

**FACTORS INFLUENCING LANGUAGE SHIFT FROM GOROWA TO
KISWAHILI: A CASE STUDY OF BABATI DISTRICT**

BY

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in Linguistics of the University of Dodoma**

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CERTIFICATION

The undersigned certifies that he has read and hereby recommends for acceptance by the University of Dodoma a dissertation entitled *“factors influencing Language shift from Gorowa to Kiswahili and its effects on the Speakers, the case of Gorowa”* in partial fulfillment of the requirements for the degree of Master of Arts in Linguistics of he University of Dodoma.

.....

Prof. Casmir M. Rubagumya.

(Supervisor)

Date

DECLARATION

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ABSTRACT

This study examines patterns of language use among a group of Gorowa children, youths and elders to establish whether Kiswahili is thriving or the local languages are threatened by a potential shift. This study was intended to investigate the factors influencing language shift from Gorowa to Kiswahili and the importance it has, and the negative effects of language shift or Kiswahili usage on Gorowa community in Babati district. The main techniques employed in data collection are questionnaires, sociolinguistic interview and participatory technique. The findings from these techniques were integrated in categories of interest when an analysis of the data was done manually by the means of qualitative, it also involved with simple use of (spss) as a quantitative method.

The findings of this study indicated steady language shift from Gorowa to Kiswahili whereby seven domains were investigated only one was still reserved for Gorowa by at least 15% of the informants that was 02 informants among 40 informants. The results show that, while most users still consider themselves bi / multilingual and therefore supporting the argument for a thriving Kiswahili situation, the functions these users allocate the indigenous languages are quite limited. The factors influencing the shift of indigenous language include, among others, national language policies, educational levels, marriages (inter-ethnic or intra-ethnic) and users' attitudes towards the languages, the amount of pressure or attraction from the new language in question. This study revealed that language shift do not necessarily die just because their speakers die but language also die, and often so, as a result of shift of allegiance by their speakers to other languages. How fast shifts depends on the amount of pressure or attraction from the language that receives allegiance.

The extent to which Kiswahili has penetrated Gorowa community though makes it difficult to put a clear boundary between domains which Gorowa is solely used and which Kiswahili is used. It was also evident that, there was a speed grew negative and indifferent attitude among the people towards Gorowa, especially among younger and educated speakers leaving alone poor transmittion of language among children. The extent of language shift was also demonstrated through aspects of negative attitudes and language used in different domains which are more obvious among younger generation and educated speakers. In the light of such results it was concluded that Gorowa is in worse situation as its speakers, especially the linguistically influential young and educated gradually shift to Kiswahili.

Though this study focused specifically on one language (Gorowa) similar shift is presumably found in most Tanzanian ECLs due to 'Swahilization' the big presuure of Kiswahili over ECLs as national language policy especially in education, administration and media. The researcher recommands strategic measures and efforts be applied to go about language and cultural distraction that the community is in.

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LIST OF ABBREVIATIONS

A.T	-	All the time
Ans	-	Answer
Deg.	-	Degree
Dip.	-	Diploma
ECL(s)	-	Ethnic community language(s)
FIV	-	Form four
Fvi	-	Form six
Grd-A	-	Grade A
Jb	-	Jibu
L1	-	First language
L2	-	Second language
Mast.+	-	Masters and above
MT	-	Mother tongue
NGOs	-	None Governmental Organizations
Nr	-	Never
Qn	-	Question
S.T	-	Sometime
S td	-	Standard
Sw	-	Swali

CHAPTER ONE

GENERAL INTRODUCTION TO THE STUDY

1.1. Introduction

This chapter gives a general introduction to the study of language shift from Gorowa to Kihwahili among Gorowa speakers. It begins with a brief discussion of the speakers of the Gorowa language, the geographical location of the speakers, language of study and its classification. This followed by the background to the problem, the statement of the problem, objectives of the study, research questions, significance of the study and lastly the scope and limitation of the study.

1.2. Gorowa People and their Geographical Location

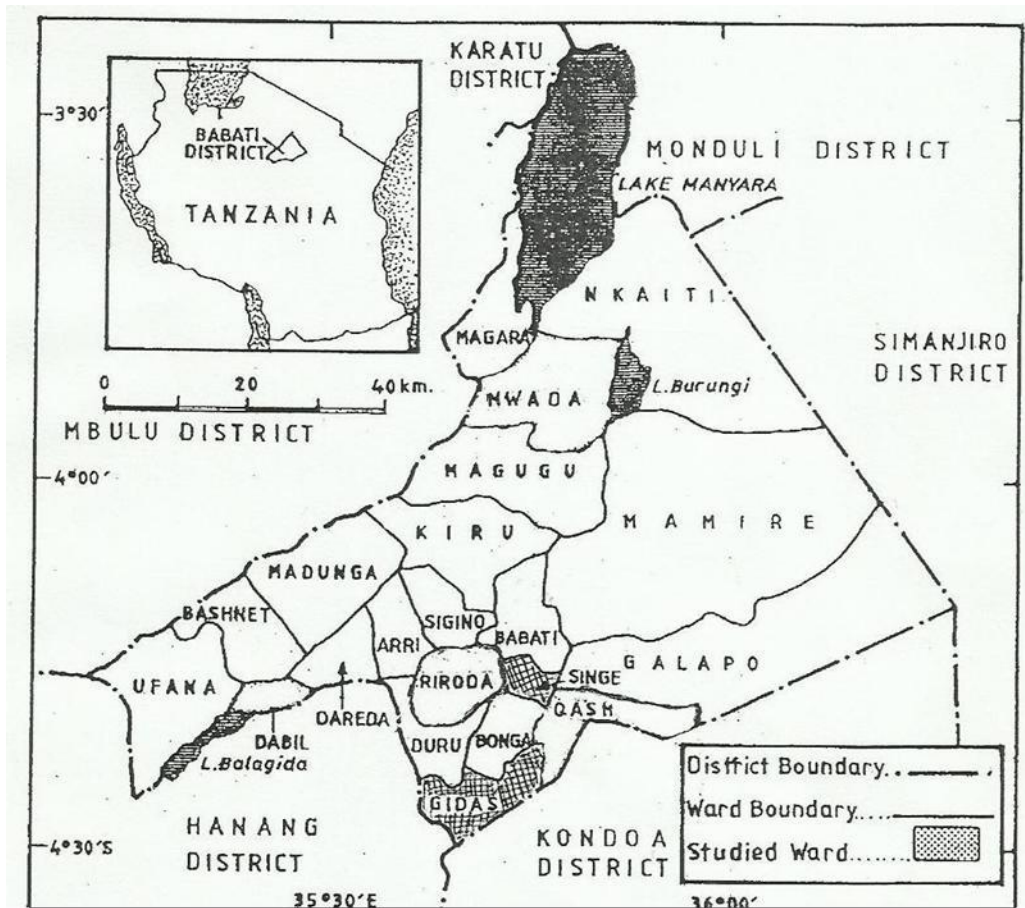
The **Gorowa** is an ethnic group inhabiting the Manyara, in the West-Eastern part of Manyara region of Tanzania and some in Dodoma Tanzania. This covers Gorowa division in Babati district; they speak Gorowa language as a mother tongue, which belongs to the South Cushitic branch of the Afro-Asiatic family. In 1999, the Gorowa population was estimated to be 50,000 individuals according to Kiessling, (.1999).

The area is located between 35⁰ 36' east and 40⁰ 30' south, and 35⁰ and 36⁰ west. The area experiences two seasons in a year, namely the rain season (December-April) and dry season (May-November). To the north, the Gorowa area borders L.Burunge, to the West Hanang district. To the East, there is Simanjiro district, to the south it borders Kondoa district.

Gorowa language is a major southern Cushitic language in Tanzania with about 50,000 speakers. Gorowa is a language whose speakers are shifting to Kiswahili due to the strong pressure of Swahili in Tanzania, a phenomenon which is assumed to be a result of

Gorowa people welcoming new ideas and new people into their speaking groups. However they have also introduced some loan linguistic properties to the language. The map 1.1 below showing the areas of the study.

Figure 1 Fig 1.1 Map of Babati District show the Study Area



Source: Babati District Data (2011)

According to the Population and Housing Census of August 2002 (URT 2002:15) the District Council had a population of 237,601 with an annual growth rate of 2.7 percent. In the year 2010 its population was estimated to be 320,556, whereby 163,945 were males and 156,611 were females. And 50,000 of population were Gorowa, according to Kiessling, (1999).

1.3. The Origin of the Gorowa People

Although the Gorowa origin is not well known, there are many stories telling that they came from Iraq (Mesopotamia) in Asia moving to Egypt and some crossed the great sea in canoes. They came into a mountaneous area and some went to Habesh and all the way to Somalia. This is supported by Lewis, (2009) that "Somali is the only Cushitic language with a formal system of writing" Others continued to travel until they came to Lake Victoria, and some crossed the Blue Nile and finally came to Tanzania and settled in between Hanang in Manyara, Kondoa in Dodoma and Singida-vijijini in Singida districts, in the area known as Ma/angwaytay. In this land there were Barbaig who were pastoralists while Gorowa were agriculturalists with little livestock keeping, Gorowa seemed to be disturbing pastures for Barbaig's cattle. As a result Barbaig went to war against Gorowa on the issue of pasture. As time went by and the war stopped, Gorowa decided to cool or wash the weapons by slaughtering a ram.

This idea divided people into two groups, first group supported the idea but another group decided to use an ox, that was where misunderstanding arose and the division of Gorowa and Iragw happened. From that point, one group left to highland of rift valley towards Mbulu district (Iragw) and another group left easternwards to Babati district (Gorowa) where it is now called Gorowa division in Babati district. The following is an example of those people who lived together as one tribe in the land of Ma/angwaytay to show the similarities between Nyaturu from Singida and from Hanang by then, Alagwa from Kondoa to illustrate that Ma'angwaytay land is in between Hanang, Kondoa and Singida districts.

Gorowa words.....Nyaturu words.....Alagwa words.....translation/gloss

Ilaa	irlla	Ila	eye
Yaqamba	njaqamba	jaqamba	bull
Masomba	masombata	musomba	young men
Loaa/lal-aa	lyoa	Loaa	sun

This language was Cushitic by its origin as stated by Bomhard; (1984:4) that Cushitic was originally classified under the Hamitic family, but Greenberg showed that it belonged to its own family. Also points out that Gorowa language has several rare phonemes in common with Arabic and that young Gorowa who fought in World War II in Ethiopia had seen people who dressed like themselves. This is possible because the two languages (Iraq and Gorowa) are genetically related as they both belong to the Afro-Asiatic language family. The following examples indicating the similarities between the two languages (*Mwananchi*, November, 18th 2011) are as follows,

Arab words	Gorowa words	meaning
<i>Qassim</i>	<i>qassis</i>	divide
<i>Dakla</i>	<i>daah</i>	get in
<i>dafa/a</i>	<i>dafa/a</i>	pay the fine
<i>aadeehe</i>	<i>atetee</i>	call him/her

1.4. Language and its Classification

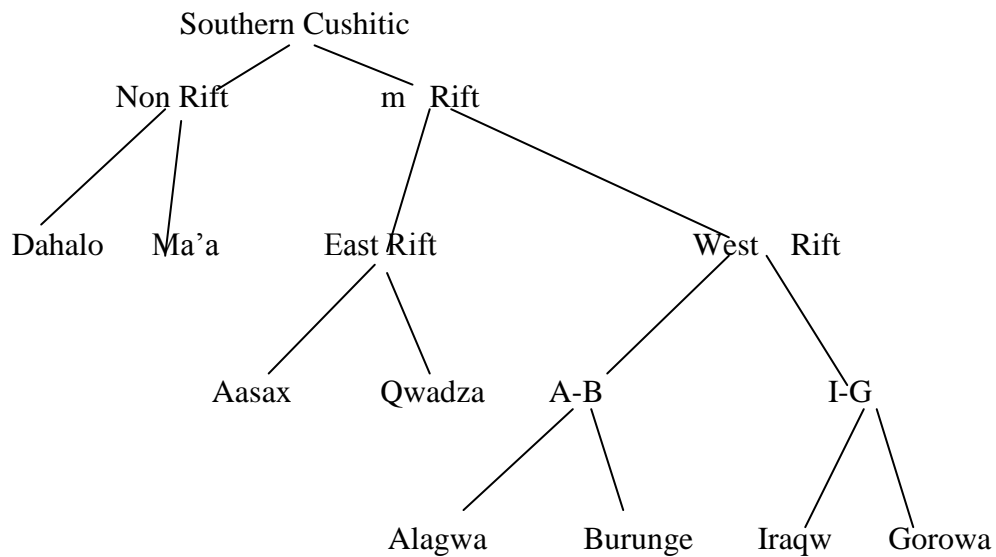
Gorowa is a Cushitic language, one of the branches of the Afro-Asiatic language family, which is further sub-classified as the Southern Cushitic branch of this family Bauman, (1894). Later, Meihof (1996) classified Burunge and Ma'a as Hamitic on the basis of lexical correspondence. He showed that they were related to Somali. According to

Bomhard, (1984:4), The major languages of Cushitic are, Afar, Agaw, Alagwa, Arbore, Asa, Awngi, Baiso, Beja, Bilin, Born, Burji, Burunge, Dahalo, Dasenech, Dullay, Galab, Gidole, Gollango, Gorowa, Hadiyya, Iraqw, Kambata, Konso, Kw'adza, Ma'a, Oromo, Rendille, Saho, Sidamo, Somali, and Yaaku. These languages are spoken by an estimated 12 million people in the Sudan, Ethiopia, Kenya, Somalia, and Tanzania.

According to Kiessling (1999) Gorowa is similar to Iraqw, Alagwa, and Burunge. Maybe it was a dialect of Iraqw. Together with Iraqw, Alagwa and Burunge, the Gorowa language is now regarded as a West Rift language of Southern Cushitic. Qwadza and Aasax as East Rift, Ma'a and Dahalo falling outside the rift group (Elderkin & Maqway 1992 in Mous 1993). Of all the languages in the Southern Cushitic, Gorowa approximated to be the second in population after Iraqw speakers.

Qwadza and Aasax are extinct or almost extinct, the classification of Ma'a as Cushitic is also disputed as it is a mixed language with Bantu morphology and Cushitic roots. Figure 1 below illustrates the classification of Southern Cushitic languages of Tanzania.

Figure 1.2 Southern Cushitic languages



Source: Maghway (1996)

1.5. Status of Gorowa Language Today

Due to high mobility of the Gorowa speakers within their own territory, and outside their territory which made the mixture of different tribes that harmonized the usage of Kiswahili with high pressure which led to the language shift within the Gorowa area. The language is used for verbal communication only in some family level but not all Gorowa families, while in local setting, religious meeting, ceremonies at family level and village meetings, as well as Academics and other administrative matters are carried out in Swahili. That is because Gorowa is surrounded by many tongues, the Gorowa language had hardly been influenced by their neighbours and the children born in this community speak Kiswahili but very few speak Gorowa.

1.6. The Culture of the Gorowa People

Language is an element of culture as the culture of the people usually influences the language used by that particular group. Hantrais (1989) contends that culture is the beliefs and practices governing the life of a society for which a particular language is the vehicle of expression. Therefore, everyone's views are dependent on the culture which has influenced them, as well as being described using the language which has been shaped by that culture. This relationship between culture and language bring us to the point that even when people are brought up under similar behavioural backgrounds or cultural situations if they speak different languages their world view may also be different. Any meaningful discussion on language therefore has to include its culture as a prelude to the understanding of that particular language.

In brief Gorowa people practice the division of labour where some activities are to be done by men / young men and others are to be done by women / girls. Men or young men can do activities that are considered to be of women or girls only if women or girls are either not at home or not able to perform their duties for any reason like being sick or disabled. All home activities like cooking, fetching water, collecting firewood, taking care of the children and the like are considered women's responsibilities. Being an agriculturalist society, men and boys therefore participate in other economic activities like farming where different crops like maize, beans, millet, sorghum, irish potatoes and others are cultivated. Women and girls also participate in the above activities.

On the other hand animals such as cattle, goats, sheep, and donkeys are kept for the family benefit. Since Gorowa practice patriarchial system, the father is the first and in most cases the only person to be consulted on how the family properties are to be spent.

When it comes to the distribution of family properties girls are considered the less as the family think of them as belonging to another clan when they get married. This is due to the belief that women bear them no children, therefore it is unfair to give them some properties that will benefit another family (husband's family).

Gorowa have kinship structures based on the patrilineal descent, the principle is that children have to follow their fathers clan. Power is vested in the male head of the family who either the father or the eldest son, especially upon his fathers' death. One would have to expect the same when it comes to marriage but it is important to trace descent through the father other than the mother. With a term *daawii / daawiimo* = bloodlines, or blood relationship, this means the relation between the mother and children is closer but the father is excluded from this kind relationship. This does not just excluding the father but tracing relationship is more important on their fathers' side that is imposible for one to marry through father's relationship. Marriage is traditionally considered to be the most significant event in the lives of both men and women.

The system of polygamy (multiple wives) guaranteed that all people married. Members of the groom's family initiate a process of negotiation with the bride's family that may unfold over many years. Negotiations can be intense, and for this reason a "go-between," who is neutral to the interests of each family. Gorowa believe that divorce cannot occur after bride wealth has been exchanged and children are born. Even if separation happens, the couple is still ideally considered to be married. Failure to have children, however, is thought to be the fault of the bride and, for this, she will be divorced or replaced by another wife.

Cattle are the primary item given in bride price. In determining the value of a prospective bride, her family takes into account her health, appearance, and, nowadays, her level of formal education.

1.6 Background of the Problem

Language shift is a result of speakers / people abandon their language, willingly or under pressure, in favor of another language which then takes over as their means of communication and socialization Batibo, (2005). The language situation in Tanzania has changed greatly since the wide diffusion of Swahili, the national language and an official language in Tanzania. As many previous studies reported, Swahili has come into the domains of ethnic languages and displaced them (Legère, 1992; Mekacha, 1993; Yoneda, 1996).

Gorowa is a language spoken by the tribe called Gorowa / Gorwaa, who live in Babati district particularly Gorowa division. Gorowa use to speak Kiswahili in their communication and socialization compare to use of their language (kigorowa). Therefore this seems to be a problem in the society because their language is going to die in the near future. As Batibo, (1992) arguing on indicators of endangered language stated that, the highly rate of endangered language and extinction in Tanzania is mainly a result of the dominance of Kiswahili as both official and national language .The enormous prestige and power which it has accumulated is exerting irresistible pressure on most of the minority languages in the country, and Gorowa is among them.

Fasold, (1984) argues a gradual shift from one language to another in the same community. Like most ECLs in Tanzania Gorowa is in un-egal bilingual setting with

Kiswahili which has more socio-economic and political power / status in terms of demography, government language policies and economic opportunities. Compare to ECLs, Kiswahili for example is associated with modernity and higher social status, education (hence literacy), political power and access to employment opportunities. Not enough attention has been paid on particular languages to examine the long-term influence of this bilingual situation on the ECLs: Little has been written on this issue may be because the effects are too slow to be noted within a short time in order to act on it. This study aimed to investigate factors influencing language shift from Gorowa to Kiswahili, the effects of Kiswahili in Gorowa community and importance of Kiswahili among Gorowa.

1.7 Statement of the problem

In language shift, speakers / people abandon their language, willingly or under pressure, in favor of another language which then takes over as their means of communication and socialization. According to Thomason (2001:223) "alarmingly high; and are a matter of urgent concern to both linguists and speakers of the endangered languages" Fishman (1987) argues that in bilingual setting, without separation through complementary norms and value to establish and maintain functional separatism of the involved languages, that (majority) language which is fortunate enough to be associated with the predominant drift of socio-culture, political and economic forces tend to gradually replace the other(s).

With this line of knowledge, and keeping in mind that just like other minority languages in the developing countries very little has been written about Gorowa and that only 2.5% of roughly 50,000 Gorowa speakers are believed to be pure monolinguals according to Kiesling, (1999). Kiswahili is likely to have serious influences on the minority languages

ECLs. It is also evident that most important domains of language use in the society have been favouring Kiswahili especially during and after independence. This study has investigated the factors and effects that this situation has caused to Gorowa which might be gradually point the way to Gorowa and other ECLs' shift.

1.8 Significance of the Study

This study was very important because it considerably contribute to the efforts made by linguists to document Tanzanian undocumented ethnic community languages aiming at maintaining linguistic diversity. The study discussed the factors influencing language shift from Gorowa to Kiswahili. It will add knowledge to the existing literature on Gorowa language in particular and other Cushitic languages in general and raise awareness on the importance of loving, preserving and passing on their language to the next generation so as to ensure its survival. This becomes even more important in the society where parents have negative attitude towards their language.

To the government and policy makers, the study provides an empirical ground for any necessary review of national language policies in general and specifically in lower primary education, where studies report that the teaching-learning process is difficulty due to abrupt submersion from ECLs to Kiswahili Rubagumya, (2009).

The findings of the study will also serve a reference and motivation other studies to lay the foundation on this issue and they get assistance from it. It will also contribute to the body of knowledge in the field of linguistics.

1.10 Objectives of the Study

1.10.1. General Objective

The general objective of the study was to explore the factors influencing language shift from Gorowa to Swahili.

1.10.2. Specific Objectives.

The Specific objectives of the study were;

1. To identify the factors influencing language shift from Gorowa to Swahili.
2. To investigate the effect brought by use of Kiswahili on Gorowa community.
3. To examine the importance of using Kiswahili in communication among Gorowa.

1.11 Research Questions

1. What are the factors influencing language shift from Gorowa to Swahili?
2. What are the effects brought by the use of Kiswahili on Gorowa community?
3. Is there any importance of using Kiswahili in communication among Gorowa?

1.9 Scope of the Study

This study was carried out at Gorowa division in Babati district, Manyara region. It is clear that, this area is too big and for the current study to cover due to time and financial resources. The researcher decided to limit the research area to two wards Singe and Gidas for intensive, efficient and effective work. Through this area the researcher selected a sample of 40 respondents. On the other hand the aspect of language shift / death in the

society so big to be covered in this study. Therefore this piece of work focused particularly on examining factors influencing language shift from Gorowa to Kiswahili, negative effects of Kiswahili on Gorowa community and the importance of using Kiswahili among Gorowa. This aimed at assessing those factors such as national language policy, migration, attitude of the speakers towards their language, quality of document, learning materials written in the concern language, the status of language against neighbour language and the way people are benefited from the use of Kiswahili were investigated.

1.10. Conclusion

This chapter presents an overview of the language of the study, its geographical location, the status of the Gorowa language today, genetically related languages and brief information of the speakers' culture. This is followed by the background of the study, statement of the problem, significance of the study, scope and limitation, research objectives and research questions.

CHAPTER TWO

REVIEW OF LITERATURE AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter is divided into two parts. The first part presents theoretical frame work employed by the researcher in this work and the second part is about literature reviewed on language shift in different languages of the world.

2.2 Theoretical Framework

This study was carried out within the framework of language shift theory. The relevant theory to be employed as it deals with linguistic representation of speakers where different forms of inequities in language prescriptions and use had been analysed.

Among theories of language shift include the domain theory Fishman, (1964, 1991), the idea that when one language gets an expanded domain of use over others languages, there is the tendency for bilingualism' social groups are probably the most important function of language choice in receipt to shift to it. The researcher employed this theory a lot in explaining out questionnaire survey in this paper.

Another theory was the functional choice theory McConvell, (1991: 150-151), the idea that “the expression of either solidarity with or distance from certain dual situations and probably also the factor which above all others determines whether language shift takes place.” These two, among many other theories of language shift, attempted to adduce factors that influence language shift in Gorowa community.

2.3 Related Literature Review

The case of language shift has been discussed by the various sociolinguists differently but to have a unique research objective, thorough review of relevant literature concerning language shift in different languages of the world was done; this according to,

Simmons, (2003) Argued that ‘Language shift behavior by individual speakers is view as linguistic mobility, the paper has discussed the concept of shift, what kind of behavior constitutes shift and indicators of shift in present data’. If monolingualism is considered as the base for full language maintenance, any use of L2 constitutes a kind of shift even if only temporarily. Individuals who are able to use more than one language, even with varying degrees of skill, have options to maintain L1 or shift from L1 by choosing L2. Choosing L2 probably involves some confidence as well as ability in L2, and indicates that the individual has linguistic mobility.

A comprehensive view of language maintenance and shift also realizes that a prerequisite to actual use of an L2 is ability. A number of studies address knowledge of the Catalan language on the part of adults (Báez de Aguilar González, 1997; Reixach et al., 1997; Simmons, 1998). Although knowledge and ability in a language create the potential for use, it is actual use that allows an individual to participate in linguistic markets. For monolinguals use of L1 is 100%, but multilingual living in a multilingual social environment has to allocate some of their linguistic time and space to other languages. So, for multilingual individuals it is important to know how much linguistic territory is allocated to each language in the individual’s daily life. Change in the amounts of use of each language over time may indicate changes in the speakers’ sociolinguistic

environment or changes in the speakers' expression of their desired social identity. It may also indicate changes in access to learning using a particular language.

Dorian, (1991) talking about the prestige and status of two languages argued that, one shifts or join the other for the attraction of the other. 'In order for the speakers of one language to be attracted to another there must be significance difference of prestige and status between the two languages' .the language of the minority community (the endangered language) in this case lack official standing of any kind in a sense that government institutions such as; administrative services, the legal system, media and education are all conducted in other languages (the dominant language) This calls for speakers of minority languages to either speak another language (additional language) or they have to use interpreters in order to get service from those institutions. In this case, the future of the minority languages as speakers' choice of the language and language attitudes are affected, leaving alone the fact that the domains of use are slowly reduced. Baker (2006) warns that it becomes even worse when this negative attitude towards one's language is reflected to children who would be the future speakers of the language. Children quickly learn language which has prestige, power, and preference and consequently perceive their minority language and culture undesirable.

Rampton, (1995), Discussed that ' political circumstances consist of factors like the promotion of certain language to a new status such as national or official language thus conferring power and privilege on such language belligerent or aggressive nature of the stronger group or the feeling inferiority of the weaker group. Political pressure as a cause result when a language is associated with political influence or power like Setswana in Botswana (whose traditional chiefs' rule over other ethnic groups) comes in contact with

a language which has no such influence/power. This also includes the promotion of certain languages as national or official languages at the expenses of others. This is existing and also evidence in Tanzania where Kiswahili has been promoted by national policies as a national language used in all important issues (official matters) while ethnic languages should not be used (restricted) in those domains. It has also supported by Wright, (2004: 79) in the “policy of Swahilisation” he successfully facilitated the nation-building agenda of the early government for about 20 years. Promotion of Kiswahili as a national language fostered a deep sense of nationhood that remains today. However, as Wright notes, “the situation has not remained stable”, as the various initiatives with which Kiswahili was associated were not able to deliver the promised economic prosperity.

According to Ngonyani, (1995) language shift is a number of theoretical approaches that have been proposed to capture the process whereby an endangered language is progressively reduced to extinction or how its speakers shift to another language .His argument aims at facilitating the identification of endangered languages and a more precise description of the endangerment extent at the grassroots. In this context, the following nine factors of “Language Vitality and Endangerment” UNESCO (2003b) were deemed to be relevant for studies in this field: Intergenerational language transmission means if language is transmitted from one generation to another cannot be endangered but if do not transmitted it can be endangered, Absolute number of speakers (real numbers), this means the number of speakers who belong to the language concern if the number of speakers is small language will endanger the is big the language will survive, Proportion of speakers within the total population (scale) the number of the speakers of that language within the total population, Moffat, 1958; Tanzania (1971) says the Bondei grew in number from 29, 525 in 1948 to 47, 944 in 1967, that is by 62percent.In

comparison the population as whole increased by 55 percent during that same period or by an average of 2.9 percent annually. However Bondei experts in Mogila at the end of 1970s asserted that the number of those actively speaking Bondei had decreased drastically. Trends in existing language domains (scale), Response to new domains and media (scale) this means use language in new domains and media if is use it can exist if not used does not exist, Materials for language education and literacy (scale) this is about language used in education, Governmental and institutional language attitudes and policies, including official status and use (scale), what does the government policies say about the language?. Does it support the use of that language in government institutions or not. Community members' attitudes toward their own language (scale) this is about speakers' feel toward their own language are they feel prestigious of speaking their language? If not that language should die.

These factors have been taken into consideration in the course of this study.

Sankoff, (1996) argue, 'The model can be applied synchronically by categorizing a set of languages according to their degree of language shift or diachronically looking on how the language shift process involves over time or how the different age groups shift progressively to another language. The term "language shift" refers to the phenomenon of speech communities' native languages proceeding negatively, with fewer and fewer users or uses every generation Fishman, (1991:1). It seems that the most important factor during language shift is "generations", that is the family. The family is the unit that will either maintain a language or cause language shift to occur. Language shift is a gradual process Fasold, (1984), a gradual shift from one language to another in the same community. it can be from one generation to another for a long time, for example grand to

grandchild or parent to child. Today many speech communities of minority languages are shrinking and their languages are ultimately vanishing.

Crystal, (2000) argue that, geodemographic as the cause of the language shift that The circumstances comprise a number of geographical and demographic factors ,this includes the high concentration of language in a certain areas which gives the rise of contact, overlap, competition and conflict imbalance in the sizes of languages causing some language to dominate the other.

Babito,(2005:15) argued on language shift by presenting two major theoretical approaches that have been used in the literature to explain how a language becomes endangered and eventually die and the reasons speakers of a language shift to another language. These are causality-based model emphasizes the external setting of the language, the speech behavior of the speakers and structural changes of the language that contributes to the slow abandonment of a language. The process-based model involves five phrases that explain how a language loses its viability and is replaced by another more dominant language. These two models are relevant in the African context because they explain the causes, effects and processes involved in language shift and death. Pressures caused by demographic superiority, socio-economic attractions and political predominance result in speakers of a weaker African language shifting language use and abandoning their mother tongue.

Apart from positive language attitudes of the speakers, there are other factors that can help the maintenance of a language. When there is enough use of a language in various domains, Babito posits that stable diglossia happens. The well defined function for each

language made by a bilingual or multilingual African helps the maintenance of the minority language. Other factors that are equally important in maintaining a minority language is a written mode, strong emotional attachment by the speakers, a normal intertransmission of the language and the regular reinforcement of language use by immigration. Auburger's theory of language maintenance is used by Babito to examine the state of African languages and he emphasizes that speakers' attitudes towards their language is vital in language maintenance in Africa and particularly in Tanzania.

Craig, (1998) argued that 'language is the situation whereby a dominant or more prestigious language, denoted by language two encroaches on language one, usually language two is used as lingua franca or second language in second domain. According to Batibo, (2005) argued using Kenya as an example, he says , fifty six (56) indigenous languages, about thirteen (13) are highly endangered while a dozen are either extinct or nearly extinct (– although Heine and Möhlig, 1980, report only about 20 languages as spoken in Kenya; Likewise, Brenzinger, Heine and Sommer, (1991), report 8 of these as extinct, while 5 as in a process of extinction). Yet in Kenya as in other African states, indigenous languages suffer the disadvantage of existing alongside either English (a former colonial language) or Kiswahili (a *linguae francae*) which may be attributed to the difficult choices based on the politics of language policy in a multi-lingual set up. But this co-existence places indigenous.

Kenyan languages in bad stead within the school system since the language policy phases them out at the end of the third grade. Using example of Kiswahil in Tanzania this supported by Haugen, (1956: 79) in the "policy of Swahilisation" he successfully facilitated the nation-building agenda of the early government for about 20 years.

Promotion of Kiswahili as a national language fostered a deep sense of nationhood that remains today, and killed many minority' languages when other remain (slowly shifting.)

According to Mathias, (2001) Language shift / death happen when its speakers no longer pass it onto the next generation. Today, many communities of minority languages are shrinking and their languages are ultimately vanishing. If these development was no reversed Children may no longer acquire languages even when they are spoken by the thousands of elderly speakers. He suggested causes of language shift or language endangered that is primarily external forces these are military, economic culture, religious, and educational subjugation. It can also be caused by internal forces such as community's negative attitude towards their language or the general decline of the group identity. Internal pressure always derive from external factors together, they halt the intergenerational transmission of linguistic and cultural traditions. Many minority communities associate their advantaged social and economic position with ancestral their culture and language. They have come to believe that their languages are of no use anymore and no worth retaining. Speakers of minority languages abandon their language and culture in hope of overcoming discrimination to secure the life hood and enhance social mobility for themselves and their children. Language shift or endangered is not necessarily with few speakers, even small communities are more vulnerable to external threats. The size of the group does not matter. The viability of languages is determined first and foremost by general attitude of its speakers towards their heritage culture, of which their language may be considered the most important component. In this respect the intergenerational transmission of language that is teaching the children the heritage language is the most important features of language vitality.

“I experienced no shock on realizing that I belong to the Nenets people, everything was formed during my childhood;

both my father and mother spoke Nenet they did so without embarrassment, even in the presence of strangers. Regretfully, though, the environments in which children now find themselves for the great part of their time, at kindergarten, school has had impact. They talk with their parents only in the mornings and evenings. As a consequences some children of the indigenous intellectuals, not only for the families of mixture marriages, but even those whose fathers and mothers are both Nenets, do not know their native language”

Edward, (2006) argued that the degree of bilingualism in the dominant language usually, any minority language whose speakers were highly bilingual in a dominant language was closed as endangered as its speakers are likely to shift to the dominant language ,in point parents are teaching children their ethnic community language, while non transmission of the minority language to the young generation but instead encouraged them to learn the dominant language, this is taken as clear indicators of language shift. Myers-Scotton, (2005) Argued that Language cannot shift without bilingualism that people cannot abandon their language and be quite, Bilingualism is therefore an essential condition for and solely known cause of gradual language shift or death as there is no community that can afford to abandon its language and become mute. This was also supported by Trugill. (1990) and (Hadson, (1988).

Petrolino, (2010) stated that ‘A kushitic was formally spoken by a hunter-gatherer community that constitutes as servant group to the Maasai in northern Tanzania, Arusha region, given that none of the ethnic Aassa surveyed in this study had never spoken this language, their memory of it is remarkable and raises questions about how it is remembered ‘this was the very smaller group of speaker that was living closely to Maasai in Arusha region. But according to their fewer in number the language that they were using shifted in favor of neighbor language that is Maasai. This is only because Maasai was a big group of speakers on other hand that is L2. Romaine, (2000), the availability of

language depends on the availability and numbers of a social group. In other words, if there are enough people in a society speaking a particular language, then this language will be used more often than a language that does not have many people in a society speaking that particular language. This present study is sociolinguistic in nature, as it studies the patterns of language use within a certain sector of society.

Thomas, et.al (1999) discussed that, ‘The rate of language shift depends to a large degree on the amount pressure or attraction from dominant language on one hand, and the degree of resistance on the other hand, this dominant language can be promoted as an official language in this case we can take Kiswahili in Tanzania, that it is used as an official language and other ethnic languages are restricted to be used in official matters and institutions like schools, courts, hospitals and other administrative services. According to Kamwangamalu (2003), it seems that English is increasingly becoming the medium of communication in the family in South Africa. The phenomenon that South Africans are moving away from their mother tongues (if their mother tongue is not English) is becoming increasingly noticeable; as such, South Africans are becoming more and more English-speaking people. The transition happened mostly after the elections of 1994, where the citizens of South Africa became more aware of diversity and the importance to be able to communicate across the different culture groups.

In schools, many South African learners are now being educated in a medium that is not their mother tongue.

“As Vivian de Klerk and Barbara Bosch (1996) state in their article on language shift from Afrikaans to English, the child’s language of schooling and peers influence the child’s language preferences. This language shift that is happening in South Africa can be seen as a move to English from any other language; no language shift away From English or to any language other than English has yet been documented in the South African context”.

Dada, (2007) argued that 'Language shift is a gradual process in which the user come to the stage whereby use and even the competence in L1 has because of highly restricted such as the stage is reached when the function of language one is so reduced that people use language one forms only in specific situations. This kind of language shift is a change in the main language of an individual's daily life from L1 to another language. This type of shift is in effect a self reclassification. The reasons may include changes in the individual's sociolinguistic environment, such as the language used in the work place or language of the spouse and friends, or maybe related to the individual's preferences regarding language. In view of Martín's (1998) finding that a history of shift favors shift, it is also of interest to know whether or not others in the individual's environment changed their main language, such as the speaker's parents, spouse or children. The present data also shows the presence of other speakers with linguistic mobility in the networks speaker report having changed the language of their daily life.

Batibo (1992) claimed that the majority of Tanzanian speech communities are bilingual where the people, "use their ethnic languages in all family, village and intra-ethnic activities... (1992: 90)." However, Yoneda (1996) has pointed out that Swahili is now penetrating deeply into the speech of ethnic communities and families, and most ethnic groups are presumed to be in bilingual where people use Kiswahili and it predominating or even ethnic languages restricted. As a result of expanding domains where Swahili is used, the linguistic influence of Swahili can be easily recognized in ethnic languages throughout Tanzania, even in remote areas. Matengo is a Bantu language spoken in the southwestern corner of Tanzania. Nonetheless, the influence of Swahili can be found even there.

If a visitor who knows Swahili visits a Matengo village and hears people's conversation, he may think that they do not use Swahili. While it might be true that Swahili is not used as the everyday tongue in the villages, neither is what could be called the "proper" Matengo. Although Swahili has not yet fully replaced Matengo, Matengo has been undergoing significant changes. What is taking place in the Matengo language is a phenomenon called the "Swahilization of a language," as opposed to a clear "language shift." therefore in his study he show what effects Swahilization has had on the Matengo language, as language shift. With two major theoretical approaches that have been used in the literature to explain how a language becomes endangered and eventually die and the reasons speakers of a language shift to another language. The causality-based model emphasizes the external setting of the language, the speech behavior of the speakers and structural changes of the language that contributes to the slow abandonment of a language. The process-based model involves five phrases that explain how a language loses its viability and is replaced by another more dominant language.

These two models are relevant in the African context because they explain the causes, effects and processes involved in language shift and death. The above scholar's arguments based on other languages shift but do not identify the factors influencing language shift from Gorowa to Kiswahili.' Therefore this study intends to find out, the factors influencing language shift from Gorowa to Kiswahili as a gap.

2.3. Conclusion

This chapter presented the theoretical framework employed in this study followed by related literature in other languages. For the purpose of acquainting both researcher himself and the readers with what has already been written about the factors influencing

language shift on minority tongues, a comprehensive review of different works related that helped the researcher to establish a unique theme by focusing on the problem by limiting it to a specific subtopic within the large body of Previous theory and knowledge.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1. Introduction

This chapter describes the methods and procedures employed in generating and collecting information relevant for the research objectives. It consists of the area in which the study was conducted; research instruments used in data collection, target population, data presentation technique and data analysis procedures. Kothari (2004) underscores that when one is talking about research methodology, he is normally talking not only about the research method but also considering the logic behind the method used in the context of the research study. He explains or answers the following basic questions; why do we use a particular method or technique, and not use other techniques so that the research results are capable of being evaluated either by the researcher himself or by other readers, and why a research study undertaken. How the research problem defined, what data was collected, why a particular technique of analyzing data used and a host of other similar questions has answered.

3.2. Research Design

The aim of this research was to investigate the factors influencing language shift from Gorowa to Kiswahili and its negative effect on communication among Gorowa speakers. The study used qualitative technique in data presentation and some features of quantitative technique to complement the former. This research work was conducted at Babati district particularly in Gorowa division which comprises of two wards. The reason for selecting the area was due to the researcher's closeness to the areas of study for easy of administration of the research. And among these wards, one of them is Singe which was the origin of Gorowa tribe while the other one is Gidas, this was one of the area

where Gorowa migrated later. Another criteria for the selection of these two different wards was that, one ward (Gidas) is in the remote while another ward (Singe) is closer to the town. So the researcher investigated if there is more shifting in the remote areas or in the area closer to town

3.3. Pilot Study

The researcher conducted a pilot study for the purpose of familiarizing himself to the field of study under investigation, to pre-test the research instruments, and to determine if any modification would be necessary as well as to assess the appropriateness of the questionnaire and relevance of the sampling procedures. It was conducted among the Gorowa speakers in Babati district and enabled the researcher to determine aspects of the interview schedule, and familiarity with the condition under which the actual research instruments were implemented. The researcher planned with the respondents the meeting time and place in which they were comfortable for the interview session to be conducted. The respondents had been provided with brief information of the topic prior to commencement of the interview sessions.

3.4. The Area of Study

The study or the research was conducted in Babati district, particularly Gorowa division through two wards among eight wards (Singe, Gallapo, Duru, Rirorda, Gidas, Mamire, Bonga and Qash) in which Gorowa language is spoken. The two wards selected were Singe, and Gidas.

3.5. Population of the Study

Perner, (1990) defines population “as any group of individuals that have one or more characteristics in common that are of interest to the researcher. The population for this study was Gorowa who are speakers of Gorowa language originally, particularly in Gorowa division. The Population and Housing Census of August 2002 (URT 2002:15) the District Council had a population of 237,601 with an annual growth rate of 2.7 percent. In the year 2010, the population was estimated to be 320,556. In this specific area of study there was of 50,000 as Gorowa speakers. It was from this area that the sample of population was involved to collect data of this study.

3.6. Sampling Techniques and Sample Size.

Sampling technique is a process whereby the researcher can select small number of population to represent the targeted population while the selected people are called sample size or subjects. Kothari 2004 and Silverman (2010) define sampling as a process of selecting a number of individuals for a study in such a way that they represent the larger group from which they were selected. The individuals selected comprised the sample while the larger group is referred to as the population.

3.7 Sampling Procedures

Sampling procedure refers to “the process of selecting a proper subset of the elements from the population so that the subset can be used to draw inferences and make generalization on the population” Patton, (2004). This study employed both purposive and random sampling techniques for the sample selection.

Punch, (2002) defined sampling as the “ process of choosing from a much larger population, a group about which we wish to make generalized statements so that the selected part will represent the total group. Frankel,(1992) That, 'it is not possible that everybody among the accessible population can participate, the researcher could plan to select a small proportion for participation' Sampling will be through; probability approach (random) and non probability approach (purposive) From these approaches the researcher used random sampling and purposive sampling to get the sample size.

3.5.1. Purposive Sampling.

This is the type of sampling in which a researcher selects sample based on certain purpose. Punch, (2002) purposive sampling enables the researcher to sample on the basis of he judgement. Purposive sampling is considered as the most important kind of non probabilistic sampling to identify the primary participants. In this study the researcher used the purposive sampling in order to get primary participants according to their roles and ability to enable the researcher to obtain relevant data. Through this type of sampling the researcher's consideration based on age, level of education and as the criteria during the selection whereby 20 respondents, whereby 10 respondents were selected from each ward.

3.5.2. Random Sampling

Random sampling is a technique in which every member of the universe has an equal chance of inclusion in the sample Kothari (2004). The researcher used random sampling to select speakers from their respective areas. The technique ensures each member among the speakers to have equal chance had selected. Under this technique, the researcher

selected 20 respondents, whereby 10 respondents were selected from each ward and he considered age, level of education as well as sex to avoid biasness.

The researcher applied purposive sampling and randomly sampling technique to select sample size. The researcher considered factors like age and education of the informants.

Age is a very important factor in sampling because it is considered as a key dimension in providing systematic linguistic differences in apparent time and hence evidence of gradual change, especially in absence of sociolinguistic behavior. Mekacha (1993) his consideration based on assumption that differences in linguistic behavior of the speakers in different age groups mirror actual and gradual sociolinguistic change. For the explanation of this systematic linguistic change in Gorowa community, this study involved respondents of 05 aged to 85+ aimed to contrasting and comparing the younger and older linguistic behavior. The following were six major grouping of the population; children (05-14), youths (15-24), early adults,(25-34) middle adults(35-44), later adult(45-74),elders (75-85+) as illustrated in table 3.1.

Table 3.1. The distribution of the respondents according to their age and sex

Age group	Male	Female	Total
05-14	03	04	08
15-24	04	03	08
25-34	03	03	03
35-44	03	03	07
45-74	03	04	07
75-85+	04	03	07
Total	20	20	40

This study also considered education as a factor of sampling as it was backed by national language policy, especially in education where ECLs are neither languages of government

issues nor language in school. The introduction of Western education was of course a threat to the training methods of the indigenous societies. One of the greatest effects was the language shift that it caused. Emphasis on the knowledge of the book and information transmitted by the written word meant that those who were educated mostly acquired Kiswahili. Religious institutions used it as the medium for primary education.

After independence national education in the national language was seen as the key to the success of the Tanzanian state. A number of policies were elaborated and introduced to make the language of education to be Kiswahili. This was only partially successful. Kiswahili was the language of the primary education, as it had been for most of the population even before independence. Secondary education, however, was in English while Kiswahili was still taught as a subject, and has remained so despite a number of attempts to change the medium of instruction to Kiswahili.

This current study is therefore assume that those who attended school have greater exposure to other languages than their ECL and hence their linguistic behavior is likely to deviate from those who did not. The respondents' education category is described in different level of schooling. This helped the researcher to consider and include respondents who are still schooling those who went through former (colonial) system of education which had a structure different from today's system. Table 3.2.illustrated the distribution of respondents according to their education level.

Table 3.2. Distribution of respondents according to their education level

Age groups	LEVEL OF EDUCATION OF THE RESPONDENTS													
	00		Std i-vii		Fi-iv+Grd-A		Fv-vi+Dip.		Degr.		M.A+		Total	
	F	M	F	M	F	M	F	M	F	M	F	M	F	M
05-14	2	2	2	2									4	4
15-24					3	2		1					3	3
25-34				1	2	1	1		1	1			4	3
35-44						1			1	2	1	1	2	4
45-74			1				1	1	1			2	3	3
75-85	2	1	2	2									4	3
Total	4	3	5	5	5	4	2	2	3	3	1	3	20	20
G.Total	7		10		9		4		6		4		40	

Occupation is considered to be a crucial issue related to linguistic behavior due to obvious correlation of socio-economic prestige and wage employment as well as a close link between wage employment and education, Mekacha, (1993). In Gorowa community employment opportunities other than pastoralist and cultivation depends on the level of education attained by an individual. The educated elites are therefore also socio-economic elites with their linguistic behavior considered prestigious worth imitating by the lower socio-economic groups thus influencing linguistic behavior of the community. However, to the lesser extent these elites with their behavior may also be considered an expression of isolating worth resisting.

The sampling adheres to occupation with the assumption that it influences people's linguistic behavior and eventually associated with sociolinguistic change in Gorowa

society. Five teachers, two doctors, three professional pastors, two business individuals and two civil servants were included in the study to represent Gorowa speakers with occupations other than agriculture. The remaining 24 respondents in the sample included peasants and schooling children whose main activities when at home is also agriculture related. This ratio reflects the fact that many in Gorowa community are peasants while only a few are government employees.

In this study the researcher decided relate the number of people from different categories in the society, judgmental sampling was employed Punch, (2002). In Gorowa community, age groups of the individuals, traditions and customs of the society have a close relationship with socio-economic activities distribution. Although individuals below 20 were generally considered to be schooling, it is imperative to not that sizeable number of these youths do not proceed with secondary education and thus cannot be at school till their 20s. Therefore both schooling and non schooling individuals were included in the sample. Since Gorowa is a patrilineal community, in which the ownership of the land, houses and other major means of production is titled to men. This sociolinguistic study however rendered an equal number of representative samples among male and female respondents with the assumption that this fact does not have serious influence upon linguistic behavior of the people.

3.6 Methods of Data Collection (*Instruments*)

Data collection refers to gathering of information to prove some facts. Nkpa (1997) asserts that data collection is the process of obtaining evidence in a systematic manner so as to as certain answers to the research problem. This study employed both, primary and

secondary sources for data collection. In this study the researcher used interview, observation and questionnaires.

3.6.1 Questionnaire

Questionnaire is the most widely tools, especially in quantitative research and we are sure that, this tool must be able to produce good result because Questionnaire can be administered to a large group of individuals at the same time and respondents are free to express their views without being intimidated. In constructing a questionnaire, guidelines for designing questionnaires were followed as recommended by Oso and Onen (2005) as follows: Keep the questionnaire as short as possible, Organize the items so that they are easy to read and complete, Number the questionnaire pages and items, Avoid double-barreled items that require the subject to respond to two separate ideas with a single answer, Avoid negative items and Respondents must be competent to answer.

The researcher posted 20 questionnaires for parents in this study included close-ended questions and open-ended questions while for children 20 close-ended questions were employed, because they are not able to give reasons and produce their own answers. Orodho and Kombo (2002) point out that in closed- ended questions, the respondent was asked to select answer from the list provided by the researcher. Close-ended questions are very popular because they provide a greater uniformity of responses and are more easily processed. In open-ended questions respondents are asked to provide their own answers for the questions asked. After filling of the questionnaires, each respondent backed his/her copy of the questionnaire to the researcher for later analysis.

3.6.2. Sociolinguistic Interview

The researcher intended to manipulate as a means of collecting data. Using the oral interview, the study was to examine / assesses the factors influencing language shift among the speakers and the effect of such language to the speakers. In this method, oral questions asked by the researcher to the informants to elicit information. This is conversational interview where the researcher plans questions which were semi-structured and designed how to run interview to ensure that the interview flow well and all questions planned answered no question remain behind. The researcher had recorded an interview sessions using tape recorder to ensure reliability and validity of the data.

3.6.3 Participatory Observation

The researcher applied the participatory observation to supplement the data. Being an insider and the native speaker of the language under investigation, the researcher integrated to the community to assess the factors influencing language shift. In this method, the researcher had been attending Different local meetings during the field work where he could observe the language shift, specifically the actual speech of the audience. According to Dewalt, (2002) this technique involves making the researcher a member of the studied community in order to share some their experiences. This technique was helpful since other information that could be hard to obtain through other techniques had been earlier to obtain through eye's witness and hearing as well. The researcher recorded their natural talk by using tape recorder, Note book and audio tape.

3.7 Sources and Types of Data Collected

Data collection refers to gathering of information to prove some facts. Nkpa (1997) asserts that data collection is the process of obtaining evidence in a systematic manner so

as to asked certain answers to the research problem. This study will employed both, primary and secondary sources for data collection. By this study, sources and types of data collected was primary and secondary.

3.7.1 Primary Data

Primary data means the information gathered directly from the respondents. Through primary data the researcher had collected data from informants as an original source. Dewelt, (2002) assert that primary data are first-hand information which will be collected through various methods such as observation checklist, interview, questionnaires and documentary consultation. The study employed questionnaire, sociolinguistics interview, and participatory observation to collect primary data. The primary data were collected from Gorowa speakers about the factors influencing language shift in Babati district particularly Gorowa division in Singe, and Gidas wards.

3.7.2 Secondary Source of Data

Secondary data are the data which was already collected and analysed by someone else. Kombo and Tromp (2006), they may either be published or unpublished. In this study the researcher employed secondary data such as other researchers' work for example, the Population and Housing Census of August 2002 (URT 2002:15) the district Council had a population of 237,601 with an annual growth rate of 2.7 percent. In the year 2010 its population was estimated to be 320,556, whereby 163,945 are males and 156,611 are females. By then the specific area of study was; Gorowa division with about 50,000 inhabitants.

3.8 Data Processing and Analysis

3.8.1 Data Processing

Creese, (2003), suggests that data processing involve editing, coding, classifications and tabulations of the collected data so that they are amendable for analysis. The bulk of information was summarised into a simple and manageable format. Data were classified according to their nature and their relationships on the basis of the objectives and the questions they addressed. In so doing, data were processed in some manner before carrying analysis. Firstly, one set of data was classified statistically by using figures, tables and frequencies, and another set of data was processed descriptively. Perner, (2006: 111).

Then another step was editing or elimination of unusable data, this step involved transcription of the recorded interviews and grouping of the gathered data into themes. Through this step, the researcher grouped the collected information into themes.

Second step is reading through of all the transcribed data in order to get general sense of the information. Through this step, the researcher closely examined the general and specific ideas that the respondents communicated. Specifically, the researcher looked on the general impression of the overall depth, credibility and use of the information.

Third step is coding, Kothari (2004:123), defined coding as the process of assigning numerals or other symbols to answers so that responses can be put into a limited number of categories or classes. The researcher synthesized the transcribed interviews with the aim of capturing the actual information that was delivered through each ‘utterance’ to be made by the respondents. Also this involved generating description on the key themes

addressed through the guiding questions for analysis. The researcher grouped similar statements made by the respondents and linked them with the key themes of the study. Some quotations were used to substantiate various arguments that rose by respondents during the analysis of the gathered information. Data descriptions and themes were represented in the qualitative narrative. In this case, the narrative passages were used through some relevant quotations and tables to convey study findings.

Tabulation of Quantitative data derived from questionnaire was summarized in tabular form showing frequencies, sums, percentages and rank orders. Some of the quantitative data were used to construct grouped bar graphs and pie chart. In the second stage the summarized data from tables, bar graphs and figures were analyzed and interpreted as findings on language shift from Gorowa to Kiswahili.

Data analysis involved both qualitative and simple quantitative. Leedy, (1980) states that there is more than one style for reporting the findings of qualitative research. The reason for using both approaches was that it was thought they would complement each other. This means that some data were well explanative though qualitative technique-as when quotations were required to explain data, while in other cases quantitative technique was more appropriate-as when providing statistics to explain the extent of phenomena,for example 30 respondents out of 40 or 2 family among 4 family attempted questionnaire.

Quotations from children, adults and elders' comments about high language shift and its effects were selected to reflect some particular views. Quantitative data were analysed through the use of Statistical Package for a Social Sciences (SPSS) version 11.0. Different forms of analysis were used such as descriptive statistics denoting frequencies and

percentages using tabulation, graphs and pie charts. According to the objectives of this study, the researcher divided an analysis into two categories. The first section dealt with factors influencing language shift as the first objective is concerned. These factors are like attitudes of the speakers, language status, bilingualism, domains of use and others among Gorowa speech community while the second section focused on code-switching.

3.8.1. Data analysis for domains of use, language status, and attitude of the speakers.

The objectives of this analysis were to examine the language predominantly used in local and immediate domains of the people; and whether there are notable factors influencing the language predominant use. The data elicited through questionnaire items and interview on factors influencing the language predominant; and the extraction of conversation recorded from various casual areas through the particular observation were examined to sort out the needed expression for analysis. Tables, charts, and explanations were then used in presenting and discussing the findings where simple calculations, chiefly percentages were involved. Respondents' age and education level were considered in this analysis with the assumption that factors influence the people's language choice.

It is also imperative to note that the level of education judges whether an individual will have an access to occupations other than agriculture which eventually have bearing in linguistic behaviour. The informants were categorized into six major age groups namely; children (05-14), youths (15-24), early adults, (25-34) middle adults (35-44), later adult (45-74), and elders (75-85+) so as to capture inter-generational differences in linguistic behavior. Education wise six groups of informants were distinguished: those with no any formal, Std.vii-, Fiv- Gr.A, Fvi-Dip, Deg, and postg+. The results and discussion

are presented through the use of tables, charts and accompanying explanation in the next chapter.

3.8.2. Data Analysis for Materials Used in Education.

Analysis for the above was done in a comparison basis. Since the language of study lacks enough and reliable documentation the comparison was primarily between the language of older informants and that of younger ones.

This proposition is backed by the assumption that younger people are the most easy and quicker group of speaker from which signs of language shift / death can be detected. The speech of the older respondents was thus investigated and compared to that of younger respondents to see whether language shift could be detected. Since there were no written documents in the past such as materials showed existed for comparison with what exist in other languages.

3.8.3. Data Analysis for Code-switching

Since code-switching can be easily and consistently seen in nature language setting, participant observation and open interview questions provided much of the needed data for analysis under this section. Data from observation and interviews were labeled and assigned pseudonyms. Relevant passages were then identified for transcription using relevant orthography of Gorowa and Kiswahili to assess the degree of code switching as an effect of Kiswahili in the domains of language use observed and interviewed. This analysis discriminated between age, education level and occupation grouping so as to see whether such dimensions influence Gorowa speakers to mix language.

3.9. Validity of the Instruments

Orodho and Kombo (2002) argue that validation of the instruments is the process of establishing documented evidence, which provides a high degree of accuracy that a specific process consistently produces to meet its predetermined specifications and quality attributes. In this study, validity of the instruments was assessed through linguistics experts who were asked to scrutinize the instruments, in order to establish the face and content validity. They worked independently of each other. Construct validity was also checked.

A pilot study in the field of sociolinguistics was conducted in the Gorowa speakers and had enabled the researcher to determine aspect of an interview schedual, and familiarity with the condition under which the actual research instruments would implemented and Changes streamlining the instruments were made after being reformed by the pilot study. Thus inconsistencies and ambiguities were corrected before the final instruments production.

3.9.1 Reliability

Reliability is consistency of results over time. Opie (2007) defines it as when research instruments are neutral in their effect, and would measure the same results when used in other occasions. It refers to reliability of how consistent a research procedure or instrument is. In this study, reliability of data was assessed by using three research instruments on the same thing, which gave the same answers, that was questionnaires, interview and participatory observasion.

The use of different strategies for data collection aimed at ensuring internal validity and reliability of the collected data, Mugenda and Mugenda, (2003).The researcher used

questionnaire, semi- structured interviews and participatory observation to ensure reliability. Moreover, reliability has to do with getting valid information. The researcher established good rapport with respondents before data collection to ensure that information given was valid and therefore not given under any influence or rather biased to any reasons (Martella, Nelson and Martella, 1999).

3.10 Ethical Considerations

One of the ethical issues to consider when doing a research is seeking permit with regard to this study, the research clearance was obtained from the Office of dean of school of humanity and foreign language, University of Dodoma. The clearance letter was taken to Babati district council Administrative Secretary who finally authorized the study to be conducted within Babati district.

When administering questionnaire and conducting the interview, ethical issues were considered, for example, the objectives of the research were explained to the participants and how it would help ease the problem under investigation. Respondents were also requested to freely participate in the study. There was no privacy invasion; participants were assured of confidentiality and anonymity. Next chapter deals with data presentation, analysis and discussion

3.7. Conclusion

This chapter narrated research design, sampling techniques used to get the subjects, different techniques employed in the field to collect data and the reason for the preference over other techniques. It also discussed methods used to analyse and present the data.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.1 Introduction

This chapter is about the presentation, analysis and discussion of findings of the study. The data obtained were largely analyzed qualitatively, that is, explanations and simple description were used.

The data and the findings of this study have been presented with regard to the research objectives and questions, mentioned in chapter one, namely to identify factors influencing language shift from Gorowa to Kiswahili, the negative effects of Kiswahili, and the importance of using Kiswahili in Gorowa society.

A number of research questions were formulated so as to achieve the research objectives.

4.1 What are the Factors Influencing Language Shift from Gorowa to Kiswahili?

In this open-ended question, participants were asked to report on factors which influence the language shift from Gorowa to Kiswahili. The researcher administered questionnaires, interviews and observation to the respondents who are Gorowa speakers found in Gorowa division. The question, "What are the factors influencing language shift from Gorowa to Kiswahili?" was asked for the purpose of eliciting information about factors influencing language shift among Gorowa community.

The findings of this study reveal that, most of Gorowa people speak Kiswahili instead of Gorowa, especially the young whose age is between 5 to 20 years as well as few adults and elders. This was extracted as follows:

In this open ended question, participants were asked to report about factors that have influenced to the language shift. Respondents argued that their language was hindered by several factors including limited use of the language at home and even in schools where they could learn. This reports revealed that some of the speakers were fluent in the language under study while some were not. Those who were fluent at their ethnic language gave factors that they considered as important in the maintenance of their ethnic language. Some of the responses have been included below:

4.1.1 Inter-Ethnic Marriages

Inter-ethnic marriages result into limited or no use of ethnic languages at home.

This was the most recorded as the first factor for language shift, (the shift, by a person or a group, from the native language to a second language) and language change. Language learning becomes a different issue seen from the perspective of the speakers of a minority language or a socially dominant language. In the case of a majority language community, language learning at home and at school is commonly taken for granted: at home parents usually speak Kiswahili language with their children and at school this language is commonly learned as a subject and the medium of instruction. In the case of a minority language community home parents usually speak this language with their children. This has become a big problem since Gorowa community undergoes inter-ethnic marriage which is usually caused by education and the modernity. Some families fail to speak their ECL with their children where children could get a chance of acquiring their ECL language.

The table 4.1. below illustrates the situation in Gorowa community on inter ethnic-marriages bases on education and age groups.

Table 3 Table 4.1 Inter-ethnic-marriages in relation to education level and Age

Age groups	LEVEL OF EDUCATION					
	00	Stdi-vii	Fiv-Gr.A	Fvi-Dip.	Drgr.	Mast.+
25-34	10=25%	18=45%	20=50%	23=57%	26=65%	38=95%
35-44	07=17.5	15=37%	18=45%	20=50%	24=60%	30=75%
45-64	05=12.5%	10=25%	17=42%	18=45%	20=50%	25=63%
65-74+	02=05%	5=12%	6=15%	10=25%	15=37.5	20=50%

The findings of this study from questionnaire and interview revealed that inter-ethnic marriages is one of the factors influencing language shift from Gorowa to Kiswahili, as table 4.1 illustrated where by education and age are important aspect of marriage. This idea supported by Myer-Scotton, (199a) stated that, stresses that most Africans use an ECL in their home unless their marriages are inter-ethnic or they are higherly educated.

Education level,

In Gorowa community the approach of education level on interethnic-marriages was evident as table 4.1. indicates. Informants whose level of formal education is 00 under group age of (25-34) supported interethnic-marriages with only 10=25%, Std I-VII 18=45%, Fiv-Grd.A. 20=50%, FVI-Dip.23=57%, Degr.26=65% and Mast.+ 38=95%.This shows that the education level the percentage of interethnic-marriages.

Age groups.

Since age is a very crucial aspect in interethnic-marriages table 4.1 indicated that rate of interethnic-marriages among age of (25-34) and (35-44) is higher than age of (45-64) and (65-74+). As from the higher age to the lower age the interethnic-marriages percentage increased while from the lower age the interethnic-marriages percentage decreasing.For instance in table 4.1. age group under Std I-VII as a level of education from lower age to

higher, age group of (25-34) 18=45% informants, (age 35-44)15=37%, age (45-64) 10=25% and age (65-74+)05=12.5%.

For example, 1

The following were the interviewee's views from Managhat-Singe on (11/03/13)

Interviewer, Niendeshe usaili huu kwa Kiswahili au Kigorowa?

...Should I conduct this interview in Kiswahili or Kigorowa?

Interviewee, Uendeshe kwa Kiswahili

...conduct it in Kiswahili

Interviewer, Je unafahamu lugha ngapi?

...How many languages do you speak?

Interviewee, Lugha moja ambayo ni Kiswahili.

...One language, which is Kiswahili

Interviewer, Je kabila la baba na mama yako ni nini?

...What are your father and mother's tribes?

Interviewee, Baba yangu ni Mgorowa na mama ni Mrangi

...My father is a Gorowa and my mother is Rangi.

Interviewer, Je wazazi wako walikukufundisha lugha yoyote ya kikabila?

....Did your parents teach you any ECLs?

Interviewee, Hapana! Sikufundishwa lugha ya kabila vyakutosha mapema na wazazi wangu kwa sababu wazazi wangu ni wa makabila tofauti na wakati mwingine husema lugha ya kabila haitumiki.

... No! I'm not being taught my tribal language early enough by my parents" because my parents are from different tribes and they sometimes said tribal language is not useful.

Interviewer, Luga gani mnatumia kama lugha ya nyumbani?

...Which language is the language that you use as a home language?

Interviewee, Tunatumia Kiswahili tu.

... We use Kiswahili only.

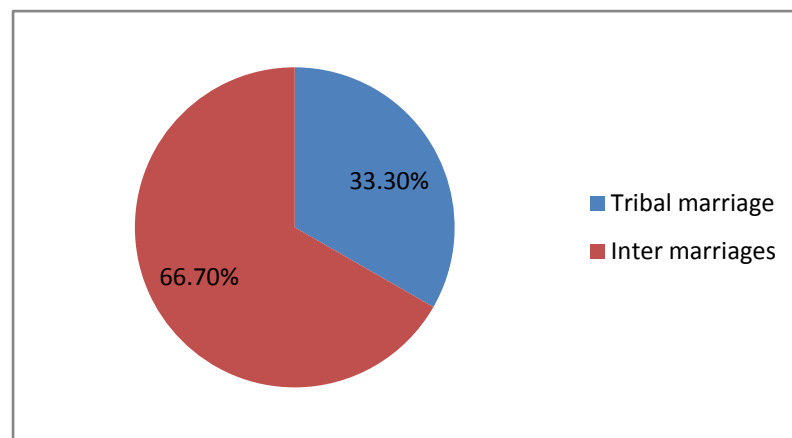
The findings from observation recount that the inter-ethnic marriages among factors influences language shift in Gorowa community. As the researcher observed that some families' communication is through Kiswahili; He made a simple observation in one street from Gidas ward. The following was the result of simple observation done in street of twelve families in Endadimet village on 12/02/13. It shows that, eight families out of twelve are from different tribes (interethnic-marriages) while four families out of twelve are from the same tribes. Following table illustrates the fact of the observation done on street of twelve families about inter-ethnic marriages.

Table 4.2. Illustrates inter-ethnic marriages as a factor influencing language shift.

S/N	Family	Hasband's tribe	Wife's tribe
1	Family 1	Gorowa	Rangi
2	Family 2	Gorowa	Rangi
3	Family 3	Nyaturu	Gorowa
4	Family 4	Gorowa	Nyaturu
5	Family 5	Gorowa	Gorowa
6	Family 6	Nyaturu	Gorowa
7	Family 7	Rangi	Rangi
8	Family 8	Nyaturu	Rangi
9	Family 9	Nyaturu	Nyaturu
10	Family 10	Gorowa	Rangi
11	Family 11	Nyaturu	Nyaturu
12	Family 12	Nyaturu	Rangi

This report suggested that inter-ethnic marriages is one of the factors influencing language shift among Gorowa, as the above table 4.1 data illustrated percentagewise that, 66.7% are families from inter-ethnic marriages while 33.3% are families from tribal marriages, as illustrated in the Pie chart 4.1.below.

Figure 3The pie chart 4.1 illustrates Inter marriages in Gorowa



4.1.2. Bilingualism

Individuals who are able to use more than one language, even with varying degrees of skill, have options to maintain L1 or shift from L1 by choosing L2. Choosing L2 probably involves some confidence as well as ability in L2, and indicates that the individual has linguistic mobility.

The findings from questionnaire, interview and participatory observation show that, ability of using L2 or bilingual/ multilingual is influencing language shift. This means that speakers have alternative languages when talking to other tribes.

The following open ended questions were asked for the purpose of eliciting the information on bilingual from the respondents and these questions attempted differently by the informants depends on their age and educational level that, 20 of 40 respondents (

Kiswahili - Gorowa) for the people's whose age and education is moderate were bilingual 06 of 40 respondents (Kiswahili-English) one who has higher education and of 26-34, as bilingual which makes 65% of all respondents 40, 06 of 40 trilingual (Kiswahili, English and Gorowa) people with higher education, while 02 of 40 (Gorowa)) whose education is low or non and age of 75-85+ were monolingual ,and 06 of 40 (Kiswahili) whose education is low or non and age of 5-14 were monolingual.

So this shows that in Gorowa community, a big number of speakers are bilingual with approximate of 80% because in this case bilingual and multilingual are in the same track that is more than one. For this reason the point of language shift through bilingualism is possible as illustrated in table below.

Table 4.3. Illustrates language shift through Bilingualism / multilingual.

Language	Respondents	Percentage
Kiswahili & Gorowa	20	50%
Kiswahili & English	06	15%
Trilingual	06	15%
Gorowa	02	05%
Kiswahili	06	15%
Total	40	100%

The table 4.3 above shows that 50% of the speakers is bilingual speak Kiswahili-Gorowa, 15% of the speakers speak English-Kiswahili as bilingual as well, 15% of the speakers are trilingual speakers speak Gorowa-Kiswahili & English while 05% of speakers speak only Gorowa as monolingual and 15% of speakers speak only Kiswahili which also support the

language shift on the other hand, however they are monolingual speakers. Therefore bilingualism is possible factor influencing the language shift in Gorowa community.

Education had played the big role on bilingualism/multilingual that those who schooled are the one who know more languages like Kiswahili and English. The table 4.3 indicates that bilingual/multilingual are Kiswahili-English, Kiswahili-Gorowa as bilingual, or Kiswahili-Gorowa-English as multilingual. Education played the big role because English and Kiswahili are taught as subjects in school and they also used as medium of instructions in education, for instance Kiswahili is a medium of instruction in primary education and English used as medium of instruction in secondary and higher education.

According to Creese and Blackledge, (2010) have also attempted to identify some of the specific knowledge and skills shown by the subjects in practicing flexible bilingualism and flexible pedagogy. These skills include “the use of bilingual label quests, repetition, and translation across languages, the use of student translanguaging to establish identity position both oppositional and encompassing of institutional values and the recognition that teachers and students skillfully use their languages for different functional goals such as narration and explanation” (p.112-113).

Example 2,

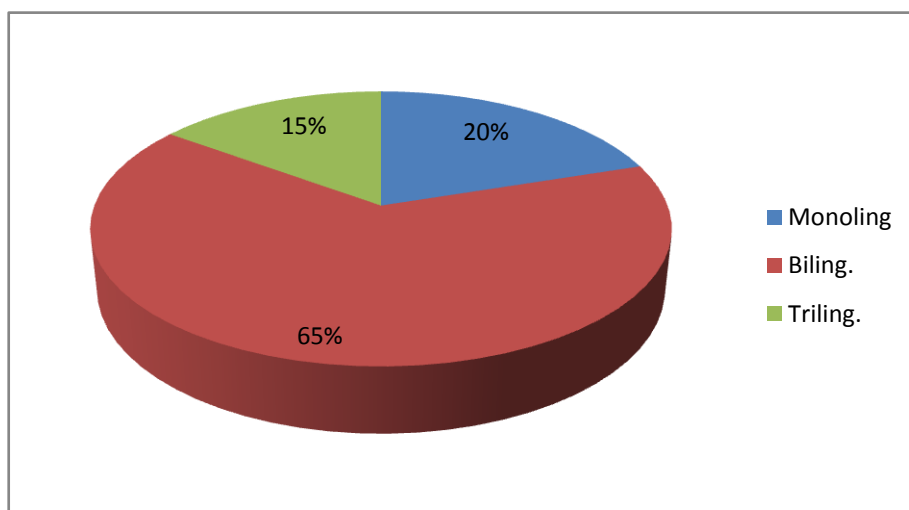
Table 4.4 illustrates number of languages spoken in Gorowa community

Sw... Je, unafhamu lugha ngapi?/

...how many language do know?

No, of interviewees	Number of language spoken		
	single	bilingual	Trilingual
Interviewee 1			✓
Interviewee 2		✓	
Interviewee 3		✓	
Interviewee 4		✓	
Interviewee 5			✓
Interviewee 6		✓	
Interviewee 7	✓		
Interviewee 8		✓	
Interviewee 9		✓	

Figure 44.2 illustrates bilingual/multilingual as a factor influencing language shift.



4.1.3. The Influence of Migration on Language

The findings of study revealed that, immigration and migration brought the people of different tribes together. So this situation forced them to use Kiswahii as only way of communication which as a result influencing language shift in Gorowa community.

One of the major reasons for food search is socio-economic factor. In a region where there is no availability of natural resources, such as good land for cultivation of food, hunting, For instance, the nomadic Gorowa from Singe and Bonga often move to the highlands of Duru, Gidas, Mamire and western of Riroda for greener pasture. This process is known as “migration”. People of different cultures have migrated to most parts of the country with their cultural heritages.

On the other hand Gorowa migrated to other areas for fearing to be captured for schooling (children) and for government work such as clearing land for villages what they called ‘manamba’ and ‘ndorobo’ and tax payment as a government plan (adult) .Gorowa were running from their area because their areas (Singe, Bonga and Ayamango- Gallapo) was closer to the main road from Arusha to Dodoma where it was easy for them to be captured by the colonial administrative organ.so they ran to the highlands of Gidas, Duru, Mamire and part of Riroda. After Gorowa mixed with other tribes their language and culture enter into trouble that is the gradual process of language shift started.

Apart from migration there was also immigration of people from different areas to Gorowa land searching for food and opportunities. One of the major reasons for food search is socio-economic factor. In a region where there is no availability of natural

resources, such as good land for cultivation of food, hunting, etc., people living in those areas tend to move or relocate to a place where the resources are available. For instance in Gorowa land (single ward and Bonga) there is availability of water body such as lake Babati for fishing, fertile land of rift valley for agriculture and even cattle keeping. This attracted and invited immigrants from different areas which cause mixture of different tribes. The area boasts Lake Babati where floating hippos can be seen and which is rich in fish, both tilapia and Nile perch. Here commercial and farming tribes co-exist with conservative cattle herding tribes to provide a distinguished cultural contrast. So this later influenced language shift in Gorowa speech community.

The example below was result of an interview session between researcher and grandmother with single language Gorowa from Managhat-Singe on (19/03/13)

Example 3,

Sw... Baraa tla/ang Gorawo muku tsifirir hatlaa idero?

...Within Gorowa community, are there any other tribes?

Jb .. Ideyaa waloo

...Yes, they are so many.

Sw...fariro i aslerang?

... Can you mention them?

Jb... eee I aslaw..Irangi, Wachaka, Taraa, Duwanqe, Manda /iw ne o busi

...Yes, I can mention, Rangi, Chagga, Barbaig, Masai, Nyaturu and Mbugwa

Sw...*Ne mukusi bardinkwa tsifirir tar axwesi a gala?*

... If those tribes are together which language they are communicating with?

Jb. *ar- hatlaa a-gala hhee a qo Kishaheri*

... Nothing rather than Kiswahili

4.1.4. Materials for language education and literacy (If any)

From questionnaire, interview and observation, the findings of the study revealed that, Gorowa language is not used in the formal system of education and there are no education materials written in Gorowa language. In this case, it is difficult for people to learn and speak it in different domains because there are no documents to refer when learning. This situation influences the language shift and supported by about 100% of the respondents that there is no education materials written in Gorowa language. For example the following questions were asked for the purpose of eliciting information from respondents on the educational material of language use among the participants.

Example, 4

Sw...Je, kuna vitabu vya elimu vilivyoandikwa kwa lugha ya Gorowa?

...Are there any education materials written in Gorowa language?

Jb. ...Hakuna vitabu vya elimu vilivyoandikwa kwa lugha ya Gorowa

..., there are no educational materials written in Gorowa.

Sw...Je ni lugha gani uliitumia katika elimu?

...Which language did you use as a language of learning?

Jb... Kiswahili

...Kiswahili

Sw...Je ni lugha gani iliyotumika kuandika zana zakujiifunzia kama vile vitabu vya

darasani,vya fasihi na vitabu vingine?

...which language used to write education materials, such as text books, novels and other books?

Jb..Kiswahili kimetumika katika shule za msingi na Kiingereza kwa sekondari na elimu ya juu.

... Kiswahili for primary education and English for secondary and higher learning

This reveals that language shift in gorowa is also influenced by absence of education materials written in Gorowa.

The following interview session conducted for purpose of elicits the information from respondents on education materials written in Gorowa and other documents. .The following was the views of interviewee from Endadimet-Gidas, on 14/03/13

Example 5

Sw...Je ni lugha ipi uko vizuri zaidi katika kusoma, kuandika na kuongra

...Which language are you better at in Reading, writing and speaking.

Jb...Kiswahili.

... Kiswahili.

Sw...Je, Kigorowa kinatumika kuandikia vitabu vya elimu?

... Is Gorowa language used in educational materials?

Jb...Lugha ya Gorowa hakitumika.

...Gorowa language is not used.

Sw...Hivi ungependa lugha ya Kigorowa itumike katika elimu?

.. You could want your language Gorowa used in education?

Jb... Hapana kwa sababu wanaokifahamu ni wachache na ni lugha ya kabila moja tu.

...no, because people speak it are few and this is tribal language how about other

Tribes

This means that, Gorowa language is not taught and there is no education materials written in Gorowa, It is very difficult to learn this language , therefore based on educated and those who were schooling arguments, there is no education materials written in Gorowa so nobody can learn through formal education, for this case supported by

36=90% informants out of 40 informants selected as a sample size while 04=10% those who did not get informal education said they don't know if there is or not.

From participatory observation: The findings of the study revealed that, the learning materials in primary education were written in Kiswahili for 66%, English as a subject with 25%, English-Kiswahili as Dictionaries with 10% while Gorowa was nil as the result of the findings is concern.

Table 4.5 illustrates language preferred in primary education materials

Language	Respdents	Percentage
Kiswahili	26	66%
Gorowa	00	00%
Kiswahili-English	04	10%
English	10	25%
Total	40	100%

The Language preferred in reading novels and other books Language Percentage.

Evidently, while most of the participants (66%) still prefer Kiswahii as a language of texting, as table 4.5. below shows, the next language that is competing for that place is Swahili with a total of 10% of the participants. The mother tongues/ethnic languages that Gorowa due the recent study has not got education materials in primary level

Table 8 Table 4.6 illustrates Language preferred in learning material at secondary education.

Language used	Respondents	Percentage
English	32	80%
Gorowa	00	00%
English/Swahili	04	10%
Kiswahili	04	10%
Total	40	100%

Generally in multilingual communities, various languages are allocated specific functions and one could expect that the ethnic languages, if they are still vibrant and not under threat could be the languages used at home with family members and close associates from the same ethnic groups.

Several functions were listed including questions on language used in reading novels and other books, in reading magazines, in listening to music, listening to the radio, conversing with friends, in church, in social gatherings and in conversing with family members. Most participants prefer Kiswahili (20%) as a language of choice for reading novels and other books (as shown in above Table 4.7). Several participants also reported a preference for English when reading newspapers and magazines (80%).

In addition, English was reported to be the preferred language of writing letters (60%), of listening to music (20.2%), listening to the radio (30.3%) and conversing in social gatherings (80.8%) in secondary education. Since the question on social gatherings did not specify the nature or context of the gathering, chances are that results were different because respondents were not asked about specific social gatherings. Whatever contexts

they visualized, it is still interesting that more than half of the participants preferred English. That English is the preferred language of reading and writing was not surprising considering that the participants have always been in English medium of instruction schools and also by the fact that English is the main language of most available printed materials. They think that this is a language for those do not go for schooling not only this group but also those children came from parents of different tribes.

4.1.7. Negative Language Attitudes of the Speakers

The following are the reports from informants through questionnaire, interview and participation observation done by researcher. Following were the responses of the closed ended questions posted for the purpose of eliciting informants on the attitudes of speakers towards their language from respondents.

Example.6

Qn... Do you believe that children and adults have no prestige of speaking Gorowa than Elders?

Ans ... Yes 30=76% and only 10 = 24% respondents reported no,

Qn.. Kiswahili has high Prestige compare to Gorowa in gorowa community?

Ans... Yes for 35=88% while 05=12% said no.

Qn ... Would you rather your child be a speaker of Kiswahili/Gorowa or do you believe that it is valuable to be bilingual? I.e.to be equally strong in both languages?

Ans ... a/ Kiswahili...20=50%

b/ both languages...15=38%

c/Gorowa...05=12%

The lively – and even unpredictable – course of language dominance and language choice reflects the responsiveness of language attitudes to changing environments. This fact has important implications for the potential impact of language activism, including language revitalization efforts and the promotion of local language use in formal and non formal education. The role of education is the aspect of through which unfavourable attitude towards Gorowa was demonstrated. Being neither a language of medium of nor a subject in education even at the lowest level of education. Since the great attention of Gorowa community is paid to education, eventually Gorowa loss the attitude toward their language. It is also happen that students are discouraged to use Gorowa not only by education policy in schools (as medium of instruction in all levels) but also parents whose attitude is toward Kiswahili and English. following example show views of some parents on this regard.

Example 7

Sw.. Je unaamini kuwa watoto wanaotoka katika familia ambayo Kiswahili ni lugha mama, wana nafasi kubwa zaidi ya elimu na ajira kuliko wale ambao kigorowa ni lugha yao ya kwanza? Kwa nini

...Do you believe that children that come from homes where Kiswahili is the first Language have more educational and employment opportunities other than those have Gorowa as their first language? why.

Jb...Ndio, kwa sababu elimu na ajira hupatikana kwa lugha ya Kiswahili

Sw. Je ulimchagulia mtoto lugha ya kujifunza sawa na uliyojifunza ukiwa mtoto au hapana? toa sababu ya jibu lako.

... Did you choose the same language of learning for your child as yours when you were a child or not? Give a reason for your answer?

Jb. Siwezi kumchagulia mtoto wangu lugha niliyojifunza mimi maana lugha ya Gorowa ni lugha ya watu wachache na haiongelewi popote zaidi ya tarafa hii moja tu.

Sw... Je wasomi wa kigorowa wanakizungumza kigorowa ndani na nje ya jamii yao, ikiwa hapana kwanini?.

.....Do educated people speak Gorowa language within and outside Gorowa community? If not why?

Jb...unafikiri wasomi wataongea lugha ya kishenzi waache kuongea Kiswahili na Kiingereza.

These answers reflected that, 80% of respondents' reports show the negative attitudes of the people towards (Gorowa) while 20% of respondents have positive attitude towards Gorowa. Therefore due to this reason Gorowa people think and see their language as a language of no value.

The impact on primary-age children, especially rural children, has been significant. Tanzanian scholar O-saki notes that "since 80% of Tanzanians live in rural areas, most children start learning about the world around them in the mother tongue, which is the African tribal language" (O-saki 2005:50). He further observes that "in [the Tanzanian education] system, we have no first language learning, we give Kiswahili and English both a second language status, and ignore the first language completely" In these cases young school children are not learning in their first language, to the detriment of their academic achievement in the early primary years – and probably affecting their later learning as well.

Another vital aspect of attitude which was expressed by the aged speaker is that ,the pasisting of negative attitude towads Gorowa is accelerated by gradual disappearanve of traditional functions of the language in society for example traditional dance. ‘turiya ne gongokhaa’, this was the public dance played during the day and night between youths and adult males with female,in which Gorowa language were applied. Currently people are playing modern music that do not use Gorowa language.

They were also have initiation by then; ‘al/usloo’ for boys, which today is taking place in the hospitals or at home by modern medical officers without even a single song, and’ hhehheemis’ for girls which is not even there because of modernity which people are struggling for. By then, during this initiation people were singing tradition songs which could use Gorowa language.These gradual traditional and cultural erosion have an important bearing in people’s attitudes towards their language (Gorowa) is equated consequently to things of the past which have no use in the modern society.The following example designates an old speaker’s sorrow feelings Gorowa under this situation,the interview session conducted in Managhat-Singe on, 25/03/13.

Example 8

Interviewer,...Aayi, dellorie bara/o gora I dero? Anu gera a-bara/o slaaa?

... Mother, is Gorowa traditional dance there? I would dance.

Interviewee,...I amola garma, a qaro qwaqwadin,delo rihe yamu a hhiturutii bara/o si

I wa qwar,loqol tantiin bara koko slasla/aren o homa

... My son is not there that is why youths are running to indiscipline dance from intruders.

4.1.8. Intergenerational Language Transmission

Intergenerational language transmission is an important factor that involved in loss of language diversity and to develop a typology of speaker communities.

It is whether or not children are learning the language from their parents and care-givers. As not special situation is for parents to speak a heritage language among themselves in private and to converse with their children in a large language of wider communication that is socially, politically and economically dominant (this may be a multinational language such as English or Swahili, to mention some Tanzanian examples). Low transmission leads to language shift towards the dominant tongue.

The second group are *endangered languages*, typically spoken by socially and economically disadvantaged populations, under pressure from a larger language, used by a reducing proportion of the population, and usually not being intergenerational transmitted, that is adults are not passing them on to children in large numbers. Endangered languages are under threat unless their current contexts of use and acquisition change.

Wedin, (2004) Accordingly, the development observed and documented is threatening. It already has a negative impact on the position of ECL in the sense that the total number of L1 speakers is decreasing. While these days inter-generational L1 transmission still takes place, L1 competence building is stagnating or eroding as the result of the L2 imposition in formal education.

In addition, speaker communities show increasing age profiles where older people continue to speak the languages but younger ones do not and have shifted towards the few

larger multinational languages. Sometimes this takes place rapidly, over a generation or two, often via a period of unstable multilingualism. Sometimes the language shift is gradual, but inexorable, and occurs over several generations. From the close ended questions asked for purpose of getting the information, the research respondents respond as follow:

“I was not taught my language. My mother says my father didn’t want us to learn, because when he was going through school he saw what difficulty *his* peers were having because they learned Gorowa first, and the schools were all taught in Kiswahili language. And so we were not taught, my brothers and I”

This is today’s Gorowa language situation which enforced by education. An educated people in Gorowa community facing this situation because they think that the suitable language for them is English and Kiswahili and when they speak Gorowa they think as if they are uneducated and uncivilized ones. So for this reason they do not transmit Gorowa language into their children.

Age also played much role on language transmission from one generation to another generation. Since the young generation is highly interactive with external communities, the same is the agent of the linguistic change as older age pose resistance. This is an aspect that there is poor intergenerational transmission/reproduction of Gorowa which is resulting into total language loss/death in absence of serious and strategic measures.

Example. 9

Qn... Do you believe that children that come from homes where Kiswahili is the first Language have more educational and employment opportunities than those that have Gorowa as their first language?

Ans... yes

.Qn...parents in Gorowa society teach their children Gorowa language?

Ans...No

From interview, the following interviewee views reveal the truth on intergenerational language transmission.

Qn .Do your parents teach you your ECL?

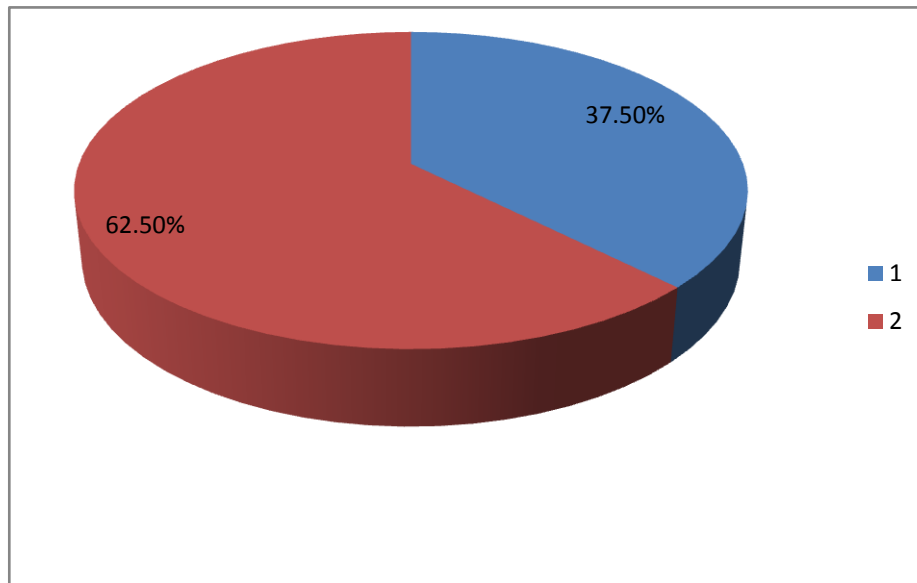
Ans. I was not being taught my tribal language early enough by my parents because they believe tribal language is not useful. And they believe that children those come from homes where Kiswahili is the first Language have more educational and employment opportunities than those that have Gorowa as their first language.

...my parents preferred English and Kiswahili because they think these are international languages.

Therefore these findings of this study shows that 25= 62.5% respondents out of 40 said we were not taught while 15= 37.5% out of 40 reported they were taught. Those who reported with 62.5% are educated people with young ones. Elders and those did not get formal education reported with 37.5%.

In Gorowa today, the native language stand the risk of being endangered as education and modernization are fast eroding the native cultures and local languages. So this revealed that there is not enough intergenerational transmission in Gorowa community. So as this reports of the respondents is concern, it seem that there is not enough intergenerational transmission of Gorwa and this should be one of the factors influencing language shift from Gorowa to Kiswahili. This extent of intergeneration transmission can be illustrated into percentage as shows in pie chart 4.3.

Figure 54.3 Illustrates in what extent intergeneration transmission of Gorowa language today is.



4.1.9. Trends in Existing Language Domains (Scale)

The concept domain was first used by Schmidt Rohr as cited in Fishman (1966:428). It was later popularized by Fishman who defines it as a socio-cultural construct abstracted from topics of communication, relationships and interactions between communication, relationships and interactions between communicators and locales of communication in accord with the instructions of society.

Iris, (1993) reported that strong parental preference and beliefs over Kiswahili is because of its high market value in Tanzania and Gorowa language is not considered as a language used by ruling class and by learning the subjects in Tanzania will not improve the student's chances to gain power and prestige. Gorowa language does not share the same status as Kiswahili is probably due to the inequality of social and economic opportunities attached to it. Because of the lack of status and prestige, speakers of minority languages

are disadvantaged culturally and socially. More importantly, the minority language-speaking children are disadvantaged in the unfamiliar linguistic environment of school where the medium of instruction is the chosen national language or the ex-colonial language.

In this study of Gorowa community in Babati district used the concept of domain. The researcher found that Gorowa used in some family discourse whereas Kiswahili used in education and employment. As the findings of this study from open ended questions asked for the purpose of eliciting the information on use of language in different domains is concern.

Examples, 10

Qn.1... Which language you most likely use with children, youths, adults and elders?

Ans...I most likely use Kiswahili

.Qn.2... Which language is the language that you use as home language?

Ans... the language that I use as a home language is Kiswahili

Qn.3... Which language did you use as a language of learning?

Ans... I use Kiswahili

Qn... Which language do you use in your religious community /market / working place?

Ans... I use Kiswahili

This respondents reports reflect that Kiswahili use in many domains compare to Gorowa language as it shown in the above repts, From Qn.1, 30=75% informants out of 40 replied Kiswahili while 10=25% said Gorowa, Qn. 2, 26=65 said Kiswahili and 14=35%

said they use Gorowa, Qn.3&4, 40=100% said they use Kiswahili in those domains. Therefore this means that Gorowa is no longer use in many domains as it has illustrated in the following table.4.7. below which asked ‘how do you speak Swahili in the scale of *all the time*, *sometimes*, and *never* in the following settings under Young speakers, Adult speakers and Elderly speakers?’, they responded as in table below. Setting: All the time, Sometimes Never. Table 4.7. Illustrates the use of Kiswahili in the scale of *all the time*, *sometimes*, and *never* in the following setting: Young speakers, Adult speakers and Elderly speakers

Table 4.7 illustrate use of Kiswahili in different domains under different age groups such as Young speakers, Adult speakers and Elderly speakers

Domains	Youth speakers			Adult speakers			Elderly speakers		
	A.T	S.T	N.r	A.T	S.T	N.	A.T	S.T	N.
At the market	30	10	00	25	05	10	08	02	30
In the church	30	10	00	25	05	10	08	02	30
At home	20	15	05	05	15	20	05	02	33
At public	30	10	00	25	13	02	10	15	15

As it can be seen from this table 4.7, the choice for ‘all the time’ was higher among all groups except at the home setting. Curiously, the choice for ‘never’ was lower than ‘all the time’ in nearly all settings, a sign that Gorowa is yet to regain these domains. It must be noted, however, that ‘sometimes’ as a response here became difficult to analyze. To the researcher, it meant ‘some use’, but to the respondents, it appeared to mean ‘not sure’. Since ability to speak Kiswahili and Gorowa are already reported as being nearly at par among the three groups, and given that, English, and other languages had almost no preferences as languages of regular communication among the respondents, it became

necessary to establish how the respondents would choose between Kiswahili and Gorowa in speaking to the groups identified in the chart below

Figure 6The chart 4.3 illustrates the usage of Kiswahili in different age with different domains at all the time.

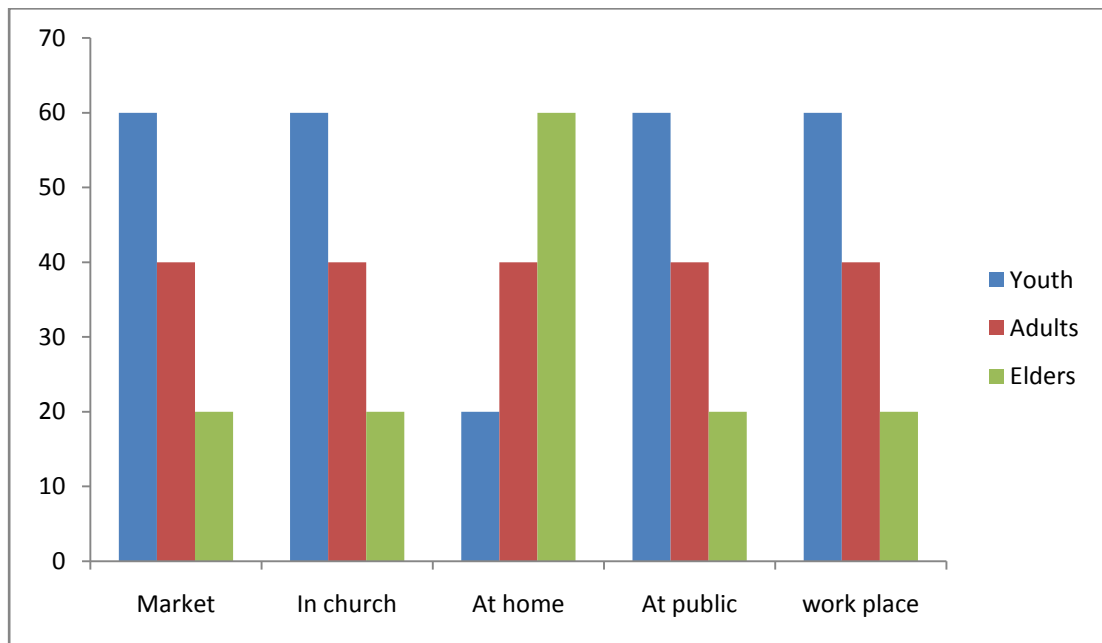


Table 10Table 4.8 *Language choice in Gorowa community by number of respondents (n=40) based on level of education.*

Domains	Gorowa	Kiswahili-Gorowa	Kiswahili
Home	15=37.5%	10=25%	15=37.5%
At market	05=15%	15=37.5%	20=50%
In church	05=15%	15=37.5%	20=50%
In Public	05=15%	05=15%	30=75%
Work place	05=15%	05=15%	30=75%

This small survey involved a total number of 40 respondents of which four respondents were educated of degree and postgraduate were using more Kiswahili 30=75% in all domains except little Gorowa at home 05=15%. 6 informants were elders and children with no formal education and thus working as peasants were using more Gorowa at home than other levels of education as in table ...shows 15=37.5% and the little Kiswahili in other domains. 10 informants were of FVI-Diploma were using Kiswahili and Kiswahili-Gorowa about 15=37.5 to 20=50% in different domains with the little Gorowa at home of 05=15%. The remains 20 informants were combination of Std vii and Fiv-Gr.A. these levels were using Kiswahili-Gorowa for 15=37.5% in church, market and home and 20=50% Kiswahili at the same domains.

As noted by Dorian (1981) that the home is the last stronghold of a subordinate language in competition with a dominant official language. When this supporter is invaded like what is happening in Gorowa community. Hannah (2004) that the use of Kiswahili in education resulted the Tanzanian students' deterioration of linguistic knowledge in their first language that is what happening to Gorowa community.

4.2.0. The Negative Effect of Using Kiswahili in Gorowa Society

With having identified the factors that influencing the language shift from Gorowa to Kiswahili, the second question of this research was; "what are the effects brought by the use of Kiswahili on Gorowa community?" The purpose of this research question was to elicit the information on effects of Kiswahili among Gorowa as the respondents. The findings of the study from respondents of all age groups: children, adults and elder of different sex had the similar report on the effect of Kiswahili into Gorowa community. Their reports came out with effects such as:

4.2.1. Code-switching

In most bilingual and multilingual communities code-switching is no longer an exceptional case as it is becoming not only a norm but a very common and salient socio-cultural phenomenon. Poplack, (1980) argues code-switching to be not only a “performance error” (Myer-Scotton, 1993b:50), code-switching caused by inability of sustaining an ongoing conversation but a practice of bilinguals who are fluent and proficient in both of their languages.

Poplack and Meechan, (1995:2000) defined code-switching as “the concurrence of sentences or sentence fragments, each of which is internally constituent with the morphological and syntactic (and optionally phonological) rules of its lexifier language” It is an aspect of language shift which has to do with introduction of completely unassimilated forms from another language into the structure of recipient (shifting) language (Haugen, 1956). Code-switching may be defined more specifically as inter-sentential shift to distinguish it from code-mixing (CM) which is intra-sentential shift.

This study aimed to assess the degree of the phenomenon in Gorowa society as an effect of Kiswahili in the gorowa language and culture. The assumption that code-switching is not usually motivated by a struggle to select a word from any of participating languages is backed up by the fact that utterances in code-switching accord with grammatical conventions of participating languages. This aspect was evident in the field of this study where though conversations were initiated in Gorowa and no inquiries were done in language(s) other than the ECL the respondents frequently switched into Kiswahili.

Code-Switching in Gorowa

A general possibility made in 4.13.above that more than 80% of the members of the speech community are either bilingual or trilingual was evident in the field words borrowing but also code-switching. Two hierarchical forms of code-switching could be distinguished in Gorowa community: intra-sentential and inter-sentential switching.

Intra-sentential switching has to do with swapping “forms within the clause or sentence boundaries” (Romaine, 1995:123) and sometimes mixing within the word boundaries where inflectional morphology from another language is put in. This type requires the most fluent bilinguals who can control or more linguistic systems at a go. Two levels of intra-sentential switching are: single occurring words and phrasal level as put forward by Myer-Scotton (2006:266) could be distinguished in Gorowa.

Single word switches involve the insertion of items from the embedded language which have not been completely assimilated into the prevailing conditions language structure. It may be either partially assimilated as in example 11 or not assimilated at all as in example 12

Example 11

(a) Na/aa ee slemero **a-tano**

All my children are five

(b) Moroowi nitlehhit **a-muhimu**

What I’m doing is important

(c) Gadiyer ee **akaqaro-anzi-m**

I have already started my work

Kitabu wi **ukwa-som-us**

I have read this book

Example 12

(a) **Soma** a aslaw **alkin** goi a aslawakang

Ica **read but** I can not write

(b) Ana **mpiro** /ats

I'm playing **football**

(c) Ani a **kipa** naqotimis u aleslaw

I'm **goal keeper**, I ketch very well.

Another level of intra-sentential switching found in the field involves switching different levels of constituents extending from phrases to large hunks of clause found within a sentence. The following example shows phrases and clauses switched from Kiswahili. This level of switching is regularly common to speakers who hold a good control of the languages involved in this bilingual context.

Example 13

(a) Mamay qaymor dor [**eka tano**] ng'i kon

My uncle has the big farm, **something like five acres**

(b) Mamay I tlatlay **kazini asubuhi sana**

Uncle goes to the work every early in the morning.

(c) Gitlay ani kazi si atu/akan **labda mtafute mtu mwingine.**

Hallo! I can not do that work, **just find somebody else to do.**

Inter-sentential switching has to do with language shift between sentences in which according to Myer-Scotton,(1993a) speakers produce one or more sentences in one

language before uttering another sentence from another language(s) used in the speech event. Since major portion of the utterances must obey with the rule of both languages, greater fluence in both languages is required for speakers to manage inter-sentential switching. This phenomenon, as exemplified below involves mlingual sentence(s) from all languages involves in multilingual community.

Example 14

Qn. Soko dero bara kijiji-ri he?

Do you have market in this village?

Ee, **i der .Lakini huwa haina watu wengi**

Yes, there is a market on Saturday, **However it does not bring many people**

Qn. Kwa daqaqerang umodaqito?

Do you always attend it?

Ans. A daqaqawa-kang. **Unajua nina kazi nyingi mno.** a daqaw gadiyer hatlaa bara fak

Oh! That is imposible. **you know Iam so busy.** I only go to the market when I finish other tasks.

Qn. Gadiyer yar takond a milaa?

What keep you busy?

Ans. Moroo ku yari. asma gara qomar tluway. **lazima niandae mashamba yangu tayari kupanda.**

So many things, especially now as rains will soon start. **I must prepare my farms ready for sowing.**

Table 11Table 3.9: Code-switching in relation to age group.

Code-switching	AGE GROUPS						
	05-14	15-24	25-34	35-44	45-74	75-85+	Total
Single word	15	20	20	15	12	10	92
Phrasal	35	40	40	30	28	20	193
Sentence	45	40	40	25	20	15	185
Total	95	100	100	70	60	55	310

Table 4.9 shows the extent of single ward, phrases and sentential switching in relation to age groups. Exclusively children and youths switch more frequently with 95 and 100.witches respectively or total of 195 =62% out of 310 switches of the whole sample. The middle adults age and old-age groups demonstrated limited frequency of code-switching in comparison to the early groups with only 65 and 55 swiches respectively, a total of 120 = 38 % switches.

This distribution of code-switching echoes the fact that age wise; the younger generations are the most active agents of language change and/ or shift in bilingual/multilingual communities. Middle and old-age speakers on the other hand create a considerable amount of resistance against the forces/pressure direct to cheir language; no wonder why their occurrence of code-switching is minimal.

Table 12Table .4.10 Code-switching in relation to education level

Code-switching	LEVEL OF EDUCATION						
	00	Stdi-vii	Fiv-Gr.A	Fvi-Dip.	Drgr.	Mast.+	Total
Single word	5	17	20	23	27	27	119
Phrasal	6	23	38	40	40	40	187
sentences	4	20	22	24	31	32	133
Total	15	57	78	87	98	99	434

Table.4.10 Illustrates the association between code-switching and education level in the community where speakers who be deficient in any formal schooling used only 19 =4.3% of the total occurrences of code-switching. Whereas an individuals from Std iv respondents to Std vii schooling had 57=13.1% cause of code-switching. Informants with Fiv-Gr.A in formal education and those with more than Fiv used ,87=20 and 99= 22% switches respectively.

This shows that the higher education level of an individual the higher occurrence of code-switching. Significantly it is also evident that phrases are the most swiched linguistic signs, followed by sentences and single word for the case of Gorowa because this is non bantu language. This sequence may help to establish that large percentage of speech in Gorowa community is in language other than bantu since in natural speech we expect to have more sentences and phrases than single word or tags appearearing in isolation.

4.2.2 Loss of identity

According to Le Page and Tabouret-Keller (1985: 222), Barth spoke of the traditional proposition that race equals a culture equals a language. Language is very important in any culture, and in any ethnic group, for that matter. There seems to be a common

understanding that language affects culture and that culture also affects the language that a specific group would use. It believed that there is a direct reciprocal relationship between a particular kind of social structure and language use.

According to Myers-Scotton, (2002) Language is an important means of communication and also a means of identification for the group that use it. Briefly, language shapes our culture as well as our identity. When one looks at identity, especially with regards to this study, it is imperative to look at ethnicity, as we are looking at a specific community referred to as language then refers to a specific ethnic group “Ethnic identity is one type of identity related to language choice and language use.

When one looks at identity in the case of this study, it is almost possible to think about ethnicity alone. Ethnicity and particularly, ethnic identity is important, as Individuals also group themselves into “differently speaking collectives, their language becomes both symbolic of an individual as well as a basis of that grouping in this particular case Kiswahili and Gorowa.

The findings of this study revealed that, the shifting of Gorowa speakers from their language to Kiswahili resulted into the loss of identity since language is an important factor to identify someone according to language used. The reports of the informants in this study based on the language as an identity of certain group of people. Our identities are horizontal as well as vertical. “Vertical: with ourselves earlier and in future with preceding and following generations and often places.

Our identities are never static, they are always changing” the language ring true; as will be seen, the language practices of the previous generations affected the language choice of current generations and so indirectly affected the identity of the current generations. “we have a group identity, a social identity”, and in communities in which language shift underway or has occurred, it is not only personal identities which are affected by the decisions of the previous generations but also group identities that is language we use in group.

On the other hand, there is also loss of identity through names as naming system changed. In Gorowa tribal names were using as one of their identity. But since the naming system changed one can not be identified through name. The following is an example of tradition naming system.

Table 13 Table .4.11 shows traditional naming system in Gorowa

Naming criteria	Name	Meaning	Given to symbolize
Notable evnts	Tluway, Kunseli	Rain Earthquek	Male/female child born when rain raining Male child born during the earthquek
Place of birth	Slaa, Bo/ay	Bush Multitude	Male child born in the bush male child born in the meeting
Situation	Qatay Wayda	Thin Peace	Male/female child born with slim body male/female child born during the peace
Names of: animals trees	Baha/ Habiye Himindi	Hyena tree	Male/female child born after several chidren die. Female/male child born behind tree called himindi.

Traditionally names in Gorowa community were given to dedicate several things such as marking the timing of great events, place of birth, names of trees/animals situations surrounding birth process and mark of respect the honour of ancestors. The above table.4.11 exemplifies some traditional names their meaning and what they devote.

This traditional means of naming newborns is vanishing in Gorowa community as Kiswahili based names are now becoming dominant in many families.

During this survey traditional names were seen only in families with either elderly people who are still powerful or limited contact to education system and interaction with people from outside their community. Educated people and prominent figures are mainly perceived to use Christian and Islamic names as an effect of Swahilization.

The following was interviewees' views from Endanachan on 19/3/13 revealed the truth as follows.

Example, 15

Interviewer...unafikiri tutumie Kiswahili au Kigorowa kuendesha usaili huu?

... Should we use Kiswahili or Gorowa to conduct this interview?

Interviewee.tutumie Kiswahili

...Let us use Kiswahili.

Interviewer ...Kwa nini unapenda tutumie Kiswahili

...Why do you prefer Kiswahili than Gorowa.

Interviewee ...Sipendi kujulikana kuwa Mgorowa kwanza siwezi vizuri.

...I do not want to be known as Gorowa speaker, after all I'm not much able.

Interviewer – Je ukijulikana kuwa mzungumzaji wa lugha ya kigorowa kuna tatizo

gani/?

... what is there any problem When you identified as Gorowa speaker
interviewee;-Wagorowa wanajulikana kama watu wasiostarabika,hivyo nitakuwa
asiyestaarabika

... Gorowa known as uncivilized people, so will be as uncivilized
one

Interviewer –Je wewe kitambulisho chako kuwa mgorowa ni nini? wakati lugha
Unayoitumia si Kigorowa?

...What is your identity to be Gorowa while your language,
does not identify you as Gorowa

Interviewee; Siku hizi mambo yamebadilishwa usasa na elimu, mtu utamfahamu
kwa kumwuliza kabila ila si vinginevyo

...Todays things have changed by modernization and education, you will identify
someone by asking his/her tribe not otherwise.

4.2.3 .The conflict among languages

Mufwene (2008) argued that, “Languages do not engage in wars either, though they co-exist in competition like biological species sharing an econiche and vying for the same resources.The species that has less access to the resources is endangered” (p. 223). How do languages hold more power and more resources than others?

The Tanzanian education policy illustrates the distribution of power among languages. The policy has not only sidelined African languages from use in intellectual realms, but has also given priority to some languages over others. Kiswahili commands a lot of power; it is the language of instruction, national language, job applications, prestigious

churches, of elite neighborhoods, of travel, of good and entertaining mass media, of great novels and most newspapers.

According to Mugane, (2006) that, there is really, “no explicit benefit associated with the mastery of local languages except Kiswahili” Presently Kiswahili is used alongside English in parliament, in churches, in education, on the radio and TV, in the public service and in most inter-ethnic communication. Ethnic languages are mainly used in the home domain, but is there any possibility that they might fall into non use even in the home domain, especially among young people and future generations? This cause conflict because is not all Gorowa know Kiswahili which is used in different domains competing with Gorowa in Gorowa community.

The findings reveled that there is conflict which made by language shift from Gorwa to Kiswahili in gorowa society. The source of conflict was Kiswahili, that when elders who do not understand Kiswahili are talking to children (whose their MT is Kiswahili), they are not able to understand what elders speak .But children speak Kiswahili while some elders are not able to understand, because these two languages competing within the community.

Example 16

Table 14The table 4.12 illustrates the conversation between Grandfather and the Grandchild

Grandfather	Naay Qwalang	You grandchild come here!
Grandchild	Unasemaje babu	What are you saying Grandfather?
Grandfather	Anaka qwalang nixawa	I'm saying come here, may I come?
Grandchild	Babu unasemaje	What are you saying? the grandchild laughed
Grandfather	Masghasese anibar akakaa	Why laughing when I'm calling you?
Grandchild	Acha noma babu	Don't make quarrel, you Grandfather
Grandfather	Anin gotlitang,da nikhaw	Are you insulting me?let me come!

Then the grandfather beatten the child because of misunderstand which caused by use of two different languages Gorowa and Kiswahili when they are in competition under the different domains. Therefore this is effect of language shift in the some community. This cause misunderstanding and conflict between children and elders, shift from Gorowa to Kiswahili bring this as a problem since Gorowa allowed their daughters and sons' married to other tribes as the result children born do not speak Gorowa language.

As the report of the respondents is concern we therefore learnt that there is a conflict is between two different speakers groups which divided by the use of Kiswahili in Gorowa community, that is the children whose their first language is Kiswahili and elders do not speak Kiswahili at all.From the findings the researcher experienced that,2= 05% as informants did not speak Kiswahili, while 6=15% children who were from parents of

different tribes. So this shows that, there must be a conflict during the conversation as illustrated in the table 4.12: above.

4.2.4 Destruction of Gorowa culture,

The term culture thus refers to the customary belief, social forms, and material traits of racial, religious or social groups. It also depicts the characteristic features of everyday life shared by people living in a place and at a given period in time. In addition, it deals with the set beliefs, shared attitude, values goals and practices that characterize an institution or organization. The set of values, conventions or social practices associated with a particular activity or societal characteristics.

The way culture influences our language, is also the way that language influences our culture. The particular language we learn through the process of cultural transmission provides us, at least initially, with a ready-made system of categorizing the world around us and our experience of it. The knowledge of our culture is developed only after we have acquired the language. Language shapes and determines people's cultural heritage. Through the process of migration Gorowa destroyed their culture by learning other languages after they have migrated to other places such as Gidas, Duru, Mamire and part of Riroda for greener pasture where they met People of different cultures mixed together with their cultural heritages.

This also happened to Gorowa due to immigration of other tribes into Gorowa land for instance People from different geographical locations such as Nyasa, Nyamwezi, Rangi, Nyaturu, Chagga and other tribes who were for fishing in Lake Babati and agricultural activities in fertile land of rift valley. In the course of interaction with people of different

cultures, they forced by the situation destroy some of their culture removing of lower two teeth; the name of father cannot be called by wife of his son and female circumcision and opted alternatively from others. .

The finding from questionnaires and observation revealed that use of Kiswahili in Gorowa society caused destruction of some gorowa culture due to the interaction of other tribes which also led to misunderstanding between children and elders (do not speak Gorowa) (do not speak Kiswahili) due to the use of Swahili as obstacles of transmission of norms and custom in the society. Example the researcher observed during the field between Grandfather and Grandchild.

Apart from that, language is the way of transmitting culture from one generation to another, so if there is language shift there is no also transmission of culture because of misunderstanding between one generation and another. To suggest the Gorowa still continue this tradition is therefore not true, however, a reversal of shift needs to be accompanied by a cultural renaissance of sorts. Asked to respond True (T) or False (F) to statements below with respect to *cultural renaissance*, the respondents responded as following through different grouping age, Children, Adults and Elders.

Example 17

Table 15 Table 4.13 illustrated the destruction of Gorowa culture

Statement	Children		Adults		Eldres	
	T	F	T	F	T	F
The Gorowa still circumcising their female children	03%	97%	37.5%	62.5%	37.5%	62.5%
Intermarrying with other tribes is still common in Gorowa community	70%	30%	59.4%	40.6%	43.8%	56.3%
Gorowa and other tribes beliefs are nearly the same these days	70%	30%	53.1%	46.9%	50%	50%
Gorowa traditions are becoming weaker these days	80%	20%	60.6%	39.4%	56.3%	43.8%
More Gorowa people are now giving their children Swahili/religious names	90%	10%	60.8%	39.2%	37.5%	60.5%
The annual Gorowa cultural festival is very regular these days	20%	80%	28.9%	71.1%	31.3%	68.8%
The Gorowa now lay out their homesteads like the Swahili	72%	28%	62.5%	37.5%	31.3%	68.8%

Out of this, Gorowa have not regained circumcision – by 62.5% for all groups, are still torn down the middle between Gorowa and Swahili practices, and already lost the annual cultural festival – by 80% among children, 71.9% among adults and 68.8% among elders. The sticking points between the all three groups were mainly over laying out the homestead and naming, a sign that all groups were persuaded different ways, which is not good for the revitalization of the culture, alongside the language.

4.3.0 Importance of Using Kiswahili

Through identified of factors influencing the language shift from Gorowa to Kiswahili, the second question of this research was; what are the effects brought by the use of Kiswahili on Gorowa community? And the research question number three has asked for the purpose of eliciting the information from the respondents on importance of using Kiswahili in communication among Gorowa. The following was the reports of the respondents on the importance of using Kiswahili among Gorowa community. Kiswahili as the high or prominent language is the formal language for official government administration, business, education, literature, the mass media, political speeches and sermons. Gorowa, as a local language, is the low or common language and is more restricted to informal use at home, among elders, and for informal discourse and jokes among the people of peer group. The following were the views of respondents.

4.3.1 The Communication with Other ECLs

Language is needed for interaction in the society and to share ideas and experiences with others. Culture too is another important aspect of people's life and it is one of those things that distinguish men from one another. People of different cultures often migrate to other places where there are opportunities.

According to Mugane, (2003) that, there is really, "no explicit benefit associated with the mastery of local languages except Kiswahili" Presently Kiswahili is used alongside English in parliament, in churches, in education, on the radio and TV, in the public service and in most inter-ethnic communication.

The current linguistic situation in Gorowa community is the result of informal and formal factors that have shaped it. Among other things, the informal factors include seasonal work in other places, migration, sale of surplus products, visits to relatives, etc. People's mobility consolidates their L2 competence and proficiency, since those who stay outside Gorowa community for a short or longer period are definitely exposed to a L2 speaking environment. Similarly, formal contacts, which were just referred to above, are also significant language-wise.

A local government official language uses L2, which is the official medium of communication in administration. For example, in Tanzania where the official language is Kiswahili, most people learn the language for economic reasons. That is, they know how important the ability to communicate in Kiswahili is to their getting a good job, they are left with no choice but to learn the language (Kiswahili). From the findings of this study, informants argue that without Kiswahili we can do nothing with other tribes. Since Kiswahili is a language of communication for official government administration, business, education, literature, the mass media, political speeches and sermons. So They used it for communication among speakers of different languages. As a lingua franca for social inter-ethnic interaction, Kiswahili has no doubt simplified communication among Gorowa and other tribes who manage their ethnic languages. This revealed in the following interview session conducted between researcher and interviewee from Gidabaghar- Gidas on 22/3/13)

Example 18

Sw... Baraa tla/ang Gorawo muku tsifirir hatlaa idero?

....Within Gorowa community, are there other tribes?

Jb .. Ideyaa waloo

...yes they are so many.

Sw...*Ne mukusi bardinkwa tsifirir tar axwesi a gala?*

... If those tribes are together which language they are communicating with?

Jb. *..Ar- hatlaa a-gala hhee a qo Kishaheri*

... Nothing rather than Kiswahili

Sw...Kishaheri bir-kahh a axwesaake ne muk'si?

....You cannot communicate with other tribes without Kiswahili?

Jb...*hhee dor nir axwesan bar inoin Gortii ng' asl-ya a kang*

...How can we communicate with them while they don't know Gorowa

Sw...Bara mare sarkaliro axwesinta tar axwesi agala?

...Which language is used in the government's offices?

Jb...*Aqo Kishaheri kilos bar xoa kang he un lelehh o ki/imis*

...only Kiswahili is used if someone don't know it, they must find interpreter.

4.3.2 Educational tool

The introduction of Western education was of course a threat to the training methods of the indigenous societies. One of the greatest effects was the language shift that it caused. Emphasis on the knowledge of the book and information transmitted by the written word meant that those who were educated mostly acquired Kiswahili and English. Religious institutions used Kiswahili as the medium for primary education.

After independence national education in the national language was seen as the key to the success of the Tanzanian state. A number of policies were elaborated and introduced to make the language of education Kiswahili. This was only partially successful. Kiswahili was the language of the primary sector, as it had been for most of the population even

before independence. Due to this argument Gorowa recognize how important the ability to communicate in Kiswahili is their getting a good job and education.

The findings of this study reveals that the use of Kiswahili is very important because it is the language used in education and in jobs application as well as official language use in government offices. It is through Kiswahili our pupils acquire education in primary level, even in jobs application tanzanins use Kiswahili, in parliament and in different meetings. In following questions the truth of the above arguments has revealed.

Example 19

Sw. Je unamchagulia mtoto wako lugha sawa na uliyojifunza ukiwa mtoto? kama hapana toa sababu.

..Did you choose the same language of learning for your child as yours when you were a child or not? Give a reason for your answer?

Jb...Hapana, kwa sababu haitumiki katika elimu.na serikalini.

...no, because is not used in education and government services

Sw.. Je unaamini kuwa watoto waliotoka katika familia ambapo lugha yao ya

kwanza ni Kiswahili wananafasi kubwa kuliko wale wanaotoka katika familia mbapo lugha yao ya kwanza ni Kigorowa.

...Do you believe that children that come from homes where Kiswahili is the first language have more educational and employment opportunities than those that have Gorowa as their first language?if yes Give a reason for your answer.

Jb.Ndiyo kwa sababu ni lugha inayotumika katika ufundishaji

... Yes, because Kiswahili is used in teaching-learning process

Sw... Nini umuhimu wa kutumia Kiswahili katika jamii ya Kigorowa?

...What is significance of using Kiswahili among Gorowa community?

Jb. .Ni muhimu kwani ni lugha inayotumika katika elimu na maofisini.

...it is important because is used in education and government offices.

Sw..Lugha gani ulitumia katika elimu?

... Which language did you use as a language of learning?

.Jb...Lugha ya elimu ni Kiswahili katika elimu ya msingi na Kiingereza kwa sekondari na elimu ya juu

... A language of learning is Kiswahili for primary education and English in secondary and higher learning institution as medium of instruction of our country.

Sw...Unamaanisha mtu yeyote hawezi kusoma au kupata elimu bila kujua Kiswahili katika nchi yetu?

...Do you mean somebody can't learn or acquire education in our country without Kiswahili knowledge?

Jb...Atapataje wakati Kiswahili ndiyo lugha ya kusomea na mawasiliano katika elimu ya msingi na huo ndiyo msingi wa elimu yetu.

...How can one get when Kiswahili is a language used in learning-teaching process and medium of instruction in primary education and that is a foundation of our educatin.

These informants' views reflected that, 80% of respondents supported the significance of language shift from (Gorowa) their language into Kiswahili or importances of using Kiswahili, while 20% of respondents have reported that there is no any importance of using we just learn a new language because every language is important.

Conclusion

This chapter was dedicated for presentation of the findings which was done hand in hand with discussion of such findings. This presentation and discussion said eventually was about gradual shift of domains of language use from Gorowa to Kiswahili, interacial marriages, quality of written documents, negative intergenerational transmission, negative and indifferent attitude of the speakers towards Gorowa in favour of Kiswahili. The extent on how the Gorowa community affected from Kiswahili influences (negative effects and positive effects) and an importance of Gorowa shift to Kiswahili are also detailed in this chapter.

CHAPTER FIVE

SUMMARY CONCLUSION AND RECOMMENDATIONS

5.1 SUMMARY OF THE STUDY

This study investigated factors influencing language shift from Gorowa to Kiswahili, the effects of Kiswahili to Gorowa speech community and the importances of using Kiswahili among Gorowa speakers. The primary informants where the authentic and natural language data were obtained where the people who have born, and have a knowledge at least some elements of Gorowa culture, attended or not primary education in Gorowa division, hence they have a substantial receptive and productive skill of the Gorowa language. The criteria used to select a representative sample were age, education level and sex because they were noted to have bearing in linguistic behavior of the Gorowa speakers.

Factors such as: the degree of inter-ethnic marriage, national language policy, mixture of tribes, attitude of the people to towards their language, and quality of written documents were suggested and their effects on Gorowa language and speech community at large. The above goals aimed to weigh those factors endangered Gorowa to the extent that it needs revitalization measures.

The pilot study conducted before research, helped the researcher to employ tools such as sociolinguistic interview, uestionnaire and participatory observation. Recording and note taking were used to elicit the data which were later translated and transcribed for analysis centered on the goals the study the nature of the data and the study in general allowed for the analysis to be done manually that is simple calculation, largely percentages and figures as well.

In this study, two languages are in language contact contexts, where by Gorowa being the host language while Kiswahili invader language. Concerning interracial marriages, intergenerational transmission, mixture of different tribes, and number of Gorowa speakers, influenced by the sociolinguistic variable such as age and level of education which is eventually determined by the former. And on the other hand quality of written documents, no use of Gorowa in educational materials, national language policy this was due to extensive penetration of Kiswahili into Gorowa community. Apart from those factors the researcher also established that the effects of language shift such as loss of identity, destruction of Gorowa culture, conflict among Gorowa speakers (elders) and Kiswahili speakers (children), language decline, communication demands and educational tool. This was due to extensive penetration of Kiswahili and influenced by the sociolinguistic variable such as age and level of education.

5.3 Conclusion

This study was carried out within the domain theory and the functional choice theory of language shift / death as a theoretical frameworks which eventually require conclusions that focus into the factors influencing language shift from Gorowa to Kiswahili in Gorowa community and the negative effects of Swahili to gorowa's community as well as positive effects of Kiswahili into Gorowa community. In light of the research findings, the following conclusions were drawn.

In first objective of the research, that was to investigate the factors influencing the language shift from Gorowa to Kiswahili and the researcher noted through findings presentation and discussion that, the language shift in Gorowa influenced by inter-ethnic marriage, national language policy, quality of written document and negative attitude of

speakers towards their language, Gorowa language was not used in education materials, inferiority of Gorowa language against Kiswahili.

Second objective of the research, was to examine the negative effects of language shift among Gorowa community in which the findings revealed that these are loss of identity, misunderstanding and conflict among elders who do not know Kiswahili and children who do not know Gorowa, destruction of Gorowa culture and language decline. And third objective was the importances of shifting to Kiswahili that is the use Kiswahili in Gorowa community and the findings revealed that is due to communication demand between different tribes and Kiswahili used as an educational tool (language used in learning).

5.4. Recommendations

This current study, as it could have been for any other could not cover each and every aspects of Language shift among Gorowa speakers. Factors influencing the language shift from Gorowa to Kiswahili, negative effects and importances of Kiswahili were the only areas investigated in the field. An extent of language shift, code-switching and lexical loss are open for future/further studies. The studies of this kind may also extended to other ethnic community languages as means of bringing people awareness of a difficult situation in which these languages will be in a near future if an intentional actions are not taken to secure.

Based on the aim of this study, not just to bring these facts about Gorowa and quite but as a contributions to rescue the situation hopefully, this study will awaken people's awareness and instill some optimism sense of not only Gorowa but also other ECLs and need to preserve them. The following should be made:-

- The Gorowa society should close the boundary for other tribes to enter and be free to marriage to/from other tribes. These could be observed so that the intermarriages should not be there so that they revive the use of their language. The researcher also emphasizes, on speakers' emotional feeling of speaking their language and feel confident of speaking their Gorowa. Parents should transmit their language from one generation to the next generation by teaching their children and imparting the spirit of loving their ECL. If we decide that for all those reasons that survival of language is important and we want to keep language being spoken and used.

People outside of community where languages are under threat can work in a number of areas: language documentation, language protection, and language support, including *revitalisation* (giving vitality back to languages by extending the domains and functions where they are used). This work must be carried out in a collaborative and respectful manner with members of the speaker communities, if they choose to do so. Some communities will respond that they want to give up their language and past and to assimilate to the dominant society and culture, but others may be keen to try and maintain their cultures and languages. We need to understand the patterns of use and attitudes because those are so important in determining whether languages will manage to continue, as well as to provide reliable and comprehensible information for intervention strategies

- As a matter of fact most Tanzanian ECLs lack proper documents that are not written, especially in their structural aspects such as phonology, syntax, lexical and morphology. A well documented language has the great chance of survival

even when demographic, socio-economic, and political pressure is severe compared to undocumented one like Gorowa in this study. An appeal is also made to interested and shifted linguists and elites more efforts on documenting the ECLs which is an important method of preventing linguistic death.

- To national language policy and policy makers, have to allow the use of vernacular languages, government has to agree the medium of instruction will use vernacular language for the first three years of primary education, followed by Kishwahili in the fourth years, secondary and higher education, and then English language would become the subject in all level of education may be that could reverse the language shift.

This calls for governments to institutionalize measures to raise the social status of the languages which would make the languages more “viable in handling public domains”. While there are many external organizations and foundations that are providing support to preserve the minority languages in Africa sponsored by non-governmental agencies currently underway in many African countries, the complexities of reviving and maintaining a minority language are undeniable

5.5. For Further Research

The study noted several issues and gaps required to be addressed. On this basis the following suggestions are hereby put forward:

An extent of language shift, code-switching/ code-mixing and lexical loss are open for further studies.

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APPENDICES

Appendix 1 Interview schedule

You have chosen or selected by researcher today because, you have identified as secondary who has information on language shift in Gorowa language to Kiswahili. The aim of this is to justify factors influencing the language shift in Gorwa and identify as a problem to the users of the language that is wagorowa land (gorowa division).

The factors which the researcher could want to justify is on what makes language shifting and what aspects and to what extent has it shifted (stage) I have planned this interview to use at least (15) minutes, during or within this time I will have several question that would be covered.

II INTERVIEW INFORMATION

DATE

What is your name?

What is your age?

Your marital status?

What is your village?

Can you tell me your occupation?

What is your level of education?

III GENERAL QUESTIONS TO ADULT ON LANGUAGE SHIFT

1. Should I conduct this interview in Kiswahili or Kigorowa?
2. How many languages do you speak?
3. Which language do you regard as your first language?

4. Which language are you better at in; reading, writing and speaking

5 . Which language is the language that you use as home, learning and religious community?

Other interview questions will structured during the interview field.

IV GENERAL QUESTIONS TO CHILDREN ON LANGUAGE SHIFT.

1.Should I conduct this interview in Kiswahili or Kigorowa?

2.How many languages do you speak?

3. Which language do you regard as your first language?

4. Which language is the language that you use as home, learning and religious community language?

6. Which language are you better at in; reading, writing and speaking

Other interview questions will structured during the interview field.

Appendix 2 QUESTIONNAIRES: Schedule

Section I closed ended questionnaires. Write yes or no by canceling incorrect answer.

2. Do parents in Gorowa society teach their children Gorowa language? Yes/No

...Wazazi katika jamii ya kigorowa wanawafundisha watoto wao lugha ya kigorowa?

Ndiyo/Hapana

3. Kiswahili have high status compare to Gorowa in gorowa's society? Yes/ No.

...Katika jamii ya kigorowa Kiswahili kina hadhi mkubwa kuliko lugha ya kigorowa?

Ndiyo/Hapana

4. Gorowa speakers are shifting because some parents are of different tribe in Gorowa community? Yes /No.

...Lugha ya kigorowa inakufa kwa sababu baadhi ya wazazi ni makabila tofauti?

Ndiyo/hapana

5. Gorowa shifts because of its small number of speakers compare to Kiswahili Yes/No.

...Lugha ya kigorowa inakufa kwa sababu ya wazungumzaji wake kuwa wachache?

Ndiyo/ Hapana.

6. Gorowa use Kiswahili in their meeting rather than Gorowa? Yes/no.

... je Wagorowa wanatumia Kiswahili katika mkutano yao kuliko kigorowa?.Ndiyo/Hapana

7. The New generation is the source of language shift in Gorowa community? Yes/no.

.. Kizazi kipya ndiyo chanzo cha kufa kwa lugh a katika jamii ya kigorowa?

Ndiyo/Hapana

8. E/ Do you believe that children that come from homes where Kiswahili is the first

Language have more educational and employment opportunities than those that

have Gorowa as their first language? Yes/no.

... Je unaamini kuwa watoto wanaotoka katika familia ambayo Kiswahili ni lugha mama, wana nafasi

kubwa zaidi ya elimu na ajira kuliko wale ambao kigorowa ni lugha yao ya kwanza?Ndiyo/Hapana

9. Kiswahili language is the language that you use in your home as a family language? Yes/no

... Kiswahili ni lugha unayoitumia nyumbani kwako kama lugha ya familia? Ndiyo/Hapana.

10. Is Gorowa shifting because some parents are of different tribe in Gorowa community? Yes /No.

...Lugha ya Kigorowa inakufa Kwa sababu baathi ya wazazi ni kabila tofauti.Ndiyo/Hapana.

11. Does Gorowa trbe/people allows interr-ethnic marriages? Yes/no.

...Kabila la wagorowa wanaruhusu kuoana na makabila tofauti.Ndiyo/Hapana.

12. Do you believe that Kiswahili is spoken as a means of communication between Gorowa and other ethnic groups? Yes/No

Je, unaamini Kiswahili kinatumiwa kama njia pekee ya mawasiliana kati ya Wagorowa na makabila mengine? Ndiyo/Hapana.

Section II Open ended questionnaires:

1. How many languages do you speak?

Je unafahamu lugha ngapi? zitaje

12.....3.....4.....

2. Which language do you regard as your first language?

Je lugha ipi ni lugha yako ya kwanza?

.....

3. Is Gorowa or Kiswahili, the language you feel most comfortable in speaking?

Je ni kigorowa au Kiswahili, lugha ambayo ukizungumza unajisikia huru zaidi?

.....

4. Which language do you use in your religious community?

Je ni lugha gani unatumia katika jumuiya ya kidini.....

5 What are the factors influencing to language shift from Gorowa to Kiswahili?

Je ni sababu gani zinachangia watumiaji wa kigorowa kuhamia Kiswahili.

a/.....

.b.....

c.....

d.....

e.....

f.....

g.....

6 If Kiswahili was your main language at school but Gorowa was your dominant language socially or in the family, do you sometimes find there is a conflict?

... Ikiwa Kiswahili ilikuwa lugha yako kuu ya shuleni, wakati kigorowa kilikuwa ni lugha yako ya kijamii au katika familia je unajikuta kuna mgongano wakati mwingine.....

7. Which language do many children use as their first language?

Je ni lugha ipi watoto wengi wanatumia kama lugha yao ya kwanza.....

8. Do educated speak Gorowa language within and outside Gorowa community? If not, why?

Je wasomi wa kigorowa wanakizungumza kigorowa ndani na nje ya jamii yao, ikiwa hapana kwanini?.....

9. Did you choose the same language of learning for your child as yours when you were a child or not? Give a reason for your answer?

Je ulimchagulia mtoto lugha ya kujifunza sawa na uliyojifunza ukiwa mtoto au hapana?Toa sababu ya jibu lako.....

11 .Would you rather your child was a speaker of Kiswahili or do you believe that it is valuable to be bilingual? I.e. to be equally strong in both languages?

...Ungenda mtoto wako kuwa mzungumzaji wa Kiswahili au unaamini kwamba ni bora kuwa na lugha mbili? (kuwa mmahiri kwa lugha zote mbili kwa viwango sawa).....

12. If you used more Gorowa at an earlier stage in your life and maybe now you are not using such a lot of Gorowa anymore. Can you recall when and why that changed?

...Je ikiwa ulitumia sana kigorowa mwanzoni mwa maisha yako na labda sasa huitumii sana tena kama mwanzo, unaweza kukumbuka ni lini na kwanini kulibadilika hivyo?

13. Do you think what would happen if every parent will teach their children Gorowa as first language rather than Kiswahili?

...Je unafikiri kitu gani kingetokea kama kila mzazi anamfundisha mtoto wake kigorowa kuliko Kiswahili?.....

14. Are there any education materials written in Gorowa language?

..Je, kuna vitabu vya elimu vilivyoandikwa kwa lugha ya

Kigorowa?.....

15. Do you think somebody can't learn or acquire education in our country without

Kiswahili language?

Je, unafikiri mtu anaweza kusoma au kupata elimu bila kujua lugha ya Kiswahili?

.....

16. What could Gorowa community get from speaking Kiswahili as importances of using

it.?.....

Jamii ya Kigorowa inapata nini kutokana na matumizi ya Kiswahili kama mafankio?

.....

18. Do you think people of different languages can make unity without language which

known by all groups?

Je, unaffikiri watu wenye lugha tofauti wanawaza kuungana bila lugha inayofahamika

kwa watu wote?