

**REVIVAL OF AN ENDANGERED LANGUAGE: A CASE STUDY OF
STRATEGIES USED IN REVIVAL OF ELLOMWE**

MA (APPLIED LINGUISTICS) THESIS

By

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DECLARATION

I the undersigned hereby declare that this thesis is my own original work which has not been submitted to any other institution for similar purposes. Where other people's work has been used acknowledgements have been made.

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DEDICATION

I dedicate this thesis to my late mother, Mrs. Betty Kabambe for encouraging me to work hard in school.

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ABSTRACT

Mulhako wa Alhomwe is a cultural organization which was formed to unite all Allomwe and encourage them to practice their culture including language. The study focuses on the strategies used by the Mulhako wa Alhomwe in the revival of Ellomwe, the role of the Mulhako wa Alhomwe in the revival of the language, the successes and challenges which are faced in the implementation of the strategies. The research study used the mixed approach in the collection of data from the implementers of the strategies and the beneficiaries to the strategies. Data was collected from the Mulhako wa Alhomwe Executive Committee, the Mulhako wa Alhomwe Secretariat and beneficiaries to the strategies used by the Mulhako wa Alhomwe to revive Ellomwe in the Lunzu/Lirangwe zone of the organization. The study revealed that the Mulhako wa Alhomwe used a number of strategies for the revival of Ellomwe which included: - Parents to teach the children Ellomwe in their homes, opening schools to teach Ellomwe, using Ellomwe on Malawi Broadcasting Corporation Radio 1 to learn/teach new vocabulary in Ellomwe, use of Ellomwe as a mode of communication during Mulhako wa Alhomwe meetings, opening an Ellomwe radio and television station and establishing a museum. The study established that the major achievement of all these strategies is that a majority of Allomwe children and adults are able to learn Ellomwe and name things using the language. This shows that the Llomwe children cannot yet speak the language fluently.

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CHAPTER 1

INTRODUCTION AND GENERAL BACKGROUND

The study was aimed at investigating the strategies used by the Mulhako wa Alhomwe in the revival of Ellomwe and establish how practicable the strategies are. The study also intended to find out if the strategies have achieved results elsewhere. The Mulhako wa Alhomwe organization has attempted to revive Ellomwe which has undergone language shift over the years thereby making it an endangered language.

Language revival is an attempt to turn a language with few or no surviving native speakers back into a normal means of communication. Fishman (2001:452) considers revival of a language to be concerned “with the recovery, recreation and retention of a complete way of life” or to put it alternatively, “it is the returning communities, neighbourhoods and families to the values, norms and behaviours that have preferential historical validity for them”. Ellomwe had undergone language shift which was a situation in which a majority of Allomwe had stopped using their language and used other languages. In a majority of cases, only the elderly people were speaking the language (Soka, 1975; Boeder, 1984; Kayambazinthu, 1989; Matiki, 1996). This placed Ellomwe as an endangered language which needed revival.

1.1 General Background

Asocial-cultural organization called the Mulhako wa Alhomwe (MWA), which means “a gateway to the Llomwe culture and tradition”, was formed and launched on 25th October, 2008. According to info@mulhakowaalhomwe.org, the vision for the organization is to have a vibrant empowered and unified Allomwe, peacefully co-existing with other ethnic groups and participating meaningfully in the development of Malawi. Its mission is to revive, promote and preserve the Allomwe culture so as to contribute to social, political, and economic development of the country. The values of MWA include promotion of mutual respect amongst the Allomwe and appreciation of other cultures and traditions. The organization encourages the Allomwe to learn, speak and write their language as a means of developing and preserving their identity.

The first patron of the organization was the late president of Malawi, Bingu wa Mutharika, who claimed at the launch of the organization that MWA was not a political or religious grouping but was aimed at promoting the cultural and traditional values including the language of the Allomwe. The formation of the organization was expected to transform the language situation of the Allomwe by putting in place strategies to revive the language. For MWA to be successful in its vision and mission it had to carry out a reversal of language shift, using various strategies it had put in place and whose implementation was expected to make the Llomwe, the majority of whom had shifted to other languages, learn and start to speak their language again.

The study aimed at investigating the strategies MWA are using in reviving Ellomwe. The study applied the reversal of language shift theories of Fishman (1991) and Hinton (2001) to guide the study in analyzing data. Hinton's (2001) reversal of language shift model is a modification of Fishman's (1991) theory. Fishman (1991) and Hinton (2001) RLS theories are similar as both have stages which show the language situation and strategies which must be used to reverse the language situation at that stage. The major difference between the two theories is that Fishman insists that you can only move to the next stage after fulfilling the conditions of the first stage whereas Hinton is flexible as she insists that her steps need not to be done sequentially but that some steps can be carried out simultaneously.

The study used both theories to inform the research argument as to whether the strategies used by MWA are contained in Fishman's (1991) reversal of language shift theory and Hinton's (2001) reversal of language shift model thereby discovering which theory better accounts for the study and also to establish whether the strategies have been found practicable and achieved results elsewhere.

1.2 General objective

The general objective of the study was to investigate the strategies used by Mulhako wa Alhomwe in the revival of Ellomwe.

1.3 Specific objectives

The following were the specific objectives of the study:

- a. to find out the role of Mulhako wa Alhomwe in the revival of Ellomwe.
- b. to describe the strategies which have been established to revive Ellomwe.
- c. to discuss the successes and challenges faced by Mulhako wa Alhomwe in the implementation of the strategies used to revive Ellomwe.

1.4 Research questions

- a. What is the role of Mulhako wa Alhomwe in the revival of Ellomwe?
- b. What strategies have been put in place to revive Ellomwe?
- c. Are these strategies working?
- d. What are the successes and challenges faced by Mulhako wa Alhomwe in the implementation of the strategies used to revive Ellomwe?

1.5 Statement of the Problem

The Llomwe ethnic group which is the second largest ethnic group in Malawi is failing to use its language and to enjoy its own culture as the majority of the people have shifted to other languages. The majority of the Llomwe can therefore not use and identify themselves through their language. This has made Ellomwe, an ethnic language of the Llomwe to become an endangered language. Failure to revive it, will eventually lead to its death.

1.6 Justification of study

The study attempted to advance knowledge on Ellomwe revival and the strategies used. From a practical point of view, the findings of this research may be used by academics as they provide an original contribution to Linguistics in general; for example, study of language revitalization efforts aimed at stemming the tide of language loss, and African linguistics in particular. The study will also provide an evaluation to MWA in their efforts to revive Ellomwe as it establishes the successes and challenges in the implementation of the strategies used to revive Ellomwe.

It is also a human right for the Llomwe to speak their own ethnic language as stipulated in Article 27 of the International Covenant on Civil and Political Rights (ICCPR) 1966 in force since 1976, which declares: “In those states in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of this group, to enjoy their own culture, to profess and practice their own religion, or to use their own language” (United Nations General Assembly Resolution 2200, 1966). Kirkness (1998), as quoted by Kavanagh (1999:26), also argues, “The importance of language as an expression of a culture, of whom we are as a people must be upheld by each individual, each family, each community and each nation. Language is the mind, spirit and soul of a people.” It can therefore be argued that it is justifiable to study the revival of Ellomwe as advanced by MWA.

Kaplan (1991:211) argues that “as language is a shared communal good and as language cannot exist without communication and a community, it can also be argued that

language is an essential component of community identity”. Kishindo (2002) expounds the issue of language and identity by discussing three functions of language, namely, Language “as a link with glorious past, language as a link with authenticity, and language as a means of contrastive self – identification.” Kishindo (2002:210) argues that Language as a glorious past is one of the major driving forces of modern nationalism/ethnicity because of the need to retain the ethnic past since within it could be found both the link to the greatness as well as the essence of greatness itself. Mazrui (1993:670), as quoted by Kishindo (2002:210), calls it “romantic gloriana”. It can be argued that the Allomwe, through MWA are trying to link with their glorious past. In talking about language as a link with authenticity, Kishindo (2002) argues that the essence of nationality/ethnicity is apparently its spirit; its soul. Kishindo (2002:212) then quotes Fishman (1972:46) who points out that “the individuality of the people’s ‘soul’ is not only reflected and protected by the mother tongue but in essence, the mother tongue is itself an aspect of the soul, a part of the soul, if not the soul made manifest.” It can be said, therefore, that Ellomwe provides an aspect of the soul for the Allomwe ethnic group.

Kishindo (2002:214) argues that the nationalistic/ethnic leaders and masses frequently view the mother tongue not only as the most visible manifestation of uniqueness, but, precisely because it is so viewed, also as an unquestionable device for contrasting or continuing nationality, depending on which view is felt to be in need of reinforcement. MWA aims at reviving Ellomwe which has undergone a major language shift to other languages such as Chichewa and Chiyawo (info@mulhakowaalhomwe.org).

1.7 Terms and abbreviations

A number of terms and abbreviations are used in this study.

1.7.1 Endangered language

An endangered language is a language that is at risk of falling out of use as its speakers die out or shift to speaking another language (The free Dictionary by Farlex, 2014). Woodbury (2003) defines an endangered language as the one that is likely to become extinct in the near future. Ellomwe is in a state where the majority of the speakers were only elderly people (Soka, 1975; Boeder, 1984; Kayambazinthu, 1990; Matiki, 1997). The language is placed on stage 7 of reversal of language shift in Fishman (1991) theory and in step 3 according to Hinton's (2002) model of reversal of language shift. Efforts to bring back normal communication in Ellomwe among the native speakers will be referred by the term revival of endangered language. In this study the term endangered language will be used to refer to the state Ellomwe is in as the majority of the native speakers especially the youth cannot speak the language.

1.7.2 Language revival

On the other hand, language revival which is the focus of the study is defined and used to mean an attempt to turn a language with few or no surviving native speakers back into a normal means of communication (Nahir, 2003). Batibo (2005:62) suggests that revival of an endangered language occurs as the name suggests, in a situation in which a language has either entirely died off or is on the verge of dying off. In simple terms, languages die because the number of speakers diminishes to extinction. Batibo (2005:62)

further claims that in the current use of the term, it denotes a language that is threatened by extinction. The threat may come because of a number of reasons: the pool of speakers is declining rapidly to small numbers, because the younger generations are not learning to speak it, or because the domains in which the language is used have shrunk so much that it is not used regularly in the language community. The other situation would be that the language is progressively becoming non-functional.

1.7.3 Language Shift

Language shift is defined as ‘the systematic exchange of one’s distinct historical language for a different, often more contemporary one (Kavanagh, 1999). Language shift occurs when speakers of a language stop using their language and start using another (Batibo, 2004).

The term language shift will be used to refer to the situation in which the Llomwe especially the youth stopped using their language and used the languages of other ethnic groups. Failure to revive the language can eventually lead to a situation in which Ellomwe will have no speakers and this is represented by the term language death.

1.7.4 Language Death

An extreme end of language shift is called language death. This is a situation in which a language has no native speakers that is ‘people who grew up speaking the language as a child’ (www.native-languages.org/revive).

The present study is guided by two theories on reversal of language shift. The major theory is the one by Fishman (1991) and is supported by Hinton's (2001) Model. The two theories have also abbreviations which need to be highlighted.

1.7.5 RLS

RLS is used to stand for Reversal of language Shift in both Fishman (1991) theory and Hinton's (2001) model for reversing language shift.

1.7.6 GIDS

GIDS is an abbreviation used in Fishman (1991) theory to stand for Graded Intergenerational Disruption Scale. This is a scale in Fishman (1991) theory which indicates the language situation and the strategies to be applied at each stage. The scale has 8 stages ranging from stage 8 to stage 1.

1.7.7 Diglossia

The term 'diglossia' is defined as 'the functional differentiation of two language varieties by one community or two language varieties co-existing in the community'(Ferguson, 1959). Kayambazinthu (2000:11) quoting Fishman (1967) claims that Extended diglossia refers to the functional distribution of H(igh) and L(ow) and clearly differentiates between the sociological situation, where the two languages co-exist in one and the same community (diglossia), and the psychological situation where the two languages co-exist within one and the same individual (bilingualism). According to Kayambazinthu (2000),

the Malawi situation would fit under bilingualism without diglossia. This study is using Fishman's extended diglossia.

The following terms are also used in Fishman's (1991) theory to represent people and language situations.

1.7.8 Ymen, Xmen, Xish, Yish, XSL

Ymen represents a member of the majority language. Xmen stands for a member of the language minority. Xish represents a minority language. Yish represents a majority language. XSL is a term used to refer to a minority language used as a second language. These terms will be used in the study in the explanation of the language situations as used by Fishman (1991) theory on reversal of language shift.

In this study, Ellomwe words will be spelt following *Ellomwe Orthography Rules* (Center for Language Studies, 2013) except for the Association's name Mulhako wa Alhomwe abbreviated MWA since this is by now a well established name. The study will also use the names Yawo and Chewa to refer to two of the ethnic groups in Malawi and Ciyawo and Chichewa to mean the languages spoken by the Yawo and Chewa respectively. The spellings of these languages will follow that established by the Centre for Language studies of the University of Malawi. The term Llomwe belt will be applied in the study to mean an area in which there is a high concentration of people of the Llomwe ethnic group.

1.7.9 Beneficiaries

The people called ‘beneficiaries’ in the study are Llomwe adults and children who are having an advantage of learning Ellomwe through the strategies put in place by the Mulhako wa Alhomwe.

1.8 Ethno- linguistic history of the Llomwe

1.8.1 Origin

Murray (1932:95) claims that the Llomwe originally came from the neighbourhood of Quelimane and are hence also known as Achuabo, Chuabo being a native name either for Quelimane or its vicinity. This claim is supported by Boeder (1984) and Chirwa (1994) who state that during the pre-colonial period the Llomwe occupied a wedge-shaped portion of northern Mozambique extending from the Lurio river in the north, down to Quelimane and from the Indian Ocean westwards into Malawi up to the Shire river.

Boeder (1984:3) also claims that “At some early date, the Llomwe people divided into two groups, the Llomwe proper and the Lolo. The former occupied the Llomwe hills north of Chiwambo and the Lolo settled around Quelimane.

1.8.2 The dialects

Ellomwe belongs to Makua group and is classified according to Guthrie (1967) as P32. According to Boeder (1984), the two parent groups (Llomwe and Lolo) subdivided into numerous dialects. Spinning off from the Llomwe were the Manyawa, Maratha, Likhuku, Anahito, Makua, Nyamwelo, Malokotela, Mihekani, Shirima, Muhipiti, Meeto, Nguru, and Mihavani. From the Lolo came the Khokhola, Thakwani and Marenje.

Boeder (1984:3) claims that the profusion of the Llomwe tongues may have resulted from their dispersal during the severe Nyarunbanga drought and famine which struck South-eastern Africa between 1570 and 1625. Both Boeder (1984:3-4) and Soka (1999:2) agree that the various dialects of the Llomwe evolved over time with most of the names referring to rivers and hills around which they settled. Khokhola was woodland, for instance. Soka (1992:2) claims that when the Mang'anja saw the Llomwe staying in woodland, they were named Akhokhola meaning people of the forest. Marokotera means white stones and describes how the Llomwe hill looks from a distance. Amarenje were named after a mountain called Marenje. Athakwani were named after a mountain called Thakwani. Amanyawa were named after a hill called Manyawa. Amaratha were named after a hill called Maratha. Alikhuku were named after a river called Likhuku. The word ohita means "lower." So, the Anahito who settled in the lower part of Likhuku river were named Anahito meaning 'those residing in the lower part'. Likuwa means valley or grassland. The people who settled in an area without mountains between the Indian Ocean and Namuli mountains were named Amakuwa. Nyamwero, and Mihekani were names of mountains to the north of Mozambique; so the people who lived around these mountains were called Anyamwero, Amihekani respectively. Muhavani is sandy country: so the Llomwe who built in the sandy region were called Amihavani. Amuhipiti, adopted Ciyawo names and stopped using their language so they got the name Amuhipiti meaning people you cannot understand and this was a derogatory word as well. Ameeto took their name as people who were nomadic.

The origin of the name Nguru is located on the Old Portuguese maps. This place is next to Yawo country. It is therefore thought that this name of Anguru originated from the place (Pachai, 1971). The name Nguru later became a derogatory word for calling Allomwe. This did not please the Allomwe among them, Lewis Mataka Bandawe, an influential Llomwe elder, of the Blantyre Mission, who campaigned against the use of the name in reference to the Llomwe (Pachai, 1971:129). He argued that the name Anguru was not accepted among the Llomwe speaking people or those whose dialects were of Llomwe origin (Pachai, 1971:129). According to Pachai (1971), Lewis Mataka Bandawe, a Llomwe who worked in the Government Service formed the 'Llomwe Tribal Association' in 1943. The aim of this association was to approach the Nyasaland Government with a request that the name Anguru be abolished. In 1945, a petition was made by the Llomwe Association to the government requesting the abolition of the name Nguru and its substitution by the name Allomwe. This was granted and a government order was made to that effect.

1.8.3 Migration patterns and reasons for migrating

Several factors have been advanced as to why the Llomwe left Mozambique for Malawi. The Llomwe are said to have fled a severe drought and famine which struck south-eastern Africa between 1570 and 1625. The drought was called Nyarunbanga (Boeder, 1984:3). The Llomwe were also forced out of Mozambique by the Ngoni raids which were referred to as Nkhondo ya Anachikopa (War of the cowhide shields). The Llomwe were attacked by the Gwangwara Ngoni in Mozambique and Chikusi's Ngoni in Malawi (Boeder, 1984:13; Soka, 1975:8).

In 1890 the Portuguese administration also added its forces to the assault. It charged high taxes, sent spies to capture the Llomwe to work in Portuguese gardens, killed people for sport, and beat up parents who failed to send children to school. There was a lot of ill - treatment of children at school and people were also forced to join the army in a process called Mcheza (Boeder,1984:13; Soka, 1975:8).

The Yawo were also attacking the Llomwe. Most of them were captured and sold to the Arab slave traders (Boeder, 1984:13; Soka, 1975:8). There was also a growing participation of the Llomwe themselves into slave raiding and trading. This resulted in groups of Llomwe fleeing across the border into Malawi, some as refugees, others seeking booty (Boeder, 1984:13-14).The Llomwe also left Mozambique in search of labour in what is called the greatest labour migration into Malawi (Boeder,1984; Chirwa, 1994).It can therefore be observed that the Allomwe left Mozambique for Malawi due to a combination of factors such as war, drought, the harsh treatment they faced from the Portuguese, the slave trade and the desire to seek migrant labour in Malawi.

The Allomwe then moved out of Mozambique for Malawi in several phases. Nurse (1972:5-6) described the movement of the Llomwe out of the Rovuma region in Mozambique as early as 1300. Boeder (1984:14) claims that it was in 1899 when tens of thousands of Allomwe crossed over into Malawi where they became the backbone of the plantation of labour force. He has called this the greatest population movement in the

history of Southern Africa. Vail & White (1980:171) also concur as they have called this Llomwe movement as “one of the greatest ever migrations to occur in central Africa.”

The Allomwe migration is claimed to have occurred in four major phases (Chirwa, 1994). The first was prior to the 1890s, when ecological factors played an important role. Communities in agriculturally marginal areas east of Lake Chilwa migrated into more fertile lands on the edges of the Shire Highlands and the Chilwa-Phalombe plain.

The second phase extended from about 1892 to 1901, during which time officials of the Church of Scotland (Blantyre) Mission began to establish contacts with the African communities in Portuguese East Africa, east of the Shire Highlands. These contacts paved the way for labour recruiters. Two other developments occurring within Portuguese East Africa propelled this emigration: the ‘pacification’ wars of the late 1890s and the outbreak of famine in 1900/01. The pattern of migration thus changed from individual seasonal migrant labourers to family units coming to settle permanently (Chirwa, 1994:528).

The third phase was from about 1903/04 to the 1920s. This phase was characterized by changes in the internal sources of agricultural labour in Nyasaland itself. The beginning of external recruiting in 1903/04 forced the local employers to look to Portuguese East Africa as an important alternative source of labour. Immigrant families began to settle as labour tenants on the white estates. The process was firmly established with the expansion in African cotton and tobacco production from 1910 and in the post-World War 1 period, respectively (Chirwa, 1994:528).

The fourth phase, from the 1930s on, saw increasing numbers of Mozambican seasonal migrant labourers coming to work on the expanding tea plantations of Thyolo and Mulanje districts. Two factors played an important role here: the proximity of the two tea-producing districts to the Nyasaland-Portuguese East Africa border and the opening up of Nyasaland to external recruiters from 1935. Both Thyolo and Mulanje districts were, and still are, border districts. This made it easy for the immigrants to come and work on the tea plantations there. Since the borders were not guarded, it was difficult for the colonial administration to control the migration. The settler employers welcomed the migrants because they could not effectively compete for the local labour supply with external recruiters, who offered higher wages and relatively better working conditions (Chirwa, 1994:528).

1.8.4 Geographical settlements in Malawi

According to Soka (1975:5-6), the Llomwe settled in the districts of Mulanje, Thyolo, Chiradzulu, Zomba and Liwonde. The Llomwe who settled in Zomba were the Amuhipiti, Amakuwa, Ameeto and Amihavani. Allomwe of many dialects settled in Chiradzulu district and took the name Amihavani. Most of the individuals within the Amihavani group stopped using their real names because they were ashamed of them. All other Llomwe groups with the exception of the Muhipiti settled in Thyolo and Mulanje districts. The Llomwe in Mulanje were called Akhokhola by the Mang'anja in the area. It is claimed that they were happy with the name and their language became a mixture of Ellomwe and Chinyanja. The Mihavani and Nguru are said to have occupied Upper Shire, Lakes Malombe, Chilwa and Chiuta, and Liwonde.

1.8.5 Status of the Llomwe in Malawi

According to Murray (1932) and Boeder (1984) the Llomwe were treated badly by the Mang'anja and Yawo among whom they settled and also by the whites in Nyasaland. The Llomwe were scorned for failing to speak the local languages correctly. In the end the word Nguru became a derogatory word for calling the Llomwe. They were forced to work in the gardens at low wages while occupying the bottom rung of the social ladder.

1.8.6 Ellomwe language shift

The Llomwe eventually adopted the dominant languages of the people who inhabited the areas they settled. A majority of them stopped using their language and shifted to other languages, a situation which is still prevailing in the present Malawi. Murray (1932) argues that acculturation of the Llomwe was that of language shift either to Ciyawo or Chichewa. The Llomwe were also observed by Murray (1932) to have lost their social characteristics. For example, a few boys and girls born in the Nyasaland protectorate had their teeth filed and almost none of the girls had their lips pierced which were common social characteristics of the Llomwe. Murray (1932:97) argues that "Most girls adopted what were accepted as Yawo markings and wore a nose button (frequently on the right, or incorrect side) and inter-married, not only among their own different tribes, but also among the Amang'anja, Nyanja and Yawo, as far as possible." Murray (1932) also observes that "the language readily adopts Mang'anja words, sometimes in a more or less modified form, as for example, a verb with the Llomwe O instead of KU for the infinitive and with the stress in the wrong place but the majority of the younger generation, speak Chinyanja or Shire Highlands 'Yawo' with considerable fluency."

Boeder (1984: 4) claims that most of the Llomwe also changed their original names. The Mihavani were called Mbewe by the Maravi people who captured them while hunting mice. They accepted to be called Mihavani Mbewe. The Llomwe who were under Kalonga in 1616 adopted Nyanja clan names such as Banda and Phiri. (Boeder, 1984:5) also claims that a large number of the Llomwe married Yawo women around Lake Malombe region. The majority of the children produced by these unions spoke their mother's tongue. Eventually, Ciyawo dominated Ellomwe. When the Maravi empire declined, there was an increase of the Nyanja and the Llomwe adopting Yawo language and became acculturated.

Boeder (1984:8) claims that the drought in the 1860s drove the Llomwe out of their homes east of Lakes Chirwa and Chiuta. They assimilated with the Mbewe and eventually they dropped their original Llomwe for Nyanja languages. Boeder (1984:17) further states that the Llomwe who settled among the Yawo and Ngoni were treated harshly, forced to work in gardens, bullied, insulted and abused, especially for failing to speak the local language properly. The ethno - linguistic history of the Llomwe as has been observed led, to the loss of Ellomwe. In the end Ellomwe became a minority and an endangered language as it was less spoken by Llomwe.

Lewis Mataka Bandawe was the first Llomwe to campaign against the use of the name Nguru which was believed to be a derogatory name for the Llomwe. However, it has been argued that the Association he formed, the 'Llomwe Tribal Association' was not aimed at the revival of Ellomwe and as a result the association did not continue when the

Nyasaland Government abolished the name Nguru in favour of the name Llomwe which was acceptable to the Llomwe(Kishindo, 1994). MWA aims at uniting all the Allomwe who were scattered all over the southern region of Malawi and encourage them to speak their original language called Ellomwe (www.mulhakowaalhomwe.org).

According to the 1966 census data (Malawi National Statistics Office Report [MNSO, 1966]) Malawi had a total population of about 3,275,181. The census showed that the Llomwe were the second largest group after the Chewa with a population of 14.5% of the total population. The census report projected a growth of 3.2% per annum. However, the census has been criticized for not having a proper criteria for determining languages and dialects and the difficulty in distinguishing accurately the number of persons of a given indigenous origin and identity living near traditional territory (Kayambazinthu, 1995; Matiki,1997). This has been the focus of the present study as it aimed at investigating the strategies MWA are using in reviving Ellomwe which had undergone a language shift. The Ellomwe language situation places them in the broader aspect of status and corpus planning and also minority versus majority language.

Cooper (1989:32) observes that status planning involves choices that are made with regard to the function of a language or dialect. This includes deliberate choices that are made and agreed upon within a community about for example, which language will be used in a particular domain. The majority of the Llomwe had no choice but to speak the languages of the majority language tribes.

Kayambazinthu (1990:113) quoting Bujra and Nearle stresses that one might find a high incidence of multilingualism in areas which are linguistically heterogeneous, where access to education is unlimited and where strong attempts are being made to encourage people to speak a particular language. Kayambazinthu (1990) found out that the rural Llomwe of Domasi and Malindi had these characteristics. There was an intense use of Ciyawo, Ellomwe, and Chichewa in the Domasi and Malindi area (Kayambazinthu, 1990). There was also a long history of interaction between various ethnic groups through trade, with Ciyawo as the dominant language or lingua franca. Kayambazinthu (1990) argues that as a result of this interaction people of Llomwe origin gradually lost through assimilation and declining power, their original language – ultimately adopting Ciyawo. The majority of the younger generations, as earlier observed, were observed speaking Nyanja or Shire – Highland Yawo with considerable fluency. The Llomwe of Lunzu/Lirangwe MWA Zone who were involved in the present study have similar characteristics as the area is predominantly Chichewa speaking.

1.9 Thesis organization

This thesis has five chapters. The first chapter provides the introduction and background to the research study as well as the aim and objectives of the thesis. It has also highlighted the justification of study, terms and abbreviations and ethno-linguistic history of the Llomwe.

Chapter 2 is the literature review on the Llomwe and the shift of Ellomwe speakers to other languages and language revival in general.

Chapter 3 provides the methodology which was used in data collection and analysis and also a discussion of the tools which were used.

Chapter 4 presents the findings of the study, their interpretation and discussion in line with the literature review and the theoretical framework.

Chapter 5 contains the conclusion of the thesis and a suggestion for future study

CHAPTER 2

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction

This chapter reviews some of the literature on language endangerment, language death, language standardization, language shift, and language revival. A number of studies have been done in these fields. Giles (1977) argues that relations between ethno - linguistic groups do not occur in a vacuum and they are influenced by a host of situational and structural variables which often dictate the socio - psychological climate in which such relations occur. All these are discussed with a focus on the language situation of Ellomwe. The literature review forms the basis for understanding and focusing on important issues regarding the strategies which have been put in place in the revival of Ellomwe by the Mulhako wa Alhomwe organization (MWA).

The chapter also discusses some of the theories that are applied in the revival of an endangered language such as Ellomwe and this includes the two theories that have guided the study. It discusses the causality – based perspective, the process – based perspective, the Catherine wheel, Fishman’s Reversal of language Shift theory and Hinton’s Reversal of language Shift Model.

2.1 Literature Review

2.1.1 Language endangerment

Language endangerment is a situation in which a language is at risk of falling out of use as its speakers die out or shift to speaking another language (Farlex, 2014).Fernando (2009) argues that the main reasons for language endangerment today are social economic, political and cultural. Fernando (2009:48) argues that:

Speakers of minority languages adopt the majority language so that their children will have better job prospects or because the minority language is simply not promoted in the society. Some minority groups choose not to speak their language for fear of persecution. Members of other minority groups see the invading dominant culture as more appealing and modern and abandon their traditional culture and language.

The ethno - historical situation of the Llomwe shows that they were affected by social, economic, political and cultural factors (Pachai, 1971; Soka, 1975; Boeder, 1984; Chirwa, 1994). Batibo (2005:65) describes a set of indicators which show that a language is highly endangered. The indicators include the degree of bilingualism in the dominant language. Any minority language whose speakers are highly bilingual in a dominant language is classified as endangered as its speakers are likely to shift to the dominant language; the prevalence of socio-political factors that put pressure on the minority language. These include historical or political factors which may exert pressure or place the minority language speakers in a state of dependence, inducing a shift to the dominant language; socio-economic disadvantage of the minority language speakers where these are socio-economically vulnerable or dependent on the dominant language speakers as it is assumed that the former will be attracted to the language of the more

powerful group; the prevalence of negative attitudes towards their language where the minority language speakers no longer see value in their language; non-transmission of the minority language to the younger generation where parents no longer teach their children the minority language but instead encourages them to learn the dominant language; and the situation where only people beyond child-bearing age speak the minority language.

The present study observes that all the above indices apply to the Llomwe following studies which have been conducted on the ethnic group (Boeder, 1984; Kayambazinthu, 1990; Matiki, 1997; Kishindo, 1994; Soka, 1999).

On the question of what can be done to preserve endangered languages, Woodburry (<http://www.linguistic society.org/files/endangered languages>) observes that

Linguists are working with communities around the world that want to preserve their languages, offering both technical and practical help with language teaching, maintenance and revival. This help is based in part on the dictionaries and grammars that they write. But linguists can also help in other ways too using their experience in teaching and studying a wide variety of languages.

Kishindo (1995:47) contributing to factors leading to language endangerment argues that

Today the accessibility of every part of the globe to modern transport, and the mass-media controlled by a relatively small group of media moguls has completely changed the trend (in which the British promoted linguistic and cultural diversity through their policy of divide and rule). The result has been usually a sort of forced assimilation following the Darwinian principle of survival of the fittest, or in a terminology more acceptable to Western ideals of Democracy – majority rule. In cultural and linguistic

terms, however, majority rule entails discouragement of minorities, which is a step towards worldwide graying of culture.

Kishindo also claims that oppressive strategies are very subtle such that the victimized groups learn to internalize the oppressors view point. He argues that the oppressor is not a person but an abstract entity such as a policy, a law, a rule, convention, a system or an approved mode of behaviour. It can be argued that the ethnic group in the present study, Llomwe, has also experienced the abstract oppressor through policies which made Chichewa and English the only official languages in Malawi (Banda, 1968) thereby denying them use of their language (Kayambazinthu, 1990:49) .

Kishindo (1995) cites one of the tools that has promoted oppression of minority languages as the adoption of Latin or Arabic style phonological scripts as universal means of communication replacing ideographic and pictographic traditional African scripts. It can be observed that many minority languages in Malawi including Ellomwe suffered through the assertion that a person was educated only if he could speak Latin. This was promoted by Dr Hastings Banda, the first president of Malawi (Department of Information, 1971).

The promotion of selected languages in some African countries with the exclusion of the rest from literary life has created a situation in which it is difficult today even to trace or obtain on the spot any works in minority languages (Kishindo, 1995). Kishindo (1994) citing an example in Malawi, argues that since the time Chichewa was made a national language, publications in twelve or so languages spoken in the country are non-existent.

In Matiki's (1997) study which was conducted in Mulanje, Chiradzulu and Thyolo, it was found that Ellomwe was mostly endangered by socio - economic factors. It was observed that economic factors were the major factors behind the language shift. This was so because the Llomwe discovered on arrival that "the host communities had different languages from their own. It was, therefore, important for them to shift to the dominant language for purposes of business and employment" (Matiki, 1997:18). Matiki also observed that the long history of cultural, economic, and linguistic relationships between the Llomwe on the one hand and the Yawo and the Nyanja on the other, led to the Llomwe's adoption of the languages of the host community. Matiki (1997) further observes that other causes of language shift among the Llomwe are the language policy in education in Malawi which has worked against the Llomwe, the fact that all Llomwe families are bilingual and unfortunately Chichewa dominates in these families, and language attitudes which have also played a major role in the shift from Ellomwe toward the dominant language as some Llomwe's admit to feeling a sense of inferiority because of prejudices that have been directed toward them from the host community and the colonial government since their arrival.

Boeder (1984:54) observes that

One of the prices for progress paid by the Llomwe has been the loss of their language, especially among urban dwellers and educated youth. From their first entry into the country, their language has been mocked for sounding like the mutterings of a drunk. Ridiculed for not speaking Chichewa or Chiyawo properly, many Llomwes became reluctant to identify themselves as such and refused to speak their own tongue. During the colonial period Ellomwe was not taught in schools and since independence Chichewa has become Malawi's official language. Today,

in urban areas, one hears the local language whether it be Chiyawo or Chitumbuka spoken in public but it is rare to hear Ellomwe being used.

This shows how extreme the language shift of Ellomwe has been.

Kishindo (1994) quoting the 1910 and 1922 official edition of a *Handbook for Nyasaland* observes that the white settlers too had a very negative attitude as they portrayed the Llomwe as “naturally wild and low-caste race whose ignorance made them timid and idle and presented in the criminal classes to a disproportionate extent”. It can therefore be argued that one of the reasons for abandoning their language was for fear of persecution.

Kishindo (1994:10) argues that the Llomwe were willing to forgo their language because it was never used politically as a symbol of their ethnic identity and compared to Chichewa, Ellomwe had no perceived economic benefits. For the Llomwe therefore, Chichewa had proven a language of greater value than their own. It can as well be argued that the Llomwe also shifted to other languages for political and socio-economic reasons.

Kishindo (1994) further argues that the Llomwe had not made any effort at all to encourage the acquisition and use of Ellomwe and that the Llomwe had no clubs and socio-cultural organizations which were seen as important in the maintenance of a minority language in an immigrant community.

Since Kishindo (1994) there has been cultural awakening of the Llomwe. A socio-cultural organization was formed in 2008 called Mulhako wa Alhomwe (MWA). The Llomwe are, therefore, in a situation they can advance the reversal of Ellomwe shift and its maintenance.

Dorian (1998) argues that the rise of the nation-state and the one language policy has endangered minority languages. Malawi, a country to which the Llomwe settled, faced a similar situation which affected Ellomwe. Malawi became independent in 1964. Moto (1999:57-58) observes that

Four years after independence, delegates to the 1968 Malawi Congress Party (M.C.P.) Annual Convention passed a resolution making Chinyanja Malawi's only national language. The name Chinyanja was changed to Chichewa, and Chichewa was to be used as Malawi's official language alongside English. All other Malawian languages were to be used in their respective areas, the resolution stated. In essence all other Malawian languages were effectively banned languages in the official media and the national education curriculum.

The introduction of the Western education system and economies has also endangered minority languages (Fernando, 2009 quoting Aikhenvald, 2002). The globalization of culture that accompanies economic integration has led to English competing with national languages (Fernando, 2009 quoting Grenoble and Whaley, 2006).

Moto (1999:58) argues that "the people in Malawi had been brought up under the English language and everything they knew in the world was learnt in English." The president (Dr. Hastings Kamuzu Banda) said that "by retaining English as one of the official languages, the people of the country were helping their young people to know more about the world." This shows that Ellomwe as an ethnic language was also greatly affected by the English language.

Fernando (2009:48) concludes by arguing that preventing the loss of linguistic diversity is therefore a socio - economic problem that involves changing the attitude of the speakers. This shows that for Ellomwe to be successfully revived there is need for the Llomwe to have the willingness and attitude to learn and speak the language. Dalby (2005) claims that the older generation decides, family by family, that children will be brought up to speak the national language and not to speak the traditional local or community language and that almost everywhere in the world, the better you speak a national or international language, the more you will prosper. Dalby also argues that there is a danger if all families in a linguistic community make the same choice, the language will disappear when the older generation dies. Luckily for the Llomwe, the language is still spoken by the elderly people as Boeder (1984:54) argues, *“older people still speak Ellomwe but resent the fact that their children do not.”*

Ethnic groups whose languages are endangered usually end up shifting to other languages or experience death. Robins (1991) observes that the patterns of language use of communities experiencing language shift are modified in that the ‘old’ mother tongue is abandoned and a ‘new’ language is used instead. A language is regarded as being dead (or extinct) when it is no longer used by any speech community.

Fishman (1991:378) suggests that people belonging to a minority language which is endangered *“must marry their biological counterparts and raise their children from birth in Xish.”* In this case the Llomwe should marry fellow Llomwes in what Fishman (1991) calls *“intergenerational transmission of the mother tongue”* which is the most important

stage in the revival of a language. The present study does not agree with this as biologically, this would bring undesirable - results of in breeding. This practice can also promote tribalism. It must also be considered that by nature, humans belong to their ethnic group as well as to other people. The suggestion for people to marry their biological counterparts will make individuals too local as it will be too difficult for them to associate with people of other ethnic groups. Human beings are not confined to one place but live in a “global village” so confining the language to one area will deprive the mobility of the individuals to other places.

2.1.2 Language death

Language death or extinction is a situation in which a language has no native speakers that is ‘people who grew up speaking the language as a child (www.native-languages.org/revive).

Contributing to the debate on how languages become extinct, Woodburry (http://www.linguistic_society.org/files/endangered_languages) argues that languages become extinct when a community finds itself under pressure to integrate with a larger or more powerful group. According to woodburry, the fate of a language can be changed in a single generation if it is no longer being learned by children as was the case of Yupik Eskimo community in Alaska.

Demographically, Woodburry claims that in 1996, 6703 separate languages were spoken in the world. Of these, 1000 were spoken in the Americas, 2011 in Africa, 225 in Europe,

2165 in Asia and 1320 in the Pacific, including Australia. However, Woodbury warns that these numbers should be taken with a grain of salt, because the information about many languages is scant or outdated, and it is hard to draw the line between languages and dialects but most linguists agree that there are over 5000 languages in the world. Woodbury then laments the extinction of a language because when a community loses its language, it often loses a great deal of its cultural identity at the same time and it is often felt as a symbol of defeat as it loses its social identity as well. He further argues that a lot is lost on a scientific point of view as well. A people's history is passed down through its language, so when the language disappears, it may take with it important information about the early history of the community. The loss of human languages also severely limits what linguists can learn about human cognition. He argues that by studying what the world's languages have in common, linguists can find out what is and isn't possible in a human language. This in turn tells linguists important things about the human mind and how it is that children are able to learn a complex system like language so quickly and easily. The fewer languages there are to study, the fewer linguists will be able to learn about the human mind.

Cingoni is an example of a language which almost became extinct in Malawi. Kishindo (2002) cites reasons for the loss of Cingoni in Malawi. One of the reasons for the loss of Cingoni was the fact that the original migrants who had left Zululand, South Africa had few pure Zulu as their leader Zwangendawa had absorbed a large number of conquered indigenous tribes by the time he was crossing the Zambezi (Kishindo, 2002:208).

The situation of Cingoni spoken by Angoni is different from the Llomwe because the Llomwe were in majority but lost their language in Malawi due to the need of wanting to accommodate to the most prosperous socio – economic groups, for example, the Mang'anja and Yawo who had settled earlier (Boeder, 1984).

The present study found similarity between Cingoni and Ellomwe. Intermarriages between the Ngoni and Chewa; and the Ngoni and Tumbuka played an important role in the demise of Cingoni prior to settlement. Cingoni is no longer being learned as a mother tongue by children (Kishindo, 2002). Similarly, the Llomwe also lost their language through intermarriages with the people among whom they settled such as the Mang'anja and Yawo. The majority of the Llomwe children shifted to other languages and are not learning Ellomwe as their mother tongue (Boeder, 1984; Soka, 1999; Kayambazinthu, 1990; Matiki, 1997).

Due to the proximity to Citumbuka, the lexicon of Cingoni shows some Citumbuka influence in the sense that Cingoni words which are of Chitumbuka origin have found their way in Cingoni (Kishindo, 1995). Kayambazinthu (1990:130) observes that

The Llomwe, with their high rate of absorption into the wage-labour economy on the Shire Highlands and their tradition of migration from place to place, have gradually been losing their language identity in favour of Ciyawo and Chichewa.

2.1.3 Language standardization

Language standardization, i.e. a process by which society deliberately manipulates language to produce standard language where before there were just dialects, is also a factor which has enormously contributed to the discouragement and even elimination of minority languages (Kishindo, 1995). Kishindo further argues that a dialect is a socio-political rather than a linguistically useful term (Kishindo, 1995). The present study concurs with Kishindo (1995) as the ethno - history of the Llomwe shows that the Llomwe dialects were mainly named according to the places they settled (Boeder, 1984; Soka, 1999).

Kishindo (1995:50) further claims that

With their languages lacking official status, speakers of minority languages feel deprived of their ethnic identity. They have to hang on to a practice of code-switching on daily basis. Indeed, the speaker of the non-official language uses it when speaking with one's relatives but as soon as strangers appear at the door, or one goes for interviews; or, to sit an examination, one has to change one's speech either to totally conceal any traits of one's mother tongue or at least, approximate one's speech to the requirements of the dominant language. Such behavioural patterns are learned from childhood onwards and become deeply internalized that they even elude the speaker's self-observation.

The study observed that Ellomwe has so many dialects and that there was no effort made to standardize them.

2.1.4 Language Shift

Language shift is a situation which occurs when speakers of a language stop using their language and start using another (Batibo, 2004). Robins (1991) cites a change in economy as one of the major factors accompanying language shift but is quick to argue that African languages are not usually affected by change in the economy. He gives an example of Oromo-speaking Waata people living South of Malindi on the Kenya Coast, who in the past led a hunter-gatherer existence, have adapted economically to the farming culture of their Giryanaa neighbours; they have, however, retained their linguistic identity (they have consistently kept up their traditional language).

One other factor accompanying language shift and eventually language death is the absolute number of speakers. *“The smaller the size of the speech community, the more likely it is that a given language is threatened by extinction”* (Robins, 1991:31). Malawi National Statistics Office Census Report (1966) shows that the Llomwe are the second largest group in Malawi occupying fourteen percent of the population. This shows that the Llomwe are not affected by this factor. However, it can be argued that being the second largest group does not translate into the majority members of the ethnic group speaking their ethnic language.

The other fact that should be put into consideration is urbanization. Many African capitals put immense pressure on immigrants from rural surrounding to adapt to the socio-cultural patterns of the city and take over the dominant language spoken there (Robins,

1991). However, Robins (1991) disputes this factor by arguing that in most cases, it is the rural part of the speech community which retains the old vernacular.

Robins (1991) further argues that common to shift situations is the distribution of language competence according to generations, while the older members of the speech community still speak the former language; the younger generations have no knowledge or a semi-speaker competence in this language, being brought up with new language as their mother tongue. Robins also argues that the decision to abandon one's own language always derives from self-esteem of the speech community. In cases of language shift, one could observe that members very often the younger generation of minorities regard their own community as being inferior. Those members frequently try to change their language to that of the dominant group. But before this desire of being like members of other group arises, the value system of the dominant group has to have been acquired by them. For example, the external orientation of the young Yaaku in north-central Kenya towards Maasai way of life was but the first prerequisite for the language shift of this community to Maasai (Robins, 1991). The Yaaku elders had been preservatives of hunter-gatherer values to some extent, but the dynamic parts of the community, the young generation, were mobilisers of the ethnic group for abandoning the old language. Robins (1991) argues that language shift thus has to be understood as one possible strategy for members of minority groups who have developed a 'negative' social identity to change their inferior position. In cases where this strategy is chosen by all members of a minority speech community we could expect the extinction of the old vernacular.

Korth (www.cimera.org) observes that the successful language shift or even revival depends to a large extent but not exclusively on economic factors. On the one hand, economic factors determine a person's instrumental motivation to learn the given language; on the other hand language policy has to be financed. Literature shows that there was a mass migration of the Llomwe in the 1930s in search of migrant labour in Malawi (Chirwa, 1994) which eventually made them to shift to the dominant languages in the areas they settled.

2.1.5 Language Revival

Language revival is an attempt to turn a language with few or no surviving speakers back into a normal means of communication (Nahir, 2003). Fishman, 1991; Dundon, 2004; Wilson, 2009; Reyner, 1999; Cassidy (tc.academia.edu); agree that in strategizing for language revival, it is important for the community to initiate the process. This is a situation in which MWA is in as a socio- cultural organization for the Llomwe. It is of great importance to note that MWA is strategizing to revive Ellomwe which has undergone a major language shift. This made the study to find out the successes and challenges which the cultural grouping is facing in the revival of the language.

Anonby (2003) has come up with five characteristics of successful language revitalization as follows. The first one is 'solidarity'. He claims that a language effort will usually fail if the focus is on language alone. It is much more likely to succeed if it is of a greater societal movement that is if language promotion is part of a naturalist movement or is perceived as an expression of solidarity or ethnicity. For example, the Jews in Israel

have developed a strong sense of solidarity in promoting their language, Hebrew (Anonby, 2003).

The second characteristic is 'literacy'. Anonby (2003) argues that all successful efforts at language revitalization reviewed, placed a high premium on literacy. Anonby (2003) quoting Fishman, (1980:169) argues,

Unless they are entirely withdrawn from the modern world, minority ethno - linguistic groups need to be literate in their mother tongue (as well as in some language of wider communication.

An example of a language which did not die completely because of literacy is Hebrew. However, as observed by Murray (1910), the Llomwe were mostly illiterate. Anonby (2003) puts 'immersion' as the third characteristic. He argues that another common element of successful efforts is that a language in question should not be taught through another language. Well thought out language efforts are careful to maintain environments where people can be immersed in the target language. For example: Maori, Navajo and Hebrew. The current study was yet to observe if MWA had applied immersion as a strategy in the implementation of Ellomwe.

The fourth characteristic is 'media'. Anonby (2003) argues that all successful language efforts have made efforts to use their language in the media – television, radio, newspapers and so forth – and develop a body of literature to increase its prestige. A language that ignores the importance of the media encounters difficulties. Examples of languages that use media include Irish, Swahili, Anharic, Hebrew, Navajo and Maori.

The present study was also going to establish if MWA applied the strategy of using the media in the revival of Ellomwe.

The final characteristic is 'population'. Anonby (2003) argues that a successful revitalization programme has to establish a large population of speakers. In establishing the successes and challenges faced by MWA in the implementation of the strategies used to revive Ellomwe, the study was also to find out if the strategies of MWA had established a large population of speakers. If this was going to be the case then it would be the reversal of what previous studies had found that Ellomwe was spoken by mostly elderly speakers (Boeder, 1984; Kayambazinthu, 1990; Matiki, 1997).

Littlebear (2003) has suggested some of the ways and reasons for keeping indigenous languages alive. The suggestions are based on the minority Indian languages in the United States of America which the United States Government tried to suppress in favour of English. Littlebear argues that one way of saving indigenous languages is to encourage elders to speak the language to the young people. He argues that if this is possible then there is no need for Indigenous language curricular or for conferences to save minority languages. Littlebear (2003) suggests that the elders and fluent speakers in the minority language group must be more accepting to those people who are just now learning the minority language. The elders should do this by avoiding criticizing or making fun of a person trying to speak the minority language. The danger is that some people will not even try to speak the language once they have been criticized by a respected elder of the

tribe. This then hastens the death of the minority language. The idea of correct pronunciation should come when people start talking the language.

Littlebear (2003) then warns that depending on mechanical and electronic means of teaching minority languages have negative effects as these omit what he calls ‘spice words’. These are words that give variety and meaning to languages. He, therefore, argues that in the absence of elders from the previous generation, members of the present generation who speak the language should be volunteering to help in school-based programs. It must also be noted that language is the basis of sovereignty (Littlebear, 2003). It comprises all those attributes that comprise sovereign nations: a governance structure; law and order; jurisprudence; literature; a land base; spiritual and sacred practices. So once languages disappear, each one of these attributes begins to fall apart until they are gone. This emphasizes the need to preserve and revive a language which is undergoing language shift. In addition, language is also used as a form of protocol in some ceremonies (Littlebear, 2003). The loss of language will become a major obstacle in retaining the full richness of languages and cultures. It is therefore important to undertake efforts to revive endangered languages.

Littlebear (2003) then discourages any reading or writing in the indigenous language. He argues that this is because words change; cultures change so the elders should not be shocked when the young generation speak a little differently from the way their generation did. The elders must also remember that children are not genetically wired for learning and acquiring tribal languages. This means that just because children are born to

a minority language group on a land belonging to a minority language group and engage in the minority language traditional practices does not mean they are automatically predisposed to learning the minority language. They have to be taught the language. The study observes that these points are very important in the revival of a minority language such as Ellomwe.

Schools are said to play a minor role in language revival (Motuhake, 1998; Johansen, 2000; Dalby, 2005; Jones, 2011). Rubin (1999) has come up with five possible levels of fluency which can be identified as outcomes for language instruction as follows: -

- Passive: Learners are able to understand common words or phrases, with or without deeper comprehension of their meaning.
- Symbolic: Learners are able to understand common phrases and sentences in formal settings, as symbols of language participation and cultural ownership.
- Functional: Learners are able to speak the language, with basic understanding of its syntax, grammar, and rules of usage and minimal vocabulary.
- Fluent: Learners are able to understand and speak the language with confidence and skill, with understanding of normal syntax, grammar and rules of form, and an extensive and growing vocabulary.
- Creative: Learners are able to understand and speak the language fluently in ways that create new word usage and structures, showing a deeper understanding of the language and its potential new uses.

Romaine (2002) argues that although education is a basic right, it can function equitably if the child understands the language of instruction and this is not possible with groups whose nationalities and languages do not ‘officially’ exist (as is the case of Kurds and Kurdish in Turkey) or to groups whose language has been eroded by shift that children do not speak their language. The study observed that Ellomwe was in a similar situation.

There are many cases of the revival of dead languages. The most notable example is that of Hebrew, a national language of Israel. Kaplan & Bauldauf (1997:63) claim that the Hebrew language was used only as the ritual language. According to Kaplan and Bauldauf (1997), the effort to revive the Hebrew language had required not only a substantial infusion of funds and extensive linguistic work to modify and extend the lexicon, morphology and grammar, but needed the willingness of the people living in the state of Israel, a polyglot population, to accept Hebrew as the national language and use it in the variety of domains in which it is available. This implies that for a language revival process to be successful there is need for the community of users to accept the language and more importantly it has to be underpinned by the ideology of nationalism. The very survival of a nation’s identity should depend on it.

Some studies show that the Llomwe had this positive response to have their language revived. A sociolinguistic survey on Ellomwe (Center for Language Studies, 1998) which was conducted in the Ellomwe speaking areas in the districts of Thyolo, Mulanje and Phalombe found a positive attitude of the Llomwe towards their ethnic group and their language. The respondents positively welcomed the use of Chichewa and more

importantly, Ellomwe as a media of instruction in primary education. The use of Chichewa in the Llomwe belt showed that the language had permeated every fabric of Llomwe society thereby making Llomwe societies bilingual or multilingual. The survey also found that the majority of pupils in Ellomwe speaking areas would like to be taught in Ellomwe. Their parents also supported the idea of having their wards taught in Ellomwe. The survey, in its future prospects, recommended the introduction of Ellomwe as a medium of instruction in the said areas and was confident that it would be accepted by the majority of the people. It also suggested the use of Mihavani dialect as the variety of Ellomwe to be used as a medium of instruction. This was so because the majority of the respondents claimed to have understood it.

However, the present study observes that this change of attitude among the Llomwe was as a result of time change and advent of democracy. The study was done when Malawi had changed into a new political dispensation and a new constitution in which all ethnic groups were allowed to speak and use their language. The United Democratic Front (UDF) which was the first party to be in power in the new multiparty era in Malawi implemented its manifesto which states that,

In the area of culture, UDF recognizes that Malawi is made up of a mosaic of cultures that make up one nation. UDF emphasizes national unity while encouraging the nation's various communities to preserve and develop their cultures and languages (UDF manifesto of July, 1993:31).

The Malawi Republican Constitution (1999), the supreme law of the land also recognizes the right for a person to speak a language of his or her choice as it states in Chapter 1

Section 26 that “*Every person shall have the right to use the language and to participate in the cultural life of his or her choice.*”

The study also observes that declarations encouraging the use of indigenous languages have been covered in several international conventions. Some of these declarations are the African Charter for Culture of 1981, the Harare Declaration of 1997, the Accra declaration of 2007, and the Convention for the Rights of Children. These declarations recognize the rights of individuals to their languages and culture.

Bourhis (1984) devised ways in which a language can be revived. He argues that a language can be revived through corpus planning activity such as codification which involves the production of modernized dictionaries for the old language, as well as new spelling, grammar and pronunciation guides. The status planning aspect of language revival will usually involve all measures needed to popularize the chosen revived language. Bourhis (1984) also argues that such efforts include the introduction of ancestral language in the educational system, the provision of ancestral language services in government institutions and even the introduction of ancestral language in the electronic media such as television and radio broadcast. The study observed that there were efforts to include corpus planning activities towards Ellomwe as shown by the *Orthographic Rules of Ellomwe* (CLS, 2013). The study was also aimed at finding out if there were other corpus planning activities promoting the revival of Ellomwe and efforts to popularize the language.

2.2 Theoretical Framework

This section discusses the causality-based perspective theory and the process-based perspective theory presented by Batibo (2005:87-93), the Catherine wheel by Strubell (1999), Fishman's (1991) theory and Hinton's (2001) theory on Reversal of language Shift (RLS). Fishman (1991) and Hinton (2001) theories on RLS were used in describing the data collected, the results, conclusions and recommendations.

2.2.1 The causality-based perspective

Batibo (2005:87-89) discusses the process-based perspective theory which considers the set of factors and circumstances that cause or attend the abandonment by a language group of its language in favour of another; these are when it allows itself, or is forced by certain circumstances, to be absorbed into another language group; reduction in the domains of use of a language; and loss of a group's loyalty to its language. The theory looks at the structural changes affecting a language that is moving towards extinction. It is called the Gaelic-Arvanitika model (GAM). The model is based on three types of phenomena relevant to the process of language death. The first is the entire range of extra-linguistic factors: cultural, sociological, ethno-historical and economic. Such factors create in a speech community a situation of pressure to give up its language. This phenomenon is known in the GAM model as external setting. The external setting acts as a catalyst to the process of language death as it triggers the existence of the other phenomena. The second set of phenomena is termed as speech behaviour. This refers to the use of variables that are usually determined by social parameters, such as language choice, choice of register, domains of use, language attitudes and so on. Since the

political and social conditions are primary in any speech community, the phenomenon of the external setting has a strong impact on speech behaviour. The third type of phenomena involves structural changes resulting from pressure and the speaker's response to it. These changes could be in the sound system, morphological structure, syntactic rules or lexicon of the language threatened by extinction. This set of phenomenon is referred to in the model as structural consequences. So to sum up, the GAM model involves three areas of study: extra-linguistic (political, sociological, ethnographical, socio-economic, etc.); sociolinguistic (language choice, choice of register, domains of use, language attitudes); and structural linguistic (phonological, morphological, syntactic, semantic and lexical).

Batibo (2005) claims that according to the Gaelic-Arvanitika model, the three sets of phenomena of the external setting induce a certain kind of speech behaviour, which in turn results in certain structural alterations in the dying language. Normally this cause-effect chain of events starts when a speech community becomes bilingual such that one language, the abandoned language, is gradually abandoned in favour of another, the target language. According to the model, the primary language shift is initiated at the sociolinguistic level-specifically, when a speech community ceases to transmit its language to its descendants. The result is an interruption in language transmission. The interruption of transmission could be a result of the weaker position of the speakers socio-economically or demographically, inducing them to choose to use the target language. Also, because the recessive abandoned language is less and less able to deal with certain domains, the target dominant language progressively becomes the main

language. The process of language recession reaches a point of language decay, that is, a serious linguistic disintegration, which is typical of the speech of the so-called ‘semi-speakers’. Since transmission is suppressed, it becomes highly imperfect and even scanty. There tends to be a defective morphology, pidgin-like simplification and an extremely limited lexicon. Finally, the language is no more transmissible. It is dead (Batibo, 2005:89).

Batibo (2005) sums up by arguing that the pertinence of the GAM model is its emphasis on the factors that trigger the process of language shift. As seen above, a language becomes highly endangered when certain external factors arise, such as political domination, economic dependence, cultural infiltration, historical legacies or social inequality. These factors impact on the speakers’ attitudes and behaviour towards their language. The consequence of this situation is the gradual abandonment of a language, which at the same time undergoes structural reduction.

2.2.2 The process-based perspective

Batibo (2005:89-91) came up with the process-based perspective which is known as ‘marked bilingualism model’. According to Batibo (2005), the model is based on the following assumptions:

- Language shift can only take place when there is a state of bilingualism as, clearly, no community can afford to abandon its language and become mute.

- In order for the speakers in one language to be attracted to another, there must be significant differences of prestige and status between the two languages (hence the term ‘marked’);
- The rate of language shift depends to a large degree on the amount of pressure (or attraction) from the dominant language on the one hand, and the degree of resistance from the minority language on the other.

The model has five phases that a language goes through on its way to extinction as its speakers shift progressively to the other language.

Phase one: Relative monolingualism

The phase of relative monolingualism involves a situation in which the speakers of a language (referred to as L1) are relatively monolingual. They may be in casual contact with other languages and some speakers may be bilingual, but the bulk of the speakers remains monolingual and uses their language in all or most domains. The majority of the speakers are rural, conservative and not much exposed to education, urban life, migration or inter-ethnic activity. Many of the major languages or those spoken in remote or isolated areas would fall into this category.

Phase two: Bilingualism with L1 predominance

This is a situation in which a dominant or more prestigious language, denoted by L2, encroaches on L1. Usually, L2 is used as a lingua franca or second language in the secondary domains. A diglossic situation arises in which L2 is used in the higher(H)public functions or for wider communication, such as inter-ethnic interaction, trade and local administration, while L1 remains the language used in most village

communication, intra-ethnic interaction and family life. It assumes the lower status (L). At this stage, L1 is the more frequently used language as it is the medium used in most domains. Instances of code switching, interference and borrowing from L2 are minimal at this stage. This is the situation that prevails when a language is in contact with a dominant language. Many of the relatively safe languages are in this phase.

Phase three: Bilingualism with L2 predominance

The stage of bilingualism with L2 predominance is reached when L2 becomes the primary language. This happens because the L1/L2 relationship is asymmetrical, that is, one of unequal partners, and is therefore unstable. Due to the great prestige and more extensive use elsewhere of L2, it is increasingly used in the other domains of L1 until it assumes most of the domains that previously belonged to L1. At this stage, L2 becomes the most frequently used language and the form with which the speakers are more at ease. L2 is now used even in village activities and some family interactions, while L1 is restricted mostly to family and cultural activities. In this case, L2 has become the primary medium and L1 the secondary medium. At this stage there is extensive code-switching and borrowing from L2 when members of the community speak L1. Code-switching to a massive extent is a sign that a language shift is imminent. A good proportion of the African languages are in this category-particularly the relatively small ones and those heavily influenced by dominant languages-and therefore highly endangered.

Phase four: Restricted use of/competence in L1

This is the stage in which the use and even the competence in L1 have become highly restricted. Such a stage is reached when the functions of L1 are so reduced that people use L1 forms only in specific situations, such as initiation ceremonies, rituals or folkloric

performances. Such communities have lost the ability to use L1 in its original form and, by implication, their stylistic competence in the language. In most cases they will not have learnt it properly, and so their structural competence is also greatly reduced. Only a few old men, and especially women, might still be familiar with the linguistic forms as originally used. Members of the community, however, might nevertheless assume that the language remains vibrant as part of their ethnic identity.

Phase five: L1 as a substratum

The predominance of L2 may become so great that it replaces L1 completely. This is a stage at which L1 can be described as dead as it is no longer used in the community. However, the community may have kept its ethnonym and some of its traditions. Some of the linguistic characteristics of L1 often remain as residual features in L2. Such phenomena, known as substratum features, may involve prosodic, phonetic, phonological, semantic or lexical elements. In some cases L1 may disappear without leaving any linguistic traces.

2.2.3 The Catherine wheel

Strubell (1999:240-241) developed a theory called the ‘Catherine wheel’ which states that “If the number of persons who are competent in a language (a minority language) increases, then it is fair to assume that the number of people actually using that language will increase as well. In turn one can expect that, all other things equal, an increase in the persons actually using the language will lead to an increase in the demand for goods and services through that language. With an increase in the demand for goods and services through that language it is reasonable to suppose that the supply and consumption of such

goods and services will grow too. This in turn will foreseeably have positive effects on the collective perception of the usefulness of the language as well as on the need to use it. This improved perception will supposedly motivate people further to learn the language and will possibly also motivate families to ensure that all members will learn it. Subsequently, more people will turn to educational services in order to learn the language. Finally, it can be assumed that an increase in persons who can speak (and read) a language will lead to an increase in people actually using that language in everyday life. As the circle closes an increase in people actually using the language will positively influence the demand for goods and services through that language. There is no reason per se to suppose that the wheel will stop turning since a positive feedback will in principle continue to fuel the process.”

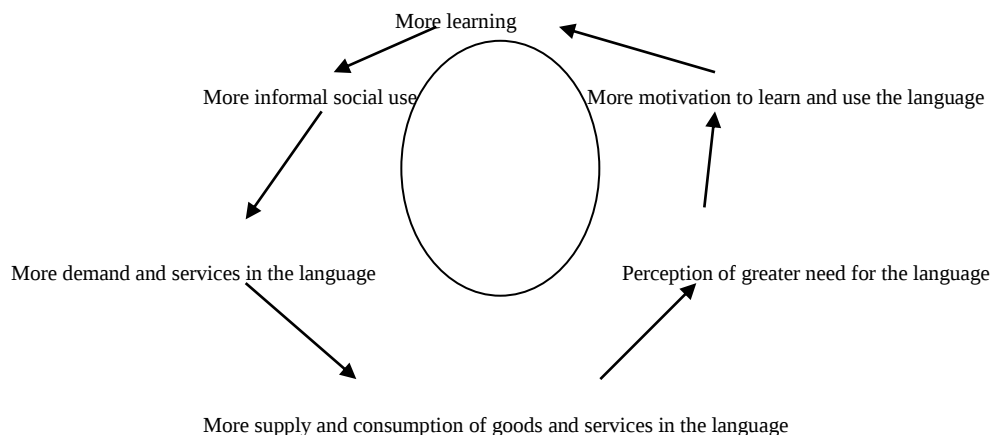


Figure 1: Catherine Wheel (strubell 1999:241)

The Catherine Wheel has shown to be a theory promoting the revival of a language through the exchange of goods and services. The present study was to establish if the Llomwe were engaging in the exchange of goods and services using Ellomwe as a strategy to revive the language.

2.2.4 Fishman (1991) RLS Theory

The aims of RLS

Fishman's Reversal of Language Shift Theory aims at offering language activists and linguists a rational and systematic approach "to what has often hitherto been a primary emotion laden, 'let's try everything we possibly can and perhaps something will work' type of dedication (Fishman, 1991:1)."

Different steps in the RLS process

The first step on Fishman's path to language revitalization implies that all actors engaged in a language revitalization process should first go through a phase of ideological clarification. They should realize that:

1. Much of RLS can be implemented without compulsion,
2. Minority rights need not interfere with majority rights,
3. Bilingualism is a benefit for all, and
4. RLS measures must vary according to problems faced and opportunities encountered (Fishman, 1991:82-87).

The phase of ideological clarification is necessary to create a "prior value consensus among those who advocate, implement and evaluate RLS (Fishman, 1991:82).

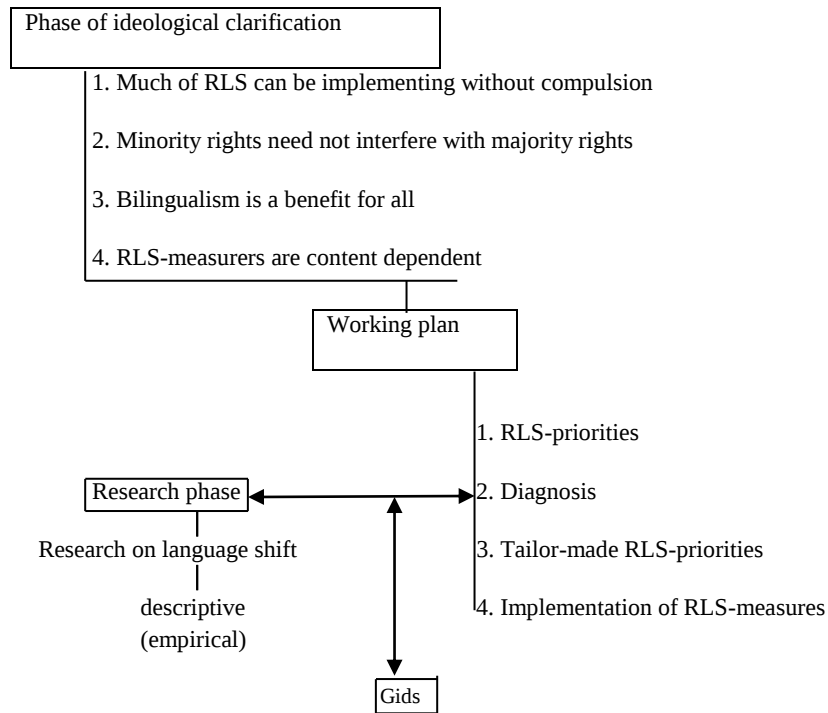


Figure 2: Provisional Scheme of Fishman’s (1991) Approach to Language Revitalisation

The contextual variation of RLS measures (point 4 of the ‘ideological clarification’) indicates that there is no fixed formula on how to reverse language shift. This openness is also reflected in the ‘working plan’ that Fishman proposes as a way to try and shape RLS measures. This plan first of all aims at the development of context–dependent RLS priorities. A well–founded diagnosis of the actual minority language situation should subsequently shed light on feasibility of RLS priorities and should provide the impetus to develop tailor made efforts that should enable the implementation of measures leading to actual realization of the chosen language revitalization priorities. The working plan rests on the research phase that – if possible and/ desirable – combines desk research on language shift with empirical research. Individual researchers are free to choose their

own concrete research approach. Still, they need to bear in mind that both the research phase and the work plan interact with the GIDS (Graded Intergenerational Disruptive Scale) as shown below:

The GIDS

Fishman (1991) developed the GIDS which has eight stages resembling those of the Richter scale, i.e. the higher the number of the stage a language minority finds itself on, the stronger the disruption. The relevance of the GIDS is that it offers the opportunity to classify each language with the help of the eight stages and enables a comparison with other language minorities. Besides a classification of a language minority, the GIDS also offers the opportunity to work out possible strategies of language revitalization based on the position occupied by that language minority on the GIDS.

Graded Intergenerational Disruption Scale (GIDS)

STAGES OF REVERSING LANGUAGE SHIFT

SEVERITY OF INTERGENERATIONAL DISLOCATION

(Read from the bottom up)

1. Education, work sphere, mass media and governmental operations at higher and nationwide levels. **Current status of the language:** Some language use at higher levels of government and in education.
2. Local/regional mass media and government services. **Current status of the language:** Language is used by local government and mass media in the minority language.
3. The local/regional (i.e.) non-neighbourhood) work sphere, both among Xmen and among Ymen. **Current situation:** Language is used in places of business and by employees in specialized work areas.

- 4b. Public schools for Xish children, offering some instruction via Xish, but substantially under Yish curricular and staffing control. **Current situation:** Language is required in elementary schools.
- 4a. Schools in lieu of compulsory education and substantially under Xish, curricular and staffing control. **Current situation:** Language is required in elementary schools.
5. Schools for literacy acquisition, for the old and for the young, and not in lieu of compulsory education. **Current situation:** Language is very much alive and is used in the community.
6. The Intergenerational and demographically concentrated home-family-neighbourhood: the basis of mother tongue transmission. **Current situation:** some intergenerational use of language.
7. Cultural interaction in Xish primarily involving the community-based older generation. **Current situation:** only adults beyond child bearing age speak the language.
8. Reconstructing Xish and adult acquisition of XSL. **Current situation:** only a few elders speak the language.

The following are the recommended strategies for each of the stages in Fishman (1991) theory:

Stage 8: Reconstructing Xish and adult acquisition of XSL (Reconstructing the language)

Strategy: This stage involves recording and compiling as much knowledge of the language as possible. This can be knowledge from elders and fluent speakers in written, audio, and video form, and can include information about vocabulary, expressions,

grammar, phonology, stories and legends, life histories, songs, and proverbs. Fluent elders should be teamed on-one-on-one with young adults who want to learn the language. Dispersed, isolated elders can be connected by phone to teach others the language.

Stage 7: Cultural interaction in Xish primarily involving the community – based older generation. (Mobilizing fluent speakers)

Strategy: This stage involves:

- Encouraging Elders and other fluent speakers to speak the indigenous language with the children, grandchildren, and other young people.
- Encouraging Elders and speakers to teach the indigenous language in formal and informal settings, and providing them with skills to help them to do so. “Language Nests” should be established where children are immersed in their indigenous language.
- Encouraging people who understand the indigenous language to start speaking the language.

Stage 6: The intergenerational and demographically concentrated home-family-neighbourhood: the basis of mother tongue transmission (Intergenerational Transmission of the language).

Strategy: Fishman (1991) regards this stage as very important as he notes, “if this stage is not satisfied, all else can amount to little more than biding time”. The stage is related to promoting the use of the language in the community, increased usage of the indigenous language in everyday life and in public gathering can help tremendously with the transmission of the language from generation to generation. Places in community

where the language is encouraged, protected, and used exclusively should be developed. More young parents should be encouraged to speak the indigenous language in home with and around their young children.

Stage 5: Schools for literacy acquisition, for the old and the young, and not in lieu of compulsory education. (Teaching the indigenous language in the school)

Strategy: This stage involves education programmes. Literacy in minority language should be offered. Voluntary programmes in the school and other community institutions should be offered to improve the prestige and use of the language. Language should be used in local government functions, especially social services. Special local efforts should be recognized through the giving of awards. Language programmes in the school should include:

- Early childhood programmes i.e. language nests. Linguists have found that learning a language is easier for children between infancy and the teen years.
- Language immersion programmes. Immersion programmes for school – age children are modelled on the advantages of maximum exposure to the language.

The benefits associated with immersion programmes include the following:

- a. It leads to excellent listening and speaking skills in the language.
- b. It enhances academic development.
- c. It improves self-esteem and cultural pride.

There are several factors that are suggested to ensure the success of Second Language Programmes which includes the following:

- Sufficient instruction at primary and elementary level.

- Funding, teaching, curriculum and provision of material resources.
- Improved quality of instruction and increased length of exposure to the language at all levels.

Stage 4b. Public schools for Xish children, offering some instruction via Xish curricular and staffing control.

Stage 4a. School in lieu of compulsory education and substantially under Xish curricular and staffing control.

Strategy: (stages 4a. & 4b.). The minority language is required in elementary schools, and it is important to teach “academic” subject matter in it rather than teaching it as a second language. Two-way bilingual programmes, where appropriate should be developed, where non – speaking elementary students learn the indigenous language and speakers learn a national language.

There is need to develop indigenous language textbooks to teach literacy and academic subject matter content, teaching reading and writing and higher level language skills.

Stage 3. The local/regional (i.e. non neighbourhood) work sphere, both among Xmen and among Ymen.

Strategy: Language should be promoted by making it the language of work used through the community. Vocabulary should be developed so that workers in office could do their day-day work using their indigenous language.

Stage 2. Local/regional mass media and government services

Strategy: Use of written form of language for government and business dealings/ records should be promoted. Indigenous language newsletters, newspapers, radio stations and television stations should also be promoted.

Stage 1. Education, work sphere, mass media and government operations at higher and nationwide levels.

Strategy: College subject matter classes in the language should be taught. An indigenous language oral and literature should be developed through dramatic presentations and publications. Tribal/national awards should also be given for indigenous language publications and other notable efforts to promote indigenous languages.

Darqueness (n.d.) claims that when considering possible strategies of language revitalization based on the GIDS, it is important to realize that the reversal of language shift can best be achieved by a step-step approach whereby it is hard to reach a higher stage without tackling the previous stage. The most prominent stage is stage 6, which represents mother - tongue continuity. For Fishman, stages 8 to 5 are the 'minimal basis' for RLS. It depends on the readiness of the endangered language community whether these stages will be reached and whether it will be possible to establish such a diglossic situation in which the endangered minority (Xish) controls certain more traditional language domains and the majority language (Yish) keeps control of more modern domains such as new media. To his description of stages 4 to 1, Fishman adds caveats. His confidence in schools (especially of type 4b) as actors in RLS process is not particularly great. Fishman convincingly argues that there are limitations to school effectiveness in reversing language shift. According to Fishman, schools can only

contribute positively to the situation of an endangered language when this language is (to be) intergenerationally embedded in the language community (cf. stage 6 of the GIDS). Fishman further notes that either getting to or aiming for stages 3, 2 and 1 is by no means obvious. He argues that the energy put in aiming at stages 3 to 1 should not be spent at the cost of efforts put on trying to establish a firm basis of intergenerational mother tongue continuity in the family and its close surroundings (stage 6), which clearly provide the key to language revitalization.

This study observes the importance of the mother tongue transmission as portrayed in Fishman's stage six on the GIDS. However, the study argues that this should not be regarded as the most important of all the stages but that stages 8, 7, and 6 should be categorized at the same level. Strategies in these stages provide the foundations for fluency in the language at community, neighbourhood and family. Once fluency is achieved then higher levels of revitalization (stages 5 to 1) should be embarked on. This view is shared by Anonby (2003) who warns against relying on education by going immediately to higher stages of Fishman's model – stages 4 and 5 - which have to do with education before addressing the needs of the lower foundational stages that have to do with family, neighbourhood and community.

Fishman's (1991) theory has GIDS which offer the opportunity to work out possible strategies based on the position by that language minority on the GIDS. This justified the use of the theory in the present study. The majority of the Llomwe are falling under stage 7 of GIDS. Stage 7 on GIDS is a situation in which only adults beyond child bearing

age speak the language. This is according to studies conducted on the Llomwe (Soka, 1975; Boeder, 1984; Kayambazinhu, 1989; Matiki, 1996) which showed that Ellomwe was mostly spoken by elderly people only.

The present study wanted to resolve the research argument as to whether the strategies used by the MWA were contained in Fishman (1991) theory of RLS. The theory was therefore very useful in the description of the strategies established by MWA in the revival of Ellomwe and also in the discussion of the results, conclusions and recommendations. The other justification for using Fishman's (1991) theory is the fact that many researchers have referred to Fishman's RLS approach in their case studies. This has made the theory to be prominent in the revival of endangered languages. However, the theory has faced several criticisms.

Hornberger and King (2001:186) criticize the apparently unquestionable position of stage 6 in the GIDS and argue that the intergenerational transmission of the endangered language within the nucleus of the family is not the only short-term mechanism needed for an endangered minority language to survive. Clyne (2001:388) and Strubell (2001:261)) have also questioned the sequencing of the GIDS stages and in particular the weight on stage 6. Both authors refer to the under -estimated importance of, for example, (new) media in the RLS process as depicted by Fishman.

The theory is also criticized for ignoring the importance of socio – economic mobility as a factor that influences the life cycle of an endangered language (Clyne, 2001;

Evans,2000;Strubell,2001). The ethno-history of the Llomwe has indicated socio-economic factors as also contributing to Ellomwe shift.

Darqueness (n.d.) quoting Grin & Vaillancourt (1997) recognizes that especially the economic revaluation of the minority language could play a decisive role in overcoming the everyday situation in many language minorities in which parents, while still identifying themselves strongly with the language minority, stop using the endangered language and start using the majority language with the children when they no longer experience a socio-economic value attached to the endangered language.

Evans (2000:298) argues,

It might therefore well be the case that endangered language environments supply creates demand rather than its axiomatic converse. As a consequence, language minorities interested in reversing language shift should at least devote as much attention to the active quest for family –external mechanisms or devices that could trigger an increased use of the endangered language as to its intergenerational transmission within the intimate nucleus of the family and its close surroundings.

Fishman (2001) himself in “Can threatened languages be saved” argues that any RLS theory must realize that many languages (not all, as some claim) function across several stages simultaneously, some even stage – jump and develop a pattern that ignores a particular stage and that stages are linear but human lives and societal functioning are not. Researchers are therefore invited to critically apply the RLS theory to language minorities familiar to them. The study finds this as a turn around by Fishman who now agrees that the stages on the GIDS cannot be followed sequentially.

The study used Fishman (1991) reversal of language shift theory as the major theory in guiding its conduct. The theory has been observed to be the first major theory to be used in the revival of language shift and the literature review has shown that it is still the major theory in the revival of world languages such as Hebrew in Israel, Maori in New Zealand and the Aboriginal languages of Australia.

2.2.5 Hinton (2001) RLS Model

Hinton (2001) RLS model has 9 steps to be followed in the reversal of language shift. The steps are not necessarily to be followed sequentially and some may happen simultaneously. The following is the model by Hinton (2001). There are 9 steps and actions to be taken at every language situation.

Steps	Action
Step 1	Language assessment and planning: Find out what the linguistic situation is in the community. How many speakers are there? What are their ages? What other resources are available on the language? What are the attitudes of speakers and non-speakers toward language revitalization? What are realistic goals for language revitalization in this community?
Step 2	If the language has no speakers: Use available materials to reconstruct the language and develop language pedagogy.
Step 3	If the language has only elderly speakers: Document the language of the elderly speakers. (This may also take place at the same time as other steps).
Step 4	Develop a second-language learning programme for adults. These professional-age and parent-age adult second-language learners will be important leaders in later steps.
Step 5	Redevelop or enhance cultural practices that support and encourage use of endangered language at home and in public by first- and second-language speakers.

Step 6	Develop intensive second-language programmes for children, preferably with a component in the schools. When possible, use the endangered language as the language of instruction.
Step 7	Use the language at home as the primary language of communication, so that it becomes the first language of young children. Develop classes and support groups for parents to assist them in the transition.
Step 8	Expand the use of the indigenous language into broader local domains, including community, government, media, local commerce, and so on.
Step 9	Where possible, expand the language domains outside of the local community and into the broader population to promote the language as one of wider communication, regional or national government.

The research study used Hinton (2001) model alongside Fishman (1991) theory on reversal of language shift. Hinton (2001) model has been commended as it helps in the need to understand the language environment from which communities come (Dundon, 2004:6). It is also commended because her steps are not to be followed sequentially as some of the steps may happen simultaneously. This is the major difference to Fishman (1991) theory which insists that a step by step approach should be followed in tackling reversal of language shift, i.e. a higher stage cannot be reached without first tackling the previous stage. The present study finds that Hinton's (2001) theory more useful when analyzing the strategies used by MWA as they do not follow the sequence put forward by Fishman (1991) theory.

The present study used Hinton (2001) in describing the strategies used by MWA in the revival of Ellomwe, and in the discussion of results, conclusions and recommendations. The theory accommodates the revival of Ellomwe using the higher domains of stages in

language revival without necessarily meeting the requirements of stage six in Fishman (1991) strategies which is the mother tongue transmission. Studies on Ellomwe have established that the majority of the Llomwe have not fulfilled stage 6 of Fishman's (1991) theory as the majority of the youth have shifted to other languages (Kayambazinthu, 1989; Matiki, 1996).

The present study found it justifiable to use Fishman (1991) and Hinton (2001) theories as both of them have strategies which are to be applied at every stage of the language situation. Fishman (1991) theory insists that a step by step approach in the reversal of language shift has to be followed whereas Hinton (2001) theory gives flexibility as regards to the steps to be approached first in the reversal of language shift. The difference in the approach to the application of the strategies between the two theories was found to be necessary in the analysis and discussion of the strategies used by the MWA in the revival of Ellomwe.

2.3 Summary

The literature review and theoretical framework have discussed issues relating to language shift and language revival. These issues form the basis of the study and will help in the analysis and discussion of results. The literature review has shown that there are several causes of language shift. The main reasons have been cited as socio-economic, political and cultural. Ellomwe language shift has been shown to have started immediately the Llomwe entered the country. They shifted to other languages through intermarriages, for purposes of business, employment and fear of ridicule and

persecution. The Llomwe did not see any economic benefits arising from their language. The political situation in Malawi did not promote minority languages including Ellomwe. The literature has also shown that Ellomwe is mostly spoken by elderly people whereas the young have shifted to other languages. However, the Llomwe have shown willingness to learn and speak their language. Ellomwe revival is being facilitated by the formation of MWA which is a socio-cultural organization for the Allomwe. The theoretical framework has discussed five theories on reversal of language shift namely: the Causality – base perspective, the Process – based Perspective, Strubell’s Catherine wheel, Fishman’s Reversal of Language Shift and Hinton’s Model on Reversal of Language Shift. Fishman (1991) Reversal of Language Shift theory and Hinton (2001) Model on Reversal of Language Shift have been presented as the major theories guiding the present study. Fishman theory has a Graded Intergenerational Disruption Scale which has 8 stages of language situation and the strategies to be used in the revival of the language at each stage. Hinton Model has nine stages of language reversal which can be followed using any order.

CHAPTER 3

METHODOLOGY

3.0 Introduction and overview

The purpose of the research study was to investigate the strategies the Mulhako wa Alhomwe (MWA) is using to revive Ellomwe. The research study was expected to fulfil the objectives to find out the role of MWA in revival of Ellomwe, to describe the strategies which were put in place to revive Ellomwe, and to discuss the successes and challenges faced by MWA in the implementation of the strategies used to revive Ellomwe. The research design used in the study was that of the mixed approach.

3.1 The approach

The study adopted a mixed approach of qualitative and quantitative research. The qualitative method was chosen because the study was a case study. It therefore helped the researcher to understand people in terms of their own definition of the world (Mouton, 2001). By utilizing the qualitative method, an attempt was made to find answers to the research questions. The qualitative method also helped in the analysis of the strategies in relation to the revived languages of Hebrew, Maori, Aboriginal languages of Australia and Cingoni in order to determine their practicability.

The quantitative method was used in quantifying the responses of the participants and in the tabulation of the outcome in tables for easy understanding. The quantitative approach also provided percentage computations of the responses from MWA organization and the beneficiaries on the strategies they are using to revive Ellomwe. The percentages determined the strategies used in order of application, the various roles played by the respondents to the interviews and the major successes and challenges faced in the implementation of the strategies.

3.2 Research techniques

3.2.1 Sampling

The research site in the study was the Lunzu/ Lirangwe MWA Zone with the strategies drawn from the committees of MWA. The committees involved were the Lunzu/ Lirangwe Zone committee, the Blantyre District Committee and MWA Secretariat. 50 participants in the study were drawn from the Llomwe ethnic group. This was done purposively as the research study was aimed at describing the strategies used by the MWA. It was important to involve Llomwes only and in terms of ethnicity, 100 percent of the participants were Llomwe.

Data was collected from MWA Executive Committees of the Lunzu/Lirangwe Zone, Blantyre District and the Secretariat. The Lunzu/Lirangwe Zone and Blantyre District (Committee) were selected because the areas are known to be ethno – linguistically Llomwe. This was justified by the population census of 1921, 1926, 1931, and 1945 which indicated the presence of the Llomwe in Blantyre district (Chirwa, 1994 quoting

the Nyasaland protectorate population census reports). In the reports it is claimed that Blantyre had 33,236 Llomwes in 1921; 11,236 in 1926; 12,542 in 1931 and 19,166 in 1945. The reason given for the decline of the Llomwe population between 1921 and 1926 was the policy of the Nyasaland administrators who welcomed the immigrants as labourers but not as settlers. Chirwa (1994:542) argues, “Unfortunately, most of them were not interested in entering Nyasaland as temporary wage workers.” The study argues that some of the Llomwe still managed to settle in Nyasaland including Blantyre which gave rise to the present Llomwe population in the area under study. Boeder (1984) also argues that in 1859, David Livingstone reported finding a ‘Manguru’ village called Matora at the confluence of the Lirangwe and Shire Rivers near Nkula Falls. This is part of the area covering MWA Lunzu/Lirangwe Zone. The study was, therefore, justified to use the area as a case study in the research study.

Furthermore, the Language Mapping Survey for Central and Southern Malawi (CLS, 2008) locates the area of Chief Kunthembwe which is also covered by the study as having Llomwe speakers. This justifies the presence of the Llomwe in Blantyre in contemporary times. The present study also finds the establishment of a MWA Zone in the Lunzu/Lirangwe Zone as a justification of the presence of the Llomwe in the area. The majority of the Llomwe covered in the study had shifted to Chichewa, a dominant language spoken in the area of study. However, the majority of the Llomwe in this area of study were willing to learn and speak their language. The study was justified to also include MWA Secretariat as it is responsible for the day to day running of the

organization and in coordinating the implementation of the strategies in all the zones of the organization.

All the research participants were selected using a purposive sampling course of the interviews. Paton (1990) commends the use of the research sample which is purposeful as it is good in selecting information rich - cases.

3.2.2 Study Population

The study interviewed 50 participants who were drawn out of the total population of 117 in the target group. The target group had 10 members in the Lunzu/Lirangwe MWA Zone Committee, 10 members in the Blantyre District MWA Committee, 1 member responsible for running Secretarial affairs at MWA Secretariat, 35 active participants to MWA Lunzu/Lirangwe zonal meetings, 36 pupils in standard 5 to 7 at Lunzu Primary School and 25 students in form 1 and 3 at Lunzu Secondary School. Out of this total population, the study interviewed 8 participants drawn from the Lunzu/ Lirangwe MWA Zone Committee, 6 participants from MWA Blantyre District Committee, MWA Secretariat which asked for a questionnaire (thereby regarded as 1 participant), 5 adult beneficiaries to the strategies used by MWA at the Lunzu/Lirangwe Zone, 14 beneficiaries to the strategies drawn from Lunzu primary school and 16 beneficiaries from Lunzu Secondary school. The primary and secondary schools were purposively selected because they fall within the area under study and the children interviewed came from within the Lunzu/Lirangwe Zone and Blantyre District. The participants from the two schools and the adult beneficiaries from the Lunzu/Lirangwe Zone were also

sampled by looking at their accessibility bearing in mind the time and the instruments needed for data collection. All the participants belonged to the Llomwe ethnic group in order to get appropriate data in the strategies used to revive Ellomwe. They also claimed to be members of MWA. The Lunzu/Lirangwe Zone is structured in a way that all the Llomwe in the area are automatic members of MWA. An Executive Committee is elected from the active members every year with the possibility of re- election. A total of 10 elected officials run the day to day issues relating to the members of MWA at the zone level. The officials comprise the Chairperson, Vice Chairperson, Secretary, Vice Secretary, Treasure, Vice Treasurer and four committee members. During the study, a producer and presenter of Ellomwe News at Malawi Broadcasting Corporation was interviewed (Appendix 4) as a follow up to one of the strategies presented by MWA.

3.2.3 Data Collection

Data from the MWA Executive Committee members (Appendix 2), the beneficiaries to the strategies used by the MWA (Appendix 3), and the producer of Ellomwe news at MBC 1 (Appendix 4) were collected using Interview guide questions. There was a lot of interaction between the researcher and the respondents. Responses from the participants were recorded in a notebook and were analysed in order to quantify them in relation to the interview guide questions. Data from the MWA Secretariat was obtained using a written socio-linguistic questionnaire (Appendix 1). All the data from the participants was collected by the researcher. The questionnaire and interview guide questions were designed to get in the first place general information concerning the personal circumstances of the respondents – age, ethnicity, place of birth, generation level, level of

education, position in MWA and period served in the committee. It was also designed to match with the objectives of the study. Interactive interviews were conducted with children and adults aged between 9 and 65 years drawn from the Lunzu/ Lirangwe Zone MWA committee, Blantyre District MWA committee and the producer of Ellomwe News at MBC Radio 1. The interviews were conducted in Chichewa and English which are the official languages for Malawi. The participants were visited in their places of residence and institutions of learning as was the case with students except for MWA Secretariat who asked for a questionnaire to be sent to them by email.

MWA Committee members and the Secretariat provided their roles in the revival of Ellomwe, the strategies used to revive Ellomwe and the successes and challenges encountered in implementing the strategies. The beneficiaries assisted the research study in determining the effectiveness of the strategies used to revive Ellomwe. They assisted in describing the strategies used in the revival of Ellomwe and the level of successes and challenges faced in the revival process. The data collected was discussed and analyzed using the two theories of Fishman (1991) and Hinton (2001) which guided the research study.

3.2.4 Data Analysis

All the data collected from the interviews was edited, coded and qualitatively and quantitatively analyzed. The quantitative analysis involved presenting data in an efficient and meaningful summary form through frequency distribution tables (frequency distribution shows the number and percentage of people or items which fall in different

categories). Although, this research study was basically qualitative, this method of data collection was included because some of the data could not be easily explained qualitatively. During the interviews, the researcher used a questionnaire which was prepared in advance. The responses from the participants made the researcher to add supplementary questions or restructure some of the questions and even include an activity which was not planned in the first place. A very good example was the involvement of the producer and presenter of Ellomwe news on MBC Radio in the process of the interviews when one of the strategies was related to the news bulletins presented by the radio. This interview had a great effect as it showed that the data collected from MWA was reliable and valid. The restructuring of the research questions during the data collection process is supported by Rubin and Rubin (1995:226-227) as quoted by Mouton (2001:198). They describe it as follows:

Data analysis begins while the interviews are still underway. This preliminary analysis tells you how to redesign your questions to focus in on central themes as you continue interviewing. After the interviewing is complete, you begin a more detailed and fine-grained analysis of what your conversational partners told you. In this formal analysis, you discover additional themes and concepts and build toward an overall explanation. To begin the final data analysis, put into one category all the material from all your interviews that speak to one theme or concept. Compare material within the categories to look for variations and nuances in meaning. Compare across the categories to discover connections between themes. The goal is to integrate the themes and concepts into a theory that offers an accurate, detailed, yet subtle interpretation of your research arena. The analysis is complete when you feel that you can share with others what your interpretation means for policymaking, for theory, and for understanding the social and political world.

In the present study the analysis was aimed at understanding the social world as presented by the MWA in the strategies they are using to revive Ellomwe. Creswell (1998) also notes that qualitative analysis of data involves three procedures: descriptive detail (in which the researcher describes what he/she has seen), classification (in which the qualitative information is taken apart looking for categories, themes and dimensions) and interpretation (which involves making sense of the data and the strategies gathered in the study). Creswell's procedures were also used to guide the conduct of the study.

3.2.5 Limitations of study

The first limitation was that it was difficult to get MWA officials as they did not have a Secretariat with a physical address from which the researcher could have easily collected the names. This problem was overcome by first of all targeting the Lunzu/Lirangwe Zone officials whom the researcher knew and it was from them that the contacts of the other executive members including the secretariat were obtained. The research study, in the original plan, had included an interview with the founder of MWA organization, the former president of Malawi, Professor Bingu wa Mutharika. The researcher had sought to find out the reasons for the establishment of the organization from the founder himself. However, he died away before the interview was conducted. It must be observed that the sudden demise of the founder did not compromise data collected in the study as most of his speeches including reasons for the formation of MWA are well documented by MWA Secretariat.

3.2.6 Ethical Issues

A number of ethical considerations were taken into account when collecting data. These included capturing the responses of the participants without indicating the names of the responders for confidentiality and also making the data collection sessions convenient to the participants available free time. No money was offered to the participants during the interviews. The participants were therefore not influenced in any way to give a particular response.

CHAPTER 4

RESULTS AND DISCUSSION

4.0 Introduction

This chapter will discuss the results of the research study in view of the research aim and objectives. It provides the demographic characteristics of respondents, information on when the MWA was formed, who formed it, why it was formed, what its role is and the role of the respondents in the revival of Ellomwe. The chapter will also discuss the objectives of the study which were to find out the role of MWA in the revival of Ellomwe, to describe the strategies which have been established to revive Ellomwe and to discuss the successes and challenges faced by MWA in the implementation of the strategies used to revive Ellomwe. The practicability of the strategies used by MWA in relation to some of the revived languages in the world will also be examined.

4.1 Demographic Characteristics Of Respondents

The study obtained the following demographic characteristics of the respondents: -age, sex, ethnicity, place of birth, generation level, level of education, position in MWA and period served in the organization as presented in Table 1. The demographic characteristics formed part of the questions in the interview guide and questionnaire for all the respondents. Each of the demographic characteristics provided useful information

in the analysis of the strategies used to revive Ellomwe as provided in the discussion below.

Table 1: Summary of Demographic characteristics

Category	Male	Female	Total Number	Percentage
1. Age				
18 years and below	11	19	30	60%
19 – 26 years	0	0	0	0%
Above 27 years	12	8	20	40%
2. Sex				
Male	23		23	46%
Female		27	27	54%
3. Population				
Llomwe ethnic group	23	27	50	100%
4. Place of Birth				
Llomwe Belt	20	14	34	68%
Outside Llomwe Belt	3	13	16	32%
5. Level of Education				
Above Malawi School Certificate of Education (MSCE)	2	0	2	4%
Malawi School Certificate of Education (MSCE)	2	2	4	8%
Junior Certificate of Education (JCE)	13	12	25	50%
Primary School Leaving Certificate of Education (PLCE)	6	13	19	38%
6a. Position in Mulhako wa Alhomwe				
Secretariat	1		1	2%
Executive Committee	8	6	14	28%
Beneficiaries	14	21	35	70%

4.1.1 Age

The participants' ages ranged from 9 to 65 years. Participants with ages ranging from 9 to 18 were pupils drawn from a primary and a secondary school and these were beneficiaries to the strategies put in place by the MWA organization. 20 participants with ages ranging from 27 to 65 years were committee members, a secretariat staff member and beneficiaries to the strategies put in place by MWA. The age groups were important in determining Ellomwe use by the participants. Studies on Ellomwe which were conducted in various places in the Llomwe belt showed that Ellomwe was spoken by the elderly people and that the majority of the young people were speaking the languages of the people among whom they settled.

4.1.2 Sex

Among the participants, 27 were females and 23 were males. Participants from Primary School were 14. The secondary school had 16 participants. Participants comprising 8 males and 6 females were drawn from the MWA committees. Other participants were a male member from the Secretariat, 3 males and 2 females who were beneficiaries to the strategies put in place by the MWA at the zone level. Sex guided the study in determining the mobility from home. In traditional societies, it is men who mostly work outside the home and thereby likely to become bilingual or shift to other languages than women who are usually confined at home. Troika (1982) argues that women are mostly monolingual as they do not encounter other languages as much as men. However, it must be observed that the participants to this study were identified from the Lunzu/Lirangwe MWA Zone

which is an area outside what is claimed as the Llomwe belt (Thyolo, Mulanje, Phalombe, and Chiradzulu districts).

4.1.3 Population

The study had a population of 50 participants from the Llomwe ethnic group. It was important to involve Llomwe's only as the study was looking at the strategies used in the revival of Ellomwe by the MWA, a cultural organization for the Llomwe.

4.1.4 Place of birth

In the study, place of birth helped to determine the language the participants were exposed to. This gives information on the environment a respondent originated from and can guide the researcher as to the likely language to have influenced the respondent. Participants born in the Llomwe belt districts of Mulanje, Phalombe, Chiradzulu and Thyolo were likely to have been exposed to Ellomwe where as those who were born outside the Llomwe belt were affected by other languages other than Ellomwe. These are the participants who ended up shifting to other languages. In the study 34 participants indicated that they were born in the Llomwe belt. This number included all the MWA officials, secretariat and adult beneficiaries. 16 participants indicated that they were born outside the Llomwe belt. All these were young beneficiaries to the strategies used by the MWA.

4.1.5 Generation level

Generation level assists when looking at language use in relation to participants' generation level bearing in mind to studies which showed that the majority of the young Llomwe had shifted to other languages such as Chichewa and Ciyawo (Soka 1975; Boeder, 1984; Kayambazinthu, 1989; Matiki, 1996). However, information on generation level proved difficult to get as all the participants claimed that they were not aware of their generation level. The reason given was the loss in touch of the participants with their lineage from their ancestors to the present day. The study, therefore, did not get the generation level of the participants. This gives the reason for the exclusion of Generation level in Table 1.

4.1.6 Level of Education

Level of education plays an important part in language shift situations (Fishman, 1966). People who are educated are likely to leave their home to other places in search of employment thereby interacting with people of other ethnic groups. The study established that 2 participants had a qualification above MSCE, 4 were at MSCE level, 25 were at the Junior Certificate level, and 19 were at the Primary school level.

4.1.7 Position in Mulhako wa Alhomwe and period served at the position

The study found out that all the participants had various positions in MWA including ordinary membership. This showed that they were the right people to be involved in the research study. The study was a case study of MWA on the strategies the organization is using to revive Ellomwe. It was; therefore, appropriate to involve people belonging to the

grouping. All the participants also indicated that they had been members since the formation of the organization in 2008. Similarly, the period served at the position assisted the study in determining the reliability of the information given.

4.2 The Mulhako wa Alhomwe organization

4.2.1 Formation

MWA was officially launched on 25th October, 2008. The headquarters of the organization was established at Chonde in Mulanje District. The launch of MWA marked a renaissance of a culture that was dying a slow and painful death (info@mulhakowaalhomwe.org). The study observed that 34 respondents indicated that MWA was formed in 2008. 16 respondents claimed that they were not so sure. The study, therefore, justified the establishment of the organization as 25th October, 2008. The organization was formed by the late President of Malawi, Bingu wa Mutharika. Addressing people at the launch of the organization the Patron said, “MWA is non-political, it is about promoting the Allomwe cultural and traditional values including our language” (info@mulhakowaalhomwe.org). All the 50 participants indicated that it was Bingu wa Mutharika who formed it and was the first patron of the organization.

The respondents were answering question 1 and 2 in the questionnaire and interview guide for the secretariat and Executive Committee respectively and also question 5 in the interview guide for the beneficiaries to the strategies used in Ellomwe revival.

4.2.2 Aims

MWA aims at ensuring the transmission of Ellomwe and Llomwe culture from the present generation to the next. It argues that there is a sense of urgency of capturing the knowledge of elders and language speakers in their role as living libraries, in many areas of southern Malawi. The participants responding to question 3 in the questionnaire for the Secretariat and the Executive Committee provided several reasons for the formation of the organization. The questions were also extended to the beneficiaries as they showed that they had some knowledge about the MWA. The reasons given were as follow

1. To unite Llomwe people by promoting awareness among them to rediscover their roots and maintain their cultural identity.
2. To develop, promote and preserve the culture, customs and traditions as a means of contributing to the social and cultural development of Malawi.
3. To promote Ellomwe language and ensure that all Llomwe people including children and youth, understand and write their mother tongue.
4. To write, revive and preserve the authentic and unbiased history of the Llomwe people with a view to enhancing the awareness, knowledge, understanding and appreciation of the Llomwe origins, roots and heritage.
5. To assist the government of Malawi in developing and preserving culture and traditions of this country, and to co-operate with other tribes in Malawi and elsewhere in the preservations of African cultures, traditions and heritage.
- 6 To do all other things which the Association can lawfully do in furtherance of the above aims and objectives.

When asked about reasons for the formation of MWA, all the participants claimed that the first four above were the ones aimed at the formation of MWA. Reasons number 5 and 6 above were familiar with the Secretariat.

4.3.1 The role of the Mulhako wa Alhomwe in the revival of Ellomwe

A question on the role of MWA was included in the questionnaire for the Secretariat and interview guide for MWA Executive Committee members. It was found that MWA played the following roles as presented in table 2:-

Table 2: Role of Mulhako wa Alhomwe in revival of Ellomwe

Role	Number of Participants	
Revive Ellomwe culture and language	50	100%
Expose Llomwe children and people from other countries to the ethnic customs (dance, drumming, storytelling, poetry, tribal history, arts and crafts) as a means of promoting self-esteem, creativity and preservation of the Llomwe tribal customs.	50	100%
Encourage all Llomwe people including children and youth understand and write their mother tongue in their particular dialect.	43	86%
Organize an annual festivity where the Llomwe come together to celebrate the formation of their organization and show off their culture, traditions and language.	50	100%
Organize activities aimed at promoting Ellomwe culture including language in all the zones.	20	40%

The data on the roles of MWA in the revival of Ellomwe was collected from the Secretariat, Executive Committee members and the Beneficiaries to the strategies used by MWA in the revival of Ellomwe. This was in response to Question 4 in the questionnaire for the Secretariat and the Executive Committee and Question 7 in the interview guide questions for the beneficiaries to the strategies used by the MWA. Five roles were observed by the study. It was established that the major role for the organization was to revive Ellomwe culture and language. All the participants drawn from the Secretariat and MWA Executive Committee indicated that this was a major role of MWA in the revival of Ellomwe.

The other role was to expose Llomwe children and also people from other ethnic groups and countries to the ethnic customs of the Llomwe which include dance, drumming, storytelling, poetry, tribal history, arts and crafts, as a means of promoting self-esteem, creativity and preservation of Llomwe tribal customs. This role was also common among all the 50 participants taking part in the study.

MWA has also the role of encouraging all Llomwe people including children and youth understand and write their mother tongue in their particular Ellomwe dialect. It was observed that 43 out of the 50 participants mentioned this role of MWA. The participants who did not mention this role were 4 boys and 3 girls drawn from the primary school. The beneficiaries were answering question 11 on the interview guide questions.

The other role of MWA is organizing an annual celebration where the Llomwe come together to celebrate the formation of their organization and show off their culture,

traditions and language. This role is delegated to the Secretariat which co-ordinates the organization of the annual festival which is held at Chonde in Mulanje district which is the headquarters of the organization. All the 50 participants mentioned this as one of the roles of MWA in the revival of Ellomwe. However, out of the 50 participants interviewed only 21 claimed to have attended the annual festival. The 29 participants who did not attend MWA celebrations were all under the age of 18. They claimed that their parents did not take them to MWA celebrations.

The fifth role of MWA is to organize activities aimed at promoting Ellomwe culture including language in all the Zones. This role is delegated to the Zone committee. 20 out of the 50 participants mentioned this role. The 20 included all the committee members, a Secretariat staff member and 5 beneficiaries who were 2 females and 3 males over the age of 27. The Zone is regarded as the most important in the revival of Ellomwe as it is the level at which the majority of the Llomwe are found. The responses from the participants were a follow up question to question five on the interview guide for the beneficiaries which asked them if they knew the MWA.

The study observed that the role of MWA in reviving Ellomwe culture and language was the most important. Previous studies on the Llomwe have shown that the majority of them had shifted to the dominant languages in the areas they settled in Malawi (Boeder, 1984; Kayambazinthu, 1989/90; Matiki, 1996/97). The Llomwe became part of the communities in the lands of their settlements and this led to language shift. Kaplan (1991) observes, "Language is a shared communal good and it cannot exist without

communication and a community.” The study also observed that for MWA to achieve the role, it had to establish strategies which would make the Llomwe start speaking and writing their language, Ellomwe.

The role of exposing the Llomwe children to their ethnic customs as a means of promoting self-esteem, the roles of encouraging all the Llomwe including children and youth to understand and write in their mother tongue and the role of organizing activities aimed at promoting Llomwe culture including Ellomwe in all the Zones were observed by the study to promote the revival of Ellomwe. The study recommends that while the Allomwe are encouraged to write in their mother tongue in their particular Ellomwe dialect, they should choose one dialect and standardize it, or alternatively work out a polylectal dialect. Studies have shown that the Llomwe dialects originated from places the Llomwe settled after leaving their original home in Mozambique (Soka, 1975; Boeder, 1984). The study takes Kishindo’s (1995) argument that a dialect is a socio-political rather than a linguistically useful term to be of great importance in the situation of an ethnic group such as the Llomwe. MWA should therefore play a role in the choosing of a dialect to be standardized or work out a polylectal dialect. The dialect should be standardized following *Ellomwe Orthographic Rules* (Center for Language Studies, 2013) which are already in place. The study also recommends the use of the Ellomwe Bible which is being translated using the *Ellomwe Orthographic Rules*. As the various Ellomwe dialects are not mutually intelligible, this could eventually lead to a unified Ellomwe spoken and understood by all the Llomwe. The role of arranging a festivity in order to celebrate the formation of MWA Organization and show off their

culture, traditions and language was found by the study not to actually promote the revival of Ellomwe. The researcher to the study observed through the state owned television station, Malawi Broadcasting Corporation (M.B.C.) television that the majority of the Llomwe attending the festivities including the first patron of the organization, the late President of the Republic of Malawi, Bingu wa Mutharika, were communicating in Chichewa in addressing the people present at the celebrations. This could be an indication that Bingu wa Mutharika did not know Ellomwe well enough and that the gatherings were political with little interest in developing the language. The study also observed that some of the spellings on Ellomwe used by MWA were incorrect. For example, the word Llomwe was spelled Lhomwe. This could be a result of the organization's lack of awareness of developments in language matters that are coordinated by the Center for Language Studies of the University of Malawi.

4.4 Strategies used to revive Ellomwe

The study, among other things, aimed at describing the strategies which have been established to revive Ellomwe. The participants were responding to question 6 on the interview guide questions for the Executive committee and Question 11 on the interview guide questions for the beneficiaries. Six strategies among the ones put in place by MWA were identified as shown in the following table: -

Table 3 : Strategies used to revive Ellomwe

Strategy	Number of participants	Percentage
Parents to teach Ellomwe to their children	50	100%
Opening schools to teach Ellomwe	42	84%
Using Ellomwe on M.B.C. Radio 1 news to learn Ellomwe	33	66%
Use of Ellomwe as a mode of communication during Mulhako wa Allomwe meetings	20	40%
Opening a Ellomwe Radio station and Television station	6	12%
Establishing a Museum	1	2%

4.4.1 Strategy: Parents to teach Ellomwe to children in their homes

The data collected showed that all the 50 participants (100%) recommended that parents should teach the children Ellomwe in their homes. The study found that this was the most popular strategy as it was unanimously mentioned among MWA Executive Committee members and both the young and adult beneficiaries to the strategies. All the 50 participants indicated that the strategy was practiced by Llomwe parents and guardians. However, none of the 30 young beneficiaries drawn from the primary and secondary school claimed to speak the language fluently.

MWA encourages Llomwe parents to teach Ellomwe to their children in their homes as a strategy to revive Ellomwe. The children are taught names of household items and other things in Ellomwe. In implementing this strategy, the parents address their children in Ellomwe. The participants claimed that this strategy had assisted them to learn some Ellomwe words. There is no particular dialect which is favoured by MWA in the revival of Ellomwe but all the Llomwe should revive their Ellomwe dialects. Ellomwe has 17 dialects namely Amihavani, Amanyawa, Amaratha, Alikhuku, Amarevoni, Anahito, Amakuwa, Anyamwero, Amuhipiti, Ameeto, Akhokhola, Amihekani, Amalokotera, Ashirima, Anguru, Amarenje and Athakwani. The preference is to have all the dialects continue. The study established that the Llomwe parents were not actually teaching the language but words and phrases in the language. This was shown by the lack of fluency in all the 30(100%) young beneficiaries. This places the children as passive speakers (Rubin, 1999).

The study also established that the Llomwe parents in the Lunzu/Lirangwe Zone, being bilingual in nature with Chichewa as the dominant language were unable to fulfil completely stage 6 of Fishman(1991) RLS theory of the language situation. Fishman (1991) calls this stage the “Intergenerational Transmission of the language,” which is the basis of mother tongue transmission as Fishman (1991:339) argues, “All else can amount to little more than biding time if stage 6 is not satisfied.” However, the study established that the strategy of teaching children the ethnic language was contained in Fishman (1991) and Hinton (2001) RLS theories which guided the conduct of the study.

Fishman's (1991) RLS theory has placed the strategy in stage 7 of revitalization of language shift. Stage 7 is a language situation in which only elders speak the language. This was a situation the majority of the Llomwe were in as they shifted to other languages (Kayambazinthu, 1989; Matiki, 1996). Fishman calls this stage, "cultural interaction in Xish primarily involving the community based older generation. The strategy at this stage involves encouraging elders and other fluent speakers to speak the indigenous language with children, grandchildren, and other young people. Elders and speakers are to be encouraged to teach the indigenous language in formal and informal settings, and providing them with skills to help them to do so. People who understand the indigenous language should also be encouraged to start speaking the language as well. Fishman (1991) argues that people who understand an indigenous language learn the language quite quickly.

Hinton's (2001) RLS theory has placed the strategy of parents teaching the indigenous language to their children, in step number 5. Step number 5 of Hinton's (2001) RLS theory claims to, "redevelop and enhance cultural practices that support and encourage use of endangered language at home and in public by first – and – second language speakers." In the case of the Llomwe, the first language speakers are the elders who fluently speak the language. The second language speakers are the children and adults who shifted to other languages.

The claim by the young beneficiaries that they could read and understand Ellomwe words but could not speak the language fluently showed that the stage of mother tongue

transmission was not fully effective. Barness (1990) observes that the family plays a very important role in maintaining a language. Matiki (1996) also observes that one factor contributing to language shift is the family. All families under the study were bilingual with Chichewa dominating in the families. It was evident in Matiki's study that parents who were fluent in both Ellomwe and Chichewa preferred to talk to their children in Chichewa. The present study made similar observations as Matiki (1996) since the Lunzu/ Lirangwe zone is also a Chichewa dominant area. This was evidenced by lack of fluency on the part of the children involved in the study which is proof that the parents mostly used Chichewa when communicating to their Children. The children's knowledge of reading the Ellomwe vocabulary could have been influenced by the parents who were teaching the children the words in the language as was claimed by all the participants but could have also been influenced by the similarity of Bantu languages as both Ellomwe and Chichewa belong to the Bantu language family. The study therefore suggests that the children could have applied their knowledge of Chichewa in the pronunciation of Ellomwe vocabulary.

4.4.2 Strategy: Establishing schools to teach Ellomwe

In the study, one member of the Secretariat, all the 14 executive members, all the 5 adult beneficiaries and 22 young (12 females and 10 males) beneficiaries of MWA mentioned the strategy of opening schools to teach Ellomwe as an appropriate one to revive Ellomwe as Table 3 shows.

The strategy was aimed at opening schools in all MWA Zones and also establish a secondary school which was to teach Ellomwe to Llomwe children. The children and adults in the Zones were to be taught by voluntary teachers who were fluent speakers of Ellomwe. The schools to teach Ellomwe were to be conducted in the buildings of government primary schools when pupils in the schools knocked off. Llomwe children and adults were to attend the lessons in different classes. All the lessons were to take place at established times after normal school periods.

The first and only school to be operational was established at MWA headquarters at Chonde in Mulanje district. It was operational for two years and the beneficiaries were Llomwe children from the surrounding villages. The school stopped functioning after the death of the founder and patron, late President, Bingu wa Mutharika. Bingu wa Mutharika was the one financing the operations of the school. The strategy to open schools in all the Zones never materialized. The study established that this was a weakness on the part of the membership as they over relied on an individual. If there is to be success in the revival of Ellomwe, there should be collective ownership of all the activities of the organization, including the implementation of the strategies. The organization should also stop politicizing the implementation of the strategies as this might be felt by others as a means of advancing a political agenda.

Fishman (1991) and Hinton (2001) theories on RLS contains the opening of schools to teach an indigenous language as a strategy to revive an indigenous language. Fishman's (1991) RLS theory has put the strategy of opening indigenous schools in stage 5. Stage 5

states, “Schools for literacy acquisition, for the old and the young, and not in lieu of compulsory education.” The strategy is that the indigenous language should be taught in Schools. Education programmes are involved at this stage. Literacy in indigenous language has to be offered. Voluntary programmes in the school and other community institutions are to be promoted to improve the prestige and use of the language. It can be argued that the strategy of opening schools to teach Ellomwe is also covered in Fishman (1991) RLS theory. The common characteristics between the strategy by MWA and Fishman’s (1991) RLS theory are the establishment of schools to teach the indigenous language which was Ellomwe in the present study and the involvement of voluntary teachers which was also the case with MWA. However, the study observed that Fishman (1991) put the stage after the ‘mother tongue transmission’ which is stage 6 on the GIDS. This study observes that for the strategy to be successful, the Llomwe should promote intergenerational transmission of the mother tongue, an area which the Llomwe had not achieved so far as it was still found that the majority of the young generation had shifted to other languages (Kayambazinthu, 1989; Kishindo,1994;Matiki,1996). The study argues that intergenerational transmission cannot occur if the families raising these children do not use the target language.

Hinton (2001) put the strategy to open schools to teach an indigenous language in step 6 of her RLS theory. At stage 6, she states that intensive second language programmes for children should be developed, preferably with a component in schools. When possible, the endangered language should be used as the language of instruction. However, Matiki (1996:20) notes that

The language policy in education in Malawi has worked against the maintenance of Ellomwe as the language has never been used in schools either as a subject of study or as a medium of instruction. The educational system has promoted a shift to the dominant language, Chichewa, at the expense of minority languages, including Ellomwe.

The present study, therefore, recommends that the strategy to open schools to teach Ellomwe is the right one to be pursued by MWA. This could be achievable if MWA initiated the establishment of its own schools to teach Ellomwe. The study found that the strategy had some shortcomings. The task of identifying a fluent Ellomwe speaker to teach the language in a particular area was found to create problems in the revival of Ellomwe. The data collected from the participants showed that they belonged to different dialects depending on the particular area of the Llomwe belt they came from. However, the study observes that a school makes choices of what it is going to teach. The Ellomwe schools therefore cannot run away from making a choice on the dialects to be taught. The study also encourages the use of the *Ellomwe Orthography Rules* (CLS, 2013) in the production of literature to be taught in the schools and it is expected that this will eventually lead to all the Llomwe learning a unified writing in their Ellomwe dialects. The study further argues that educational pursuits should be embarked only after establishing the language at community level. This is consistent with Fishman's observation that efforts to maintain or revive a language can be nullified by racing too far ahead to levels that are not attainable (Fishman, 1991:111-114).

When asked on the ways to improve on the strategy, all the young participants showed interest to learn Ellomwe in the Ellomwe schools. The positive attitude of the young

participants towards their ethnic language was also shared by pupils who were interviewed in the socio-linguistic survey by the Centre for Language Studies, (1998) which was conducted in the districts of Thyolo, Mulanje and Phalombe.

4.4.3 Strategy of ‘Using Ellomwe News on MBC Radio 1 to learn new vocabulary in Ellomwe’

The strategy was claimed to be a useful tool in the revival of Ellomwe by all the adult participants to the survey and 13 of the 30 young beneficiaries (8 females and 5 males) as indicated in Table 3. The young beneficiaries, however, did not attend MWA meetings where the discussion of Ellomwe vocabulary from the Ellomwe news took place.

MWA encourages the members to listen to Ellomwe news on MBC and discuss any new vocabulary they come across or do not understand at the zone meetings. It was claimed that many Llomwes had learnt the language through this strategy. Chapita (2005:25) who carried a research study on the people of Namphungo village in Mulanje district, argues that,

The use of the language on the radio has improved the understanding abilities of the Llomwe. They can understand some words and their meanings. Non-speakers also claimed that they have known some words from the use of the language on the radio.

This also shows that the strategy was used by the Llomwe before the formation of MWA and that the organization just implemented a strategy which was already there. On the question of the dialect used in the Ellomwe news, the study interviewed a producer who was also an announcer of Ellomwe news at MBC Radio 1. He stated that when producing

the news he mixed Ellomwe words from extant Ellomwe dialects. He tried as much as possible to avoid Ellomwe words which were difficult to understand. The Khokhola dialect of Ellomwe was found to be the most difficult for the Llomwe of other dialects. As a result Khokhola words were avoided in the news. The advantage was that the Khokhola understood the other dialects very well. Murray (1932:96) observes that “among the large numbers of immigrant labourers, who formerly worked for some months of the year on plantations in this country (Nyasaland), were occasionally found small parties, whose speech differed so definitely from that of the bulk of their fellows that interpretation became a considerable difficulty, and gave rise to the sage dictum ‘the Nguru don’t know their own language.’” This evidence informs the study that there is a high possibility that some of the Ellomwe dialects are difficult to understand. The Ellomwe news was broadcast everyday on MBC Radio 1 at 3 o’clock in the afternoon which was the time the MWA members were usually conducting their meetings. The news was translated from English and Chichewa. However, the study observed that mixing of Ellomwe words from the available dialects could not be an effective tool to achieve the revival of Ellomwe by using the news bulletins as this only enables the understanding of the news and not necessarily the language use. However, this strategy of using the radio in the revival of a language was found to be in line with Fishman (1991) and Hinton’s (2001) RLS theories.

Fishman (1991) covers this strategy in stage 2 which advocates the use of, “Local/regional mass media and government services.” The strategy at this stage is to promote the use of written form of the language for government and business dealings or

records keepings. According to this strategy, indigenous language newsletters, newspapers, radio stations and television stations should be promoted.

Hinton has put the strategy in step 8 and states:-, “Expand the use of the indigenous language into broader local domains, including community, government, media, local commerce and so on.”

During the research study, an extract of the Ellomwe news (Appendix 5) was read to the beneficiaries in order to find out if they understood the news. The study identified a teacher from Lunzu Primary School and another one from Lunzu Secondary School to read the news to the young beneficiaries to the strategies in each of the two schools whereas the adult beneficiaries were asked to read an extract of the news. All the 5 adult beneficiaries managed to read the Ellomwe news. They were also able to translate the Ellomwe news into Chichewa. Out of the 30 young beneficiaries, 16 (9 females and 7 males) of them were also able to translate the news into Chichewa. This proved that the young children had some knowledge of Ellomwe although none of them spoke the language fluently. The study attributed the children’s lack of fluency to the dominance of Chichewa in the area which made the acquisition and learning of Ellomwe difficult.

The study established that this strategy, if applied by the MBC could prove very successful in the revival of Ellomwe. This is so because the strategy was used by the Llomwe long before the establishment of MWA and that MBC radio covers the whole of the country of Malawi.

4.4.4 Strategy: Use Ellomwe as a mode of communication during Mulhako wa

Alhomwe meetings

This was also one of the strategies the study sought to describe. It was mentioned by the member from the Secretariat, all the 14 Executive Committee members and the 5 adult beneficiaries giving a total of 20 respondents mentioned it as shown in Table 3. None of the young beneficiaries mentioned it. This was so because the young beneficiaries rarely attended MWA zone meetings. MWA members resolved that communication during their meetings was to be done in Ellomwe. This was one way of encouraging the Llomwe who did not know the language to start learning and speaking the language. These meetings were organized whenever the leadership wanted to share with the membership information from the Secretariat and also as a get together for the Llomwe in the Lunzu/Lirangwe Zone. This strategy is also covered in the RLS theories by Fishman (1991) and Hinton (2001).

This strategy is in stage 7 of Fishman's GIDS and summarized as "cultural interaction in Xish primarily involving community-based older generation." The strategy encourages elders and speakers to teach the indigenous language in formal and informal settings, and providing them with skills to help them to do so. The study found the strategy to be very appropriate as Fishman puts it in a stage before the Intergenerational transmission of the mother tongue which was the situation the Llomwe were in (Boeder, 1984; Kayambazinthu, 1989; Kishindo, 1994; Matiki, 1996).

Hinton (2001), in step 5 of language revitalization, says, “Redevelop or enhance cultural practices that support and encourage use of endangered language at home and in public by first – and – second language speakers.” It can be argued that the meetings form part of the cultural gathering and the use of Ellomwe will assist non-speakers to learn the language.

However, the researcher observed that the use of Ellomwe as a mode of communication during MWA Zone meetings was not compulsory as claimed by the respondents. The majority of the Llomwe were still communicating in Chichewa during the meetings. This was an indicator of how serious the Ellomwe shift to Chichewa was in the zone. The researcher also observed a challenge in the promotion of the strategy in the Lunzu/Lirangwe zone as most of the Llomwe people originated from areas with various Ellomwe dialects in the Llomwe belt. Some of the Llomwes had difficulty in understanding other Ellomwe dialects. The study suggests that the solution to the problem is to use the Amihavani dialect as it is understood by most of the Allomwe. This was also a common view among most of the participants in the survey conducted in the Llomwe Belt districts of Thyolo, Mulanje and Phalombe (CLS, 1998).

4.4.5 Strategy: Opening an Ellomwe radio and television station

One member from the Secretariat and 5 Executive Committee members were the only ones who mentioned the strategy as shown in Table 3. The study observed that this strategy was a future plan and was mostly in the records of the secretariat and few of the leadership of MWA knew about it. This is probably why few participants mentioned it.

MWA is to open a television station and a radio station which will broadcast all the programs in Ellomwe. The radio and television stations will have programmes to teach Ellomwe. It is expected that all the Llomwe who do not know the language will learn to speak Ellomwe through the programmes.

Fishman puts this strategy in stage 2 which he calls “local/media and government services.” The strategy at this stage is to promote use of written form of language for government and business dealings or records. Indigenous language newsletters, newspapers, radio stations and television stations should also be promoted. This is a language situation in which the language is widely spoken. This is contrary to Ellomwe as it is not spoken by the majority of the ethnic group.

Hinton (2001) has put this RLS strategy at step 8. The strategy is to expand the use of the indigenous language into broader local domains, including community, government, media, local commerce and so on.

Fernando (2009:54) also recommends the use of radio and television as he argues,

Increasing the amount of low-status language heard in society targets the public sphere, that is, the higher domains. This type of intervention can include radio and television broadcasts, newspapers and other publications being printed in the low-status language, development of specialized terminologies in fields such as technology or commerce for that language, standardization, and orthography and literacy development.

It can, therefore, be suggested that this strategy will be very useful in the revival of Ellomwe when it is implemented. However, the strategy could be very successful if

intergenerational transmission of the mother tongue could be encouraged among the Llomwe thereby making the language widely spoken by the Llomwe and people of other ethnic groups as well. Fishman (1991) puts it on stage 2 on the GIDS which is an advanced stage in the language use.

4.4.6 Strategy: Establishment of a museum

The strategy was only mentioned by one member of the Secretariat, thus a 2% of the total study population. It was the least mentioned strategy. The study established that this strategy was for the future and was not discussed with the leadership as well as the beneficiaries to the strategies. This is why it is not well known to the other participants.

A museum was to be built to chronicle the history of the Llomwe. This would give an opportunity for people to appreciate the culture of the Llomwe such as Tchopa dance, type of houses, clothing, pots and products by blacksmiths such as spears, hoes, axes, guns and bullets. Boeder (1984:12) claims that in 1884, Captain H E O'Neill who was British Consul in Mozambique was impressed with Llomwe dwellings which he described as of high quality having oblong structures with a frontage of fifteen to twenty feet and strongly constructed with doors and a veranda. The women made pots and blacksmiths among the men fashioned spears, hoes, axes, guns and bullets from cement like-nganga (anthill soil), which was heated to liquid form then poured into moulds. The museum would also act as a learning centre for Ellomwe. The study observes that the establishment of an Ellomwe Learning Centre at the museum will advance the revival of Ellomwe.

This strategy is placed in stage 8 of Fishman's (1991) RLS theory of RLS which is "Reconstructing the endangered language and acquisition of a minority language used as a second language". The strategy at this stage involves recording and compiling as much knowledge of the language as possible. This can include knowledge from elders and fluent speakers in written, audio, and video form and can include information about vocabulary, expressions, grammar, phonology, stories and legends, life histories, songs and proverbs. Hinton places this strategy in Stage 3, a situation in which the language has only elderly speakers and the strategy is to use available materials to reconstruct the language of the elderly speakers.

4.4.7 Summary

The study observed that MWA had put in place strategies to revive Ellomwe which fulfilled one of the objectives of the study which was to describe the strategies which have been established to revive Ellomwe. The following strategies have been described by the study: - parents to teach Ellomwe to their children in their homes, opening schools to teach Ellomwe, using Ellomwe on MBC Radio 1 to learn new vocabulary in Ellomwe, use of Ellomwe as a mode of communication during MWA meetings, opening an Ellomwe radio and television station and establishing a museum. By following Fishman's (1991) RLS theory which insists that revitalization of language should be followed chronologically starting from Stage 8 (a situation in which the language is near extinction) to Stage 1 (a situation in which the majority of the ethnic group are speaking the indigenous language), MWA should have followed the following order in the implementation of the strategies:-

The first step to be implemented should have been the opening of a museum. This should have been followed by the strategy that requires parents to teach children in their homes and the strategy of using Ellomwe as a mode of communication during MWA meetings. After the improvement of the language situation due to mother tongue transmission, then the strategy of opening schools should have been implemented. The last strategies to be implemented were to be the use of MBC news to learn new vocabulary and the opening of Ellomwe radio and television stations. However, MWA's actions are covered by Hinton's (2001) RLS theory which allows stages in language revitalization to happen simultaneously. The study observes that Hinton's RLS theory is consistent with the strategies used in the revival of Ellomwe as most of the revival tasks have happened simultaneously.

The study established that the strategy which the participants mentioned most was the one that involves the teaching of Ellomwe to children by their parents. The second strategy in order of importance was the opening of schools to teach Ellomwe. The strategy of using Ellomwe on MBC Radio 1 to learn new vocabulary in Ellomwe came third. The fourth strategy was the use of Ellomwe as a mode of communication during MWA meetings. This strategy was unpopular because children did not attend MWA meetings. The fifth mentioned strategy was the opening of Ellomwe radio and television stations. The least mentioned strategy was the establishment of a museum: a strategy mentioned only by the secretariat. This could have been the situation because the revival strategy was intended to be used in the future.

4.5 Progress made in the implementation of the strategies

The study aimed at discussing the successes and challenges faced by MWA in the implementation of the strategies used to revive Ellomwe. The participants were responding to question 15 on the interview guide questions for the Beneficiaries and question 7 on the interview guide questions for the Executive Committee. The study observed that MWA had made considerable progress in the implementation of the strategies as shown in the following table: -

Table 4: Progress made in the implementation of the strategies

Progress	Frequency	Male	Female	Percentage
1. Llomwe children were able to understand Ellomwe vocabulary through their parents who taught them the language.	50	23	27	100%
2. New vocabulary has been acquired through listening to news bulletins in Ellomwe on MBC Radio 1.	22	15	7	44%
3. The Llomwe participating in MWA meetings have been able learn Ellomwe from fluent Llomwe speakers.	20	12	8	40%

The study observed that the main progress claimed by MWA was that of Llomwe children being able to understand Ellomwe vocabulary through their parents who taught them the language. This strategy was the most popular strategy used to revive Ellomwe.

It was supported by MWA Executive Committee, the adult Beneficiaries and the young Beneficiaries alike. The study observed all the parents (100%) were teaching Ellomwe to the children in their homes. The study observes that the children were able to understand Ellomwe vocabulary which can be argued to have resulted from the parents teaching their children Ellomwe vocabulary as claimed by the 50 adult respondents. However, it cannot be ruled out that the children could also have picked up the words elsewhere. According to Fishman's (1991) theory, this cannot be taken as an achievement if there is no intergenerational transmission of the language" (stage 6 on the GIDS). According to Fishman (1991), this is the only stage which can assure continuity of an ethnic language and also make the revival of a language possible. Matiki's (1997) study observed that women maintained Ellomwe somewhat more than men. All the 27 women in the study indicated that they taught their children Ellomwe in their homes. The study therefore finds the Llomwe women as crucial to the revival of an endangered language such as Ellomwe.

The second notable progress in the implementation of the strategies was the learning of new vocabulary through listening to news bulletins in Ellomwe on M.B.C. Radio 1. This was popular among the elderly Llomwe who regularly listened to the Ellomwe news and discussed what they felt to be new vocabulary from the news. The study established that the majority of the youth did not listen to the 3.00 o'clock Ellomwe news as they were either playing or were in school. This explains why the strategy was not popular among the youth. However, the study observed that this strategy could not be attributed to MWA

because the MBC news bulletins are open to anyone who is interested to listen to the news broadcasts. Moreover, the broadcasts began well before the association was formed. The third progress made according to MWA was the fact that some Allomwe have learnt Ellomwe by participating in MWA meetings and listening to fluent Ellomwe speakers. This was also mainly mentioned by the elderly Llomwe people who attended the Zone meetings of MWA. The study observed that the Llomwe youth did not usually attend the meetings.

The study established that two out of the three achievements mentioned were acknowledged by the adults and not the youth. The study predicts a severe language shift of Ellomwe to Chichewa to occur if the progress made from the strategies used to revive Ellomwe has no impact on the youth. MWA should avoid what Matiki (1997:21) observes as “the current state of bilingualism in Ellomwe and Chichewa being transitional and shifting toward total monolingualism in Chichewa.” However, it was a common view by all the respondents that the progress made was possible through the change of attitude of the majority of the Llomwe who were eager to practice their culture and speak their language.

4.6 Challenges faced in the implementation of the strategies used to revive Ellomwe

One of the aims of the study was to discuss the challenges faced by MWA in the implementation of the strategies used to revive Ellomwe. The participants were responding to Question 16 on the interview guide questions for the Beneficiaries and

Question 8 on the interview guide questions for the Executive Committee. Some of the challenges are shown in Table 5: -

Table 5: Challenges faced by the Mulhako wa Alhomwe in the implementation of the strategies used to revive Ellomwe

Challenge	Frequency	Male	Female	Percentage
1. Children failed to master Ellomwe due to the interference of Chichewa which is the language spoken in the Lunzu/ Lirangwe zone	50	23	27	100%
2. Financial problems have slowed down the revival process of Ellomwe.	20	12	8	40%
3. The different dialects of Ellomwe which confuse the learner of Ellomwe.	13	7	6	26%

Table 5 above shows the challenges as mentioned by the participants. The percentages are based on the participants mentioning the challenge out of the total of the target group of 50.

One of the objectives of the study was to discuss the challenges faced by MWA in the implementation of the strategies used to revive Ellomwe. The first challenge was the interference which the Llomwe people had from Chichewa, the dominant language and widely spoken by the majority of the Llomwe. The young Beneficiaries in the research study complained that they failed to master Ellomwe because of Chichewa which was a

common language in the Lunzu/Lirangwe zone. The study found this to be a genuine argument as Matiki (1997:20) observes that

Chichewa has been the only indigenous language that has been used in school. The educational system in Malawi has promoted a shift to the dominant language at the expense of minority languages including, Ellomwe.

The youth in the study complained that even those who managed to learn Ellomwe from peers in their parents' home villages in the Llomwe belt easily forgot the language when they came back to their present homes in the Lunzu/Lirangwe zone. Lack of finances to assist in the implementation of the revival strategies was also cited by the participants to be a major challenge. They gave an example of the school at Chonde which stopped operating soon after the death of the founder and first patron of the organization, late President of Malawi, Bingu wa Mutharika. Bingu wa Mutharika was the major contributor to the activities of MWA. Korth (www.cimera.org) argues that finances play a major role in the revival of indigenous languages. However, the study observed over reliance on the first patron of the organization in the financing of the activities of the organization including the strategies used to revive Ellomwe. When the patron died the implementation of most of the language revival strategies came to a halt. The study therefore suggests collective ownership of the organization.

The third challenge was posed by the differences in Ellomwe dialects which made it difficult to find a common Ellomwe dialect which could be spoken and understood by all the Llomwe. The study found that the young Llomwe participants did not even know the

subdivision to which they belonged. The following differences between the Nyamwero and Mihavani were provided during the interviews to illustrate the challenge.

Table 6: Differences between Nyamwero and Muhavani dialects

Word in English	Nyamwero	Mihavani
Water	Mahi	Mathyi
Soil	Etchaya	Ethaya
Sun	Nsuwa	Mdhuwa

Soka (1999:3) has also presented differences in the dialects of Khokhola and Mihavani to show that some of the words are not similar and therefore could cause problems in the reversal of language shift of Ellomwe.

Table 7: Differences between Khokhola and Mihavani

English word	Akhokhola	Mihavani
Water	Mazi	Mathyi
Goat	Mbudi	Epuli
Thorn	Mwika	Mwiwa
Chicken	Khughu	Ekhu

However, the study observed that the differences in the dialects are not great enough as to prevent the Llomwe speakers of the various dialects of Ellomwe from understanding each other. For example, “soil” is called *etchaya* by the Nyamwero and *ethaya* by the

Mihavani. The difference is noted to be very minimal to make the people of the two dialects of Ellomwe fail to understand each other. This is also the same with the word for water which is called *mazi* by the Khokhola and *mathyi* by the Mihavani. The difference is noted to be very small. The study has also observed that Chichewa, which is a national language in Malawi has so many dialects and yet most Malawians understand each other. The study also observed that the differences presented by Soka (1999) are not strong enough as to hinder the revival of Ellomwe. With the evidence provided, the study argues that Ellomwe can be revived with the dialects in place.

4.7 The practicability of the strategies used by Mulhako wa Alhomwe in relation to other case studies in the Revival of Endangered Languages

The study was aimed at resolving the research argument on whether the strategies used by MWA were contained in Fishman's (1991) theory and Hinton's (2001) model on Reversal of Language Shift and discovering the theory which better accounts for the study and also to establish whether the strategies have been found practicable with achievable results elsewhere. Apart from the two major theories, Fishman's (1991) and Hinton's (2001), the paper reviewed the practicability of the theories of Causality – based perspective (Batibo, 2005), the Process – based perspective (Batibo, 2005) and the Catherine Wheel (Strubell, 1999) to the revival of Ellomwe.

It was established that all the strategies applied by MWA were contained in both Fishman's (1991) theory and Hinton's model. The strategy that encourages parents to teach their children Ellomwe in their homes was observed to be in stage 7 of Fishman's

(1991) theory and step 5 of Hinton's (2001) Model. The strategy on opening schools to teach Ellomwe was in stage 5 of Fishman theory and step 6 of Hinton's model; whereas the strategy on using Ellomwe on MBC radio news to learn Ellomwe was covered in stage 2 of Fishman's theory and step 8 of Hinton's model. The use of Ellomwe as a modium of communication during MWA meetings was observed to be in stage 7 of Fishman's theory and step 5 of Hinton's model. The strategy on opening an Ellomwe radio and television station was covered in stage 2 of Fishman's theory and step 8 of Hinton's model and the strategy on establishing a museum was in stage 8 of Fishman's theory and step 3 of Hinton's model.

The current study finds the characteristics outlined in the Causality - based theory similar to the Llomwe. Ethno – historically, the Llomwe were disadvantaged by coming to Malawi after other ethnic groups had already settled in Malawi (Soka, 1975; Chirwa, 1994). Their language, Ellomwe, was scorned by the indigenous people and this forced them to shift to the dominant languages in the areas of their settlement (Boeder, 1984; Soka, 1975). Economically, the Llomwe were also affected as a majority of the ethnic group migrated to Malawi in search of labour in the tea estates of Southern Malawi (Chirwa, 1994) which also led to language shift of Ellomwe. In order for the Llomwe to be accepted by the indigenous groups who gave them settlements, they ended up engaging in intermarriages with the dominant ethnic groups (Kayambazinthu, 1989; Matiki, 1996). Even long after their settlement in Malawi, the Llomwe were observed to have a negative attitude to their language (Matiki, 1996). Politically, the Llomwe also suffered under the colonial government as evident from the derogatory name, 'Nguru'

that was used to refer to them (Murray, 1910; Pachai, 1971). This political persecution continued during the post-independence era as their language was not recognized as a language of instruction (Banda, 1968). The Llomwe youth also adopted the cultures of the dominant groups (Kayambazinthu, 1989; Matiki, 1996). The study therefore establishes that the language shift of Ellomwe has been so extreme that failure to reverse it can lead to a situation in which the language is no longer transmissible and finally becomes dead. Batibo (2005:89) sums up by arguing that “the consequence of this situation is the gradual abandonment of a language, which at the same time undergoes structural reduction.”

The study also establishes that Ellomwe does not fall into phase one and phase two of the Process – Perspective theory (Batibo, 2005). This is so because the speakers of Ellomwe are found in both rural and urban settings with some of them being educated and also practicing intermarriages with other ethnic groups. The majority of the speakers of Ellomwe were also found to have switched to other languages (Kayambazinthu, 1989; Matiki, 1996). However, the study observes that Ellomwe fits very well in the language situation outlined in phase 3 as bilingualism is commonly observed among the Llomwe with L2 predominance. L2 in this case is Chichewa, a language which was declared a national language and used as a medium of instruction in schools. Ellomwe is observed to be mostly used in cultural activities such as MWA celebrations which are held at Chonde in Mulanje district in commemoration of the formation of the grouping. Phase four is called Restricted use of/competence in L1. Ellomwe fits very well in this phase as the language was observed to be used in initiation ceremonies, rituals or folklore

performance. The study has also established that the majority of the people who claim to be Llomwe have lost Ellomwe in its original form, as is observed in the wrong use of Ellomwe spellings, the common ones being the insertion of “h” in words such as Lhomwe and Mulhako. The study also observes that Ellomwe had not yet reached the phase of L1 as a Substratum as it was still spoken by elderly people (Kayambazinthu, 1990; Matiki, 1997).

The present study also finds that the Llomwe have challenges in using the Catherine wheel in the revival of Ellomwe. The researcher visited Namba market in Chabe village, in the area of Traditional Authority Khumba in Phalombe district, which is in the Llomwe belt, and observed that most of the Llomwe at the market were communicating in Chichewa in their business transactions. This is an area which is predominantly Llomwe ethnically. The Llomwes in Malawi exchange goods and services with the other ethnic groups such as the Chewa and Yawo. The challenges which the Llomwe face in the promotion of Ellomwe through the exchange of goods and services are consistent with Batibo’s (2005:57) claims that “the speakers of minority languages are often disadvantaged socio-economically because in the world of commerce and commodity exchange, the dominant languages are normally used as trade languages.” Ellomwe has therefore few prospects of being promoted through the exchange of goods and services as advanced by the Catherine Wheel theory by Batibo (2005).

The study also set out to find out if the strategies used by the MWA have been practical and successful in the reversal of some of the endangered languages in the world. Each of the strategies used by the MWA was related to endangered languages which were revived using the strategy and the challenges if any faced in the implementation.

The teaching of indigenous languages was a popular strategy in the case studies observed by the study. Anonby (2003) argues:-

Hebrew in Israel which is regarded as the most successful case of language revival and revitalization, succeeded because an entire generation of parents who graduated from the immersion schools spoke the language to their children and that it was natural that when these children grew up and married, they would speak Hebrew with each other and with their children. So by late 1920's, the grandchildren of the generation who first put children in the immersion in the 1890's were likely to be native speakers.

The major difference between the Hebrew Movement and the MWA is that the Hebrew Movement began by isolating the children from the influence of other languages such as Aramaic and when these children graduated from the immersion centers, they became fluent Hebrew speakers. They ended up speaking to their children in Hebrew when they married fellow Jews who were brought up in the centers. Even in the present time, the Israel government uses to promote Hebrew through the 'Mercazei Klita' or assimilation centers and the 'Ulpan' or studio which is a programme of total immersion in Hebrew used by immigrants (Anonby, 2003). The MWA, on the other hand, also encourages parents to speak Ellomwe in the homes. The drawback is that when the children attend

school, they mix with children of other ethnic groups who mostly speak the dominant language Chichewa.

The other group with an endangered language and whose members speak to their children in their homes as a strategy is the Maori ethnic group in New Zealand. The Maori leaders, sponsored by the Department of Maori Affairs established immersion centers for both parents and children (Anonby, 2003). It has been observed that the adult schools have been successful and have resulted in adults speaking much more Maori, which in turn feeds into the children's immersion programmes. Kavanagh (1999:47) argues that language nests were also developed in New Zealand in an effort to revive the Maori language; in the beginning by caring children in the homes of fluent speakers, who constantly spoke to the children in the Maori language. However, it has been observed that the majority of the Maori live in the cities. So, for the long-term success, there is need to have an emphasis on re-building Maori-speaking 'homes and communities'. Similarly, the strategy has been applied in the revival of Aboriginal languages of Australia (Kavanagh, 1999). The goal has been to encourage communities to expand the use of the language in homes and exposing children to their language through such things as language nests.

The observation made by the present study is that the strategy of parents speaking to their children in the homes has been successful in the case studies of Hebrew, Maori and Aboriginal languages of Australia. It shows that the MWA can implement this strategy successfully if they emulate the establishment of immersion centers and language nests

where the children are completely isolated from the influence of other languages. These immersion centers should also be applied to adult Llomwe's who do not know the language.

The strategy of the MWA communicating in the ethnic language only during the meetings of the organization was also strictly practiced in the languages of Hebrew (Anonby, 2003), Maori (Fishman, 1991) and Aboriginal languages of Australia (Kavanagh, 1999) in the language immersion programmes. However, the study observed that the MWA took it as casual as it was not enforced on the group members.

The study also observed that the strategy on opening schools was practicable as it was successful in the revitalization of Hebrew, Maori and Aboriginal languages of Australia. The strategy was also found to be practiced by the Ngoni in Malawi in the revival of their language Cingoni. Anonby (2003) writes that the Hebrew schools were instrumental in the revival of Hebrew, because students were persuaded to speak only Hebrew inside school walls, as well as in their homes and community. The schools were closely linked with homes and communities that fully supported Hebrew revival. The children in the Hebrew schools performed the useful role of reinforcing Hebrew in their homes. The schools remained very much under community control.

Spolky (1981) writes that a meeting of Maori leaders, sponsored by the Department of Maori Affairs in 1981, suggested the establishment of all-Maori-language preschool groups, in which fluent Maoris, mostly volunteers, would conduct the programmes and

make up for the fact that the majority of Maori parents no longer speak their language. Spolky (1981) also writes that there is a strategy for primary schools. As a result of this strategy, Maori is starting to become available as a language of instruction in New Zealand primary schools, a move recognized by the Department of Education. Spolky then observes that these bilingual classes are not as successful in Secondary school as only few courses are taught in Maori. There is even a bilingual post Secondary institution, Makoura College, to instruct teachers. Fishman (1991) adds that “in addition to schools and preschools, the Maori language project has been successful in reviving the language among adults. One method called the Aatarangi, teaches those who are already Maori speakers (mostly grandparents) to become language teachers.”

Kavanagh (1999) writes that the Aboriginal language programme in Australia has organized schools, evening classes and weekend classes to teach the indigenous languages. A language Education policy was put in place to support the use of Aboriginal language programmes in public schools. However, Kavanagh (1999) observes that currently, Community Colleges and University Colleges generally do not have a Secondary school language requirement for admission. Kishindo (2002:215) observes that the Cingoni revivalists have pinned their hopes on education as a means of reviving their language. Their organization is called Abenguni (or Ngoni) Revival Association. Among the objectives of the association is that of reviving the language which is not being passed on from their forefathers to younger generations and by introducing classes which teach Cingoni. Kayambazinthu (1998) states that a handout based on Nyembezi's *Learn Zulu and Cope's, A Zulu Comprehensive Course*, form the basis of the course.

Kishindo (2002) further observes that the Association is hoping to have village based clubs where Zulu lessons will be offered and teachers will be provided by the chiefs. At the time of Kishindo's (2002) study, the association had two volunteer teachers who had learnt Zulu up to 'O' level in Zimbabwe and South Africa. Kishindo (2002:215) concludes that the Association's ultimate goal, according to their spokesperson, is to have Cingoni included in the school curriculum.

In addition to the introduction of Cingoni classes, the Mzimba Heritage Association which is an affiliate of the Abenguni Revival Association, has been dusting up old abandoned Bibles and hymn books in Cingoni and donating them to churches as a way to revive the language which was becoming extinct in the district (Kishindo, 2002). Similarly, the research findings of the present study established that an Ellomwe bible which was being translated by the Bible Society of Malawi with the assistance of the Centre for Language Studies of the University of Malawi would provide a useful tool to be used in the revival of Ellomwe. MWA was also observed to be using the strategies of using Ellomwe news broadcast on MBC Radio 1 to learn Ellomwe. The organization has also put in the strategies, the opening of a television station and radio station in Ellomwe. The three endangered languages under the comparative study (Hebrew, Maori and Aboriginal languages of Australia) also have a strategy of using the media to promote the revival of the languages. Anonby (2003) observes that one unique feature of the Hebrew language project is that it has media that is geared for language learners. A weekly newspaper is published in pointed (simplified) Hebrew and the daily newspapers back page is translated into simplified Hebrew. There is even a television series in simplified

Hebrew. Additionally, there is a Hebrew movie industry and extensive literature in Hebrew, much of it translated from English. Anonby (2003) also observes that the Maori language revitalization programme include a nightly ten minute national news programme in the language and a radio broadcast. Kavanagh (1999) writes about the Aboriginal language programmes inclusion of the use of the language in newspapers, newsletters and the internet. These include a community radio station promoting the use of the language.

The use of a museum as a strategy was also established by the study to be applied in the revitalization programme of Cingoni in Malawi. The Abenguni Revival Association runs a club at Mzuzu Museum which practices old songs and provides entertainment to museum visitors (Kishindo, 2002:215). The present study concluded that the strategies used by MWA on parents teaching Ellomwe to children in their homes, opening schools to teach Ellomwe, using Ellomwe on MBC radio 1 news bulletin to learn Ellomwe, using Ellomwe as a modium of communication during MWA meetings, opening a radio station and television station and establishing a museum were practicable as they had proved successful in the revitalization strategies of other languages such as Hebrew, Maori, Aboriginal languages of Australia and to a certain extent, Cingoni in Malawi.

4.7 Future prospects of Ellomwe in Malawi

The study established a common view among all the participants that the future of Ellomwe was bright. This was in response to question 17 on the interview guide questions for the Beneficiaries and question 10 on the interview guide questions for the

Executive Committee. It was felt that a time will come when the majority of the Llomwe will be speaking the language openly.

The participants were hopeful that the establishment of schools teaching Ellomwe in all MWA Zones will make the language to be learnt easily. It was also viewed by the participants that the establishment of MWA television and radio stations will facilitate the quick revival of Ellomwe. It is expected that these institutions will provide lessons in Ellomwe in some of their broadcasts. All the young participants were willing to learn Ellomwe. They had hope, therefore, that Ellomwe will be widely spoken by the majority of the Llomwe in the future. The study attributed this change of attitude to the language, to the time change and advent of democracy, with the new Constitution of the Republic of Malawi providing all the ethnic groups the right to speak and use their language. The language policy in Malawi also encourages children in the early stages of education to learn in their mother tongue. The political ascendancy of the Llomwe, for example, the presidency, could also have influenced the change of attitude to the language. The study established that all the strategies which MWA was using in the revival of Ellomwe had been applied with success in the revival of most of the world languages. The prospect of having Ellomwe widely spoken in the country was therefore possible if MWA followed the approach taken in the implementation of the strategies used in the revival of languages, such as Hebrew in Israel.

CHAPTER 5

CONCLUSION

Language provides a screen or filter to reality; it determines how speakers perceive and organize the world around them, both the natural world and the social world. Consequently, the language one speaks helps to form one's world-view (Wardough, 1986:215). The Llomwe lost their language soon after entry into Malawi as the majority of Ellomwe speakers shifted to other languages. They failed to perceive and understand the world around them using their language.

The Mulhako wa Alhomwe (MWA), a socio-cultural organization for the Llomwe which was formed in 2008, has been working towards the revitalization of Ellomwe among its members. The organization encourages the transmission of Ellomwe and Llomwe culture from the present generation to the next. The organization has put in place strategies to revive the language. The study aimed at finding out the role of the MWA in the revival of Ellomwe, describing the strategies which have been put in place to revive Ellomwe and examining the successes and challenges faced by the MWA in the implementation of the strategies. The study also sought to find out if the strategies adopted by the MWA are consistent with the theories of Fishman (1991) and Hinton (2001). The study further aimed at establishing the theory which better accounts for the strategies used by the MWA. It also wanted to find out the practicability of the strategies in relation to some of

the revived languages in the world. The languages studied were Hebrew in Israel, Maori in New Zealand and Aboriginal languages of Australia. When carrying out the study on the strategies used by the MWA, data was obtained from 50 participants who were drawn from the MWA Executive Committee members, the Secretariat; and Beneficiaries to the strategies used by the MWA who were drawn from the Lunzu/Lirangwe Zone of the MWA in Blantyre district.

The study established that the role of the MWA in the revival of Ellomwe is to promote Ellomwe and ensure that the Llomwe people including children and youth, understand and write their mother tongue. The MWA encourages the Llomwe people across Malawi to transmit their culture, including Ellomwe, from the present generation to the next generation. The following strategies were put in place in the revival of Ellomwe.

- Establishment of schools at the MWA headquarters at Chonde in Mulanje district and all the MWA Zones.
- Encouraging parents to teach Ellomwe in their homes.
- Using Ellomwe news on MBC Radio 1 to learn new vocabulary in Ellomwe.
- To open an Ellomwe radio station and television station.
- Use of Ellomwe as a mode of communication during MWA meetings.
- To establish a museum.

The study established that the most used strategy was the one on “parents are to teach Ellomwe to the children in their homes.” It was also established that all the strategies used by the MWA are contained in both Fishman’s (1991) theory on Reversal of

Language Shift and Hinton's (2001) Model on Reversal of Language Shift. The study established that Hinton's (2001) Model on Reversal of Language Shift was much accommodative to the strategies applied in the Reversal of Language Shift as it allowed for a number of strategies to be used at the same time with no particular sequence. This was the way in which the strategies put in place by the MWA were implemented. The study also established that the strategies put in place by the MWA were practicable as they were used successfully in the revitalization of other endangered languages of the world such as Hebrew in Israel, Maori in New Zealand and the Aboriginal languages of Australia. The study therefore finds the strategies established by the MWA to revive Ellomwe, very practical.

A number of successes have been registered in the revival of Ellomwe. Llomwe children are able to learn Ellomwe vocabulary from their parents who teach them the language in their homes. The Llomwe are also acquiring new vocabulary by listening to news bulletins in Ellomwe on MBC Radio 1. The Llomwe participating in MWA meetings are also able to learn new vocabulary from the fluent speakers of the language. However, the study established that the cultural celebrations which are conducted every year at the MWA headquarters at Chonde in Mulanje District in Malawi do not contribute much to the revival of Ellomwe. This is so because most of the speakers at the ceremonies communicate in Chichewa, the national language in Malawi, instead of Ellomwe which is part of the culture the MWA wants to advance.

The study has also established that the MWA is faced with a number of challenges in the revival of Ellomwe. Children are failing to speak the language fluently due to interference from Chichewa which is the majority language in Malawi. The study has placed their fluency to that of passive speakers. The study has also noted that Ellomwe has a number of dialects which the MWA claims to be a challenge in the revival of Ellomwe. They find it difficult to decide on the Ellomwe dialect to be revived. However, the study established that the numerous dialects could not stop the revival of the language as it was strongly observed that Chichewa which was the national language in Malawi has so many dialects and yet all Malawians are able to communicate to each other in the language. The MWA is also faced with financial problems which are crucial in the implementation of the strategies on Ellomwe revival.

The future prospect of Ellomwe in Malawi is that there is a great hope that the language will be spoken by the majority of the Llomwe as both children and adults showed willingness to learn and speak Ellomwe.

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APPENDICES

Appendix 1: QUESTIONNAIRE FOR MULHAKO WA ALHOMWE

SECRETARIAT

DATE: _____

NAME: _____

PERSONAL DATA

AGE: _____

ETHNICITY: _____

PLACE OF BIRTH: _____

GENERATION LEVEL: _____

LEVEL OF EDUCATION: _____

POSITION IN MULHAKO: _____

PERIOD SERVED AT THE SECRETARIAT: _____

1. When was the Mulhako wa Alhomwe formed?

2. Who formed it?

3. Why was it formed?

4. What is its role?

5. What is the role of the secretariat in the revival of Ellomwe?

6. What strategies have been put in place in the revival of Ellomwe?

7. Where have these strategies been implemented and with what success?

8a. What has been achieved so far?

b. How has it been achieved?

9. Are you facing any challenges in the revival of Ellomwe? If so, what are the challenges?

10. What are the future prospects of Ellomwe in Malawi?

**Appendix 2: INTERVIEW GUIDE FOR MULHAKO WA ALHOMWE
EXECUTIVE COMMITTEE**

DATE: _____

NAME: _____

PERSONAL DATA

AGE: _____

ETHNICITY: _____

PLACE OF BIRTH: _____

GENERATION LEVEL: _____

LEVEL OF EDUCATION: _____

POSITION IN MULHAKO: _____

PERIOD SERVED IN EXECUTIVE COMMITTEE: _____

1. When was the Mulhako wa Alhomwe formed?
2. Who formed it?
3. Why was it established?
4. What is its role?
5. What is the role of the Executive Committee in the revival of Ellomwe?
6. What strategies have been put in place in the revival of Ellomwe?

7. Where have these strategies been implemented and with what success?

8a. What has been achieved so far?

8b. How has it been achieved?

9. Are you facing any challenges in the revival of Ellomwe? If so, what are the challenges?

10. What are the future prospects of Ellomwe in Malawi?

**Appendix 3: INTERVIEW GUIDE FOR BENEFICIARIES TO ELLOMWE
REVIVAL PROCESS**

DATE: _____

NAME: _____

PERSONAL DATA

SEX: _____

AGE: _____

ETHNICITY: _____

VILLAGE: _____

PLACE OF BIRTH: _____

GENERATION: _____

LEVEL OF EDUCATION: _____

POSITION IN MULHAKE: _____

PERIOD SERVED AT THE POSITION: _____

1. Do you speak Ellomwe?
2. If yes, when did you learn the language?
3. If no, why don't you speak the language?
4. Would you like to learn to speak the language? Why?

5. Do you know Mulhako wa Alhomwe? What is it? When was it formed?
6. Are you a member of Mulhako wa Alhomwe?
7. What do you see as your role in Ellomwe revival process?
8. Have you ever been involved in the Ellomwe revival? For how long have you been involved in Ellomwe revival process?
9. What strategies are used in the revival of Ellomwe?
10. Do you think the strategies used are appropriate for the revival of the language? Why or why not?
11. Where were the strategies implemented?
12. How would you improve on the strategies?
13. What have you achieved so far?
14. Did you face any challenges in learning Ellomwe? If so what were the challenges?
15. What are the future prospects of Ellomwe in Malawi?

**Appendix 4: INTERVIEW GUIDE FOR THE PRODUCER OF ELLOMWE
NEWS ON MBC RADIO 1**

DATE: _____

NAME: _____

PERSONAL DATA:

SEX: _____

AGE: _____

ETHNICITY: _____

PLACE OF BIRTH: _____

GENERATION: _____

LEVEL OF EDUCATION: _____

POSITION IN MBC: _____

PERIOD SERVED AT THE POSITION: _____

1. What is the source of Ellomwe news broadcast?
2. Which dialect(s) of Ellomwe do you use in the news broadcast?
3. What are the successes achieved so far in the presentation of Ellomwe news?
4. Do you face any challenges in the production and presentation of Ellomwe news? If yes, what are the challenges?

5. Do you know the Mulhako wa Alhomwe? If yes, what is it?
6. Are you a member of the Mulhako wa Alhomwe?
7. The Mulhako wa Alhomwe is using your news broadcast as a strategy in reviving Ellomwe. Do you think this is a good strategy? Why?
8. What can the Mulhako wa Alhomwe do to improve on the strategies?
9. What are the future prospects of Ellomwe in Malawi?

**Appendix 5: AN EXTRACT OF ELLOMWE NEWS BROADCAST AIRED ON
MBC RADIO 1 ON 8TH MAY, 2013 AT 3.00p.m.**

President elhapweelha Dr. Joyce Banda ohaaveka amoowe ayo eri mwiithekuni dhuulhupalhi awi ephareke mutheko nimodha vothiiriha awi amoowe anchichi ekhalheke mwiithekuni dhavadhulhu vokhwelha okavihera mookwanelha vamaviho ayo amoowe enatithaneewa m'mapuroni mwewa. President Joyce Banda thitakhilhe madhwaalha wa moowe ovenyera iphatuwa dhohiyanahiyana vamuthukumano wootakhelhana mwaha wayuuma oyo onimakuthuwa wene o Cape Town elhapo ya South Africa. Yokhwelha yamuthukumanooyo enapaalha othiiriha eruso veeri vasathiyana. President Joice Banda arihina ophwanyeya weelhapo ya Malawi vamiheko dhohiyanahiyana dhamalhimelho ndho dhinadobe elhapo dhoothe awi Dhambeelhihe mitheko dhewa wuno o Malawi. President Joyce Banda arihina elhapo ya Malawi thiimodha mweelhapo ndho dhinimatukhuwa wene ndho dhithoolhiwe awi dhithiirihe eyuumewa ovirelha m'malhimelho.

Appendix 6: AN EXTRACT OF CHICHEWA NEWS WHICH WAS TRANSLATED INTO ELLOMWE NEWS BROADCAST AIRED ON MBC RADIO ON 8th MAY, 2013 AT 3:00 p.m.

President wa dziko lino Dr. Joyce Banda wapempha nthumwi zaku nsonkhano okambilana za chuma m'maiko amu Africa kuti zigwilitse ntchito mfundo zitatu zapadera zomwe zithandize amai kukhala m'maudindo akuluakulu. Prezidenti amalankhula ku Cape Town m'dziko m'dziko la South Africa pa zokambirana zokhuza amai. Prezidenti Joyce Banda anati mfundozo zithandiza maiko kuonjezera amai omwe aphunzira bwino m'maudindo osiyanasiyana, kupeza phindu kupyolera mu ulimi, ntchito zina zomwe zithandize maiko kukwera pa chuma komanso kuika amai m'maudindo omwe angathe kukonza nao malamulo. Prezidenti anati mfundo zonsezi akazigwiritsa ntchito limodzi zithandiza kukweza amai m'maudindo akuluakuluwo. Apa Prezidenti Banda anati nkofunika kuti maiko adzithandiza atsikana kudziwa luso lomwe ali nalo ndi kuwalimbikitsa powakonzeketsa kukhala m'maudindo akuluakulu. Dr Joyce Banda anati nkofunikanso kuti maiko adzithandiza amai omwe ali kale mm'audindo akuluakulu kuti akhale m'maudindowo ndi kugwira ntchito yao momasuka.