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SCHOOL OF HUMANITIES AND SOCIAL SCIENCES

ENGLISH AND LINGUISTICS DEPARTMENT

KIKAMBA LANGUAGE SHIFT AND
ENDANGERMENT IN AN URBAN UPMARKET
SETTING: A SOCIOLINGUISTIC ANALYSIS

BY

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DECLARATION

This Thesis is my original work and has not been presented for a degree in any other University.

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DEDICATION

This work is dedicated to Ivy Michelle and the Muthoka Kalavi family for the overwhelming support and immense love.
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ABSTRACT

The purpose of this sociolinguistic study was to investigate Kikamba language shift/maintenance and to identify attitudes towards Kikamba among Kamba parents and their children in an urban upmarket in Nairobi. Another aim was to determine the evidence and nature of Kikamba language endangerment among the Kamba children. The study took an eclectic theoretical approach; Gaelic Arvanitika Model (GAM) by Sasse (1992) and the Marked Bilingualism Model by Batibo (2005). Qualitative and Quantitative methods were used to collect and analyze data. It also used a combination of research instruments namely; questionnaires and participant observation to collect data on language attitudes and language choice. A semi-structured interview was used to collect data on decline in knowledge of the basic vocabulary of kinship terms within the Kikamba lexicon among the Kamba children. The informant sample consisted of 24 respondents; 12 parents and 12 children. The results indicate Kikamba in an urban upmarket is losing its territory; children speak English followed by Kiswahili. Kikamba is considered as having little socio-economic value and a lot of its native words are ceasing to exist making it quite susceptible to endangerment. The results of the research thus augment language shift and endangerment studies done on the major indigenous languages in Kenya. They will also help researchers and policy makers in the formulation of clear language policies to revitalize shifting and dying languages in urban centres, they will also empower indigenous communities to perceive language shift/maintenance as a phenomenon they can control through their attitudes towards language choice. Language is a marker of identity and by documenting and recommending its maintenance, this work will contribute in saving this rich heritage.
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ABBREVIATIONS

A  Abandoned Language (Language which is dying out)

DL Dominant Language

ES External Setting

GAM Gaelic Arvanitika Model

L1 First Language

L2 Second Language

LTS Language Transmission Strategies

MT Mother Tongue

P Primary Language

S Secondary Language

SB Speech Behaviour

SC Structural Consequences

SL Subordinate Language

T Target Language

TA An A influenced variety (dialect) of T
OPERATIONAL DEFINITION OF TERMS

Endangered Language: It refers to a language whose speakers use it in an increasingly reduced number of domains and cease to pass it on from one generation to the next.

Language Attitudes: The feelings people have about their own language or the languages of others.

Language Death: A state of extinction, that is, the language is no longer used as a means of communication and socialization.


Language Shift: Situation in which one language in contact with a more dominant language over a period of time is partially or completely replaced by the dominant language that is in some or all of the former domains in which the language was used.

Language Transmission: Purposive, directed passing on of a language from one generation to the next.

Primary Language: Language with higher degree of lexical, grammatical and pragmatic competence

Primary Language Shift: Shift from A as primary to T as primary and from T as secondary to A as secondary

Secondary Language: Language with lower degree of lexical, grammatical and pragmatic competence
CHAPTER ONE

BACKGROUND INFORMATION

1.0 Introduction

This section deals with the background to the study, the statement of the problem, the research questions, the research objectives and the research assumptions. It also presents the significance and justification of this study as well as its limitations and scope.

1.1 Background to the Study

Globally, it is estimated that as many as half of the approximately 6,000 languages spoken on earth are moribund and an additional 40% are threatened because the number of children learning the languages is decreasing significantly (Krauss, 1992). According to Sasse (1992), language transmission within a family is significant in order to ensure language maintenance. If there is no transmission within a family in the case of parents not speaking to their children in their native language, the native language will die within two generations.

However, as with all natural life, languages either evolve or die (Mugane, 2006). Language shift does not always mean that its speakers cease to exist. One can be ‘monolingual’ yet speak a language that is not one’s own. In the words of Derrida (1998: 14) “I speak only one language and it is not my own.”
In other words, a large number of the members of a speech community rarely completely give up using one language and replace it with another one within their own life time. In the typical case, the generation that is bilingual only transmits one of the two languages to the next. Since the requirement is that the earlier generation should be bilingual for intergenerational switching to occur. The generation which is bilingual is faced with an ‘exposure to risk’ of eventually losing one of the languages (Fasold, 1984). The subordinate language is then deserted by its speakers, becoming of use in fewer contexts until it is completely replaced by the incoming language. This sociolinguistic change is referred to as Language shift (McMahon, 1994).

Language shift is a result of collective language choice in the long-term. When a speech community starts to use a new language in domains that were once reserved for their native language, it may be an indication that language shift is taking place (Fasold, 1984). Language shift also refers to a situation in which one language in contact with a more dominant language, within a nation, over a period of time, is partially or completely replaced by the dominant language, that is some or all of the former domains in which the language was used are replaced by the dominant language (De Fries, 1992).

According to Coulmas (2005), language shift occurs mainly in the domestic domain due to the choices made by individuals. According to Myers-Scotton (2002), becoming bilingual can lead to such a shift, that is, for a host of reasons; speakers come to replace their L1 with a second language they
learned. The language that a speaker uses to interact with fellow speakers of an L1 is taken as a good predictor of a language’s future in the community.

According to Batibo (2008) the speakers of a speech community determine whether their language continues or gets abandoned, whether inter-generational transmission takes place or not and whether their language expands or reduces its domains of use. According to Dittmar and Schlobinski (1988), attitudes toward a language determine the way it is evaluated in the speech community and also dictate the status it enjoys and the kind of people likely to use it. In many bilingual or multilingual communities, not all languages are viewed equally; some may be viewed as prestige forms whereas others may be dis-valued or even stigmatized by the community and or by members of a child’s family (Jourdan & Kuite, 2006).

Batibo (2008) states that endangerment has increased due to the indigenous languages which have been accorded the status of national or official languages or lingua franca. This has caused marginalization and low prestige of the minority languages resulting in limited intergenerational transmission. “Endangered language” refers to a language that is at risk of losing all its speakers (Krauss, 1996, as cited by Tsunoda, 2006). The process of language endangerment (Krauss, 1998, as cited by Tsunoda, 2006) can be illustrated through Figure 1.1.
Safe/Healthy  Sick /weakening  Dying /Moribund  Dead/ Extinct

Endangered

Language loss /
Language death /
Language extinction

Language decay /
Language decline/
Language obsolescence

**Figure 1.1: Degree of language endangerment**

*Source: Tsunoda (2006:14)*

From Figure 1.1, language decay, language decline and language obsolescence are used interchangeably to refer to weakening and moribund languages. Endangered languages refer to both weakening and moribund languages and language endangerment is reserved for the general subject. From the above Figure 1.1, endangerment is a gradual process that begins with a healthy language weakening and becoming moribund and eventually becoming extinct. The present study deals with the decline in knowledge of the basic vocabulary of kinship terms among the Kamba children leading to Kikamba language endangerment.

Krauss (1992), comparing endangered language to endangered biological species, defines three categories of languages; the moribund category as languages that are no longer being learned as mother tongue by the children. The endangered category as languages which though now are still being learned by the children will if the present situations continue cease to be learned by children during the coming century. The safe category refers to the languages which have official state support and a very large number of speakers.
Batibo (2005) identifies a main cause of endangerment and by implication, language death and shift as the pressure that the weaker languages experience from the prestigious powerful languages. The usual tendency is for the minority speakers to want to identify themselves with the majority language. This approach to endangerment is similar to Sasse’s (1992) approach where external setting factors (socio-cultural, socio-economic, political factors) influence speech behavior (language choice and language attitudes) which eventually leads to structural consequences (such as phonological, lexical, morphological and syntactic changes).

Language death occurs as a result of language shift from a regressive minority language to a dominant language in unstable bilingual or multilingual speech communities (McMahon, 1994). There are also linguistic consequences for the dying minority language. Parents will usually stop transmitting this language to their children, who will not practice it enough to become fully fluent speakers. Over several generations, the minority language will die with items of vocabulary and constructions gradually falling out of use (McMahon, 1994).

One of the most outstanding traits with reference to language death is the decline in the lexicon (Chambers, Trudgill & Estes, 2004). Depending on the language endangerment context, the decline may take a variety of forms including lexical loss with or without replacement of already existing indigenous items, difficulties in vocabulary recall or recognition (Taha, 2010). Words and especially nouns are the first to be lost to language shift. Verbs and
to an extent grammatical structures, are as a rule only lost after significant word loss (Crystal, 2000).

Core borrowings are words that are like elements that the recipient language has in its lexicon (Myers-Scotton, 2006) whereas, the ‘basic vocabulary’ (core vocabulary) is the set of lexical items in a language that offer the most resistance to replacement. They refer to the most common and universal elements of human experience, such as common activity verbs, universal features of the environment, lower numerals, parts of the body, etc. (Tsunoda, 2006). Loss, reduction, and shrinkage are a type of structural change observed in endangerment situations (Dorian, 1999).

According to Batibo (2005), decline and shrinkage in lexicon is one of the main characteristics with regard to language shift and endangerment phenomenon. The study picks on lexicon loss since theoretical studies state that lexical items are more likely to be affected by cross linguistic influence than grammatical or functional ones (Myers-Scotton, 2002; Romaine, 1995). Also, basic vocabulary words referring to the most essential human activities, needs, etc. offers the most successful resistance to borrowing (Hock & Joseph, 1996). Among the rankings of the least likely words to be borrowed from another language, are kinship terms exceeded only by words relating to spatial relationships, sense perception and to the body (Tadmor, Hespelmath & Taylor, 2010).
Nowadays, the use of two or more languages within one community is the norm in the world today. However, in a speech community in which more than one language is spoken, some members abandon their original vernacular language in favor of another (Kandler, Ungler, & Steele, 2010). Nairobi, being Kenya’s most ethnically diverse region is made up of 47% Kikuyu, 16% Luhya, 15% Luo and 15% Kamba (Elischer, 2008). The languages spoken in Kenya’s urban towns and cities are English, Swahili and an unstable code, Sheng. Indigenous languages are spoken mainly in the home domain and in rural areas. While on every continent there are groups that have maintained bilingualism for centuries and are remaining so, there are others transiting. These are bilingual towns, villages or neighbourhoods in which one language is being replaced by the use of another. These communities are undergoing language shift (Gal, 1979).

In many of Kenya’s urban areas, there is a generation who cannot communicate in their first languages (Wamalwa & Olouch, 2013). The target language is perceived as more useful and modern or giving access to greater social mobility and economic opportunities (McMahon, 1994; Mufwene, 2001; Brenzinger, 2006). There are studies that have pointed to a likelihood of language shift of Kenya’s indigenous languages in Nairobi. According to Webb & Sure (2000) it is common in cities like Nairobi to find families where despite parents having the same ethnic L1, the children would have English as their L1 with very little competence in their parents’ L1. Wangia (1991) in her study of language use in Nairobi observes that in the higher income families, children tend to use
English in most of their social interactions. It is also evident that there are children whose L1 is either English or Kiswahili. Fink (2005), whose work is on language attitudes covering perceptual interaction between Kiswahili, English and indigenous languages in Nairobi found that young people had preference for English to the indigenous languages while the adults preferred the indigenous languages. She takes this as an indication of language shift in Kenya.

**Kikamba language**

Kikamba is a Bantu linguistic language belonging to the central Kenya Bantu cluster. Kikamba/Kekamba is grouped among the Niger-Congo Bantu family according to Greenberg’s classification (as cited in Whiteley, 1974). All Kenyan Bantu languages are classified under five groups: Coastal, Taita, Central Kenya, South Nyanza, and Luhya with the Gikuyu-Kamba group falling under code E50. Specifically, Kikamba is given code E55 (Guthrie, 1967). According to Mathooko (2004), the native speakers are called Kamba/Akamba and their homeland is Ukambani. The area occupied by the Kamba community is approximately 17,396 square miles and in terms of the geographical location, it lies between 4min and 3 degrees south of equator and 37 degrees and 39 degrees East of Greenwich Meridian (Ndeti, 1972).

The Kamba are said to have migrated into their current homeland from the western region of Tanzania also known as Unyamwezi along the Usambara Mountains. They moved into Kenya and eventually ended in the eastern parts
of Kenya (Lewis, Gray, & Charles, 2013). The Kenya National Bureau of Statistics (2009) gives the Akamba population as 3,893,157 forming the fifth largest ethnic community in Kenya and 10% of Kenya’s population of 38.6 million. Kikamba is spoken in Kitui, Makueni and Machakos Counties of Kenya. The Kamba have also settled in other parts of Kenya outside Ukambani such as the Mwea region in Embu County, Shimba Hills in Kwale County, in parts of Taita Taveta and Mombasa region. There are also a reasonable number of Kamba communities in The Democratic Republic of Congo, Tanzania and other parts of the world (Mathooko, 2004).

Kikamba has several mutually intelligible but distinct dialects. They include Ki-Kilungu dialect, spoken in Mukaa and Nunguni areas of Makueni County; Kitui North dialect, largely spoken in Mwingi District; Central Kitui dialect, Eastern and southern Kitui dialects all spoken in Kitui District and the Kimasaku dialect spoken in Kathiani, Central Mwala, Mbooni, Yatta and Kagundo areas (Maundu, 1980).

1.2 Statement of the Problem

With a constantly growing and diverse world population, the ability to speak multiple languages is increasingly important. However, the number of domains in which an indigenous language is spoken may slowly decrease and attitudes towards the indigenous language may become increasingly negative in the face of a rapidly changing and competitive society such as the influence of other “powerful” languages in the urban area of Nairobi such as English, Kiswahili
and Sheng. In urban settings, the use of the ethnic language is mostly restricted to the home domain. Thus, the survival or loss of an indigenous language depends upon the extent to which the relevant language community is able to pass on their language from one generation to another within the family or household context.

Recent studies indicate that the co-existence of languages in Kenya and in the rest of Africa is being threatened especially in most urban settings (Mugane, 2003; Michieka, 2005). As the numbers of indigenous languages face threat of extinction around the world, the issue of language shift and endangerment becomes an important linguistic aspect. The language shift and endangerment of indigenous languages would not only reduce the culture and history of the indigenous language but also endanger their rich source of vocabulary.

This study thus focused on Kikamba language in an urban upmarket setting to determine its sociolinguistic situation and vitality.

1.3 Research Objectives

The study was guided by the following objectives;

1. To investigate Kikamba language shift/maintenance among Kamba parents and their children.
2. To identify attitudes towards Kikamba among Kamba parents and their children.
3. To determine the nature and evidence of Kikamba language endangerment among the Kamba children.

1.4 Research Questions

The study intended to answer the following questions;

1. What is the extent of Kikamba language shift/maintenance?
2. What are the attitudes towards Kikamba?
3. What is the evidence and nature of Kikamba language endangerment?

1.5 Research Assumptions

The study was based on the following assumptions;

1. There is Kikamba language shift manifested through reduced domains of use in the home and social domain among Kamba parents and their children.
2. There are negative attitudes towards Kikamba among Kamba parents and their children.
3. There is language endangerment of Kikamba evidenced by decline in knowledge of the basic vocabulary of kinship terms within the Kikamba lexicon among the Kamba children.

1.6 Justification/Rationale of the Study

Linguistic studies have been done on language shift and endangerment in Kenya, for instance, Obondo’s (1996) language shift study on a group of Dholuo youth, Gachiri’s (2004) study on Kikuyu endangerment, Michieka’s
(2012) study on language shift and maintenance among Kenyan University students and Muaka’s (2009) study on dynamics of language use among luhya and Kamba youth. Thus, this study augmented the language shift and endangerment studies done on some of the major indigenous languages in Kenya.

Also, according to the existing body of literature, no study has covered decline in knowledge of the basic vocabulary of kinship terms in Kikamba language endangerment. Therefore, this study was intended to fill this knowledge gap. Kinship terms is a lexicon section presumed to be among the most resistant to contact influence.

This study highlighted the status of Kikamba, an indigenous language in an urban upmarket. This will help in informing researchers and policy makers in Kenya on the situation of the language and aid in formulation of clear language policies to revitalize shifting and dying languages in urban settings.

The study also highlighted the role of attitudes in language maintenance and shift. Cultural values are a reflection of the language choices made by the members of a particular speech community adding up to its maintenance and shift in that community (Fasold, 1984). Through their attitudes and language choices, speakers of a language are responsible for what happens to their native language. This will help to empower or show indigenous communities like Kamba to perceive language shift as a phenomenon they can control through
their attitudes towards language choice and use rather than something beyond their control.

Language not only serves as a way of communicating but as an identity marker amongst the ethnic communities of Kenya. A people’s social, cultural, economic and political identity is embodied in its idioms, metaphors, songs, stories, and literature (Crystal, 2000). If a language is lost, it loses its culture, history and knowledge too. By studying Kikamba in an urban setting, documenting the danger of endangerment and recommending its maintenance, this work will contribute to saving this rich heritage.

1.7 Scope and Limitation

There are many languages in Nairobi. An ideal study therefore would have been one involving all the languages. However, due to time constraint, this study only dealt with Kikamba. This is because the researcher is a native speaker of the language and was therefore in a position to understand happenings within the language with ease as compared to studying the other languages.

A study of Kikamba in all urban cities and towns of Kenya would provide more and better data for the subject under study. There are also many estates in Nairobi. However due to constraints of time and resources, only two estates were covered; Kileleshwa and Lavington.
The study was also limited due to time and resources. It only investigated the nature of language endangerment by examining decline in knowledge of the basic vocabulary of kinship terms within the Kikamba lexicon. Thus, this study may not be an exhaustive examination of decline in knowledge within the Kikamba lexicon but the findings are assumed to be a representation.

The study was limited in terms of data. Data on Kamba population in Kileleshwa and Lavington was not available. Census surveys gave ethnic composition per tribe and their total numbers at the country level. Data on population of the various tribes in Nairobi city and estates was not available. The reason being that in Kenya, tribes form a basis for political power. The figures may thus attract political interest as a result of their political value.

1.8 Chapter Summary

This chapter has dealt with the outline and explanation of the background to the study, the statement of the problem, the research questions, the objectives of the study and the research assumptions. It has also presented a discussion on the rationale, the scope and limitations of the study. The next chapter deals with review of literature and the theoretical framework that guided the study.
CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction

This section presents related literature review and the theoretical framework. Related concepts such as the language situation in Africa and Kenya, studies on language attitude, language shift, borrowing, language death and endangerment are presented. Their relationship to the current study is stated and finally the theoretical framework which informs and explains the phenomena in this research is presented.

2.1 Language situation in Africa and Kenya

According to Batibo (2005) Africa has between 2,000 and 2,500 languages. The languages of Africa can be divided into four language families; Congo-Kordofanian, Nilo-Saharan, Afro-Asiatic and Khoesan. The fifth family is Malayo-Polynesian for the case of Madagascar (Greenberg, 1963). Afro-Asiatic and Congo-Kordofanian make up three quarter of the languages in Africa. According to Meyers-Scotton (1993) the largest is Niger-Congo and it covers most parts of Southern, Central, Western and Eastern Africa.

Africa is both multilingual and plurilingual. According to Batibo (2005) plurilingualism is the act of a country or continent having many languages. Whereas, multilingualism is the act of a person being able to speak many
languages or a community whose speakers have the ability to speak many languages. Languages in the African continent are not evenly distributed; Oromo/Galla, Hausa-Fulani, and Swahili are spoken by more than twenty million people. Over 50 languages are spoken by more than one million speakers and hundreds of languages are spoken by a few thousand people. A total of 41 languages are used as “lingua franca” for international, regional and inter-ethnic communication. While, over 400 languages are spoken in Nigeria and about 253 different languages are spoken in Cameroon, there are countries that are quasi-monolingual such as Burundi, Somalia, Cape Verde, Lesotho, Seychelles and Rwanda. In Rwanda, the large majority has one MT, Kinyarwanda; in Burundi, Kirundi; in Swaziland, Seswati and in Somalia, Somali.

Ex-colonial languages include French, English, Italian, Portuguese and German. These languages came with the colonialists that conquered and occupied parts of Africa (Webb & Sure, 2000). After independence, these languages became strong as a result of their association with the stronger and more economically progressive ex-colonial rulers. They are held in high prestige and they are part of the linguistic repertoire of many Africans making them a threat to indigenous languages.

Africa is thus a multilingual continent meaning that its people and community can speak many languages. The fact that Africans speak several languages is not necessarily because they are linguistically gifted but rather because they are
often exposed to many languages (Batibo, 2005). According to Abdulaziz (1978) Kenya has a triglossic structure. This involves the use of 3 languages in their typical daily life. One is the indigenous language which will be used primarily at home and in socialization domains, the lingua franca, which will be used as an inter-ethnic medium and an ex-colonial language which will be used for official, international and more formal domains. The educated operate at three levels while the uneducated use indigenous languages (vernaculars) and lingua francas in a diglossic structure. A few speakers may have little knowledge of the lingua francas and are therefore quasi-monolinguals.

The language situation in Kenya is thus complex. The country has about 41 languages (Whiteley, 1974). At present, there are only two unstable codes used in Kenya that is Sheng and Engsh (Ogechi, 2005). The African languages are divided into Cushitic, Nilotic and Bantu language groups (Whiteley, 1974). The Bantu group which includes, Luhya, Kisii, Kikamba, Embu, Kikuyu and Swahili forms the largest language group. The Cushitic group is made up of languages such as the Rendille, Borana and Somali. The Nilotic groups are Kalenjin, dholuo, Teso and Maasai. Kikuyu (spoken by 20% of the population), Dholuo (14%), Luhya (13%), Kikamba (11%), Kalenjin (11%), Ekegusii (6.5%), and Kimeru (5%) are the dominant indigenous languages in Kenya (Sure & Webb, 2000). The distribution of languages in Kenya is represented in Figure 2.1.
Figure 2.1: Language map of Kenya

Source: Ethnologue (Paul, Simons & Fenning, 2016)

Kenya being a multi-racial country, other languages of exotic extraction are also present with Asian-descent European and European languages predominating. These languages include Hindu, Punjabi, English and French.
According to Michieka (2005), each language group in Kenya has a region to call home where the speech community is almost homogenous. However, we cannot talk of communities that are totally homogenous since the general language distribution is not limited to Home Counties. Different languages can be found in different regions in the country. A number of factors have contributed to this distribution of speakers, the major factor being the rural-urban migration especially to the two main cities, Mombasa and Nairobi.

Kiswahili is Kenya’s national language and English has been Kenya’s official language since Kenya’s independence in 1963. It is only recently in the constitution of Kenya (2010) that the status of Kiswahili has been upgraded to the level of official status. Kenya now has two official languages; Kiswahili and English. As the official language of Kenya, English enjoys a special position; it is used in conducting international business and in administrative offices. It is also used in institutions as a medium of instruction in the education system right from primary level onwards and (Abdulaziz & Osinde, 1997). In 1979, it was noted that the use of a foreign language especially in the rural areas deterred the children’s progress in all academic areas. Thus, the use of ethnic languages was introduced at primary level (Itebete, 1974). However, this is only applicable in the rural areas and not urban areas where there is a mixture of people from different languages.
2.2 Language Attitude Studies

Fink’s (2005) work on language attitudes in Kenya deals with the interaction between English, Swahili, Sheng and Mother Tongues. It concludes that males from lower socio-economic background in poor residential areas of Eastlands showed high preference for Sheng. However, females and high-class people showed preference for English. Fink’s study focused on mother tongues in general whereas the present study dealt with attitudes towards a specific code; Kikamba. Fink’s study is also a basis for this research in that she found that the youth had a preference for English while the adults preferred Mother Tongue. The study takes this to be an indication of language shift in Kenya.

Letsholo (2009) investigates whether there is a language shift (or loss) from Ikalanga (a minority language spoken in Botswana) to either English or Setswana. The findings indicate that there are clear signs of a gradual shift to Setswana although Ikalanga is not under imminent threat or loss. The findings show that respondents speak Setswana frequently, even in domains where they could use their mother tongue. Some of the respondents also expressed feelings of negativity towards using their native language around non-native speakers of the language. The present study is similar in that it dealt with attitudes towards Kikamba and language choice within the home domain. However, it dealt with different languages; English, Swahili, Kikamba and a linguistic code; Sheng.
Kuncha and Bathula’s (2004) work investigates language attitudes of mothers and their children in the Telugu community in an English speaking country. The findings show that there are clear indications of language shift among Telugu immigrants to New Zealand. It is also clear that ‘pride’ and ‘necessity’ are the two causes of language shift in Telugu. Both mothers and children have negative attitudes towards Telugu than English, which has adversely affected Telugu maintenance. The present study also dealt with the attitudes of both parents and children towards Kikamba. English and Kiswahili were also found to influence Kikamba maintenance due to attitudes in the present study.

2.3 Language shift Studies

Study of language shift is associated with the work of Fishman (Fasold, 1984) whose model of domain analysis focuses on the habitual language use of individual speakers and centering round his famous question, ‘who speaks what language to whom and when.’ This approach implies that speakers have a choice of which language variety to use in a particular domain, defined as an aggregate of factors such as location, topic and participants. This study sought to investigate language choice in different domains of the home.

According to Appel and Muysken (1987) this type of domain intrusion is an evidence of language shift. This process is also known as a domain shift or functional loss (De Bot & Weltens, 1991). It should be noted, however, that for a language to be driven out of a domain, it means a reduction of its functional range which in turn will gradually lead to an erosion of the register appropriate
to that domain. The domestic domain, researchers agree, is the last bastion (Coulmas, 1984). Among the factors determining language maintenance and shift, two of them attract special attention: the macro-social arena of group settlement in a ‘territory’ and the micro-social arena of the family as the agent of spontaneous intergenerational language transmission (Coulmas, 1984). In the current study, the home as the micro-social arena and choices made in this domestic domain were explored.

Jaspaert and Kroon (1993), like in the present study, consider language choice to be the basis for language shift; they note the importance of considering the frequency of use as well as functionality in their study. One can take the position that shift is determined by the frequency with which the group language is used. Any choice of the dominant language is then a next step in the process of shift, regardless of the situation in which it occurred. One can also take the position that functionality of a language much more than frequency of its use as a key concept in determining the importance of language choice for language shift. The frequency of use may change without the functionality changing hence they note the importance of considering the frequency of use as well as functionality in their study. While reduced functionality implies that the language loses some of its functions in particular domains, reduced frequency of use implies that speakers of the language seldom find themselves in those domains that call for the use of that language. Although, this may not necessarily be the case, there are speakers who find themselves in situations that require that language and they fail to use it.
Dorian (1981) explains that even though, there may still be a fairly sizeable number of speakers of a non-dominant language left, a clear signal that an impending language shift has arrived is if speakers are failing to transmit their language to their children. Such that, when the parent generation dies, there will be no replacement generation available. As domains shrink in the process of shift, it is paralleled by receding competence in successive generations of the shifting community. Speakers of a language that is in its last stages may exhibit a range of competence in the outgoing language from full command to zero. Such speakers have been characterized as; ‘young fluent speakers’, ‘passive bilinguals’, and ‘semi-speakers.’ The present study found a similar situation where parents are not transmitting their language to their children.

Gal’s (1979) study of language shift in Oberwart (Austria) is a good example of a study that utilized participant observation which was also used in the present study. The language shift in Oberwart can be related to economic changes. German began to intrude in domains which were formerly nearly completely reserved for Hungarian. Gal notes that language shift is related to socio-economic change. In post-war, Oberwart has lost prestige; it has become the language associated with traditional elderly people, while German has come to be seen as the language of economic progress and modern life. This study investigated the role of attitudes in the shift of Kikamba, an indigenous language even in the domestic domain to English and Kiswahili; languages seen to be of economic progress and modern life.
Dorian (1981) study of Scottish Gaelic dialect in East Sutherland is another classic example of language shift in progress in a community with a long history of bilingualism. As in Oberwart, social and economic changes had brought more speakers of the dominant language, in this case, English into the rural community. At the same time, as the traditional fishing industry of the community went into decline, the Gaelic-speaking people gradually gave up their fishermen identity and their language with it, shifting instead to English. Dorian was already witnessing the language variety on the verge of language death. Dorian’s study is thus relevant to this research in that this research dealt with a shift towards the dominant languages (English and Kiswahili) and an impending extinction.

2.3.1 Language shift studies in Kenya

Obondo (1996) study of language shift on a group of urban Luo children in Kenya, elicited narratives that indicated a shift is underway; that is Dholuo narratives from urban Luos show both a good deal of code-switching and many lexical borrowings from English and Kiswahili. Obondo’s work relates to the present study in that they both deal with language shift to English and Kiswahili and the aspect of linguistic consequences of language shift. However, they are different in that the methodology is different, Obondo elicited narratives while the present study explored the part played by attitudes in language endangerment and shift and decline in the basic vocabulary of kinship terms.
Muaka (2009) compares Kenyan youth in two rural towns (Kakamega and Kangundo) and two urban towns (Nairobi and Mombasa). He investigates their dynamics of language use in terms of shift, acquisition and maintenance. He deals with two languages; Luhya and Kikamba. He determines the role of school, and language policies in construction of attitudes towards the available codes, and compares language use patterns of the urban and rural speakers. Muaka’s findings reveal that in some families in the cities there is lack of transmission of the home language and receptive knowledge of their parents’ language. It is in these families that Muaka mentions that the present study targeted to investigate endangerment. Muaka further reveals there is evidence of loan words; Speakers have borrowed lexical items such as fridge and television (cultural borrowing) from English and Kiswahili. However, according to Muaka, kinship words and basic items all remain intact with no evidence of grammatical influence from the dominant languages. The present study is similar to Muaka’s in that it sought to investigate language shift/maintenance and attitudes towards Kikamba and therefore benefitted from Muaka’s study. However, they are different in that the present study examined decline in the core vocabulary within the Kamba lexicon by determining core borrowings of kinship terms. This was in an attempt to bring out the evidence and nature of Kikamba language endangerment in an urban setting.

Michieka’s (2012) study on language maintenance and shift among Kenyan university students explores language attitudes and language use patterns among Kenyan youth. Findings of this study indicate that there is an indication
of shift in language use. Kenyan indigenous languages are not the preferred languages in most homes and that the languages in which they are proficient do not include their mother tongues. The present study benefitted from Michieka’s study since they both address attitudes and shift. However, the present study is different in that it dealt with a particular code; Kikamba and sought to investigate endangerment by examining decline in the core vocabulary of kinship terms within the Kikamba lexicon.

2.3.2 Lexicon loss/Retention in Language Shift Studies

Language shift that occurs abruptly has less effect on the lexicon than gradual language shift. This is observed in cases where both language shift and attrition are underway where borrowings serve to replace existing terms rather than to enrich the vocabulary (De Bot & Clyne, 1994). Hence the effect on the lexicon depends on the type of language shift.

Brezinger (1992) describes two Eastern Cushitic languages in Kenya: Yaaku (Mukogodo) and Elmolo, which were replaced by varieties of the Nilotic language Maa. The Elmolo practice mainly fishery along Lake Turkana. In the 1970s, Bernd Heine met with what at the time appeared to be the last speakers of the Cushitic language. The neighboring Samburu are pastoralists. The process of shift from Elmolo to Samburu was accompanied by a transfer of a set of words related to fishing and monolinguals hippopotamus and crocodile hunting which have survived as a substrate. This present study dealt with decline in the core vocabulary of kinship terms within the Kikamba
lexicon and found borrowings from English and Kiswahili in the process of shift.

Aitchison (1991) comments on Ma’a/Mbugu language spoken in Tanzania. Ma’a is classified as Cushitic. Two or three hundred years ago, a group of Ma’a speakers moved southwards. Today, Ma’a has become “bantuized.” It has retained a lot of its own vocabulary but in many ways it has become more like a Bantu language than a Cushitic. The present study which deals with loss of the core vocabulary of kinship terms within the Kikamba lexicon resulted in a few loan words from English and Kiswahili for some of the kinship words.

2.4 Studies on Borrowing

The term borrowing refers to the incorporating of foreign features into a speech community’s native language by its speakers. The native language is maintained but is changed by the addition of the incorporated features (Thomason & Kauffman, 1988).

Myers-Scotton (2002) distinguishes between cultural borrowings and core borrowings. Cultural borrowings are words for new objects or words for new concepts and they usually appear abruptly when influential groups use them. Core borrowings by contrast are words that more or less often duplicate already existing words. Core borrowings usually begin life in the recipient language when bilinguals introduce them as singly occurring code switching forms.
According to Shendge (1997), it is generally assumed that certain items of the vocabulary are better maintained than others. These are the lower numerals, pronouns, items referring to parts of the human body, words indicating animal parts, plants, heavenly bodies, the basic human relationships and actions, natural phenomenon etc. The low-borrowing rate semantic fields consist of concepts that are universal and shared by most human societies. Practically every language can be expected to have indigenous words for such concepts and therefore has no need to borrow them (Tadmor, 2009).

Malik (2010) explores the contact situation of Urdu and Punjabi with particular focus on the phenomenon of the borrowing of kinship terms. The study shows Urdu terms are preferred over Punjabi kinship terms even when they speak their MT, namely Punjabi. Urdu language is perceived as more prestigious since it is the official and national language of Pakistan. The present study is similar to Malik’s study in that it also deals with borrowing of kinship terms thus it benefitted from Malik’s findings and methodology. Malik’s study used a questionnaire which contained kinship terms in Urdu language and the subjects were to translate the given Urdu kinship terms to Punjabi.

According to Tsunoda (2006), the loss of kinship terms is associated with the disintegration of the tribal units and upheavals in the traditional social fabric. The local languages may become modified and simplified due to extensive borrowing of vocabulary and grammatical patterns from the dominant language and unless efforts are made to reverse language shift, the local languages will eventually die (Crystal, 2000).
2.5 Language death and endangerment studies

Language endangerment can manifest itself in a variety of ways. Some languages are simply spoken by fewer people while others are still used by many but only in specific genres leading younger speakers to abandon them altogether. Still others might retain wide use but long-term contact with a more dominant language leads to a loss of linguistic features and vocabulary over time (Janse, 2003).

A synthesis from Crystal’s 2000 study and Nettle and Romaine’s 2000 study (as cited in Sallabank, J. 2010) states:

1. There are four main causes of language endangerment.
   The first is natural catastrophes for instance, famine and diseases like in the case of New Guinea (earthquake).
   The second is war and genocide for instance, the Tasmania genocide by colonists. The third is overt repression for ‘national unity’ (including forceful resettlement) for instance, Native American languages.
   The fourth is cultural/political/economic dominance for instance, Manx. The fourth category can further be subdivided into five common factors:
   1. Economic for example, rural poverty leads to migration to cities.
   2. Cultural dominance by the majority community for
example, education and literature through the majority or state language.

3. Political for example, education policies which ignore or exclude local languages, lack of recognition or political representation.

4. Historical for example, colonization, the rise of one group and their language variety to political and cultural dominance.

5. Attitudinal for example, the minority language is associated with poverty, illiteracy, and hardship, while the dominant language is associated with progress/prestige.

Karanja’s (2006) study on language death of Kimvita and Kiamu dialects of Kiswahili in Kenya works on the assumption that the two dialects are threatened with death from the onslaught of standard Kiswahili and other factors such as migration, intermarriages and urbanization. Karanja deals with two levels of language death, the external setting (influence of standard Kiswahili and Sheng) and speech behavior (speaker attitudes). This study too assumes that Kikamba in an urban setting is threatened by English, Kiswahili and Sheng and dealt with three levels of language death according to GAM, Sasse (1992), external setting (socio-economic, urbanization), speech behavior (language attitudes, language choice) and structural consequences (decline of core vocabulary in the Kikamba lexicon).
Brezinger (1992) looks at the issue of migration and language death. A tribe in western Kenya called Terik migrated from Terik area which was densely populated to a less densely populated Nandi area. The result is that the Terik have lost to the Nandi both culturally and linguistically. The study notes that the less mobile aged people and the women still speak Terik. This means that age and sex are important variables in determining the extent of shift in a language. The present study too utilized the age variable as a factor of language choice and language attitudes.

Pangilinan’s (2009) study reveals that the replacement of existing Kapampangan lexicon with words borrowed from Tagalog does in fact lead to endangerment and not enrichment. A number of everyday Kapampangan words have been replaced by Tagalog loan words and are no longer understood by young people. Pangilinan’s study thus benefitted the present study which dealt with decline in the basic vocabulary of kinship terms within the Kikamba lexicon among the Kamba children.

Taha (2010) examines the sociolinguistic situation of Dongolawi Nubian, a language variety that belongs to the Eastern-Sudanic group of the Nilo-Saharan family which is spoken in the northern region of Sudan. More specifically, the paper analyses a sample of Dongolawi Nubian lexicon with the purpose of identifying the extent of semantic change, including lexical change, attrition, borrowing, and other additions. Analysis of data reflects extensive borrowing from Sudanese Arabic, loss of items associated with traditional ways of life, some of which are replaced while others are not. The study indicates that,
Despite heavy borrowing, the basic structure of the language variety still remains intact, with no apparent major changes in syntax such as word order. The present study which dealt with decline in the core vocabulary of Kikamba kinship terms benefitted from these findings since it also involved borrowings and loss of items in the investigation of endangerment.

Oshodi (2012) examines the structural changes that have occurred in the vocabulary of Arigidi, a local language spoken in Àkókó region of Ondo state in the South-western part of Nigeria. The work concludes that the high level of borrowing is unhealthy for Arigidi, as it is being assimilated into Yorùbá. Thus, the language is losing a lot of its original words, which makes it seriously prone to endangerment. The present study is similar to Oshodi’s in that it sought to investigate endangerment by examining decline in the core vocabulary of Kikamba kinship terms and thus benefitted from Oshodi’s study.
2.6 Theoretical framework

This study adopted two models; The Gaelic Arvanitika Model (GAM) by Sasse (1992) and the Marked Bilingualism Model by Batibo (2005). The two models are complementary in that they both capture the phenomena of shift and endangerment. GAM focuses on the causes and effect of domination. While, Marked Bilingualism Model focuses on the process involved from the time a language is dominated to the time it becomes extinct and is dominated by another.

GAM utilizes evidence of language death from Arvanitika and East Sutherland Gaelic. In the Gaelic Arvanitika Model, Sasse shows interaction of three stages of research (external setting, speech behavior and structural consequences) thus, presenting a methodological framework for all cases of language death in the world. However, it is biased towards a European economic, political, cultural and social context. GAM may be hard to perceive for some Europeans and North Americans but for majority of the people in the world, multilingualism is an everyday affair.

There are two types of language contact situations in the Marked Bilingualism Model. The first type is the horizontal known as the coordinate while the second type is the vertical known as superordinate. The horizontal refers to a situation where the two languages of the same status operate and neither dominates the other. The vertical involves two languages with different prestige
and status in contact. It results in a vertical relationship giving rise to a
diglossic structure. L1 will be overpowered by L2 gradually giving way till
language shift takes place. Marked Bilingualism Model is thus a
methodological framework for language death but it does not deal with the
structural consequences of the dying language.

2.6.1 The Gaelic Arvanitika Model (GAM) - Sasse (1992)

This is a causality based model by Sasse (1992). It is based on three types of
phenomena relevant to language shift and death. First, External setting (ES):
includes the entire range of factors that are extra-linguistic: ethno-historical,
economic, cultural and sociological (e.g. urbanization in this study). Secondly,
Sociolinguistic/Speech behavior (SB): This refers to the social parameters such
as choice of register, language choice, language attitudes and domains of use
(e.g. language choice and attitudes in this study). Thirdly, Structural
consequences (SC): This involves structural changes resulting from the
pressure and the speaker’s response to it. The language threatened by extinction
may have changes in its syntactic rules, morphological structure, sound system,
or lexicon (e.g. decline in core vocabulary within the Kikamba lexicon). The
GAM of language death theory is shown in Figure 2.2 below.
Historical events which lead to uneven distribution of languages in multilingual setting

Pressure

Negative attitude towards A

Decision to Abandon A

ES

SB

SC

Complementary distribution of domains

Increase of collective bilingualism because of restriction of domains

Further increase of competence in T if A is stigmatized

Lexical loss or failure of development in areas where T is favored

Increase of interference (contact)

Further increase of interference and implication in A though A remains functionally intact

Lexical loss or failure of development in areas where T is favored

Figure 2.2: The GAM of language death theory

Key:

T – Target Language
A – Abandoned Language
LTS – Language Transmission Strategies
T_A – An A influenced variety (Dialect) of T

Language decay: pathological reduction phenomena in the speech of “semi speakers”

Use of residue knowledge for specialized purposes – ritual, group identification, joke, secret language

Primary Language Shift

Further loss of domains of A

End of regular communication in A

Residue, substratum knowledge, continuation of a T_A dialect

Source: Brezinger (1992:19)
Figure 2.2 shows how the three types of phenomena; external setting, speech behavior, and structural consequences form an implicational chain. This begins when a bilingual speech community gradually abandons one language (e.g. Kikamba) in favour of another language(s) (e.g. Kiswahili/English) as different age groups move progressively to another language. Sasse (1992) proposes three stages of language death as shown in Figure 2.2.

The first stage is the phase of primary language shift. The reasons for the language shift may be prohibition, persecution, physical threat, natural catastrophes (wars) or a new recently introduced dominant language. The switch from mother tongue to another language in most domains is according to Sasse, always triggered by an external setting. Part of the change in the external setting is a new or changed contact. A result of the new culture contact is a change in attitudes of a linguistic community towards their mother tongue. The mother tongue is used in fewer and fewer domains till the dominant language is used in domains in which mother tongue was used before. The second stage is the period of language decay which is typically for the ‘semi-speakers’ who develop as a result of lack of language transmission. The third and final stage is language death.

This model is relevant to our research since the three sets of phenomena tackle what is covered in our study; ES (urbanization), SB (language choice, language attitudes) and SC (decline in the core vocabulary within the lexicon). GAM was designed as a model of gradual language death because the instances on which
it is based are characteristic cases of gradual death. GAM helped in determining the stage of Kikamba endangerment and the nature of the endangerment. GAM which is a causative model also showed the role of attitudes in the speaker’s decision to abandon Kikamba and the resulting lexical loss in structure. GAM also guided the study on data collection and data analysis.

2.6.2 Marked Bilingualism Model by Batibo (2005)

According to this model, there is a vertical, termed super-ordinate language contact. It refers to the situation in which two languages with significantly different status and prestige come into contact; A vertical relationship results with the more powerful language overpowered by L2 gradually giving way until language shift takes place. The model postulates five phases that a language goes through on its way to extinction as its speakers shift progressively to the other language.

**Phase one - Relative Monolingualism**

It refers to a situation in which speakers of a language (L1) are relatively monolingual.

**Phase two - Bilingualism with L1 predominance**

This is a situation in which a dominant or more prestigious language denoted by L2 encroaches on L1. Usually, L2 is used as a lingua Franca or second language in the secondary domains. A diglossic situation arises in which L2 is used in the higher (H) public functions or for wider communication, while L1, remains the language used in most village communication, intra-ethnic interaction and family life.
Phase three - Bilingualism with L2 pre-dominance

This is reached when L2 becomes the primary language. This happens because L1/L2 relationship is asymmetrical, that is, one is unequal and is therefore unstable. Due to the great prestige and more extensive use everywhere of L2 it is increasingly used in the other domains of L1 until it assumes most of the domains that previously belonged to L1.

Phase four - Restricted use of/Competence in L1

This is the stage in which the use and even the competence in L1 have become highly restricted. Such a stage is reached when the functions of L1 are so reduced that people use L1 forms only in specific situations, such as initiation ceremonies, rituals or folkloric performances. Such communities have lost the ability to use L1 in its original state and by implication their stylistic competence in the language. At this stage the language would be considered as dying. It has suffered reduction in stylistic expression, heavy contraction in its morphology simplification of phonological system and the lexicon is heavily reduced.

Phase five - L1 as a substratum

The predominance of L2 may become so great that it replaces L1 completely. This is the stage at which L1 can be described as dead as it is no longer used in the community. Some of the linguistic characteristics of L1 often remain as prosodic, phonetic, phonological, semantic or lexical items. This model thus guided this study in data collection and analyzing data on language attitudes, language choice patterns and decline of core vocabulary in the lexicon.
The two models (Gaelic Arvanitika Model and the Marked Bilingualism Model) are complementary and were used to capture shift and endangerment in this study. The Marked Bilingualism Model was used to analyze data on language choice since it deals with a DL or more prestigious language (e.g. English and Kiswahili in this study) encroaching on L1 (Kikamba in this study). Whereas, GAM was used to analyze data on Kikamba language attitudes and decline in knowledge of the basic Kikamba kinship terms since it deals with development of negative attitudes towards L1 (Kikamba in this study) due to pressure from the DL and eventual decline in language transmission and language loss.

2.7 Chapter Summary

This chapter has dealt with reviewing related literature to the study on the areas of borrowing kinship terms, language shift, language attitudes and language endangerment. At the same time, the chapter has endeavored to establish the gaps in knowledge by looking at how their works differ from this study. The chapter has also described two theoretical frameworks; Gaelic Arvanitika Model and the Marked Bilingualism Model showing their applicability to the study. The next chapter presents the methodological approach which was adopted in the study.
CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter gives an outline of the research design, the study area, sample size, and the study population. The procedures for sampling, methods for data collection, techniques of data analysis and ethical considerations are also given.

3.1 Research Design

The study used the mixed research design and specifically the convergent design. The convergent design involves collecting and analyzing both qualitative and quantitative data at the same phase of the research process and then merging the two sets of results into an overall interpretation.

There was need for a mixed research design in order to get a more holistic picture of the sociolinguistic situation of Kikamba in an urban upmarket setting. According to Gray (2009), mixed methods allow researchers to obtain a richer, contextual understanding of the phenomenon being researched. A mixed research design therefore, enabled the researcher to obtain a deeper perspective into the whole issue of Kikamba language attitudes, shift, and endangerment in an urban setting.
3.2 Area of Study

The area of study was Kileleshwa and Lavington estates, suburbs in Kenya’s largest and capital city, Nairobi. They are neighbouring estates located to the west of Nairobi and are some of the most exclusive and affluent neighbourhoods. They were once residences for colonialists during the colonial period and are now inhabited by expatriates and wealthy Kenyans. They have a variety of racial and ethnic groups. They were thus selected because of their cosmopolitan nature and hence their ability to facilitate a study on language shift and endangerment in an urban upmarket setting. In cosmopolitan life, people mostly lose their native language and adopt the world language (Priyadharsini, 2016). When different languages come in contact, prestige comes into play and this may result to changes such as language shift or language death. It has also been argued that “rural dwellers” (more conservative and isolated) are less inclined to shift; “urban dwellers” more inclined to shift (Fishman 1964; 1972).

3.3 Sampling Procedure

This study used multistage sampling in two stages to sample the two estates; Kileleshwa and Lavington. In the first stage, affluent suburbs in Nairobi (Karen, Westlands, Lavington, Gigiri, Muthaiga, Runda, Highridge, Kitisuru and Kileleshwa) were divided into 4 clusters according to the sub-counties in which they fall as follows;

Westlands Sub-County: Kitisuru, Westlands
Dagoretti North Sub-County: Kileleshwa, Lavington

Dagoretti South Sub-County: Muthaiga, Gigiri

Langata Sub-County: Karen

In the second phase of multistage sampling, the lottery method was used to minimize bias in the process of sampling these estates. The 4 sub counties and their respective estates were each written on identical small pieces of paper. The papers were then wrapped and put in a container with a lid. The container was then shaken and one paper was picked at random bearing the names of the two estates and the sub county.

The sampling method selected for this study to pick respondents was network sampling which adopts a ‘snowball’ technique commonly used in social network studies (Milroy & Gordon, 2003). Snowball sampling is a technique that is used by researchers to identify a small number of individuals who have the required characteristics such as age, ethnicity, and length of stay in these estates. This research required Kamba households in which both parents are Kambas and had lived in these estates for more than five years. In this case the researcher used four Kikamba speakers who had already been identified on the basis of these predetermined social characteristics. These few were then used as informants who identified others that qualified for inclusion and these ones in turn identified others to make a total of 24 respondents, 12 parents (35 years to 60 years) and 12 children (11 years to 19 years).

The study recognized the bias inherent of snowball sampling since respondents were chosen by other respondents who had been selected. There was thus a
possibility of all respondents sharing certain characteristics. The study thus ensured the selection of the initial individuals was extremely diverse.

3.4 Sample Size

A small sample of 24 respondents was selected. This comprised of 12 parents and 12 children. According to Sankoff (1980), large samples are usually not necessary for linguistic surveys as for other surveys since linguistic behavior tends to be apparently more homogenous than other types of behavior studied in social surveys. Linguistic studies also have a tendency to be characterized by smaller samples of informants than research in other social sciences (Buchstaller & Khattab, 2003). Even for quite complex communities, samples of more than about 150 individuals tend to be redundant, bringing increasing data-handling problems with diminishing returns. It is crucial, however that the sample is well chosen, and representative of all social subsections about which one is to generalize (Sankoff, 1980). According to De Vaus (2001) the size of the population from which a sample is drawn is largely irrelevant for the accuracy of the sample. It is the absolute size of the sample that is important. According to Meyerhoff and Schleef (2010), five or six speakers per cell suffice in order to make statistically sound generalizations about the data collected.

The respondents fell into two categories; children (11 years to 19 years) and their parents (35 years to 60 years). The reason why children aged 11 years to 19 were chosen is that “unlike young children, adolescents are competent
speakers of their language, unrestricted in their linguistic choices by incomplete acquisition” (Coulmas, 2005, p. 58). The purpose for categorizing the respondents into two groups (parents/children) was to compare the changing language choice patterns and attitudes of these two groups towards language endangerment and shift in the community since the parents and children belong to two different generations.

3.5 Data Collection

Strategies adopted by the researcher while collecting data included accompanying respondents to their homes, churches, social functions and other pre-arranged meeting venues.

3.5.1 Data Collection Methods

This research used a combination of methods in the actual process of data collection including; questionnaires, participant observation, and vocabulary test. Such a combination of techniques is considered necessary for obtaining a well-grounded view of a given situation and to ensure the collection of valid and reliable Sociolinguistic data.

(a) Questionnaires were to obtain data on language choice patterns and language attitudes. There were two questionnaires; one was filled by the parents and the other by the children respondents. The questionnaires had both open and closed questions. They also had three sections; background, language choice and language attitudes.
(b) **Participant Observation** was used to obtain in-depth understanding of the respondents’ attitudes and language choice patterns. However, earlier studies have observed that although participant observation technique is a rich and useful source of data, it is fraught with considerable problems of its own (Labov, 1972; Milroy, 1987). One major problem is the observer’s paradox (which cannot be completely eliminated) during data collection; this research made use of “a friend of a friend approach” (Milroy, 1987). Milroy (1980) points out that “if a stranger is identified as a friend of a friend, he may easily be drawn into the networks mesh of exchange and obligation relationships” (p. 52). Observation made and other useful information was recorded in a note book.

(c) **A Semi-Structured Interview** was used to collect data on the decline in knowledge of the basic vocabulary of kinship terms within the Kikamba lexicon among the Kamba children. The twelve subjects were interviewed on their Kikamba knowledge of the basic vocabulary of kinship terms. This interview was self-administered by the researcher to the children respondents. The correct answers to the questions in the interview schedule were established using an English-Kikamba dictionary, Mwau (2006).

The interview schedule was constructed using kinship terms found within their environment and words within their range of experience. The interview was informed by three studies; Heynen & Chelsea (2011), Kawira (2014) and Malik (2010). The present study picked Kikamba kinship terms from a list of Kikamba kinship terms in Heynen & Hunt’s (2011) study which sought to
determine whether deaf Kamba and Kikuyu use the same or differing kinship terms as their hearing Kamba and Kikuyu counterparts. The kinship terms were also picked from Kawira’s (2014) study which investigates Kimeru kinship terms by describing various kinship relations. She uses an interview schedule in which she gives English terms and asks respondents to give the equivalent Kimeru kinship terms. The present study also constructed the interview schedule based on Malik’s (2010) paper which deals with the borrowing of kinship terms from Urdu to Punjabi. Malik’s study used a questionnaire which contained kinship terms in Urdu language and the subjects were to translate the given Urdu kinship terms to Punjabi.

3.5.2 Variables

One independent variable was of interest to the research; age. Younger speakers have been observed to be more innovative than older ones who tend to remain conservative (see Trudgill, 1974). Therefore, age as a social variable might be found to influence an individual’s use of language. In view of this, two generation cohorts were adopted in this study, younger speakers, ‘children’ who ranged from 11 to 19 years, and older speakers, ‘parents’ who ranged from 35 to 60 years.

Sex was not considered as a variable in this study because according to Coulmas (2005), “differences between men and women in terms of language skills and linguistic change are noticeable but slight” (p. 82).
3.6 Data Analysis and Presentation

The quantitative and qualitative approaches to data analysis were used. In this type of data analysis, the first step is to describe or summarize the data using descriptive statistics (Mugenda & Mugenda, 1999).

The quantitative data collected through questionnaires was presented using percentages and tables to show the respondents, language choice patterns and attitudes in correlation to the variable of age. This was followed by an analysis involving explanations and descriptions in line with the objectives and theoretical framework of this study.

The qualitative data collected through participant observation and questionnaires was presented by grouping the data into language attitudes and language choice followed by an analysis involving explanations in line with the objectives of this study and theoretical framework.

The data collected from the interview was presented using tables followed by an analysis involving explanations and descriptions in line with the objectives and theoretical framework of this study.

3.7 Ethical considerations

According to the Economic and Social Research Council (ESRC) (2004, as quoted by Gray, 2009), research ethics refers to the moral principles guiding research. Any research that involves contact with human populations or data
gathering involves ethical considerations. Mugenda (2008) advocates for four principles; anonymity, privacy and confidentiality, voluntary and informed consent, vulnerable or special populations and protecting the right of everybody who volunteers to participate in a study.

This study therefore ensured research ethics were adhered to. The researcher informed the respondents prior to the start of the research the real purpose of the study and that participation in the research was voluntary to ensure informed consent of participants. This research involved children too thus; the researcher sought permission based on the principle of informed consent from the parents and guardians of these children. Respondents were also informed that the information they give would be handled with utmost privacy and confidentiality. Informed consent in the introductory section of the questionnaires, and interview schedule were provided. The section also provided the aim of the research, information on who was asked to participate, voluntary participation and assurance that anonymity would be preserved.

3.8 Chapter Summary

This chapter has described the qualitative and quantitative approach adopted by the study. It has also dealt with ethical considerations, the area of study, sampling techniques, sample size, data collection methods and how the data were treated and analyzed. The next chapter deals with data analysis, presentation and interpretation.
CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.0 Introduction

This chapter gives a report on the findings of the research carried out in this study. It comprises of three sections. In line with this study’s objectives, the first section deals with the patterns of language choice among Kamba speakers in an urban upmarket in Nairobi. This is based on an examination of the language choice patterns of the 24 (12 parents and 12 children) Kamba respondents in the study sample. The second section identifies attitudes towards Kikamba among these Kamba parents and their children. The third section deals with decline in knowledge of the basic vocabulary of kinship terms in Kikamba among the Kamba children. Data has been analyzed using both qualitative and quantitative methods. Discussion is based on the literature and the tenets of the two models adopted for the study.

4.1 Language choice patterns among Kamba parents and their children

Language shift in this study is defined as a situation in which one language in contact with a more dominant language, over a period of time, is partially or completely replaced by the dominant language. Some or all of the former domains in which the language was used are replaced by the dominant language. Language shift is a collective result of language choice in the long-term. To investigate language shift, the study examined the patterns of
language choice among the Kamba parents and their children. Quantitative data using closed questions and qualitative data using open-ended questions and participant observation was collected. This was in order to get a more holistic picture of the sociolinguistic situation and to obtain a richer contextual understanding of the phenomenon. Respondents were to respond to questions based on the language they use to interact with different interlocutors and the language they use in different domains.

4.1.1 Languages used with different interlocutors among the Kamba parents and their children

When the older speakers (parents) were asked to give the language they mainly use with the given interlocutor, they gave responses as shown in Table 4.1 below.

**Table 4.1: Main language used by the Kamba parents with different interlocutors**

<table>
<thead>
<tr>
<th>Interlocutors</th>
<th>Kiswahili Number</th>
<th>Kiswahili %</th>
<th>Kikamba Number</th>
<th>Kikamba %</th>
<th>English Number</th>
<th>English %</th>
<th>Sheng Number</th>
<th>Sheng %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uncles/ Aunts</td>
<td>2</td>
<td>17</td>
<td>10</td>
<td>83</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Brothers/ Sisters</td>
<td>2</td>
<td>17</td>
<td>10</td>
<td>83</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Cousins</td>
<td>3</td>
<td>25</td>
<td>9</td>
<td>75</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Grandparents</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td>100</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Parents</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td>100</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>House help (s)</td>
<td>5</td>
<td>42</td>
<td>7</td>
<td>58</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Friends</td>
<td>2</td>
<td>17</td>
<td>9</td>
<td>75</td>
<td>1</td>
<td>8</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

The above findings indicate that older speakers (parents) use Kikamba the most followed by Kiswahili to speak to the given interlocutors. The older speakers reported that 83% of them use Kikamba to speak to their siblings, uncles and
aunts. All the older speakers reported they use Kikamba to speak to their parents and grandparents. A total of 58% of the older speakers use Kikamba and 42% use Kiswahili to speak to their house help(s). Only 8% of the older speakers reported they use English to speak to their Kamba friends.

When the younger speakers (children) were asked which language they mainly use with the given interlocutor, they gave responses as shown in Table 4.2 below.

Table 4.2: Main language used by the Kamba children with different interlocutors

<table>
<thead>
<tr>
<th>Interlocutors</th>
<th>Number</th>
<th>%</th>
<th>Number</th>
<th>%</th>
<th>Number</th>
<th>%</th>
<th>Number</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uncles/ Aunts</td>
<td>5</td>
<td>42</td>
<td>3</td>
<td>25</td>
<td>4</td>
<td>33</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Brothers/ Sisters</td>
<td>2</td>
<td>17</td>
<td>0</td>
<td>0</td>
<td>8</td>
<td>67</td>
<td>2</td>
<td>17</td>
</tr>
<tr>
<td>Cousins</td>
<td>6</td>
<td>50</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>33</td>
<td>2</td>
<td>17</td>
</tr>
<tr>
<td>Grandparents</td>
<td>3</td>
<td>25</td>
<td>9</td>
<td>75</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Parents</td>
<td>4</td>
<td>33</td>
<td>2</td>
<td>17</td>
<td>6</td>
<td>50</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>House help(s)</td>
<td>12</td>
<td>100</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Friends</td>
<td>1</td>
<td>8</td>
<td>0</td>
<td>3</td>
<td>25</td>
<td>25</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

The above findings indicate that 67% of the younger speakers (children) use English to speak to their siblings and Kamba friends and none speaks Kikamba to their siblings and Kamba friends. All the younger speakers reported that they mainly use Kiswahili to speak to their house help(s). 75% of the younger speakers mainly use Kikamba to speak to their grandparents. To speak to their parents, 50% of the children use English, 33% use Kiswahili and 17% use Kikamba. To speak to their cousins, 33% younger speakers use English, 50%
Kiswahili and 17% Sheng. To speak to their uncles and aunts, 42% of the younger speakers use Kiswahili, 33% use English and 25% use Kikamba.

The language a speaker uses with fellow speakers of an L1 is regarded as a good predictor of a language’s future in the community (Myers-Scotton, 2000). The findings in Tables 4.1 and 4.2 above indicate that there is a difference in the language choice patterns of the older speakers (parents) and the younger speakers (children). When dealing with different interlocutors, most of the younger speakers use English to speak to their siblings, parents and friends. Hence, English is the most dominant language among the children followed by Kiswahili. The older speakers reported that their most dominant language is Kikamba. This is the language they use to speak to their siblings, relatives, parents, Kamba friends and Kamba house help(s). If older speakers report more use of one language and younger speakers more use of another one, this can be an indication of shift.

One of the open-ended questionnaire questions required the older speakers (parents) to indicate and give a reason as to what languages they use to speak to their children. Six of the older speakers reported that they use English to speak to their children, and four of them use Kiswahili. Some of the reasons they gave for this was that their children do not know their mother tongue (MT), and that these are the languages that their children are fluent in. Only two older speakers reported that they speak Kikamba to their children and their reason for this was that this was their MT.
The younger speakers (children) were to indicate and give a reason as to what language they use to speak to their parents. Seven of the younger speakers reported that they use English to speak to their parents. Some of their reasons for this were that this is the language that their parents speak to them, the language they are most fluent in and more comfortable with. Three of the younger speakers reported they used Kiswahili to speak to their parents and some of their reasons were that it is a national language and it is the language that their parents speak to them. Only two of the younger speakers reported they speak Kikamba to their parents. The reason for this was that it was their MT.

Parents’ language use patterns have substantial impact on children’s overall acquisition and maintenance of home language. Majority of the older speakers predominantly use Kikamba to speak to their siblings and relatives. Older speakers also use Kikamba and Kiswahili to speak to their house help(s). However, very few older speakers use Kikamba to speak to their own children. In the home domain and in the majority of the homes, English predominates followed by Kiswahili among the parents and children. Parents speak Kikamba, Kiswahili and a little bit of English among themselves.

The results on language choice patterns with different interlocutors indicate that the majority of the children predominantly speak English. These results corroborate with the findings of Muaka (2009), who found that within the urban sample, youths predominantly operate in English and Kiswahili. This study found that the younger speakers use English most to speak to their
siblings, friends and parents. These are the people the younger speakers frequently interact with, their siblings and parents. This implies that the younger speakers have no opportunities to learn and practice the Kikamba language being in an urban set-up. It is at home, that they should have the opportunity to speak Kikamba yet they do not speak it. According to Appel and Muysken (1987) this type of domain intrusion is a clear sign of language shift.

The focus of observation was to note instances of language behavior realized by parents and their children while interacting among themselves in the family or with non-family members within the home compounds. In three homes that the researcher observed, it was noted that the children predominantly spoke in English among the siblings and friends. Kiswahili is used by these younger speakers to speak to workers e.g. house help(s) or the people who in their perception do not know English. The younger speakers use mostly English followed by Kiswahili to speak to their parents. However, in only one home out of the five homes, the researcher observed, parents speak to their children in Kikamba.

In some instances the parents spoke to their children in Kikamba but the children responded in English or Kiswahili. The younger speakers hardly spoke Kikamba though they reported that they use Kikamba to speak to their grandparents. The researcher observed that younger speakers only uttered a few words in Kikamba on rare occasions like responding to Yes/No questions in Kikamba or when responding to Kikamba greetings. When they speak to their grandparents, they respond to greetings in Kikamba and from there, both the
younger speakers and their grandparents code-switch to Kiswahili/English to continue with the rest of the conversation. As for the older speakers in four of the homes that the researcher observed, they interacted with their children in English and Kiswahili. However, they interact with other guests and relatives in Kikamba. According to Dorian (1981), a clear signal that an impending language shift has arrived is if those speakers are failing to transmit the language to their children, so that no replacement generation is available when the parent generation dies away.

4.1.2 Language used in different domains among the Kamba parents and their children

When the older speakers (parents) were asked which language they mainly use in given domains, they responded as shown in Table 4.3 below.

Table 4.3: Main language used in different domains among the Kamba parents

<table>
<thead>
<tr>
<th></th>
<th>Older Speakers (Parents) (35-60 Years)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Kiswahili</td>
</tr>
<tr>
<td></td>
<td>Number %</td>
</tr>
<tr>
<td>Home</td>
<td>4</td>
</tr>
<tr>
<td>Shopping</td>
<td>7</td>
</tr>
<tr>
<td>School</td>
<td>1</td>
</tr>
<tr>
<td>Social functions</td>
<td>2</td>
</tr>
<tr>
<td>Reading the Bible</td>
<td>1</td>
</tr>
</tbody>
</table>

Results in Table 4.3 indicate that the older speakers (parents) use English (42%) the most when at home followed by Kiswahili (33%) and then Kikamba.
(25%). It is in the home domain where these older speakers mainly interact with their own children in English and Kiswahili.

**Shopping domain**

During shopping, 58% of the older speakers (Parents) indicated that they use Kiswahili, 17% use Kikamba and 25% use English. This is in cases where they encounter vendors who are Kambas. Thus parents mainly use Kiswahili for shopping.

**School domain**

92% of the older speakers use English and 8% use Kiswahili in the school domain. This is in cases where they are interacting with the teachers, school workers, and other parents in school, their own children and other students while in school.

**Social functions domain**

During social functions, 42% of the older speakers use English and Kikamba while 17% use Kiswahili while interacting with their friends, relatives and other guests. This is during social functions such as weddings and birthday parties.

**Reading the Bible**

84% of the older speakers use English to read the Bible, and 8% use Kiswahili and Kikamba. This is an indication that the culture of reading is inclined towards reading materials in English.

When the younger speakers (children) were asked which language they mainly use in given domains, they responded as shown in Table 4.4 below.
Table 4.4: *Main Language used in different domains among the Kamba children*

<table>
<thead>
<tr>
<th>Domain</th>
<th>Number</th>
<th>%</th>
<th>Number</th>
<th>%</th>
<th>Number</th>
<th>%</th>
<th>Number</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kiswahili</td>
<td>4</td>
<td>33</td>
<td>2</td>
<td>17</td>
<td>6</td>
<td>50</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Kikamba</td>
<td>2</td>
<td>17</td>
<td>0</td>
<td>0</td>
<td>8</td>
<td>67</td>
<td>2</td>
<td>17</td>
</tr>
<tr>
<td>English</td>
<td>1</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>11</td>
<td>92</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Sheng</td>
<td>4</td>
<td>33</td>
<td>0</td>
<td>0</td>
<td>6</td>
<td>50</td>
<td>2</td>
<td>17</td>
</tr>
<tr>
<td>Reading the Bible</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td>100</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

The above results indicate that younger speakers (children) predominantly speak in English followed by Kiswahili in all the given domains: at home, shopping, school, social functions and reading the Bible.

**Home domain**

A total of 50% of the younger speakers indicated they speak in English in the home domain, 33% said Kiswahili and 17% said Kikamba. This implies that these younger speakers usually speak English and Kiswahili in their homes. It is at home that these children interact with their parents and siblings and they speak to them in English and Kiswahili yet this is the domain where they should have the opportunity to speak their mother tongue, Kikamba.

**Shopping domain**

During shopping, 67% of the younger speakers (children) indicated they use English and 17% indicated they use Kiswahili and Sheng. None of the children respondents indicated they use Kikamba even in cases where they encountered Kamba vendors. Thus, the younger speakers mainly use English for shopping.
School domain

A total of 92% of the younger speakers use English, and 8% use Kiswahili in the school domain just like it is the case with the older speakers. This is in cases where they are interacting with their teachers, school workers, parents and their fellow school mates while in school.

Social functions domain

During social functions, 50% younger speakers use English, 32% Kiswahili and 17% Sheng while interacting with their friends, relatives and other guests. This is during social functions such as weddings and birthday parties.

Reading Bible

All the younger speakers reported that they use English to read their Bibles. This implies that these children are inclined to reading materials in English and not any other language.

According to Coulmas (2005), language shift occurs as the result of choices made by individuals most importantly in the domestic domain. Signs of shift are detectable from the respondents’ responses in Table 4.3 and Table 4.4 above which indicate that English followed by Kiswahili are the most prevalent languages among the Kamba parents and their children in the given domains. These results corroborate the findings of Michieka (2012), who found that in most domains, English is preferred especially in the formal ones.

The second open-ended questionnaire question required the younger speakers (children) and the older speakers (parents) to indicate and give a reason as to which radio stations they listened to. All the younger speakers reported they
listened to English radio stations. Some of the reasons for this were that they are more comfortable listening to them and they are more interesting. On the other hand, ten out of the twelve older speakers reported they listened to English stations. Their reasons included, English is an official language, and English stations have more news coverage. One of the older speakers reported that he listens to Kikamba radio stations the reason being they are more interesting. Another older speaker reported that she listens to any of the radio stations (Kiswahili, Kikamba, English) depending on what is tuned in. The results thus indicate that both the younger speakers and older speakers prefer English radio stations.

The findings in the Tables 4.3 and 4.4 are also in line with the researcher’s observation. The researcher observed that during social functions, English dominated in the giving of speeches both among the older speakers and the younger speakers. For shopping, older speakers use mainly Kiswahili followed by a bit of English and Kikamba. Younger speakers use English and a bit of Kiswahili and Sheng for shopping. According to Sasse (1992), a language is threatened as soon as its speakers use another dominant language in most domains of their daily life.

According to the Marked Bilingualism model, Kikamba language is in phase three (bilingualism with L2 predominance). English followed by Kiswahili have become the primary language. They are regarded as prestigious and are increasingly used in domains that previously belonged to Kikamba.
4.2 Attitudes towards Kikamba among the Kamba parents and their children

Attitude in this study is defined as the feelings people have about the languages of others and about their own language. To address the research question two, what are the attitudes of Kamba parents and their children towards Kikamba? This study used a direct method where respondents responded to a questionnaire which had both open and closed questions. The open questions gave the informants maximum freedom to present their opinions while the closed questions made respondents to answer in the researcher’s terms instead of their own. Another method that was used to collect data on attitudes was observation, which is the least obtrusive method and the one designed to collect the most naturalistic data. Since people rarely talk about their mental processes unless asked, observation was deemed to be the most appropriate for a behaviorist view of attitudes.

4.2.1 Respondents’ opinions about given languages relevance to domains in their lives

A question was posed to the respondents to find out how they generally rated the given languages’ relevance to domains in their lives. The domains included were education, employment, and the general usefulness of the languages to their lives.
Education

The informants (parents and children) were supposed to rate the languages according to how important they felt the languages were important for education. They gave responses as shown in Table 4.5.

**Table 4.5: Respondents’ opinions about given languages importance in education**

<table>
<thead>
<tr>
<th>Language for education</th>
<th>Number</th>
<th>%</th>
<th>Number</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Older speakers</strong> (Parents) 35-60 years</td>
<td></td>
<td></td>
<td><strong>Younger speakers</strong> (children) 11-19 years</td>
<td></td>
</tr>
<tr>
<td>Kiswahili for education</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not important</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>17</td>
</tr>
<tr>
<td>Slightly important</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>25</td>
</tr>
<tr>
<td>Important</td>
<td>11</td>
<td>92</td>
<td>6</td>
<td>50</td>
</tr>
<tr>
<td>Very important</td>
<td>1</td>
<td>8</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Kikamba for education</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not important</td>
<td>10</td>
<td>83</td>
<td>11</td>
<td>92</td>
</tr>
<tr>
<td>Slightly important</td>
<td>1</td>
<td>8</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Important</td>
<td>1</td>
<td>8</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Very important</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>English for education</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not important</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Slightly important</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Important</td>
<td>2</td>
<td>17</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Very important</td>
<td>10</td>
<td>83</td>
<td>11</td>
<td>92</td>
</tr>
<tr>
<td>Sheng for education</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not important</td>
<td>12</td>
<td>100</td>
<td>12</td>
<td>100</td>
</tr>
<tr>
<td>Slightly important</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Important</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Very important</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

From the above findings, English is highly rated for education by both the younger speakers (children) and the older speakers (parents). 92% of the children and 83% of the parents rated English as very important for education. Kiswahili is the second highly rated language for education with 50% of the children rating it as important, 8% rating it as very important, 25% rating it as slightly important and 17% rating it as not important. The parents also rated
Kiswahili as the second highly rated with 8% regarding it as very important and 92% regarding it as important.

In regard to the Kikamba language, 83% of the older speakers regarded it as not important for education while 8% regarded it as slightly important and 8% important. A total of 92% of the younger speakers rated Kikamba as not important for education and 8% as slightly important. In the case of Sheng, all the respondents rated Sheng as not important for education.

It is clear from the above findings that English is highly rated for education followed by Kiswahili. This was an expected finding since these are Kenya’s two official languages. English has been Kenya’s official language since Kenya’s independence in 1963. English enjoys a special position as the official language and is used as a medium of instruction in the education system right from Primary level onwards. The families in this study are also based in an urban upmarket and thus most of their children attend high cost private school which operate exclusively in English.

**Employment**

The respondents (parents and children) were required to rate the languages according to how important they felt the languages were for getting a job. They responded as shown in Table 4.6.
Table 4.6: Respondents’ opinions about given languages’ importance in employment

<table>
<thead>
<tr>
<th>Language for employment</th>
<th>Older speakers (Parents) 35-60 years</th>
<th>Younger speakers (children) 11-19 Years</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>%</td>
</tr>
<tr>
<td>Kiswahili for employment</td>
<td>Not important</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Slightly important</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Important</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>Very important</td>
<td>2</td>
</tr>
<tr>
<td>Kikamba for employment</td>
<td>Not important</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Slightly important</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>Important</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Very important</td>
<td>0</td>
</tr>
<tr>
<td>English for employment</td>
<td>Not important</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>slightly important</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Important</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Very important</td>
<td>11</td>
</tr>
<tr>
<td>Sheng for employment</td>
<td>Not important</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>slightly important</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Important</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Very important</td>
<td>0</td>
</tr>
</tbody>
</table>

From the above findings, English was the most highly rated language for employment by both the older and younger respondents with both rating it at 92% very important and 8% rating it as important. English as an official language in Kenya is used in conducting international business and in administrative offices and institutions.

Kiswahili, which is also an official language in Kenya, was the second highly rated language for employment. A total of 17% of the children rated it as very important and 42% rated it as important. As for the older speakers, 17% regarded Kiswahili as very important for employment and 83% regarded it as important.
As regards Sheng, 84% of the children rated it as not important for employment and 17% rated it as slightly important. 92% of the older speakers rated Sheng as not important for employment and 8% rated it as slightly important. For, Kikamba, 17% older speakers rated Kikamba as not important for employment and 83% rated it as slightly important. While for the younger speakers, 92% rated Kikamba as not important for employment and 8% rated it as slightly important.

The low ratings for Kikamba and Sheng in their importance for getting employment could be attributed to the fact that these languages are more applicable to jobs in the informal sectors which do not need the mastery of English. The families in this study being in an urban upmarket would thus likely be inclined to formal sectors that require the mastery of English.

**General usefulness in life**

The respondents (parents and children) were required to rate the given languages according to how important they thought the languages were for life in general. They responded as shown in Table 4.7.
Table 4.7: Respondents’ opinions about given languages importance in general usefulness in life

<table>
<thead>
<tr>
<th></th>
<th>Older speakers (Parents) 35-60 years</th>
<th>Younger speakers (children) 11-19 years</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>%</td>
</tr>
<tr>
<td><strong>Kiswahili in general usefulness of life</strong></td>
<td>Not important</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Slightly important</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Important</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Very important</td>
<td>4</td>
</tr>
<tr>
<td><strong>Kikamba in general usefulness of life</strong></td>
<td>Not important</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Slightly important</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Important</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>Very important</td>
<td>2</td>
</tr>
<tr>
<td><strong>English in general usefulness of life</strong></td>
<td>Not important</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Slightly important</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>Important</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Very important</td>
<td>10</td>
</tr>
<tr>
<td><strong>Sheng in general usefulness of life</strong></td>
<td>Not important</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>slightly important</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Important</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Very important</td>
<td>0</td>
</tr>
</tbody>
</table>

The findings in Table 4.7 indicate that English was the most highly rated in general usefulness in life among the older speakers (parents) and the younger speakers (children). English ratings for the older speakers and younger speakers were the same with 83% rating it as very important and 17% rating it as important in general usefulness in life.

The ratings for Kiswahili were higher among older speakers as compared to the younger speakers. A total of 33% of the older speakers rated Kiswahili as very important and 67% rated it as important in the general usefulness in life. A total of 17% of the younger speakers rated Kiswahili as very important and 83%
rated it as important in the general usefulness in life. This difference could be attributed to the fact that these children in an urban upmarket predominantly speak in English.

As regards the Kikamba language in the general usefulness in life, the ratings were higher among the older speakers as compared to the younger speakers. A total of 83% of the older speakers regarded Kikamba as important and 17% regarded it as very important in the general usefulness of life. Whereas, 17% of the younger speakers regarded Kikamba as important and 83% rated it as slightly important. This difference in ratings among the older speakers and younger speakers could be due to the fact that it is the older speakers that usually speak the Kikamba language.

Younger speakers’ ratings for Sheng on the general usefulness in life were higher than the ratings for the older speakers. 42% of the younger speakers rated Sheng as important, 50% slightly important and 8% not important with regard to general usefulness in life. A total of 17% older speakers rated Sheng as slightly important and 83% rated it as not important with regard to general usefulness in life. This difference in ratings among the younger speakers and older speakers could be attributed to the fact that sheng is associated with the youth and it is the younger speakers who usually speak it.
4.2.2 Respondents’ Opinion on Kikamba

Respondents (younger speakers and the older speakers) were asked to respond to a list of statements concerning how they feel about the given languages with regard to their importance in their lives by choosing the following options:

Agree (A), strongly agree (SA), strongly disagree (SD) and disagree (D).

Table 4.8 presents the summary of these results. The score for each statement ranges from 1 to 4 with lower values indicating more negative attitudes.

Table 4.8: Respondents’ Opinion on Kikamba

<table>
<thead>
<tr>
<th>No</th>
<th>Item Description</th>
<th>Older speakers (speaker) (35-60years)</th>
<th>Younger speakers (children) (11-19 years)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>SD (1)</td>
<td>D (2)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>No %</td>
<td>No %</td>
</tr>
<tr>
<td>1.</td>
<td>It is worthwhile to learn Kikamba</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>2.</td>
<td>I would teach my children Kikamba</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

From the table above, it is clear that majority of the older speakers and younger speakers have positive attitudes towards Kikamba, 67% of the younger speakers and 83% of the older speakers strongly agreed on the statement that ‘it is worthwhile to learn Kikamba.’ 17% of both the younger speakers and the older speakers agreed on the statement ‘it is worthwhile to learn Kikamba.’ However, 17% of the younger speakers strongly disagreed and none of the
older speakers disagreed or strongly disagreed with the statement ‘it is worthwhile to learn Kikamba.’

This is an indication that the older speakers have a more positive attitude towards Kikamba than the younger speakers. This is in line with the observations that the researcher made. The researcher observed that it is the older speakers that use Kikamba to communicate to their parents, siblings and relatives. Thus, to them it is worthwhile to learn it since it is the language they use to speak to their parents, siblings, relatives, friends and social contacts.

As for the younger speakers, the researcher observed that they hardly speak the Kikamba language. What they do is to utter a word or two when responding to yes/no questions or making short statements. It is no wonder a few, 17% younger speakers strongly disagreed with the statement ‘it is worthwhile to learn Kikamba’ since they hardly use it. However, a large number of the younger speakers have a positive attitude towards Kikamba with 67% strongly agreeing and 17% agreeing with the statement. The researcher also noted during the observations that some of the younger speakers were willing and eager to learn a new word in the Kikamba language and would be fascinated by the mention of some of the terms.

The second statement indicates that 17% of the older speakers strongly agreed with the statement ‘I would teach my children Kikamba’ whereas, 83% of the older speakers and 42% of the younger speakers agreed they would teach their
children Kikamba. However, a total number of 33% of the younger speakers disagreed and 8% strongly disagreed they would teach their children Kikamba.

This indicates that it is the older speakers who are more positive about the Kikamba language. However regarding language use, there is a contradiction between what people say about their attitude to their MT and what they actually do in practice. The researcher observed that the majority of the older speakers (parents) do not speak Kikamba to their children even at home implying they are not teaching their children the language. Some of the parents do not feel ashamed to tell anybody that their children do not understand or speak Kikamba. They seem to feel it is an achievement for their children to have acquired and mastered the “prestigious” English language with fluency. The fact that their children cannot speak their MT does not seem to bother these parents.

As for the younger speakers, the negative attitude towards the statement that they would teach their children Kikamba could be an implication that since their parents do not speak to them Kikamba, they would also not speak to their children in Kikamba. It could also be attributed to the fact that some do not know the language well, since they do not speak it, hence will have difficulties in transmitting it to their children.

4.2.3 Language preference among the Kamba respondents
Lack of an alternative language may lead to more use of a language. However, if alternative languages are available and one prefers to use a language over
another, it means they are making a decision based on the alternatives that are available to them and they have a choice. Thus to investigate language preference among Kamba respondents, one of the open-ended questionnaire questions required the respondents to indicate and give a reason regarding which language they most preferred.

A total number of 92% of the younger speakers reported that they preferred English whereas, 8% of the younger speakers reported they preferred Kiswahili. Some of the reasons they gave for their preference for English was that they are fluent in English, English is easier for them, and they are more comfortable conversing in English. These results point to the fact that majority of the younger speakers predominantly speak in English. The younger speakers are emotionally attached to the English language and some of these younger speakers do identify with English as part of themselves.

A total number of 75% of the older speakers reported that they preferred Kikamba, while 17% preferred English and 8% preferred Kiswahili. Those who reported they preferred Kiswahili gave reasons such as it is a national language and can be understood by the majority of the Kenyans. Those who reported that they preferred English gave reasons such as it is easier to speak than Kiswahili and it is a national language. Those who reported they preferred Kikamba gave reasons such as they liked Kikamba and it was their MT. These results indicate that the older speakers have a positive attitude towards Kikamba since it is the language they prefer. Majority of the older speakers predominantly speak in Kikamba to their relatives, siblings and social contacts. However, majority of
the older speakers do not speak Kikamba to their children. Hence, older speakers maintain their MT but they do not transmit it to their own children.

4.2.4 Kamba respondents’ opinion on the language that should be used at home

The next questionnaire question was geared towards finding out what language the respondents felt should be used at home and their reasons. A total number of 92% of the younger speakers said English and 8% younger speakers said Kiswahili. Some of their reasons for these are that they are easier and that they are fluent in them. This implies that the younger speakers have more positive attitudes toward English and Kiswahili to the detriment of the MT, Kikamba. This is a pointer of Kikamba being in danger. This could be attributed to the fact that parents are not transmitting their MT to these younger speakers. According to the Gaelic Arvanitika Model (GAM), the external setting (urbanization and socio-economic factors in this study) has created pressure resulting to negative attitudes towards Kikamba. As a result, Kikamba is used in fewer domains and has been replaced by the DL (English followed by Kiswahili).

A total number of 42% of the older speakers reported that English and Kiswahili should be used at home, 17% said Kikamba and 8% said all languages should be used at home. Those who said English or Kiswahili gave reasons such as their children are fluent in English and Kiswahili and that their children are unable to speak Kikamba. Those who said Kikamba gave their reason for this as it is their M.T. Those who said all languages should be
spoken at home gave their reason as it depends on the situation at hand and who you are addressing. These results show that majority of the older speakers are of the opinion that English and Kiswahili should be used at home. This is an indication that the M.T. will most likely not be transmitted to the younger speakers.

4.3 Decline in knowledge of the basic vocabulary of kinship terms among the Kamba children

To address the third objective – to determine the nature and evidence of language endangerment, this study deals with the extent of contact influence by examining decline in knowledge of the basic vocabulary of kinship terms among the Kamba children. Kinship is the term used to refer to family relationship in human society. They are based on relation by marriage or blood gender, generation and age. Kinship terms maintain the systems and reflect the kin system of a given community. Children develop an awareness of the relation named by the terms and acquire these words at a young age.

The twelve subjects were interviewed on their Kikamba knowledge of the basic vocabulary of kinship terms. The correct kinship terms were established using an English–Kikamba dictionary (Mwau, 2006). The interview schedule was informed by three studies; Heynen & Hunt (2011), Kawira (2014) and Malik (2010). The present study picked Kikamba kinship terms from a list of Kikamba kinship terms in Heynen & Chelsea’s (2011). The kinship terms were also picked from Kawira’s (2014) study which investigates Kimeru kinship
terms by describing various kinship relations. She uses an interview schedule in which she gives English terms and asks respondents to give the equivalent Kimeru kinship terms. Malik (2010) deals with the borrowing of kinship terms from Urdu to Punjabi. In Malik’s study, respondents were given a questionnaire consisting of 25 vocabulary items i.e. Urdu kinship terms. The respondents were asked to write the equivalent Punjabi terms.

The results of the semi-structured interview are presented in Table 4.9.

Table 4.9: Respondents’ results of the semi-structured interview

<table>
<thead>
<tr>
<th>English kinship term</th>
<th>Kikamba kinship term</th>
<th>Loan word</th>
<th>Respondents who knew the correct Kikamba equivalent term</th>
<th>Respondents who gave loan word</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Number</td>
<td>%</td>
<td>Number</td>
</tr>
<tr>
<td>father</td>
<td>tata/nau/asa</td>
<td>vâvâ/ndandi</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>mother</td>
<td>inya/mwaitũ</td>
<td>mamã/mami</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>paternal uncle</td>
<td>lamwendumu</td>
<td>angoo</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>maternal uncle</td>
<td>(mama/naĩmĩwa</td>
<td>angoo</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>aunt</td>
<td>mwendoia</td>
<td>andi</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>brother</td>
<td>mwana-a-inyia</td>
<td>mbraitha</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>sister</td>
<td>mwĩĩtu-a-inyia</td>
<td>sista</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>maternal cousin</td>
<td>mwana-a-mwendya</td>
<td>kasini</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>paternal cousin</td>
<td>mwendw’asa</td>
<td>kasini</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>paternal male cousin</td>
<td>mwanaasa/ mwana’ia</td>
<td>kasini</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>paternal female cousin</td>
<td>mwĩĩtu waasa/ mwĩĩtu’aia</td>
<td>kasini</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>grandfather</td>
<td>ãmau</td>
<td>12</td>
<td>100</td>
<td>0</td>
</tr>
<tr>
<td>grandmother</td>
<td>sũũũ</td>
<td>12</td>
<td>100</td>
<td>0</td>
</tr>
</tbody>
</table>
The findings in Table 4.9 indicate that most of the Kikamba kinship terms are unknown to the respondents. None of the respondents knew the correct equivalent Kikamba terms for the English kinship terms, mother, father, aunt, uncle, sister, brother, and cousin. However, all the respondents gave the correct equivalent Kikamba term for the English kinship terms for grandfather and grandmother. All the respondents gave English loan words as equivalents for the given English kinship terms for uncle, aunt, brother, sister and cousin. A total of 17% of the respondents gave English or Kiswahili loan words for father and mother. The only Kiswahili loanwords were ‘vāvā’ (father) and ‘mamā’ (mother).

The results obtained indicate that most of the children are not familiar with most of the kinship terms. This could imply that they have not been exposed to some of these words. According to Sasse (1992) the first phase of language loss occurs when language transmission is interrupted. When language transmission is interrupted, there occurs a lack of competence among the younger speakers (children) who then acquire the dominant language as their home language.

The researcher observed that the children predominantly speak in English and they interact with their parents using English or Kiswahili. However, the older speakers (parents) use Kikamba to speak to their relatives, siblings, friends and house help(s). The younger speakers have thus acquired a passive knowledge in the Kikamba language. Sasse (1992) argues that semi-speakers show the highest degree of lexical loss because of imperfect acquisition, usually caused by inadequate input and/or the limited opportunity to use the moribund
language. The younger speakers lacked input in their MT; as a result they adopted English and Kiswahili. The younger speakers (children) have thus become semi-speakers. Semi-speakers experience interrupted transmission of the language to an extent that an imperfect command of it, developed to a pathological degree from the outset (Sasse, 1992).

Also, according to Batibo (2005) a language experiences many effects due to the pressure from ‘stronger’ languages (English and Kiswahili in this study). Among them; assumptions that English and Kiswahili are of a higher status, diminishing domains of use, development of negative attitudes towards L1 (Kikamba in this study) with eventual ceasing of transmission of L1 (Kikamba in this study). Children only acquire L2 (English or Kiswahili in this study) as children fail to acquire the full range of vocabulary. Parents failed to teach the younger speakers (children) Kikamba because of the low prestige and socio-economic value attached to it as discussed in the findings of objective two in this study. Younger speakers adopt new words since they are associated with the prestige of the donor languages- English and Kiswahili.

Family relationships contracted through and marriage (affinal) and birth (consanguineal) are the same in all human societies. The meaning of words in one language is not the same as in the corresponding words of another language. For instance, English in this study, the word uncle is applicable to both the paternal uncle and maternal uncle. While in the Kikamba language there is a term to denote maternal uncle and a term for paternal uncle. The children in the study appeared completely unaware of the complicated
Kikamba kinship system; terms for maternal and paternal kinship terms. The respondents seemed to be only aware of the English kinship system and as a result gave the same term to denote the paternal and maternal side. The difference in culture and society may reflect differences in vocabulary.

According to Tsunoda (2006), disintegration of the tribal units and upheavals in the traditional social fabric leads to the loss of kinship terms. The tradition of transmitting and preserving linguistic and cultural knowledge has decreased. Younger speakers are thus losing proficiency in the indigenous language at an alarming rate. A generation of younger speakers (children) who are unable to transmit kikamba language to future generations has been created.

All the respondents were able to give the correct equivalent Kikamba term for the English kinship term for grandfather and grandmother. A possible explanation could be because it is the grandparents who normally speak Kikamba to these children even if it is exchanging greetings, a few sentences and uttering a few words. The researcher also observed that grandparents referred to themselves as grandfather/grandmother when interacting with these children using the Kikamba kinship terms - ũmau/sũsũ. Parents, siblings and relatives too referred to these grandparents using the Kikamba kinship terms. Thus, making it easier for the children to learn the Kikamba kinship terms for grandmother and grandfather because they are used a lot more frequently than the other Kikamba kinship terms. According to Batibo (2008), the speakers of a speech community determine whether their language continues or gets
abandoned. Whether inter-generational transmission takes place or not and whether it expands or reduces the domains in which it is used.

Borrowing occurs when a speaker of L1 ‘borrows’ a word to fill a lexical gap in L1. The reasons for this lexical gap can be many: to express new concepts, experiences and objects that are alien to their culture for which they lack native words or certain words may be felt as non-prestigious, simply unknown or just forgotten. The respondents gave loan words as equivalents for the given English kinship terms for mother, father, aunt, uncle, sister, brother, and cousin. According to Tadmor (2009), semantic fields that have a low-borrowing rate include universal concepts that are shared by most human societies. Every language has its own words to denote such concepts, and hence has no need to borrow them. Core borrowing which is the incorporating of foreign features into a speech communities native language by speakers of that language has a negative impact on the borrowing language. Prestige is a factor here because there is no need to borrow a good deal of the lexis given the existence of native words for the same items.

Replacement of existing Kikamba kinship terms with words borrowed from English is thus an indicator of endangerment since lexical attrition is an initial sign of endangerment. The borrowing of kinship terms from English to Kikamba language is a matter of interest since it often shows receptiveness for assimilation and influence of the dominant language. Bilingualism, prevalence of negative attitudes, socio-economic disadvantage and lack of transmission of
the indigenous language are indicators that the language is highly endangered (Batibo, 2005).

**4.4 Chapter Summary**

In this chapter, the data collected have been analyzed. The language use patterns and attitudes towards Kikamba among the older Kamba speakers (parents) and the younger Kamba speakers (children) have been identified and described in the light of Gaelic Arvanitika Model (GAM) and Bilingual Markedness Model. Decline in knowledge of kinship terms among the Kamba younger speakers (children) has also been identified and described in light of GAM and Bilingual Markedness Model. The next chapter deals with the summary of the findings, conclusions and the recommendations. It also gives suggestions for further research.
CHAPTER FIVE
SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

In this study, a sociolinguistic analysis of Kikamba language shift and endangerment in an urban upmarket has been carried out. The cause and process of the Kikamba language shift and endangerment has been explained in the light of Gaelic Arvanika Model (GAM) by Sasse (1992) and Marked Bilingualism Model by Batibo (2005). This chapter deals with the study’s summary of findings, implications, conclusions, recommendations and suggestions for areas of further research.

5.1 Summary of the Findings

There is a difference in the language choice patterns of the older speakers (parents) and the younger speakers (children). English is the most dominant language among the children followed by Kiswahili. Younger speakers use English to speak to their siblings, parents and friends. The older speakers (parents) most dominant language is Kikamba. This is the language they use to speak to their siblings, relatives, parents, kamba friends and kamba house help(s).

Older speakers (parents) interact mainly with the younger speakers (children) in English and Kiswahili. However, the older speakers (parents) interact with
Kamba guests, relatives and house help(s) using Kikamba. The younger speakers (children) hardly speak Kikamba. They only utter a few words in Kikamba on rare occasions when responding to yes/no questions in Kikamba or when responding to Kamba greetings.

English followed by Kiswahili are the most prevalent languages used by the Kamba parents and their children in the given domains; shopping, social functions and reading the bible. In addition, both the younger speakers (children) and older speakers (parents) prefer the English radio stations.

Kikamba was lowly rated for education and employment by both the younger speakers (children) and the older speakers (parents). However, English is highly rated for education and employment by both the younger speakers (children) and the older speakers (parents). Kiswahili is the second highly rated language for education and employment by both the younger speakers and older speakers. In the case of Sheng, it was lowly rated for employment and all the respondents rated it as not important for education.

English was the most highly rated language followed by Kiswahili, Kikamba and Sheng respectively in the general usefulness of life among the older speakers (parents) and younger speakers (children). As regards Kikamba and Kiswahili language in the general usefulness of life, the ratings were higher among the older speakers as compared to the younger speakers, whereas, the ratings for Sheng in general usefulness in life was higher among the younger speakers as compared to the older speakers.
Majority of the older speakers and younger speakers have positive attitudes towards Kikamba. However, it is the older speakers (parents) who have a more positive attitude towards Kikamba than the younger speakers (children). There is also a contradiction between what people say about their attitude to their mother tongue and what they actually do in practice. The older speakers and younger speakers do not interact in Kikamba even at home.

Younger speakers (children) reported they preferred English followed by Kiswahili, Sheng then Kikamba, whereas, the older speakers (parents) reported they preferred Kikamba followed by English then Kiswahili. However, both the younger speakers and older speakers reported that English and Kiswahili should be used at home.

Most of the Kikamba kinship terms are unknown to the respondents. None of the respondents knew the correct equivalent Kikamba terms for the English terms; father, mother, uncle, aunt, brother, sister and cousin hence gave loan words from English as equivalents. The only Kiswahili loan words were ‘mamå’ meaning mother and ‘våvå’ meaning father. However, all the respondents gave the correct equivalent terms for the English terms for grandfather and grandmother.
5.2 Implications of the Findings

Parents speak to their children mainly in English or Kiswahili and the children predominantly speak in English and Kiswahili. One of the issues that emerge from these findings is the implication that Kikamba language in an urban up-market seems to lose its territory. In the home and family domain, the occurrence of language shift can most easily be detected. For, it is only at home or family situation where the children can use their ethnic language, Kikamba. Yet, the parents speak to their children mainly in English or Kiswahili resulting in failure of MT transmission. The younger generation’s decline in Kikamba competence has an implication on its transmission to their children. If Kikamba is not fully acquired, a shift to the DL (in this study, English and to some extent Kiswahili) is likely to occur.

The findings on language attitudes imply English and to some extent Kiswahili are associated with employment and higher education. They are a key to social mobility and a means of social advancement and status. Kikamba is considered as having little socio-economic value and gain. As a result, respondents from the two groups especially the younger speakers prefer English and Kiswahili to the detriment of Kikamba.

The findings on decline in knowledge of the basic vocabulary of kinship terms within the Kikamba lexicon among the younger speakers has an implication that younger speakers of Kikamba language lack practice in the language. They have not learned the Kikamba language enough to enable them to acquire
knowledge in the basic vocabulary. There is thus, lexical loss among younger speakers of Kikamba. Language shift linked with loss will finally result in language death (Crystal, 2000).

5.3 Recommendations

To increase the rate of acquisition of the language, guardians and parents should encourage children to learn and speak Kikamba.

To increase the rate of acquisition of the language, Parents and guardians should also speak Kikamba to children

The reading of Kikamba written materials, the listening of Kikamba radio in media especially among the children should be encouraged to help them acquire the basic vocabulary, functional words and grammatical features of the Kikamba language.

Awareness should be created for the members of a speech community such as Kamba to understand and know the significance of promoting and safeguarding their MT. The MT is a carrier of a people’s cultural heritage. Languages are repositories of History, languages express identity, and languages contribute to the sum of human knowledge and are interesting.

The notion of English as the language of intellectual, social and economic development should be demystified by developing positive attitudes towards Kikamba by;
• Making indigenous languages like Kikamba to be more lucrative. For instance, knowledge in the local indigenous languages should enable one to qualify for jobs such as a mass media practitioner, an instructor in the language, a translator, an interpreter etc.

• Kenyan universities, middle level colleges and tertiary institutions should introduce indigenous languages like Kikamba as an educational discipline.

5.4 Areas of further research

The following are possible future research areas:

1. A study on other structural aspects of Kikamba language endangerment such as simplification, complexity and innovation.

2. A further study to investigate Kikamba language shift and endangerment in middle class and down market urban areas of Nairobi.

5.5 Conclusion

This chapter dealt with giving the summary of the findings, the recommendations and the areas of further research.

Kikamba language in an urban upmarket seems to lose its territory. The parents speak to their children mainly in English or Kiswahili resulting in failure of MT transmission. Kikamba is considered as having little socio-economic value or gain. As a result these Kamba speakers prefer English and Kiswahili to the
detriment of Kikamba as a lot of Kikamba’s native words are ceasing to exist, making it quite susceptible to endangerment.

Younger speakers (children) have not learned the Kikamba language enough to enable them to acquire knowledge in the basic vocabulary. There is thus, lexical loss among the younger speakers. The younger generation’s decline in Kikamba competence has an implication on its transmission to their children. According to Crystal (2000), when nobody speaks a certain language anymore that language dies. A community loses a significant amount of its cultural identity when its language dies. Hence, need to preserve this valuable possession - indigenous languages.
REFERENCES


W. de Gruyter.


Gachiri, O. (2004). Kenyan language ideology, language endangerment and


Youth towards their Mother Tongue. Philadelphia. Routledge.


University students. Selected proceedings of the 41st Annual conference on African Linguistics. Cascadilla proceedings project, Somerville, MA, USA.


Appendix A (Questionnaire to be filled by Kamba parents)

Introduction

The purpose of this questionnaire is to get your views about the languages you speak. The information you give is confidential and is for the success of this academic research.

SECTION A

1. Your Gender, Male □ Female □ (tick whichever is appropriate)
2. Age (choose the appropriate age bracket) 35 - 45 years □
   46 - 59 years □ over 60 years □
3. Education level, primary □ secondary □ certificate/diploma □
   degree □
4. How long have you stayed in this estate? ..................................................

SECTION B

1. Which of the four languages do you mainly use to speak to the following people? Put a tick in the appropriate box.

<table>
<thead>
<tr>
<th></th>
<th>uncles/aunts</th>
<th>brothers/sisters</th>
<th>cousins</th>
<th>grandparents</th>
<th>parents</th>
<th>house help</th>
<th>friends</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kikamba</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kiswahili</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sheng</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Which Language do you speak at home with your children?

.................................................. Reason?.................................................................
3. Which of the four languages do you mainly use in the following places?

Put a tick in the appropriate box.

<table>
<thead>
<tr>
<th>Language</th>
<th>Home</th>
<th>Office</th>
<th>Shopping</th>
<th>School</th>
<th>Social functions</th>
<th>Reading bible</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kikamba</td>
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</tr>
<tr>
<td>Kiswahili</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sheng</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4. Which radio stations do you listen to? Kamba, English, Kiswahili?

........................... Reason? ...........................................................

SECTION C

1. Tick in the appropriate box according to how you feel the following languages are important in your life in the areas indicated below:

<table>
<thead>
<tr>
<th>Language</th>
<th>Not important</th>
<th>Slightly important</th>
<th>Important</th>
<th>Most important</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kiswahili</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Situation</td>
<td>For education</td>
<td>Getting a job</td>
<td>General usefulness in life</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Situation</td>
<td>For education</td>
<td>Getting a job</td>
<td>General usefulness in life</td>
<td></td>
</tr>
<tr>
<td>Language</td>
<td>Not important</td>
<td>Slightly important</td>
<td>Important</td>
<td>Most important</td>
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<tr>
<td>----------</td>
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<td>---------------------</td>
<td>-----------</td>
<td>----------------</td>
</tr>
<tr>
<td><strong>Kikamba</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Situation</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>For education</td>
<td></td>
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<tr>
<td>Getting a job</td>
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<tr>
<td>General usefulness in life</td>
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</tr>
<tr>
<td><strong>Sheng</strong></td>
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<td></td>
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<tr>
<td>Situation</td>
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<tr>
<td>For education</td>
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<tr>
<td>Getting a job</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General usefulness in life</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Please indicate your opinion of the following statements by using a tick.

<table>
<thead>
<tr>
<th>Statement</th>
<th>strongly disagree</th>
<th>disagree</th>
<th>agree</th>
<th>strongly agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is worthwhile to learn Kikamba</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I would teach my children Kikamba</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3. Which Language do you most prefer? .............................................. Reason?

........................................................................................................

4. What language should be spoken at home? ........................................

Reason?........................................................................................................
Appendix B (Questionnaire to be filled by Kamba Children)

Introduction

The purpose of this questionnaire is to get your views about the languages you speak. The information you give is confidential and is for the success of this academic research.

SECTION A

1. Your Gender, Male ☐ Female ☐ (tick whichever is appropriate)

2. Age (choose the appropriate age bracket) below 10 years ☐
   11 - 19 years ☐ over 20 years ☐

3. Education level, primary ☐ secondary ☐ certificate/diploma ☐ degree ☐

4. How long have you stayed in this estate? ..............................

SECTION B

1. Which of the four languages do you mainly use to speak to the following people? Put a tick in the appropriate box.

<table>
<thead>
<tr>
<th>Language</th>
<th>uncles/aunts</th>
<th>brothers/sisters</th>
<th>cousins</th>
<th>grandparents</th>
<th>parents</th>
<th>house help</th>
<th>friends</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kikamba</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kiswahili</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sheng</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Which Language do you use to interact at home with your parents?..............

Reason?........................................................................................................................................
3. Which of the four languages do you **mainly** use in the following places?

Put a tick in the appropriate box.

<table>
<thead>
<tr>
<th></th>
<th>Home</th>
<th>Office</th>
<th>Shopping</th>
<th>School</th>
<th>Social functions</th>
<th>Reading bible</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td></td>
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<tr>
<td>Kikamba</td>
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</tr>
<tr>
<td>Kiswahili</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sheng</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4. Which radio stations do you listen to? Kamba, English, Kiswahili?

...........................................................
Reason? .................................................................

**SECTION C**

1. Put a tick in the appropriate box according to how you feel the following languages are important in your life in the areas indicated below:

<table>
<thead>
<tr>
<th>Kiswahili</th>
<th>Not important</th>
<th>Slightly important</th>
<th>Important</th>
<th>Most important</th>
</tr>
</thead>
<tbody>
<tr>
<td>Situation</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>For education</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Getting a job</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General usefulness in life</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>English</th>
<th>Not important</th>
<th>Slightly important</th>
<th>Important</th>
<th>Most important</th>
</tr>
</thead>
<tbody>
<tr>
<td>Situation</td>
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<td></td>
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<tr>
<td>For education</td>
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<tr>
<td>Getting a job</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>General usefulness in life</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Kikamba

<table>
<thead>
<tr>
<th>Situation</th>
<th>Not important</th>
<th>Slightly important</th>
<th>Important</th>
<th>Most important</th>
</tr>
</thead>
<tbody>
<tr>
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</tr>
<tr>
<td>Getting a job</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>General usefulness in life</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Sheng

<table>
<thead>
<tr>
<th>Situation</th>
<th>Not important</th>
<th>Slightly important</th>
<th>Important</th>
<th>Most important</th>
</tr>
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<tbody>
<tr>
<td>For education</td>
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</tr>
<tr>
<td>Getting a job</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>General usefulness in life</td>
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<td></td>
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</tbody>
</table>

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<th>disagree</th>
<th>agree</th>
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<tbody>
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<td>It is worthwhile to learn Kikamba</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>I would teach my children Kikamba</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3. Which Language do you most prefer? ........................................ Reason?

...........................................................................................................

4. What language should be spoken at home? ................. Reason?

.............................................................................................................
Appendix C (Interview Schedule)

(To be self-administered by the researcher to the children respondents)

Please give a Kikamba word equivalent in meaning to each of the following English words.

The information you give is confidential and is for the success of this academic research.

**Kinship terms**

1. father
2. mother
3. uncle (paternal)
4. uncle (maternal)
5. aunt
6. brother
7. sister
8. cousin (maternal)
9. cousin (paternal)
10. cousin (paternal male cousin)
11. cousin (paternal female cousin)
12. grandfather
13. grandmother
Appendix D (Research Clearance Permit)

THIS IS TO CERTIFY THAT:
MISS. GERTRUDE MWIKALI MUTHOKA
of KENYATTA UNIVERSITY, 455-9G260
Kitui, has been permitted to conduct
research in Nairobi County

on the topic: KIKAMBA LANGUAGE
SHIFT AND ENDANGERMENT IN URBAN
UPMARKET: A SOCIOLINGUISTICS
ANALYSIS.

for the period ending:
29th September, 2017

Applicant’s
Signature

Permit No : NACOSTIP/16/9775/13515
Date Of Issue : 30th September, 2018
Fee Received : Ksh 1000

CONDITIONS
1. You must report to the County Commissioner and
the County Education Officer of the area before
embarking on your research. Failure to do that
may lead to the cancellation of your permit.
2. Government Officer will not be interviewed
without prior appointment.
3. No questionnaire will be used unless it has been
approved.
4. Excavation, mining and collection of biological
specimens are subject to further permission from
the relevant Government Ministries.
5. You are required to submit at least two (2) hard
copies and one (1) soft copy of your final report.
6. The Government of Kenya reserves the right to
modify the conditions of this permit including
its cancellation without notice.

National Commission for Science, Technology & Innovation

RESEARCH CLEARANCE
PERMIT

Serial No: A1143

CONDITIONS: see back page
Appendix E (Research Authorization Letter)

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471, 2243345, 3318571, 221920
Fax: +254-20-318245, 3318249
Email: dgi@nacostl.go.ke
Website: www.nacostl.go.ke
When replying Please quote

Ref: No. NACOSTI/P/16/99775/13616 Date: 30th September, 2016

Gertrude Mwikali Muthoka
Kenyatta University
P.O. Box 43844-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on “Kikamba language shift and endangerment in urban upmarket: A sociolinguistics analysis,” I am pleased to inform you that you have been authorized to undertake research in Nairobi County for the period ending 29th September, 2017.

You are advised to report to the County Commissioner and the County Director of Education, Nairobi County before embarking on the research project.

On completion of the research, you are expected to submit two hard copies and one soft copy in pdf of the research report/thesis to our office.

Boniface Wanyama
FOR: DIRECTOR GENERAL/CEO

Copy to:

The County Commissioner
Nairobi County.

The County Director of Education
Nairobi County.

National Commission for Science, Technology And Innovation is ISO 9001:2008 Certified