AN ASSESSMENT OF LUNYORE VITALITY IN MULTILINGUAL

MASENO DIVISION, KENYA

BY

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DECLARATION

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DEDICATION

This thesis is dedicated to my late parents Mzee James Muhanji and Mama Phelista who sacrificed their comfort to give me a positive future. It is also dedicated to my beloved husband Mr. Caleb Amasaka and to my children Sophie, Sharon, Noel and Sylvia, who motivated me to fight on. Thank you all for being there for me.

ABSTRACT

Lunyore is a Luhyia dialect spoken by Banyore people who live in Emuhaya District in Vihiga County and Maseno Division in Kisumu County. Maseno Division is a multilingual area where a range of languages are spoken. On one hand, Kiswahili and English are used as national and official languages respectively. On the other hand, are Dholuo and Lunyore that serve as mother tongues. Language choice and maintenance has become a common phenomenon in intercultural settings. Bilingual speakers are able to switch from one language to another with ease. In a multilingual society, speakers are faced with the challenge of choosing the appropriate language for communication in various domains. Language choice plays an important role in society because it determines the maintenance of a specific dialect or language. It was important to determine the position of Lunyore vitality. The study was carried out in Maseno Division, Kisumu West Sub-County. It was important to investigate the language choices made by the Lunyore speakers in Maseno Division to determine whether Lunyore dialect is being maintained given that Lunyore has fewer speakers in the area as revealed by the census report of 2009. The choices the Lunyore speakers make may lead to cultural loss which is closely linked to the traditional occupation and the way of life of the indigenous people. Language is an essential part of the cultural diversity of the world. However no research has been done to determine the maintenance of Lunyore language. The purpose of the study was to determine the vitality of Lunyore dialect in specific domains. The specific objectives were to; determine the influence of age, gender, education and occupation on language choice and maintenance among the Lunyore speakers in Meseno Division, establish the socioeconomic factors that influence language choices and maintenance among the Banyore speakers of Maseno Division, identify and explain the Banyore attitudes towards their language and other languages they speak and whether these attitudes lead to maintenance of Lunyore in Maseno Division, to investigate language choices in specific domains of Lunyore speakers and how they influence maintenance of Lunyore in Maseno Division. The study employed the Ethno linguistic Vitality theory (EV) by Giles, Bourhis and Taylor (1977) who argues that the vitality of the ethnolinguistic group is determined by three variables related to status, demography and institutional support. The study population consisted Lunyore speakers living in Maseno Division. Descriptive research design was used. Purposive and snowball sampling techniques were used to collect data. Data were collected by use of open-ended and closed interview questions, questionnaire and observation schedule. A pilot study was carried out on 10 respondents from Lunyore speakers and 2 primary schools in Maseno Division to establish the reliability of the research instruments. Validity of the instruments was ascertained by experts from the department of Linguistics of Maseno University. Quantitative data were analyzed using descriptive statistics; frequency counts and percentages. The study also used an observation schedule and interview guide to collect data from specific domains. The researcher purposively sampled 10 homes occupied by the Lunyore speakers, 5 primary schools that are in contact with Lunyore and Dholuo speakers, 3 churches, 3 market places and 5 baraza sessions were observed. Qualitative data was transcribed and reported as themes and subthemes emerged. The study revealed that Lunyore speakers chose Dholuo language in many domains. The difference between the choices of Dholuo against Lunyore was significant. The study found that there is a relationship between choice and the maintenance of a language. The study therefore recommends that the Lunyore speakers should be encouraged to speak their mother tongue. They should ensure that they enhance effective ways of speaking Lunyore dialect in many contexts. The study is significant because it has contributed to the sociolinguistic study of Lunyore dialect. In addition the study is important in preserving the identity and culture of Lunyore speakers in Maseno Division.The study recommends that further investigations into the vitality of other luyia dialects should be undertaken to explicate their vitality. Lunyore speakers should ensure that they implement effective ways to enable them speak in their mothertongue in most contexts so as to enhance its vitality.

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LIST OF ABBREVIATIONS AND ACRONYMS

D.C	District Commissioner
EV	Ethnolinguistic Vitality
K.N.B.S	Kenya National Bureau of Statistics
NPE	Nigerian Pidgin English
P.C	Provincial Commissioner
S.G.S	School of Graduate Studies
SPSS	Statistical Package for Social Sciences
UNESCO	United Nations Educational Scientific and Cultural Organization

OPERATIONAL DEFINITION OF TERMS

Ecology of language: This is the study of interactions between any given language and the environment. The true environment is the society that uses it as one of its codes. Language exists only in the minds of its users and it only functions in relating these users to one another and to   nature that is the social and natural environment. Part of the ecology is therefore psychological. Its interactions with other language are in the minds of bi-and multilingual speakers. Another part of ecology is sociological, its interactions with the society in which it functions as a medium of communication.

The ecology of language is determined   primarily by people who learn it, use it and transmit it t to the others.

Language choice: A sociolinguistic phenomenon which refers to selecting of a language for different purposes in different contexts.

Language maintenance: It is used to describe a situation in which a speaker, a group of speakers or a community continues to use their language in some or all the spheres of life in spite of competition with the dominant group.

Vitality: The vitality of a language is demonstrated by the extent that the language is used as a means of communication in various social contexts for specific purposes. The most significant indicator of a language's vitality is its daily use in the home. A language with high vitality would be one that is used extensively both inside and outside home by all generations, and for most, if not all, topics.

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CHAPTER ONE

INTRODUCTION

This chapter is an introduction to the study. It provides the background and describes the context of the study. This section also incorporates the statement of the problem, research questions, research objectives, justification, the scope of the study and the theoretical framework.

1.1 Background to the Study

Lunyore is one of the seventeen dialects that form the Luluhyia language and is spoken by the Banyore of Western Kenya. Banyore are Bantu speaking people (Were, 1974). According to Whiteley (1974), the Bantu language community in Kenya comprises of several sub-groups: Kikuyu, Gusii, Taita, Luhyia, Swahili, Shambala and Mijikenda. For the purpose of this research, the following is the classification of the Luhyia sub-tribes which represents the different dialects as done by Osogo (1966):

(i)   Northern dialects: Lubukusu, Lutachoni

(ii)   Central dialects: Luwanga, Lusamia, Lutsotso, Lukisa, Lumarachi, Lukhayo, Lunyala (lake), Lunyala (north), Lukabras, Lunyore, Lumarama

(iii)   Eastern dialects: Lwisukha, Lwidakho, Lutiriki

(iv)   Southern dialects: Lulogoli

Lunyore dialect is spoken in Emuhaya Sub-County in Vihiga County and Maseno Division in Kisumu County. Geographically, the Banyore people are found in the western part of Kenya in the present day Emuhaya Sub-County in Vihiga County, and Kisumu West Sub-County in Nyanza region. Maseno Division is divided into four locations namely, Kisumu North West, West Kisumu, Otwenya and East Seme. The population of Lunyore speakers in Maseno Division is concentrated in Kisumu North West and East Seme locations around

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Kamagore. The Population of Maseno Division was 77,554 as contained in 2009 report of Kenya National population census volume 1A. The Banyore in Maseno Division at that time were 21,526 out of 77,554 as compared to the Luo community who were 56,28. It was noted by the researcher that language contact in Maseno Division between the Luo majority and the Lunyore minority can cause change in language use. In the contribution by Hein and Kuteva (2005), an even more subtle mechanism of contact-induced change is proposed whereby speakers are assumed to not only replicate material and functional properties of some unit in the model language but also process of gramaticalization. Okombo (1994) observes that the current situation in Kenya as in most African countries is that of diglossia already, involving the selective use of an ethnic language in one set of circumstances and the use of one official, often foreign languages. The situation in Maseno Division called for in- depth investigation into the language use of the Lunyore speakers so as to establish its vitality.

1.1.1 General Language Choices within Maseno Division

Examining the way people use language provides information about the way language works as well as social relationships in the community. Language choice is driven by many factors; Age, gender, education and occupation are some of the factors that can influence change in a language. In the study Romanian choice of language in Hungary (Borberly,2000), statistical results show that among the young Romanians, use of Hungarian is more and more frequent than among the older people. Gender differences have been examined in various ways, in actual words people use and found that women were more likely to use first person singular (Mehl and Pennebaker (2003). Research is yet to establish language choice and use along gender lines. Mugambi (2002) observes that Kenya is a multilingual country in which over 40 languages are spoken; English and Kiswahili dominate in that they are given official recognition while indigenous languages

are not. English is used in Education for official purposes and international communication while Kiswahili is the national language and is also an official language. It is used in political arena. It is the language of national identity. Indigenous Kenyan languages are not given the same amount of recognition, they are regarded for use at household level and interethnic events. The Lunyore speakers of Maseno Division use Lunyore and Dholuo in various social contexts (depending on the place and situation). English and Kiswahili are also used as official and national languages respectively. The study seeks to determine the influence of age, gender, education and occupation on language choice and how this influences the vitality of Lunyore in Maseno Division.

Language plays an important role in defining who we are and makes us recognizable to other members of our particular speech communities. As Joseph (2006) puts it "we read the identity of people with whom we come into contact based on very subtle features of behaviour, among which language is particularly central". Some bilingual and multilingual speakers sometimes prefer using the community language rather than the first language due to practical, political and economic reasons. It is sometimes practical to use the community language because it is widely understood by the entire community and it is easier to communicate with others and to transact business because of language familiarity. Community language is preferred by most bilinguals and multilingual speakers as their base language for it provides them with more chances of economic benefits (Bradly, 2002; Dgefa, 2004). Natthia (2003) observes that it is necessary to maintain the diversity of language throughout the world. When there are two or more languages interacting in a society, it is difficult to maintain their importance at the same time. In a multilingual setting , when a more dominant language spreads less powerful languages often decline and become extinct. Hence, it is important to examine

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socioeconomic factors that determine choice of language of the Lunyore speakers in Maseno Division.

1.1.2 Multilingualism and How it Affects Language Maintenance

Bilingual speakers as in any language community have a repertoire of speech alternatives which may shift depending on the given situation. Bilinguals choose varieties within one language, switch between different languages or do both (Grosjean, 1982).

Studies conducted to date suggest that parents commonly describe bilingualism as an investment in the children's intellectual development, academic success and wider opportunities in the job market (D'opke, 1992; Piller, 2001). Parents who do not invest in the transmission of the mother tongue underscore the importance of teaching the children their linguistic, cultural and religious heritage, maintaining cross-generational communication and family ties (Mills, 2004; Okita, 2002). Parents, who decide against or fail to transmit their native language, talk about the challenges involved in such maintenance, in the presence of a powerful majority language (Mills, 2004; Pease-Alvarez, 2003). These parents may also display negative attitudes towards the country of origin and its child rearing tradition. Consequently, Okita (2002) sees language shift as a step to advance socially and economically. The dynamics of the language situation in Maseno Division can influence the attitudes of Lunyore speakers which is likely to affect language maintenance in Maseno Division.

1.1.3 Language Choice

Language choice is a socio-linguistic phenomenon which refers to selecting language for different purposes in different contexts. Multilingual societies inevitably face conflict over language choice. The overall choice or choices are typically examined in studies of private

language planning, language socialization and language shift (Piller, 2001). It is possible that, not all families or speakers have the luxury of considering several minority speakers. People, who do not speak the majority language, do not have a choice on which language to speak. As Piller (2001) points out, a careful weighing of all options may be most common in the case of elite bilinguals, middle and working class backgrounds. Yakub (2012) observes that in multilingual Kibera area Kinubi has retained its linguistic vitality. Kinubi is still vibrant besides other languages because Kinubi has remained fuctional in various domains. What is important is not bilingualism *per se*, but rather language maintenance (Piller, 2001). This study is however to establish the language choices made by Lunyore speakers in specific domains and whether these choices enhance the vitality of Lunyore in Maseno Division.

1.1.4 Language Maintenance

The term language maintenance is used to describe a situation in which a speaker, a group of speakers or speech communities continue using their language in some or all spheres of life in spite of competition from the dominant group. Arguments for maintenance of minority languages have been made by many linguists for example Clyne (1982, 1991), Fishman (1997, 1996) and Skutnabb-Kangas (1981) argue that there are various reasons why languages should be maintained, for instance, group identity and group membership. Criteria for membership to an ethnic group may include ancestry, religion, physiognomy and many aspects of social culture and behaviour (Fishman, 1977). Since in most ethnic groups these characteristics can necessarily be attributed to membership of the group we can say that mother tongue is a key criterion for ethnic group membership. Giles, Bourhis and Taylor (1977) propose that ethnic-group members can identify more closely with

those who share their language than those who share other major aspects of their cultural background.

In Australian context, Smolicz (1979) has argued that all ethnic groups regard language as an important aspect of their ethnicity, for example the Greeks in Australia consider language as a core element that keeps the ethnic group together. Thus Lunyore should be studied to establish its maintenance.

Language is regarded as a salient dimension of ethnicity and as such it is the most important articulation of ethnic identity both at an individual and at a group level (Giles, Bourhis & Taylor 977). Lambert (1980) posits that communicating in a language other than one's own can lead to a sense of not belonging to one's own ethnic group. One's own sense of identity may be threatened in some way. This is reflected in particular among the groups that occupy low power positions in terms of socio-economic status when their members use the dominant groups' language (Giles and Johnson 1981). This is one of the many reasons why many ethnic groups consider the loss of their language as symbolizing the loss of their identity as a group. It was noted that Lunyore was not used in market places, chief's barazas and even in education. This shows that Lunyore was not empowered economically. Wardhaugh (1983) warns that these aspects can have an extreme result for groups whose language has a profound value as a symbol of their ethnic identity; its loss is regarded as the loss of their most precious asset and may be followed by complete assimilation. Lunyore speakers in Maseno Division are the minority speakers as indicated by the chief's report (2012). This study denoted the multilingual situation in Maseno Division. While Ogone (2010) examined the revatalization of Olusuba, Yakub (2012) carefully examined Kinubi status in multilingual Kibira. The linguistic status of Lunyore in Maseno Division was of importance taking into account the majority status of

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the Luo dominant group in Maseno Division amongst the Luo majority in Maseno Division.

1.1.5 Language Vitality

Language assessment specialist study vitality by exploring the functions (domains of use) acquisition (transmission across generations) motivation for use, governmental policy regarding language use as factors that foster ongoing language.There are certain ways that dermine the vitality of a speech community. This is normally refered to as ethnovitality. The vitality theories tend to explain the phenomenon of an ethnic group's linguistic maintenance, shift or eventual death. UNESCO (2003) identified six major factors affecting language vitality:

1. Intergenerational language transmission.

2. Absolute numbers of speakers.

3. Proportion of speakers within the total population.

4. Loss of existing language domains.

5. Response to new domains and media.

6. Material for language education and literacy.

The assessment of all these factors would provide necessary parameters to ascertain ethnolinguistic vitality. The nature of language may dictate which factors to employ to measure vitality of the selected language. Although these factors can be applied to assess language vitality and endangernent, it was not applied as a theoretical framework in this study but provided valuable knowledge for this study.

Grenoble and Whaley (2006) quoted by Ogone (2010), observed that the degree of language vitality is the basis upon which revitalization programmes are determined. The authors concentrated on which of a language at the stage of assessment they provide would only favour revitalization process.

According to Giles, Bourhis and Taylor (1977:308) "the vitality of an ethnolingistic group is that which makes a group likely to behave as a distinctive and active collective entity in intergroup situations". They suggested that groups that have little vitality are likely to cease to exist as distinctive collection while those that have high vitality are likely to survive. Gile, Bourhis and Taylor (1977) proposed three structural variables that are likely to influence ethnolinguistic vitality: demographic, institutional support and status factors. These are the parameters that can be put in place in determining whether a language is maintained or is experiencing shift. Landweer (2000) proposed the following indicators of Ethnolinguistic vitality; access to a population centre, domain in which the language is used, frequency and type of code-swiching, popplation and group dynamics, distribution of speakers within their own social network, social outlook regarding and within the speech community, language prestige and access to stable and acceptable economic base. These are significant factors that were explored within the indicators of ethnolinguictic vitality as proposed by Landweer (2000). The present study employed seven of Landweer's indicators in the analysis of Lunyore vitality.

1.2 Statement of the Problem

This study focuses on language choice as a determinant of language maintenance. In multilingual settings, relationships between languages in contact leads to a situation whereby some languages are habitually less spoken and even lost. In the Kenyan context, a number of languages are dying out because they are dominated by other languages with which they are in contact. In some situations, however, the minority languages persist, even when the pressure to assimilate their speakers remains intense. In such situations, the minority language is used alongside the dominant language. This means that certain factors underlie language maintenance other than mere language preference. The Lunyore speakers of Maseno Division are in close contact with Dholuo majority speakers leading

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to certain language choices and attitudes. This study therefore investigates the vitality of Lunyore dialect of the Luhyia language as a result of the language choices made by its speakers in various domains of use. In addition, the study also attempts to determine whether language attitudes play a role in the choices.

1.3 Research Questions

This study was guided by the following questions:

i. What is the effect of age, gender, education and occupation on language choice among the Banyore speakers of Maseno Division?

ii. What socioeconomic factors influence language choices among the Banyore speakers of Maseno Division?

iii. What attitudes do the Banyore of Maseno Division hold towards Lunyore language and other languages that they speak?

iv. How do language choices in specific domains influence vitality of Lunyore in Maseno Division?

1.4 Objectives of the Study

The purpose of the study was to determine the vitality of Lunyore in selected domains within Maseno Division and how this determines the degree of maintenance of Lunyore. More specifically, this research aimed to:

(i) Determine the influence of age, gender, education and occupation on language choice and vitality among the Lunyore speakers of Maseno Division.

(ii) Establish the socioeconomic factors that influence language choice and vitality of Lunyore among the Banyore speakers of Maseno Division.

(iii) Identify and explain the attitudes the Banyore hold towards Lunyore language and other languages that they speak and whether these attitudes lead to maintenance of Lunyore in Maseno Division.

(iv) Investigate language choices of Lunyore speakers in specific domains and how they influence vitality of Lunyore in Maseno Division.

1.5 Justification of the Study

Language choice and maintenance has been a debated issue given the multilingualism in the world today. Societies across the world are becoming aware of the need to protect indigenous languages. For instance, UNESCO (2003) observes that it is important that language be documented as well as to put in place new policy initiatives and new materials to enhance the vitality of the endangered languages. The current study therefore endeavours to establish the choice of Lunyore dialect in various domains of usage and how the choices impact on maintenance in Maseno Division Kisumu West District. Fishman (1972) defines a domain as a socio-cultural construct abstracted from topics of communication relationships with the institutions of society and spheres of the speech community.

Language change may be occasioned by the demands of industrialization, urbanization, migration, demographic, linguistic among other factors. Change in a language may be realised through processes such as borrowing, code-switching, pidgnization, creolization and abandonment (Hudson, 1980). These processes may affect the form of a language which will be completely lost. In the case of African languages, Prah (1991) notes that they will in due course slide into slow but steady oblivion, sterility and death. Sommer (1992) observes the existence of some indigenous Kenyan codes with few native speakers which are endangered and threatened with extinction. They include Sengwer, Elmolo, Okiek (Ogiek) and Suba. The threat is as a result of the existence of a strong tendency whereby speakers of the minority codes are accommodating their speeches towards the dominant neighbouring codes. In most

cases, the neighbouring code is considered a carrier of superior culture worth emulating. For example Sengwer and Okiek speakers tend to use Nandi and Kipsigis (Kalenjin dialects) while Elmolo speakers use Turkana and Suba speakers use Dholuo. Therefore these small codes are threatened with extinction. This shows that it is important to ascertain the language shift from the dominant use of indigenous people and identify intervention measures.

Nabea (2009) observes most of the Kenyan languages have no written material, have never been standardized and have no orthography. They also have limited number of speakers and are less used in the media or in literature. This renders the numerous mother tongues in Kenya already to minimal use. Lunyore being an indigenous language has less number of speakers and are in close contact with the Luo majority in Maseno Division. This study intended to ascertain the language choices made by the Lunyore speakers and to establish the degree of Lunyore maintenance in Maseno Division.

Thus the Kenyan language situation described by Nabea (2009) above illustrates that the state of local languages is wanting. This is also supported by the new constitution (2010), the constitution of Kenya talks about national, official and other languages. In article seven chapter two of the new constitution of Kenya asserts that, the state shall promote the development and use of indigenous languages, Kenyan sign language, Braille and other communication technologies accessible to persons with disabilities. It is notable that indigenous languages do not have national or official recognition hence they are less used in official functions.

The study has made valuable contribution to the field of sociolinguistics on the need to preserve indigenous languages specifically choice as an important aspect in language maintenance. The study has also focused on how language choices and preferences of speakers affect language maintenance. UNESCO (2005) notes that when a language of a

community dies, that community loses its culture as language is an essential part of cultural diversity of the world. Language policy makers will also benefit from the recommendations as they plan to maintain indigenous languages.

1.6 Scope of the Study

This study was concerned with language choices and maintenance of the Lunyore dialect of Luluhyia language. The research was limited to Maseno Division in Kisumu West District because this is the area where the Lunyore and Dholuo speakers live in close contact. The researcher investigated language choices at home, school, church, market place and chief's barazas in which Lunyore is used as a language of communication. Language choice was analyzed within a sociological approach which provides a way to sub-categorize people's language choices. This enabled the researcher to ascertain its choice and maintenance.

1.7 Theoretical Framework

This section examines the theoretical framework within which the study was undertaken. The evaluation of language choice and maintenance involves assessing variables or factors indicating the vitality of the language. Based on the theory below, factors indicative of language vitality are explained.

1.7. 1 Ethnolinguistic Vitality Theory

The ethnolinguistic vitality theory was formulated by Giles, Bourhis & Taylor (1977). Giles and associates defined the vitality of an ethnolinguistic group as "that which makes a group likely to behave as a distinctive and actively collective entity in intergroup situations" (p. 308). They argued that the vitality of ethnolinguistic groups is determined by three key variables related to status, demography and institutional support. The status

factor consists of the socioeconomic condition of the speakers and their language alongside the social history of both the speakers and their language. The demographic factors include the sheer numbers of group members, the proportion of their population in comparison to other groups where they live, marriage patterns, immigration and emigration patterns and density of their population. The institutional support factor comprises the visibility of the group's language in the mass media, education in the group's language at schools, the extent of the utility of the language in provision of crucial services such as health, administration, security and the like and the use of the language in worship (Giles, *et.al.*, 1977).The objective vitality expresses the actual vitality of language. Objective vitality was measured analytically by assessing the factors that have an influence on it. The accounts of objective ethnolinguistic vitality are basically systematic descriptions of the relevant aspects of the demographic and broad social factors which characterize the ethnolinguistic group and the usage of their language. The subjective vitality was measured mainly by the Subjective Vitality questionnaire (SVQ). In the earliest studies such as Bourhis, Giles and Rosenthal (1981), the subjects were to assess the factors that were the components of the Objective Vitality. At the same time Landry and Allard (1987) proposed a macroscopic model which is to explain the bilingual development of minority group members in an intergroup setting. Landry and Allard (1987) argue that the language behavior of the members of the minority group in various settings indicates the probability of their language survival.

Objective ethnolinguistic vitality in turn influences the notion of individual network of linguistic contact. (INLC) is the central environment where one requires one's language knowledge as well as attitudes towards it. These psychological factors start to affect one's linguistic behavior which in turn influences one's INLC. Individual networks forms a part of the larger society and the changes that individuals make in their INLC will eventually

affect the ethnolinguistic vitality of whole group giving a feedback to the social-psychological level.

Further, Smolicz (1981) draws attention to the importance of core values to ethnic identity. Smolicz and Hunter (2001) discuss the collectivist and individualist cultural values which are connected to language maintenance and shift. Ehala (2005) argues that cultures function in an information space which the bearers of that particular culture create for themselves. As information space may overlap, people are living simultaneously within the spread zone of two or even more information spaces each such information space has a core that attracts people by satisfying cultural needs and providing a possible social identity. The matter of language maintenance or loss is a competition between two or more ethnolinguistic cultures that are in contact. The outcome of each particular contact depends on the choice that individuals make between these competing cultural affiliations and social identities. The issues raised by Giles *et. al* (1977) provided the basis for which this thesis used as analytical parameters. The elaboration of ethnolinguistic vitality theory is discussed below.

Indicators of ethnolinguistic vitality are a collection of factors that have been documented in a sociolinguistic literature and found pertinent. These factors have been found useful in indicating the probable direction a speech community will go, relative to the maintenance or shift from its traditional language.

Whether language appears to be maintained or dying depends on the collective impact of positive or negative indicators that places the language on a stable continuum of vitality. Thus language maintenance or shifts are long term consequences of consistent patterns of language choice throughout the speech community.The following indicators have been proposed by Landweer (2008) and taken into consideration to produce sociolinguistic

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profiles of different language groups and indicates the direction of language maintenance or shift of a speech community;

1. Relative position on the urban-rural continuum.

2. Domains in which the language is used.

3. Frequency and type of code-switching.

4. Population and group dynamics.

5. Distribution of speakers within the speech community.

6. Social outlook regarding and within the speech community.

7. Language prestige.

8. Access to a stable and acceptable economic base.

Five of these indicators were tested during examination of the study objectives and are discussed below;

Language choice can function as a mark of group identity. The number of domains in which the language is found is the second proposed indicator of ethnolinguistic vitality. Fishman (1972) defines a domain as a sociocultural construct abstracted from topics of communication, relationships between communicators and locales of communication in accord with institutions of a society and the spheres of a speech community. Speakers choose which language to use every time they interact within a given sub domain, cumulative choices then suggest which of the languages in the community's repertoire is the language of the choice for each domain.

The foundational social domain of Lunyore speakers of Maseno Division is that of home. There are additional domains where language choices are made. These include formal education, business, travel and written communication. Within the domain of education, sub domain includes the language of instruction, languages of study and the languages

allowed in recreation and the language the faculty uses to communicate to parents about school matters.

One way to look at lamguage use is through domain analysis. Domains are distinct social environment (Fishman 1972) found within every speech community. Generally, in terms of language viability, the greater the number of domains where the target language is used as the language of choice, the greater reinforcement and maintenance of its use. The underlying question is that, is there sufficient use of the language in domains through out the community? The more domains where the vernacular is the sole media the better.

Code- switching is expected in a multilingual setting like that one of Lunyore speakers of Maseno Division. Technically code is a neutral term that denotes any variety of speech within the repertoire of the speakers within their languages.The code switching phenomenon can be consistent across the community as in the case of diglossia, a stable form of multilingualism as in situational code switching determine the language of choice and unbounded code switching, language choice changes without notable pattern or consistency.

Code swiching occurs when a speaker embeds elements from one language in an utterance that is primarily composed of another language. Code switching is significant as an indicator of vitality of a language. Landiveer (2008) is concerned of how language can exhibit its vitality from the frequency of codeswitching. According to Myers- Scotton (1998) codeswitching can be used as a momentary marker of group identification for the purpose of re-negotiating rate relations within a communication context. Codeswitching may be considered a marker of ethnolinguistic ambivalence.The frequency and type of codeswitching within patterns of a community of speakers impact the strength of the vernacular code in that community.

According to Landweer (2008), an ethnolinguistic community has to have a critical mass of fluent speakers for a language to be maintained. Fishman (1985), speaking of the requirements for reversal of language shift and Dorian (1989) speaking on the mechanisms of language death, both address the issue of the need to have fluent speakers for the continuation of a language. One way that core of fluent speakers is either supported or undermined is through the language use characteristics of those who immigrate to a speech community. The underlying question in this indicator is: Are there speakers of language? How is that group of speakers impacted by the language characteristics of the immigrants who came to live among them. It was important to consider the number of Lunyore speakers in Maseno Division.

Landweer (2008) points out the importance of the network of the social situations that are supportive to the ethnolinguistic vitality of the language under consideration. Multiple relationships are very important in maintaining the language and the identity of the community. Dense multiple is in existence, when 'ego' relates to other individuals in a number of capacities simultaneously. The nature of relationships across the community in a dense multiple social network results in internal reinforcements of whatever cultural values are held dear across that society.

Language choice can serve as a marker of ethnic identity. So a strong ethnic identity can influence language choice. Landweer (2008) discusses the indicator of perception towards a language of linguistic community both by the speakers themselves or the non-speakers This indicator of ethnolinguistic vitality is a measure of the language community's social outlook both internally and externally; that is the greater the positive internal identity, external states and cultural distinction the better in the support of the indigeneous language. Landweers (2008) indicators are relevant because they explain the connection between language use and vitality. Landweers indicators of domain usage of language,

frequency and type of code-switching, population and group dynamics and distribution of speakers in the speech community are key indices of ethnolinguistic vitality.

Though this theory primarily explains group identity in social terms, it has clear implications on how group allegiance in contact situations may influence language shift or maintenance. This is important to the study at hand as it seeks to explain how allegiance to a group that guarantees a better social identity might create ground for language preference in the direction of a dominant group.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chaper presents a review of literature on previous sociolinguistic studies that guided and informed the study at hand. This chaper is divided into four sub-sections covering issues that were beneficial to the study. The sub-sections are; age, gender, occupation and education on language choice, socioeconomic factors, attitude and language maintenance and shift. The issues discussed in this chapter enabled the achievement of the study objectives and also helped the researcher identify gaps and answer the research questions.

2.2 Influence of Age, Gender, Education and Occupation on Language Choice

Thomason (2001) describes language contact as a phenomenon where by two or more distinct languages are spoken within the speech community. Evans (2001) posits that language contact is not a homogenous phenomenon. Contact may occur between languages that are genetically related or unrelated, speakers may have similar or vastly different social structures and patterns of multilingualism may vary greatly. In some cases, only the entire community speaks more than one variety while in other cases only a subset of the population is multilingual. Language contact may influence choices of language of various groups of people.

2.2.1 Influence of age on Language Choice

Age is an important factor in influencing the language choice because people of different ages vary in their language preferences. The older members of a community may prefer a different language compared to the younger ones due to the differences in language exposure and orientation. Dyers (2008) observes that shift takes place when the younger members of

the minority speech community no longer speak the language of the parents. The language of the parents therefore is not passed on from one generation to another. A research conducted by Gal (1979) on language choice of the Hungarian community in Obertwart Australia found that younger people prefer German when talking with their peers but use Hungarian when talking with older members of the community. Scotton (1998) observes that language contact results in the progressive incorporation of structures and lexicon from the dominant into the receding language. It is especially in the language of the young fluent speakers who use minority German dialect mainly as a humorous code within the peer-group phenomena of reanalysis and grammaticalization within the verb subject group can be found more fluent and systematic. The result is an increase in the morphological complexity of the verbs and grammatical categories that are marked. It was noted that Lunyore speakers of different ages choose language differently, the above studies provided the ground for determining the language use of Lunyore speakers.

Dorian (1981) posits that language contact causes a decrease in the proficiency in one's own language, the younger age corresponds progressively to lower proficiency and after a long time, the group's imperfect native speaker co-exists with the perfect native speaker. The latter might undergo language loss as time passes by. The cognitive benefits of bilingualism for both the young and the adults have been clearly demonstrated (Howard, Christian & Genesee 2003). For the elderly, bilingualism seems to postpone dementia. A team of researchers who studied people being treated for dementia found that those who regularly used two languages reported first symptoms for a fading memory about 4 years later than those who only used one language (Bialystok, Craik & Freedman 2007). The studies of Howard, Chrtian & Genesee (2003) views bilingualism positively as it does not hasten memory loss. This differs from the current study as bilingualism lowers proficiency in one's own language.

Li (1994) studied Tyneside Chinese community and observed that, a number of extra-linguistic factors have been examined and it has been found that age is the most significant factor associated with change in language choice and language ability. In the study of Romanian choice of language in Hungary, the statistical results show that among the young Romanians, the use of Hungarian is significantly more frequent than among the older people. Most of the speakers are characterized by the habit of using more and more Hungarian as they grow older. In this view, age represents simultaneously a place in history and a life stage, age stratification of linguistic variables, then can reflect change in the speech of the individual as he moves through life age grading (Eckert 1997). The current study intended to examine the use of Lunyore among different age groups. The literature reviewed about the choice of language in line with age was important. This study borrowed the idea of gender factor from Li Wei and Eckert (1994 & 1997), it was observed that Lunyore is used along age groups. The current study gives detailed analysis of choice of language among different age groups of Lunyore speakers.

2.2.2 Influence of gender on language choice

Ehrlich (2006) maintains that people portray gender through the linguistic choice made by the speakers. Men and women construct their gender identity through linguistic practices (Ehrlich, 2006). This study aimed at describing how language is used differently along gender lines and to use such social analysis to establish language preferences for men and women and to use such preferences to determine the vitality of Lunyore in Maseno Division. Gender factor was important in Lunyore linguistic investigation. Ehrlich study is relevant.

Thomason (2001) posits that speakers of two or more than one languages live together in a single community. In such a case there may be mutual bilingualism or multilingualism,

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as in the village of Kupwar in Maharashtra, in India, where almost all men speak at least two village languages. Gender differences have also been examined by studying the actual words people use. Women have been found to use more intensive adverbs, more conjunctions such as but, and more modal auxiliary verbs such as could that place question marks of some kind over a statement (Pennebaker, 2003; Mulac, Bradac & Gibbons, 2001). Men have been found to swear more (Pennebaker, 2003).

Studies have reported significant differences in language use by men and women. In comparison of 36 female and 50 male managers giving professional criticism in a role play, it was men who used significantly more negatives and asked more questions and the women who used more directives (Mulac, Seibold & Farris, 2000). However the study did confirm that men used overall sentences, whereas women used longer sentences. One possible explanation for this contradiction reported is that the different contexts in which the language samples were generated influenced the size and direction of the gender differences.

Research has focused on how men and women portray emotions when using language. Emotions are defined as a linguistic form that occurs when someone's language includes "any mention of an emotion of feeling" (Mulac, Bradac, & Gibbosons 2001). Consistent with gender stereotypes, research has shown at times that women use references to emotions and tentative language more than men. Men and women however, do not consistently use these language features differently across all or even most contexts (Leaper & Ayres, 2007). For example in some settings, women used references to emotions more than men (Colley et al., 2004) but in other situations, men referenced emotion more than women (Mulac, Seibold & Farris, 2000).

Scholars have increasingly underlined linguistic similarities and differences and assert that many contextual factors over and above gender can determine the language of men and women (Leaper & Ayres, 2007). Research has yet to focus directly on how men and women might use language forms differently and distinctly as a function of gender. This research borrowed the idea of language for men and women from the literature above which was important in guiding the investigation into the variable of language use and gender.

2.2.3 Language and Education

Linguistic needs, entitlements and possibilities can alter as nations redefine themselves. Individuals and groups of people make language choices that are self empowering. What people do with language within the processes and practices of everyday life therefore remains important to be observed, interpreted and analyzed in relation to the demands of prevailing linguistic markets and the power relations in which they are embedded. Edwards (2010) noted that education and factors like demography lead to language endangerment. In education they emphasize the literacy and communication skills needs of the learning society, they also raise questions about language and education. The adoption of colonial languages displaced and marginalizsed local majority languages reducing them, in most instances to the position of minority, predominantly oral languages with limited written language repertoire (Rassool, 2004). Since these languages had no political or economic currency their social marginalization effectively contributed to the cultural disenfranchisement of previously cohesive groups of people. The transformative power of language not only includes issues, practices and processes related to language, identity and culture: It also refers to the materiality of language. That is to say that, language has concrete meaning in the life of the society and culture.

As a communication practice rooted in everyday lives of people and social institutions, language has a potent political and economic currency and therefore it has an exchange value. Within the rapidly changing world of the 21st Century, Hymes (1972) observes increased international market competence and continuous skills upgrading, within this context, language, litracy and communication constitute key process in lifelong learning. As a result, language in education assumes a central position in national development priorities and language choice remains a key policy issue in many socities. Language thus represents an important means of exerting power not only to control meaning but also to influence the life chances of different groups of people within society. Colonial language policies played an important role in shaping the linguistic habits of individuals and groups within colonized societies (Bourdieu, 1999). In addition to circumscribing their language use within formal arena, the power associated with colonial languages also influenced the language choices that people made in their everyday lives. This includes which language they spoke where, when, how and with whom. In some colonized societies, this contributed to language shift taking place amongst elite social groups in favor of colonial languages.

The linguistic and cultural hegemony shape has influenced language choices of individual groups and society in post colonial nation stated. Thus language in education played an important role in securing colonial cultural hegemony. Incorporation colonized peoples thus into the hegemonic cultural project, colonial language also represents an important marker of social change. The observasions made by Bourdieu (1999), Hymes (1972), and Rasool (2004) were important as it assisted the researcher to invstigate the variable of education in line with language and to determine the choices of language that they make.

2.2.4 Occupation and Language choice

It has been documented in many studies that proficiency in a language is one of the most important determinants of economic success. Those who are fluent in the destination language earn more than those who are not (Cheswick and Miller, 1995). Chiswick and Miller observe that immigrant's fluency in the destination language is a function of economic incentive. Economic incentives are factors related to increased employment and wage rates.

The importance of English skills varies across occupations. For example, speaking skills are more important for lawyers and teachers than for biological scientists and engineers. English speaking ability could therefore be one of the determinants of the occupational choice of immigrants. For example Cheswick *et.al* (1992) observes that Asian immigrants who are not fluent in English are less likely to work in sales occupations in which speaking skills are very important. Berman *et al*. (2000) study on the growth of Soviet immigrants' earnings in Israel, shows that being fluent in Hebrew has no effect on wage growth in the low-skilled occupations but significantly contribute to a wage growth for high skilled occupations. In the US, varying degrees of using English communication skills across occupations and thereby a possibly different wage premium associated with fluency in English, could be one of the factors that immigrants take into account when choosing an occupation. Occupation was one the variables to be investigated in this study, occupations cannot exist without language especially in situations where people need to work together to pass information about current tasks. This study borrowed the idea of occupation and Language. This study significantly differs from Cheswick *et.al* (1992) and Berman *et.al* (2000) because it investigates language choice and occupation, it argues that the kind in of language spoken in multilingual setting can influence occupation.

2.3 Socio-Economic Factors That Influence Language Choice

Thomason (2001) noted that when one language has a strong support in the patterns of social interaction in the community, sometimes the speakers are compelled to speak that particular language because of the advantages involved. Thomason (2001) opines that, social statuses of the groups involved as well as the prestige of the language to a great extent determine the linguistic outcome of the language in contact. David & Dealvis (2006) observes some early Indians married Dayaks and local Malays and as a result of such marriage, the language used in the home domain also varied from the original heritage language of one of the partners.

The acceptance of mixed marriages in many countries has also brought negative effects on community's language culture. Holmes (2008) argues that such marriages accelerate language shift and results in displacement of mother tongue of either the husband or wife. In many instances, one of the two languages is usually abandoned by the young members of the family. The impact of mixed marriages on language shift is evident since language shift starts at home. Mixed marriages have influenced language choice and to some extent, propagated language shift. David & Nambiar (2002) observe some of the Malayee Catholics in Kuala Lumpurin Malaysia, who had contracted mixed marriages shifted to English. Samsudin (2009), states that intercultural marriages are facing a problem, an issue of losing their identities, preserving a language for a third generation is one of the challenges. Houseworth (2008) observes the Tsuyukis couple trying to build their relationship on shared values without losing customs and traditions. The literature reviewed above on intermarriage about language choices in intermarriage situations was found to be relevant for better understanding of a social factor that influences the choice of language. It was noted that intermarriage was one of the social factors that was experienced in contact communities, Lunyore and Dholuo speakers are in contact hence they intermarry.

Assimilation is facilitated when the two communities share a common religion. David (2003) discussing the offspring of Pakistani men with Kelantanese women shows that assimilation is complete as they speak the local Kelantanese dialect and are completely integrated with the larger Kelantanese community. In addition to a common religion, being a minute minority, the Pakistan men adapted and assimilated with the local culture. In the same way the small Chinese community in Peranakan has been assimilated in terms of language, clothes, names and even dietary habits. Despite such a high degree of assimilation, they have always identified themselves as Chinese (Teo, 2003). This study about the vitality of Lunyore speakers was to investigate the language choices made in church domain especially the churches shared by Lunyore and Dholuo speakers and how these choices lead to Lunyore maintenance.

Skutnab-Kangas (2000) opined that developments are often connected with the rising educational standards, in circumstances where education is conducted in the majority language. Zamyatin & Konstantin (2012) observe that during educational process, as well as in relation to new forms of labour connected with services and creativity, languages increasingly turn from tools of communication into instruments of work, for instance, highly esteemed professionals such as teachers, lawyers or consultants in which language is a product of the work process. In some cases a minority language may be transmitted not as a mother tongue, but as a language of particular social practices or social roles. Such a situation has been identified, for instance in the case of the interrelationship between language maintenance among the Sami and Nenets where traditional languages have sometimes survived as the language of the men working the tundra (Liarskaja, 2009). This study drew from the previous works of Liarskaja (2009) issues concerning soioeccnomic usage of languages and how they can survive which Lunyore is apart.

According to Paunonen & Paunonen (2000), minority languages may survive as languages that are learned in adolescence when new social roles are adopted. For instance, Stadin Slangi, a pidgin-like Finnish-based working class vernacular spoken in Helsinki from the late nineteenth through the twentieth Century has been predominantly a language of the male population. It emerged in a bilingual Finnish-Swedish environment among youngsters and continued to exist as a language of particular social practices for more than one hundred years. Lo'bu (2002) observes that the south Estonian varieties, in their present stage display similar characteristics that are learned where by this still happens not at home, but predominantly in the networks of adolescence. Paunonen & Paunonen (2000) findings were valuable for this thesis by aiding to investigate the vitality of Lunyore language.

When language, culture and experiences are ignored or excluded in classroom interactions, students are immediately starting from a disadvantage, (Malome & Kathmandu, 2007). Everything they have learned about life and the world up to this point is being dismissed as irrelevant to school learning, there are few points of connection to curriculum materials or instruction and so students are expected to learn in an experienced vacuum (Cummins, 2001). One of the factors to be investigated in this study was the language use in school especially the usage of Lunyore as an instructional language in lower primary classes. Malome & Kathmandu's (2007) observation informed this study on the importance of L1 vitality.

Children whose first language is not used in school experience lower levels of learning and are much less likely to contribute to a country's economic and intellectual development (World Bank, 2006). Hinton (2001) broadly sees the loss of language as part of the loss of whole cultures and knowledge systems, including philosophical systems, oral literacy and music traditions, environmental knowledge systems, medical knowledge and important cultural practices and artistic skills. The world stands to lose an important part of the sum of

human knowledge whenever a language stops being used, just as a human species is putting itself in danger from the destruction of the diversity of knowledge systems. Gudykunst & Mody (2002) argue that bilingualism and multilingualism share many concepts which are similar and have complimentary characteristics of intercultural and intergroup communication. The current study sought to establish the importance of L1 vitality. From the above studies the importance of L1 is outlined.

Members of the minority group will continue to interact with the dominant time and again, living in the same place and will alter their behavior in order to lessen likelihood of conflict. Mishra and Dutta (1999) posit that there is a link between the dominant language group and the linguistic minorities in relation to different power structures inherent in multilingual societies. The study intended to establish socio-economic factors that influence the choices of Lunyore speakers. Members of Lunyore and Dholuo communities live together and interact in social and political environments. This necessitated the research to establish the factors that determine Lunyore vitality.

2.4 Language attitudes of Lunyore speakers

According to Baker (1992), language attitudes have been defined as feelings, reactions or emotional disposition towards an idea, concept or phenomenon. Where languages are concerned, attitudes to a language could be described as positive, negative or indifferent. Such attitudes to a language become more pronounced where speakers become bilingual or speak several languages. There is a tendency to develop different attitudes for each of the languages they speak.

Attitudes are crucial in language growth or decay, restoration or destruction. The status and importance of language in society derives largely from adopted or learnt attitudes. An attitude is individual but it has origins in collective behaviour. Attitude is something that

defines or promotes certain behaviours. Although an attitude is a hypothetical psychological construct, it touches the reality of language life. Baker (2000) stresses the importance of attitudes in the discussion of bilingualism. Attitudes are learned predispositions, not inherited and are likely to be stable. They have a tendency to persist. However, attitudes are affected by experience, thus attitude change is an important notion in bilingualism. Attitudes are complex constructs, there may be both positive and negative feelings attached to a language situation (Baker 1996).

Expressions of positive or negative feelings towards language may reflect impressions of linguistic difficulty or simplicity, ease or difficulty of learning, degree of importance, elegance, social status (Karahan, 2004). Shift in attitudes towards indigenous languages can cause language shift and consequent language death (Baker, 2000). Maseno Division being a multilingual area it is important to examine the attitude of the Lunyore speakers to determine the status of Lunyore dialect.

Speakers tend to develop different attitudes to each of the languages in their repertoire, favouring some more than others (Batibo, 2005). An additional category of personal attitudes has been noted by (Letsholo, 2009) to take into account the effect of the speaker's personal perceptions in terms of proficiency. She found that various types of attitudes have implications for minority language maintenance. Language attitudes are precisely about language. Some language attitude studies are strictly limited to attitudes towards language itself. In such cases, respondents are asked if they think a given language variety is "rich" or "poor", "beautiful" or "ugly", "sweet sounding" or "harsh" (Karahan, 2004). One of the objectives of this study was to identify the attitudes of Lunyore speakers their language and other languages. Since attitudes towards a language plays a crucial role in maintaining a language as noted from the literature above it was

important to examine the attitude of Lunyore speakers to ascertain the degree of its vitality.

A strong link between attitude towards indigenous languages and their maintenance has been noted by Crystal (2000). Batibo (2005) contends that when positive attitudes are missing, languages decline. Deuber (2005) notes the general attitude of the majority of Nigerians towards NPE (Nigerian Pidgin English) are not encouraging, he states: 'Although a major lingua franca, it has no official recognition; even without policy statement it performs a growing range of functions, including that of medium of public broad casting. No efforts have been made to develop it to cope with the growing functions as it has done for major and also indigenous languages'.

Several studies have looked specfically at the link between L1E and attitudes towards language. Deuber (2005) notes that NPE is the most neglected language in Nigeria since no major roles are assigned to it. The studies above stress the importance of attitude in language maintenance thus Lunyore attitudes should be investigated to determine its vitality. Vaish (2008) for example, discovered that while Hindi was important for female Indian student's sense of identity, English was viewed as an important tool for them to access knowledge. Choi (2003) found that although Paraguayan students expressed favorable attitudes towards their language (Guarani) because it was symbolic for their identity, Spanish was their preferred language of communication.

Another factor that can enhance language vitality is the parent's supportive interactions with their children at home in the heritage language. Li (1999) through a case study of language minority mother and daughter in the US context mentions that immigrant children heritage language skills and identity formation are greatly influenced by parent's positive attitudes towards heritage language at home. Lao (2004) conducted a survey of 86

parents in the United States. Lao (2004) found out that many parents strongly supported their children's development of bilinguals, the major reason being that their children can have the practical advantages of two languages such as better employment opportunities, positive self identity and efficient communication within their own ethnic community. Lao (2004) also emphasizes the importance of parents' strong commitment to their children's heritage language maintenance and development. This study drew from Lao's (2004) observations issues concerning language attitudes of Lunyore speakers.

Language attitudes are broadened to include attitudes towards speakers of a particular language or dialect (Fasold, 1987). Nonetheless, as Karahan (2004) points out, the researchers on language attitudes have concentrated mainly on the following topic: (a) attitudes towards the language itself, in terms of formal structures of language such as lexical, grammatical and phonological structures, individual languages, diglossic situations, ethnicity, dialects, accents, second language learning, language used in television advertisements and broadcasts and (b) attitudes towards language speakers including speakers attitudes towards themselves, teachers attitudes towards the students, attitudes in employments, and attitudes towards speakers coming from different social groups. This study concentrated on the attitudes of the Lunyore speakers towards their language and other languages and in particular Dholuo language and how these attitudes impact on the vitality of Lunyore.

In the context of second language acquisition in school settings, McGroarty (1996) bases her definition on the work of Gardner (1985) in this frame of reference, attitude has cognitive, affective and conotative components (it involves beliefs, emotional reactions, and behavioral tendancies related to the object of the attitude) and consists, in broad terms, of an underlying psychological predisposition to act or evaluate behavior in a

certain way. Gardner (1985) notes the common core of definitions of the attitude concept is the interpretation of attitude as a mental construct offering an explanation for consistency in behaviour. Jaspaert and Kroon (1988) link attitudes with language shift and language choice, they discuss possible social theories to explain certain contradictory outcomes, social factors have an ambiguous influence on language shift processes. Fishman (1972) observed that in some instances a factor seems to influence language shift in one direction, whereas in another situation that same factor exerts an influence in the opposite direction. Fishman (1972) points out that, this ambivalence can only be lifted by introducing a theory of social influence on language shift which accounts for occurrence and the direction of patterns of influence on language shift relation to the social and linguistic situation in which the process is studied. In such a theory, attitudes, or concepts related to attitudes are introduced in linguistic research as a fairly isolated concept. The studies above were resources that aided the investigation into the attitudes of Lunyore speakers about their language and other languages that they speak.

Attitudes which speakers of different languages have towards each other's language or to their own language can influence language choice (Richards and Patt, 1992). Omdal (1995) observes language attitudes to be found relevant to the definition of speech communities to the explanation of language vitality and language change. Expressions of positive or negative feelings towards a language may reflect impressions of linguistic difficulty or simplicity of learning degree of importance, elegance and social status. Attitudes towards a language may also show what people feel about the speakers of that language.

In a bilingual context, attitudes towards code-switching will affect individual's language choice. Romaine (1995) has quite an extended discussion of language attitude surveys.

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Throughout her book, she stresses that attitudes towards bilingualism and towards code-switching generally will all affect an individual's language choice in a given situation and a community's propensity for or not for language shift. Romaine (1995) offers the example of the Irish learning English where the necessity of using English has overpowered antipathy towards English speakers. The literature reviewed above provided the gap so as to enable investigation into the attitudes of Lunyore speakers.

Attitudes are acquired as a factor of group membership as part of the process of enculturation in a particular speech community and thus basic to characterization. Saville-Troike (1989) talks about language attitude from the ethnographer's perspective, outlining areas of interest such as questions of how culture-specific criteria for speaking will function in the definition of marking social roles, how attitudes toward different languages and varieties of language reflect perceptions of people in different social categories and how much perceptions influence interaction within and across the boundaries of a speech community. In addition to their value in adding to our understanding of functions and patterns of language use, answers to such questions are relevant to the explanation of language maintenance and shift. Saville-Troike (1989) characterizes three types of language attitude studies, those which explore general attitude toward language and language skills, those which explore stereotyped impressions toward language, their speakers and their functions and those which focus on applied concerns for example language choice, usage and language and language learning. Underlying each are questions of the nature of language attitudes, their causes and their effects. This study sought an answer about the attitudes of Lunyore people towards their language and other languages that they speak. Perception related questions are relevant to this study since positive or negative perceptions are a sign of language vitality which are the core variables of this study.

Possible sources of attitude data are mentioned by Kachru (1982), they include labels referring to language which may be used to characterize particular groups, whether selves or others, exemplifying the inclusive and exclusive functions of language diversity. The use of language features in joking which typically highlights stigma. According to Lambert (1967) attitudes consist of cognitive and affective components. This study was to identify the attitudes of Lunyore speakers towards their language and other languages Lambert's observation stand relevant.

2. 5 Influence of Language Choice on Maintenance

Language choice is a socio-linguistic phenomenon which refers to selecting language for different purposes in different contexts. Multilingual societies inevitably face conflicts over language choice. The overall choice or choices are typically examined in studies of private language planning, language socialization and language shift (Pillar, 2001). People, who do not speak the majority language, do not have a choice in the matter. As Pillar (2001) points out, a careful weighing of all options may be most common in the case of elite bilinguals, middle and working class backgrounds.

The concept of language choice to bilinguals is manifested as code switching from situation to situation, although some also talk of code- switching or code-mixing within a single speech event Sridhar (1996). Appel and Muysken (1987) presents a variety of perspectives from which language choice may be viewed and the dominant concept each perspective entails; Societal perspective (domains), language perspective (decision tree), international perspective (accommodation) and functional perspective. In reference to the unconscious choices bilinguals make in code-switching, they list six possible functions that switching may serve. Topic related switching involves lack of knowledge of one language and the introduction of such subject can lead to a switch. In addition, a specific

word from one of the languages involved may be semantically more appropriate for the given concept. This type of switching is the one that bilingual speakers are most conscious of. When asked why they switch, they tend to say it is because they don't know the word for it in the other language or because the language chosen is more fit for talking about a given subject.

Directive switching takes place when the hearer is being directly involved somehow, either by being included or excluded by the switch to the other language. All participant-related switching can be thought of as serving the directive function of language use. Expressive speakers, emphasize a mixed identity through the use of two languages in the same discourse. For fluent bilingual Puerto Ricans in New York, conversation full of code-switching is a mode of speech by itself and individual switching does no longer have a discourse function. The metalinguistic function of code-switching comes into play when it is used to comment directly or indirectly on the languages involved. One example of this function is when speakers switch between different codes to impress the other participant with a show of linguistic skills. Bilingual language, usage involving switched puns, can be said to serve the poetic function of language. The functional perspective that influences language choice as observed by Appel & Muysken (1987) are relevant as concerns the language choices by Banyore speakers.

Bilinguals' language usage involving switched puns and jokes can be said to serve the poetic function of language. Gumperz and Hernandez-Chavez (1975) observe that choice is for phatic purposes, indicating a change in the tone of the conversation, also known as metaphorical switching. The metalinguistic function of code switching comes into play when it is used to comment directly or indirectly on the different codes to impress the other participants with a show of linguistic skills. Gumperz (1964) uses the term

"linguistic repertoire" to describe the full range of styles which an individual needs to fulfill communicative needs in the most appropriate way. The speaker's ability to choose the appropriate variety for any particular purpose is part of his communicative competence. The choice is determined by aspects of the social organization of the community and the social situation where the discourse takes place. The choice of language may be influenced by factors relating to the individual speaker, to the particular languages and their associations, or to aspects of the social situation. It is likely that a particular choice may be influenced by a number of variables. Gumperz (1964) description of variables that influence choice assisted in the achievement of the study objectives and provided the study with tools for data analysis.

Individuals and groups choose words, registers, styles and language to suit their various needs, concerning the communication of ideas, the association with and separation from others, the establishment or defense of dominance (Coulmas, 1997). Although it is obvious that people are endowed with ability to adjust their linguistic repertoires to ever new circumstances, languages are for certain purposes constructed as if they were a matter of destiny, an autonomous power quite beyond the control of their speakers both as individuals and groups. In this connection the notion of mother tongue plays a crucial role, as it is more often than not understood as an entity which exists in its own right rather merely a first skill to be supplemented throughout one's lifetime with others according to one's needs. Coulmas (1997) takes an issue with this notion by investigating a number of cases where people choose mother tongue. The Lunyore speakers have reasons why they choose languages within their repertoire. The choices they make may lead to shift or vitality of Lunyore language. Coulmas (1997) study prompted the researcher to investigate Lunyore vitality.

Perceived Benefit model of language was introduced by Karan (2001). In this model of shift and stability, individuals select from their linguistic repertoires the language variety or varieties (languages) that will best serve their interests in particular speech environments or domains. Individual's linguistic repertoires include the languages that people have at their disposition. Societal language shift is the result of many individually made decisions. Societal language shift is the result of many individual language choice decisions, with those individually made decisions based on motivations having to do with what will benefit the people making the decisions. When motivations to use a different language variety in an environment or domain outweigh the motivations to use the variety normally used in the domain, language shift happens, and when it happens, the vitality of the language that people are deciding not to use lessens.

In perceived benefit model of language shift, individuals also seek to increase their linguistic repertoire with language varieties they think will serve their interests. People will learn and use the languages that they think will profit them. The opposite also happens. When individuals perceive that the use of, or association with, a language is toxic, they will not only stop using that language, they will also often cognitively, socially and emotively distance themselves from that language so that it becomes less and uses part of their linguistic repertoire.

The language choice decisions as well as language acquisition/repertoire decisions that are at the heart of the perceived benefit model of language shift are based upon limited and fairly standard set of motivations. Financial well-being and social prestige are motivations often found in language shift situations, but the entire gamut of motivations goes well beyond those two. The motivations behind the decisions that make up language shift were classified by Karan and Stadler (2000) as communicative, economic, social (solidarity or

prestige) and religious. Later, Karan and Stadler (2000) expanded single classification into basic taxonomy motivations that influence language shift (Karan and Stadler 2008).

Language choice motivations are often combined motivations. For example, when there is a financial motivation to use a specific language, social prestige motivation to use the same language is also often present. The taxonomy of motivations presents the different individual motivations with the understanding that motivations are often complex and combined.

Communicative motivations, as language is communicative and cooperative, people will make both language use and language acquisition choices that best facilitate communication. This is exemplified by an immigrant learning the languages of his or her new location. This is also exemplified by the use of Swahili in East Africa, where people from many different language groups use Swahili for daily inter-ethnic group communication. People normally choose to use a language understood by interlocutors. This pattern is a basic example of communicative motivations that influencelanguage use decisions. People who speak minority languages often choose to learn and use the language of wider communication. This pattern is a basic example of how communicative motivations influence language acquisition (Karan and Stadler 2000).

Economic motivations, with economic motivations, the prospects of financial advancement or profit are in focus. Economic motivations for a language use and acquisition can be job related, trade related or network related. Social identity motivations, social identity motivations are in effect when people want to be or not want to be identified with a group or individual. Social identity motivations for language use and acquisition can be prestige or hero/villain related.

Nationalistic and political motivation is influenced by the association between a nation and a language. Sometimes language choice is a declaration of national affinity or pride. In some places, certain language choices are advantageous in order for the locator to be perceived as a good citizen. In the 1990s in the Central African Republic, Sango was associated with nationalism and being a good citizen and with anti-tribalism. Thus people regularly over-reported their ability in Sango census and multilingualism surveys. To say 'no', I don't speak Sango' was somewhat culturally analogous to saying I'm not a good citizen. I support tribalism. There can also be associations between language forms and political camps or parties. Therefore language choice and language acquisition can be influenced by political motivations.

Religious motivations; when language choice is influenced by the association between a greater being and a language or a religion and a language, religious motivations are in effect. This can be manifested in several ways, pleasing or appeasing a greater being, language designated as scared, access sacred writings, for religious communication purposes.

The perceived benefit model of change, the dynamics and motivators of language shift presented extend beyond language choice and subsequent language shift. As is discussed above, they are most probably the same dynamics and motivators that are involved in internal language change. In that realm, the individual decisions made for the individual perceived good would be not of language, but of words, pronunciations and styles of speech.

The linguistic repertoires that people exploit, modify and expand to gain perceived benefit not only include languages, but also dialects, style, registers, sets of new vocabularies and ways of pronunciation. Therefore, the perceived benefit model of language shift might be

better named as the perceived benefit model of language choice. The dynamics and motivators of language choice discussed above are the same dynamics and motivators that are present in many aspects of human behavior such as the Lunyore speakers. People do not only seek their perceived economic, social, communicative benefit in what they say, but also in how they dress, what they buy, and how they act.

Three kinds of language choices that are distinguished by Fasold (1987) are; whole language, the choice between two languages in a conversation which is code-switching and code-mixing, where pieces of one language are used while the speaker is basically using another language, these pieces can be single words or short phrases variations within the same choice that often become the focus. In these cases, a speaker must choose which set of variants to use within a single language in any given situation. When variation within language is considered to be a kind of language-choice problem, then language choice is a possibility for monolingual speakers as well as bilinguals. The three kinds of choice are best viewed as points on the continuation from relatively large-scale to relatively small-scale choices.

Domain analysis is related to diglosia and some domains are more formal than others. Fishman (1968) proposed the concept of domains of language use (institutional context in which one language variety is more likely to be appropriate than another). Domains are taken to be constellations of factors such as location, topic and participants for example the family domain. In a community with diaglosia the low language is the one that is selected in the family domain, whereas the high language will most often be used in a more formal domain, perhaps education.

Convergence and divergence do not require the selection of one choice. Giles and Smith (1979) observe that accommodation takes the form of convergence, in which the speaker

will choose a language or language variety that seems to suit the needs of the person being spoken to. Under some conditions, a speaker may fail to converge or even diverge. In other words, a person might make no effort at all to adjust his speech for the benefit of the other person and might even deliberately make his speech maximally unlike the other person's, this will happen when the speaker wants to emphasize his loyalty to his own group and dissociate himself from his interlocutor's group. It is possible to make numerous combinations of choices among the variants within a language, as well as to use strategies such as translating portions of one's discourse.

Discussions on language choice are more in its official context of language planning (Ferguson, 1996). Many countries as a matter of national development or even of national existence, must answer a set of language questions. The policy decisions which these answers constitute then require implementation, often on a large scale and over long periods of time. So many of these questions are of language choice: what language(s) shall be official language(s) of the government, used in laws, administration and the forces? What languages shall be used as a medium of instruction at the various levels of the educational systems? What language(s) will be accepted for use on the radio, in publishing, in telegrams and school subjects. Decisions on language questions are notoriously influenced by emotional issues such as tribal, regional and religious identification, national rivalries, and preservation of elites. They may go directly against all evidence of feasibility.

There is a great deal of variation in the outcome of language choices in Obserwart Australia. Gal (1979) observes the bilingual population of Obserwart in Auastralia and concludes that, the choice between languages is more salient linguistically and more important socially than style differences within each language. She considers that the

attitudes the speakers have are part of what makes choice between languages more socially important than style-shifting within a given language. Romaine (1995) refers to it as alternation or code-switching, the extent to which the individual alternates between the two languages. She comments 'in practically all the communities where switching and mixing of languages occurs is stigmatized'(P.5), she observes that at the pragmatic level, all linguistic choices can be seen as indexical of a variety of social relations, rights and obligations which exist and are created between participants in a conversation. There is an almost one-to-one relationship between language choice and social context, so that each variety can be seen as having a distinct place or function within the local speech repertoire. Where such compartmentalization of language use occurs, norms of code selection tend to be relatively stable. Code switching can be viewed from either a grammatical or a pragmatic perspective, the grammatical perspective view proposes that switches are generally stylistic and that code-switching is to be treated as a discourse phenomenon which cannot be satisfactorily handled in terms of the internal structure of sentences.

Given the multiple varieties of language available within the communicative repertoire of a community and the sub-set of varieties available within the sub-groups and individuals speakers must select a code in a given interaction strategy to be used in any specific context (Saville-Troike 1989). Knowing the alternatives and the rules of the appropriate choice from among them are part of the speaker's communicative competence. The concept of domain plays an important role in explanation of linguistic choice and uses. Other elements that can play a role in language choice include focus of the interaction e.g societal, institutional vis-à-vis social-psychological, topic of the conversation, setting and participants of the interaction. Rules for language choice are usually not consciously formulated by native speakers.

2.5.1 Language Maintenance and Shift

A number of studies have been conducted about factors that underlie language shift or maintenance in minority communities (Kloss, 1966; Clyne, 1982; and Grosjean, 1982). Kloss (1966) notes that there is no obvious set of factors that would guarantee language shift or maintenance. Kloss (1966) observes that each community may respond to a factor in its own way. For instance, a minority community may be bilingual in a majority language yet still maintain their own language in specific domains such as within the family or in religious contexts.

However, some studies with a focus on specific communities have reported reasons for which speakers have abandoned their own languages in multilingual settings, such as the one forming the subject of the proposed study. In a study of Romanian conducted by Patterson (1991), the shift to Hungarian is attributed to the isolation of the Romanian minority group from their homeland, a negative attitude by the minority Romanians to their own language, a shift towards the Hungarian churches from the Romanian Orthodox church and an increasing need for rural to urban migration.

This study has investigated whether language choice among the Lunyore speakers may lead to maintenance or shift of their language. Some factors have been listed variously by other scholars, (Landweer, 1998; UNESCO 2003 & Yamamoto, 1998). This study found Borbely (2000) report on the process and the factors of language shift and maintenance among the Romanian minority in Hungary invaluable. Basing her findings on two families whose linguistic behaviour was observed for several years, Borbely (2000) reported that the family members preferred Hungarian greetings even in exclusive Romanian settings; that one of the children born in Hungary was given a Hungarian name with no Romanian equivalent; that the mother whose Hungarian is not fluent uses Hungarian in talking to her

children; and that the children attend school where Hungarian is used when a school that uses Romanian is also available. These observations led Borberly to conclude that the desire to assimilate into Hungarian life is strong enough among the minority Romanians to favour language shift towards Hungarian rather than maintenance of Romanian. Observations by Borberly (2000) assisted the researcher to venture into the factors that leads to language choice of Lunyore speakers and whether these choices leads to vitality of Lunyore language.

Also considered crucial for language maintenance or shift is the issue of the relative sizes of the communities in contact. On one hand, a language community is likely to feel the pressure of shift when its population is insignificant in comparison to the language community with which it is in contact (Kloss, 1966; Rottland & Okombo, 1986; Ogone, 2010).

On the other hand, language maintenance is to be expected where the speakers are demographically dominant in the contact situation. The Abanyore living in Maseno division are outnumbered by their Luo neighbours according to the chief's report (2012), there are 16441 ditributed in 5855 homesteads. As Clyne (1982) has noted, there are no obvious factors that determine language shift. For example, the Nubi communities settled among the Abagusii and the Luo in Kisii and in Kisumu area of Kenya are heavily outnumbered yet they have maintained their language (Ogone, 2010).

Ogone (2010) examines effectiveness of the efforts in the revitalization of Suba. He observed that, language vitality related variables of the use of Suba within the community's group identify, attitudes towards the language, its revitalization, literacy in the language and cultural renaissance remained steadily low.

Specifically, the discordant goals about the revitalization programme as were expressed by adults and elders, the teachers and the radio announcer was eveidence that activities characterizing the advocacy were not properly coordinated. In school, majority of the teachers expected that the pupils would be able to speak Suba after learning it in the initial three years. In the community, people expected the revitalization would cause their language to be used normally as it was, and in the media, the radio announcer argued that the revitalization aimed at helping Suba to regain their culture and identity (Ogone, 2010). Yakub (2012) observes that in multilingual Kibera area Kinubi has retained its linguistic vitality. Kinubi language is still vibrant besides other languages because Kinubi language has remained functional in various domains especially the home domain. Ogone's (2010) and Yakub's (2012) findings differ from the one at hand as it investigates the factors that can lead Lunyore Vitality.

Closely related to the number of speakers as a factor in language shift or maintenance is the matter of distribution of the speakers within the contact area. According to UNESCO (2003), the proportion of speakers within a total population is crucial to language maintenance. If members of a language community are scattered, chances of contact among them are reduced; a situation that would encourage the need to communicate with members of a neighboring community. Among the related issue that was addressed by this study is the settlement pattern of the Luo and the Banyore within Maseno division. This is because while cluster – like settlement of language communities encourages language maintenance, dispersal creates the gap for shift.

Key among other factors that determine language shift or maintenance are the socioeconomic and political factors (Hamers & Blanc, 1989; Paulston, 1994; Crystal, 2000 and Mufwene, 2008). According to the language ecology theory, language shift is accelerated by the socioeconomic context in which the language exists. People learn or

prefer to speak languages because of the socio-economic benefits they derive from the effort. It is unlikely that someone will learn or prefer a language for purely symbolic or identity reasons. Within Maseno Division study area, the Luo and the Banyore live together (Were, 1967) therefore their language preferences are likely to reflect their socio – economic as well as political desires. For example, both communities rely on amenities like hospitals and schools which are mainly situated at Maseno Township. Due to this, the dominant language in this "area of amenity" will tend to attract the attention of both communities. Over a period of time, the preferred language begins to feature prominently in the life of a community and its speakers.

The inhabitants are likely to learn a language of wider communication when it is also considered the language of trade, school, and the local administration. As is emphasized by UNESCO (2003), proportion of speakers as well as their distribution within an area is an important index of language vitality.

Language maintenance or shift is sometimes determined by the degree of endogamy or exogamy within a speech community (Haarman, 1986; Person, 2005). A growing trend in favour of ethnically mixed marriages equally creates the need for increased bilingualism. While bilingualism per se may not cause language shift in situations where two or more languages have been used side by side over an extended period of time, it would neither guarantee language maintenance when other assimilatory factors mediate the contact situation in favour of the dominant language (Person, 2005). In Maseno Division Dholuo and Lunyore speakers live together creating a favourable ground for intermarriage and causing bi/ multilingualism in the area. According to the census report (2009) Dholuo dominate the Lunyore speakers. In this study, it was necessary to determine the

contribution of this marital factor as a socio-economic variable so as to determine whether Lunyore language is being maintained in Maseno Division.

There are many reasons why speakers of a language may engage in favorable behaviour towards the maintenance of their language. Since language attitudes are considered an important underlying factor in this study, it was be necessary to highlight a few selected approaches to this variable in language shift and maintenance.

Fasold (1987) also mentions that the definition of language attitudes is broadened to include attitudes toward speakers of a particular language or dialect. Nonetheless, as Karahan (2004) points out, the researches on language attitudes have concentrated mainly on the following topics: (a) attitudes towards the language itself, in terms of formal structures of language such as lexical, grammatical, and phonological structures; individual languages; diglossic situations; ethnicity; dialects; accents; second language learning; language used in television advertisements and broadcasts and (b) attitudes towards language speakers including speakers' attitudes towards themselves; teachers' attitudes towards their students; attitudes in employment; and attitudes towards speakers coming from different social groups.

2.5.2 Language Vitality

Language vitality is demonstrated by the extent that the language is used as a means of communication in various social contexts for specific purpose. The most significant indicator of a language's vitality is its daily use in the home. A language with high vitality would be one that is used extensively both inside and outside the home by all generations and for most topics. The study of language vitality is important for determining the likelihood that a language will continue to be used into the foreseeable future and that efforts to develop the language are likely to be sustainable.

The notion of Ethnolinguistic vitality was introduced by Gils, Bourhis and Taylor (1997). Ethnolinguistic vitality refers to an ethnic group's strength or lack of strength within the social environment in which it exists. This vitality dertemines to a great extent the behavior of group members both amongst themselves and in interactions with members of other groups. The central idea is that if an ethnic group's vitality is high, its members will be more disposed to behaving in a manner which distinguishes them from other groups, such as using their own ethnic language. In this way, the survival of the group would be ensured. However a low vitality might signal the demise of the group. The high and low vitality concepts discussed by Giles et al.(1977) had a direct bearing to the current study as the core interest of this thesis was to establish the vitality of Lunyore language in a multilingual Maseno Division.

Bourhis *et. al* (1981) propose that group members' subjectictive vitality perceptions of each of the vitality variables may be important as the group's objective vitality, which resulted in the construction of a Subjective Ethnolinguistic Vitality Questionnaire (SEVQ). By means of the SEVQ it is possible to measure how group members actually perceive their own group and out-group on important vitality items. Johnson *et. al* (1983) argue that collective subjective vitality provides a starting point from which the difficult link between sociological (collective) and social-psychological (individual) accounts of language , ethnicity and intergroup relations can be explored. There is an empirical support for the social-psychological nature of the concepts of both objective and perceived ethnolinguists vitality. These issues raised by Giles *et al*. (1977) provided the basis for further improvement which this thesis used as an analytical parameter.

According to Landweer (2008), the indicators of EV are a collection of factors that have been documented in sociolingustic literature. These factors have been useful in indicating

the probable direction a speech community will go relative to the mainatenance or shift, its traditional language.

No one factor has become a leading indicator of the linguistic vitality whether a language appears to be "maintained" or "dying" depends on the collective impact of positive or nrgative indicators that place the language on a continuum of stable vitality change in processs due to other language interference, radical shift in process and death. As such language shift and maintenance are long term consequences of consistent patterns of language choice in the speech community. The following eight indicators have been proposed by Landweer (2008) and taken into consideration to produce sociolinguistic profiles of different language groups and in indicating the probable direction of language maintenance and shift of a speech community.

1. Relative position on the urban-rural continuum.

2. Domains in which the language is used.

3. Frequency and type of code-switching.

4. Population and group dynamics.

5. Distribution of speakers within the speech community.

6. Social outlook regarding and within the speech community.

7. Language prestige.

8. Access to stable and acceptable economic base.

Five indicators discussed by Landweer are found relevant as they address most issues concerning Lunyore status.The indicators are briefly discussed below;

The second indicator of vitality examines the use of target language within the traditional speech community. Language choice can function as a mark of group identification and solidarity. This means identifying the domains of life where language choice becomes a factor and determining how many domains each language is used. The cumulative choices

then suggest which of the languages in the community's repertoire the language of choice is for each of the domains. The more domains in which the vernacular is used the better.

In a multilingual set up, the usage of various codes by speakers becomes significant in various situations of talk. Therefore, code switching (CS) becomes as common as speech. Technically, code is a neutral term that denotes any variety of speech. Within the repertoire of the speakers from their language(s) to the dialects within their language repertoire and the various registers and styles within their dialects. Focus can be on CS that occurs between languages within multilingual communities.The CS phenomena becomes significant as an indicator of the vitality of a language. Landweer (2008) is concerned with how language can exhibit its vitality from the frequency of CS. In an earlier study, Myers-Scotton (1998) has argued that CS is used as a momentary marker of group identification for the purpose of regenerating role relations within the communication context. She argues that CS is then a type of skilled performance, an ability used with communicative intent. This being so, CS may also then be a marker of ethnolinguistic ambivalence. For as language choice is an indicator of momentary group identification for an individual communicator and as language contact and use are mitigating factor towards language change for that person so the frequency and type of CS within the communicative patterns of that community of speakers have an impact on the strength of the vernacular code in that community. We can then ask if there is any linguistic ambivalence as we analyse a community's language behaviour.

One of the most commonly cited factors in the determination of potential viability is the matter of critical mass speakers. The number of speakers defined as a "critical" varies. While there must be some number of speakers in a stable communication environment from language to continue to be spoken, the actual number of speakers necessary for linguistic vitality may vary according to other factors within the society. Fishman (1985)

speaking on the requirement for reversal of language shift and Dorian (1989) speaking on the mechanisms of language death, had both addressed the need for core fluent of the speakers for the continuation of the language. One way that core fluent speakers is either supported or undermined is through the language use characteristics of those who immigrate to the community.

Landweer (2008) mentions the fundings of Milroy (1980) which describe the value of desire multiplex networks of a minority group within the wider societal contexts. To review, a social network is said to be dense when each person to which ego is linked in some kind of relationship with one another. The simultaneous nature of relationship across the community in a dense multiplex social network results in internal reignforecement of whatever cultural values are held dear across the society. Thus the societal norms regarding language contact pressures towards change.

According to the concept of social networks the individual is influenced by various factors when it comes to language use. For example, the use of different languages, dialects or accent can mark people as members of a particular social network. Milroy (1980) suggests that a close-knit network structure is an important factor with regard to contributing to language maintenance because speakers are able to unify and resist linguistic and social pressure that comes from outside the group.

The literature that has been reviewed on language contact, bilingualism, multilingualism, language maintenance, shift and vitality provided the study with necessary information to further build on the sociolinguistic knowledge of Lunyore dialect, to investigate the choices made by the Lunyore speakers in various communicative domains in regard to language maintenance. From the above literature, it is evident that this research will fill a linguistic gap by studying the choice and maintenance of Lunyore dialect in Kenya.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter outlines research techniques employed in the collection and analysis of data in this study. The chapter provides a description of the research design, the study area, sample size, study population and sampling techniques. It focuses on data collection process and data analysis procedures.

3.2 Research Design

This study adopted a descriptive research design, in which data was collected. Descriptive research is a scientific method that involves administering questionnaires, observing, interviewing and describing the behavior of subjects. Kombo and Tromp (2006) suggest that descriptive approach is designed to obtain information concerning the current phenomena and to draw valid conclusion, from the facts discussed. Descriptive research design involves identifying, analyzing and interpreting the phenomena descriptively. It is used to obtain information concerning the current status of the phenomena to describe what exists with respect to variables or conditions in a situation (Key, 1977).

In this study triangulation was incorporated.Triangulation means using more than one method to collect data on the same topic, the purpose of triangulation is to capture different dimensions of the same phenomenon. The combination of approaches provides a better understanding of a research problem than one approach. Creswell and Clark (2011) argue that integrating methodological approaches strengthens overall research design, as the strength of one approach

offset the weakness of another and can provide more comprehensive and convincing evidence than mono- method studies.

3.3 Study Area

The study was conducted in Maseno Division within Kisumu West Sub-County, Kisumu County, of Kenya. Maseno Division covers an area of 170 km² (K.N.B.S) (2009). The Banyore of Maseno Division was particularly of interest to this study because they live in close contact with other communities especially with the Luo who form the majority of people living in Maseno Division. Since the two communities live together, their languages are in close contact in several domains. For this reason, the domains that were focused on in the study included the home, the school, the chief's baraza, the market place and the church. These are also the domains in which the socioeconomic and political factors are observable.

3.4 Study Population

The study population comprised of Banyore people living within Maseno Division. According to the chief's report 2012 Maseno Division had 16441 Banyore residents distributed in 5855 homesteads. There were 5 primary schools attended by both Lunyore and Dholuo speakers, 3 churches where Dholuo and Lunyore are spoken and 3 markets where Dholuo and Lunyore speakers interact. Maseno University has about fifteen thousand five hundred students. University students were not included in this study as the researcher targeted only natives found in the domains of school, church, markets and baraza settings.

3.5 Sample Selection and Sampling procedures

According to Sankoff (1980), large samples tend to be unnecessary for linguistic surveys because linguistic behavior is apparently more homogeneous than other types of behavior studied in social survey. The main goal of sampling is to find individuals who can provide rich and varied insights into the phenomenon under investigation so as to maximize what we can learn (Dorney, 2007). Babbie (2010) adds that large samples are unnecessary in qualitative studies. Johnson (1990) argues that a few carefully selected members within a specialized knowledge of the topic under investigation is sufficient and possibly even more reliable than large sample chosen based on sampling. In this study purposive and snowball sampling techniques were used in the selection of the speakers to provide data for analysis. Payne and Payne (2004) argue that in purposive sampling, key informants are selected purposively because they know more about the community or organization than the rest of the population. The researcher purposively selected two key respondents, one from each gender who further helped in identifying other respondents who provided data for the questionnaire.

Purposive sampling enables the researcher to reach and use only those who have the required information and are willing to share it (Kumar, 1999). In this case the researchers only targeted Lunyore speakers who were also willing to participate. This is in line with Saunders and Thornhill (2007) who oberve that purposive sampling is a research technique in which a sample is selected according to researcher's personal judgement in order to cultivate an in-depth understanding of the phenomena under study (Gall, Borg) and Gall 1996.

Due to large numbers of the respondents and the envisaged data, a representative sample of 10 homes was purposively sampled. This in line with Hill (1998) who recommended the use

of a sample of about 10 percent of the size of the parent population within the limits of 30-500.

The researcher sampled fifty respondents to fill the questionnaire. For the purpose of observation ten homes were sampled that are clearly multiethnic, bringing Luo, Banyore pupils and teachers together. Kenya's language policy in education prescribed that mother tongue be used for instruction in lower classes standard one to three. Where this is not possible a catchment language is recommended. In Maseno Division, the implementation of this policy would be challenging considering the multi ethnic context. In this domain, observations were restricted to lower primary classes. The researcher purposively sampled five primary schools out of 23 primary schools which were clearly multiethnic in Lunyore and Dholuo for the study. Others that were dominated by Dholuo spearkers were left out. Sampling respondents in school domain involved requesting the head teachers and teachers of lower primary schools to allow observations in their classrooms. Five lower primary school teachers were sampled in the study as they were believed to provide suitable environment for observations. Maseno Division has three main markets where the Banyore and the Luo come together. These are Opasi, Lela and Maseno. These are the markets where the two communities interact most of the time. The researcher purposively sampled the three markets for the study. The researcher made observations on language choice at each of these market places.

In sampling the church domain, a similar procedure like that of school was applied.The researcher purposively sampled three churches within Maseno Division in which multi ethnicity involving the Banyore and the Luo was evident, since the study sought to establish which language was preferred during the church sermons and the language choice and usage within the churches compound by Christian faithful. Sankoff (1980) observes that large samples tent to be unnecessary for linguistic surveys because linguistic behavior is apparently

more homogeneous than other types of behavior studied in social survey. In line with Sankoff's observations, the researcher purposively sampled five out of eighteen chief's baraza meetings in which discussions were held and carefully observed language use in these meetings. The researcher knew the Lunyore speakers, because she has stayed in the area for over twenty years. It was possible for the researcher to determine which language was used by Lunyore speakers in most of the interactions. For the purpose of interview, the researcher administered interview schedule to eighteen respondents, one respondent in each of the domains sampled. The data was collected in the months of August to September 2013.

3.6 Instruments of Data Collection

Instruments used to collect data were questionnaire, observation and interview schedules. Such a combination was necessary to enable the researcher collect valid and reliable information about language choices in the selected domains.

3.6.1 Questionnaire

 A questionnaire was used to collect data from the Banyore living in Maseno Division so as elicit the required responses. Closed and open-ended questions were administered to a total of 50 respondents, 25 males and 25 females from Lunyore spearkers living in Maseno Division. A questionnaire that was used was constructed in such a way that items addressing each of these domains were fielded as individual questions in a single schedule. The questionnaire contained four sections. Section A contained the background information, specifically designed to elicit responses about age, gender and social status of the respondent. By comparing language choice of individuals to their age, sex and cultural values, it is possible to draw conclusions about whether the language is in a state of maintenance or whether shift is underway. Section B of the schedule gave the information about the socio-economic factors of the respondents. Section C, the Likert scale section

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had 5 points ranging from SA-Strongly Agree, A-Agree, U-Uncertain, D-Disagree, to SD-Strongly Disagree. Section D contained closed and open ended questions about the choices of Lunyore speakers. The questionnaire was delivered and administered to selected subjects by the researcher. The respondents then filled the questionnaire as the researcher waited and mad clarifications when the need arose.

3.6.2 Observation

The study employed non-participant observation as it is a method of obtaining information in an interaction (Ogula, 2005). Observable events may take many forms, some of which could be hard to dertemine. But for purposes of this study, the procedure was designed in such a way as to bridge the gap, between what people say or believe they would do in certain domains and what they actually do. When people are questioned on matters touching their language or culture, they are bound to become very sentimental. As a result, they may falsify some information they give. The solution to this problem is to use more than one data collection instrument. For this reason an observation schedule was applied in this study.

In case of non-participant observations applied in this study, the researcher relied on a range of language behavours as they occurred within their natural contexts. The researcher used an observation schedule to record interactions in the home domains, schools, churches, market places and chief's barazas. Ethnographic methods, such as non-n participant observation, rely on careful observations of linguistic interactions among members of a speech community over a substantial period of time and in a wide range of relevant situations. This approach has the potential of producing detailed accounts of the micro – social behavior of individuals and groups, relating people's actions and beliefs to

the higher order social structures, networks, institutions and cultural understandings that organize and are organized by speech activities.

The researcher visited the sampled schools to inform the headteachers about the research and arranged the possible dates for data collection.The researcher also arranged with chiefs about the possible dates for baraza meetings.The researcher further visited the churches selected and arranged with leaders on how to attend the church services. The researcher used the observation schedule to collect data falling within the variables of language vitality especially the domains of home, school, church, market places and barazas. The researcher attended lower primary lessons and observed the language used for instruction and languages for interaction and recorded in the observation schedule immediately to avoid loss of information. Some teachers seemed hesitant to be observed as they thought the researcher wanted to inspect them. In such cases the researcher explained to them the need for observation was for the purpose of research. The researcher attended church services to establish the actual language used, she also obsereved the language outside the church and recorded. The researcher further attended chief's baraza meetings to observe language as it was used in interactions. An Observation schedule was used to record the interactions in thr baraza meetings.

3.6.3 Interviews

Interviews were also conducted in home, school and church domains to 18 respondents by the researcher to get in-depth data which were unlikely to be elicited using a questionnaire and observation as noted by Mugenda and Mugenda (1999). One adult member was interviewed in each of the ten selected homes. One lower primary teacher was interviewed in each of the five selected schools. A pastor or a church elder was interviewed in each of the selected churches. Interviews were audio-recorded to avoid loss of information.

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3.7 Validity and Reliability

Validity is the extent to which a test measures what it is supposed to measure (Kombo and Tromp, 2006). A research instrument is valid if its content is relevant and appropriate to the research objectives. Kombo and Tromp (2006) note that reliability is a measure of how consistent the results are. To determine the validity and reliability of the research, a pilot study was carried out on 10 Lunyore speakers who were not part of the sample, they were given the questionnaire to fill and their responses helped to shape the questions in this study.The pilot study was useful for testing methodogical and analytical tools that gave the researcher a general picture of the thesis. Observations that were made during the chief's baraza meetings helped the researcher to shape the questions. The researcher tested three respondents using a tentative interview schedule selected through purposive sampling and was found appropriate.

3.8 Data Analysis

Data from questionnaire was coded and entered in statistical package for social sciences (SPSS) 19.0 version. It was then analysed using descriptive statistics comprising frequencey counts and percentages. The researcher scored items on attitude towards Lunyore on a 5-point Likert scale. A criterion based on responses obtained from the 5-point Likert scale was developed. In scoring the positively stated items Strongly Agree (SA) was assigned 5- points, Agree (A) was assigned 4- points, Uncertain (U) was assigned 3- points Disagree (D) assigned 2- points and Strongly Disagree was assigned 1- point. Qualitative data was to facilitate validation and to create in-depth understanding of the variables of language vitality. Qualidative data organized, categorized and a report made as themes and sub-themes emerged. Data analysis involved sifting, organizing and synthesizing so as to arrive atat the results and conlussions (Seliger & Shohamy, 1989). The data collected was organized descriptively within the Landweer's (2000) eight indicators of Ethnolinguistic Vitality. Preference was given to those factors that cover domain and language use perspectives as these formed the core objectives of this study. The results were presented descriptively.

3.9 Ethical Considerations

Before undertaking the actual study in the sampled domains, the researcher sought approval of the research proposal by Maseno University School of Graduate Studies. The researcher then secured a research permit from the National Council for Science and Technology through the School of Graduate Studies (S.G.S) Maseno University. The permit from the ministry is attached as appendix VI. The researcher sought authorization letters from the District Commissioner (D.C) and District Education Officer (D.E.O) Kisumu West. The letters from the P.C and the D.E.O are attached as Appendix VII and VIII.

3.10 Summary

The chapter has provided a detailed description of the research methodology, the investigation adopted, providing the necessary details about the research design, study area, study population, study sample and sampling procedures, data collection methods and analysis.The next chapter focuses on presentation and analysis.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.1 Introduction

This chapter examines the choices of Lunyore language made by its speakers, assesses the factors influencing the language choices of Banyore people and determines whether Lunyore exhibits vitality in Maseno Division. The chapter provides the description and the interpretations of the four objectives of the study. This chapter is divided into four sections corresponding to the research objectives and questions. The objectives included; to determine the influence of gender, age, level of education and occupation on language choice among the Lunyore speakers, to establish the socio-economic factors that influence language choice among the Banyore, to identify and explain the attitudes the Banyore hold towards their language and other languages that they speak and lastly to examine how language choices influence vitality. This chapter shows how Lunyore speakers use their language and whether the choices they make enhance vitality. In order to investigate ethnic minority contexts, various language use typologies have been proposed. This research borrowed from Taylor (1992) model of ethno linguistic vitality framework for integrating the role of socio-structural communication, second language learning, mother tongue maintenance language shift and loss.

Edwards (1992) typology provides information that is highly necessary in language maintenance and shift studies. Edwards (1992) typology classifies a number of variables that are relevant to language contact situations along two focal parameters: group characteristics and individual characteristics of the group members. Along these parameters, items concerning demographic, sociological, linguistic, psychological, educational, religious and economic characteristics of the group were formulated. On the basis of these items, the

relevant data on numbers and concentration of the speakers, the type of language transmitted to the younger generation, language attitudes of the speakers, aspects of language identity, relationships, degree and extent of official recognition of the languages regarding education were gathered.

4.2 Socio-Demographic Characteristics of the Informants

The respondents in this study were Lunyore speakers living in Maseno Division. Lunyore speakers that were sampled were 50 of which 25 were female and 25 male of ages ranging from 30 years and below, 30-39, 40-49, 50-59, 60 and above. They were of various education levels and different occupations.

4.3 Influence of Age, Gender, Education and Occupation on Language Vitality of Lunyore

In this section, the language choice of the Lunyore speakers is discussed vis-as-vis age, gender, education and occupation, how the speakers choose and use their language and how these choices influence maintenance of Lunyore speakers.

These critical issues are discussed under the ethno linguistic vitality indicators by Edwards (1994) who sates that:

> The best predictor of language shift is the past shift history of the speech community, I maintain that evidence of present language shift in the speech community is a better predictor of future language shift. This evidence of present language shift can be found in the patterns of social variation a speech community will have in their language use. The most straight forward of these is age factor, if there is a difference between the use of language patterns by the old and young, it is often the case that shift is in progress, with the direction of the shift shown by what the young are doing. Other social factors pertinent to variation in language use often include class, education, wealth, gender, occupation and the place of urban-rural continuum (p.67).

A questionnaire was presented to 50 Lunyore speakers living in Maseno Division, which included social information and language use variation present in the speech community of the Lunyore speakers. Evidence of present language shift in a speech community can often be found in the conscious knowledge of the members of the speech community. In general speakers are aware of language shift. Change in progress is a good predictor of future shift. The lessening of vitality often predicts future loss of ethno linguistic vitality (Karan, 2000).

The study sought information from the respondents with regard to the following factors: age, gender education and occupation. This was compared with the language spoken frequently by Lunyore speakers living in Maseno Division. The respondents were asked to state their age. The researcher ensured that instruments targeted people of different age levels, the results are presented in Table 1 on the next page.

Table 1: Age of the Respondents vis-à-vis the Language Spoken

Age	Language	Frequency	Percentage
Below 30 years	Kiswahili	6	12.0
	Lunyore	3	6.0
	Dholuo/Lunyore	1	2.0
30-39 years	Kiswahili	4	8.0
	Dholuo	1	2.0
	Lunyore	1	2.0
	Dholuo/Lunyore	2	4.0
	English	2	4.0
40-49 years	Kiswahili	1	2.0
	Dholuo	4	8.0
	Lunyore	1	2.0
	Dholuo/Lunyore	3	6.0
50-59 years	Kiswahili	2	4.0
	Lunyore	5	10.0
	Dholuo/ Lunyore	2	4.0
	English	1	2.0
60 years and above	Kiswahili	1	2.0
	Lunyore	1	2.0
	Dholuo/Lunyore	7	14.0
	English	2	4.0
	Total	**50**	**100.0**

Source: Field data (2013)

From Table 1, results show that young people below 30 years of age mostly speak Kiswahili at 6 (12.0 %) followed by Lunyore at 3 (6.0 %) and Dholuo/Lunyore at 1(2.0 %). From 30-39 years of age Kiswahili is still the most selected language at 4 (8.0 %). Dholuo/Lunyore are at equal rates at 1 (2.0 %) each. English is spoken at the same rate with Dholuo/ Lunyore at 2 (4.0 %). This is an indication that Lunyore is not frequently spoken among the young people within Maseno Division. The young people mostly speak Kiswahili which is not their mother tongue as their mother tongue is Dholuo. This finding

concurs with Dyers' (2008) who observed that shift takes place when the younger members of the minority speech community no longer speak the language of their parents. The language of the parent is therefore not passed on to the next generation. Here the Lunyore is spoken at a lower rate 6% and 2% this shows that the young people prefer Kiswahili, Lunyore is less spoken and this is an indication that Lunyore is not vital in Maseno Division.

The language mostly spoken by those between the ages of 40-49 years is Dholuo at 4 (8.0 %) followed by Dholuo code swiched with Lunyore at 3 (6.0 %) and Lunyore is least spoken Language at 1 (2.0 %). The language mostly spoken at the age of 50-59 years is Lunyore at 5 (10.0 %), followed by Kiswahili and Dholuo/Lunyore at 2 (4.0 %), English is the least spoken at 1 (2.0 %) at the ages of 60 years and above, Lunyore and Dholuo spoken at the same time are the highest selected languages at 7 (14.0 %), followed by English at 2 (4 .1 %). Lunyore and Kiswahili are spoken at the same rate at 1 (2.0 %). This means that there is code mixing of Dholuo and Lunyore among the older people. The findings reveal that Lunyore speakers of 60 years and above mostly speak Dholuo at a higher rate of 14%. The above observations seem to contradict Borbely's (2002) who studied language shift of Romania minority in Hungary and noted that older people mostly preserved their own language. Among the three age groups selected from the Lunyore speakers it appears that Lunyore is less spoken as people progress in age. At the ages 30-39 Dholuo and Lunyore are spoken at the level of 2.0%, 49-59 Dholuo is frequently spoken at 8.0% and Lunyore at 2.0% and at the age of 60 and above Dholuo/Lunyore is spoken at 14.0%. This shows that Lunyore is not well maintained by older people.

From the information above, it is noted that young people below the age of 30 years prefer to speak Kiswahili, older people between 40-49 years of age mostly speak Dholuo. Lunyore is preferred at the ages of 50-59, Lunyore and Dholuo is spoken at the ages of 60 years and above years at 14 %. Young Lunyore speakers prefer Kiswahili which is not their mother tongue. Dorian (1981) observes that language contact causes low proficiency in one's own language which might undergo language loss. From Table 1 above, it is clear that Lunyore is spoken alongside other languages. This may negatively influence the choices made by Lunyore speakers, given that in all the age groups, apart from the ages of 50-59, Lunyore is least spoken.

4.3.1   Influence of Gender on the Language Spoken

According to Edwards (1985) direction of a language is shown by social factors like wealth and gender. Many scholars have increasingly underlined linguistic similarities and differences and asserted that many contextual factors over and above gender can determine the language of men and women (Leaper and Ayres, 2007). Other studies have reported differences in gender use of language. In comparison with 36 female and 50 male managers giving professional direction criticism in a role-play, it was men who used significantly more negatives and asked more questions and women who used more directives (Mulac, Seibold & Farris, 2000). Research has yet to focus directly on how men and women might use two language forms distinctly as a function of their gender salience. The study at hand further sought to establish the influence of gender on language choices. To achieve this, the respondents were asked to state their gender; this was compared with the language spoken frequently. The researcher targeted both genders. Table 2 shows the results.

Table 2: Gender of the Respondents and the Language Spoken

Gender	Language	Frequency	Percentage
Male	Kiswahili	11	22.0
	Dholuo	2	4.0
	Lunyore	4	8.0
	Dholuo/Lunyore	5	10.0
	English	3	6.0
Female	Kiswahili	3	6.0
	Dholuo	3	6.0
	Lunyore	7	14.0
	Dholuo/Lunyore	7	14.0
	English	5	10.0
	Total	**50**	**100.0**

Source: Field data (2013)

From the information in Table 2, Kiswahili was the preferred language for men at 11 (22.0 %) followed by Dholuo/Lunyore at 5 (10.0 %). Lunyore was selected at 4 (8.0 %). English was spoken at 3 (6.0 %) and Dholuo at 2 (4.0 %).

Lunyore language was spoken by females at 7 (14.0 %) at the same rate with Lunyore and Dholuo followed by English at 5 (10.0 %) and Dholuo at 3 (6. 0 %).

From the results above, there is gender imbalance on language selection, whereby the females spoke Lunyore and Dholuo at equal levels of (10. 0 %) unlike the males who spoke mostly Kiswahili and less of their mother tongue, and even among the females Lunyore and Dholuo are spoken at the same rate, at 14.0 %. This shows that the two languages were preferred among the females. If this trend continues, the progress of Lunyore in Maseno Division maintenance may be hindered, given that even the male folk mostly spoke Kiswahili language. This research was to establish how women and men chose languages differently for use in various domains and how these choices can enhance

language maintenance. The researcher established that men prefer a different language and not just mother tongue just like the male in Table 2 prefer to speak Kiswahili and not just their mother tongue which is Lunyore. Women spoke Dholuo and Lunyore at equal rates. This is an indication that Lunyore is not well maintained amongst its speakers living in Maseno Division.

Liarskaja (2009) notes that patterns of linguistic behavior are learned in multiple social circumstances including home, family and relatives, schooling, employment, media and various other types of social networks. The social base that supports a language and the networks in which a particular language is spoken can change relatively quickly. He states that in some cases, a minority language may be transmitted not as a mother tongue, but as a language of a particular social practice or social roles such as a situation has been identified, for instance in the case of the inter relationship between language maintenance and reinder herding, among the Sami and Nenets (indigenous people in northern Russia) where traditional languages only survived as the languages of the men working on the tundra (P. 34-35). Liarskaja (2009) findings are relevant to this study as male Lunyore speakers frequently speak Kiswahili at the highest percentage of 22.0 % not as mother tongue because of social reasons as described above.

4.3.2 Level of Education

The respondents were asked to indicate their level of education vis-à-vis the language choice. The results are presented in Table 3 below.

Table 3: Distribution of respondents by level of education and the language spoken

Level of Education	Language	Frequency	Percentage
Class 8	Dholuo	3	6.0
	Lunyore	2	4.0
Form 4	Kiswahili	6	12.0
	Dholuo	1	2.0
	Lunyore	6	12.0
	Dholuo/Lunyore	2	4.0
	English	2	2.0
Certificate	Kiswahili	4	6.0
	Lunyore	1	2.0
	Dholuo/Lunyore	2	4.0
	English	1	2.0
Diploma	Kiswahili	2	4.0
	Dholuo/Lunyore	2	4.0
Degree	Kiswahili	2	4.0
	Lunyore	1	2.0
	Dholuo/Lunyore	4	8.0
	English	7	14.0
Not Educated	Dholuo/Lunyore	2	4.0
Total		**50**	**100.0**

Source: Field Data (2013)

Among the respondents of class 8 level of education, Lunyore and Dholuo languages were the only ones spoken at 2 (4.0 %) and 3 (6.0 %) respectively. For the form 4 leavers, Kiswahili and Lunyore were the highly selected languages at 6 (12.0 %) followed by English, Dholuo and Lunyore spoken at the same time at 2 (4.0 %) each, and Dholuo at 1 (2.0 %). For certificate holders, Kiswahili was the language of choice at 4 (8.0 %) followed by English and Lunyore at 1 (2.0%), Dholuo and Lunyore at 2 (4.0 %). Diploma holders spoke Kiswahili, Dholuo and Lunyore at equal rates of 2 (4.0 %). For degree holders, English was

the language of choice at 7(14.0 %) Dholuo and Lunyore followed at 4 (8.0 %), Kiswahili was spoken at 2 (4.0 %) while Lunyore was the least spoken at 1 (2.0 %). Skutnabb-Kangas (2000) observes rising educational standards in circumstances where education is conducted solely in majority language, during educational process, as well as in relation to new forms of labour connected with services and creativity, languages increasingly turn from tools of communication into instruments of work. For example, highly esteemed professionals such as teachers, lawyers or consultants language functions as a tool as well as the end product of the work process (Zamyatin, 2012). This research differs from the one mentioned above because it looks at choices made by the speakers and the level of education. The result reveals that Lunyore was not used frequently amongst the highly learned. This means that as people progress in education, they tend to limit the choices of mother tongue, because the level of interaction changes with different communities. For class 8 leavers only two languages were spoken, Lunyore at 4.0 % and Dholuo at 6.0 %. At the level of certificate training the language frequently spoken was Kiswahili at 8.0%. For degree holders, English was the language of choice at14.0%. This means that as people advance in education, mother tongue is less spoken. This research concurs with Edwards (2010) who mentions that demography, education and other social factors leads to language endangerment.

4.3.3 Occupation of the Respondents and the Language Spoken Frequently

The respondents were to state their occupation. The responses are presented in Table 4 below.

Table 4: Occupation of the Respondent

0ccupation	Language	Frequency	Percentage
Farmer/peasant	Kiswahili	6	12.0
	Lunyore	2	4.0
	Dholuo/Lunyore	6	12.0
	English	4	8.0
Business person	Kiswahili	1	2.0
	Dholuo	4	8.0
	Lunyore	3	6.0
	Dholuo/Lunyore	1	2.0
	English	1	2.0
Teacher	Kiswahili	6	12.0
	Dholuo	2	4.0
	Lunyore	3	6.0
	Dholuo/Lunyore	2	4.0
	English	2	2.0
Community health worker	Kiswahili	1	2.0
	English	1	2.0
	Lunyore	3	6.0
	Dholuo/Lunyore	2	4.0
Total		**50**	**100.0**

Source: Field Data (2013)

From Table 4 above, the language spoken frequently by the peasants was Kiswahili and Lunyore and Dholuo at 6 (12.0 %), followed by English at 4 (8.0 %) and finally Lunyore at 2 (4.0 %). Business people spoke Dholuo as the language of choice at 4 (8.0 %)

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followed by Lunyore at 3 (6.0 %). Kiswahili, English, Lunyore and Dholuo were spoken at 1 (2.0%).

From these findings, it is clear that Dholuo is the language of choice for business people living in Maseno Division. For the teachers, Kiswahili is highly selected at 6 (12.0 %), followed by Lunyore at 3 (6.0 %), English at 2 (4.0 %) and Lunyore and Dholuo is spoken 2 (4.0%). Community health workers prefer Lunyore as their Language of communication, they selected Lunyore at 3 (6.0%), Dholuo andLunyore at 2 (4.0%) and Kiswahili and English at the same rate at 1(2.0%).

From Table 4 above, the choice of Kiswahili was highest at 6 (12.0%), followed by Dholuo and Lunyore at 4 (8.0%). English at 4 (8.0%), then Dholuo. The least used language was Lunyore. From the findings, the most used language is Kiswahili and the least used language is Lunyore. Fishman (2001) observes that minority representatives who do not practice traditional livelihood or live in the traditional area of their group are typically much more likely to lose their language than those members of the same community who continue their traditional ways of life. Fishman (2001) also observes that cultural loss reinforces identity change, so that language becomes less important for the people, these are some of the factors contributing to language maintenance or loss. Fishman (2001) sees such developments connected with changes in employment. From the findings above, Lunyore speakers use different languages according to their occupation. For peasants, Kiswahili is the language that is spoken frequently. Business people mostly speak Dholuo, teachers frequently speak Kiswahili and community health workers mostly speak Lunyore. From the findings above Lunyore is spoken by only one group of people and this shows that Lunyore is not well maintained in Maseno Division and this means that Lunyore is becoming less vital.

4.4 Socioeconomic Factors that Influence Language Vitality Among the Banyore

According to Landweer (2008), the indicators of EV (Ethno linguistic Vitality) are collection of factors that have been documented in sociolinguistic literature. These factors have been useful in indicating the probable direction of a speech community. No single factor has become a leading indicator of linguistic vitality. Some bilingual speakers prefer using a community language due to practical, political and economic reasons. It is sometimes practical to use the community language because it is widely understood by the entire community and it is easier to communicate with others and to transact business because of language familiarity. Community language is preferred by most bilingual and multilingual speakers as their base language for it provides them more chances of economic benefits (Bradely and Bradely, 2002; Degefa, 2004). In some cases, bilingual or multilingual speakers will prefer the dominant language because of its prestige and predominance in the community (Ferrer and Sankoff, 2004). The use of a more prestigious or dominant language will help the speakers to accelerate their status in the society. It is clear that many factors determine language choice.

Landweer's (2008) indicators can produce sociolinguistic profiles of different language groups. Relative position on the urban-rural continuum, domains in which the language is used, frequency and type of code-switching, population and group dynamics, distribution of speakers within the speech community, social outlook regarding and within the speech community, language prestige, access to a stable and acceptable economic base. As regards the sixth indicator of social outlook with the speech community, Lunyore speakers live within Maseno Division among the Luo who are majority. The researcher noted that social factors can easily influence the choice of Lunyore which may or may not lead to its vitality. The study therefore sought to establish the socioeconomic factors that influence the language choices among the Banyore speakers in Maseno Division. The researcher presented to the

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respondents a questionnaire featuring 6 items on socioeconomic factors. The respondents were asked if they had lived in their present residence since birth. This was considered significant because, according to Holmes (2008), movement of inhabitants can hinder the acquisition of the mother language.

Table 5: Residence of the respondents since birth

Response	Frequency	Percentage
No	21	42.0
Yes	28	56.0
No response	1	2.00
Total	50	100.0

Source: Field Data (2013)

From Table 5 above, positive responses were 28 (56.0%) and negative responses were 21 (42.0%). 1(2.0%) did not respond to the question. From the information above, it is clear that there is movement of Lunyore speakers from one place to another. Depending on the language spoken in a place, the inhabitants may speak another language other than their mother tongue. From the background information, the Banyore living in Maseno Division but are not natives of this place are found in Kisumu County which is mostly occupied by Dholuo speakers. The inhabitants are therefore likely to speak Dholuo language. This research concurs with Fasold (1984) who observed movement as a factor, is associated with language shift. At times these speakers may in fact outnumber the native population of the area, creating an environment favorable for language shift. This research established that movement was great among the Lunyore speakers in terms of marriage as women get married to Luo spouses, a trend that was likely to cause language not to be fully maintained.

4.4.1 Number of Lunyore speakers in Maseno Division

In the objective of socioeconomic factors that influence language choice of Lunyore speakers, the researcher wanted to know which community had majority speakers where the respondents lived. According to Ethnolinguistic Theory formulated by Giles, Bourhis & Taylor (1977), demographic factors includes the sheer numbers of group members, the proportion of their population in comparison to other groups where they live, marriage patterns and density of their population. Thomason (2002) observes that the number of speakers in a respective linguistic group, the relative social status of the group involved as well as the relative prestige of the language to a great extent can determine the linguistic outcome of the languages in contact. Majority speakers were likely to indicate the direction of Lunyore maintenance. The respondents were asked to indicate the majority language, the results were shown on Table 6 below.

Table 6: Number of Speakers

Community	Frequency	Percentage
Dholuo	31	62.0
Lunyore	11	22.0
Dholuo/Lunyore	6	12.0
English	2	4.0
Total	**50**	**100.0**

Source: Field Data (2013)

The findings reveal that Dholuo language has the majority speakers at 31 (62.0) %, followed by Lunyore at 11 (22.0%). The researcher found that Lunyore had fewer speakers as compared to Dholuo speakers. This is a social factor that indicates that Lunyore is less spoken by its speakers. According to Giles, Bourhis & Taylor (1977) Ethnolinguistic Vitality Theory, the demographic factor includes the sheer numbers of group members, the population in comparison to other groups where they live, marriage

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patterns and the density of their population. It was also observed in the field that Lunyore people spoke Dholuo frequently.

4.4.2   Mother Tongue Taught in Primary Schools in Maseno Division

The study was to find out whether the children were taught mother tongue in lower primary classes. The use of mother tongue especially the use of Lunyore would indicate the vitality of the language. From Ethnolinguistic Vitality Theory formulated by Giles, *et al* (1977), it is argued that vitality of an ethno linguistic group is determined by key factors like institutional support which comprises of the visibility of group's language in education at school. The respondents were asked if their children were taught mother tongue in early primary classes 1-3 in school. The findings are presented in Table 7 below.

Table 7: Mother tongue learnt in lower primary schools

Response	Frequency	Percentage
No	13	26.0
Yes	35	70.0
No response	2	4.0
Total	**50**	**100.0**

Source: Field Data (2013)

Responses from Table 7 above indicate that children were taught mother tongue. The positive response was very high at 35 (70.0%) followed by a negative response at 13 (26.0%) and no response at 2 (4.0 %). From the responses, it was noted that many of the children were taught mother tongue. If the children were taught mother tongue, it was then important to establish which mother tongue was taught.

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4.4.3 Mother Tongue Taught in Primary Schools in Maseno Division

There was need for the study to know which mother tongue was taught in primary school. Establishing the mother tongue learnt in lower primary would indicate whether Lunyore was being taught hence the vitality of Lunyore. The respondents were asked which mother tongue the children learned. The responses were presented in Table 8 below.

Table 8: Mother tongue

Mother tongue	Frequency	Percentage
Dholuo	29	58.0
Lunyore	9	18.0
Kiswahili	11	22.0
None	1	2.0
Total	**50**	**100.00**

Source**: Field Data (2013)**

Table 8 presents data collected from lower primary classes in 5 schools in Maseno Division shows that Dholuo was taught in schools unlike Lunyore. Dholuo was highly favored at 29 (58.0%) followed by Lunyore at 9 (18.0%) and Kiswahili at 11 (22.0%). One respondent did not identify with any mother tongue taught. This shows that many young people learn Dholuo unlike Lunyore. Malome & Kathmandu (2007) observe that, when student's language, culture and experiences are ignored or excluded in classroom interactions, students are immediately starting from a disadvantaged point. Everything that they have learned about life and the world up to this point is ignored. This research has established that Dholuo is the main language used as the language of instruction in lower primary classes in Maseno Division. UNESCO (2003) notes that in all parts of the world, members of ethnolinguistic minorities are increasingly abandoning their culture including child bearing and nonformal education. Among the communities, a variety of opinions on future prospects of their languages can be observed. Some speakers of endangered

languages come to consider their own language backward, and impractical. Ogone (2010) mentions Kinubi among the highly endangered languages alongside Boni, Dahalo, Burji, Daasanach, Digo, Konkani, Malakote, Sagalla, Sanye, Chifundi, Vumba and Olusuba. Ogone (2010) also says that the extinct are Elmolo, Okiek, Yaaku, Omotik, Kore, Bong'om, Degere, Kimare, Lorkoti, Segeju, Sogoo and Ware. It is possible that if Lunyore is not used in classroom as required by the language policy in eduation, then Lunyore will be considered impractical and less vital for the speakers in Maseno Division.

When people are questioned about matters touching on their or culture they tent to be sentimental and may not give accurate information. The researcher used more than one elicitation method to gap this problem; an observation schedule was appied in this study and in the school domain and the results are presented below;

The researcher visited 5 primary schools with pupils from Dholuo and Lunyore communities. 10 observations were made, 2 observations from each school in lower primary classes. Since the Kenyan education language policy encourages the language of the catchment area to be used, the lower primary teachers tended to use Kiswahili when conducting lessons in lower primary classes. The researcher noticed that some pupils could not grasp the information relayed in Kiswahili and the teacher switched to Dholuo. Lunyore was rarely spoken. Lunyore children understood and spoke Dholuo in class and outside class. Lunyore was not heard anywhere in the compound. Observations were also made in Sunga, Sanganyinya, Eluhobe and Maseno mixed primary schools. In Sunga and Sanganyinya primary schools, the language of communication was mainly Dholuo especially in lower primary classrooms and yet according to the Kenyan language policy, the instructional language for lower primary schools should be that of the catchment area. This shows that Lunyore children are well acquainted with Dholuo language. Dholuo and Kiswahili were mostly used during play outside classroom, this shows that the children in

this area mostly spoke Dholuo and Kiswahili, they rarely spoke Lunyore which is their mother tongue. The researcher noted that Lunyore was not well represented in school. Institution language use is one of the vitality indicators as proposed by Giles, Bourhis & Taylor (1977). It was established that Lunyore was not maintained in primary schools.

To get in-depth information which was unlikey to be elicited using a questionnaire and observation methods, the researcher interviewed 5 respondents from the school domain, below are some of the extracts.

Transcript 1

Interviewer: *Olunyole lulomwanga musikuli?*

      1-lunyole INF-spoken INF- school

       Is Lunyore spoken in shool?

Respondent: *Tawe, Lunyole shulomwa khu sikuli khuno ta. Luswahili naluo Lulolmwa,*

    No 1-lunyole Neg-spoken INF- school here no. 1-Kiswahili is the one INF-

    spoken lakini *Lujaluo lulomwakhu hati.*

    Although 1-Dholuo INF-spoken little.

    'No Lunyore is not spoken in this school. Kiswahili is the one that is

    spoken although Kiswahili is spoken at a lower rate'.

Interviewer: *Baana ba clasi 1-3 bechisibwa muloma sina?*

    Children in class 1-3 INF-taught INF- language which?

    In what language are children in clss 1-3 taught?

Respondent: *Bechiswabwa muluswahili nende Lujaluo, sichila bandi baliho*

    bakhamanya 2-pst-taught INF-swahili and 1-jaluo because others INF-

    there INF - don't know

Luswahili taa.

1-Kiswahili not.

'No, Lunyore is not spoken in this school. Kiswahili is spoken in this

school   and Dholuo is also spoken. Class 1-3 chidren are taught in

Dholuo because there are some who do not understand Kiswahili.'

Trascript 2

Interviewer*:*   *Nu lulolomo sina kho ibe oromikhila khu baana ba ranyala khololoma*

Dem 1-language what dem-you 1-use-pst-dem-children INF-cant dem-

speak

lusungu nende Luswahili.

English and 1-swahili.

'What language do you use for children who cannot speak and understand

English or Kiswahili?'

Respondent: *Lujaluo*

Dholuo

Interviewer: *Opara sina siakhekholekha khulunyole abana bosi nibalekha khululoma?*

1-think what INF-happen INF-Lunyore 1-children 1-stopped INF-

speaking?

What do you think would happen to Lunyore if all the children stopped

speaking it?

Respondent: *Olunyole nelufwa.*

1-lunyore INF-die

Lunyore will die

Interviewer: *Opara olunyole lunyala khufwa?*

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1-think 1-lunyole INF-can INF-die?

Do you think Lunyore can die?

Respondent: *Embara mbu OLunyole lunyala okhufwa.*

1-think that INF-Lunyore INF-can 1-INF- die

I think that Lunyore can die

Interviewer: *Busina?*

Why?

Respondent: *Sichila abandu abanji sibaluloma tawe.*

Because 1- people 1-many INF-speak no

'Because many people do not speak it.'

'I understand Dholuo. I think Lunyore will die because many people don't

speak   it'.

From the respondents above, it can be concluded that Lunyore is not well maintained in the school domain. Respondent one said that Lunyore was not spoken in shool and the children in lower primary classes were taught in Dholuo. The respondent in transcript 2 said that he thinks that Lunyore will die because many people do not speak it. This observation was mainly from the adult respondents. The two respondents were adult speakers of Lunyore community. The second respondent was a representative of many speakers who finds pleasure in speaking Dholuo, immediately after the interview he started speaking in Dholuo to other people who were around him. This showed that he readily embrased Dholuo and had no proplem speaking it.

This study can conclude that Lunyore was not well maintained in the school domain. According to the institution indicator discussed by Giles, Bourhis and Taylor (1977), they observed that, the institutional support factor comprises of the visibility of the group's

language in education in schools amongst other institutions. Landry and Allard (1981) argue that the language behavior of the members of the minority groups in various settings indicates the proberbility of their language survival. Therefore according to the institution support indicator discussed by Giles, Bourhis and Taylor (1977) Lunyore was not vital in school domain.

4.5 Language Attitudes of the Lunyore Speakers in Maseno Division

In this section, the researcher intended to identify and explain the attitudes the Banyore hold towards their language and other languages that they speak. Edwards (1994) states that:

> Most linguistic preferences reveal a liking for one's own variety. The most important attitudes, prejudices and preferences about language and language choice are enshrined in the law or sanctioned practice, for these are the codified wishes of the socially dominant. Many of the difficulties encountered by minority language communities immerge because local desires not to mesh with state policy (p. 6-9).

Bourhis, Giles and Rosenthal (1981) proposed that group member's subjective vitality perceptions of each of the vitality variables may be as important as the group's objective vitality. This perception by Bourhis, Giles and Rosenthal (1981) prompted the construction of a subjective ethno linguistic vitality questionnaire (SEVQ). By this means, it is possible to measure how group members actually perceive their own group and out group on important vitality items. Wendel (2005) observes the ecological approach to language and considers the complex web of relationships that exists between languages and their speakers' environment, which means that physical, biological and social environment, these relationships are seen in the way in which languages are used and the speakers' attitudes and beliefs about language.

One of the variables of the language vitality addressed in this study is about the attitudes of Banyore community towards their language. A key measure of language maintenance

is the identification of positive or negative attitudes of the language being investigated. In this section, the researcher mainly concentrated on the attitudes of the Lunyore speakers. A group of 50 respondents, male and female of Lunyore speakers, of different age levels; below 30 years, 40- 49,50-59 and above 60 years were presented with an attitude scale featuring 7 statements to which they could respond by stating strongly Agree (SA) Agree (A) Neither Agree nor Disagree (A/D), Disagree (D), Strongly disagree (SA). The assumption is that positive attitudes towards Lunyore would enhance its vitality. A strong link towards indigenous languages and their maintenance has been noted by Crystal (2000). Batibo (2005) contends that when positive attitudes are missing, languages decline. As Labov (2001) points out, attitude tests need to be carefully structured. Efforts were made to ensure that individual items were made as clear as possible. The responses were presented below.

4.5.1 Respondents' Attitude on Dholuo language

The respondents were to indicate whether it is preferable for their children to learn Dholuo. The responses are indicated in table 9 below;

 Table 9: Respondents' Attitude towards their children learning Dholuo

Language	Frequency	Percentage
Strongly Agree	4	8.0
Agree	11	22.0
Neither Agree nor Disagree	5	10.0
Disagree	17	34.0
Strongly Disagree	13	26.0
Total	50	100.0

Source: Field Data (2013)

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Asked whether it was better for their children to learn Dholuo than Lunyore, 17 (34.0%) disagreed, 13 (26.0) % strongly disagreed, 11 (22.0%) agreed, 5 (10.0) were undecided and 4(8.0%) strongly agreed. This shows that there was wider acquisition of Dholuo language. This study concurs with Choi (2005) which shows Paraguayan student's favorable attitudes towards their language because it was for identity. Spanish was their preferred language for communication. The Lunyore speakers have a positive attitude about their children learning Dholuo language but they preferred their language because it was symbolic for identity as they are seen to favor their language at 17 (34.0%).

4.5.2   Respondents' opinion on whether the use of Lunyore should be encouraged

The respondents were also asked whether the use of Lunyore should be encouraged. The responses were presented on table 10 below,

Table 10: Respondents' Attitude on whether the use of Lunyore should be encouraged

Language	Frequency	Percentage
Strongly Agree	18	36.0
Agree	17	34.0
Neither Agree nor Disagree	1	2.0
Disagree	14	28.0
Total	**50**	**100.0**

 Source: Field Data (2013)

The responses of strongly agree and agree were considerably high at 18 (36.0 %) and 17 (34.0%). The response on disagree was 14 (28.0%) while undecided was 1 (2.0 %). This indicates that Lunyore is not well maintained and that is why there is a feeling that the language should be encouraged. The respondents disagreed with this view at 28.0% which shows that a bigger percentage of the Lunyore speakers are comfortable when using

Dholuo language and so there is no need of encouraging using Lunyore. No respondent strongly disagreed with this statement and this indicates a sign of Lunyore not spoken frequently and that is why it has to be encouraged. The result reveals that Lunyore speakers had a positive attitude towards their language. This result can be supported by the relationship between language and identity. This research concurs with Calvallaro (2002) study which mentions that language is an important factor for ethnic identity in multilingual situations. The advantages of L1 maintenance or additive bilingualism are many. As reported by Kouritzin (1997, 1999) and Wong (1991), the most significant is the ability to communicate with immediate and extended family, especially young children and adolescents who benefit from the support, advice and nurturing given by parents who are not proficient in the L2. Moreover, Cummins (1989) supports the notion that bilingualism is casually related to increased intelligence. Bilingualism has also been linked to economic advantages. Garcia (1995) did a large-scale quantitative study whose findings correlate bilingualism in English and Spanish with income for certain Hispanic groups. She also states that language loss, especially for the non white, unskilled and colonized, often sinks them even further into the silence of the oppressed.

4.5.3 Respondents' Perception on the Vitality of Lunyore

The researcher also wanted to know the opinion of the respondents about the trends of the Lunyore language. The respondents were asked whether they think Lunyore dialect was likely to diminish, the responses are indicated in the Table 11 below:

Table 11: Respondents' opinion on Lunyore vitality

Response	Frequency	Percentage
Strongly Agree	8	16.0
Agree	15	30.0
Neither Agree nor Disagree	5	10.0
Disagree	13	26.0
Strongly Disagree	7	14.0
None	2	4.0
Total	**50**	**100.0**

Source: field Data (2013)

From Table 11 above, the response of agree was high at 15 (30.0%) than the rest of the responses. There is a strong feeling among the Banyore speakers that Lunyore is likely to be less vital. The responses of disagree followed at 13 (26.0) %, strongly agree followed at 8 (16.0%). Strongly disagree and undecided were least chosen. The responses of those who were undecided were 10%. The researcher observed that this percentage was big, which implies that considerable number of speakers balance their choice of language so they actually do not know the status of Lunyore vitality. From the findings the respondents seem to suggest that Lunyore is slowly diminishing. This finding concurs with Batibo (2005) which contends that when positive attitudes are missing languages decline. From the findings above, negative attitudes towards Lunyore is the highest at 30.0%.

4.5.4   Respondents' Perception on Intermarriage and the Language Spoken Among the Lunyore Speakers in Maseno Division

Intermarriage is another factor that can lead to language attitudes being positive or negative. The researcher was also keen to know whether intermarriage was common among the Banyore people. The respondents were asked whether intermarriage was common among the Banyore speakers, the responses were as follows.

Table 12: Respondents' Perception on Intermarriage and the Language Spoken Among the Banyore People Living in Maseno Division.

Response	Frequency	Percentage
Strongly Agree	39	78.0
Agree	9	18.0
Disagree	2	4.0
Total	**50**	**100.0**

Source: Field Data (2013)

From Table 12 above, the choice of strongly agree was the highest at 38 (78.0 %), followed by agree at 9 (18.0) % and finally disagree at 2 (4.0) %. Following the results, the attitude towards intermarriage is highly positive. Endogamy and exogamy are indices that show vitality of a language, and if intermarriage is widespread among the Banyore living in Maseno Division then it is clear that the vitality of Lunyore is weakening. The study however concurs with Samsudin (2009) who studied intercultural marriages in U.S.A and observed that intercultural marriages are facing a problem of people losing their identities. The immigrants adopt the language, traditions and different cultures of the host community. Communication becomes very challenging as they try to learn, to understand and respect different cultural values. Samsudin (2009) notes that as a result of these assimilating factors, many intercultural marriages are just not able to preserve the cultural identities.

As can be observed from Table 12 above, intermarriage between Luo and the Banyore is very high. Since intermarriage is a strong factor that leads to bi/ multilingualism, this shows that Dholuo and Lunyore are spoken in social interaction. Landweer (2000) observes that for a language to be maintained, it needs a monolingual environment. As can be seen from Table 12 above, the choice of Strongly Agree (SA) is very high at 78.0%. This is evidence that Dholuo and Lunyore speakers intermarry. From Table 12 above,

Lunyore speakers in Maseno Division do not experience a monolingual environment. Therefore Lunyore cannot be maintained.

Lunyore language community needs to be encouraged to speak their language in order to maintain it. From Table 12 above; we notice a compelling need for bilingualism that can only serve to weaken the maintenance of Lunyore. As a key factor to ethnolinguistic social variable, Haarman (1986), Allard & Landry (1994) consider endogamy and exogamy as important indices of group identity. In ethno linguistic and ecology of language theories, it is argued that a high degree of exogamy poses a threat to group identity while the reverse strengthens the same. From Table 12 above, the researcher established a high degree of exogamy among the Lunyore speakers at 78.0%.This is an indicator that the vitality of Lunyore is diminishing.

Holmes (2008) argues that mixed marriages accelerate language shift and results in displacement of the mother tongue of either the husband or the wife. One of two languages is usually abandoned by the young members of the family. The impact of mixed marriages on language shift is crucial at home because language shift starts at home. The home is the anchor domain and it is usually the last to be replaced. If Lunyore shift will start at home in Maseno Division, then it follows that Lunyore spoken in Maseno Division will lose ground. Mixed marriages have influenced language choice and shift. For instance, some of the Malayalee Catholics in Kuala Lumpur in Malaysia who had contracted mixed marriages shifted to English (David & Nambiar, 2003), while the offsprings of Pakistan men and their Kalantan, Malaysia shifted to Kelantan's Malay (David, 2003) The researcher established that intermarriage was common among Luo and the Banyore speakers, it is possible that intermarriage can weaken the maintenance of Lunyore.

4.5.5 Lunyore Vitality

Lunyore speakers also gave their responses on whether only those who could speak Dholuo would make Lunyore lose its vitality, the responses were presented in Table 13 below:

Table 13: Banyore people who can speak Dholuo only

Language	Frequency	Percentage
Strongly Agree	7	14.0
Agree	19	38.0
Neither Agree nor Disagree	1	2.0
Disagree	18	36.0
Strongly Disagree	3	6.0
None	2	4.0
Total	**50**	**100.0**

Source: Field Data (2013)

From Table 13 above, the responses of agree is the highest at 19 (38.0 %) followed by disagree at 18 (36.0 %) and those who did not respond were 2 (4.0%). The choice of agree and disagree seems to be close at 38% and 36% this means that the Banyore speakers value Dholuo for various reasons.

4.5.6 Respondents' Opinion on whether the Ability to Speak Dholuo is better than Lunyore for communication in Maseno Division

The Lunyore speakers were also asked whether the ability to speak Dholuo is better for wider communication. The responses are presented in Table 14 below, on page 94.

Table 14: Banyore perception on Dholuo

Response	Frequency	Percentage
Strongly Agree	13	26.0
Agree	24	48.0
Neither Agree nor Disagree	1	2.0
Disagree	9	18.0
Strongly Disagree	3	6.0
Total	**50**	**100.0**

Source: Field Data (2013)

From Table 14 above, the responses of agree were very high at 24 (48.0) %, followed by strongly agree at 13 (26.0) %, disagree was 9 (18.0 %) %, strongly disagree were 3 (6.0 %) % and those who were undecided was 1 (2.0 %). The attitude of agree was the highest followed by strongly agree, this shows that there is a positive attitude because many respondents agree that Dholuo can reach a wider communication in Maseno Division. This research concurs with Letsholo (2009) who observed that various types of attitudes have negative implication for language maintenance. Since Lunyore speakers have a positive attitude towards Dholuo at 48.0% then it follows that Lunyore language vitality is not strong in Maseno Division.

4.5.7   Respondents opinion on whether the ability to speak Lunyore is better than Dholuo for wider communication in Maseno Division.

The respondents were also asked whether the ability to speak Lunyore was better for wider communication in Maseno Division. The responses were presented in Table 15 below.

Table 15: Perceptions on Lunyore Vitality

Responses	Frequency	Percentage
Strongly Agree	6	12.0
Agree	27	54.0
Neither Agree nor Disagree	2	4.0
Disagree	12	24.0
Strongly Disagree	3	6.0
Total	**50**	**100.0**

Source: Field Data (2013)

From Table 15 above, the responses of Agree emerged highest at 27 (54.0 %), followed by disagree at 12 (24.0) %, strongly agree at 6 (12.0 %), strongly disagree at 3(6.0 %) and un decided at 2(4.0) %. From these findings, it is clear that the Lunyore speakers can competently communicate in Dholuo language. From the responses above, the researcher noted bilingual and multilingual nature of the respondents. Brenzinger (1992) traces the initial stages of shift to bi/multilingualism of the assimilating sort, he observes:

> We have a multilingual Community when for whatever historical reasons an even distribution of languages. For further political and economic reasons the unevenness becomes the source of strong social pressure which may create a negative attitude towards the language of the recessive group and leads to the decision to abandon this language (p.14)

A similar opinion is expressed by Crawford (1996) who observes that, languages die internally and gradually through the assimilation of their speakers into other cultures, by means of transitional stages of bilingualism. Internally, languages shift when the communities themselves change their own attitude and choices. The factors discussed above by Crawford (1996) are relevant to this study because the respondents agree at highest percentage of 54.0 % and disagreed at 24%. This means that the two languages are spoken in Maseno Division which can easily lead to Lunyore language being less vital.

4.6 Language choices that influence Lunyore vitality

In order to establish whether the choices made by the Lunyore speakers can lead to its vitality, items 1, 2 and 3 of section C of the questionnaire, appendix I sought information on language preference with various groups of people. Kiswahili was the language of choice with the children at 32.0 %. Dholuo was the language of choice with friends at (18.0 %), Lunyore was the language of choice with the parents at (64.0%), and any other which was English was the language of choice with friends at 26.0% and Dholuo/Lunyore was the language of choice with friends at 22.0% during interactions. The researcher also sought information about the language used in everyday conversations.

The researcher also sought information on choices made in social places. The chief's baraza the market places, choices in the churches and at home. Kiswahili was the language of choice at the market place at 18.0 %, Dholuo was the preferred language during the chief's baraza meetings at 49.0%, while Lunyore was the preferred language at home at 50%. English was the preferred language at the marketplace at 30.0% and Dholuo vis- a-vis Lunyore were the preferred languages at home at 8.0. Table 16 shows the most preferred language with parents.

4.6.1 Language used at home with parents

Language used at home with parents is very important in maintaining the home language. The information on language used by parents is presented in the Table 16 below.

Table 16: The most preferred language with parents

Language	Frequency	Percentage
Kiswahili	5	10.0
Dholuo	9	18.0
Lunyore	32	64.0
Dholuo/Lunyore	2	4.0
English	2	4.0
Total	**50**	**100.0**

Source: Field Data (2013)

From Table 16 above, Lunyore is the most spoken language with parents at 32 (64.0 %), followed by Dholuo at 9 (19.0 %). Kiswahili is spoken at 5 (10.0 %), Dholuo, Lunyore and English at an equal rate of 2 (4.0 %). From Table 16 it is noted that Lunyore is the most spoken language with parents. It can be also observed that Dholuo which is not Banyore mother tongue is also spoken by Banyore at a considerable rate of (18.0%). In his study, on Language Shift in U.S.A, Veltman (1983) observes that the language used by parents has the strongest impact on the language chosen by their children. From the information in Table 16 above, Lunyore is the frequently spoken language. Dholuo is also spoken with parents at a considerable level of 18%. This is an indication that Dholuo may impact negatively on Lunyore maintenance. Guardado (2002) examined the loss and maintenance of Spanish in Hispanic children in Vancouver Canada. His study showed that the parents in language maintenance families used more positive and entertaining methods in order to encourage their children to use the first language than parents in families where language was declining. The results of the study also revealed that all participants lay most of the responsibity on parents for children's first language maintenance. Among other factors, Kouritzin (1999) maintains that parents must play a crucial role in helping

minority students maintain their first language. The fact that Dholuo language is spoken considerably at 18.0 % in home domain with the parents, this indicates the direction of Lunyore language. Lunyore is not fully maintained,

4.6.2 Language spoken at home with children

After establishing that Lunyore was frequently spoken at home with the parents, it was necessary to establish the language spoken at home with the children. Lao (2004) points out that the use of language at home between parents and children is the most crucial factor in determining whether the language will be maintained or lost over generations. Li (1999) also supports this idea through a case study of a language minority, mother and her daughter in the US context. Li (1999) mentions the immigrant children's L1 skills and identifies attitude formation is greatly influenced by parents' positive attitude towards the heritage language at home. This shows that parents' supportive interactions with children at home in L1 are likely to enhance the possibility of maintaining L1 over generations.

Table: 17 Language most preferred with the children

Language	Frequency	Percentage
Kiswahili	16	32.0
Dholuo	9	18.0
Lunyore	17	34.0
Lunyore/ Dholuo	7	14.0
English	1	2.0
Total	**50**	**100.0**

Source: Field Data (2013)

From Table 17 above, Lunyore is spoken at 17 (34.0 %) with children, closely followed by Kiswahili at 16 (32.0 %), Dholuo is spoken at 9 (18.0 %), Lunyore and Dholuo spoken at the same time at 7 (14.0%) and English at 1 (2.0 %). From these findings, it is revealed

that Lunyore is spoken at 34% and Kiswahili is spoken at 32% respectively, this shows that young people speak Kiswahili proficiently than Lunyore. This research concurs with Wong (2000) who conducted a qualitative study on one Chinese family, who had migrated to the United States from China as a case of language shift and family language loss. The result of this study revealed that it is common for immigrant families to lose their family language. Young members are likely to lose their language easily in the early years of school. Wong (2000) observed that language shift in the family was led by children, but this shift had a very negative impact on their family relations, because the family members could not understand each other due to the different languages used by adults and children. The author emphasizes the crucial role of family in order to help children to speak their mother tongue at home. Wong (2000) suggests that the family should provide basic elements such as a sense of belonging to their own ethnic identity and culture, and their responsibility to family and community and at home, because they cannot learn these elements at school. The fact that Lunyore and Kiswahili are spoken in the home with children at 32 and 34 %, Dholuo is also spoken at home with the children at 18%, is an indication that Lunyore vitality is diminishing.

4.6.3 The most preferred language with friends who are Lunyore speakers

The researcher sought information on the language spoken with friends. The preferred language with friends was important because it would give the researcher the idea on how frequently the language was used. The results are presented on the Table 18 below,

Table 18: The most preferred language with friends who are Lunyore speakers

Language	Frequency	Percentage
Kiswahili	14	28.0
Dholuo	9	18.0
Lunyore	1	2.0
None	2	4.0
Dholuo and Lunyore	13	26.0
English	11	22.0
Total	**50**	**100.0**

Source: Field Data (2013)

From Table 18 above, Kiswahili is the preferred language at 14 (28.0%), followed by Dholuo/Lunyore at 13 (26.0 %), English at 11 (22.0 %), Dholuo at 9 (18.0 %) and Lunyore at 1(2.0%). From this result, Lunyore is the least spoken language among friends at 1 (2.0%), this is an indication that Lunyore is not being maintained amongst the Lunyore speakers of Maseno Division

4.6.4 The Most Preferred Language by Lunyore Speakers with their Spouses

Having established the language preferred with friends, the researcher was to identify the language spoken by the spouses who are Lunyore speakers. Identification of language spoken frequently by Lunyore spouses would indicate the direction of Lunyore language in Maseno Division. Therefore respondents were asked to state the preferred language with their spouses, the responses were presented on the Table 19 below.

Table 19: The most preferred Language among Spouses

Language	Frequency	Percentage
Kiswahili	10	20.0
Dholuo	8	16.0
Lunyore	25	50.0
English	5	10.0
Dholuo and Lunyore	1	2.0
No response	1	2.00
Total	**49**	**100.0**

Source: Field Data (2013)

From Table 19 above, it is apparent that Lunyore is the most preferred language with the spouses at 25 (50.0%) followed by Kiswahili at 10 (20.0%). Dholuo is spoken at 8 (16.0%) and English at 5 (10.0%). From this, it is noted that Lunyore is maintained in the homes among the spouses. Dholuo is spoken at 16% and Kiswahili at 20% this is an indication that Lunyore was not well maintained in the home domain. The findings above seem to differ from Veltman's (1983) observations that the language used by parents has the strongest impact on their children. The researcher noted that Dholuo was spoken in the home domain of Lunyore speakers. As Landweer (2008) puts it, the home domain is the anchor domain and usually the last one to be replaced. The researcher noted from the findings that Dholuo was frequently spoken in Lunyore home domain at 16.0%.

4.6.5 Language used frequently in conversations

The researcher was keen to establish the language used by the Banyore residents of Maseno Division in everyday conversation. Mufwene (2004), observes that factors that constitute the ecology of a given language include pressure from within or without the

language community in the form of socioeconomic interest of their speakers together with their changing socio-economic environment, whether they are marginalized or not and the context of language policies. This means that language shift is as a result of the desire of the speakers to change to a new way of life that they find worthwhile. As Calvet (1999) puts it, a language "acclimates" to its ecology. He defines acclimatization as "how something displaced from one environmnent to another can survive" (Calvet, 1999:142). Following these observations on ecology of language, the respondents were asked to indicate the language used frequently in conversations, the responses were presented on the Table 20 below.

Table 20: Language used in every day conversations

Language	Frequency	Percentage
Kiswahili	13	26.0
Dholuo	6	12.0
Lunyore	5	10.0
Dholuo/Lunyore	17	34.0
English	9	18.0
Total	**50**	**100.0**

Source: Field Data (2013)

The researcher also sought to find out the language used in everyday conversation. This would determine the choices of language the Banyore people made. This would indicate the direction of Lunyore. The responses can be seen from the Table 20 above. The choice of Lunyore and Dholuo (that is to code switch from Lunyore to Dholuo) was the highest at 17 (34.0 %), followed with Kiswahili at 13 (26.0 %). English was third with 9 (18.0 %), Dholuo followed with 6 (12.0 %) and finally Lunyore which was the least at 5 (10.0 %). It can be noticed that Lunyore which is the mother language is the least spoken. Dholuo and Lunyore are spoken at 34%, Kiswahili which is none of the mother tongue is spoken frequently at

26.0%. From the table above, Dholuo is spoken frequently at 6 (12.0 %) and Lunyore at 5 (10.0 %) Dholuo/ Lunyore is the most spoken in conversations this means that Dholuo is beginning to replace Lunyore in many conversations.

The trend of language choice by Lunyore speakers is comparable with the findings of Gal (1979) who was concerned with language shift among Hungarian-German speakers mentions that German is starting to replace Hungararian in almost every domain. Gal (1979) attributed this shift to socially-motivated linguistic changes such as industrialization, urbanization, loss of isolation and others that consequently influenced the speakers' daily communication. Thus the population of Hungarian is motivated to change their language choice in different contexts of social interaction and eventually abandoned their language. Gal (1979) made a conclusion that Hungarian and German have relocated, Hungarian to a narrower and German to a wider range of speakers and social environments, thus Hungarian is not used by the present generation in many social contexts where it was common for the previous generations.

4.6.6 Language used in social places

It was necessary to investigate domain use of Lunyore as a factor of language maintenance. Haugen (1972) notes that a domain in which language is used forms part of key ecological questions that reveal its vitality. From the responses denoted from the questionnaires, it was noted that Lunyore was not maintained in most of the social settings. The respondents were asked to indicate the language mostly spoken in chief's baraza meetings and the responses are indicated on the Table below.

4.6.7 Language used in Chief's baraza meetings

Language use in chief's baraza meetings was considered important by the researcher as it would illuminate use in Maseno Division. Mishra and Dutta (1999) observe that there is a link between dominant language groups in relation to power structures. The researcher noted the dominant power structure in Maseno Division especially in leadership and investigated language use in chief's baraza meetings, the results are shown in table 21 below.

Table 21: Language used at Chief's barazas

Language	Frequency	Percentage
Kiswahili	9	18.0
Dholuo	20	40.0
Dholuo/Lunyore	19	38.0
English	2	4.0
Total	**50**	**100.0**

Source: Field Data (2013)

From Table 21 above, Dholuo was the most spoken language in chief's barazas at 20 (40.0 %), followed by Dholuo/Lunyore at 19 (38.0 %). Kiswahili is spoken at 9 (18.0%) and finally English is spoken at 2 (4.0%). Lunyore was not spoken at all in the baraza settings. To bridge the gap between what people say or believe that they would really do in certain domains and what they would actually do. The researcher relied on range observations as they occurred within their natural contexts. Observations were made during chief's baraza sessions. Three observations were made in 5 different places. Observations that were made around Marera show that interactions were mainly conducted in Dholuo. However, some speakers realized that a few people were strangers and did not understand Dholuo. They therefore tried to speak in Kiswahili. Even the Lunyore speakers who were involved in the arbitration spoke in Dholuo. This shows that Dholuo language was understood by many people. In another

observation around Maseno Township, Lunyore was infrequent in all baraza sessions that I attended. Kiswahili was used where speakers noticed that there were unfamiliar people who did not understand Dholuo.

Observations made around Kamagore revealed that Dholuo is widely spoken during baraza sessions because baraza meetings were purely conducted in Dholuo. These findings concur with Mishra and Dutta (1999) who posit that there is a link between the dominant language group and the linguistic minorities in relation to different power structures inherent in multilingual societies. Members of the minority group will continue to interact with the dominant group time and again and will alter their behavior in order to lessen likelihood of conflict.

4.6.8 Language spoken in the church

Having established the language used in chief's barazas, it was necessary to establish the language mostly used in church. Clyne (2003) observes one of the best maintained languages in Australia is Arabic. Clyne and Kipp (1999) studied Arabic community in Melbourne, Australia. They observed that one of the determining factors for the use of Arabic among Arab Australians, especially Muslims, may be related to their religious affiliations since the Quran and classical Arabic are essential to Muslims. The motivations for maintaining Arabic among Muslims in Australia are: access to the Quran, communication with family members and visits to the home country. The study at hand wanted to ascertain choice in domains, including church domain the church domain is considered a place of worship just like the mosque. The present study was concerned about domain use of language which would dictate the direction of language use. The results from 50 respondents to the questionnaire are presented on the Table 22 below:

Table 22: Languages most use in church in Maseno Division

Language	Frequency	Percentage
Kiswahili	9	18.0
Dholuo	15	30.0
Lunyore	9	18.0
Dholuo/Lunyore	14	28.0
English	3	6.0
Total	**50**	**100.0**

Source: Field Data (2013)

As shown in Table 22, Dholuo was the most spoken language in church at 15 (30.0%), followed by Dholuo code-switched with Lunyore at 14 (28.0%). Kiswahili is used at 9 (18.0%) at the same rate with Lunyore which is 9 (18.0%), while English is used at 2 (4.0%). From the findings, it is noted that Dholuo dominates the usage in church. This research differs from Pak (2003) who investigated the important role the church played in maintaining the local speech in Montreal. In the study, Pak (2003) concluded that Korean churches provided second generation children with a context where they could enhance Korean language as their L1 identity. The research at hand differs from the one mentioned above as Dholuo which is not the mother tongue of the Banyore speakers dominated the usage in the church domain. Matters concerning curch may very sensitive and people may not be very to give the information about their church for this reason, observations were made in three churches where Dholuo and Lunyore speakers interact. Three observations were made in each church; the three churches are situated around Maseno area. In these churches Lunyore was not used in the sermon delivery. Lunyore was also not used in church during casual conversations outside the church compound. To get the in-depth information which the questionnaire and the observation schedules could not give, the researcher also interviewed one respondent in each church domain and the responses exhibited homogenous linguistic process, below are some of the extracts;

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Transcript 3

Interviewer: *Onyolanga olunyole olutoro okhuhula nende okhuloma?*

        INF-find 2-lunyole 2-easy INF-understant and INF-talk?

        'Do you find Lunyore easy to understand and for communication?.'

Respondent: *Eee olunyore nu lutoro nikhali Khali khululomanga olujaluo sana khukanisa*

        Yes INF-lunyore is easy only that 2-speak   2- lujaluo very much INF-church

       Khubela bajaluo sibaloma Lunyole taye.

        because pp-luo Neg-speak Lunyore no.

        'Yes Lunyore is easy only that we speak Dholuo in church because Luos

       don't speak Lunyore'

Interviewer: *Baliho banyore bakhamanya olunyole?*

       p-there banyore pp-don't know INF-lunyore?

       'Are there banyore people who do not know Lunyore?'

Respondent: *Eee baliho, bamenya ilwanyi nende bakhamanya Lunyore.*

        'Yes they are there those who stay away from home they do not know

       Lunyore'

Interviewer*:* *Mulomanga Olumo sina mukanisa?*

       3-speak   2- language which in church?

       Which language do you speak in church?

Responendent: *Khulomanga olujaluo khubela bajaluo sibaloma oluunyore taye.*

       2- speak INF-Dholuo because p-Dholuo Neg-speak 2-lunyore no

      'We speak Dholuo because Luos don't speak Lunyore'

Yes I find Lunyore easy but we speak Dholuo in church because Dholuo

speakers do not understand Lunyore. There are some Lunyore speakers who

do not know   Lunyore, especially those who stay far from home.'

This transcript is from the elder of the church at kambumwe around Maseno area, the elder of

the church confesses that he understands Lunyore but he speaks Dholuo most of the time in

church. He clearly demontrates that there are some Lunyore speakers who do not know

Lunyore, especially those who stay away fron Lunyore speaking areas. From the respondent

above, it can be concluded that Lunyore is not maintained in the church domain, this

observation contradicts Paks study (2003) who investigated the role the church played in

Montreal in maintaining the home language and concluded that the Korean church provided

the second generation children with the context for maintaining L1 for identity.

4.6.9 Language used in market place

The respondents were required to indicate the language used in market places. The responses

are illustrated in Table 23 below.

Table 23: Language used frequently in market place

Language	Frequency	Percentage
Kiswahili	10	20.0
Dholuo	12	24.0
Lunyore	10	20.0
Dholuo/Lunyore	15	30.0
English	3	6.0
Total	**50**	**100.0**

Source: Field Data (2013)

As shown in Table 23, Dholuo and Lunyore are the most spoken languages in the market place followed by Dholuo at 12 (24.0%). Kiswahili is spoken at the same rate with Lunyore at 10 (20.0%) each. English is only spoken at 3(6.0%). The researcher also made observations in 3 different markets where Dholuo and Lunyore traders interacted in business. Three observations were made in each market that is Lela, Maseno and Opasi. During the observations at Lela market, the language of use was mainly Dholuo. However, Lunyore language was rarely heard in Lela. At Maseno township market, three languages were in use during trade namely; Dholuo, Kiswahili and English. Kiswahili dominated the language of trade probably because the area is multilingual. Dholuo would be heard frequently than Lunyore, even Lunyore speakers would easily speak Dholuo to their counterparts unlike the Dholuo speakers.

Hamers and Blanc (1989) reported in their study that, in a multilingual speech community a whole range of languages or repertoire is available to speakers, who choose to use some of them in their linguistic interaction to perform particular social roles. This statement could be based on the linguistic survey of India; Pandit (1972) has given an example of how a multilingual speaker might use the different codes of repertoire. He describes about an Indian businessman of Bombay, whose mother tongue and home language is Gujarati. However, he uses Marathi in the market while at the railway station, he speaks the pan-Indian lingua franca, Hindustani.

Observations made at Opasi market reveal that Dholuo is the language frequently spoken at the market. Most people spoke Dholuo during sales. Observations made in the market places concur with Pandit (1972) who observed that an Indian businessman of Bombay whose mother tongue is Gujarati consistently used Marathi in the market place.

During the observations, the researcher also captured an interaction between the buyer and the shopkeeper.

Below is a conversation captured at Lela market during the observations between a buyer and the shopkeeper.

Buyer*:*   *Oyaore*

               Goodmorning

Shopkeeper: *Busieye Muno*

               Goodmorning too

Buyer: *Idhi nade?*

               How are you?

Shopkeeper*:*   *Ndi Obulayi, Iwacho ang'o?*

               I am okay what are you saying?

Buyer: *Olinende esukari? An gi welo.*

               Do you have sugar? I have visitors

Shopkeeper: *Sukari orumo, yude tek.*

               Sugar is finished getting it is hard

Buyer: *Nandekhele abacheni banje sina?*

               What will Icook for my visitors?

Shopkeeper: *Khabakhwo anyina Otieno.*

               Look for it at Otienos mother!

Buyer: *Ka min Otieno bor!*

               Otienos mother is far

From the conversation above two Lunyore speakers are interacting in the two languages Dholuo and Lunyore comfortably.

4.6.10 Language frequently spoken at home

The respondents in the home domain were to state the language mostly used at home. The socio linguistic notion of domain was formulated by Fishman (1972), who stressed that different setting characteristically all for the use of different languages in the multilingual society. He adds that domain is a concrete setting like the home. More plausibly, the determinant of using one language variety over another is not the physical setting alone, but the general activity or event conventionally associated with the setting. Karan (2008) observes patterns of language use in a speech in community are some of the most important areas to research when predicting future ethnolinguistic vitality. These patterns can be observed through participant observation and research through self-report techniques, sampling a speech community with a self-report sociolinguistic questionnaire which includes language use questions, is often the best way of getting a clear picture of the community's language patterns. A combination of observation and speech community and self report is recommended, because occasionally self-report on language will be influenced by perceptions of relative prestige of the languages in question. The responses were presented in Table 24 below:

Table 24: Language used frequently at home

Language	Frequency	Percentage
Kiswahili	7	14.0
Dholuo	10	20.0
Lunyore	25	50.0
Dholuo/Lunyore	4	8.0
English	4	8.0
Total	**50**	**100.0**

Source: Field Data (2013)

From the findings, Lunyore was the language of choice at home at 25 (50.0%), followed by Dholuo at 10 (20.0%). Kiswahili is spoken at 7 (14.0%) and finally Dholuo and Lunyore and English are spoken at 4 (8.0%) respectively. Observationswere made in the home setting to elicite information that could not be captured by questionnaire and interview methods. Twenty observations were made in different homes around Sunga, Kamagore and Opasi. During the observations, the use of Lunyore was higher in home settings and code switching was noticed among the Banyore speakers in the home setting. The use of Lunyore in the home setting was frequent especially if both speakers were Lunyore adult speakers. A similar trend was also observed especially when there were friends around. However, the opposite was observed when the children spoke amongst themselves. Young people of probably 20 years of age preferred Dholuo other than Lunyore which is their L1, especially in homes around Opasi and Kamagore area. Fishman (1972) observes the foundational social domain throughout Papua New Guinea is that of the home.

Within the domain of home, there are the subdomains of instruction, correction or scolding, information, comfort, humor and religious observance within communication dyads of spouses, adults with in-laws, adults with other adults who are not related, adults with children, and children with children.

To get the in-depth information about the language use in the home domain, the researcher interviewed family members with the help of the research guide. Ten sampled homes showed almost homogenous response. The responses exhibited from the respondents showed that Dholuo was preferred in the home domain. The excerpts were as follows:

Trancript 4

Interviewer: *Ni luloloma sina olwamulomanga ingo?*

          Which 1-language sp-3-speak home?

'Which language do you speak at home?'

Respondent: *Nomanga Olunyole, Olujaluo nende Oluswahili.*

1-speak INF-Lunoyre, INF-Dholuo and INF-swahili

' I speak Lunyore, Dholuo and Kiswahili.'

Interviewer: *Nende abandi olwibulo lwelwanyi*

With 1-others INF-Members 2- outside

'With other family members outside the home'

Respondent: *Ni Khubukanne, Khuloma olujaluo nende Lunyole.*

When 2-meet 2- speak INF-Dholuo and Lunyore

When we meet we speak Dholuo and Lunyore.

'I speak Lunyore, Dholuo and Kiswahili.When we meet with other family members we speak

Dholuo and Lunyore.'

Transcript 5

Interviewer: *Watesia?*

3- tesia?

Are you married?

Respondent: *Natesia*

1- married

I am married.

Interviewer: *Watesia Munyole?*

3-married inf-mnyore?

Are you married to a mnyore?

Respondent: *Nda tesia Munyole.*

Iam married INF-mnyore

Ni khali mujaluo yatekha mwiboma muno.

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2- but 1- Dholuo is married 3- home

But a Dholuo speaker is married in this home.

Interviewer*: Ololomo sina olwamulomanga?*

INF-language which INF-pp-speak?

Which language do you speak?

Respondent: *Khulomanga tsiosi, sana Lujaluo sichila omujaluo salomanga olunyole tawe*

3-p-speak   all   very much Dholuo because 1-p- luo   NEG-speak INF-

Lunyore 'We speak all , but we speak Dholuo much more because a Luo

does not speak Lunyore'

khandi wakorwa oluswahili.

And again pro-does not know INF-swahili

And again she does not speak Kiswahli.

'I am married to a mnyore, but there is a Dholuo speaker married in this home, so we

mostly speak Dholuo because she does not speak Lunyore and does not understand

Kiswahili'.

Transcript 6

Interviewer: *Noluloloma sina olwa olomanga nende abaralomanga olunyole?*

Pro-language what which INF-speak with 2-dontspeak 2-lunyore?

'What language do you speak with non Lunyore speakers?'

Respondent: *Nnomanga oluswahili nende olujaluo.*

1-speak 1-Kiswahili and 1-Dholuo

'I speak Kiswahili and Dholuo'

Interviewer: *Olomanga lulomo sina nende abaana babo?*

Pre-speak 1-language which with 1-chidren yours?

'Which language do you speak with your children?'

Respondent: *Nnomanga Olunyole nende Olujaluo.*

        1-speak 1- -lunyore and 1-Dholuo

       'I speak Lunyore and Dholuo'

       A baana banje balomanga olunyole, olujaluo nende oluswahili.

       1- children mine 2-speak INF-Lunyore, INF-Dholuo and INF-Kiswahili

       I speak Lunyore, Dholuo and Kiswahili with my children.

Interviewer: *Olomanga olulomo sina nende omukhasi wuwo?*

       Pre-speak 1-language which and 2- wife yours?

       'Which language do you speak with your wife?'

Respondent: *Nomanga olujaluo sichila omukhasi wanje samanyile   olunyole tawe.*

       Pro-speak 1-Dholuo because 1- wife mine does not know 2-Lunyore no

       'I speak Dholuo because my wife does not know Lunyore'

       Kata mama wanje no mujaluo kho fwezi khulomanga olujaluo hango.

       Even mother mine is 3- a luo pro all of us speak 1-Dholuo home.

       'Even my mother is a Dholuo speaker and all of us speak Dholuo at home'

       'I speak Kiswahili and Dholuo with non Lunyore speakers, sometimes I speak
       English. I speak Lunyore and Dholuo with my children. I sometimes speak
       Kiswahili. My children understand Dholuo very well. I also speak Dholuo
       with my wife, she doesn't understand Lunyore. We tend to speak Dholuo
       because my step mother is a Dholuo speaker and doesn't understand
       Kiswahilli or Lunyore.'

From the excerpt above, all the three respondents said that they speak Dholuo at home. The

respondent in transcript 4 says that he speaks Dholuo even with the family members at home.

The respondent in transcript 5 says that there is a Luo who is married in their home so they

are compelled to speak Dholuo because she does not speak Lunyore. The respondent in

transcript 6 asserts that he speaks Dholuo with the wife because she does not understand

Lunyore. Even the mother is a Dholuo speaker so they all speak Dholuo. From the discussions above concerning language use in the home domain, it is clear that Dholuo is widely spoken in the home domain. Vetman (1983) observes that language used by parents in at home has the strongest impact on the language spoken by their children, the fact that Dholuo is spoken at home with Lunyore families it means that Dholuo is spoken by children leading to the diminish of Lunyore.

Summary

This chapter has provided answers to the objectives and the four research questions that the research was to investigate. The discussions of the objectives have been done within the ethnoliguistic vitality theory and the ecology of language. They have been discussed concurrently, following each of the indicators since language choice, use and the determinants of language maintenance cannot be separated. However, the chapter has distinctively made it clear where the differences between these variables occur.

This study has explored the language choice patterns of Lunyore speakers. The results tend to show that a rapid inter-generational language shift from Lunyore to Dholuo bilingualism is presently underway. This shift is further epitomized in a remodeling of different types of interlocutors. The study has examined a number of variables and found that age is an important factor associated with this change in language choice, with older speakers using mainly Lunyore dominant patterns in wide ranging contexts while younger speakers utilize Kiswaili, Lunyore and Dholuo to fulfill various communicative functions. For example, young people below the age of 30 years spoke Kiswahili at 12.0 % which is the higest percentage of the language spoken by the young people. This finding concurs with Dyers (2008) who observed that shift takes place when the minority speech community no longer speaks the language of the parents, the language of the parents therefore is not passed to the next generation.

The study looked at factors other than age that are capable of explaining the underlying processes whereby speakers make their choices. For instance, the researcher investigated the informant's language attitudes. The results of the questionnaire show that Lunyore speakers are positive towards Dholuo language. For example, the respondents' opinions on whether the use Lunyore should be encouraged, the responses of strongly agree and agree were the highest at 36.0% and 34.0% respectively. This finding concurs with Romaine (1995) who has quite an extended discussion of language attitude surveys throughout her book, she stresses that attitudes towards bilingualism and towards code-switching generally will affect an individuals language choice in a given situation and a community's propensity for or not for language shift. Romaine (1995) offers the example of Irish learning English where the necessity of using English has over powered antipathy towards English speakers.

The data gathered from the questionnaire, interview and observations chedules in this chapter demonstrate that Lunyore is not used frequentiy in many social contexts in Maseno Division especially in schools, chief's barazas, churches, and market places. It is possible   that shift into the dominant language may occur in future particularly among the young people who constantly speak in Dholuo and Kiswahili. In the next chapter, the study makes a summary of the findings, conclusions of the discussions and provides necessary recommendations.

CHAPTER FIVE

SUMMARY OF FINDINGS CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This study set out to investigate the vitality of Lunyore language in Maseno Division. Using the research methods discussed in chapter three, the study gathered data and the results have been discussed in chapter four. This chapter gives a summary of the study based on the findings as found in chapter four. The objectives of the study were to determine the influence of age, gender, education and occupation on language choice and maintenance among the Lunyore speakers of Maseno Division, established the socioeconomic factors that influence language choice and maintenance of Lunyore among the Banyore speakers of Maseno Division, identify and explain the attitudes the Banyore hold towards their language and other languages that they speak and whether these attitudes lead to vitality of Lunyore in Maseno Division and to investigate language choices of Lunyore speakers in specific domains and how they influence maintenance of Lunyore in Maseno Division.

This chapter gives a summary of the findings of the discussions in this thesis. It also concentrates on the recommendations and suggestions for further study. The summary and findings in this chapter is based on questionnaire, the observations and the interviews carried out by the researcher.

5.2 The influence of Age, Gender, Education and Occupation on Language Choice of Lunyore Speakers

Lunyore is a Luluyia dialect spoken in Maseno Division in Kisumu County. Lunyore is a minority language spoken among the dominant Dholuo speakers. The two languages are in close contact and inter-ethnic interactions cannot be avoided. The analysis of data and

subsequent discussion shows that age, gender, occupation and level of education are important factors that can enhance language maintenance or shift. The study sampled people of different age levels, the young and the old, male and female. Different education levels and occupations. This was evident because choice of language can vary at different levels that would either enhance maintenance or shift.

The researcher found that, age can enhance shift as the young Lunyore speakers chose Kiswahili and Dholuo in most of their interactions. The males spoke a different language other than mother tongue. The highly learned speak less of their mother tongue and the type of occupation also influences the choice of language as business people of the Lunyore speakers were forced to speak Dholuo to influence customers.

Following the results analyzed from the questionnaire, Kiswahili dominated in the speech of the young people of ages 30 and below at 12.0%. From 30-39 years of age Kiswahili was still the language frequently spoken at 8.0%. It was interesting that from 40-49 years of age where the native should be language maintained Dholuo was the language frequently spoken at 8.0% as compared to Lunyore which was 6.0%.

As concerns gender, Kiswahili was the language of choice among the male population at 22.0%. The females code switched frequently from Lunyore to Dholuo at 14.0%. On education level those who had only reached class eight frequently spoke Dholuo at 6.0%. Form 4 leavers frequently spoke Kiswahili at 12.0%, certificate holders frequently spoke Kiswahili at 6.0%. Diploma holders chose three languages at the same rate, Kiswahili at 4.0%. Dholuo code switched with Lunyore at 4.0%.

5.2.1 Socio-economic and Political factors that influence Language Choice among the Banyore

The researcher has discussed issues pertaining to socio-economic factors that influence lanuage choice among the Banyore people in (4.4). It was noted that intermarriage was one of the social factors that was experienced in contact communities. Intermarriage was the major factor that caused the movement of the speakers from one place to another, normally ladies moved from their home land to that of the spouse. Many women who got married in Lunyore land spoke Dholuo. The actual use of language as it was observed in the field showed that, even the schools that were located in Bunyore land, Dholuo was used as the language of instruction in lower primary schools and even outside the classroom. From the results, it is evident that the children were taught Dholuo as mother tongue at 29 (58.0 %). Lunyore speakers were the majority at the preferred market place and yet Dholuo was the language frequently spoken.

From observations made, the study found out that in most out- group interactions the language of choice was Dholuo among the adults, Lunyore, Dholuo and Kiswahili were spoken in the home domain. The children generally interacted in Kiswahili and Dholuo interlocutors at home and school. Observations were also made in school domain. The study observed where the young children would speak to the older people in Dholuo and just respond positively speaking in Dholuo language.

It can then be stated that the factors that were found to relate most with language choice were generation and age. The other conclusion drawn is that significant association between language choices of Lunyore children depended on their speech context. The children prefered another language in most cases Dholuo and Kiswahili likely to signal

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lack of maintenance of Lunyore. Having analyzed Language use among the Lunyore speakers, it was found that Dholuo was used in most domains than Lunyore.

5.2.2 Attitudes the Banyore hold towards their Language and other Languages that they speak

Where languages are in close contact, speakers develop certain attitudes towards specific languages. Attitudes are crucial in language growth or decay, restoration or destruction. Lunyore speakers are in close contact with Dholuo majority, and therefore are bound to develop certain attitudes towards the languages they speak. From the data analyzed via a questionnaire the result showed that Lunyore speakers have positive attitudes towards Dholuo language.

The researcher managed to interview Lunyore speakers in home domain, the result showed that members of Lunyore homes were positive towards Dholuo. There were positive attitudes towards Dholuo Language at 11 (22.0 %). The responses of whether Lunyore should be encouraged to learn Dholuo indicates a diminish of Lunyore at (31.3 %), a bigger percentage of 15 (30.0 %) had a feeling that Lunyore was less spoken. Attitudes towards intermarriage were very high at (78.0 %). Intermarriage leads to bilingualism which is likely to weaken monolingual speakers. Responses on perceptions of Dholuo being the language of choice for many people was the highest at 19 (38.0%) and positive perceptions towards Dholuo was also high at 24 (48.0%). It was noted that Lunyore speakers had positive perceptions towards Dholuo Language and positive perceptions are seen to influence the choices the speakers make which is most likely to be Dholuo.

5.2.3 How Language Choices Influence the Vitality of Lunyore

Lunyore speakers of Maseno Division live in a multilingual setting. Multi lingual societies inevitably face conflict over language choice. The researcher presented a qeuestionnaire to the respondents who outlined the languages they could speak. The most preferred language in the home domain was Lunyore and Dholuo which were considerably spoken with parents, children and friends at same rate of at (18.0%). Kiswahili was spoken at 14 (18.0%). The most preferred language in everyday conversation was Dholuo and Lunyore at 17 (34.05). Lunyore is the least spoken in everyday conversations. The most spoken language at social places was Dholuo at the chief's baraza at 20 (49.0%) at the market place at 20 (24.0%) in church 15 (30.0%). Language choice is therefore vital in determining the maintenance of a language.

The researcher interviewed respondents from three domains, home, school and church. Each respondent had knowledge of more than one language. It is in such bilingual situation that language maintenance is a problem. The study established most of the respondents in specific domains speak Dholuo more than Lunyore for example one respondent mentioned that, his wife is a Dholuo speaker and has influenced people in that home to speak Dholuo.

Observations made in the home domains showed that Dholuo had penetrated in the home domain. The interview administered in the school domain showed that Dholuo was the language of choice for instruction in lower primary school. One respondent confirmed that Dholuo was well understood by pupils from Lunyore and Dholuo was the language of choice in the Church domain. Observations made in the church domain showed that Dholuo was the language of choice. During observations outside the church compound code-switching between Dholuo and Lunyore was common, this indicates that Lunyore was not well maintained.

5.3 Conclusions

This is a sociolinguistic study on Lunyore vitality. The conclusions made are based on the objectives as stated in chapter one.

5.3.1 The influence of Age, Gender, Education and Occupation on Language choice

Majority of the young people of below 30 years of age and 30-39 of age preferred speaking Kiswahili .This means that Lunyore was not well maintained amongst the young people. Among the speakers of ages 40-49 years, Dholuo was the language of choice and Lunyore was the least spoken. Lunyore was the language of choice for the 50-59 years. At 60 years and above Lunyore and Dholuo were code-switched at 14.0% which was the highest language choice in that age category. From these findings, the Lunyore speakers tended to speak Dholuo and other languages like Kiswahili across the ages which might be difficult for Lunyore to be maintained. Kiswahili was the language of choice for the male. Lunyore and Dholuo were code-switched at 14.0% among the females. Concerning education, those who had low level of education spoke Dholuo. Those who were educated mostly spoke English and Kiswahili. This means that the level of education can hinder mother tongue maintenance, from the results, the kind of occupation can influence the choice of language like business people prefer Dholuo for wider communication.

5.3.2 Socio-economic and Political Factors that Influence Language Choice among the Banyore speakers

Intermarriage was one of the factors that influenced the choice of language among the Banyore speakers. Banyore speakers switched between Dholuo and Lunyore, Dholuo was taught as mother tongue in most schools in Maseno Division. Dholuo was also the preferred language by Banyore in the market. Observations made in school, church, markets and baraza meetings showed that Dholuo was the language of choce in most of the domains.

5.3.3 Attitudes the Lunyore speakers have towards their language and other languages they speak.

Lunyore speakers had positive attitudes towards Dholuo. The response to Dholuo usage was very high. The respondents seem to accept that Lunyore is less spoken this in itself creates a positive attitude towards Dholuo. The response to whether the ability to speak Dholuo is better for wider communication showed that Lunyore speakers can competently communicate in Dholuo. The researcher noted bilingual and multilingual nature of the respondents which may lead to assimilation.When the speakers have positive attitudes towards Dholuo, they may develop negative attitudes towards their own language.

5.3.4 How Language Choices influence Lunyore Vitality.

Language choices made in the home domain indicate the maintenance of Lunyore. Language used in everyday conversations shows that, Kiswahili was the most used language and Lunyore was the least used. Dholuo was the language of choice in social places. This means that apart from the home domain, Dholuo is the language of choice in many contexts. So far, the language choices the Lunyore speakers make inhibit the vitality of Lunyore.

5.4 Recommendations as per objectives

The study has explored choices of Lunyore language in Maseno Division in various contexts and has made recommendations for researchers who would like to venture into the field of sociolinguistics.

Policy makers and language planners should advocate for the use of Lunyore in schools. This will encourage Lunyore speakers to speak Lunyore across all age groups. This will also enhance the maintenance of Lunyore across ages.The males will be motivated to speak

Lunyore, so that Lunyore language is transmitted by both parents to the young. The educated and the working class should also be encouraged to speak their mother tongue.

Teachers of lower primary should teach using Lunyore language especially in schools that fall in Bunyore land. Where there is intermarriage, the Banyore people should be persistent in using their mother tongue rather than being dominated by Dholuo language. Policy makers should be aware of the importance of Lunyore vitality and lay emphasis on the usage of Lunyore to encourage Lunyore speakers to speak Lunyore in many social contexts. The study recommends that Lunyore speakers should be encouraged by elders to choose their native language especially in the home domain above any other competing language so as to maintain the Lunyore language. The rate of exogamic marriages involving Lunyore and Dholuo is worrying as this continues to deter Lunyore maintenance.

The speakers of a language should favor their language above any other competing languages. This refers to the choices multilingual speakers have to make when it comes to language choice and use. The study recommends that the language choice need be the native language particularly in domains as intimate as home. The study recommends that regardless of their minority status a language has, its vitality will be assured if its native speakers choose it over the so called languages of majority.

Lunyore speakers in Maseno Division should embrace the importance of maintaining their mother tongue, they should put in place innovative activities such as essay writing competitions in Lunyore and puplications of literature. Lunyore speakers should also set aside cultural day festivities such as Lunyore night so as to enhance positive attitudes and rejuvenate the language. This study suggests that, efforts need to be put in place to encourage Lunyore speakers to develop positive attitudes towards their own language. The rate at which Lunyore speakers perceive Dholuo positively is alarming.

It is important that the speakers of a language should choose their own language above any other language. This study recommends that Lunyore speakers should be encouraged by community leaders to choose their native language especially in domains like chief barazas, church and market places above any other competing language in order to effectively maintain the vitality of Lunyore language.

5.5 Suggestions for Further Research

Based on the findings and conclusions reached in this study, the following are suggestions for further research.

Firstly, a study should be carried out on Lunyore speaker's language choice of the children and how these choices impact on the maintenance of Lunyore in Maseno Division.

Secondly, since the current study examined the effect of social interaction on the language maintenance, there is need for further research on psychological effects on language maintenance.

Thirdly, there is need for research to find out why people are negative about their own languages, this is because many do not value mother tongue.

Finally, the study sought to find out the vitality of Lunyore language. The researcher therefore suggests a similar study to determine the maintenance of other Kenyan languages.

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LIST OF APPENDICES

APPENDIX I: QUESTIONNAIRE

A QUESTIONNAIRE FOR LUNYORE SPEAKERS LIVING IN MASENO DIVISION

This questionnaire is designed to gather information on Lunyore speakers living in Maseno Division about language choices made by Lunyore speakers. Kindly supply information to all parts of the questionnaire. In completing this questionnaire, it is important that you answer each question as thoughtfully and frankly as possible.

Section A: General Background Information.
(Fill as appropriate)

1. Please indicate your age

   How old are you?

   Below 30

   30 – 39

   40 - 49

   50 – 59

   60 and above

   Please indicate your gender

       i.   Male

       ii.   Female

   What is your level of Education?

   What is your occupation?

2. Which of these languages do you speak frequently

   (More than one choice is allowed).

   Kiswahili

   Dholuo

   Lunyore

   Other (specify)

Section B: Socio economic Political factors influencing the choice of language.

1. Is your present residence the place you always lived since birth?

   Answer Yes or No.

2. Who among the communities below are the majority where you presently live?

   Luo

   Banyore

   Other specify

3. (If you have children) where do/ did they go to primary school?

   In bunyore land

   In luo land

   Elsewhere (specify)

4. Do/did your children learn mother tongue in early primary school?

   Answer Yes or No

5. If yes, which of this mother tongue did they learn?

   Lunyore

   Dholuo

   Other(specify)

6. Who are majority at your proffered market place?

   The Banyore

   The luo

   Any other community (specify)

Section C: Attitudes towards Lunyore

Below are statements about the attitude towards Lunyore. This section consists of four parts and each statement has possible answers. Kindly tick ( ) where appropriate.

KEY:

SA- Strongly Agree

A - Agree

U - Undecided

D - Disagree

SD - Strongly Disagree

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NO	STATEMENT	SA	A	U	D	SD
A	It is better for children to learn Dholuo than Lunyore					
B	The use of Lunyore should be encouraged					
C	Lunyore dialect is almost dying					
D	Lunyore people who can only speak Dholuo are lost					
F	Intermarriage between the Banyore and the Luo is common					
G	The ability to speak Dholuo is better for wider communication					
H	The ability to speak Lunyore is better for wider communication					

Section D: Choices made by Lunyore speakers.

1. Which is your most preferred language with the following people?

   Your parents

   Your children

   Your siblings

   Your friends

   Your spouse

2. Which of these languages are you to use in everyday conversation?

   Kiswahili

   Dholuo

   Lunyore

   English any other (specify)

3. Which language will you likely use in the following places?

   At chief's place

   At the market place

   In church

   At home

APPENDIX II: OBSERVATION SCHEDULE

OBSERVATION SCHEDULE

No	Language choice	Lunyore	Dholuo	Others (specify)	Remarks
	Use of Lunyore at home. Which of these languages are spoken? Between siblings By parents to their children. Between spouses Between friends With parents. Which language is mostly spoken in the community?				
	Lunyore in school. Which mother tongue is used for instruction in early primary? Which mother tongue is used outside in the field?				
	Lunyore at the market. Which language is mostly preferred at the market place?				
	Lunyore during baraza sessions. Which language is mostly preferred at the chief's baraza? How do the Lunyore speakers switch between Dholuo and Lunyore language during speeches?				
	Lunyore in church. Which language is mostly preferred in church during sermons? How do the Lunyore speakers switch between Dholuo and Lunyore language in the church compound?				

APPENDIX III: INTERVIEW SCHEDULE FOR ADULT RESPONDENTS IN SCHOOL CHURCH AND HOME DOMAINS

A researcher at Maseno University would like to find out some facts about the use of Lunyore language in Maseno Division. Be assured that;

- Your identity, will not be referred to anywhere in the final report.

The information you give will be used purely for academic purposes.

Please respond to the following questions;

1. How long have you lived here?

   (a) Since birth   (b) Over ten years

2. Are you married? If yes is your partner from the same linguistic community as you/

3. Are there any family members married to a partner of different etnnicity as you?

4. If there are intermarried couples in your family, what language do they use to communicate   among themselves, to their children and to other family members?

5. What language do you use to communicate with your partner?

6. What languages do you speak?

7. How often do you speak Lunyore? everyday, sometimes, not at all.

8. How often do you speak Dholuo? Lunyore, English, Kiswahili. Sheng and others.

9. Describe how you learnt these languages .

10. What language do you think you can understand and speak best?

11. Which language do you use to speak with your neighbours?

12. Do you find Lunyore easy to understand and for communication?

13. Are there Lunyore speakers who cannot speak Lunyore?

14. What language do you speak in church during the church sermon/service?

15. Is Lunyore spoken in school?

16. What language do you use for instruction in lower primary classes?

17. What language do you you use for children who cannot speak and understand English or Kiswhaili?

18. What do you think would happen to Lunyore if all the children stopped speaking it?

19. Do you think Lunyore would die? Why?

MASENO UNIVERSITY

SCHOOL OF GRADUATE STUDIES

Office of the Dean

Our Ref: PG/MA/039/2010

Private Bag, MASENO, KENYA
Tel:(057)351 22/351008/351011
FAX: 254-057-351153/351221
Email: sgs@maseno.ac.ke

Date: 24th May, 2013

TO WHOM IT MAY CONCERN

RE: PROPOSAL APPROVAL FOR MUHANJI LEONIDA LIHEMO—PG/MA/039/2010

The above named is registered in the Master of Arts in Linguistics Programme of the School of Arts and Social Sciences, Maseno University. This is to confirm that her research proposal titled "Language Choice as a Determinant of Lunyore Maintenance in Maseno Division, Kenya" has been approved for conduct of research subject to obtaining all other permissions/clearances that may be required beforehand.
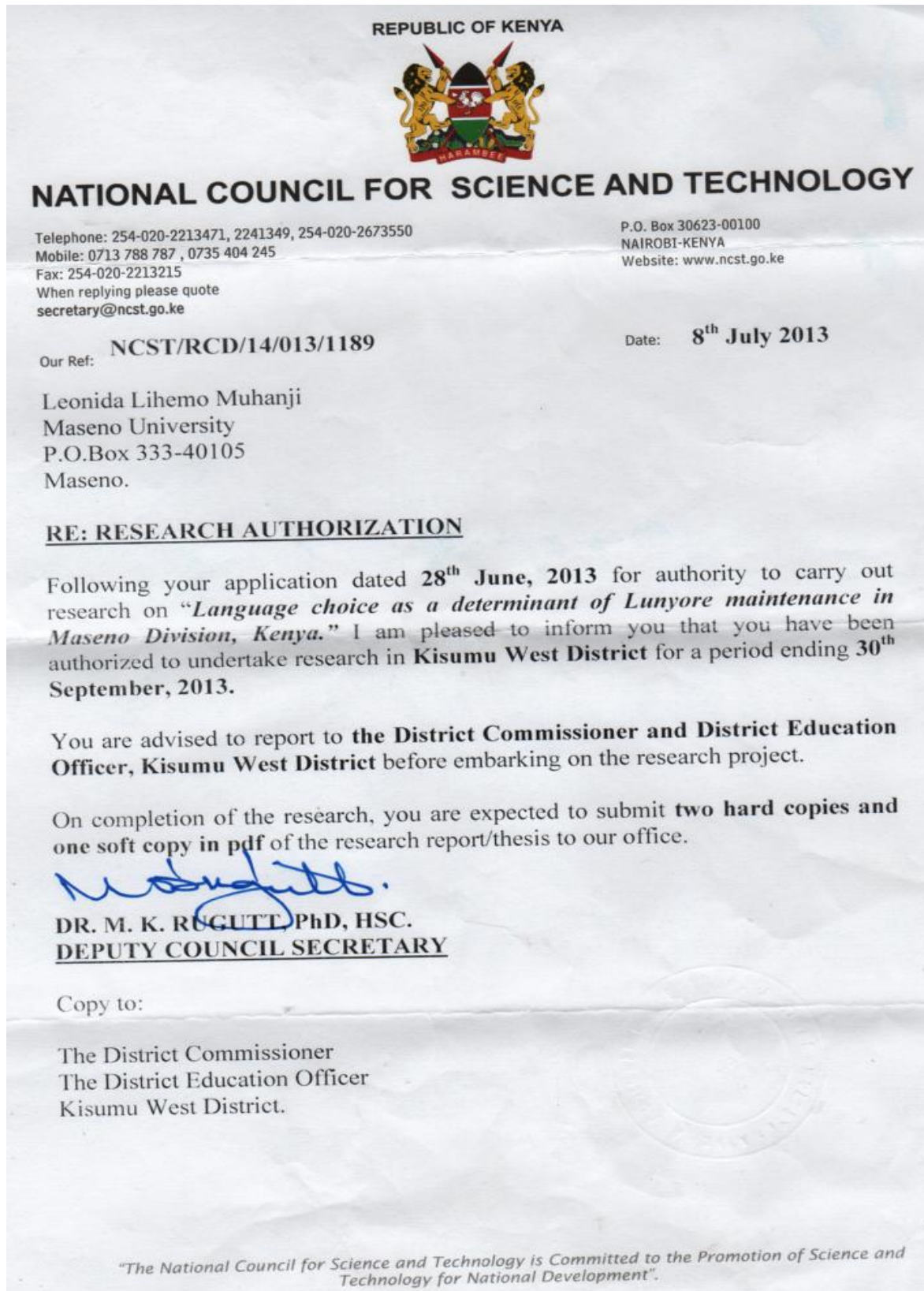
Prof. P.O. Owuor
DEAN, SCHOOL OF GRADUATE STUDIES

MASENO UNIVERSITY
DIRECTOR
2 7 MAY 2013
SCHOOL OF GRADUATE STUDIES

Maseno University   **ISO 9001:2008 Certified**

APPENDIX V: AUTHORIZATION LETTER FROM THE NATIONAL COUNCIL POR SCIENCE AND TECHNOLOGY

REPUBLIC OF KENYA

NATIONAL COUNCIL FOR SCIENCE AND TECHNOLOGY

Telephone: 254-020-2213471, 2241349, 254-020-2673550
Mobile: 0713 788 787 , 0735 404 245
Fax: 254-020-2213215
When replying please quote
secretary@ncst.go.ke

P.O. Box 30623-00100
NAIROBI-KENYA
Website: www.ncst.go.ke

Our Ref: **NCST/RCD/14/013/1189**

Date: **8th July 2013**

Leonida Lihemo Muhanji
Maseno University
P.O.Box 333-40105
Maseno.

RE: RESEARCH AUTHORIZATION

Following your application dated **28th June, 2013** for authority to carry out research on *"Language choice as a determinant of Lunyore maintenance in Maseno Division, Kenya."* I am pleased to inform you that you have been authorized to undertake research in **Kisumu West District** for a period ending **30th September, 2013.**

You are advised to report to **the District Commissioner and District Education Officer, Kisumu West District** 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.

DR. M. K. RUGUTT, PhD, HSC.
DEPUTY COUNCIL SECRETARY

Copy to:

The District Commissioner
The District Education Officer
Kisumu West District.

"The National Council for Science and Technology is Committed to the Promotion of Science and Technology for National Development".

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APPENDIX VI: RESEARCH PERMIT

PAGE 2

THIS IS TO CERTIFY THAT:
Prof./Dr./Mr./Mrs./Miss/Institution
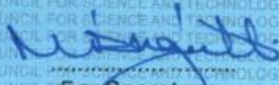Leonida Lihemo Muhanji
of (Address) Maseno University
P.O.Box 333-40105, Maseno.
has been permitted to conduct research in

	Location
Kisumu West	District
Nyanza	Province

on the topic: Language choice as a determinant of Lunyore maintenance in Maseno Division, Kenya.

for a period ending: 30th September, 2013.

PAGE 3
Research Permit No. NCST/RCD/14/013/1189
Date of issue   8th July, 2013
Fee received   KSH. 1000

Applicant's Signature

For Secretary
National Council for Science &Technology

APPENDIX VII: AUTHORIZATION LETTER FROM THE COUNTY COMMISSIONER

OFFICE OF THE PRESIDENT

MINISTRY OF INTERIOR AND CORDINATION OF NATIONAL GOVERNMENT

Telegrams: DISTRICTER, HOLO
Telephone: 0202674771
Email: dckisumuwest@yahoo.com
When replying please quote:

OFFICE OF THE DEPUTY COUNTY COMMISSIONER
KISUMU WEST
P. O. BOX 4
PAW- AKUCHE

REF: ADM/3 VOL.I/137

17th July, 2013

TO WHOM IT MAY CONCERN

RE: RESEARCH AUTHORIZATION

This is to confirm to you that Leonida Lihemo Muhanji, a Postgraduate Student at University of Maseno, has been authorized to conduct a research on **"Language choice as a determinant of Lunyore maintenance in Maseno Division, Kenya."** within Kisumu West Sub-County, for a period ending 30th September, 2013.

Kindly accord her the necessary assistance.

S. O. EMOJONG
FOR: DEPUTY COUNTY COMMISSIONER
KISUMU WEST

cc

The Sub-County Education Officer
KISUMU WEST.

APPENDIX VIII: AUTHORIZATION LETTER FROM THE DISTRICT EDUCATION OFFICER

MINISTRY OF EDUCATION

Telegrams:
Telephone: Kisumu (057) 2022626
When replying please quote

DISTRICT EDUCATION OFFICE
KISUMU WEST DISTRICT
P.O. BOX 19
PAW-AKUCHE

REPUBLIC OF KENYA
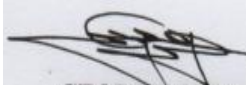
Date: 11/7/2013

REF: KWD/GA/23/8VOL.I/84

TO ALL HEADTEACHERS MASENO DIVISION

RE: MUHANJI LEONIDA LIHEMO – PG/MA/039/2010.

This is to confirm that the above named is a registered student in the Master of Arts in Linguistic Programme of the School of Arts and Social Sciences in Maseno University.

She has been authorized to conduct a research on "**Language Choice as a Determinant of Lunyore Maintenance in Maseno Division, Kenya**" in the Primary Schools in Maseno Division, Kisumu West District for her studies.
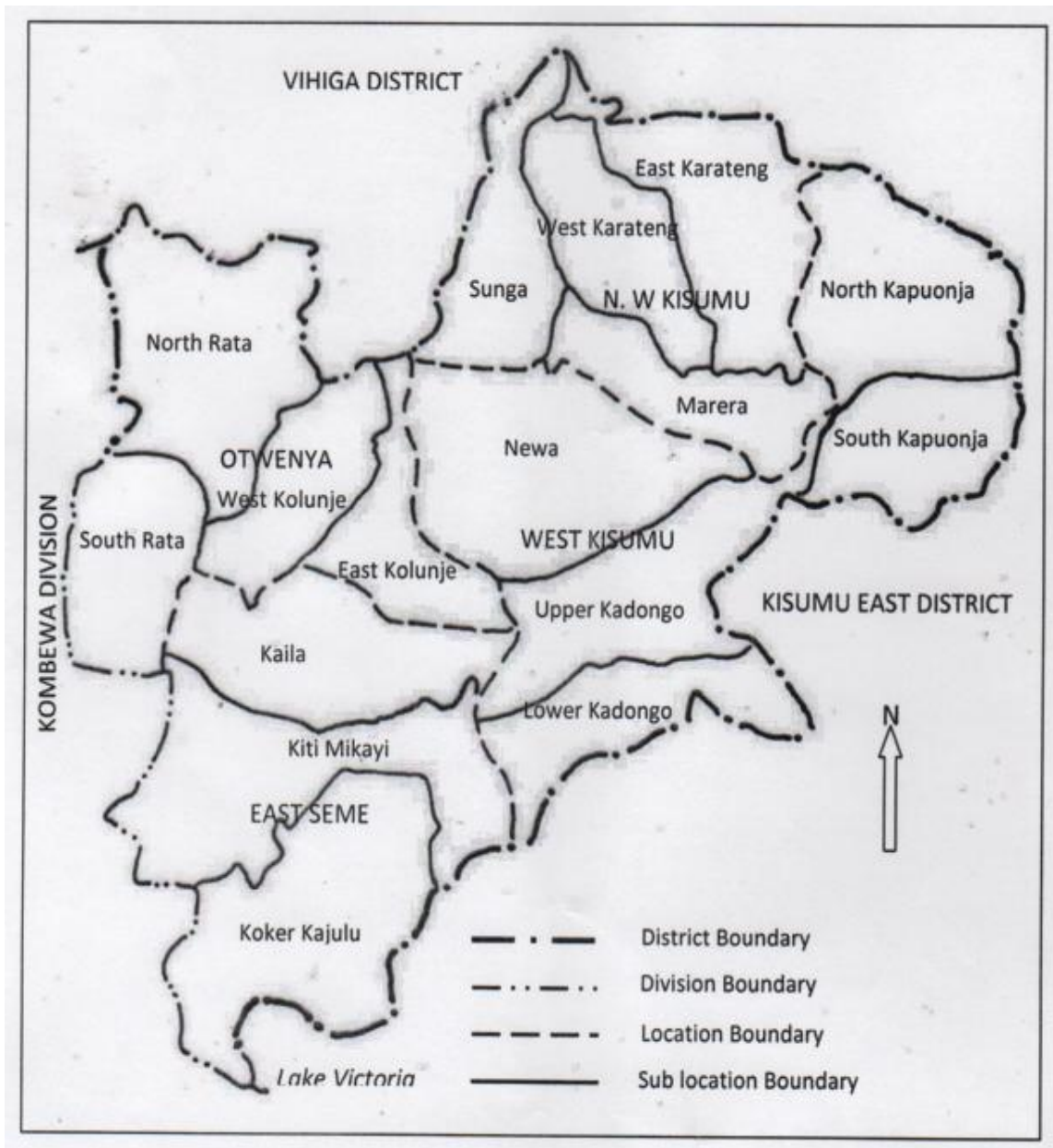
Kindly accord her the necessary assistance.

GEORGE OUMA
FOR: DISTRICT EDUCATION OFFICER
KISUMU WEST.

Cc: Area Education Officer
Maseno Division.

APPENDIX IX: MAP OF MASENO DIVISION SHOWING LOCATIONS AND SUB-LOCATIONS

Source: KISUMU WEST DISTRICT DEVELOPMENT PLAN (2008-2012)

BUDGET

ITEM(ACTIVITY)	UNIT COST(QUANTITY)	TOTAL COST(KSHS)
Foolscaps	2 reams @ 300	600
Ball pens	10 pieces @ 24	240
Printing papers	3 reams @ 500	1,500
Travel expenses		10,000
Book allowance		2,000
Photocopy of reading materials		5,000
Typing of Thesis		5,000
Photocopy of thesis		3,000
Binding of thesis(8 copies)		5,000
TOTAL		32,340