



University of Fort Hare  
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**AN INVESTIGATION OF SOCIO-LINGUISTICS FACTORS THAT DETERMINE  
DOMINANCE AND RESISTANCE: A CASE OF KATANGA LANGUAGE IN THE  
DEMOCRATIC REPUBLIC OF CONGO**

**By**

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**A THESIS SUBMITTED IN FULFILMENT OF THE AWARD OF THE DEGREE OF  
PhD OF ARTS IN APPLIED ENGLISH LINGUISTICS, FACULTY OF SOCIAL  
SCIENCES AND HUMANITIES, UNIVERSITY OF FORT HARE**

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**APRIL 2016**

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I hereby declare that this thesis, entitled “An Investigation of Socio-linguistics Factors that Determine Dominance and Resistance: A Case of Katanga Language in the DRC”, is my original work and has not been submitted to any other institution of higher learning for the award of any qualification or degree and that all sources I have used have been acknowledged in-text and in the list of references.

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## **DEDICATION**

This thesis is dedicated solely to my **parents Mundondo Kapatsh and Tiaka Lumana.**

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## **ABSTRACT**

This study aimed at investigating socio-linguistics factors that determine dominance and resistance in society. The study was based on a case of Katanga language in the Democratic Republic of Congo (DRC). Using language dominant theory (LDT), the study also examined the language factors affecting the status of the Katanga language in relation to the strategies used by its speakers to revitalise its usage. Language resistance theory (LRT) was also used in this study to establish the perceptions of the Katanga people towards their language. The study also used language endangerment theory (LET) to find out whether dominant languages such as French, English and Kiswahili were affecting the Katanga language.

The study employed a qualitative research methodology, which, specifically, used a case study design. A purposeful sample of thirty (30) Congolese-Katanga people was used in this study. Data was collected through individual interviews, focus group discussions and document analysis. The study established that the Katanga language, which is a minority language, a mother tongue or a creole and a pidgin variety of Kiswahili, was not recognised officially in the language policy of the DRC and was not used in the official documents of the country. Its speakers used other languages that they perceived had advantages over the Katanga language. The study recommends the use of minority languages such as the Katanga language in both public and private sectors, which has enormous benefits for the country's economy.

## **KEY TERMS**

Economic Factors

Language

Language Endangerment

Language Policy in the DRC

Language Shift

Minority Language

Socio-linguistics

The DRC

The Katanga Language

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## **ABBREVIATIONS AND ACRONYMS**

CONGOP	Congolese Parent
DRC	The Democratic Republic of Congo
H	High
ICT	Information and Communications Technology
L	Low
FGP	Focus Group Discussion or Interview
L1	First Language
L2	Second Language
LDT	Language Dominance Theory
LRT	Language Resistance Theory
LET	Language Endangerment Theory
PFOC	Parents From Other Country
PhD	Doctor of Philosophy
UNESCO	United Nations Educational Scientific and Cultural Organisation
UVL	University of Lubumbashi Lecturer

# **CHAPTER ONE**

## **INTRODUCTION AND BACKGROUND TO THE STUDY**

### **1.0 Introduction**

This research was an investigation of socio-linguistics factors that determine dominance and resistance: a case of Katanga language spoken in Lubumbashi urban centre of the Katanga Province in the Democratic Republic of Congo (DRC). This chapter includes the statement of the problem, the aim and objectives, the research questions, the significance and limitations of the study, a brief introduction to the research methodology used and highlights on the organisation of the study.

### **1.1 Background to the Study**

All over the world, languages are spoken by different communities and have an official or national status in the countries where they are spoken (Messele & Michael, 2009; Romaine, 2002). According to UNESCO (2003) and Romaine (2002), many languages are not written, they are not learnt at school or spoken by youths, they are not even recognised as the official and national languages; they are limited to local community and home functions, and are spoken by a small number of people. Such languages that are not used as official or national languages are on the brink of dying (Fromkin, Rodman & Hyams, 2011). Sallabank (2010) and Fishman (1997) state that endangered languages become such because they are not transmitted to the next

generation and lack daily life support as they are not being taught in schools and do not have official or national language status, and as such, may gradually disappear.

The Democratic Republic of Congo (DRC), formerly called Zaïre, is one of the African countries that were under Belgian colonial rule (Kasanga, 2012; Mongaba, 2012). In the DRC, there are more than 200 languages that coexist with a single official language, which is French, and four national languages consisting of Kikongo, Kiswahili, Lingala and Tshiluba (Bokamba, 2012; Kasanga, 2012; Bokamba, 2011; Bamgbose, 1991). Kiswahili is spoken by an estimated total of 15 million people in the DRC (Mulokozi, 2002). In addition to the four national languages listed above, each tribe in the DRC has its own language (Hornsby & Agarín, 2012). This shows the multilingual nature of the DRC that cuts across its multicultural dimension. The imposition of the official and national languages has had an impact on the smaller languages like Katanga, Kimbala, Kingwana, Kipende, Kisongo, Lunda and Kuba languages among others that struggle for survival (Mufwene, 2008; Romaine, 2002).

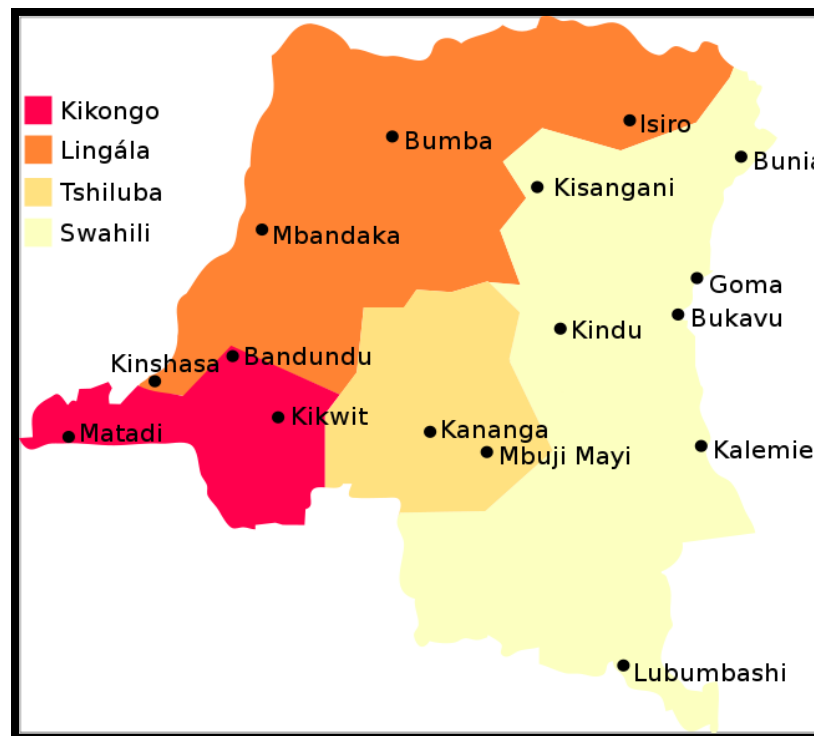
The Katanga language, which was the focus of this study, is a variety of the Kiswahili language (Luffin, 2007). In the DRC, Kiswahili is composed of standard, pidgin and creole varieties. It is estimated that there are six (6) Kiswahili indigenous varieties spoken in the DRC (Didier, 2007; Luffin (2007). According to Lewis, Simons & Charles (2013), Didier (2007) and Luffin (2007), the six varieties include.

1. Bukavu language
2. Ituri Kingwana language
3. The Katanga language or Shaba Kiswahili
4. Kingwana language

5. Lualaba language

6. Bora language

These varieties are said to be mutually intelligible but different in certain grammatical aspects; for example in expressions, words, phrases, phonology, syntax and lexical features. The level of intelligibility of languages varies due to spread (Stuart-Smith, Timmins, Pryce, & Gunter, 2013; Sallabank, 2010; Finegan, 2008). Some of the varieties are spoken in Katanga, Kivu and Oriental provinces. Kingwana language is known as the main indigenous variety of Kiswahili (Didier, 2007; Luffin, 2007). Figure 1 below is a map of the places where Kiswahili is spoken in the DRC.



**Figure 1.1: Provinces where Kiswahili or Swahili is spoken in the DRC (Source: Wikipedia, 2005).**

Figure 1 above shows the provinces or the main places to which the Kiswahili language and culture have spread since the second half of the 19<sup>th</sup> century. In the DRC, Kiswahili is spoken alongside Kikongo, Lingala and Tshiluba. It is spoken in North Kivu (Goma), South Kivu (Bukavu), and Maniema (Kindu) Provinces (Didier, 2007; Luffin, 2007). Its sphere of influence extends well beyond these provinces, reaching Kisangani and Bunia in the upper reaches of the DRC's Oriental Province. Kiswahili is also spoken in South Katanga Province (Kalemie and Lubumbashi) (Didieu, 2007).

Winkler (2007), Aitchison (2001) and Hock (1991) further argue that languages change in structure and patterns of usage according to different communication needs of society. So, language plays a key role in defining who we are, and makes us instantly recognisable to other members of the speech community (Dyers, 2008). This coincides with Joseph (2006) who states that people read the identity of other people with whom they come into contact through the languages they use.

The Katanga language is known as Shaba Kiswahili and is a contact variety of Kiswahili spoken in the Lubumbashi urban centre of Katanga Province in the DR Congo (Njubi, 2009; Didier, 2007; Luffin, 2007). This is in line with De Rooij (1997), who confirms that Katanga language originated as a result of contact between speakers of closely related Bantu languages and the dominant Kiswahili language. Although there are strong structural similarities among these languages, tense aspects such as phonology and morpho-syntax of the Katanga language have been restructured considerably (De Rooij, 1997). To clarify the idea above, the Kiswahili language spoken in Lubumbashi is known as a contact variety of Kiswahili that includes standard

Kiswahili, pidgin Kiswahili as well as a creole or mother tongue (Njubi, 2009; Didier, 2007; Luffin, 2007; Kapanga, 2001; Fabian, 1986; Polomé, 1967).

The Katanga language is investigated in this research in order to get deeper into whether its domination by standard Kiswahili has affected its usage and survival. In the Katanga area, people have also adopted pidgin Kiswahili for communication across language varieties. Pidgin is known as a form of language or a contact variety of language spoken by people when no common language to satisfy their need for communication (Finegan, 2008; Onyeche, 2002; Aitchison, 2001). These authorities also state that most pidgins are lingua francas and can help meet special community needs. Pidgin is used in some domains such as the market place, at home as well as for street communication purposes (Finegan, 2008; Onyeche, 2002; Aitchison, 2001). Finegan (2008) and Aitchison (2001) also submit that creole is the native language spoken by some people born in mixed marriages.

According to Walter (1990: 33) and Fabian (1986), the Katanga language is a creole variety of Kiswahili. This coincides with De Rooij (1997, cited in De Rooij, 2000) who points out that the Katanga language is a partially creolised variety of Kiswahili spoken as a first language by some people living in the urban centre of the Copper belt. It is a language that might have been formed for special communication needs. Its vernacular variety is characterised by the insertion of French words and phrases (De Rooij, 1997). For example, the minority language policies did not promote the use of indigenous African languages writing systems in communities where the indigenous written forms cannot be identified for education and literacy purposes (Nelson, 2005). Zhou (2000) states that speakers of minority languages may foster a strong writing

communication system to identify themselves within their school domains and communities so that they may protect their languages.

Yoshioka (2010) observes that the speakers of minority languages have language usage disadvantages, which causes concern to their culture, since the minority languages are not written down. They are often associated with the negative values of tradition; ignorance, poverty as well as lack of education. This means that minority language policies in the DRC did not promote the use of the Katanga language in public domains within the community. Therefore, the language is often associated with negative values of tradition such as lack of knowledge and information, poor economic situations as well as lack of literacy or education (Yoshioka, 2010; Mufwene, 2002).

Opping & Woodruff (2007) confirm that countries with multiple languages and many ethnic groups tend to be less stable than those in monolingual ones, which are united by language, religion, culture, and ethnicity. It is for this reason that Fishman (1991) points out that the most commonly used tool in evaluating the vitality of a language is to see whether or not it is being transmitted from one generation to the next.

## **1.2 Statement of the Problem**

It is clear that minority languages in the DRC, particularly the Katanga language, are endangered. This is because the DRC is a multilingual country where more than 200 languages are spoken, with one official language (French) and four national languages (Kikongo, Kiswahili, Lingala and Tshiluba) (Bokamba, 2012; Kasanga, 2012; Bokamba, 2011; Bamgbose, 1991). The rest of the languages, including Katanga, Kisongo, Kuba and Kingwana among

others are minority languages (Majidi, 2013). In the DRC, French is used as a medium of instruction in all public domains. Standard Kiswahili serves as a national language and is used in most public and private domains. For example, in primary school, Kiswahili is used up to the 3<sup>rd</sup> grade, especially in rural and semi-urban areas. It is also used in cultural and religious functions. Sometimes, it is used in community radio programmes (Kasanga, 2012; Mongaba, 2012). The imposition of dominant languages has had an impact on minority languages, which struggle for survival (Mufwene, 2008; Romaine, 2002). This study, therefore, aims to understand the socio-linguistic nature of the Katanga language, which is not recognised as either an official or national language in Lubumbashi urban centre in the Katanga Province of the DRC.

### **1.3 Aims and Objectives of the Study**

The purpose of this study was to determine the socio-linguistics nature of the Katanga language spoken in Lubumbashi urban centre, Katanga Province in the DRC and to find out how it was being dominated by the elevation of standard Kiswahili as well as how its speakers responded to this domination.

Specifically, the objectives of this study were:

1. To determine the socio-linguistics nature of the Katanga language.
2. To analyse the language factors affecting the language vitality and endangerment.
3. To analyse the perceptions of Katanga people in the Democratic Republic of Congo about the existence and survival of their own languages.
4. To solicit ideas and strategies usable to revitalise the status of the Katanga language.

## **1.4 Research Questions**

The following research questions guided the study:

1. What is the socio-linguistics nature of the Katanga language?
2. What the language factors are affecting the Katanga language vitality and endangerment?
3. What are the perceptions of the Katanga people in the Democratic Republic of Congo about the existence and survival of their own languages?
4. What strategies can be used to revitalise the status of the Katanga language in Lubumbashi?

## **1.5 Significance of Study**

The gradual lack of use of the Katanga language through inclination towards standard Kiswahili, French and other languages means all linguistic resources and cultural norms of the Katanga people in the DRC are disappearing. As noted by scholars such as Crystal (2000), Batibo (2005) and Kembo-Sure & Webb (2000), languages are stores of culture, history, heritage and literature of their speech communities. It is for this reason that Skutnabb-Kangas (2000) points out that studying the nature of a minority language informs society and policy makers on the value of endangered languages. Similarly, this study aims to understand the nature of the minority language with the purpose of informing society and policy makers on the value of the Katanga language. According to Oupra (2009), being fully aware of the loss problem, linguistics plays an important role in tackling both language and linguistic domination.

The study endeavoured to establish the socio-linguistics nature of the Katanga language and explores how people could revitalise it. This research was expected to alert the language policy

makers and linguistics teachers in the DRC and society about the issue of languages that need to be revitalised through effective language policies. Therefore, the significance of this research lies in its implications for the Katanga language in general, but also for African languages in general, as the colonial languages are still limiting indigenous languages.

## **1.6 Limitation of the Study**

This study was carried out in Lubumbashi urban centre, Katanga Province in the DRC where the imposition of the official and national languages has had an impact on minority languages. The focus was on the Katanga language, which was endangered and struggling for survival. The study focused on the linguistic aspects of the Language Dominance Theory (LDT), Language Resistance (LRT) as well as the Language Endangerment Theory (LET). The study was, however, limited to the status of the Katanga language where the researcher could not include other minority languages, which are pidgin and creole forms or varieties of other languages. Time was another limiting factor as I had to undertake a number of trips in the DRC for the purposes of fieldwork. Therefore, the researcher had to make appointments in advance and had to arrive forty (40) minutes before interview sessions and collect written documents.

It was also very difficult to assemble students for group discussions and the researcher always had to wait for long periods to get opportune moments to gather the students. Fortunately, the participants were comfortable with voice recording because the researcher explained the purpose of the study and showed them the clearance certificate document from the University of Fort Hare.

## **1.7 Theoretical Approaches**

The study was based on three theoretical approaches and these included the Language dominance Theory (LDT), after Phillipson (1992); the Language Resistance Theory (LRT), after De Man (1986); and the Language Endangerment Theory (LET), after UNESCO (2003). These theories are fully discussed in chapter two but a brief discussion of these is done below.

### **Language Dominance Theory (LDT)**

Language Dominance Theory (LDT) was used as the first theory in this study. It gives an explanation on French, standard Kiswahili and other languages, regardless of whether their dominance affects the status of the Katanga language in its speech community in the DRC. According to Phillipson (1992), language dominance is referred to as an official national language used in public domains. It can also be used as a medium of instruction. Language dominance can also be used to dictate or impose other languages in a multilingual or bilingual community. In this study, language dominance looks at the status of the Katanga language, which struggles to survive since it was dominated by the hegemony languages of standard Kiswahili, French, and other languages (Mufwene, 2008; Romaine, 2002). For example, Katanga language words have changed their forms to standard Kiswahili and French languages (Schmid, 2011; Köpke, Schmid, Keijzer & Dostert, 2007). As noted by De Rooij (1997), its vernacular variety is also characterised by the insertion of French words and phrases. This suggests a complete dominance by other languages. This situation has undermined people' cultures, dignities and values (Yoshioka, 2010).

The shift to other languages by the Congolese, for example, to dominant standard Kiswahili, French and other languages has also impacted on other ethnic languages such as the Katanga language, Kipende, Kisongo, Kuba and Lunda; although most people can speak these national language and are also used as official languages, their ethnic languages are diminishing (Eratus, 2013; Callahan & Herring, 2012; Bamgbose, 2011; Pandharipande, 2002). For example, the speakers of minority languages usually shift their own languages to others that favour them culturally, economically, and politically (Dyers, 2008; UNESCO, 2003). According to Dyers (2008), language shift is when youth of a minority speech community no longer speak the language of their parents, but speak a dominant or a language of a wider community. UNESCO (2003) and Fishman (1991) state that if the language of the parents is not passed on to the next generation, it will therefore lose its status. This study is to know the nature of the Katanga language as well as those concerned.

This negative view of shifting their own language to the more dominant ones is due to socio-economic pressure of dominant languages (Messele & Michael, 2009; UNESCO, 2003). It is for this reason that Crystal (2000) stated that a language is endangered when nobody speaks it anymore, when it has never been written down or recorded on tape, when the speakers of that language die and when there are no official written documents about that language. Thus, this is the case of Katanga language, which is left with few people who knew and understood it (Rooij, 1997).

### **Language Resistance Theory (LRT)**

Language Resistance Theory (LRT) was used as a second theory in this study. De Man (1986) defines LRT as opposition in terms of languages. It is a situation where a language opposes

another to change its form for the purpose of stopping or slowing it down. Such a language can be used in private domain. In this study, the researcher would be using the term language revitalisation to refer to the efforts of the Katanga people in the DRC to determine whether they develop and promote their languages. Furthermore, the Katanga language is studied in order to get an idea of how it is dominated by the elevation of standard Kiswahili and to find out how its speakers respond to this domination.

### **Language Endangerment Theory (LET)**

Language Endangerment Theory (LET) was also used as the third theory in this study. As noted by UNESCO (2003), language endangerment is when a language is on the path of dying. It has few speakers and is dying very quickly (Crystal, 2010; UNESCO, 2003). This is in line with Sallabank (2010) and Fishman (1997) who point out that a language is endangered when it is not transmitted to the next generation and lack daily life support since the minority language is not being taught in schools and does not have the official and national status, and it may gradually disappear.

The study also used language endangerment theory (LET) to look at whether the dominant languages such as French, Kiswahili and other languages were affecting the existence of the Katanga language in the DRC. LET also looks at the nature of the Katanga language in its speech community and how its status is affected in different domains of use in the DRC. This is done in order to know what is causing the endangerment of languages in the DRC. It is important to know why one of the DRC's languages, amongst others, is dying and what strategies can be used to revitalise it. There are many factors for a language to become revitalised. For example, Crystal (2010) and UNESCO (2003) say that language revitalisation needs mostly written documents,

since each language is an identity of people, a tool for culture, and both language and culture are linked to each other. According to UNESCO (2003), Language Endangerment Theory (LET) can be the result of forces that cover military, economic, political, religious and education, which cause negative perceptions to the members of the speech community. These factors are external and limit the cultural traditions and intergenerational language transfer.

It is for these reasons that Katanga language is sometimes spoken as a language, but is endangered because its speakers do not acquire literacy knowledge on it as they would acquire in standard Kiswahili, French, and other languages. Although most people can speak the national and official languages, their ethnic languages are diminishing (Eratus, 2013; Callahan & Herring, 2012; Bamgbose, 2011).

As explained earlier, Katanga language is a mother tongue or creole variety of Kiswahili spoken by some people living in the urban centre of the Copper belt. It is a language which might have formed due to the need for communication (Njubi, 2009; Luffin, 2007; De Rooij, 2000). This might be the case with other African countries where English and Portuguese still have a higher status compared to other indigenous languages as they are used as medium of instruction in public and some private domains (Department of Arts & Cultural, 2002). Makoe & McKinney (2014) further argues that this language may be used in a monolingual as a form of communication among the national speakers of a socio-linguistics group, or as a multilingual mode of communication among people of different linguistic communities. Hence, Congolese from Lubumbashi who speak standard Kiswahili and Katanga language in particular, would be assessed to determine their perceptions towards their own languages.

In this study, the assumption of the researcher is to find out whether Katanga language is affected by the elevation of standard Kiswahili. On the other hand, it is assumed that Katanga language responds to this domination, since there are some people who are competent in it. The study seeks to find out how the speakers respond to this domination in Lubumbashi, the capital city of Shaba, which is called today by its colonial name “Katanga” Province.

## **1.8 Research Methodology**

This research used the qualitative method. Qualitative research methodology, according to Tesch (1990), is a fundamentally interpretative technique that seeks to describe, decode, translate and come to terms with the meaning of naturally occurring phenomena. This coincides with other scholars such as Maree (2007) and Creswell (2009) who point out that researchers in qualitative research generally go out into the field to investigate people, in their natural settings with the idea of collecting in-depth information that will help them to analyse, interpret, encode, transcribe and describe data. Alasuutari (2010) and Flick et al. (2004) say that qualitative research is a method of inquiry that seeks to understand social and cultural aspects of the people. The purpose of using the qualitative approach in this study was to understand the specific problem of how the status of Katanga language is dominated by the elevation of other languages such as French and Kiswahili in its speech community, i.e. in the Katanga area.

The qualitative methodology also assisted the researcher to collect in-depth information from Congolese speakers of the Kiswahili and Katanga languages in particular, through semi-structured interviews, focus group discussions and document analysis. Purposive sampling was used in this study because participants were selected based on their capacity to give the

researcher good information on language endangerment. The qualitative method shaped this study for the purposes of reliability and validity (Onwuegbuzie & Leech, 2005).

### **A Case Study Design**

The researcher also used a case study design. A case study, according to Gillham (2000), is one that investigates a case in order to answer the specific research questions that seek a range of different kinds of evidence, evidence which is there in the case community setting and which has to be abstracted and collected to get possible answers to the research questions. Babbie & Mouton (2004) stated that a case study is an intensive investigation of a single unit. Case studies deal with events and are concerned with how things happen and why. A case study research typically observes the perceptions, attitudes and characteristics of people such as a grandparent, parent, lecturer, student, a social group of people, a school or a university and it can be a country or a community (Gillham, 2000).

The case for this study is the Katanga language used in the DRC. This is a single case because it only refers to the Katanga language, which is a minority language. The case study design employed in this research provided in-depth information and details on the socio-linguistics nature of the Katanga language. A single case of Lubumbashi urban centre, Katanga province in the DRC was studied in this research, as the researcher was interested in describing key aspects of language endangerment.

#### **1.8.1 Participants and Sampling**

This section focuses on the participants used in this research and sample.

## **Participants**

The study used thirty (30) Congolese speakers of the Kiswahili and Katanga languages, who were all from Lubumbashi, Katanga province in the DRC. The researcher selected both male (15) and female (15) participants for the sample. The participants were selected purposively because they are the ones deemed to be in a position to give the most relevant information on the status of the Katanga language that shaped the purpose of this study. The researcher interviewed the participants to solicit information and collected written documents for the purposes of understanding the specific problems on language dominance, language resistance, the nature of Katanga language and strategies that can be used to address the situation of language endangerment in the Katanga area.

## **Sample**

In this study, the sample size comprised five (5) elders aged between sixty eight (68) and seventy three (73) years of age, four (4) Congolese Katanga parents of between fifty five (55) and sixty (60) years of age and four parents of between fifty five (55) and sixty (60) years of age drawn from other countries. In total, there were eight parent participants. The sample size also comprised of two (2) chiefs of between sixty (60) and sixty five (65) years of age, five (5) linguistics lecturers of between forty five (45) and sixty five (65) years of age and ten (10) university students within the age range of twenty (20) to thirty five (35) years old. An institution is one of the domains rich with the Katanga and Kiswahili languages and related information because of the people originating from the area. Students and lecturers were also envisaged to understand the linguistic dynamics of the DRC (Karanja, 2012).

## **1.8.2 Data Collection**

In this study, the researcher used participants from Lubumbashi urban centre, Katanga province in the DRC. To attain this, an ethics clearance letter was obtained from the Ethics Committee of the University of Fort Hare in South Africa before the research was carried out. This allowed for the researcher to go to the DRC and inform the participants about the purpose of the study. It was only when the Katanga people agreed to participate in this study that meetings were arranged. The fieldwork was done starting February 2015. The researcher made contact with all the participants who were speakers of Katanga language and Kiswahili language in general, and who were willing to participate in the study. Participants were informed about the aim of this study. In June 2015, data were collected through qualitative methods, that is, individual interviews, focus group discussions and document analysis.

Interviews were used in this study and focused on the socio-linguistics nature of the Katanga language, the language factors affecting language vitality and language endangerment. Interviews also focused on the perceptions of the Katanga people towards their own languages and the strategies used to revitalise Katanga language. It is worth pointing out that focus group discussions (FGPs) and individual interviews took place and were recorded and were sorted into emerging themes based on the research questions (Tshibambe & Kabunba, 2010).

The researcher analysed written material on Katanga language. This document helped to shed light on the issue of a pidgin variety of Kiswahili. According to Austin (2006), analysing written documents involves collecting socio-linguistics, linguistics and cultural data that include all kinds of written materials to create a corpus that can then serve as a resource to be used by other

people in future. Interviews and group discussions were held with Congolese speakers of the Katanga and Kiswahili languages in general and who had been asked to take part in this study.

## **1.9 Data Analysis**

Qualitative data was analysed in this study. The qualitative data was analysed thematically by the researcher using questions guiding this research for what they could reveal about each participant's perceptions about their own language. The methodology used in this research is discussed fully in Chapter 4.

## **1.10 Ethics Statement**

The researcher obtained an ethics clearance letter from the Ethics Committee of the University of Fort Hare in South Africa before carrying out the study. This allowed the researcher to go to the DRC and inform the participants about the purpose of the study. I interviewed Congolese speakers of Kiswahili and Katanga languages in Lubumbashi and also collected material written in the Katanga language. The respondents were assured that no identities and names would be cited in the study. Information that was obtained from the participants was used confidentially.

## **1.11 Chapter Layout**

Chapter 1 acted as the general introduction to the study and highlighted the background to the study and explained the nature of the problem. The chapter also discussed the significance and

limitations of the study. A brief introduction to the research methodology and a discussion of ethical considerations were also done in this Chapter.

Chapter 2 focuses on the Language Dominance Theory (LDT), Language Resistance Theory (LRT) and Language Endangerment Theory (LET), which form the theoretical framework for this study. The Language Dominance Theory is used in this study to explain how language domination affected Katanga language in its speech community. The Language Resistance Theory focuses on the perceptions of the Katanga people and how they respond to the problem of language domination. Language Endangerment Theory explains the socio-linguistics nature of the Katanga language and how its status is affected in the domains of use. The concepts of language change, shift, revitalisation and maintenance are also discussed in this chapter.

In Chapter 3 the focus is on the socio-linguistics nature of the Katanga language as a minority language spoken in the DRC; considering that the DRC has many languages that coexist with one official language, which is French, and four national languages which are Kikongo, Kiswahili, Lingala, and Tshiluba. The language policy in the DRC is also discussed in this chapter. The chapter also discusses language factors that affect the Katanga language, the perceptions of the Katanga people towards their own languages and the strategies used to revitalise the status of Katanga language.

Chapter 4 discusses the research methodology, which is composed of the qualitative approach and its various facets while chapter 5 covers the presentation, analysis and interpretation of data from individual interviews and focus group discussions on the Katanga language. The chapter also analyses the written documents in Katanga language.

Chapter 6 discusses the qualitative findings of this research. The interviews and focus group discussions are meant to deepen the understanding of the problems associated with the minority languages. In this regard, the interviews give insights into phenomena discussed in Chapter 5.

Chapter 7 presents the general conclusions of the research and makes recommendations on the socio-linguistics nature of the Katanga language.

## **1.12 Conclusion**

This chapter introduced the study and discussed the background of the study, statement of the problem, aims and objectives of the study. The chapter also gave focused on the research questions, significance of the study, limitations of the study, a brief introduction to the research methodology, ethical considerations and the chapter layout of the thesis. The theoretical framework is discussed in the following chapter.

## **CHAPTER TWO**

### **THEORIES OF LANGUAGE DOMINANCE, LANGUAGE RESISTANCE AND LANGUAGE ENDANGERMENT**

#### **2.1 Introduction**

This chapter centres on Language Dominance Theory (LDT), Language Resistance Theory (LRT) and Language Endangerment Theory (LET), as theories informing the theoretical framework of this study. The Language Dominance Theory is used to explain how the domination of a language affects the status of the minority languages in the DRC. Further, the Language Resistance Theory is used to explain how a language stands its ground against another influencing its form while the Language Endangerment Theory is looked at the socio-linguistics nature of Katanga language in its speech community and will look at the related concepts such as language revitalisation, language change and language shift.

#### **2.2 Language Dominance Theory (LDT)**

The first theory employed by this study to investigate the status of Katanga language in the DRC is the Language Dominance Theory (LDT). Much literature consulted on the minority and dominant languages reveals that both of these terms are controversial (Cowan, 2013; Henriksen, 2010). The term dominant language is introduced by Phillipson (1992), who points out that dominant language means linguistic imperialism. A dominant language can be an official language or a national language used in public domains and for the economy. It is regarded as

more important, prestigious, influences economic factors, has control over other minority languages or has a lot of influence over something or somebody (UNESCO, 2003). In the same manner, Suarez (2002) states that a dominant language is used to offer insight across a variety of aspects of social power relations, which include: the relationship between the social power, the majority languages and minority language or group. Therefore, this current study sought to establish the socio-linguistic nature of Katanga language and how it was dominated by other languages.

According to UNESCO (2003), a language of dominance is referred to as a medium of instruction in a particular community. Language dominance can be used to dictate or impose authority over other languages in a multilingual or bilingual community. In the case of this study, the dominant languages in the DRC are the languages of the former colonial masters, which languages are French, English and Kiswahili (Phillipson, 1992). In addition, the foreign languages have interfered with the minority language of the Congolese-Katanga people (Bokamba, 2011; Didier, 2007; De Rooij, 2000). Interference of a foreign language, as observed by such authorities as Messele & Michael (2009), is that it creates difficulties that persist through the accent of the dominant language. On the other hand, the dominant language varies in terms of sound system in terms of the types and numbers of sounds that exist in a language. A sound that is frequently used in a dominant language may not exist in a minority language (Messele & Michael, 2009). Therefore, the current study seeks to investigate the socio-linguistic nature of Katanga language with the purpose of understanding interference of the foreign language on the language of the Katanga people.

The dominant language is also known as a major language or the language of wider community because it is the one associated with high levels of linguistic-cultural power and socio-economic power. In the context of economic power or political power, the dominant language is used to exploit those with less power (UNESCO, 2003; Phillipson, 1992). It is spoken by the majority number of people and influences or endangers other languages (UNESCO, 2003). A lot of resources are found in dominant languages. In concurring with this, Messele & Michael (2009) observe that socio-economic power is one of the factors that determine language dominance. For example in the DRC, a legacy of Belgian colonisation and the post-independence official language, French, has subjected the natives to colonial domination. The French and English languages have socio-economic power and are used as the official languages in many of the African countries like the DRC (Kasanga, 2012; Vigouroux & Mufwene, 2008; Mufwene, 2002; Mputubwele, 2003). This domination subjects the natives as they lose their own minority languages and the standard varieties (Johnson, 2009; Sankoff, cited in Peter, Chambers & Schilling-Estes, 2001).

Standard Kiswahili is spoken by an estimated population of 15 million people in the DRC (Mulokozi, 2002). It is used as a national indigenous language and is also used in most public domains such as media and in the first three years of primary schools and other religious activities (Kasanga, 2012; Bokamba, 2011; Mputubwele, 2003). There are other minor languages like Katanga language spoken by an estimated population of 2 million living in urban centres (Lubumbashi, Kolwezi and Likasi) in the Katanga area of the DRC (Kapanga, 2001; Rooij, 2000). All these languages are dominated by the French, English and the Kiswahili languages.

A minority language is a weak language that has no socio-economic power. It is spoken by a small number of people (UNESCO, 2003). As articulated by Dorian (1998), members who speak a dominant language are often associated with economic power and prestige, amongst other things. They have everything going for them and often impose their domination on those who speak the minority languages. However, that being said, Batibo (2005) states that sometimes a minority community with high economic power can dominate a country because of socio-economic power. In the DRC, for instance, the language policy, through its colonisation history by Belgium, was designed for the majority (Congolese people) but favoured the Belgians because of their strong economic power and imposition of their language on all natives (Kansanga, 2012; Mputubwele, 2003). According to Wiley (cited in Suarez, 2002), when the dominant groups create an agreement by convincing the conquered people to accept their rules and usage of their languages, it means that the natives, despite their number, are under other people's rule and that they fail to meet their citizenship rights and they view their failure as being the result of the inadequacy of their own language.

As explained in Chapter 1 of this study, Katanga language has changed its form to standard Kiswahili and French language (Schmid, 2011; Köpke, Schmid, Keijzer & Dostert, 2007). De Rooij (1997) further states that the language is characterised by the insertion of French words and phrases. This suggests complete dominance by another language. The situation has undermined people's cultures, dignities and values (Yoshioka, 2010). The current study sought, therefore, to determine whether Katanga language had changed due to French or Kiswahili domination, thereby affecting the grammatical structure, the phonology, the syntax and the morphology of Katanga language.

The shift by the Congolese from their minority languages to the dominant French, Kiswahili and other languages has also impacted on various other ethnic languages. Although most people can speak the national language and are also using the official languages, their ethnic languages are diminishing (Eratus, 2013; Callahan & Herring, 2012; Bamgbose, 2011; Pandharipande, 2002). The speakers of the minority languages usually shift from their own language to other languages that favour them culturally, economically and politically (Dyers, 2008; UNESCO, 2003). This has affected the cultures of the people. This study sought to find out whether or not the Katanga language had been severely affected by the dominant languages that give its speakers social and economic advantages.

Messele & Michael (2009) and UNESCO (2003) state that this negative move of shifting from a language to the more dominant ones is due to socio-economic pressure of a dominant speech community. Crystal (2000) points out that if the speakers of the minority language shift to other languages, such minority languages are likely to die. According to Messele & Michael (2009), the advantages of speaking the dominant language are that the speakers of the minority language will become multilingual or bilingual members and will fit in any communication needs. They benefit from experience and exchange of culture, language, social assets and this will contribute to a community's growth (Brenzinger & De Graaf, 2004). In addition, people are also exposed to different cultures, religious values and to different thought structures since different cultures conceptualise worldviews differently. A dominant language also helps the community to benefit in generating income (Messele & Michael, 2009). The people who speak French, as a dominant language, are associated with the positive perceptions or attitudes valued with modernity (Crystal, 2003; England, 2003).

Among the disadvantages of a dominant language, Messele & Michael (2009) note, there is always a communication problem because the dominant language is always in competition with minority languages as it dominates, endangers and kills these other languages. As a result, some people may develop negative perceptions or attitudes towards their own language and towards other languages. They are bound to cultural domination associated with attitudinal effects where speakers of a language can be motivated or discouraged to use their own language (UNESCO, 2003).

The dominant language can also be seen as a barrier since it is associated with socio-economic fortunes and suppresses all languages that exist in a given country (UNESCO, 2003). It can also be a source of conflict among different ethno-linguistic groups (Messele & Michael, 2009). Hence, linguistic, cultural capital, power, prestige and economic power among others are the main factors of language dominance (UNESCO, 2003). This study aims to understand how the socio-linguistic nature of the Katanga language has been dominated by the elevation of the hegemony of French and Kiswahili languages. It also aims to find out the impact of this domination.

Literature consulted states that the dominant language offers insight into various aspects of social power relations, relationships of the majority and minority language groups (Suarez, 2002). The study of languages provides an idea on how people can investigate the relations between the dominant and minority languages, where the dominant group secures its power, language and position over others (Suarez, 2002). This study investigates the power relations between the dominant and minority languages to arrive at conclusions on their impact on the way of life of the people of the Katanga area whose language has been dominated over the years.

## **2.3 Language Resistance Theory (LRT)**

Language Resistance Theory (LRT) is the second theory used in the theoretical framework of this study. Language resistance is introduced by De Man (1986) as opposition in terms of languages, that is, the opposition between the dominant and minority languages. In essence, the dominant language opposes a minority language to change its form for the purpose of stopping or slowing it down. Such a language can be used in private confinements (UNESCO, 2003). The minority language is usually the reason for language endangerment (UNESCO, 2003). As noted by Offiong & Ugot (2012), where there is language contact, there is resistance, domination, competition and influence. Dominant languages are languages that influence more speakers towards their own and thereby negatively affecting the minority languages. It is therefore a conscious effort for people to revitalise a language or maintain language endangerment in their community (Offiong & Ugot, 2012). The current study aimed at ascertaining if there was an effort by the Katanga people to revitalise their own language by resisting the dominant language. For example, the Katanga language is a minor language within the context of the languages used in the DRC.

According to Uçarlar (2009), cultural politics are always present when dealing with diverse groups of people and languages. The differences are when the dominant group has socio-economic power that has impact on the members of the minority groups and their languages. It can also affect the minority languages members' perceptions in the domains where they communicate (McMurray, 2003). It has been established that when the minority and dominant groups live together in a community, with different purposes and various languages used, each group tries to find problems about another (Suarez, 2002). That way, it will be easier for the

dominant group to impose its culture to the speakers of the minority language. This imposition often neutralises and justifies the culture of the dominant group. As a result, the minority group will attempt to overcome the challenges and find ways to resist the dominant group (McMurray, 2003), so that they can find ways of revitalising and maintaining their own languages (Uçarlar, 2009). The current study also set out to assess whether or not there was resistance in the languages of the Congolese-Katanga people in the DRC.

In the DRC, the official and national languages are mostly used in the public domain and other official spaces as opposed to minority languages (Kasanga, 2012). In order to know whether there was resistance, the study needed to establish the perceptions of the Katanga people towards their own language. In the Katanga area, where Katanga language is used, French and English are also used by many people. Kiswahili has a strong presence there, thus making Katanga language a lesser used language (Mufwene, 2008; Romaine, 2002). It is difficult to see people with poor economic power recognising their own languages. Offiong & Ugot (2012) point out that many Africans and their families are not doing their language any good as they speak the dominant languages most of the time, such languages as Kiswahili, French, English and Portuguese with their children. This kind of subjectivity, therefore, is often the root cause of language domination by those who assume the role of socio-economic powerfulness. In the current study, the researcher was interested in finding out whether the Katanga parents still used their minority language when communicating with their children; they used the dominant languages like Kiswahili, French or other languages (De Rooij, 2000).

Offiong & Ugot (2012) and UNESCO (2003) affirm that written discourses in minority languages show that there is resistance of the dominant language. This study, therefore, sought to

find the linguistics nature of resistance of these indigenous people to the dominant languages. The survival of the minority language depends not so much on the strength of the national languages has on the relationship of the minority language to education, socio-economic power and government (Danladi, 2013; Saarikivi & Marten, 2012; Kirk & ÓBaoill, 2011; Garland, 2006), but on its speakers and the community. In a multilingual community, the dominant languages are always in competition with the minority language, where one language dominates the other. As a result, the speakers develop negative or positive attitudes towards their language in their communities or amongst themselves. That way, a language can also resist other languages (Messele & Michael, 2009; UNESCO, 2003) by experiencing this hatred of language. In this light, this study endeavoured to understand the nature of the Katanga language, with the purpose of knowing if the Katanga people developed negative or positive perceptions towards their own language in the face of language domination.

In Mrak's (2011) opinion, the minority people may try to introduce their own language through the minority varieties. This means that students may want to reunite with their own culture through language in a number of ways. Suarez (2002) insists that the minority language speakers may use the minority varieties of languages at all levels of education and in all public domains in order to resist language dominance. Pandharipande (2002) and Suarez (2002) note that to resist the dominant language, it means that its function is shared with other language. For example, in the DRC, both Kiswahili and French are used in public areas as mentioned above. In addition, the elderly speakers of the minority language do not use other languages in their community; they only use their own minority language (Iseke, 2013). Similarly, the current study aims to establish whether or not the Katanga language has written documents used in education and other

public domains, and investigates how the Katanga people who have lost their language over the years have resisted language dominance.

Foucault (cited in Medina, 2011) asserts that resistance has never been in a position of exteriority in relation to power, but it is strictly connected to political and economic power. A number of minority languages in the community still exist despite overwhelming pressure from the dominant languages of the country in which they coexist (Garland, 2006). There is consistent opposition between the dominant and resisting groups. The successful resistance may lie in the usefulness of the dominant language (Medina, 2011; Suarez, 2002; De Man, 1986). The current study sought to understand the competency level of the Katanga people to speak Katanga language in order to get an idea of how they respond to language dominance.

Wehr`04 (2003) and Foucault (1990) state that where there is power there is resistance and it has factors such as competition, jealousy, opposition, warfare, support, domination and negative perceptions towards languages. The current study aimed at understanding the status of the minority language; for instance, whether there was coercion in making people speak the dominant languages. Foucault (1980) observes that the opposition to the dominant and minority languages is postulated as objective by the natural facts of truth to which people are disposed and to what they are subjected by domination and functioning of a discourse, whereby the relations of power can be established, consolidated and implemented. That is why power as a mechanism that accelerates domination seems to have no space for resistance except for the one that reproduces the truth of the dominant power (Svetlana, 2013). The advantage of language resistance is to hinder and reverse the dominant languages that limit the influence of the minority language so that the minority language can be activated and used in public domains, increase its

speakers' numbers and socio-economic power (ÓLaoire, 2008; Fishman, 1991). The disadvantage of language resistance, according to Uçarlar (2009), is that a language loses some values.

## **2.4 Language Endangerment Theory (LET)**

The Language Endangerment Theory (LET) is used in this study to investigate the status of Katanga language in the DRC. Language endangerment was introduced by UNESCO (2003), which pointed out that language endangerment applies to a language that has few speakers and is not used in public sectors within the community. Many researchers have written on language endangerment, for example Ravindranath (2009), Romero (2008), Batibo (2005) and UNESCO (2003), who all argue that in applied linguistics, language endangerment helps linguists search and understand the socio-linguistic nature of language disappearance, which entails the loss of linguistic diversity. It is, however, a multi-causal phenomenon.

Batibo (2005) and UNESCO (2003) state that a minority language is not only defined by its usage and relative demographic inferiority, but also by its limited functions in public domains. A minority language can be identified horizontally by looking at its weak or non-dominant status in relation to other languages in the community and vertically used on the basis of its status and absence of use in public domains. There are few studies done about the endangered languages of the DRC. Kasanga (2012), Kamuangu (2006) and Bokamba (1997) state that the DRC experienced a multilingual situation in which different languages, cultures, traditions, religions were adopted and expressed at different levels because of the different colonial master at

different levels with each colonial master expositing different language policies. This study was interested in finding out why some languages are endangered in the DRC.

### **2.4.1 Types of Language Endangerment**

Brenzinger & De Graaf (2004) state that language endangerment occurs when communities have different linguistic traditions and they live in different communities. Such contacts involve a shift to other dominant cultures and languages. In the same context, Brenzinger & De Graaf (2004) also observe that if communities with lower economic power acquire proficiency in the language of the dominant people, they may shift their minority culture and language and commit themselves to the dominant language that favours them. The current study aimed, therefore, at establishing if the Katanga people had shifted their minority culture and language and committed themselves to the dominant languages.

In this study, language endangerment looks at the socio-linguistic nature of the Katanga language in its speech community and to find out how its status is used in different domains in the Katanga area. This is done in order to know what is causing language endangerment in the DRC. It is important to know the reason why the DRC's languages, such as the Katanga language, are endangered or dying and what strategies can be used to revitalise it. There are several reasons for a language to be revitalised or maintained. For example, Crystal (2010), UNESCO (2003) and Crystal (2000) all confirm that even languages that cannot be maintained or revitalised (extinct languages), still need written documents as evidence as each language is a tool for culture, an important subject to learn, an expression of identity and knowledge as well as diversity. It is for this reason that Austin (2006) explains that language endangerment needs documents for

collecting socio-linguistic, linguistic and cultural data that can include audio, video and different kinds of written discourses that can then serve as a resource to be used in the future.

For Brenzinger & De Graaf (2004) and UNESCO (2003), an endangered language is a language that is threatened with extinction or is on the path towards extinction. A language is in danger when its speakers stop using it, or use it in reduced numbers of communicative domains and sometimes stop transmitting it to the next generation. That way, a language loses its speakers in the form of children, parents and elders. The current study sought to find out whether the people in the Katanga area were still using the Katanga language or they used other languages with their children.

In Crystal's (2010) view, a language is endangered when it has few speakers and is about to die very quickly. As noted by Fishman (1997), a language is endangered when it is not transmitted to the next generation and is lacking daily life support. Since the minority languages are not being taught in schools and do not have the official and national recognition, they are gradually disappearing (UNESCO, 2003). The current study intended to establish whether the Katanga language was being taught in schools at all.

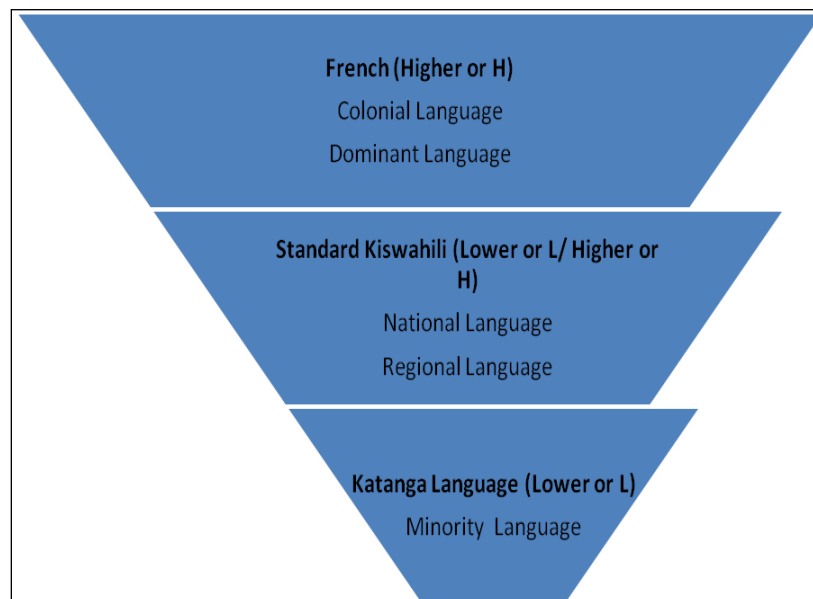
Many scholars such as Sallabank (2010) and Brenzinger & De Graaf (2004) point out that endangered languages are not necessarily languages used by few speakers, but the viability of a language is determined by the perception or attitude of its members towards their own culture in which the language may be considered important. According to Kasanga (2012), Kamuangu (2006) and Bokamba (1997), the DRC experienced a multilingual situation where different languages, cultures, traditions, religions have been adopted and expressed at different levels of

colonisation. How different languages are adopted and expressed differently in the Katanga area was the interest of this study.

In the DRC, languages are identified as nearly dying, which means a severe current level of endangerment (Lewis & Simon, 2009). The literature consulted revealed that of an approximate 6000 plus languages used in the world, Africa has more than 2000 languages (Muaka, 2011; Crystal, 2010) while the DRC in particular has more than 200 languages. Of the more than 200 languages, only one of them (French) is recognised as an official language while four (Kikongo, Kiswahili, Lingala, and Tshiluba) are recognised as national languages (Bokamba, 2012; Bokamba, 2011; Bangbose, 1991). Outside one official language and four national languages, all the other languages are minority (Bokamba, 2011) and these are described as near extinction because they are rarely used in public domains except in the home domain or private services (Mputubwele, 2003).

Kasanga (2012) argues that in the DRC, the dominant languages are being used more while the minority languages are endangered. The dominant languages refer to French, English and standard Kiswahili. French is spoken as an official language and it has prestige or higher (H) status, which is causing endangerment of other languages in the DRC. Kiswahili is used as a national language and also holds higher (H) status (Bokamba, 2012). The disadvantage of language endangerment, according to Messele & Michael (2009), is that the minority language has lack of information, is rarely used, people shift to dominant languages for economic power, and thus their culture is affected. UNESCO (2003) observes that members of the minority language associate their social culture with the dominant languages and they have come to believe that their language is not worth retaining. They therefore abandon it to avoid

competition, to secure their survival and to enhance social mobility or to gain access to the global market. This means that the minority language has lower status (Kasanga, 2012; Kapanga, 2001). It is important to understand the socio-linguistic nature of the minority language and the dominant languages, as can be seen in Figure 2.1 below.



**Figure 2.1: The Minority language, national and colonial languages in the DRC** (Source: adapted from Kasanga, 2012).

Figure 2.1 above shows a legacy of Belgian colonisation and post-independence official language, with French having a high status and economic power. It is spoken by the majority of people and sits on top of the pyramid, fulfilling the main functions in all public domains (Kasanga, 2012). At the next stage, Kiswahili is a national or regional language, which is used in the first three years of primary school, for cultural activities and for religious activities as well as serving in national news on the television and radio programmes. At the last stage, the Katanga language sits at the bottom since the dominant languages have had a negative influence on the minority languages of the DRC (Kasanga, 2012).

As UNESCO (2003) states, language endangerment can be a result of forces that cover military, economic, political, religious and education and which cause negative perceptions or attitudes to the members of the speech community. These external forces limit the cultural traditions and language transfer of a people. Kasanga (2012) and Bokamba (1997) agree that the DRC languages are generally marginalised and restricted to be used in the private domains since the standard Kiswahili and French languages are the only languages used in public domains as the result of being the colonial and the dominant languages. This coincides with Aitchison (2001), who agrees that the dominant languages influence the minority languages and change its form. In line with this, De Rooij (2000) states that the Katanga language is becoming characterised with the insertion of French words and phrases. In code switching, French lexical items may evoke all kinds of specialised socio-cultural connotations. In this study, I also set out to establish how the Katanga language changes its form towards the form of the French language.

Language endangerment causes linguistic diversity problems as minority languages are not recognised as the official and national languages (Hornsby & Agarín, 2012; UNESCO, 2003; Romaine, 2002). The imposition of the dominant languages always limits the status of the minority language (Hornsby & Agarín, 2012; Brenzinger & De Graaf, 2004; Romaine, 2002).

## **2.4.2 How a Language becomes Endangered**

Much of the literature consulted revealed that there are language factors such as language transfer, number of speakers, response to new domains and media, and materials used for education amongst others, that are indicators of language endangerment and vitality (UNESCO, 2003). There are a number of language factors that may lead a language to become endangered.

The first factor is the physical loss of speakers due to genocide, warfare and natural disasters. In the case of genocide, amongst others, the language community is deliberately targeted, although the language itself is not, but it does become endangered (Hoffmann, 2009). Speakers of the dominant language associated with political and economic power perform such activities so that minority-language people shift to the dominant language (Batibo, 2005). This is the case in the DRC, where French as a dominant colonial language is seen to have these features (Kasanga, 2012). The current study sought to determine whether in the Katanga area people still used the Katanga language or they used the dominant languages associated with political and economic power.

Secondly, the disintegration of a language community can be due to displacement or assimilation into the dominant language population and economic power (UNESCO, 2003). The current study investigated the socio-linguistics nature of the Katanga language. The loss of this minority language is the gain of the dominant language. A minority language is generally replaced when its speakers shift to other dominant languages. The official languages are often replacing other languages (Brenzinger & De Graaf, 2004). In the DRC for example, French is replacing other languages because of the economic power as well as its usage as an official language (Bokamba, 2011). Thus, the current investigated the socio-linguistic nature of the Katanga language, with the primary purpose of establishing if it had been totally replaced by dominant languages in the Katanga area.

Further, the dominant language has an effect through mainstream media, which are in the form of dominant languages being used on the television, radio and print media (Hoffmann, 2009). According to Krauss (1992), television can be seen as a cultural tool since it streams the

dominant language and culture into the home of the minority people, which accelerate the rate at which they abandon their own language and culture. In the DRC, French also dominates electronic media. The radio and television programmes are just used for a handful of dominant languages (Kasanga, 2012). Information technology is not available in minority languages; the members of the minority languages use the dominant languages to access internet or access the mass media. Finally, the dominant languages are also used in the education system. These factors, among others, can lead to endangerment of a language (Hoffmann, 2009). The study was, therefore, interested in establishing the language factors contributing to the endangerment of languages in the DRC, with specific regards to Katanga language.

In addition, many authorities have written on language endangerment, and these include Crystal (2010), UNESCO (2003), Aitchison (2001) and Crystal (2000) who all argue to the effect that without a speech community, language transfer becomes a problem. A language needs a speech community and speakers to survive (Cantoni, 2007; Nettle & Romaine, 2000). According to Aitchison (2001), the new generation may learn an old language informally from their grandparents or parents as a creole or mother tongue. However, this generation is inescapably exposed to other languages, especially the ones used at school. That is why Crystal (2000) and Fishman (1991) concur with each other that when a language is no longer transmitted from one generation to another, it is defined as moribund. A language that is no longer spoken by anybody is dead or extinct. Despite the fact that if a language is considered to be a tool for communication if remains with one speaker only such a language can be considered dead. It was the purpose of this study to determine whether the Katanga language is dead, is not fully spoken or still survives as a dominant language in the Katanga area.

There are cases where people stop using their languages as means of communication, but they continue using them for specific purposes and in limited domains. For example a language can be used in the first three years of primary schools and in religious activities (UNESCO, 2003). In this way, a language maintains its status of vitality in the community where it is used as a national or an official language. This study also interested itself in assessing the status of Katanga language.

According to Sallabank (2010), there are cases where a language can lose all its speakers and is not even used in limiting domains, except a few words and phrases, together with not having official written documents to make its revival possible. Such a language can be considered either fully or completely endangered. In addition, the process of language endangerment is similar to language death. A minority language dies out if it is replaced by other varieties (Sallabank, 2010). This study envisaged to establish the reasons the Katanga language was sometimes spoken as a language, but was still considered endangered.

### **2.4.3 Reason for studying Language Endangerment**

Many authors have written on the subject of minority languages, for example Brenzinger & De Graaf (2004), who state that the study of language endangerment helps social scientists search and understand the socio-linguistic nature of minority languages and cultural history of a speech community, which can entail loss of linguistic diversity. Brenzinger & De Graaf (2004) also state that in the community where there are no written historical materials, language plays a key role for reconstruction of cultural history. Through language, the minority speech communities communicate and have ideas on how their language is dominated by the elevation of other

languages. In the same context, five reasons are given by Crystal (2000) to justify the importance of a language and these are:

1. Language itself is an important subject to learn.
2. Language is repository of people's history.
3. Language is source of diversity.
4. Language is expression of diversity.
5. Language contributes to human knowledge.

Brenzinger & De Graaf (2004) point out that historical information helps linguists and others understand the status of the minority language and its speech community. The most important reason to study language endangerment in this study was to investigate the status of Katanga language, with the purpose of understanding part of the cultural history of the DRC. The data collected in this study and the records received from the Katanga people are analysed in Chapter 5 and discussed in Chapter 6.

According to UNESCO (2003), each language represents its culture and the associated unique way of survival and solving problems. The loss of language diversity is therefore a loss of people's culture, economic power, history, education, norms and knowledge. This means the loss of everything. According to Brenzinger & De Graaf (2004), language constitutes a complete and complex reflection of a culture hence the loss of a minority language is the loss of people's cultural history. The documentation of languages is central to the study of a minority language. This is in line with Karanja (2006), who confirms that each language represents a unique way of looking and describing its community. Considering the estimated 200-plus languages spoken in the DRC, there are more than 200 ways of describing the DRC country and its various facets.

#### **2.4.4 Assessing Language Vitality and Endangerment**

Much of the literature consulted indicates that language vitality is the ability of a language to live (Mohamed & Hashim, 2012). The current study investigated the vitality of the Katanga language. As noted by UNESCO (2003), language vitality is designed to assist linguists, teachers, governments and speech communities to find ways of enhancing the vitality of threatened languages. For Mohamed & Hashim (2012), evaluating language vitality involves a study of language factors that influences social groups, minority languages and the speech communities. In March 2003, the Language Vitality and Endangerment Assessment were prepared by UNESCO's Ad Hoc Expert Group on Endangered Languages. UNESCO (2003) organised an International Expert Meeting as part of the programme on *Safeguarding of Endangered Languages*. The purpose of that meeting was defining, preserving and reinforcing endangered languages.

In Brenzinger & De Graaf's (2004) view, revitalising language diversity is important for maintaining cultural diversity and minority languages like the Katanga language in the DRC. UNESCO (2003) also developed a program on promoting the minority languages as instruments of education and culture by ensuring cultural diversity through linguistic diversity. In this context, Karanja (2006) points out that sustaining and encouraging linguistic diversity is a way of assessing endangered languages for the purpose of revitalising it. In this study, the vitality of the Katanga language is investigated using interviews, focus group discussions and document analysis.

Language community is a complex matter since even assessing the number of its speakers is complicated (England, 2012; Brenzinger & De Graaf, 2004). According to UNESCO (2003), the

assessment of language uses a list of nine factors to determine language vitality and endangerment. The current study set out to understand the status of minority languages, with the purpose of determining the degree of language vitality and endangerment. UNESCO's language factors were used in this study to investigate the vitality of the Katanga language and the language factors are:

1. Language transfer.
2. Absolute number of speakers.
3. Proportion of speakers within the total population.
4. Trends in existing language domains.
5. Response to new domains and media.
6. Materials for language education and literacy.
7. Language perceptions or attitudes and policies.
8. Community members' perceptions toward their own language.
9. Kind and quality of written document.

Among the nine factors listed above, numbers one (1) to six (6) were used to investigate the language vitality and the status of language endangerment while two factors, numbers seven (7) and eight (8) were used to assess the perceptions or attitudes of people towards their own language (UNESCO, 2003). The last factor, number nine (9), was used to examine the importance of document analysis on Katanga language. Examining written documents is important for this type of study (Batibo, 2009; Batibo, 2005), which intended to understand the status of the Katanga language with, the purpose of analysing the perceptions of the Katanga people and to find out if there were any written documents on this language.

### **2.4.5 Language Endangerment's Written Documents**

Investigations through document analysis of endangered languages focus on how much the language is documented and the places it is used. According to Wehmeier, McIntosh, Turnbull & Ashby (2010), a document is an official writing or record that is kept as evidence and gives information about social groups, a country, cultural history, political history, minorities and resistance of dominant languages. In the current study, focus was on investigating the status of Katanga language, with the purpose of establishing whether there are written documents that can be analysed. Many authors have written on documents of minority languages. For example, Batibo (2009), Brenzinger & De Graaf (2004) and UNESCO (2003) state that a minority language needs to be recorded in better quality where the communicative interactions can be captured on film. As articulated by Brenzinger & De Graaf (2004), the interactions recorded cannot develop the knowledge of grammar, syntax, morphology and phonology, but they can allow for the systematic description of patterns of interactive language use. The current study sought to discern whether or not the Katanga language had been recorded and captured on film.

Batibo (2009) and Austin (2006) state that language endangerment needs written documents to be used in public domains and for collecting information about the cultural history of a speech community in order to understand how the minority language is dominated by the elevation of other languages. In the same context, Brenzinger & De Graaf (2004) note that endangered language's materials need to be kept in the form of archives, museum collections and in libraries where they can be made publicly available for linguists and others in order to find possible ways of revitalising it. These authorities also insist that documentation of endangered languages need tools such as the availability of financial support for equipment, the logistics for the accessibility

of fieldwork and security as well as the familiarity of field workers with audio-visual technology. A point of interest for this study was whether the Katanga language had been documented and made publicly available for the Katanga people to study and revitalise.

## **2.5 Revitalising Languages and Maintaining Minority Languages**

This section of the discussion focuses on language revitalisation. Specifically, it dwells on revitalisation and maintenance of the minority languages.

### **2.5.1 Revitalising Languages**

Many authors have written on revitalisation of minority languages. For example, Batibo (2009), Batibo (2005), Grenoble & Whaley (2006) and King (2001) put forward arguments to the effect that language revitalisation in applied linguistics assists linguists to search and understand the socio-linguistic nature of the minority language, which entails the maintenance of linguistic diversity. Language revitalisation, as noted by Lindgren (2000), is a process in which the status of endangered languages is improved in many ways, including political, economic power and other social reasons. Furthermore, language revitalisation is when a language is revived from almost extinction to the possibility of recreating it as a means of communication (Obiero, 2008; Paulston et al, 1993). The aim of the current study was to investigate the socio-linguistic nature of the Katanga language. The study was also interested in finding out if there were any efforts by its speakers to revitalise it.

An advantage of revitalising a language is to reverse the influence of dominant languages on the minority language so that the minority language can be activated, used in public domains, increase its speakers' population and their socio-economic power (ÓLaoire, 2008; Fishman, 1991). In this way, a language can get a new status from the old that it held before (Sarivaara & Uusiautti, 2013). The current study sought to establish whether the Katanga language was being revitalised for the purpose of hindering and reversing the dominant languages so that it can be activated and used in all public domains. According to Yoshioka (2010), the minority community's members often associate their language with cultural activities: lack of education and no written discourse on that language.

Additionally, Kasanga (2012), Ravindranath (2009) and Mufwene (2006) insist that the minority language policies in the DRC did not promote the use of minority languages within the community as do the official and national languages. Thus, the DRC's languages are often associated with traditional activities such as song, food, poor economic conditions, rarely used, lack of education and no written official documents of minority languages. Yoshioka (2010) confirms that the survival of any language depends on the community members to use their language and promote it. Language is maintained when its speakers control economic power in the community.

Language revitalisation also needs documents that can be used in the educational domain, for collecting cultural information and using for technology purposes (Batibo, 2009). Language revitalisation needs documents for collecting information about the cultural history of a particular speech community in order to understand how the minority language was dominated by the elevation of other languages. Documents also serve as a source to be used by social

scientists in the future (Batibo, 2009; Austin, 2006). In this case, Brenzinger & De Graaf (2004) and Zhou (2000) insist that members of the minority languages may strongly foster written communication systems to identify themselves within their school or university domains and communities so that they may protect their minority languages. According to Hermes & King (2013), a community may use their own minority language by interacting with their children in formal and informal contexts in order to protect their minority language. Written documents such as books, archival materials, journals, dictionaries and grammar documents are instruments for revitalising endangered languages (Obiero, 2010; UNESCO, 2003). The current study sought to discern whether the Katanga people had created documents on the Katanga language or they relied on those of the dominant languages.

### **2.5.2 Maintaining Minority Languages**

To maintain a language, the attention of the community is needed (Kuncha & Bathula, 2004). As Hoffman (cited in Kuncha and Bathula, 2004) states, when speakers of the minority language continue using the dominant language, language shift arises. Language maintenance refers to the situation where members of the minority community always use their own language as a means of communication. The current study was interested in establishing if the Katanga language was used for any communication needs. As noted by Suarez (2002), language maintenance is used to sustain a language and preserve it as means of communication. This occurs when a language is used across all generations, passed on from elders to children (Kuncha & Bathula, 2004). In multilingual or bilingual communities, language maintenance can be investigated; where some people speak only their mother tongue or first language (L1), while others speak only foreign or second languages (L2) (Myers-Scotton, 2006). The current study is to investigate the socio-

linguistics nature of the Katanga language with the purpose of determining whether people in Katanga area had adopted Katanga language for communication across all generations.

The factors of language maintenance listed by Myers-Scotton (2006) are as follow:

1. Demographic factors: large numbers of speakers of the same L1 living together.
2. Occupational factors: working with fellow speakers of the L1, with restrictive socio-economic mobility.
3. Educational factors: official provision of the L1 as a medium of instruction.
4. Social networks and group attitudes about the L1 as an ethnic symbol.
5. Psychological attachment to the L1 for self-identity.

In other cases, language maintenance supports the stable use of spoken and written discourses where orthographies of a minority language exist in its community with both multilingualism and the dominant language (UNESCO, 2003). It is difficult to maintain a language if one's parents' languages are not passed on to the next generation. Hoffmann (2009) states that elevating the prestige of a minority language is important to keep it activated, but members of a language must feel that it is of value to maintain their language. The study was interested in ascertaining if the Katanga parents have kept using their minority language with their children.

## **2.6 Language Change and Language Shift**

This section discusses language change and language shift.

### **2.6.1 Language Change**

All living languages can change, particularly in the DRC where some languages are not recognised formally except by their users. If the users of languages change, their languages also tend to change (Crystal, 2010). Literature consulted states that a language can evolve over time (Aitchison, 2001; Crystal, 2000). However, language changes over time and many new words can be added to vocabularies. For example, grandparents and parents may not have used certain words when they were young nor used certain types of verbal communication, while the next generation may start using them. In this way, some words with a particular sound could change (Finegan, 2008). In the same way, Winkler (2007) and Aitchison (2001) further observed that languages can change in structure and patterns of usage according to the different communication needs of society. The current study was, therefore, interested in comparing the vocabularies of the youth and the elderly in the Katanga area and to check if the youth were still sticking to the vocabulary of the languages or they were borrowing from the dominant languages.

Yoshioka (2010) and Finegan (2008) insist that language is a tool in its domains of use and its speakers transmit cultural knowledge, political and educational ideas through it. On the other hand, every language practiced includes productive activity, such as means of production, social relations, social identity, cultural values and consciousness (Tshotsho, 2006). As such, language plays a key role in defining people and makes them instantly recognisable to other members of their speech community (Dyers, 2008). Thus, Joseph (2006) points out that people read the identity of other people with whom they come into contact through the language they use. The

current study sought to assess if the Katanga people identified each other through their own language.

According to Dyers (2008), social factors and economic power are the factors that influence language to change its form within a community. As articulated by Aitchison (2001), points of interest are how and why change of language occurs and how or why they are born and dying. Both diachronic and synchronic factors matter occur in language change. Among the factors influencing a language to change its nature are socio-linguistic factors, linguistic and psycholinguistic factors. To clarify the above, in the level of grammatical structure, one language differs from another in syntax, phonology and lexis (UNESCO, 2003). This means that the dominant language differs from the minority language in sound system, syntax, spelling, punctuation and vocabulary (Adelson, Geva & Fraser, 2014; Tiwale, 2011).

Vocabularies help to discover if there are changes in language. Through them, people notice new words coming out into use and old words go out of use. This is a pattern noticed in human beings' knowledge (Crystal, 2010). Vocabularies of dominant languages are technical words used in specific fields of study (Crystal, 2010; UNESCO, 2003), while the minority languages are limited and are used in the private domain (Aitchison, 2001). The current study sought to determine whether the Katanga language vocabularies were technical or standard when used in the formal context. Furthermore, language change is the result of the minority language users creating negative perceptions or attitudes to other users and the community where the language is used (Crystal, 2010; UNESCO, 2003). This change leads people to abandon or shift their own language to the more dominant ones (Crystal, 2010).

## 2.6.2 Language Shift

Language shift is a research subject within Social Sciences, particularly in applied linguistics. Language shift, according to Dwyer (2011), is the method in which the first language (L1) speakers come to use dominant languages within their community. The factors that contribute to the extinction of a minority language are varied and complex (Majidi, 2013; ÓLaoire, 2008; England, 2012; Mufwene, 2006; Brenzinger & De Graaf 2004; UNESCO, 2003). As articulated by Dyers (2008), when the youth of a minority speech community no longer speak the language of their parents, but speak a dominant language or a language of a wider community, language shift arises very quickly. Language shift involves a situation where the gradual displacement of one language by another occurs (Hoffmann, 2009). A few studies have been done on the minority languages in the DRC and on the perception of whether there is a shift (Offing & Ugot, 2012; Dyers, 2008; De Klerk, 2000). The shift can take place in many communities of language practice where factors of language shift affect the culture of people, such that they can abandon their own language. In such a way, a language dies but its speakers continue to survive (Crystal, 2000). The current study is to determine whether the Katanga people have shifted to the dominant languages that have economic power.

In the case of a shift, this could happen through the process of cultural assimilation where the dominant group uses its power over the minority one so that the minority culture suffers (UNESCO, 2003). It is, therefore, difficult to see people with various languages maintain their own culture and language. Thus, Crystal (2000) states that when people have large cultural and language diversity, they may shift to some dominant languages. This situation can lead to the variation in the status of the larger community, where one culture dominates the other (Karanja,

2006). This corresponds with Sallabank's (2010) view that the language factor that is causing language shift is from perspectives of both the speakers of the minority and dominant languages. The current study, therefore, aimed at understanding the various language uses in the Katanga area and whether both the speakers of the minority and dominant languages are the cause of language endangerment in the DRC.

Language shift can also arise when children are speaking a language other than the one used at the home domain. However, Fishman (1991) argues that if the language of the parents is not learnt at school or even spoken by the children, it can lose its status. One advantage of shifting a language is that it could improve socio-economic power, while a disadvantage is that minority languages are becoming extinct (Sallabank, 2010). The current study investigated the usage of the Katanga language to assess if the children in the Katanga area still use the Katanga language as a medium of instruction in the school domain or whether they use the dominant languages.

## **2.7 Classification of Language Endangerment**

The classification of language endangerment determines and analyses the language factors of the minority language. The classification of language endangerment aimed at investigating the socio-linguistics nature of minority languages, with specific reference to the Katanga language in the DRC. As noted by Matsumoto-Gray (2009), classification is a symbolic system that allows people to sort their experiences with the community into social groups that are different from their own. In some cases, it allows people to remember relevant information about their languages and cultural knowledge of their speech community. The classification of language endangerment, as observed by Krauss (1992), is based on the age of the speakers. Kecskes and

Papp (2000) observe that a language must be learnt as a primary or first language (L1) by children, so that it can remain viable for the next generation. For this reason, mother tongue is referred to as the first language (L1) and most people learn this in the process of growing up. However, a situation can give rise to a multilingualism community where people can speak more than two languages, for example the official, national and minority languages.

According to Krauss (2007) and Crystal (2000), language endangerment is classified into three (3) groups. These are:

1. Moribund language.
2. Endangered language.
3. Safe language.

The first classification of moribund language, as explained by UNESCO (2003), is when a language is no longer learnt by the children. The second classification of an endangered language is when people will soon stop the transmission of their minority language to their children. The endangered language is usually used by the grandparents to each other and their children (referred to here as “parents”). According to the UNESCO (2003), a safe language is neither moribund nor endangered and is used as the language of a wider community and is supported by the government. It has prestige and economic power, as well as being used as an official language, medium of instruction or national language. It could also be used in the media, technology usage and for educational purposes. According to Sepulveda (2010), the classification of language is based on the community where a language is functional. The speech community must be assessed for the purpose of seeing if there is competition. Hence, the classification of an endangered language is useful to this study as it sought to know the

characteristics of the minority language, which characteristics are useful for classifying the Katanga language according to its level of endangerment.

## **2.8 Conclusion**

This chapter provided the theoretical context for this study. It located the study in the field of language dominance, language resistance and language endangerment. The chapter highlighted the language factors of the dominant languages that contribute to endangerment of languages in the DRC. The minority language needs to be situated within the wider context of the language situation in the DRC as it is subject to socio-economic, political and socio-linguistics forces that operate within this country. The following chapter reviews literature related to the subject of the study.

## **CHAPTER THREE**

### **LITERATURE REVIEW**

#### **3.1 Introduction**

This chapter discusses the major issues relating to minority languages in the Democratic Republic of Congo (DRC). In addition, the chapter defines the socio-linguistics nature of the minority languages and includes a section relating to the language situation in the DRC. The chapter also focuses on the language factors affecting language vitality and language endangerment, the speakers' perceptions towards their own languages and the factors contributing to the revitalisation of the status of minority languages.

#### **3.2 Minority Language and Dominant Language**

This study investigated the socio-linguistics nature of the Katanga language in the context of the influence of the dominant languages such as French, standard Kiswahili and other languages as well as the effects of the socio-political environment in the Democratic Republic of Congo (DRC). As noted by Crystal (2010), a minority language is defined as a way of conversing that belongs to a particular community. It uses local words, phrases and sometimes uses words from the standard language are incorporated. This definition brings the difference between the minority language and the standard language or the dominant language. In the same manner, Crystal (2010) and Crystal (2000) state that the difference can be subjective depending on the way the context is used, that is, the issue of linguistics, socio-political, and socio-linguistics. The

current research endeavoured to identify the difference between the minority language and the dominant language and aimed at investigating the socio-linguistics nature, that is, the Katanga language and standard Kiswahili in the DRC.

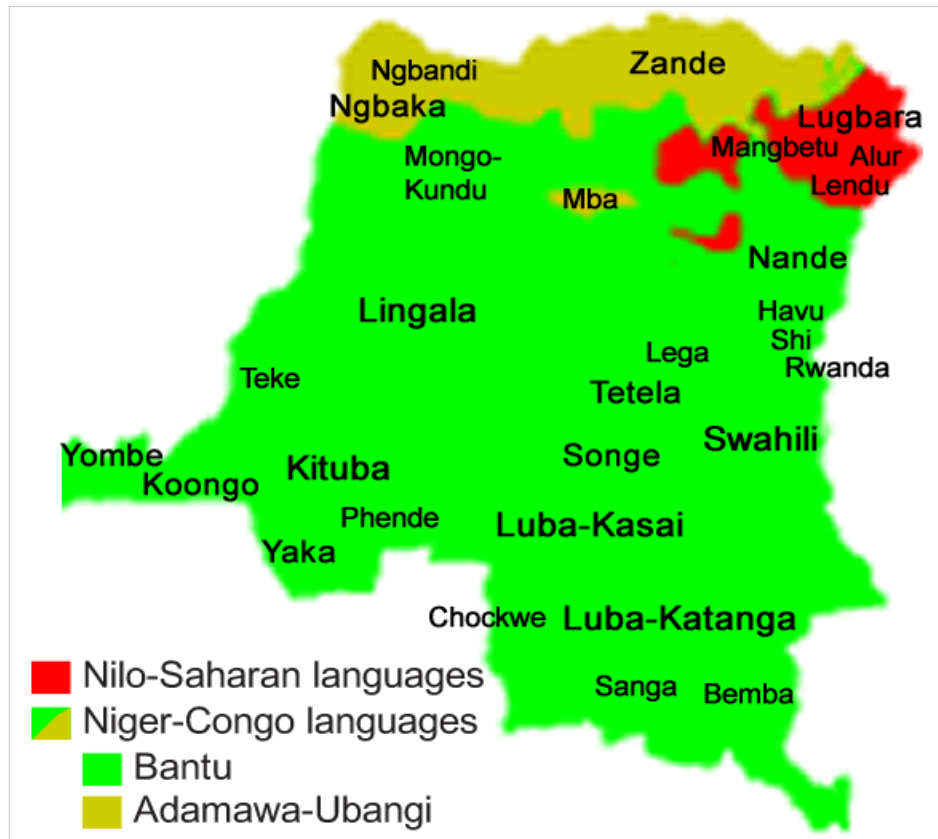
Many authors have distinguished between the minority language and the dominant language. For example, Finegan (2008) and Didier (2007) point out that in applied linguistics, the term mutual intelligible is used to mark the difference between a minority language and a dominant language. On the other hand, Crystal (2010) explains that when people come from other communities, they speak the minority language of a particular community that may be with a different accent or pronunciation. This means that there is mutual intelligibility between the two minority languages since they understand each other, despite the fact that they speak it with a different accent. It is for this reason that Finegan (2008) explains that socio-linguistics studies the nature of the minority languages. It also studies the varieties of languages originated from the same standard or dominant language. These are social matters as well as linguistics ones.

In the DRC for instance, when people speak the Katanga language and standard Kiswahili, they can sometimes understand each other because of context. This means that there is shared intelligibility between the dominant and the minority languages (Didier, 2007). As a result, the dominant languages can easily influence the minority languages or their varieties in the community (Didier, 2007). This study, therefore, was interested in understanding how standard Kiswahili influenced the Katanga language in the DRC.

According to Crystal (2010), the difference between dominant and the minority languages occurs when the dominant languages are formally referred to as the official and national languages; they are learnt at schools or universities, they are recorded down, they are spoken by the majority of

people and have economic power. In most cases one finds out that the dominant languages have many varieties such as creoles or mother tongues and pidgin languages. That way, the dominant languages have an impact on the minority languages (Mufwene, 2008; Romaine, 2002). Given this background, the current research sought to understand the difference between the minority and dominant languages, with the purpose of identifying why standard Kiswahili was a dominant language and the Katanga language a minority language.

According to Didier (2007), there are cases where the different varieties of languages are not mutually intelligible. The case in point is that when people come from other communities, they cannot speak the variety of languages for a particular purpose because they may not understand the meaning of the context. This means that there is no mutual intelligibility between the varieties and standard language. That is why Didier (2007) states that even in the DRC, when people come from different parts of the world; they speak their dominant languages in the DRC. Congolese people learnt the dominant languages that formed the Katanga language for communication purposes with different accent and grammar as a creole or pidgin variety of the standard language (Didier, 2007). It was important in this study to understand the socio-linguistic distinction of the minority and dominant languages in the DRC. These different languages are illustrated on the map in Figure 3.1 below.



**Figure 3.1: Map of the family groups of languages in the DRC** (Source: Adapted from Palma, 2008).

Figure 3.1 above shows the four language family groups of languages spoken in the DRC and these include; Nilo-Saharan, Niger-Congo, Bantu and Adamawa-Ubangi (Olson & Hajek, 2001). These family groups of languages form the dominant and the minority languages of the DRC. The Bantu languages are spoken almost in all parts of the DRC. Like other multilingual countries, the DRC has different languages such as the mother tongue or creole, pidgin and standard languages (Mputubwele, 2003; Olson & Hajek, 2001; Meyers-Socotton, 1993). This means that the DRC has various languages and they vary in both structure and socio-linguistic settings where they are used (Bokamba, 2012; Bokamba, 2011). These are not the only types of languages found in the DRC, as there is the colonial European language (French), which is used

as an official language. The status of French is negatively affecting other languages because of its prestige and economic advantages in the DRC (Bokamba, 2012; Bokamba, 2011; Mputubwele, 2003). An aim of the current was to understand the language family groups and the difference between the minority and the dominant languages spoken in the DRC.

Figure 3.1 above also shows the varieties of the same language like Luba Katanga and Luba Kasai, which are varieties of the Tshiluba language spoken in the DRC while other varieties like the Katanga language, Bemba, Sanga are varieties of different languages (Didier, 2007). In the context of the socio-political status in the DRC, Kasanga (2012), Romaine (2008) and Mputubwele (2003) submit that in the DRC, many languages are not recognised as the official and national languages. Instead, they are considered as minority languages with only the dominant languages enjoying prestige as they are officially recognised (Bokamba, 2011). This was and is part of the rule from the language policy makers that has favoured the dominant languages to be used in public domains and has a negative impact on the minority languages, which have struggled for survival (Mufwene, 2008; Romaine, 2002). As such, in relation to colonial European language practices, French is the dominant and official language in the DRC.

According to Kasanga (2012) and Crystal (cited in Padharipande, 2002), a language can be defined on the basis of two features, which are high status and low status. The high status is when a language is recognised officially in the country and is used as the official or national languages in public domains. Low status refers to a minority language or where a language is not recognised as an official or national language (Crystal, 2010; Padharipande, 2002). In many African countries like the DRC, minority languages have low status. The national languages are the dominant languages and have high status (Kasanga, 2012; Bokamba, 2011). The current

study was, therefore, interested in establishing the status of the Katanga language as a minority language in relation to standard Kiswahili as a national language and French as an official language.

According to Padharipande (2002), the term minority refers to a situation where a language carries low status and is used in some domains or used at home because of lack of prestige and socio-economic power in the public domain. As a result, it becomes endangered (Bokamba, 2011; Crystal, 2010; Gibson, 2004; UNESCO, 2003). These definitions give rise to the methodological and theoretical framework in this study, which address the minority language in one way or another. The current research investigated the socio-linguistic nature of the Katanga language.

### **3.2.1 Socio-linguistics Nature of Minority Languages in the DRC**

The purpose of this study was to establish the socio-linguistics nature of the Katanga language in the DRC. As noted by UNESCO (2003), in applied linguistics, the minority language helps linguists understand the status of language endangerment. Socio-linguistics, according to Crystal (2010), Tiwale (2011) and Messele & Michael (2009), is the study of language and the society. In the same manner, Tiwale (2011) also states that socio-linguistics is the study of language in relation to society. It studies how language functions and is used in a social group of people. For example, Miralles (2003) states that a language can be used at home only where people learn cultural knowledge. It can also be used at school since it has prestige and socio-economic power where people can learn the phonology and phonetics of a language in their communities.

Additionally, Tiwale (2011) states that socio-linguistics is more concerned with speech within the communities. In most cases, socio-linguistics is particularly interested with items of linguistics such as syntax, standard vocabularies and grammatical structures among others (Crystal, 2010; Messele & Michael, 2009). The current research investigated the Katanga language in the DRC, with the purpose of understanding its sound, vocabulary and grammatical structure.

According to Sankoff (cited in Trudgill, Chambers & Schilling-Estes, 2001), the premise of socio-linguistics is that languages vary or change in the communities. The changes occur from the users of languages and the domains where they are used. The changes can also take place randomly between the speakers of both the dominant and the minority languages (UNESCO, 2003). In such situations, a language becomes a parallel phenomenon since both concepts constitute two sides of the same linguistic process (Habib, 2011; Miralles, 2003). Given this background, the current study sought to understand whether there are changes in the language of the Congolese-Katanga people in the DRC due to the influence of standard Kiswahili, French and other languages.

Habib (2011) and Miralles (2003) also state that where there is variation, there is no language change within the community; people can find change when they abandon their languages and shift to other dominant languages that give them advantages in terms of economic and political power. As a result, code switching or mixing arises. This is because most linguistic changes take place within socio-cultural and socio-political factors (Kapanga, 2001). In the DRC for instance, some of the minority languages are not really new languages on their own, but they originate from the standard languages through the results of code-switching or mixing as the DRC is a

multilingual country (Kapanga, 2001). In the same manner, the current research set out to find out whether the Katanga language was a contact variety resulting from changes of the dominant Kiswahili and other languages. The research also sought to establish the level of code-switching or mixing in the language of the Congolese-Katanga people in the DRC. UNESCO (2003) points out that in socio-linguistics, the status of the minority languages are summarised as:

1. The minority language is a variety of standard language and has low status.
2. It does not have prestige and socio-economic power.
3. It is not spoken as the dominant languages.
4. It is used in formal context.
5. It is associated with cultural activities.
6. It is not codified and recognised as the official national language.
7. It is spoken by a small number of people in a particular community.

It was the focus of this study to understand whether the Katanga language reflected the aspects of minority languages stated above. According to Crystal (2010), when looking at the linguistic status of a language, the researcher should examine written and spoken discourses of a language. For example, the researcher may look at the way both the minority and dominant languages are used in a community for different purposes. Similarly, this research wished to find out how the Katanga language, standard Kiswahili and French were used in the DRC. The study of the socio-linguistic nature of the Katanga language offered qualitative data. This is because linguistic analysis is always synchronic, but there is a way where the methodology on the socio-linguistic nature of a language offers the alternative of working with quantitative data (Miralles, 2003). The qualitative methodology approach employed by the current study is discussed in detail in Chapter 4.

### **3.2.2 Language Choice and Use in the DRC**

Like other African countries, the DRC has many languages where some people speak three languages per day (Kasanga, 2012; Bokamba, 2012; Bokamba, 2011; Muaka, 2011; Mputubwele, 2003; Bokamba, 1977). However, the term choice is defined by Wehmeier et al (2010) as the right to choose one or any number of the different languages from which to choose. As noted by Adams, Matu & Ongarora (2012), language choice is when people have many languages in their communities and they have made a choice of which language to use as a dominant or a minority language in a particular domain. Adams et al., (2012) also state that in applied linguistics both language choice and use explain and interpret the role that each language plays in a multilingual community and how the community operates in general.

In support of the above mentioned views, Bokamba (2012), Bokamba (2011) and Mputubwele (2003) point out that in the DRC, some languages are used as dominant languages and hence used in public domains, while others are minority languages and used in private domains. This focused on understanding why some languages in the DRC were used in public domains, while others were used in private situations. One of the objectives of this study was to find out the perceptions of the Congolese-Katanga people in towards their languages.

The explanation and interpretation of languages are discussed by such authors as Bokamba (2012), Bokamba (2011) and Kasanga (2012) who confirm that the DRC has many languages and the triglossic structures of Congolese people allow them to speak three languages per day on average. This means that among the languages that are spoken in the DRC, one of them is an official language and has high (H) status and has economic advantages in the DRC. French is recognised as the official language in the DRC. Other languages are national languages and have

high (H) status and have other social advantages in the DRC, while some of languages are minority and do not have high status and social advantages, such languages as the Katanga language.

According to Bokamba (2012), Bokamba (2011), Kasanga (2012) and Mputubwele (2003), some languages in the DRC are dominant and do hold national identities, they are also used as regional languages and have high (H) status in relation to the minority languages. As such, in the DRC Kiswahili is recognised as a national language and holds a national identity. Kasanga (2012) and Mufwene (2006) confirm that other languages in the DRC are minority indigenous languages; they are not even recognised as official national languages. They have low (L) status in relation to the official and national languages. They do not have prestige and economic power (see Figure 2.1 in Chapter 2). In the case of this study the Katanga language is a minority language and has low status.

The choice to use a language in any domain varies across communities and often relates to the status of the country's languages. The use of dominant languages relates to prestige and socio-economic power, while the use of minority languages does not (Callahan & Herring, 2012). This is why the current study was interested in understanding the various situations of language use in the DRC, whether they related to the prestige, socio-economic power or to poverty. This means that the DRC has three different places or sectors where different languages are spoken. These include rural, semi-urban and urban areas. A rural area is an area inhabited ethnically by homogenous people and uses minority indigenous languages (Ogechi, 2009). The semi-urban area is a community where there are ethnically diverse people and they use the national language or language of wider communication whereas the urban area is a large town or city with people

from different ethnicities and where the national and official languages are used as the dominant languages (Ogechi, 2009).

It is for the reasons stated above that Bokamba (2012), Kasanga (2012) and Mputubwele (2003) state that people in the DRC speak minority indigenous languages in rural areas. The national language and pidgin varieties, which later developed into creoles, are spoken in semi-urban areas and the official and national languages are spoken in urban areas or cities. These form the different socio-linguistic groups found in the DRC and its people need to communicate with others in different contexts (Muaka, 2011). Therefore, the survival of a language depends on the choices made by its speakers and the way of using it in the community. The current research also focused on finding out how Congolese people made choices in using their languages in the DRC.

### **3.3 Language Situation in the DRC**

The DRC, like other African countries, is a multilingual and multicultural country. As noted by Muaka (2011) and Crystal (2010), it is estimated that there are about 6,000 plus languages that are spoken worldwide today, Africa has more than 2,000 of these languages while the DRC alone has more than 200 of the languages (Kasanga, 2012; Bokamba; 2012, Bokamba, 2011; Kamuangu, 2006). In order to discuss the language situation in the DRC, it is important to understand the historical background to the language situation of the DRC because language and culture are linked (Kasanga, 2012; Bokamba, 2012; Bokamba, 2011; Kamuangu, 2006). As explained by Kasanga (2012), the DRC has a triglossic structure where people use three languages or three forms of language for different purposes because the policy makers recognised only five languages. One of them is French (an official language) and the other four

languages are national ones, which are; Kikongo, Kiswahili, Lingala and Tshiluba; while more than 200 languages are not recognised officially (Kasanga, 2012). This shows the multilingual nature of the DRC, which cuts across multicultural dimensions (Mufwene, 2008; Romaine, 2002).

In addition, Bokamba (2012), Bokamba (2011) and Mputubwele (2003) agree that Congolese people speak at least three languages when communicating in their country. That is why Katalayi (2014) points out that the linguistic situation in the DRC is very complex or hierarchical in nature. The term hierarchy is a system where people, like the Congolese people, use different languages from highest to lowest status (Wehmeier, 2010) for different purposes. The current study aimed at understanding the complexity or hierarchical-linguistic situation of the DRC. For example, in the DRC, the language policy has always favoured French as the predominant language. French is used in the public domain and was shaped by colonisation and evangelism in the early years of colonial occupation. The education was the work of Christian missions (Bokamba, 2012; Bokamba, 2011; Didier, 2007; Mputubwele, 2003). In 1892, the minority languages were used both in the public and private domains such as education, church and homes. The gospel was taught in the minority indigenous languages for the purposes of maintaining and revitalising the indigenous people. This approach enabled the Christian missionaries to foster and promote national unity (Didier, 2007; Kamuangu, 2006).

### **3.3.1 The French Language in the DRC**

Historically, French was adapted to the DRC via the Belgian colonisation and is considered to be a Congolese language by some people (Bokamba, 1977). Many researchers point out that in the

DRC, French was introduced as a result of the Belgium colonisation in the 1880s. When the DRC became a colony of the Kingdom of Belgium, under the reign of King Leopold II in 1887, French became the official language up to this day (Bokamba, 2012; Bokamba, 2011; Kasanga, 2012; Didier, 2007; Luffin, 2007; De Rooij, 2000). This is because in most African countries, the policies were imposed on people to use foreign languages for politics, economic advantages and social reasons at the expense of their indigenous languages (Muthwii, 2002). Even though Ethiopia was not colonised, a foreign language (English) is used in education and public domains, and enjoys prestige (Messele & Michael, 2009). As a result, many of the African languages, like the ones that are spoken in the DRC, are not recognised officially; their speakers fail to use them as the dominant languages or the medium of instruction in public situations (Mongaba, 2012).

Research shows that Africans have abandoned their languages and preferred to use the dominant colonial languages such as French, English and Portuguese because of economic advantages and social reasons in their countries (Bokamba, 2012; Bokamba, 2011). Consequently, French in the DRC is the dominant and official language used for keeping government records and writing of official documents. French is an international language of communication and diplomacy (Sesep, cited in Kasanga, 2012; Mongaba, 2012). Therefore, this research investigates the Katanga language with the purpose of understanding how French was introduced in the DRC and got to be used as an official language for political and economic power, government purposes and social reasons.

According to Kasanga (2012) and Muthwii (2002), in some African countries, educated families want their children to use the dominant-official languages such as French or a language of wider

community around them so that they can benefit in education and for purposes of getting a job (Bergmann, cited in Tembe & Norton, 2011). On the other hand, French is also spoken at home by some parents and their children as a result of language shift. French is enjoying more prestige than the minority languages in the DRC (Kasanga, 2012; Mufwene, 2008; Romaine, 2002; Kapanga, 2001). As such, French has full resources such as written books, dictionaries, journals and newspapers, and is used in technology (Mputubwele, 2003). The current research intends to understand the status of French in the DRC and the resources it has when compared to other languages.

In the context of the French language, Bokamba (2012), Bokamba (2011) and Kasanga (2012) submit that in the DRC, French is used as a medium of instruction from first grade of primary school up to third grade and as a school subject in rural areas. In urban areas, French is the medium of instruction in all level of education systems. In the case of job opportunities in Francophone countries like the DRC and in the public domains, Congolese and other international employers demand a proficiency in French for job opportunities (Bokamba, 2012; Bokamba, 2011; Kasanga, 2012; Habwe, 2009).

Advantages of using an official language like French is that it helps getting jobs and the minority people benefit from it by generating income. The dominant-official language has socio-economic power and can help enhance the education system of learners and can be used for international communication purposes (Batibo, 2005). As a result, speakers of the minority language develop positive perceptions in generating income (UNESCO, 2003). The disadvantages of using the official languages are that there is always competition in the community where the dominant languages have an impact on the minority language and the speakers of the minority language

must shift to the dominant languages around them such that they can exploit others' resources (Messele & Michael, 2009; De Man, 1986).

The dominant-official language has an impact on minority languages, especially in urban areas (Bokamba, 2011; Vigouroux & Mufwene, 2008). As a result, speakers of minority languages can develop negative attitudes or perceptions towards the dominant languages (UNESCO, 2003). Whether or not Katanga people develop positive or negative perceptions towards French as an official language in the DRC was of interest in this study. The research was also focused on finding out how the official language uses its power to dominate other languages.

### **3.3.2 Standard Kiswahili**

Historically, Kiswahili is a dominant Bantu language spoken in many parts of the African continent. It is spoken as first and second language with varying levels of proficiency by eighty (80) to a hundred (100) million people mainly in Central, Eastern and Southern Africa (Kula & Martin, 2008; Mulokozi, 2002). In parts of Central Africa, Kiswahili is spoken in the DRC, Burundi and Rwanda. In Eastern Africa, Kiswahili is spoken in Kenya, Somalia, Tanzania and Uganda. In Southern Africa, Kiswahili is spoken in Mozambique and Zambia amongst other countries (Bokamba, 2012, 2011; Batibo, 2005; Mulokozi, 2002; Kapanga, 2001). Kiswahili was introduced in the DRC through Kivu in the 19<sup>th</sup> century and expanded throughout much of the eastern parts of the DRC, namely North and South Kivu, Maniema and Kisangani. Kiswahili was also used in Katanga, South of the DRC with Arab trade caravans (Didier, 2007; Luffin, 2007; Bokamba, 1977) and "Waswahili," the speakers of Kiswahili (Njubi, 2009; Didier, 2007; Kapanga, 2001; De Rooij, 2000; Bokamba, 1977).

Later, with the development of the mining industries in Katanga Province, the southern part of the DRC, many people from different parts of the world, namely Europeans, other Africans and the Congolese from other provinces poured into the Katanga area and settled and worked there (Njubi, 2009; Didier, 2007; De Rooij, 2000; Bokamba, 1977). Thus, Kiswahili became a dominant language in the DRC and has a national identity (Bokamba, 2011). This study investigated the history on how Kiswahili was introduced in the DRC. It is important to note, as Bokamba (2011) observes, Kiswahili is also spoken alongside other dominant-national languages such as:

1. Kikongo, which is spoken in Bandundu (Southwest) and in Bas-Congo (West) provinces in the DRC,
2. Kiswahili, spoken in the Eastern parts, that is, North and South Kivu, Maniema and Kisangani provinces. Kiswahili is also spoken in Katanga province, the south part of the DRC,
3. Lingala, spoken mainly in Kinshasa, the capital city of the DRC, Equator (Northwest), Kisangani East and Bandundu (Southwest), and,
4. Tshiluba, which is spoken in Occidental and Oriental Kasai and in part of Katanga Provinces in the DRC.

The current study also sought to understand other dominant national languages spoken alongside Kiswahili and the provinces of the DRC where they are used.

The development of Kiswahili in the DRC has, however, led to diverse varieties and cultures, which differ from each other significantly (Kasanga, 2012; Didier, 2007; Moshi, 2006). This has affected the language situation in the DRC, which is a result of language contact between the Congolese and migrants or people from other countries (Ragnarsson, 2011). Kiswahili is used

mostly in the eastern and southern provinces of the DRC as a language of wider communication (Bokamba, 2012; Didier, 2007; Luffin, 2007; Kapanga, 2001) and is known by many people as Kingwana language, a pidgin variety of the Kiswahili used in the DRC. Thus, this study sought to develop an understanding of the historical background of Kiswahili in the DRC and in relation to the Katanga language.

According to Jenkins (2008) and Chiraghdin & Mnyampala (1997), Kiswahili, in Africa and specifically in the DRC, is composed of standard, pidgin and creole varieties. In this case, Mulokozi (2002) points out that Kiswahili is spoken by an estimated population of 15 million in the DRC, while Adegbiya (cited in Albaugh, 2012) states that Kiswahili is a language of wider communication spoken as a first language (L1) by 36% and 13% as second language (L2) of the total population of the Congolese people in the DRC. Therefore, it is paramount that the current research investigates the Katanga language, with the purpose of establishing the total population of speakers of Kiswahili in the DRC.

In some African countries, both the colonial language and Kiswahili are used as the mediums of instruction (Mongaba, 2012). For example, in Tanzania, both Kiswahili and English are used as official languages, but there is a problem because Kiswahili technical words are not used in the same way as in the English language (Ragnarson, 2011). Even in the DRC, Kiswahili is used as the dominant language, but it is not used in the same way as French. In the same manner, Kasanga (2012) and Ndoma (1984) confirm that in the education system, both Kiswahili and French are used as the dominant languages at schools in the DRC. From fourth grade up to university or tertiary education in the DRC, French is used as a medium of instruction. At university, Kiswahili is studied as a one of the courses. As a result, Kiswahili has low status in

relation to French, which is the dominant-official language (Bokamba, 2012; Bokamba, 2011; Kasanga, 2012; Mongaba, 2005; Mputubwele, 2003).

According to Bokamba (2011), Kiswahili is mainly used for national communication and serves in certain public domains such as religious functions and the media; the press, radio and television. Kasanga (2012) states that, Kiswahili is codified and has standard orthography like other dominant languages because it is used in some public domains, though with limited roles (Bokamba, 2012; Mputubwele, 2003). Kiswahili is also used for cultural activities. Thus, it may be argued that it resists, and competes with, the French language since both are sharing some functions in public domains. The current study digs deeper for details on how Kiswahili resists being overshadowed by the French language in the DRC (Kasanga, 2012).

Moshi (2006) states that in the past, Kiswahili was resisted by some people who preferred to use other dominant languages such as French, English and Portuguese because of the economic advantages and other social reasons. In addition, people also resisted Kiswahili since it was associated with the Islamic religion (Kasanga, 2012; Moshi, 2006). Ascertaining the level of resistance Kiswahili by the Congolese in the DRC was part of key issues in the current study.

Kasanga (2012) states that the advantages of using a dominant language like Kiswahili is that it is given the privilege of sharing the functions with French in public domains; it serves as a main indigenous language and is used as a means of communication. The minority people often listen to national news on the television and radio about their own community, history, culture and language. Among the disadvantages of the dominant-national language, Ouane & Glanz (2010), Brock-utne & Skattum (2009) and Cantoni (2007) point out that there is always a barrier that affects the official language and other minority indigenous languages. As a result, the dominant

official language is not developed into the vernacular language or becoming the first language (L1) of a particular community since children in a multilingual area cannot practice the official language outside of the educational domain. Bokamba (2012) and Mputubwele (2003) point out that the dominant-national languages also become a danger to other minority languages and to its own varieties. This is because Kiswahili is used in some of the public domains such as education and media, while the minority language in the DRC is used for cultural activities.

Kiswahili has many varieties spoken in different parts of Central and Eastern Africa. These are mutually intelligible in certain phonological and lexical features (Bakari, 1985). The current study aims to investigate one of the Kiswahili varieties in the DRC, namely the Katanga language.

### **3.3.3 The Katanga Language in the DRC**

The main focus in this research is the Katanga language or Shaba Kiswahili, a variety of Kiswahili spoken in Lubumbashi the capital city of Shaba, which is known today as Katanga Province in the DRC. As noted by scholars like Dupin, Nkono, Burlet, Muhashi & Vanbrabant (2013), the Katanga area is one of the DRC's provinces located in the south part of the DRC and shares its borders with three countries, namely Angola to the Southwest, Tanzania to the Southeast and Zambia to the South. The Katanga area is one of the largest provinces and is the most populated after Kinshasa, the capital city in the DRC.

As explained above, Njubi (2009), Didier (2007) and Bokamba (1977) state that in the 19<sup>th</sup> century, Belgium and other European colonisers made contact in the DRC. After that, many African people from Angola, Burundi, Rwanda, Tanzania, Uganda, Zambia and Zimbabwe came

and lived in every corner of the DRC. However, with the development of the mining industries in Likasi and Kolwezi, new economic cities in the Katanga province, Europeans and people from these African countries and others went and lived in Likasi and Kolwezi and worked there (Njubi, 2009; Didier, 2007; Bokamba, 1977). Njubi (2009), Didier (2007) and Bokamba (1977) also point out that social groups and the community were closely associated to each other and did form a single group. It was only later in 1910, when the speakers of the dominant languages imposed their authority over the speakers of the minority languages in the DRC in order to exploit their resources (Tshibambe & Kabunda, 2012). They were pushed out of the cities and various groups came to create another new urban city called “Elizabeth-ville”, which is known today as Lubumbashi, the economic capital in the Katanga province of the DRC (Didier, 2007; Luffin, 2007).

Lubumbashi is located south of Katanga province and has a total population of 2 million inhabitants (De Rooij, 1997). In the context of economic power, a lot of resources are found in the DRC such as cobalt, copper, diamonds, gold, iron, petroleum, silver, tin and uranium amongst others (Kalenga, 2014). The research also sought to understand how the resources distribution in the DRC and in Lubumbashi in particular affected the promotion of languages in the country.

According to Njubi (2009), Didier (2007) and Kapanga (2001), Kiswahili was chosen as a contact language between the Congolese-Katanga people, Europeans colonisers and other African peoples who had settled in the DRC. This gave rise to the Katanga language. The socio-political history of the DRC has led to the development of people as a group with a particular identity and who shared languages. Ragnarsson (2011) states that many of the Congolese people

(particularly the Katanga people), European settlers and people from different parts of Africa are the speakers of the Katanga language in the DRC.

Njubi (2009), Didier (2007) and Kapanga (2001) state that the Katanga language is influenced by Kiluba Kasai and Katanga words (as spoken in the DRC), French and English words (European languages) and it is also influenced by Bemba language words that are spoken in the DRC and Zambia. Further, Njubi (2009), Didier (2007) and Kapanga (2001) also state that the Katanga area has various ethnic groups that reflect social realities that were there during the development of the Katanga language in Lubumbashi, Likasi and Kolwezi cities. These are the main places where the Katanga language is spoken in the DRC. The geography of the areas where the Katanga language was spoken in the DRC was a point of interest for the current study.

As explained in the previous chapters, the Katanga language is a contact variety of standard Kiswahili spoken in Lubumbashi urban centre in the Katanga province of the DRC. It originated as a result of contact between speakers of Bantu languages and the dominant Kiswahili language (De Rooij, 1997). In the same manner, Kasanga (2012) states that the Katanga language developed from standard Kiswahili as a result of changes to Kiswahili, French and English languages. Researchers such as Njubi (2009) and Didier (2007) affirm that the Katanga language is known by some people as a pidgin variety of Kiswahili. Bokamba (1981) and Mufwene (1978) agree that the pidgin origin of the Katanga language is reflected in its vocabulary and structure, where some people can find changes as being more of code-switching or mixing. Whether or not the Katanga language was a pidgin variety of Kiswahili language was of concern in this study.

### 3.3.4 Pidgin Language

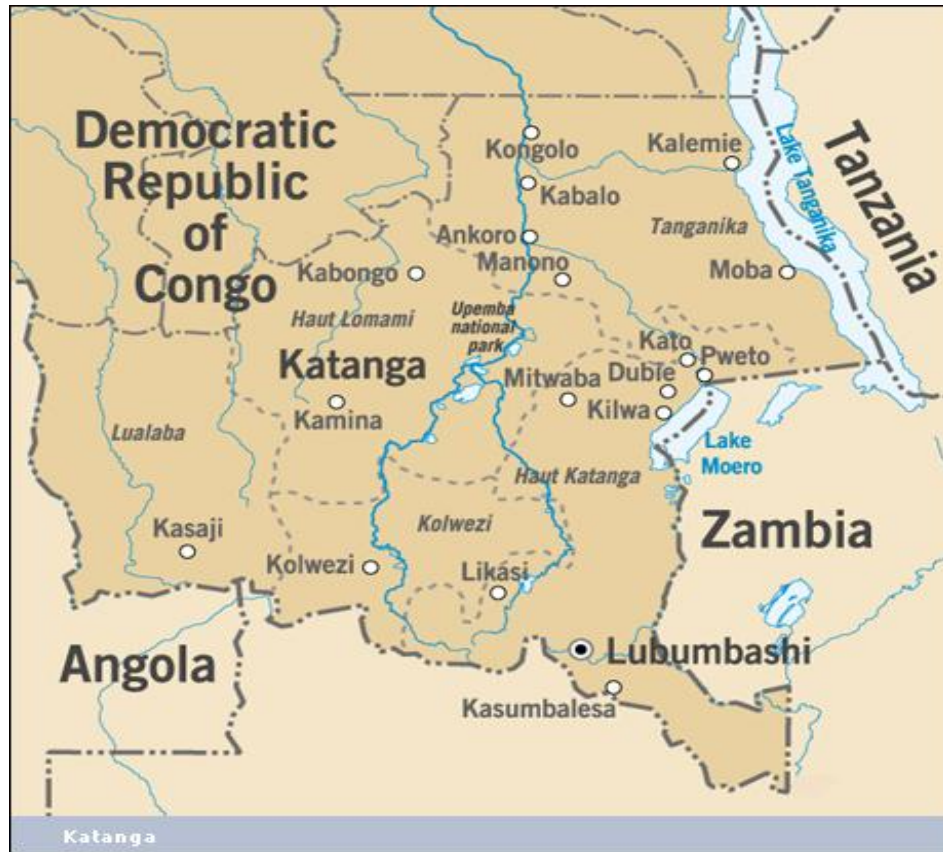
Pidgin languages, according to Finegan (2008), arise when members of the politically or economically dominant group do not learn the minority languages of people who they interact with as political or economic subordinates. Then, the speakers of the minority language may create a simplified variety of the dominant language group as means of communication. For Onyeche (2002), a pidgin language is defined as a contact variety of language spoken by people when no common language is presented to satisfy their need for communication. Most pidgins are *lingua franca* and they can help to meet special community needs. They are used in domains such as the market place, home as well as a language for the street. Finegan (2008) points out that pidgin are defined in terms of sociological and linguistic characteristics. Pidgin does have native speakers as people of different languages and is typically used for specific purposes.

Further, De Rooij (1997) confirms that in the DRC, many languages like the Katanga language have been formed only for communication purposes as their vocabularies are characterised by the insertion of French words and phrases, which is code-switching or mixing. However, Kapanga (2001) argues that the Katanga language is not only formed for communication purposes, but is considered as the most important of all the varieties used for various reasons such as the history of the DRC, particularly of the Katanga area including its political and economic power. Pidgins have basic rules and are limited in their structures and vocabularies. As a result, their speakers often use other languages (Onyeche, 2002). Similarly, one of the objectives of the current study was to find out the perceptions of Congolese-Katanga people about the use of the Katanga language for purposes of communication.

### **3.3.5 Creole Language or Mother Tongue**

A creole, according to Finegan (2008) and Aitchison (2001), is a native language spoken by people born in mixed marriages. It is a former pidgin language that has been acquired as a mother tongue of a particular community and it has native speakers (Finegan, 2008). Luffin (2007), Kapanga (2001) and Fabian (1986) state that many of the African languages are creoles. The Katanga language for example is a creole variety of standard Kiswahili in the Katanga area. The current study also concerned itself with assessing whether the Katanga language was still just a creole variety of Kiswahili or had become a mother tongue of the Katanga people.

De Rooij (2000) also reinforces the forgoing sentiment and posits that Katanga language is a partially creolised variety of Kiswahili that is spoken as a first language by some people living in the urban centres of the Copper belt in the Katanga area of the DRC. Finegan (2008) states that creoles are structurally complex have low status and resemble the languages from which they originate. For example, in Caribbean and Hawaii, English-based creole is very similar to Standard English. Finegan (2008) further states that some creoles have become national languages of some countries. It was the intention of the researcher to find out if there was mutual intelligibility between the Katanga language and standard Kiswahili. Kapanga (2001) and Kapanga (1991) state that the determination of whether the Katanga language was a pidgin that later developed into a creole has been one of the most difficult challenges in determining its status. Therefore, it is paramount to understand the socio-linguistics nature of the Katanga language and the main places where it is spoken in the Katanga area. This is depicted in the map displayed in Figure 3.2 below.



**Figure 3.2: Map of cities where the Katanga Language is spoken in Katanga Province of the DRC (Source: Adapted from Crisis Group, 2006).**

Figure 3.2 above shows the Katanga area as one of DRC's provinces and shares its borders with three countries, namely Angola, Tanzania and Zambia. It also shows the main places or cities where the Katanga language is used in the DRC and these include the following: Lubumbashi, Likasi and Kolwezi (Dupin, et al., 2013). The Katanga language in the DRC is spoken alongside other varieties of Kiswahili, which include:

1. Bukavu language, spoken in Bukavu and Maniema, Eastern parts in the DRC (Didier, 2007).

2. Ituri Kingwana language is spoken in Kisangani or the Oriental province, eastern part of the DRC (Didier, 2007).
3. Kiswahili Bora language, spoken in Goma, East part of the DRC (Bokamba, 1977).
4. Kingwana, known as the main indigenous form of variety among others (Didier, 2007; De Rooij, 2000; Bokamba, 1977).
5. Lualaba language, spoken in part of Katanga province in the DRC (Minahan, 2002).

### **3.3.6 English in the DRC**

The other foreign language used in the DRC is English. English has a privilege and advantages in the DRC (Kasanga, 2012) because globalisation has made it a global language (Muaka, 2011). In such a situation, Kasanga (2012) and Kasanga (2010) state that in the DRC, the prestige of English has increased as a result of the influx of foreign multinationals and the United Nations linked organisations. Apart from that, English is used in public domains. For instance, at school it is studied as a school subject in all secondary schools in the DRC. Some universities in the DRC have English departments or a section offering English language. Kasanga (2012/2010) also states that knowledge of English gives better jobs and other social advantages in the DRC. Both English and French have high status in relation to standard Kiswahili and Katanga language.

It seems there is problem with the functional languages used in the DRC, where multilingualism exists. This problem is concerned with the status of languages. The higher the status, the more powerful the language is and the more it is perceived to be more important than the minority language (Medeiros, 2013; Bamgbose, 2011; Crystal, 2003; Pandharipande, 2002). Among the

factors of power in multilingual areas like the DRC are political power, economic, dominant culture and language (Bokamba, 2012; Bokamba, 2011; Kapanga, 2001). Thus, a high functional language can be seen as the main factor of dominant languages, causing endangerment to the minority languages (Pandharipande, 2002).

### **3.4 Language Factors affecting the Status of Minority Languages**

The language factors affecting the status of minority languages were of interest in this study. Language factors are defined by Wehmeier et al. (2010) as several issues that influence language. The issue of language factors affecting the status of minority languages is concerned with factors such as language policy (Hornberger, 2008; King, 2006; Romaine, 2006; Crystal, 2000). Language policy, as articulated by King, Fogle & Logan-Terry (2008), is more focussed on the language use in public sectors such as schools, universities and government offices, with less attention paid to the private sectors such as home or family. The most important issue in the factors of the minority languages are economic factors, attitudes and literacy.

According to Hansberger (2008), King (2006), Romaine (2006) and Crystal (2000), in the study of minority languages, the macro-variables are important and cover language factors such as linguistic, history, political and economic power of a language. In the same context, UNESCO (2003) and Pandharipande (2002) point out that language policy, globalisation attitudes, separation of the link between language and identity are factors contributing towards language endangerment. However, the macro-variables are explained by some scholars (for example, Hansberger, 2008; King, 2006; Romaine, 2006; Dorian, 1998) as European attitudes toward African languages.

Dorian (1998) states that among the macro-variables, European languages such as French, English and Portuguese have become problematic to all African languages, particularly the ones that are spoken in the DRC. The European languages and their speakers' ideologies have contributed much to the endangerment of the African minority languages, because they are the ones that have socio-economic power. The current study sought to understand how the European languages and their speaker' ideologies have contributed to the endangerment of the DRC's languages, especially the Katanga language.

Saarikivi & Marten (2012) confirm that the speakers of the dominant languages are always imposing their authority over others, especially the African people and their languages such that they abandon their languages for the dominant languages. As a result, a danger occurs in this context, as the dominant languages are the colonial languages used for the economy and public work in the communities in Africa, where they influence the status of others languages via language policy (Dorian, 1998). Similarly, via language policy, French, a European language, has prestige and socio-economic advantages in the DRC.

### **3.4.1 Language Policy in the DRC**

The French European colonisers of Africa did not allow the minority indigenous African languages to be used as official languages (Erastus, 2013; Ayodele, 2013; Banda, 2009). They wanted the minority indigenous African languages to be used in private settings (Awobuluyi, 2013). This is the case with the DRC, where the language policy did not allow the minority indigenous languages to have a high status in the community as the other dominant languages have; they are only used in private settings because the Belgian colonisers had favoured their

own language as an official language and Kiswahili as a national language (Bokamba, 2012; Bokamba, 2011; Mufwene, 2002). That is why Mrak (2011) states that to implement such a policy, the community members of the minority languages may use their own minority languages in public and private settings. For example, the students in their communities may also want to reunite with their culture through language in a number of ways.

In addition to French and European colonisers, Awobuluyi (2013) states, English European colonisers did allow the minority African languages to be used as official languages. For example, in South Africa, both English and African minority languages are used as the official languages in public domains (Desai, 2003). This concurs with the Department of Arts and Culture (2002), who confirms that in 1994, after South Africa's independence, the language policy makers of South Africa did promote the use of the African local languages within the community as languages used in public domains. In the same manner, Barkhuizen & Gough (1996) point out that people in South Africa are authorised to use either English or a minority languages as official languages. The Department of Arts and Culture (2002) states that people in South Africa are encouraged to use the minority languages as the official languages for the purpose of maintaining or revitalising their languages.

South Africa however, is considered to have a broad acceptance of human rights, linguistic diversity, respect for linguistic rights and social justice among others (Tshotsho, 2013; Tshotsho, 2006). In such a case, Desai (2003) confirms that both English and indigenous languages are used as the official languages in South Africa, but English has a higher status than African local languages because of its economic power in South Africa (Tshotsho, 2013; Tshotsho, 2006). Given this backdrop, Suarez (2002) insists that the users of the minority languages may use the

minority varieties of languages in business, for communication, at all levels of education and in all public domains in order for minority-languages users to revitalise their language. This means that each community develops a program to ensure the use of the minority languages in public domains such as education, administration and in technology (Bokamba, 2012; Bokamba, 2011; UNESCO, 2003). Similarly, the current study sought to establish whether people in the DRC had developed a program to ensure the use of the minority languages in public sectors.

During the Belgian rule in the DRC, the language policy makers brought the use of the dominant languages into administration, hospitals and schools. Both French and standard Kiswahili are used as the mediums of instruction, but French has higher status compared to other languages because of its economic advantages in the DRC (Kasanga, 2012; Mputubwele, 2003). Researchers such as Stein (2007), Parry, Andema & Tumusiime (2005) and Bamgbose (2000) point out that many African countries are multilingual, with language policies having been met with limited success due to lack of appreciation of the context in which the policies are implemented. Similarly, the current study sought to understand the impact of the language policy in the DRC.

According to Lewis & Simon (2009) and Pandharipande (2002), dominant languages are spoken by the majority number of people comprising of over fifty percent (50%) of the total speakers in a particular community. When a language is spoken by less than 50% of the total population in its area, that language is endangered. In this case, Fishman (1997) states that the speakers of the minority languages have fewer opportunities to use their own languages in public sectors as they are not recognised as official national languages and they may gradually disappear in the community. The current study aimed at establishing whether or not the speakers of the Katanga

language have opportunities to use their language in public sectors and if it is spoken by the majority of people. Most languages are not written down, let alone even recoded, or even recognised as official national languages. They are not transmitted by younger generations (UNESCO, 2003; Romaine, 2002; Fishman, 1997), they adhere to the basic rules and their structures and vocabularies are limited (Onyeche, 2002). As a result, they become endangered because they do not have economic power (Fishman, 1997).

### **3.4.2 Globalisation and Economic Factors**

This section discusses globalisation and economic issues. These are dealt with in relation to the language question, which is the focus of this study.

#### **3.4.2.1 The Globalisation Factor**

Globalisation is discussed in this study as another factor affecting the minority language. Globalisation, according to Wehmeier (2010), is due to the fact that different cultures, languages and economic systems around the world are connected and similar to each other because of the influence of large multinational companies as well as improved communication. Crystal (2000) states that globalisation assists people and production where the homogenisation effect makes it imperative for the learning of dominant languages and their cultures, which can penetrate every facet of communities. These are reinforced by the relentless daily pressure of the media and television. This means that, as Saarikivi & Marten (2012) point out, the speakers of the dominant languages are always influencing others such that they shift to their languages and cultural practices.

In situations as described above, Saarikivi & Marten (2012) also notes, urbanisation represents the speakers of the dominant languages, their languages, economic power and their cultures and this contributes to the endangerment of minority languages. The current study, therefore aimed at ascertaining whether or not the dominant languages and their cultures endangered the minority languages and their cultures in the DRC.

For the above reason, economic power is the single biggest factor influencing the status of the minority language. It is a major factor contributing to cultural assimilation and determines language dominance (Messele & Michael, 2009). For example in the DRC, French has subjected the natives to colonial domination because of its economic advantages in the DRC and is used as an official language (Kasanga, 2012; Mputubwele, 2003).

#### **3.4.2.2 Economic Factors**

Many authors have written on the economic factors as one of the factors affecting minority languages, language resistance and language dominance (Batibo, 2009, Batibo, 2005; UNESCO, 2003; Crystal, 2000). Economic factors, according to Dwivedi (2014) and Zhang & Grenier (2012), is the single strongest force that influences the status of language endangerment. It influences the language factors affecting the vitality of the minority language (Crystal, 2000). However, economic power also has an influence on the documentation and implementation of maintaining the minority language or research into endangered languages and its speech area. This economic factor implies domination by the speakers of the dominant languages where they impose their authority, such that they can exploit the resources of a particular community

(Batibo, 2009). This often applies to three European languages, which are French, English and Portuguese due to their prestige and economic power (UNESCO, 2003).

Karanja (2006) states that in many African countries, knowledge of the dominant foreign languages is seen as the key instrument to succeed; but the minority languages are often endangered since they are associated with poor economic status and their speakers' competences do not allow them to improve the socio-economic factors that can maintain their languages. This is in line with UNESCO (2003), which explains that the African minority languages are not linked to economic power, their governments do not have enough money to maintain or revitalise them and their speakers have a negative attitude towards their own languages as they do not benefit from economic power as compared to the dominant languages. This seems to be the case with the DRC, a developing country where some languages are linked to very poor economic status and hence are controlled by the dominant languages.

According to Grin (2002), economic factors can make useful contributions to the analysis of dominant languages, language resistance, language endangerment and language revitalisation. It also helps to look at the different choices of languages in terms of advantages. So, the current research sought to establish if economic issues were a factor that affected the DRC's culture and languages.

European speakers of the dominant languages who colonised the African continent came from different parts of the world; they had different origins and language policies. They all imposed their authority over the speakers of the minority languages such that their languages controlled other languages and economic factors (Awobuluyi, 2013). This is in line with Pandharipande's (2002) confirmation that in many of the African countries, European people imposed their

authority over African people such that their language could be spoken by the majority of people and thus become the official languages in communities. The current research investigated the Katanga language, with the purpose of understanding how Europeans imposed their authority in the DRC, such that French became a dominant language. The research was also interested in establishing the perceptions that speakers of the Katanga language had developed towards their own language.

### **3.4.3 Attitude Factor**

Language attitude is viewed in this study as one of the factors contributing towards the endangerment of the minority languages in the DRC. The term attitude is defined by Wehmeier et al., (2010) as aggressive behaviour that shows people do not care about others' opinions and that they want to do things in their own ways. Language attitude, according to UNESCO (2003), contributes to a situation where the speakers of minority languages develop negative perceptions or attitudes towards their languages and towards the development of a language on the basis of political, social and economic power. The current research aimed at understanding the attitudes of the people in the DRC regards developing negative attitudes towards their languages. In line with the concept of attitude, Truong & Garcez (2012) and UNESCO (2003) state that attitude develops pressure on the basis of the historical situation in which a speech community abandons their own language and commits itself to the dominant languages associated with socio-economic pressure. The current study also sought to find out how attitude develops pressure on the language of the Congolese-Katanga people.

The speakers of a minority language have language-usage disadvantages, which cause a negative attitude to their culture as the minority languages do not have meaningful resources. They are not often associated with the positive values of linguistic resources, such as written books, computers, dictionaries, journals and laboratories (Yoshioka, 2010). This means that the minority language policies would have failed to promote the use of minority languages within the community as languages of public domains (Bokamba, 2012; Bokamba, 2011). As a result, minority languages are not often associated with the positive values of the linguistic resources, such as written books, computers, dictionaries, journals and laboratories, but they are often associated with traditional activities (Yoshioka, 2010; Mufwene, 2002). Thus, the current study sought to assess the value attached to the DRC's minority languages.

#### **3.4.4 Language in Education and Literacy in the DRC**

Many authors have written on language use in the education system as a factor for language vitality and endangerment. In other communities, endangered languages are always associated with oral traditions rather than the written form. However, literacy is linked with factors such as language, social and economic power (UNESCO, 2003). Education in the minority languages, according to UNESCO (2003), is a very important factor since books, journals and other materials are needed as tools to revitalise or maintain the minority languages. In this regard, Bokamba (2012), Bokamba (2011) and Mputubwele (2003) state that the DRC is a developed country where minority languages are not recognised officially; they do not have written material or books on their grammar. This is because research and publication of books and articles are limited to the dominant languages (Brenzinger & De Graaf, 2004; UNESCO, 2003; Pandharipande, 2002).

Bokamba (2012), Bokamba (2011) and Mputubwele (2003) state that even the policy issues determine rules on language of education that did not permit access to the minority indigenous languages. In addition, the minority languages do not have access to the press as the press is always controlled by the dominant languages. Similarly, the current study was set to understand how the education system in the DRC is controlled by the dominant languages and their cultures.

Consequently, economic factors are the key tools in the education system since education and literacy need the training of literacy-language teachers, lecturers, professors and the production of written materials and other reference materials, which are expensive. In most cases, the language policy makers use the economic factor to legitimise the non-teaching of the minority language (UNESCO, 2003). In such cases, Fishman (1991) insists that the language of the parent must be learnt at school and spoken by the children so that it does not lose its status. The current study sought to establish if the children in the Katanga area still used the Katanga language as a medium of instruction in school domains or if they used the dominant languages. This is why UNESCO (2003) states the education factors used to classify language endangerment as:

1. There is an established orthography or written materials in language and literacy tradition with literature and every day media.
2. Written materials exist at school where children or students develop literacy in the language. Written language is not used in administration.
3. Written materials exist at school where children or students are exposed to the written form. Literacy is not promoted through print media.
4. Written materials exist but they may be only useful for some members of the community while to other members they may have a symbolic significance. Literacy education is not a part of the school curriculum.

5. A practical orthography is known to the community and some material is being written.
6. No orthography is available to the minority community.

On the other hand, it is argued that there are disadvantages of using the dominant language in the education system, as Mongaba (2012) insists that the dominant languages serve as languages used in the education domains and government offices, while the minority languages maintain their position in private domains. The current study investigated the socio-linguistic nature of the Katanga language, with the purpose of understanding how the education system in the DRC operated.

### **3.4.5 Language in the Media**

Language in the Media is regarded, in this study, as another factor associated with the subject of minority language usage in the DRC. Media, according to Wehmeier et al (2010), is the main way whereby people receive information and entertainment through television, newspapers, the internet and radio. UNESCO (2003) points out that language should be used in public areas as community living conditions change. Some communities do succeed in expanding their own language into the public domain while others do not succeed. The public domains can be broadcast media, schools, universities, the internet and other public offices. UNESCO (2003) also states that the domains, however, serve to expand the scope and power of the dominant languages at the expense of all the other languages. Hence, Kabemba (2005) states that the media in the DRC is a reflection of the political and socio-economic power where the dominant languages are used in domains such as television, radio and newspaper rather than the minority languages. In this same manner, the current study endeavoured to understand how the media in the DRC accommodated the minority languages.

### **3.4.6 Separation of the link between Language or Language Shift and Identity**

This section discusses the link between language shift and identity. It is crucial to note, already, that there is a homogenous link between the two as language and culture are inseparable.

#### **3.4.6.1 Language Shift**

Language shift is one of the factors contributing to language endangerment. Language shift is defined by Mesthrie (2002) as a way of replacing one language with another as a means of communication in communities. Dwyer (2011) states that language shift is a method in which the L1 speakers come to use dominant languages within their communities. For instance, in the DRC people shifted from their mother tongues to the dominant languages and that gave rise to creoles and pidgin varieties (Kapanga, 2001). Further, Dyers (2008) posits that when the youths of a minority speech community no longer speak the language of the parents, but speak only a dominant language or the language of the wider community, language shift arises very quickly. Language shift involves a situation where gradual displacement of one language with another occurs (Mesthrie, 2002). It was the focus of the current study to find out how languages in the DRC were being displaced, with special focus on how dominant languages were replacing minority languages.

As noted by England (2012), the factors that contribute to the endangerment of the minority language are varied and complex. In this case, the shift takes place in many communities of practice like in the DRC where factors of language shift affect the culture of the people so that they abandon their language. In this way, endangerment of language arises in the community (Crystal, 2000). The current study was interested in establishing the effects the shift from

minority languages to dominant languages on the development and survival of minority languages.

Language shift also happens through the process of cultural assimilation where the dominant groups use their power over the minority groups such that the minority culture and language suffer (UNESCO, 2003). This is the case with the DRC, where the dominant languages have an impact on the minority languages and as a result, the Katanga and Bemba languages, among others, suffer for survival (Mufwene, 2008; Romaine, 2002). In such a situation, Crystal (2000) points, when people have cultural and language diversity, they may shift to other dominant languages. This contact situation leads to a variation in the status of the community, where one culture dominates the other (Karanja, 2006). This is in line with Sallabank's (2010) submission that language shift is a result of both the speakers of the dominant and those of the minority languages. Similarly, the current study sought to understand how both the speakers of the dominant and those of the minority languages caused language shift in the DRC.

Furthermore, it may be postulated that the advantages of shifting a language in a community are economic, while the disadvantages of shifting to other languages are that the culture of the speakers of the minority language is affected and its speakers may also have negative attitudes or perceptions towards their own language; the minority language does not have resources, thus the speakers' culture can become endangered too (Sallabank, 2010).

### **3.4.6.2 Language Determines Identity**

The study also discusses how the Katanga people identify themselves and how others identify them, considering the fact that language is a determiner of identity. As noted by Norton & Toohey (2011); Slimane (2014), the term identity is what makes the members of a particular community recognisable as members of that particular community. Identity is an entity that is at the core of language. When talking about language endangerment in terms of identity, people are referring to the speakers and the role languages play within their community. In the same manner, the current study set out to understand the role that the Katanga language and others plays in the multilingual DRC.

Dattamajumdar (2008) states that, the choice of a language can serve as a marker of ethnic identity. Its strong ethnic identity can influence language choice. Karanja (2006) notes that if, for example, a community is recognised well by outsiders, its language is likely to be perceived well and used by many people and may get support from outsiders. Such a language may get government funding for its maintenance and development. This study sought to know whether or not DRC's languages were perceived well and attracted support to revitalise them. Dyers (2008) states that, languages play the principal role in defining people and making them recognisable to other members of the speech communities. It is for this reason that Joseph (2006) states that people read the identity of others with whom they come into contact through the languages they use.

### **3.5 Members' Perceptions Towards their own Languages**

This section highlights the perceptions of the minority people towards their own language. The term perception is defined by Wehmeier (2010) to refer to an idea people have as a result of how they see or understand something. Batibo (2009), UNESCO (2003) and Romaine (2002) state that speakers of minority languages are usually neutral towards their own languages; they may not see language as an important tool to their identities. They sometimes use them without promoting or considering them as minority languages. According to Mputubwele (2003), in the DRC people have limited knowledge of their own languages; they cannot use them in written forms and they are not aware of the problem of language endangerment. This is because education and other official domains in their communities are conducted in the dominant languages rather than the minority ones.

Pandharipande (2002) points out that one of the major factors affecting minority languages is the speakers' perceptions towards their own language. This is because speakers of the minority languages usually abandon their own languages and commit themselves to the dominant languages that are associated with socio-economic power (Truong & Garcez, 2012; UNESCO, 2003). In the same manner, Messele & Michael (2009) point out those speakers of minority languages are always shifting from their own languages and cultures, and commit themselves to dominant languages to avoid competition and to secure their lives in their own community. That way, the speakers of the minority languages always have negative or positive perceptions towards their own languages. The current study was also interested in assessing how the Katanga people perceived the Katanga language.

### **3.5.1 The Minority Language Speech Community**

It is important for this study to look at the speech community of the minority language in the DRC. The term community is defined by Wehmeier et al. (2010) to refer to a social group who live together and share the same idea, culture and speak the same language. The problem of language endangerment, resistance and dominant languages is about the multilingual community and the competition of many languages in the area (UNESCO, 2003). This coincides with Mohamed & Hashim (2012), who points out that in multilingual areas where the minority language is spoken, its speakers are exposed to other social groups who speak the dominant languages and who may be residing in the same area. However, the minority languages are always endangered because of the dominant languages around them within the community. In this context, Romaine (2002) states that in many areas like the DRC, where the minority languages are spoken; the dominant languages are also spoken.

Cekiso & Meyiwa (2014) support the above views and explain that a language carries the identity of its community, values of its speakers where their cultures and names reflect the responsibilities that people are supposed to have. The current research also sought to understand the role that the speech community played in the identity or social identity and values in the DRC.

In the DRC, French and Kiswahili are the dominant languages whereas the Katanga language is a minority language spoken in the Katanga area of the DRC. To investigate the socio-linguistic nature of the minority language, it is important to look at the perceptions of its speakers in the community where it is used (Mansour, 1993). This allowed the researcher to establish the demographic status of the participants; information about the dominant languages, language

resistance and the minority languages in general as well as the social groups of either the speakers of the minority or the dominant languages. The main aspect is based on the role the languages play in the domain of use (Crystal, 2010). In the DRC, the speakers of the minority languages are Congolese themselves and people who come from different parts of the world, but live in the Katanga area. The current study investigated the socio-linguistics nature of the Katanga language, with the purpose of understanding its speech community and the strategies its speakers use to revitalise it.

### **3.6 Strategies of Revitalising the Status of the Minority Language**

Strategies of revitalising the status of the minority language are discussed in this section of the study. As noted by UNESCO (2003), revitalisation, maintenance and abandonment of minority languages may be dictated by the dominant languages. Strategies to revitalise a language are efforts made by the speakers of the minority language to protect their cultures and acceptance of their language so that it is used in public domains, and to protect language rights and gain control of their resources in the country (Saarikivi & Marten, 2012). The current study sought to understand whether the DRC people had linguistics rights and the power to control their resources for the purposes of protecting their culture and revitalising their minority languages.

Revitalising a minority language involves controlling the resources of the country. This is articulated by Saarikivi & Marten (2012), who also explain that the speakers of the dominant languages always have power, resources and impose their authority to the speakers of the minority languages so that they can exploit their resources. In the DRC, a lot of linguistic resources are found in the dominant languages, which are thus controlling the minority languages

like the Katanga language. Therefore, language rights are part of the processes of socialisation in the family and public education systems, and thereby essentially contribute to the individual as well as to identity formation (Saldana, 2013).

Revitalising minority languages involves people in authority because they are the ones who have power to make decisions within the communities (Wehmeier, et al, 2010). In the same manner, Brenzinger & De Graaf (2004) state that to revitalise a minority language involves key individuals such as language policy makers, language planners and speakers of endangered languages. Coyos (2013) also adds that the government, the regional and the local indigenous authorities are the decision-makers of the country who may encourage the speakers of minority languages to maintain their languages. Similarly, the current study also endeavoured to understand whether the DRC's authorities encouraged the Congolese people to maintain their minority languages.

### **3.6.1 The DRC's Authorities as a Factor in Revitalising Language**

#### **Endangerment**

This research treated authorities as factors of revitalising or maintaining language endangerment. Authorities are people who have power to make decisions in a particular community (Wehmeier, et al., 2010). The institutional support of the local government in the country is very important as they make decisions, funding and linguistics rights for maintaining the minority languages. Sometimes, they are the people who offer language teaching, promotion in education systems and other official services (Coyos, 2013; UNESCO, 2003). The current study sought to identify the kind of support given by the government of the DRC to revitalise endangered languages. It is

difficult for the policy makers alone to revitalise a language. Coyos (2013) and UNESCO (2003) also confirm that policy makers alone can fail to revitalise endangered languages as they may need the help of community members. Language endangerment, however, must be known widely in both public and private domains. Similarly, one of the objectives of the current study was trace the link between the use of minority languages in public domains in the DRC and the efforts of minority language maintenance and revitalisation.

Batibo (2009) and Bodrogi (2008) explain that minority language revitalisation is to have a programme in place that uses the minority language in the education system. This means using it for teaching from Kindergarten up to the university, having a social group for facilitating standardisation, compiling the minority language's grammar and dictionary and raising funds for the development of the minority language's culture. The current study sought to understand the strategies employed by the DRC in revitalising minority languages.

According to UNESCO (2003), community members of a minority language have to react by requesting support for revitalising their endangered languages and for their speech communities. Such requests relate mainly to important areas for sustaining endangered languages. In the DRC for example, people need a lot of support, which includes:

1. The minority language can be recognised officially and codified.
2. Financial support for training people or teachers who can teach the minority language to others.
3. Financial support for learning the minority language in the education.
4. Equipment and written materials to sustain language use in education.

5. Protection support, physically, spiritually and morally.
6. Refreshment supports for both learners and teachers of the minority language.
7. Accommodation and logistic support.
8. Transport support.

Further, Kipsisey (2010: 14) states that strategies for ensuring the survival of the minority language include:

1. Official institutionalisation of multilingualism. This means that there is a need to officially institutionalise the use of the minority languages to promote development and increase its prestige. This involves deliberate time allocation for the use in schools, radio and television.
2. Involve indigenous communities in language development efforts. This means that the minority language communities need to be involved emotionally, intellectually and mentally in language revival efforts in order to maintain languages even when there is no external funding or assistance.
3. Promotion of the minority language for education in primary schools. This means that there has been a minority language policy in many countries like the DRC, but it was not implemented and with little learning taking place. The policy makers in the education system in the DRC should facilitate the training of teachers and the preparation of the minority language materials in collaboration with the minority language programmes.
4. Adopt modern language teaching and learning strategies. This means that the minority language teaching and learning methods should focus on modern strategies of language reconstruction such as television and radio use, video-cassettes for instructional conversation, language speech contests, cartoons and representation of cultural production in instructional materials.

5. Promotion of the minority language through music and cultural events. This means that the use of the minority language in music, traditional festivals, art exhibitions and oral literature for protecting and revival of endangered languages.
6. Promotion of research in the practice of minority languages. This means the establishment of promotional centres in collaboration with institutions of higher learning through publication of materials, dissemination of the information through websites, e-learning, workshop, and lectures.

### **3.6.2 Language Endangerment**

As indicated above and as explained by UNESCO (2003) and Romaine (2002), endangered languages are not written, they are not learnt at schools or spoken by youths, they are not even recognised as official and national languages, they are limited to local communities and home functions, and spoken by a small number of people. Also according to UNESCO (2003), such languages need to have complete written documents as each language embodies unique cultural knowledge in it and language is diverse. How much of the language is documented or recorded is paramount for its survival. The current study investigated the status of the Katanga language with the purpose of knowing whether there were any written documents kept in the DRC as records on the history of the Katanga language in particular and Kiswahili in general. According to Batibo (2009) and Brenzinger & De Graaf (2004) the documents of endangered languages are best recorded on film so that the communicative interactions can be captured.

Brenzinger & De Graaf (2004) also state that although the interactions recorded cannot develop grammar, syntax and morphology of the minority language, they do allow for the systematic description of patterns of interactive-language usage. In this case, Batibo (2009) and Austin (2006) point out that language endangerment needs official documents to be used in public

domains and for collecting information about a particular community, its members and history in languages. This means that language endangerment needs unpublished and published documents, which can allow people to collect primary or secondary information or data on the minority language (Batibo, 2009; Austin, 2006). The current study depended on written documents to examine words, syntax and morphology of the Katanga language.

Given this background, documentation of a minority language is important for many reasons; it enriches the human intellectual property, it presents a cultural perspective that may be new to current knowledge and, the process often helps the language-resource people to re-activate their linguistic and cultural knowledge (Austin, 2006; Brenziger & De Graaf, 2004). In the same manner, Austin (2006) and Brenziger & De Graaf (2004) also note that endangered languages' materials need to be kept in the form of museum collections and in the libraries where they can be made publicly available for linguists and others to read soft and hard copies of the minority languages, its speakers, theories, concepts, grammar and possible ways of revitalising it. The current study was also interested in finding out whether minority languages like the Katanga language had been documented and made publicly and unpublicly available for the Congolese people to access their history and culture and map ways to revitalise it.

Brenziger & De Graaf (2004) also insist that documents of language endangerment need things like the availability of financial support for equipment, logistics of the fieldwork accessibility and security as well as the familiarity of field workers with audio-visual technology. The current study sought evidence on whether the Katanga language had been recorded and captured on film.

### **3.7 Chapter Conclusion**

This chapter provided an overview of the socio-linguistics nature of the Katanga language in the DRC. The chapter focused on the minority and dominant languages in the DRC including French, Kiswahili, pidgin, creole and other languages. The language factors affecting the status of minority languages in the DRC were discussed in this chapter. Different views relating to the language policy, globalisation, economic, media and language used in the education are the language factors indicated by literature to contributing to the endangerment of minority languages. Literature also indicated that perceptions or attitudes of the community members towards their own languages or the members of the minority language's positive perceptions on how they can contribute to their community are important for combating language endangerment.

Furthermore, the chapter also discussed language revitalisation, which can be used as a tool to maintain a minority language. Literature also indicated that culture cannot be maintained without language as the two are linked. The identity changes over time and the choice of language to express that identity among people also changes. The current study sought to bring out the complexity of the issues relating to definitions of minority language and choices made by speakers of minority languages. The research methodology is discussed in the following chapter.

## **CHAPTER FOUR**

### **RESEARCH METHODOLOGY**

#### **4.1 Introduction**

This chapter describes the methodology used in this research and it comprises the scope of the study, qualitative methods, research design, case study design, participants and sampling procedures. In addition, the chapter also discusses the data collection techniques that were used and how data were analysed. Research principles such as validity and ethical consideration of the research were also discussed.

#### **4.2 Scope of the Research**

In this research, the main focus was to investigate the socio-linguistics factors that determine dominance and resistance: a case of Katanga language in the Democratic Republic of Congo; the scope covered the problem of the minority languages like the Katanga language in the DRC and how was it endangered because of the elevation of standard Kiswahili, French and other dominant languages that are used in public places. Scope is defined by Wehmeier et al., (2010) as the ability to do research for the purpose of achieving a goal. Scope also refers to the range of things that the subject deals with. The qualitative methodology was adopted in this study. This chapter discusses how research participants' verbatim responses in face-to-face interactions on the socio-linguistic nature of the Katanga language, the language factors affecting the status of

the minority language, the perceptions of people towards the existence and survival of their own languages and the strategies used to revitalise the status of the minority language were sought.

### **4.3 Qualitative Research Methodology**

This study adopted the qualitative research methodology to investigate Katanga language in the DRC. As highlighted in chapter 1, qualitative research methodology is a method of inquiry that seeks to understand social, language and cultural aspects of people (Alasuutari, 2010; Flick et al., 2004). This means that qualitative research provides understanding and descriptions of participants' individual perceptions of phenomena and it describes rich information as situated and embedded in local context (Kura, 2012). The current study used the qualitative research method because it was the most relevant approach to answer the research questions on how minority languages like the Katanga language in the DRC was endangered and utilised. Qualitative research is a fundamentally interpretative technique because the researcher has the privilege of collecting data within the natural setting and the researcher sought to record, transcribe, interpret and describe the data which addresses the meaning of naturally occurring phenomena (Tech, 1990).

Further, Kura (2012) also points out that qualitative research focuses on the analysis of the text to discover embedded meanings; how the speakers of the minority and dominant languages use their languages and cultural symbols to define and construct social practices and to understand the speakers' perceptions, experiences, cultures, attitudes and behaviours (Yeasmin& Rahman, 2012). The current research aims to understand the perceptions of the participants using interpretation as one of the techniques that can be used in qualitative research. Kura (2012) states

that qualitative research methods are used in social sciences and their usage is determined largely by the nature of research phenomena. This study seeks to understand how the Katanga language, standard Kiswahili and French languages function in the Katanga area of the DRC.

According to Holliday (2002), qualitative research methodology also sets up research opportunities designed to lead the researcher into the field where they can be in a position to discover the participants they are dealing with. Maree (2007) supports the above view and adds that the researcher in qualitative studies usually goes out into the field to investigate people in their natural setting such as families, schools, homes, communities and countries with the sole idea of collecting in-depth information that will help them record, present, analyse, interpret, encode, transcribe and describe data. Kura (2012) confirms that the researcher in qualitative research usually collects data in natural surroundings. Thus, it may be argued that the data and the conclusions are not based on the statistical factors, but they are analysed thematically using descriptive analysis.

There searcher interviewed participants on language factors that determine dominance and resistance in the DRC, and on the status of the Katanga language. The researcher also collected written documents in form of texts, which was written in Katanga language. These documents assisted the researcher to find the similarities and differences between the Katanga language, Kiswahili, French and other languages.

Using the qualitative approach also assisted the researcher to collect data which provided a detailed description of events or phenomena (Carson, Gilmore, Perry & Gronhaug, 2001). The current research sought to find out the perceptions of the Congolese-Katanga people in order to get data that would provide a detailed description on the issue of their minority language as the

Katanga language in the DRC is dominated by the elevation of other languages in their community (Austin, 2006). Qualitative research methodology gives room for the researcher to analyse the language factors such as education, media and economic power amongst other factors. It also investigated the relationship between the minority and the dominant languages as well as the perceptions or attitudes of people in the community (ACAPS, 2012). The current study aimed at understanding language factors that affected minority languages like the Katanga language, which factors could be analysed qualitatively.

Furthermore, qualitative research methodology often deals with a very limited number of participants, but is in-depth and describes complex phenomena (Boyce & Neale, 2006). The complexities of the real world are varied according to different factors such as political, linguistic, socio-economic and cultural factors (Kura, 2012). To clarify this idea, Katalayi (2014) states that sometimes the complexities can be hierarchical in nature in a linguistic situation. This means that the complexities of phenomena are due to language endangerment as well as what transpires within people's lives, their perceptions or attitudes, cultures, languages, political, psychology and economic factors and how people make sense of their world through meaning (Gibbons & Sanderson, 2002).

In qualitative research, interpretive research minimises the weaknesses of the research approach via methodological triangulation of data collection (Yeasmin & Rahman, 2012). Triangulation is a process of verification that increases validity by incorporating several viewpoints and methods (Yeasmin & Rahman, 2012). In the social sciences, the term triangulation is defined by Yeasmin & Rahman (2012) as the combination of two or more theories, data sources and methods in one study of a single phenomenon. According to Creswell (2009), qualitative research methods use

different data collection techniques as a means to collect data such as; in-depth, semi-structured interviews, documents analysis, focus group discussions and narratives. It assists the researcher to describe the phenomena, actions and events in a more informed manner.

#### **4.3.1 The Advantage of Qualitative Research Methodology**

The advantage of qualitative research is that the levels of descriptive needed in qualitative research tend to be quite specific. Most qualitative research studies focus only on one particular social phenomenon within a community in order to understand the phenomena under study (Atieno, 2009). In this study the advantage of using the qualitative method was to get in-depth information of one specific language, which is the Katanga language spoken in the Lubumbashi urban centre in the Katanga area of the DRC.

#### **4.3.2 The Disadvantage of Qualitative Research Methodology**

The disadvantage of using qualitative research methodology is that the researcher spends a lot of time in the field for the purpose of collecting and recording data. Transcribing, presenting, analysing, discussing and describing data is also time consuming (Kura, 2012; Moriarty, 2011). In addition, it is difficult to use qualitative methods to handle large sets of data since data analysis is often time consuming (Kura, 2012; Moriarty, 2011). This was experienced in this study especially in analysing, transcribing and recording data during interviews. These took time because most of the interviews were Kiswahili and French languages, and had to be translated into English.

## **4.4 Research Design**

A research design was used to investigate the status of the Katanga language in the DRC. A research design, as noted by Johnson (2002) and Usher (2000), is any kind of research that the researcher is dealing with and depends on the title of research, the research questions, the theories, the methods and the type of data required. On the other hand, John (2008) states that, research design is a plan for a research. It is a plan that specifies the selection of the research participants, the data-gathering techniques to be used and the data analysis to be done (Maree, 2007). This is in line with Taylor (2005), who points out that a research design is a plan or a strategy that is developed to seek and discover answers to research questions. It is a systematic arrangement of procedures and methods of research in which the entire process of sampling, data collection, analysis and interpretation of the results are encompassed (Creswell, 2009). The research design adopted in this study is a case study narrative design as it assisted the researcher to get information of specific minority language, which is the Katanga language in the DRC.

### **4.4.1 A Case Study**

This research used a case study design. As noted by Gillham (2000), a case study occurs when the researcher investigates a specific case in order to answer the specific research question which seeks a range of different kinds of evidence that is there in the natural surroundings. Babbie (2007) points out that a case study is an in-depth investigation of a single case or particular social phenomenon, which includes the community, family, school, government office, university and country. The choice of the case study narrative design used in this research was meant to understand a particular problem on how the minority languages in the DRC, like the Katanga

language, are endangered because of the many language factors such as Kiswahili and French being used in public domains. In addition, a case study design was used in this research to assist the researcher to interact with the participants in their community (houses and university of Lubumbashi) and get in-depth and rich information on the issue of the Katanga, French and Kiswahili languages.

The purpose of a case study, as articulated by Cohen, Manion, & Morrison (2006), is probing deeply and analysing intensively the information of the phenomena that constitute cultural history of people, languages and economic power of a people. In the same manner, the current study uses a case study design to get a personal narrative story on the status of the usage of the Katanga language in the DRC. Maree (2007) confirms that the case study design enables the researcher to get in-depth and detailed understanding of patterns and trends emerging from interview techniques used within the study, which in turn gives the researcher appropriate opportunities to better understand the phenomena. Kura (2012) states that sometimes a case study uses multiple data sources such as individual and focus group interviews, and document analysis to improve on internal validity since conclusions that are from different data sources are far stronger than using one data collection method.

A case study focuses on analysing factors such as social groups, that is, the speakers of the dominant and minority languages, schools, communities and countries as well as other factors linked to the phenomena (Offiong & Ugot, 2012; Gerring, 2004). On the other hand, Gerring (2004) also states that a case study focuses on primary and secondary data. It is for this reason that Nock, Michel & Photos (2007) confirm that a case study is a study of a single unit. Its data collection is purely qualitative. A case study typically focuses on the unique aspects of the case

that helps the researcher to investigate complexities arising from the dominant languages that are influencing the minority languages; in this regard this is done by investigating the Katanga language in its speech community, which is Lubumbashi in the Katanga area of the DRC.

## **4.5 Research Participants and Sampling**

This section focuses on the participants used in this research, as well as samples and sampling procedures.

### **4.5.1 Participants**

The participants of this study were Congolese speakers of the Katanga language within their community setting. This is because the community is important in searching for the factors such as language used in different domains and economic factors amongst others. The participants of this research comprised two chiefs. One of the two chiefs was very instrumental in the study as he led the researcher to other research participants who were able to give her information on the minority languages in the DRC. The participants also comprised of five elders, four Congolese-Katanga parents, five PhD lecturers in linguistics and ten University of Lubumbashi students from the Katanga Province in the DRC. The participants also included four parents from other countries who lived in Lubumbashi in Katanga, South Province in the DRC. The aim was to understand specific issues related to language endangerment, language resistance and language dominance. This is because the researcher considered it very important to meet with the participants in the DRC as it was not easy to gain access to participants outside of the DRC.

## 4.5.2 Sample

The study used a sample size of thirty (30) Congolese-Katanga people, particularly the speakers of the Katanga and Kiswahili languages. A total of 15 of these were female while 15 were male. According to Michael (2008), a sample is a group of people that the researcher uses as the participants for the purpose of gaining information for their studies. The sample of this study was the speakers of the Katanga language within their community and it was comprised of five (5) elders of between sixty eight (68) and seventy three (73) years of age who knew how to speak the Katanga language; four (4) Congolese parents of between fifty five (55) and sixty (60) years of age who were in position to be able speak both the Katanga and Kiswahili languages; four (4) other parents of between fifty five (55) and sixty (60) years of age from other countries who also spoke the Katanga language. This means that the total number of parents was eight (8) participants. The sample was also comprised of two (2) chiefs of sixty (60) and sixty five (65) years of age who spoke the Katanga language; five (5) PhD lecturers of between forty five (45) and sixty five (65) years of age that specialised in linguistics and ten (10) university students within the age range of twenty (20) to thirty five (35) years of age who were all from the Katanga Province in the DRC.

The elders, chiefs and parents were sampled in their houses, while the students and PhD lecturers were sampled from the university because it was a rich setting where lecturers spent most of their time teaching language courses through the education system where the students learn the minority and dominant languages. On the other hand, students were sampled because the researcher wanted to know whether or not students learnt in the Katanga language. Furthermore, the researcher felt that the university setting would act as an advantage and make it easier to

collect data on the issue of endangerment of minority languages like the Katanga language, because of the dominant languages used in education. Interviewing the lecturers and students who spent most of their time at the university was envisaged to help the researcher gain in-depth information through their language use. Therefore, information on the students' language use patterns was gathered from focus group discussions.

### **4.5.3 Sampling Procedures**

According to Rossouw (2003), sampling is the process of selecting a particular group under the research. Babbie (2010) states that a group of people that is chosen from the population or participants who provide the data to be analysed in the research, that group is known as a sample and the process sampling. Sampling is simply the selection of a part of the population or participants of the research area that will be a representation of the whole population (Michael, 2008). Bernard & Ryan (2010) confirm that there are two main kinds of sampling used for the purpose of doing research, which are probability and non-probability sampling. This study used the non-probability sampling method. Michael (2008) defines non-probability sampling as a sampling method focusing on different kinds of sampling designs which include convenience, quota, snowball and purposive sampling. In the same line of thinking, Kamwendo (2004) states that non-probability sampling derives from targeting a particular group of research participants.

Non-probability sampling has the same distribution of participants with similar characteristics, but it does not seem to have any statistical meaning (Michael, 2008). The current research used non-probability sampling because the Congolese-Katanga people were selected purposively as a group of participants to provide information on their minority languages, which is endangered

and is presented, analysed and interpreted in Chapter 5 of this research. As noted by Bryman (2012), purposive sampling is simply one of the non-probability sampling methods. It is a method where the researcher selects the participants they believe to be representative of the group they are investigating. This is because the researcher selects the case to be studied on the basis of their judgement of the typicality (Cohen et al., 2006). In the current study, Congolese-Katanga people were purposively selected based on their capacity to give the researcher in-depth and rich information on language endangerment, language resistance and language dominance in relation to the Katanga language of the DRC.

In support of the above view, Michael (2008) points out that the selection of samples, such as purposive sampling, is often accomplished by applying knowledge of the participant to select in a non-random manner, a sample of elements that represents a cross-section of the participants. It is for this reason that ACAPS (2012) states that sampling is made by obtaining the original data for the purpose of answering the research questions. The main objective of the purposive sampling method is to produce a sample that can be considered representative of the population (Michael, 2008). As stated above, the current study used the purposive sampling method by selecting the Congolese-Katanga people in one community in the DRC. The Lubumbashi urban centre of the Katanga province in the DRC was chosen by the researcher as the study area where she needed original data from this group of people.

## **4.6 Research Period and Data Collection Procedures**

This section focuses on the research period and duration in the fieldwork. It also discusses data collection procedures.

### **4.6.1 Research Period**

The fieldwork was done between February and June 2015. The researcher made contact with all of the participants who were speakers of the Katanga and Kiswahili languages, and who were willing to participate in this study. Participants were informed about the aim of this study. Data were collected through qualitative methods, that is, individual interviews, focus group discussions and documents analysis.

### **4.6.2 Data Collection Procedures and Research Instruments**

This section focuses on how data were collected by the researcher for the purpose of this study. Data collection involves using the measurement instruction on the sample or on the case selected for the study (ACAPS 2012). This is described as a form of generating and recording data (David & Sutton, 2004). The qualitative data collection procedure was used to investigate the socio-linguistic factors that determined dominance and resistance on the languages of the DRC, particularly the Katanga language in the DRC. Qualitative data collection answers the questions of why, how, what, where and when (ACAPS, 2012). For example, such questions as “why do minority languages in the DRC, like the Katanga language, become endangered?” were asked from the participants. “What are the language factors affecting the status of the Katanga language in the DRC?” and “What are the coping strategies used by Congolese-Katanga people to revitalise their own minority language?” were also asked.

In qualitative research, the data is most often collected via face-to-face individual or focus group interviews with the speakers of the minority languages in their community. However, the

researcher also made an effort to physically contact Congolese-Katanga people in the DRC and explain to them the aims of the study, procedures and processes to be followed when conducting the research. The speakers of the Katanga language were more than willing to participate in the study as they saw it as an opportunity to talk (Ferreira, 2014; Rocca, 2010) about their own languages' and cultures' endangerment because of the elevation of other languages. Therefore, the researcher collected data from the participants by using the relevant tools such as a tape recorder, individual interviews, focus group discussions or interviews and written documents. The researcher met thirty Congolese-Katanga people in the DRC where she did personal and focus group interviews with five elders, eight parents, two chiefs, five PhD lecturers and ten students.

During each individual interview, the researcher used the services of an interpreter to interpret for her as some participants were answering in both the Katanga and dominant languages. The researcher also took notes and recorded the dialogue, with permission of the research participants. After the individual and focus group interviews, the researcher transcribed and typed information. She assured the participants of anonymity and confidentiality by giving them code names (Corneille, Lee, Britton & Barker, 2015; Mafora, 2013). The term code is defined by Wehmeier et al. (2010) as a word, letter, number or other symbol that represents a person who would have given information for recording information secretly. The participants of this study were selected purposively because they were the ones who could provide adequate and relevant information about the history of the Katanga and the Kiswahili languages in the DRC. The data collected provided the researcher with ideas on how the minority languages and the culture of the Congolese people in the DRC were endangered in the face of the dominant languages. Thus, the

data was collected by the researcher and analysis of in-depth interviews, that is individual and focus group interviews and documents, was manually carried out qualitatively.

Instruments to gather data for this study were as follows:

1. Interviews.
2. Focus group discussions.
3. Document analysis.

These are explained in detail in the following sub-sections.

#### **4.6.2.1 Individual Interviews**

Individual interviews were utilised in this research. Interviews are defined as a way of asking interviewees, the Congolese-Katanga people in this case, oral questions for the purpose of getting answers about their perceptions on the subject of inquiry; in this case the Katanga language (Moriarty, 2011). According to Bell (2005), an interview is an instrument used as a research technique that is normally considered as one of a range of methods in qualitative research. An interview is viewed as a two-way conversation which is initiated by the interviewer for the specific purpose of obtaining research-relevant information (Creswell, 2007). As noted by Maree (2007), an interview is a method of data collection that helps the researcher to understand participants' knowledge and social reality. In this study, the speakers of the minority languages were interviewed so that the researcher could understand their perceptions about their own languages. Individual interviews and group discussions with Congolese-Katanga people were adopted to gather in-depth information on the socio-linguistics nature of the Katanga language in the DRC. The information was tape-recorded.

According to Gomm (2008), qualitative interviews are used with the aim of painting a picture of the respondents as people with their own ways of understanding the world. The researcher, in this study, used semi-structured interviews with open-ended questions (Al-Khasawneh, 2010; Sarma, 2010) because participants were bound to have their own perceptions with regards to the subject of the contribution of the language factor in the endangerment of Katanga language in the DRC.

In this study, the research questions that were used as the basis for the interview questions asked were as follows:

1. What is the socio-linguistics nature of the Katanga language?
2. What the language factors are affecting the Katanga language vitality and endangerment?
3. What are the perceptions of the Katanga people in the Democratic Republic of Congo about the existence and survival of their own languages?
4. What strategies can be used to revitalise the status of the Katanga language in Lubumbashi?

The interviews were semi-structured. According to Hanock & Algozzine (2006), a semi-structured interview is particularly important in qualitative research. In order to pose predetermined questions, the researcher used semi-structured interviews to ask questions and follow-up questions to investigate deep issues of interest from the participants (ACAPS, 2012). According to Moriarty (2011), qualitative interviews are generally described as being both semi-structured and in-depth interviews. Semi-structured interviews focus on open-ended questions that guide the researcher to ask specific questions in different ways for the purpose of collecting data. In the same context, Moriarty (2011) also notes that semi-structured interviews assist the

researcher to discover hidden information on the issues that she or he may not have considered. In-depth interviews focus on one or two topics in detail.

The advantages of in-depth interviews are that they provide more detailed information as compared to other data collection methods. They also provide a more relaxed atmosphere in which to collect information, where the participants feel comfortable having a conversation with the researcher (Boyce & Carolyn, 2006). In addition, using the interview is that it is flexible and it can be interpreted differently, but can give the same meaning of a phenomenon. One of the disadvantages of using interviews is that it is time consuming in terms of travelling for fieldwork and that time is required for transcribing, presenting, analysing and interpreting data (Drew et al., 2008). The disadvantage of in-depth interviews is also that probing for information may lead to biased. For example, responses from the community members of the minority language can be biased due to the risk they can face if they provided sensitive information (Boyce & Carolyn, 2006).

During interviews, the researcher tape-recorded the dialogues and took notes. After interviewing the Congolese-Katanga people, the researcher typed and transcribed data (Kerr, Lupafya & Shumba, 2013). Therefore, each of the participants was given a new identification for purposes of anonymity and to easily keep the stories (Li, Fox & Almarza, 2007). As explained above, five (5) elders, eight (8) parents and two (2) chiefs were interviewed in this study because they were useful and were the ones who had information on the Katanga language by virtue of their age. On the other hand, five (5) PhD lecturers specialising in linguistics were interviewed because they possessed empirical evidence on the issues of language endangerment. Furthermore, ten (10) university students were also interviewed because they had some ideas and gave their own

perceptions or opinions on the history of the Katanga and Kiswahili languages. The Congolese-Katanga people provided first-hand information on the issues of the minority languages like the Katanga language in the DRC.

#### **4.6.2.2 Focus Group Discussions**

Focus group discussions with the Congolese-Katanga people were adopted to gather in-depth information about the socio-linguistics factors that determined dominance and resistance on the languages of the DRC, particularly the Katanga language. A focus group is defined by Hennink, Hutter & Bailey (2011) as an interactive group discussion between selected participants and the researcher. Focus group discussions can be unstructured group interviews where the focus group leader actively encourages discussion among other participants and the researcher concerning the research matter of the investigation (Engel & Schutt, 2009). As noted by Creswell (2009), group interviews might be more likely to produce valid data than individual interviews. Drew et al. (2008) state that in focus group interviews, the researcher records information on tape or video camera in order to obtain an accurate data record of the discussion.

Welman, Kruger & Mitchell (2005) state that, a research design guides the researchers in collecting data about research phenomena from the focus group participants. Qualitative research uses a small number like five to eight participants for a focus group interview or discussion as an instrument for collecting data (Hennink, Hutter & Bailey, 2011). In this study, two focus group discussions were held with two groups of five selected undergraduate and postgraduate Congolese-Katanga students. Gender, different levels of studies, faculties and other factors were considered in the selection of the participants for the focus groups. Therefore, focus group

discussions or interviews were used as complementary to other methods of data collection, such as individual interviews and document analysis. The two focus group interviews were conducted at the University of Lubumbashi in the DRC.

The advantages of using focus group discussions are that they help in gathering varied participants' views on the phenomenon in minimal time. Focus groups widen the range of responses (Maree, 2007; Krueger & Casey, 2009). Non-verbal data gathered through focus group discussion or interview processes provide other data insights such as participants' perceptions of the phenomenon under study. A focus group is a dynamic group where the researcher can even modify questions (Maree, 2007). The group dynamics generate new information about the topic hence the research objectives can generate valuable information for the study (Tichapondwa, 2013). Soklaridis (2009) confirms that in focus group discussions or interviews, similarities and differences in participants' perceptions and experiences are provided directly through group discussion rather than individual interviews.

The disadvantages of using focus group discussions are that it is time consuming and needs to be well planned in advance (De Vos et al., 2011). In addition, individual expression and perception or opinion can be influenced by the presence of others in the group, and as a result artificial and biased responses can be received (Babbie, 2010). Focus groups may produce biased data. Some participants can dominate the group discussions by giving in-depth information while others can be shy and reserved members, especially in a situation where power exists among the participants (Maree, 2007). This instrument was very relevant for the current study, which aimed at understanding the views of the Congolese-Katanga people about the Katanga language.

### **4.6.2.3 Document Analysis**

Document analysis was adopted by the researcher for the purpose of collecting data on the socio-linguistics factors that determined dominance and resistance on the languages of the DRC, particularly on the status of Katanga language. As noted by Creswell (2009), qualitative research methods use document analysis as one of the main tools for data collection. The term document is defined by Wehmeier et al. (2010) as an official written record. Therefore, the documents that the researcher analysed provided key information on the Katanga language, language resistance and language dominance. ACAPS (2012) states that document analyses is a data gathering method that uses all types of written documents to shed light on the phenomena under study. Written data sources may include primary and secondary sources of data collected through written documents. On the other hand, Maree (2007) confirms that written data sources may include published and unpublished documents. Besides being a source of data, official written documents of the Katanga language were of interest to this study as they proved whether or not the minority language in question had official written records of its history and usage.

According to ACAPS (2012) and Maree (2007), the primary sources of data are original documents or unpublished data which may include written comments on pidgin or creole language, minutes of meetings, archival materials, administrative documents, agendas, letters and memoranda that are linked to the investigation. In addition to the primary documents, the secondary sources refer to the second hand information that was previously published (Mertens, 2010; Maree, 2007). In the current study, the researcher used written comments on pidgin language for document analysis to get original information on the status of Katanga language in the DRC.

In addition, document analysis has many varieties, for example; document study, content analysis and text or phrase analysis (Sarantakos, 2005). This study used document study, because it involves collecting data through socio-linguistic, linguistic and cultural data (Austin, 2006). The current study sought to understand how the minority languages in the DRC, such as the Katanga language, and the culture of the Congolese people are endangered because of the dominant languages. The documents used in this study were not official documents as books and dictionaries, but were in the form of letters on pidgin language grammar related to the status of the Katanga language. These documents shed light on the status of the Katanga language, Kiswahili, French and other languages in the DRC.

The advantage of using documents analysis in research is that it helps the researcher to gather data for answering questions that interviewees cannot address and sheds light on the phenomena (Maree, 2007). For example, document analysis was used to find the similarities and the differences among the Katanga, Kiswahili and French languages and the borrowed words in terms of grammar, phonology, syntax and tense aspects (Didier, 2007). This is because data from the documents was analysed and could be served as written evidence from the sources, like interviews (Cohen, Manion& Morrison, 2007). Documents of all types under primary and secondary sources can help to gain information on language, culture, history, political and economy so as to discover insights on language endangerment, language resistance and language dominance (Yin, 2009). According to ACAPS (2012) and Babbie (2010), document analysis requires less time for data collection when compared to other instruments due to availability of information. The researcher used the following documents for document analysis: written document in form of lettres, related to the status of the Katanga language, Kiswahili and French.

## **4.7 Data Analysis**

In this study, data was analysed according to themes that emerged during data analysis. This was because categories and themes become apparent during the individual interviews, focus group discussions and document analysis (Tichapondwa, 2013). De Vos et al., (2005: 333) define data analysis as a process of bringing order, structure and meaning to a mass of data collected. As noted by Hancock & Algozzine (2006), a qualitative researcher understands the problem under investigation from the participants' perceptions, for example about their own languages. It was an objective of this study to understand the perceptions of Congolese-Katanga people about their languages. Onwuegbuzie, Leech & Collins (2012) define data analysis as the systematic process where the researcher analyses and arranges data from interviews and written documents, among other instruments, to enable them to increase the understanding of the phenomena under study and presents evidence to others on what the researcher has unravelled in a clear way.

Data is organised and transformed into manageable items, searching for patterns and deducing what is valuable and what is to be learnt. Data analysis can therefore be referred to as the process of bringing order, structure and interpretation to the mass of collected data in generation of patterns, themes, constructs and inferences (Tichapondwa, 2013). It is for this reason that Maree (2007) concludes that data analysis in qualitative research establishes how participants make meaning of a specific phenomenon by analysing their perceptions, understanding and experiences in an attempt to approximate their construction of the phenomena. According to Bilatyi, Rembe & Shumba (2014) and Karanja (2006), in qualitative research, data from individual and focus group interviews, and written documents are grouped into themes according to the research objectives. The themes, however, were developed from the categories of

emerging patterns of the transcribed and discussed data, objectives or questions, theoretical frameworks and literature review. In this study, the data from interviews, group discussions and written documents were grouped into themes according to the research questions.

A study conducted by Lobe, Livingstone, Olafsson & Smões (2013) confirms that researchers in qualitative studies may analyse data by giving each participant a code name in focus group discussions or interviews' responses and are grouped into categories that bring together similar meaning, concepts and themes that emerged from the participants. This is because of the issue of confidentiality and respect of the privacy of the participants (Lobe at al., 2013). Personal and group discussions were done in this study and each participant was tape-recorded. Spoken and written answers were analysed by the researcher for what they could reveal about their minority language.

#### **4.7.1 Elders**

Five elders from Lubumbashi urban centre in the Katanga province of the DRC were interviewed. Elders provided information and clarified the issue on the DRC's languages like the Katanga language. Elders were interviewed to explain about the origins of the Katanga language in the DRC. They were also interviewed on the language factors that affected the status of the Katanga language in the DRC and the strategies they used to revitalise the status of the minority languages like the Katanga language in the DRC.

### **4.7.2 Chiefs**

As has been highlighted already, chiefs from Lubumbashi urban centre of the Katanga province in the DRC were also interviewed. They were asked to provide information and clarified the issue on why the languages of DRC like the Katanga language became minority languages. Chiefs were also interviewed to explain about the origins of the Katanga language in the DRC. They were also interviewed on the language factors that affected the status of the Katanga language in the DRC and the strategies they used to maintain the status of the minority languages in the DRC.

### **4.7.3 Parents**

Four parents who originated from the DRC were interviewed on socio-linguistics factors that determined dominance and resistance on the languages of the DRC, particularly the Katanga language. Four parents from other countries, who had settled in the DRC for more than 12 years were also interviewed. The researcher interviewed eight parents on the status of the Katanga language; they provided information and clarity on the issue of how the DRC's minority languages, like the Katanga language, became endangered. Parents were also interviewed to explain the origins of the Katanga language in the DRC. They were interviewed on the language factors that affected the status of the Katanga language in the DRC. The researcher asked them whether they used any strategies to revitalise the status of their minority language.

#### **4.7.4 PhD Lecturers**

All five lecturers were interviewed individually and gave in-depth information on the socio-linguistics nature of the Katanga language in the DRC. They were asked to explain the language factors affecting language vitality and language endangerment in the DRC. The researcher also asked them whether or not they had used any strategies to revitalise their own minority languages.

#### **4.7.5 Students**

All the ten students were interviewed about in-depth information regarding the status of the Katanga language in the DRC. This was also a way for them to understand issues of language endangerment, language resistance and language dominance, all which were critical issues for this study. Interview questions focused specifically on the socio-linguistics nature of the Katanga language as a minority language. The students were also asked to explain the language factors affecting language vitality and endangerment in the DRC, and the strategies that could be used to revitalise the status of minority languages in the DRC.

#### **4.7.6 Note-taking and Recording**

The researcher recorded the participants during the process of interviews, group discussions and also took notes. The researcher noticed that the participants were happy about being recorded and had no problem with her taking some notes since they were excited by the fact that what they were saying was accurate.

## **4.8 Validity and Reliability**

Validity and reliability was also ensured by the researcher in this study. The term validity is defined by Babbie (2010) in relation to how accurate instruments reflect the concept to be measured to ensure that the results are meaningful and credible. Validity is the degree to which conclusions of the research are sound. To ensure validity, the researcher used, tried and tested measures to ensure that the results were meaningful and accurate conclusions could be drawn from results (Babbie, 2010). Validity is important in the study because it informs people on whether an item describes what it should (Maxwell, 2008; Kasenga, 2007). In addition to validity, reliability is also another measuring instrument of concepts and it refers to the degree to which the results are repeatable and consistent in producing similar data (Ayodele, 2012; Cohen, Manion, & Morrison, 2007).

Both reliability and validity factors were paid attention to in this study since this was a qualitative study. Also, this was because the researcher recorded and used data that was collected directly from the Katanga people where she conducted personal interviews and focus group discussions by listening to their voices and also used data from written documents on the Katanga language in the DRC in order to ensure accurate results.

## **4.9 Ethical Considerations**

As explained in chapter 1, the researcher obtained ethical clearance from the Ethics Committee of the University of Fort Hare in South Africa by means of a letter asking for permission to carry out the research in the DRC (see Appendices A and B). The clearance was a written document

from the University of Fort Hare addressed to the speakers of the Katanga language in the DRC. This means that the document was addressed to the Congolese-Katanga people, speakers of the Katanga language in the Katanga area of the DRC.

Many authors have written on the ethical considerations issue, for example Hanock & Algazzine (2006) state that any kind of research that is dealing with people as research participants must adhere to legal and ethical requirements. The participants in that research should not be deceived and should be protected emotionally and mentally, among others, from whatever information they gave the researcher. This study used Congolese-Katanga people as the research participants and ethical considerations were adhered to by the researcher before she conducted interviews with them. The researcher explained the objectives of the study and assured all the participants that the study's aim was not to criticise what was going on in the languages of the DRC, but the reason was to see how this study could inform decision-making processes so as to revitalise the minority language (Maseko & Moyo, 2013; Sarivaara, Uusiautti & Maatta, 2013).

In supporting the idea above, Olivier (2004) points out that research participants would want reassurance that they would not be mentioned in the study and that there would be no way in which the perceptions they expressed could be associated with their names. Therefore, one of the strategies to achieve this was to use code names rather than their real names. This was to ensure that anonymity as a requirement of ethical considerations was addressed. The researcher ensured that the participants were at ease and they were not forced to take part in the research.

## **4.10 Conclusion**

This chapter presented the qualitative research methodology employed by the study, which used a case study design narrative. The various characteristics of qualitative research methodology were explained to justify its relevance to this research. Semi-structured interviews, focus group discussions or interviews and document analysis were discussed as the data collection instruments of this study. The chapter also discussed the ethical considerations and other important key features of this study. Data presentation, analysis and interpretation are the focus of the next chapter.

## **CHAPTER FIVE**

### **DATA PRESENTATION, ANALYSIS AND INTERPRETATION**

#### **5.1 Introduction**

This chapter presents data that was gathered through the use of interviews, focus group discussions and documents analysis as discussed in Chapter 4 above. These instruments were used to obtain data as guided by the research questions of this study, which sought to investigate socio-linguistics factors that determined dominance and resistance on the languages of the DRC, particularly the Katanga language in the DRC. Specific research questions were.

1. What is the socio-linguistics nature of the Katanga language?
2. What the language factors are affecting the Katanga language vitality and endangerment?
3. What are the perceptions of the Katanga people in the Democratic Republic of Congo about the existence and survival of their own languages?
4. What strategies can be used to revitalise the status of the Katanga language in Lubumbashi?

The written transcripts of personal interviews and focus group discussions for the selected respondents are in Appendices G, H and I.

Detailed data analysis and presentation shows whether the theories and related literature discussed in this study were useful in supporting this chapter. These interviews were interpreted with the aim of trying to identify the reasons why minority languages, like the Katanga language in the DRC, are endangered due to the elevation of dominant languages and thereafter finding

ways of protecting the cultures of endangered languages through an effective language policy. The aim was not really to find the cause of language endangerment, but to try and explain why certain languages like the Katanga language in the DRC have suffered.

## **5.2 Congolese-Katanga People Biographical Data**

This section focuses on the profile of the Congolese-Katanga people as the participants of this study. Of interest is the biographical data.

### **5.2.1 The Profile of the Congolese-Katanga People**

The research was conducted in the Lubumbashi urban centre of the Katanga province in the Democratic Republic of Congo (DRC) with thirty (30) Congolese speakers of the Katanga and Kiswahili languages in general. Interviews were carried out to solicit information about minority languages such as the Katanga language in the DRC, the language factors affecting language vitality and endangerment, the perceptions of the Congolese-Katanga people towards their own languages and strategies used to revitalise the status of the Katanga language in the DRC.

The researcher used participants from the Katanga province in the DRC and these took part in in-depth interviews and focus group discussions on the socio-linguistics nature of the Katanga language. It is from these people that the data were collected. They comprised of thirty (30) Congolese-Katanga people. The following table presents a summarised profile of the participants of this study.

**Table 5.1: The Profile of Congolese Katanga People**

<b>Participants</b>	<b>Age</b>	<b>Countries of Participants and Total Numbers</b>		<b>Females</b>	<b>Males</b>
Elders (ELDER)	68-73	The DRC	5	4	1
Chiefs (CHIEF)	60-65	The DRC	2	-	2
Congolese Parents (CONGOP)	55-60	The DRC	4	3	1
Parents From Other Countries (PFOC)	55-60	Tanzania	2	1	1
		Zambia	2	1	1
University of Lubumbashi Lecturers (UVL)	45-65	The DRC	5	-	5
University of Lubumbashi students (FGP1, FGP2)	20-35	The DRC	10	6	4
<b>Total</b>			30	15	15

The researcher decided to use five categories for the participants. The first category of the participants was composed of five (5) elders within the age range of sixty eight to seventy three (68-73) years of age. All these elders were speakers of the Katanga language as a mother tongue. The elders also used French as an official language and standard Kiswahili as a national language. Among the five elders, one was a female of sixty eight (68) years of age, one a female of sixty nine (69), and another elder a female of seventy one (71) years of age. Two elders were a female of seventy two (72) while the last was a male of seventy three (73) years of age. They were selected because the researcher wanted to know their perceptions, as people with experience and knowledge, on whether the Katanga language was endangered.

The second category of the participants was composed of two (2) chiefs within the age range of sixty to sixty five (60-65) years of age. They both originated from the DRC. Both of them were male and were speakers of the Katanga language as a mother tongue, standard Kiswahili as

national language and French as an official language. They were selected because the researcher wanted to know their perceptions on whether the Katanga language was endangered. They were considered as people with knowledge, power and experience as traditional leaders are generally regarded as custodians of local cultures and languages.

The third category of the participants was composed of eight (8) parent participants. Of the eight parents, four originated from the DRC and were speakers of the Katanga language as mother tongue, standard Kiswahili as a national language and French as an official language; their ages ranged from fifty five to sixty (55-60) years age. They were comprised of one male and three females and they were selected because of their potential to have relevant information of the subject area under study.

On the other hand, the researcher used another set of four (4) parents ranging between fifty five to sixty (55-60) years of age who had come from other countries, but were living in Lubumbashi, making them able to speak the Katanga language, standard Kiswahili and French. Among the four of these participants, two were females of fifty five (55) years of age who had migrated from Zambia and Tanzania. One of the participants was fifty seven (57) years old, male and had come from Zambia while another participant was (60) years old, a male who had come from Tanzania. They were also selected because the researcher wanted to know their perceptions on whether the Katanga language was endangered since they had stayed in the DRC for a long time and had been exposed to a number of languages used in the DRC.

The fourth category of the participants was composed of five (5) University of Lubumbashi lecturers (UVL) who were within the age range fifty to sixty five (50-65) years of age. All of them were male and originated from the DRC. They were speakers of the Katanga language,

standard Kiswahili as a national language and the French language as an official language. The lecturers were selected because they spent most of their time researching on language usage through education and the researcher wanted to get in-depth information through their expertise in the language.

The last category of the participants was composed of ten University of Lubumbashi students within the age of twenty (20) to thirty five (35) years of age. Of the ten students, five of them were part of the first focus group discussion (FGP1), while the other five students formed the second focus group discussion (FGP2). In each of the focus group discussions, there were two male participants and three female participants. This means that out of a total of the ten students, six were female and four were male. These came from different faculties and departments at the University of Lubumbashi. There were five undergraduate students and five post-graduate students. They originated from the DRC and were speakers of the Katanga, Kiswahili and French languages. They, therefore, were in a position to supply relevant information on the subject under study.

All the participants were selected using purposeful sampling to maximise on relevance of information. The researcher considered it very important to meet with the participants and collect data in the DRC as this is where she originates from. However, it was not easy to gain access to participants due to insecurity. Furthermore, the DRC was selected because it is one of the multilingual African countries where minority languages like the Katanga language are endangered because of the dominant languages that are used in public domains.

The researcher decided not to use the surnames, first names, middle names, religious names, telephone names and numbers or e-mail addresses of the participants for purposes of

confidentiality. The researcher also decided to give each of research participant a code name for ease of analysis.

### **5.3 Analysis: the Interviews**

The study sought to establish the socio-linguistics nature of the Katanga language, the language factors affecting the status of the Katanga language and the perceptions of the Congolese-Katanga people towards the existence and survival of their languages. It also sought to establish strategies used to revitalise the status of the Katanga language in the DRC.

#### **5.3.1 The Socio-linguistics Nature of the Katanga Language**

The study sought to establish the status of the Katanga language, with specific interest in whether it was a mother tongue, a creole or a pidgin variety of Kiswahili and a national language spoken in the Katanga area of the DRC. It emerged from the data obtained that the Katanga language was a mother tongue, a creole and pidgin variety of standard Kiswahili spoken in the Katanga area of the DRC. A creole was defined in the literature review as a former pidgin that had been acquired as the mother tongue of a particular community and it has native speakers as people of different languages (Finegan, 2008). A creole is a native language spoken by some people who are born in mixed marriages (Finegan, 2008; Aitchison, 2001). The participants of this study indicated that the Katanga language was a minority language spoken in the Katanga community of the DRC. They also added that the Katanga language was endangered because it had lost its value and its speakers had moved towards French, English and standard Kiswahili. It was spoken

in Kolwezi, Likasi and Lubumbashi cities in the Katanga province of the DRC. To this effect, a University of Lubumbashi Lecturer (UVL1) explained:

*The Katanga language is a minority language and a mother tongue of some people who were born in the Katanga province in the DRC. In addition, it is a pidgin variety of Kiswahili because many of the words from other languages are included in the Katanga language, for instance, a word like “Oktoba” and “Mapapier”. I mean that the Katanga language is a mixture of many languages and it is not spoken all over the province. It is spoken only in Kolwezi, Likasi and Lubumbashi cities in the community of Katanga in the DRC.*

On the same question, a respondent from FGP2 also had the same line of thought as the view explained above and made the following comments:

*The Katanga language is a creole or a minority language spoken by a few people or small group in Lubumbashi, Likasi and Kolwezi in the Katanga community of the DRC. Concerning its socio-linguistic nature, the Katanga language is really an endangered language because it is losing its value and people who speak it try to move towards dominant languages such as French, English and standard Kiswahili.*

Data obtained from the respondents on the aspects of the status of the Katanga language revealed that the Katanga language was a mother tongue and a creole variety of the Kiswahili language spoken in the Katanga area of the DRC. It was also stipulated that the Katanga language was a pidgin variety of Kiswahili because of the mixture of many languages such as standard Kiswahili, French, English and other languages. This meant that the Katanga area is a

multilingual community where many languages gave rise to the Katanga language. As a result, the Katanga language was endangered and was losing its value and its speakers were moving towards the dominant languages.

### **5.3.2 The Native Speakers of the Katanga Language and their Community**

The research sought to establish who the native speakers of the Katanga language were and where they stayed. The responses of the respondents indicated that the native speakers of the Katanga language were Congolese-Katanga people; people from different tribes, Europeans who colonised the DRC, people from other African countries and traders who came to do business and work in the DRC. The responses also indicated that the native speakers of the Katanga language stayed in the Katanga province, particularly in Kolwezi, Likasi and Lubumbashi cities. In response to the question on who the native speakers of the Katanga language were and where they stayed, CHIEF1 explained:

*European people, traders and African people are the native speakers of the Katanga language. I mean that people who came to do their trade and work in the mining and other companies in Katanga province in the DRC and those who colonised the country are the speakers of the language. In addition, they stay in Katanga province in the DRC.*

Still on the same question, students from the University of Lubumbashi also had a similar perspective with the view explained above and articulated that the speakers of the Katanga language were people from the DRC and people from other countries. A respondent from FGP1 highlighted that:

*The native speakers of the Katanga language are people from different cultures, tribes and languages. That is, Katanga people, Congolese people from other provinces, former colonisers, traders and other African people that came to work and trade in the DRC. In addition, they stay in Katanga province, particularly in Kolwezi, Likasi and Lubumbashi.*

It also emerged during interviews that the speakers of the Katanga language stayed in the DRC, particularly in Kolwezi, Likasi and Lubumbashi cities in the Katanga province. This showed that the speakers of the Katanga language were both the speakers of the minority and the dominant languages.

### **5.3.3 Mutual Intelligibility between the Katanga Language and the Standard Kiswahili**

The data collected in this study indicates that there is mutual intelligibility between the Katanga language and the standard Kiswahili. The similarities were identified in that both languages had some common words and people could understand a bit of each when communicating in both languages. The respondents also indicated that the differences were that the Katanga language was a mother tongue or a creole, a minority language and was a pidgin variety of Kiswahili. They also added that many of the expressions, phrases, sentences and words of both languages were different. To support this, UVL2 explained:

*The similarities are that the two languages have some common words and people can understand a bit of each other when communicating in both languages. The differences are that the Katanga language is a mother tongue, a minority language and a pidgin variety of standard Kiswahili spoken in Katanga province while standard Kiswahili is a*

*dominant language. Many of the words, expressions, sentences and phrases in the two languages are totally different.*

The data obtained from the respondents on the aspects of the similarities and differences between the Katanga language and Kiswahili revealed that there were similarities between the languages because there were some common words. The Katanga language was a minority language, a creole or a pidgin language. Further, the Katanga language was an endangered language. In addition, two people could speak the Katanga language and Kiswahili and still understand each other. It also emerged during the interviews that there were differences between the Katanga language and standard Kiswahili. The reason was that many of the expressions, phrases, sentences and words of both languages were different as the Katanga language was only a variety of Kiswahili. In addition, standard Kiswahili was a dominant language. This means that in the DRC, when a speaker of the Katanga language spoke it, the speaker of the dominant language could understand a bit since the Katanga language is a variety of Kiswahili.

#### **5.4 Language Factors Affecting the Language Vitality and Endangerment**

The research sought to establish how the language factors were affecting language vitality and endangerment in the DRC. Data obtained from the respondents highlights that the Katanga language was affected because of the elevation of standard Kiswahili, French, English and other languages that are used in public sectors and enjoy prestige. On the other hand, Kiswahili was affected because French and English have the higher status. The respondents also indicated that the Katanga language borrowed words from the dominant languages, which is why it was not used in the economy; it was not learnt or taught at schools or universities in the DRC. The

problems are further complicated in the DRC which, because of being a multilingual country, has seen Congolese people forced to shift to the dominant languages. This has led to the discrimination of other languages, language endangerment and death of cultures since culture is linked to language.

In response to the question of how the language factors affect the status of the Katanga language, a University of Lubumbashi lecturer (UVL5) explained:

*In the DRC, it is difficult to see Congolese people use their mother tongues such as Kisongo, Lunda, Kimbala, Kibemba and the Katanga language in public environments. They always use French, English, standard Kiswahili and other languages in public environments and in other important areas. That way, other languages, including the Katanga language, are affected. I mean that the language factors that affect the status of the Katanga language are the official and national languages and other dominant languages. The fact is that at schools or at the universities, lecturers are forced to teach in French, English, Kiswahili and other languages and even students are forced to learn the dominant languages. The use of the dominant languages affects the lecturers and students' abilities in the Katanga language.*

Another CONGOP2 had a different opinion and remarked:

*Many of the minority languages in the DRC are affected by the dominant languages. For instance, when I am speaking the Katanga language, automatically, I must mix with the dominant languages' words so that my ideas, words and sentences can make sense. Therefore, the Katanga language is a mixture of many languages. French and English*

*are the major factors that affected the status of the local languages in the DRC because many of French and English words like “Aprili” and “kuchange” are used by Congolese Katanga people when speaking either the Katanga language or standard Kiswahili. The local languages borrow words from the dominant languages.*

University of Lubumbashi students were asked to discuss about the language factors affecting the status of the Katanga language in the DRC. The students’ responses were similar to the ones explained above. In the same views, students indicated that the dominant languages were used in public places, which affected the minority languages. Students also indicated that the Katanga language was not learnt at schools. In addition, the young people used French rather than the Katanga language for communication, since it is only a spoken language and it is not written in textbooks. In response to the question on how the language factors affected the status of the Katanga language, a respondent from FGP1 explained:

*The language factor that has affected the status of the Katanga language is that the Katanga language is a spoken language than a written language in textbooks. Therefore, the challenge is that the Katanga language is a spoken language rather than a written down for learning at schools. In addition, most of the young people prefer French language than the Katanga language as they think that by speaking French as an international language, they will appear to be more educated.*

The interviews conducted revealed that the Katanga language was affected because people used the dominant languages in the public domains. This is complicated as people in the DRC lose the ability to fluently speak the minority languages like the Katanga language. The results were that the young people used the dominant languages as they thought they would appear to be more

educated when speaking French since it is an international language rather than a minority language. It also emerged during interviews that French was one of the factors affecting the status of all the languages in the DRC, which included standard Kiswahili and all the minority languages as many French words were used when speaking either the Katanga language or standard Kiswahili. Furthermore, English affected the status of the minority languages in the DRC because it is an international language; although it is not used as an official language in the DRC, it enjoys prestige in the country.

#### **5.4.1 Impact of the DRC's Language Policy on the Vitality and Endangerment of the Katanga Language**

The research sought to establish how the language policy makers favoured French to become an official language and Kiswahili a national language. The data collected revealed that the DRC had many languages. The respondents also indicated that the French language had been chosen by those who colonised the DRC and people were forced to use French, which had a high status. French is an international language and a foreign language that is used in the education system, administration and in the economy of the DRC. In addition, standard Kiswahili is favoured because of the national identity it has. Kiswahili is an international African language used for cultural activities and it is also used as one of the main leading languages in the DRC. The respondents also added that standard Kiswahili was favoured because of the functions it shared with French. Reacting to this question, respondent CONGO1 said:

*The language policy makers in the DRC have favoured French to become an official language because the DRC has many languages. French is a European language or an international language; that is the reason.*

Still on the same question, respondent CHIEF1 brought a different perspective and articulated that the use of French was influenced by the people who colonised the DRC. He explained:

*The language policy makers in the DRC discouraged people from using the minority languages as the official and national languages, but they have favoured French, the colonial language. It has high status and economic influence. In addition, Standard Kiswahili is recognised officially in the policy of the DRC and it is also used for cultural activities.*

On the same question, University of Lubumbashi lecturers (UVL) were also interviewed on how French was favoured as an official language while standard Kiswahili was favoured as a national language by the policy makers in the DRC. Respondent UVL3 highlighted that:

*In the DRC, French is favoured because the language policy makers have forced people to use French as a dominant language and it makes people use it in administration, education and in the economy. Furthermore, standard Kiswahili is favoured because it is one of the main African languages and it is also used in administration, media and education environments. Kiswahili shares functions with “French” and “English.*

Data obtained from the respondents on the aspects of the language policy makers favouring French to be an official language and standard Kiswahili a national language in the DRC revealed that the Katanga language was, therefore, not recognised in the policy of the DRC. The reason was that the policy makers chose French, which is an international language of those who colonised the DRC because French had a high status and it also has economic influence. Concerning standard Kiswahili, it was favoured because it was an international African language

and is used as a national language for cultural activities and it was also used in some public areas in the DRC by sharing the same functions with French and English. This means that the language policies in the DRC did not promote the use of the minority languages like the Katanga language within the country as with the official and national languages.

#### **5.4.2 Educational Factor**

The research sought to establish how the educational factor affected the status of the Katanga language in the DRC. The data collected revealed that the dominant languages were used in the education system. In this case, the ability to use the Katanga language was lost since it was not used in the public sector. Responding to this question, respondent UVL2 said:

*Yes, education affects the status of the Katanga language because the more a language is learnt or taught in education the less it is endangered. The Katanga language is affected because of the education and the dominant languages that are used in the education system of the country. The Katanga language's ability is affected because of French, English, standard Kiswahili and other languages that are taught or learnt at schools or universities.*

A respondent FGP1 supported the view mentioned above by saying:

*The education influences the Katanga language as scholars or people learn how to read and write in the dominant languages at schools. In addition, if a language is not introduced at school or taught at school anybody's ability to read and write the language will be lost.*

The interviews conducted on the aspects of language used in education revealed that people learn how to read and write at schools. However, if a language is not introduced at schools, that language is endangered and the ability to read and write it will be lost; this is the case with the Katanga language, which is not recognised in the policy of the DRC as a language used in the education system. This means that the Katanga language is an endangered language because it was not used in public domains, such as the education system, where the Congolese-Katanga people could learn how to read and write.

#### **5.4.2.1 Medium of Instruction**

The research sought to establish the language that Congolese people used as the medium of instruction in the DRC, particularly in the Katanga area. The data collected highlighted that French was the medium of instruction and was also used in the work place. Respondents also pointed out that English, standard Kiswahili and other languages were used less in public domains. Most of them also added that during lunch time they spoke French and not the Katanga language or other languages. To support this, a respondent from FGP2 explained:

*The language used by the Congolese people, even at the University of Lubumbashi as the medium of instruction is French. We use French between students and lecturers or professors at the University. In addition, we use the Katanga language during lunch time with friends, but if other friends come from the different areas and they are not fluent in the Katanga language then we use French.*

Still on the same question of the language used as the medium of instruction in the DRC, a University of Lubumbashi lecturer (UVL4) said:

*French is the medium of instruction in the DRC. I use French at the university with my colleagues and students. I am teaching my class in French. The majority of students speak French during lunch time, but less the Katanga language, Kiswahili, English and other languages.*

Chiefs, elders and parents also supported students and lecturers' perceptions concerning the medium of instruction due to the reasons explained above. Data obtained from the respondents on the issues of the language used as the medium of instruction revealed that French was the medium of instruction in the DRC. It also emerged during interviews with some of the students that during lunch time they used French because many people or their friends were not fluent when communicating in the Katanga language, but they could understand French. It was clear that Kiswahili, English and other languages were used less at the university or school. The literature review of this study revealed that the dominant languages were perceived by people as being able to open doors to more job opportunities and were also the languages mostly used in all public sectors in the DRC (Bergman, cited in Tembe & Norton, 2011; Tshotsho, 2006).

Furthermore, French could also give other social advantages to a person as it is an international language and that person can become powerful (Bokamba, 2012; Bokamba, 2011; Mongaba, 2012). According to Ladner (2009) and Crystal (2003), a powerful person is a person with power, knowledge, experience, political and economic influence that can positively or negatively affect other people's language, identity, education, economy and the culture in their community. This means that in the DRC, the minority languages such as the Katanga language were not used as the medium of instruction.

As a follow up question, the students were also asked to explain if the Katanga language was useful to them. Most of them agreed that it was useful as it helped people to communicate with fellow Katanga people and people from other countries such as Kenya, Zambia and Tanzania. In other cases, the Katanga language did not help them because it was not an official language or a medium of instruction. Responding to this, a respondent from FGP1 explained:

*Yes, the Katanga language is useful when we speak it with our fellow Katanga people. It helps people to communicate easily among Katanga people, people from Eastern parts of the DRC and people from other countries such as Tanzania and Kenya,*

Whereas a respondent from FGP2 said:

*No, it is not useful because people do not use the Katanga language as an official language or a medium of instruction. People use French to learn their subjects at the university.*

Interviews conducted revealed that the Katanga language was useful to Katanga people because the Katanga language helped them communicate within the Katanga area; with fellow Katanga people, people from the Eastern parts of the DRC and the speakers of Kiswahili from other Eastern and Southern Africa among others. It also emerged during interviews that the Katanga language was not useful to some of them because it was not an official language or a medium of instruction in the DRC.

### 5.4.3 Economic Factors

The research sought to establish how economic factors had affected the status of the Katanga language and the culture of the Congolese-Katanga people in the DRC. The data collected indicates that the economic factors affected the status of the Katanga language in a positive way since the Katanga area in the DRC had attracted speakers of the dominant languages and the speakers of the minority languages; they stayed there and learnt the Katanga language for communication. Respondents also indicated that the Katanga language was negatively affected by the high level of poverty in the DRC. The minority languages were not used in the economy. The respondents also indicated that people were not able to use the Katanga language as a medium of instruction and hence it was not developed. They also added that people preferred to use the dominant languages, other than the Katanga language, when doing their business. This led to language endangerment, death of language and loss of people's culture.

In response to the question on economic factors that had affected the Katanga language and the culture of the Congolese Katanga people, a respondent from FGP2 explained:

*Economic factors affect the status of the Katanga language, but in a positive way because the Katanga area is the economic province of the DRC that attracts people from other provinces and other countries. People from other countries or provinces have stayed in the DRC, particularly in the Katanga province; they have learnt how to speak the Katanga language for communication, in trading and use it in other forms of business*

Lecturers were asked to explain whether economic factors affected the status of the Katanga language and the culture of the Congolese people in the DRC. Most of them were positive that

economic factors affected the status of the Katanga language in a negative way. Respondent UVL4 said:

*The Katanga language is affected negatively by the economic factors because it is not allowed to control the economy here. The Congolese people prefer to use the dominant languages in business. This reason makes the DRC's economy to be very...very poor. The DRC has resources, but people do not have money to develop the minority languages for education and other activities. This has led to poor economy, stress, language endangerment, death of language and death of the culture of the local people.*

Data obtained from the respondents on the issues of how the economic factors have affected the Katanga language and the culture of the people in the DRC revealed that the Katanga language was affected negatively because of the dominant languages that were used as the medium of communication within the economy and other forms of business where their speakers controlled and exploited the economy and resources of the DRC. It also emerged during the interviews that when a language was not used within the economy of its own country, people will be discouraged to teach and learn that language and use it for communication, controlling the economy and resources in the country. These lead to the death of culture, language, poverty and instability in the country where the speakers of the minority language were not able to develop their own minority languages.

On the other hand, the Katanga language was affected in a positive way because the Katanga area is a wealthy province of the DRC and it has attracted people from other countries or provinces who stayed there and learnt the Katanga language for communication. This means that while the language policy of the DRC does not promote the use of the minority languages like

the Katanga language, the Katanga language has survived due to the fact that the Katanga province holds the economic strength to attract people such as traders, African people and European to stay there learn the language and grow the number of people speaking the language.

#### **5.4.4 Language Change**

The research sought to establish whether or not there were changes in the languages of the Congolese people in Katanga area of the DRC. It emerged from the data that there was a problem of contact between Katanga speakers and the speakers of the dominant languages because these languages had power and prestige. Respondents indicated that French and English had a strong influence to change either the minority languages or the national languages in the DRC. They added that standard Kiswahili had the power to change the Katanga language, but the power is less when compared to French and English. The data also illustrated that in the DRC, educated people ended up mixing the dominant languages with minority languages when speaking the minority languages. Reacting to the question on language change in the DRC, a respondent from FGPI pointed out that:

*There are changes in the language of the DRC because educated people end up mixing languages when they are speaking. So, French, English and Kiswahili do influence the Katanga language and other minority languages. All this has brought some of the changes in the Katanga language today compared to the previous years.*

Another response was given by UVL1, who remarked:

*The major problem of the changes in the languages is about the contact between Congolese Katanga people and the speakers of the dominant languages, which have power and prestige. For example, French and English have strongly influenced the change in languages in the DRC and most people use French words when speaking in their own languages and national languages. Kiswahili has a small impact to change languages in the DRC compared to French and English.*

Data elicited from the Congolese-Katanga people on the aspects of language change revealed that it was the problem of contact between the speakers of the Katanga language and speakers of French, Kiswahili and English because their languages have power. The implication is that external powers were able to influence other languages in the DRC. It also emerged during interviews that French had a strong influence to change the languages used in the DRC, which includes the Katanga language, Kiswahili and other languages where educated people ended up mixing words when they were speaking the minority languages.

#### **5.4.5 Negative Values in the Languages and Cultures of the Congolese People**

The research sought to establish the causes of negative values in the languages and the cultures of the Congolese-Katanga people in the DRC. The data collected shows that the Katanga people were the cause of negative values since they favoured the dominant languages that are used in the education system. On the other hand, the dominant languages, speakers of dominant languages and their cultures were the cause of negative values since their languages were used in public areas and in the economy of the DRC. Respondents also indicated that the Katanga language was not used in public institutions and people were not encouraged to use it.

Furthermore, the data showed that in the DRC, the dominant languages continued to enjoy prestige and exploit resources. The dominant languages caused language endangerment, discrimination of languages, death of culture and poverty. The respondents also added that the language policy in the DRC could solve the problem of negative values to promote the minority languages and protect the cultures of the Congolese people such that the minority languages could be used as official languages. To support this, respondent UVL5 explained:

*The dominant languages, speakers of dominant languages and their cultures are the cause of the negative values in the DRC. The Congolese people have favoured the dominant languages to be used in public areas because they have power and continue to enjoy prestige and exploit resources in the country. The dominant languages have caused language endangerment, discrimination of the languages, death of the cultures and poverty. That is why the minority languages are not used in public areas, they are not used in the public institutions, education system, economy and people are not encouraged to learn them. In addition, the language policy in the DRC can solve the problem of negative values to promote the minority languages as official languages and protect the cultures of the people.*

It emerged from the data that the Congolese people were the cause of negative attitudes towards their own languages since they favoured the dominant languages and their cultures. On the other hand, the dominant languages were also the cause of a negative attitude in the languages and cultures of Congolese-Katanga people. For instance, French was used as an official language in the DRC and it also had power. The problem was further complicated as the dominant languages endangered other languages so that they could continue to enjoy prestige and exploit resources in

the country. The dominant languages caused the discrimination of the language, language endangerment and death of culture since culture is linked to the language.

It was revealed during interviews that the language policy in the DRC could easily solve the problem of negative values by promoting the minority languages and using them as official languages to protect people's cultures. On the other hand, the speakers of the dominant languages could also solve the problem of negative values since their languages and cultures affect the minority languages in the DRC. Due to the concerns raised by the respondents, there is likelihood that the language could go extinct because it was not used in public institutions, like the education system nor in the economy of the DRC.

As a follow up question, respondents were asked to explain if the cultures of the Congolese people, particularly in the Eastern and Southern parts of the DRC, were endangered because of their endangered languages. Data revealed that the cultures of the Congolese people, particularly in Eastern and Southern parts of the DRC, were in danger because of the dominant languages. Dominant languages lead to insecurity and poverty as the speakers of the minority languages were not able to benefit from their own minority languages, cultures and resources. Responding to this, a respondent CONGOP3 explained:

*The cultures of the Congolese people in Eastern and Southern parts are in danger because of the dominant languages. In addition, the minority languages and their speakers are not protected in the country. The cultures are in danger because of the economic issues or resources that are used by people from some parts of the world. The DRC can be among the rich countries in the world, but innocent people suffer in order to survive.*

Data obtained from the respondents on the issue of the culture of the Congolese people, particularly in Southern and Eastern parts of the DRC, being in danger shows that the cultures of the Congolese people were in danger because of the dominant languages. It was also revealed during the interviews that the danger was due to economic issues where the dominant languages imposed their authorities on the minority languages. However, the minority languages and their speakers were not protected in the country and they also suffered in order to survive. It was clear that the danger led to the insecurity, particularly where the dominant languages like Kiswahili and its varieties were used in the DRC. This showed that the minority languages and their cultures in the DRC were often associated with negative values such as lack of education, poor economy, insecurity, traditional activity and poverty.

#### **5.4.6 Congolese-Katanga People and Language Shift**

The research sought to establish how the Congolese-Katanga people shifted to the dominant languages in the DRC. It emerged from the data collected that the Katanga people shifted because they were forced to use the dominant languages. Respondents also indicated that they shifted because of the economic, work and educational gains of the dominant languages. The data also shows that languages have shifted because the Katanga language was spoken and used in only one of the provinces in the DRC. In response to the question on how they shifted to the dominant languages, a respondent from FGP1 mentioned that:

*Congolese people shifted to the dominant languages because we are forced by those people to use the dominant languages as the official and national languages, but we are not forced to use the Katanga language since it is a spoken language used in only one*

*province and it is not a dominant language in the DRC. In addition, people shifted for the work, economic and education advantages.*

Data obtained on the issue of language shift highlighted that the Congolese-Katanga people were forced to use the dominant languages for economic, work and educational gains. Furthermore, the Katanga language was used in only one province of the DRC. This showed that the Congolese-Katanga people shifted to the dominant languages for numerous advantages and in the process abandoned their own minority language.

#### **5.4.7 Language Endangerment**

The research sought to establish how the Katanga language was endangered in the DRC. Data shows that the dominant languages were the cause of the Katanga language's endangerment in the DRC. Respondents also indicated that the Katanga language was not taught or learnt at schools; it was reduced to be a spoken language; it was a creole or mother tongue and a pidgin variety of Kiswahili; spoken only in the Katanga province in Kolwezi, Likasi and Lubumbashi cities. Further, it was spoken by a minority people and it was not spoken by the majority of the youth in the DRC. They also added that the Katanga language was a mixture of many languages. In response to the question on how the Katanga language was endangered, respondent UVL2 said:

*Yes, it is endangered because it is mother tongue or a creole or pidgin variety of Kiswahili, spoken by the minority number of people only in the Katanga province and it is a mixture of other languages. In addition, the Katanga language is endangered because of French, Kiswahili and English that are used in the public sectors.*

Still on the same question, parents, chiefs and elders were also asked to explain whether the Katanga language was endangered in the DRC. They indicated that education was the reason the Katanga language was endangered. Respondent CONGOP4 indicated that:

*The Katanga language is endangered because it is a minority language, a creole and mother tongue spoken only in the province of the Katanga in Kolwezi, Likasi and Lubumbashi cities. It is spoken by a few people and it is not a powerful language that is used for the economy and in the education.*

The data elicited from the respondents on the aspects of language endangerment revealed that the Katanga language was endangered because it was a minority language, a creole and a pidgin variety of Kiswahili, spoken in one of the provinces in the DRC. Also, it was indicated that the Katanga language was a mixture of many languages such as French, English and Kiswahili. That way, the use of the minority language was being reduced in public domains and its speakers moved towards using other languages. This means that in the DRC, many of the languages like the Katanga language, are known as minority languages and are not used in the economy and education system.

As a follow up to the question, the students from the University of Lubumbashi were also asked to explain about the loss for the DRC if the Katanga language died. The data collected revealed that the Katanga language would be lost if it was not spoken by the majority of the people. The respondents also indicated that the Katanga area in the DRC was suffering because it was losing its identity. They also added that they were losing the ability to speak the Katanga language. Reacting to this question, a respondent from FGP1 stated:

*Yes, it is possible to lose the Katanga language if people do not speak it often. If the Katanga language dies, it will be a death of culture, death of people who speak the Katanga language. The children, young sisters and brothers may lose the ability to speak the language because of the dominant languages that are used at schools and in the economy. That is, the country will suffer a great loss because it will lose identity of the Katanga language and dialect of the DRC. Furthermore, the speakers of the Katanga language will lose a part of their culture and important resources than other cultural groups in the DRC.*

Interviews also revealed that people could lose the ability to speak the Katanga language if it was not spoken widely in the country. For instance, if a language was not used at school or in the economy and if it was not used by children in the community, its speakers would lose the ability to speak the language. It also emerged during the interviews that some people might not lose the ability to speak the Katanga language as they used it often. Therefore, if there was no policy in place to promote minority languages like the Katanga language, and use it in education, the economy and in the work places of the DRC, the minority languages might disappear and people would lose their identity and their culture.

#### **5.4.8 Language Resistance**

The research sought to establish how the Katanga language resisted becoming extinct. Data collected revealed that Katanga people wanted French, English and Kiswahili to be used as the dominant languages in the DRC for education, improving quality of life and social advantages, and for international communication when travelling to other countries. Some of the respondents

indicated that the Katanga language could not be made extinct since it carried their identity, history and culture. They also added that it was difficult for old people to change languages because it was too late for them to learn or use other languages. Reacting to the same question, CONGOP3 explained:

*The Katanga language can be extinct because people want French, English, Kiswahili and other dominant languages to be used in the country since they offer us social advantages and better life. In the DRC, people use the dominant languages in education and at the work place. In addition, French and English are used in the DRC and many people want these languages for international communication and to travel to other countries while the Katanga language is limited in one province and is used by a few people in the DRC. I want it to die.*

In disagreement with the view explained above, ELDER1 said:

*No, the Katanga language cannot be extinct because I am old and it is too late for me to learn other languages. I do not want to lose my culture and language. The Katanga language carries my culture, history and my identity. I am the one to speak or protect the language.*

Data elicited from the respondents on the aspects of how the Katanga language resisted being made extinct revealed that elderly people in the Katanga community did not want to change languages because it was too late for them to use or learn other languages as the Katanga language was linked to their culture and also carried their history. It emerged during interviews that some of the Katanga people wanted French, English, Kiswahili and other dominant

languages to be used in the DRC since they were used in education and at the work place; they offered people a better quality of life and other social advantages; they are also used for international communication when travelling to other countries.

It was clear that the problem is further complicated by the DRC being a multilingual country and the language policy makers favouring French, an international language of those who colonised the DRC, for the public purposes as well as they abandoned the minority languages like the Katanga language. French was also used as an official language and as a medium of instruction, as well as it was the language of commerce in the country. In addition, national languages like standard Kiswahili were another language factor that affected the status of the Katanga language in the DRC because it was a dominant language used in some public areas and for cultural activities.

Furthermore, the data also revealed that the English language was not an official or a national language in the DRC, but it was one of the dominant languages used in public sectors of the DRC and it also affected the status of the Katanga language because of the high status it was associated with. As a result, the Congolese-Katanga people shifted to the dominant languages that had high status and were used in public sectors. In that way, the Katanga people lost confidence in the Katanga language. The problem has further led to poverty, discrimination of the language and poor economics. Also, minority languages were not promoted in the policy of the DRC. In addition, there were changes in the languages, for instance people mixed languages when speaking their local languages. These also caused negative values in the minority languages and the cultures of the Congolese people, particularly in the Katanga area. This meant that many of the languages in the DRC, including the Katanga language, were endangered

because of the elevation of the dominant languages that were used in education and in the economy.

## **5.5 The Perceptions of Katanga People towards the Existence and Survival of their own Languages**

This section focuses on language use in the DRC; language of communication in the Katanga community, language of communication in the market and home domains. The section also focuses on the roles that the Katanga language, standard Kiswahili and French language play in the DRC, the role that the language community plays as the identity of the Katanga people, types of linguistic resources that the Katanga language, standard Kiswahili and French have, association between economic factors and the Katanga language, standard Kiswahili and French, and the future of the Katanga language.

### **5.5.1 Language Choice and Use in the DRC**

The research sought to establish how the language policy makers in the DRC selected a specific language for use. Data indicates that the choices made were controlled by the former colonisers of the DRC. French, English, standard Kiswahili and other languages were used in public domains because of their high status. Respondents also indicated that the Katanga language was used as a home language and was also used in the market place as a pidgin. Reacting to this question, a respondent from FGP1 highlighted that:

*The language policy has chosen the dominant languages spoken by those who have high status, especially French - a language of those who colonised the DRC, which language*

*also has economic influence on the distribution of natural wealth in the country. In addition, in the DRC, the Ministers of Education have imposed the teaching of the official and national languages in education. The national languages are used by the local people in their provinces.*

The interviews conducted on the aspects of the selected language in the DRC revealed that the language policy makers in the DRC selected the specific language of the former colonial masters, which had high status and economic influence. It also emerged during interviews that the choice depended on the Ministers of Education, who dictated on languages that could be used in education. It was clear that the language policy makers imposed the teaching of national languages in the education system, but not in the specific provinces where they are used. This meant that the language policy makers selected the dominant languages rather than the minority languages because of the economy and education.

### **5.5.2 Language of Communication in the Katanga Community**

Communication is understood to be exchanges that take place among people in their community or between the speakers of the minority languages and the speakers of the dominant languages in a particular community. Therefore, the respondents were also asked to explain if in the Katanga community, people used a creole or a pidgin in public sectors, such as media, government institutions and in education, for communication. It emerged from the data that in the Katanga community, members did not use pidgin language in public sectors. A pidgin, like the Katanga language, had low status and was only used in private sectors such as homes, in the market places and on the streets. The respondents also indicated that the dominant languages such as

French, standard Kiswahili and other languages were used in public areas and had high status. Reacting to this question, PFOC4 mentioned that:

*Television and radio programmes used the dominant languages. The government offices and other public services communicate in French. In the education system, people use French, but less English, Kiswahili and other national languages. In the media and in church, people use Kiswahili, Kikongo, Lingala, Tshiluba and French. One can easily understand that Kiswahili, English and French have high status. Therefore, in the DRC, mother tongues are not used in the government, media and the education activities. I mean that the Katanga language does not hold the same status as the dominant languages because of its lack of use in public sectors in the DRC.*

The elders were further asked about the language that the Katanga people used to communicate in public sectors; they had similar opinions as explained above. ELDER2 pointed out that:

*News and other important information in the media used French, Kiswahili and other languages. In the government offices, people use French for both oral and written communication. In the education system, people use French as the medium of instruction. In the Katanga community people do not use pidgin, creole language or mother tongue in public sectors.*

The data obtained from the respondents on the aspects of the language that the Katanga people used to communicate in public areas indicated that a mother tongue, a creole and a pidgin language, such as the Katanga language, could not be used in public sectors. The reason was that the Katanga language was not recognised in the policy of the DRC since only the dominant

languages were used in public places. For instance, French is used for keeping government records. Standard Kiswahili, English and other languages were also used in public sectors such as education. News was given in Kiswahili, Kikongo, Lingala, Tshiluba and French in the DRC.

It was clear that people used the dominant languages rather than the minority languages for both oral and written communication. This means that in the DRC, people did not use creole or pidgin language for communication in public areas.

### **5.5.3 Language of Communication in the Market and Home Domains in the DRC**

The research sought to establish the language that the Congolese-Katanga people used in the market and in home domains. Data revealed that the Katanga language was used at the market place, at home and in the streets of the Katanga community. Respondents also indicated that the dominant languages like French, Kiswahili and Lingala were also used in private domains, but English was used less in some houses. To support this, respondent PFOC2 said:

*In the market place, people use French and the Katanga language while at home people use French, English, Kiswahili and the Katanga language.*

Asked the same question, UVL1 highlighted that;

*The minority languages are used at the market, shop, home and in the street. At home, I use standard Kiswahili, French, English and the mother tongue or the Katanga language with my family. In the market place, I use French and the Katanga language with vendors and other people.*

Data indicates that the Katanga people used the Katanga language in the market place, home, shops and in the streets. The implication is that the Katanga language faced stiff competition from standard Kiswahili, French, English and other languages, which were also used in private sectors. For instance in many families, children could not speak or understand the Katanga language because they used both the minority and the dominant languages at home. The impact of the dominant languages on the minority languages of the DRC is a danger, particularly in the Katanga language, because the dominant languages were not only limited to the public domains but were also used in private sectors. Therefore, this means that in the DRC, people used both the dominant languages and the minority languages for communication in the private areas.

#### **5.5.4 The Role of the Katanga Language, Standard Kiswahili and French Language in the DRC**

The study also sought to establish the role that the Katanga language, standard Kiswahili and French languages played in the DRC. Analysis of data indicates that the Katanga language occupied a low status; it only played a role in private sectors for cultural activities. The respondents also indicated that the Katanga language played an important role for communication as the Katanga area was an important economic province in the DRC. They added that the dominant languages had high status and were also widely used in public sectors. For example, French and English played a big role in technology, global markets and education; Kiswahili played a role in the education, in the media like national news and used for cultural activities. In response to this question, respondent CONGOP1 explained:

*The Katanga language plays a minor role because it is not a dominant language, whereas French and Kiswahili play the bigger role because they are the dominant languages used as the official and national languages. I mean that the dominant languages are used in both private domains such as at home and public sectors. For instance, French is a medium of instruction used at the work place, market place, in the economy and also controls everything in the country.*

Asked the same question, University of Lubumbashi lecturers shared a similar perspective and articulated that the dominant languages played a role in the global market and technology, while the minority language played a role at home, on the streets and for personal communication.

UVL2 mentioned that:

*French and English play major roles in technology; global market and they have very high status. French is a medium of instruction and an official language in the DRC. Kiswahili is a national language used in some public areas while the Katanga language is not playing the same role as the dominant languages. Its role is limited to the Katanga community for communication and private activities.*

Data relating to aspects of the role that the Katanga language, standard Kiswahili and French play in the Katanga area indicates that the Katanga language did not play the same role as the dominant languages. The reason was that the Katanga language, an endangered language, was not used in the global markets, in the economy and other public areas. It also emerged during interviews that French and English were used in the global market, in technology and also had a very high status. Kiswahili played a role in public sectors, for example, in education, media and it had national status. Kiswahili played a role in both private and public sectors. This means that

in the DRC, minority languages like the Katanga language did not play a role in public domains but played a role in private sectors, for cultural activities and being a street language in the Katanga community.

### **5.5.5 The Role the Language Community plays in the Identity of the Katanga People**

The study also sought to establish the role that the Katanga language played in the identity of the Katanga people in the DRC. Data shows that the Congolese-Katanga people were able to distinctly identify themselves as community members from other communities, languages, cultures and people. That is why the pronunciation and accent of the Katanga people are different from the rest of the Congolese population. Respondents also indicated that the Katanga language was not used as a dominant language. They added that the Katanga community had many people, it was among the biggest provinces in the DRC and it possessed a lot of mineral resources. To support this, a respondent from FGP1 explained:

*The Katanga community plays an important role because people are many and it is among the biggest provinces in the DRC. The Katanga province possesses a lot of mineral resources and it is the economic province of the DRC. Therefore, these make the Katanga language identify people as community members distinguishable from other communities, languages, cultures and people.*

Asked the same question, University of Lubumbashi lecturers had different views and indicated that people identified themselves as the speakers of the Katanga language by the accent or pronunciation of some words. Respondent UVL5 pointed out that:

*In the DRC, we have the same life style such as greeting, education, dressing, marriage and food. People identify us as the speakers of the Katanga language by the accent or pronunciation of words. For instance, when a person comes from the Eastern parts of the country people can identify that person by the accent and pronunciation of certain words.*

Data on the role of the Katanga language in the identity of the Katanga people revealed that the Katanga language was used by people as the carrier of the Katanga people's identity because people committed themselves to using the language as a means of communication. The Katanga language played an important role in identifying people within the community and distinguished them from one cultural group to another by their accent and pronunciation of certain words. It also emerged during interviews that the Katanga language was not used as a dominant language. In addition, the Katanga community played an important role because it was among the biggest provinces and also had a lot of mineral resources in the DRC. This means that the Katanga language distinguishes the Katanga people a people different from other communities, languages, cultures and people by the way they spoke.

#### **5.5.6 Types of Linguistics Resources that the Katanga Language, Standard Kiswahili and French have in the DRC**

The study also sought to establish which types of linguistics resources the Katanga language, standard Kiswahili and French utilised in the DRC. Data indicates that the dominant languages had access to linguistics resources, for example books, films, songs and dictionaries. The respondents also indicated that the resources were written in the dominant languages. They also

added that the Katanga language was used in cultural songs, drama, dances and cultural food. In response to this question, a respondent from FGP1 explained:

*Kiswahili, English and French are written down and read. Books are available in these languages. In addition, the dominant languages are used in public domains because resources are written or used in the dominant languages while pidgin or creole is used at home or in the street.*

Another factor of linguistic resources given by CONGOP2 was that the dominant languages had economic resources and were available in songs, films, journals, dictionaries and books. Respondent CONGOP2 pointed out that:

*The dominant languages have a lot of linguistic resources such as access to economic resources, use in songs, films, journals, books and dictionaries while the minority language is used for traditional activities such as cultural food, songs, drama and dances.*

Data obtained from the respondents on the types of linguistic resources found in the language of the Katanga people in the DRC revealed that the Katanga language was used in cultural songs, dance, food and drama. Many linguistic resources such as books, songs, films, journals, dictionaries and economic factors were available only in the dominant languages. Therefore, the dominant languages had abundant resources and their speakers had sources of income to promote their languages.

### **5.5.7 Association between Economic Factors and Language**

The study also sought to establish how the economic factors were associated with the status of the different languages; that is, the Katanga language, standard Kiswahili and French. Data indicates that a language might have great status if it is used in commerce. This means that the dominant languages were often associated with work, business, jobs and education. To support this, a respondent from FGP2 stated that:

*A language will have greater status if it is used in the economy, jobs and other important activities rather than the one used at home like the Katanga language. That is, the dominant languages are associated with the economy of the DRC.*

Still on the same question, UVL4 put it differently:

*The minority languages are not associated with the education and economy of the country, only the dominant languages are often associated with economy and education. The minority languages are poor in terms of economic resources.*

Data relating to the issue of economic factors associated with the status of the Katanga language, standard Kiswahili and French in the DRC shows that the Katanga language was not associated with economic issues. The reason is that jobs, business, education and other important activities made use of the dominant languages. It emerged during interviews that a language would have a high status if it is used for economic activities rather than the one used in the market, home and in the street. Therefore, most of the languages in the DRC, like the Katanga language, were not used in the economy of the country, but were limited to local activities.

### 5.5.8 Future of the Katanga Language

The study also sought to establish predictions about the socio-linguistic future of the Katanga language. Data highlights that the Katanga language would survive if its speakers continued to use it, if the number of people who can spoke it increased and if it was recognised in the policy of the DRC. Respondents also added that people needed programmes where they could teach and learn how to use the Katanga language so that it could be protected and can survive. Reacting to the question of whether the Katanga language would survive, a respondent from FGP2 stated:

*The Katanga language will survive if they establish the programmes where people can be able to teach and learn it, if it is recognised in the policy of country. In addition, the Katanga language will survive if it is used often by children and young people and also used in the economy.*

Asked the same question, a parent originating from another country had a different way of thinking and pointed out that the Katanga language would survive if it was used in the public domain and if the number of its speakers increased. Respondent PFOC1 said:

*It is difficult for the Katanga language to survive. For instance, if the number of speakers of the Katanga language does not increase and if it is not used in public areas and in the economy, it cannot survive.*

Therefore, data indicates that the Katanga language would survive if it was recognised in the policy of the DRC and if the language policy established programmes where people could be able to teach and learn how to speak and write it in schools or universities and also spoke it at home. In this way, the number of people using the minority language would increase. It was

clear from data that the Katanga language was not used in public domains because it was regarded as a pidgin or creole language used in private activities in the Katanga area of the DRC.

The Katanga language was useful to the Katanga people since it helped them communicate within the community, particularly with people from the Eastern parts of the DRC and people from other countries. In addition, the Katanga language played a role of carrying the identity of the people's culture within the Katanga community and distinguished people from other cultures by the accent and pronunciation of certain words.

It emerged that the Katanga language also played an important role because it was spoken by a large number of people as the Katanga community was among the biggest provinces in the DRC and was the economic hub of the DRC. At the same time, the Katanga language was not used as a medium of instruction in the DRC's education system. Therefore, it did not control the economy of the country. In this way, the Katanga language was not used all over the country and was facing stiff competition from the dominant languages because the youths did not see its importance in their lives.

It was revealed during interviews that the dominant languages were written down and had books, dictionaries and journals amongst others. French was used to keep the government records; it was also used by students during lunch time so that some concepts learnt could be well explained and understood. Furthermore, the national languages such as standard Kiswahili, Kikongo, Lingala and Tshiluba were used less at the universities or schools, public and private domains. For example, Kiswahili was used in the first three years of primary schools and was also one of the courses at the universities. It was also used in the media. In addition, Kiswahili was also used at home and had high status as compared to the Katanga language. This meant that if there was

no policy in place for uses the minority languages like the Katanga language in public sectors as a medium of instruction, there would come a time when the minority languages would die a natural death in the DRC.

## **5.6 Strategies to Revitalise or Maintain Minority Languages**

The study also sought to establish what strategies the Katanga community used to revitalise or maintain their minority language in the DRC. The data collected revealed that only a few strategies were used, which included encouraging people to use the Katanga language at home, on social networks, at the market place and when organising local meetings. In response to this question, a respondent from FGP1 said:

*No, the community does not play a role and does not have strategies to revitalise the minority language in the DRC because some children and other people in the Katanga community understand the minority language, but they do not speak it. The minority language does not have books or dictionaries that the community can use in strategies to teach the language.*

In disagreement with the view mentioned above, respondent CONGOP1 stated:

*The community plays a minor role in maintaining the Katanga language by teaching and speaking the Katanga language when organising local meetings. The elders in the Katanga community held workshops to teach the youths and kids in the Katanga language.*

Data elicited from the respondents on the aspects of the strategies used by the Congolese-Katanga people to revitalise the Katanga language revealed that the community did use a few strategies, for example, the Katanga community speak the language, workshops were held to teach the language to the youths and children in the Katanga and the language was also used in local meetings, but without books and dictionaries. Therefore, this showed that in the Katanga community, people did not use many strategies to revitalise or maintain their minority language.

### **5.6.1 Authorities Encouragement of Katanga People to Revitalise or Maintain their Languages**

The study also sought to ascertain how the authorities encouraged the Congolese-Katanga people to revitalise or maintain their own languages. Most of the respondents indicated that the authorities did not encourage people to revitalise and maintain their language because they did not allow this language to be used as a medium of instruction. The respondents also indicated that the authorities wanted the dominant languages to be used at schools, in the economy and at the work place. In a few cases, the authorities encouraged people to use the Katanga language by interpreting the messages transmitted to them in the dominant languages. Reacting to this question, a respondent from FGP1 highlighted that:

*The authorities prefer people use the dominant languages in public sectors since the Katanga language is not an official language in the country. Students, lecturers, other people and the staff members are allowed to speak French, sometimes English and the national languages. The Katanga language is spoken openly amongst Katanga people and people are permitted to use the minority language in private environments.*

In disagreement with the above explained view, another respondent from FGP2 stated:

*Yes, the authorities did encourage people to use the minority language. For example, at the work place, people can use the Katanga language to interpret the messages that people were told in the dominant languages.*

The data obtained from the respondents on the aspects of whether the authorities in the DRC encouraged the Katanga people to revitalise and maintain the Katanga language revealed that the government did not encourage the Katanga people because the minority language was not an official language used in the work place and other public areas. At the same time, the authorities did encourage the Katanga people as they allowed them to interpret the message used during meetings in the dominant languages. This means that in the DRC, minority languages like Katanga were not developed because people were not encouraged to use their own languages in public domains as the dominant languages took preference.

### **5.6.2 Parents and Lecturers Encouragement of the Students to use the Katanga Language**

The study also sought to establish whether the lecturers and parents encouraged the youth or students to use the Katanga language. The data analysed revealed that they did not encourage the youths or students because French was used as the medium of instruction in the education system. At the same time, they did encourage the youths, parents and other people to use the Katanga language so that the minority language can be maintained. In response to this question, respondent UVL2 said:

*I do not encourage the students because there is no subject taught in minority languages like the Katanga language at the university or school. French and other dominant languages are used here in this institution.*

Asked the same question, respondent CONGOP1 had a different opinion and said;

*I do...I do! I always do encourage the youths, even parents and other people at home here so that this language cannot die, but can be maintained.*

As a follow-up question, the University of Lubumbashi students were asked to explain whether their supervisors or lecturers and parents encouraged them to use the Katanga language. Most of them indicated that their lecturers did not encourage them because the Katanga language was not a medium of instruction in the DRC. In a few cases, their parents did encourage them because they wanted to keep the Katanga language alive; parents also wanted them to have knowledge of the Katanga language. The respondents also added that they were encouraged to use the dominant languages for jobs and international communication. Responding to this question, a student respondent from FGP1 explained:

*The lecturers do not encourage us to use the Katanga language because it is not a medium of instruction. The parents do encourage us because they want us to have some knowledge of the local languages. In addition, parents do encourage the children to speak or learn at least the Katanga language at home because they want to keep the Katanga language alive. They also encourage us to use the dominant languages for jobs and international communication.*

Data indicates that the students were not encouraged by their lecturers because they wanted the students to use the dominant languages, which were used in the work place, schools, universities and for job opportunities as well as for international communication. At the same time, some parents did encourage the students, youths and other people because they wanted to keep the Katanga language alive and for the youth to get some knowledge of the local languages. In that way, the Katanga language could be revitalised.

### **5.6.3 Written Materials or Books**

The study also sought to establish what written documents the Katanga language had. Data indicates that the Katanga language did not have books or journals, but it had written materials in the form of letters. Most of the respondents indicated that books, assignments, minutes of meetings and exam papers were mostly written in French, with a few in English and other national languages. They also indicated that standard Kiswahili had books and dictionaries. In response to the question on whether or not the Katanga language had written materials and books, respondent CONGOP2 highlighted that:

*Books and dictionaries are not written in the Katanga language. It has written materials in the form of texts or letters. The dominant languages have both published and unpublished documents which are kept in many of the libraries in the DRC.*

Asked the same question, respondent UVL2 highlighted that:

*The written documents that I use to teach my class, the reports or minutes of the meetings, books, theses, exam papers, students' courses and assignments are written in*

*French, in English and the national languages such as standard Kiswahili, Kikongo, Lingala and Tshiluba. The Katanga language does not have books and dictionaries because it is a pidgin variety of Kiswahili.*

The University of Lubumbashi students were asked to explain whether the Katanga language had written materials or documents and where they were kept. Students had the same views as those mentioned above. A respondent from FGP1 told the researcher that:

*Books and dictionaries are mostly written in French and we are not aware of any material written in the Katanga language and where they are kept.*

Data elicited from the respondents on the issues of written materials and books that the Katanga language had showed that books were written in the dominant languages, particularly in French; for instance, students' assignments, courses, minutes of the meetings and exam papers were written in French. It also emerged during interviews that English was used less, but it had many books and dictionaries kept in the libraries. Also, the national languages had books and dictionaries. Furthermore, standard Kiswahili had dictionaries and books used at schools. This showed that the minority languages, like the Katanga language, were endangered because they did not have books and dictionaries.

#### **5.6.4 Support to Revitalise the Katanga Language**

The study also sought to find out the types of support that the Katanga people received to revitalise or maintain their language. Data indicates that the government of the DRC provided the Katanga people with some books in Kiswahili and French, which did not help the minority

language. The respondents also indicated, however, that local people held workshops in the Katanga language. In response to the question on the support they received to revitalise the Katanga language, respondent CONGP1 said:

*The government gave us Kiswahili and French books as support. In addition, other people learnt the Katanga language to communicate with Katanga people when doing business.*

Reacting to this question, a respondent in FPG1 had a different opinion and remarked:

*The elders organised and held workshops teaching and informing people in the Katanga language because in the Katanga community, the elders do not want to see the Katanga language die out.*

Asked the same question, respondent CONGOP3 explained:

*People do not receive support from the government or from other people to revitalise the minority languages. The authorities in the country do not give people support. They do not care about us. Things are tough, maybe in future they will improve them. We need to pray...pray for the DRC so that God can help innocent people who are struggling in their lives.*

Data indicates that the government was giving support to national languages in the form of books. It also emerged from the respondents that nothing was done with regards to the Katanga language because the respondents felt the government did not care about the Congolese people, particularly those whose home language was the Katanga language. It was also revealed during

interviews that the elders held workshops teaching and informing people about the Katanga language because they did not want the Katanga language to die. Furthermore, people from other communities or countries learnt the Katanga language because they wanted to do business with the Katanga people. It was clear that the Congolese people felt the support offered by the government and other people were inadequate.

#### **5.6.4.1 Type of Support Needed by the Congolese-Katanga People**

The study also sought to find out the type of support that the University of Lubumbashi lecturers and students needed. Data revealed that they needed a lot of support in the form of scholarships, bursaries and jobs that could allow people to teach or learn the minority languages at schools and use them in commerce. The study participants indicated that they needed transport, books, computers, projectors and funds for photocopying and printing. Data also revealed that they needed training centres, laboratories and libraries where they could learn or teach the minority language. To support this, respondent UVL4 explained:

*People need equipment such as computers, projectors, transport, jobs and books. People also need scholarships or bursaries and funds for photocopying and printing. In addition, people need laboratories, training centres and libraries that can allow people search, teach and learn the minority languages in the education system and use them in the media, government and other important offices.*

Data generally indicates that the Congolese-Katanga people needed support in the form of scholarships and bursaries that could allow them to use the minority languages in public sectors and in the economy. It also emerged during interviews that they needed transport, books,

computers and projectors. In addition, the Katanga people needed training centres, laboratories and libraries where they could search, teach and learn the minority languages. This way the Katanga language can be revitalised and spoken openly amongst people.

There were no strategies in place to revitalise the Katanga language. Only a few strategies were used, such as teaching and learning the Katanga language in private areas, when organising their workshops and meetings, and doing small businesses on the streets. Apart from that, the authorities and the language policy did not encourage the Katanga people to revitalise their minority language. They preferred people to use French, English, Kiswahili and other dominant languages in public areas and in the economy. It almost appears as if they wanted all the minority languages, including the Katanga language, to die. Some of the students said even their parents or their lecturers did not encourage them to use the Katanga language. The reasons were that the Katanga language was not a dominant language; it was not a medium of instruction; it was not the official and national language used at the work places, education system and in the economy.

The dominant language, French, was used in written assignments, courses and examination papers. English had many books and dictionaries as well as being associated with the economy. Other national languages and standard Kiswahili had books and dictionaries used at schools. The Katanga language had written materials in the form of letters and texts.

## **5.7 Document Analysis**

Analysis of documents was used to understand the grammatical structures such as phonology, syntax and morphology of the Katanga language in the DRC. It was easy for a written language to be maintained or revitalised when compared to a language that did not have books, codified or

did not have orthography. For instance, the use of journals, dictionaries, grammar phrases and books in education, printed mass media and printed government documents was an important tool that could be used to maintain or revitalise a minority language (Ouane & Glanz, 2010; UNESCO, 2003). This is in line with Hinton (2003), who pointed out that a dictionary, grammar and a body of text were the minimum written documents that must be obtained for each language. However, few of the endangered languages were written down or even recorded. This is the case with the Katanga language, which did not have books, dictionaries and the body of texts that could be obtained from it as it was a mere minority language used for private matters.

Furthermore, the Katanga language did not use French and standard Kiswahili' orthographies, but it borrowed words from them. In the historical background of the DRC, Congolese-Katanga speakers of the minority languages and the speakers of the dominant languages were closely related to each other in the DRC, particularly in the Katanga province (Tshibambe & Kabunda, 2012; Njubi, 2009). Most of the writings in the Katanga language were mixed with the dominant languages (Luffin, 2007). To clarify this, Karanja (2006) points out that the varieties of Kiswahili used in Kenya have taken the standard Kiswahili's orthography, which was based on the Roman alphabet. The old writings in some of Kiswahili's varieties were in the Arabic language and used the Arabic alphabet. In such a case, Luffin (2007) confirms that the writings in the minority languages of the DRC do not have standard' orthographies because some of them are pidgin languages, like the Katanga language.

According to Luffin (2007), the Kiswahili' books used in the education system of the DRC were written in Kiunguja language, one of the standard Kiswahili varieties spoken in the Eastern parts of Africa. None of the Kiswahili books and dictionaries showed a trace of the Katanga language

or any other varieties used in the DRC. Therefore, this showed that most of the written materials in the Katanga language were made up of local music and songs. It emerged from the respondent FGP1 who pointed out that; “*The Katanga language was used in local music and songs*”. Still on this issue, CONGOP5 said; “*the Katanga language was captured in films*”. One of the major advantages highlighted in written documents was morphology.

### **5.7.1 Morphology**

Morphology is used in this study to understand some of the grammatical structures of the minority language. Sharndama & Magaji (2014) point out that in applied linguistics, the term morphology refers to the mental system involved in word formation or to the branch of linguistics that deals with words, their internal structures and how the words are formed to have sentences, phrases and expressions. Furthermore, Sharndama & Magaji (2014) also state that morphology deals with the investigation of how morphemes are combined to form words. Morphology is defined by Amidu (1995) as when forms or elements of a language attach to another piece of word or words to have expressions, words and sentences in another language. Sharndama & Magaji (2014) also add that the morphology and syntax are related concepts that form the grammar of a language. This means that the Katanga words were attached to words from French, standard Kiswahili and English to have new words, expressions and sentences. Consequently, the Katanga language borrows words from these dominant languages as can be seen in the following words;

<b>The Katanga Language</b>	<b>French</b>	<b>English</b>
<i>Kuchange</i>	<i>Changer</i>	<i>To Change</i>
<i>Kupresente</i>	<i>Presenter</i>	<i>To Present</i>

*Mapapier*

*Les Papiers*

*Papers*

*Mafleur*

*Les Fleurs*

*Flowers*

The examples show that many of the dominant languages' words were included in the Katanga language's words (Kabuya, 1999). From the above example, the Katanga language prefix "**ku-**" is attached to French words which was "**-changer**" and "**-presenter**". In French "**-er**" indicates infinitive verb. The prefix "**ku-**" is also attached to English words which are "**to change**" and "**to present**". The marker "**ku-**" marks the infinitive form of the verbs in the Katanga language. In addition, the morpheme "**ku-**" which means "**to**" provides the morpho-syntactic frame in which French words "**-changer**" and "**-presenter**" are included in the Katanga language. The morpheme "**-change**" and "**-present**" in English are also included in the Katanga language. Furthermore, the example above also indicates that the marker or prefix "**ma-**" which means "**les**" in French is attached to the Katanga language words which are "**mafleur**" and "**mapapier**". The prefix "**ma-**" is also attached to English words which are "**papers**" and "**flowers**".

The marker or prefix "**ma-**" formed the plural of words in the Katanga language (Kabuya, 1999). The marker "**ma-**" in the Katanga language forms plural of a word from the dominant languages. The morpheme "**ma-**" in the Katanga language provides the morpho-syntactic frame in which French words "**-fleurs**", "**-papiers**" and English words: "**-papers**" and "**-flowers**" are included (Kabuya, 1999). This means that the Katanga language was developed by mixing and borrowing words from different languages (Kapanga, 2012). Therefore, this shows that the marker "**ku-**" and "**ma-**" in the Katanga language function as prefixes.

Many researchers such as Lindfors (2003) and Polome (1967) say that many of the minority languages borrow words from the dominant African languages as can be seen in the following words:

<b>The Katanga language</b>	<b>Standard Kiswahili</b>	<b>French</b>	<b>English</b>
<i>(Ku) + (ula)</i>	<i>Kula</i>	<i>Manger</i>	<i>To eat</i>
<i>(Ku) + (uya)</i>	<i>Kuja</i>	<i>Venir</i>	<i>To come</i>
<i>(ku) + (unuwa)</i>	<i>Kunywa</i>	<i>Boire</i>	<i>To drink</i>

The examples show that the Katanga language borrowed words such as “**kuula**” which is from standard Kiswahili “**kula**” (King’EI, 1990).

## **5.8 Conclusion**

The purpose of this chapter was to present the data obtained from interviews, focus group discussions and documents analysis on the socio-linguistic factors that determine dominance and resistance, with specific focus on the Katanga language in the DRC. An effort was made to present the data collected as factually as possible, mostly using verbatim statements captured from interviews, focus group discussions and stated ideas from documents to enhance validity.

The research questions of the study discussed in Chapter 1 of this study guided the interviews and discussions so that the objectives of the study are achieved. The chapter also presented data on the Katanga people’s perceptions towards their own languages. Data revealed that the dominant languages were recognised officially and were used in public and private sectors and for economic purposes in the DRC while the Katanga language was only used in private sectors

and it remained a pidgin or creole variety of Kiswahili. The study also revealed that the Katanga people did not get financial support from authorities or from the speakers of the dominant languages to revitalise their own languages. The findings of the research are discussed in the next chapter.

## **CHAPTER SIX**

### **DISCUSSION OF FINDINGS**

#### **6.1 Introduction**

The purpose of this research was to investigate socio-linguistic factors that determined language dominance and resistance. A case study of the Katanga language in the Lubumbashi urban centre of the Katanga province in the Democratic Republic of Congo (DRC) was the focus of the study. The main aim of the study was to examine the language factors affecting language vitality and endangerment, the perceptions of Congolese-Katanga people towards the existence and survival of their own languages and strategies used by the Congolese-Katanga people to revitalise or maintain the status of their minority language. The support that the Katanga people received from their authorities and from other people in the DRC was also of interest in this study.

#### **6.2 The Socio-linguistics Nature of the Katanga Language**

This section focuses on the Katanga language as a minority language, pidgin, creole or mother tongue and an endangered language. The section also focuses on the native speakers of the Katanga language and their community. In addition, the section focuses on mutual intelligibility between the Katanga language and standard Kiswahili.

### **6.2.1 The Katanga Language; a Minority Language**

The study established that the Katanga language is a minority language in the DRC. The literature indicated that a minority language refers to a language that has low status or is not recognised as either an official or national language (Crystal, 2010; Padharipande, 2002). This observation has been well documented by Enaikele (2014), who also states that many of the minority languages in Africa, particularly the ones that are used in the DRC, are under threat of extinction. He goes on to say that the minority languages are increasingly becoming endangered because the mother tongue appears to be acquired by a few young people whose parents are from the minority community. This implies that the status of the Katanga language is minority language, a creole or mother tongue as well as an endangered language of a particular people living in the Katanga community of the DRC.

### **6.2.2 The Katanga Language; a Pidgin Language**

Data revealed that the Katanga language was also a pidgin variety of standard Kiswahili because it is a mixture of other languages though it has its own rules. They mentioned that it was easy to communicate with Katanga people. In line with the above findings, the reviewed literature indicated that the Katanga language was known by many people as a pidgin variety of Kiswahili (Njubi, 2009; Didier, 2007). The findings of the study also correspond with research studies done by Finegan (2008), Onyeche (2002) and Aitchison (2001), who state that a pidgin language is a contact variety of many languages spoken by the community members when they do not have common language, hence another language is presented in the area to satisfy their communication needs. On the other hand, Balogun (2013) argues that like other pidgin

languages, the Katanga language is a term used to denote a Kiswahili pidgin language used among its speakers in order to facilitate communication needs in certain contexts. This implies that the Katanga language was formed as a result of a mixture of other languages such as French, English and Kiswahili. As a result, this assisted Katanga people to do business and use it for cultural activities.

### **6.2.2.1 The Katanga Language; a Mixture of other Languages**

It was established from data analysis in Chapter 5 above that the Katanga language was a mixture of many languages because many of the dominant languages' words, for instance, "April" which is "Aprili"; "to present" which is "kupresente"; "to change" which is "kuchange" and "October" which is "Oktoba, are adapted and incorporated in Katanga. This means that there is code switching among the languages of the Katanga people to form the Katanga language. Ravindranath (2009) agrees that code switching is a modern necessity in every day communication where many languages are used in the community.

The study found that the Katanga people code switched because many languages were spoken in the Katanga area. Moreover, the younger generation had the capacity to use more than three languages per day for both formal and informal purposes as compared to the elderly. Bokamba (2011) in support of the above, points out that the African people have abandoned their own languages and preferred to use the dominant colonial languages such as French, English, Portuguese and the national languages such as Kiswahili, among others, because of economic advantages and social reasons in their countries. This has resulted in language shift involving a situation where there is gradual displacement of one language by another (Mesthrie, 2002).

Similarly, the current study's aim was to find out how the DRC's indigenous languages were being displaced by dominant languages.

The study also revealed that words such as **Aprili** which refers to **April**, **Oktoba** which refers to **October** and **mapapier** which refers to **paper(s)** are among some of the dominant languages' words incorporated in Katanga language by the Katanga people when speaking the Katanga language (Enaikele, 2014; UNESCO, 2003; King'EI, 1990; Fabian, 1986; Polomé, 1982). Related literature concurs that vocabularies are technical words that help and can be used in a specific field (Crystal, 2010; UNESCO, 2003). It emerged from data that the dominant languages' vocabularies were included when communicating in the minority language. The findings of the study confirmed observations from literature that the pidgin origin of the Katanga language is reflected in its vocabularies and structures where changes in the language are more like code-switching or mixing (Bokamba, 1981; Mufwene, 1978). Another study by affirms that the Katanga language's grammar is a sub-standardised form because it is a pidgin language (Didier, 2007) and it has its own rules (Luffin, 2007).

### **6.2.3 The Katanga Language as a Creole or Mother Tongue**

Information received from the Congolese-Katanga people showed that the Katanga language was a creole variety of Kiswahili spoken among some of the people living in the Katanga area of the DRC. From the literature used in this study, a creole language was referred by Balogun (2013), Finegan (2008) and Aitchison (2001) as a former pidgin language that has been acquired as a mother tongue of a particular group. People who are born in mixed marriages in the community are the native speakers of a creole language. The findings of the study are supported by Didier

(2007) who argues that the Katanga language became a creole language of some people when the speakers of the dominant and minority languages established their homes in Lubumbashi in the Katanga area of the DRC. This also meant that the Katanga language is a mother tongue of Katanga people that are born in mixed marriages in the Katanga province of the DRC (Luffin, 2007; Kapanga, 2001; Fabian, 1986).

The study also established that the Katanga language was a mother tongue among some Katanga people in the DRC. The finding of the study echoes that of a study by Khati (2011), who views that a mother tongue is a language learnt by people before any other languages have been learnt. The minority people use mother tongue or first language automatically and naturally from the elderly and parents around them in the community. As a result, people may have more than one mother tongue (Ouane & Glanz, 2010; Gupta, 1997). The Katanga area is a multilingual community and people use the Katanga language as a mother tongue for private communication. Furthermore, the above results are in line with the theory of this study, which suggests that a language that is threatened by extinction must be used as a first language (L1) so that it can be kept alive (Kecskes & Papp, 2000).

#### **6.2.4 The Katanga Language Endangerment**

The study revealed that the Katanga language was endangered in the DRC because it was not spoken all over the province and it had lost its value as the speakers used words belonging to other languages. The theory of language endangerment used in this study indicates that people shift from their own language to other languages that favour them culturally, economically and politically (UNESCO, 2003). Therefore, it can be concluded that the Katanga people moved to

French, English and Kiswahili, which gave them social and economic advantages, and that has impacted on the minority languages in the DRC.

The study also found that the Katanga language was endangered because the dominant languages were used in the education system where people are taught and learn how to read and write in the dominant languages. This is in line with Phillipson's (1992) theory of language dominance, where the dominant languages are known as the official national languages and are used as the medium of instruction in public sectors such as schools or universities and for the economic activities of the country. Further, this theory illustrates that endangered languages are not used or learnt through the education system, but several European languages are learnt (Phillipson, 1992). Other studies argue that the teaching and learning of languages at schools or universities guarantees the survival of such languages (Poggeschi, 2012). This means that the Katanga language is endangered because it is not used in the education system of the DRC and its status and survival is, therefore, not guaranteed because it has lost its value and its speakers are shifting towards the dominant languages.

### **6.2.5 Number of Speakers of the Katanga Language**

The study found that the Katanga language was spoken by a small number of the people. Supporting the above statements are Mohamed & Hashim (2012), Sallabank (2010), Crystal (2010) and UNESCO (2003) who state that a language must be spoken by the majority of the people and used in public activities in the community to avoid its extinction. The theories utilised in this study support the foregoing and highlights that French has many speakers because it is used in all public domains and is also used in some private domains. On the other hand,

Kiswahili is used in some public domains and has an estimated 15 million speakers in the DRC (Mulokozi, 2002). The Katanga language is spoken in three cities only and by a minority of the people. For this reason, literature revealed that the issue of the number of speakers is important in determining the vitality of a language (Landweer, 2000). Therefore, an endangered language is spoken by only a few people, is not used in most functions and sometimes it is not transmitted to the next generation, and as such it remains a pidgin or creole language (UNESCO, 2003).

In addition, the Katanga community is a multilingual area and some people are not fluent in the Katanga language as compared to the dominant languages, which are used in public services. From the literature, it can therefore be concluded that language policy makers do not recognise the minority language as an official language (Berker & Goldstein, 2011; Polomé, 1982). That way, the Katanga language continues to be limited to the province of Katanga in the DRC and even there, some people have shifted to the dominant languages.

### **6.2.6 The Katanga Area of the DRC**

The study found that the Katanga province in the DRC was an area where the Katanga language or Shaba Kiswahili and the dominant languages were spoken. Tapping from the literature reviewed in this study, Lubumbashi was called Elizabeth-Ville and was officially recognised in 1910 (Dibwe dia, cited in Tshibambe & Kabunda, 2010). Lubumbashi was the capital city of Shaba, which is known today as the Katanga province in the DRC (Dupin et al., 2013). Katanga province is situated in the south part of the DRC and is an area in which the cities of Kolwezi, Likasi and Lubumbashi are (Tshibambe & Kabunda, 2012). The Katanga area, like many other communities, is exposed to different cultures and languages, and these different cultures

conceptualise the world differently (Messele & Michael). Therefore, the current study understands that the three cities in the Katanga community of the DRC are the geographical setting of the Katanga language, which is regarded as a creole or pidgin language.

The study also established that the Katanga province was an economically sound province and attracted many people, for instance, the speakers of dominant and minority languages, who settled and worked there. The literature confirmed that the Katanga area is the most populated after Kinshasa, the Capital city of the DRC (Dupin, et al, 2013). The above finding is also in line with the studies conducted by Ragnarsson (2011), who submits that the Katanga area has many different people, such as Congolese people from other tribes, Europeans, traders and people from other African countries. The Katanga area is the economic capital of the DRC (Mujinga et al., 2009). This, therefore, implies that the Katanga area is occupied by Congolese and Katanga people who originate from the DRC, as well as speakers of the dominant and other minority languages because of the economic opportunities and resources available.

## **6.2.7 The Native Speakers of the Katanga Language and their Community**

This section discusses the results of the study on the native speakers of the Katanga language in the DRC, which is comprised of Europeans, Katanga people, Congolese from other tribes and other African people. The term native has connotations of mother tongue.

### **6.2.7.1 Former Colonisers as Native Speakers of the Katanga Language in the DRC**

Data indicates that Europeans were among the speakers of the Katanga language in the DRC. European in general, to the Belgians in particular, were native speakers of the Katanga language

in the Katanga province. Related literature argues that the DRC is a French speaking country as a result of Belgium colonisation. The DRC became a colony of the Kingdom of Belgium under the reign of King Leopold II in 1887 (Bokamba, 2012; Bokamba, 2011; Kasanga, 2012; Didier 2007; Luffin, 2007; De Rooij, 2000). While French remains the official language in the DRC, younger generations of the originally Belgian people permanently living in the Katanga province have learnt Katanga at birth, making them native speakers of the language.

#### **6.2.7.2 Katanga People as the Native Speakers of the Katanga Language in the DRC**

Data elicited from individual and focus group interviews revealed that the Katanga people were the native speakers of the Katanga language. Katanga people are indigenous Congolese people, who stay in the southeast in Katanga, a province in the DRC. They are called Katangese or Lush people. They belong to the Bantu group of speakers and are similar in appearance to other speakers of the minority languages within and outside the DRC. Related literature concurs that the Bantu languages are spoken throughout the DRC (Mputubwele, 2003; Olson & Hajek, 2001). Therefore, the study shows that Katanga people are Congolese African Bantu people originating from Katanga province in the DRC; they are native speakers of the Katanga language.

The study found that the Katanga people were associated with other Congolese people from different provinces, Europeans, other African people and traders in the Katanga area. The literature also established that Katanga people were closely associated to other dominant groups (Njubi, 2009; Didier; 2007; Bokamba, 1977). They occupy three cities, namely Kolwezi, Likasi and Lubumbashi in the Katanga province of the DRC (Tshibambe & Kabunda, 2010; Njubi, 2009; Didier, 2007; Kapanga, 2001). It was revealed that the Katanga people were the speakers

of the minority language (Ragnarsson, 2011; Njubi, 2009; Didier, 2007). In addition, other studies have confirmed that Kiswahili is spoken in the Katanga community of the DRC (Tshibambe & Kabunda, 2010).

The study also established that some Congolese nationals in other provinces were also native speakers of the Katanga language because they originated from the Katanga area. Literature also confirmed that Congolese speakers of other languages were the descendants of the Katanga community (Tshibambe & Kabunda, 2010).

### **6.2.7.3 Congolese People from other Tribes as Native Speakers of the Katanga Language**

Congolese people who were the speakers of other minority languages had contact with Katanga people as well as the speakers of the dominant languages who migrated into the DRC, particularly the Katanga area. These Congolese people also came with their linguistic influences into the Katanga area as they used other languages. As a result, the influence of French, English and Kiswahili have impacted on the language and culture of Katanga people. Hence, the study identified that the influences of French, English and Kiswahili, which are spoken in the Katanga community, formed the Katanga language as it is known today (Didier, 2007; Kapanga, 2001; Njubi, 2009; Tshibambe & Kabunda, 2010). It was noted that Congolese people from other provinces settled in the Katanga area, particularly in the Lubumbashi city, alongside the Katanga people and others. They learnt the Katanga language for doing businesses, intermarriages and for other private communication purposes (Ragnarsson, 2011; Njubi, 2009; Didier, 2007) and in the process passed the Katanga language as a first language to their younger generations.

#### **6.2.7.4 Traders as the Native Speakers of the Katanga Language in the DRC**

Traders of foreign origin were among the native speakers of the Katanga language in the DRC. Related literature shows that traders are people who came to do business and work in the DRC (Ragnarsson, 2011; Njubi, 2009; Didier, 2007). This sentiment is similar with Tshibambe & Kabunda (2010), who confirm that some traders were also part of the native speakers of the Katanga language.

#### **6.2.8 Mutual Intelligibility between the Katanga Language and Standard Kiswahili**

The study revealed that there was mutual intelligibility between speakers of the Katanga language and those of standard Kiswahili. Another study shows that mutual intelligibility means that two people who speak different languages are able to understand each other (Sallabank, 2010). The results of the current study revealed that there was significant similarity between the Katanga language and Kiswahili. This was because the Katanga language was a variety of Kiswahili and the languages shared some vocabularies (Shardama & Magaji, 2014). Therefore, it can be concluded that in the Katanga community, people can communicate in both Kiswahili and the Katanga language and understand each other in both languages.

The study also revealed that there were differences between the Katanga language and Kiswahili. This was because the Katanga language is a mixture of other languages and it has significantly different words and expressions. Thus, the study identified differences between the Katanga language and the Kiswahili spoken in the Katanga area of the DRC.

## **6.3 The Language Factors Affecting the Katanga Language in the DRC**

This section discusses the results of the study on the language factors affecting the status of the minority languages in the DRC, which include impact on the DRC's language policy, high status of the dominant languages, vitality of the Katanga language, education domain, and negative values in the DRC's languages and cultures of Congolese people. The study also discusses economic factors, language change, shifts in domains of language use, language resistance, and other important issues.

### **6.3.1 Impact of the DRC's Language Policy**

The study established that one of the factors affecting the status of the Katanga language was the elevation of the dominant languages, which were used in public sectors. This finding is in line with the theories of language used in this study, which revealed that the dominant languages are the official and national languages used as the mediums of instruction and also used in public domains (Phillipson, 1992). It was noted that since the dominant languages were used in public areas, minority languages like Katanga were endangered. Related literature also confirms that in the DRC, many languages were considered minority; they were used for private activities and they do not have high status (Kasanga, 2012; Romaine, 2008; Mputubwele, 2003).

### **6.3.2 High Status of the Dominant Languages**

The study also revealed that the dominant languages had high status in the Katanga community as compared to the minority Katanga language. According to Bokamba (2011), when a language

has high status, that language is officially recognised, it is spoken by many people, it has economic power and linguistic resources. For instance, in the DRC, French, English and Kiswahili have high status; they are recognised officially while the Katanga language has low status and is not recognised as an official language (Kasanga, 2012; Bokamba, 2011). Furthermore, French is the official language and Kiswahili is a national language in the DRC (Bokamba, 2011). Therefore, it can be concluded that French, English and Kiswahili have high status and prestige, while the Katanga language has low status and as a result, is not promoted or used as an official language in the language policy of the DRC.

### **6.3.3 Vitality of the Katanga Language**

The study found that the dominant foreign languages had prestige in the Katanga community when compared to the minority language. A foreign language is defined by Ouane & Glanz (2010) as a language being learnt after the first language (L1) or mother tongue. It is a language that people master at a later stage. French and English are European languages whereas Kiswahili is a common African language and thus both enjoy prestige and at the same time affects the vitality of the Katanga language in the DRC. Therefore, it can be concluded that the Katanga language is affected because of Kiswahili, French and English, which are considered foreign languages, but still enjoy a lot of respect. Unfortunately, quite a number of the DRC's languages, like the Katanga language, are not recognised officially and its speakers also fail to use it as a dominant language or a medium of instruction in public sectors (Mongaba, 2012).

It also emerged from the study that the dominant languages were used in the work place, education system and government services. This was explained by Phillipson (1992) in an earlier

study, who points out that in many former colonies like in the DRC, there is a diglossic or triglossic structure that exists where the European-colonial language has high status and is still being used in important activities. It is for this reason that people were forced to use the dominant languages in public domains. Related literature reveals that French was used for important functions (Bokamba, 2012; Bokamba, 2011). A study conducted by Erastus (2013) explains that European languages dominate in most African countries and in all the formal and technical sectors, for instance: education, economically, government, administration, trade, commerce, international relations, science and technology.

The study revealed that though the dominant languages appear to have taken over, they have on the other hand, brought positive results such as building schools, hospitals, stadiums and recreational facilities for its workforce and their dependants in the minority communities where the minority languages are spoken (Mthembu-Salter, 2009). Fereidoni (2010) supports the above findings and argues that this is a social matter where a language as a social and cultural phenomenon cannot be studied without the social context in which communication takes place. Fereidoni (2010) also states that the community members choose to use and favour a variety of languages. In this context, Njubi (2009) points out that other languages have opportunities to become the official and national languages in countries like the DRC. As a result, this may have led the Katanga people to move towards these official languages and on the other hand indirectly discouraging the use of minority languages in public areas. This is in line with the current study, where it emerged that the speakers of the dominant languages built public offices to assist the speakers of the minority language work and learn the dominant languages (Kasanga, 2012; Tshibambe & Kabunda, 2010; Mputubwele, 2003).

The study established that the dominant languages had an influence on the minority language because they were promoted and people were forced to use the dominant languages in public sectors. On the other hand, the impact on the minority language was due to the fact that the DRC had many languages, which led the policy makers to recognise and favour only the official and national languages, and not the Katanga language. Related literature concurs that all the minority languages in the DRC are not recognised officially and they cannot be used in public areas (Kasanga, 2012). As a result, the status of the Katanga language was negatively affected, which led to a lack of its development and its use as a pidgin or creole language (UNESCO, 2003).

#### **6.3.3.1 The Dominance of French Language in the DRC**

It was also established from the study that the dominance of French language was one of the language factors affecting the status of the Katanga language in the DRC. Phillipson (1992) refers to a theory of language dominance which analyses how the power of the dominant languages influences other languages, that is the way French language has power on the minority languages in the DRC (Phillipson, 1992). It was noted that the dominant languages are also used to impose authority on the minority language so that the dominant remain the official national languages (Bisong, 1995).

Furthermore, the above results are in line with the literature of this study which indicates that the impact of the dominant languages was like double-edged knives as they influence other languages in negative ways (Karanja, 2012; Hoffer, 2005). Related literature also confirms that the impact of the dominant languages is often associated with power, economy and resources (Vigouroux & Mufwene, 2008; Crystal, 2003). For instance, this happened in the DRC because

of the sense of superiority or high status that French has (Vigouroux & Mufwene, 2008). This happened because of the sense of superiority or high status that English has always had and continues to have (Balogun, 2013; Eratus, 2013; Phillipson, 1992). On the other hand, French and English are perceived by people as a language that is able to open doors to more job opportunities and equip people with a competitive edge since it is the language mostly used in public sectors and even in private areas (Eratus, 2013; Tshotsho, 2006).

The study revealed that Katanga people used French in their homes. This was because of the power French has in the DRC and particularly in the Katanga community. French competes with the Katanga language at home. Furthermore, Kasanga (2012) and Vigouroux & Mufwene (2008) agree that some speakers of the minority language strive as much as they can to be eloquent in French because they view French as a powerful language in their lives. Consequently, French in the DRC has an impact on the Katanga language.

### **6.3.3.2 The Dominance of Kiswahili Language in the DRC**

The study also revealed that Kiswahili as a national language influenced the status of the Katanga language in the DRC. From the literature used in this study, the spread of Kiswahili in the past is still on-going now, which works against the minority languages gaining popularity (Mulokozi, 2002). For instance, the issue of urbanisation and politics led to the creole or pidgin language of many people as a means of fitting in (Mulokozi, 2002). At political level, multiple parties have elevated the status of Kiswahili as it has been used for campaigning on various platforms (Vigouroux & Mufwene, 2008; Mulokozi, 2002), as well as in the media and in education (Kasanga, 2012). At a social level, increasing mobility and intermarriages have also

led to Kiswahili gaining popularity, which helps lead the DRC into a more or less homogenous nation. Popular culture such as music, drama and fiction is also entrenching Kiswahili more (Mulokozi, 2002; Polomé, 1982).

Related literature confirms that Kiswahili is a leading language in many countries such as the DRC, Kenya, Mozambique, Somalia, Tanzania and Zambia among others (Kula & Martin, 2008; Mulokozi, 2002). The findings of the current study is also in line with Erastus (2013), Kasanga (2012) and Vigouroux & Mufwene (2008), who confirm in the literature that Kiswahili is used in media and in education as an examinable subject in primary and secondary schools. Furthermore, Kiswahili is taught as a course at university level (Erastus, 2013; Kasanga, 2012; Vigouroux & Mufwene, 2008). That on its own shows that Kiswahili can be used even in the corporate world.

It is clear that Kiswahili has gained ground as a language of choice by many people and is used in Central African countries like the DRC and its neighbours (Moshi, 2006). Authors such as Moshi (2006), King'EI (1990), Fabian (1986) and Polomé (1982) views are in line with the results of the study, which revealed Kiswahili continues to gain prominence in the DRC For instance, Kiswahili has spread to different parts of the DRC due to migration as a result of ethnic conflict including the fight for resources and land, and thus their language came to dominate the minority languages in the DRC. The minority languages users of the Katanga language also borrow words from standard Kiswahili such as “**kula**” which is “(ku) + (ula)” or “**kuula**” in the Katanga language, that is “**to eat**” in English and “**manger**” in French; **Oktoba** in standard Kiswahili which is “**Oktoba**” in the Katanga language, that is “**October**” in English and in French it is “**Octobre**” (Moshi, 2006; King'EI, 1990; Fabian, 1986; Polomé, 1982). In this study, it emerged that Kiswahili has used its power on the language of the Katanga people in the DRC.

### **6.3.3.3 The Dominance of the English Language in the DRC**

The study revealed that another language affecting the vitality of the Katanga language was the English language. Related literature concurs that English is not recognised in the policy of the DRC, but holds high status and advantage in the country (Kasanga, 2012) as English is known to be a global language (Eratus, 2013; Muaka, 2011). The impact of English is not associated with favouring it, but because of its power and high status. For instance, the study found that the Katanga people moved towards English despite the fact that their own language was slowly disappearing in usage. This is because English is perceived by people as a language that is able to open doors to more job opportunities and equips people with a competitive edge as it is a language that is often used in public sectors and even in private areas (Eratus, 2013; Tshotsho, 2006).

The study found that English was used at home by Katanga people. This was because of the power English has in the world, in the DRC and the Katanga area in particular. This means that English competes with the Katanga language at home by sharing functions, enjoys prestige among other languages in the Katanga area of the DRC (Kasanga, 2012). Further, Kasanga (2012) and Vigouroux & Mufwene (2008) agree that some speakers of the minority language strive as much as they can to be eloquent in English as they view English as a powerful language in their lives. The result is in line with Wamalwa & Oluoch (2013), Karanja (2012) and Zhang & Ma Qingchun (2012), who point out that the use of English allows the country to be more dominant in politics, economically, educationally, culturally diverse and good for international relations. Consequently, English and other dominant languages in the DRC have impacted on the Katanga language.

#### **6.3.3.4 Limited Language for Effective Use in Public Domains**

It emerged from the study that the Katanga language was not used in public domains as a dominant language. It is clear that when a language is limited in its use in public domains, that language is endangered and it will not play an important role. As such, it can lose its status, identity and it will not have written documents (UNESCO, 2003). This was explained in theory of language endangerment, which was developed by UNESCO (2003), who view the status of a minority language is limited by the elevation of the dominant languages. In line with literature used in the study, it was confirmed that the minority language is not only limited in terms of functions in public domains, but it also has absence of use in both private and public domains (Batibo, 2009; Batibo, 2005; UNESCO, 2003). Other studies revealed that some languages are used as the dominant languages in public domains, while others were limited and used in private sectors, like the Katanga language (Bokamba, 2012; Bokamba, 2011; Mputubwele, 2003).

In other words, this may imply that the moment that people are in public domains, they automatically switch and use a language that suits the environment they find themselves in. For instance, if a language is used less, its speakers shift to the dominant languages like French, English and standard Kiswahili among others. This finding is in line with UNESCO (2003), who point out that language shift happens through the process of cultural assimilation where the dominant groups use their power over the minority language so that the minority culture suffers. That way, Katanga people face the challenge of losing their own language, identity and culture since their language is not used in the education system in the DRC or within official documents. As a result, as time goes on, it may only be the elderly Katanga people who will be using it as

compared to younger people, who from the time they start school, they are exposed to the dominant languages (Ouane & Glanz, 2010; UNESCO, 2003).

### **6.3.4 Education Domain in the DRC**

The study revealed that education was another language factor affecting the Katanga language since it was provided in the dominant languages of the DRC. This means that French, English and Kiswahili were used in the education system at the expense of the minority language. This contributes to language death and endangerment of the minority language (UNESCO, 2003). Studies conducted by UNESCO (2003) and Phillipson (1996) suggest that in a multilingual community, education should be used in both the minority and the dominant languages as the medium of instruction. That way, the minority language can be protected and cannot be negatively affected. Unfortunately, this is not the case for the Katanga language as the results of the study pointed to the fact that the Katanga language was side lined as a medium of instruction. Ironically, the community members reinforced language endangerment by using the dominant languages, which leads them to use their own language on fewer occasions (Yoshioka, 2010).

It was revealed that the dominant languages affected students, lecturers and other people's ability to enhance their communication in the minority languages, since they are not promoted as a medium of instruction and are not used in teaching and learning (Alexander, 2013; Phillipson, 1992). This becomes problematic because people only use the dominant languages at schools or universities rather than their own language. It can be concluded that in educational institutions, people have no choice, but to use the dominant languages.

#### **6.3.4.1 Language Usefulness at the University**

The study revealed that the language used by the students, while communicating with their lecturers and other people at the university, was French, English and Kiswahili languages. The language theory revealed that since the minority language is not used at schools or universities, it is considered as a useless or endangered language (UNESCO, 2003). A study conducted by Karanja (2012) supports the above finding and says that many people and youths do not see the usefulness of the minority language. Sadly, such attitudes lead to the danger of a language going into extinction as people shift to the dominant languages that they consider more useful to them. In line with the findings of this study are the findings of studies by Offiong & Ugot (2012) and Sallabank (2010), whose research participants revealed that it would be more useful to learn or teach a dominant international language, rather than an endangered language.

The study found that the dominant languages were used as languages of teaching and learning at the University of Lubumbashi in the DRC. The speakers of the minority Katanga language have to give up their language in order to learn other languages. Literature has revealed that people in multilingual communities have problems of language choice because they have to speak or learn other languages (Hornsby & Agarin, 2012; Offiong & Ugot, 2012; Sallabank, 2010). The above finding is in line with observations made by Yoshioka (2010), who points out that the speakers of the minority language with higher levels of education are less likely to speak indigenous languages because they interact in the dominant languages and also think that the dominant languages are more important and useful to them. Furthermore, Karanja (2012) confirms that attitude leads to the danger of a language being relegated to the peripherals because the youth and others shift to the dominant languages, which they consider more useful to them. As a result,

the speakers of the minority language have fewer opportunities to use and practice their language in or outside education (Yoshioka, 2010). This may lead to a language slowly but surely going into extinction.

The study showed that in some cases, the Katanga language was useful to some people as it helped them communicate with fellow Katanga people and people from the Eastern parts of the DRC, as well as the speakers of Kiswahili language in general. Other authors such as Yuan, Setlock, Cosley & Fussell (2013) support the above findings of the current study and state that people generally preferred interacting with fellow speakers in their own native languages as opposed to the dominant languages, which hinders communication and collaboration between groups. The above assertion shows that the Katanga language has limited usage.

#### **6.3.4.2 Language of University Writings**

The study found that the dominant languages were languages of writings at the university, thus affecting the vitality of the Katanga language. It also meant that in the DRC, universities or schools' written activities are in dominant languages. Related literature supports the view that written documents are required for both language revitalisation and maintenance (Karanja, 2012; Batibo, 2009; Batibo, 2005; UNESCO, 2003). This is because written documents play a vital role in making a language more substantive, through media, grammar texts and printed government documents (Karanja, 2012; Batibo, 2009; Batibo, 2005; UNESCO, 2003). In this study, French is the official medium of instruction at universities.

The study also revealed that exams papers, assignments, courses and minutes of the meetings were written in dominant languages. This result is in line with the literature used in this study by

Luffin (2007), Fabian (1986) and Polomé (1982) who agree that Kiswahili's written books and dictionaries used in the education system in the DRC are written in the dominant or standard language. None of the books or dictionaries showed a trace of the Katanga language because it was a pidgin language (Luffin, 2007). Furthermore, many pidgin languages do not have official documents or standard documents, but are written in the form of sentences or letters (Luffin, 2007). It can be concluded that the Katanga language, a pidgin language, was not a language used in written activities at the university since it was not used in official documents.

#### **6.3.4.3 Language use during Lunch Time at the University**

The study found that during lunch time, students, lecturers and other staff members preferred to use the dominant languages such as French. They sometimes used English, Kiswahili and Lingala. However, the Katanga language was not used during lunch time despite the fact that a number of participants could speak the Katanga language, but did not as it was not the medium of instruction. Instead, there appeared to be code-switching in the community using other languages.

#### **6.3.5 Medium of Instruction**

Information received from the Katanga people showed that French was officially used as medium of instruction and hence as a language of examination in the DRC. This was explained in the literature reviewed that French was the language of teaching and learning at schools or universities, and other public services (Bokamba, 2012; Kasanga, 2012; Bokamba, 2011). It was noted that lecturers use the dominant languages and the students learn their subjects at the

universities or schools through the dominant language as a medium of instruction (Tibategeza, 2010). This meant that there was no rule that expressly allowed lecturers and students to use their creole or pidgin language at universities or schools in the DRC (Bokamba, 2012; Bokamba, 2011). However, Phillipson (1996) does not support that argument and argues that people must be encouraged to use African languages as a medium of instruction at all levels of education. This perspective is crucial in promoting or protecting the minority languages. The DRC has taken it upon itself to deny people a right to use their minority language as a medium of instruction.

The study revealed that failure to use the minority language in the education system affected its status. It meant that lecturers use the dominant languages and the students learn their subjects at the universities or schools through the dominant languages as the medium of instruction. The emerging results are supported by a study conducted by Erastus (2013), who confirms that in many African countries and others in the world like South Africa, Ethiopia and Tanzania, as well as in China, there are policies crafted to serve or develop the minority languages as the official medium of instruction or the national languages. Erastus (2013) and Tibategeza (2010) argue that language experiences after colonialism indicate how some of the African languages have been ignored in the education system. For instance, most of the African countries like Nigeria, the DRC and Tanzania are multilingual countries yet they are faced with challenges when it comes to medium of instruction. The current study found that in the Katanga area, people were forced to use French as an official language and as a medium of instruction.

### **6.3.6 Economic Factors**

Another major factor that caused the Katanga language to be endangered was that Katanga people did not use the minority language for the economy of the DRC as compared to the dominant languages. This also meant that the economic factors played a major role in endangering the Katanga language. Several scholars such as Shaw, Huebner, Armin, Orzech & Vivian (2008), UNESCO (2003) and Phillipson (1996) explain that the economic factors play a crucial role in society. Their findings are in line with the current study, which affirms that the dominant languages are associated with high levels of linguistic and socio-economic power. This implies that in the economy of the DRC, the minority languages are not promoted (Bokamba, 2012; Bokamba, 2011; Mputubwele, 2003).

It was noted that the Katanga language in the DRC was not used in economic circles and other forms of business. This finding cements Njubi (2009) view, who agrees that the economic issues in the DRC affect the use and weight of the minority languages. For instance, the new currency used in the DRC is issued in the dominant languages like French, Kiswahili and Lingala. This is an advantage to the dominant languages that are used in the economy of the country. These findings are commensurate with Derderian-Aghajanian & Wang (2012), who argue that the speakers of the minority languages did not have opportunities to benefit from their own economy.

### **6.3.7 Language Change**

The study established that the changes in the language of the Katanga people were due to the contact between the speakers of the minority and dominant languages. It emerged from the collected data that there was a problem of contact between Katanga people and the speakers of the dominant languages because these languages had power and prestige. The results of the study are in line with De Man (1986), who explains that the changes appear to be common in many multilingual countries like the DRC where the dominant languages compete with the minority languages for use in public areas. The study also found that in the DRC, French, English and Kiswahili languages had power to dominate or affect the minority language to become extinct. This finding is also supported by the studies done by Erastus (2013) and Ragnarson (2011), who state that Kiswahili has less power as compared to French and English. That is, French and English had a strong influence to change all the local languages including the Katanga language in the DRC.

The study also highlighted the moment when people start mixing the dominant words into the minority language like the Katanga language; it undergoes changes in its form. For example, this can be seen in the following words that are used in the Katanga language: “**Ku**change” which is “to change” in English and “changer” in French, “**ku**presente” which is “to present” in English and in French is “presenter”. The prefix “**ku**” is attached to English words which are “to change” and “to present” (Khrisat & Mohamad, 2014; Sharndama & Magaji, 2014). Therefore, the study found that the change in the minority language caused negative values to the minority language and culture of the Katanga people.

### **6.3.8 Negative Values in the languages and Cultures of Congolese People**

Information received from interviews further revealed that speakers of the minority and the dominant languages were the cause of the negative values in language and culture of Katanga people. This is because the users of the minority language allowed the speakers of the dominant languages to use their powerful languages to endanger the minority language in the DRC. The findings of the study are supported by Ladner (2009) and Crystal (2003), who explain that a powerful person has knowledge, experience and, political and economic power that can influence people negatively or positively in the country. These findings are in line with Fernandez (2005), who confirms that the community may react to how and when a dominant language is used as compared to their own language. The above findings are supported by the theory used in this study that the discrimination and death of language do not come from the language, but they come from the users of both the dominant and the minority languages and their cultures (Sallabank, 2010).

In addition, the above results are supported by Fernandez (2005), who also notes that the speakers of the dominant languages do not use other people languages, but they always impose their authority so that their languages can dominate. Therefore, the study found that Katanga people and the speakers of the dominant languages were the cause of negative values accorded to the minority languages in the DRC. It was noted that the problem of negative values towards the minority language might be solved by the policy makers in the DRC.

Furthermore, it shows from the study that even the speakers of the dominant languages might be involved in solving this problem because they are the ones with power and are dominating the DRC. The reason for solving this problem is to protect people, their culture and their minority

language from being endangered. The theory adopted in this study revealed that the cause of language shift and negative values in the language and culture of people is caused by both speakers of the minority and dominant languages (Sallabank, 2010). This means that Katanga people should implement different strategies to promote their language and avoid discrimination so that the Katanga language might have access to government and economic services as well as becoming a standard language in the DRC.

### **6.3.9 Shifts in Domains of Language Use**

The study established that Katanga people shifted from their own language because they were forced to use the dominant languages as the official national language. It also established that many people valued their language and wished to see it promoted while others do not care if the language is lost as they prefer to use the dominant languages (Oshodi, 2014). These findings imply that some Katanga people do not care about their language because they have shifted to using the dominant languages. The studies done by Batibo (2005), UNESCO (2003) and Phillipson (1992) argue that the dominant languages have socio-economic and social power that may force the speakers of the minority language to abandon their own language and use them in important activities. The current study found that the speakers of the Katanga language shifted to the dominant languages for socio-economic reasons and educational gains, and in the process abandoned their own language. It was also revealed that Katanga people shifted from their language for job opportunities. Related literature shows that the dominant language speakers benefit by finding work easier and generating income (Batibo, 2005).

It was noted that Katanga people also shifted because the minority language was not used in the education system in the DRC. This result is in line with Bokamba (2012) and UNESCO (2003), who confirm that the minority language is used in limited social domains and serves very few functions, while the dominant languages are actively used in important sectors such as the education system. The theory adopted in this study revealed that most people believe that proficiency in the dominant European languages is essential for upward social mobility (Phillipson, 1992). This is probably one of the reasons why Katanga people may have shifted to the dominant languages, for the educational, economic and administration purposes. Therefore, people preferred to use the dominant languages which continue to be used in a number of public sectors (UNESCO, 2003; Phillipson, 1992; Polomé, 1982).

Furthermore, the study also found that Katanga people shifted because the Katanga language was only a spoken language and not a written language. This is in line with UNESCO (2003), whose report mentioned that for a language to be maintained or revitalised, there needs to be documentation. Therefore, the documentation of endangered languages is paramount for its survival (UNESCO, 2003). This implies that Katanga people need to write books or articles on the Katanga language, as the dominant languages do, so that it can be maintained.

### **6.3.10 Language Resistance**

The study established that some Katanga people wanted the dominant languages to be used in the Katanga community while others wanted to use the minority language in Katanga area. This is opposition in terms of language use (De Man, 1986). In other words, this means that speakers of

the Katanga language wanted the minority language to become extinct and disappear in the community (Wamalwa & Oluoch, 2013; Zhang & Ma Qingchun, 2012).

The study also found that in the Katanga community, elders did not want to learn or shift to other languages because they did not want the Katanga language to go into extinction within their community because it carried their identity, history and culture. The theory adopted in this study revealed that endangered languages are usually used by the grandparents (UNESCO, 2003). The finding of the current study is supported by Iseke (2013), who says that elders are custodians; they are language keepers, educators, storytellers and healers who transmit knowledge through language within their communities and pass it on to next generations. The literature has suggested that indigenous communities need to be involved emotionally, intellectually and mentally in language revival efforts in order to maintain languages, even if there is no external funding or assistance (Kipsisey, 2010).

The study also established that the older generation in the community did not want to change languages, but they wanted the Katanga language to be used in written and spoken communication so that they might protect their linguistic resources. It can be concluded that the situation of the minority language being endangered or extinct is due by the fact that only the elderly people appear to be in support of using the language as compared to the younger people.

## **6.4 Perceptions of Katanga People towards their own Languages**

Data elicited from individual and focus group interviews revealed that the choice of language was based on the norms of language policy makers in the DRC. The use of different languages is explained by Phillipson (1992), who states that the choice of language selected by the policy makers is based on those who colonised them. It is clear that the Katanga language only functions as a minority language; it has limited functions and also has a limited number of speakers since it is only spoken in one province, the Katanga area in the DRC (Bokamba, 2011; UNESCO, 2003). Similarly, the Katanga language was not a language of those who colonised the DRC and as a result did not have the power to influence languages in the DRC.

Furthermore, it was revealed that the language of those who colonised the DRC has remained the dominant language used in public sectors, even after the DRC gained independence. From this discussion, it can be noted that European languages were selected to be official languages while Kiswahili, a local language was promoted to a national language (Bokamba, 2012; Bokamba, 2011; Phillipson, 1992). This means that in the DRC, the issue of language choice used by Katanga people was determined by the language policy makers and its use for different purposes.

### **6.4.1 Language of Communication in Public Domains in the Katanga**

#### **Community**

This section discusses the results of the study on the domains in which the Katanga language is used in the DRC, which included public domains such as the media, government, work, religion and globalisation domains.

### **6.4.1.1 Media Domain**

The study established that Congolese-Katanga people did not use pidgin language in public areas, like the media. The theory adopted in this study revealed that the dominant languages effect of mainstream media are in the form of dominant languages being used on the television, radio and print media (Hoffmann, 2009). Other studies say that the media is a reflection of the political and socio-economic power where the dominant languages are used in domains such as television, radio and newspaper rather than the minority languages (Kasanga, 2012; Kabemba, 2005).

The above findings are supported by the studies conducted by Mohamed & Hashim (2012), who point out that the use of dominant languages is closely related to the development of electronic media. The existence of internet, television, radio and electronic communication enables the community members to enjoy a more modern lifestyle. Bamgbose (2011) states that any country that ignores ICT services in the modern period will be living in the past. More so, the fact that media has millions of subscriber means that it also plays a role for the lack of contribution to the use of minority languages in the media. Therefore, in the DRC, the dominant languages dominate electronic media and Katanga people make use of radio and television programmes in the dominant languages (Kasanga, 2012).

The Katanga people also indicated that the Katanga language was a language used mostly in the market place; that is why it could not be used in media. The literature has revealed that language should be used in media as community living conditions change. Some communities do succeed in expanding their own language into the public domain, while others do not succeed (UNESCO,

2003). Other studies argue that the DRC has many newspapers, which use the dominant languages as their languages of expression. Furthermore, some of the newspapers are government owned while others are owned by private proprietors (Habwe, 2009). Clearly this implies that there is no single newspaper in the DRC that uses or publishes in the minority languages. This adds to the reduction of language popularity among its users.

#### **6.4.1.2 Government Domain**

Data elicited from both individual and focus group interviews revealed that in government offices, the most commonly-used language in Katanga community was the dominant languages. It also meant that Katanga people communicated with the government members in the dominant languages. The literature has revealed that the issue of the language used in government services is concerned with the language policy in the DRC because the policy makers are the one who determine rules on languages used in public sectors and the policy does not promote the minority languages (Bokamba, 2011; Mputubwele, 2003). Therefore, the Katanga language was not a language that people, students and lecturers used as the official or national languages in education or government services (Vigouroux & Mufwene, 2008). The minority language was not seen as a useful resource to use in public areas (Jones, 2013; Frydman, 2011).

#### **6.4.1.3 Work Domain**

The study also found that in the work place, the languages that were mostly used were dominant languages. It also meant that Katanga people communicated with other staff members or workers in French, English, Kiswahili and other dominant languages (Vigouroux & Mufwene, 2008).

Related literature concurs that the dominant languages have been associated with jobs. That is, Congolese and other international employers demand a proficiency in French and English for job opportunities (Bokamba, 2012; Bokamba, 2011; Kasanga, 2012; Habwe, 2009). It was revealed that French, English, Kiswahili and other dominant languages were the ones used at the work place within the companies, mining industries, educational institutions, businesses, government services and others, while the Katanga language was used for private activities in the community. Other studies revealed that different work places usually have people from diverse backgrounds who need to learn a common language to communicate (Habwe, 2009; Fabian, 1986; Polomé, 1982). Furthermore, Habwe (2009) states that the dominant languages become handy in the work place where people come from different areas. The dominant languages connect and enhance possibilities of communication.

It was noted that French, English and Kiswahili were used in various offices of public services and were mostly used among educated people in the Katanga area, leading to the formation of staff members that interact in the dominant languages (Polomé, 1982). This is also in line with what Kasanga (2012) and Muthwii (2002) confirmed that even educated families wanted their children to use the dominant languages for social advantages as compared to benefits associated with the minority languages. It can be concluded that in the Katanga community, different jobs were controlled by the dominant languages.

#### **6.4.1.4 Religion Domain**

It was also established from the data collected that the dominant languages were mostly used in the religious sector. Religion presents another domain through which the dominant languages facilitate the DRC's integration or congregation (Habwe, 2009). Related literature concurs that the dominant languages, for example French, was used in church (Kasanga, 2012). It also meant that the use of dominant languages occurred when the speakers of the minority language were present in church (Dyers, 2008; Vigouroux & Mufwene, 2008). There are a lot of evangelistic movements in the DRC. These evangelistic groups come from the dominant and the minority groups. The religious groups who are successful use the dominant languages (Habwe, 2009; Vigouroux & Mufwene, 2008). It may be concluded that the dominant languages are used in all the important platforms and places where many people congregate. Understandably so, if these people use a minority language in such a situation, they may be received with minimum enthusiasm.

#### **6.4.1.5 Globalisation**

The study established that the dominant languages were also used in the global domain. There is a connection of trade between Katanga people and people from all over the world. It meant that French, English and Kiswahili languages reinforced the relationship among the diverse languages, cultures and people through cross border trading (Habwe, 2009). Hence, the Katanga language continues to face great challenges by the mere fact that globalisation also enhances the spread of the dominant languages. However, globalisation does not give the Katanga language and its community the opportunities to resist the dominant languages that are used in global

markets. Habwe (2009) also supports the result of the current study and states that trade can be both formal and informal, and people may have similar language groups, expressions and words that connect one another. Therefore, trade was largely conducted in the dominant languages and the Katanga language was used in informal ways in the Katanga community.

## **6.4.2 Language of Communication in Private Domains in the Katanga Community**

This section discusses the results of the study on the domains in which the Katanga language is used in the DRC, which include home and market domains.

### **6.4.2.1 Home Domain**

Data elicited from interviews revealed that home was the first private domain where the Katanga language was used. The private domain or sector is referred to by Erastus (2013) and Dyers (2008) as home, markets and on the street. This result is in line with the literature, which confirmed that the Katanga language as a pidgin is typically used for specific purposes and it can help to meet special community needs at home (Balogun, 2013; Finegan, 2008; Onyeche, 2002). For example, home is a place where parents and elders transfer cultural knowledge to the youth and family members; transmission takes place and language is likely to be maintained. This also means that people communicate using mother tongue or creole or pidgin language at the home domain (Balogun, 2013; Erastus, 2013; Dyers, 2008).

The study further established that the dominant languages were also used at home. It meant that the dominant languages were sharing functions with the Katanga language. It is further limited as

it is only spoken in one province, the Katanga area in the DRC. Related literature concurs that the dominant languages are also spoken at home by some parents and their children as a result of language shift in the community (Kasanga, 2012; Mufwene, 2008; Romaine, 2002; Kapanga, 2001). This was because some parents wanted their children to have both the dominant and minority languages' knowledge. Thus, in the Katanga community, people used both the minority and dominant languages at home.

#### **6.4.2.2 Market Domain**

The study also found that the market place was one of the private domains where the Katanga language was spoken. It was further established that in the shops in Lubumbashi, Katanga area of the DRC, French was often used as a starter language, but every shopkeeper readily uses the Katanga language whenever the customer chooses to switch to it. According to Polomé (1982), the issue of language use in the market place can be used to maintain the status of the minority language. The current study found that the Katanga language was a suitable means of communication at the market place for Katanga people. In addition, the dominant languages were also used at the market place in competition with the minority language.

#### **6.4.3 Linguistics Resources**

The study revealed that the Katanga language did have traditional resources such as cultural songs, foods and dances. Linguistics resources contain factors, such as language information, nature and function. They vary from simple to complex resources with many types of linguistics information associated with elements such as computers, dictionaries, books and funding

(Armstrong & Ferguson, 2011). The literature has revealed that the community of the minority language faces challenges since their language has traditional resources and money is not available for its developments (Saarikivi & Marten, 2012). It means that the Katanga language was associated with traditional resources and money was not available for its development as it was not developed and was associated with a weak economy.

The study also found that the dominant languages had resources such as books, dictionaries, computers and standard words. The results of the current study is supported by Mputubwele (2003), who argues that the dominant languages have linguistics resources whereby the Katanga people get information and learn the dominant languages and other important activities associated with it. Similarly, the study found that money was available to the dominant languages as these languages were already developed and they are associated with a strong economy.

#### **6.4.4 Future of the Katanga Language**

The study found that the Katanga language would survive in future if its speakers continued to use it. However, some of the speakers of the language were not sure whether the minority language would survive or become extinct (Mohamed & Hashim, 2012; Perlin, 2009). Other studies argue that the use of the Katanga language in some domains seemed to have faithful speakers who influenced the vitality of this language (Mohamed & Hashim, 2012) because they see it as an important tool to their identity (UNESCO, 2003).

Some of the Katanga people did use their mother tongue when communicating with their fellow Katanga people. Moreover, the Katanga language is only spoken in three cities, which are

Kolwezi, Likasi and Lubumbashi in one province of the DRC. It may be concluded that Katanga people's attitudes regarding the future of their language were positive, but their language is endangered due to the small number of speakers of the language and the small functions where it used (Dehbozorgi, 2012; Mohamed & Hashim, 2012; UNESCO, 2003).

The participants mentioned that there should be programmes that are established to teach and learn the minority language so that people can be able to revitalise it. The theory adopted in this study suggests that the speakers of the minority language need to develop many programmes on promoting their languages as a tool for education (UNESCO, 2003). The finding of the study is also in line with Saarikivi & Marten (2012), who state that when languages are used in public domains and control the resources in a country, these are efforts made to protect their language. A study done by Nelson (2005) supports the above argument and points out that in China, people provided a well-planned educational programme to develop the minority languages and to bring them into the modern world. This implies that in the DRC, there is no evidence of well-planned educational programmes to promote or develop its minority languages, like the Katanga language.

## **6.5 The Strategies of Revitalising or Maintaining the Katanga Language**

This section discusses the results of the study on the strategies for revitalising or maintaining the Katanga language, which included authorities', elders', parents', lecturers' and students' perceptions. The section also discusses the strategies of encouraging people to use the Katanga language on social networks, at the market place and organising local meetings in the Katanga language.

### **6.5.1 Authorities' Perceptions**

The study established that the authorities did not encourage the Katanga people to use the minority language in public sectors and even as a medium of instruction. Related literature agrees that the authorities are the decision-makers of the country who may encourage the community members to maintain their languages (Coyos, 2013). The finding of the study is in line with a study conducted by Oshodi (2014), who states that the government encourages assimilation to the dominant languages; thus there is no protection and promotion of the minority languages. In addition, it emerged from the data that the authorities preferred Katanga people to use the dominant languages so that the minority language remained a spoken language and used only in private activities. Sallabank (2010) and Nelson (2005) support the idea of encouraging people to use the minority language in public areas and point out that in many communities like China, authorities encourage people to use the minority languages in education, at home, for cultural knowledge and to keep the language alive. This implies that for the Katanga language to be revitalised, the DRC's authorities need to review good practices from the above mentioned countries.

The study also revealed that in a few cases, the authorities encouraged them to use the Katanga language at the work place. This is because they wanted the message to be interpreted so that people can understand what they were told in the dominant languages (Polomé, 1982). A study conducted by Adewale & Oshodi (2013) confirms the above and they point out that the positive attitude is more than just verbal. Simala (2003) and UNESCO (2003) state that many of the policy makers of African countries have not yet become conscious of the issues in the promotion and protection of the minority languages and the importance of the development of their

countries as they believe that the minority languages do not have enough resources and knowledge. Katanga people learn the dominant languages with the hope of availing better opportunities in life at the expense of their own roots, backgrounds and languages.

### **6.5.2 Elders' Perceptions**

Katanga people revealed that they also used elders as their strategy to revitalise the minority language. This was possible and convenient for the reason that Katanga elders maintained the minority language through communication with people in the community. Indigenous elders sustain knowledge; cultural practices and spiritual beliefs held collectively within indigenous communities and pass it on to the next generations through language (Iseke, 2013). It was noted that in the Katanga area, elders encouraged people to learn and understand their culture and history through the minority language. The theory used in this study concurs that the grandparents usually use endangered language (UNESCO, 2003). The theory used in this study concurs with the study conducted by Enaikele (2014), who supports the above findings and says that language is an important means of communication where people interact using their indigenous languages and transmit cultural knowledge, histories, experiences and perceptions from one generation to next. This means that the Katanga community elders had strong commitment to their language maintenance by not shifting to the dominant languages such as French, English and Kiswahili in key social contexts.

### **6.5.3 Chiefs' Perceptions**

The study revealed that chiefs did not use strategies to revitalise the minority language. This was not possible and convenient for the reason that in Katanga area, they did not encourage anybody to use the Katanga language within the community. The theory used in this study argues that the new generation may learn a language from their grandparents, chiefs, parents and other community members as a creole or mother tongue. This generation is exposed to other languages, especially the ones used at school (Aitchison, 2001). It can be concluded that in Katanga community, chiefs did not have strong commitment to home language maintenance by shifting to the dominant languages for work, economy and for the education of their children.

#### **6.5.4 Parents' Perceptions**

The study found out that the parents did encourage children or youths to use the Katanga language in the community. The minority language was transferred to the youths by their parents (Iseke, 2013; Karanja, 2012). Few people spoke the minority language at home as the dominant languages were also used at home. Literature has confirmed that the transfer of the minority language to the youths by their parents has decreased as they also communicated in the dominant languages at home (Karanja, 2012; Bokamba, 2011; UNESCO, 2003).

#### **6.5.5 Lecturers' Perceptions**

The study established that lecturers did not encourage students or youths to use the Katanga language at the university as a medium of communication because they used the dominant languages as a medium of instruction. It meant that the minority language was not transferred to the youths or students by their lecturers (Karanja, 2012). This is because there is no policy in the

DRC that promotes the use of the minority language in the education system of the DRC (Obijiofor, 2011). Erastus (2013) argues that in many African countries like Ethiopia, South Africa and Tanzania, there are policies adopted to teach the minority languages as the medium of instruction at schools or universities; maybe the DRC can also adopt those policies.

### **6.5.6 Students' Perceptions**

The study established that students or youths did not use any strategy to revitalise the status of the Katanga language. The reason was that the Katanga language was not the medium of instruction or even an official language. The theory adopted in this study confirmed that endangered languages are no longer learnt by the children or youths or students at schools or universities (UNESCO, 2003). As a result, the Katanga language is endangered.

### **6.5.7 Encouraging People to use the Katanga Language on Social Networks**

Another strategy used by the Katanga people to revitalise or maintain the minority language was social networks. Social networks are referred to as areas where the community members meet and communicate in the minority language (Enaikele, 2014). It was French, English and Kiswahili that were used in the social network. Katanga people used the Katanga language with those whom they were familiar with. The minority language was used at the market, shops and other places where Katanga people met informally (Enaikele, 2014; Habwe, 2009). The literature has confirmed that the establishment of promotional centres, in collaboration with institutions of higher learning, through publication of materials, dissemination of the information through websites, e-learning, workshop and lectures are strategies to revitalise minority languages

(Kipsisey, 2010). It can be concluded that the Katanga language lost its domain of use and its vitality reduced because of dominant languages.

### **6.5.8 Encouraging People to use the Katanga Language at the Market Place**

The study showed that Katanga people were encouraged to use the minority language at the market place. Inter-ethnic communication tends to occur in pidgin language. However, other indigenous languages are also used depending on whether or not people share the same language. It is important to emphasise the significant role played by language as lingua franca in inter-ethnic communication within the domain of trade (Omoniyi, 2012). Furthermore, the dominant languages did not occupy the backseat in the market domain, but they were mostly used in big businesses such as chambers of commerce, banking and highly commercial activities (Omoniyi, 2012). In other words, the informal sector is more aligned with the pidgin language, while the formal sector is more aligned with dominant languages.

### **6.5.9 Organising Local Meetings in the Katanga Language as a Strategy**

Information received from Congolese-Katanga people showed that Katanga people organised local meeting in the Katanga language, which assisted them to revitalise the minority language. Wehmeier et al. (2010) refer to local meetings as a particular occasion where people come together to discuss a subject matter about the dominant languages, minority languages, economic factors, education system, political issues and the decision that can be taken in the local meeting. UNESCO's (2003) theory of language endangerment used in this study suggests that local and public meetings must be held in the minority languages so that the minority language can be

protected. This can help the Katanga people maintain and preserve their language use from generation to generation. UNESCO (2003) endorsed organised activities such as meetings and workshops be conducted in local languages as the best way to revitalise endangered languages. The current study found that in the Katanga community, people used the Katanga language in local meetings and is the best way to revitalise the language among themselves.

### **6.5.10 Support to Revitalise the Katanga Language**

The section discussed the result on the support that Katanga people received to revitalise or maintain the Katanga language, including French and Kiswahili books that were given by the DRC's authorities. Elders held workshops in the Katanga language and people from other countries learnt the Katanga language to communicate with Katanga people when doing business. The support that the Congolese-Katanga people needed is discussed in this section.

#### **6.5.10.1 French and Kiswahili' Books as Support**

The study found that the authorities offered French and Kiswahili books as support to revitalise languages. It meant that the support offered by the authorities in the DRC was inadequate because Katanga people felt the authorities did not care about them and nothing was done with regards to the Katanga language. Related literature argues that language endangerment needs documentation, is to be used in public domains and the cultural history of its speakers and the speech community must be collected in order to understand why the minority language is a pidgin language (Batibo, 2009; Austin, 2006). Other studies support the above argument and reveal that the institutional and government support in the community is very crucial because

they make decisions for maintaining the minority language, they give funding, they are the people who offer language teaching, promotion in education system and other official services (Coyos, 2013; UNESCO, 2003). The current study found that the Katanga people got very little support from their authorities.

The above finding of the current study is commensurate with a study done by Jones (2013), who points out that endangered languages are generally poor in terms of support and financial resources. The speakers of endangered languages must apply for funding or support that will be provided to them in order to keep the language alive. In addition, the community members can develop relevant language learning policies for endangered languages (Jones, 2013; UNESCO, 2003).

#### **6.5.10.2 Elders as a Support System**

Elders were a major support to the Katanga language. They held workshops and explained the language in a way that Katanga people who used the dominant languages could understand their language, culture and history. Kipsisey (2010), Green (2013) and Koehn (2006) highlight that to hold workshop in the minority language involves elders interacting with younger people or others in the community. According to Iseke (2013), elders have power, knowledge and wisdom that describe issues on the ground and also speak the minority languages.

It was revealed that elderly people do not use the dominant languages, but they describe situations in their own way to protect their language. This gave the Katanga people ideas on how their language was endangered and the way of how to revitalise it through effective language policy. Iseke (2013) also points out that the idea of using elders as a support system is important

because they are the language keepers in the community. In addition, elders transmit cultural knowledge and language practices within the minority areas and pass it on to the next generation. From the elders' language, knowledge and words, people are meant to understand and why they should protect the minority language and their culture (Iseke, 2013). The current study showed that support was through the workshops held by the elders, which the Katanga people relied on to revitalise their language.

#### **6.5.10.3 People from other Countries as a Support System**

People-to-people communication was also another resource that supported the Katanga language. It also meant that they provided support and encouraged for people to use their language to avoid it becoming extinct (Jones, 2013). These conversations were used to conduct their business and resorted to the local variety of standard Kiswahili (Polomé, 1982). The study showed that support was inadequate.

#### **6.5.10.4 Support Needed by Congolese Katanga People**

The study established that Katanga people needed a lot of support which included bursaries, transport, computers, projectors, laboratories, libraries and jobs. These equipment and financial issues were resources that could assist people in need. The literature has argued that the speakers of pidgin or creole language have to request support from their government or to the speakers of the dominant languages for revitalising their pidgin or creole languages. In addition, the requests can relate to important areas for sustaining endangered languages (UNESCO, 2003). In the DRC, people need a lot of support. The above result is supported by Steyn, Harris & Hartell (2014),

who state that the challenges faced by the minority language users are due to the cost of university education, access to transport, resources, computers, projectors, books and laboratories.

It was revealed that the DRC did not establish a rule in which the community members could benefit from the support services that could allow them to learn or teach the minority language in the education system and be able to maintain or revitalise it (Steyn, Harris & Hartell, 2014). It meant that Katanga people needed financial, material and spiritual support in order to revitalise their language and protect their culture.

## **6.6 Conclusion**

Chapter 6 was a discussion section that detailed the findings of the study on issues raised in the collection and analysis of data on the socio-linguistic nature of the Katanga language in the DRC and related it to the theory and literature. What emerged in Chapter 6 as findings were key issues, which were the language factors affecting the Katanga language. These included the impact on the DRC's language policy on the vitality and endangerment of the Katanga language, the effect of the education system and the economy on the minority language. Furthermore, language change, negative values in the language and culture of Katanga people, language shift and language resistance were the main issues that emerged in this chapter. The chapter further discussed the perceptions of Katanga people towards the existence and survival of their own language.

Furthermore, the chapter also discussed the strategies used by Katanga people to revitalise or maintain the status of the minority language. The strategies for revitalising include encouraging people to use the Katanga language at home, in social networks, at the market place and organising local meetings using the minority language.

A section on support received by Katanga people was also discussed in this study. These included authorities, elders and other people as support systems. These were featured and discussed as key findings and were supported by the theory and related literature.

The next chapter will focus on the general conclusion and recommendations of the study.

## **CHAPTER SEVEN**

### **GENERAL CONCLUSIONS AND RECOMMENDATIONS**

#### **7.1 Introduction**

This chapter gives a summary of the findings, general conclusions and it is structured around how the research questions were answered in relation to the socio-linguistics nature of the Katanga language spoken in the Democratic Republic of Congo (DRC), the language factors are affecting the status of the Katanga language, the perceptions of Katanga people towards their own languages and the strategies used to revitalise the status of the Katanga language. The chapter then concludes with recommendations that are based on the findings of the study, the literature reviewed, the conclusions and future research.

#### **7.2 Summary of the Findings**

The purpose of this study was to investigate the socio-linguistics nature of the Katanga language spoken in the DRC, with a view of determining whether it was endangered. The following sections present the summary of the findings pertaining to each of the research questions.

##### **7.2.1 The Socio-linguistics Nature of the Katanga Language in the DRC**

The findings of the study revealed that the Katanga language is an urban language used as a minority language. Due to the fact that the Katanga language has low status and it is not

recognised in the policy of the DRC, its status is endangered because it is not spoken all over the province and it has lost its value as its speakers now use words belonging to other languages such as French, English and Kiswahili. As a result, it has remained as a pidgin variety of Kiswahili because it is a mixture of other languages and has its own rules. The Katanga language is a mother tongue or a creole language of some people who were born in mixed marriages and lived in three cities, namely Kolwezi, Likasi and Lubumbashi in the Katanga province of the DRC. It was established from the study that the Katanga language has limited functions and also has a limited number of speakers since it is only spoken in one province, the Katanga area in the DRC. Furthermore, the Katanga language helped its speakers to easily understand each other and communicate with the speakers of the dominant languages such as the Europeans, Congolese people from other tribes, people from other countries and traders.

### **7.2.2 Language Factors Affecting the Status of the Katanga Language**

The findings of the study indicated that the Katanga language was affected by the elevation of the dominant languages, which were used in public sectors such as education, government offices, media, religion and technology. The reason was that the language policy makers in the DRC recognised only the dominant languages to be used as the official and national languages. The results of the study also indicated that the Katanga language was not used in the economy of the DRC. This was because the dominant languages were associated with high levels of linguistics and socio-economic power. As a result, the speakers of the Katanga language shifted to the dominant languages for education and job opportunities. These may have led the speakers of the Katanga language to move towards French, English and Kiswahili and on the other hand, indirectly discouraging the use of minority languages in public areas.

The results of the study confirmed that the dominant languages were also used in private sectors, competing with the Katanga language and other minority languages even in the private sphere. This was because the dominant languages had power and prestige and naturally attracted the youths. On the other hand, both the speakers of the minority and the dominant languages were the cause of the negative values in the language and culture of the Katanga speakers. This is because the users of the minority languages allowed the speakers of the dominant languages to use their powerful languages in the important activities in the DRC. Therefore, it can be concluded that the Katanga language was not a language used in written activities at university since there were no official documents such as written books, dictionaries, journals and newspapers, but it was merely a spoken language.

### **7.2.3 Perceptions of the Katanga Language Users towards their own Language**

The findings of the study revealed that the Katanga people's attitudes regarding the Katanga language were positive, but their language was endangered because there were a few Congolese people that could speak the language and the language was used for limited functions (Dehbozorgi, 2012; Mohamed & Hashim, 2012; UNESCO, 2003). It means that since the DRC gained its independence, the language of the former colonisers remained the dominant language used in public sectors. In this case, French remains an official language and is used as a medium of instruction; Kiswahili and other languages remain national languages, while English is another dominant language in the DRC.

The results of the study established that some Katanga people did use their mother tongue when communicating with their fellow Katanga people. For the Katanga language to survive as a dominant language, there should be many programmes that can be established to teach and learn the Katanga language so that the Katanga people can be able to revitalise their language and it can be used in both private and public areas to avoid negative values such as discrimination of the language, language endangerment and language death. Therefore, it can be concluded that the dominant languages are used for important activities while the Katanga language is used in the home environment and at the market place.

#### **7.2.4 Strategies to Revitalise the Status of the Katanga Language**

It was established from the findings of the study that the Katanga people used very few strategies to revitalise or maintain the Katanga language. These included encouraging people to use the Katanga language at home, in social networks and at the market place. In this way, the Katanga people encouraged the use of the minority language in private domains since it is not recognised in the policy of the DRC. It appears that the Katanga people were not managing to revitalise or maintain their own language, given the little support received. The reasons were that the support was inadequate.

The findings of the study indicated that the Congolese-Katanga people needed a lot of support in the form of computers, funds, bursaries, jobs, projectors, transport, laboratories and libraries, among others, to develop their language. These equipment and financial issues were resources that could assist the Katanga people. The Katanga people also needed many programmes to be established to allow the use of the Katanga language for academic purposes in oral and written forms, at home, in government offices and by linguists, lecturers and others who could use it as a

medium of instruction at schools, universities and at the training centres. It is clear that in the DRC, particularly in the Katanga community, Katanga elderly people are the only custodians seemingly willing to speak their language and have a strong commitment to the maintenance of their home language. Therefore, elders appeared to be in support of using the minority language and did not shift to the dominant languages.

## **7.2.5 The Findings in Relation to Theories**

This section discusses the summary of findings in relation to the three theories that informed this study. These are the Language Dominance Theory (LDT), Language Resistance Theory (LRT) and Language Endangerment Theory (LET).

### **7.2.5.1 Language Dominance Theory (LDT)**

The findings of the study are supported by the theoretical frameworks used in this study. The study used Phillipson's (1992) Language Dominance Theory (LDT), which analyses the power of the official, national and other dominant languages to influence minority languages, such as the Katanga, Kibemba, Kingwana, Kimbala, Kipende and Kisongo languages in the case of the DRC. Therefore, the findings of the study indicated that the dominance of French, English and Kiswahili languages in the economy have a lot of influence over the minority languages in the DRC (Phillipson, 1992). This means that French, English and Kiswahili imposed their authority on the Katanga language and other minority languages, so that the minority languages could not develop became endangered and were threatened with extinction, could not enjoy prestige and remained pidgins or creole varieties of languages like Kiswahili.

The results of the study revealed that the dominant languages were used in public and private sectors to compete with the Katanga language. This theory was relevant to the study since it allowed the researcher to understand how the minority languages in the DRC, in particular the Katanga language, struggled in their community of use in order to survive. Therefore, in light of the discussion above, it can be concluded that in the DRC, the impact of the dominant languages is often associated with power, economical advantage and resources (Vigouroux & Mufwene, 2008; Crystal, 2003) and a sense of superiority or high status (refer to Chapter 3, Chapter 5 and Chapter 6.3.1 and section 6.3.2).

#### **7.2.5.2 Language Resistance Theory (LRT)**

The study was also guided by De Man's (1986) Language Resistance Theory (LRT) which identifies the opposition in terms of language use. The findings of the study revealed that some of the speakers of the Katanga language wanted the dominant languages to be used within the community while others wanted to use the minority languages. It means some people wanted the Katanga language to become extinct and disappear in the community since it was not a medium of instruction and not a national or official language in the DRC.

Furthermore, the findings of the study also revealed that Katanga elders did not want to learn or shift to other languages because they did not want the Katanga language to go extinct in their community. Elders also wanted the Katanga language to be used in written and spoken communication so that it could protect their resources such as identity, history and culture. UNESCO (2003) confirmed that an endangered language is usually used by the grandparents. This theory was useful in this study because it helped the researcher to understand the

competency level of the Katanga people to speak the Katanga language in order to get an idea of how they responded to the issue of language endangerment, language resistance and language dominance in the Katanga area of the DRC.

### **7.2.5.3 Language Endangerment Theory (LET)**

The study was also guided by UNESCO's (2003) Language Endangerment Theory (LET), which analyses the language factors that cause the status of the minority language to be endangered. This theory was useful in this study because the findings of the study revealed that the Katanga language was endangered in the DRC because it was not spoken all over the province and it had lost its value as its speakers used words belonging to other languages and shifted from their own language to other languages that favoured them economically and politically (UNESCO, 2003). Therefore, it can be concluded that the Katanga people moved to French, English and Kiswahili, which gave them social and economic advantages, and that has impacted on the Katanga language in the DRC.

The results of the study also found that the Katanga language was endangered because the dominant languages were used in the education system where lecturers or teachers taught languages and students learnt how to read and write in the dominant languages. In this case, LET revealed that the dominant languages were known as the official and national languages and were the medium of instruction used in public sectors such as schools or universities and for the economy of the country (Phillipson, 1992). LET was relevant in this study because it assisted the researcher to understand language factors such as the education system in the DRC and why many of the Katanga people shifted towards French, English, Kiswahili and other languages.

This way the status of the Katanga language was affected. Its status did not guarantee either its survival or its development because people shifted towards French, English, Kiswahili and other languages.

### **7.3 Recommendations**

In view of the findings, the study recommends that the Democratic Republic of Congo (DRC) creates awareness to the language policy makers to recognise and officially promote minority languages like the Katanga language, which are endangered as a result of French, English and Kiswahili.

The Katanga people who participated in this study played crucial roles in giving their views on the status of the Katanga language, which is endangered in the DRC. If people did not use strategies and did not receive support from their authorities and other people in the DRC, they would not succeed in revitalising their own languages, like the Katanga language. The following recommendations are informed by the findings that were made from the discussions in Chapters three, five and six. The recommendations on reviving the Katanga language are targeting the language policy makers responsible for crafting the policy.

#### **7.3.1 Recommendations to the Language Policy Makers in the DRC**

It is recommended that the DRC should come up with a policy that does not only support or recognise the dominant languages, but also recognise the minority languages like the Katanga language. The Katanga language should be promoted and given the status of an official and a national language, as well as being a medium of instruction. The problem with the official

medium of instruction and national language was that the language policy makers in the DRC favoured only the dominant languages to be used in education, economy and other public domains. Other reasons are that the Katanga language only functions as a minority language; it has limited functions and also has a limited number of speakers since it is only spoken in one province, the Katanga area in the DRC (Bokamba, 2011; UNESCO, 2003).

The study proposes that the language board in the DRC should find a way to advise the policy makers, such as the Ministers of Culture and Education among others, on the issues pertaining to languages. The policy should officially recognise both the dominant and minority languages in the proposed new constitution of the DRC.

There is a need for the policy makers in the DRC to establish several programmes such as use of computer language programmes in the Katanga language, teaching and learning of minority languages, subjects such as religion, history, mathematics, geography and others should be taught in the Katanga language from the first year of primary school up to university level. In addition, there is a need for the policy makers in the DRC to also establish programmes to teach and learn linguistics in the Katanga language for academic purposes within the education system, particularly at the University of Lubumbashi in the Katanga province where lecturers, students and others can be encouraged to use such programmes as soon as possible before the Katanga language disappears totally from the community. This recommendation is in line with the observation by Erastus (2013) that in many African countries, for instance, Ethiopia, South Africa and Tanzania, there are policies adopted to teach the minority languages in the education system.

Authorities should encourage the speakers of the dominant languages such as French, English, standard Kiswahili and others, as well as the speakers of the minority languages, particularly those whose home language is the Katanga language, to use the Katanga language in private and public sectors so that the Katanga language can have many speakers and survive as a dominant language.

The DRC's authorities, particularly within the Katanga community, should provide adequate support, such as jobs, transport to enable the speakers of the Katanga language and others to go to schools or universities where lecturers spend their time teaching, and students learn languages for effective communication purposes. The authorities should also provide resources such as projectors and computers to enable the speakers of the Katanga language to use them and revitalise their language.

### **7.3.2 Recommendations for Practice**

Katanga elders, as custodians of culture and language, should encourage parents to teach or encourage their children or young people, particularly students, to speak the Katanga language at schools or universities. This would help keep the language alive within the community. The Katanga children should speak the minority language within private areas such as at home, the market place, social networks, as well as in public areas so that other children would have knowledge on the Katanga language.

Lecturers should teach in the Katanga language and encourage all the students, particularly those who are not fluent in the Katanga language, to use it frequently so that they build confidence in

it. Students should use the Katanga language to communicate with their lecturers, parents and fellow Katanga people so as to protect the language from extinction.

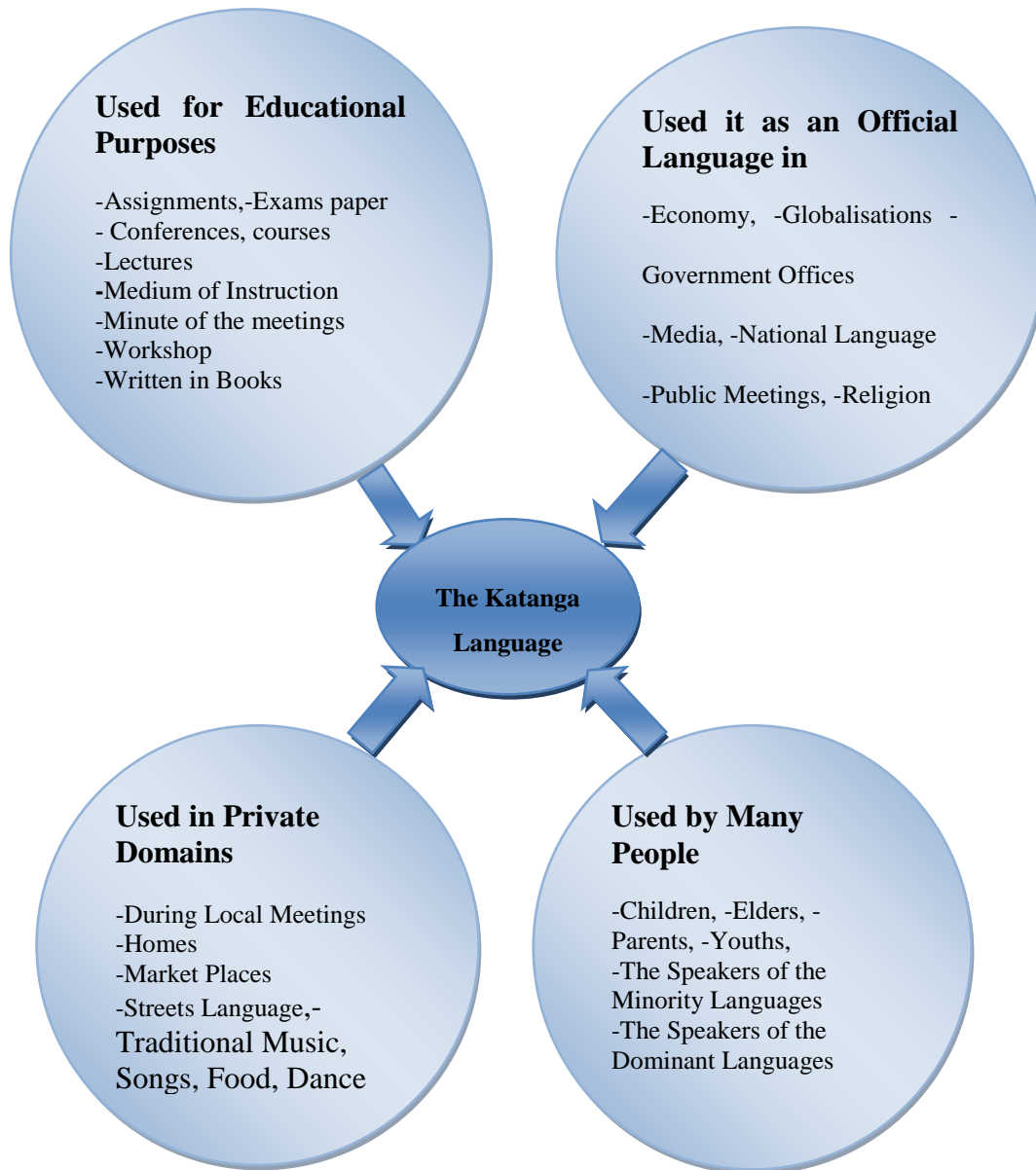
There is need for the DRC schools or universities to mobilise financial resources so that there are adequate funds to create jobs, training centres, laboratories and conduct courses, lectures, research, conferences and workshops in the Katanga language for its development. It is also recommended that language should be studied for the purposes of understanding the patterns, extent of change and strategies used to revitalise it. Books, minutes or reports of the meetings, assignments, exam papers and dictionaries should be written in the Katanga language. On the other hand, the standard Kiswahili dictionary should include vocabulary and synonyms from the Katanga language, its own variety. Local archives on the Katanga language could then be searched for manuscripts and other documents that may be there on the Katanga language.

### **7.3.3 Contributions to Knowledge**

The current study proffered recommendations on reviving minority languages like the Katanga language, one of the African languages in the DRC. The researcher proposes an alternative framework or model to revitalise the Katanga language. The new framework is derived from the reviewed literature, analysis of findings, conclusions and recommendations of the study on the status of a minority language spoken in the DRC. Table 7.1 below gives an illustration of the new model on reviving of the Katanga language, which is summarised in Figure 7.1 below.

**Table 7.1: The New suggested model to revitalise or maintain the Katanga language**

<b>Strategy of Reviving the Status of the Katanga Language in the DRC</b>	
<b>Strategy</b>	<b>Purpose</b>
Using the Katanga language for educational purposes: the medium of instruction, assignments, conferences, courses, exam papers, lectures, minute of meetings, workshops and writing in books.	This gives the Katanga language an opportunity to be used as a dominant language in spoken and written forms at the universities or schools or training centres of education.
Using it as an official language for the economy, global market, government offices, media, national language, public meetings and technology.	This gives the Katanga language an opportunity to become a powerful language used as a dominant language, associated with the economy of the country and used in other important activities in public domains.
Using it in private domains: in local meetings, homes, market places, streets, traditional music, songs, food, and dance.	This gives the Katanga language an opportunity to be used for cultural activities in private sectors.
Used by many people such as elders, parents, youths or children, the speakers of the minority languages and by the speakers of the dominant languages.	This gives the Katanga language an opportunity to be used by the majority of people.



**Figure 7.1: The framework for reviving the status of the Katanga language in the DRC**

The strategies outlined in Figure 7.1 and Table 7.1 above are crucial to the development and revival of the Katanga language as outlined in Chapters five and six. The information that is within Figure 7.1 and Table 7.1 also outlines the language factors that oppose the respective strategies that are used in reviving the Katanga language. When strategies are used in reviving a

minority language, it means that the strategies would either work or not because they face different forms of resistance. The above figure is a model that can be used in reviving the status of the Katanga language in the DRC.

This model is an attempt to revive the Katanga language and elevate it to an official, national language and medium of instruction that is used for official documents, media, governance, religion, technology, education, home, market and be spoken by the majority of people in the DRC. This model can also be useful to the policy makers in the DRC and other relevant departments as it informs about the issue pertaining to the status of the Katanga language, an African language, which is endangered and needs to be revitalised through an effective language policy.

## **7.4 General Conclusions**

The study aimed at investigating socio-linguistics factors that determine dominance and resistance in society. The study was based on a case of Katanga language spoken in the Democratic Republic of Congo (DRC). The study revealed that the Katanga language was endangered due to many language factors such as the high status of French, English and Kiswahili as these languages were used in public areas such as education, government offices, economy, media and religion. They were also used in private sectors such as home and the marketplace among others, thus competing with the minority languages. The results of the study indicated that the speakers of the Katanga language shifted to other languages that gave them a lot of advantages. That way, the Katanga language lost its value and remained a minority language, pidgin and a creole variety of Kiswahili.

The study also revealed that the Katanga people used very few strategies to revitalise their language. Support offered to the Katanga people to revitalise or maintain their language was also investigated. The study concluded that the Katanga people received little support from DRC's authorities. The Katanga people received French and Kiswahili books, but they got nothing on the Katanga language. The study also revealed that there was also support through workshops held by the elders in the Katanga language where the Katanga people get to understand their language, culture and history. Furthermore, the Katanga people did not receive any financial assistance from the authorities or other people in the DRC to revitalise or promote their language. It is clear that in the DRC, particularly in the Katanga community, elderly people have a strong commitment to their home language maintenance and appear to be in support of using their language and do not shift to the dominant languages like the young people do.

Therefore, it appears that Katanga people were not managing to revitalise or maintain their own language. It can be concluded that this is due to the fact that the support was inadequate. The study concludes, therefore, that the Katanga people need computers, funds or money, bursaries, projectors, jobs, transport, laboratories and libraries as support to revitalise their language, which carries the Katanga people's identity. Despite these language factors affecting the Katanga language, the study conclude, the dominant languages brought some positive results during the Belgian colonization period such as building schools, hospitals, stadiums and recreational facilities for its workforce in the minority communities.

## **7.5 Future Research**

Further studies can focus on:

1. Developing of the minority languages like Kibemba, Kimbala, Kimongo, Kindibu, Kipende, Kisongo, Kitetela, Kiyaka, and Kiyansi so that they do not become extinct. These languages could be developed to be used in schools as they represent the culture of the native people in the DRC.
2. Further studies that focus on the perspective of students on having the minority languages included in the curriculum of the university so that books can be published to preserve these languages.
3. Why the media is not promoting the minority languages yet they used for communication in other public sectors of the country. It is possible that the elderly who use these minority languages are marginalised in terms of information flow.

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# APPENDICES

## Appendix A: Introduction Letter from the University of Fort Hare

University of Fort Hare  
FACULTY OF SOCIAL SCIENCE AND HUMANITIES  
FACULTY OFFICE

*Alice (Main) Campus:*  
Private Bag X1314, No 1 King Williams Town Road, Alice, 5700, RSA  
Tel: +27 (0) 40 602 2233/ 2181/ 2379/ 2242 • Fax: +27 (0) 40 653 2591  
Email: nmngandi@ufh.ac.za / zmnguni@ufh.ac.za



University of Fort Hare  
Together in Excellence

University of Fort Hare  
Alice  
20 January 2015

Dear Si/Madam

**TO WHOM IT MAY CONCERN**

This is to request you to allow Lydy Mumbembe who is a PhD student to collect data by conducting interviews. She has submitted the Ethics Clearance forms to the Research Office of the university and has received the clearance certificate. All the information received will be treated in a confidential manner. Furthermore, if you feel uncomfortable during the interview you are free to pull out.

All the information that will be gathered during interviews will be used for the research only.

Your assistance in this regard will be appreciated.

Yours faithfully

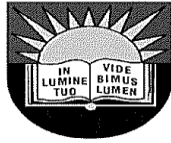


B. P. Tshotsho (Dr)

UNIVERSITY OF FORT HARE  
FACULTY OF SOCIAL SCIENCES AND HUMANITIES  
Private Bag X1314  
ALICE  
5700  
Signature: *B. P. Tshotsho*  
Date: *20/01/2015*

[www.ufh.ac.za](http://www.ufh.ac.za)

# Appendix B: Ethical Clearance Certificate from the University of Fort Hare



University of Fort Hare  
*Together in Excellence*

## ETHICAL CLEARANCE CERTIFICATE

Certificate Reference Number: TSH051SMUB01

Project title: **An investigation into the Socio-linguistic Nature of the Katanga Language in the Democratic Republic of Congo**

Nature of Project: PhD

Principal Researcher: Lydy Mumbembe

Supervisor: Dr BP Tshotsho  
Co-supervisor: Dr M Cekiso

On behalf of the University of Fort Hare's Research Ethics Committee (UREC) I hereby give ethical approval in respect of the undertakings contained in the above-mentioned project and research instrument(s). Should any other instruments be used, these require separate authorization. The Researcher may therefore commence with the research as from the date of this certificate, using the reference number indicated above.

Please note that the UREC must be informed immediately of

- Any material change in the conditions or undertakings mentioned in the document
- Any material breaches of ethical undertakings or events that impact upon the ethical conduct of the research


The Principal Researcher must report to the UREC in the prescribed format, where applicable, annually, and at the end of the project, in respect of ethical compliance.

The UREC retains the right to

- Withdraw or amend this Ethical Clearance Certificate if
  - Any unethical principal or practices are revealed or suspected
  - Relevant information has been withheld or misrepresented
  - Regulatory changes of whatsoever nature so require
  - The conditions contained in the Certificate have not been adhered to
- Request access to any information or data at any time during the course or after completion of the project.
- In addition to the need to comply with the highest level of ethical conduct principle investigators must report back annually as an evaluation and monitoring mechanism on the progress being made by the research. Such a report must be sent to the Dean of Research's office

The Ethics Committee wished you well in your research.

Yours sincerely

  
**Professor Gideon de Wet**  
**Dean of Research**

19 February 2015

## **Appendix C: Letter for Permission to Collect Data in Lubumbashi, Katanga in the DRC**

**Mumbembe Lydy  
University of Fort Hare, Alice 5700,  
Private Bag X1314  
SOUTH AFRICA**

Date... 20/1/2015

**University of Lubumbashi**

Dear Sir/Madam,

**RE: APPLICATION FOR PERMISSION TO CONDUCT A STUDY IN SELECTED  
LUBUMBASHI, KATANGA PROVINCE IN THE DRC**

My name is Mumbembe Lydy, a Doctoral student in the Department of English Language and Comparative Literature at the University of Fort Hare, Faculty of Social Sciences and Humanities in South Africa. I am requesting for permission to conduct research in selected Lubumbashi urban area, Katanga Province in the DRC. My research title is “An Investigation of Socio-linguistics Factors that Determine Dominance and Resistance: A Case of Katanga Language in the Democratic Republic of Congo”. The study participants include elders, chiefs, parents, lecturers and students.

I have attached permission’s letter for data collection from the University of Lubumbashi, Katanga province in the DRC.

Thank you in advance for your co-operation.

Yours Faithfully



Mumbembe Lydy

**Appendix D: Letter from the University of Lubumbashi/ Katanga  
Province in the DR**

Mr. B. BIRURU RUCINAGIZA / Dean  
UNIVERSITY OF LUBUMBASHI  
Tel:  
Fax:  
E-mail:

Date, 1/ 12/2015

Mumbembe Lydy  
University of Fort Hare, Alice 5700  
Private Bag X1314  
SOUTH AFRICA

Dear Madam,

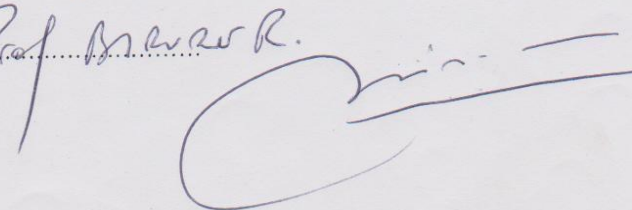
Re: AUTHORIZATION TO CARRY OUT RESEARCH IN THE DEMOCRATIC  
REPUBLIC OF CONGO/DRC-MUMBEMBE LYDY

Following your application for authority to carry out research on "An Investigation into the Socio-linguistic Nature of the Katanga Language in the Democratic Republic of Congo". This is to confirm that Mumbembe Lydy, a Doctoral student in the Department of English Language and Comparative Literature at the University of Fort Hare in South Africa has been authorised to carry out research in the Democratic Republic of Congo, particularly in Katanga province. She has been allowed to interview lecturers, university students, parents, grandparents and chiefs or leaders as well as to collect lecturers' written documents on Kiswahili and Katanga language in Katanga province of the Democratic Republic of Congo.

Please, contact me for any enquiries through the following address:

P.O. Box  
Tel: (243) 851488616  
Cell:  
E-mail: birjeanpaul@hokmat.com

Yours faithfully

Mr. Prof. M. BIRURU R.  


## Appendix E: Informed Consent Agreement Form

### Informed Consent

I hereby agree to participate and tape recording in research regarding of Socio-linguistics Factors that Determine Dominance and Resistance: A Case of Katanga Language in the Democratic Republic of Congo. I understand that I am participating freely and without being forced in any way to do so. I also understand that I can stop this interview at point should I not want to continue and that this decision will not in any way affect me negatively.

I understand that this is a research project whose purpose is not necessarily to benefit me personally.

I understand that this consent form will not be linked to the interview and that my answers will remain confidential.

I understand that if at all possible, feedback will be given to my community on the results of the completed research.

**Participant's Signature**

Date...02/ 04/2016

**Researcher's Signature**



Date...02/04/2016

## Appendix F: Editor's Declaration

### Editor's Declaration

I, Mr. .... (Department of Linguistics, University of.....) confirm that I edited Mumbembe Lydy, a PhD thesis in English Linguistics titled: "An Investigation of Socio-linguistics Factors that Determine Dominance and Resistance: A Case of Katanga Language in the Democratic Republic of Congo".

During the process of editing, the following changes were recommended: punctuation, grammatical and sentence construction. The candidate was advised to eliminate repetitive information in some chapters and paragraphing issues were also raised. It is up to the candidate to effect these changes as she is the author of this research and therefore remains in control of the writing process.

**Editor's Signature**

Date...02/04/2016

**Researcher's Signature**



Date...02/04/2016

## Appendix G: Interview Guide for Elders, Chiefs and Parents

Dear Sir/ Madam,

I am Mumbembe Lydy, a PhD student in the Department of English Language and Comparative Literature, Faculty of Social Sciences and Humanities at the University of Fort Hare in South Africa doing linguistics. I am currently undertaking a research on: “An Investigation of Socio-linguistics Factors that Determine Dominance and Resistance: A Case of Katanga Language in the Democratic Republic of Congo”. I request to have interview with you for the purpose of the research; I am doing in fulfilment of the requirement of the PhD’s course.

I assure you that information obtained from you shall be used for academic purposes only and all information solicited from you will be treated confidentially.

### Q1: What is the Socio-linguistics Nature of the Katanga Language?

1. Can you please, explain about the language family groups found in the DRC? .....

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2. Can you please, explain about the official and national languages that are spoken in the DRC?

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3. Can you please, tell me about other national languages that are spoken alongside Kiswahili language and the provinces they are used in the DRC? .....

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4. Can you please, tell me about the varieties of Kiswahili language spoken in the DRC? Please, explain the one is spoken in Lubumbashi.....

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5. Please explain whether or not the Katanga language is a mother tongue or creole, a national language or a pidgin variety of Kiswahili language spoken in Katanga area of the DRC.....

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6. Could you explain whether or not the Katanga language is a minority language? .....
7. Can you please, explain about the Katanga language and include what you think about its current socio-linguistic nature? .....
8. Can you please, explain who the native speakers of the Katanga language are? .....
9. Could you explain whether or not there is mutual intelligibility between the Katanga language and Kiswahili language? .....
10. Could you explain whether or not there are similarities and differences between the Katanga language, Kiswahili, French and other languages in the DRC?.....

**Q2: What the Language Factors are Affecting the Language Vitality and Endangerment?**

1. Can you please, discuss about the language factors that have affected the status of the Katanga language in the DRC? .....
2. Could you explain how language policy in the DRC has favoured French to become an official language and Kiswahili a national language in the DRC? .....
3. Could you explain whether or not the Katanga language is endangered because of the elevation of Kiswahili, French and other languages? .....
4. Could you explain whether or not Kiswahili has affected the status of the Katanga language in the DRC? .....

5. Could you explain whether or not French has affected the status of the Katanga language and Kiswahili language in the DRC? .....

.....

6. Could you explain whether or not other languages like English has affected the status of the Katanga language in the DRC? .....

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7. Could you explain whether or not there are changes in the language of Congolese people in the DRC because of the influence of Kiswahili, French and other languages?.....

.....

8. Could you explain whether or not there is impact on the language policy in the DRC? .....

.....

9. Can you please, explain the causes of negative values in the languages of the DRC especially the Katanga language? .....

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10. Could you discuss how you as a speaker of the Katanga language shifted to the national and official languages in Lubumbashi, Katanga area of the DRC? .....

.....

11. Could you explain whether or not economic factor has affected the status of the Katanga language and the culture of Congolese people in the DRC, especially in Katanga province?

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12. Could you explain whether or not the cultures of people, especially in southern and eastern parts of the DRC are endangered because of the dominant languages such as Kiswahili, French and other languages?.....

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13. Could you explain whether or not there is resistance between the Katanga language, Kiswahili and French languages in the DRC? .....

.....

**Q3: What are the Perceptions of the Katanga People in the Democratic Republic of Congo  
about the existence and survival of their own languages?**

1. Can you please, explain the language policy in the DRC? .....
2. Could you discuss how the policy makers in the DRC made choice in using specific languages? .....
3. Can you please, explain about the language use as the medium of instruction at the University of Lubumbashi in the DRC? .....
4. In your perception, what role does the Katanga language play in the DRC as a multilingual country?.....
5. Can you please, explain which language is regarded superior among the Katanga language, Kiswahili, French and other languages in the DRC?.....
6. Could you tell me whether the Katanga language is recognised officially in public sectors such as (in religious, media, education, government)? or it is used in private sectors such as (at home and market place)?.....
7. Can you please, explain what language do the students or younger generation often use in education system and at home? .....
8. Could you explain whether or not the Katanga language is spoken as a medium of instruction in education system in Katanga community of the DRC? .....
9. Could you explain whether or not in Katanga community, you are speaking pidgin language for communication in public sectors, for example in education, media and government?.....
10. Could you explain whether or not in Katanga community, you have adopted the pidgin language for communication across the language variety? .....

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11. Could you explain whether or not you do have negative or positive perceptions towards the Katanga language, French, Kiswahili and other languages in the DRC?.....  
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12. Can you please, explain the type of resources that the status of the Katanga language has in the DRC? .....  
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13. Can you please, explain about the type of resources that the status of Kiswahili, French and other languages have in the DRC? .....  
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14. Can you please, explain the role that the language community plays as your identity and values in the DRC? .....  
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15. Is there an association between economic factor and the status of the Katanga language? .....  
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**Q4: What Strategies can be used to Revitalise the Status of the Katanga Language in Lubumbashi?**

1. Is there any role your community played as a strategy to revitalise or maintain the Katanga language? .....  
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2. Could you explain whether or not you have used strategies to revitalise or maintain the Katanga language? .....  
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3. Could you explain whether or not the authorities in the DRC encourage you to speak or teach the Katanga language for the purpose of maintaining or revitalising it? .....  
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4. Can you please, explain about the support that the government in the DRC gives you to revitalise or maintain the Katanga language? .....  
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5. Could you explain whether or not you have received support from other people to revitalise or maintain the Katanga language?

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6. Can you please, explain how you control the resources found in the DRC, especially in Katanga area for the purpose of protecting your culture and revitalising the Katanga language?

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7. Can you please, tell me about the type of support that you need to revitalise the Katanga language in the DRC? .....

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8. Could you explain whether or not you encourage the youth generation or the students speak the Katanga language as the medium of instruction at schools or universities for the purpose of revitalising or maintaining it?.....

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9. Can you please, tell me if you have any written materials or documents in the Katanga language?

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10. Could you explain whether or not the Katanga language has written documents that are available in public area such as in the library where people can read and understand the history, culture and languages of the DRC?

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.....  
11. Could you explain whether or not the Katanga language is recorded and captured on film?.....

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12. If you have any questions or comments that you would like to ask, I would be pleased to hear these.....

**Thank you or Enkosi!**

# Appendix H: Interview Guide for the University of Lubumbashi

## Lecturers

Dear Lecturer,

I am Mumbembe Lydy, a Doctoral student in the Department of English Language and Comparative Literature, Faculty of Social Sciences and Humanities at the University of Fort Hare in South Africa doing linguistics. I am currently undertaking a research on: “An Investigation of Socio-linguistics Factors that Determine Dominance and Resistance: A Case of Katanga Language in the Democratic Republic of Congo”. I kindly request to have interview with you for purpose of the research; I am doing in fulfilment of the requirement of the PhD’s course.

I assure you that the information obtains from you shall be used for academic purposes only and all information solicited from you will be treated confidentially.

### Q1: What is the Socio-linguistics Nature of the Katanga Language?

1. Can you please, explain about the language family groups found in the DRC? .....  
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2. Can you please, explain about the official and national languages that are spoken in the DRC?  
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3. Can you please, tell me about other national languages that are spoken alongside Kiswahili language and the provinces they are used in the DRC? .....  
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4. Can you please, tell me about the varieties of Kiswahili language spoken in the DRC? Please, explain the one is spoken in Lubumbashi.....  
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5. Please explain whether or not the Katanga language is a mother tongue or creole, a national language or a pidgin variety of Kiswahili language spoken in Katanga area of the DRC.....  
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6. Could you explain whether or not the Katanga language is a minority language?.....  
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7. Can you please, tell me about the Katanga language and include what you think about its current socio-linguistic nature?  
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8. Can you please, explain who the native speakers of the Katanga language are? .....  
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9. Could you explain whether or not there is mutual intelligibility between the Katanga language and Kiswahili language?  
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10. Could you explain whether or not there are similarities and differences between the Katanga language, Kiswahili, French and other languages in the DRC?.....  
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**Q2: What the Language Factors are Affecting the Katanga Language Vitality and**

**Endangerment?**

1. Can you please, tell me about the language factors that have affected the status of the Katanga language in the DRC? .....  
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2. Could you explain how language policy in the DRC has favoured French to become an official language and Kiswahili a national language while others the minority languages like the Katanga language in the DRC?.....  
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3. Could you explain whether or not the Katanga language is endangered because of the elevation of Kiswahili, French and other languages? .....  
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4. Could you explain whether or not Kiswahili has affected the status of the Katanga language in the DRC?.....  
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5. Could you explain whether or not French has affected the status of the Katanga and Kiswahili languages in the DRC? .....

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6. Could you explain whether or not other languages like English has affected the status of the Katanga language in the DRC? .....

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7. Could you explain whether or not there are changes in the language of Congolese people in the DRC because of the influence of Kiswahili, French and other languages?.....

.....  
8. Could you explain whether or not there is impact on the language policy in the DRC? .....

.....  
9. Can you please, explain the causes of negative values in the languages of the DRC especially the Katanga language? .....

.....  
10. Could you discuss how you as a speaker of the Katanga language shifted to the national and official languages in Lubumbashi, Katanga area of the DRC? .....

.....  
11. Could you explain whether or not economic factor has affected the status of the Katanga language and the culture of Congolese people in the DRC, especially in Katanga province?.....

.....  
12. Could you explain whether or not the cultures of people, especially in southern and eastern parts of the DRC are endangered because of the dominant languages such as Kiswahili, French and other languages?.....

.....  
13. Could you explain whether or not there is resistance between the Katanga language, Kiswahili and French languages in the DRC? .....

.....  
**Q3: What are the Perceptions of the Katanga people in the Democratic Republic of Congo about the existence and survival of their own languages?**

1. Can you please, tell me how long have you taught this class? .....
2. Could you discuss how language policy makers in the DRC made choice in using specific languages?.....
3. Can you please, explain about the language use as the medium of instruction at the University of Lubumbashi in the DRC? .....
4. Can you please, tell me about the language that you use to teach the students in your class?.....
5. Can you please, explain about the language that the students use most of the time at the University of Lubumbashi in Katanga area of the DRC? .....
6. Can you please, tell me about the language that the students use to speak to you when they are attending your lectures or courses? .....
7. Could you please explain whether or not you are allowing the students to speak to you in the Katanga language during your class? .....
8. Could you please explain whether or not you are allowing the students to speak to you in Kiswahili, French and other languages during your class?.....
9. Can you please, tell me about the language that the students use to speak among themselves or with friends during lunch time at the University of Lubumbashi? .....
10. Can you please, explain what language the students often use at home with their parents? .....

11. Can you please, tell me about the role that the status of Kiswahili and French languages play in the DRC as a multilingual country? .....
12. Can you please, explain the role that the language community plays as your identity and values in the DRC? .....
13. In your perception, what role does the Katanga language play in the DRC as a multilingual country?.....
14. Can you please, tell me if you do have negative or positive perceptions towards the Katanga language, French, Kiswahili and other languages in the DRC? .....
15. Can you please, discuss about the type of resources that the status of the Katanga language, Kiswahili and French language do have in the DRC? .....
16. Is there an association between economic factor and the status of the Katanga language? .....
17. Can you please, explain what language is regarded superior among the Katanga language, Kiswahili, French and other languages in the DRC?.....
18. Could you explain whether the Katanga language is recognised officially in public sectors such as (in religious, media, education, government)? or it is used in private sectors such as (at home and market place)?.....
19. Could you explain whether or not in Katanga community, you are speaking pidgin language for communication in public sectors, for example in education, media and government? .....
20. Could you explain whether or not in Katanga community, you have adopted the pidgin language for communication across the language variety? .....
21. Is there an association between economic factor and the status of the Katanga language, Kiswahili and French? .....

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.....  
**Q4: What Strategies can be used to Revitalise the Status of the Katanga Language in Lubumbashi?**

1. Is there any role your community played as a strategy to revitalise or maintain the Katanga language?.....  
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2. Could you explain whether or not you have used strategies to revitalise or maintain the Katanga language? .....  
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3. Could you explain whether or not the authorities in the DRC encourage you to speak or teach the Katanga language at schools or university for the purpose of maintaining or revitalising it?  
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4. Can you please, tell me about the support that the government in the DRC gives you to revitalise or maintain the Katanga language? .....  
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5. Could you explain whether or not you have received support from other people to revitalise or maintain the Katanga language? .....  
.....

6. Can you please, tell me how you control the resources find in the DRC, especially in Katanga area for the purpose of protecting your culture and revitalising the Katanga language?.....  
.....

7. Can you please, tell me about the type of support that you need to revitalise the Katanga language in the DRC? .....  
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8. Could you explain whether or not the youth generation speak the Katanga language as the medium of instruction at schools or universities for the purpose of revitalising or maintaining it?  
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9. Could you explain whether or not you have written any document on the Katanga language?

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10. Could you explain whether or not the Katanga language has written documents that are available in public area such as in the library where people can read and understand the history, culture and languages of the DRC?.....

.....

11. Could you explain whether or not the Katanga language is recorded and captured on film?

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12. Could you explain whether or not the students are encouraged to learn in the Katanga language at the university?

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13. Is there an association between economic factor and the status of the Katanga language?

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14. If you have any questions or comments that you would like to ask, I would be pleased to hear these.....

.....

**Thank you or Enkosi**

**Appendix I: Focus Discussions/ Interviews Guide for the University  
of Lubumbashi Students**

Dear Student,

I am Mumbembe Lydy, a Doctoral student in the Department of English Language and Comparative Literature, Faculty of Social Sciences and Humanities at the University of Fort Hare in South Africa doing linguistics. I am currently undertaking a research on: “An Investigation of Socio-linguistics Factors that Determine Dominance and Resistance: A Case of Katanga language in the Democratic Republic of Congo”. I kindly request to have interview with you for purpose of the research; I am doing in fulfilment of the requirement of the PhD’s course.

I assure you that information obtained from you shall be used for academic purposes only and all information solicited from you will be treated confidentially.

**Q1: What is the Socio-linguistics Nature of the Katanga Language?**

- 1. Can you please, explain what other name you call yourself or group? .....  
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- 2. Please, explain where do the speakers of the Katanga language stay? .....  
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.....
- 3. Please, explain about the first language of your mother and father? .....  
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- 4. Please, explain which mother tongue you use at home? .....  
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- 5. Please, explain which dominant languages you use at home? .....  
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- 6. Can you please, tell me about the languages you are able to communicate in? .....  
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7. Can you please, tell me what language you often use at home with your parents? .....

8. Can you please, explain about the language family groups found in the DRC? .....

9. Please explain whether or not the Katanga language is a mother tongue or creole, a national language or a pidgin variety of Kiswahili language spoken in Katanga area of the DRC? .....

10. Could you explain whether or not the Katanga language is a minority language? .....

11. Can you please, explain about the Katanga language and include what you think about its current socio-linguistic nature? .....

12. Can you please, explain who the native speakers of the Katanga language are? .....

13. Could you explain whether or not there are similarities and differences between the Katanga language and Kiswahili language? .....

**Q2: What the Language Factors are Affecting the Katanga Language Vitality and Endangerment?**

1. Can you please, tell me about the language factors that have affected the status of the Katanga language in the DRC? .....

2. Could you explain whether or not the level of education influence the Katanga language?

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3. Could you discuss how language policy makers in the DRC made choice in using specific languages? .....

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4. Can you please, explain how the status of Kiswahili, French and other languages have affected the status of the Katanga language in the DRC as a multilingual country? .....

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5. Could you explain whether or not the economic factor affects the status of the Katanga language and the culture of Congolese people in the DRC, especially in Katanga province?

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6. Could you explain whether or not there are changes in the language of Congolese-Katanga people in the DRC because of the influence of Kiswahili, French and other languages?

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7. Could you explain whether or not there is impact on the language policy in the DRC?

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8. Can you please, describe what is causing negative values in the languages of the DRC, especially the Katanga language? .....

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9. Can you please, tell me how you as a student shifted to the dominant-national and official languages in Lubumbashi, Katanga area of the DRC? .....

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.....  
10. Could you explain whether or not the culture of people, especially in southern and eastern parts of the DRC is endangered because of the dominant languages such as Kiswahili, French and other languages?.....

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11. Could you explain whether or not the Katanga language resists Kiswahili and French languages? .....

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12. Could you explain whether or not Kiswahili language resists French and the Katanga languages in Katanga area of the DRC? .....

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13. Could you please explain whether or not the Katanga language is endangered? .....

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14. Could you please explain whether or not the Katanga language will survive in future?

.....  
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15. Do you think it is possible for you as a student to lose ability to speak the Katanga language?

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.....  
16. Please, explain what loss would be in the DRC if the Katanga language is endangered and died?.....

**Q3: What are the Perceptions of the Katanga people in the Democratic Republic of Congo about the existence and survival of their own languages?**

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.....  
1. Could you discuss how language policy makers in the DRC made choice in selecting specific languages? .....

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.....  
2. Please, explain about language use as a medium of instruction at the University of Lubumbashi in the DRC? .....

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3. Can you please, explain which language you use with your lecturers or professors at the University of Lubumbashi? .....

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.....  
4. Can you please, explain which language you use to speak with your friends at the University of Lubumbashi during launch time? .....

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.....  
5. Can you please, tell me which language you use in market, home and shop? .....

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.....  
6. Could you discuss whether or not the Katanga language is useful to you? .....

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.....  
7. Can you please, tell me about language that you as a students use most of time at the University in Lubumbashi? .....

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.....  
8. Could you please explain whether or not you are encouraged to speak the Katanga language, Kiswahili, French and other languages during the class?.....

.....  
.....  
9. Can you please, explain the role that the status of the Katanga language, Kiswahili and French play in the DRC a multilingual country? .....

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10. Could you explain whether or not in Katanga community, people speak creole or pidgin language for communication in public sectors, for example in education, media and government?

.....  
.....  
11. Can you please, tell me about the type of resources that the status of the Katanga language, Kiswahili and French have in the DRC? .....

.....  
.....  
12. Can you please, explain the role that the language community plays as your identity and values in the DRC? .....

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.....  
13. Is there an association between economic factor and the status of the Katanga language, Kiswahili and French? .....

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.....  
**Q4: What Strategies can be used to Revitalise the Status of the Katanga Language in**

**Lubumbashi?**

1. Is there any role your community played as a strategy to revitalise or maintain the minority language like the Katanga language in the DRC? .....

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2. Could you explain whether or not the authorities in the DRC encourage you to learn or speak the Katanga language at the university for the purpose of maintaining or revitalising it? .....

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3. Could you explain whether or not your lecturers or professors encourage you to speak or learn the Katanga language during the class?.....

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.....  
4. Could you explain whether or not your parents encourage you to learn or speak the Katanga language at home?.....

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.....  
5. Can you please, tell me about the support that the government in the DRC gave you as students to learn the minority languages like the Katanga language for the purpose of revitalising it?.....

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6. Could you explain whether or not you have received support from other people to learn the minority languages like the Katanga language in education system for the purpose of revitalise it?.....

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.....  
7. Could you explain whether or not you have used strategies to revitalize the Katanga language in Lubumbashi? .....

8. Can you please, explain what language your books are written? .....

9. Could you tell me whether or not the Katanga language has written material? .....

10. If you have any questions or comments that you would like to ask, I would be pleased to hear these.....

**Thank you or Enkosi!**

## Appendix J: Written Document on the Katanga Language

Written Document From Katanga People:

### 1. Mabiscuit and Sugari

Minapendaka kula **mabiscuit** bya **sugari** mingii.

I like to eat **biscuits** that have too much **sugar**.

### 2. Basportif and Karati

Ba-**chinois** ba mingii ni **basportif** ya **karati**.

Most of the **Chinese** are sport men and women and specialise in **karate**.

### 3. Mapantalon

Batoto ba sasa banapenda kuvwala ma pantaloons ya kubabamba sana.

Children of now a day like to wear very tight trousersor (Mapantalons are les Pantalons in French).

### 4. Mapapier

Mupatiya *mapapier* mingii.

Give me a lot of **paper**.

### 5. Mafleur

Dada yangu anapendaka **mafleur** ya rangi ya mayi ya sombe na rangi mwekunda.

My sister likes **flowers** of green and red **colours**.

### 6. Oktoba

Mwezi ya **oktoba** ikona masiku makumi tatu na moja pamoja na mwezi ya **januari**.

Both **October** and **January** have 31 days.

### **7. Januari**

Batu ba mingi abekalake na makuta kila mweji ya **januari**.

Some people do not have money during the month of **January**.

### **8. Aprili**

Mwezi ya **Aprili**.

Month of **April**.

