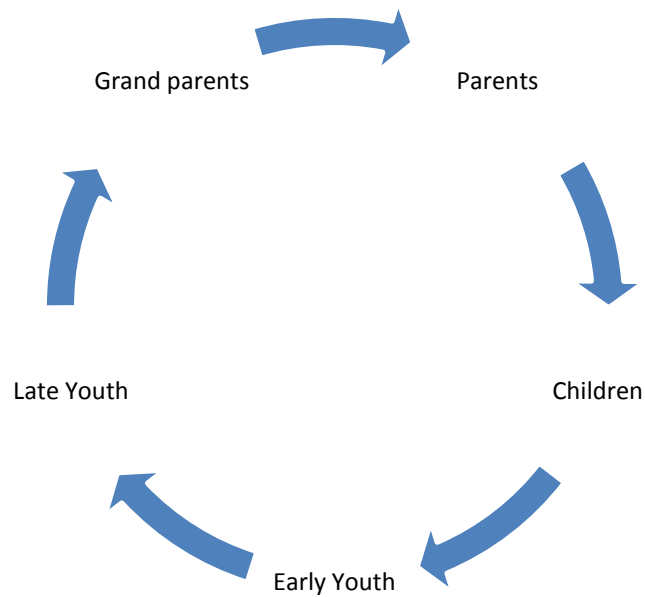


Figure 3: A Cycle showing how Nyamwezi Speech Community passes the Language to Generations

Source: Research Data (2013).

The cycle above presents the data given by the respondents demonstrating how the Nyamwezi speech community passes the language to generations

Notwithstanding, the language can be passed to children but they do not speak often in various domains. The data prove that in all necessary domains, Nyamwezi is historically used though the language finds a lot of challenges from youth, and children because with all efforts done by the elders to transmit a language, few of the present generation support them. It is approximately 90% of parents and grandparents who struggle to resist both external and internal factors hinder the development and growth of Nyamwezi.

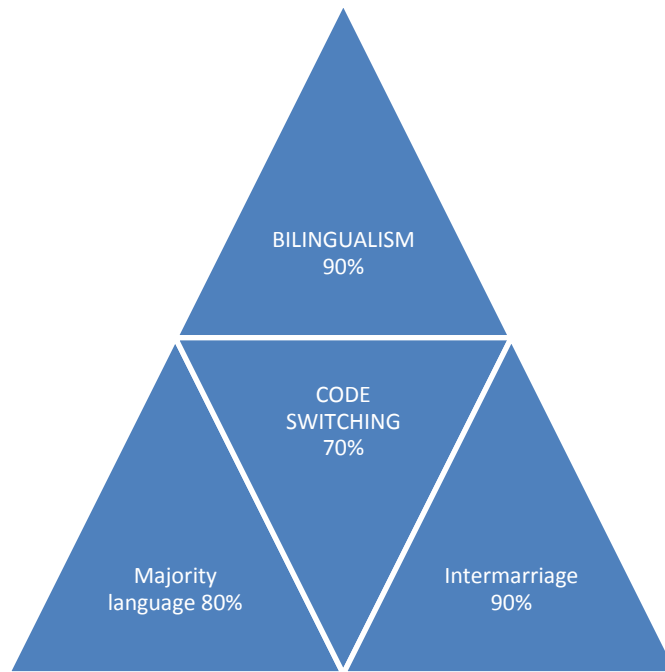


Figure 4: The evaluation made by Nyamwezi speakers on the degree to which the internal and external factors stop them to resist the pressure from other languages

Source: Research Data (2013).

The results of this according to the views of respondents show that the opportunity of the language to grow among the generation is very small.

Another group of respondents actually spoke Nyamwezi with other member of speech community in almost all domains necessary for language especially at home, market place, in funeral ceremonies and neighborhoods. The researcher called them together to discuss the question asked. The answers were almost the same however they diverged in the way which they use to pass the language to children

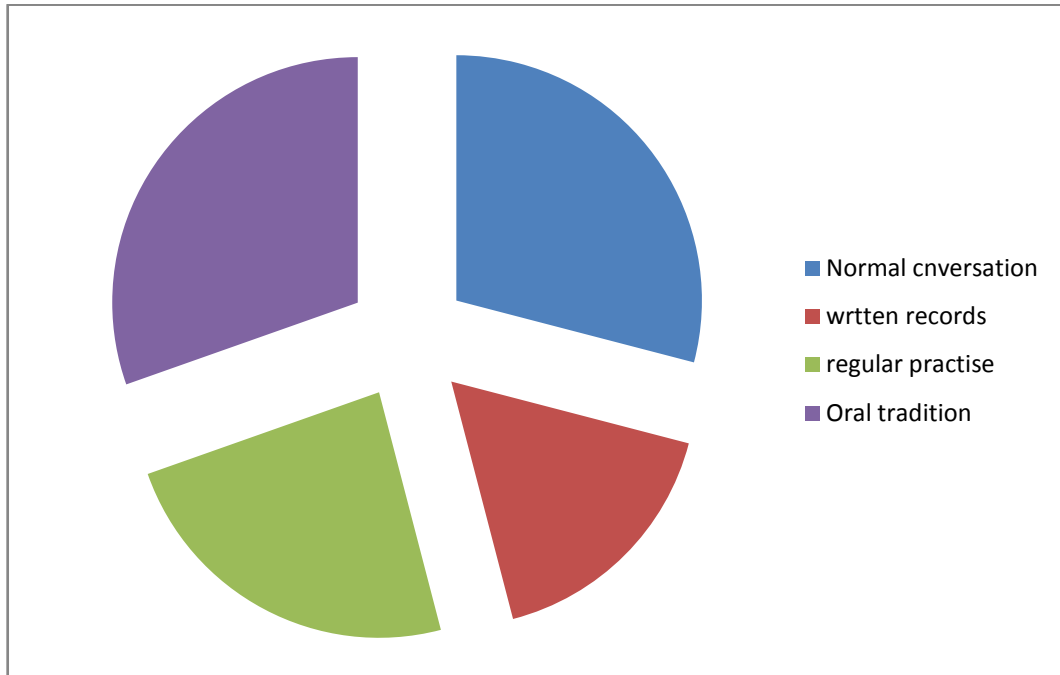


Figure 5: Methods used by Elders to pass the Language to Children

Source: Research Data (2013).

This pie demonstrates the methods which are basically used to transmit the language to children. Moreover, they argued that some of the methods become inconvenient because of the explained internal and external factors. Furthermore, a method like transmission through the written records has a small role. According to this group of respondents historically there are few materials documented. However, once the colonialists tried to write Bibles and dictionary in Nyamwezi. From the chart above the normal ways of transmission in this speech community is through normal conversation, oral traditional and regular practice.

With the focus to different dialects and groups, The researcher went through the Konongo. This group of respondents generally focuses on the historical growth of the language and its structure. What is different to them is that, elders face challenges

from the young ones since they resist intergeneration transmission due to several factors like education policy of the country, bilingualism, etc. The structure of Nyamwezi language is gradually declining because no one currently devote in innovating new forms on the language. Further, bilingualism contributes much to the diminishing of the structure of the language. The only reason of structure erosion according to this group of respondents is that, all members of speech community participate a bit in speaking the language frequently, so the language become dormant and underdeveloped. The data given to this group reflected the situation during and after colonial era. During colonialism, the colonialist use ECLs to manipulate people but after independence, almost 70% of the country population restricted into the use of Kiswahili.

The table next below illustrates the data given by respondents, particularly focusing on the status of Nyamwezi before and after independence. It provides the juncture where the language started to lose power. The respondents affirmed that it is the government that triggered the situation. With all the data provided it has to be reminded that Tanzania is one of the countries not affected by civil wars of genocide therefore it is the ruling systems which suggested the language to be used most

Table 1: The Status of Nyamwezi Compared to Kiswahili.

| Pre- colonial situations | | Post colonial situations | |
|--------------------------|------------------------|--------------------------|--|
| Domains | Language use situation | Domains | Language use situation |
| Home | Kinyamwezi > Kiswahili | Home | early Kinyamwezi \geq Kiswahili late Kiswahili > Kinyamwezi |
| Neighborhoods | Kinyamwezi > Kiswahili | Neighborhoods | early Kinyamwezi \geq Kiswahili late Kiswahili > kinyamwezi |
| Market places | Kinyamwezi > Kiswahili | Market places | early Kinyamwezi \geq Kiswahili late Kiswahili > kinyamwezi |
| In churches | Kinyamwezi > Kiswahili | In churches | early Kinyamwezi > Kiswahili late Kiswahili > kinyamwezi |
| Traditional ceremonies | Kinyamwezi >Kiswahili | Traditional ceremonies | early Kinyamwezi > Kiswahili late Kiswahili > kinyamwezi |

Source: Research Data (2013).

The data presented above show how synchronically the group of KONONGO (Dialect) view the status of Nyamwezi compared to Kiswahili

Furthermore the researcher found that there were some families where the language was partially used. One respondent evidenced this. Actually, the respondent argued that the language is not actively transmitted to generations since Kiswahili dominates most of the basic domains, a phenomenon which absorbs ECLs particularly to children. When they are at school they are restricted to speak any language except Kiswahili and English. When they come back home, always they play talking Kiswahili and whenever parents speak to them in Nyamwezi normally their responses are in Kiswahili.

A chart below points out the status and usage of the various languages in school/college. It illustrates the status of Nyamwezi compared to other languages (Kiswahili and English). Series 3 stands for Kiswahili which in fact is a leading language in schools/college, followed by English and lastly is Nyamwezi.

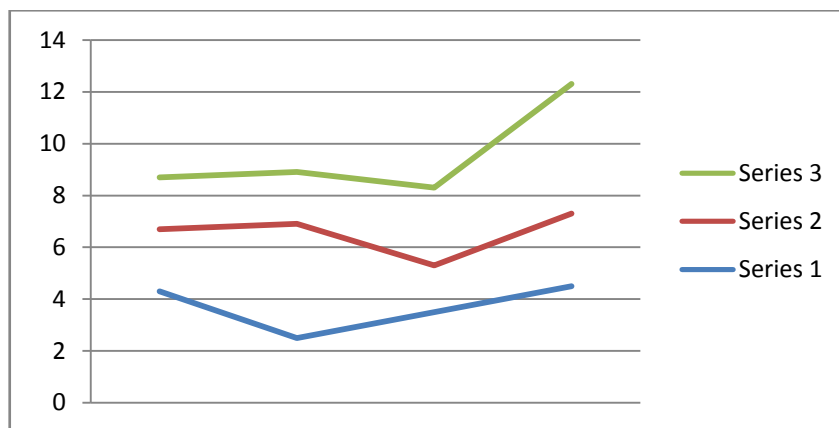


Figure 6: Demonstration on how the majority languages affect transmission.

Source: Research Data (2013).

The data above prove that since children spend much of the time in schools/ college, the opportunity to learn mother tone is narrow due to much influence from the majority languages. This is the stumbling block when comes to what and where is the exact time for language transmission.

The data contain the sum number of speakers in his household maintaining the similar trend compared to other families.

Table 2: The Number of Speakers per Household Comparing to other.

| Age group | Bilingual | Kiswahili | Nyamwezi |
|-------------------------|-----------|-----------|----------|
| Children- 05 to 17 yrs | -Nil- | - all- | - nil- |
| Youth – 18 to 34 | 01 | 01 | 01 |
| Parents – 35 and above. | 02 | 02 | 02 |

Source: Research Data (2013).

The family has 02 children aged between 05 to 17 who normally don't speak Nyamwezi at all and this is because they spend most times in schools where ECLs are forbidden and Kiswahili swallows them largely. The average speaker is also present who is a girl aged between 18 to 34. The last is the head of the family who speak the most. Almost 90% of elders in Nyamwezi play a big role in intergeneration transmission of the language. The only problem they face is resistance from youth and children who unknowingly develop negative attitude towards the language. This behavior contributes on the structure erosion of the language, since the language lacks innovation, ending up in structural dependence to other strong language. Many Kiswahili words are now incorporated to Nyamwezi because the indigenous speakers do not innovate new form, foreexample. a word ' kikombe ' which means ' a cup' is borrowed to Nyamwezi and become the same ' kikombe ' or the word ' kulima ' which

means to cultivate is borrowed to Nyamwezi and become the same ' kulima. The syntactic structure of the language is basic SVO but agglutinating like that of Kiswahili and is still safe but the language is weak in word innovation.

Table 3: The trend of Nyamwezi Borrowing words from Kiswahili and English.

| WORDS (In Nyamwezi) | Source language | Meaning |
|---------------------|----------------------|----------------|
| Kikombe | Kiswahili | a cup – |
| Kulima | Kiswahili | to cultivate |
| Mlango | Kiswahili | a door |
| Sahani | Kiswahili | a plate |
| Bakuli | Kiswahili | a bowl |
| Bululu | English to Kiswahili | a color (blue) |

Source: Research Data (2013).

The table above affirm that currently Nyamwezi borrows words from Swahili the largely and in small degree from English. This trend according to the respondents interact the process of a language to develop its structure.

To equalize the views, another group of respondents shared the following; the data confirm that they speak and hear Nyamwezi in homes, wedding ceremonies, at market places and in neighborhoods'. But Nyamwezi is not actually spoken equally among the members of speech community. It is spoken with some few age groups and most are grand- parents and parents while the youth with the age of 18 to 34 are partially speaking. Children are the victim, since they are compelled by Kiswahili to abandon their ethnic community language. The intergeneration transmission is active for almost 70% among elders, however they encounter resistance from youth and children whose attitude towards a language is negative.

The causes for most ECLs to lose power are the parents who prefer to use Kiswahili than minority languages, especially in related domains. This transfer the children psycho linguistically and find themselves experiencing Kiswahili than ECLs. Also, the intercommunity communication is another factor for minority language, to lose power. The respondents suggested the steps to be taken to encounter interaction with other speech community. Fore xample to resist other language, as well as to cultivate a behavior of speaking Nyamwezi to the new coming people (people from other speech community). Parents should regularly speak Nyamwezi to their children.

Moreover, it was observed that this attitude is due to the fact that, the youngsters have been exposed for a long time in environment, that either stop or discourage the use of mother tongue. These kinds of environment, like the multilingual society create a diverging situation which pulls this group to different dimension and conflicting them with their mother tongue and accommodate them with other language which emerged as prestigious like Swahili and English comparing to Nyamwezi and other minority languages. In these particular family the children were observed separately to see the reality towards the trend and it was found that, they don't speak to each other and when asked they claimed that they were able to comprehend the language but unable to respond.

Moreover, it was discovered that the transmission of this language, especially in urban families is less active comparing to rural families and this was because of multi ethnicity. For example, a respondent from town justified this by saying:

“The only reason of threat to Nyamwezi in this particular family is the abandonment of the family either caused by divorce, death of the parents and not least family unrest”.

These trends contribute highly to the endangerment of Nyamwezi where you can find children living themselves without anyone to assist them in learning the language. They end up growing without this potential of language. Most of them were observed to be unable to speak the language and whenever tried to speak they spoke strangely and the language seemed to be unfit in their tongues. However, some of them said that they can understand some words and expression in the language and admitted that if exposed to the learning environment they will be able to learn and speak. Some of them said that they no longer need the language because it is currently less used in significant and indispensable matters like in schools, hospital and offices. Therefore from those observable three instances, this research can prove that Nyamwezi language is still active in some various family groups and partial in other. If not enough, also in other families the language face this predicament because of the explained factors like death, divorce and family unrest so if this proceed will lead to inactive transmission of the language in all families of the native speaker and hence the number of speaker, will decrease in few years to come.

Not only that but also in one of the family researched, members were interviewed and it was found that the language was losing strength because of inter-marriage (exogamous). Exogamous contribute much because members of this family especially the father and mother came from different language speech community. For- example one interviewed family consisted of a father from Nyamwezi speech communities and a Mother from Gogo speech community. Here Nyamwezi and Gogo are spoken in various occasions, forexample; when receiving visitors from both sides. The great impact here is falling upon children and other members of the family who don't have a choice where to follow and eventually they learn both languages partially.

Table 4: The Sample Status of the Language per Families

| EXOGENOUS FAMILY | L ₁ | L ₂ | Foreign Lang. |
|------------------------|----------------|----------------|---------------|
| 1 st family | Kiswahili | English | None |
| 2 nd family | Gogo | Kiswahili | English |
| 3 rd family | Kiswahili | English | None |
| 4 th family | Nyamwezi | Kiswahili | English |
| 5 th family | Kiswahili | Kiswahili | None |
| 6 th family | Kiswahili | Nyamwezi | English |
| 7 th family | Nyamwezi | Kiswahili | none |

Source: Research Data (2013).

The table above gives the sample of the status of the language given per families where it is clear that in most exogenous family Kiswahili is always dominant. However children can opt either to use the language of the father or the mother.

Finally, from the views above one can realize that the intergeneration transmission is facing obstacles from various factors since Tanzania is a multi ethnic community. Learning one's own language becomes optional among youth and children. To conclude on the data presented, in home domain the intergeneration transmission among parents and grandparents is active; however it is getting some obstacles from the receiver of the language it a trend which eventually discourage, the elders. Nevertheless, since home is basically a significant area for transmission, it also contributes much to the erosion of Nyamwezi grammatical structure. This is because whenever parents speaking to children, they respond in Kiswahili; hence the language become static with the borrowing of the structure from Kiswahili.

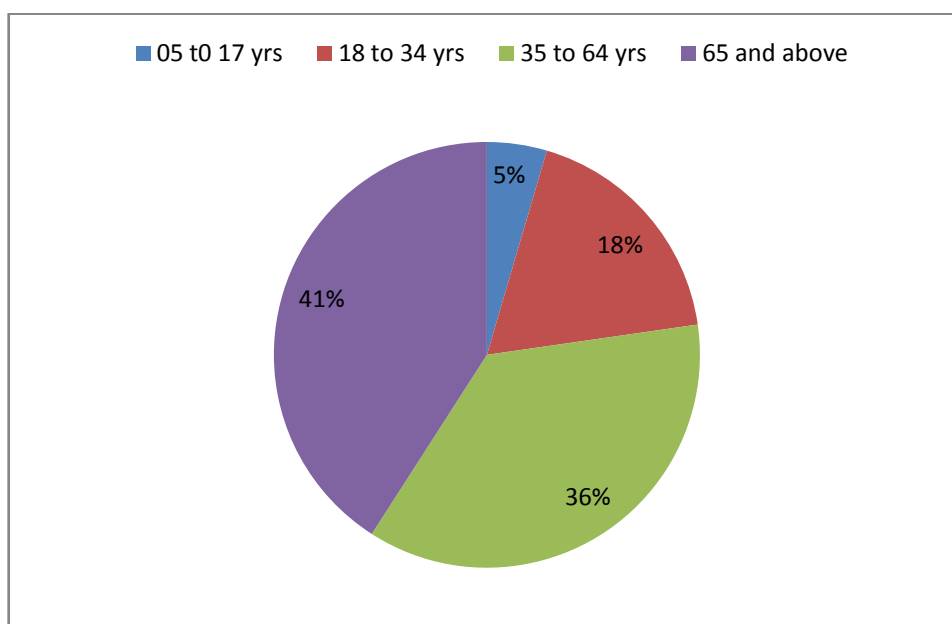


Figure 7: Nyamwezi speakers per age groups in home domain

Source: Research Data (2013).

4.1.1 Education domain

Kiango (2000: 53) comments that the existing language policies in most Africa countries do not give provision for ECLs to modernize. Most ethnic languages are not used in written communication, on Radio or Television. And due to such suppressive policies, people do not write novels, short- stories, and poems in these ethnic languages nor do the institutions write instructions about agriculture, health, road safety, voting etc, in those languages, even if the materials are for local consumption. This is highly proved in education policies from which the ethnic community languages have no opportunity to be use.

Despite the fact that the school is the only place where students can enrich knowledge, particularly the transmission of knowledge of language, but it abandons the ethnic community languages to be learnt.

The Researcher went to some schools to investigate the phenomenon. The interview was administered to native and non-native teachers and native and non-native students. The results were like this, to teachers the mainstream of teaching and learning directs them to use Swahili as medium of instruction (primary schools) and English as a subject. To them, ethnic community language is important, especially the native teachers, but it is impossible to be used as a medium of instructions in schools because of interaction of various groups of people from diverse speech community and the language has not but in official syllabus. The only language allowed is Kiswahili and English and since it is in the village most of the students come with the mother tongue in school and some do not even speak Kiswahili but the school becomes the urgent of discriminating the language by reshaping the students to speak Swahili and English rather than promoting the growth of student's mother tongue. Truly speaking, the school is one of the causes of ethnic community languages endangerment. And in schools according to teachers, the intergeneration transmission is not there at all.

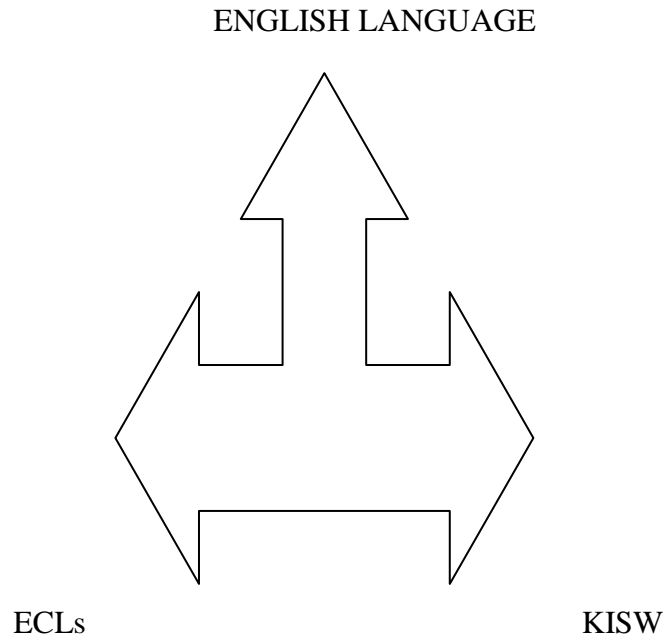


Figure 9: Status of Languages in Tanzania in Post- Colonial Era

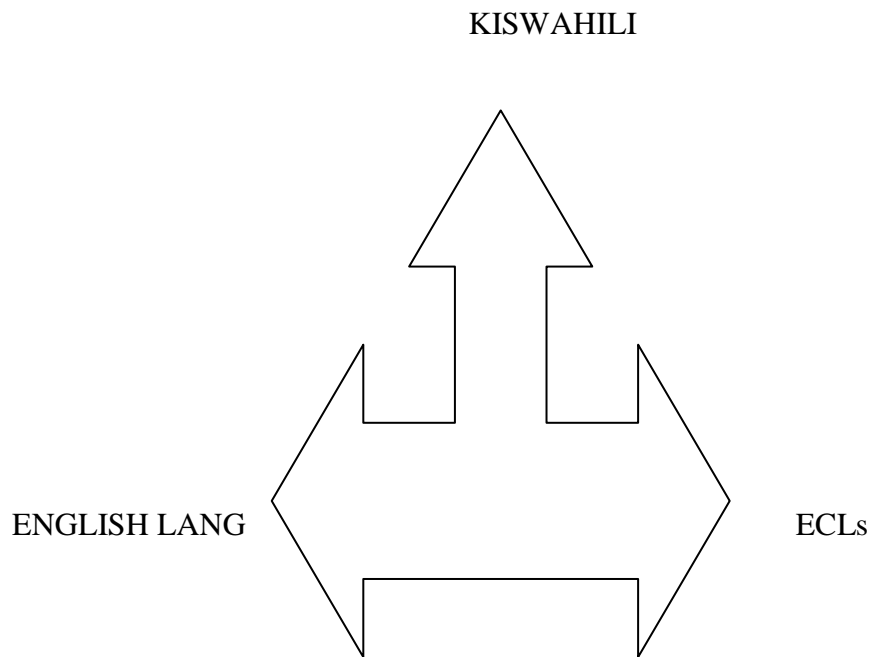








Figure 8: Status of Languages in Tanzania in Pre - Colonial Era

Source: Research Data (2013)

This was verified by one of the respondent who is a teacher in Ussoke village. Actually Nyamwezi is not actively transmitted to generations (intergeneration transmission) since Kiswahili dominates most of the basic domains, a phenomena which absorbs ECLs, particularly to children. When they are at school they are restricted to speak any language except Swahili and English. When they come back at home always they play talking Swahili and whenever parents speak to them in Nyamwezi they normally response is in Swahili.

This is a stumbling block when comes to what and where is the exactly time for language transmission. Most of the interviewees proved this and with the help of observation from the researcher it was valid that students with the potential of mother tongue were changed when reach at school. The phenomena led to gradual decrease of the usage of Nyamwezi to children and in a long run they will adapt other visiting language, and change attitude towards their mother tongue. In this domain the reflection of the Nyamwezi language structure is negative because it is the area where children are exposed to bilingualism; a trend which in Tanzania is taken as a source of minority language structural erosion, This is because it restricts the use of the language hence language underdevelopment.

Table 5: The Medium of Instruction in Secondary Schools in Tanzania and how ECLs are viewed.

| MEDIUM OF INSTRUCTIONS IN TANZANIA SCHOOLS | |
|--|--|
| PRIMARY SCHOOLS | |
| Kiswahili | High  |
| English Language | Medium  |
| Ethnic Comm. Lang | No Status |
| Secondary Schools | |
| Eng. Language | High  |
| Kiswahili | Medium  |
| Ethnic Community Lang | No Status |
| College/ University | |
| Eng. Language | High  |
| Kiswahili | High  |
| Ethnic Community Lang | For Research Purpose |

Source: Research Data (2013).

The table above shows how the language policy has been transformed in a way that ethnic community languages have no status in schools, the thing which is complained by many individual speakers.

The interviewees suggested that the Government should establish a policy which will just aim at promoting the ethnic community languages by either separating a special moment where students will have time to learn, practice and perform in their mother tongue. This goes hand in hand with finding teachers of the particular languages. Moreover, interviewee, especially the teachers suggested that there should be documentation of the Ethnic community language so that different generations will find the documents and learn as a legacy. As per the case of Namibia, South Africa and other African countries which promote ECLs by means of incorporating in education curriculum, ECLs are taught as separate subjects. Each student will be subjected to go to his/her respective class to learn ethnic community language. The practices of this to these countries show how they regard ECLs for community identity and dignity. To conclude on this the given data approved that in Education institution, there is at all no intergenerational transmission since the language is not used and for the case of language structure erosion, education institution highly contribute in weakening the structure of minority languages.

4.1.2 Traditional Ceremony

This is one of the important areas to assess on whether a language is still energetic or loses its strength. This domain includes wedding, funerals and ritual performance. The researchers went through the ceremony and just observed before interviewing members. In this domain, at least everything is done in Nyamwezi language with few

exceptional to Kiswahili for strangers. The only thing emerged is the similar fact that a big number of youth and children remain as imitators in this occasion.

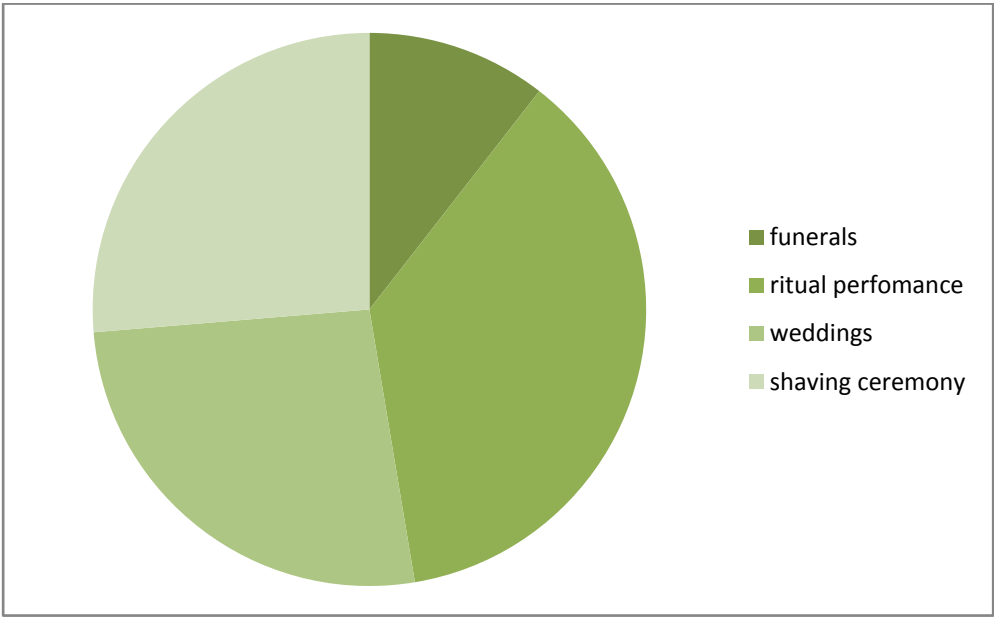


Figure 10: Demonstration of The degree to which the intergenerational transmission of Nyamwezi language occur in tradional ceremonies as enumerated

Source: Research Data (2013).

Table 6: The trends of Nyamwezi speakers in endogamous and exogamous families

| | Endogamous family | Exogamous family | NO. of speakers |
|------------------|-------------------|------------------|---|
| FAMILY | | | |
| | Endogamous family | Exogamous family | NO. of speakers |
| FAMILY | | | |
| 1 st | 04 members | – | 02 members |
| 2 nd | – | 06 members | 02 members |
| 3 rd | 02 members | – | 02 members |
| 4 th | – | 04 members | No speakers |
| 5 th | – | 03 members | No speakers |
| 6 th | 07 members | – | 02 speakers |
| 7 th | 06 members | – | 02 members |
| 8 th | – | 05 members | No speakers |
| 9 th | – | 08 members | 02 speakers |
| 10 th | – | 04 members | No speakers |
| Total | 19 members | 30 members | 12 speakers out of 49 speakers from both families |

The table above shows the data taken from both exogamous and endogamous family showing the actual status of the language currently.

The researcher interviewed people who had experience with how exogamous wedding are conducted and what language in fact is likely to be preferred in home life. Whether they prefer to choose one language to be the mainstream in their family, each of them thought of establishing own language in the family. This response proves that in this family, neither Nyamwezi nor Haya will germinate; hence it is obvious that Kiswahili will dominate this domain and all the ethnic language will submerge. For the researcher this was the evidence that in exogamous family language endangerment is likely to occur so longer as the two met language are not

activated. Nevertheless, more evidences proved that it is likely to have one ethnic language loosing power to the other. This can be caused by the inspiration of the children whether to follow father's language or of their mother. Therefore, there is a great possibility of one language to be endangered with respect of the attitude of the children.

Also the researcher went through interviewing the elders in rural and urban areas of Nyamwezi speech community and the major question was whether they use Nyamwezi in ritual performance of different kinds. The responses depicted that even the few Nyamwezi who perform rituals, use the language especially via singing traditional songs and speaking. For- example, in shaving ceremonies they use to sing songs, speaking and naming babies in tradition names. The answer was the same between rural and urban informants. This showed that though in domains like home and market the language is not effectively used still there is other areas like this where the Language has started to lose power. Even in the memory of the dead ones (also the shaving ceremony), they perform rituals in Nyamwezi language to reflect their tradition.

4.1.3 Religious domain

The Researcher also assessed the religious context to see the efficacy of the language. Through interview and participant observation, the researcher interviewed the respondents and participated in religious function of both Islam and Christian. In church for instance, the response from the informant (i.e. members of the church) with the aid of the researcher participation it is found that the language is currently not used during the sermons with specific context like when they sing 'hymns' and other religious songs.

A table below shows specifically how the church transformed the use of language before and after independence. They preferred ECLs to win the indigenous but immediate after independence things gradually started to change. Kiswahili took over in late Independence Day.

Table 7: How the Church specifically transformed the use of Language before and after Independence

| PRE – COLONIAL ERA | | |
|---------------------|---------|-------------------------------------|
| BIBLE | | ● translated in Nyamwezi |
| Hymn | | ● sung in Nyamwezi |
| Sermons | | ● conducted in Nyamwezi |
| POST – COLONIAL ERA | | |
| EARLY | BIBLE | ● translated in Nyamwezi & Swahili |
| | Hymn | ● sung in Nyamwezi & Swahili |
| | Sermons | ● Conducted in Nyamwezi and Swahili |
| LATE | BIBLE | ● translated in Swahili |
| | Hymn | ● Sung in Swahili |
| | Sermons | ● Conducted in Swahili |

Source: Research Data (2013).

Bibles and religious hymn were written in Nyamwezi, children were forbidden to speak to their parents in other languages except Swahili. This was the time of colonialism.

The white missionary established a well defined system which worked in favor of them. They made sure that to win and rule easily is by using bible, sermons and religious songs in church so as to conveniently communicate with the native. This step became a culture of the respective areas since the native speaker adopted it. Though it was for ruling sake but it helped highly in strengthening ECLs to every community. But after independence the situation changed since the Government stops the use of ECLs in public areas for national unity sake. To him what is happening currently is that people are only speaking Nyamwezi in local tradition different from then where even in church people sung in local language. Nyamwezi is no longer spoken except for elders only. But the majority number of youth and children in town don't speak. The only reason for this is that the Government forbids using Nyamwezi in public places. He said the only thing left is for that strong speech community to maintain status of the language but the case of Nyamwezi is impossible. Rather he insisted that Swahili dominate in local and public places as the majority language and there's no chance for minority languages to grow. Generally speaking there is documentation of bibles in Nyamwezi even though the bible is not frequently used in either rural in urban churches and it is very rarely to find a pastor preaching in Nyamwezi in like was in back days. In mosques the picture is different, the researcher interviewed members of the mosques among them one was a 'sheikh'. To them, it is hard to use the language during worshipping because holy Scriptures are influenced much by Arabic culture and language and the aspiration of translating is low and if translated they will use Swahili rather than ethnic community languages. But this

sheikh affirmed that some of the sheikh, like him are able to translate and interpret the scripture in ethnic community languages and he gave an example. Therefore, in mosque, Nyamwezi is inactive compared to church, Eventually, in both religious contexts the language is partially used though in church it is a bit widely used due documentation of the bibles by the colonialists

4.1.4 Neighborhoods

Here the researcher employed enough time to observe what is actually taking place in Nyamwezi speaking community. The real situation was repeatable from the general views that some age groups (youth & children) don't speak Nyamwezi as it can be observed from other speech communities. Basically in the village the language is totally active among the elders and parents but there is few cases to find youth aged 18 and above and children aged 05 and above who can regularly try to communicate in Nyamwezi. What can be inferred from the researcher's observation is that both the youth and children despise the language with the thought that it is less important recently under the umbrella of the majority languages.

One group of respondents explained that language is a vehicle for social and economic advancement since people use language to interact in trade. Nyamwezi is not spoken frequently, particularly in pertinent domains (as mentioned above) however, few age groups actively speak. The ratio between young, parents and elders shows a large discrepancy. From his data, it is almost 90% of the total population in the selected sample. Grandparents (65 and above) and parents (34 to 64) speak Nyamwezi under daily basis.

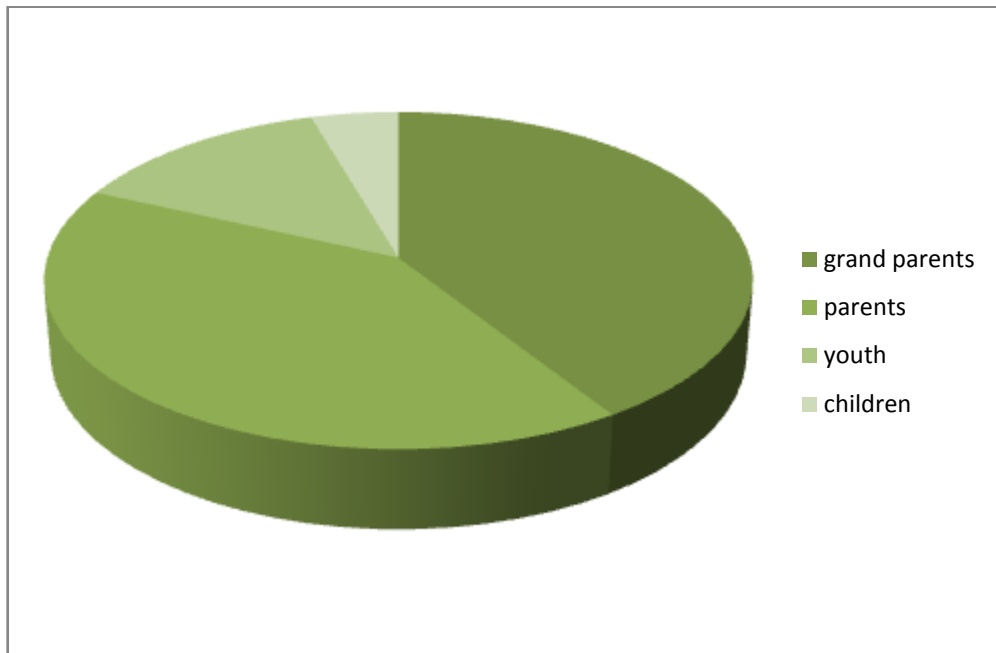


Figure 11: The degree at which each target population participate in passing the language

Source: Research Data (2013).

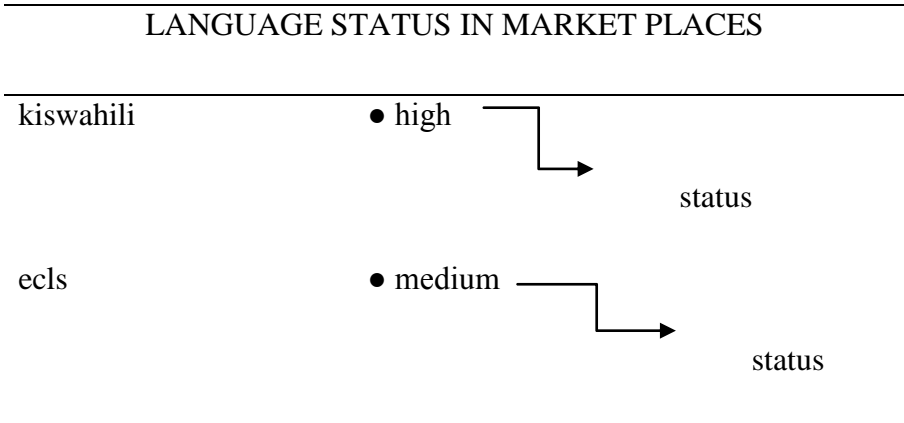
The chart above shows the degree that each target population participates in passing the language. Conspicuously, 90% of grandparents and parents engage in passing a language to children.

4.1.5 Market Places

A market is a place people meet for various business transactions (i.e. exchanging goods and services). Different communities survive through the power of the market of the place. A market is crucially the only area where socio – economic activities take place. Without market, money circulation of a certain community becomes low, also unavailability of goods and service, will lead to total collapse of the entire community. The study examined a market domain because people either in

homogeneous or heterogeneous societies use to meet at the market. Actually, they use language to accomplish transactions. Since a community must establish a market or a place where people meet for demands. Even those homogenous interior societies have a market and they use L_1 to conduct business. With effect to language, a market place is one of the suitable area where a language can easily spread, twisted and developed. This domain can devastate ones language or can develop. If a market place involves the interaction of more than one speech community it is likely to cause endangerment to L_1 . The speakers of the language met will raise or choose one strong form of language to be used in trade communication.

Table 8: The current language status in Nyamwezi speech community compared to other languages



Source: Research Data (2013).

The table demonstrates the current language status in Nyamwezi speech community thus Nyamwezi is grouped with other ECLs to show that occasional it is used equally with other languages. Kiswahili is taking over all language since multiethnic interaction arise a need of a common form of communication.

Kiswahili in Tanzania emerged as a strong language since people from various speech communities meet for socio-economic activities, therefore the need of Kiswahili is high. Other societies when meet establish new form to suit the need of communication, as for the case of pidgin which later on developed into Creole. The fact here relies on how a market place is involved in endangerment of the L₁. The study investigated through participant observation and interview. The researcher participated in market places to discover if Nyamwezi language is spoken all around and the finding shows that the situation is similar because it is only elders who occasionally participate, speaking to each other. It is rare to find youth speaking the language. But a little bit in the village where far from elders, there are few youth who are trying to speak to elders and occasionally to each other. As far as this domain is concerned, it can help or jeopardize L₁. Therefore assesment found that it is true the language is vigorous, however it is moribund to youth.

4.2 Indicators of Language Endangerment

Batibo (2005) presents three (3) indicators of language endangerment classified psycho-linguistically in three (3) groups:

- Attitude-related

- Language-use related

- Language-structure related

The first indicator is psychological; this is nature and predominantly affects the young generations. Recently attitude is taken as a root cause for endangerment in different communities since globalization transform almost all socio-cultural values of every society. Cultural divergence has become a fashion of the world residing.

People abandon their cultural experience adopting new forms of life geared by science and technology.

The invention of information technology has fast set apart people from traditional ways of life to a new system of communication where people need few and socio economic powerful languages for communication. As it is observed in Tanzania, people are almost condensed into use of two languages, Swahili and English, leaving the need for minority languages insignificant. Although Africa is a pluri- lingual and multicultural continent, there is no equity in the status or roles accorded to the various languages spoken in the more than 50 nation-states and territories of Africa. Most states have preferred to accord the prestigious national roles to an ex-colonial language and/or to the nationally or major dominant languages. In most cases, the minority languages have been either neglected or marginalized to the extent of not being assigned any public function. Hence they remain largely family, intra-ethnic or cultural media (Batibo, 2005). Thus, it is vivid from this study that ECLs are submerged by popular language; an act which boozes individuals hence disregard indigenous languages. In Nyamwezi speech community the disease of negative attitude towards own has highly developed to the degree that children deliberately refuse to learn their local languages. The picture can be viewed from the analysis of domains of language use. Negative attitude among the youth has been the center of the problem everywhere. A clear observation was taken in a conversation between one elder speaking to a youth in Nyamwezi but response was completely in Swahili. In wedding ceremonies, children remain to be imitators of the elders, especially in speaking and dancing. Through interviewing people, one said that as a parent he has ceased to transmit the language since there is little achievement. Automatically

children run from contextual use of mother and bilingualism change all necessary domains.

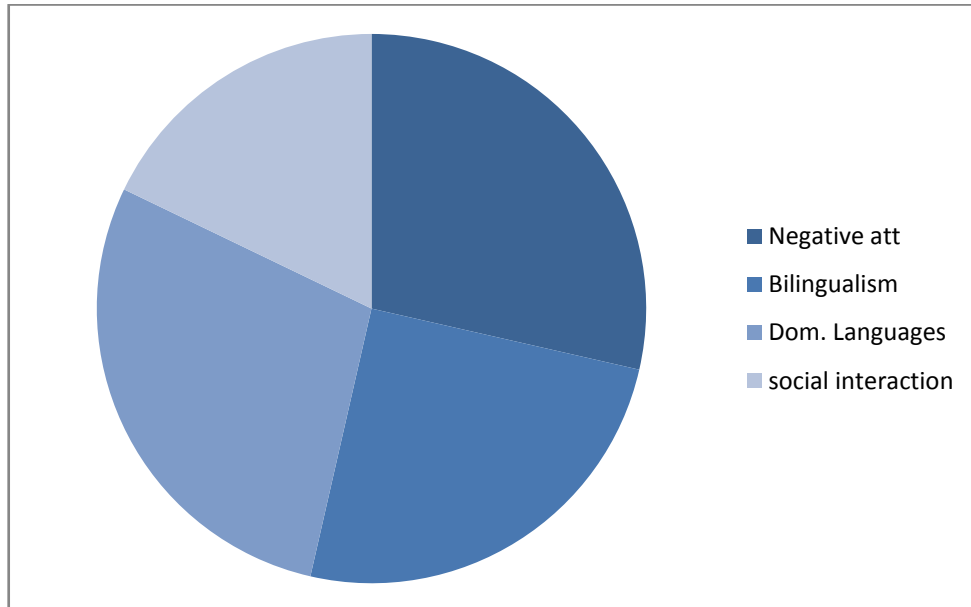


Figure 12: The Factors related to Attitude change towards the Language in Nyamwezi Speech Community

Source: Research Data (2013).

The chart above presents among other things the factors related to attitude change towards the language in Nyamwezi speech community. The indicated factors are particularly drawn to affect the reality that the intergenerational transmission of Nyamwezi language is impeded largely with the current attitude of the speakers. The focus group is the children. They develop negative attitude immediately after being exposed to new system of communication.

The second indicator is related to language use. This includes individual conversation and public speech. Briefly, the choice of using indigenous languages even in related domains has been diminishing. Adults frequently use Swahili when speak to each other and in public meeting as well. Speaking to a group of Nyamwezi unknowingly, the researcher discovered that 80% of the conversation is covered by Swahili.

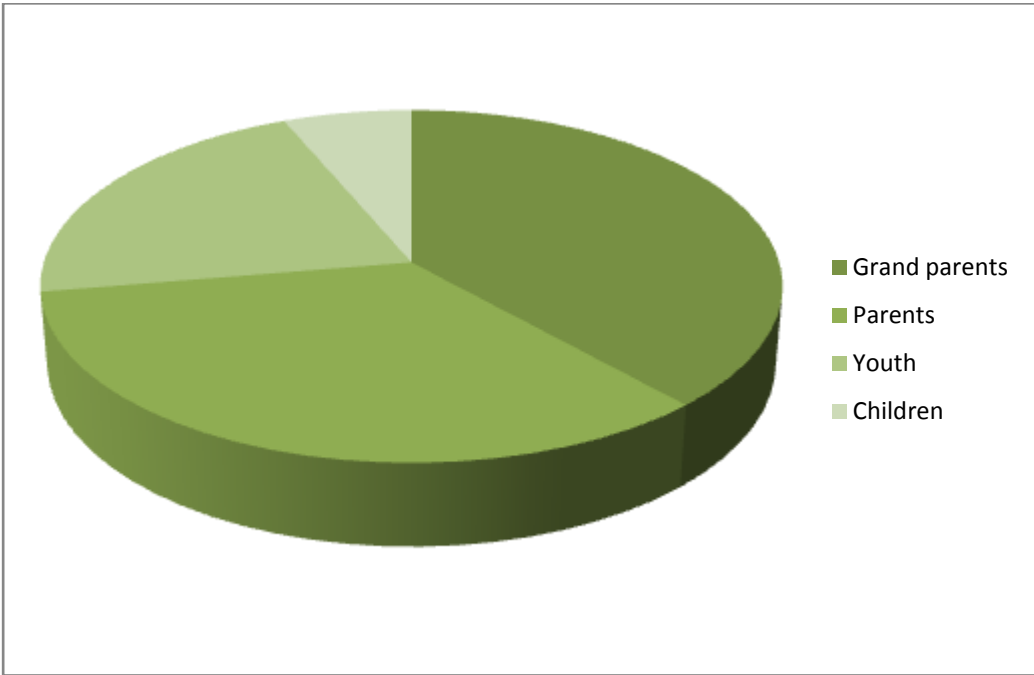


Figure 13: The Affirmation that the use of other Languages far from Nyamwezi is largely found among the Youth and Children

Source: Research Data (2013).

The chart above affirms that the use of other languages far from Nyamwezi is largely found among the youth and children. Nevertheless, social interaction has also reduced the use of Nyamwezi among elders as one respondent answered the following:

RESEARCHER: "What percentage of target population is passing the language to their children/ grandchildren?"

RESPONDENT; "Mmmh....., I can tell you approximately 80% to 90% of grandparents and parents engage in passing the language to children since most of the times they talk to them in Nyamwezi."

The answer above is contrary from the fact given by a respondent from town who answer that:

RESEARCHER; "What percentage of target population is passing the language to their children/ grandchildren?"

RESPONDENT; "Here in town the fact is that 'a small number of elders involve in transmission of the language to children because of Kiswahili. It is hard to know exactly but at least I can say it is just 50% of Grandparents and parents who practice that."

Therefore, the study can conclude that with other things behind, the situation in rural areas differ from urban as a result intergenerational transmission in these context vary also.

The chart below expresses apart from other things the shrink in the domain in which Nyamwezi is used. As can be observed it is at least the home domain which actually remains strong while other domains are gradually shrinking.

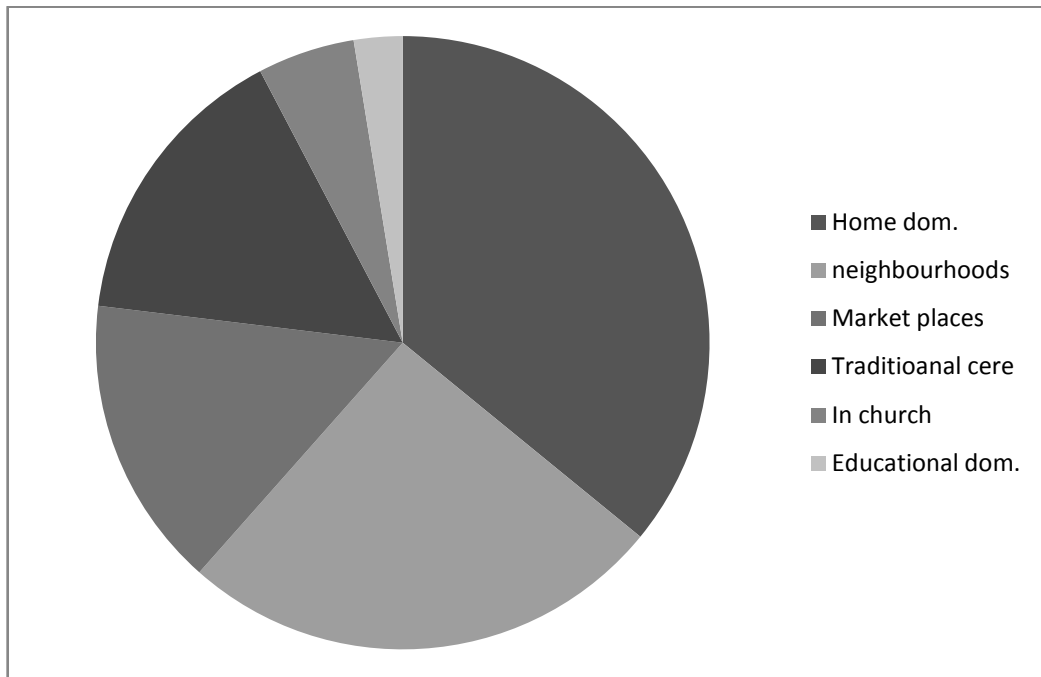


Figure14: The Shrunken in the Domain in which Nyamwezi is used.

Source: Research Data (2013).

This is a sign that there is *shift* even in the pertinent domains of use. This proves to us that even the culture of transmitting a language to children is moribund. The reduction of the domains of use is a prevailing situation because currently the community is mixed with different people. Native speaker find it difficult to resist the situation hence they shift from mother tongue to Swahili. On top of that more indication is shown by the gradually diminishing of number of speakers as the group of receivers installs a little. This is a symptom that in a century to come, Nyamwezi will be in a deadline of decline though it is termed vigorous. The larger the number of speakers the stronger the language as for the case of Sukuma in Tanzania because the number of speaker, is dropping fast due to other factors like migration. Most of migrants are youth and children searching for labor in

towns. Being in town they ignore to speak the language. And because they always don't return back to the village it become a loss to a speech community

The third indicator is structural related; actually this is linguistic oriented. A language pass this stage when it is static. The lower the frequency of use the lower the development of language in both structure and vocabulary. Most of ECLs are currently suffering from the situation. Reluctance in intergenerational transmission triggers weakness to a language. Transmission goes hand in hand with structural and lexical expansion synchronically.

This study approves that minority languages, particularly Nyamwezi are facing a challengeable situation against ex – colonial and major indigenous languages with the fact that speakers affiliated by the later languages in forms of globalization. Speakers run from the actual use and development of local languages towards indispensable forms of language in various socio- economic activities. For- instance, in Tanzania Kiswahili has become the strongest means of communication to the degree is regarded as mother tongue to many people. Moreover, the national language policies disregard ECLs, the act which leaves the languages undocumented and static. A result of this is the destruction on the structure of the language because speakers prefer the interactional languages and fail to accept invention of new forms pertinent to development of science and technology. Not only that but also happen to be the reduction of lexis, no new word forms are invented hence the language is diminishing. The study was able to identify these symptoms on Nyamwezi by interviewing speakers. The evidence was as follows: elders said that it is perfect that old forms of language are wasted and no new forms are invented. The language depends on elders to develop its structure and vocabulary.

4.3 Factors for Language Endangerment

When two languages of unequal socio-political or economic strength come into contact, a pressure–resistance relationship will arise. Language endangerment becomes apparent when there is a net loss of resistance on the part of the weaker language. As the weaker language is overpowered, the first indicators of endangerment and the beginning of the process towards extinction start to appear. These first indicators involve a highly bilingual situation in which the weaker language community speaks both its mother tongue and the stronger language (Batibo, 2005).

4.3.1 Intermarriage

According to David and Nambiar (2003), marriages or partnerships where one parent speaks a minority language and the other only the majority language can have a negative influence in the retention of the minority tongue by the children. The tendency is to adopt the majority language only. But that is one, two is the similar marriage with parents both speaking the same language (minority). Here what happens most according to the results of the research done is that the children will happen to have a choice of language to be affiliated with. It is likely children to adopt father's language to superiority of father or sometimes mother as well. But what is the reality here is that in situations like this normally children don't learn either of the language. The interviewed respondents stood for this fact though some of them said that in rural areas marriage of this type is available and actual children learn the dominant language that is to say, neither of the mother's language nor the father's language.

Table 9: The result from three different families pointing out that Nyamwezi speech community facing weakness from both Internal and External Languages

| FAMILY | EXOGRAMOUS | ENDOGRAMOUS | PREFERABLE LANGUAGE |
|-----------------|-----------------------|-----------------------|----------------------------|
| 1 ST | - Nyamwezi & Nyakyusa | | none |
| 2 nd | | - Nyamwezi & Nyamwezi | none |
| 3 rd | - Gogo & Nyamwezi | - | Gogo (father Lang) |

Source: Research Data (2013).

A table above shows the result from three different families pointing out that Nyamwezi speech community is facing weakness both in internal and external languages. For exogamous families speakers remain with no choice.

4.3.2 Market Places

A market is a place where various people meet for goods and service transactions. Schiffman (1998) states that language shift (i.e. where people stop using one language and adopt another, more prestigious language) in the minority group is inevitable when the language of the minority is seen as a language which does not help the speakers to improve their socio-economy and social mobility. Thus, the minority group will shift to the dominant language. This domain is significantly regarded since it has a wider chance of spreading someone's language. Market forces depend on socio- economic status of the respective language. The language with H-economic status is said to be dominant of others if available. It is likely that if people

meet for transactions, they will have a choice to access language and this will automatically embark on the majority languages because there will not be a time to learn each other's language. Another matter arising here is diglossic situation which finally will take place but the adopted languages will be the majority one. For the case of Nyamwezi the situation resembles because Tabora is one of the areas affected much with migrations due to socio – economic reasons. The interviewee proved this by pointing to the new comers who make the choice of Swahili as a dominant language even in rural areas. Since Nyamwezi is still a language of a certain ethnic group, it inevitably give up to Kiswahili and because people need transaction the trend nourishes.

4.7.1 Migration

Grimes (2001) notes that sociolinguists agree that migration, either voluntary or forced, is a cause of language shift. When members of a language community migrate, the remaining community decreases in size and thus they may be unable to maintain their language. Though the indigenous speakers do not speak about this. But the reality is a number of youth migrating to urban (urbanization) for green pasture leaving elders in village with no one to input a language. This reflected much in Nyamwezi speech community where there is a massive number of urbanization to the extent that even those who learn the mother tongue, after reaching to town they stop to use the language because the universe is unsupportive. As mentioned above, migration can be voluntary or forced, the youth are forced to move from the village to town center as the effect of socio- economic setbacks.

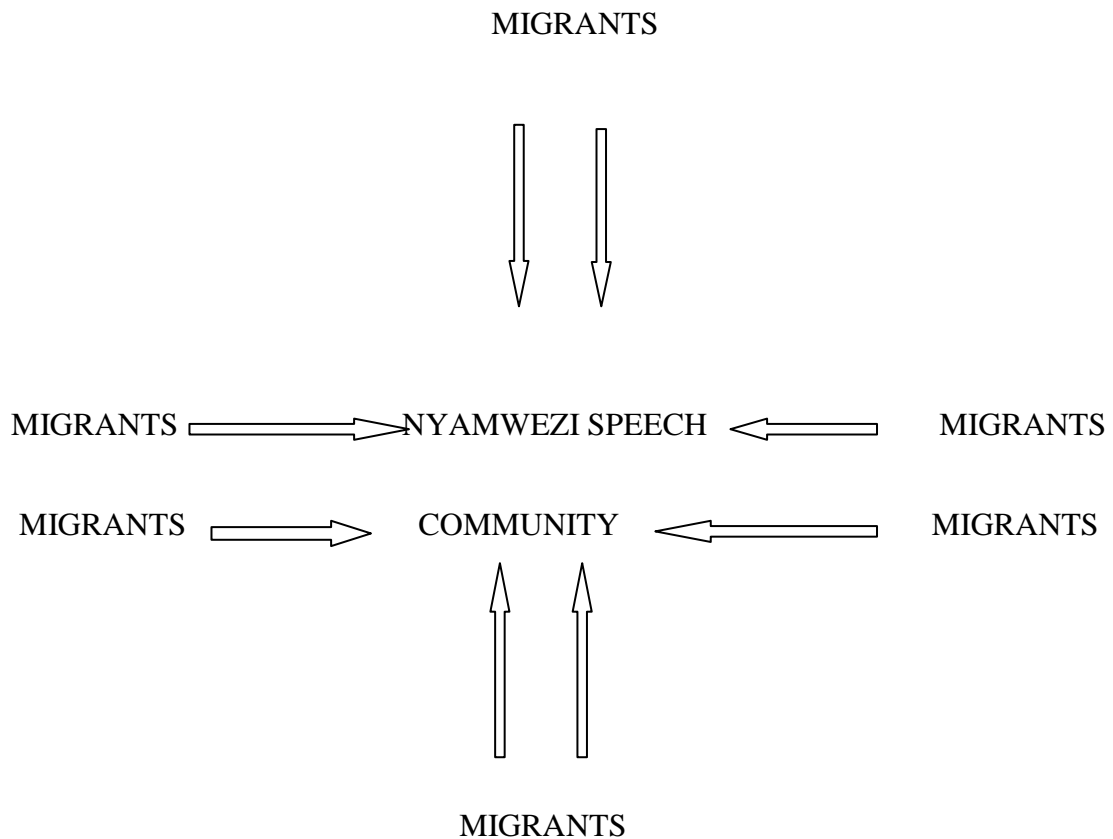


Figure 15: Demonstration on how Nyamwezi is under Pressure of Migration.

Source: Research Data (2013).

The drawing above demonstrates how Nyamwezi is under pressure of migration. This leads a language into a deep struggling to resist the circumstance

Finally, we can say that if migration is not controlled it can have side effects like losing the labor power as well as cultural treasure of a certain speech community. Global politics have changed dramatically over the past century with the result that settlement colonization no longer poses much threat of causing new language endangerment in the future. But that is not to say that minority languages are now safe. They are facing a very real threat in this century from a fourth pattern of economic contact with the external world, namely, urbanization (Thomason, 2001).

4.7.2 National Education Policies

According to Grimes (2001), nation-state building through the schools (by educating pupils in the national language) has contributed to language shift in several countries, although it does not cause universal shift of the language. This is because sub-ethnic languages are not given attention in all education policies drawn up by the government. For example, one of the major causes of language shift among regional language speakers in France has been the lack of recognition of these languages in the French educational system. This can be related to Tanzania Education language policies which give enough room for majority language, to grow and no chance at all for indigenous language to grow with the ground that a language like Swahili is a language of unity, therefore to employ ECLS would lead to disunity coming from tribalism. As it has been explained by respondents above, different from countries like Namibia where ECLs are incorporated in school curriculum, in Tanzania pupils are banned to speak mother tongue for national unity sake. Before independence 'mother-tongue instruction' in Namibia was used to limit access to jobs and responsibilities in society. It was also accompanied by poorly designed curricula and learning materials. Now the prospects for the development of democracy in Namibia depends to a large extent on whether it is possible to revalue national languages as a means to empower people and to stimulate and create a literate environment in these African languages. Formal as well as non-formal education can make an important contribution in achieving this objective (Thomason, 2001).

It is at home where at least pupils can be exposed to environment of learning a language. As far as school is concerned in mental reshaping of the children, if it could be given that task hopeful children will be able to conveniently learn a

language. Some of speech communities managed to document materials of the language as for the case of Nyamwezi language which has its own bible and dictionary. The documents are no longer used by generations because the education system doesn't give a room for them. Finally, one can say that one of the fierce of endangerment comes from the disregard of Government Educational policies which deny the incorporation of ECLs in Education curriculum.

Table 10: The status of Language in Tanzanian schools

| LANGUAGE STATUS IN TANZANIA SCHOOLS | |
|-------------------------------------|---|
| Kiswahili | - Medium Of Instruction In Primary Schools |
| English | -Medium Of Instruction In Secondary Schools |
| Ecls | -TOOLS OF RESEARCH IN COLLEGE/ UNIVERSTIES |

Source: Research Data (2013).

4.8 Bilingualism

This is a situation from which a person is able to speak more than one language. Knowing more than one language is more important today than ever before. Whether it's English, Spanish, French, Korean, or one of the other six thousand languages of the world, parents are increasingly drawn to the lifelong academic, social, cultural, and intellectual advantages that come with learning an additional language (Tannen 2007). The view of bilingualism is indispensable in any speech community because in this era of globalization people need interaction in different socio – economic activities. For – instance, in Tanzania far from minority language which its number is basically 120 and above, there is Kiswahili and English which can be reflected as the

majority and high status languages. These two major languages though assigned different stylistic roles act as a stem of bilingualism within a country. It is very difficult to find bilingualism undercover of Kiswahili and other minority languages. People are using more than one language either in schools or working places. The nature of language policy in Tanzania gives room for the use of Kiswahili and English than indigenous languages. A big number of educated people use Kiswahili mostly and mix with English occasionally. Uneducated speakers depend much on the use of Kiswahili and sometimes they become bilinguals when they speak Mother tongue where they actually mix with Kiswahili. Normally, this occurs to grandparents and parents. Since a large number of youth and children are exposed to bilingual education in terms of Kiswahili and ex- colonial languages. In addition to that almost the entire group of youth effect negative attitude to minority languages. Therefore the only forms of language they adopt are the majority language and the languages of globalization.

This study is the evidence to the entire situation of bilingualism. But the study was also comparative where another minority language was evaluated to see if bilingualism happens similarly to speech community. It is true that in high degree bilingualism affect much the use and grow of ECLs since a large portion of the language is not documented and socio – economically weak. In global competition, the languages automatically are mute because even indigenous speaker are fast running to majority language and abandon local languages. This is known as language shift which as much as the discovery proves it is vivid that many ECLs users shift gradually to new demanded forms of language. Language shift includes the shift of the pertinent domains of use as well. From the evidence that youth are active

bilinguals the chance that they will incorporate mother tongue in language inventory is narrow, hence they end up being the speakers of Kiswahili and English. In Nyamwezi speech community as we can view, bilingualism is the big misery. Literature reveals that bilingualism is important for societal development but the one taking place in our entire speech community and Nyamwezi in particular almost endanger the languages leaving behind the unabridged gap between the number of speakers acquire majority language and those acquire minority one. Since a large portion of minority language receivers are young generations, the effect is much worse to ECLs.

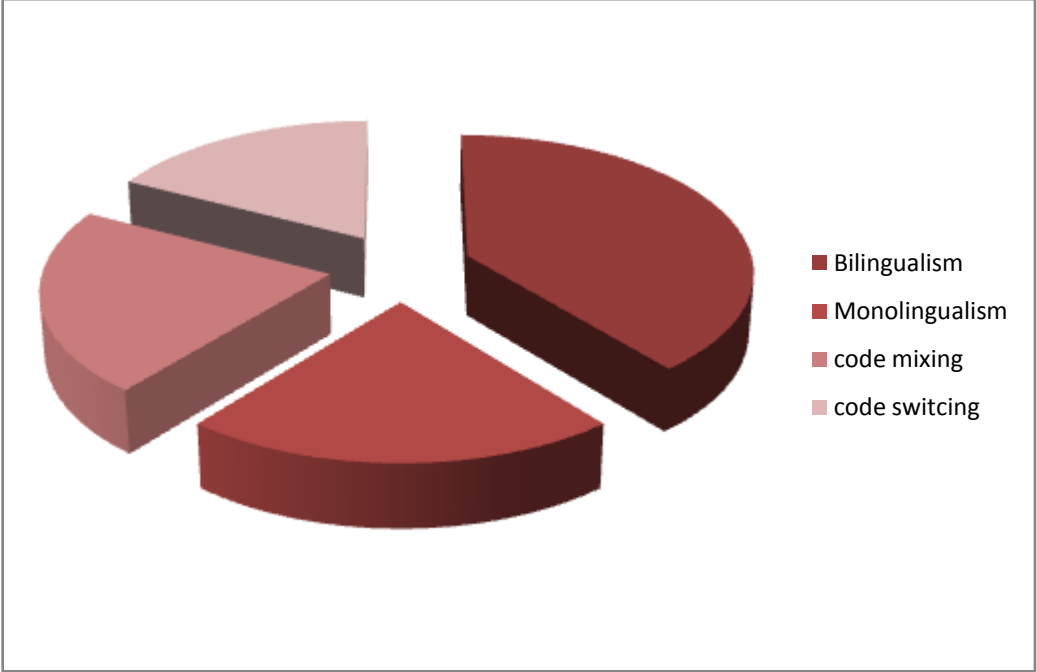


Figure 16: Bilingualism as a major a use of Language threat

Source: Research Data (2013).

The chart above points simply among other factors, bilingualism as a major cause of language threat since people indispensably find themselves using more than one language, thus the chance for language transmission is getting narrow.

One interviewee approved this by saying that in homes always parents speak mother tongues to their children, especially in rural areas but the actual response is in Kiswahili. This verifies that children hear mother tongue but they fail to respond. Furthermore this shows to us that in children's language inventory there is Kiswahili, English as the language of education and minority languages as mother tongues. But the problem is that the languages are not occasionally and equally used and the victim language is the mother tongue. Eventually, from this analysis it is obvious that bilingualism affect much ECLs since it is only elders who apply bilingualism equally and the young generation are brain – washed by the socio – economic powerful languages (in Tz is Kiswahili and English).

4.8.1 Code- switching

Code- switching is the use of more than one language code within the same flow of discourse or the use of more than one code simultaneously in one speech act. Language contacts have, historically, taken place in large part under conditions of social inequality resulting from wars, conquests, colonialism, slavery, and migrations – forced and otherwise. Relatively begin contacts involving urbanization or trade as a contact motivation is also documented, as are some situations of relative equality (Sorensen, 1967; Sankoff, 1980). Linguists suggest that every switching of language code happens involuntarily, thus no one can predict code switching and the extent of it. With regard to social and economic diffusion of societies bilingualism has become

the new historical phenomenon in post- colonial era where indigenous speakers from different speech communities inevitably forced to know more than one language. Since bilingualism can highly effect code switching though in a small degree (because code switching not determine criteria for bilingualism), it can easily be concluded that the multilingual speech community is much likely to have speakers with absolutely code switching.

The study also were able to cross examine the level of code switching and how it results to language threat or endangerment hence passive language transmission to generations. As a result of language contact, many speech communities have become multilingual, a trend which reformulate the old ways of communication which depended on one language. The economic demands compelled most people to know more languages far from L_1 . In speech community like Nyamwezi, interaction of this kind has recently proved to be one of the strong reasons especially to young generation to instantly change the mode of communication. A wonderful thing is the fact that the young generation of Nyamwezi speakers slightly switch from L_1 to other languages because they are not competent and afraid to speak L_1 . Therefore, they only switch when they speak Swahili and much of the target language is English. A number of this type of code switching coming from individuals who have been exposed to education system. Since Tanzania discourages the use of minority languages in schools, most children find themselves know well Swahili and English than minority languages. Worse enough, this group of children is neither competent nor confident to speak L_1 . These approve that the language system of the country contributes much on devastating minority languages and doesn't help them to be a perfect bilinguals. In Nyamwezi speech community, code switching is realized much to adults who most of the times use Nyamwezi and Swahili. As the effect to this, the

language faces the challenges of structural erosion and reluctance in language development and growth. The two languages in contact have no similar status in terms of the degree to which each one is used. For example, Swahili won the structure of Nyamwezi thus the former is not renovated and gradually shift to the latter. Also vocabulary of the current Nyamwezi is static and dependent. Myers – Scotton (1993) established the so called ‘system morpheme principle’ in code – switching, predicting that all active system morpheme will come from the matrix language (= Basic code) and the intraclausal use of system morpheme from a foreign code would thus mean a shift to that code.

4.8.2 Intergenerational Transmission

Krauss (2000) “Languages which are no longer learned as a mother tongue by children are said to be moribund. Intergeneration transmission is a continuous process of regularly teaching the acquisition of L₁ to children. Normally, this happen, at the early stage of language acquisition, where children start to learn L₁. This is a major determinant factor for the strength of a respective language. If the language is not actively transmitted it is likely to be threatened and hence endangered. Many extinct languages of today were caused by this factor. Despite all other factors intergenerational transmission is the only axis for language long living of a particular language speech community.

When the generations receive the language regularly, it is obvious that it will survive endangerment and that one with weak transmission will not last longer as for the case of Zaramo in Tanzania. As a major minority language, endangerment factors spreads to all functional domains of the language. If children are not receiving the language is likely that they won’t use it in other domains like in schools, church, market,

neighborhoods, etc. The study closely assessed if Nyamwezi is regularly and actively transmitted to generation. The only problem is that the generation resist to receive L₁ passively. Factors like exposure to the new domain like education in global era emerge and force them to despise the language. To them the L₁ become Swahili since is the only language the circumstances force them to accept.

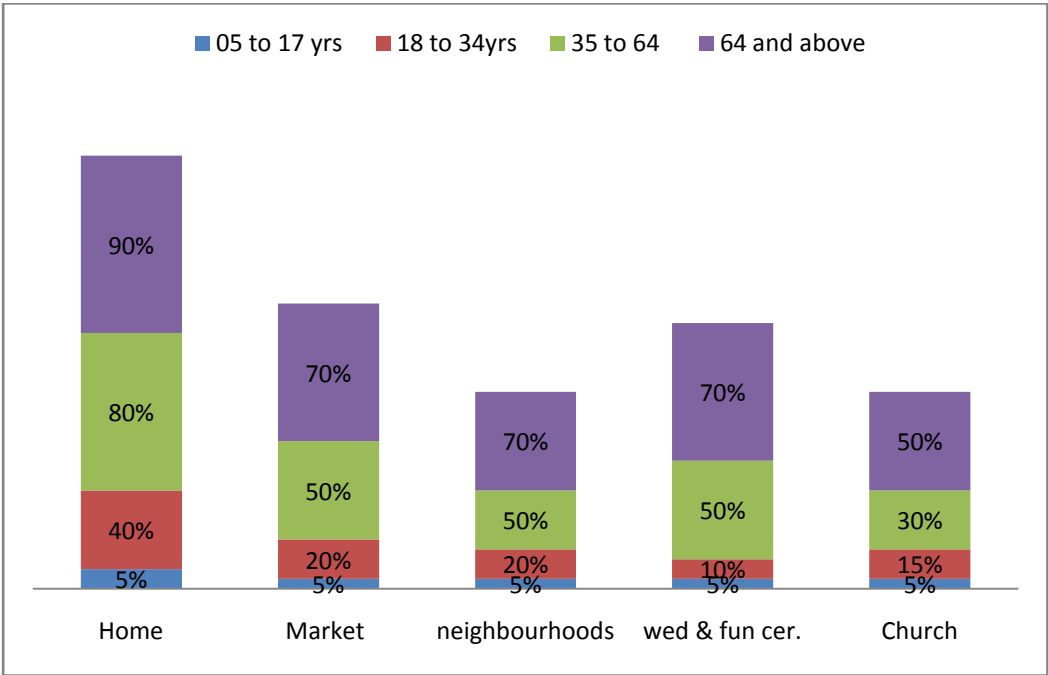


Figure 17: The number of Nyamwezi speakers per various domains of L1 use.

Source: Research Data (2013).

4.8.3 Discussion of the Findings

In almost every part of the world, minority languages are threatened with extinction. At the same time, dedicated efforts are being made to document endangered languages, to maintain them, and even to revive once-extinct languages (Tsunoda, 2006). From that perspective, reliable step should be set to either maintain the acceleration on the threatens or some times to revive the victim languages as far as the treasure of these languages are concerned. It is common that language is one of the essentials of society culture. When a certain community lost this property, it is in peril to lost its identify. Language is closely tied with identity.

The language you speak defines who you are in a major way (Hoffmann, 2006). So far as this research concerns, the collected and presented data testify that there is a great need to protect the minority languages from the ongoing process of disintegration. Through the visit of different domains of use it is clear that Nyamwezi, like other minority languages is endangered though in a wide scope is still vigorous in those aspects which are closely attached to culture e.g. in traditional performance of various kinds like weddings, shaving ceremonies etc. From this research it is easy to infer that in some decades to come Nyamwezi will shift in and out of its domain of use and predictably prestigious language (i.e. Kiswahili) will dominate and most of its speaker will be colonized by Kiswahili to the extent that there would be no transmission of the language from one generation to another as it is in the boiling point currently.

Also, this research can be a corner stone of argument on the responsibility of elders, parents, children and other native speakers. All of the mentioned groups need to see the importance of sharing their language. For -example children should not think that

Nyamwezi is for their parents rather they need to change attitude and learn to learn language though most of children from rural areas are able to speak unlike the urban ones. Moreover, all of this possibility should be closely cross checked on through the common domain of use.

Center to the objectives of the study, the enlisted and analyzed domains are remarkably significant in a sense that Nyamwezi will survive if only these domains will exist. The results of the findings direct the study to approve that there is a shrink in various and important domains of language use. For – instance, the data collected affirm that home which is actually the area where intergeneration transmission is expected in large percent, has reduced this responsibility. I f children will not learn from the grandparents and parents the language grow. Therefore, the discovery reflected the problem from the source by closely examining the crucial domains in which the language is used. As a result of weak transmission at home other domains also realize the effects. Gradually, these areas lose the normal habit of people meeting and greeting by using traditional languages.

On the data collected the results reflected the question asked where a number of respondents were able to examine and discuss the situation hence draw inference to matter. The Data shows that nobody denies the fact that the language is often spoken among the member of speech community. To approve this they provided the age set which actually often speak the language to each other. Thus only the grandparents and parents who are almost 90% participate in equally speaking the language to children and other members as usual. The data, further show that they always focus to children. Opposing to this data also show a number of factors which interrupt the normal transmission of the language

Krauss (2007) says that a language is endangered if there is no transmission of it to young generation. Krauss projects that if children won't speak a language in 100 years, then such a language is endangered. From the question, "do you speak to your children?" The data show that they speak and that is the 90% of grandparents and parents because they agree that they speak most to the children. They also admit that the response of learning from children is weak due to various factors as pinpointed in the data. As one of the observer, it is clearly that though they learn the language but children don't speak in all domains. This affirm to the argument Krauss forwarded above that in a long run Nyamwezi will be in a turn of endangerment. The most commonly used factor in evaluating the vitality of a language is whether or not it is being transmitted from one generation to the next (Fishman 1991).

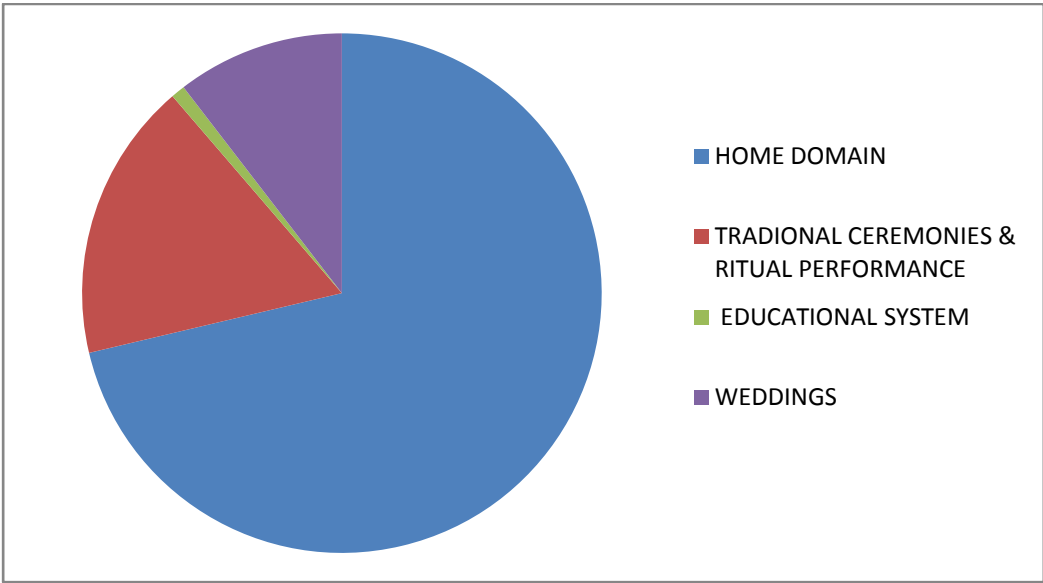


Figure 18: The Rate of Intergenerational Transmission of Nyamwezi

Source: Research Data (2013).

Sharing the view on what intensity the language is spoken, the collected data display that the language is used in high degree among elders and a small number of youth and children, therefore the matter turn again to the particular groups the youth and children who under pressure from internal and external factors find that they are unable to learn the language well. These factors like the education system of the country interfere the wide scope of childhood development of language, hence children concentrate on what the education curriculum directs. From all domain in which the language used, home remain to be the only domain which still parents are transmitting the language to generations though it is difficult because children resist. Finally, the study can conclude that there is high intensity to elders than children as result even the degree of language use in various domains depend on elders and youth in small number. On assessing the intergenerational transmission of the language, UNESCO (2003) verifies that the language is “**Unsafe** most but not all children or families of a particular community speak their language as their first language, but it may be restricted to specific social domains (such as at home where children interact with their parents and grandparents”. Also, pinpoints six degrees of endangerment; which are “*safe, stable yet threatened, unsafe, definitely endangered, severe endangered, critically endangered, extinct*”. Levelling Nyamwezi among degrees the data reveals that the language is **Unsafe** level number three which proves that, Therefore, scaling on Kinyamwezi there is validity that the language is no longer safe since the data also show that it is only a few number of children who acquire/learning the language as mother tongue.

UNESCO (2000) affirms that “A Language is endangered when its speakers cease to use it, use it in an increasingly reduced number of communicative domains, and cease to pass it on from one generation to the next. That is, there are no new speakers, adults or children”.

The study also reviewed the issue of structural erosion to the language. The results here possibly have been examined in a general way that the language is not well documented thus it is difficult for a language to grow if it does not invent and innovate new forms hence it remains to be dependent on other strong forms as for example Nyamwezi. The data collected present some of the words borrowed from other languages and in fact no new invented words. Historically, many Bantu languages develop vocabulary by borrowing/loan or inventing new ideas, things from other languages which highly advanced in various aspects of life, e.g.; science and technology, culture and environment. In case of Nyamwezi, a number of words are metamorphosed from English to Swahili. This transformation evidence that Nyamwezi speakers can't develop new forms because of the emerging languages within a speech community e.g. a word 'Radio' is transformed from English to Kiswahili and become a new Nyamwezi word. Also, from English direct to Kinyamwezi e.g.' Motor car' to ' Mutuka'. Furthermore, the study revisited the structure of Kinyamwezi and discovered that the structure not only eroded as the factit doesn't develop but also there the fact that the development of infrastructure and Environmental change, a language ceases to develop its structure.

Table 11: Demonstration of how Nyamwezi eroded structure

| A word | New form (Nyamwezi) | Source language | Type of additional |
|---------------|----------------------------|------------------------|---------------------------|
| Blue | Bululu | English | Semantic/unproductive |
| Ugali | Bugali | Swahili | Semantic/unproductive |
| Mzinga | Mzinga/Mizinga | Swahili | Phonology/productive |
| Ndevu | Ndezu | Swahili | Semantic / unproductive |
| Mkono | Mkono/makono | Swahili | Phonology/productive |
| Pembe | Ipeembe/mapembee | Swahili | Semantic/productive |
| Ndama | ndamaa | Swahili | Semantic/unproductive |
| Mwezi | Mwezi/Miezii | Swahili | Semantic/unproductive |
| Mlango | Mlyango/milyango | Swahili | Semantic/productive |
| Chungwa | Ichuungwa/machuungwa | Swahili | Phonological/productive |

Source: Research Data (2013).

Most loanwords incorporated in Nyamwezi language come from Swahili and few from English language. The words have been added through both semantics and phonology. The following is the list of the words, the languages they come from and how they have been added (i.e semantics and/ or phonology).

The charts below presents the major factors that contribute to the threat regardless the fact that the degree of intergeneration transmission is high. The given factors impede the old generation to normally passing a language to children. Moreover the data approve that those interacting factors are mutually the cause of a language to gradually erode its structure.

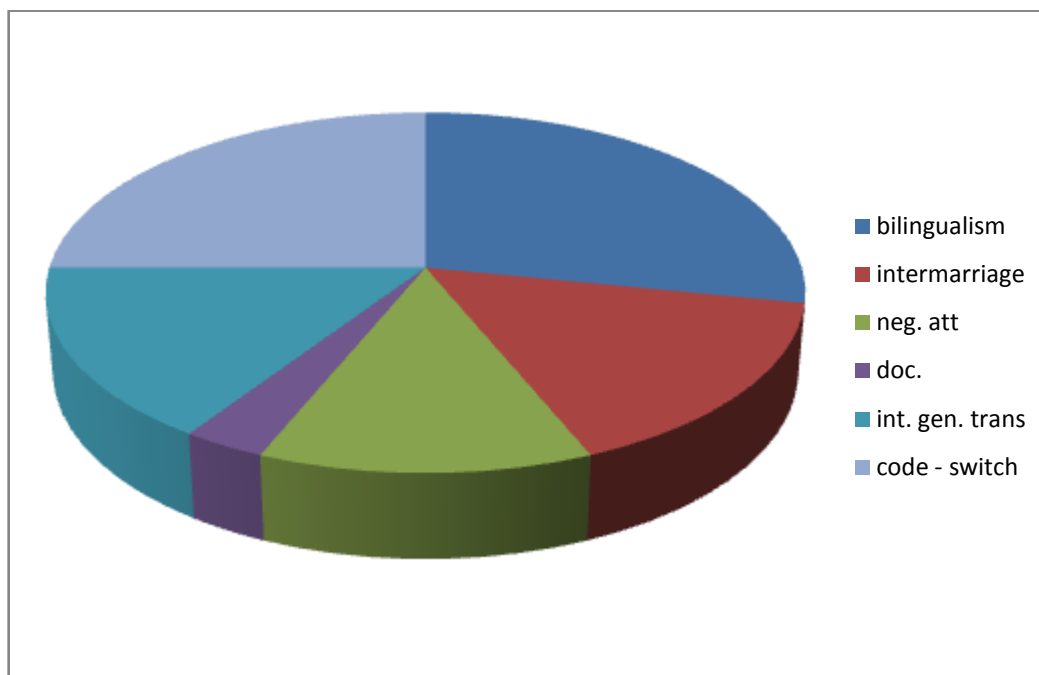


Figure 19: Major factors for language endangerment in Nyamwezi speech community and the degree of occurrence

Source: Research Data (2013).

4.10 Conclusion

The study affirms that with the aid of Assessing Endangerment: Expanding Fishman's GIDS (2009) on 6b- levels of endangerment, Nyamwezi is likely to fall under a threat of endangerment level 6b from which the language is weakly learned as the mother tongue or taught in the home. This has been reflected from the objectives of this study since all domains were demonstrated during data collection and were used as tools for a close observation and analysis of inter- generation transmission and structural erosion as the main indicators of threat towards a language. From that point, the study was able to scale a language in the respective framework to discover the validity of the findings. As from the discussion above now the results agrees with the hypothesis built the problem above. The major thing which has to significantly be

given weight is the fact that the intergeneration transmission is very weak; a phenomenon which causes the language to be underdeveloped in terms of the structure of the language, since it is not spoken as it has to be among the people. In fact, Nyamwezi of today has been transformed with Swahili within it. Much of the elders regard as purists but most of those who learned a language speak it with transformed vocabulary and accent. They have been affiliated by Kiswahili. Worst of all, there is neither literature on the language nor documentation; a reason why Nyamwezi does not operate well its structural and become dependent largely to Kiswahili. So longer as it has been discovered, the discussion above will enhance the need to immediate revisit the language, particularly to researchers and see if there is a chance to help minority languages since they have been in a long trample from the majority ones. The only way to let ECLs survive is to establish strategies which can easily combat and safeguard indigenous languages. The corporation of researchers, funders, speech community members and the government will help much to revitalize the languages.

The responsibility of L₁ revitalization is on our own hands and so far so good we all agree that it is very important to preserve our community languages as we do to other species in the eco-system since a language is the image of our deeds throughout history. It reveals our ways and values of life. Many studies have to continuously be in re-examining ECLs, particularly under the umbrella of intergeneration transmission.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION OF THE STUDY

5.0 Section Overview

This section makes the conclusion of what has been discussed from section one to section four on the assessment of language endangerment in Tanzania, particularly in Nyamwezi speech community in Tabora region. It further presents the recommendation, and direction for further development of the research.

5.1 Conclusion

The study was undertaken to assess level of language endangerment in Nyamwezi speech community and the extent of endangerment in all community at large. The study also focused on the assessment of different domains in which it is expected that the language should be used frequently. Basically it aimed at investigating the power of intergeneration transmission. The collected data and analysis from the domains of use revealed that it is true the language is endangered due to major factors as inactive intergeneration transmission of the language, minimal application of the language especially in all functional domains, bilingualism, code switching, inter – ethnic marriage, lack of enough materials documented, negative attitude and lastly, is isolating government policies towards minority languages. These factors reflect the crucial task which has to be done both with elders, parents, children and the government. The data collected and analyzed also show parents and elders have their role to play as well as children. For example parents and elders seem to be eager in restoration of the language and make efforts while children unknowingly resist this because of invisible factors. The study justify that in a long run if the similar

tendency continue the language will totally shift under the umbrella of prestigious and powerful language(e.g. Kiswahili).

After various interviews with different groups of respondents, it is obvious that there is the ill-use of language in those area because even the native speakers admit and they suggest that there should be active transmission to children during child hood instead of waiting for children to grow because they face multi-ethnicity and likely to adopt a lingua franca. Also the government should be aware of situation so as to establish effective policies to promote the minority language. We should care about dying languages for the same reason that we care when a species of animal or plant dies. It reduces the diversity of our planet. In the case of language, we are talking about intellectual and cultural diversity, not biological diversity, but the issues are the same ... “Every language is a temple,” writes Oliver Wendell Holmes, “in which the soul of those who speak it is enshrined.” (Crystal (1999). On the other hand the study discovered that in all function domains of use there is a slight change in structure. The changes suggest that there is a gradual structural erosion since the language is subjected to challenge caused by the dominance of majority languages (i.e. Kiswahili and English). Thus the language is structural dependent and synchronically it lost vocabulary and currently there is much borrowing from the majority languages. Some of the words now are taken from Kiswahili largely into Nyamwezi for simplification.

From that perspective the language is recently static because it is within a certain generations and the transmission process is highly getting weak, something prove to be extreme threat towards Nyamwezi and other ECLs if no any measures will be undertaken. Therefore the study concurs with the hypothesis that might be language endangerment in language of case study and all ECLs in Tanzania. So far so bad the

phenomenon is gradual and the present research did not approve that the language is reassessed whether is safe. What has been said is about the number of speakers and it has been taken as ground for language well being but contrary to that, papers have not shown whether the speech community performs intergeneration transmission well and if shown that was in the past according to the findings. However despite the fact the language is dormant but slightly the elders are trying to pass the language reluctantly though facing challenges from the children whose response is very weak. Moreover the findings show that there is a bit of structural erosion to the language since the language is dormant left with no one to develop it. The data collected express various words which are borrowed from other strong languages to show that currently the language is unable to invent and develop its own forms.

5.2 Recommendation of the Study

Language is very crucial in marking both individual and group identity. By use of language, we can distinguish one ethnic community from another. Within the same speech community, language plays a vital role in marking self identity through individual idiolects that differentiate one speaker from another. The role of language as a marker of identity is very important in moments of crisis. For instance, in Kenya, during times of crisis such as the 1992, 1997, 2002 tribal clashes and the 2007-8 post election violence, language was effectively used to identify in-groups "colleagues" and out-groups "enemies". In the Kenyan case for instance, a victim who was not able to respond fluently in the language of the interviewer was perceived to belong to the enemy's side and thus attracted punishment Wamalwa & Olouch, (2013)

With respect to the findings, analyzed and discussed in this study, it has revealed that the language though is vigorous to some age groups (i.e. grandparents and parents) in

rural areas, it is very weak in urban areas and the attitude towards it is negative to both transmitter and the receiver. The following are recommendation made basing on the findings.

1. The respective speech community should establish the program which will involve active transmission of the language from generation to another. They should be performed during the early stage of language acquisition to children so as to protect them from late acquisition which interrupted by prestigious language like Kiswahili for the case of Tanzania
2. The use of the native language in important domains should be encouraged, expanded and activated. These are only areas to which you the language can survive from generation to another. If not properly used the language will shift its domain of use. Native speaker should make sure that other members in a community learn the language instead of the native to learn a new language. For the exogamous families children should be encouraged to learn both a father and mother language.
3. Also children must remove the negative attitude against a language by reflecting the vitality of the mother tongue. Should feel proud and respect in learning and speaking the language.
4. The Government should reconsider the minority languages hence establish standard policy to promote the language from the community to society levels keeping in mind that the minority language are community legacy and identity. In schools should be special programme to teach minority language as for that case of South-Africa.

5.3 Direction for Further Research

Despite the existence of documented studies basing on minority language endangerment all around the world in books, articles and report of different kind. In Tanzania still the minority language regarded as powerless with respect to various domain of use such as home, traditional ceremony and education. Since as this study focused on the assessment of language endangerment, will act as a baseline for further research in the area of language endangerment. There could be a need to examine if there is noticeable change in Nyamwezi speech community starting from home to different domain of use. Because the study was conducted within a short time further research should be encouraged that will involve long time to encompass this one. Since the study did not find the immediate effects of the situation, more research in the interval of time undertaken to trace repercussion to the language if the tendency proceed. And whoever will write on this will be equipped by this work to have a necessary and specific reasons for the investigation since this work is current enough to raise a discussion which will reshape the previous controversy which actually suggest that Nyamwezi is vigorous among its speech community.

If will be other work of this kind of modal should regard the fact that if the language (ECL) is not actively transmitted to generation necessarily the language will be destabilized because the young generation will never speak it and the number of speakers will drop completely. Most of the current research still suggest that Nyamwezi is vigorous through number of its speakers but the obvious fact is the number of speakers is decreasing and since the significance of language is lost to its speech community it is likely that the language is endangered Therefore further studies will rely more on investigating the possible ways to revitalize the language.

Notwithstanding, a new study also will need a researcher to specifically investigate the dialects of Nyamwezi because the current data shows that some of Nyamwezi dialect like the Konongo of areas around Sikonge and the Sumbwa of areas around Uyowa in Urambo district are still vigorous in rural areas though they lose power in urban areas because of social interaction which create a demand for a uniform language of communication. For the side of the Galaganza and Nyanyembe the situation is definitely worse since youth and children don't learn and use ECLs, according to the *Assessing Endangerment: Expanding Fishman's GIDS* (2009) the affected dialects of Nyamwezi (i.e. Nyanyembe, Galaganza, Kimbu, Konongo) can be grouped in EGIDS Level 6b (Threatened) — This is the level of oral use that is characterized by a downward trajectory.

The distinction between the two kinds of GIDS Level 6 follows from the observation that Level 6 straddles the line of diglossia (King 2001). In our view, Level 6a represents a stable diglossic configuration where oral functions are assigned to the L (low) language and written functions are assigned to H (high). In contrast, Level 6b represents the loss of that stable diglossic arrangement with the oral domains being overtaken by another language or languages. At Level 6b, many parents are transmitting the language to their children but a significant proportion is not, so that intergenerational transmission is partial and may be weakening. With each new generation there will be fewer speakers or fewer domains of use or both. Only barely discernible portents of language shift and few in the community may have any sense of impending danger. It is the first of the EGIDS levels that corresponds to an endangered category in the UNESCO framework.

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APPENDIX

INTERVIEW GUIDING QUESTIONS

ENGLISH VERSION

- i. How often you speak your mother tone and at what situations/places,
- ii. To whom do you speak often?
- iii. Do you speak it to your children?
- iv. In what intensity the language is used?
- v. What percentage of target population is passing the language to their children/
grandchildren?
- vi. In what way(s) does the target population transmit the language to children?
- vii. If there is intergeneration transmission of the language do the receivers
(children) speak it often in important domains of use?
- viii. What are latest changes in the language that prove that is in the process of
structural erosion?
- ix. Why structural erosion?
- x. Do you think the Nyamwezi speech community resist structural erosion
linguistically?
- xi. 10.If Nyamwezi is often spoken in speech communities what do you think will
be possible steps to be taken in order to revive its status/ If is not often spoken
what do you think will be the possible steps to be taken in order to maintain its
status ?

INTERVIEW GUIDING QUESTIONS

SWAHILI VERSION

- i. Je huwa mnaongea lugha yenu MAMA (Kinyamwezi) mara kwa mara katika jamii yenu ya lugha ? Na katika maeneo gani zaidi?
- ii. Je ni kwa nani huwa mnaongea lugha MAMA mara kwa mara?
- iii. Je huwa mnaongea kwa watoto wenu ?
- vi. Je ni kwa kiasi gani lugha yenu MAMA huzungumzwa katika jamii yenu ya lugha ?
- v. Je ni asilimia ngapi ya kundi lengwa hurithisha lugha MAMA kwa watoto / wajukuu ?
- vi. Je ni njia zipi kundi lengwa hutumia kurithisha lugha kwa watoto ?
- vii. Kama lugha hurithishwa kwa watoto je unafikiri watoto hawa huongea lugha yao MAMA mara kwa mara katika maeneo husika ?
- viii. Je mabadiliko gani yanayotokea kuthibitisha kuwa lugha inamon'gonyoka zaidi kisarufi ?
- ix. Je unafikiri ni kwa nini lugha ina mmomon'yoko wa kisarufi kama upo ?
- x. Je unafikiri jamii lugha ya kinyamwezi upinzana na mmomon'nyoko wa kisarufi katika lugha yao ?
- xi. Kama lugha ya kinyamwezi huzungumzwa mara kwa mara na kwa usahihi unafikiri hatua zipi zichukuliwe kuendelea kuenzi lugha hii ?