

A CASE STUDY OF KIMBU INTERGENERATIONAL TRANSMISSION

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Abstract. Transmitting a language from one generation to another in any speech community is a key factor for preserving it from endangerment. A language may be threatened by extinction if its transmission from one generation to another is interrupted. This study assessed the situation of intergenerational transmission among speakers of the Kimbu language. This research was guided by Language Vitality and Endangerment (LVE) framework by UNESCO (2003). Data were collected through a questionnaire administered to 150 Kimbu school children. The findings of the study revealed that the Kimbu intergenerational language transmission is severely endangered according to UNESCO (LVE) factor one. The recommendation was made that Kimbu parents should be told of the importance of Ethnic Community Languages (ECLs) and their symbolic identity. Teaching their children the language and encouraging its use in more domains in the community will ensure the intergenerational transmission is resumed.

Keywords: Intergenerational Transmission, Ethnic Community Languages, Linguistic Vitality, Language Endangerment, Bantu

Languages: Kimbu, Swahili

1. INTRODUCTION

This paper is based on a study which investigated the situation of Kimbu intergenerational transmission. Kimbu is a Tanzanian Ethnic Community Language (ECL), co-existing with other Bantu languages such as Gogo (G11), Bungu (F25), Nyamwezi (F22), and Nyaturu (F31). This sociolinguistic situation was assumed to endanger the Kimbu intergenerational language transmission process, since the assumptions were, for a variety of reasons, that speakers of Kimbu were ceasing to use their heritage language, were beginning to use only those secondary languages with their children, and were gradually reducing the intergenerational transmission of their heritage language..

1.1 BACKGROUND INFORMATION

Tanzania is a multilingual nation with approximately 128 ECLs, according to Lewis (2009). Most of these languages have been reported to be in an endangered state. This endangerment situation has been, among other factors, due to the influence of the Swahili language over ECLs. The influence of the Swahili language has caused Tanzanian parents to abandon their ECLs; as a result, the intergenerational transmission of these ECLs has been disrupted. The dangerous effects of Swahili on the use of ECLs have been addressed by many scholars, including Strom (2009) for

the Ndengereko language, Stegen (2003) for the Rangi language of Kondoa District, and Mekacha (1993) for the Ekinata language.

Batibo (2005) considers the endangered language to be that language which is threatened by extinction. For him, the threat may come because the pool of speakers is declining so rapidly since the young generations are not learning it. It may also be due to the fact that the domains in which the language is used have shrunk so much that it is not used regularly in the community.

In Tanzania, there are ECLs which have recently been recognized as important to Tanzanian heritage, yet not promoted or allowed in any formal domains in the country. However, a small number of languages in Tanzania hold such a position. Most of the ECLs are currently in bad situation, even those languages which are functionally vibrant and full of vitality, and as a result of a variety of sociolinguistic factors have been going through varying phases of endangerment, attrition, or progressive weakening which may ultimately result in language loss or language death.

The Kimbu language (F24), according to the referential classification of Guthrie (1971), is spoken in Chunya district in the northern part of Mbeya region and Sikonge district in the southern part of Tabora region in Tanzania. The Kimbu language is not among the strong minority languages in Tanzania or those spoken in the same area. As said before, this language co-exists with other ECLs together with the dominant language of Tanzania: Swahili.

The Languages of Tanzania Project (LOT) 2007 reports the Kimbu language to have approximately 62,000 native speakers. Guthrie also estimated the number of Kimbu speakers to be approximately 78,000 in 1987. Nevertheless, the language is so far unstudied, and it has since been identified and appears in works on Bantu as a whole, as well as roughly positioned on language maps. However, there is no description or even a grammatical sketch of this ECL. All these situations show that there is a need for this language to be investigated to establish its vitality.

1.1 LITERATURE REVIEW

This study was guided by the first factor of UNESCO (LVE) factors on a scale from one to five. The factor is based on Fishman (1991) who is one among the *ad hoc* experts of UNESCO's (LVE) nine factors. Nevertheless, a score of five indicates that the language is safe, and a score of zero indicates that the language is dying. Scores of one, two, and three show the endangerment situation at different stages. Factor one was considered in this study, as this study attempts to assess the situation of Kimbu intergenerational language transmission; the more frequent the transmission from one generation to another, the stronger the language's vitality may be.

Table 1.1: *Intergenerational Language Transmission*

Degree of Endangerment	Scale	Description
Safe	5	The language is spoken by all generations; from children to grandparents, transmission is uninterrupted.

Vulnerable	4	Most children speak the language, but it may be restricted to certain domains like at home.
Definitely endangered	3	Children no longer learn the language as mother tongue in the home.
Severely endangered	2	The language is spoken by grandparents and elders; while the parent generation may understand it, but they do not speak it to children or among themselves.
Critically endangered	1	The youngest speakers are grandparents and elders, and they are infrequent speakers.
Extinction	0	There are no speakers left.

Source: UNESCO (2009)

Utilizing this factor, Narris (2010) determined the degree of vitality and/or endangerment of Aboriginal languages in Canada. She argues that intergenerational transmission is the major factor for this kind of assessment. More recently is the study by Grenoble (2011), which focuses on the nature of the speakers of the target language within the total population. According to Grenoble, the most significant factors are factors one (intergenerational transmission), two (absolute number of speakers) and three (proportion of speakers within the total population).

Kincade (1991) considers the levels of language endangerment as depending on the rate of acquisition by the children, the attitude of the whole community toward it, and the level of impact by other languages which may be threatening it. According to him, if the language is not acquired by the children it may definitely be(come) endangered.

Legère (2003) used this factor to analyze whether the Vidunda language is endangered within the Tanzanian context. According to him, intergenerational transmission and language attitude are important factors in assessing the vitality of a language, since the survival of the language depends on the speakers' efforts to pass on their language from one generation to another. According to Legère, positive attitudes towards one's language may accelerate the transfer of the language from generation to generation.

Krauss (1992) asserts that a language can be safe, endangered, or extinct. It can be endangered if it is no longer being learned as mother tongue by children because it lacks intergenerational transmission. According to Krauss, an endangered language can be spoken by enough people to make survival a possibility, but only in favorable circumstances and with a growth in community support. He adds that nearly extinct languages are thought to be beyond the possibility of survival, usually because they are spoken by just few elderly people.

Lewis (2009), in an assessment of language vitality, considers that the natural pattern of intergenerational transmission (from elder to younger) is being re-established as children are re-acquiring the heritage language as their first language

and subsequently becoming the parents, grandparents, and great-grandparents of each succeeding generation of language users. When language shift is in progress, the extent of language loss is measured by identifying the youngest generation (in an unbroken chain of intergenerational transmission) that retains proficiency in the language. On the other hand, he recommends that language re-acquisition is measured by identifying the old generation (in an unbroken chain of intergenerational transmission) that can once again use the language proficiently.

According to the Grade Intergeneration Disruption Scale (GIDS) devised by Fishman (1991), the level of vitality of a language can be measured in terms of the age group in which a language is still spoken. If the language is still spoken by those of child-bearing age (20-45), the chances of the parents passing the language on to their children is high as long as the parents are encouraged or given incentives to do so. However, if the language is only spoken by those who are not of child-bearing age (60 and above), the chances would be that, even if encouraged or given an incentive, parents would be unable to pass it on to their children, as only the older people speak the language. In this case, the language may lack intergenerational language transmission and may be threatened by endangerment or extinction.

Furthermore, Fishman's GIDS focuses on the key role of intergenerational transmission in the maintenance of a language. If children do not learn a language from their parents, there is little possibility that they, in turn, will be able to pass the language on to their children. The GIDS not only takes into account that intergenerational transmission is an individual decision made by parents, but also that societal and institutional choices are crucial in influencing the parental decisions regarding their language behavior with regard to their children. These societal factors create social spaces in which languages are used.

Bradley (2005) investigated Sanie, a Burmic language of the Eastern Yi subgroup with only seven thousand speakers from a total population of eighteen thousand. Fluent speakers are above sixty years of age, and the youngest semi-speakers are young adults. This indicates that intergenerational language transmission had already been broken almost twenty years ago. This may result in language endangerment.

Empirical studies conducted by Strom (2009) on the situation of the Ndengereko language, an ECL (Ethnic Community Language) of Tanzania, revealed that the language had a very low score of intergenerational language transmission and community members' attitudes toward their own language. This is because the parents of this language seem not to teach their children to speak the language, and even at home both the parents and their children do not use it. Instead, it is Swahili that is mostly used. This implies that the intergenerational transmission of this language is missing, and there is no future for a language that is not learned by the children of the community.

2. METHODOLOGY

2.1 AREA AND POPULATION OF THE STUDY

The study was carried out in two districts of two different regions: Chunya district (Kampikatoto and Mafyeko villages) in Mbeya Region and Sikonge district (Kiombo and Kirumbi villages) in Tabora Region. The selection of the districts was due to the fact that these areas are said to be the origin of the Kimbu language; as a result, speakers are easily found in these areas.

The population of the study was school children whose parents were Kimbu from the villages of Kampikatoto, Mafyeko, Kiombo, and Kirumbi, in order to obtain the trend of Kimbu acquisition among Kimbu children.

2.2 SAMPLING TECHNIQUES AND SAMPLE SIZE

The study adopted deliberate sampling. The use of deliberate sampling was based on the fact that it involves selecting respondents expected to be information-rich. With respect to the purpose of this study, school children of Kimbu parents were likely to be informed about the phenomenon under investigation. A sample of 150 standard five and six pupils was selected deliberately to fill in the questionnaires. The decision on the number of respondents to fill in the questionnaires was due to the fact that in order to get the picture of the situation of the Kimbu intergenerational language transmission, a large number of Kimbu children needed to be considered.

2.3 METHOD OF DATA COLLECTION

The questionnaire method was used whereby questions on the questionnaire were designed for school pupils of standard five and six, i.e. ages ten through fourteen. The questionnaires were intended to investigate the intergenerational language transmission to children by Kimbu parents and their proficiency in the language.

The questionnaire given to school pupils from four primary schools (Kampikatoto Primary School, Mafyeko Primary School, Kirumbi Primary School, and Kiombo Primary School) was administered by the researcher with the assistance of teachers on duty in the schools where the research was conducted. It took about two days in each school to complete the exercise of filling in the questionnaires with the children.

3. DATA AND DISCUSSION

The study was intended to determine if the Kimbu language is transmitted to children, since a language can be endangered if it is spoken only by the grandparents' generation. It also investigated whether Kimbu children had good proficiency and competence in their own language. The research revealed that the Kimbu language was not transmitted to the young generation, and it was obvious that Kimbu children completely lacked the ability to use and understand their heritage language.

3.1 INTERGENERATIONAL COMMUNICATION

Intergenerational language transmission is always observed through the way the language is passed from one generation to another through communication within the speech community. In this study, the choice of language for intergenerational communication was structured into the survey questionnaire for pupils in primary schools.

The results revealed that grandparents and parents have ceased passing the language to their children, since communication in Kimbu occurs primarily among older speakers of the same generation. In addition to that, speakers in the parents' generation spoke the Kimbu language to the peer group with which they interacted. However, they changed their discourse and used Swahili with younger generations (especially children) because they had little understanding of the language. Moreover, speakers from the parents' generation used Swahili exclusively when they talked to their children. This is evidenced through Tables 3.1, 3.2, and 3.3 below.

Table 3.1: Kimbu language Use by Grandparental Generation

Response	Respondents	Percentage
Exclusively	2	1.3
Frequently	4	2.7
Occasionally	144	96.0
Total:	150	100.0

From Table 3.1, 2 (1.3%) of 150 Kimbu children said that Kimbu grandparents communicated with them by using the Kimbu language exclusively. 4 (2.7%) of them said that grandparents communicated with them by using the Kimbu language in most cases, and 144 (96%) of them said that grandparents used Kimbu occasionally with them.

Considering the data, the study revealed that the Kimbu language is almost never transferred to the young generation because the grandparents used it very occasionally with them. This implied that the grandparents' generation were less concerned with the transfer of the Kimbu language to their grandchildren. In normal circumstances and as it is expected from most of the ECLs in Tanzania, grandparents are the most likely generation to teach youngsters the language of their culture in order to preserve and protect it from disappearing and ensure its continued existence. In the Kimbu community this was different; the grandparents do not teach their grandchildren the language. As a result, the intergenerational language transmission seems to be endangered; this is dangerous for the Kimbu language, as it opens the door to extinction in the future.

Krauss (1992) asserts that the language lacks intergenerational language transmission if it is spoken only by adults who no longer teach it to the next generation and if it is no longer learned as a mother tongue by children. Considering this fact, intergenerational language transmission among the Kimbu seems to be

interrupted because elderly people (grandparents) do not speak the language to their children since the intergenerational language transmitted is endangered.

Table 3.2: *Kimbu Language Use with Parental Generation*

Response	Respondents	Percentage
Exclusively	3	2.0
Frequently	17	11.3
Occasionally	130	86.7
Total:	150	100.0

Table 3.2 shows that 130 (86.7%) of 150 children said that parents communicate with them by using the Kimbu language occasionally. 17 (11.3%) of them said that parents use the Kimbu language in most cases, and only 3 (2%) use the Kimbu language with them exclusively.

This justified the way parents were not using and speaking the Kimbu language to their children. It was noted that most of parents in the Kimbu community were raised in the 1960s, 1970s, and 1980s. These parents, when asked about their proficiency in the Kimbu language, said that they were not competent enough, thus requiring them to speak a national language (Swahili) with their children. From the data, it was evident that parents are inactive and infrequent speakers of the Kimbu language to the extent that they speak it with their children in very rare cases (occasionally). This implied that children no longer learn the language as their mother tongue in the speech community, as their parents use it with them very occasionally.

According to Fishman (2001), a language may be considered moribund (severely endangered) if it is spoken by grandparents and older generations among themselves and that the parent generation may understand it, yet they do not speak it to their children. In this case, Kimbu intergenerational transmission is severely endangered, as children have not acquired it as their mother tongue because they have no chances to acquire their language at early stages. The parents' and grandparents' generations are said to be the main cause of the situation.

Table 3.3: *Kimbu Language Use with Siblings*

Response	Respondents	Percentage
Exclusively	1	0.7
Frequently	1	0.7
Occasionally	5	3.3
Never	143	95.3
Total:	150	100.0

Table 3.3 shows that 143 (95.3%) of 150 children never use the Kimbu language among themselves. 5 (3.3%) of them use the Kimbu language occasionally, 1 (0.7%)

of them uses the Kimbu language in most cases, and 1 (0.7%) of them uses Kimbu exclusively.

These tables serve to indicate that intergenerational language transmission among the Kimbu is, to a large extent, in danger. Children among themselves never used Kimbu in their daily communication. This is to say that this language does not have child-aged speakers and so lacks intergenerational transmission. It seems that the current parent generation mainly speaks with their children in Swahili, which has required children to acquire the Swahili language as their mother tongue at home.

3.2 LANGUAGE COMPETENCE AND PROFICIENCY AMONG KIMBU CHILDREN

A natural pattern of intergenerational language transmission that is from older to younger can be re-established if children re-acquire the heritage language as their first language and subsequently become competent parents and grandparents of each succeeding generation of language users. With regard to the Kimbu language, children have very limited exposure to learning the language. Almost all children have learned Swahili even before beginning school, as this was the language of communication throughout Kimbu area. Table 3.4 below shows the trend of language acquisition among Kimbu children before attending school.

Table 3.4: *Language Learned Before School Age*

Language	Respondents	Percentage
Kimbu	7	4.7
Swahili	118	78.6
Kimbu and Swahili	24	16.0
Other	1	0.7
Total:	150	100.0

From Table 3.4, it was evident that 7 (4.7%) of 150 children started to learn the Kimbu language before school age, 24 (16%) of them learned Swahili and Kimbu, and 1 (0.7%) child learned another language (Nyamwezi). 118 (78.6%) children learned Swahili language before school age.

Taking into account the responses from Table 3.4, the number of those who learned Swahili before school age is higher compared to those who learned the Kimbu language and other languages. It is unquestionable that Kimbu parents in the community are less inclined to pass on the language to their children. This really is a threat to the language since, if the children do not acquire their language and the language is not transmitted to the younger generation, it is likely that its intergenerational transmission will be at risk.

With the same observation, Legère (1992) asserts that, as soon as the L1 is no longer widely spoken by the parents' generation, children lack the opportunity to acquire this language as a result that language may be threatened to die. Based on this information, he observed the Bondei language and found that many children could

not speak Bondei anymore because it was only spoken by the grandparents' generation. It can, therefore, be argued that passing the L1 to children is very important to ensure the survival of that language.

On the other hand, it was revealed that in the Kimbu community, children wouldn't converse in any other language than Swahili language to each other. When the children grow older, Swahili was completely dominant; additionally, primary and secondary school pupils—inside and outside of school—completely abandon Kimbu. This was evidenced through the questionnaire in Appendix A, which asked school pupils to state e.g. the language they used to interact with their friends.

Table 3.5: *Language Used with Friends*

Language	Respondents	Percentage
Kimbu	7	1.3
Swahili	146	97.3
Kimbu and Swahili	1	0.7
Other	1	0.7
Total:	150	100.0

From Table 3.5, 146 (97.3%) of 150 children interact among themselves by using the Swahili language. 2 (1.3%) of them used the Kimbu language, 1 (0.7%) of them interact by using both Kimbu and Swahili, and 1 (0.7%) of them interacts by using another language. Considering these data, the number of those who said they interact among themselves by using the Swahili language is much larger than those who use Kimbu or other languages among themselves. It was also evident that the number of those who communicate through the Kimbu language is very small. This implied that these children cannot possibly have fluent proficiency in Kimbu under such circumstances. Furthermore, self-estimated abilities of competence in Swahili are higher compared to Kimbu.

However, it was noted that parents everywhere in the studied area spoke Swahili to the children. Furthermore, the research revealed that Kimbu children had no ability to speak and understand their heritage language. Table 3.6 shows Kimbu childrens' ability to speak and understand Kimbu:

Table 3.6: *Can You Speak and Understand Kimbu? (Children)*

Response	Respondents	Percentage
Yes	71	47.3
No	79	52.7
Total:	150	100.0

From Table 3.6, 71 (47.3%) of 150 children said that they had ability to speak and understand Kimbu. 79 (52.7%) of them said that they had no ability to speak and

understand the language. Considering these findings, it is clear that the number of Kimbu children who are not competent in Kimbu is slightly higher than those who are competent in the language; all things considered, these are self-evaluations and this Yes/No distinction becomes clearer when these children asked about their degree of proficiency in understanding the language. As such, this study revealed that among 71 (47.3%) of 150 children who had the ability to speak and understand the language, they varied greatly in their degree of proficiency. The questionnaire investigated the varying ability to speak and understand the language among school children. Their responses are as presented in Table 3.7 below:

Table 3.7: *Ability to Speak and Understand Kimbu (Children)*

Response	Respondents	Percentage
With Much Difficulty	20	13.3
With Difficulty	37	24.7
With Ease	14	9.3
Total:	71	100.0

From the presentation in Table 3.7, 20 (13.3%) of 71 Kimbu children can speak and understand the language with much difficulty. 37 (24.7%) of them were able to speak and understand with difficulty. Only 14 (9.3%) of them could speak and understand the language with ease.

From this observation, it is clear that few children understood the language fluently. Nevertheless, the few who speak the language spoke it with difficulty or much difficulty. This meant that Kimbu children lack the language proficiency; as a result, they find it difficult to communicate through the language, as a result of language use decline and a decrease in parents' teaching of Kimbu to their children.

Benally and Viri (2005) reports on a similar issue. According to them, speakers of the Navajo language who are over forty years of age are more likely to have less proficiency in their language, whereas the majority of those thirty years old and younger are more likely to have zero proficiency in the Navajo language; incidentally, they are now the parental generation. This means that the Navajo parents will not be able to pass the language to their children due to the fact that they have no proficiency; as a result, the language is threatened by extinction. This is the same as the Kimbu language, whereby speakers younger than thirty have no Kimbu proficiency and are not passing the language to their children. As a result, the children have zero ability to speak the language, thus threatening its continued existence.

4. CONCLUSION

The study assessed the situation of Kimbu intergenerational language transmission. Generally, the research revealed that the pattern of intergenerational transmission from order to younger is strongly not re-established, because Kimbu children do not acquire the language as their first language. Also, Kimbu children are not competent in their language

because the language is spoken by grandparents and elders while the parents' generation may understand but do not speak it among themselves or to the children. As a result, children no longer acquire Kimbu as their first language. Lastly, it was revealed that Kimbu children completely lack Kimbu proficiency because they learn the Swahili language exclusively—even before school age. This is due to the fact that parents are less inclined to pass on the language to their children.

The recommendation made is that Kimbu parents should be told the importance of ECLs that contribute more than symbolic identity. Teaching their children the language and encouraging its use in more domains in the community will ensure that intergenerational language transmission is secure. Also, efforts should be undertaken to document the language—by writing dictionaries and other materials—to preserve it for the coming generation.

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APPENDIX A
QUESTIONNAIRE FOR SCHOOL PUPILS

This study questionnaire is intended to collect information about the situation of the Kimbu intergenerational language transmission. Your role as a child with Kimbu parents is to give valid and reliable information to this study. You are requested to answer all questions to the best of your knowledge. This study will help to create awareness to the linguists about how the language is endangered so that they can find the way to maintain it.

Please kindly complete this questionnaire by checking the box you select for each number, or mention/explain where it is requested to, and give reasons where needed.

1. Name of School: _____
2. To which of these age groups do you belong?
☐ <10 ☐ 10-14 ☐ 14-18
3. What language did you first learn to speak before school age?
☐ Kimbu ☐ Swahili ☐ Other ☐ Mixed Language
4. Which language do your parents prefer to speak with you at home?
☐ Kimbu ☐ Swahili ☐ Other ☐ Mixed Language
5. How do you communicate by using the Kimbu language at home with the following members of your family? (Check the appropriate choice).
 - a. Communication with grandparents:
 1. ☐ By using Kimbu exclusively
 2. ☐ By using Kimbu in most cases
 - b. Communication with parents:
 1. ☐ By using Kimbu exclusively
 2. ☐ By using Kimbu in most cases
 3. ☐ By using Kimbu occasionally
 - c. Communication with siblings:
 1. ☐ By using Kimbu exclusively
 2. ☐ By using Kimbu in most cases
 3. ☐ By using Kimbu occasionally
 4. ☐ By using Kimbu never
6. What language do you use to interact with your friends?
☐ Kimbu ☐ Swahili ☐ Other ☐ Mixed Language
7. Do you find it important to know and have Kimbu as your first language?
☐ Yes ☐ No

8. If yes, list three advantages of continuing to learn and use Kimbu. If no, explain why.

9. Which language do you use when you are at the mosque/church/marketplace?

☐ Kimbu ☐ Swahili ☐ Other ☐ Mixed Language

10. Can you speak and understand Kimbu language?

☐ Yes ☐ No

If yes:

☐ With difficulty ☐ With much difficulty ☐ With ease

Thank you very much for your participation.

APPENDIX B**MASWALI DODOSO KWA AJILI YA WANAFUNZI AMBAO WAZAZI WAKIMBU**

Dodoso hili la utafiti linalenga kukusanya taarifa kuhusu hali ya lugha ya Kikimbu hasa namna lugha hiyo ilivyoharibiwa. Wajibu wako kama mtoto mwenye wazazi wakimbu ni kutoa taarifa sahihi na za kweli kwa ajili ya utafiti huu kadili ya unavoelewa swala husika. Utafiti huu utasaidia kutoa taarifa kwa wataalam wa lugha kuhusu jinsi ambavyo lugha hii imeharibiwa ili waweze kutafuta namna ya kudumishi lugha hiyo na kuinusuru isife au kupotea.

Tafadhali unaombwa kukamilisha maswali dodoso haya kwa kuweka alama ya vema kwa nafasi iliyoachwa wazi kwa kila chaguo kwenye kila swali au kutaja pale unapotakiwa kufanya hivyo, na kutoa sababu panapohitajika.

1. Jina la shule: _____

☐ <10 ☐ 10-14 ☐ 14-18
2. Tafadhali upo katika kundi umri gani kati ya haya yafuatayo?
☐ Chini ya miaka 10 ☐ Miaka 10-14 ☐ Miaka 14-18
3. Lugha gani ulijifunza kabla ya kwenda shule?
☐ Kikimbu ☐ Kiswahili ☐ Lugha mchanganyiko ☐ Nyingine
4. Lugha ipi ambayo wazazi wako hupenda kuzungumza wanapowasiliana na wewe nyumbani?
☐ Kikimbu ☐ Kiswahili ☐ Lugha mchanganyiko ☐ Nyingine
5. Namna gani wanafamilia wafuatao nyumbani wanawasiliana nawe kwakutumia lugha ya Kikimbu? (Weka alama ya vema kwenye chaguo lako)
 - a) Mawasiliano na babu/bibi
 1. ☐ Kwa kutumia Kikimbu tu
 2. ☐ Kwa kutumia Kikimbu mara nyingi
 - b) Mawasiliano na baba/mama
 1. ☐ Kwa kutumia Kikimbu tu
 2. ☐ Kwa kutumia Kikimbu mara nyingi
 3. ☐ Kwa kutumia Kikimbu mara chache
 - c) Mawasiliano na kaka/dada
 1. ☐ Kwa kutumia Kikimbu tu
 2. ☐ Kwa kutumia Kikimbu mara nyingi
 3. ☐ Kwa kutumia Kikimbu mara chache
 4. Hapana kutumia Kikimbu kabisa

6. Lugha ipi unatumia kuwasiliana na rafiki zako?
☐ Kikimbu ☐ Kiswahili ☐ Lugha mchanganyiko ☐ Nyingine
7. Unafikiri kuna umuhimu wowote wakufahamu na kuwa na lugha ya kikimbu kama lugha yako ya kwanza?
☐ Ndiyo ☐ Hapana
8. Kama ndiyo, taja faida 3 zakuendelea kufahamu na kuwa na Kikimbu kama lugha yako ya kwanza. Kama hapana, eleza kwanini.

9. Lugha ipi unatumia/inatumika unapokuwa msikitini/kanisani?
☐ Kikimbu ☐ Kiswahili ☐ Lugha mchanganyiko ☐ Nyingine
10. Kwa sasa unaweza kuongea na kuelewa lugha ya Kikimbu i) Ndiyo..... ii) Hapana.....
☐ Ndiyo ☐ Hapana

Kama ndiyo:

☐ kwa shida sana ☐ kwa shida ☐ kwa urahisi

ASANTE SANA KWA USHIRIKIANO WAKO