

**PERSPECTIVES ON LANGUAGE REVITALIZATION AMONG THE SAMIA
COMMUNITY OF BUSIA, UGANDA.**

**THE CASE OF BUGUNDHIRA VILLAGE, DABANI SUB-COUNTY BUSIA
DISTRICT.**

BY

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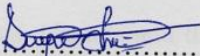
**A RESEARCH SUBMITTED TO THE DEPARTMENT OF LANGUAGES,
FACULTY OF SCIENCE AND EDUCATION IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE AWARD OF BACHELOR OF EDUCATION-
LANGUAGES (ENGLISH AND LITERATURE IN ENGLISH) OF BUSITEMA
UNIVERSITY.**

JULY 2024

STATEMENT OF DECLARATION

I, **NANDERA DAPHINE** declare that this research report is my own original work, it is not a duplication or similarly published work and the content has not been submitted to another institution of higher learning for award of a degree in education.

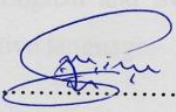
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1.2 SUMMARY

Language revitalization refers to efforts to revive a language that is on the verge of extinction or already dormant.

Language revitalization plays a crucial role in the preservation of indigenous cultures and identities. This study was about language revitalization and my interest was among the Samia tribe in Busia, Uganda and their efforts to maintain and revitalize their language. The Samia tribe is an ethnic minority residing in the Busia district of Uganda, facing the risk of language shift and the erosion of their cultural heritage. The Samia language belongs to the Bantu family and has traditionally been the primary means of communication within the tribe. However, with the increasing influence of globalization, urbanization, and the dominance of major languages such as English and Swahili, younger generations have been gradually shifting away from their native language.

This study examines the various factors contributing to language shift among the Samia tribe. It explores how factors like education, media, migration, and economic opportunities impact language use and preference within the community. Furthermore, it investigates the consequences of language loss on cultural identity, societal cohesion, and intergenerational communication. The study also highlights the initiatives undertaken by the Samia tribe and relevant stakeholders to revitalize the Samia language. Efforts such as language promotion campaigns, the establishment of language immersion programs in schools, the creation of community language spaces, and the documentation of traditional knowledge and practices are discussed.

The study assesses the effectiveness of these revitalization efforts, evaluating their impact on language maintenance and the empowerment of the Samia community. It also discusses the challenges faced by the community in their revitalization journey, including limited resources, language standardization issues, and the need for intergenerational transmission of the language. It sheds light on the importance

of preserving indigenous languages, promoting cultural diversity, and empowering minority communities to safeguard their linguistic and cultural heritage.

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DEDICATION

I dedicate this thesis, to my beloved parents, Dad and Mum, my siblings

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chapter 1

1.1 INTRODUCTION AND BACKGROUND

1.1.1 Introduction

Language serves as a crucial aspect of cultural identity and heritage, enabling individuals to connect with their roots and express themselves (Willis, 2010). However, in many regions, the prevalence of dominant languages and the pressures of globalization have placed indigenous languages at risk of extinction (Alzhanova & Chaklikova, 2021). Language revitalization efforts aim to safeguard endangered languages, ensuring their survival for future generations. This paper focuses on the case of the Samia community of Busia, Uganda and their endeavours to maintain and revitalize their language.

This chapter provides insight into Background to the study, Problem statement, aim of the study, objectives of the study and the research questions

1.1.2 Background to the study

The Samia tribe is an indigenous community residing in the eastern part of Uganda, primarily in the Busia District (Osuga et al., 2020). They are part of the larger Luhya ethnic group and share cultural and linguistic similarities with other Luhya subgroups (Lwangale, 2016). The Samia language, known as Olusamia, is a Bantu language with rich oral traditions, unique lexicon, and complex grammatical structures (Lara, 2022). The decline of Olusamia can be attributed to various factors, including the influence of dominant languages such as English and Swahili in Uganda. English is the official language of the country, used in education, government, and business sectors. Swahili, as a lingua franca, also holds significant influence and is widely used in trade, media, and interethnic communication. The imposition of these dominant languages has led to a gradual erosion of Olusamia as younger generations opt for the more economically advantageous and socially prestigious languages (Ley 25.632, 2002).

The marginalization of Olusamia as the Samia language has significant implications for the community. It weakens their cultural identity, as language plays a vital role in transmitting cultural practices, traditional knowledge, and historical narratives. Additionally, losing Olusamia limits the community's ability to engage in intra-group communication, express their lived experiences, and advocate for their rights and interests (Atieno, 2007).

In response to these challenges, the Samia tribe has embarked on language maintenance and revitalization initiatives. Collaborating with linguists, educators, and cultural organizations,

they have implemented various strategies to preserve and promote the use of Olusamia. These endeavours include language documentation, establishing language learning programs in schools, organizing community language events, and utilizing digital platforms to enhance language awareness and learning(Chun et al., 2016).

The revitalization efforts among the Samia tribe are motivated by the recognition that language preservation is essential to safeguarding their cultural heritage and maintaining a strong sense of community cohesion. By revitalizing Olusamia, the Samia people aim to rejuvenate their cultural pride, foster intergenerational transmission of knowledge, and strengthen social bonds within their community(Ley 25.632, 2002).

By studying the language revitalization initiatives implemented by the Samia community, researchers and policymakers can gain valuable insights into effective strategies for language revitalization efforts in other indigenous communities. Moreover, by embracing linguistic diversity and supporting these initiatives, societies can commit to preserving cultural heritage and fostering a more inclusive and culturally rich environment(Francioni, 2004).

The decline of the Samia language can be attributed to various factors, primarily the influence of the dominant Swahili and English languages in Kenya. Swahili, a lingua franca in the country, is widely used for communication in various formal and informal settings, including education, media, and government institutions. English, as the official language, further exacerbates the marginalization of indigenous languages like Olusamia(Musyoka & Mbaka, 2019).

1.1.3 Problem statement

Language revitalization efforts have been initiated in the Samia community of Busia Uganda, to preserve and promote their indigenous language. However, there is a lack of understanding about the perspectives of the community members towards these revitalization efforts. This research aims at exploring the attitudes, perceptions and opinions of the Samia community towards language revitalization initiatives, identify the factors influencing their participation and provide recommendations for effective language revitalization strategies.

1.1.4 Purpose of the study.

The purpose of the study is to explore the attitudes, perceptions and opinions of the Samia community towards language revitalization efforts. The study aims to contribute to the global understanding of language revitalization, benefiting other communities facing similar language preservation challenges.

1.1.5 Aim of the study

The aim of the research was to understand the community's awareness of the importance of preserving their language revitalization initiatives, and their suggestions for how to effectively revitalize their language.

1.1.6 Objectives of the Study

To achieve the aim above, the research was guided by the following objectives;

- i. To identify the perspectives and attitudes of Samia Community towards language revitalization efforts.
- ii. To identify the challenges facing the language revitalization efforts among the Samia community.
- iii. To identify strategies for effectively revitalizing the Samia language and promoting its use among the younger generations.

1.1.7 Research Questions

1. Examine the perspectives and attitudes of the Samia Community towards language revitalization efforts?
2. What are the challenges facing the language revitalization efforts among the Samia Community?
3. What are the strategies for effectively revitalizing the Samia language and promoting its use among the younger generations?

chapter 2

2.1 REVIEW OF RELATED LITERATURE

2.1.1 Introduction

This chapter contains the review of related literature of the Perspectives on Language Revitalization among the Samia Community of Busia, Uganda.

Language Revitalization

Language revitalization refers to the efforts undertaken to revive, strengthen, and maintain endangered or marginalized languages that are at risk of becoming extinct or losing their vitality (Pine & Turin, 2017). It involves a range of activities aimed at promoting language use, transmission, and pride among native speakers, as well as introducing the language to new learners. Endangered languages are spread across the globe, with UNESCO estimating that around 43% of the world's languages are endangered. Factors contributing to language endangerment include globalization, urbanization, migration, dominant language influence, and government policies that prioritize national or international languages over minority or indigenous languages (Hale Et Al. Pdf, n.d.).

Language revitalization initiatives frequently draw inspiration from successful examples of language revival. For instance, the revitalization of the Hawaiian language in Hawaii and the Maori language in New Zealand have demonstrated that concerted efforts, community engagement, and supportive policy frameworks can lead to the revival and proliferation of endangered languages.

Models of Language Revitalization. Unveiling Sociolinguistic Dynamics

Language revitalization stands as a beacon of hope for endangered languages, and this section delves into case studies of successful revitalization efforts from diverse linguistic communities. By analysing the sociolinguistic aspects of these models, encompassing community engagement, cultural empowerment, and policy implications, we gain insights into the nuanced strategies that have contributed to their success. Additionally, we explore the scalability and adaptability of these models, considering their potential applicability across different sociolinguistic contexts. Presenting a spectrum of successful language revitalization case studies provides a nuanced understanding of diverse approaches. The Maori language revitalization efforts in New Zealand, as discussed by Harlow (2007), exemplify how a combination of grassroots initiatives, community involvement, and supportive government policies can lead to language resurgence. Similarly, the revival of Hebrew in Israel, examined by Spolsky (2004), demonstrates the impact of a multifaceted approach involving education, media, and cultural integration. Drawing from these cases and others, we unravel the intricate strategies employed by communities to breathe new life into endangered languages. The success stories not only inspire but also offer valuable lessons for crafting effective language

Language documentation and revitalization. Over the four years I recently spent running a federal funding program on the documentation of endangered languages,¹ I found that it was useful and sometimes necessary to draw on the distinction Himmelmann (1998) makes between documentary and descriptive linguistics in his seminal paper arguing for language documentation as its own subfield. They are by no means equivalent (Schneider, 2010). Himmelmann notes that ‘language documentation ... aims at the record of the linguistic practices and traditions of a speech community ... [and] may include a description of the language system’ (1998:166). Language documentation represents a broader ecosystem within which the linguistics component operates alongside others, given the much wider role that speech practices play in societies, organizations, and human behaviour.

According to Wilson 2008, Kovach 2010, or Smith 2012 Language revitalization in practice and in theory has increased its engagement with approaches that directly address power inequities, democratizing knowledge, and decolonizing approaches. Such approaches may be framed in or draw from Indigenous methodologies.

Rice (2002) argues that professional associations have played a key role in the reconsideration of different scholarship types, including the scholarship of engagement, which includes community-based research and collaborative practices so centered in many approaches to language documentation and revitalization.

Action-based or participatory or community-based models, highlighted in articles such as Rice 2006, Yamada 2007, Czaykowska-Higgins 2009, and Leonard & Haynes 2010, among others, also provide a framework for ethical models; these papers draw to varying degrees from Indigenous approaches as well. Overall, a synthesis of the relevant influences on language revitalization, parallel to Himmelmann’s identification of subdisciplines (1) can illustrate the breadth and depth of the subfield of language revitalization, synthesized in 2.

Language revitalization initiatives frequently draw inspiration from successful examples of language revival. For instance, the revitalization of the Hawaiian language in Hawaii and the Maori language in New Zealand have demonstrated that concerted efforts, community engagement, and supportive policy frameworks can lead to the revival and proliferation of endangered languages.

The decline of a language can have far-reaching consequences. Cultural heritage, traditional knowledge, and community identity are closely tied to language. Losing a language means losing the unique ways of expressing traditions, values, and worldviews that have evolved over centuries (Lerner, 2000). Language revitalization efforts, therefore, aim to reverse language decline, reestablish language vitality, and preserve cultural diversity (Hinton et al., 2018). Language revitalization can take various forms depending on the specific linguistic, social, and cultural context. In some cases, revitalization efforts involve creating language materials such as textbooks, dictionaries, and literacy programs (Hinton et al., 2018). These resources can support language learning and strengthen language use within the community. Community involvement is a crucial component of language revitalization. Enlisting the support and active participation of native speakers, community members, and language experts fosters a sense of ownership and pride in the language. Community-based language programs, language nests, and language immersion schools create spaces for language

transmission and cultural practices, especially for the younger generation(Hinton et al., 2018).

Collaboration with academic institutions, linguistic experts, and technology professionals is increasingly important in language revitalization efforts. Researchers and linguists can document endangered languages, analyze their structures, and develop effective teaching methodologies. Technology, such as language preservation software, online learning platforms, and mobile applications, can also play a vital role in facilitating language learning and sharing resources(Lerner, 2000).

Furthermore, language policy and legislation are essential for supporting language revitalization efforts. Governments can enact policies that recognize the linguistic rights of minority or indigenous communities and provide support for language documentation, education, and promotion. Recognition and inclusion of the endangered language in formal education systems can also contribute to its maintenance and revitalization(Hopkins, 2016).

According to; the Samia people primarily practiced subsistence farming and fishing, with a few engaged in other economic activities such as trade and small-scale business. As a result of land fragmentation and limited job opportunities, many Samia community members migrated to urban areas in search of better livelihoods, leaving behind their ancestral homes and language(Bidwell, 2021). Migration directly contributed to the erosion of the Samia language as younger generations, who are more exposed to national languages such as English and Swahili, often preferred to speak these languages to enhance their chances of social and economic mobility(Makoolo, 2005). Additionally, with the advent of modern technology and globalization, younger Samia individuals were increasingly influenced by popular culture, leading to a shift in their linguistic preferences towards more widely spoken languages like Luganda, Lusoga(*Nakayiza_3469.Pdf*, n.d.).

Moreover, educational policies and practices within Uganda prioritized the use of English as the primary medium of instruction in schools, which further marginalized indigenous languages like Samia. Children are often discouraged from speaking their mother tongue at school, leading to a decline in intergenerational language transmission(Arnold & Bartlett, 2008).

In education, Uganda has a Language of Education policy, which according to the government White Paper (1992), stipulates that in rural areas, the mother tongue will be used as the language of instruction from primary one to primary three while English is taught as a subject. Primary four is the year of transition when English is introduced as the language of instruction. From primary five to primary seven, English is the language of instruction and also a subject while the mother tongue is maintained as a subject(Moorcroft & Draai, n.d.). In urban areas however, English is the language of instruction and also a compulsory subject in all the primary classes while the mother tongue is taught as a subject. In secondary schools and tertiary education, English is the language of instruction and also a compulsory subject and schools are free to choose which local language they want to teach as a subject. Swahili

was also introduced by policy as a compulsory subject in primary education, both in rural and urban areas. The term 'main area language' (MAL) was introduced in the white paper, to mean the larger generalized language groups that could serve as regional languages. These were estimated to cover 80-90% of the population and would therefore be used to implement the mother tongue education policy in order to solve language problems in Uganda (Ward et al. 2006:54).

Globalization, characterized by increased interconnectedness, transnational communication, and the homogenizing effects of mass media, significantly impacts linguistic diversity. As explored by Blommaert (2010) and Appadurai (1996), the dominance of global languages in media and communication channels marginalizes minority languages, pushing them towards endangerment. Simultaneously, migration, a hallmark of contemporary societies, disrupts intergenerational language transmission. Fishman (2001) highlights how the movement of communities often leads to language shift as individuals adopt the dominant language in their new environments. Urbanization, as discussed by Auer (1998), exacerbates language contact, contributing to the erosion of linguistic diversity in metropolitan areas.

The acceleration of global communication and mass media has accelerated the homogenization of languages, often to the detriment of minority languages. As Blommaert (2010) points out, the dominance of global languages in media platforms marginalizes minority languages, pushing them toward endangerment. Appadurai (1996) further explores how the global flows of media contribute to the marginalization of certain languages, impacting their vitality. Simultaneously, migration, a hallmark of contemporary societies, disrupts intergenerational language transmission. Fishman's (2001) exploration of language shift due to the movement of communities' underscores how individuals, in adapting to new environments, often adopt the dominant language, leading to the endangerment of their native languages. Urbanization, as discussed by Auer (1998), exacerbates language contact, contributing to the erosion of linguistic diversity in metropolitan areas. The concentration of diverse linguistic communities in urban spaces intensifies language contact, often resulting in the dominance of a few major languages and the marginalization of minority languages.

For the implementation of the mother tongue language policy in education, the main area languages were to be used and initially, five languages were recognized by the government: Luganda, Lwo, Runyakitara, Ateso/Ngakarimojong and Lugbara. These languages possess fully developed orthographies, dictionaries and some literature. However, Lukonzo, Lusoga, Kupsibiny and Lunyole were also added to the list, thus extending the number of languages to nine. Today, the Ministry of Education says that all Ugandan languages are allowed to be used as languages of instruction in primary schools (personal conversation with Philip Oketcho, curriculum specialist for local languages (secondary education) at the NCDC, 23rd July 2010) as long as they have an orthography and literature which is approved by the National Curriculum Development Centre (interview with Mrs. Bukenya, local language specialist-primary at the NCDC, 24th May 2010).

chapter 3

3.1 RESEARCH METHODS

3.1.1 INTRODUCTION

In this chapter, the study area, Study population, Sampling criteria, research tools and instruments, Data analysis procedures, validity and reliability of the methods used, Ethical considerations in the study, and Limitation of the study are explained.

3.1.2 Research Design

This study used mixed research design methods that incorporated both quantitative and qualitative data collection and analysis techniques to examine the ways of language revitalization among the Samia tribe of Uganda basically in Bugundhira village, Dabani Sub-county in Busia district.

3.1.3 Study area.

The study area was Bugundhira village, Dabani sub-county in Busia District.

3.1.4 Study Population

The study population consisted of older, younger, and community leaders of Bugundhira village, Dabani sub-county in Busia District. Purposive sampling was used to select participants who met the inclusion criteria. The sample size comprised of 30 participants, with 15 younger people, 10 community leaders, and 5 older people.

3.1.5 Sampling criteria

The participants were selected based on the inclusion criteria which included older, younger people who were currently residing in Bugundhira village and were registered by the local government, community leaders who were currently working in the local government particularly in Bugundhira village, have been enrolled in the local government for at least one year.

3.1.6 Data collection methods

Data was collected through both quantitative and qualitative methods. Quantitative data was collected using a survey questionnaire, while qualitative data was collected using in-depth interviews.

3.2 Research tools and instruments

The survey questionnaire consisted of closed-ended questions designed to gather information on the participants' Samia language proficiency, the teaching strategies used in the classroom,

and their perceptions of the effectiveness of these strategies to the maintenance and revitalization of Samia language

The in-depth interviews were conducted using a semi-structured interview guide to explore the participants' experiences and perspectives regarding the teaching of Samia language to the young community members.

Validity and reliability of the methods used

The survey questionnaire and interview guide were piloted before data collection to ensure there is validity and reliability. As a researcher, I also used established guidelines for designing research instruments and data collection methods to ensure their validity and reliability.

The methods were valid in that, they were of help to me as a researcher to collect valid data and also easy to use.

3.3 Data analysis procedures.

The data collected was analysed using both descriptive and inferential statistics for the quantitative data and thematic analysis for the qualitative data. The descriptive statistics was used to summarize the data. Thematic analysis was used to analyze the qualitative data by identifying common themes and patterns in the data.

3.4 Ethical considerations in the research.

The study obtained informed consent from all participants, ensuring confidentiality, and protecting their privacy.

Participants were informed of their right to withdraw from the study at any time without consequences.

The study also followed ethical guidelines and principles, such as those set forth by the Declarations of Research in that I, as a researcher I had to make sure that the participants are protected from any harm which could be physical or emotional.

Confidentiality, privacy and informed consent was ensured in the course of the study in that respondent's name was not required.

The participants were treated with respect as they were capable of making decisions and felt free to volunteer and participate in the study.

3.5 Limitation of the study.

This study had limitations that needed to be considered:

3.6 Geographical limitation

The geographical scope of the study was limited to Bugundhira village Busia District, Uganda. The findings therefore, of this study might not be generalizable to other settings with different contexts.

The researcher findings might not be used to conclude that these are the sole problems which are reflected even globally since it was converged on a very small scope

3.7 Content limitations

This study might have content limitations as it only focused on understanding the community's awareness of the importance of preserving their language revitalization initiatives, and their suggestions for how to effectively revitalize their language.

It does not explore other factors that might affect language revitalization among the Samia community members such as socio-economic status, home environment, and educational resources.

3.8 Limitations on the scale of impact

The scale of this study's impact may also be limited due to the small sample size. And whereas this study aimed at providing insights about the Samia community's awareness of the importance of preserving their language revitalization initiatives, and their suggestions for how to effectively revitalize their language. In that case, the study's conclusions and recommendations ought to be interpreted with caution, and a further study might be necessary to confirm the findings

chapter 4 Presentation of Findings

4.1.1 4.0 Introduction

This section provides summary of data collected. Data was collected by use of interview guides for students, teachers and parents. In this chapter the findings are presented under headings per Specific objective I, Specific objective II, and Specific objective III

This chapter contains two sections; the response rate and findings on the objective of study which are explained in tabula form by use of descriptive and inferential statistics.

4.1.2 4.1 Presentation of the data findings

This section composes of frequency tables and percentages analyzed and compiled data collected from the target sample population

Table 1: The demographic information of participants:

Age	Gender	Place of residence	Total Number of Participants
15-26	Female	Dabani	7
27-35	Male	Bungudhira	8
36-40	Male	Dabani	5
41-68	Female	Bungudhira	10

Table 1: Summary of interviewed participants.

The research majorly targeted community members of Bugundhira village in Dabani sub-county. The total number of participants selected were 30.

4.1.2.1 4.1.1 Research Question I: Examine the perspectives and attitudes of the Samia Community towards Language revitalization.

During the course of the research, I found out that Samia language plays a very important role in our day to day activities, likewise it is important to the learners as well in the Samia community.

According to my findings, the following are the perspectives and attitudes of the Samia Community towards language revitalization;

Language revitalization refer to the process of revitalizing or revitalizing a language that is at risk of disappearing or has already become extinct. The Samia community, like many other indigenous communities, has a rich cultural heritage and a unique language that has been passed down through generations. However, due to various factors such as globalization, urbanization, and the dominance of major languages, the Samia language has faced the risk of disappearing.

Perspectives and attitudes towards language revitalization within the Samia community can vary depending on several factors such as age, education level, and cultural awareness. Generally, older members of the community have a more positive attitude towards language revitalization efforts as they are more likely to have a strong connection to their cultural heritage and feel a sense of responsibility to pass down the language to younger generations. They also see language revitalization as a way to preserve their traditions, customs, and history.

Older Samia people view language revitalization as a means to bridge the gap between younger and older generations. They believe that by teaching Samia to younger people, they can maintain a strong connection between different age groups and ensure the of their language and culture.

Educational opportunities: Older Samia people see language revitalization efforts as a way to improve educational opportunities for themselves and future generations. They recognize that proficiency in Samia can open doors to cultural and academic programs that may not be available otherwise. Many young Samia people view language revitalization efforts as a means to improve educational opportunities for themselves and future generations. They recognize that proficiency in Samia can open doors to cultural and academic programs that may not be available otherwise.

Community engagement: Older people are often enthusiastic about participating in language revitalization initiatives, such as cultural festivals and events which includes cultural dances like “eebodi dance” language classes, and workshops. They see these activities as a way to engage with their community and promote their language and culture. Young people are often enthusiastic about participating in language revitalization initiatives, such as cultural festivals and events, language classes, and workshops. They see these activities as a way to engage with their community and promote their language and culture

Legacy and responsibility: The older Samia people feel a sense of responsibility to preserve their language and culture for future generations. They see language revitalization efforts as a way to leave a lasting legacy and ensure that their language remains a vibrant and integral part of their community for generations to come.

On the other hand, younger members of the Samia community have a more negative attitude towards language revitalization efforts due to various reasons. They feel that learning and speaking their native language is not as valuable or relevant as learning major languages such as English or Kiswahili or even French, which are often required for economic opportunities and accessing education and healthcare services. They also feel that their parents or grandparents are not able to effectively teach them the language, or that there are not enough resources or support available to learn and maintain the language.

Pride and identity: Young Samia people often feel a strong sense of pride and identity in their language and culture. They understand that language is an essential part of their heritage and are eager to learn and pass it on to future generations.

Cultural connection: Young people see language revitalization efforts as a way to maintain a strong connection to their cultural roots. They believe that preserving their language is crucial for maintaining their cultural identity and traditions.

Empowerment: Language revitalization efforts provide young Samia people with the opportunity to become language and cultural ambassadors, empowering them to share their language and traditions with others. This sense of empowerment can be particularly important for young people who may feel marginalized or overlooked in mainstream society.

In addition, some members of the Samia community have a neutral or indifferent attitude towards language revitalization. They do not see the importance of preserving their language or do not feel that it is worth the effort and resources required to revitalize it. This attitude is

due to a lack of cultural awareness, a lack of exposure to the language, or a belief that the language is already extinct and cannot be revived.

In conclusion, perspectives and attitudes towards language revitalization efforts within the Samia community can vary widely depending on factors such as age, education level, and cultural awareness. However, there is a growing recognition of the importance of preserving the Samia language and culture, and efforts are being made to revitalize and maintain it for future generations.

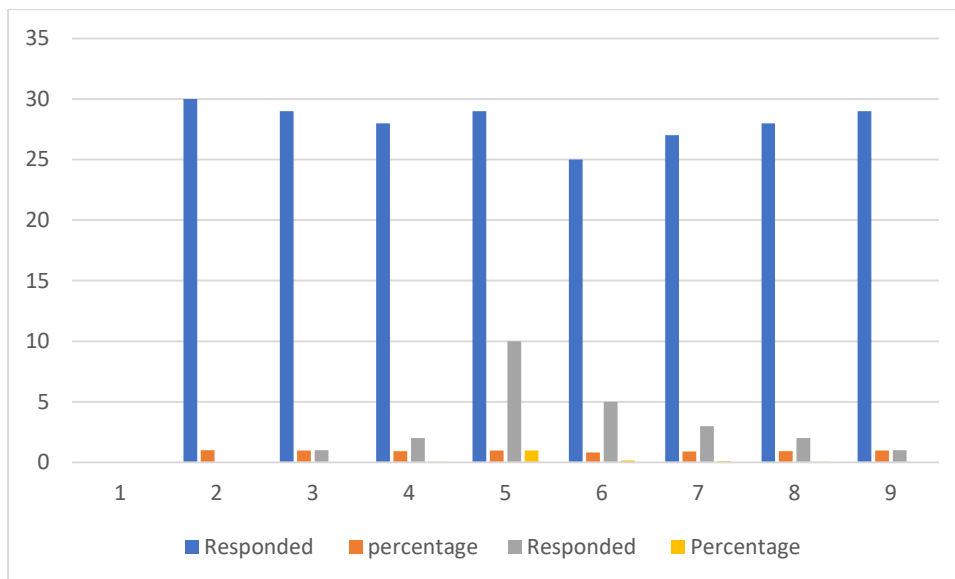
Table 2: the existing strategies that have been implemented by the Samia community to maintain and revitalize their language.

Perspectives and attitudes of the Samia Community towards language revitalization efforts.	Gender	Average age	Total number of respondents	Responded (Yes)	Percentage (%)	Responded No	Percentage %
Community engagement	Female	10-12	30	29	96.6%	01	3.3%
		13-16	15	15	100%	00	00%
Legacy and responsibility	Male	10-12	30	27	90%	03	10%
		13-16	15	14	93.3%	01	6.6%
Cultural connection	Female	10-12	30	22	73.3%	08	26.6%
		13-16	15	13	86.6%	02	13.3%
Empowerment	Male	10-12	30	28	93.3%	02	6.6%
		13-16	15	14	93.3%	01	6.6%
Educational opportunities	Female	10-12	12	21	72.2%	07	25.5%
	Male	13-16	18	14	87.6%	03	14.4%

4.1.2.2 4.1.2 Research Question II: What are the challenges facing language revitalization among the Samia community?

Table 3: showing the challenges facing language revitalization among the Samia community.

Challenges	gender	Average age	Total number of respondent	Responded yes	percentage	Responded no	Percentage
Intergenerational language shift	Male	10-16	30	30	100%	00	00%
	Female	10-16	30	29	96.67%	1	3.33%
Lack of language exposure and use	Male	10-16	30	28	93%	02	6.67%
	Female	10-16	30	29	96.67%	10	96.67%
Socio economic factors.	Male	14-16	30	25	83.33%	05	16.67%
	Female	14-16	30	27	90%	03	10%
Lack of community engagement	Male	14-16	30	28	93%	02	6.67%
	Female	14-16	30	29	96.67%	01	3.33%



Intergenerational language shift. The Samia language has been facing a decline in use, with younger generations increasingly adopting more dominant languages, such as the national or regional languages. This intergenerational language shift can lead to a breakdown in the natural transmission of the Samia language from older to younger generations (Maria, 1989). This intergenerational language shift has led to a decline in the use of Samia languages among younger people, with many children and young adults preferring to speak Swahili or English at home, in school, and in social interactions. As a result, there has been a significant loss of fluency and proficiency in Samia languages, particularly among the younger population.

Lack of language exposure and use. Learners, especially those living in urban or non-Samia-speaking environments, may have limited opportunities to use and practice the Samia language regularly. The lack of exposure to the language in daily life can hinder the development and maintenance of language proficiency. Educational challenges. The Samia language may not be widely used or supported in the formal education system, leading to a lack of instructional materials, teacher training, and institutional support for language learning. This can make it challenging for learners to acquire and maintain the Samia language within the educational context (Al-Bakri, 2013).

Socioeconomic factors. Socioeconomic pressures, such as the need to learn and use more dominant languages for economic opportunities or social mobility, can discourage the use of the Samia language. This can create a perception that the Samia language has limited practical value, further contributing to its decline (Bidwell, 2021). Dominance of other languages, particularly Kiswahili and English. These languages are widely used in education, administration and media, which has led to a decline in the use of Samia language among the younger generations. As a result, fewer people, especially children, are learning and speaking Samia, which threatens the long-term viability of the language. In addition, lack of economic opportunities for Samia speakers. In many cases, individuals who speak Samia face discrimination in the job market because they are not fluent in Kiswahili or English. This limits their access to better paying jobs and hampers their ability to support their families. As a result, many Samia speakers are forced to abandon their native language in favor of more widely spoken languages in order to improve their economic prospects.

Cultural assimilation. In most cases, cultural assimilation is as a result of historical factors such as colonization or migration. These events can disrupt traditional ways of life and force minority groups to adopt the customs and language of dominant culture in order to survive or thrive in a new environment. The Samia community has experienced cultural assimilation which has led to a shift towards the dominant language. This has resulted in a decline in the use of the Samia language, as well as a loss of cultural identity.

Attitudes and language ideologies. Negative attitudes towards the Samia language, or the perception that it is less prestigious or less useful than other languages, can undermine efforts to maintain and revitalize the language. These attitudes can be influenced by historical, political, or social factors and can be challenging to address(Keane, 1998).

Stigma. There is a stigma associated with speaking the Samia language especially among the younger generations who view it as outdated or inferior. This stigma makes it difficult for people to speak the language and pass it on to their children.

Lack of community engagement and support. Effective language maintenance and revitalization efforts require strong community engagement and support, which may be lacking in some cases. Without the active involvement and commitment of the Samia community, it can be difficult to sustain language learning and use(Lin & Yudaw, 2013).

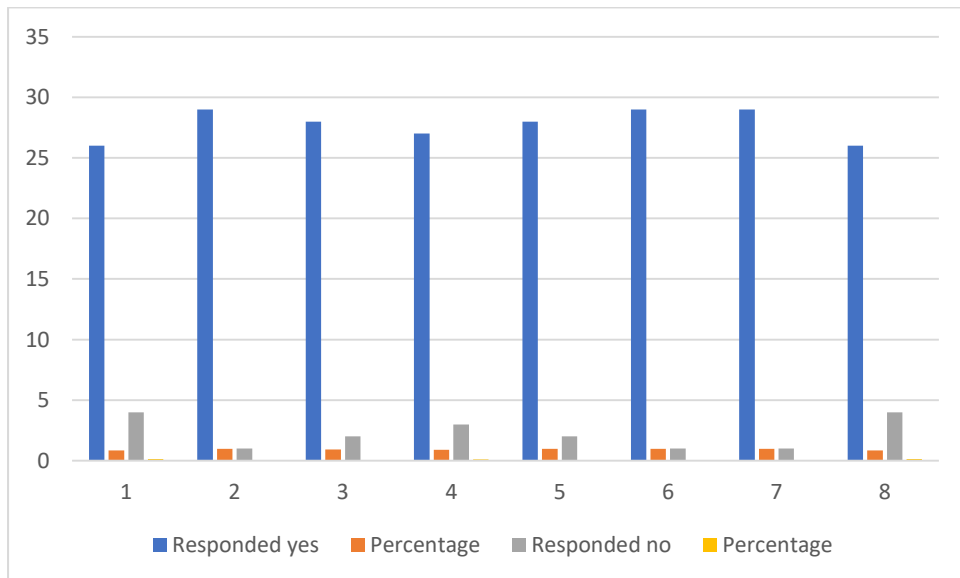
Limited resources. Language revitalization efforts require resources, such as funding, educational materials, and trained teachers. The community faces challenges in accessing these resources which hinders their efforts to revitalize their language.

4.1.2.3 4.1.3. Research Question III: What are the strategies for effectively revitalizing the Samia Language and promoting its use among the younger generations.

Table 4 : The strategies for effectively revitalizing the Samia language and promoting its use among the younger generation.

Strategies	Gender	Average age	Number of respondent	Responded yes	Percentage	Responded no	Percentage
Education and language instruction.	Female	15-26	30	26	86.00%	04	13.33%
	Male	27-35	30	29	96.67%	01	3.33%
Documentation and preservation	Female	41-68	30	28	93.30%	02	6.67%
	Male	36-40	30	27	90.00%	03	10.0%

Cultural festivals and events.	Female	15-26	30	28	96.67%	02	6.67%
	Male	27-35	30	29	96.67%	01	3.33%
Media and broadcasting.	Female	41-68	30	29	96.67%	01	3.33%
	Male	36-40	30	26	86.00%	04	13.33%



Education and Language Instruction. A study by Ogechi (2003) found that the Samia language has been incorporated into the local school curriculum in Busia district and other districts like Namayingo district, Kenya, where the Samia community is predominantly located (Drury, 2000).

Ogechi claims that in order to teach the language to the next generation, Samia language classes and programs for immersion are being established at community center and schools. Ogechi (2002) mentioned the training and employment of Samia language teachers to provide instruction and promote the use of the language in educational settings. These programs aim to immerse students in the Samia language by teaching it as the primary language of instruction in schools. This helps to ensure that younger generations learn and become proficient in Samia.

Ogechi argues that Documentation and Preservation are achieved. In order to maintain the linguistic characteristics of the language, Ogechi and Bosire-Ogechi (2002) recorded the production of Samia language dictionaries, grammar books, and audio-visual recordings. The creation of language repositories and archives was suggested by Ogechi (2005) as a way to retain and conserve the linguistic materials gathered for upcoming generations. In order to study and record the Samia language, linguists, scholars, and language specialists have worked together, as Ogechi (2003) observed out. Efforts have been made to document and archive Samia language and culture through various means, such as recording and

transcribing traditional stories, songs, and proverbs. This helps to preserve the language for future generations and provides a valuable resource for language revitalization efforts.

Intergenerational Transmission. Parents and grandparents actively teach and speak the Samia language to their children as part of the community's endeavours to promote its use within family units, as noted by Ogechi and Bosire-Ogechi (2002). In order to promote the transfer of language skills from older to younger generations, Ogechi (2005) reported on the establishment of language learning workshops and mentorship programs. Ogechi (2003) observed that in order to attain the Samia language's intergenerational objective it must be promoted through storytelling, traditional activities, and routine household duties.

Awareness and Participation in the Community. According to Ogechi (2003), the Samia community will organize festivals, cultural events, and get-togethers where the Samia language is widely spoken and celebrated. According to Ogechi and Bosire-Ogechi (2002), the Samia language is encouraged to be used in daily interactions, traditional rites, and daily communication within the community. Ogechi (2005) offered a synopsis of the community's outreach, public awareness, and media campaigns aimed at highlighting the value of language preservation. Keeping records and Conservation. In order to maintain the linguistic features of the language, Ogechi and Bosire-Ogechi (2002) recorded the production of Samia language dictionaries, grammar books, and audio-visual recordings. The creation of language repositories and archives was suggested by Ogechi (2005) as a way to retain and conserve the linguistic materials gathered for future generations. As Ogechi (2003) highlighted out,

Cultural festivals and events: The Samia community organizes cultural festivals and events to celebrate their language and culture. These events provide opportunities for people to come together, share their language, and pass it on to younger generations.

Language classes and workshops: The community offers language classes and workshops to teach Samia to both children and adults. These classes are often taught by fluent Samia speakers and provide a structured learning environment for those interested in learning the language.

Media and broadcasting: Samia language programming is broadcast on local radio stations, for example 98.3 Jogo FM in Busia District, and efforts are being made to produce and distribute Samia language content through various media channels. This has helped to increase exposure to the Samia language and make it more accessible to a wider audience.

chapter 5 CHAPTER FIVE

Discussion, Conclusion and Recommendations

5.1.1 Introduction

This section outlines the discussion of findings and discussions of the research findings.

This section also presents the conclusions of the study based on the findings and recommendations. The study objective was to identify the language maintenance and revitalization strategies that have been implemented by Samia community.

Discussion of Findings

5.1.1.1 Specific objective I: To identify the perspectives and attitudes of Samia Community towards language revitalization efforts.

Perspectives and attitudes towards language revitalization within the Samia community can vary depending on several factors such as age, education level, and cultural awareness. Generally, older members of the community have a more positive attitude towards language revitalization efforts as they are more likely to have a strong connection to their cultural heritage and feel a sense of responsibility to pass down the language to younger generations. They also see language revitalization as a way to preserve their traditions, customs, and history.

Older Samia people view language revitalization as a means to bridge the gap between younger and older generations. They believe that by teaching Samia to younger people, they can maintain a strong connection between different age groups and ensure the of their language and culture.

Educational opportunities: Older Samia people see language revitalization efforts as a way to improve educational opportunities for themselves and future generations. They recognize that proficiency in Samia can open doors to cultural and academic programs that may not be available otherwise.

Community engagement: Older people are often enthusiastic about participating in language revitalization initiatives, such as cultural festivals and events which includes cultural dances like “eebodi dance” language classes, and workshops. They see these activities as a way to engage with their community and promote their language and culture.

Legacy and responsibility: The older Samia people feel a sense of responsibility to preserve their language and culture for future generations. They see language revitalization efforts as a way to leave a lasting legacy and ensure that their language remains a vibrant and integral part of their community for generations to come.

On the other hand, younger members of the Samia community have a more negative attitude towards language revitalization efforts due to various reasons. They feel that learning and speaking their native language is not as valuable or relevant as learning major languages such as English or Kiswahili or even French, which are often required for economic opportunities and accessing education and healthcare services. They also feel that their parents or grandparents are not able to effectively teach them the language, or that there are not enough resources or support available to learn and maintain the language.

Pride and identity: Young Samia people often feel a strong sense of pride and identity in their language and culture. They understand that language is an essential part of their heritage and are eager to learn and pass it on to future generations.

Cultural connection: Young people see language revitalization efforts as a way to maintain a strong connection to their cultural roots. They believe that preserving their language is crucial for maintaining their cultural identity and traditions.

Educational opportunities: Many young Samia people view language revitalization efforts as a means to improve educational opportunities for themselves and future generations. They recognize that proficiency in Samia can open doors to cultural and academic programs that may not be available otherwise.

Community engagement: Young people are often enthusiastic about participating in language revitalization initiatives, such as cultural festivals and events, language classes, and workshops. They see these activities as a way to engage with their community and promote their language and culture.

Empowerment: Language revitalization efforts provide young Samia people with the opportunity to become language and cultural ambassadors, empowering them to share their language and traditions with others. This sense of empowerment can be particularly important for young people who may feel marginalized or overlooked in mainstream society.

In addition, some members of the Samia community have a neutral or indifferent attitude towards language revitalization. They do not see the importance of preserving their language or do not feel that it is worth the effort and resources required to revitalize it. This attitude is due to a lack of cultural awareness, a lack of exposure to the language, or a belief that the language is already extinct and cannot be revived.

In conclusion, perspectives and attitudes towards language revitalization efforts within the Samia community can vary widely depending on factors such as age, education level, and cultural awareness. However, there is a growing recognition of the importance of preserving the Samia language and culture, and efforts are being made to revitalize and maintain it for future generations.

5.1.1.2 Specific objective II: To identify the challenges facing the language revitalization efforts among the Samia Community.

Intergenerational language shift. The Samia language has been facing a decline in use, with younger generations increasingly adopting more dominant languages, such as the national or regional languages. This intergenerational language shift can lead to a breakdown in the natural transmission of the Samia language from older to younger generations (Maria, 1989). This intergenerational language shift has led to a decline in the use of Samia languages

among younger people, with many children and young adults preferring to speak Swahili or English at home, in school, and in social interactions. As a result, there has been a significant loss of fluency and proficiency in Samia languages, particularly among the younger population.

Lack of language exposure and use. Learners, especially those living in urban or non-Samia-speaking environments, may have limited opportunities to use and practice the Samia language regularly. The lack of exposure to the language in daily life can hinder the development and maintenance of language proficiency. **Educational challenges.** The Samia language may not be widely used or supported in the formal education system, leading to a lack of instructional materials, teacher training, and institutional support for language learning. This can make it challenging for learners to acquire and maintain the Samia language within the educational context (Al-Bakri, 2013).

Socioeconomic factors. Socioeconomic pressures, such as the need to learn and use more dominant languages for economic opportunities or social mobility, can discourage the use of the Samia language. This can create a perception that the Samia language has limited practical value, further contributing to its decline (Bidwell, 2021). **Dominance of other languages,** particularly Kiswahili and English. These languages are widely used in education, administration and media, which has led to a decline in the use of Samia language among the younger generations. As a result, fewer people, especially children, are learning and speaking Samia, which threatens the long-term viability of the language. In addition, lack of economic opportunities for Samia speakers. In many cases, individuals who speak Samia face discrimination in the job market because they are not fluent in Kiswahili or English. This limits their access to better paying jobs and hampers their ability to support their families. As a result, many Samia speakers are forced to abandon their native language in favor of more widely spoken languages in order to improve their economic prospects.

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Attitudes and language ideologies. Negative attitudes towards the Samia language, or the perception that it is less prestigious or less useful than other languages, can undermine efforts to maintain and revitalize the language. These attitudes can be influenced by historical, political, or social factors and can be challenging to address (Keane, 1998).

Stigma. There is a stigma associated with speaking the Samia language especially among the younger generations who view it as outdated or inferior. This stigma makes it difficult for people to speak the language and pass it on to their children.

Lack of community engagement and support. Effective language maintenance and revitalization efforts require strong community engagement and support, which may be lacking in some cases. Without the active involvement and commitment of the Samia community, it can be difficult to sustain language learning and use (Lin & Yudaw, 2013).

Limited resources. Language revitalization efforts require resources, such as funding, educational materials, and trained teachers. The community faces challenges in accessing these resources which hinders their efforts to revitalize their language.

5.1.1.3 Specific objective III: To identify the strategies for effectively revitalizing the Samia language and promoting the use among the younger generation.

Education and Language Instruction. A study by Ogechi (2003) found that the Samia language has been incorporated into the local school curriculum in Busia district and other districts like Namayingo district, Kenya, where the Samia community is predominantly located (Drury, 2000).

Ogechi claims that in order to teach the language to the next generation, Samia language classes and programs for immersion are being established at community center and schools. Ogechi (2002) mentioned the training and employment of Samia language teachers to provide instruction and promote the use of the language in educational settings. These programs aim to immerse students in the Samia language by teaching it as the primary language of instruction in schools. This helps to ensure that younger generations learn and become proficient in Samia.

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5.1.1.4 Conclusions and Recommendations

5.1.1.4 Conclusions

Thus, it has become clear from the above research data that the maintenance and revitalization of the Samia language is crucial for preserving the cultural identity, linguistic diversity, educational outcomes, community cohesion, and individual well being of Samia tribe in Uganda.

“The Samia language is the heartbeat of our community. When we speak it, we feel a deep connection to our ancestors, our traditions, and our shared identity as Samia people. Revitalization and passing on this language to the younger generation is not only a necessity, but a sacred duty that will ensure our cultural legacy lives on”(Guerin et al., 2006).

5.2 Recommendations

5.2.1 Recommendations for Policy:

The government should establish Samia language immersion programs, where students spend a significant portion of their school day learning and communicating exclusively in the Samia language. This total immersion approach is highly effective for language acquisition.

Develop Samia language curriculum and resources. Invest in the development of comprehensive Samia language curriculum, textbooks, and other educational materials for use in schools. This would include creating Samia language lessons, readers, dictionaries and multimedia resources.

Provide Community Based Classes. Support the establishment of community-based Samia language classes and workshops for adults and families. This empowers the Samia community to take ownership of language revitalization efforts.

5.1.2 Recommendations for Community Development:

Promote the use of Samia language in daily life especially in homes, schools, community gatherings and other public spaces. This will help to ensure that language remains an active part of the community's cultural identity.

Encourage the use of the Samia language in media and arts, for example in local radios and television programs, as well as in music, theatre, and other forms of artistic expression. This will help to raise the profile of the language and make it more visible in the community.

5.2.3. Recommendations for Further Research:

It is necessary to conduct further study to explore more on the language maintenance and revitalization in other tribes in Uganda and across the country.

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APPENDICES

APPENDIX A

RESEARCH TOOLS AND INSTRUMENTS

chapter 7 QUESTIONNAIRES

- I. NANDERA DAPHINE REGISTRATION NUMBER BU/UP/2021/0656 from Busitema University, humbly request you to respond to this questionnaire.

chapter 8 TEACHERS' QUESTIONNAIRE

PERSONAL DATA AND EDUCATION QUALIFICATION

AGE		BACHELOR/DEGREE	<input type="checkbox"/>
15-26	<input type="checkbox"/>	DIPLOMA	<input type="checkbox"/>
27-35	<input type="checkbox"/>	CERTIFICATE	<input type="checkbox"/>
36--40	<input type="checkbox"/>	OTHERS SPECIFY	<input type="checkbox"/>
41 and above	<input type="checkbox"/>		

1. Do you belong to the Samia tribe?

a) YES NO

2. Do your parents play a role in helping you maintain Samia language?(if your child)

a). YES b). No.

3. Do you actively use Samia language in your daily life?

a) YES b) NO

4. Language immersion programs for young children is one of the strategies that the Samia community has implemented.

a) AGREED b) STRONGLY AGREED NOT AGREED

5. Resistance to change is one of the challenges faced in language revitalization among the Samia Community.

STRONGLY AGREED AGREED NOT AGREED

6. The issue of insufficient trained teachers for Samia language has greatly affected language revitalization.

STRONGLY AGREED

AGREED

NOT AGREED

7. Are there any specific challenges you face while teaching the Samia language?

NO

YES

8. The teachers of the Samia language are faced with the challenge of inadequate teaching materials.

VERY TRUE TRUE NOT TRUE

9. Do teachers play a role in language revitalization in Samia community schools?

STRONGLY AGREED AGREED NOT AGREED

10. The negative attitude of both teachers, parents, and the society on language maintenance and revitalization is one of the minor factors affecting language maintenance in schools.

VERY TRUE TRUE NOT TRUE NOT SURE

11. Have the parents also played a role in helping the learners to maintain and revitalize the Samia language.

YES NO

12. How important do you think it is for the Samia people to maintain and revitalize their native language?

13. Do you have any additional suggestions or ideas to improve language maintenance and revitalization efforts in the Samia community? (if yes provide your responses)

14. Are there any specific support or resources that you think would help the community revitalize and maintain Samia language? (if yes please provide your responses)

