

**FACTORS INFLUENCING LANGUAGE SHIFT:**

**A CASE OF IRAQW**

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**MASTER OF ARTS IN LINGUISTICS**

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FACTORS INFLUENCING LANGUAGE SHIFT: A CASE OF  
IRAQW

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THE UNIVERSITY OF DODOMA

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The undersigned certifies that she has read and hereby recommends for the acceptance by the university of Dodoma a dissertation entitled: **“Factors Influencing Language Shift: a Case of Iraqw”**; in partial fulfillment of the degree of Master of Arts in Linguistics of the University of Dodoma.

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Date.....

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## **DEDICATION**

This work is dedicated to my mother, Martha Masong, my lovely wife, Piasis Hance  
Kisuma, my beloved daughter, Magreth Phaustini and my son, Elijah Phaustini.

## **ABSTRACT**

This study aimed to investigate factors influencing language shift from Iraqw to Kiswahili. The study was conducted in Hanang district at Measkron ward. Three villages were selected within the ward to get the respondents for answering the research questions. These are: Measkron, Getaghul and Mara. This study was guided by Gaelic Arvanitika Model under Causality based perspective. In order to fulfill the aim of the study, specific objectives were set. These are: to examine the domains of Iraqw language use; to examine Iraqw speakers' attitudes towards their native language, and to investigate the factors facilitating language shift from Iraqw to Kiswahili.

This study used both quantitative and qualitative research approaches. The quantitative data were collected through questionnaires from 135 respondents within the study area while the qualitative data were collected through interviews from 05 participants. The data collected through questionnaires were analyzed quantitatively while the ones gathered through interviews were analyzed qualitatively.

The findings of the study revealed that the majority of the respondents use Kiswahili in domains such as religion, schools, hospitals, markets and village meetings while Iraqw language is maintained in homes, with friends, relatives, working places and in ritual practices. The majority of the respondents show positive attitudes towards their native language. The study revealed various factors contributing to language shift from Iraqw to Kiswahili. These are: education, inter-linguistic marriages, religious practices, internal migration and bilingualism. The study recommends language scholars to document more on ECLs like Iraqw so as to rescue them from shifting and dying.

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## LIST OF SYMBOLS AND ABBREVIATIONS

%	Percentage
ECLs	Ethnic Community Languages
F	Female
M	Male
N	Number of Respondents
H	High
L	Low

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.0 Introduction**

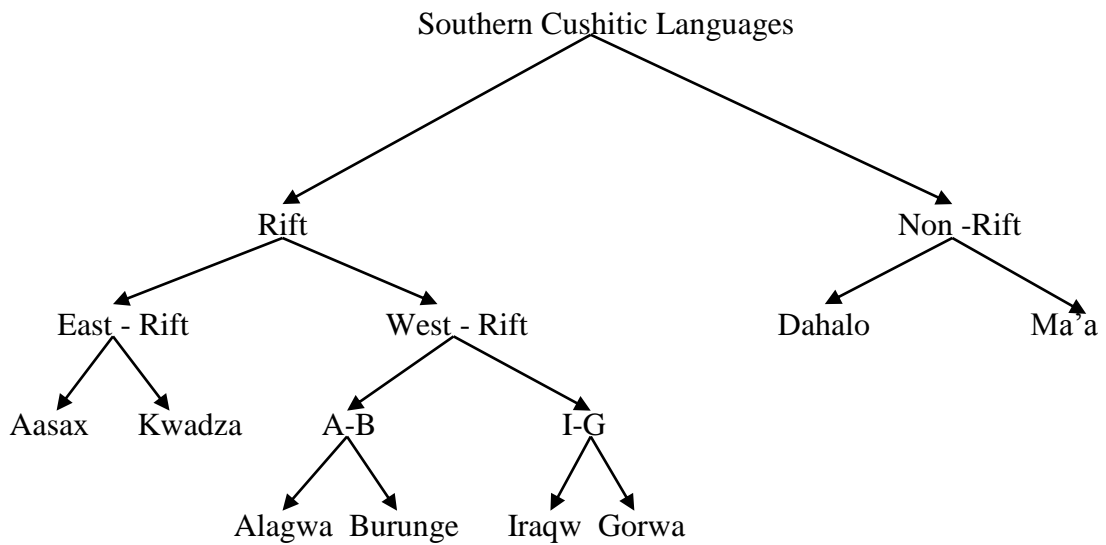
This chapter explains Iraqw people and their language, background to the problem, statement of the problem, significance of the study, objectives, research questions and scope of the study. It further presents definition of terms and chapter summary.

#### **1.1 Iraqw People and their Language**

Iraqw language belongs to Southern Cushitic group under the Afro-Asiatic family of languages (Mous, 1997). The Cushitic languages are mainly spoken in Eastern and Northeastern part of Africa particularly in Ethiopia, Somalia, Djibouti, Eritria and spread to Egypt and Sudan (Tosco, 2000a). The Cushitic languages are classified as the highland and lowland Eastern Cushitic languages, Northern (Beja), Central (Agawa) and Southern Cushitic group (Greenberg, 1963). Greenberg's classification of Cushitic languages is said to exist with very minor corrections among many classifications by other language scholars (Ehret, 1995).

The Southern Cushitic group consists of languages like Iraqw, Gorowa, Kw'adza, Alagwa, Burunge, Aasax and Dahalo (Mous, 1993). These languages are classified as Non-Rift and Rift languages as displayed in Figure 01 (Maghway, 1995). The name Rift languages was introduced after the occurrence of the Great Rift valleys in East Africa. Many of these languages are spoken around the Rift valleys, and they have some related features.

**Figure 1: Tree Diagram Showing Southern Cushitic Languages**



**Source:** Maghway (1995)

Based on Figure one above, Southern Cushitic languages are divided into two areas: Non-rift and Rift languages. The Non-Rift languages are divided into Dahalo and Ma'a. The Rift languages are divided into East and West Rift languages. The East Rift languages include Aasax and Kw'adza while the West Rift languages include Alagwa, Burunge, Iraqw and Gorwa. Alagwa and Burunge have a close contact just as Iraqw and Gorwa.

Kießling (1999) limits Southern Cushitic languages to West –Rift languages because it is the only group that has some related features, he considers Aasax and Kw'adza as the dead languages. Therefore, there is no enough data to confirm that they belong to any of the sub branch identified above. On the other hand, Ma'a language is said to have many admixture from Bantu languages; therefore its inclusion into Southern Cushitic languages is of doubt (Mous, 1994). Concerning Dahalo, Kießling (1999) argues that it has some related features with Eastern Cushitic languages (Tosco, 1991). Thus, it does not belong to Southern Cushitic languages. He names

Southern Cushitic languages as Proto-West-Rift. Therefore, Proto-West-Rift is divided into Proto-North-West-Rift and Proto-South-West-Rift. The Proto-North-West-Rift is divided into Proto-Iraqwoid and Alagwa language. Proto-Iraqwoid is partitioned into Iraqw and Gorwa. Proto-South-West-Rift consists of Burunge language.

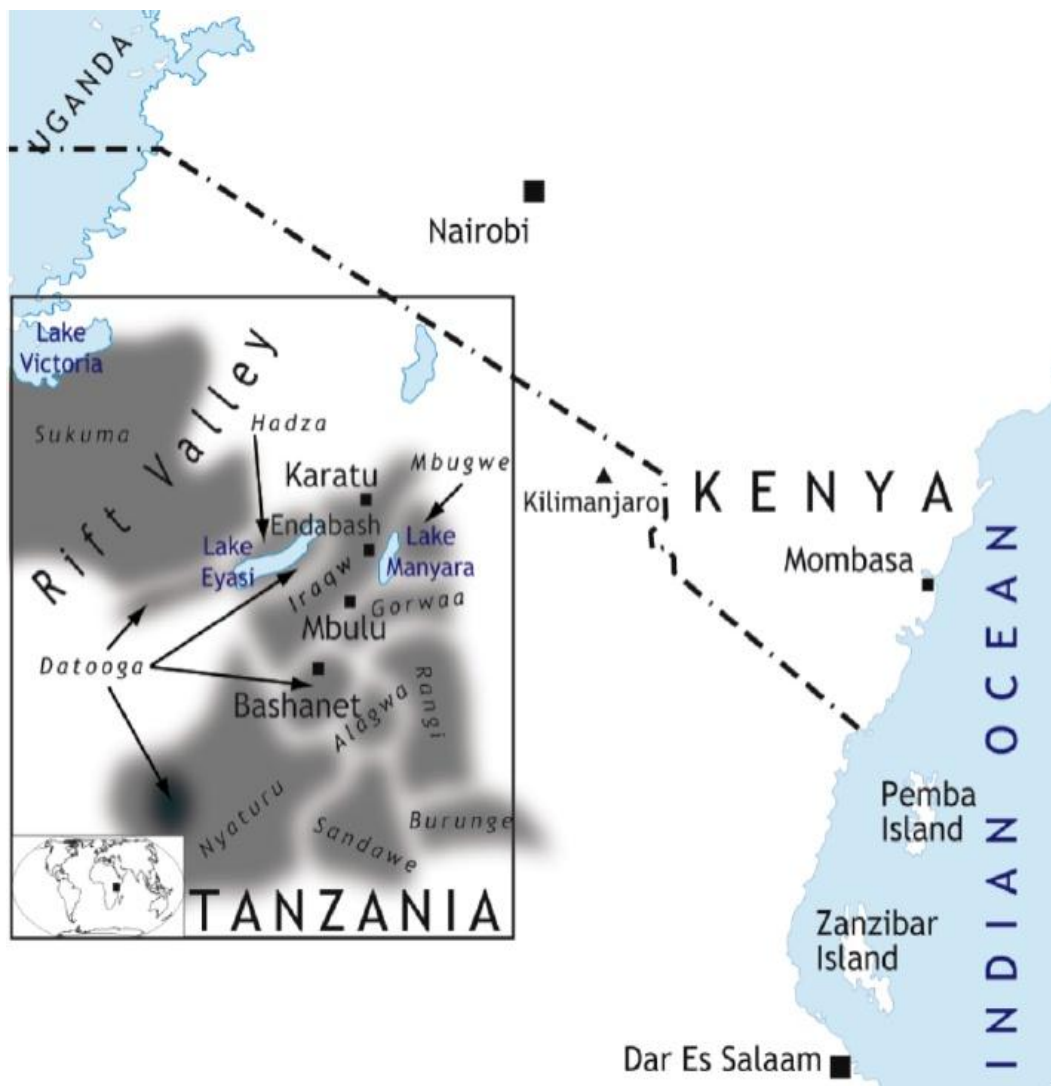
Iraqw, as a language under the study, is spoken in the northern part of Tanzania (Mous, 1997). It is widely spoken in Manyara region especially in Mbulu district with 219,262 native speakers, Babati district with 124,799 native speakers, Hanang district with 86,401 native speakers and some parts of Arusha region like Karatu district with 135,531 native speakers (LOT, 2009).

Based on the map 01, Iraqw speakers are bordered by people of different language families. In the Southern part, they are surrounded by Datooga with whom they have close contact and interaction. There are some Datooga speakers who have been assimilated to Iraqw language and Iraqw speakers who have been assimilated to Datooga language because of long history of linguistic contact as neighbours (Mous, 2009).

In the Northern part, they are surrounded by the Maasai whom they consider their enemies due to long history of tribal conflicts. In the Iraqw history, Maasai were said to be hostile as they often steal their cattle. This situation has created historical conflicts among these two tribes (Mous, 2009). For this reason, there is very little interaction and contact.

In the Western part, they are bordered by Nyiramba, Isanzu and Khoisan group known as Hadza. Hadza are hunters and gatherers who live around Lake Eyasi. In the Eastern part, they are surrounded by Gorowa who have long historical contact with Iraqw people. Like Datooga, some of them are considered to speak Iraqw language because of long historical contact and their closeness as neighbours (Mous, 2009).

**Map 01: Location of Iraqw and Neighbour's Languages**



**Source:** Mous (2009)

Iraqw is said to be the dominant language among other Cushitic languages in the Iraqw speaking region. It has approximately 602,661 speakers (LOT, 2009). The other languages include Gorwaa with 112,941 speakers followed by Alagwa with 52,816 speakers, and Ma'a with 33,653 speakers (LOT, 2009). Aasax and Kwadza are considered as dead languages (Kießling, 1999).

The main economic activities among the Iraqw people are farming and pastoralism whereas the main important food crops are maize and beans. The extra-food crops are pumpkins, millet and sorghum. Along with food crops, they also produce cash crops to improve their economic standard. The main cash crops are wheat, potatoes and pyrethrum. In some circumstances, food crops are also used as cash crops so as to earn money for personal and family needs (Fukui, 1969). Small pastoral activities such as keeping cattle, goats, sheep and chickens are also practiced.

## **1.2 Background to the Problem**

Language shift results from language contact. For a long time, languages have been in contact whereby the dominant languages exist side by side with the minority languages. In this contact situation, the dominant language sometimes threatens the minority languages and result to language shift and death. In some cases, the minority groups resist the pressure from the dominant groups and maintain their languages particularly in the areas where minority languages are regularly used (Holmes, 2001 and Myers-Scotton, 2006).

As a research topic in linguistics, the views on language shift have been described by many language scholars. Fishman (1971) argues that language shift occurs when a group gradually abandons its indigenous language at the same time adopting the

language of the group that is socio- economically powerful. He contends that, people from different linguistic backgrounds at some points come into contact and interact with one another. In this case, language shift can be the result of extensive language contact (Fishman, 1971).

The phenomenon of language shift progressively develops from one generation to another (Fasold, 1984). Therefore, language shift is not an overnight process, but it occurs gradually and it may take more than a hundred years without awareness of the members of a certain speech community. Language shift is also a result of many other factors. These factors include: migration, economic motivation, bilingualism, education and urbanization (Batibo, 2005 and Cavallaro, 2005).

As a multilingual country, Tanzania has more than 120 languages; however, there is no exact number of languages found in the country (Legere, 1992). The main official languages are Kiswahili and English. The other languages spoken within the country are grouped as ECLs. English has its root from colonial masters while Kiswahili originates from Bantu group in the coastal part of Tanzania. Since it was declared to be a national language after independence and language of instruction in various levels of education, Kiswahili is expanding its domains and it is being widely used by many Tanzanians (Ngonyani, 1995). It is a language that is economically, socially and politically powerful. Many economic opportunities and political activities are offered and conducted through Kiswahili in Tanzania. As a lingua franca, it is used to unify many people from different linguistic backgrounds within the country.

ECLs are prohibited to be used in official and public settings. These languages are limited to home and other informal domains and they are now severely threatened by Kiswahili (Petzell, 2012).

Iraqw as one of the ECLs in Tanzania has been in contact with Kiswahili after it has been declared to be a national language and language of unity. In this contact, Kiswahili has become dominant to the extent that it is now attracting many speakers from Iraqw. This implies that people are abandoning their native Iraqw and shifting to Kiswahili.

Therefore, this study seeks to investigate factors contributing to language shift from Iraqw to Kiswahili. It also examines domains of Iraqw language use and attitude towards their language.

### **1.3 Statement of the Problem**

Iraqw, like many other ethnic community languages, is experiencing pressure from Kiswahili which is the dominant language in Tanzania. Kiswahili is used as a prestigious language among Iraqw families in Hanang district to the extent that most children do not learn their native language from their parents. If parents do not transmit their mother tongue to their children, that language is threatened and its speakers are likely to shift to the dominant language. Moreover, most Iraqw young generations are even shy to speak their language and they prefer to use Kiswahili in some domains in the community. Woodburg (2010) asserts that, the loss of one language is the gain of another. This means that as Iraqw language loses, Kiswahili gains. On this basis, the researcher intended to examine the domains of Iraqw

language use and attitude towards their language. Moreover, he intended to investigate factors influencing language shift from Iraqw to Kiswahili.

#### **1.4 Objectives of the Study**

The aim of this study was to investigate factors influencing Iraqw to shift to Kiswahili.

The study specifically focused on the attainment of the following specific objectives:

- i. To examine the use of Iraqw language in various domains.
- ii. To examine Iraqw members attitudes towards their native language.
- iii. To investigate the factors influencing language shift from Iraqw to Kiswahili.

#### **1.5 Research Questions**

The following questions guided the study.

- i. What are the domains of Iraqw language use?
- ii. What are the Iraqw community members' attitudes towards their language?
- iii. What are the factors influencing language shift from Iraqw to Kiswahili?

#### **1.6 Significance of the Study**

Through this research, the researcher brought up useful findings that may save a number of purposes including providing a reference point for future researchers in literature and linguistics. The findings of this study may likewise arouse awareness to Iraqw native speakers on the importance of loving, preserving and passing on their language to next generations for its survival. Moreover, the study is very

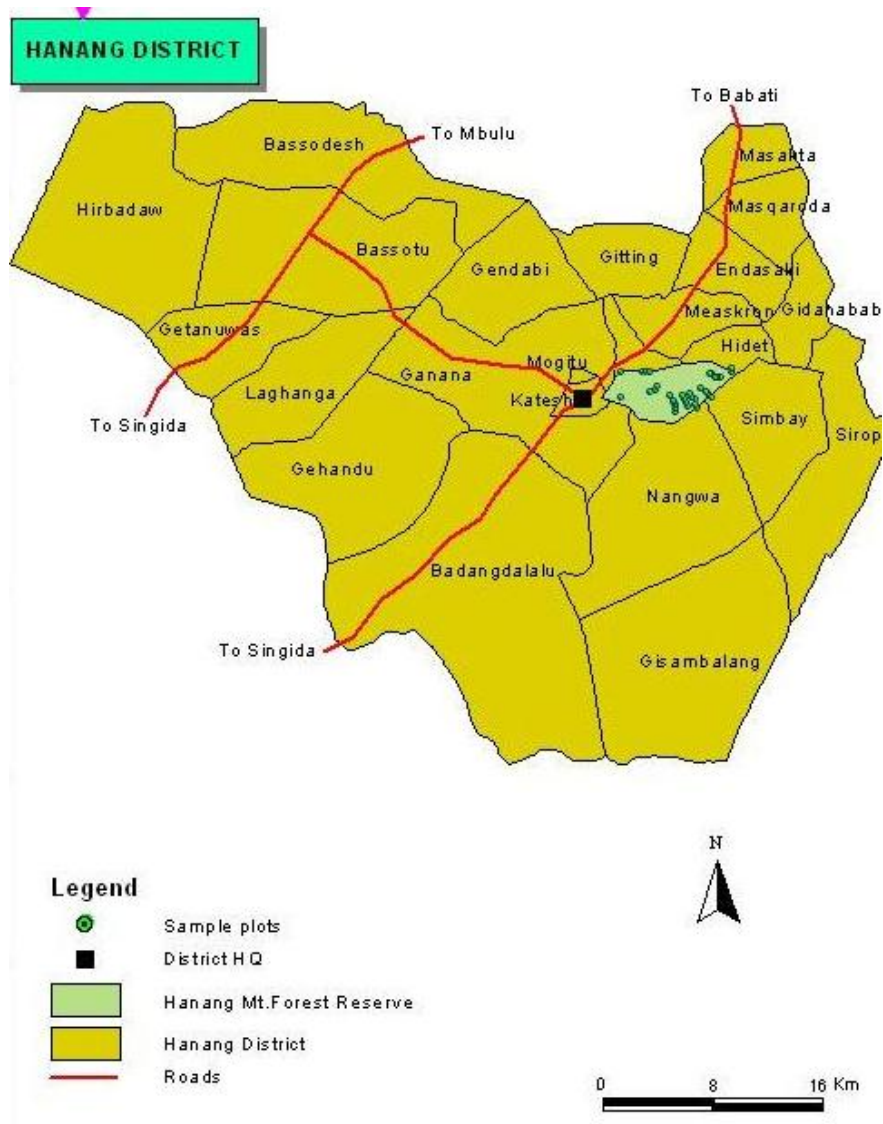
important to linguists as it will help them to know the current status of Iraqw language as it is experiencing pressure from Kiswahili which is the powerful and prestigious language in Tanzania. This will help linguists to see the importance of documenting it.

### **1.7 Scope of the Study**

This study was conducted in Hanang District in Manyara region. The district comprises of five divisions namely Masakta, Endasak, Katesh, Simbay and Bassotu. Within these five divisions, the researcher chose one division (Endasak). This division consists of four wards namely: Measkron, Gitting, Endasak and Masqaroda. However, for the purpose of this study only one ward (Measkron) was considered. This ward consists of four villages namely Getaghul, Mara, Measkron and Bondeni. The researcher chose three villages in order to make in-depth investigation. These villages are located besides Mount Hanang and along Babati to Singida road.

In terms of contents, the study described some domains of Iraqw language use, attitudes and factors contributing to language shift from Iraqw to Kiswahili. Below is the map of Hanang District showing the study area.

**Map 2: A Map of Hanang District Showing a Study Area**



**Source:** Munishi et al (2014)

## **1.8 Definition of Terms**

This section describes some important terms used in the study.

### **1.8.1 Language Maintenance**

Batibo (2005) defines language maintenance as a situation in which a speech community resists the pressure from the dominant language and uses their language as a means of communication.

In the context of this work, language maintenance is the situation in which a group maintains and uses their language in a wide range of domains.

### **1.8.2 Language Shift**

Weinreich (1953) defines language shift as the change from the regular use of one's mother tongue to that of another.

In the context of this work, language shift is the situation in which the community abandons their mother tongue or first language and adopts speaking another language in some or all the domains in which the particular language is used.

### **1.8.3 Language Death**

According to Batibo (2005) language death refers to the condition whereby a language is no longer used as a means of communication and interaction. This situation may occur gradually as the speakers will slowly shift to other languages or suddenly as result of speaker's death at once or genocide.

In the context of this work, language death refers to the situation whereby the speakers do not use their language any longer as a means of communication.

## **1.9 Chapter Summary**

This chapter described Iraqw people and their language, background information to the study, statement of the problem, significance of the study, research objectives and questions. It also presented scope of the study, definition of terms and chapter summary. The next chapter describes theoretical framework and literature review.

## **CHAPTER TWO**

### **THEORETICAL FRAMEWORK AND LITERATURE REVIEW**

#### **2.0 Introduction**

This chapter describes theoretical framework that guided the study. The chapter also presents literature review. Thus, it reviews in detail what others have contributed to the study on language shift in different parts of the world and further reviews studies on language shift in Tanzania. Lastly, it briefly describes the research gap and chapter summary.

#### **2.1 Theoretical Framework**

There are a number of theoretical approaches to understand the way language shift and language death occurs. Among many theoretical approaches available, this study was guided by Gaelic Arvanitika Model by Sasse (1992).

This Model was first established by Sasse (1992) and revised by Batibo (2005) under causality based perspective. According to Batibo (*ibid*), the model was developed from two case studies. The first was from the Arvanitika language of Greece and the East Sutherland variety of Scottish Gaelic (Batibo, 2005). Basically, the model focuses on a number of phenomena relevant for language shift and death. These include extra-linguistic factors or the external setting, speech behavior and structural consequences (Batibo, 2005).

The extra-linguistic factors consist of economic, political, cultural and demographic factors. These factors create unequal relationship between the languages in contact. The language of the group that is economically, politically, demographically and culturally powerful displaces the languages of the weaker groups. In this case,

speakers of the weaker languages are more likely to shift than the speakers of the powerful languages. The extra-linguistic factors facilitate the process of language shift and cause the existence of other phenomenon (Batibo, 2005).

The second phenomenon is speech behavior. This includes the use of variables regulated by social parameters such as language choice, choice of register, domains of language use and language attitudes. Thus, the extra-linguistic factors trigger the speech behavior and cause some changes on it (Batibo, 2005).

The third phenomenon is structural changes. This is the result of changes of language choice, choice of register and changes in language use in different domains. These changes can be observed in the morphological system, phonological system, lexicon and syntactic structure of the endangered language (Batibo, 2005).

The phenomenon of speech behavior and structural consequences depend on the phenomenon of external setting or extra-linguistic factors. The external setting triggers the phenomenon of speech behavior which results to structural changes of the dying language. This situation takes place in language contact situation where two languages co-exist in a certain community. In this contact situation, one language is displaced in favour of another language (Batibo, 2005).

The Gaelic Arvanitika Model is relevant in this study as it guided the researcher to examine the domains of Iraqw language use, speakers' attitudes towards their language and investigate the factors contributing to the language shift to Kiswahili because the model focuses on the domains, attitudes and factors or circumstances for language shift and death.

## **2.2 Literature Review**

This section reviews in detail what others have contributed to the study on language shift in different parts of the world. It starts with studies on the perception of language shift and reviews studies on the patterns of language use. It also reviews studies on attitudes towards language maintenance and shift. Moreover, the section reviews studies on factors facilitating language maintenance and shift. Furthermore, it reviews international empirical studies related to language maintenance and shift as well as studies on language shift in Tanzania.

### **2.2.1 Studies on the Perception of Language Maintenance and Shift**

Weinreich (1953) defines language shift as the change from the regular use of mother tongue to that of another. Therefore, language shift occurs when the community gradually changes the language and adopts speaking a new language. The speakers of certain speech community may abandon the habitual use of their mother tongue and shift to other languages that can be used in different domains as their means of communication.

Fishman (1964) states that language shift is the replacement of one language by another as the primary means of communication and socialization within a community. During the replacement process one language is gradually lost (mainly the community's indigenous language), and the other language is adopted as a means of communication and socialization. He provides an example of immigrant Norwegian in the United States of America (USA). The survey indicated that immigrant Norwegian in USA shift to English without causing language death because the language is still used in its place of origin.

Fishman (ibid) describes language maintenance as the ability of the minority language to resist the pressure from the powerful one in a community's linguistic repertoire. The typical example is provided by Brenzinger et al (1991) who cites the case of Bayso, an Eastern Cushitic language of southern Ethiopia, which has resisted language shift for hundred years despite a small number of speakers (Brenzinger et al 1991 cited in Mesthrie et al 2000).

Fasold (1984) states that, language shift results when a community gives up a language completely in favour of another language and maintains that the process of language shift gradually develops from generation to generation. Therefore, language shift is not an overnight process, but it may take more than a hundred years for a community to completely shift to another language. In this vein, Romaine (1994) contends that in some cases minority languages have shifted to the dominant ones over a relatively short period of time. She draws an example of Aboriginal languages of Australia that have quickly shifted to English when they came into contact with European languages.

Appel et al (1987) identify the concept of language shift as a neutral concept (as a shift to and from the dominant language). Minority languages usually shift to the majority languages, but there is a possibility for the majority language to shift to minority language when the less prestigious language is reversed and extends the domains of its use over the majority language. These scholars argue that, after a shift is linked towards the dominant language, normally there is a habit to rescue the dying language and encourage its speakers to use it. The defenders of this view provide an example that in the last ten years, French language in the Quebec border has gained strengths, and it is extending the domains of its use over English.

Fillmore (2000) states that, there are two kinds of language shift. The first is forced language shift. In this situation, the dominant language takes over the minority language in a number of domains. The dominant language begins to be used in the primary domains of the minority language. Therefore, it influences the minority language to be used in narrow or restricted domains. The second type of language shift is voluntary language shift. This results when a community believes that learning a second language would help them to gain economic benefit than their mother tongue or first language.

Holmes (2001) describes language shift in non-migrant community in Iran. She explains that in achieving national unity, Iranian decided to adopt the language of the powerful group known as Persian. The linguist observed that Farsi, the national language, has been a threat to minority languages since its promotion to be a national language. The ethnic languages are not used in official domains like in education. If languages are not used in official settings, they are likely to disappear in the near future. Moreover, Holmes provides an example of the largest minority language, Azeri, that its speakers are also shifting to Farsi. The government did not provide clear support to rescue the minority languages in Iran. Therefore, Farsi has acquired high status over other minority languages. Thus, it attracts many speakers from other ethnic community languages in Iran.

### **2.2.2 Studies on Language Choice and Use**

The language that is used regularly within the family is often referred to as the majority language, and the one that is rarely used is sometimes termed as the minority language. The dominant language is usually the language of the community where the family lives and the minority language is linked to one or both parents

(Suzanne, 2011). The choice of language use in the family depends on the community in which the family lives. Suzanne contends that the dominant language in a certain community sometimes has influence over the minority languages to be used in the family.

The pattern of language use in some African countries has been described as ‘trifocal’, that is three languages are used at the same time within a certain nation (Abdulaziz-Mkilifi, 1978 cited in Batibo, 2005). These languages are sometimes used in complementary distribution. Thus, they form triglossic structure. The language at the top of the structure is called the prestigious language and often used in official domains like in higher education (Batibo, 2005).

**Table 1: Triglossic Structure Model**

H	<b>Official or technical language</b>	
L	Lingua Franca	H
	Language of limited communication	L

**Source:** Batibo (2005:17)

Lingua franca is used as a language of wider communication in domains like hospitals, internal trade, primary courts and mass media (Batibo, 2005). Lingua franca has low status compared to official or technical language, but it is considered high to the language below it in the triglossic structure. The language of limited communication is used in domains such as intra-ethnic communication, family interaction and cultural expression (Batibo, *ibid*).

In relation to Tanzania, the above triglossic model shows that languages are used in complementary distribution. English as a technical language is used in international

trade, high court and universities. It is used by a small group of people within the country. Kiswahili, as a lingua franca, is used in mass media, internal trade, inter-ethnic interactions, political functions and other formal domains. It is used by the majority of people within the country. ECLs as languages of limited communication are used in the family, ritual practices, intra-ethnic interactions and other informal domains.

Fishman (1972) suggests that particular language use often identifies domains. According to Fishman, language use has relationship with the domain in which a particular language is used. He identified some major domains of language use as a family, friendship, religion, education and employment. Each domain has its own constellation of expected factors such as setting, topic and contributors (Myers-Scotton, 2006). For example under the domain of hospital, an expected interaction would include a doctor and patient as participants, hospital as the location and disease problem as the topic of conversation (Myers-Scotton, 2006 and Holmes, 2001). The order of domains in which language shift occurs may differ for different individuals and different groups, but gradually over time, the language of wider communication in a society displaces the minority language (Holmes, 2001). She observes that school is the first domain in which migrant families first meet English in countries like England, Australia and New Zealand.

Romaine (1994) argues that language use in some domains is determined by pressure of various kinds for example political, economic, cultural, administrative, and religious which motivate the bilingual towards the choice and use of one language than the other. When languages associated with social- economic power come into contact with languages with no or little social economic power, obviously

the powerful languages tend to dominate the minority languages in some or all domains within the community or nation (Holmes, 2001). Learning a majority language sometimes is a result of social-economic opportunities offered through the concerned language. For example, in countries where Kiswahili has social-economic opportunities, people would rather learn it than other languages in order to obtain work. The social and economic purpose of an individual in the community is sometimes a determiner of language use in some domains (Holmes, 2001). Thus, if speakers of the minority languages develop the roles and functions of their languages in socio-economic activities; then, their languages are likely to be maintained longer (Weinreich, 1974).

Romaine (1994) comments that due to competing pressures, it is not easy to predict which language an individual will use in a certain domain in a multilingual society. This means that it is difficult for one to determine language use in various domains if all the languages have the same status, and they are all used in a particular community side by side. In this circumstance

Either the setting takes precedence over role relationship or the speaker chooses the language associated with that setting or the role relationship takes precedence and the speaker uses the language associated with it.

Romaine (1994:45)

Siachitema (1991) examined language use and choice in multilingual society in Lusaka and observed that most speakers use their mother tongue in home domain along with Nyanja language and English. It has been observed that sometimes speakers shift from one language to another when discussing different topics. They may discuss one topic in their first language and shift to the next topic with either Nyanja or English language. Similar findings were observed in Kenya by Myers-

Scotton (1993). She observed that the patterns of language choice and use in some African countries vary according to speakers' background and the type of conversations they hold on. The survey indicated that most speakers in urban Kenya use their mother tongue in home as a symbol of ethnic identity. The participant she investigated said that sometimes they use the dominant language with children when holding conversations about school matters. In some cases, participants use three languages in their conversations. They may start conversation in their ethnic community language and shift to English and Kiswahili (Myers-Scotton, 1993).

The earlier survey conducted in a bilingual society among the Quechua speakers in Peru revealed that Quechua language was used in the family and community while Spanish was used in all other domains and interaction (Romaine, 1994). Therefore, language use in various domains differs from one community to another or from one country to another.

### **2.2.3 Studies on Attitudes towards Language Maintenance and Shift**

Attitude has been shown to have a contribution on language shift (Kwan-Terry, 2000 cited in Myers-Scotton, 2006). The shift to Mandarin among Chinese case study revealed that the government has negative attitude towards other Chinese dialects. The government has the belief that speaking Mandarin best defines one's ethnicity as Chinese. For this matter, other dialects were discouraged to be used as an identity of Chinese people. Therefore, these dialects were prohibited to be used in official domains even their informal domains were reduced. This habit facilitates language shift and even language death.

Batibo (2005) maintains that when the community has one language, speakers usually have a single attitude. This means that they use their language as the only means of communication. He states that:

Monolingual speakers have a positive attitude towards their language because they consider their language as a central means for communication, socialization and ethnic identity.

Batibo (2005:97)

In the multilingual society, speakers have different attitudes as either positive or negative because they have languages to compare. Thus, speakers usually prefer the language that is helpful to them in terms of economic opportunities. The society usually considers the languages that they see would benefit them in terms of trading activities, education, employment or administration and other social-economic opportunities.

Prestige and the use of language as a symbol of ethnic identity are factors that motivate the speakers of a certain language to have positive attitudes towards their native language (Holmes, 2001). If the speakers have positive attitude towards their minority language, they are likely to maintain and use it in different domains. Therefore, minority language maintenance tends to be higher in societies where ethnic languages are regularly used (Holmes, 2001). Holmes provided an example of the immigrant Greek in Wellington, New Zealand, who have maintained their language. The survey revealed that, Greek members belong to a common church, the Orthodox Church, where Greek language is regularly used. The groups have also established their own shops where they import goods from Greek. In all their business interaction, Greek language was maintained.

#### **2.2.4 Studies on Socio-economic Factors Influencing Language Shift**

David, et al (2002) identified two factors for language shift. These are internal and external factors. The internal factors are a result of many factors such as lack of literacy and exogamous marriages while the external factors are caused by a number of factors like education and government policies. It has been observed that both the internal and external factors contribute to language shift and loss. Hickey (2010) presents several events that accelerate shift. The major external event includes famine. This event causes people to migrate from one place to another. For example, the movement of people from interior parts to towns because of famine favours the use of a common language and the decline of minority languages. He states that famine caused the Irish speakers to shift to English to survive in an English-speaking society (Hickey, 2010).

Inter- marriages have been indicated as one of the important factors contributing to language shift. It was observed to be the most important factor for language shift in French and English communities along the border of Québec and Ontario (Beniak et al, 1989 cited in Myers-Scotton, 2006). It was found that by the period 1973–1975, the rate of inter- marriages was high. In this situation, English becomes the home and dominant language for some reasons. Firstly, English was used as a language of instruction and communication at home. Secondly, English was used as a language that could unite people together. French was learnt in schools and it was used in that context only. Therefore, inter-marriages favour the use of a common language among the marriage partners if any one of them is not aware of each other's language.

Ongoing governmental campaigns have also been reported as a factor that results to language shift (Kwan-Terry, 2000 cited in Myers-Scotton, 2006). The shift to Mandarin among Chinese case study revealed that, there were some campaigns by government to promote Mandarin among other Chinese dialects. The idea was to encourage all Chinese to speak Mandarin in the home place than other Chinese dialects. It has been reported that other dialects were even banned on radio and televisions. This means that other Chinese dialects were prohibited to be used in mass media. In this case, there is a possibility for the rejected dialects to die in the near future. If the language dies, even the society's traditions and culture will disappear. This indicates that many speakers have to abandon the use of their dialects and shift to Mandarin. In this case, some world governments seem to support language shift and death either directly or indirectly.

Another factor for language shift or maintenance is the status of the language (Batibo, 2005). Some language shift studies have revealed that the dominant languages are retained in a number of formal domains such as schools, mass media, court and other formal domains. The minority languages are used in informal domains such as in family environment, village communication, with relatives and initiation ceremonies. In this case, minority languages are not given priorities to be used in official settings. The idea is that if one language has high status compared to others, the speakers of the minority languages are likely to shift to languages that have high status. On the other hand, language shift tends to be slower among communities where the minority language is regularly used (Holmes, 2001). She provided an example of Maori communities living in towns in New Zealand which have maintained their Maori for some generations because they use it in their

interaction across various domains such as religious setting, business environment and community meetings.

Economic factors have also been termed as a facilitating factor for language shift (Batibo, 2005). The language of the group that is social-economically powerful usually dominates the less prestigious language. In countries where language is economically powerful, people would learn the dominant one rather than other languages in order to obtain work. The idea was also described by Sankar (2011) in his case study among Indians in Malaysia. He observed that the reason for choosing languages other than Tamil was related to economic benefit. He provided an example of immigrant Indians in Malaysia who have switched to English with the intention that learning English would grant them better jobs in Malaysia.

Clyne (2003) identifies age, time and gender as contributing factors to language shift or maintenance. Language shift is said to be higher among the youths compared to old generation. In his survey conducted in Australia, Clyne observed that, age is an important factor contributing to language shift because those who migrated as youths are most likely to shift to the majority language once they are exposed to it. He adds that the shift among immigrant French, Greek, Latin American and Maltese to English is higher between 25 and 34 year olds. Moreover, the study indicates that the old generation is more likely to maintain their community language most in the first generation as migrant community. The rate of shift from minority to majority language increases over time because the number of old people who are proficient in their first language is expected to decrease over time. The investigation also shows that the rate of language shift is higher among males compared to females in the first

generation to some immigrant groups in Australia. Men are considered to be more interactive with other people compared to woman.

Another factor that results to language shift or maintenance is migration (Holmes, 2001). For a long time, people have been migrating from one area to another for different reasons. To find better life has been the major reason for migration in the world, but it can also be influenced by other reasons like to search religious or political sanctuary (Myers-Scotton, 2006). Political instability has been a major cause of most migration in the world. This can be observed from long-term immigrant groups in Jordan. The Armenian refugee community has been in Jordan since 1910s. It was reported that many Armenian refugees in Jordan adopted Arabic as their main language and it is used in a wide range of domains (Al-Khatib, 2001 cited in Myers-Scotton, 2006). This is an indication that many Armenian groups in Jordan have abandoned their mother tongue and shifted to Arabic.

Giles et al (1977) describes that the concentration of ethno linguistic group members in a single geographical location also contributes to language maintenance or shift. Ethnic group speakers who have decided to live in the same geographical place facilitate language maintenance or shift. For example, the immigrant Hungarian group in Slovak-Hungarian border maintained their Hungarian language in the first generation, because the group settled in a single geographical location, the situation which allows them to interact and frequently use their language with one another (Myers-Scotton, 2006). This group maintains their Hungarian language in education, home and mass media, the situation which helped them to retain their mother tongue for some generations. Myers-Scotton (2006) adds that ethnicity may be more noticeable in some African cities than among immigrant groups in other parts of the

world. She states that Africans live in cities that are not very far from their homeland and there is movement back and forth. The other reason she points out is that Africans depend on fellow ethnic group members in helping them to locate jobs. On the other hand, if a group is scattered or dispersed, they may not maintain their mother tongue.

### **2.2.5 International Empirical Studies Related to Language Shift**

Al-Khatibu et al (2010) examined the degree of language and cultural shift among the Kurds of Jordan. The researchers aimed to explore the domains of Kurds and Arabic language use. The data were collected from 100 informants through questionnaires, interviews and observations. The findings show that, Arabic language is used in a wide range of social domains while Kurds is used in very narrow restricted domains by elders. This is an indication that, the Kurds language is severely experiencing the process of language shift.

Adams et al (2012) examined the domains of language use and choice among the Kinubi community in Kenya. Their survey intended to investigate the language that is regularly used in homes. The data for their survey were collected from 30 respondents and 3 homes through interviews and observation. The findings show that Kinubi language is strongly used in homes. Many of the families that were interviewed indicated that, they use Kinubi language in their interaction with family members and relatives. Despite the fact that the language is dominantly used in the home domain, it is expected to face maintenance challenges in the future.

Anjum et al (2012) conducted research on language shift by investigating factors facilitating shift from Punjabi to English. Punjabi is considered to be the second

largest minority language after Urdu in Pakistan. The data for their study were collected from 100 respondents who are the indigenous speakers of Punjabi language through questionnaires. The findings revealed that historical, cultural, social, economic and psychological factors contribute to language shift from Punjabi to English. The observation shows that despite its large number of speakers, the language is currently experiencing speakers shift to English

Al-momani et al (2013) investigated language maintenance and shift among the Circassians of Jordan. Their study aimed to investigate factors contributing to maintenance and shift of both Arabic and Circassian languages. The data were collected from 100 respondents through questionnaires. The findings of their study revealed that although the Circassians are shifting to Arabic, it is still maintained in narrow domains like homes and neighborhoods. It was also found that the shift is high among the youths than the older generations. Moreover, the survey indicated that many Circassians were less proficient in their mother tongue. Some factors were observed to have contributions towards maintenance of Circassian language. These factors are living with grandparents and concentration of community members in a single geographical location. However, education and attitudinal factors threatens the maintenance of Circassian language.

Jobo (2016) investigated the factors contributing to language shift among Siltie speakers in south-western Ethiopia. In his study, interviews, questionnaires and focused group discussions were the main techniques of data collection. Ten elders were purposively selected for interviews to collect the intended information on language shift. On the other hand, questionnaires were administered to 500 indigenous speakers of Siltie language to fill in the required information. The

findings revealed that social, political, attitudinal and economic factors are the main causes of language shift.

Babe et al (2016) conducted survey on language shift from Xitsonga to English and Northern Sotho in Polokwane city in South Africa. In their study, they examined factors influencing the speakers of Xitsonga to shift from their native language to English and Northern Sotho. Data were collected from 30 participants who were indigenous speakers of Xitsonga language. Observation and personal interviews were the major techniques of data collection. The results revealed that there are main factors contributing to language shift from Xitsonga to English and Northern Sotho. These factors include language policy, education, economic and attitudinal factors.

#### **2.2.6 Empirical Studies Related to Language Shift in Tanzania**

Rubanza (1979) conducted a research on language shift by studying the patterns of language use and attitudes of people towards Kiswahili and ethnic community languages among the Haya speakers living in Dares Salaam. In his study, he examined a number of factors such as education, occupation, topic and environment as determiners of language choice. The findings of his study indicate that parents as old generations are proficient in both Haya and Kiswahili, but their children are unable to speak Haya. Many of the students he interviewed as part of the sample said that, they are fluent in Kiswahili than Haya. In this case, the young generation seems to acquire and learn Kiswahili as their sole childhood language in urban areas.

Mekacha (1993) examined the sociolinguistic impacts of Kiswahili on ethnic community languages in Tanzania through his case study of Ekinata group in Mara region. In his study, Mekacha examined whether factors such as patterns of language

use and acquisition, communicative proficiency, code-switching and attitudes contribute to language shift or maintenance. The findings on the patterns of language use revealed that Ekinata group uses their native language in family interaction, market place and cultural practices while Kiswahili is used in churches, mosques, schools, government offices and village interaction. Investigation on Nata people's attitudes indicate that speakers have negative attitudes towards their mother tongue. His study also shows that many speakers are abandoning their language and at the same time adopting Kiswahili as a language associated with modernity and socio-economic opportunities.

Msanjila (2004) conducted a study on the future of Kisafwa. The study involved 90 respondents as a sample from which responses were gathered. Questionnaires, interviews and observation were the main techniques of data collection. In this study, Msanjila examined whether factors such as group vitality, status, demographic and institutional support contribute to language maintenance or shift. The study revealed that despite the fact that Safwa is dominantly used among its speakers in home domain, there is decreased use of it among the youths. The results on language use show that 33% of the youths use Kiswahili in homes compared to 20% of the middle aged people and 26% of the parents. The statistics in this study indicate that there is an increased use of Kiswahili by the Safwa youths in the community. The data revealed that Safwa speakers particularly the youths are progressively shifting to Kiswahili.

Swilla (2008) investigated the signs of language shift among Chindali speakers and the impact of Kiswahili on Chindali language. Data were collected through questionnaires, interviews and observation. She examined the patterns of language

shift and vitality. The findings of her study indicate that 74% of the respondents speak Kiswahili particularly the youths and the middle age group which is an indication of language shift. It was also found that Kiswahili is used along with Chindali in the home domain. Moreover, children are exposed to Kiswahili even at the age of five years. As they grow, they become bilingual in Chindali and Kiswahili. Generally, the study revealed the presence of primary signs of language shift from Chindali to Swahili language.

Ström (2009) investigated the future of Ndengeleko, a coastal Tanzanian language. The study examined the areas in which the language is spoken, the number of Ndengeleko speakers, the intergenerational language transmission and attitudes. Data were collected from 310 children from different schools within Rufiji district as a sample. Questionnaires and Interviews were the main techniques used to collect information. In her study, Ström observed that the future of Ndengeleko language is likely to be threatened because the children do not acquire or learn their native language from the parents. Even at the home domain, the language is not frequently used. Furthermore, the study revealed that Ndengeleko speakers have negative attitude towards their native language. Kiswahili is used in official domains like in education, mass media, primary court, administration and hospitals while Ndengeleko language is used in informal domains.

### **2.3 Research Gap**

The literature reviewed above indicates that there is lack of enough information on language shift in Iraqw. However, there are some studies conducted on borrowing and loan words by Mous and Qorro (2009) and Lusekelo (2014). These scholars have indicated the presence of loanwords and borrowing as influence of Kiswahili

on Iraqw and other Cushitic languages. Their studies do not provide clear information on language shift. When speaking of language shift, the community has to abandon the habitual use of their language and adopt speaking another language in some or all the domains in which the particular language is used. This means the information on the reasons and the nature in which the shift occurs is lacking. For this case, there is deficiency of enough information on language shift from Iraqw to Kiswahili. It is for this reason that this study intends to investigate factors influencing language shift from Iraqw to Kiswahili.

#### **2.4 Chapter Summary**

This chapter described the theoretical model that guided the study. The study was conducted under Gaelic Arvanitika model established by Sasse (1992) and revised by Batibo (2005) under causality based perspective. This model guided the study in exploring factors influencing language shift from Iraqw to Swahili language. The chapter also reviewed both theoretical and empirical literature related to language maintenance and shift. Lastly, the chapter described the research gap as well as chapter summary. The next chapter describes the research methodology for the study.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.0 Introduction**

This chapter describes the research methods and procedures that were used in the study. It starts with research approach and design, target population, sample size and sampling techniques. It further describes methods for data collection, data analysis, research ethics, reliability and validity of the findings.

#### **3.1 Research Approach**

This study used both quantitative and qualitative research approaches. The quantitative data were collected through questionnaires on domains of Iraqw language use and attitude towards their language. Through quantitative research approach, the researcher summarized the responses from the respondents into sums, frequencies, percentage and presented through Tables and Figures. Therefore, analyzing and summarizing the data into sums, frequencies and percentage helped the researcher to interpret the data. In this case, a language that was selected by a large number of respondents compared to others in each selected domain was interpreted as a language used by respondents in such a domain. Moreover, a large percentage of respondents who have indicated that they feel proud to speak Iraqw language and desire their children to learn Iraqw language were interpreted to have positive attitudes towards their mother tongue.

The qualitative research approach was used to collect and analyze qualitative data. The qualitative data were collected through interviewing five respondents on the factors influencing language shift from Iraqw to Kiswahili. The data collected

through interviews were analyzed qualitatively whereby the interviews were transcribed, summarized and described.

### **3.2 Research Design**

Research design is a framework that describes how, from whom, when and where the data will be collected (Parahoo, 1997). Among many types of research designs, this study used a combination of descriptive and survey research designs.

#### **3.2.1 Descriptive Research Design**

This is a design used to observe and describe the phenomenon in its natural way (Kombo and Tromp, 2006). The descriptive research design was used through interviewing and recording information from the participants on the number of languages that they speak, language that they use in different selected domains and the respondents' ability to use their native language. The participants for interviews were native Iraqw speakers selected from two villages of Measkron ward. The obtained data were analysed qualitatively to address the research problem.

#### **3.2.2 Survey Research Design**

This is a design used to assess the existing phenomenon from the population by selecting a sample and administer the intended questions for the respondents to answer (Parahoo, 1997). Survey research design was used to assess and describe the phenomenon of language shift from Iraqw to Kiswahili. The survey was conducted through questionnaires that were administered to 135 respondents. The selected informants for questionnaires were all Iraqw native speakers who were born and raised in the three villages of Meakron ward: Measkron, Getaghul and Mara. The survey that was conducted through questionnaires helped to collect information on

language use in different domains, attitudes towards Iraqw language and factors facilitating language shift from Iraqw to Kiswahili. The data that were obtained through close ended questions in questionnaires were analyzed quantitatively and the one collected through open ended questions were analyzed qualitatively and described in order to generate answers to research questions.

### **3.3 Target Population**

Population refers to category of units from which data is gathered (Parahoo, 1997). It is a unit from which a sample is drawn.

The target population in this study involves all Iraqw native speakers in the study area. Since it was difficult to reach all Iraqw speakers in the target area, a representative sample of the population was studied in order to make statistical inferences to the total population.

### **3.4 Sample Size and Sampling Techniques**

A sample is a subset of population which is studied or investigated by the researcher for the purpose of making statistical inferences to the intended large population (Kombo and Tromp, 2006).

#### **3.4.1 Sample Size**

Sample size refers to a number of items or places and people selected from the total population as a sample (Kombo and Tromp, 2006).

The total number of respondents involved in the study were 140: 135 filled in questionnaires and 05 were interviewed from the three villages of Measkron ward. All the informants were native speakers of Iraqw language. For questionnaires, 45

informants were selected from each village. The age groups of informants ranged between 11 and 90 years so as to observe the degree of influence of Kiswahili on Iraqw language across different age groups.

**Table 2: Sample Size**

Gender	11 – 21		22 - 42		43 - 63		64 - 90		Total	
	n	%	n	%	n	%	n	%	n	%
Male	22	29	29	39	13	17	11	15	75	100
Female	30	46	13	20	14	22	08	12	65	100

**Source:** Field Data (2017/2018)

### 3.4.2 Sampling Techniques

Sampling technique is the technique of selecting units of the sample that will give representative view of the total population (Kombo and Tromp, 2006). There are two types of sampling techniques used in this study. These include: probability and non-probability sampling techniques.

#### 3.4.2.1 Probability Sampling

Probability sampling is a method of selecting a number of units from a total population where the probability of inclusion for every member of the population is determinable (Tashakkori et al, 2003).

The researcher used stratified random sampling. Stratified random sampling was used when the researcher divided the population into household strata as basic groups for further selection of the respondents. Thereafter, he applied simple random sampling by preparing cards written even and odd numbers. Every household member at the age group between 11- 90 years old who picked an even number was

automatically selected for the study. The preparation of cards with numbers considered the needed number of the respondents. In this case, 135 respondents were selected for filling in questionnaires from the three villages of Measkron ward: Getaghul, Mara and Measkron.

#### **3.4.2.2 Non-probability Sampling**

This is a technique used to select the sample based on judgement. The sample is selected based on decision and their availability (Doherty, 1994).

Through non-probability sampling the researcher selected Measkron ward as a study area. This ward was considered to be in more remote area compared to other wards of Endasak division where the majority of the people living there are native speakers of Iraqw language. The presence of native speakers made it easy for the researcher to get informants.

Based on non-probability sampling, purposive sampling was used to get two elders and two students and one inter-linguistic married informant for interviews. These respondents were selected purposely among Iraqw speakers in the study area. Elders selected were those who have the ability to give the required information on the past and current status of Iraqw language. For this reason, they helped the researcher to get the information on factors facilitating language shift from Iraqw to Kiswahili. The students selected were from Iraqw speaking community in the area where the data were collected. These students helped the researcher to get information on the use of Iraqw language in schools. The inter-married respondents were purposely selected to get the information on language that they use in homes.

### **3.5 Data Collection Techniques**

Data were collected through questionnaires and interviews. The questionnaires were translated from English to Kiswahili and interpreted to Iraqw during the actual field work so as to accommodate those who were not able to read and write. All the translation were done by the researcher.

#### **3.5.1 Questionnaires**

The questionnaires were constructed consisting of both open and closed ended - questions. In this study, the questionnaires were used to gather personal information, attitudes and language use in different domains. Seventeen questions were administered in which eleven questions are multiple choices in the first part of each question while the second part for each question required the respondents to provide explanations. Four questions were designed to exploit personal information and two questions were constructed to collect the data about Iraqw people's attitudes.

The questionnaires were suitable to both literates and illiterates. For literate, the researcher distributed the questionnaires to the respondents so that they read and understand the questions and write down their responses in the space provided in questionnaires. For illiterate, the researcher read the questions for them and wrote down the answers they provided.

#### **3.5.2 Interviews**

Interviews were used together with questionnaires to collect the data on the factors influencing language shift from Iraqw to Kiswahili. Interviews were also used to confirm the data that were collected through questionnaires. Moreover, interviews were used to collect extra-information on respondent's language proficiency in

Iraqw language. All the informants for interviews were Iraqw native speakers who were born and raised in the study area. The researcher set the day and time for each interview. Then, the researcher visited each interviewee on the allocated day and time set. The interviewees were asked the permission to record the interviews and they were assured that the recorded information is used for academic purposes only.

### **3.6 Data Analysis**

The analysis of data was conducted after the completion of the data collection process. When analyzing the close ended questions in questionnaires, the quantitative technique of analyzing data was used. Excel summary sheet was used while analyzing the close ended questions. The data were analyzed, summarized into sums, frequencies, percentages and presented through Figures and Tables, and explained.

The data that were collected through open ended questions were analyzed thematically. The researcher put together all the data, refined and categorized them into more logical groups and assigned meaning and interpretation, ready for discussion and reporting the outcomes.

Moreover, the data that were collected through qualitative approach were transcribed, summarized and explained.

### **3.7 Research Ethics**

In order to collect the data from the field, the researcher started by obtaining permission from the University of Dodoma. The permission was obtained in order to introduce him to the administrative regional secretary of Manyara region where he was given another letter to introduce him to the administrative secretary of Hanang

District. The researcher was also given another letter to introduce him to the ward and village authorities concerned.

In the field, the researcher made the respondents aware of the purpose of the study. He also assured them that the obtained information will be treated under privacy and anonymity for the purpose of the study only. Ethical issues were taken into consideration so as to ensure that there was a high level of confidentiality between the researcher and the respondents about the information provided.

### **3.8 Reliability and Validity of the Findings**

To ensure the validity of the findings, the researcher used more than one techniques of data collection. Firstly, the researcher designed and revised the questionnaire and interview questions. The use of more than one technique helped to ensure that the data collected were valid. The researcher used questionnaires and interviews for data collection. The data that were obtained through questionnaires were compared with those obtained through interviews to ensure the validity and reliability of the findings.

In order to ensure the reliability of the data, the instruments were tested two times to a small number of respondents before the actual field work. Therefore, the data that were obtained in the first time were the same to that obtained in the second test. The first test was a pilot study that was conducted to 08 informants in the second week of October, 2017. One month later, the instruments were administered to other 10 informants before the actual field work. Thus, the data proves consistency over time.

### **3.9 Chapter Summary**

This chapter described the research methodology used in this study. Both a quantitative and qualitative research approaches were used to obtain the data in relation to research objectives. Moreover, the chapter explained the research design that was utilized in this study. It also described the target population as well as sample size, sampling techniques and the data collection techniques. Lastly, the chapter described the data analysis plan, research ethics, validity and reliability of the study. The next chapter analyses the data and presents the findings of the study.

## **CHAPTER FOUR**

### **DATA PRESENTATION AND ANALYSIS**

#### **4.0 Introduction**

This chapter presents the data and analyses the findings of the study. It begins with the description of the demographic information of the participants, the choice and use of language in various domains. The chapter also presents the findings on speakers' attitudes towards their native language. Moreover, it presents the findings on the factors influencing language shift from Iraqw to Kiswahili. Finally, it describes the chapter summary.

#### **4.1 Respondents' Background Information**

The first part of the questionnaire required the informants to indicate their background information. This information is presented below:

##### **4.1.1 Demographic Information of the Respondents**

The study employed a total of 140 respondents. One thirty five (135) respondents were involved in filling in questionnaires while 5 were involved in interviews. Question one up to five in the questionnaire required the informants to fill the demographic information such as age groups, gender, occupation and education levels.

##### **4.1.1.1 Respondents' Age Group and Gender**

The age group of respondents ranged between 11 and 90 years old in order to observe the degree of influence of Kiswahili among different age groups within the community concerned. In terms of gender both males and females from different age groups were involved in this study.

**Table 3: Respondents' Age Group and Gender**

Age Groups	Male		Female		Total	
	n	%	n	%	n	%
11 - 21	20	29	30	46	50	37
22 - 42	29	41	13	20	42	31
43 - 63	12	17	14	22	26	19
64 - 90	09	13	08	12	17	13
<b>Total</b>	<b>70</b>	<b>100</b>	<b>65</b>	<b>100</b>	<b>135</b>	<b>100</b>

**Source:** Field Data (2017/2018)

The data in Table 03 above indicate that 50 (37%) respondents out of 135 were in the age group between 11 and 21 years old while 42 (31%) out of 135 were in the age group between 22 and 42 years old. Moreover, 26 (19%) participants out of 135 were in the age group between 43 and 63 years old. The data also show that 17 (13%) respondents out of 135 were in the age group between 64 and 90 years old. In this study, informants were categorized into age groups in order to make comparison on language use among different age groups.

The data in Table 03 above also show the distribution of the respondents based on gender. The statistics show that 20 (29%) respondents out of 70 are males while 30 (46%) out of 65 are females in the age group between 11 and 21 years old. Moreover, the data show that 13 (20%) informants out of 65 are females whereas 29 (41%) out of 70 are males in the age group between 22 – 42 years old. The findings in Table 03 also indicate that 12 (17%) participants out of 70 are males whereas 14 (22%) out of 65 are females in the age group between 43 and 63 years old. Furthermore, 09 (13%) respondents out of 70 are males while 08 (12%) out of 65 are

females in the age group between 64 and 90 years old. Respondents from different gender were involved in Table 03 in order to increase the validity of the findings.

#### 4.1.1.2 Respondents' Occupation

The respondents are grouped as farmers, businessmen, civil servants and students.

**Table 4: Respondents' Occupation**

Gender	Farmers		Business men		Civil servants		Students		Total
	n	%	n	%	n	%	N	%	n
Male	49	60	07	50	08	73	06	21	70
Female	33	40	07	50	03	27	22	79	65
<b>Total</b>	<b>82</b>	<b>100</b>	<b>14</b>	<b>100</b>	<b>11</b>	<b>100</b>	<b>28</b>	<b>100</b>	<b>135</b>

**Source:** Field Data (2017/2018)

The data in Table 04 above show that 49 (60%) respondents out of 82 farmers are males while 33 (40%) out of 82 farmers are females. The data also revealed that 07 (50%) informants out of 14 business men are males whereas 07 (50%) out of 14 businessmen are females. Moreover, the statistics in Table 04 above indicate that 03 (27%) participants out of 11 civil servants are females while 08 (73%) out of 11 civil servants are males. Furthermore, the data also show that 06 (21%) respondents out of 28 students are males whereas 22 (79%) out 28 students are females. Therefore, people from different occupations in the community concerned were involved in the study as it is shown in Table 4 above. This helps to add the validity of the findings.

#### 4.1.1.3 Respondents' Education Levels

Various education levels of the respondents were also inquired in order to assess the contribution of education on language shift. The results on education levels of the respondents are summarized in Table 05 below:

**Table 5: Respondents' Education Levels**

<b>Education Levels</b>	<b>11 - 21</b>		<b>22 - 42</b>		<b>43 - 63</b>		<b>64 - 90</b>		<b>Total</b>	
	<b>n</b>	<b>%</b>	<b>n</b>	<b>%</b>	<b>n</b>	<b>%</b>	<b>n</b>	<b>%</b>	<b>n</b>	<b>%</b>
Primary	28	41	24	35	14	20	03	4	69	100
Secondary	18	44	14	34	09	22	00	00	41	100
Certificate	04	67	02	33	00	00	00	00	06	100
University	00	00	02	67	01	33	00	00	03	100
<b>Total</b>	<b>50</b>	<b>42</b>	<b>42</b>	<b>35</b>	<b>24</b>	<b>20</b>	<b>03</b>	<b>3</b>	<b>119</b>	<b>100</b>

**Source:** Field Data (2017/2018)

In Table 05 above, 14 respondents out of 135 were not involved about respondents' education levels because they did not pass through formal education. Only those who passed various levels of formal education were involved. The statistics in Table 05 show that 28 (41%) respondents out of 69 attended primary education in the age group between 11 and 21 years old. In the same age group, 18 (44%) informants out of 41 attended secondary education. Moreover, 04 (67%) participants out of 06 attained certificate education in the age group between 11 - 21 years old while no respondent has reached university level in the age group between 11 and 21 years old.

The data in Table 05 indicate that 24 (35%) respondents out of 69 have attained primary education level in the age group between 22 and 42 years old. In the same age group, 14 (34%) respondents out of 41 attended secondary education. In the age

group between 22 and 42 years old, 02 (33%) informants out of 06 attended certificate education. Moreover, the data revealed that 02 (67%) respondents out of 3 have reached the University level in the age group between 22 and 42 years old.

The statistics also show that 14 (20%) participants out of 69 have attained primary education in the age group between 43 and 63 years old while 09 (22%) out of 41 attended secondary education in the same age group. In the age group between 43 and 63 years old, the data show that 01 (33%) respondent out of 03 has reached the University level.

Furthermore, the data in Table 05 indicate that 03 (4%) informants out of 69 attended primary education in the age group between 64 and 90 years old. The results show that no respondent has reached secondary, certificate and University in the age group between 64 and 90 years old.

#### **4.1.1.4 Interviewees' Background Information**

Five interviewees were selected from two villages of Getaghul and Mara. Two interviewees were in the age group between 11 and 21 years old while one was in the age group between 43 and 63 years old. The last 02 interviewees were in the age group between 64 and 90 years old.

#### **4.2 Domains of Language Use**

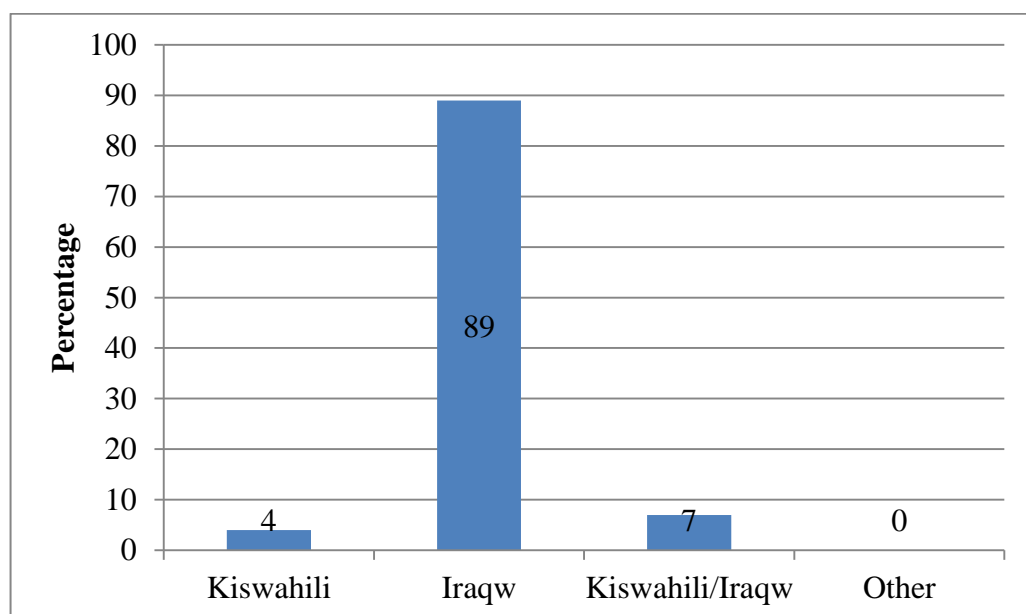
This section presents the data on language use in various domains. These domains include: home, religious domain, schools, language use with friends and relatives, village meetings, working places, hospitals, markets and in ritual practices. The statistics on language use in different domains are presented through Figures and

Tables. Figures are used to present general language use in each domain while Tables are used to present language use in various domains based on age groups.

#### 4.2.1 Language Use in Home Domain

Question 06 of questionnaire is divided into two parts. In the first part, the respondents were asked to choose the language that they use in homes. The results about language use in homes are summarized in Figure 02 and Table 06.

**Figure 2: Language Use in Homes**



**Source:** Field Data (2017/2018)

The data in Figure 02 indicate that 120 (89%) respondents out of 135 prefer Iraqw as a language of communication in homes. The results also revealed that 06 (04%) informants out of 135 use Kiswahili when speaking with their family members in homes while 09 (07%) out of 135 use both Kiswahili and Iraqw in the same domain. From the findings in Figure 02, the data revealed that no respondents indicated that they use other languages than Iraqw and Kiswahili.

The data in Figure 02 show that the majority of the respondents use Iraqw as a language of communication in homes. Iraqw is a language that is preferred in homes compared to Kiswahili, both Kiswahili and Iraqw or other languages as shown in Figure 02.

The data on language use in home domain were analyzed in relation to age groups and the results are presented in Table 06 below:

**Table 6: Language Use in Homes Based on Age Groups**

Age Groups	Kiswahili		Iraqw		Swahili/Iraqw		Other		Total	
	n	%	n	%	n	%	n	%	n	%
11 -21	04	08	38	76	08	16	00	00	50	100
22 - 42	01	2	41	98	00	00	00	00	42	100
43 - 63	01	4	24	92	01	04	00	00	26	100
64 - 90	00	00	17	100	00	00	00	00	17	100

**Source:** Field Data (2017/2018)

The data in Table 06 above indicate that 04 (08%) informants out of 50 use Kiswahili in family domain in the age group between 11 and 21 years old. Moreover, the statistics revealed that 38 (76%) participants out of 50 speak Iraqw language in homes in the age group between 11 and 21 years old. In the same age group and domain, the findings revealed that 08 (16%) respondents out of 50 use both Kiswahili and Iraqw. The data also show that no respondent prefers other languages in the same domain and age group than Kiswahili and Iraqw.

The data in Table 06 show that 01 (2%) informant out of 42 uses Kiswahili with family members in home in the age group between 22 and 42 years old. In the same range of age, the statistics indicate that 41 (98%) respondents out of 42 speak Iraqw

language in the same domain. The findings also show that no informant uses other languages than Iraqw and Kiswahili in homes in the age group between 22 and 42 years old.

The statistics in Table 06 also show that 01 (4%) respondent out of 26 speaks Kiswahili in home in the age group between 43 and 63 years old. Moreover, the data indicate that 24 (92%) participants out of 26 prefer Iraqw as a language of communication in homes in the age group between 43 and 63 years old. Furthermore, the statistics revealed that 01 (4%) informant out of 26 uses both Kiswahili and Iraqw with family members in the age group between 43 and 63 years old.

The data in Table 06 also indicate that 17 (100%) respondents out of 17 use Iraqw language in homes in the age group between 64 and 90 years old. In the same range of age, the findings show no participant uses other languages than Iraqw in homes.

In the second part of question 06, the respondents who indicated that they use other languages than Iraqw in homes were required to provide reasons. Their reasons are indicated below:

Nine (09) respondents out of 135 said that they use both Kiswahili and Iraqw in homes because of their ability to speak both languages. They stated that they learn Kiswahili in schools and through interaction with people from different languages, they can sometimes use both Kiswahili and Iraqw when speaking with some family members who are also conversant in both Iraqw and Kiswahili.

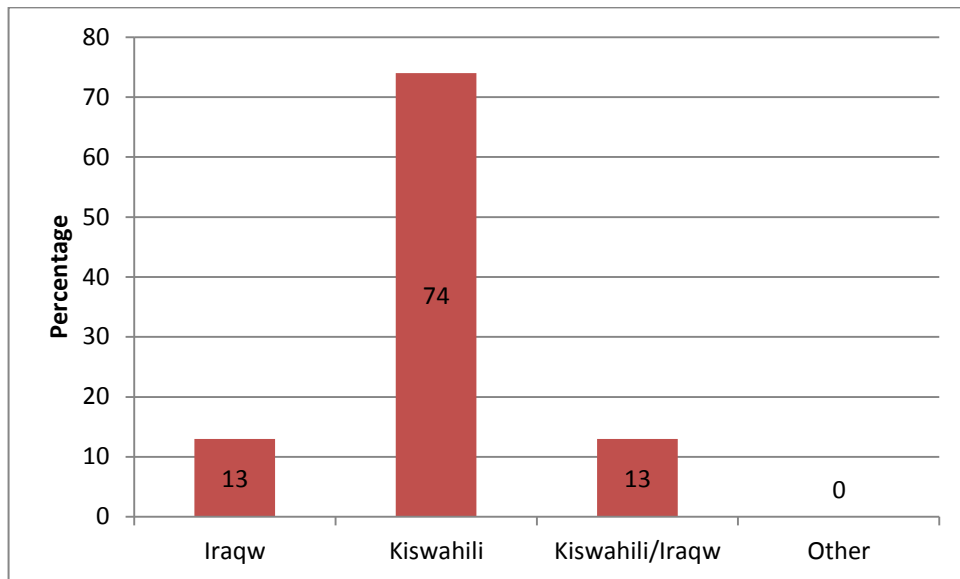
Additionally, 06 (4%) respondents out 135 stated that they use Kiswahili in homes. However, among the 06 respondents, 03 (50%) of them use Kiswahili in homes because of language environment. They stated that they grew in the language environment where Kiswahili is used although their family members are all Iraqw. The other 3 (50%) respondents among 06 use Kiswahili in homes because of inter-marriages.

The results on the data that were collected through interviews show that 4 (80%) participants out of 05 use Iraqw language in homes. Based on the data collected through interviews, the findings also revealed that 01 (20%) participant out of 05 uses Kiswahili in home because of inter-marriage. The respondent stated that he uses Kiswahili because he married a woman from another tribe. In this case, the use of Kiswahili is inevitable for effective communication among them. Therefore, the data obtained through questionnaires and interviews show that the majority of the respondents use Iraqw as a language of communication in homes.

#### **4.2.2 Language Use in Religious Domain**

In the first part of question 07, the informants were asked to indicate the language that they use in religious domain. The results about language use in religious domain are presented in Figure 03 and Table 07.

**Figure 3: Language Use in Religious Domain**



**Source:** Field Data (2017/2018)

The data in Figure 03 above show that 18 (13%) respondents out of 135 prefer Iraqw as a language of communication in religious functions while 100 (74%) respondents out of 135 speak Swahili language in conversation with people in the religious domain. In the same setting, the data show that 17 (13%) participants out of 135 use both Kiswahili and Iraqw. From the findings in Figure 3, the data show that no respondent indicated to use other languages than Kiswahili, Iraqw or both Iraqw and Kiswahili in religious domain.

According to the data in Figure 3, the findings revealed that Kiswahili is a language that is used in religious domains by a large number of respondents than Iraqw or both Kiswahili and Iraqw.

Moreover, the data on question 07 about language use in the religious domain were analyzed based on age groups and the findings are presented in Table 07.

**Table 7: Language Use in Religious Domain Based on Age Groups**

Age groups	Kiswahili		Iraqw		Swahili/Iraqw		Other		Total	
	n	%	n	%	n	%	n	%	n	%
11 - 21	48	96	01	2	01	2	00	00	50	100
22 - 42	30	71	07	17	05	12	00	00	42	100
43 - 63	19	73	04	15	03	12	00	00	26	100
64 - 90	03	18	06	35	08	47	00	00	17	100

**Source:** Field Data (2017/2018)

The data in Table 07 above revealed that 48 (96%) participants out of 50 use Swahili language in religious domain in the age group between 11 and 21 years old. In the same range of age, the statistics show that 01 (2%) informant out of 50 prefers Iraqw as a language of communication in religious domain. Moreover, the data indicate that the other 01 (2%) respondent out of 50 uses both Kiswahili and Iraqw in the same domain in the age group between 11 and 21 years old. The findings also revealed that no respondent uses other languages than Iraqw, Kiswahili or both Kiswahili and Iraqw in religious domain in the age group between 11 and 21 years old.

Moreover, the data show that 30 (71%) respondents out of 42 speak Kiswahili in religious domain in the age group between 22 and 42 years old. In the same age group and domain, the data revealed that 07 (17%) informants out of 42 use Iraqw language. The statistics also indicate that 05 (12%) participants out of 42 use both Kiswahili and Iraqw in religious domain in the age group between 22 and 42 years old. In the same range of age no informant uses other languages than Kiswahili, Iraqw or both Kiswahili and Iraqw in religious domain.

Furthermore, the statistics in Table 07 about informants language use in religious domain indicate that 19 (73%) informants out of 26 prefer Kiswahili as a language of communication in the age group between 43 and 63 years old while 04 (15%) out of 26 use Iraqw language in the same domain in the age group between 43 and 63 years old. The results in Table 07 indicate that 05 (12%) respondents out of 26 use both Kiswahili and Iraqw in religious domain in the age group between 43 and 63 years old. In the same age group, the data show that no informant uses other languages than Kiswahili, Iraqw or both Kiswahili and Iraqw in religious domain.

The data in Table 07 also show that 03 (18%) respondents out of 17 speak Kiswahili in religious domain in the age group between 64 and 90 years old while 06 (35%) out of 17 use Iraqw language in religious functions in the age group between 64 - 90 years old. The data also revealed that 08 (47%) participants out of 17 use both Kiswahili and Iraqw in religious domain in the age group between 64 and 90 years old.

In the second part of question 07, the respondents who use other languages than Iraqw in religious domain were required to give reasons. Their responses were grouped and they are presented below:

Seventeen (17) respondents out of 135 use both Kiswahili and Iraqw in religious domain. The respondents stated that they use both Kiswahili and Iraqw in religious domain because they are conversant in both languages. Thus, they can sometimes shift from Iraqw to Kiswahili.

Moreover, 100 (74%) respondents out of 135 stated that they use Kiswahili in religious domain. However, among 100 respondents, 53 use Kiswahili in religious

domain because of the presence of people from other ethnic groups who are attending different religious functions with Iraqw native speakers. Thirty seven (37) respondents among 100 said that they use Kiswahili in religious domain because of the presence of religious books that are written in Kiswahili. Therefore, the respondents had to learn Kiswahili in order to read and understand the intended messages presented in those religious books. This situation increases the ability of the respondents to read and speak in Kiswahili than their mother tongue.

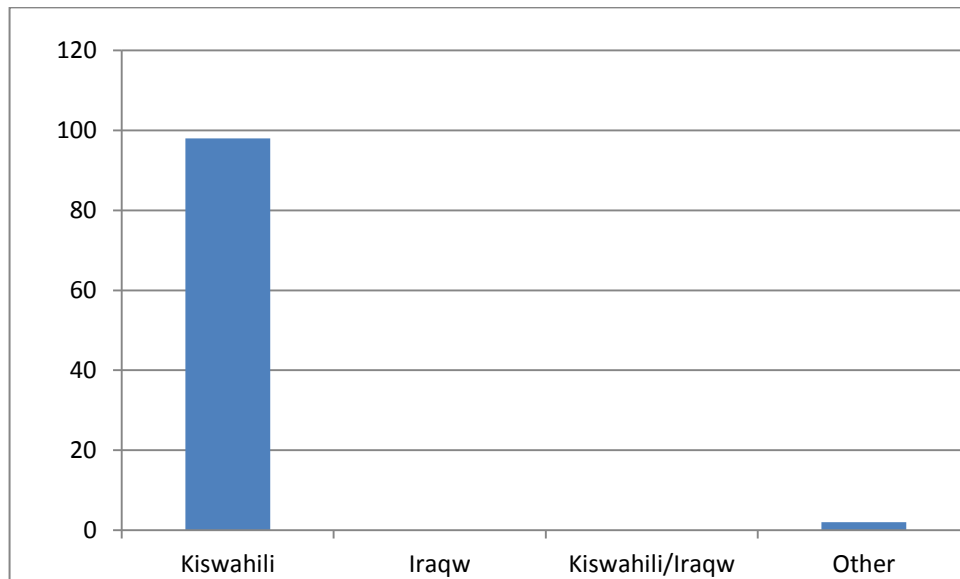
Similar findings were observed in the data collected through questionnaires with the data gathered through interviews on language use in religious domain. Based on the data collected through interviews, the findings show that 05 (100%) respondents out of 05 use Kiswahili in religious domains because of the presence of non-native speakers. The findings on the data collected through interviews and questionnaires revealed that many respondents use Kiswahili in religious domain.

#### **4.2.3 Language Use in Schools**

Question 08 is divided into two parts. In the first part, the informants were asked to choose the language that they use in schools. The data were analyzed and the results are summarized in Figure 04.

In Figure 4 about language use in schools, 85 respondents out of 135 were not involved because some did not pass through formal education while others were considered to be too old to remember the language that they used in schools. A total of 50 respondents were involved because they were considered to be in schools and others have currently graduated from schools. These informants were considered because they can remember the language that they used in schools.

**Figure 4: Language Use in Schools**



**Source:** Field Data (2017/2018)

The data in Figure 04 above indicate that 49 (98%) informants out of 50 use Kiswahili as a language of communication in schools. Moreover, the results show that 01 (2%) respondent out of 50 uses other languages in schools. The statistics in Figure 04 also show that no respondents prefer Iraqw or both Kiswahili and Iraqw in schools than Kiswahili and other languages. Many respondents indicated Kiswahili as a language that they use in schools as indicated in Figure 04 above.

The data were not analyzed in relation to age groups because the majority of the respondents indicated Kiswahili as a language that they use in schools and only one informant said he uses another language.

In the second part of question 08, the respondents who stated that they use other languages than Iraqw in schools were required to give reasons as indicated below:

The results show that 01 (2%) respondent out of 50 indicated to use another language in schools, but he did not give reasons on its use.

Moreover, 49 (98%) respondents out of 50 use Kiswahili in schools. However, among 49 respondents, 44 (90%) use Kiswahili because it is a language used in teaching and learning activities. The other 5 (10%) respondents among 49 prefer Kiswahili in schools because of interaction with students from other ethnic groups. They use Kiswahili as a lingua franca that helps them to communicate and facilitate understanding between the native and non-native students.

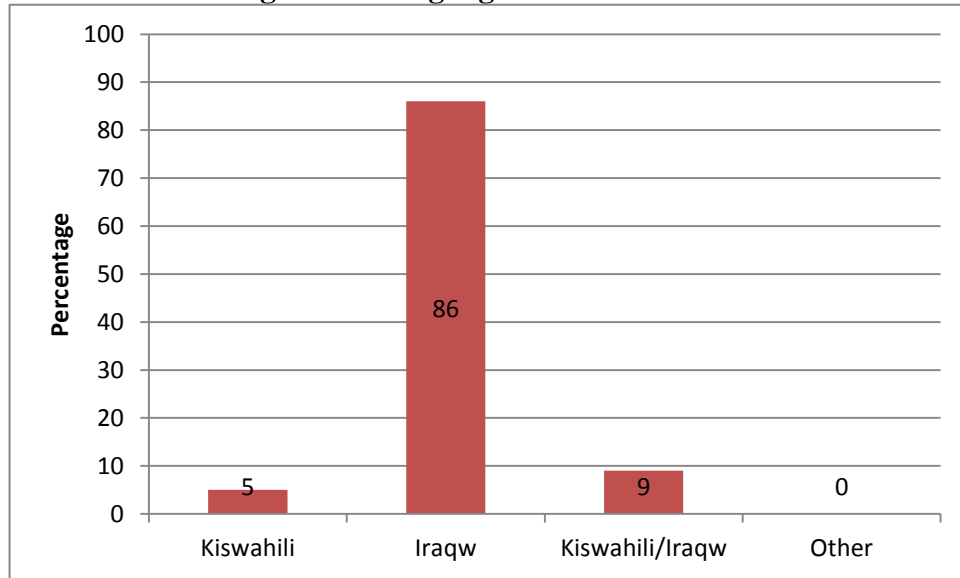
The findings on the data collected through interviews also support what the majority of the respondents have indicated in questionnaires. Two students interviewed stated that they use Kiswahili in schools because it is a language used in teaching and learning activities.

The results on the data collected through both interviews and questionnaires show that Kiswahili is used by nearly all the respondents in schools.

#### **4.2.4 Language Use with Friends**

In the first part of question 09, the respondents were asked to indicate the language that they use with friends. The data about language use with friends were analyzed and the results are presented in Figure 5 and Table 08. Due to interaction with people from other ethnic groups, it is the researchers' expectation that the respondents may have friends from outside their tribe, but for the purpose of this study they were restricted to their friends of the same Iraqw language.

**Figure 5: Language Use with Friends**



**Source:** Field Data (2017/2018)

From the findings in Figure 05 above, the data show that 116 (86%) respondents out of 135 use Iraqw in their communication with friends of the same language. The results also revealed that 07 (5%) informants out of 135 prefer Kiswahili when speaking with their friends while 12 (9%) out of 135 use both Kiswahili and Iraqw with friends. The data show that no respondents indicated that they use other languages than Iraqw, Kiswahili or both Kiswahili and Iraqw when conversing with their friends. The data in Figure 05 above also show that the majority of the respondents use Iraqw language when speaking with their friends.

The data in question 10 about respondents' language use with friends were analyzed according to age groups and the results are presented in Table 08.

**Table 8: Language Use with Friends Based on Age Groups**

Age groups	Kiswahili		Iraqw		Swahili/Iraqw		Other		Total	
	n	%	n	%	n	%	n	%	n	%
11 - 21	03	06	46	92	01	02	00	00	50	100
22 - 42	03	07	33	79	06	14	00	00	42	100
43 - 63	01	04	20	77	05	19	00	00	26	100
64 - 90	00	00	17	100	00	00	00	00	17	100

**Source:** Field Data (2017/2018)

The data in Table 08 above revealed that 03 (6%) respondents out of 50 use Kiswahili when speaking with friends in the age group between 11 and 21 years old. In the same age group, the statistics show that 46 (92%) participants out of 50 prefer Iraqw language when speaking with friends. Moreover, the data show that 01 (02%) informant uses both Kiswahili and Iraqw when speaking with friends in the age group between 11 and 21 years old. The data also show that no informant uses other languages with friends than Iraqw, Kiswahili or both Kiswahili and Iraqw in the age group between 11- 21 years old.

In the age group between 22 and 42 years old, 03 (7%) respondents out of 42 use Kiswahili with friends while 33 (79%) speak Iraqw language when conversing with friends in the same age group. The other 06 (14%) respondents out of 42 use both Kiswahili and Iraqw when chatting with friends in the age group between 22 and 42 years old.

The findings show that 01 (4%) informant out of 26 prefers Kiswahili when speaking with friends in the age group between 43 and 63 years old while 20 (77%) out of 26 prefer Iraqw language when communicating with friends in the same age group. The statistics also revealed that 05 (19%) participants out of 26 use both

Kiswahili and Iraqw in the age group between 43 - 63 years old whereas no respondent indicated to use other languages in the age group between 43 - 63 years old.

Furthermore, 17 (100%) informants out of 17 use Iraqw language when conversing with their friends in the age group between 64 and 90 years old. The statistics in Table 09 show no participant indicated to use Kiswahili, both Kiswahili and Iraqw or other languages than Iraqw in the age group between 64 and 90 years old.

In the second part of question 09, the respondents who use other languages than Iraqw with friends were required to give reasons on the use of those languages than the expected one with friends. It was researchers' expectation that all the respondents could have indicated Iraqw as a language of use with friends. Surprisingly, the findings revealed that some respondents indicated that they use other languages than Iraqw. The responses from the respondents who use other languages are presented below:

The results show that 12 (9%) respondents out 135 use both Kiswahili and Iraqw because they have ability to use both languages. Thus, they can speak in Iraqw and shift to Kiswahili. These respondents stated that, if they fail to explain certain concepts in Iraqw language they can shift to Kiswahili to make their friends to understand the concept.

Moreover, 07 (5%) respondents out of 135 use Kiswahili with friends. The respondents stated that they are familiar in Kiswahili; therefore, they use in communication with their friends. Many of these respondents are youths who are considered to be in schools where Kiswahili is used as medium of instruction.

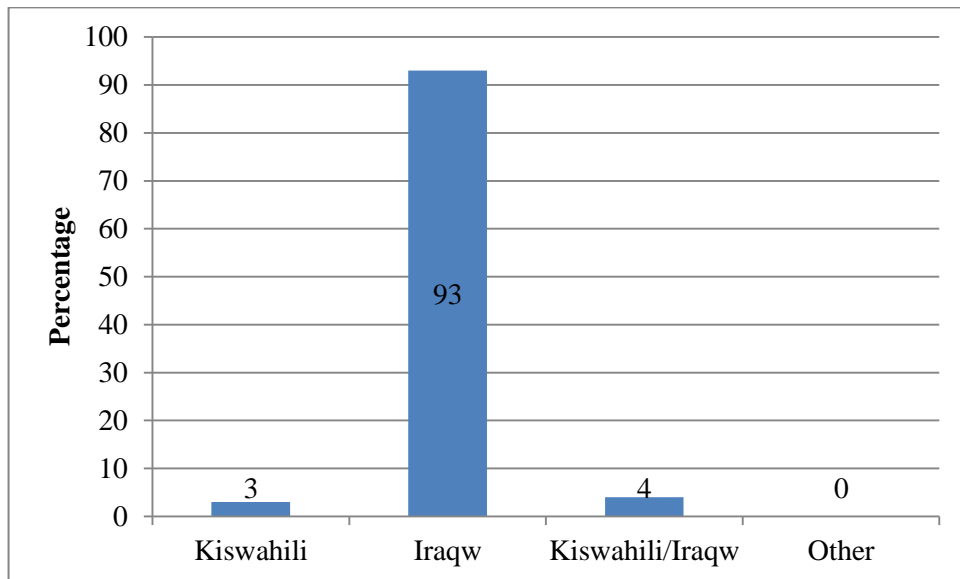
Therefore, they meet with their friends in schools where the use of their native language is not allowed. In this case, the location in which the friends meet for the discussion of certain topics also contribute towards the selection of language choice and use in the community.

The data obtained through questionnaires about language use with friends were supplemented with the data collected through interviews. Based on the data collected through interviews, the findings indicate that 05 (100%) participants out of 05 use Iraqw language with their friends of the same language. The data collected through questionnaires and interviews show that the majority of the respondents use Iraqw as a language of communication with their Iraqw friends.

#### **4.2.5 Language Use with Relatives**

In the first part of question 10, the informants were asked to choose the language that they use when speaking with relatives. The results about language use with relatives are summarized in Figure 06 and Table 9.

**Figure 6: Language Use with Relatives**



**Source:** Field Data (2017/2018)

The data in Figure 06 indicate that 03 (02%) respondents out of 135 use Kiswahili when speaking with relatives. The statistics show that 126 (93%) respondents out of 135 use Iraqw in communication with relatives of the same language while 06 (4%) out of 135 use both Iraqw and Kiswahili when conversing with their relatives. The statistics show that no respondents indicated that they use other languages in communication with their relatives than Iraqw or both Kiswahili and Iraqw.

The findings in Figure 6 revealed that the majority of the respondents prefer Iraqw language in communication with relatives than Kiswahili or both Kiswahili and Iraqw.

The data on question 10 were analyzed in relation to age groups and the findings are presented in Table 09 about language use with relatives based on age groups.

**Table 9: Language Use with Relatives Based on Age Groups**

Age groups	Kiswahili		Iraqw		Swahili/Iraqw		Other		Total	
	n	%	n	%	n	%	n	%	n	%
11 - 21	01	02	49	98	00	00	00	00	50	100
22 - 42	02	04	36	86	04	10	00	00	42	100
43 - 63	00	00	24	92	02	08	00	00	26	100
64 - 90	00	00	17	100	00	00	00	00	17	100

**Source:** Field Data (2017/2018)

The data in Table 09 above indicate that 01 (2%) respondent out of 50 uses Kiswahili with relatives in the age group between 11 and 21 years old. Moreover, 49 (98 %) participants out of 50 use Iraqw language when speaking with relatives in the age group between 11 and 21 years old. In the same age group, the statistics revealed that no respondent uses both Kiswahili and Iraqw or other languages than Kiswahili and Iraqw when speaking with relatives.

The statistics in Table 09 show that 02 (4%) respondents out 42 use Kiswahili in interaction with relatives while 36 (86%) out of 42 prefer Iraqw language when speaking with relatives in the age group between 22 – 42 years old. The data also show that 04 (10%) informants out of 42 use both Kiswahili and Iraqw when discussing different topics with relatives in the age group between 22 and 42 years old. The results show that no informants indicated that they use other languages than Iraqw, Kiswahili or both Kiswahili and Iraqw in the age group between 22 and 42 years old.

Moreover, the statistics in Table 09 show that 24 (92%) informants out of 26 prefer Iraqw language when conversing with relatives in the age group between 43 and 63 years old. The data in the same age group also indicate that 02 (08%) informants out

of 26 use both Kiswahili and Iraqw when speaking with relatives. The data show that no informant uses Kiswahili and other languages than Iraqw or both Kiswahili and Iraqw in the age group between 43 and 63 years old.

The results also revealed that 17 (100%) participants out of 17 prefer Iraqw language in communication with relatives in the age group between 64 and 90 years old. The data in Table 09 indicate that no participant uses other languages than Iraqw in the age group between 64 and 90 years old.

In the second part of question 10, the respondents who indicated that they use other languages than Iraqw with relatives were asked to give reasons.

Six (06) informants out of 135 prefer to use both Kiswahili and Iraqw because some of their relatives are not so acquainted with Iraqw language. Thus, they use both languages to ensure that there is effective communication with their relatives. The three (03) respondents out of 135 use Kiswahili because of language environments as they live with their relatives where Kiswahili is used.

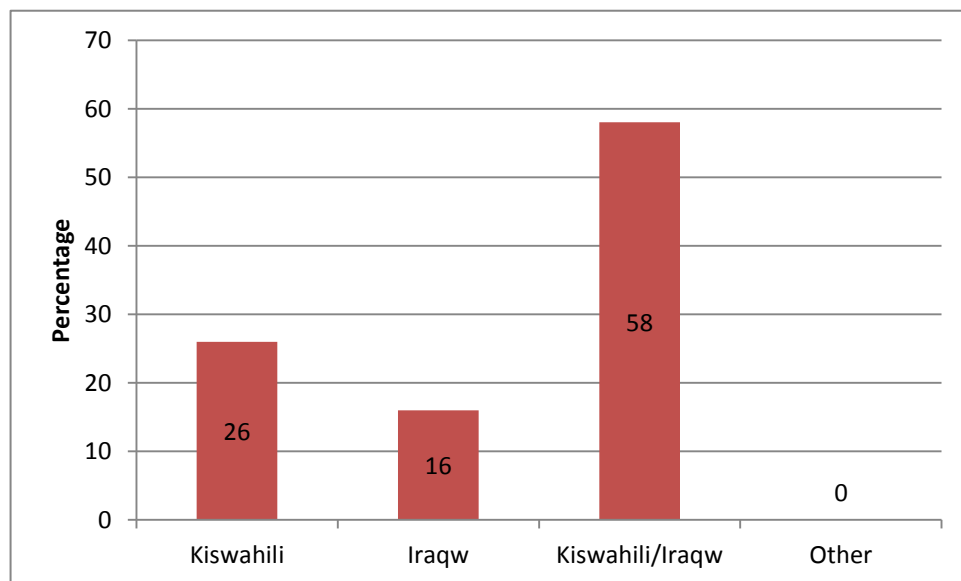
Similar results were observed in the data collected through interviews with the data collected through questionnaires on the respondents language use with relatives. Based on the data collected through interviews, the findings show 05 (100%) participants out of 05 use Iraqw as a language of communication with their relatives. Generally, the findings on the data collected through interviews and questionnaires on language use with relatives revealed that many respondents use Iraqw language.

#### 4.2.6 Language Use in Village Meetings

In question 11, the participants were asked to indicate the language that they use in village meetings. The findings about language use in village meetings are presented in Figure 07 and Table 10.

The data in Figure 07 show language use by informants in village meetings. In Figure 07, 28 respondents out of 135 were not involved because they were students. Students are expected to be in schools during village meetings. Therefore, they do not have time to attend village meetings. Only those who were not students were involved because they were considered to have time to attend the village meetings.

**Figure 7: Language use in Village Meetings**



**Source:** Field Data (2017/2018)

The data in Figure 07 above revealed that 28 (26%) informants out of 107 use Kiswahili as a language of communication in village meetings while 17 (16%) out of 107 prefer Iraqw language in communication with other villagers. In the same setting, the statistics show that 62 (58%) participants out of 107 use both Kiswahili

and Iraqw. The data in Figure 07 also show that no respondent uses other languages than Iraqw, Kiswahili or both Kiswahili and Iraqw in village meetings. The statistics about language use in village meetings indicate that many respondents use both Kiswahili and Iraqw than Kiswahili, Iraqw and other languages.

The data on the respondents language use in village meetings were analyzed based on age groups and the results are presented in Table 10.

**Table 10: Language Use in Village Meetings Based on Age Groups**

Age groups	Kiswahili		Iraqw		Swahili/Iraqw		Other		Total	
	n	%	n	%	n	%	n	%	n	%
11 - 21	08	36	01	05	13	59	00	00	22	100
22 - 42	11	26	02	05	29	69	00	00	42	100
43 - 63	08	31	06	23	12	46	00	00	26	100
64 - 90	01	6	09	53	07	41	00	00	17	100

**Source:** Field Data (2017/208)

In Table 10 above, 28 respondents out of 135 were not involved, because they were students. Students are expected to be in schools during the village meetings. Table 10 above involves only those who were not students during the time of the data collection process for this study.

The statistics in Table 10 revealed that 08 (36%) participants out of 22 use Kiswahili when conversing in village meetings in the age group between 11 and 21 years old. The data also revealed that 01 (05%) respondent out of 22 prefers Iraqw language in village meetings in the age group between 11 - 21 years old. In the same range of age, 13 (59%) informants out of 22 use both Kiswahili and Iraqw in village meetings

while no respondents indicated that they use other languages than Kiswahili, Iraqw or both Kiswahili and Iraqw.

In the age group between 22 and 42 years old, 11 (26%) informants out of 42 speak Kiswahili in village meetings while 02 (05%) out of 42 use Iraqw language in the same domain. Moreover, 29 (69%) participants out of 42 use both Kiswahili and Iraqw in the same setting and age group. The statistics in Table 10 show that no respondent uses other languages than Kiswahili and Iraqw in the age group between 22 and 42 years old.

Moreover, The data in Table 10 show that 08 (31%) respondents out of 26 use Kiswahili in village meetings in the age group between 43 and 63 years old while 06 (23%) out of 26 speak Iraqw language in the same age group. In the age group between 43 - 63 years old, the data indicate that 12 (46%) participants out of 26 use both Kiswahili and Iraqw in village meetings. In the same age group, the findings show that no informant uses other languages than Kiswahili, Iraqw or both Kiswahili and Iraqw in village meetings.

Furthermore, 01 (06%) respondent out of 17 uses Kiswahili in village meetings in the age group between 64 and 90 years old while 09 (53%) out of 17 speak Iraqw language in village meetings in the age group between 64 and 90 years old. In the same domain and age group, 07 (41%) informants out of 17 use both Kiswahili and Iraqw. The data in Table 10 also show that no informant uses other languages than Iraqw, Kiswahili or both Iraqw and Kiswahili in village meetings.

In the second part of question 10, the respondents who use other languages than Iraqw in village meetings were required to provide reasons. Their responses were grouped and they are presented below:

Sixty two (62) respondents out of 107 use both Kiswahili and Iraqw in village meetings because of the presence of people from other ethnic groups. The respondents stated that they use both languages to help the non- native speakers and those Iraqw speakers who are not acquainted with Kiswahili to ensure that there is effective communication in village meetings.

Moreover, 28 (26%) informants out of 107 use Kiswahili in village meetings because of the presence of non-native speakers who are living in Iraqw speaking community. The presence of non-native speakers in village meetings influence Iraqw speakers to use Kiswahili in order to involve them as part of the community. They felt that the use of Iraqw language will isolate their fellows who are non-native speakers for using the language that they do not understand.

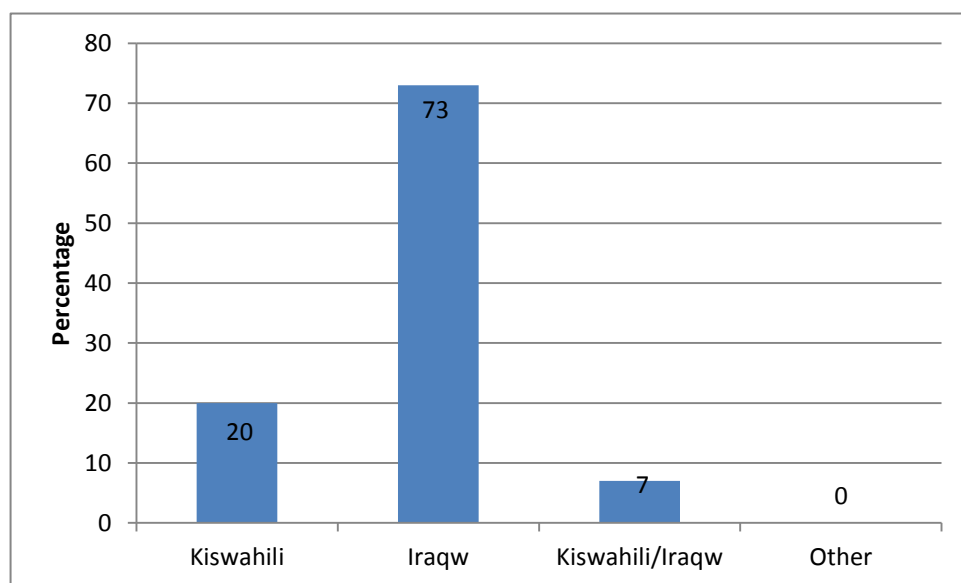
The data collected through interviews to supplement the findings obtained through questionnaires indicate that 03 (60%) participants out of 05 use Kiswahili in village meetings while 02 (40%) were students; therefore, they were not asked about language use in village meetings. During the village meeting, students are considered to be in schools. Therefore, they do not have time to attend village meetings. In this case, they are not aware of language use in village meetings. The three (03) participants interviewed stated that they use Kiswahili because of interaction with people from other ethnic groups. The findings on the data collected through questionnaires show that many respondents use both Kiswahili and Iraqw in

village meetings while the data collected through interviews revealed that all the participants interviewed use Kiswahili.

#### 4.2.7 Language Use in the Working Places

In question 12, the respondents were asked to indicate the language that they use in their working places. The data on question 12 were analyzed and the findings are summarized in Figure 8 and Table 11.

**Figure 8: Language Use in the Working Places**



**Source:** Field Data (2017/2018)

The data in Figure 08 above indicate that 27 (20%) respondents out of 135 speak Kiswahili in the working places whereas 99 (73%) out of 135 prefer Iraqw as a language of communication in the same domain. Moreover, 09 (7%) informants out of 135 use both Kiswahili and Iraqw in the working places. The data in Figure 08 also show that no respondents indicated that they use other languages than Kiswahili, Iraqw or both Kiswahili and Iraqw in the working places.

The findings in Figure 08 revealed that a large number of respondents use Iraqw as a language of communication in the working places than Kiswahili or both Kiswahili and Iraqw.

Moreover, the data on question 12 on language use in the working places were analyzed according to age groups and the results are presented in Table 11.

**Table 11: Language Use in the Working Places Based on Age Groups**

Age groups	Kiswahili		Iraqw		Swahili/Iraqw		Other		Total	
	n	%	n	%	n	%	n	%	n	%
11 - 21	13	26	36	72	01	02	00	00	50	100
22 - 42	07	16	31	74	04	10	00	00	42	100
43 - 63	07	27	15	58	04	15	00	00	26	100
64 - 90	00	00	17	100	00	00	00	00	17	100

**Source:** Field Data (2017/2018)

The data in Table 11 above revealed that 13 (26%) informants out of 50 speak Kiswahili in working places in the age group between 11 and 21 years old. In the same age group and setting, 36 (72%) participants out of 50 use Iraqw language while 01 (02%) out of 50 uses both Kiswahili and Iraqw. The statistics show that no respondents indicated that they use other languages than Iraqw, Kiswahili or both Iraqw and Kiswahili in working places in the age group between 11 – 21 years old.

The data also show that 07 (16%) respondents out of 42 use Kiswahili in working places in the age group between 22 - 42 years old. The findings revealed that 31 (74%) participants out of 42 use Iraqw language in working places in the age group between 22 and 42 years old while 04 (10%) out of 42 use both Kiswahili and Iraqw in the same age group and domain. The statistics in Table 12 show that no

participant reported to use other languages than Kiswahili, Iraqw or both Kiswahili and Iraqw.

Moreover, the same statistics in Table 11 revealed that 07 (27%) respondents out of 26 use Swahili language in working places in the age group between 43 - 63 years old. Also, the data show that 15 (58%) participants out of 26 use Iraqw language in working places in the age group between 43 and 63 years old. In the same age group and setting, no informant indicated to use other languages than Kiswahili, Iraqw or both Kiswahili and Iraqw.

In the age group between 64 and 90 years old, 17 (100%) respondents out of 17 use Iraqw language in the working places while no respondents indicated that they use Kiswahili, both Kiswahili and Iraqw or other languages in the age group between 64 and 90 years old.

In the second part of question 12, the respondents who use other languages than Iraqw were asked to give reasons. Their answers are indicated below:

Twenty seven (27) informants out of 135 use Kiswahili in the working places because of interaction with people from other ethnic groups. Many of these respondents are working in government and private offices where they interact with people from different linguistic backgrounds. In this situation, the use of Kiswahili is inevitable.

Additionally, 9 (7%) respondents out 135 use both Kiswahili and Iraqw in the working places. However, among 09 respondents, 6 (67%) stated that they use Kiswahili when they find in the working places where they interact with workers

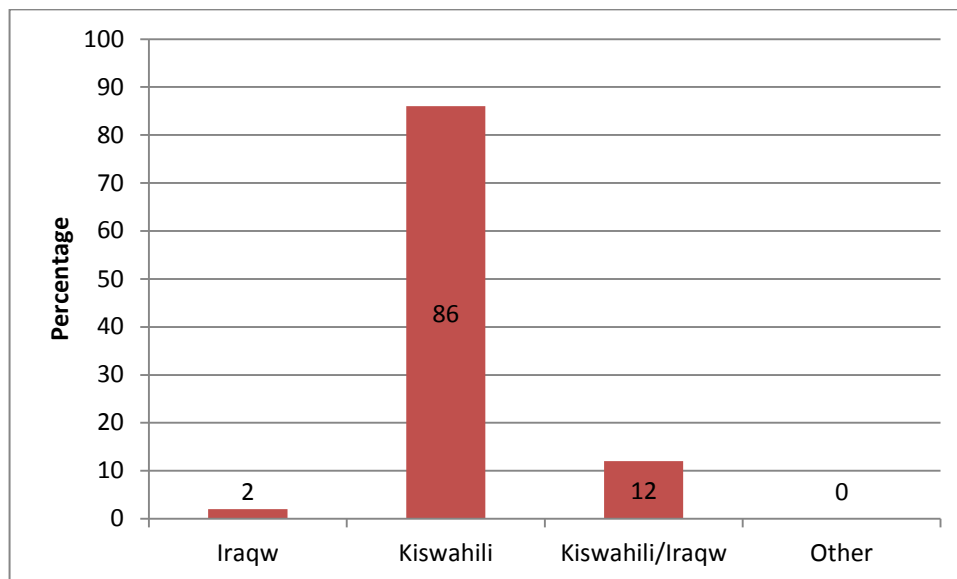
from other languages and use Iraqw in the environment where they interact with their fellow Iraqw speakers. The other 3 (33%) informants among 09 did not give reasons on the use of both Kiswahili and Iraqw in the working places than Iraqw language only.

The data collected through interviews show that 4 (90%) participants out of five use Iraqw language in the working places while 1 (10%) out of five uses both Kiswahili and Iraqw in the working places because of interaction with people from other ethnic groups. He stated that he is a trader and a farmer; thus, due to the nature of his occupation, the use of both Kiswahili and Iraqw is inevitable. The findings from the data collected through both questionnaires and interviews indicate that the majority of the respondents use Iraqw language in the working places.

#### **4.2.8 Language Use in Hospitals**

In question 13, the respondents were asked to choose the language that they use in hospitals. The findings about language use in hospitals are presented in Figure 09 and Table 12.

**Figure 9: Language Use in Hospitals**



**Source:** Field Data (2017/2018)

From the results in Figure 9 above, the data show that 116 (86%) informants out of 135 use Kiswahili in hospitals. The other 03 (2%) respondents out of 135 use Iraqw language in the same domain. Moreover, the data indicate that 16 (12%) respondents out of 135 use both Kiswahili and Iraqw in hospitals while no respondent indicated to use other languages than Iraqw, Kiswahili or both Iraqw and Kiswahili in hospitals.

Based on Figure 09, the findings revealed that the majority of the respondents use Kiswahili in hospitals than Iraqw or both Iraqw and Kiswahili.

The data on question 13 about language use in hospitals were analyzed based on age groups and the results are summarized in Table 12 below:

**Table 12: Language Use in Hospitals Based on Age Groups**

Age groups	Kiswahili		Iraqw		Swahili/Iraqw		Other		Total	
	n	%	n	%	n	%	n	%	n	%
11 - 21	49	98	00	00	01	02	00	00	50	100
22 - 42	38	90	00	00	04	10	00	00	42	100
43 - 63	23	88	00	00	03	12	00	00	26	100
64 - 90	06	35	03	18	08	47	00	00	17	100

**Source:** Field Data (2017/2018)

From the findings in Table 12 above, the data show that 49 (98%) participants out of 50 use Kiswahili in hospitals in the age group between 11 - 21 years old. The statistics also revealed that 01 (2%) respondent out of 50 uses both Kiswahili and Iraqw language in the same age group and domain. Moreover, the data show that no informant prefers Iraqw and other languages than Kiswahili or both Kiswahili and Iraqw in hospitals in the age group between 11 and 21 years old.

In Table 12 above, the statistics indicate that 38 (90%) respondents out of 42 use Kiswahili in hospitals in the age group between 22 and 42 years old. In the same setting and age group, 04 (10%) respondents out of 42 use both Kiswahili and Iraqw language. Moreover, the statistics revealed that no informants indicated that they use Iraqw and other languages than Kiswahili or both Kiswahili and Iraqw in the age group between 22 and 42 years old.

Based on Table 12, the data show that 23 (88%) informants out of 26 speak Kiswahili in hospitals in the age group between 43 and 63 years old. The statistics also revealed that 03 (12%) respondents out of 26 prefer to use both Iraqw and Kiswahili in the same age group and domain. The findings show that no informant

uses Iraqw and other languages than Kiswahili or both Kiswahili and Iraqw in hospitals in the age group between 43 and 63 years old.

Furthermore, 06 (35%) informants out of 17 use Kiswahili in hospitals in the age group between 64 and 90 years old. The data also revealed that 03 (18%) respondents out of 17 use Iraqw language in the same setting within the age group between 64 and 90 years old. In the same age group, the findings indicate that 08 (47%) participants out of 17 use both Iraqw and Kiswahili in hospitals while no respondent uses other languages than Kiswahili, Iraqw or both Kiswahili and Iraqw in hospitals in the age group between 64 – 90 years old.

In the second part of question 13, the respondents who stated that they use other languages in hospitals than Iraqw were asked to provide reasons. Their responses were grouped and they are presented below:

One hundred and sixteen (116) respondents out of 135 use Kiswahili in hospitals. However, among 116 respondents, 90 (78%) use Kiswahili because of interaction with people from other ethnic groups while 26 (22%) among 116 respondents stated that they use Kiswahili because some health workers are people from other ethnic groups. Therefore, Kiswahili is used between these two groups to ensure effective communication.

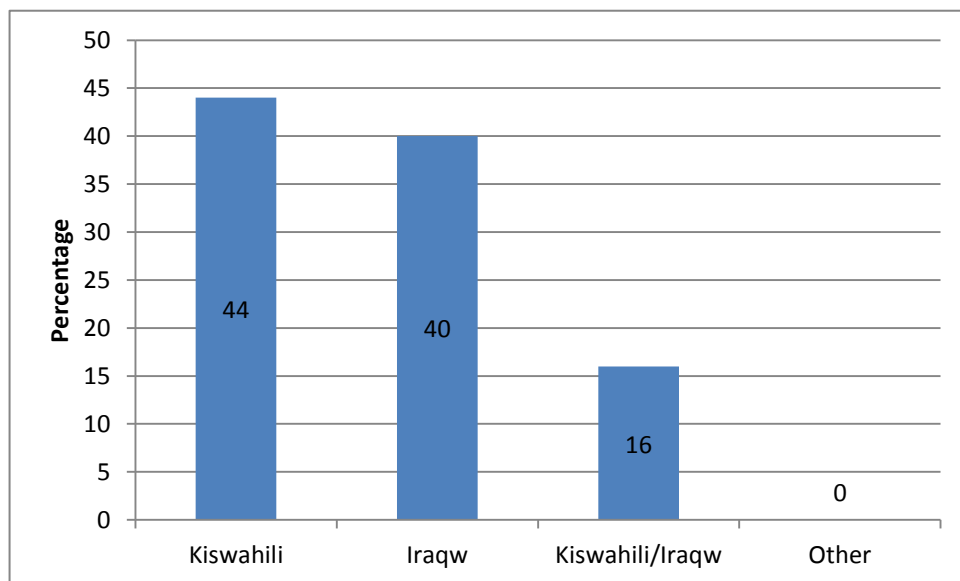
Moreover, 16 (12%) respondents out of 135 stated that they use both Kiswahili and Iraqw in hospitals because of the presence of people from other ethnic groups. The respondents said that they use Iraqw when speaking with their fellow Iraqw members but when they meet non-native speakers, they shift to Kiswahili.

The data that were collected through interviews show that 5 (100%) participants out of 05 use Kiswahili in hospitals. The participants stated that a hospital is a public place; therefore, the use of Kiswahili is inevitable because of interaction with people from other ethnic groups. The results obtained through both questionnaires and interviews show that the majority of the respondents use Kiswahili in hospitals.

#### 4.2.9 Language Use in Markets

In the first part of question 14, the respondents were asked to choose the language that they use in markets. The findings about language use in markets are summarized in Figure 10 and Table 13.

**Figure 10: Language Use in Markets**



**Source:** Field Data (2017/2018)

The statistics in Figure 10 above show that 60 (44%) informants out of 135 speak Kiswahili in markets. The data also revealed that 54 (40%) respondents out of 135 use Iraqw language in markets while 21 (16%) out of 135 use both Iraqw and Kiswahili in the same domain. Moreover, the data show that no respondents

indicated that they use other languages than Kiswahili, Iraqw or both Kiswahili and Iraqw in markets.

The findings in Figure 10 indicate that a large number of respondents prefer to use Kiswahili as a language of communication in markets than Iraqw or both Kiswahili and Iraqw.

The data on question 15 about language use in markets were analyzed based on age groups and the results are presented in Table 13 below:

**Table 13: Language Use in Markets Based on Age Groups**

Age groups	Kiswahili		Iraqw		Swahili/Iraqw		Other		Total	
	n	%	n	%	n	%	n	%	n	%
11 - 21	25	50	15	30	10	20	00	00	50	100
22 - 42	20	48	16	38	06	14	00	00	42	100
43 - 63	09	35	13	50	04	15	00	00	26	100
64 - 90	06	35	10	59	01	6	00	00	17	100

**Source:** Field Data (2017/2018)

Concerning Table 13 above, the data show that 25 (50%) participants out of 50 use Kiswahili in markets in the age group between 11 and 21 years old. The findings also revealed that 15 (30%) informants out of 50 speak Iraqw language in markets in the same age group. The results show that 10 (20%) respondents out of 50 use both Iraqw and Kiswahili in markets while no respondents said that they use other languages than Kiswahili, Iraqw or both Iraqw and Kiswahili in the same domain in the age group between 11 and 21 years old .

Moreover, 20 (48%) respondents out of 42 use Kiswahili in markets within the age group between 22 and 42 years old. The other 16 (38%) informants out of 42 use

Iraqw language in communication with people in markets in the age group between 22 – 42 years old. Within the same range of age, 06 (14%) informants out of 42 use both Kiswahili and Iraqw. Based on Table 13, the findings show that no respondent indicated to use other languages than Kiswahili, Iraqw or both Kiswahili and Iraqw in markets in the age group between 22 – 42 years old.

The data in Table 13 also indicate that 09 (35%) informants out of 26 use Kiswahili as a language of communication in markets within the age group between 43 – 63 years old. The findings revealed that 13 (50%) respondents out of 26 speak Iraqw language in the same setting within the age group between 43 and 63 years old while 04 (15%) respondents out of 26 use both Iraqw and Kiswahili in markets. The statistics also show that no informant uses other languages than Iraqw, Kiswahili or both Iraqw and Kiswahili in markets in the age group between 43 and 63 years old.

In the age group between 64 and 90 years old, the findings revealed that 10 (59%) respondents out of 17 use Iraqw language in markets while 6 (35%) out of 17 use Kiswahili in market because of interaction with people from other ethnic groups. Moreover, 01 (6%) informant out of 17 uses both Kiswahili and Iraqw in markets in the age group between 64 and 90 years old while no informants said that they use other languages than Iraqw, Kiswahili or both Iraqw and Kiswahili in the same domain and age group.

In the second part of question 14, the informants who stated that they use other languages than Iraqw in markets were required to give reasons. Their responses are indicated below:

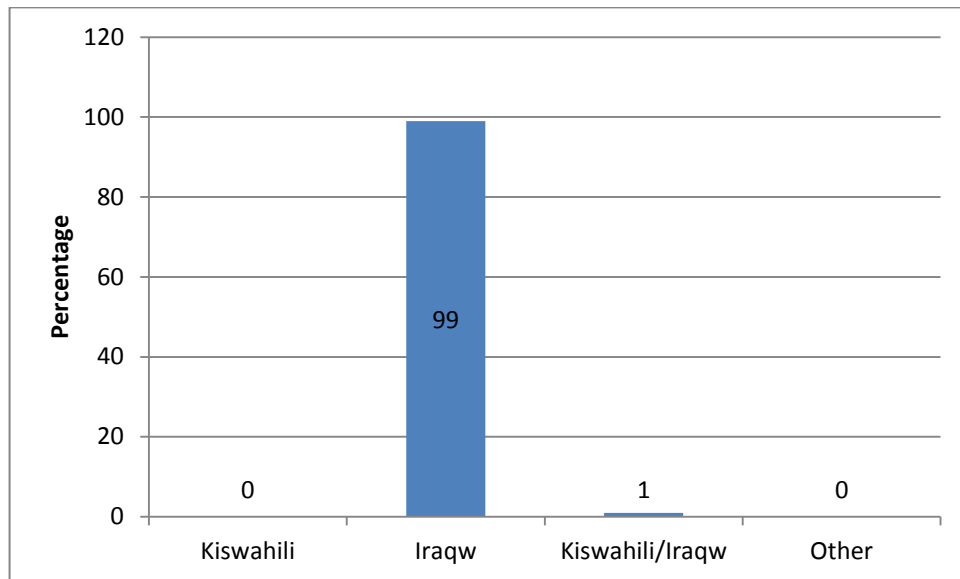
Sixty (60) respondents out of 135 speak Kiswahili in markets because of the presence of people who are non-native speakers of Iraqw language. A market as a public place involves interaction of people from different races and tribes. In this case, the use of a common language like Kiswahili is necessary to ensure effective communication among speakers. The other 21 (16%) respondents out of 135 use both Kiswahili and Iraqw because of interaction with people from other ethnic groups.

The interviews were conducted to supplement the data from questionnaires on language use in markets. The data collected through interviews revealed that 3 (60%) participants out of five use Kiswahili because markets consist of people from different linguistic backgrounds. Therefore, Kiswahili as a lingua franca is used to unite them together. Moreover, 2 (40%) participants out of 05 stated that they use both Kiswahili and Iraqw because some traders are outsiders. As outsiders, they influence Iraqw people to use Kiswahili. The data from both interviews and questionnaires show that the majority of the respondents use Kiswahili in markets.

#### **4.2.10 Language Use in Ritual Practices**

The first part of question 15 required the respondents to indicate the language use in Iraqw ritual practices. The findings about language use in ritual practices are shown in Figure 11.

**Figure 11: Language Use in Ritual Practices**



**Source:** Field Data (2017/2018)

From the data in Figure 11, the results show that 133 (99%) respondents out of 135 stated that Iraqw is a language used in ritual practices while 02 (1%) out of 135 indicated that both Kiswahili and Iraqw are used in ritual practices. Based on Figure 11, the data show that no informants said that they use Kiswahili and other languages than Iraqw or both Kiswahili and Iraqw in ritual practices. Generally, Iraqw is the language used in ritual practices as shown in Figure 11.

In the second part of question 15, the informants who use other languages than Iraqw in ritual practices were asked to provide reasons. All the two (02) respondents indicated that both Iraqw and Kiswahili are used in ritual practices, but no reasons were given.

The data collected through interviews support the findings obtained through questionnaires. The findings on the data collected through interviews revealed that 5 (100%) participants out of five said that Iraqw is a language used in ritual practices.

Generally, the findings from both questionnaires and interviews revealed that Iraqw is the language used in ritual practices.

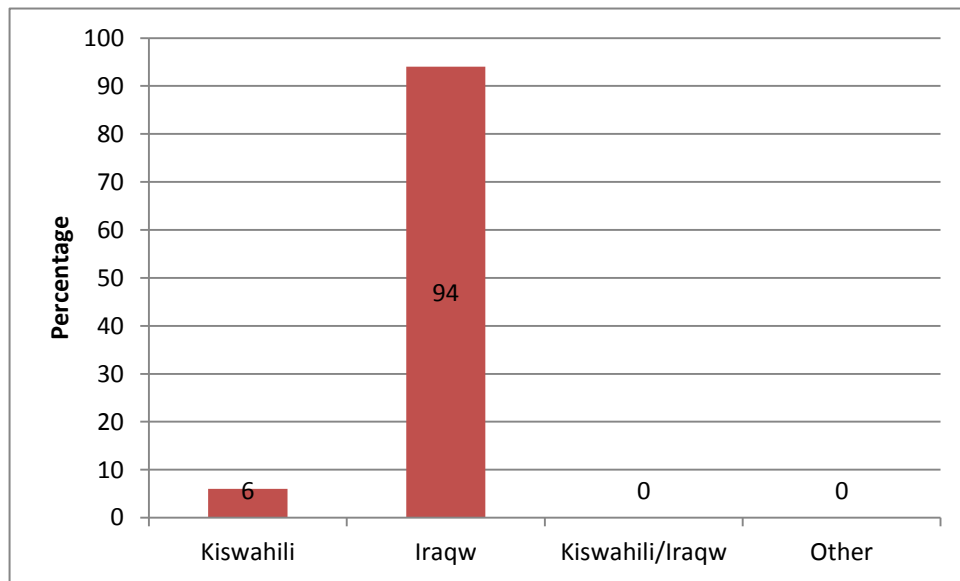
### **4.3 Attitudes towards Iraqw Language**

Two questions were administered to explore information on general attitudes and attitudes towards Iraqw language learning. The question on attitudes towards Iraqw language was administered to the respondents to see if they are proud of their native language and maintain as their identity. The question on attitudes towards Iraqw language learning was administered to find out the importance of maintaining Iraqw language over Kiswahili as a national language.

#### **4.3.1 Language Attitudes**

In question 16, respondents were asked to indicate their attitudes towards Iraqw language. The results on question 16 are summarized in Figure 12 and Table 14. The respondents who indicated that they feel proud to use their native language were regarded to have positive attitudes while those who stated that they feel proud to use other languages than Iraqw were considered to have negative attitudes towards their mother tongue.

**Figure 12: Language Attitudes**



**Source:** Field Data (2017/2018)

The data in Figure 12 above show that 127 (94%) respondents out of 135 have positive attitude towards their native language while 08 (6%) out of 135 have positive attitudes towards Swahili language. The data in Figure 12 revealed that the majority of the respondents have positive attitudes towards Iraqw language than Kiswahili or both Kiswahili and Iraqw.

The data on Iraqw members' attitudes towards their native language were analyzed in relation to age groups and the findings are presented in Table 14.

**Table 14: Attitudes towards Iraqw Language Based on Age Groups**

Age groups	Kiswahili		Iraqw		Swahili/Iraqw		Other		Total	
	n	%	n	%	n	%	n	%	n	%
11 - 21	05	10	45	90	00	00	00	00	50	100
22 - 42	02	05	40	95	00	00	00	00	42	100
43 - 63	01	04	25	96	00	00	00	00	26	100
64 - 90	00	00	17	100	00	00	00	00	17	100

**Source:** Field Data (2017/2018)

The data in Table 14 above revealed that 05 (10%) respondents out of 50 have positive attitudes towards Kiswahili in the age group between 11 and 21 years old. Within the same age group, 45 (90%) respondents out of 50 have positive attitudes towards Iraqw language. Moreover, the statistics revealed that no participants indicated that they show positive or negative attitudes towards both Iraqw and Kiswahili or other languages than Iraqw and Kiswahili in the age group between 11 - 21 years old.

The findings in Table 14 also show that 02 (5%) informants out of 42 have positive attitude towards Swahili language in the age group between 22 and 42 years old. In the same age group, 40 (95%) informants out of 42 show positive attitudes towards their mother tongue.

Moreover, the statistics revealed that 25 (96%) informants out of 26 indicated to have positive attitudes towards their native language whereas 01 (04%) respondent has negative attitude towards his ethnic language in the age group between 43 - 63 years old.

Based on Table 14 above, the data indicate that 17 (100%) informants have positive attitudes towards their language in the age group between 64 and 90 years old. The data also show that no informant indicated to have either positive or negative attitudes towards both Iraqw and Kiswahili or other languages than Kiswahili and Iraqw in the age group between 64 – 90 years old. The statistics revealed that all the respondents have positive attitudes towards Iraqw language in the age group between 64 and 90 years old.

In the second part of question 16, the respondents who said that they have negative attitudes towards Iraqw language were asked to give reasons. Their reasons are indicated below:

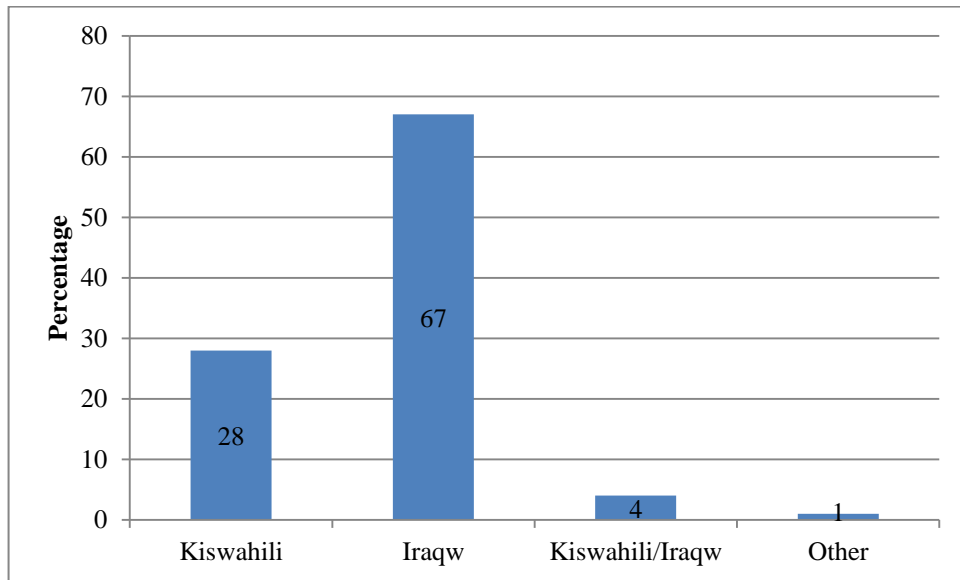
Six (6) respondents among 08 have positive attitudes towards Kiswahili because it is a national language. Kiswahili as a national language is used to unite many people within the country than Iraqw. They stated that with Iraqw you can only speak with your fellow Iraqw speakers but with Kiswahili you can interact with many people hence strengthening a wider social relationship that will enable them to get social-economic opportunities. The other 02 respondents among 08 indicated to have positive attitudes towards Kiswahili but no reasons were given.

#### **4.3.2 Attitudes towards Iraqw Language Learning**

Question 17 is divided into two parts. In the first part of the question, the informants were required to choose the language that they desire their children to learn. The results on attitudes towards Iraqw language learning are shown in Figure 13 and Table 15. Fifty (50) respondents who were in the age group between 11 and 21 years old were not involved in Figure 13 and Table 15 because many of them were

students and others were youths who were not married. In this case, they were not considered in the study. Therefore, 85 informants were involved because many of them are married, and they have children.

**Figure 13: Attitudes towards Iraqw Language Learning**



**Source:** Field Data (2017/2018)

The data in Figure 13 above show that 24 (28%) participants out of 85 desire their children to learn Kiswahili while 57 (67%) out of 85 desire their children to learn Iraqw language. Moreover, 03 (4%) informants out of 85 desire their children to be competent in both Kiswahili and Iraqw while 01 (1%) informant out of 85 desires his children to learn other languages.

Regarding attitudes towards Iraqw language learning, the data show that many informants would wish their children to learn Iraqw language than Kiswahili, or both Kiswahili and Iraqw.

The results on question 17 about attitudes towards Iraqw language learning were analyzed based on age groups and the findings are presented in Table 15 below:

**Table 15: Attitudes towards Iraqw Language Learning Based on Age Group**

Age groups	Kiswahili		Iraqw		Swahili/Iraqw		Other		Total	
	n	%	n	%	n	%	n	%	n	%
22 - 42	14	33	26	62	02	05	00	00	42	100
43 - 63	06	23	19	73	00	00	01	04	26	100
64 - 90	00	00	17	100	00	00	00	00	17	100

**Source:** Field Data (2017/2018)

The data in Table 15 above show that 14 (33%) participants out of 42 desire their children to learn Kiswahili in the age group between 22 – 42 years old while 26 (62%) out of 42 desire their children to learn Iraqw language. Moreover, 02 (05%) informants out of 42 desire their children to learn both Kiswahili and Iraqw in the age group between 22 – 42 years old.

In the age group between 43 and 63 years old, 6 (23%) respondents out of 26 need their children to learn and use Kiswahili. In the same age group, 19 (73%) respondents out of 26 wish their children to be competent in Iraqw language. The last 01 (4%) informant out of 26 desires his children to learn other languages in the age group between 43 and 63 years old.

Moreover, the findings in Table 15 revealed that all the 17 (100%) respondents out of 17 need their children to study Iraqw language in the age group between 64 and 90 years old. The data in Table 15 also show that no respondent has a desire his or her children to learn other languages than Iraqw in the age group between 64 and 90 years old.

In the second part of question 17, the respondents who desire their children to learn other languages than Iraqw were asked to give reasons. Their reasons are presented below:

Education and economic reasons were provided by 24 respondents out of 85 who desire their children to learn Kiswahili and 3 (2%) out of 85 who wish their children to learn both Kiswahili and Iraqw. Kiswahili is the language used in primary schools within the country. Therefore, informants stated that learning Kiswahili will help their children to have better understanding of subjects when they enter schools. Others stated that many jobs within the country are offered through Kiswahili; thus, learning Kiswahili will help their children to be in a better position to get jobs.

#### **4.4 Factors Influencing Language Shift**

As a phenomenon, language shift is a result of many factors. These factors need to be researched by language scholars so as to rescue the shifting languages. In some cases, the factors influencing language shift differ from one group or language to another. The data that were collected through both questionnaires and interviews revealed some of these factors. These include: education, inter-linguistic marriages, migration, religious practices and bilingualism.

##### **4.4.1 Education**

The data in Figure 04 about language use in schools indicate that many respondents use Kiswahili. The data show that 1 (1%) respondent out of 50 uses both Kiswahili and Iraqw in schools while 49 (98%) out of 50 use Kiswahili as a language of communication in schools. When one of the respondents who use Kiswahili was asked about language use in schools, she stated:

*Ninazungumza Kiswahili kwa sababu ni lugha ya kufundishia shuleni* ‘I speak Kiswahili because it is a medium of instruction in schools’.

The response above shows that Kiswahili is used as a medium of instruction in schools. Many subjects in primary schools are taught in Kiswahili. Therefore, orders, advice, directives and requests are offered through Kiswahili in schools. Similar response was observed from the second respondent when he said:

*Ninazungumza Kiswahili kwa sababu shuleni tunafundishwa kwa lugha ya Kiswahili na vitabu vimeandikwa kwa lugha ya Kiswahili* ‘I speak Kiswahili because it is a medium of instruction in schools and many educational books are written in Kiswahili’.

The second informant apart from indicating that Kiswahili is used as a medium of instruction in schools, he also adds that many educational materials are written in Kiswahili. Therefore, the responses from both respondents revealed that the instruction in primary schools is given through Kiswahili. In this case, students from ECLs like Iraqw language have to learn Kiswahili in order to be able to communicate with their fellow students from other ethnic groups, teachers and participate in classrooms discussions.

The data gathered through interviews support what the respondents stated in questionnaires on language use in schools. Two (02) students interviewed said that they use Kiswahili in schools. When one of the participants was asked about language use in schools, the respondent said:

*Ninatumia Kiswahili kwa sababu tunafundishwa kwa lugha ya Kiswahili* ‘I use Kiswahili because we are taught in Kiswahili’.

The response above reveals that Kiswahili is used as a language of teaching and learning activities in schools. Although the above response shows that Kiswahili is

used in teaching and learning activities, the education and training policy also prescribes it as a medium of instruction in primary schools within the country. Therefore, students from ECLs like Iraqw are prohibited to use their own native languages in order to comply with the education and training policy.

#### **4.4.2 Inter-linguistic Marriages**

In question 06, the informants were asked to choose the language that they use in homes. The findings show that some respondents use other languages than the expected one to be used in homes. As the study was on Iraqw language, it was the researcher's expectation that all the respondents could have indicated Iraqw as a language of use in homes. Surprisingly, the findings revealed that some respondents use other languages than Iraqw in homes. The findings in Figure 02 show that 120 (89%) respondents out of 135 use Iraqw as a language of communication in homes. The other 9 (7%) respondents out of 135 use both Kiswahili and Iraqw. Additionally, 06 (4%) informants out of 135 use Kiswahili in homes. However, among 06 respondents who said that they use Kiswahili in homes, 03 (50%) use Kiswahili in family setting because of inter-marriages. When one among the three respondents who use Kiswahili because of inter-marriages was asked about language use in homes, he stated:

*Ninatumia Kiswahili kwa sababu mke wangu ni mtu wa kabila lingine Kwa hiyo hafahamu Kiiraqw 'I speak Kiswahili because my wife is from another tribe. So she is not conversant with Iraqw language'.*

From the response, one can observe that Kiswahili is used as a language of communication among the marriage partners who are from different ethnic groups. Kiswahili is adopted as a language of communication when one of the marriage partners does speak the language of the other. Therefore, they use Kiswahili in order to have

effective communication among them. A Similar response was made about the use of Kiswahili in homes because of inter-marriage. The fifth informant when she said:

*Ninazungumza Kiswahili kwa sababu wazazi wangu wametokea makabila mawili tofauti 'I speak Kiswahili because my parents are from two different tribes'.*

The response above shows that the respondent is unable to speak Iraqw language because she is a result of the inter-linguistic marriage. This means that her parents are from two different ethnic groups; thus, they use Kiswahili as a language of communication at home. In this case, the respondent grew in the language environment where Kiswahili is used. She also acquired and learned Kiswahili as a language of communication in homes.

Similar results to that obtained through questionnaires were observed on the data that were collected through interviews on language use in homes. Based on the data collected through interviews, the results show that 01 (20%) participant out of 05 uses Kiswahili in home. When the participant was asked about language use in home, he said:

*Ninatimia Kiswahili kwa sababu mke wangu ni mtu wa kabila tofauti na mimi. Kwa hiyo, hata watoto wetu hawakijui Kiiraqw vizuri 'I speak Kiswahili because, I married a woman from another tribe. Therefore, even our children cannot speak Iraqw language well'.*

The response above reveals that Kiswahili is a language that unites couples who speak different languages. It is used as a common language that enables couples to communicate effectively. The participant also said that at times, they use Kiswahili in home in order to ensure that there is effective communication with their children who are incompetent in fathers' mother tongue or mothers' native language. In this

case, the inter-linguistic marriages influence Iraqw speakers to use Kiswahili in their lives.

#### **4.4.3 Migration**

In Tanzania, people have been migrating from one place to another for several reasons; some of the reasons include to find better life through trading activities and employment. Trade is one of the migratory factors which influence native Iraqw speakers to use Swahili language instead of their mother tongue. This can be observed when people from other ethnic groups interact with Iraqw people for business purposes. This is confirmed by the statistics in Figure 10 about language use in markets. The findings revealed that the majority of the respondents use Kiswahili in markets. The data indicate that 55 (41%) informants out of 135 use Iraqw language in markets while 20 (15%) out of 135 use both Kiswahili and Iraqw in the same domain. The results also revealed that 60 (44%) respondents out of 135 use Kiswahili in markets. When one among the 60 respondents who use Kiswahili was asked about language use in markets, she said:

*Ninazungumza Kiswahili kwa sababu katika soko letu kuna mchanganyiko wa watu wa makabila mbali mbali*  
'I speak Kiswahili because in our market, there are people from different tribes'.

The response shows that the informants speak Kiswahili in markets because markets involve interaction of people from different ethnic groups. In this case, the use of Kiswahili is inevitable. The respondents use Kiswahili with traders from other tribes to ensure effective communication in markets.

The results in Figure 09 about language use in hospitals revealed the presence of non-native speakers of Iraqw language like doctors and nurses who are working in

Iraqw speaking community. This implies that many respondents use Kiswahili in hospitals because of interaction with people from other languages. The findings in Figure 09 revealed that 16 (12%) respondents out of 135 use both Kiswahili and Iraqw in hospitals while 03 (2%) out of 135 use Iraqw in the same setting. Moreover, 116 (86%) respondents out of 135 use Kiswahili in hospitals. When one of the respondents who use Kiswahili was asked about language use in hospitals, she said:

*Ninazungumza Kiswahili kwa sababu baadhi ya wahudumu wetu wa afya wanatoka makabila mengine* ‘I speak Kiswahili because many health workers in our hospitals come from different tribes’.

The response above indicates that there is a presence of non-native speakers of Iraqw language who are working among the Iraqw speaking community. The interaction between Iraqw speakers with people from other ethnic groups in hospitals favours the use of Kiswahili than Iraqw language. In this case, they influence Iraqw native speakers to abandon the habitual use of their mother tongue in favour of Swahili language.

The data collected through interviews strengthen the findings on the data collected through questionnaires on language use in hospitals. The findings from the data collected through interviews revealed that 5 (100%) participants out of five said that they use Kiswahili in hospitals. When one of the participants was asked about language use in hospitals, he said:

*Ninazungumza Kiswahili kwa sababu baadhi ya madaktari na manesi ni watu wa makabila mengine* ‘I speak Kiswahili because some doctors and nurses come from other tribes’.

The response shows that Kiswahili is used by the respondents because some health workers are non-native speakers of Iraqw language. This means that, the non-native speakers are unable to speak Iraqw language; thus, they use Kiswahili so as to ensure effective communication with Iraqw native speakers.

#### **4.4.4 Religious Practices**

Language use in religious functions has influence over the minority languages. Kiswahili as a language of wider communication is also used in religious functions. Therefore, it influences some members of ECLs like Iraqw to give up using their native languages and shift to it. Iraqw as one of the ECLs experiences pressure from Kiswahili as a language of use in religious domain. This is confirmed by the data in Figure 03 about the respondents language use in religious domain. The statistics show that 100 (74%) respondents out of 135 use Kiswahili in religious domains, 18 (13%) informants out of 135 use Iraqw language while the other 17 (13%) out of 135 use both Kiswahili and Iraqw. The findings revealed that the majority of the respondents prefer Kiswahili as a language of communication in religious functions. When one among the 100 respondents who use Kiswahili was asked about language use in religious domain, she stated:

*Ninatumia Kiswahili kwa sababu viongozi wa dini wanatokea makabila mengine* 'I speak Kiswahili because our religious leaders come from other tribes'.

The response above shows that, there is presence of people from other ethnic groups particularly the religious leaders in Iraqw speaking community. These religious leaders are unable to speak Iraqw language instead they use Kiswahili to address Iraqw speakers in different religious functions. In this case, they influence Iraqw

speakers to use Swahili language in religious domain. Similar response was observed from another respondent when he said:

*Ninazungumza Kiswahili kwa sababu vitabu vya dini vimeandikwa kwa Kiswahili* 'I speak Kiswahili because many religious books are written in Kiswahili'.

The response above reveals that religious books are written in Kiswahili. In this case, Iraqw speakers have to learn Kiswahili in order to grasp Gods' message from those religious books like the Holy Bible. The fact that many religious books are written in Kiswahili encourages Iraqw speakers to learn and use Kiswahili. The above results were supported with the data obtained through interviews on language use in religious domain. The data obtained through interviews confirm what the majority of the respondents have stated in questionnaires. Generally, all the 5 (100%) participants use Kiswahili in religious domain. When one of the participants was asked about language use in religious domain, the respondent said:

*Ninatumia Kiswahili kwa sababu ya mwigiliano na watu wa makabila tofauti tofauti* 'I use Kiswahili because of interaction with people from other tribes'.

The response above reveals that Kiswahili is used in religious domain because of interaction with people from other ethnic groups. It is the language that is used in inte-ethnic interaction because it is known by the majority of Tanzanians (Batibo, 2005). Whenever, Iraqw speakers interact with people from outside their tribe, Kiswahili becomes the language of communication than Iraqw. Their native language is limited to fellow Iraqw speakers.

#### **4.4.5 Bilingualism or Multilingualism**

The presence of more than one language in a community gives a way for speakers to compare and learn other languages that are important to them. As stated by Myers-

Scotton (2006) that in certain circumstances, a community may learn a second language and shift to it. In some cases, the community can learn a second language and remain with their first language. In this case, they only use a second language in some rare cases.

Therefore, in a situation where two languages co-exist in a community, there is a tendency for speakers to learn and shift to a language that has high socio-economic attractions. Bilingualism was observed on the data collected through interviews. The participants were asked a question on number of languages that they speak. The results show that all 05 (100%) participants said that they are conversant in Kiswahili and Iraqw and stated that they use both languages in different domains. The response from one of the interviewees is indicated below to show the presence of bilingualism. When one of the interviewees was asked about the number of languages he speaks, the reply was 'two', and he mentioned '*Kiswahili and Iraqw*' as the languages that he is able to speak. These responses above indicate the presence of bilingualism among Iraqw speaking community.

#### **4.5 Chapter Summary**

This chapter analyzed the data and presented the findings of the study. It started with the description on the background information of the respondents. It also presented the results on the domains of language use and speakers' attitudes towards their mother tongue. Moreover, it presented the findings on the factors influencing language shift from Iraqw to Kiswahili and it ended with a chapter summary.

## **CHAPTER FIVE**

### **DISCUSSION OF THE RESULTS**

#### **5.0 Introduction**

This chapter discusses the findings of the study. It starts with the discussion on the domains of language use. It also presents the discussion of the results on Iraqw speakers' attitudes towards their ethnic language. Moreover, it presents the discussion of the research findings on factors influencing language shift from Iraqw to Kiswahili. Lastly, it describes the chapter summary.

#### **5.1 Discussion on Domains of Language Use**

There are 10 selected domains in this study through which data were collected and analyzed. These include: home setting, religious domain, schools, language use with friends and relatives, village meetings, working places, hospitals, markets and in ritual practices.

##### **5.1.1 Language Use in Homes**

The findings in Figure 02 about language use in homes revealed that Iraqw language is strongly maintained. The majority of the respondents indicated Iraqw as a language that they use in their communication with family members. Its maintenance in homes is because of the presence of the old people such as grandparents and parents who still use their Iraqw language in homes. The language used by grandparents and parents have influence on language choice and use by children. The children grew in the environments where Iraqw is used as a language of instruction and communication in homes. This situation helps children to acquire, learn and maintain their language. In this case, grandparents and parents transmit the

language to children who are considered to be parents and middle age groups in the future who will also transmit the language to the next generation for its survival.

These findings are similar to the findings by Adams et al (2012) who examined the use of Kinubi language in homes. Their investigation revealed that Kinubi was a language of choice and use in homes. The language was maintained because of its use in family environments by parents and their children. This makes the continuity of intergenerational language transmission from one generation to another hence language maintenance.

The findings in Table 06 about language use in homes based on age groups revealed that the percentage of respondents who use Iraqw language in homes increases with increase in age groups. The percentage increases from 76% of the youths, 92% and 98% of the middle age groups and 100% of respondents in the old age groups while the percentage of respondents who use Kiswahili in homes decreases with increase in age groups (from 4% of the youths to 4% and 2% of the middle age groups and 0% of respondents in the old age group). From the above findings one may observe the following:

Firstly, Iraqw language is maintained and transmitted from one generation to another although the percentage of respondents who use Iraqw in homes decreases with decrease in age groups. The old people seem to transmit their language to the middle age group and youths. Therefore, the language is highly used across different age groups in homes.

Secondly, the increased percentage of respondents who use Kiswahili among the youths is because they consider themselves as more educated and civilized

compared to the middle and old age groups. The use of Kiswahili is sometimes related to education; thus, the more the person is educated, the more the person is assimilated to Kiswahili. This is confirmed by the findings in Table 05 about respondents' education levels. The findings revealed that all the 50 respondents in the age group between 11 and 21 years old have attained various levels of education compared to 03 informants out of 17 who have obtained primary education level in the age group between 64 and 90 years old. Therefore, as the youths learn Kiswahili in schools and through interaction with people from other ethnic groups, they became assimilated to it. Therefore, they can sometimes use Kiswahili in different occasions in homes.

Although the general findings revealed that Iraqw language is maintained in homes, it is expected for its speakers to shift to Kiswahili in the future because the percentage of respondents who use Kiswahili in homes decreases with increase in age groups. In this case, the number of parents and grandparents who are considered to transmit their native language to children is expected to decrease over time. Therefore, the youths who are progressively adopting Kiswahili are considered to be the parents in the future who will transmit Kiswahili to their children.

### **5.1.2 Language Use in Religious Domain**

The results in Figure 03 about language use in religious domain revealed that the majority of the informants use Kiswahili in religious domain. The use of Kiswahili in religious functions is because of the following reasons:

Firstly, the presence of non-native speakers of Iraqw language in religious institutions influences Iraqw native speakers to use Kiswahili. The responses from

some respondents indicated that some religious leaders are non-natives speakers of Iraqw language. Therefore, they address Iraqw speakers in Kiswahili in different religious functions. This situation contributes towards Iraqw speakers shift to Kiswahili. The use of Iraqw language in religious functions was considered to isolate the non-native speakers.

Secondly, many religious books like the Holy Bible are written in Kiswahili. It was stated by the respondents that there are very few religious books that are translated into Iraqw language. Although there are very few books written in Iraqw, many informants cannot read and write in their mother tongue. It was observed during the interviews that to many respondents, it was easy to write and read in Kiswahili than Iraqw.

These findings are similar to the findings by Batibo (2005) who argues that a shift may occur when a language with certain socio-cultural influence such as those associated with religion comes into contact with a minority language. To a lesser extent, Kiswahili is currently associated with religion because it is highly used in different religious institutions (Batibo, *ibid*). Many religious activities are currently conducted in Kiswahili than in ethnic community languages. In this case, it influences many Iraqw speakers to abandon the use of their ethnic language.

The Findings in Table 07 about language use in religious domain based on age groups revealed that the percentage of respondents who use Iraqw in religious domain decreases with decrease in age groups (from 35% of the old age group to 17% and 15% of the middle age groups and 2% of the youths).

The old and middle age groups seem to maintain somewhat the use of their ethnic language in religious domain than the youths. This is because the old and some members of the middle age groups are not so much competent in Kiswahili than the youths.

Moreover, the percentage of respondents who use Kiswahili in religious domain increases with decrease in age groups (from 18% of the old age groups to 71% and 73% of the middle age groups and 96% of the youths). These findings revealed that the youths use Kiswahili in religious domain than the old and middle age groups. This is due to the fact that many youths are considered to be acquainted with Kiswahili than the old and middle age groups. Thus, they can speak well with outsiders or non-native speakers of Iraqw language.

### **5.1.3 Language Use in Schools**

The findings in Figure 04 about language use in schools indicated that the majority of respondents prefer Kiswahili. The use of Kiswahili in schools is due to the fact that the education and training policy prescribes it as a language of instruction in primary schools within the country. Therefore, students are not allowed to use Iraqw language in schools. These findings are consistent to the findings by Batibo (2005) who contends that a common or a lingua franca is used as a public means of communication in social and political domains. Kiswahili, as a lingua franca in Tanzania, is used in public places like in schools. A school is a place where students from different linguistic backgrounds meet. In this case, the use of a common language like Kiswahili is inevitable. Moreover, students indicated that many educational materials used in primary schools are written in Kiswahili. Therefore,

those Iraqw students who have decided to attend schools have to struggle to learn Kiswahili in order to acquire the intended knowledge and skills.

#### **5.1.4 Language Use with Friends**

The findings in Figure 05 about language use with friends revealed that many respondents prefer Iraqw. The findings indicated that the respondents have maintained Iraqw language in speaking with friends of the same Iraqw language, but when they meet with their friends from other ethnic groups, Kiswahili becomes the language of communication. These results are similar to the findings by Fishman (1972) and Myers-Scotton (2006) who contend that each domain has its own constellation of expected factors such as setting, topic and contributors. In this context, such an assertion means that when the interaction involves friends of the same language, then Iraqw is the language used in communication. When the interaction involves friends from other ethnic groups, Kiswahili is used as a language of communication. Therefore, the choice and use of language depends on participants who are contributing towards certain topics of discussion among them and the setting.

The findings in Table 08 about language use with friends according to age groups revealed that the percentage of respondents who use Iraqw language increases with increase in age groups. The percentage increases from 46% of the youths to 77% and 79% of the middle age groups and 100% of respondents in the old age group while the percentage of respondents who use Kiswahili with friends increases with decrease in age groups (from 0% of the old age groups to 4% and 7% of the middle age groups and 6% of the youths).

The findings show that the percentage of respondents who use Iraqw language among the youths is small than the middle and old age groups. This is because friendship is a matter of age among other factors. Therefore, in some circumstances when the youths from the same language meet, there is a tendency to use Kiswahili so as to identify and isolate themselves from other groups within the society. The old seems to maintain the use of their language. This is because to many of them Iraqw language is the major means of communication.

### **5.1.5 Language Use with Relatives**

The results in Figure 06 about language use with relatives indicated that Iraqw is a language preferred by a large number of respondents in conversation with relatives. This means that the language is maintained in communication with relatives. Its maintenance is because the interaction involves relatives of the same language. Thus, there is no need to switch to other languages while they are able to communicate well in Iraqw language. These results are consistent to the findings by Fishman (1972) who believes that language use depends on the topic, setting and contributors involved in the conversation. If the use of language involves relatives of the same language, their native language is maintained in their communication.

The results in Table 09 about language use with relatives based on age groups show that the percentage of respondents who use Iraqw increases from the middle age groups to the youths and old age groups (from 86% and 92% of middle age groups to 98% of the youths and 100% of the old age groups).

The use of Iraqw language is high among the youths compared to the middle age groups contrary to one's expectations. As pointed earlier that the youths consider

themselves as more educated, civilized and familiar with Kiswahili, then the other groups sometimes perceive them like deviating from the ordinary cultural life. Therefore, the use of Iraqw language by the youths means associating or being close with their relatives.

#### **5.1.6 Language Use in Village Meetings**

The findings in Figure 07 about language use in village meetings revealed that the majority of the respondents use both Kiswahili and Iraqw. The use of both Kiswahili and Iraqw is because of the presence of people from different ethnic groups living among the Iraqw speaking community. On the one hand, they use both languages to help those villagers who purely do not understand Iraqw language and on the other hand, to include Iraqw members who are not conversant in Kiswahili so as to have effective communication among the villagers. These results are similar to the findings by Mekacha, (1993) who examined the sociolinguistic impact of Kiswahili on Ekinata language and found that Kiswahili is used by Ekinata speakers in village meetings to ensure effective communication between native and non-native speakers.

The findings in Table 10 about language use in village meetings based on age groups show that the percentage of respondents who use Iraqw increases with increase in age groups (from 05% of the youths to 23% of the middle age groups and 53% of the old age group) while percentage of respondents who use Kiswahili in village meetings increases with decrease in age groups (from 6% of the old age group to 26% and 31% of the middle age groups and 36% of the youths). The percentage of respondents who use Kiswahili is high among the youths than the middle and old age groups. This is because the youths are considered to be familiar

and ease for them to shift to Kiswahili when they find in the environment where there is interaction with people from other ethnic groups.

### **5.1.7 Language Use in Working Places**

The results in Figure 08 about language use in working places revealed that many respondents prefer Iraqw language. This implies that the language is maintained in working places due to the fact that the majority of the respondents were farmers. This is confirmed by the data in Table 04 about respondents' occupation. Therefore, during their farming activities, Iraqw language is used in communication with their fellow Iraqw members while Kiswahili is used during the transactions of their farming products with non-native speakers mainly traders. These results are similar to the findings by Myers-Scotton (2006) who contends that the use of language depends on the participants, topic and location. This contention means that when Iraqw speakers interact with their fellow Iraqw members in working places, Iraqw is the language used in communication, but when they interact with people from other ethnic groups, Kiswahili becomes the language of choice because it is the language used in inter-ethnic interaction.

The findings in Table 11 about language use in the working places based on age groups revealed that the percentage of respondents who use Iraqw language increases with increase in age groups (from 72% of the youths to 74% of the middle age groups and 100% of the old age group). The percentage of respondents who use Kiswahili in working places based on age group increases with decrease in age groups (from 0% of the old age group to 16% and 27% of the middle age groups to 26% of the youths).

It was observed that the increasing use of Kiswahili among the respondents in the young and middle age groups is because of education and identification. These have made them to be more conversant with Kiswahili than the old age group. Therefore, the youths and middle age groups are considered to adopt Kiswahili rapidly than the old age group.

#### **5.1.8 Language Use in Hospitals**

The findings in Figure 09 about language use in hospitals indicated that Kiswahili is preferred by the majority of the respondents as a language of communication. This means that many people have shifted to Kiswahili. The use of Kiswahili in hospitals is because of the following reasons:

Firstly, Kiswahili is used because of interaction with people from other ethnic groups. A hospital as a public place involves people from different races, nationality and tribes. Therefore, when Iraqw speakers meet with people from other ethnic groups, Kiswahili becomes the language of communication. In this case, they influence Iraqw speakers to use Kiswahili.

Secondly, the presence of workers who are non-native speakers like doctors, nurses and other health workers influence Iraqw native speakers to use Kiswahili. These health workers are non-native speakers; thus, during the provision of services, they address Iraqw speakers in Kiswahili. In this case, their presence among Iraqw speakers contributes to language shift. These findings are similar to the findings by Batibo (2005) who states that lingua franca is used as a language of communication in public domains such as hospitals, schools, markets and mass media. This is

because in public places there is an interaction with people of different languages; hence, the use of a common language like Kiswahili is inevitable.

Moreover, the findings in Table 12 about language use in hospitals based on age groups revealed that the percentage of respondents who use Iraqw language in hospitals decreases with decrease in age groups (from 18% of the old age group to 0% of the middle age group and 0% of the youths) while the percentage of informants who use Kiswahili in hospitals increases with decrease in age groups (from 35% of old age group to 88% and 90% of the middle age groups and 98% of the youths). From the findings one can realize the following:

Firstly, the percentage of respondents that uses Iraqw language in hospitals is high among the old age group than the middle age groups and youths. This is because some of them are considered to be not accustomed with Kiswahili. In this case, they have to look for someone who is able to speak Kiswahili to accompany them to the hospital in order to interpret for them so as to have effective communication with health workers who are non-native speakers of Iraqw language.

Secondly, the percentage of informants who use Kiswahili in hospitals is high among the youths than the middle and old age group. This is because the youths are considered to be familiar with the language. In this case, they can interact and speak well with people from other ethnic groups.

#### **5.1.9 Language Use in Markets**

The results in Figure 10 about language use in markets revealed that Kiswahili is preferred by the majority of the respondents as a language of communication. This means that Iraqw language is no longer maintained in markets. The use of Kiswahili

in this context is because a market as a public place consists of people from other ethnic groups particularly the middle traders who have migrated to Iraqw speaking community for business. Therefore, the interaction with people from other ethnic groups greatly contributes to language shift. These findings are similar to the findings by Batibo (2005) who asserts that lingua franca is used as a language of communication in domains such as hospitals, schools, markets and mass media.

The results in Table 13 about language use in markets based on age groups show that the percentage of informants who use Iraqw decreases with decrease in age groups (from 59% of the old age group to 50% and 38% of the middle age groups and 30% of the youths). The percentage of respondents who use Kiswahili in markets increases with decrease in age groups (from 35% of the old age group to 35% and 48% of the middle age groups and 50% of the youths).

Therefore, from the above findings, one can observe that the old age group seems to maintain the use of their language in markets than the middle age groups and the youths. The use of Iraqw language by the old age groups is because they are not so much acquainted with Kiswahili than the youths and middle age groups.

The youths and middle age groups use Kiswahili in markets than the old because of their ability to speak and use it in interaction with people from other linguistic backgrounds. Thus, these groups seem to shift rapidly than the old age group.

#### **5.1.10 Language Use in Ritual Practices**

The results in Figure 11 about language use in ritual practices revealed that a large number of respondents indicated that Iraqw is used in ritual practices. This is an indication that Iraqw language is maintained as a means of communication in ritual

practices. Its maintenance is because of cultural practices that are preserved through the language. Language is used as a vehicle for cultural transmission from one generation to the next. Therefore, the maintenance of Iraqw language in this domain means some of their culture are still maintained and transmitted from one generation to the next. These findings are consistent to the findings by Weinreich (1974) who believes that the use of language in social practices helps in maintaining the ethnic language. Thus, the habitual use of Iraqw language in cultural practices helps to maintain and strengthen its uses.

## **5.2 Discussion on Language Attitudes**

This part discusses respondents' attitudes towards their language. Attitudes are considered as an important part for minority language maintenance and shift (Batibo, 2005).

### **5.2.1 Attitudes towards Iraqw Language**

The results in Figure 12 about speakers' attitudes towards Iraqw language show that many respondents have positive attitudes towards their ethnic language. The respondents still desire the use of their language for different purposes. The language is desired because it is used to transmit their culture and preserve their identity as Iraqw people. These findings are consistent to the findings by Holmes (2001) who argues that positive attitudes support to maintain indigenous languages. If Iraqw speakers maintain positive attitudes towards their mother tongue, the language is likely to be retained longer and used in different domains.

Moreover, the results in Table 14 about attitudes towards Iraqw language based on age groups indicate that the percentage of informants who show positive attitudes

towards their mother tongue increases with increase in age groups (from 90% of the youths to 95% and 96% of the middle age groups and 100% of the old age groups). Conversely, the percentage of informants who show positive attitudes towards Kiswahili increases with decrease in age groups (from 0% of the old age groups to 4% and 5% of the middle age groups and 10% of the youths).

The old age group seems to maintain positive attitudes towards their ethnic language than the middle and young age groups because many of them are familiar with their mother tongue than Kiswahili. Thus, they want to maintain their language because they see their mother tongue as a major means of communication in the community.

The middle age groups and the youths are aware of the importance or usefulness of Kiswahili in today's Tanzania than their mother tongue. Education helps them to realize that many social-economic opportunities within the country are offered through Kiswahili. Moreover, the interaction with people outside their community demands the use of Kiswahili. In these situations, it is difficult for all youths and middle age groups to have the same attitudes towards their mother tongue.

### **5.2.2 Attitudes towards Iraqw Language Learning**

The findings in Figure 13 about attitudes towards Iraqw language learning revealed that majority of the participants desire their children to learn Iraqw language. They desire their children to learn Iraqw language because they consider their mother tongue as a vehicle to transmit their culture from one generation to another and preserve their identity. These results are similar to the findings by Holmes (2001) who asserts that where the language is used as ethnic group identity, it is expected to be maintained longer. Thus, the majority of Iraqw speakers desire their children to

learn Iraqw because they still consider their language as a symbol of ethnic group identity.

The results in Table 15 about attitudes towards Iraqw language learning based on age groups revealed that percentage of respondents who desire their children to learn Iraqw increases from the middle to the old age groups (from 62% and 73% of the middle age groups to 100% of the old age group. The percentage of respondents who desire their children to learn Kiswahili increases from the old to the middle age groups (0% of the old to 23% and 33% of the middle age groups).

The old people desire their children to be monolingual in Iraqw language because it will help them to transmit and maintain their culture as they consider their language as a vehicle for cultural transmission from one generation to the next.

The majority of the participants in the middle age groups desire their children to learn Kiswahili than their mother tongue. This is because the middle age groups have life experience about the usefulness and importance of Kiswahili to their children.

### **5.3 Discussion on Factors Influencing Language Shift**

The results on factors contributing to language shift revealed that a shift is influenced by many extra-linguistics factors. These include: education, inter-marriages, migration, religious practices and bilingualism or multilingualism. These factors are discussed below:

### **5.3.1 Education**

The results in Figure 04 about language use in schools revealed that a large percent of respondents use Kiswahili in schools. The students stated that they are allowed to use Kiswahili only in schools. This is because the education and training policy prescribes Kiswahili as a language of use in teaching and learning activities in primary schools. The choice of Kiswahili is due to the fact that it is a lingua franca. As a lingua franca, it is used to unite many people from different linguistic backgrounds within the country. In this case, it unites students and teachers in schools and facilitates teaching and learning activities. Therefore, students from Iraqw speaking community have no choice to use their mother tongue rather than learning Kiswahili as a language of communication in schools. These findings are similar to the findings by Al-Momani et al (2013) who investigated language maintenance and shift among the Circassians of Jordan. In their study, education was observed one of the contributing factors for language shift from Circassians to Arabic. It was observed that the use of Arabic in schools motivates Circassians students to use Arabic language. Similarly, the use of Kiswahili in schools facilitates Iraqw students to adopt and use Kiswahili in their lives.

### **5.3.2 Inter-linguistic Marriages**

The results in Figure 02 about language use in homes revealed that 04 informants indicated Kiswahili as a language that they use in their families. However, among 04 respondents, 03 use Kiswahili because their marriage partners come from other ethnic groups. Moreover, one interviewee out of 05 also indicated the presence of inter-linguistic marriages. This means that, currently the rate of inter-marriages seems to be low but it is expected to increase in the future because of the

community's interaction with people from outside their tribe. These results are similar to the findings by Beniak et al (1989) cited in Myers-Scotton (2006) who argues that the use of English in homes along the border of Québec and Ontario is because of the presence of high inter-linguistic marriages. In this case, English was found as a language that was familiar to many people from different nationalities living in the border of Quebec and Ontario during their study.

### **5.3.3 Religious Practices**

The results in Figure 03 about language use in religious domain revealed that Kiswahili is a language mainly preferred by the majority of the respondents. Its use in religious activities is because of the presence of non-native speakers like pastors, priests and other religious workers. The presence of people from other ethnic groups influences Iraqw speakers to use Kiswahili in religious functions in order to have effective communication with people from other ethnic groups.

The presence of religious books that are written in Kiswahili also influence Iraqw speakers to use Kiswahili in religious domain. The respondents said that there are very few religious books that are translated into Iraqw language. This means that speakers of Iraqw language have no choice than reading religious books written in Kiswahili. Reading books written in Kiswahili improves their reading skills in Kiswahili than their mother tongue. Similarly, many religious teachings and preachings are also conducted in Kiswahili in different mosques and churches. Therefore, the use of Iraqw language in churches and mosques is considered to isolate the non-native speakers of Iraqw language. These results are consistent to the findings by Batibo (2005) who claims that a shift may occur when a language with certain socio-cultural influence such as those associated with a religion comes

into contact with minority language. To a lesser extent, Kiswahili is currently related to religion because many churches and mosques activities are conducted in Kiswahili than ECLs (Batibo, *ibid*).

#### **5.3.4 Migration**

The results in Figure 09 and 10 about language use in hospitals and markets revealed that many respondents prefer Kiswahili in these settings. The use of Kiswahili is because of internal migration that enabled the presence of non-native health workers and middle traders among Iraqw speaking community. During the course of provision of services to people, Kiswahili is adopted as a language of communication that facilitates interaction and understanding.

Therefore, migration also contributes for Iraqw speakers to abandon the use of their mother tongue and adopt Kiswahili as a language of communication. These findings are similar to the findings by Myers-scotton (2006) who believes that to find a better life has been a reason for most migration in the world. In this case, the non-native health workers have migrated to Iraqw community because of employment in order to raise their life standards. The non-native traders have also migrated for trading activities in order to improve their standards of life.

#### **5.3.5 Bilingualism or Multilingualism.**

The data collected through interviews revealed the presence of more than one language in the Iraqw speaking community. The use of Kiswahili along with Iraqw language in the community confirms the presence of bilingualism in Iraqw speaking community.

In a bilingual society, speakers have languages to compare. Usually, people prefer the language that will help them to obtain socio-economic opportunities. In Tanzania, Kiswahili is considered to be more prestigious and economically powerful than ECLs like Iraqw. Thus, these attractions from Kiswahili motivate some Iraqw speakers to shift in order to obtain socio-economic opportunities. These findings are consistent to the findings by Batibo (2005) who claims that the language of the group that is economically powerful usually dominates the less prestigious language.

#### **5.4 Chapter Summary**

This chapter discussed the results of the study in three main areas in relation to the study objectives. Firstly, it discussed the results on language use in ten selected domains. The selected domains are: home, religion, schools, friends and relatives, village meetings, working places, hospitals, markets and language use in ritual practices. Secondly, it discussed the results on respondents' attitudes towards their native language. Thirdly, it discussed the results on factors facilitating language shift from Iraqw to Kiswahili and finally, it described chapter summary. The next chapter summarizes the findings of the study and presents conclusion and recommendations.

## **CHAPTER SIX**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **6.0 Introduction**

This chapter presents summary of the study, conclusion and recommendations. It is partitioned into three sections. The first section deals with summary of the study while the second section draws conclusion from the findings. The last section presents recommendations for both action and further studies.

#### **6.1 Summary of the Study**

This study investigated factors influencing language shift from Iraqw to Kiswahili. The study was guided by three specific objectives. These are: to examine domains of Iraqw language use; to examine Iraqw speakers' attitudes towards their native language and to investigate the factors facilitating language shift from Iraqw to Kiswahili.

The study was conducted in Measkron ward in Hanang district. The respondents for this study were the Iraqw native speakers who were born and raised in the three villages of Measkron ward: Geataghul, Mara and Measkron.

This study employed both quantitative and qualitative research approaches. The quantitative data were collected through questionnaires from the domains of Iraqw language use and speakers' attitudes towards their native language. The qualitative data were collected through interviews on the factors influencing language shift from Iraqw to Kiswahili. The data obtained through close ended questions in questionnaires were analyzed quantitatively and presented through Tables and Figures while the one collected through open ended questions in questionnaires were

analyzed thematically. The data were refined and categorized into groups and assigned meaning and interpretation while the qualitative data obtained through interviews were transcribed, summarized and described.

### **6.1.1 Summary of the Findings**

This section presents summary of the results on domains of language use, attitudes towards Iraqw language and summary on the factors influencing language shift.

#### **6.1.1.1 Summary on Domains of Language Use**

The results presented in chapter four on language use in different domains revealed that Iraqw language is maintained and used in various domains despite the long term pressure from Kiswahili that cause decreased use in the domains in which the language is used. However, the language is experiencing shift in some domains.

The results revealed that Iraqw language is maintained in homes, with friends and relatives, working places and in ritual practices. In these domains, the language is highly used compared to other domains despite the fact that there is decreased use on percentage of the respondents from the old age group to the middle age groups and youths.

The findings also revealed that Iraqw language is however experiencing shift in various domains such as religion, schools, markets, hospitals and in village meetings. In these domains speakers have shifted to Kiswahili.

#### **6.1.1.2 Summary on Language Attitudes**

The results on respondents' attitudes towards their ethnic language show that many informants still desire to use their native language. The findings revealed that the

majority of the respondents have positive attitudes towards their indigenous language and they use their mother tongue as a symbol of ethnic identity and a vehicle for cultural transmission.

The findings on speakers' attitudes towards language learning revealed that many respondents desire their children to learn Iraqw language. This is because their language is used to identify them as Iraqw people. However, a small number of the respondents need their children to learn and speak Kiswahili so as to obtain socio-economic opportunities.

### **6.1.1.3 Summary on Factors Influencing Language Shift**

The findings on causes of language shift from Iraqw to Kiswahili revealed some socio-economic factors contributing to language shift from Iraqw to Kiswahili. These factors include: education, inter-linguistic marriages, religious practices, migration and bilingualism or multilingualism.

## **6.2 Conclusion**

Based on the findings, the results revealed that the knowledge of Iraqw language is useful in informal domains while Kiswahili is used in public and official domains. If the knowledge of one's language is not used in formal domains, that language will experience maintenance challenges because the use of the language will be limited to some domains. Iraqw language is currently experiencing speakers shift to Kiswahili because it is only used in informal domains. Kiswahili as a language of wider communication has influence over Iraqw to be used in public and official domains because it is a language that is known to the majority of Tanzanians. In public and official domains, Iraqw speakers interact with people from other

languages whereby Kiswahili becomes the language of choice in order to have effective communication among these speakers from diverse linguistic backgrounds.

The findings revealed that the majority of the respondents are proud of their ethnic language and asserted to transmit to the next generation for its survival despite the linguistic challenges from Kiswahili as a national language.

Generally, education, inter-linguistic marriages, migration, religious practices and bilingualism threatens the maintenance of Iraqw language. These factors create contact situation between Kiswahili and Iraqw. In this contact, Kiswahili becomes an important choice to be used in conversation because of its ability to unite speakers of different languages.

### **6.3 Recommendations**

This section presents general recommendations and recommendations for further studies.

#### **6.3.1 General Recommendations**

Firstly, this study recommends to Iraqw native speakers to value and increase the use of their language in the domains in which the use of language has declined such as in village meetings, markets and religious domain. This will help them to maintain and use their language for a long period. There is also a need for them to promote and develop its use in the domains in which the language is maintained so as to rescue it from dying or shifting.

Secondly, this study recommends that the government and other language stakeholders should establish various campaigns that will motivate ethnic

community members like Iraqw speakers to love, use and preserve their indigenous language as a symbol of national cultural heritage.

Lastly, the study recommends that language scholars to document more of ethnic community languages like Iraqw so as to rescue them from shifting and dying. Language is used to transmit community's culture to the next generation. This means that, if a language dies, its culture will also disappear.

### **6.3.2 Recommendations for Further Research**

This study is limited to the domains of Iraqw language use, Iraqw speakers' attitudes towards their native language and the factors influencing language shift from Iraqw to Kiswahili. Therefore, further research can be conducted on other levels of language like structure and phonology to examine the influence of Kiswahili on Iraqw language as well as other Cushitic languages that are least researched.

This study has revealed that some Iraqw speakers use both Kiswahili and Iraqw in different domains. With these findings, one can conduct further research on code switching and mixing and the rules that guide code switching and mixing, not only in Iraqw but also in other Cushitic languages like Gorowa, Alagwa and Burunge. This will help to establish further research by comparing the rules that guide code – switching and mixing between Cushitic and non-Cushitic languages.

During the time of field work for this study, one of the elder who was interviewed by the researcher raised a concern that the way some words are pronounced in some areas of Mbulu district is different from the way they pronounce in the area in which the data for this work were collected. Therefore, this assertion needs to be confirmed by language scholars by conducting research in the area of pronunciation and the motivation behind such pronunciation differences.

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## APPENDICES

### Appendix A: Questionnaire

Dear respondent,

I, Bayo Phaustini B, would like to inform you that the purpose of this questionnaire is to gather information in order to complete the study titled: **‘Factors Influencing Language Shift: a Case of Iraqw’**. The study is conducted in partial fulfillment of the Degree of Master of Arts in linguistics of the University of Dodoma.

Please respond to the provided questions freely. All the information will be treated confidentially and will be used for academic purposes only.

Answer the following questions by putting a tick (✓) in, an appropriate box and give explanations where required.

01. Please indicate your age group:

11 – 21  22 – 42  43 – 63  64 - 90

02. Your place of residence.....

03. Indicate your Gender M  F

04. Your occupation .....

05. The highest level of education you have completed .....

06. Which language do you use when you are at home?

Kiswahili  Iraqw  Iraqw and Kiswahili  Other

ii) If the answer in 06.i) varies from Iraqw, give reasons to why you use that language(s) and not Iraqw only .....

07. i) Which language do you use when you are at the mosque/church?

Kiswahili  Iraqw  Iraqw and Kiswahili  other

ii) If the answer in 07.i) varies from Iraqw, give reasons to why you use that language(s) and not Iraqw only .....

08. i) Which language do you use when you are at school?

Kiswahili  Iraqw  Iraqw and Kiswahili  Other

ii) If the answer in 08.i) varies from Iraqw, give reasons to why you use that language(s) and not Iraqw only .....

09. i) Which language do you use when you talk to your Iraqw friends ?

Kiswahili  Iraqw  Kiswahili and Iraqw  Other

ii) If the answer in 09.i) above is not Iraqw, give reasons to why you use that language(s) and not Iraqw? .....

10. i) Which language do you use when talking to your relatives?

Kiswahili  Iraqw  Iraqw and Kiswahili  Other

ii) If the answer in 10.i) is not Iraqw, give reasons to why you use that language(s) and not Iraqw only.....

11. i) Which language do you use in village meetings?

Kiswahili  Iraqw  Kiswahili and Iraqw  Other

ii) If the answer in 11.i) is not Iraqw, give reasons to why you use that language(s) and not Iraqw only .....

12. i) Which language do you use when you are at the working place?

Kiswahili  Iraqw  Kiswahili and Iraqw  Other

ii) If the answer in 12.i) above is not Iraqw, give reasons to why you use that language(s) and not Iraqw only?

.....

13. i) Which language do you use when you go to hospital to get treatment?

Kiswahili  Iraqw  Kiswahili and Iraqw  Other

ii) If the answer in 13.i) is not Iraqw, give reasons to why you use that language(s) and not Iraqw only.....

14. i) Which language do you use when you go to the market?

Kiswahili  Iraqw  Kiswahili and Iraqw  Other

ii) If the answer in 14.i) is not Iraqw, give reasons to why you use that language(s) and not Iraqw only.

.....

15 .i) which language is used in Iraqw ritual practices?

Kiswahili  Iraqw  Kiswahili and Iraqw  Other

ii) If the answer in 15.i) is not Iraqw, give reasons to why you use that language(s) and not Iraqw only.

.....

16. i) Which language do you feel proud when you speak?

Kiswahili  Iraqw  Kiswahili and Iraqw  Other

ii) If the answer in 16.i) is not Iraqw, give reasons to why you feel proud when you speak that language(s) and not Iraqw only. ....

17. i) Which language will you like your children to speak?

Kiswahili  Iraqw  Kiswahili and Iraqw  Other

ii) If the answer in 17.i) is not Iraqw, give reasons to why you wish you're children to learn that language(s) and not Iraqw only.....

## **Appendix B: Interview Questions**

### **Interview Questions**

1. What is your name?
2. Which village do you live?
3. What is your age?
4. How many languages do you speak?
5. Which language are you better at: in reading, writing and speaking?
6. Which language do you use in the following domains?
  - (a) Home (b) Religion (c) School (d) Friends and Relative (e) Village meetings
  - (f) Working places (g) Hospital (h) Market (d) Ritual practices