

Reading Literacy in a Multilingual Community: The Case of Bible Users in Kisangani

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Abstract: *The main objective of this paper was to investigate the use of languages in a multilingual community, and more particularly with regard to the Reading of the Bible. The topic has been of interest because most sermons are delivered in local languages and the Christians who have been subjects of investigation in this research are naturally speakers of local those languages. The research has revealed that these Christians mostly use the Bible written in French. This is inconsistent with their language habits. The investigation also endeavors to find out the reasons for this inconsistency in language use in churches and the Holy Bible. A sampling of 100 followers and 30 pastors aged between 18 to 45 years was the target in churches located in Kisangani. The rationale behind this selection is the fact that the youth are believed to be not interested in local languages and language policy in the Democratic Republic of Congo does not militate for the reinforcement of local/national languages. The results have shown that though church sermons are delivered in majority in local languages, and believers are native speakers of these languages, French use is predominant with regard to the Bible reading. Surprisingly, English has also been found to be among the languages used as far as the reading of the Bible is concerned. Language attitude and language policy play a key role in the decline of local languages in relation to the Bible use.*

Keywords: literacy, Bible, languages, language policy, multilingualism

1. Introduction

The Democratic Republic of Congo has more than 200 languages (<https://www.axl.cefan.ulaval.ca/afrique/czaire.htm>); therefore, it is not uncommon that a Congolese starts a day in his/her mother tongue, shifts in one or two national languages through a European language and ends up the day in one of these languages. Sachdev et al state that “India, Congo, Singapore, Luxembourg, Kenya are just a few examples of countries in which many citizens use several languages to go about their daily business” (2013, p.391). Kisangani is a town located in the Democratic Republic of the Congo. Ilunga (2019, p.80) provides a brief account of multilingualism in this city. In fact, two vehicular languages (Kiswahili and Lingala) are concurrently used in Kisangani beside other dialects, most of which the speakers are native speakers of, and French, which is the official language of the country as stated in the Constitution (2011, p.6).

With globalization, the English language is, as ever before, taught in schools from secondary school to college, and many English centers have been opened in the country. This array of languages described above is used in all the spheres of the community life including the school courtyard. Needless to emphasize, the linguistic mutual impact of this cohabitation of languages [local languages] on one another is patent. According to Palma, the term ‘multilingualism’ has at least two meanings, as she rightly states:

multilingualism may be used to refer to the linguistic skill of any individual who is able to use with equal competency various different languages in some interlinguistic communicative situation. It may also be used to refer to the linguistic situation of a country

where several different languages coexist. Those languages may be used in a monolingual mode of communication among the native speakers of a sociolinguistic group, or as a multilingual mode of communication among the individuals of different linguistic communities (2016, p.2).

Both situations described in the quotation above fit in the case of Kisangani multilingualism.

Nevertheless, it is also important to recall that “Most of the languages are primarily oral with little available in written form” (<https://alp.fas.harvard.edu/introduction-african-languages>). To substantiate this state of affair, Pawlikova-Vilhanova argues that

African elites invariably speak, read and write the languages of the previous colonial masters, and often have only oral command over their mother tongues although these are spoken by the overwhelming majorities of their countries. (2018, p.250)

The above citation is an illustration of orality of African languages and also corroborates the findings of Osborn (2010), who concludes that rather than being literate, most of the African tradition is oral. On the same account, Mputubwele notes that

One of the main characteristics of many African languages is that they are oral and have yet to develop a literate tradition largely because of the lack of development of a stable written form of the language. In my opinion, this is a serious handicap for those languages. (2003, p.272)

This conclusion about Africa is also supported by many other examples. For instance, Trudell (2016) states that orality is the case of the Comorian language, whose use remains primarily oral.

There is, notwithstanding, written material that is available in almost all the languages of the Sub-Saharan area, and mainly in the Democratic Republic of Congo, which is the target of the present investigation. The Bible has been translated in all the four national languages including in many vernaculars. As previously stated, DRC counts more than 200 languages, and most of the population is Christian with an overall estimate of more or less 80%, while some other sources allege that three-fourths (75%) of the population are Christian (the <https://www.britannica.com/place/Republic-of-the-Congo/Religion>).

The huge number of Christians on the one hand coupled with the literacy rate in the Democratic Republic of Congo which is roughly 77% (<https://countryeconomy.com/demography/literacy-rate/democratic-republic-congo>) on the other hand, are incentives to have an increased number of readers of the Bible. It should be noted that apart from students and other folks (lawyers, teachers, clerks, etc.) whose primary occupations deal with written materials, many people do not readily take much time to read or write. This is not, however, the case with Christians who are very close to their Holy Book, whether in the church or in any other religious gatherings, be it at home and/or while meditating on the Word of God in a lonesome place.

In terms of readers, the Bible may be presumed to be the most read book in the world if reference is only made to the number of individuals who have access to it (<http://www.squidoo.com/mostreadbooks>). It appears that conflict may result with regard to language choice when it comes to the reading of the Bible given the multilingual setting that Kisangani offers. This is the essence of the present investigation.

2. Statement of the Problem

Christian sermons in Kisangani are commonly held in any of the three languages: Lingala, Swahili, and French, and in most cases with an interpreter in one of these three languages. English is also used in sermons as a target language in interpreting in some churches that host foreigners who use English as their lingua franca while staying in DR Congo. Sermons in Kisangani should be mostly delivered in local languages, and hence the Bible versions used should be those written in local languages. It happens that language policy in DR Congo has been criticized of favoring French at the detriment of these local languages.

This state of affair can be evidenced by the inconsistency between language policy and what is stated in the constitution, and above all, by the lack of law that reinforces/promotes Congolese languages. This lack of policy has been much more noticeable in the recent decades. Do the Bible users aged between 18 and 45 read

the Bible written in the local languages and that one written in French with equal performance? Does the use of English in some sermons impact on these Bible users in terms of interest in the English version Bible? With these queries in mind, the present paper intends to answer the following questions:

- (1) Do Bible readers of the targeted population in Kisangani mostly use the Bible written in local languages?
- (2) What are the reasons that favor languages like French (and English, to a little extent) to take precedence over local languages in Kisangani with regard to the Bible use?

As provisional answers to the above questions, we hypothesize that:

- (1) The targeted population does not mostly use the Bible written in local languages.
- (2) Orality which is the main characteristic of local languages and language attitude coupled with language policy are the main reasons that favor French (and English to a little extent) to take precedence over local languages.

3. Review of the Literature

3.1. Literacy

First, literacy is not that easy to define because its boundaries are not readily delimited. Montoya defines literacy as “the ability to identify, understand, interpret, create, communicate and compute, using printed and written materials associated with varying contexts” (2018, p.1). The author also indicates that UNESCO summarizes the key features of this definition into three, notably communication and expression, plurality of literacy, and this literacy must be a continuum. This continuum is very important in establishing literacy in people and plurality.

Similarly, Aina (2018, p.150) quotes the definition of the National Literacy Trust, who states that ‘we believe literacy is the ability to read, write, speak and listen well. A literate person is able to communicate effectively with others and to understand written information.’ (2013). The author supports further that these basic skills in these terms: ‘This transformation can only happen if society’s most vulnerable youth and adults acquire basic literacy skills that equip them with the knowledge and confidence to improve their own lives and build more resilient communities’ (2018, p.150). Quoting UNESCO, Pehrsson (2012, p.7) states that “Literacy involves a continuum of learning in enabling individuals to achieve their goals, to develop their knowledge and potential, and to participate fully in their community and wider society” (UNESCO, 2004, p.13). Baker (2001, p.322) also provides us with the definition borrowed from Hudelson (1994, p.130), who defines reading as

a language process in which an individual constructs meaning through a transaction with written text that has been created by symbols that represent language. The transaction involves the reader’s acting upon or

interpreting the text, and the interpretation is influenced by the reader's past experiences, language background, and cultural framework, as well as the reader's purpose for reading.

Baker gives several accounts where literacy is important, and in the case of the Bible, it ascertains the confirmation of attitudes. At the societal level, the author lists seven key points why literacy is needed: survival, learning, citizenship, personal relationships, personal pleasure and creativity, employment, community development and political empowerment, empowering the mind. Making a plea for minority languages (as is the case of several languages in DR Congo), the same author further asserts that "the nature and future of language minorities is thus interwoven in their literacy practices" (2001, p.319). In fact, several languages of DR Congo are listed among either minority or endangered majority languages, and so far as their literacy practices are very low, their nature and future may be seriously jeopardized.

Bible literacy is one of the forms of reading literacy. Nelson

(https://www.truth78.org/media/wysiwyg/nelson_biblicalliteracy.pdf) defines it as 'the ability to rightly read and understand the Bible, using the proper tools of study, thereby becoming well acquainted with the Bible's character (innate qualities) and content'. He breaks the importance of Bible literacy into three: to bring about faith, for Christian growth, and for guiding true doctrine.

As may be noticed, this importance of Biblical literacy as discussed by Baker does not focus on language choice when it comes to bilinguals or multilinguals. There is, however, a good account of the Bible literacy given by Nehrbass. He discusses the case of monolinguals and bilinguals with regard to the choice of the language of reading the Bible. His discussion is sound when he concludes that

If this study indicates that people in a language community are more comfortable reading and thinking through the meaning of passages in the LWC than in their vernacular, it should also underscore the importance of "Scripture in use" (SIU). With stronger vernacular literacy campaigns, the discrepancy between vernacular and LWC scores will lessen. The current global reality, though, is that despite "vernacular education movements" many language communities will never use their written mother tongue to the same degree they use the written lingua franca. (2014, p.102)

This quotation shows the extent to which LWCs (languages of wider communication) supersedes vernacular languages in terms of preference.

On his part, Luchivia (2012, p.5) rightly puts it when he says that

language can be a two-edged sword in that on one hand it builds up while on the other hand it can destroy. The magic is concealed in the power of human attitude and character, and intuition to know which language to use, when to use it, and how it enables effective communication

This is the true secret when it comes to language choice in a multilingual community where interacting, reading, and writing can be dictated by many factors such as language proficiency, attitude, etc. With regard to reading literacy, PISA (2018, p.8) argues that 'definitions of reading and reading literacy have changed over time to reflect changes in society, economy, culture and technology.' They also note that

Changes in our concept of reading since 2000 have led to an expanded definition of reading literacy, which recognises motivational and behavioural characteristics of reading alongside cognitive characteristics. Both reading engagement and metacognition – an awareness and understanding of how one develops an understanding of text and uses reading strategies ...' (2018, p.5).

It is in this frame that the choice of language for Bible reading in a multilingual setting is to be understood.

3.2. Language Policy in DR Congo

The history of language policy in DR Congo is littered with several pitfalls as is the case in most of the then colonized African countries. Many research works have documented this topic. Mputubwele, for instance, discusses at length the impact of the Zairean [DR Congo] language policy and its effect on the literatures in the national languages. He concludes that

- a. The need to promote the national languages does exist genuinely on the part of the Zairian people. This is what has come out of all the gatherings organized by the national education authorities, the party or the language specialists.
- b. There is a serious lack of a language policy in Zaire and the situation should be corrected. (2003, pp.289-290)

It is to be noted from his research that older generations were trained in local languages. This was mainly because the Belgians feared to train Congolese in the European language that could open them to revolutionary literature. On this account, the same author (2003, pp.278-279) quotes Yates who states that

First of all, in the opinion of the very experienced colonials, all negroes knowing French refuse to do manual labour, "especially in urban areas. Secondly, missionaries and colonial officials were especially irked when Africans wanted to imitate the dress, behaviour, and language of whites. [...] Thirdly, to have all Congolese

study French was “to risk the creation of a generation of déclassés, and anarchists. ” Experience in India, [. . .] had shown that an anti-colonial outlook was fostered by education in a European language. Fourthly, the widespread introduction of French would be a unifying factor that posed a political threat to the white hegemony. (Yates, 1980, p.272)

For the reasons alluded to in the above quotation, there was emergence of literature written in these local languages, as Yates puts it, “Missionaries rationalised the restriction of French instruction on several grounds. The Jesuits said they used local vernaculars on 'pedagogical grounds' because Africans learned more quickly if their first instruction was in a familiar language” (Yates, 1980, p.274). Riva (2006) and Mongaba (2010) list very few books of literature in Congolese languages; whether new literary books are still produced that has not been brought to our knowledge. As regards printed and online newspapers, I have not been able to identify a single one appearing in local languages and having a wide audience. This phenomenon is a proof of glaring lack of promotion of local languages and hence a serious indication of lack of consistent language policy in DR Congo. Recently, local languages have been thoroughly neglected and relegated to the bottom of concerns by decisioners at all levels. This evidence can be seen through what Makita asserts,

From the abolition of French at the elementary level of primary school, they moved to its reintroduction in oral form, its suppression at this level of education having been perceived as one of the mistakes of the Zairean revolution but, since the reintroduction of oral French in the last years of primary school in 1976, the supporters of the French language have interpreted this bilingualism in favour of French and have not prevented themselves to force the introduction of French from the first year. This was contrary to the instructions of the Department of Primary and Secondary Education for which the language of primary instruction is one of the four national languages. Some of the current guidelines of the Ministry of Primary and Secondary Education tend to strengthen the position of French at the expense of national languages (Makita, 2012, pp.50-51, translation mine).

The author further concludes that due to this multilingualism, most Congolese end up by mastering neither French nor national languages, when he states that

the reality is that it is increasingly difficult to master French and Congolese languages. English only reinforces the impasse, except for those who learn it in the relevant options of the University and the Higher Educational Institutes and in specialized centres (Makita, 2012, p.57, translation mine).

Equally, this point of view is supported by Ntita, who argues that

from 1975 to date, the use of national languages is allowed in the first 2 years of primary school and the use of French takes over from the 3rd year according to the curriculum's prescription. But the reality on the ground is that French is used as a teaching vehicle in many schools” (2009, pp.7-8, translation mine).

In fact, these two authors support that for about 45 years now, the promotion of national languages has been the least of concerns for language policy makers and politicians in general.

3.3. English in the Democratic Republic of Congo

Kasanga (2012) has discussed the irrepressible wind of globalization that enhanced the use of English in the DR Congo. In his attempt to explain the need for translation based on English and French, Ilunga (2010, p.2) briefly discusses the importance of English due to these needs imposed by the demand of translation and interpreting in this globalisation era. It has become more and more evident that with transplantation and/or use of international languages in almost all the communities of the world, translation has become a necessity for transmitting messages between people of different linguistic backgrounds. The Democratic Republic of Congo (DRC) in general and Kisangani in particular, is also prone to undergo the needs for mastering English in order to be competitive on the labour market, in research and business.

In fact, in the case of DR Congo, English is nowadays used in church services (though not that often), in Non-governmental organizations (NGOs), and in the United Nations Agencies. The need of communicating in English is also felt when Congolese interact with foreign journalists and officials who speak other languages than French.

The increasing use of English in DRC is a new phenomenon that can be traced back to the arrival of foreign troops (most of whom spoke English) that backed late Laurent Kabila in his successful attempt to overthrow late President Mobutu, and, more recently, with the presence of the United Nations Organization Stabilization Mission in the Democratic Republic of the Congo (MONUSCO), which employs several hundreds of Congolese, and English is sometimes the main language above French in this United Nations' mission. It is now increasingly taught in Colleges, and many English Language schools have been opened.

4. Data Collection

Kisangani is a multilingual city with several Christian communities: catholic, protestant, revival, etc. This investigation was carried out in 10 churches distributed in 5 of the 6 Communes of the town. The sample included

100 followers and 30 pastors/servants: 10 followers and 3 pastors per church as reflected in tables 1 and 2. Several communities were represented: catholic, revival, Protestant, and independent churches. The age of the target population oscillated between 18 and 45 years. The survey was conducted in in November 2020. The reason why the population comprised between this age group was chosen is that it is from the 1970's that the linguistic policy has been the most inconsistent with regard to the

promotion of local languages, and therefore there is a serious pretention that the population comprised in this age range may have negatively impacted regarding local languages at the expense of foreign languages, at least with regard to reading literacy. In fact, this investigation was a survey on language attitude and/or use. The questionnaires (two of them: one for followers and the other one for pastor) had ten questions each and was written in French.

5. Descriptive Statistics of Survey

Table 1: Presentation of the variable age of the surveyed followers

Churches	Minimum Age	Maximum Age	Mean Age
CEPAC	18	41	28.8
NAJOTH	19	45	31.4
AOG	20	45	33
ACK	19	41	26
JSS	20	38	25.9
ST CAMULE	26	45	39
CBFC	23	43	33.6
EBEN EZER	24	41	32.8
CDPM	23	43	26,3
PHILADELPHIE	20	48	30.4
Average			30.7

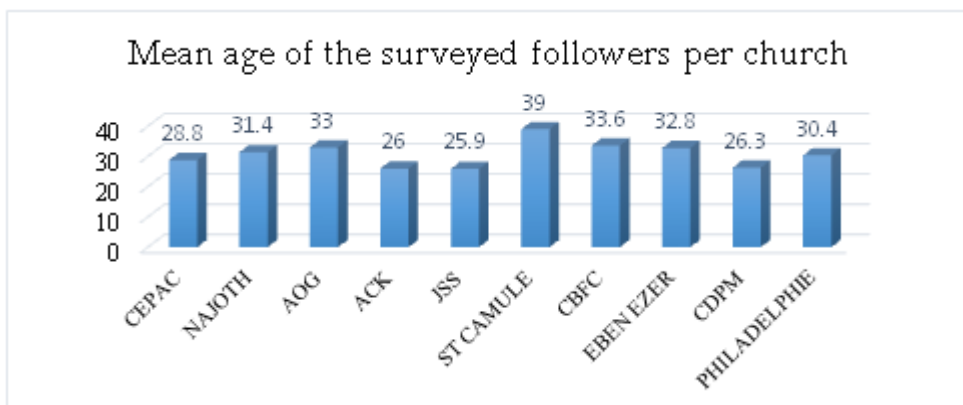


Figure 1: Mean age for followers

Table 2: Presentation of the mean age of the surveyed servants

Churches	Minimum Age	Maximum Age	Mean Age
CEPAC	28	45	37.67
NAJOTH	36	45	42
AOG	38	45	42
ACK	30	42	34.67
JSS	25	38	32.67
ST CAMULE	36	45	42
CBFC	30	45	38.33
EBEN EZER	38	45	41
CDPM	22	41	32.67
PHILADELPHIE	42	43	43.33
Total			38.5

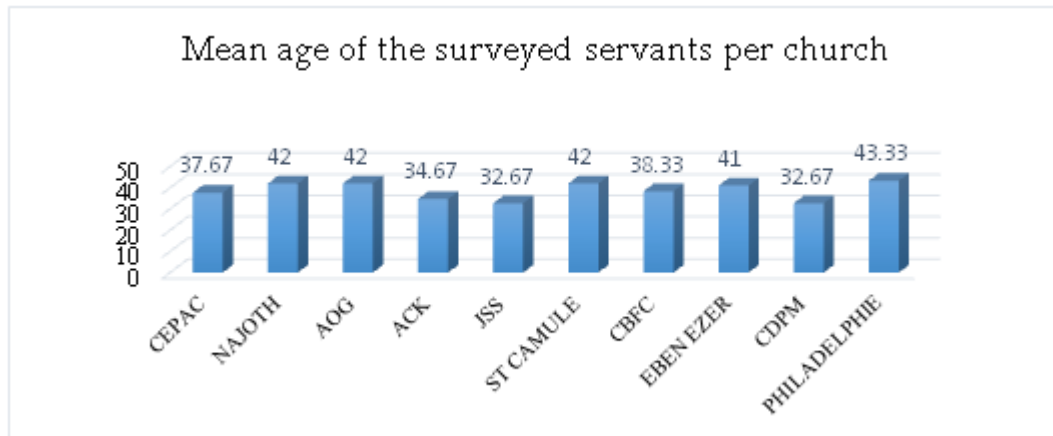


Figure 2: Age of servants

Table 3: Presentation of the sex variable of the surveyed followers

Churches	Males %	Females %
CEPAC	100	0
NAJOTH	50	50
AOG	50	50
ACK	50	50
JSS	90	10
ST CAMULE	30	70
CBFC	50	50
EBEN EZER	50	50
CDPM	50	50
PHILADELPHIE	50	50
Average	57	43

Table 4: Presentation of the education variable of the surveyed followers

Churches	Education			
	Secondary school certificate %	Secondary school diploma %	Undergraduate %	Graduate %
CEPAC	0	90	10	0
NAJOTH	0	70	20	10
AOG	0	10	30	60
ACK	0	60	20	20
JSS	0	40	30	30
ST CAMULE	0	50	40	10
CBFC	0	30	40	30
EBEN EZER	0	30	4	30
CDPM	10	80	10	0
PHILADELPHIE	0	20	20	60
Average	1	48	26	25

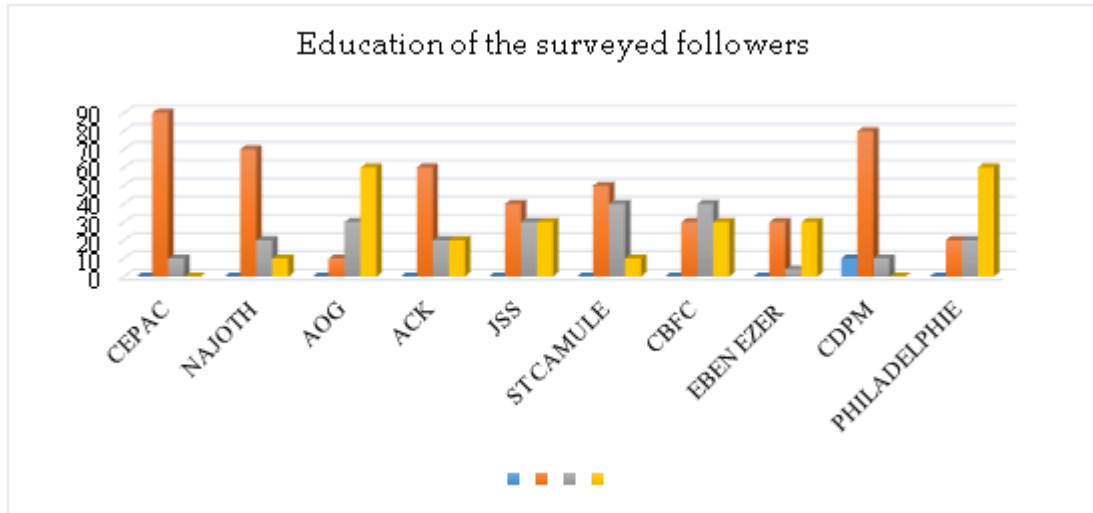


Figure 3: Education of followers

Table 5: Presentation of the education variable of the surveyed servants

Churches	Education			
	Secondary school certificate %	Secondary school diploma %	Undergraduate %	Graduate %
CEPAC	33.33	0	33.33	33.33
NAJOTH	0	33.33	66.67	0
AOG	0	0	0	100
ACK	0	66.67	33.33	0
JSS	0	0	0	100
STCAMULE	0	0	66.67	33.33
CBFC	0	0	0	100
EBEN EZER	0	66.67	0	33.33
CDPM	0	33.33	33.33	33.33
PHILADELPHIE	0	0	0	100
Average	3.33	20	23.33	53.33

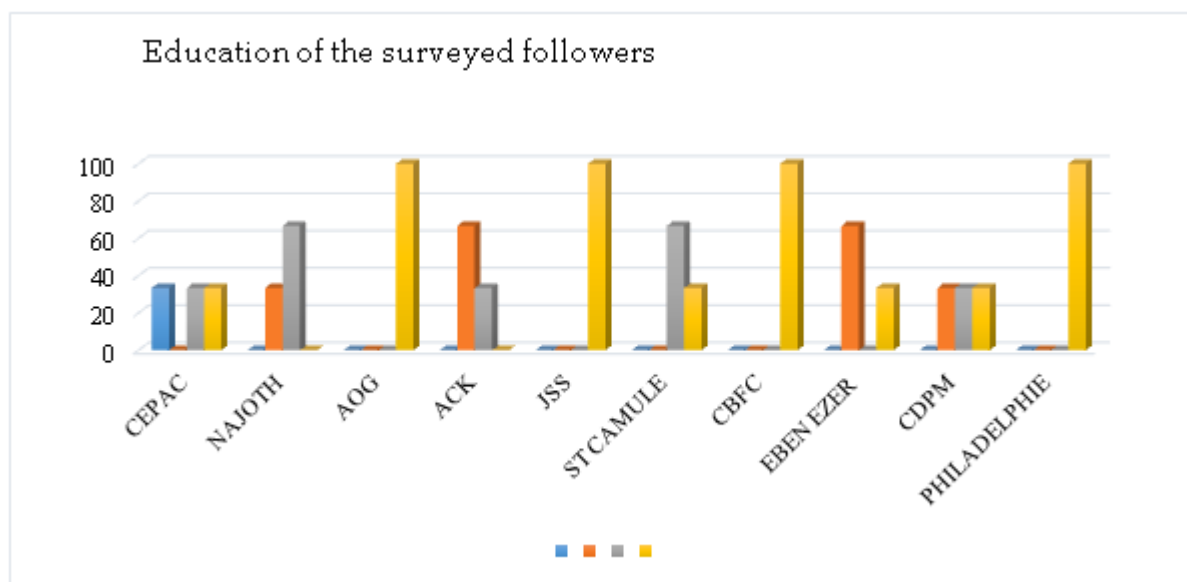


Figure 4: Education of servants

4.1. Summary of Descriptive Statistics

As part of this study. The survey was carried out on two groups of respondents spread over ten churches in the city of Kisangani: the followers and the servants.

Regarding the first group, the average age of the people surveyed is 29 years old. With a minimum age of 18 and a

maximum of 45 years.56% of the respondents were men against 44% of women. Another important characteristic is their level of education: 50% have a secondary school diploma; 49% have at a university degree and only 1% of the respondents have not completed the secondary school level. This level of education influences the high interest given to the French language, and to some extent to the English language.

The mean age in the second group is 38 years. with a minimum age of 22 and a maximum of 45. These respondents are 100% men. This can be explained by the fact that generally. Most servants in Christian church are men and the reasons go beyond the scope of the present investigation. Another important characteristic is their

level of education: 56.7% have a bachelor's degree; 26.7% are undergraduates.13.3% has a secondary school diploma and the rest have not completed the secondary school education. Compared to the first group. this one has more than 50% of respondents having a bachelor's degree. This is an advantage of considering the French and English.

6. Data Analysis

S= Swahili; L=Lingala F=French.

Table 6: Followers

	CEPAC		NAJOTH		EBEN EZER		St CAMILLE		JSS		PHILADE L PHIE		AOG		ACK		CDPM		CBFC		Average	
	Language	%	Language	%	Language	%	Language	%	Language	%	Language	%	Language	%	Language	%	Language	%	Language	%	Language	%
Basic language spoken in the family in the past	S	100	S	90	L	60	S	70	S	70	S	50	F	40	L	80	L	80	L	80	S	38
Basic language currently spoken in the family	S	100	S	80	L	60	S	90	F	50	S	50	F	100	L	70	L	90	L	60	S	32
Most used language in sermons	F	60	F	100	F	60	F	50	F	50	F	100	F	60	F	60	L	60	F	70	F	61
Bible version frequently used in the church	F	80	F	90	F	80	F	50	F	100	F	100	F	70	F	80	L	60	F	90	F	74
Most used Bible version while meditating alone	S	60	F	80	F	60	F	80	F	100	F	100	F	100	F	90	F	70	F	70	F	75
Most used language by preachers	S	100	S	90	L	50	S	100	L	70	F	100	F	90	F	60	L	70	L	70	S	29
	Yes In %	No In %	Yes In %	No In %	Yes In %	No In %	Yes In %	No In %	Yes In %	No In %	Yes In %	No In %	Yes In %	No In %	Yes In %	No In %	Yes In %	No In %	Yes In %	No In %	Yes In %	No In %

Bible versions in local languages are difficult to understand / read	40	60	60	40	80	20	60	40	30	70	80	20	80	20	60	40	40	60	40	60	57	43
Need for an interpreter by preachers	100	0	100	0	100	0	0	100	100	0	100	0	100	0	100	0	90	10	0	100	89	11
Use of the Bible in French	60	40	60	40	80	20	70	30	80	20	70	30	90	10	70	30	90	10	60	40	73	27
Use of the Bible in English	0	100	30	70	0	100	0	100	20	80	40	60	40	60	50	50	10	90	10	90	20	80

Source: own data from the survey

From the table above, it appears that 61% of the respondents prefer the Bible in French. 74% regularly use this version in church and 75% wish to meditate using the same version. In addition, 57% of the respondents say that the Bible written in local languages (Swahili and Lingala) is difficult to read and understand. Similarly, The English Biblical version is used by 20% of the respondents. Though the frequency of this use is questionable given the linguistic setting the respondents live in. This means that readers of the Bible are not significantly interested in the English version. This high percent (57%) of respondents who think that the local languages are difficult to read and write and the low use of the English language comforts the French language in its leading position.

Table 7: Servants

	CEPAC		NAJOTH		EBEN EZER		St CAMILE		JSS		PHILADELPHIE		AOG		ACK		CDPM		CBFC		Average	
	Language	%	Language	%	Language	%	Language	%	Language	%	Language	%	Language	%	Language	%	Language	%	Language	%	Language	%
Basic language spoken in the family in the past	S	100	S	100	S	66.67	S	66.67	S	66.67	L	100	LFT	100	L	66.67	L	66.67	L	66.67	S	80.001
Basic language currently spoken in the family	S	100	S	100	L	66.67	S	66.67	S	66.67	F	66.67	F	66.67	L	66.67	L	66.67	L	66.67	S	33.33

Need for an English interpreter	Use of French is an advantage to capture followers' understanding	Skills in delivering sermons in French	Use of the Bible in English	Use of the Bible in French	Need of an interpreter during sermons	Yes %	No %	Most used language in sermons	Bible version frequently used in the church
33.33	33.33	33.33	66.67	66.67	66.67	Yes %	No %	S	F
66.67	66.67	66.67	33.33	33.33	33.33	Yes %	No %	66.67	66.67
0	0	66.67	0	66.67	100	Yes %	No %	S	F
100	100	33.33	100	33.33	0	Yes %	No %	66.67	100
0	0	66.67	66.67	66.67	100	Yes %	No %	L	F
100	100	33.33	33.33	33.33	0	Yes %	No %	66.67	66.67
0	33.33	66.67	33.33	0	0	Yes %	No %	S	L
100	66.67	33.33	66.67	100	100	Yes %	No %	66.67	66.67
66.67	0	66.67	100	0	100	Yes %	No %	F	F
33.33	100	33.33	0	100	0	Yes %	No %	66.67	100
33.33	66.67	100	33.33	100	66.67	Yes %	No %	F	F
66.67	33.33	0	66.67	0	33.33	Yes %	No %	100	100
100	66.67	100	0	66.67	100	Yes %	No %	F	F
0	33.33	0	100	33.33	0	Yes %	No %	100	100
0	33.33	100	33.33	100	100	Yes %	No %	F	F
100	66.67	0	66.67	0	0	Yes %	No %	100	100
66.67	0	100	66.67	66.67	66.67	Yes %	No %	L	F
33.33	100	0	33.33	33.33	33.33	Yes %	No %	66.67	66.67
66.67	0	100	0	33.33	100	Yes %	No %	L	F
33.33	100	0	100	66.67	0	Yes %	No %	66.67	66.67
66.67	0	100	0	33.33	100	Yes %	No %	L	F
33.33	100	0	100	66.67	0	Yes %	No %	66.67	66.67
36.667	23.333	80.001	40	56.668	80.001	Yes %	No %	S	F
63.333	76.667	19.999	60	43.332	19.99	No %	No %	36.667	80.001

Source: own data from the survey

Data from this table show that averages of 56.67% of respondents have preference the Biblical version in French.80% regularly use it in church and 80% wish to preach by the same language. In addition.40% of the

servants of these ten churches surveyed have a leaning for the English Biblical version. To this end.80% of the servants surveyed need an interpreter during their preaching.

Table 8: Knowledge of languages

Spoken languages	Followers			Servants		
	Difficult (%)	Easy (%)	Very easy (%)	Difficult (%)	Easy (%)	Very easy (%)
Swahili	33	48	19	36.67	46.67	16.67
Lingala	13	46	41	20	36.67	43.33
French	3	51	46	6.67	30	63.33
English	81	14	5	66.67	30	3.33
Written languages						
Swahili	40	39	21	43.33	33.33	23.33
Lingala	17	55	28	13.33	46.67	40
French	4	46	50	0	33.33	66.67
English	84	13	3	66.67	26.66	6.67

Source: Data from the survey

From this table, 51% of the followers speak French easily compared to 63.33% of the servants who speak the same language very easily. As far as local languages are concerned, Swahili is slightly difficult to speak and write compared to Lingala. However, 14% of the followers speak English easily compared to 30% in the group of servants. This means that the knowledge of English is more increased in the Servants group rather than that of the followers.

7. Discussion of the Results

After the analysis of the data above, as may be noticed, the use of the French version of the Bible at high rate is an indicator that local language use is primarily oral, and that the population investigated has not received enough education in these languages. This is the reason why they feel uncomfortable to use the Bible written in local languages. This, in fact, is consonance with the different authors (Pavlikova-Vilhnova, Makita, Nehrbass, Mputubwele and Osborn) quoted in the review of literature. French alone outweighs the other languages put together.

This result also shows that training in local languages is not reinforced in the younger generations. They feel much more confident in using the Bible written in French than the one written in local languages. It is also interesting to note that though English is little used; few users of the Bible prefer to use the Bible written in English. This is one step ahead with regard to the use of English.

While lack of adequate language policy may be the main reason why local languages are not widely used in the case of Bible reading, we may also not neglect the impact of language attitude may have negative attitudinal influence on the use of local languages. In the assessment, many respondents have at least admitted that they exhibit some knowledge in local languages. French and English are the reflect of good school education and brings the speaker/user to consider themselves as 'pertaining' to the civilized world. The two reasons in fact validate the two hypotheses.

8. Conclusion

The investigation has shown the discrepancy between orality and reading in the use of Bible in Christian

churches in Kisangani. Language policy, language attitude, and the orality of African languages have been found to be the main reasons for the decadence of local languages. As a recommendation, language policy deciders in the Democratic Republic of Congo need to reinforce the use of local languages, though promoting foreign languages like English and French is equally important in order to render the youth more competitive in this globalizing world.

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