

**PATTERNS OF LANGUAGE ACQUISITION AND LANGUAGE
USE AMONG MEMBERS OF INTER-ETHNIC MARRIAGES IN
MANSA URBAN, ZAMBIA.**

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MACHAKA BEATRICE BOTHA

**A DISSERTATION SUBMITTED TO THE UNIVERSITY OF ZAMBIA IN
PARTIAL FULFILMENT OF THE REQUIREMENTS OF THE DEGREE
OF MASTER OF ARTS IN LINGUISTIC SCIENCE**

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DECLARATION

I, MACHAKA BEATRICE BOTHA, declare that this dissertation represents my own work, has not previously been submitted for a degree at this or any other university and does not incorporate any published work or material from another dissertation.

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Signed:.....*Machaka*.....

Date:.....*02/07/08*.....

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The submission of Machaka Beatrice Botha is approved as fulfilling the requirements for award of the degree of Master of Arts in Linguistic Sciences of the University of Limpopo.

Signature	Date
<i>[Signature]</i>	04/07/2008
<i>[Signature]</i>	04/07/2008
<i>[Signature]</i>	04/07/08

APPROVAL

This dissertation of Machaka Beatrice Botha is approved as fulfilling the requirements for the award of the degree of Master of Arts in Linguistic Science of the University of Zambia.

Signed:

Date:

Standa
UR
Ant

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ABSTRACT

The aim of this study was to investigate observable patterns of language acquisition and language use evident among members of inter-ethnic families in Mansa urban area. Specifically, the study sought to investigate patterns of language acquisition and use in inter-ethnic marriages; to find out which language(s) is/are preferred in inter-ethnic marriages; and to ascertain factors affecting language acquisition and use these marriages.

The sample population comprised a total of a hundred and ten subjects of whom seventy five were drawn from men and women in inter-ethnic marriages during the time of the study while thirty were children or individuals brought up in inter-ethnic homes and five were men and women in inter-racial marriages then. The couples from inter-racial marriages were included in the study considering that the spouses such marriages, though from different races, came from different ethnic groups. Besides, one family was selected for the case study. Three questionnaires, designed for a specific group, were used to collect data from respondents in inter-ethnic marriages, inter-racial marriages and children brought up in inter-ethnic homes. An interview schedule was also used to collect data from members of the family that was considered a case study.

From the research findings, Bemba appeared to be acquired more widely than the other languages represented in the study. It also appeared to be the preferred language even among children born to parents who were non-mother-tongue Bemba speakers. The study also found that mono-lingualism was not a feature of inter-ethnic marriages as 99% of the respondents in inter-ethnic marriages in Mansa were found to be either bilingual or multilingual with multilingualism getting a higher percentage of 64% and bilingualism 35%. English emerged as the preferred language among the children in inter-ethnic and inter-racial marriages and parents did not impose restrictions on their children's use of any language or languages in the home.

Arising from the findings, it can be concluded that the language of the local area (Bemba) is the preferred language in inter-ethnic marriages in Mansa; English is the preferred language among the children in inter-ethnic marriages in Mansa; Bemba and English are used in all the inter-ethnic marriages; multilingualism is more prevalent than bilingualism in inter-ethnic marriages in Mansa and mono-lingualism is not a feature of inter-ethnic marriages and that the lack of parental discouragement and non-disapproval of the use of the children's choice of a language at home imply parents' acceptance of multilingualism in their children.

The study has made three recommendations for further research: (i) a larger investigation involving couples in inter-ethnic and inter-racial marriages elsewhere to be carried out in order to come up with more meaningful patterns of language acquisition and use. (ii) An investigation into the patterns of language acquisition and use in inter-ethnic marriages where parents may not have attained secondary education as well as where the children may not have the privilege of being in secondary school. (iii) A similar investigation among inter-ethnic and inter-racial couples living in rural communities should be conducted.

DEDICATION

To two great men who have inspired me to maximize my academic potential; my father, Clement Mwansa Machaka and my husband, Newman Botha.

To, Godfridah Mulenshi, a mother who played a vital role of brewing munkoyo and beer to support my basic education.

To my daughters, Taonga, Tamikani and Timanye, whom I wish to inspire to achieve higher than what I have myself achieved.

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The vital financial role played by my sponsor, the Ministry of Education, through the office of the Provincial Resource Centre in Mansa, is hereby acknowledged. Without this assistance the study would have proved difficult to achieve. I therefore, extend a special hand of appreciation to my then supervisor, Mr. B. B. Kabwe, for fighting valiantly for my sponsorship. I am also indebted to the Provincial Resource Centre Co-ordinators, Koyi Agness Mtonga and Lola Bwalya Silungwe, who were very understanding in taking care of my financial needs and who supported me fully throughout my study programme even if that meant sacrificing their allowances or not implementing certain activities. I also thank the Luapula Provincial Education office generally and the Accounts Section in particular for their outstanding support in my behalf.

TABLE OF CONTENTS

Title of dissertation.....	
Declaration.....	
Copyright	
Approval.....	
Abstract.....	iv
Dedication	v
Acknowledgments.....	vi
Table of contents.....	viii

CHAPTER ONE: INTRODUCTION

1.0. General.....	1
1.1 Background	1
1.2 Statement of the problem.....	2
1.3 Rationale.....	3
1.4 Aim	4
1.5 Objectives	4
1.6 Research Questions.....	4
1.7 Methodological Framework.....	5
1.8 Theoretical framework.....	5
1.8.0 General.....	5
1.8.1 Bilingualism in Zambia.....	6
1.8.2 Family bilingualism/multilingualism.....	7
1.8.3 Language acquisition.....	8
1.8.4 Ethnicity	9
1.8.5 Language contact.....	10
1.8.6 Code-switching.....	11
1.8.7 Inter-ethnic and inter-racial marriages.....	12
1.9 Scope of the study.....	13
1.10 Structure of the dissertation.....	14

1.11	Limitations of the study.....	15
1.12	Conclusion.....	15

CHAPTER TWO: LITERATURE REVIEW

2.0	General.....	17
2.1	Studies on language in other parts of the world.....	17
2.2	Studies on language in Africa.....	19
2.3	Studies on language in Zambia.....	23
2.4	Conclusion.....	24

CHAPTER THREE: METHODOLOGY

3.0	General.....	25
3.1	Major characteristics of the study area.....	25
3.1.1	Location of Mansa.....	26
3.1.2	Population	28
3.1.3	Social and cultural factors.....	28
3.1.4	District administration.....	28
3.1.5	Traditional leaders.....	29
3.2	Research design.....	29
3.2.0	General.....	29
3.2.1	Sample size.....	30
3.2.2	Sampling techniques.....	30
3.2.3	Data collection.....	31
3.2.3.1	Pilot Testing.....	31
3.2.3.2	Data collection procedure.....	31
3.2.4	Data analysis.....	32
3.2.4.0	General	32
3.2.4.1	Data analysis procedure.....	33
3.3	Conclusion.....	34

CHAPTER FOUR: RESEARCH FINDINGS

4.0	General.....	35
4.1	Ethnicity in Mansa.....	35
4.2	Inter-ethnic marriage combinations by language in Mansa.....	39
4.3	Patterns of language acquisition and use in inter-ethnic marriages	40
4.4	Patterns of family language use in inter-ethnic marriages.....	41
4.5	L1 acquisition by children in inter-ethnic marriages.....	42
4.6	L1 acquisition by children born to parents from non-Bemba speaking areas.....	43
4.7	L1 acquisition by children born to parents from different ethnic backgrounds with one of them being a mother-tongue Bemba speaker.....	44
4.8	Language preference.....	45
4.9	Parent-child language use.....	46
4.10	Bilingualism in inter-ethnic marriages.....	47
4.11	Bilingualism among children in inter-ethnic marriages.....	48
4.12	Bilingualism in inter-ethnic marriages by residential areas.....	49
4.13	Language preference between spouses in inter-ethnic marriages by residential areas.....	50
4.14	Acquisition and use of indigenous languages by children in inter-ethnic marriage.....	51
4.15	Factors affecting language acquisition and use in inter-ethnic marriages in Mansa.....	52
4.16	Case Study.....	53
	4.16.1 Linguistic Background.....	53
	4.16.2 Language Use.....	54
	4.16.3 Observations and Conclusion.....	55

CHAPTER FIVE: DISCUSSION OF RESEARCH FINDINGS

5.0	General.....	57
5.1	Inter-ethnic marriage combinations in Mansa.....	57
5.2	Patterns of language acquisition and use by children from inter-ethnic marriages.....	58
5.3	Patterns of family language use in inter-ethnic marriages	59
5.4	L1 acquisition by children from inter-ethnic marriages.....	60
5.5	L1 acquisition by children in inter-ethnic marriages	61
5.6	L1 acquisition by children born to parents from inter-ethnic marriages	

	where one parent is a mother tongue Bemba speaker	64
5.7	Language preference in inter-ethnic marriages.....	64
5.8	Language use between spouses in inter-ethnic marriages by residential area.....	65
5.9	Parent-child language use.....	68
5.10	Bilingualism in inter-ethnic marriages.....	68
5.11	Bilingualism in children from inter-ethnic marriages	70
5.12	Bilingualism in inter-ethnic marriages by residential area	70
5.13	Acquisition and use of indigenous Zambian languages by children in inter-ethnic marriages in Mansa	71
5.14	Factors affecting language acquisition and use in inter-ethnic marriages.....	72
5.15	Conclusion.....	74

CHAPTER SIX: GENERAL CONCLUSIONS

6.0	General.....	75
6.1	Uniqueness of the study.....	75
6.2	General conclusions.....	76
6.3	Recommendations for further research.....	78

REFERENCES.....79

APPENDICES.....86

APPENDIX I	Questionnaire for inter-racial couples.....	86
APPENDIX II	Questionnaire for inter-ethnic couples.....	89
APPENDIX III	Questionnaire for children/individuals brought up in inter-ethnic homes.....	93
APPENDIX IV	Letter to the respondent.....	96
APPENDIX V	Study budget.....	97
APPENDIX VI	Study work plan.....	98
APPENDIX VII	Interview Schedule for Case Study.....	99

LIST OF TABLES

Table 1	Broad ethnic groups in Mansa	37
Table 2	Inter-ethnic marriage combinations in Mansa.....	39
Table 3	Patterns of Language acquisition and use of children from inter-ethnic marriages in Mansa.....	40
Table 4	Patterns of family language use in inter-ethnic marriages.....	41
Table 5	Languages used by parents to speak to their children [parents' responses].....	46
Table 6	Bilingualism in inter-ethnic marriages in Mansa by residential area.....	49
Table 7	Language preferences between spouses in inter-ethnic marriages by residential area.....	50
Table 8	Factors affecting language acquisition and use in inter-ethnic marriages.....	53

LIST OF FIGURES

Figure 3.1	Map showing the position of Mansa in Luapula.....	27
Figure 4.1	Map of Mansa showing wards, population figures and languages.....	38

LIST OF CHARTS

Chart 4.1	Languages acquired as L1 by children from inter-ethnic marriages.....	42
Chart 4.2	L1 acquisition of children born to parents from provinces other than Bemba speaking areas.....	43
Chart 4.3	L1 acquisition of children from inter-ethnic marriages where one parent is a mother-tongue Bemba speaker	44
Chart 4.4	Languages, by percentage, that are frequently used in inter-ethnic marriages in Mansa.....	45
Chart 4.5	Languages used by parents to speak to their children	47
Chart 4.6	Mono/bi/multilingualism in inter-ethnic marriages in Mansa.....	48
Chart 4.7	Bilingualism among children from inter-ethnic marriages in Mansa.....	48
Chart 4.8	Number of indigenous Zambian languages acquired and used by Children in inter-ethnic marriages in Mansa.....	52

CHAPTER ONE

INTRODUCTION

1.0 General

This Chapter introduces the investigation into patterns of language acquisition and use among members of inter-ethnic and inter-racial marriages and children brought up in inter-ethnic marriages in Zambia. It briefly focuses on the linguistic situation in Zambia and presents the Government's policy on deployment of workers. Thereafter, the chapter presents the problem under investigation, the rationale, the aim and objectives of the study as well as the specific questions that the study sought to answer. The chapter also gives a brief description of the study methodology which is discussed in detail in Chapter Three. The next part of the chapter presents the theoretical and conceptual framework under which certain relevant concepts are explained, outlines some of the limitations of the study. This is followed by the conclusion which summarizes the issues dealt with in the chapter

1.1 Background

The Zambian Government recognizes 73 indigenous ethnic groups as constituting distinct socio-cultural groups, each speaking a language or dialect bearing the same name as that of the ethnic group in question. Previously, it has been the policy of the Zambian Government to post civil servants away from their home areas to other parts of the country as a measure designed to discourage ethnic cleavage as well as to foster a new national consciousness based on the country's motto of 'One Zambia, One Nation'. This policy tended to encourage and promote people's movements from one part of the country to another. The measure has had several consequences, some of which are cited by Siachitema (1987). Firstly, in order to perform their duties effectively and to be accepted by the local communities where the new workers have been sent, they have had

to learn to speak the language spoken in their new area of residence in addition to their mother tongue. Secondly, depending on one's age, the offspring of such people have tended to acquire a mother tongue fluency of the language of the new area in place of that of their parents so that the new language is, as a result, the one spoken more fluently in the household. Thirdly, a considerable number of people marry into other ethnic groups making inter-ethnic marriages a common feature in most Zambian urban centres where the civil servants live or work.

1.2 Statement of the Problem

A number of views have been expressed concerning linguistic situations in inter-ethnic marriages. It is, for example, hypothesized that many couples in inter-ethnic marriages compromise the use of their mother tongues by adopting one of the lingua francas prevalent in the area in which they live when speaking to their children and that such children may grow up speaking neither of their parent's language. There is also the other view that, in inter-ethnic marriages, confusion tends to prevail among children born in these homes as to which language should be adopted especially if members of a family live in an area where neither of their parents' languages are spoken. The situation is likely to be complicated in instances where the spouses are unable to decide or agree on what language the members need to use. In the light of all this, the prevailing linguistic trend in inter-ethnic marriages appears to be unclear. The following types of questions still remain to be addressed: What strategies do members of such families employ to acquire and use language? Who speaks which language to whom? Why and when is one or the other language used? Is the mother's or father's language preferred? These questions form part of the problem that this study sought to investigate.

1.3. Rationale

Globally, where studies have been carried out on family bilingualism, the focus has mainly been on mixed marriages and immigrant families in monolingual countries and very minimal attention has been paid to the bilingual family in bilingual countries such as South Africa or Zambia (Barnes, 1996). While there is substantial literature on language use, rarely are studies conducted to simultaneously explore patterns of language acquisition and use. The present study therefore sought to investigate this area of language in society and to provide some understanding about the linguistic situation in inter-ethnic marriages in Zambia and find out factors that affect language acquisition. Although in recent years linguists have started to devote more attention to child and family bi/multilingualism, the focus has still largely been on the cognitive aspects of the phenomenon (Voltera and Taeschner, 1978; Grosjean 1982) and questions such as where languages are stored in the brain (Doctor and Klein, 1991), how speakers access the appropriate language and what the educational effects of bilingualism are (Harlech Jones 1992). The type of information required will include the languages used between spouses, preferred languages in inter-ethnic marriages, languages acquired as first language of the children born in inter-ethnic marriages and languages used between parents and children and child to child language use. The current study focused on spouses in inter-ethnic marriages who had attained a minimum of secondary school education and children who were secondary school going at the time of the study because they were identified as individuals who were bilingual since every one who has attained secondary school education in Zambia speaks at least English and their own mother tongue (Kashoki,1974). With that background of English the study assumed there would be three languages at play in one inter-ethnic marriage and provided good environment to investigate which of these languages would be acquired as first language by the children and which language(s) would be used more frequently among members of the family. It was therefore felt necessary that

children brought up in inter-ethnic homes and men and women in inter-ethnic marriages at the time of the study be selected to enhance the investigation into language acquisition and use from two perspectives. The study hopes to offer to the scholarly world information on the characteristics of bi/multilingualism among members of inter-ethnic marriages in the context of the Zambian society as well as to contribute new knowledge concerning the sociolinguistic phenomenon of multilingualism in Africa and the world at large.

1.4 Aim

The aim of the study was to investigate observable patterns of language acquisition and language use among members of inter-ethnic families in the Mansa urban area.

1.5 Objectives

The principal objectives of the study were:

- (i) To investigate patterns of language acquisition and use in inter-ethnic marriages.
- (ii) To find out which language(s) is/are preferred in inter-ethnic marriages.
- (iii) To ascertain factors affecting language acquisition and use in inter-ethnic marriages.

1.6 Research Questions

The study sought to answer the following questions as a way of addressing its objectives:

- (i) What are the observable patterns of language acquisition and use in inter-ethnic marriages?
- (ii) Which language(s) is/are preferred in inter-ethnic marriages?
- (iii) What factors affect language acquisition and use in inter-ethnic marriages?

1.7 Methodological Framework

In order for relevant data to be collected to answer the questions tabulated in 1.6 above, the study employed a cross section survey design because one design would not have adequately covered the areas which the study sought to investigate. The methods used included simple random and purposive sampling research methods, participant observation, unstructured and semi-structured interviewing and survey questionnaire designs. Simple random sampling and survey questionnaires were deemed appropriate for identifying and collecting data from men and women in inter-ethnic marriages and children brought up in inter-ethnic marriages while participant observation and unstructured and semi-structured interview methods were used to collect data from members of the family under investigation as a case study. Introspection was also employed in the case study especially at data analysis stage. Purposive sampling was used to obtain data from men and women in inter-racial marriages. The sample for the study was drawn from three compounds of Mansa Urban area; high density, institutional and low/medium density compounds. An equal number of men and women and boys and girls was attained. After data was collected, it was coded, categorized and analysed according to provided subheadings equivalent to the set objectives. A more detailed account of the research procedures and techniques adopted in the study including data analysis procedure is presented in Chapter Three of this study.

1.8 Theoretical and Conceptual Framework

1.8.0 General

This study was informed by the theoretical framework of languages in contact. Language contact refers to the presence of two or more languages in a given speech community or in an individual's repertoire resulting in both direct and indirect influence of one language or more on another (cf. Mwape, 2002). The result of two languages coming in contact with each other may be that one

language is given up completely in favour of the other or both languages may be maintained with minor changes in form of loan words from one to the other. Some of the sociolinguistic concepts that have a direct relationship with the present investigation are explained immediately after this explanation.

1.8.1 Bilingualism/Multilingualism in Zambia

Language contact, it is said, inevitably leads to bilingualism. Since the present investigation was done in Zambia where so many languages are spoken, the investigator was compelled to look at bilingualism/multilingualism in Zambia where the issue of bilingualism has been tackled from various angles beginning from the Government to socio-linguists. As explained by Rene Appel and Peter Muysken (1987:1-2), two types of bilingualism are distinguished: societal and individual bilingualism. Societal bilingualism occurs when in a given society two or more languages are spoken and individual bilingualism occurs when a given individual speaks two or more languages. As regards Zambian linguists, some hold that multilingualism is both the existence of several different languages in the same locality and the ability of an individual to employ in daily discourse several acquired linguistic codes. Kashoki (1990:121), for example, asserts that “bilingualism or multilingualism in the individual is more often than not an attribute of urbanization because it is in towns rather than in rural settings that one usually encounters linguistic heterogeneity which causes the individual to acquire and manipulate a repertoire of linguistic codes in order to cope with a complex linguistic situation. Basing on the definitions above, Zambia can be said to be bilingual/multilingual at both societal and individual levels because it has 73 officially recognised languages and the same are spoken country wide while many Zambians, especially those who have attained secondary education or are in secondary

school, speak at least English, their mother tongue and one other local Zambian language. (Ohanessian, 1978:228; Musonda, 1978)).

1.8.2 Family bilingualism/Multilingualism

Family bilingualism refers to a state where in a family two languages are used habitually in the domain of the home and family multilingualism refers to a state where in a family three or more languages are used. The Bilingual Family Perth defines family bilingualism/multilingualism as the use of more than one language or the ability to communicate naturally and fluently in more than one language in all areas of life in a given family. In their report on bilingualism and language identity in North Caucasus, Vladimir and Ludmila (1998:1316) indicate that the prevalent use of Russian in the Russian-speaking regions (Stavropol territory, Krasnodar territory, Rostov oblast) determines the maintenance of stable asymmetrical, or one-dimensional ethnic-Russian bilingualism. They also report that the ethnic communities, living in the regions (Armenian, Greek, German, Yiddish, Gypsy, Ossetian, Chechen, Adyge, Azerbaijani, Tatar, Turkish, Turkmen, Korean, etc.), practice interethnic verbal contacts in their ethnic languages, but in the Russian environment they have to communicate in Russian. Individual bilingualism functions only within the family frame, hence it might be called *family bilingualism*. According to Vladimir and Ludmila, this type of bilingualism is practiced in families of the peoples of Caucasus autochthonous ethnic groups that live in the Russian territories. They observed that family bilingualism of ethnic minorities in the Russian territories has a variation with regard to the habitat, education of the members of the family, age, family hierarchy relationships, and the degree of command of the native language (understanding/speaking) and that in urban territories in families of educated people (doctors, teachers, engineers) parents may speak the mother tongue

while talking with each other, and children either do not speak the language of parents, but understand it, or do not know the language at all. Sometimes they understand the language, but answer in the Russian language, when the speech is addressed to them. It is common practice for three-generation families to retain bilingualism between generations (grandparents speak with their daughters and sons in the native language, but their children speak with their siblings in the Russian language). For them an example of *heterogeneous family bilingualism* is demonstrated in a family where the son speaks with his mother in the Armenian language. His father speaks Russian with his wife and his children. The husband, his wife and their children communicate in Russian. The present study considers family bilingualism/multilingualism very important because in an inter-ethnic marriage it is expected that more than two languages will be used by members of inter-ethnic families and it was assumed that there shall be instances of heterogeneous family bilingualism in inter-ethnic families in Mansa.

1.8.3 Language Acquisition

Language acquisition and how it is attained is of great importance to this investigation for a better understanding of patterns of language use as there cannot be any use of a language if it is not acquired. Language acquisition is a process of gaining knowledge of the rules of a given language and being able to use that language for communication purposes. Language can be acquired at different levels. The Encarta encyclopedia identifies two such levels, namely, early language acquisition in children and late language acquisition in adults. The encyclopedia asserts that “Children acquire whatever language is spoken around them, even if their parents speak a different language. Adults acquire whatever language they desire to learn through formal classroom instruction or informal interaction with speakers of the target language”. Krashen (1982:10)

identifies with that view as he explains that second language acquisition is a subconscious process, much like first language acquisition, while learning is a conscious process resulting into "knowing about language". He adds that learning does not "turn into" acquisition and it usually takes place in formal environments, while acquisition can take place without learning in informal environments. The present investigation sought to establish which of the languages spoken in inter-ethnic homes would the children acquire as their first language.

1.8.4 Ethnicity

According to Milroy (1987:103) "ethnicity can reasonably be described as an individual's sense of belonging to a distinctive group whose members share a common history and culture." She argues that though ethnicity is not coterminous with regional or racial origin, both may contribute to a more general sense of distinctiveness with which a sense of linguistic distinctiveness is often associated. The American Heritage dictionary defines ethnicity as "a term which represents social groups with a shared history, sense of identity, geography and cultural roots which may occur despite racial differences." In view of what the American Heritage dictionary has stated, an ethnic group could be said to be a group of human beings whose members identify with each other, usually on the basis of a presumed common genealogy or ancestry. Ethnic identity is also marked by the recognition from others of a group's distinctiveness and by common cultural, linguistic, religious, behavioral or biological traits.

As cited by Steven Krashen, the International Meeting on the Challenges of Measuring an Ethnic World of 1992, indicate that "Ethnicity is a fundamental factor in human life: it is a phenomenon inherent in human experience" despite its often malleable definitions. The meeting revealed that anthropologists like Fredrik Barth and Eric Wolf, regard ethnicity as a result of interaction, rather

than essential qualities of groups and that members of an ethnic group, on the whole, claim cultural continuities over time, although historians and cultural anthropologists have documented that many of the values, practices, and norms that imply continuity with the past are of relatively recent invention.

The present study identified men and women in inter-ethnic marriages to participate in the study. Basing on the foregoing definitions of ethnicity, couples where spouses belonged to the same language group but spoke different dialects or variants of the same language, for example Bemba and Aushi, did not take part in the study as they were considered to belong to the same ethnic group and their marriage was, therefore, not considered to be an inter-ethnic one.

1.8.5 Language Contact

The present study is an investigation into aspects of two or more languages coming in contact with each other. It was therefore found necessary to include some information on this issue to enhance better understanding. As pointed out in 1.8, language contact refers to the presence of two or more languages in one speech community. The Wikipedia encyclopedia describes language contact as occurring when speakers of distinct speech varieties interact. There are many factors that may account for language contact. Siachitema (1987) identifies a number of such factors. Some of them are: (i) people's movement from one place to another for various reasons. (ii) economic activities (iii) occupation and (iv) marriages between people from different ethnic backgrounds Wikipedia encyclopedia supports this view and identifies other factors stating that "Language contact can occur at language borders, between ad stratum, or as the result of immigration." When speakers of different languages interact closely, it is typical for their languages to influence each other in one

or the other way. The influence exerted on languages in contact may be both direct and indirect. Forms of influence of one language on another as outlined by Wikipedia Encyclopedia include borrowing of vocabulary, borrowing of other language features, language shift and creation of new languages. As elaborated by Pinker (2002) there are a number of other phenomena arising from language contact situations: language convergence which can happen when languages are in extensive, long-term contact. Such languages can begin to share more and more properties, entering into a so-called Sprachbund 'union of languages'. Language shift is a bit different from convergence. In this scenario, a group of speakers shifts from using a usually lower prestige language to a higher prestige language. Language death occurs when language shift involves the last remaining group of speakers of a language. It's happening all over the world today, as many of the world's indigenous languages are dying as speakers shift to a smaller set of languages spoken by socio-economically dominant groups.

It was assumed that a situation of language contact existed in an inter-ethnic marriage: the language of the wife, that of the husband and English since the couples in the study had all attained a minimum of secondary education. The investigation was necessitated partly by a quest for the knowledge of the outcome of these language contacts in an inter-ethnic marriage.

1.8.6 Code-switching

Code-switching refers to the phenomenon of changing from using one language to another for a specific reason in a speech act or conversation. Myers-Scotton (1993:4) defines code-switching as the selection by bilinguals or multilinguals of forms from an embedded language or languages in utterances of a matrix language during the same conversation. The matrix language is the main

language in code-switching utterances and the embedded language has a lesser role. She explains that stretches of code-switched material may be intersentential or intrasentential. Intersentential code-switch involves switches from one language to the other between sentences and intrasentential switches occur within the same sentence, from single-morpheme to clause level. Hudson (1980) looks at code-switching as mixing up languages, dialects or registers even in one stretch of speech. He explains that in code-switching a single speaker uses different languages, dialects or registers at different times. This study will not explore code-switching in inter-ethnic marriages although it is an important aspect of language.

1.8.7 Inter-ethnic and Inter-racial marriage

Inter-racial marriage occurs when two people of differing racial groups marry. Wikipedia encyclopedia explains that this is a form of exogamy (marrying outside of one's social group) and can be seen in the broader context of miscegenation (mixing of different racial groups in marriage, cohabitation, or sexual relations). Inter-ethnic marriage occurs when two people of differing ethnic groups marry. In an article titled *Are inter-ethnic marriages detrimental to the pureness of a nation, or do they form a new society?* published by Pravda.Ru in Russia, Igor Kulagin (2008) writes that during the Soviet era, a love affair with a foreigner was considered a great sin. If a Soviet girl was seen walking with a foreign man hand in hand, she would have a family scandal at the very least, or a very unpleasant conversation with certain governmental structures. Soviet society did not entirely approve of marriages between Soviet nations, but those marriages were not considered as objectionable. The situation has changed a lot: the number of mixed marriages is growing fast. This trend can hardly be noticed in the Russian provinces, but it is explicit in Moscow. About 95 percent of Muscovites were ethnic Russians or "white Russians" in 1912. The

number of Russians in Moscow had dropped to 89 percent by the year 2000. Probably this number will decrease further, to 73 percent by 2025. About 25 percent of the Russian population is presently living in multi-national families. Many Russians are worried at the trend - they believe they will become the minority. In this study, the term inter-ethnic marriage refers to a marriage where the spouses come from different ethnic groupings and it includes marriages where couples are from different races.

1.9 Scope of the Study

The study is confined to the observable patterns of language acquisition and language use within the home among members of inter-ethnic marriages in Mansa urban area. Family and individual bilingualism constitute the scale for the study. It is not intended to explore societal bilingualism; neither will it tackle the psychological dimensions of bilingualism nor aspects of language maintenance, loss, choice and shift, lexical borrowing and code switching. Rather, the study's main focus is on which language is acquired as first language by children in an inter-ethnic marriage, which language is more frequently used among members of inter-ethnic homes and who uses which language to whom in the home. The exercise was also undertaken to establish whether English would be preferred more than local Zambian languages in the homes of educated Zambians in inter-ethnic marriages in Mansa. The results of this study therefore, are specific to Mansa and may not be applicable to other members of inter-ethnic marriages elsewhere although they may be indicative of what linguistic situations may possibly be obtaining in such homes elsewhere.

1.10 Structure of the Dissertation

This dissertation is made up of six chapters. The first chapter is an introduction of the whole study and it provides vital background information to the investigation, states the problem under investigation, outlines the aim and objectives and presents the rationale for the study. The chapter also provides the methodological framework employed, conceptual and theoretical framework guiding the study and defines the scope and structure of the investigation. It ends by presenting the summary of the chapter and defining terms used in the study.

The second chapter presents some of the available literature relevant to the study conducted in other parts of the world, Africa and within Zambia to place the study within its context, enrich and provide justification for it.

The third chapter is a detailed presentation of the methodology the study adopted to collect, present and analyse data as a way of answering the questions raised in Chapter One and addressing the objectives of the investigation. It also provides detailed information related to the sample size, study area, data collection instruments and data analysis procedure.

The fourth chapter presents the findings of the investigation into patterns of language acquisition and use among members of inter-ethnic marriages in Mansa. The presentation of data is done under subheadings that are linked to the objectives set and questions raised in Chapter One. Graphs, tabular and pie charts are used for easier and clearer presentation of the findings.

In the fifth chapter, the study attempts to discuss and interpret the findings presented in the previous chapter relating those findings to earlier studies. Subheadings based on the objectives and research questions raised in Chapter One are used just like in Chapter Four.

The sixth chapter presents a summary of the findings regarding patterns of language acquisition and use in inter-ethnic marriages. It draws general conclusions of the investigations, presents the uniqueness of the study and makes recommendations with regard to areas requiring further research.

1.11 Limitations of the Study

The biggest limitations were funds and time. Not more than the amount that appears in the budget could be allocated to the study although more funds would have been helpful in collecting a wide range of data. In terms of time, the researcher spent a lot of it identifying inter-ethnic couples as there was no record of these anywhere. As a result, as much as the researcher wanted the research to be as representative as possible, she could only deal with a limited amount of data. What consumed a lot of time was data analysis that begun at data collection stage.

1.12 Conclusion

This chapter has introduced the investigation into the patterns of language acquisition and use among members of inter-ethnic marriages in Zambia. The first part of the chapter has presented information on the linguistic situation and policy of the Zambian government on civil servant deployment and how that has a direct bearing on the acquisition of language in adults and later children born to those adult and the possibility of civil servants from one ethnic group getting into marriage with those from other ethnic groups. It has also presented the problem under

investigation, the rationale, the aim, objectives and the research questions. The chapter has also briefly described the methodology employed in the study as well as the theoretical framework under which some concepts that are relevant to the present investigation have been discussed. Furthermore, it has highlighted the scope, the structure of the dissertation and the limitations of the study. Finally, it has presented a summary of the chapter. The next chapter deals with relevant available literature based on studies conducted by earlier researchers both elsewhere in the world and within Zambia.

CHAPTER TWO

LITERATURE REVIEW

1 General

This Chapter provides information on related studies conducted on language. It begins by outlining some of the studies done on language in other parts of the world before proceeding to look at other related studies done in Africa and in Zambia. The chapter presents an account of studies which have been done elsewhere but are related to language and relevant to the current study in order to enrich the present investigation, provide justification and put it within the context of those similar studies. By reviewing relevant literature the study also learns what aspects of the area of interest have already been done, where, when and with whom they were done and what findings were made. This chapter also alerts the researcher about what is already known, provides ideas about existing knowledge gaps in order to avoid repetition and help in clearly defining the boundaries of the investigation.

2.1 Studies on Language in Other Parts of the World

Bilingualism is a worldwide phenomenon which in recent years has received a lot of attention from (socio-) linguists both within and outside Africa. Many studies have been carried out over a considerable period of time concerning this subject especially as regards the cognitive aspect of the phenomenon with a focus on such questions as where languages are stored in the brain, how speakers access the appropriate language and what the educational effects of bilingualism are (Barnes 1990). Among those done outside Africa, Weinrich (1953) and Haugen (1956) are said to have been the first to conduct studies on bilingualism. They used the prefix bi- to refer to learning a second language and included in its meaning the learning of all languages subsequent to the acquisition of one's childhood language. Barnes reports that from the time results of these studies

were published, many linguists have included the use of three languages in the term bilingualism although there are other linguists who prefer to make a distinction between bilingualism and multilingualism (the ability to speak three or more languages). In the 1970s, publications on bilingual acquisition from a broader sociolinguistic perspective began to appear (Amastare; 1979, Chen-Yu kuo;1974, Schmidt-Mackey,1977). The focus, however, began to shift towards the sociolinguistic variables within the matrix of the family unit. For example, Timm (1975) investigated the dynamics of language choice within the domain of the bilingual family over five generations of a Mexican-American family. The earliest interest in family bilingualism appears to be the classical studies of Ronjat (1913), Pavlovitch (1920) and Leopold (1939-1949). These were detailed case studies of the development of simultaneous bilingualism in children. Leopold's work, for example, was published in four volumes over a period of ten (10) years and that is considered to be the most detailed study of the development of bilingualism in an individual child that has ever been recorded. Although other studies of the development of early bilingualism appeared, they were concerned with the dynamics of linguistic interactions within the home.

However, Beverley and Vivian de Klerk (1995) claim that interest in family bilingualism mushroomed and reached its peak in the late eighties with publications of seminal works such as those by Harding and Riley (1986) and Saunders (1982). Other publications are Saunders (1980), Pauwels (1980), George (1985), Fantin (1985), Egger (1986), De Jong (1986), Necak Luk (1986), Saunders (1988), Lyon (1991), Dokpe (1992), Heller and Levy (1992) and Sondergaard (1992).

2.2 Studies On Language In Africa

Several studies have been undertaken both outside and within Africa where most urban centres display fascinating developments with regard to language use as a result of populations from heterogeneous cultural and linguistic backgrounds being made to reside in towns within the boundaries of the same political and socio-economic systems. Consequently, research in Africa, notably that by Parking (1971,1974,1977), Polome (1971), Scotton (1972, 1976, 1986) has drawn attention to this linguistic trend by showing how people so brought together acquire or learn other languages. In particular, these studies have demonstrated how this “coming together” has had the consequence of encouraging or promoting the emergence or prevalence of inter-marriages. Although many other studies have been conducted on the continent addressing the issue of bilingualism or different aspects of language, only few are cited for the purpose of this study.

To begin with, in South Africa, there was early research on family bilingualism. These studies were done by Malherbe (1969), Paupatlefleisch (1983), Maconachie (1988) and they were all statistical in nature. A regular newspaper titled *The bilingual family Newsletter*, in which joys and trials of the bilingual families could be discussed, also appeared at this time in that country. Research conducted more recently has focused on English/Afrikaans bilingualism in the white community exclusively (Bretteny and De Klerk, 1995). These studies on family bilingualism have tended to centre on immigrant families or families where at least one minority or foreign language was spoken.

Apart from studies on bilingualism in the family, various studies addressing different aspects of bilingualism or language have been done elsewhere in Africa and there are very many examples of that fact but only a selected few will be provided here. The first example is Blom and Gumperz in

Milroy (1982:105) who studied the Hemnsberget community with the aim of specifying the situation in which the bi-dialectal speaker shifted from one code to another and explained this code switching behavior in terms of its social function for speakers. They found that many bilingual speakers were able to switch from one language to another with ease, sometimes in mid-sentence. In addition Robert L. Cooper and Susan Carpenter (1976) investigated language use in Ethiopian market places, where buyers and sellers who spoke different first languages came to trade, to establish evidence of emergence of a lingua franca for trade. The findings, among other things, showed that instead of the buyer and the sellers typically interacting in a common first or second language, the sellers accommodated themselves to the buyer by speaking the buyer's first language. The researchers also found that there were a small percentage of bilingual transactions where the buyer used one language and the seller another.

Paynes as cited in Milroy (1987:23), also carried out a study on language acquisition among children born of parents from different dialectal groups. The results of that study suggested that the children in the sample never acquired the dialect spoken by the community into which they were born.

When agricultural peoples are transformed into industrial workers, among the behaviors they may have to learn are new patterns of language usage. They may need to acquire a second language to be eligible for a new job or in order to receive the job training. If the factory is situated in a linguistically diverse area and employs large numbers of people, it is likely that the work force will include employees who have different mother tongues. Against this background, Robert L. Cooper and Singh B.N. (1976:264-270) conducted a study they titled *Language and Factory workers*.

They collected data from factory workers in Shewa province to find out what patterns of language use appeared to be emerging in Ethiopia's industrial work sphere. The language data collected showed that Amharic was the dominant language in the industrial work sphere and it was frequently reported as used not only with supervisors but with fellow workers as well. Galla appeared to be subordinate to Amharic and English was the language most frequently cited as desired by half the respondents in the study.

Another study was conducted by Robert L. Cooper and Fasil Nahum (1976:259-263) who investigated *Language Use in the Ethiopian Courts of law*. They found that the advocates and prosecutors were likely to use the same language as did the judge when addressing witnesses in a case. The other findings showed that in some towns, judges, witnesses and prosecutors tended to use the same language but if witnesses used several languages, judges tended to do so as well. They concluded that the language situation in Ethiopian courts was complex, both with respect to interpretation of written law and with respect to the languages used for court proceedings. Their prediction was that as Amharic legal terminology developed and as more persons learnt it, greater standardization could be expected with correspondingly less uncertainty in legal interpretation and greater uniformity in the use of Amharic throughout the courts of the nation. Whiteley W.H. (1976:324) similarly conducted a study titled *Some patterns of Language Use in rural Areas of Kenya*. He considered the homestead, trade, church, work place and talking with friends/acquaintances/strangers as the domains where in rural areas language choice is exercised. He found that constraints varied from domain to domain and that the actual choices varied not only from district to district but also from location to location, depending on a number of factors such as education, age, sex, the linguistic heterogeneity of the participants and the long-term objectives of

participation. In the same country, Gorman T. P. (1976:352-388) conducted a series of investigations over a period of three years on the *Patterns of Language Use among school children and their parents*. The study was concerned primarily with the language use of pupils in each of the eight major language groups in Kenya in their first year at government-maintained and -aided secondary schools. The results included the fact that in speaking to older brothers and sisters and to friends, a large majority of the children in the study indicated that they preferred using English. When writing to various members of the family and to friends, children indicated that with respect to most of the groups English was used almost exclusively. Although there was an indication that the use of English was disapproved of in certain circumstances in the home and some parents did impose such restrictions, the use of languages other than English was discouraged in the school setting. In those cases, both at home and in school, the restrictions placed on the children affected the degree of language choice and language use especially in rural areas of that country. Similarly, Abdulaziz (1982:95) carried out a study similar to the present one. He studied *Patterns of Language Acquisition and Use in Kenya; rural and urban differences*. He looked at language acquisition and use in the homogeneous rural areas of Kenya that represented an extreme contrast to the urban areas. He found that the rural communities could be said to be on the whole monolingual, with a tendency toward acquiring a slight amount of the transactional type of Swahili and, in the case of school children, also bookish English. He observed that in a Kikuyu village, only seven miles from a multi-ethnic Nairobi, the children knew no other language before school except Kikuyu both at home and at the market place since the buyers and sellers were predominantly Kikuyu. He noted that that was not the case in other rural sites as more than one language could often be heard at markets. With respect to urban areas, especially Nairobi, variables of socioeconomic status and ethnic group membership were postulated as the most

important factors for determining language acquisition and use. English was acquired in formal settings and in most cases used in formal domains. Swahili had the advantage of being acquired more in interpersonal relationships. There seemed to be a competition for a higher status between English and Swahili (cf. Mekacha, 1993).

2.2 Studies On Language in Zambia

Among studies conducted within Zambia regarding language, only two are cited here in detail because of their relevance to the present study. The first one is by Musonda (1978) who undertook a study titled *A study of Language Use among Local Students at the University of Zambia* that investigated language use among local University of Zambia (UNZA) students. The study focused on Zambian students whose mother tongue was one of the indigenous Zambian languages. The study revealed that English was not only the most widely spoken language among the educated Zambians as exemplified by UNZA students but also spoken most fluently and that it was the language frequently used by students to speak to their brothers and sisters and, within the university, to strangers and fellow students. Students also indicated that they would like English to be one of the languages their children should learn. The other observation arising from the study was that not a single student reportedly spoke only one language but a very small minority of respondents spoke only English and their mother tongue while the majority spoke English, their mother tongue and one or more other Zambian languages. Another revelation also made in the study was that there seemed to be a trend among the students towards the widespread use of Bemba and/or Nyanja besides English and their mother tongue.

The second study is by Datta (1978). Datta carried out a study, *Languages Used by Zambian Asians*, which investigated linguistic abilities and patterns of language use of the Asian population resident in Zambia. The survey revealed a wide difference between the language used in the family framework and those used for communication with persons who were not members of the family. Gujarati predominated as the language of the family though teenagers tended to speak more English among themselves. For communicating with their houseboys, gardeners and cooks, members of Asian families used English and Chilapalapa on the line of rail and to some extent the locally dominant language, especially in rural areas, e.g. Bemba in Luapula, Copperbelt and Northern Provinces, Nyanja in Eastern and Lusaka Provinces and Tonga in Southern Province. The present study focuses on family bi/multilingualism with the investigator specifically wanting to find out patterns of language acquisition and language use among members of inter-ethnic marriages in Zambia both as regards couples that live in an area 'foreign' to them and those who live in an area where one member of the couple comes from in order to contribute new insights concerning multilingualism and language acquisition and use in an inter-ethnic context.

Other studies conducted on language in Zambia include Siachitema (1987) and Simwinga (1987). Simwinga did a study that investigated the impact of language policy on the use of minority languages in Zambia with special reference to Tumbuka and Nkoya while Siachitema studied the use of Zambian local languages in Lusaka compounds.

2.3 Conclusion

The chapter has provided information on related studies conducted earlier which are relevant to the current investigation. It first outlined some studies done in other parts of the world then proceeded to look at other related studies done in Africa before looking at those done in Zambia.

CHAPTER THREE

METHODOLOGY

3.0 General

The previous chapter provided information on the related literature relevant to the current investigation. It first presented an account of studies conducted elsewhere in the world then proceeded to look at studies done in Africa and finally those done in Zambia. That was done in order to enrich the present investigation, provide justification and put it within the context of those similar studies whose focus was also on language acquisition or use.

The chapter presents research procedures and techniques that the investigation used. It also builds on the introduction to the methodology presented earlier in Chapter One by giving details of the study area, sample size, sampling techniques employed, pilot study, data collection procedure, data collection instruments and data analysis process.

The chapter has three major sub-sections. The first looks at the study area and contains information on the characteristics of the study area, the location of the study area, population, social and cultural factors in the study area, district administration and traditional leaders in the area. The second sub-section presents the research design. It begins with the definition of qualitative and quantitative research designs with a view to bringing out their differences and justifying why one or the other has been used in the investigation. The section further describes the sample size, sampling techniques, data collection under which further details on the pilot study and data collection procedure are given. Finally, the sub-section deals with data analysis. The third sub-

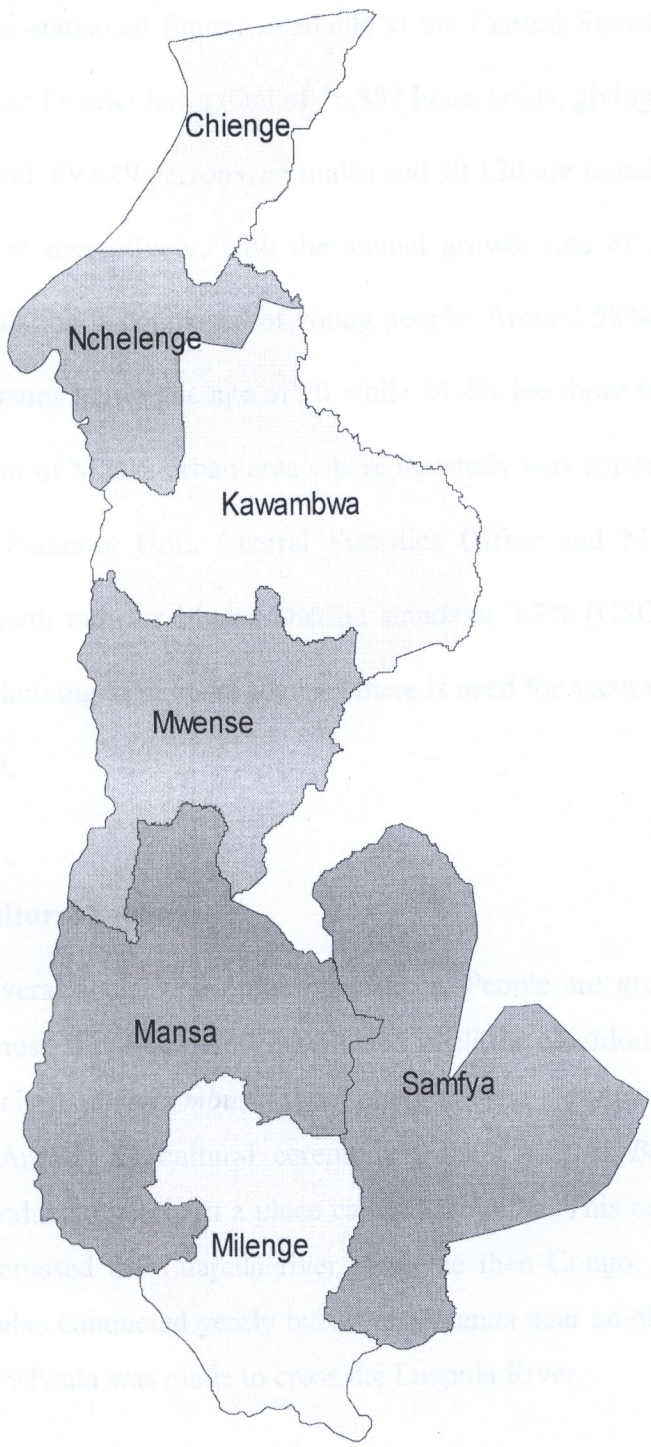
section is a conclusion of the whole chapter. This section highlights the major areas of the chapter in summary form.

3.1 Major Characteristics of the Study Area

3.1.1 Location of Mansa

Mansa District is the Provincial Headquarters of the Luapula Province of Zambia. Luapula Province has a total of seven districts; Samfya, Nchelenge, Mwense, Kawambwa, Chiengi, Milenge and Mansa (Fig. 2.1) where the study was conducted. Mansa lies on longitude 28 degrees and 52 minutes east of the Greenwich and latitude 11 degrees and 12 minutes south of the Equator. The district covers a total area of 11,731 square kilometres. It shares boundaries with the Democratic Republic of Congo (DRC) in the west and south, Mwense District in the north-west, Samfya District in the east, Milenge District in the south-east and Luwingu District (Northern Province) in the north-east. Mansa is a town which is located in Mansa municipal council. It is linked to all the other districts in the province [except Chiengi and Milenge] and to the Great North Road by a tarmac road. However, it has several minor roads linking it to remote areas. Most of these roads are in a deplorable condition and are usually cut off in the rainy season. Mansa is also linked to the Copperbelt which is reached through the pedicle road through the Democratic Republic of Congo [DRC].

FIGURE 3:1 THE POSITION OF MANSA IN LUAPULA



SOURCE: MANSA MUNICIPAL COUNCIL MAPS- 2005

3.1.2 Population

The most recent census statistical figures available at the Central Statistical Office are for 2000. They indicate that Mansa District has a total of 36,882 households, giving a total population of 179 749 persons. Of this total, 89 629 persons are males and 90 120 are females, constituting 49.54 per cent and 50.46 per cent respectively, with the annual growth rate of 3.3 per cent. The largest percentage of the population is composed of young people. Around 58% of the district population is composed of the persons below the age of 20 while 44.4% are those between the age of 15 and 49. The total population of Mansa urban area where the study was conducted was not available at Mansa Physical and Planning Unit, Central Statistics Office and Mansa Municipal Council. Population annual growth rate for Mansa District stands at 3.3% (CSO, 2000). In order for the district development planning to be more focused there is need for accurate demographic data to be available in the district.

3.1.3 Social and Cultural Factors

Mansa district has several social and cultural practices. People are grouped in clans (*imikowa*). This arrangement in most, if not all cases, is reflected in all the chiefdoms. There are clans such as *abeena Mumba* (Soil clan), *abeena mbushi* (goat clan), *abeena nkalamo* (lion clan), *abeena Nsofu* (elephant clan) etc. Among all cultural ceremonies, the *Chabuka Baushi* is the most highly celebrated. This is conducted yearly at a place called Mabumba. This ceremony reminds the Ushi people of how they crossed the Luapula river from the then Congo. Another ceremony called *Chabusha Bukaka* is also conducted yearly by Chief Matanda near an old Mupundu tree. This is a place where the Chief Mwata was made to cross the Luapula River.

3.1.4 District Administration

Mansa Urban Centre is the main administrative centre of Mansa District. It is located along Kawambwa–Chembe Road. Matanda Sub-Centre located about 60 kilometres west of Mansa

Urban Centre and Chembe Sub-Centre located about 87 kilometres south of Mansa Urban Centre are the two major sub-centres in the district. Matanda Sub-Centre was introduced as an administrative centre to cater for people in the area. Currently the centre is just used for security since the area borders with DR Congo. Chembe Sub- centre serves as an immigration centre to service people traveling to the Copperbelt through the Pedicle Road in DR Congo.

3.1.5 Traditional Leaders

There are eight chiefs in the district namely Chiefs Kalasa Lukangaba, Chimese, Mabumba, Chisunka, Kalaba, Mibenge, Matanda and Kasoma. Kale Nsonga, Kundamfumu, Chamawabuseba, Chansa, Mabo and Kapwepwe serve as sub-chiefs.

3.2 Research design

3.2.0 General

This section of the study deals with the sample size, sampling techniques, pilot study, data collection and processing procedures. The research design for the present study involved both qualitative and quantitative approaches. Qualitative research is an approach which collects and uses non-numerical data. Ross and Barbara (1983:57) explain that “qualitative methods are used to study conditions or processes that are hard to measure with numbers and often involve case studies and participant observation.” Quantitative research approach, on the other hand, uses figures. Ross and Barbara define quantitative methods as those “designed to study variables that can be measured in numbers: age, income, years married, or crime rates for example.” The study employed both quantitative and qualitative research approaches with a bias towards the latter principally because most of the information collected by means of questionnaires and case study demanded the use of qualitative methods for analysis. However, certain aspects of the study required the use of figures to quantify for example how many languages were spoken in a given inter-ethnic home or how many languages were spoken by an individual.

3.2.1 Sample Size

There were three groups of subjects in the study. The first group comprised men and women who were in inter-ethnic marriages during the time of the study and the second group was made up of men and women in inter-racial marriages while the third group comprised children and individuals born and brought up in inter-ethnic homes. All the subjects from the first group had attained a minimum of secondary school education while those from the second group were secondary school-going pupils. Regarding the second group, the only consideration made for their inclusion in the study was that they were in an inter-racial marriage. Level of their educational achievement was not a qualification for participation in the study. A total of one hundred and ten subjects was targeted. Seventy five members were drawn from men and women in inter-ethnic marriages during the time of the study while thirty were children brought up in inter-ethnic homes and five were men and women in inter-racial marriages at the time of the study. An equal number of male and female respondents was attained. One of the families from the respondents was selected for a case study as well as for conversation recordings, but, in the event, the latter was not carried out because the researcher failed to secure a tape recorder in time.

3.2.2 Sampling Techniques

Inter-ethnic households were identified using such institutions as churches, schools and various work places in Mansa Urban since traditional leaders and the Mansa Municipal Council could not provide the researcher with the necessary names of couples in inter-ethnic marriages. The record of marriages obtained from the local court that reflected inter-ethnic combinations was both inadequate and ineffective as it had no residential addresses attached and consequently it became extremely difficult for the researcher to locate the couples. For that reason, names of men and women in inter-ethnic marriages were randomly sampled and selected as subjects for the first

group using the list described above. Purposive method of sampling was used to identify and compose a list of inter-racial couples which formed the second group of respondents for the study. Schools and churches were used to identify children and individuals brought up in inter-ethnic homes. A list was then compiled from which subjects were selected using the random sampling method to form members of the third group. The family included as a case study was selected using judgmental method of sampling as the researcher had observed that the man was ethnically Bemba but spoke fluent Chitonga at home and the wife, who was ethnically Tonga, spoke fluent Ibibemba too.

3.2.3 Data Collection

3.2.3.1 Pilot Testing

Data collection was preceded by a pilot study which was conducted among twenty members of inter-ethnic marriages and ten children from inter-ethnic marriages to test the usefulness of the questionnaires. This greatly assisted the researcher in establishing clarity and validity of the instruments. Changes were effected to the instrument as a result of this exercise.

3.2.3.2 Data Collection Procedure

Three different questionnaires were administered to the three groups in the study. Casual conversation recordings to note language use patterns in the home of the family selected from the subjects as a case study were not made due to insufficient time and financial constraints. However, an interview schedule was used to collect data from members of the family. Besides, the researcher spent time with the family and made observations of the patterns of language use, part of which has been presented in this report under research findings.

The Central Statistical Office, the Mansa Municipal Council and Physical and the Planning Unit were visited for information on the socio-linguistic patterns and general information about Mansa. Some unpublished materials were also consulted for information about Mansa.

One set of questionnaires was completed by men and women in inter-ethnic marriages. Each household was allowed to fill in only one questionnaire so as to capture as many households as possible and the researcher felt that the information supplied by one member of a particular family was sufficient and representative enough for that given family. This applied to the second questionnaire filled in by men and women in inter-racial marriages. Similarly, individuals and children brought up in inter-ethnic marriages were identified and these completed a third set of questionnaires. One family selected from among the respondents was observed over the period of the study to assess patterns of language use within the family. The researcher spent time with this family in order to make observations. After those observations and a one-to-one interaction between the researcher and the family members, a report was written on the case and the report in question has been included in this study under Chapter Three, *Research findings*.

3.2.3.4 Data analysis

3.2.3.4.0 General

Since the study involved a relatively small number of respondents who answered questionnaires and only one family was interviewed and observed over the period of the investigation, the researcher was able to process, manipulate and analyse data manually without the aid of computer programmes or statistical techniques. Details of the entire data analysis procedure are given in this section.

3.2.3.4.1 Data Analysis Procedure

After data was collected it was assembled and coded according to the groups in the study: inter-ethnic couples, inter-racial couples and children and all the questionnaires were arranged following that pattern. It should be noted that data analysis actually began as early as at data collection stage because as questionnaires were brought back, they were immediately sorted out. The objectives and research questions were used at this stage to classify data in such a way that the objectives would be addressed and questions answered. All the questions in the questionnaire which related to one objective were further categorized to make it easy to record the findings. Statements and phrases which were in line with the objectives were formulated to serve as subheadings under which data would be recorded and classified. Such subheadings included ones like *inter-ethnic marriage combinations in Mansa*, *L1 acquisition by children from inter-ethnic marriages and bilingualism in inter-ethnic marriages in Mansa by residential area*. Basing on the findings, data was quantified using numbers which were finally presented as percentages using graphs, tables and charts. Information from the case study was also categorized using subheadings such as linguistic background and language use. Since the researcher was an active participant who had personal interactions with different members of the family under study, observations were made and noted down. These observations included a deeper understanding of some of the beliefs and personal views of members in the family. Introspection was also used to some extent. Those and other findings were written and presented in narrative form. A full report is presented in Chapter Four.

3.3 Conclusion

In the first section of the chapter information about the study area is presented focusing on such characteristics as location, population, social and cultural factors and district administration. It

folded the first section by presenting traditional leaders in the area. The second section unfolds the research design. Qualitative and quantitative research designs have been defined in a bid to show their differences and why one and not the other was used. The section then gives details of the sample size, sampling techniques and data collection and analysis procedures. The third section has summarized the whole chapter by emphasizing the main items under which data was presented in the chapter.

CHAPTER FOUR

RESEARCH FINDINGS

4.0 General

The previous chapter presented research procedures and techniques that the investigation used. It also built on the introduction to the methodology presented in Chapter One by giving details of the study area, sample size, sampling techniques employed, pilot study, data collection procedure, data collection instruments and data analysis process. This chapter outlines the findings of the study and presents data from questionnaires using pie and tabular charts and graphed patterns. It has seventeen sections. It begins by providing information on ethnicity in Mansa and presents additional information on the local languages spoken by the inhabitants of Mansa. Each of the sections is a sub-heading presenting data on that particular subject. The chapter also presents the report on linguistic background, language use, observations and conclusions drawn from the case study. The report on the case study is presented in the form of a discussion towards the end of the chapter.

4.1 Ethnicity in Mansa

As indicated in Chapter One “ethnicity can reasonably be described as an individual’s sense of belonging to a distinctive group whose members share a common history and culture.” (Milroy 1987:103) He argues that though ethnicity is not coterminous with regional or racial origin, both may contribute to a more general sense of distinctiveness with which a sense of linguistic distinctiveness is often associated. This study uses the term ethnicity with Milroy’s definition of the word in mind. Mansa District is inhabited by people from various ethnic groups with Aushi

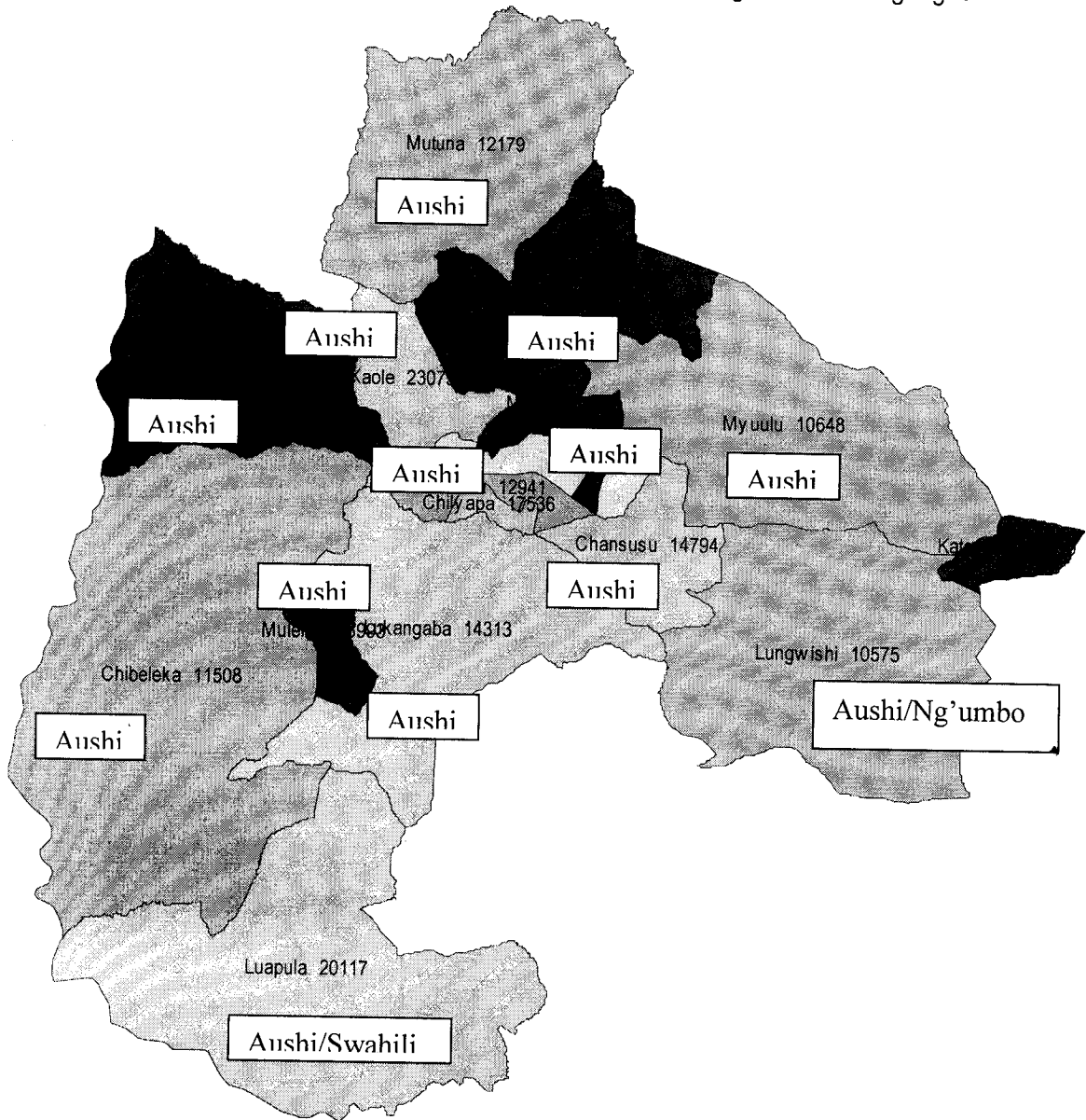
being the majority. There are Lamba people in Chembe area and N'gumbo people in the eastern part of the district along the boarder with Samfya District. The Aushi group spreads across the district as shown in Fig. 3.1 and Table 3.1. Mansa central area, where the study was conducted, accommodates several ethnic and racial groups as shown by the composition of the respondents in the study and illustrated by Table 3.2. There are seven broad ethnic groups identified in Mansa in the 2000 Census of Population and Housing. These groups are Bemba, Tonga, Barotse, Nyanja, Mambwe and Tumbuka. All the ethnic groups in Zambia belong to one of these broad socio-cultural groups. The Tonga group consists of all ethnic groups of Southern Province in addition to the Lenje from Central Province and also the Soli and Gowa ethnic groups from Lusaka province. The North Western and Barotse groups consist of all the ethnic groups of the North western and Western provinces respectively. The Nyanja group consists of some ethnic groups of the Eastern province including the Chikunda of Lusaka province. Lungu, Mambwe, Namwanga, and Tambo make up the Mambwe group while the Tumbuka group is made up of the Tumbuka, the Senga and the Yombe on the Northern part of the Eastern Province. Table 1 shows the 26 most predominant languages in Mansa district. In descending order, the seven largest ethnic groups are Aushi (65%), Bemba (22%), Lunda of Luapula (2%), Ngúmbo (1.7%), Chishinga (1.5%), Mambwe (0.7%), Bisa (0.5%) and Namwanga (0.5%)

Table 1: Broad Ethnic Groups in Mansa

ETHNIC GROUP	%
BEMBA	22.7
LUNDA-LUAPULA	2.0
LALA	0.2
BISA	0.5
AUSHI	65.1
CHISHINGA	1.5
NGUMBO	1.7
LAMBA	0.2
KABENDE	0.3
TABWA	0.3
MUKULU	0.2
SHILA	0.1
UNGA	0.1
BWILE	0.1
TONGA	0.4
LUNDA-NORTH WESTERN	0.3
KAONDE	0.3
LOZI	0.4
CHEWA	0.2
NSENGA	0.3
NGONI	0.4
LUNGU	0.2
MAMBWE	0.7
NAMWANGA	0.5
TUMBUKA	0.4
AFRIKANER	0.1
OTHER	0.7
TOTAL	100

SOURCE: CSO 2000:27.

Figure 4.1 Map Of Mansa Showing Wards, Population Figures And Languages



Source: Mansa Municipal Council Maps and Additional Language Information From The Research

- 2007

4.2 Inter-Ethnic Marriage Combinations By Language In Mansa

To establish inter-ethnic marriage combinations in Mansa, respondents from those who were in inter-ethnic and inter-racial marriages were asked to state what their spouse's and their own mother tongue was and the table below shows the common inter-ethnic and inter-racial combinations the study found.

Table 2: Inter-Ethnic Marriage Combinations In Mansa

MARRIAGE COMBINATION BY LANGUAGE	%
Bemba and Nyanja	27.2
Bemba and Tonga	12.7
Bemba and Lozi	10.9
Nyanja and Tonga	10.9
Nyanja and Lenje	7.2
Lozi and Nyanja	3.6
Bemba and Kaonde	2.0
Bemba and Lunda	1.6
Nyanja and Kaonde	1.8
Tonga and Lozi	3.6
Bemba and Tumbuka/ Lambia	7.2
Nyanja and Swahili	1.8
Bemba and Russian	1.8
Bemba and Greek	1.8
Bemba and English	1.8
Italian and Hembra	1.8
Lozi and English	1.8
TOTAL	100

The study found that the most popular inter-ethnic marriages in Mansa were those between Bemba- and Nyanja-speaking peoples (27.2%) followed by marriages between Bemba- and Tonga-speaking peoples at 12.7%. In third position at 10.9% were inter-ethnic marriages between Bemba- and Lozi- and Nyanja- and Tonga-speaking peoples respectively. Nyanja and Lenje were at 7.2% and 31% was taken by other ethnic combinations put together.

4.3 Patterns of Language Acquisition and Use by Children From Inter-Ethnic Marriages

To identify patterns of language acquisition and use in inter-ethnic marriages, both parents and children in the study were asked to state which languages were acquired and used in their homes. The table below indicates the responses obtained from the respondents interviewed in the study in relation to language acquisition and use by children.

Table 3: Patterns Of Language Acquisition And Use Within The Home By Children From Inter-Ethnic Marriages In Mansa

Pattern	%
Acquisition and exclusive use of English	3.6
Acquisition and use of a language spoken in the area where the family lives even if both parents do not come from that area and their mother tongues are different from the one spoken in the area.	34.5
Acquisition and use of the language of the parent who comes from the area where the family currently lives	50.8
Acquisition and use of the language not spoken in the area where the family lives though one parent comes from that area	10.9
TOTAL	100

The study found that there were varied patterns of language acquisition and use by children in inter-ethnic marriages. Of children in the study 50.8% were found to have acquired and used the language of the parent who came from the area where the family lived at the time the study was conducted. On the other hand, 34.5% of the children had acquired and used English and the language of the area where the family lived although both parents did not come from the area. Of the children in the study, 10.9% were found to have acquired and used a language not spoken in the area where the family lived despite one parent coming from that area and his/her mother tongue being the language spoken in the area.

4.4 Patterns of Family Language Use In Inter-Ethnic Marriages

To ascertain patterns of language use, both parents and children from inter-ethnic marriages were asked to state which languages were used in their homes by members of the family. The data presented below show the responses obtained from the children

Table 4: Patterns Of Language Use

PATTERN	%
Everyone in the home uses English and one local language	45
All family members use English only to speak to each other	5
Everyone in the home uses English and two local languages	30
Parents use a local language to speak to each other while children speak to the parents in a local language but use English and a local language among themselves	20
TOTAL	100

The study found that 45% of the families in Mansa used English and a local language when speaking to each other. The study findings also revealed that 30% of families used English and two

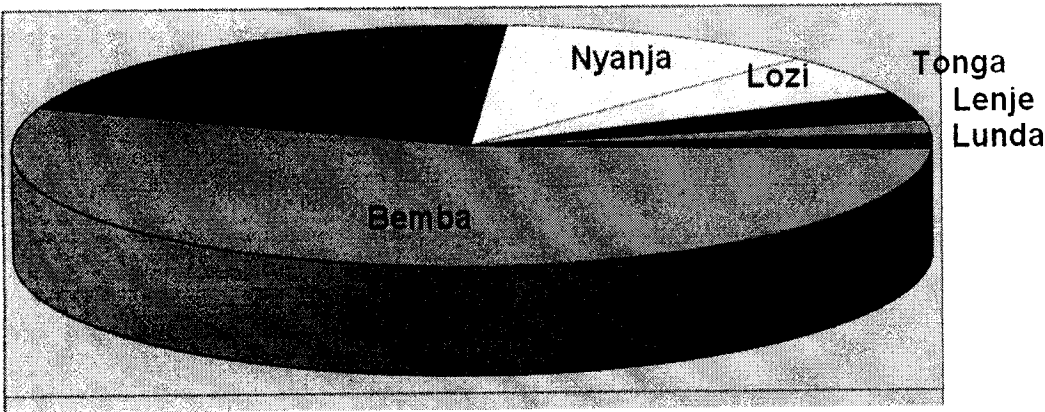
local languages, and in 20% cases parents used one local language to speak to each other as well as to the children while the children used English among themselves.

4.5 L1 Acquisition by Children In Inter-Ethnic Marriages

To ascertain which languages children from inter-ethnic families acquire as first language (i.e. L1), respondents were asked to indicate which language (s) their children learnt to speak first. The information shown in chart 3.1 was provided by both the parents and the children in the study. The findings are presented below.

Chart 4.1: L1 Acquisition by Children From Inter-Ethnic Marriages

L1 ACQUISITION BY CHILDREN FROM INTER-ETHNIC MARRIAGES



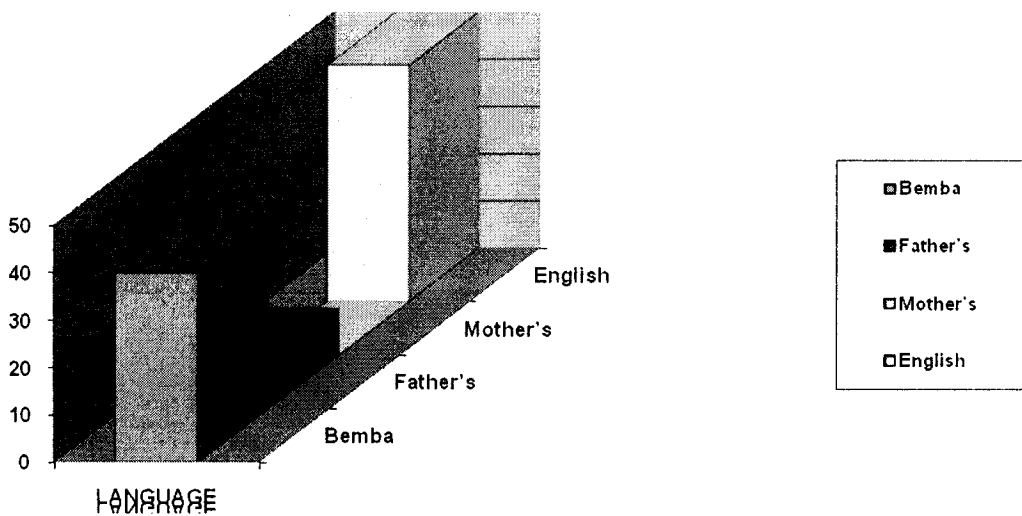
Bemba emerged as the language that was acquired by the largest number of the children in inter-ethnic homes in Mansa at 53%, followed by English at 21%. Nyanja came in third position

with 12%, followed by Lozi and Tonga with 6% and 4% respectively. Lunda and Lenje fell in the lowest position with 2%.

4.6 L1 Acquisition by Children Born To Parents From Non-Bemba Speaking Areas

To determine languages acquired as L1 in inter-ethnic marriages in instances where both parents originally came from non-Bemba-speaking areas but now lived in an area where Bemba is spoken in the community, in market places and, generally, everywhere in Mansa, children whose parents were both from non-Bemba-speaking areas were asked to indicate which language (s) they acquired as L1 while parents were asked to state which language their children acquired as L1.

Chart 4.2: L1 Acquisition By Children Born To Parents From Provinces Other Than Bemba-Speaking Areas



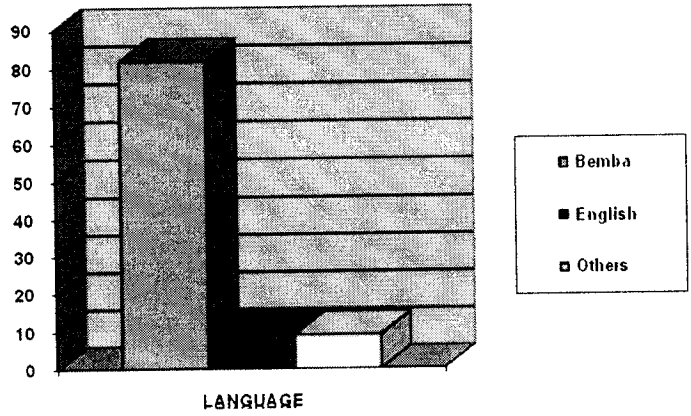
Bemba was found to enjoy top position as regards L1 acquisition even in homes where parents were both not Bemba-speaking. Among all the children in the study, 50% were found to have

acquired English as L1 while 40% had acquired Bemba as L1. Father’s language was acquired by 10% of the children while none acquired the mother’s language.

4.7 L1 Acquisition by Children Born To Parents From Different Ethnic Backgrounds With One of Them Being A Mother-Tongue Bemba Speaker

To determine language acquisition and language use of children born to parents from different ethnic backgrounds but with one of them from a Bemba-speaking area where the family lived at the time of the study, children were asked to state which language (s) they had learnt to speak first. The table below shows the responses obtained.

Chart 4.3: L1 Acquisition By Children From Inter-Ethnic Homes Where One Parent Was A Mother-Tongue Bemba Speaker



N.B. Others include Tonga, Kaonde, Tumbuka and Nyanja

Among the respondents, there were 33 couples where one partner was a native Bemba speaker. From the information collected, 81.8% of the children were found to have acquired

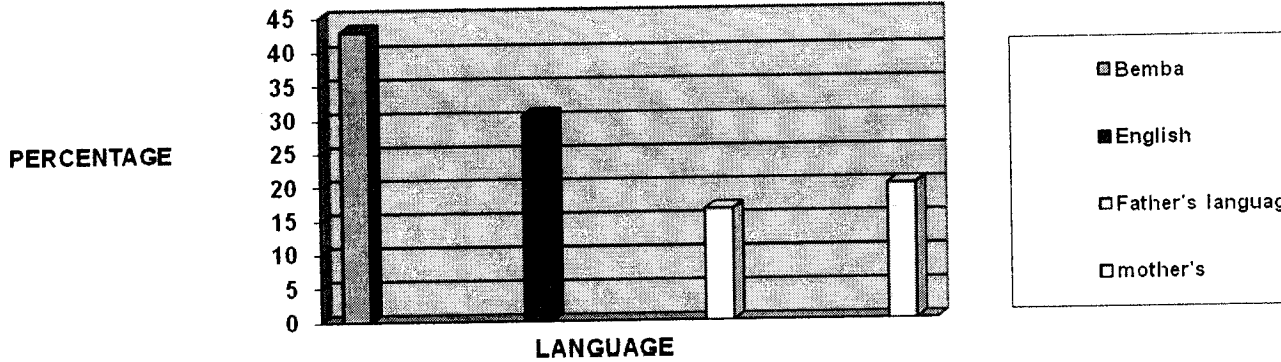
Bemba as a first language while 9.1 had acquired English as well as other languages (Tonga, Kaonde, Tumbuka and Nyanja).

4.8 Language Preference

To determine preference of languages used in inter-ethnic marriages, respondents were asked to indicate which languages were frequently used among members of their families. The information presented in the chart that follows was collected from the three groups in the study, i.e. the children and parents in inter-ethnic and inter-racial marriages.

Chart 4.4 Languages by Percentage That Are Frequently Used In Inter-Ethnic Marriages In Mansa

LANGUAGE PREFERENCE IN INTER-ETHNIC HOMES



In terms of preferential use, Bemba and English were frequently found to be used in inter-ethnic marriages in Mansa with Bemba ranking first at 43% and English in second position at 30.6%. Mother's and father's language (other than Bemba) followed with mother's language at 20% and father's at 16.4%.

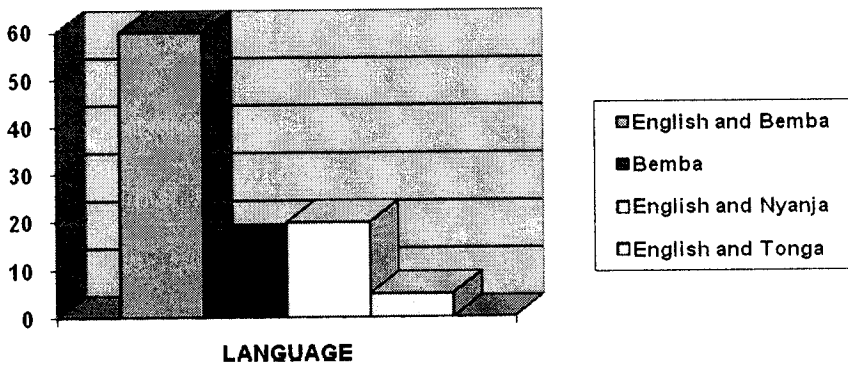
4.9 Parent – Child Language Use

To determine which languages parents used to communicate with their children and vice versa, both the parents and the children in the study were asked to indicate which language (s) they used to speak to each other. The findings from the two groups (parents and children) of respondents are presented in Table 5.

Table 5: Languages Used By Parents To Speak To Their Children (Parents' Responses)

Language	%
English	42
Language of one of the parents from the area where the family lives (Bemba)	31
Mother's or father's language not spoken in the area	25.8
Language which is neither that of the parents nor of the local area where the family lives	1.2
TOTAL	100

Chart 4.5 Languages Used By Parents To Speak To Their Children (Children's Responses)



In the study both parents and children claimed to use English and Bemba more than any other language as they communicated among themselves within the home. From the parents' responses, English (42%) was used more than Bemba (31%) but children claim English and Bemba were both used frequently (60%).

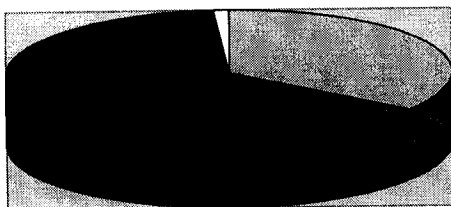
4.10 Bilingualism In Inter-Ethnic Marriages

To determine whether inter-ethnic families were monolingual, bilingual or multilingual, respondents were asked to indicate how many languages they spoke in their homes. The results obtained are presented in Chart 4.6

From the research findings, 64% of the families in inter-ethnic marriages in Mansa were English-local language bilingual, 35% were multilingual, typically speaking English and Bemba plus various local languages. Only 1% indicated that the family members used English exclusively.

Chart 4.6 Mono/Bi/Multilingualism in inter-ethnic Marriages in Mansa

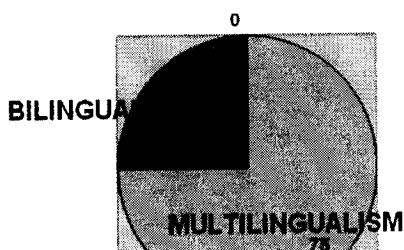
BILINGUALISM IN INTER-ETHNIC MARRIAGES



4.11 Bilingualism among Children in Inter-Ethnic Marriages

To ascertain the incidence or manifestation of bilingualism in children in inter- ethnic marriages children were asked to indicate the number of languages they spoke. The results are presented hereafter.

Chart 4.7 Bilingualism among Children From Inter-Ethnic Marriages



The available data showed that the majority of children (75%) in the study were multilingual. For these children multilingualism consisted of knowledge of their own first language, Bemba and English while 25% were bilingual speaking typically English plus only one local language.

4.12 Bilingualism in Inter-Ethnic Marriages in Mansa by Residential Area

To determine whether bilingualism/multilingualism by couples in inter-ethnic marriages could be established based on residential areas, respondents were grouped according to their areas of residence and language use of parents and children in the study was analysed on that basis. Three basic groups of residential areas were formed from the ten compounds in the study. These were High Density, Low/Medium Density and Institutional Compounds. The results of languages used by members of inter-ethnic marriages according to their residential areas are presented in Table 6.

Table 6: Bilingualism in Inter-ethnic Marriages in Mansa by Residential Area

RESIDENTIAL AREA	LANGUAGE USE		
	MONOLINGUAL	BILINGUAL	MULTILINGUAL
High Density	-----	21.0	17.7
Institutional compounds	-----	5.8	23.3
Low/Medium Density	1	8.2	23.3
Total	1	35	64
Grand Total	100		

The results indicated that 1% of the families in Low/Medium density area was monolingual, 8.2% were bilingual and 23.3% multilingual. No monolingualism was recorded in Institutional compounds and High Density areas. Bilingualism was indicated in the High Density areas by 21% and Institutional compounds recorded 5.8%.

4.13 Language Preference Between Spouses In Inter-Ethnic Marriages By Residential Area

To determine whether particular patterns of language use could be established from the language(s) spouses used to speak to each other according to their residential areas, spouses responses to the question “What language[s] do you speak to each other?” were analysed basing on their residential areas. The results are shown in Table 7.

Table 7 Language Preference between Spouses in Inter-Ethnic Marriages by Residential Area

RESIDENTIAL AREA	English %	Bemba %	Bemba and English %	Bemba and Nyanja %	Bemba, English and Nyanja %	Swahili and Nyanja %	English, Tonga and Bemba	Nyanja	Lozi	Lenje
HIGH DENSITY AREA	---	10.5	21	5.3	---	---	---	5.3	5.3	5.3
INSTITUTIONAL COMPOUND	---	---	10.5	---	2.6	2.6	5.3	---	---	---
LOW/MEDIUM DENSITY AREA	2.6	---	13.2	---	10.6	---	---	---	---	---
TOTAL	2.6	10.5	44.7	5.3	13.1	2.6	5.3	5.3	5.3	5.3
GRAND TOTAL	100									

The study found that some spouses in inter-ethnic marriages from all the three residential areas identified in the study seemed to prefer using Bemba and English to communicate between

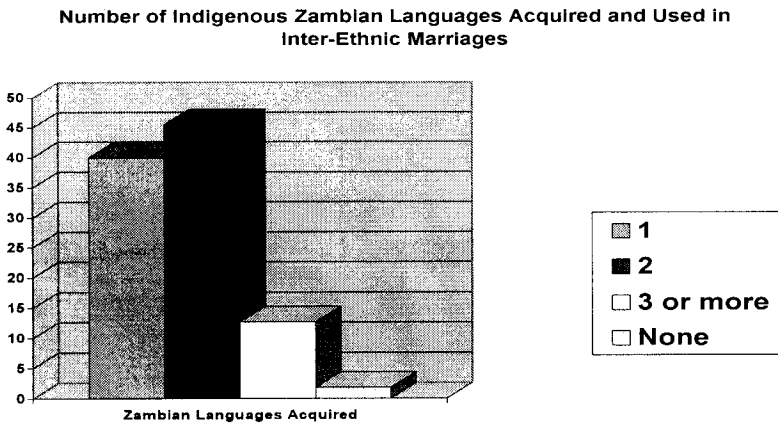
themselves (44.7%). English, Nyanja and Bemba were found to be preferred by spouses from Institutional compounds and Low/Medium Density areas with a total score of 13.1% with Low/Medium Density area getting a higher percentage of 10.5%. Spouses from the High Density area claimed to use Bemba to speak to each other. The research findings indicate that some spouses in the High Density area use Bemba (10%), Nyanja (5.3%), Lozi (5.3%) and Lenje (5.3%) exclusively when speaking to each other. All the spouses from Institutional Compounds seem to use either two languages (Bemba and English (10.5%), Swahili and Nyanja (5.3%),) or three languages, Tonga, Bemba and English (5.3%) and Bemba, English and Nyanja (2.5%). In the Low/Medium Density area three patterns of language preference seem to be practiced; the exclusive use of English, the use of two languages; English and Bemba, (13.2%) and the use of three languages; Bemba, English and Nyanja (10.5%).

4.14 Acquisition and Use of indigeneous Languages by Children in Inter-Ethnic

Marriages

To ascertain whether children born in inter-ethnic marriages acquired and used indigenous Zambian languages, parents were asked to state which languages their children spoke. Similarly, children were also asked to indicate which languages they spoke.

Chart 4.8 Number of Indigenous Zambian Languages Acquired and Used By Children in Inter-Ethnic Marriages in Mansa



There were only (1.8%) of children not acquiring and using an indigenous Zambian language. The rest of the children were found to have acquired and used one (40%), two (45.5%) and three or more (12.7%) indigenous Zambian Languages.

4.15 Factors Affecting Language Acquisition and Use In Inter-Ethnic/ Marriages in Mansa

To ascertain factors affecting language acquisition and use respondents were asked to indicate which factors they thought helped them to acquire the language (s). One family may have indicated two or more factors as having influenced acquisition and use and so the total number of responses did not tally with the total number of respondents in the study

The study found that constant use of a language by members of a given family is a factor that affects language acquisition and use in an inter-ethnic marriages as members of the family naturally pick it as shown by 51% in Table 8. Formal education and the local area/ neighborhood also appear to affect language acquisition as indicated by 20.5% and 26% respectively in Table 8. Media, music and spending time with relatives and home area visits scored 5%.

Table 8: Factors Affecting Language Acquisition And Use In Inter-Ethnic Marriages

FACTOR	%
Constant use of the language in the home; hearing and imitating	51
Strictness of parents on the use of a language	1.5
Personal desire of the child to learn a given language	1
Formal education, reading and having tuitions in the language of interest	20.5
Media and music	5
Spending time with relatives and home area visits	5
Language spoken in the neighbourhood	26
Total	100

4.16 Case Study

4.16.1 Linguistic Background

The man spoke Bemba as mother-tongue while the woman spoke Tonga. In her first marriage, the woman used Tonga exclusively because the first husband grew up and was educated in Tonga land and always spoke Tonga so fluently that Nyanja was never heard in the home although he was Nsenga ethnically. As for the man, he spoke Bemba and Tonga in his first marriage not only because the first wife was Tonga but also because it was the language of the church he attended. With regard to all the children, their first language was Tonga with the exception of the girl who



was born during the couple's second marriage and whose L1 was Bemba. The extended family members were either Bemba- or Tonga-speaking and consequently the family spoke both languages.

4.16.2 Language Use

English was understood and mostly spoken by everyone when outside the home but Bemba and Tonga were the only languages spoken at home. The other times when English was spoken in the home were when visitors who spoke English came. Otherwise, only one or two word code switches to English could be observed among the members of the family. Everyone in the home, with the exception of the youngest girl, Kasuba (which means sun or light), spoke a mixture of Tonga and Bemba. When Bemba-speaking extended family members were present, Bemba was spoken more predominantly while when Tonga-speaking extended family members were present, Tonga tended to dominate over Bemba. As for the girl, Kasuba, although she understood Tonga, she preferred speaking Bemba to speaking Tonga as a language of communication with anyone in the home. Whenever she was spoken to in Tonga, Kasuba gave her responses in Bemba. The mother complained, "She gives expected answers, except that it is always in Bemba."

Between them, the couple used both Tonga and Bemba with Tonga being used more frequently than Bemba. The children claimed Tonga to be their first language and so they used it more frequently among themselves as well as to their mother while they used Bemba when speaking to their father mostly, although they also used Tonga to their father and Bemba to their mother rarely. The mother normally used Tonga when speaking to the children while the father tended to mix Bemba with Tonga, Bemba being used more than Tonga. When the father spoke to the children in Tonga, they responded in Bemba although they alternated at will when using either language since

the family imposed no restrictions on the use of language in the home. For serious family discussions as well as light moments, a mixture of Bemba and Tonga was used. However, depending on what language the issue centred on, either Bemba or Tonga was adopted. For example, in one instance, the family had a discussion concerning a church issue that had to do with children sitting with male parents either in church or at home, and in this case Bemba was the language preferred and used spontaneously. When Bemba relatives who had learnt Tonga came to visit at the same time as Tonga relatives did, Tonga tended to be used or else translation was resorted to in order to facilitate easy communication. Bemba relatives, who had not learnt to speak Tonga, strove to learn to speak Tonga when they visited. When children got annoyed with each other, they tended to use Tonga while the mother used Tonga to both children and the spouse when annoyed. As for the father, he used a mixture of Tonga and Bemba to speak to the children or the mother when annoyed but Kasuba used Bemba whether she was annoyed or not. *

4.16.3 Observations and Conclusion

The names of the family members seemed to suggest that there were three languages represented in the home and therefore, the family was multilingual as there were English, Tonga and Bemba names. English names were Cosby, Allan and Emmanuel, those which were Bemba were Chongo, Kasuba and Mwansa and the Tonga ones were Beene, Nsabata and Chipangano.

Tonga, the mother's language, was preferred in the family. This is evidenced by the fact that everyone in the home tended to use it more often than Bemba and when Bemba relatives who had not learnt Tonga visited they strove to learn it and if Tonga and Bemba relatives visited at the same time, Tonga was resorted to. The father's language, Bemba, was equally acknowledged and all the family members had learnt to speak it and in fact spoke it fluently. Neither Tonga nor Bemba was

under threat in the family since both had been learnt by all the members of the family with the exception of Kasuba who may not have mastered Tonga very much but given the opportunity to live in a Tonga environment, she would also be like the rest of the children. The advantages of learning both languages as learnt from this family are many. The following are some of them;

(a). it allows freedom of speech. (b) It makes one who learns another language be fully accepted by members of another ethnic group concerned and shows that they are accepted and appreciated as well. (c) It makes one not to be closed out of a discussion conducted in another language.

Learning from the family in the study, the researcher concluded that inter-ethnic marriages promote multilingualism in both the children and the spouses if they are ready to learn each other's local language. The language spoken in the area where an individual lives has great influence on language acquisition and use. Kasuba, for example, is a passive speaker of Tonga because it is spoken around her.

This chapter has reported the findings of the study and has presented data from questionnaires using pie and tabular charts and graphed patterns. It begun by providing information on ethnicity in Mansa and then presented additional information on the local languages spoken by the inhabitants of Mansa. The chapter has also presented a report on the linguistic background, language use, observations and conclusions drawn from the case study and has ended by summarizing the main points of the chapter.

CHAPTER FIVE

DISCUSSION OF THE RESEARCH FINDINGS

5.0 General

Chapter Four provided the findings which were presented using graphs, pie and tabular charts. It also dealt with additional information concerning language in Mansa and presented the case findings in form of a discussion. This chapter deals with the interpretation of the research findings. Data presentation is done under sub-headings derived from the objectives stated in Chapter One and those used in the preceding chapter. Each objective is explored separately. Some sub-headings found in Chapter Four do not appear in this chapter because they have been merged with others. For example, all the subheadings that dealt with bilingualism have been discussed under that same heading. Ethnicity in Mansa was discussed in detail and the information provided in the previous chapter was considered elaborate enough. For that reason it does not appear under this chapter.

5.1 Inter Ethnic Marriage Combinations in Mansa

Information pertaining to inter-ethnic marriage combinations in Mansa is presented in summary form in Table 2 of Chapter Four of the study. From the findings, shown in Table 2, Bemba speakers have inter-married more than the other groups in Mansa. This may be due to the large number of Bemba dialects represented in the area. This may also account for Bemba's dominant position in inter-ethnic marriages in the study.

The inter-ethnic marriage combinations shown in the table above indicate that a good number of ethnic groupings in Zambia are represented in Mansa. This may point to the possibility of Mansa becoming a more multi-ethnic area in the near future characterized by more inter-ethnic

marriages on an ever increasing scale just like in the case of Pumwani, an African and predominantly Muslim estate situated in Kenya's capital city Nairobi which Bujra (1974:220) described as a long-established multi-ethnic area where every ethnic group in Kenya is represented and where there was a remarkable degree of inter- ethnic marriages, and where it would seem that about one third of its population were children of inter-ethnic marriages. One possible explanation for the presence of such inter-ethnic marriages in Mansa is that people moved away from their areas of origin either in search of new job opportunities or to take up job appointments as civil servants as is the case in many *Zambian* towns.

5.2 Patterns of Language Acquisition and Use by Children from Inter-Ethnic Marriages in Mansa

Table 3 in Chapter Four shows information about patterns of language acquisition and use by children from inter-ethnic marriages in Mansa. The reason for the high percentage (50.8) of the acquisition and use of the language of the parent who comes from the area where the family lives shown in Table 3 could be that as already pointed out, members of the Bemba ethnic group have inter-married more than other ethnic groups in the study apart from the fact that Bemba is the language of the area and is therefore the most widely spoken in Mansa. Information on patterns of language acquisition and use by children from inter-ethnic marriages in Mansa is presented in Table 3 of Chapter 4 of the study. It is not surprising that children acquire and use a language spoken in the area where the family lives yet that is neither their mother's nor their father's (34.5%) and their mother tongues are different as the results in Table 3 seem to indicate because, as Kashoki¹ has observed, "language acquisition as an inborn characteristic of the human condition, is usually simply a matter of acquiring (or learning to speak) a language purely on

¹ Mubanga E. Kashoki. What ought to be Policies and practices of Zambia broadcasting media institutions both public and private. A discussion paper presented at the newsmakers' forum under the auspices of the Press Freedom Committee of the Post, 2007. Lusaka.

account of the social environment and circumstances in which a person is born and bred.” He explains that “mother-tongue acquisition and subsequent use are human attributes that arise simply or purely as an accident of birth and domicile.” He stresses that point further by clarifying that “a human being can be born into any human language and end up using it as a first language irrespective of one’s ethnic identity.” Logically, one would expect that in instances where one parent comes from the same area where the family lives, the children would acquire that parent’s language since it is predominantly used in the area. However, in the study, it was found that the spouses had earlier learnt the language not spoken in the area and had adopted it as the language of the home and then taught it to the children who acquired and used it with a score of 10.9%. This could point to what Payne’s work suggested, as reported by Milroy (1987:23) namely that children born of parents from different dialect groups may never acquire the structural patterns of the dialect spoken by the community into which they are born. Although it was surprising to discover that some children exclusively acquired and used English, the percentage was very low (3.6%) agreeing with the point that monolinguals are very rare in Africa as Carol Myers-Scotton (1990:33-34) states, “Africa as a whole is bilingual because it is a continent of many relatively small ethnic groups, each with its own mother tongue and with socio-economic motivations for maintaining its own language as a means of group identification.” She adds that “the typical person speaks at least one language in addition to his/her first language and persons living in urban areas often speak two or three additional languages.”

5.3 Patterns of Family Language Use In Inter-Ethnic Marriages

Table 4 in Chapter Four presents a summary of the findings regarding patterns of family language use in inter-ethnic marriages in Mansa. The findings recorded in Table 4 indicating that 45% of

inter-ethnic families in Mansa used English and a local language when speaking to each other, is in agreement with Mazrui's intuitive observations as cited in Kashoki (1990:105), who states that *"a number of African children, especially in West Africa but also increasingly in East and Central Africa, are growing up bilingual in English and their own African language because their parents are highly educated and speak English to each other."*

From the information given in Table 4, English was used in all the inter-ethnic marriages represented in the study. This might be because every respondent in the study had obtained secondary school education and the children were all attending secondary school. The result agrees with Ohannesian who points out that, generally speaking, in Zambia, anyone who has completed his education typically speaks English. (Ohannesian and Kashoki, eds. 1978:228). All of the respondents in inter-racial marriages claimed that they mostly used Bemba to communicate with their domestic workers, gardeners and cooks but used English every time they wrote instructions for them.

5.4 L1 Acquisition of Children in Inter-Ethnic Marriages

Findings pertaining to first language acquisition of children in inter-ethnic marriages in Mansa are presented in Chart 4.1 of Chapter Four. Considering only the Zambian local languages shown in Chart 4.1, the information is corroborated by the findings of three successive national censuses of population (1980, 1990, 2000) which confirm the fact that Bemba and Nyanja are the most widely spoken languages in Zambia. The 1990 census of population and Housing published analytical report of 1985 (p. 170) states as follows;

The most widely spoken language is Bemba, spoken by 29.9 % followed by Tonga, spoken by 11%. Nyanja is spoken by 7.8%, Lozi by 6.4%, Chewa by 7.5%, Nsenga 4.3% and Tumbuka 2.9%.

But in accordance with strict linguistic classification, as Kashoki² points out, linguists have tended to treat Nyanja and Chewa as one and the same language. If that is the case, Nyanja would constitute Zambia's second most widely spoken language after Bemba and would place Tonga in third position thereby confirming this study's research finding whose rank, from the most to the least widely spoken language in Mansa's inter-ethnic marriages, has been found to be Bemba, Nyanja, Lozi, Tonga, Lenje and Lunda. (Chart 4.1)

5.6 L1 Acquisition by Children Born to Parents from Non-Bemba-Speaking Areas

Chart 4.2 in Chapter 4 presents information on L1 acquisition by children born to parents from non-Bemba speaking areas. As pointed out earlier, all the respondents in the study had obtained secondary education, holding papers ranging from certificate to doctoral qualifications. One couple in the study was made up of medical doctors while another consisted of masters degree holders. It is therefore not surprising that 50% of the children are reported to have acquired English as L1 (Chart 4.2). The other reason why the result is not surprising is because while the parents may not be Bemba in terms of ethnic identity, they speak Bemba as a language. Moreover, a language spoken in an area where the family lives may not necessarily be taught to members of the inter-ethnic marriages as it is easily acquired from the neighbourhood. The fact that an individual from another area is bombarded with a lot of music, news and messages in that local language makes it practically inevitable for one to acquire that language. According to Charles James-Bailley et al.

² Mubanga E. Kashoki. What ought to be Policies and practices of Zambia broadcasting media institutions both public and private. A discussion paper presented at the newsmakers' forum under the auspices of the Press Freedom Committee of the Post, 2007. Lusaka.

(1971), as a big tree overshadows smaller trees and chokes them, and as an indigenous plant withstands the climate or environment of the area but an exotic tree becomes daunted, so does the language spoken in the area become pre-dominant over other languages as evidenced by the current results. In the two cases where English was spoken exclusively, the children had learnt to speak Bemba as L2 and they used it among themselves. It is probable that results may not be the same given a different setup. As for Bemba, it is not surprising that 40% of the children born to parents who are non-Bemba native speakers, acquire it as L1 because Bemba is the language of the area, and *‘Children acquire whatever language is spoken around them, even if their parents speak a different language. An interesting feature of early language acquisition is that children seem to rely more on semantics than on syntax when speaking.’* (Encarta Encyclopedia, 2005)

One non-Bemba mother tongue respondent interviewed by the researcher revealed that he did not mind his children learning Bemba because even if they learnt his language, they would not use it anywhere apart from within his home. He added that since the children learnt Bemba and English at school, the knowledge of his own mother tongue did not benefit his children because, he claimed, “We are heading towards having Bemba as the major language of our country, second only to English, because it is spoken country wide.” The other reason why children whose parents are non-mother tongue speakers of a language spoken in the area where the family lives would acquire the local area language as L1 could be, as Buda (2004) explains, if the parents linguistic background is considered;

It does not always follow that a bilingual or polyglot will prefer to speak her or his native language, or will feel most comfortable using it. Some polyglots prefer, for a number of reasons, to use their second or third language. The children of immigrants, for example, often feel antipathy towards the language of their parents' homeland, and tend to prefer to use that of their host country, even though they may not yet be completely fluent in that language. As they grow older, the language of the host country usually becomes dominant, leading in some instances to a

partial or even complete loss of the heritage tongue. Small children are particularly sensitive to peer rejection, and those of ethnic minorities are prone to over-emphasize their conformity with group standards of dress, behaviour, and language. In many cases, however, the period of late adolescence brings a new awareness of cultural and ethnic identity and the mother tongue may acquire a strong symbolic value.

Buda's explanation has been referred to because it seems to agree with the findings that the parents in the study were bilingual and had learnt the local area language and, as most of them claimed, their children learnt it first from them as L1 and then from the neighbourhood and friends. Such children according to Buda would strive to suppress their ethnic and religious identity in the interest of group solidarity of the community where the family lives, during their years in elementary or middle school but a growing awareness of discrimination eventually would lead them to turn away from a society which they feel not prepared to accept them, and seek to redefine their identity by a return to the dress, religion, and language of their parents or grandparents. The example he cited was the children of Sikh immigrants to the United Kingdom or Canada whose males adopted the distinctive Sikh unshorn hair style, the wearing of, among other things, a turban and steel bracelet, and the preferential use of the Punjabi language.

To move away from Buda's views, the current research finding would seem to lend support to the position taken by Kashoki.³ As pointed out previously, Kashoki claims that "Language acquisition, as an inborn characteristic of the human condition, is usually a matter of acquiring (or learning to speak) a language purely on account of the social environment and circumstances in which a person was born and bred. Mother-tongue acquisition and subsequent use are human attributes that arise simply or purely as an accident of birth and domicile".

³ Mubanga E. Kashoki. What ought to be Policies and practices of Zambia broadcasting media institutions both public and private. A discussion paper presented at the newsmakers' forum under the auspices of the Press Freedom Committee of the Post, 2007. Lusaka.

5.7 L1 Acquisition by Children Born To Parents from Inter-Ethnic Marriages Where One Parent Is A Mother-Tongue Bemba Speaker

Information pertaining to L1 acquisition by children born to parents from inter-ethnic marriages where one parent is a mother-tongue Bemba speaker is presented in Chart 4.3 of Chapter Four. Where Bemba was in competition with another language in an inter-ethnic marriage, it tended to predominate and was more likely to be acquired than the other language. Chart 4.3 attests to this fact as 81.8% of the children from marriages where one parent was a mother-tongue Bemba speaker were shown to have acquired Bemba. There was, however, one instance in the study of a family where the husband was Lozi-speaking and the wife Bemba-speaking but the language of the home turned out to be Lozi and, consequently, the most frequently used as well as the one most preferred. In that particular home, the children spoke Lozi among themselves as well as to their father but would instantly switch to Bemba when addressing their mother. The wife claimed that her husband was very gentle at the onset of their marriage and took time to teach her how to speak Lozi and she was interested enough to learn how to speak it before they even had children. That enabled her to speak Lozi to the children when they finally had them and she helped them acquire it as L1.

5.8 Language Preference In Inter-Ethnic Marriages In Mansa

Chart 4.4 in Chapter Four presents information on language preference in inter-ethnic marriages in Mansa. Bemba was found to be more frequently used in inter-ethnic marriages because firstly, it is spoken in the area where the study was conducted and secondly, it is the predominant language of communication. Almost no other language but Bemba is spoken, with the exception of English, in market places and on the streets. Most business is transacted in Bemba. Secondly, respondents from the Bemba language group were more than respondents from other language groups. Thirdly, all the respondents in the study, except for two families, spoke Bemba.

From the findings, therefore, it could be assumed that Bemba and English were the inter-linking languages that enabled people of different ethnic groups to communicate. English was frequently used most probably because it was the principal official language of the country and all the respondents had obtained secondary school education or were attending secondary school, but from the answers to the question, “Why is this language the most frequently used one in the home?” there were families where the response was “we just find ourselves using it”. That seemed to imply that Bemba and English were used without the family consciously knowing why they used them. It could appear like an involuntary imposition. Even though English was in second position, it was the only language in the study that was used in all the inter-ethnic marriages in Mansa. Additionally, English was the only language that was used for both verbal and written communication in inter-racial marriages. It has often been said that children usually prefer to use their mother’s to father’s language. In the study, the findings seem to agree with this as the data point to the fact that the mother’s language tended to rank higher (20%) than the father’s(16.4%) language and the reason given by respondents who originally came from non-Bemba speaking areas was that they frequently used Bemba because it was spoken in the area. In cases where the father’s language was frequently used in homes, women claimed that they insisted on the use of their husband’s language.

5.8 Language Use between Spouses in Inter Ethnic

Table 7 in Chapter Four presents information on language use between spouses in inter-ethnic marriages in Mansa by residential area. Bemba and English seem to enjoy top position (44.7%) as languages of communication between spouses from the three identified areas of residence of the

people in inter-ethnic marriages in Mansa. The reason for state of affairs could be that Bemba is the language spoken in the area and English is the principal official language of the country as already pointed out elsewhere in this study. The other reason for the preference of English among spouses in inter-ethnic marriages may be that all of them have attained secondary school education. English, Nyanja and Bemba were found to be preferred by spouses from Institutional compounds and Low/Medium Density areas with a total score of 13.1% with Low/Medium Density area getting a higher percentage of 10.5%. There seems to be a trend for spouses residing in High Density area to use only one particular language exclusively - Bemba (10.5%), Nyanja (5.3%), Lozi (5.3%) and Lenje (5.3%) - to speak to each other. In Institutional Compounds spouses claim that they use either two languages (Bemba and English (10.5%), Swahili and Nyanja (5.3%),) or three languages, Tonga, Bemba and English (5.3%) and Bemba, English and Nyanja (2.5%) to speak to each other. Low/Medium Density area seems to present three patterns of language preference among spouses; the exclusive use of English, the use of two languages; English and Bemba, (13.2%) and the use of three languages; Bemba, English and Nyanja (10.5%).

Generally, more languages are spoken among spouses in inter-ethnic marriages in High Density area and Institutional Compounds than in Low/Medium Density areas. This is evidenced by the fact that according to the data provided, five languages appear to be spoken in High Density area (English, Bemba, Nyanja, Lozi, and Lenje) and Institutional Compounds (English, Bemba, Nyanja Tonga and Swahili) respectively. Low/Medium Density area recorded three languages as the ones used by spouses to speak to each other. As pointed out earlier, houses in High Density area are not enclosed and neighborliness is a prominent feature of the compound. As for Institutional Compounds, although the institutions are enclosed, the houses are not. Institutional Compounds are therefore, similar to High Density areas in that respect and residents there meet

often, talk freely and do things together as a community. It would seem that language diffusion would be easier in these areas than more confined ones like Low/Medium Density. Given this evidence, spouses in inter-ethnic marriages in High Density area and Institutional Compounds would be expected to acquire and use more languages because “People learn second languages more successfully when they become immersed in the cultures of the communities that speak those languages. People also learn second languages more successfully in cultures in which acquiring a second language is expected as in most African countries, than they do in cultures in which second-language proficiency is considered unusual, as in most English-speaking countries”. (Encarta Encyclopedia, 2005).

The reason for the Low/Medium Density area having the lowest number of languages spoken there could be attributed to the high education level attained by the members in this group which makes them lead lives similar to those in English-speaking countries where *second-language proficiency is considered unusual*, (Encarta Encyclopedia, 2005). It was this residential area where doctors, first degree and masters holders were found. It is interesting to note that the three languages spoken in this residential area were Bemba, English and Nyanja. It could seem that those who are highly educated would rather speak the most widely spoken languages in the country and, according to the three successive National Censuses of Population (1980, 1990, 2000), “Bemba and Nyanja are the most widely spoken local languages in Zambia”.

Among the three languages spoken in the Low Density area between the spouses, English seems to be spoken more than Bemba and Nyanja. This finding is understandable because “English, the country’s official language, is widely spoken, especially among educated people”. (Encarta Encyclopedia, 2005). The other explanation for the preference of English among spouses in inter-ethnic marriages resident in the Low/Medium Density area would seem to be that most of them

held managerial positions and therefore had high social status. Their jobs would seem to suggest that they would be expected to use more of the official language than indigenous ones and that pattern is likely to be transferred to their residences and homes.

5.9 Parent – Child Language Use

Table 5 in Chapter Four presents parents' responses on languages used by parents to speak to their children while information pertaining to children's responses on languages used by parents to speak to their children is presented in Chart 4.5 of Chapter Four. From the available information presented in Table 5 and Chart 4.5, English and Bemba are the languages that both parents and children seemed to prefer to use as they communicated among themselves. Parents claimed that English was used more (42%) to communicate with children while children claimed both English and Bemba were frequently used between them and the parents within the home. The main reasons for this difference could be that the children in the study were not necessarily offsprings of the parents. English may seem to have had an advantage over Bemba probably because the two groups had acquired proficiency in the language given their academic achievement.

5.10 Bilingualism In Inter-Ethnic Marriages

Chart 4.6 in Chapter Four presents information pertaining to bilingualism in inter-ethnic marriages in Mansa. As shown in Chart 4.6, family mono-lingualism in inter-ethnic marriages in Mansa was found to be uncommon. Of all the families in the study, only 1% indicated that the family members used English exclusively. Although only English was used at home, it was noted that all the members in those families claimed to speak at least one local language outside the home. The parents also claimed to speak Bemba in addition to their own languages. This finding would seem to confirm observations about Africa from an earlier study;

While there are monolinguals in Africa, the typical person speaks at least one language in addition to his/her first language and persons living in urban areas often speak two or three additional languages. So in Africa almost everyone who is mobile either in a socio-economic or a geographical sense becomes bilingual

(Carol Myrers-Scotton, 1990)

Indigenous languages other than Bemba were used mainly in homes where both partners had learnt each other's languages or one spouse had learnt his/her spouse's language. For example, the parents in the family studied over the period of the case study both spoke each other's language. From the responses given to the question "Describe what happens when your spouse's or your own relatives visit", it would appear that in those instances when members of the extended family visit, it is the visitor's first language (or mother tongue) that is used, unless there are people who do not understand it, in that case translation is resorted to for their benefit. This pattern, according to Bujra (1974:246), symbolizes the difference between one ethnic group and another. The study found that ethnic languages normally were used to discuss private matters. For a small number of the people interviewed during the study, their mother tongues appeared to be so important that they feared that their children born and brought up in Mansa might never speak them properly and consequently resorted to banning the use of Bemba in the home. The researcher, for instance, witnessed the scolding of a wife who had spoken Bemba to her two-month old baby by a Lozi-speaking husband. "I have time and again told you to speak English to that boy! What's the matter with you? Don't ever make me hear you use that stupid language to my son again!" the researcher recalls him saying.

5.11 Bilingualism in Children from Inter-Ethnic Marriages

Chart 4.7 in Chapter Four shows information pertaining to bilingualism among children from inter-ethnic marriages in Mansa. The study did not record any mono-lingualism among children as shown in Chart 4.7. Although the children in the study were not all children of the parents who had answered the parents' questionnaire, it is interesting to note that when family bilingualism was considered, it was noted that where there was mono-lingualism, individual members spoke at least one local language outside the home and mono-lingualism was confined to the home. This finding is hardly surprising because according to Mazrui,

a number of African children, especially in West Africa but also increasingly in East and Central Africa, are growing up bilingual in English and their own African language because their parents are highly educated and speak English to each other. (Mazrui cited in Kashoki, 1990:105).

Similarly, Ohanessian (1978:228) found that a great number of Zambians with secondary or university education spoke one or two Zambian languages besides their own and English. A smaller number of this group spoke up to five Zambian languages excluding their own and English. This is in agreement with the findings of this study as has already been explained in this section as well as the fact that language usage indicated that everyone in the home used English and one or two local languages.

5.12 Bi-Lingualism in Inter-Ethnic Marriages in Mansa by Residential Area

Table 6 in Chapter Four provides information pertaining to bi-lingualism in inter-ethnic marriages in Mansa by residential area. High Density area is a compound where people of various and

varying professional and social backgrounds live in rented houses which are built very close to each other and it is densely populated. In most cases the houses are not fenced. The result that the spouses in this residential were either bilingual or multilingual is therefore not surprising. 21% of the spouses used two languages while 17.7% used three languages to communicate between themselves.

Low and Medium Density areas are those deemed residential areas for the wealthy members of Mansa community. Like the High Density area, residents there have varying professional and social backgrounds. The houses, however, are far from each other though most of them were fenced. The area is also sparsely populated. The Low density area was the only compound that seemed to have recorded mono-lingualism (1%), bilingualism (8.2%) and multilingualism (23.3%). It is not surprising that the occurrence of mono-lingualism was at 1% since in “many parts of the world mono-lingualism is relatively rare while bilingualism is the norm rather than the exception. For example, more than half of the population of Papua New Guinea is functionally competent in both an indigenous language and Tok Pisin.” (Encarta Encyclopedia, 2005).

Institutional Compounds are areas where members of the same profession work and live occupying institutional houses. The compounds themselves are enclosed but the houses within the compounds are not and are reasonably close to each other. The results of multilingualism appear to be much higher than those for bilingualism because it would seem that language diffusion would be likely in such compounds.

5.13 Acquisition and Use of Indigenous Zambian Languages by Children in Inter-Ethnic Marriages in Mansa

Information on acquisition and use of indigenous Zambian languages by Children in inter-ethnic marriages in Mansa is presented in Chart 4.8 in Chapter Four. From the data provided in Chart 4.8,

of the children in the study 45.5% were found to be bilingual as evidenced by the information that they had acquired and used two languages. There were children who claimed that they acquired and spoke as many languages as five including English. Some children claimed that they could speak both their parents' languages and three other Zambian languages. This result is in agreement with the recorded evidence that "people in many parts of the world have mastered two or more indigenous languages," (Encarta Encyclopedia, 2005). Moreover, this finding could be expected because "children experience little difficulty in acquiring more than one language," (Encarta Encyclopedia, 2005).

It was interesting to note that whereas children enjoyed using English among themselves the majority of them could also speak several Zambian languages. The result that 1.8% of the children did not acquire and use any indigenous Zambian language neither means that some children were monolingual nor contradicts the result under Bilingualism in children since some children spoke languages like Swahili and Afrikaans. Considering the patterns of language use reflected in Table 4.4, all the families in the study put together, 95% of them used one or two Zambian languages. Only 5% of the families seemed not to include any Zambian language in their language usage.

5.14 Factors Affecting Language Acquisition and Use in Inter-Ethnic Marriages

Table 8 in Chapter Four presents information pertaining to factors affecting language acquisition and use in inter-ethnic marriages in Mansa. As reflected in Table 8 constant use of the language in a home through hearing and imitating others seemed to have been the primary factor that affects language acquisition. This is supported by the result that 51% of the respondents claimed that they acquired language through constant use, hearing and imitating. From the findings, 26% of the

respondents indicated that the language spoken in the area affected acquisition. This finding seems to lend support to the findings that “both children and adults learn a great deal through observation and imitation. Young children learn language, social skills, habits, fears, and many other everyday behaviors by observing their parents and older children. Many people learn academic, athletic, and musical skills by observing and then imitating a teacher.” (Bandura; 2005). According to Canadian-American psychologist Albert Bandura, a pioneer in the study of observational learning, this type of learning plays an important role in a child’s personality development. Bandura found evidence that children learn traits such as industriousness, honesty, self-control, aggressiveness, and impulsiveness in part by imitating parents, other family members, and friends. (Encarta Encyclopedia, 2005)

Formal education, reading and having tuitions in a particular language, was found to be other factors that make it easy to acquire and use a given language (20%). This result would be expected because as explained elsewhere:

people communicate through language and learn vast amounts of information by listening to others and by reading. Learning through the spoken or written word is similar to observational learning, because it allows people to learn not simply from their own experiences, but also from the experiences of others. For example, by listening to a parent or instructor, children can learn to avoid busy streets and to cross the street at crosswalks without first experiencing any positive or negative consequences. By listening to and observing others, children can learn skills such as tying a shoelace, swinging a baseball bat, or paddling a canoe. Listening to the teacher and reading are essential parts of most classroom learning. Much of what we read and hear is quickly forgotten. Learning new

information requires that we retain the information in memory and later be able to retrieve it. (Encarta Encyclopedia, 2005).

5.15 Conclusion

This chapter has dealt with the interpretation of the research findings. Data presentation has been done under sub-headings derived from the objectives stated in Chapter One and those used in the preceding chapter. Each objective has been explored separately.

CHAPTER SIX

GENERAL CONCLUSIONS

6.0 General

The previous chapter discussed the findings which were presented in Chapter Four. The findings were categorized and presented under sub-headings. The chapter had fifteen sub-sections and information discussed in the chapter was summarized under the concluding section. This chapter attempts to bring together in summary form the main conclusions that may be drawn from the findings as already presented elsewhere in this study. It has three sub-sections. The first sub-section presents general information and links up the chapter to the preceding one. The second sub-section attempts to show the uniqueness of the study by pointing out ways in which it differs from previous similar studies conducted in Zambia, the SADDC region and Africa as a whole. It also presents recommendations for further research made by the study.

6.1 Uniqueness of the Study

According to the available literature, several studies that have addressed different aspects of language have been carried out in earlier studies in Zambia and both in and outside Africa. Not all of those can be mentioned here but, in particular, there have been studies that investigated language in the market (Robert L. Cooper and Susan Carpenter, 1976), language in the court (Robert L. Cooper and Fasil Nahum, 1976), language and factory workers (Robert L. Cooper and B. N. Sigh, 1976), language use among local students at the University of Zambia (Musonda, Moses, 1976), some patterns of language use among school children and their parents (Gorman, T. P., 1974), language use among the Asian communities (Barbara Neale, 1974), languages used by Zambian Asians (Datta A., 1978) to mention a few. Other studies have dealt with patterns of

language acquisition and use in communities. Mohammed H Abdulaziz (1982:95), for instance, investigated rural-urban differences in patterns of language acquisition and use in Kenya.

The major difference between earlier studies and the current one lies in its focus on a smaller unit of inter-ethnic marriages in a peri-urban setting where three variables were possibly at play: the mother's and father's languages and the language of the local area (in the case of families where the spouses were non-Bemba native speakers). The other difference is that the respondents had attained secondary education or were pursuing secondary education at the time of the study (with the exception of those in inter-racial marriages) to ascertain whether the acquisition and use of English interfered with acquisition and use of indigenous Zambian languages within inter-ethnic marriages. The study also investigated language acquisition and use among children from inter-ethnic marriages on one hand and language use by men and women in inter-ethnic marriages, though not necessarily parents of the children considered, on the other hand. The study also attempted to investigate whether dominance of the language of the local area has a significance influence on language acquisition and use in inter-ethnic marriages.

6.2 General Conclusions

There are five main conclusions that may be drawn with reference to the findings of this study. Firstly, as the findings seek to show, among the indigenous Zambian languages represented in the study, Bemba appears to emerge as the language which the respondents tended to acquire more often, or more usually, than others. This is evidenced by the fact that Bemba is by far the largest language shown to be acquired predominantly by children in inter-ethnic marriages as indicated by the figure of 53%. Moreover, among the children born to parents who were non-mother-tongue speakers, 83% were found to have acquired it while 43% claimed it as their preferred language as

well as their most frequently used means of communication. This is not surprising as may be explained by the fact that Bemba is the most common medium of communication in the Mansa District and the language of the area. Though English may be used between parents and their children, nonetheless Bemba is the preferred language. This is clearly born out by the answers to the question: "Of all the languages used in the home, which one is the most frequently used language?" The answers to this question would seem to suggest the respondents' language preferences. Secondly, on the basis of the present findings, mono-lingualism quite clearly does not appear to be a feature of inter-ethnic marriages as evidenced by the record that 99% of the families in the study were found to be bilingual/multilingual with multilingualism getting a higher percentage (viz 64%) and bilingualism 35%. The children from inter-ethnic marriages were also found to be mostly multilingual (75%). This finding may indicate a shift towards multilingualism among the young. Thirdly, English appears to emerge as the preferred language among the children. This is shown by the preference of English by the children in the study who use it to speak to each other more frequently than any other language. Fourthly, parents in inter-ethnic and inter-racial marriages appear not to impose restrictions on the use of any language or languages in the home. That is evidenced by the absence of language policies in inter-ethnic marriages in the study. The lack of parental discouragement and disapproval of the use of the children's choice of a language at home seemed to imply parents' acceptance of multilingualism in their children. Finally, constant use of a language by parents in inter-ethnic marriages seemed to emerge as a factor that encourages children to acquire and use it among themselves as well as to their parents too.

6.3 Recommendations for Further Research

The present study was successful in its own right but not exhaustive because it has certainly not taken into account all the aspects that need to be covered under this area. Considering the findings and conclusions drawn, therefore, the study makes three recommendations for further research. The three recommendations are the areas that the study deems important to provide information in this area. For a better understanding of the linguistic situation in inter-ethnic and inter-racial marriages, there is need to explore this subject further. The recommendations made are:

- (i) Since the study was confined to men and women in inter-ethnic marriages in Mansa, a larger study that would include couples in inter-ethnic and inter-racial marriages elsewhere, should be carried out in order to come up with more meaningful patterns of language acquisition and use in those homes.
- (ii) The present investigation targeted men and women who had attained secondary school education and children who were in secondary school at the time of the investigation, it is recommended that similar studies which will investigate patterns of language acquisition and use in inter-ethnic marriages where parents may not have attained secondary education and where the children may not have the privilege of being in secondary school be carried out.
- (iii) Similar research should be conducted among inter-ethnic and inter-racial couples living in rural communities in order to enrich the knowledge of the sociolinguistic world findings since the present study was done in an urban setup.

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- Our children speak English and the language of the area (Bemba)
- Our children speak my language
- Our children speak my spouse's language
- Our children use my language when speaking to me and my spouse's language when speaking to him/her
- We all use English
- Any other, (specify).....

12. Which language(s) do you and your spouse use to speak to your children?

- My spouse's language
- Bemba
- My language
- English and Bemba
- Any other, (specify).....

13. Which language(s) do you and your spouse use to speak to each other?

- (i).....(ii).....(iii).....
-

14. Which language(s) do your children use to speak to each other?

- My spouse's language
- Bemba
- My language
- English and Bemba
- Any other, (specify).....

15. How many languages are spoken in your home?

- 1 language
- 2 languages
- 3 languages
- 4 languages
- 5 languages

16. Of all these languages which one is most frequently used in the home?

- My language
- Language of the area
- My spouse's language
- English
- Any other,(specify).....

SECTION C: LANGUAGE ACQUISITION

17. Which language do your children learn to speak first?

- My language
- Language of the area where we live
- My spouse's language
- English
- Other, (specify).....

18. How do your children learn to speak languages they now speak?

- Constant use of the language in the home by myself and other members of the family
- Hearing and imitating members of the family use the language
- My strictness on the use of the language
- Their personal desire to learn the language

Other(specify).....
.....
.....

19. Is there a rule or policy in the home on language? Yes No

20. If Yes, what is the rule or policy?

.....

22. Are you satisfied with the current language use in your home? Yes No

23. If No, What do you think you should do to help your children learn both your language and your spouse's language?

(i).....

.....

(ii).....

(iii).....

.....

11. What is your spouse's mother tongue?

12. Does s/he speak other languages? Yes No

If yes, which ones? [i] [ii]

[iii].....[iv].....

13. What language[s] do you speak to each other?

- husband's language wife's language
- English language spoken in the area were you live
- Any other;[specify].....

14. Do you use the same language to speak to your children/dependants? Yes No

15. Which other language[s] do you use to speak to your children/dependants?

- husband's language wife's language
- English Bemba
- Any other [specify].....

16. Did you as a couple decide and agree to use the language in Q13? Yes No

17. If No, please tick against the box that explains the language situations prevails in your home.

- My spouse speaks his /her language to our children/dependants and I speak mine to them
- My spouse and I speak English to our children/dependants.
- My spouse and I speak Bemba to our children/dependants.
- Any other,[specify].....

18. Has the use of the language in Q13 brought problems to your family? Yes No

19. If yes, what problems are they?

- Family members are not conversant with other languages

- Difficulties in communicating with relatives who do not know that language
- Any other

20. Of all the languages spoken in your home which one is most frequently used than the others?

- My language
- My spouse's language
- Language of the area
- English
- Any other,(specify).....

21. What is the reason for the frequent use of the language in Q20?

- My spouse is strict on the use of the language
- It is an official language of our country
- It is spoken in the area
- There is no reason for that, we just find ourselves using it
- Any other

22. What happens when your friends, relatives or your spouse's relatives/friends visit your home?

- The children, my spouse and I all speak that visitor's language
- We all speak English even if the visitor doesn't speak English very well
- We all speak Bemba because that is the language spoken in the neighbourhood
- Our language situation remains unchanged, the visitor fits in
- If the visitor is my spouse's relative, my spouse interprets what I say and what the visitor says
- Any other.....

SECTION C: LANGUAGE ACQUISITION

23. Which languages did your children learn to speak first?

24. How did your children learn to speak languages they now speak?

- Constant use of the language in the home by myself and other members of the family
- Hearing and imitating members of the family use the language
- My strictness on the use of the language
- Their personal desire to learn the language

Any other,

(specify).....

25. How did your children learn to speak the languages they speak?

- They learnt from the neighbours
- They learnt from school
- They learnt from the maid
- They learnt from my spouse
- They learnt from both my spouse and I

Any other,
(specify).....

26. Are you satisfied with the current language use in your home? Yes No

27 .If No, What do you think you should do to help your children learn both your language and your spouse's language?

(i).....
.....

(ii).....
.....

(iii).....
.....

THANK YOU VERY MUCH FOR YOUR TIME, IDEAS AND PATIENCE.

APPENDIX III

QUESTIONNAIRE FOR CHILDREN/INDIVIDUALS BROUGHT UP IN INTER-ETHNIC MARRIAGES

(Put a tick against the answer that expresses your situation correctly or supply short answers where required)

SECTION A: GENERAL INFORMATION

- 1. SEX: Male Female
19. Which province does your mother come from?
20. Which province does your father come from?
21. What is your mother's tribe?
22. What is your father's tribe?

SECTION B: LANGUAGE USE

- 23. Which language(s) do you speak?
24. List down all the languages that your mother speaks?
25. List down all the languages that your father speaks?
26. Which of the statements below is true about you.
27. Which of the statements below is true about the language situation in the home where you live?
28. Which language(s) do your parents use to speak to you and the other children in your home?

- Mother's language
- Language of the area where we live(d)
- Any other, (specify).....
- Father's language
- English and Bemba

29. Which language(s) do your parents use to speak to each other?
 (i).....(ii).....(iii).....

30. Which language(s) do you and the other children use to speak to each other?
 Mother's language Father's language Language of the area where we live
 English only English and Bemba
 Other, (specify).....

31. Do you use the same language you use to speak to other children to your parents too? Yes
 No

32. How many languages are spoken in the home where you live?
 1 language 2 languages 3 / more languages

33. Of all these languages which one is most frequently used in the home?
 Mother's language Father's language
 Language of the area English
 Any other,(specify).....

SECTION C: LANGUAGE ACQUISITION

34. From what you know or you are told, which language did you speak first?
 Mother's language Father's language
 Language of the area where we live English
 Other, (specify).....
35. How did you learn to speak the languages you now speak?
 Hearing parents speak it and imitating them Associating with mates at play
 Associating with the neighbors
 Any other,(specify).....
18. Which factors helped you to learn the language(s) you speak in the home where you live?
 Constant use of the language in the home by myself and other members of the family

- Hearing and imitating members of the family and neighbours use the language
- My parents/guardians' strictness on the use of the language
- My personal desire to learn the language The media (TV, radio etc)
- Any other, (specify).....

21. As far as you are concerned, who is strict on using a particular language in the home?
 Mother Father Both parents Neither of them

22. Is there a rule or policy in the home on language? Yes No

23. If Yes, what is the rule or policy?

.....

.....

.....

.....

22. What do you suggest your parents should do to help you learn both their parents' languages?

.....

.....

.....

.....

.....

.....

.....

APPENDIX IV

LETTER TO THE RESPONDENT

THE UNIVERSITY OF ZAMBIA
DIRECTORATE OF RESEARCH AND GRADUATE STUDIES

P O BOX 32379

LUSAKA

APRIL, 2007

Dear Respondent,

I am a student at the University of Zambia pursuing a Masters program. I am currently conducting research on the Patterns of Language Acquisition and Language Use among members of Inter-ethnic Marriages in Mansa [Zambia].

You have been randomly selected to participate in this research by completing the attached questionnaire.

As you do that, you are requested to be as honest as possible because your answers will make great contribution to this study. The information you will supply is strictly for academic purposes and will be treated with the confidence it deserves. You are, therefore, not to write your name or anything that may identify you as the one who completed this questionnaire.

Thank you for your willingness to participate in this study

APPENDIX V

STUDY BUDGET

DETAILS OF EXPENDITURE	COST IN KWACHA
Transport costs	400 000.00
Stationery	100 000.00
Payment for secretarial services	350 000.00
Allowances for researcher	1, 600 000.00
Allowances for research assistants	800 000.00
Food and drinks	250 000.00
Printer	500 000.00
Tape recorder	150 000.00
Payment for loosely bound reports	60 000.00
Payment for hard bound reports	160 000.00
Computer	2,500 000.00
TOTAL	6, 500 000.00

APPENDIX VI

STUDY WORK PLAN

ACTIVITY	APRIL				MAY				JUNE				JULY			
	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4
Studying relevant literature																
Preparation of instruments																
Pre-testing instruments																
Data collection																
Data analysis																
1. Analyzing data from questionnaires																
2. Analyzing case study findings and observations																
Report writing																
Submission of first research report draft																

APPENDIX VII

INTERVIEW SCHEDULE FOR CASE STUDY

1. What is the history of the family?
 - Length in marriage
 - Number of children
 - Language[s] spoken before marriage
 - Any other information
2. What are the couple's ethnic groups? husband..... wife.....
3. What is the children's first language?
4. What is the family's most frequently used language?
5. What language[s] does the couple use to speak to each other?
6. What language[s] do the children use among themselves? Any reason for that?
7. What language[s] do parents use to their children?
8. Has there any particular incident in the family when many languages were used at the same time?
9. What is the foreseen linguistic future of the languages represented in the family in relation to their children's children? [grandchildren]
10. Are there moments of regret in relation to language in the family?
11. What language[s] does the family use for serious discussions that involve all members? Examples?
12. For light moments, what language[s] is [are] used? Examples and reasons?
13. If both Tonga and Bemba relatives visit at the same time, what language[s] is [are] used?
14. For verbal fights between the couple and among the children, which language[s] is[are] used