

Codic Alternation: A Communicative Praxis in the Electoral Speech of 2006 and 2011 in Katanga

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Abstract: *It is a question of the correspondance between form of the speech and the message transmitted by their song lingala in congo.*

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1. Introduction

Today one attends a great number of work on the code-switching, of work which is characterized by a variety as for the types of approaches and they had aims. One of the first problems encountered in the study of the code switching is that to define this phenomenon resulting from the contact of languages.

In this connection, the problem définitoire of codic alternation with the other phenomena of the contact of languages is taken into account. According to certain authors, the problems of terminology continue to badger the study with the phenomena of the contact of languages with the terms of code switching, code-mixing and loan which neither are used nor definite in the same way by all the researchers. All the others, since the appearance of this term, differently define it according to their diversified approach and compared to their own research.

The code switching, phenomenon very running and observed in any bilingual speech community, were defined generally and restrictive by much of researchers who see in this term an alternation of two languages or a passage of a L1 language in other L2. codic alternation is then a passage from one language to another in a situation of communication defined as bilingual by the participants.

It is the simplest definition that one can find. However one reproaches this type of definition the fact that one does not specify how the languages alternate nor the role of the speakers in this alternation, i.e. when they alternate the two languages, how, why and with which?

To this end, the definitions are numerous, but we will try to give that which tallies with the object and the aims in view by this article; it is that of Hamers and Blanc. This definition is more functional because it associates the concept of strategy of communication. These two authors understand by alternation of codes like a strategy of communication used by bilingual speakers between them: this strategy consists in making alternate units of length variable of two or several codes inside the same verbal interaction. (Hamers and Blanc, 1983:46).

This definition appears interesting insofar as the code switching is regarded as a strategy to which the speakers have recourse during the interaction and that for multiple

reasons, that is to say because they wish to be different psychologically from their interlocutors as members of another group ethnolinguistic by thus posting their membership of the other community and their language; in this case, codic alternation *is not used to speak, but also with being*, to exclude from other speakers of the conversation; so the language of the speaker moves away from that of its interlocutors by a kind of divergent adaptation.

All things considered, codic alternation is a linguistic phenomenon which according to researchers' has several names: alternated speech, linguistic co-education, code switching, etc. This phenomenon caused and causes still much interest when one sees the repertory définitionnel placed at our disposal.

All the definitions read and analyzed lead us to a définitionnelle attempt of codic alternation like: *a sociolinguistic reality met in the bilingual or multilingual communities; this phenomenon affects the languages, the individuals, the thought and the company itself. It is a major transformation of the structure social, linguistic, political, philosophical, cultural, psychological, etc. In short, it is a social reality which touches the life of the man in all his roots; because it is sometimes conscious, sometimes unconscious in its use.*

Thus semantically the word codes switching apply to the change, i.e. with the intellectual and neurophysiological process related to this change. It also applies to the result of the change or at least to multiple changes, with a mode of speaking about the speakers who frequently change variety during the same speech. It is called mixed speech.

This article proposes to study this sociolinguistic reality scour that one observes in the electoral speech of 2006 and 2011 in Katanga. The aim in view is that to include/understand the role which it in general plays in the electoral speech and of 2006 and 2011 in particular, especially that at the time codic alternation is defined as a place of structuring of the strategies of communication in is an essential means.

It sited to stress that the speeches which we analyze were collected near the services of files and documentation of two chains of national radio télévision congolaise (RTNC) and radio télévision Mwangaza (RTM), very of Lubumbashi.

These services are swahiliphones and the speeches collected are in kiswahili known as of Lubumbashi or Katanga.

2. Presentation of the data

Identification of the document	Interlocutor	Duration	Service of documentation
Item 1	Banza Mukalay Nsungu, parliamentary candidate national of 2011 (BM) and the journalist (J)	15':09' "	National radiotélévision Congolaise/Katanga-station of Lubumbashi (RTNC/Katanga).
Item 2	Moïse Katumbi Chapwe, parliamentary candidate provincial of 2006 (MKC) in front of crowd (Crowd)	9'	National radiotélévision Congolaise/Katanga-station of Lubumbashi (RTNC/Katanga)
Item 4	Juvénal Kitungwa Lugoma, parliamentary candidate national of 2011 (JK) and the journalist (J)	16':30' "	National radiotélévision Congolaise/Katanga-station of Lubumbashi (RTNC/Katanga).

The extract of each speech which we study, are fragments drawn from long speeches. Let us announce that, the alternate segments are noted in italic and often underlined, because they are integrated in the text in form of the quotations, illustrating the theories.

Before tackling sharp subject, it is significant to say a word on the types of codic alternation in order to include/understand the implicit one, i.e. the perlocutoire of the use of the code switching in the electoral speech of 2006 and 2011 in Katanga.

2.1 Type of codic alternation

Tackling this question, several researchers linguists and sociologists focused themselves on the definition and the structure of codic alternation. In the formal analysis, considerable authors whose Poplack agreed to distinguish the types of code switching into three: intraphrastic, interphrastic and extraphrastic alternation codic.

a) Intraphrastic Alternation

Into intraphrastic alternation, the speaker can introduce freely into his speech of the segments of the other language, without "violating" the grammatical rules of the involved languages. Linguistically, the code-switching intraphrastic is most interesting, like noted it Poplack (1988:23), "where syntactic structures belonging to two languages coexist inside the same sentence", i.e. the two languages have a close syntactic connection. The importance attached to this type of alternation comes owing to the fact that "these last years of many researchers attacked the problem of knowing exactly where, in the sentence, the alternation from one language to another can be carried out" (Poplack 1988:28). Here an example where codic alternation is used inside a sentence, i.e. a code-switching intraphrastic:

J7: *Haukulete bunga, bikwembe Na bitu gani, island kwako neither kusema nor bitu bya bule?*

B7: Not, *bunga, bikwembe nor kuuza conscience.*

The introduction of the French words "not" and "conscience" respectively with the beginning and the end in the structure of the statement in kiswahili, without transgressing the grammatical rules of this one, mark a intraphrastic alternation.

In the same B7 answer, we realize that the syntactic structures belonging to two languages coexist inside the same sentence:

B7: *Na aba beko nauza maconsciences leo batakimbiya kesho.*

What interests in this sentence, it is the operated syntactic agreement; the French word integrated in the structure swahili complies with the rule *singulier/pluriel* swahili: conscience (singular) becomes maconsciences (plural) in a plural sentence of the kiswahili.

Into several sentences of this electoral speech of 2006 and 2011, the speakers introduce freely into their speeches of the segments of French in the structure swahili without "violating" the grammatical rules of the involved languages. The repertory hereafter illustrates this intraphrastic alternation better.

J3: Message *ya left yako UDCO kwa ajili ya machaguzi ya Ba raisi inasimamiya upande gani?*

B3: UDCO to inasoutenir Joseph KABILA. *Tuko bamembres ya AMP*

J12: Lakini democracy kweli kweli unahaki, unawaza kwakikisha kweli kusema inaweza kwingiya ndani ya myoyo ya wakongomani?

B12: Yes, *Nawaziya asema democracy inaweza kwingiya ndani ya myoyo ya people.*

However, this type of codic alternation which consists in introducing freely into its speech of the segments of the other language, without violating the rules of grammars of the involved languages, can even affect words which concern the terms of a language with affixations of another language as one notices it concerning the kiswahili and of French.

Like illustration:

The plural of several French words integrated in the structures swahili undergoes a prefixation:

Conscience/*maconsciences* B7,

Border/*mafrontières* B12,

Deputy/*badéputés* B2,

Young person/*bajeunes* B12,

Countryside/*macampagnes* B10,

Public insult/public *mainjures* B10,

Violence/*maviolence* B10;

The conjugation and formation of infinitives starting from the French verbs in the sentences swahili.

Tupréparer B12 is needed

Uvoter B14 is needed

Kuvoter B16 is needed

While analyzing, the sentences or segments alternated in the electoral speech of 2006 and 2011, we realize that freely, the interlocutors pass from a language to another without violating the grammatical rules under two models of phrastic construction.

b) Partial intraphrastic alternation

Here, the basic structure, keeps its identity; codic alternation relates to one or two sparse words through the interior of the sentence swahili; this one being the basic language, L1 that Banza Bwanga (1990:) "basilecte calls"

Here concrete examples:

- 1) J4: *Cheap Bwana Banza Mukalay Nsungu unasemaka ya kama wewe ulikimbiya inchi hiyo kama rebels.*
- 2) J5: *Bwana Banza uko siku mingi sanatorium katika political, kwa nini auweneye kupumzika sasa unaachiya mbele vijana.*
- 3) B6: *Ndiyo, miye niko paka driven Lubumbashi, nju shikimbiyake people.*

Examples are legion where it is found that the sentence swahili carries only one or two integrated French words, whatever his length. In typology, Ekkehard Wolff (2004:304) this type of alternation calls a "simple alternation of expression" which consists of an insertion from time to time of some words to the set phrases of another language.

This sentence illustrates it well: "(...) *ndani ya ballot box peke yako Na conscience yako(...)*" which we can schematize as follows:

Language stamps L1
Inserted language L2

L1 Discours L1 Discours (Ekkehard, (2004:377),
L2 Lexique

It is the beginning of the alternation which merges with the linguistic loan. This codic alternation is partial.

Here the structure of the basilecte remains solid and keeps its identity. The acrolecte, French, comes to be involved with it in a very low rate, of lexicon or expression.

Example of an expression: B10 "*Nawaziya asema gradually tuko naingiya driven democracy ya kweli.*

This sentence kiswahili integrates the French expression "gradually" and word "democracy". It keeps its aspect basilectale but with prints of the acrolecte. This is a beginning of the wear of the basic structure.

c) Total intraphrastic alternation

Here the basic structure loses almost all its identity and keeps only vestiges of them. The sentence is simple, i.e. it is a sentence having only one verb conjugated or not. There is the impression of a sentence with identity acrolectale. It is the acrolecte which absorbs all the identity; in other words there is complete assimilation of the basilecte.

Here an eloquent example for this purpose:

B3 UDCO to inasoutenir Joseph KABILA.

In this sentence, moreover very rare in the speeches, only a small unit "ina" remains like vestige of the basilecte. At first sight, this sentence is French. It is schematized as follows:
L1+L2=L3

This intraphrastic alternation marks the very thorough linguistic co-education which tends towards a linguistic unitarianism. In other words, this phenomenon is a sociolinguistic reality which often leads to the birth of a new language (L3).

Elsewhere, we have languages like:

French = languages of oc and oil + vulgar Latin;
The Creole = French + spoken about the island.

In Democratic Republic of Congo we hear expressions like:
swahili easy = French + swahili + others spoken;
lingala easy = French + lingala + others spoken;
kikongo easy = French + kikongo + others spoken;
ciluba easy = French + ciluba + others spoken.

Like another illustration:

B4 "*Congo hii since sixty, iko makes rebellion-reconciliations, rebellion-reconciliations.*

In this sentence, only the elements or segments "Congo hii" and "iko" remain vestiges of the structure basilectale. This alternation is total or complete if one wants to take again the terms of Ekkehard (2004:336).

d) Interphrastic alternation

It is an alternation of language on the level of longer units, sentences or fragments of speech. It is also regarded as "interpositionnelle alternation" by other researchers. The code-switching interphrastic occurs when the speaker alternates a sentence or a proposal entirely in one or the other language. It implies a junction at the border of a sentence or a proposal, each sentence or proposals concerned with a different code. This type of alternation thus takes the form of two sentences which are followed, i.e. *as when a speaker uses one second language either to reiterate his message or to answer the assertion of someone else*, Gumperz (1989:57) underlines.

Indeed, in the electoral speech of 2006 and 2011 between the journalist and the candidate Banza Mukalay Nsungu, this alternation is much more visible through sequences which tackle significant questions such as the justification of its candidature, the support of the candidate for the presidency and especially the justification about the rebellion. Here the extracts which illustrate our remarks better:

J2: *Leo hii najuwa kusema ya kama unajitowa tena katika machaguzi ya mwaka huu tunao. Nor kwa ajili ya nini unafanya tena machaguzi Na unapenda kuomba watu wakuchaguwe?*

B2: *Ndiyo, tunawaza asema tunaenea kusaidiya tena raiya, kusaidiya people; kutumikiya inchi saa ngisi Mungu anatupa tena nguvu kidogo, Na tunawaziya asema hii very significant stage moya iko ya level ya country. Tunajuwa kama tunafanya election hii will mara tutavoter President of the Republic, tutavoter badéputés national. President of the*

Republic kama Bwana Kabila Joseph; kama anapita, nju tunasouhaiter apite; ita kuwa last mandate ya president because Constitution inasema bata kuchakula twice. Then in this moment there after debate itafunguka, Na island discusses inafayi watu weko Na experiment, watu wanajuwa tuko naenda wapi, tuko natoka wapi. Na nawaziya asema hii stage, wisdom yetu Na maturity yetu ita tupermettre tucontribuer effectively kusaidiya inchi.

In example Ci-high, the speaker-candidate with the elections of 2011, justifies his candidature, gives his experiment in this long answer to his interlocutor, the journalist. He alternates sentences and whole proposals in kiswahili and French; each sentence and of the proposals concern a different code. Banza Mukalay Nsungu, after having begun its statement in kiswahili (ndiyo, tunawaza...), practical a code-switching interphrastic while passing to French (Tunawaziya asema hii stage nor very significant stage moya ya level ya country) in the continuation of the speech.

This level, it alternates longer units: French sentences or fragments of speech.

About the topic on the rebellion, the interlocutor of the journalist answers the significant question by long alternate proportions of kiswahili and French:

J4: *Cheap Bwana Banza Mukalay Nsungu unasemaka ya kama wewe ulikimbiya inchi hiyo kama rebels; unakuwa Na matumaini ya kusema island rebellion ulifanya itasaidiya kama unatafuta kumutegemea Kabila?*

B4: *Not, driven dunia each thing has its time as say French. Unauliza saa gisi we auna mukongomani. Congo hii since sixty, iko makes rebellion-reconciliation, rebellion-reconciliation, rebellion-reconciliation, nguvu ya president KABILA nor nju ya kuréconcilier wakongomani. Unajua since soxante, urianza kwita, tunaitaka Tshombe, Tshombe Brace. Compared to the central government, Brace Tshombe arikuwa nani? Arikuwa rebels. And then after anajiréconcilier Na central government (...)*

On the form of the State, Juvénal Kitungwa answers to the journalist by long alternate units of the French kiswahili that here:

J4: *Katika makartasi mapicha zote tunaona Ahead child of Katanga island slogan nikusema munatafuta kusema kitu gana ndani ya island slogan?*

JK 4: *Good He island slogan ahead wire of Katanga nikusema tunaomba watoto wa Katanga walamuke Na tuende mbele ku nju ya development Na island development ya Congo ku ngambo yetu tunawaziya kama like Congo iko almost a single continent He forms ya the State i.e. namna ya kusema namna ya kusema namna ya the State ineneya kuisaidia ya kusema federalistic Congo yende kumbele she tunawaziya ya kama nor State and this is why driven program yetu Na driven mapropositions yote (...)*

This type of code switching can be considered as the search for a greater facility of elocution compared to intraphrastic alternation insofar as, in this case, of the greatest sequences

of the speech, as it is seen, are in conformity with the rules of the language.

e) Extraphrastic alternation

The tag switching or extraphrastic alternation, known also under the name of code switching emblematic, consists of the use of small units added but not integrated with the monolingual units of the other language; it is used to punctuate the speech. Roman (1995:122) defines it as follows: "tag switching involves the of insertion has tag in one language into year utterance which is otherwise entirely in the other language".

It is the use of short expressions (idiomatic or fixed), as well as exclamations and interjections. This codic alternation is regarded as emblematic because the speaker who resorts to it can be considered or identified like bilingual even in a typically monolingual conversation. Thus a short expression can be a nonintentional lapse during the automatic production of the sentences.

In our corpus, we realize that the interlocutors intercalate of the French quotations, the expressions and the discursive markers in sentences in kiswahili.

Inserted Citations

Quotations of French proverbs are inserted in sentences in kiswahili. Like example, here this answer of Baudouin Banza Mukalay Nsungu:

B4: *Not, mudunia: each thing has its time say French.*

The use of this French proverb (each thing has its time) is extraphrastic alternation, considered apart from the sentence to be strictly accurate; it is the mark of bilingual which want to give the a report on its ethnique affiliation, linguistic, political, intellectual, etc, by handling the two languages inside the same conversation.

B a set phrase

Here, the speaker employs a short set phrase which it intercalates inside the phrase. Par example:

B10 *Nawaziya asema, gradually, tuko naingiya driven democracy ya kweli.*

The use of this unit, this short expression (gradually) is regarded as extraphrastic alternation. Moise Katumbi Chapwe as for him, speaks about "second office" in the sequence that here: (...) *matransfo beko napelekapaka mule muko second office wangu, mishina Na second office.*

f) Discursive markers

The role of the discursive marker goes beyond the sentence, considering which it contributes to the propositional contents. It should be said that its role is exclusively extraphrastic because it does not form part of the contents proportional.

In this connection, the corpus which we analyze contains of the discursive French markers, but integrated in swahili

proposals to introduce either a conclusion, or the concept of time and mode etc.

The examples hereafter testify it:

B2: *Then, in this moment there, after debate itafunguka (...)*

Here the speaker puts in series the markers to introduce the notion of the implication "then". That of time "in this moment there and afterwards".

J4unakuwa natumaini ya kusema island rebellion ulifanya itasaidiya?

Here is to introduce a question ". This marker contributes to the contents but does not form part of the contents proportional. Its role is exclusively extraphrastic.

B5: *Therefore, ule anaorganiser retirement nor Law.*

This marker (thus) introduced the conclusion.

B6: *Since walituchakula secret yetu nor kuwa Na populates.*

"Since" mark duration, time.

Yes, nawaziya asema democracy inaweza kwingi.

"Yes" mark an assertion.

The use of these units added but not integrated with those of the other language marks the code switching extraphrastic. These units are thus used to punctuate the speech.

From the interactionnelle point of view distinguishes two types of code switching which represent its role within a conversation in bilingual speakers: situational alternation and conversational or metaphorical alternation. The first indicates different varieties in various situations; it acts of a change related to the modifications of circumstances of communication (interlocutors, place, subject, etc).

In this article, situational alternation corresponds to each speech such as it is presented in the corpus. Each candidate presents his subject and his topic within various frameworks (national Radiotélévision congolaise in initials RTNC, Radiotélévision Mwangaza in initials RTM, in the streets, etc.) According to its project of company. The place of communication changes from one candidate to another according to his political preferences or tendencies.

The second presents all the changes or spontaneous modifications which arise in a conversation and that without there being change of interlocutor and subject. It is an alternation of code inside the same interaction, with the same speaker and on the same topic. This type of alternation is much more perceptible with the electoral speech of Katumbi Brace vis-a-vis crowd than it maintains on several subjects (electricity, roads, etc.) and on the topic approached. Here an extract:

MKC1: *Mambo ya motor bike tusha kuleta five hundred and thousand dollars, tuko nasikilizana?*

Foule1: *Ndiyo*

MKC2: *Tuko nasikilizana?*

Foule2: *Ndiyo!*

Moise3: *Matransfo isha kufika ku Durban, turikatala kuleta ya Dubai, Basle beko naleta bengine matransfo beko napeleka paka mule muko second office wangu, mishina Na second office.*

Press 3: *Eh!apana!*

MKC4: *Tuko Na sikilizana?*

Foule4: *Ndiyo, eh!eh!*

MKC5: *Neither njo ya kusema bantu banaprofiter motor bike, nor kama ule second office anabapelekeya motor bike,*

Foule5: *Mimi nachakuwa Moise, Moise leo, Moise, Moise leo Moise, Moise leo Moise!(le public sings)*

Moise6: *Thank you, thank you batoto muko bazuri sanatorium, tulamukiyaneko mbele!*

Foule6: *Eeh!eeh!*

MKC7: *Njo island mubyake umu muko batoto banamuke bazuri banesha kuzala umu.*

Sasa blade mitakuya governor munipatiye chance, tuko nasikilizana!

Foule7: *Ndiyo, eeh!Eeh!*

2.2 Causes of codic alternation

The causes of codic alternation are multiple and varied certain authors underline. Let us examine most significant and those which prevail.

2.2.1 The contact of the people

It is following the contacts of the languages and the cultures due to displacements and meetings of the people that are born the linguistic phenomena such as the loans, the interferences, codic alternation, etc.

2.2.2 The instruction

It is one of the causes of codic alternation. For reasons of effectiveness and need for the communication, the intellectuals pass thus consciously from a language to another to express itself. To illustrate it, it is necessary to consider the speeches and conversations in kiswahili politicians, students, doctors, pupils, professors or journalists, etc when they are expressed concerning their savours intellectual or the trades which they exert. They unceasingly make call to the words and expressions or structures learned at the school.

In this connection, Ekkehard Wolff (2004:376) note:

that a subject touching with a particular field (such as the school, technology and the modern communication, etc.) also entrainer the passage to another language can (...).

2.2.3 Scientific and technological contributions

The scientific and technological projection of these last years provided undeniable results of the terms and expressions in several fields. Thus the sector of the language not having escaped to this plague, there were many new words and new structures which entered the languages so much European, Asian, American that African.

Thus Boissy, (1992:4) of the Center of Technology and Néologie in France will affirm it by raising that "reality and the neologic practice are quite alive to judge some by the

publication of many recent lexicons in the majority of the European languages".

2.2.4 play activities, cultural and religious

These last years, one attends a remarkable development of the play activities, cultural and religious such as football, the music, the theatre, the comedy, the worships and conventions, etc organized on the international chess-board.

Thus, the development of the aforesaid activities accelerated creation, the circulation and the use of many recent terms and structures which correspond to emergent or old concepts.

2.2.5 Trade and industrial

These activities constitute one of the favourable circumstances through which are carried out the linguistic inter-exchanges. It is here that Kileka Ntamba (2007:45), evokes the language, the conscience and the need for the social relations which reinforce this phenomenon. It stresses that *the language appears only with the need, the need for the trade with the other men.*

2.2.6 The influence of the media

The information industries play a great role and their influence is palpable in all the fields of the life. Thus of time to other, the media disseminate certain information on the technosciences, the policy, the culture, the sport, the religion, etc and the words and the sentences read or heard are integrated in the language running speakers.

Currently, the chains of radio and television katangaises in general and lushoises in particular diffuse with length of the days of the emissions and newspapers radio-televised in what they call "swahili easy". Being a sociolinguistic reality, this "swahili easy" seems a "linguistic hold-all".

All things considered, the factors supporting bilingualism are the causes.

2.3 Codic alternation: Aa communicative praxis

Hamers and Blanc (1983:46) understand by alternation of codes like: *a strategy of communication used by bilingual speakers between them: this strategy consists in making alternate units of length variable of two or several codes inside the same verbal interaction.*

What in the electoral speech of 2006 and 2011 in Katanga happens?

2.3.1 Codic alternation: strategy aiming at posting its membership

To make conspicuous other interlocutors, the politicians want to be different from the other candidates to the eyes of the electorate as a member of another political group by posting their membership of the other political family; here in this example:

BM3: UDCO to inasoutenir Joseph KABILA. Tuko bamembres ya AMP.

To be identified, BANZA MUKALAY NSUNGU passes from the kiswahili to French in order to post his membership of the political family which is the AMP.

In the same way, to be identified on the electoral roll, the number is given in French:

J8: *Bwana Banza Mukalay Nsungu, namba yako nor ngapi?*

BM8: *Namba yangu nor five hundreds and seven*

J9: *Five hundreds and seven*

To make conspicuous other political groups which are of political family AMP, Juvénal Kitungwa, however of this family, wishes to be different psychologically from the others. He not being a unitarist, it posts his membership of the federalists:

JK2 (...) *madébats iko apa sasa nor madébats ya macamps sisi tuko baAMP sisi tuko baMLC if hakuna you discusses basic yenyewe. Tunawaziya she tuko as bafederalists through party yetu tukonenda kule tukafwa nguvu tucréer a very strong block ya bafederalists so that in front of Basle baunitarists barisha kugérer mukini myaka makumi tano tubaopposer a mode ingine ya gestion(...).*

As for Katumbi Brace, its identification is posted as a member of a political group to the search of the post of governor. In the extracts drawn from its speech, codic alternation is used to speak, but also with being.

In all the evoked cases, codic alternation plays a role of identification then, in other words the code switching becomes a sign of recognition.

2.3.2 Alternation like strategy of exclusion

To exclude a category of speakers from the conversation, the political actors of the political speeches of 2006 and 2011 used the mixed language. By tackling certain significant subjects, the speakers alternated units of length variable of two codes inside the same verbal interaction. Here examples for this purpose. The first example treats rebellion:

J4: *Bwana Banza Mukalay Nsungu, unasemaka ya kama wewe ulikimbiya inchi hiyo kama cheap rebels. Unakuwa Na matumaini ya kusema island rebellion ulifanya, itasaidiya kama unatafuta kumutegemea Kabila?*

BM4: *Not! Driven dunia, each thing has its time as say the French. Unauliza saa gisi weye hauna mukongomani. Congo hii since sixty, iko makes rebellions - reconciliation, rebellions - reconciliation, rebellions - reconciliation, Na nguvu ya President Kabila nor nju ya kuréconcilier wa kongomani. Unajuwa since sixty, ulianza kuita, tunaitaka Tshombe, Moïse Tshombe. Compared to the central government, Moïse Tshombe alikuwa nani? Alikuwa rebels. And since after, anajiréconcilié Na central government, anakuwa even Prime Minister wa central government. Unaita Gizenga. Gizenga alikuwa nani? Alikuwa driven rebellion. Kisha banafanya reconciliation; anakuwa tena Na Prime Minister wa Congo. Balisemaka kukuwe government ya one plus four. Island government ya one plus four ilikuwa nini? Ilikuwa government President Kabila Na wale wote walikuwa driven rebellion wanachangana pamoya, wanafanya reconciliation. Therefore, II inchi nor*

inchi ya réconcili..., I, kulikuwaka marébellions Na réconciliation.AFDL yenyewe AFDL nor nini?Ilikuwa nor rebellion.Therefore, hapana kurudiya driven bintu bya zamani.Shiye kama to tunasoutenir Kabila, nor nju Kabila anapenda réconciliation, anapenda unit ya inchi, anapenda maendelezi ya inchi.

This subject is very sensitive considering the context of communication. The speaker adopts a communicative strategy to exclude a category of the population from the debate. Banza Mukalay Nsungu passes from the kiswahili to French with very long French sentences from the very start of his answer. This way of making is voluntary because it alternates on two levels: alternation on the level of the languages and the level of the registers. This function of the language where one voluntarily transmits information thanks to the linguistic code while associating meant the representation of meaning calls representative (Vérain, (1976:59).

The voluntary dimension of the use of codic alternation to exclude a category of the population at Banza Mukalay Nsungu also transparait in the use of a scientific lexicon when significant subjects or international chess-board is tackled whereas it knows pertinently well that the R.D. Congo has a weak rate of diploma's.

That appears in this treating extract of its political retirement:

J5:Bwana Banza uko siku mingi sanatorium katika political. Kwa nini auweneye kupumzika sasa unaachiya mbele vijana?

BM5: Not. Euh... Initially kupumzika driven political, neither Law iko naorganiser, neither Law, neither Constitution, nor malois ya République.Constitution inasema nini?Constitution inasema driven.... for the President of the Republic atakuwa Na elective mandate mbiri.kisha anajizuru, anapitisha wengine.Anaeneya kurudi afterwards.With regard to deputy, governor, provincial deputy, with regard to, euh, die, adviser of commune, hakuna limit ya mandate, hakuna age limit.Constitution hailete island.Sasa ngisi Mungu anatupa ako nguvu kidogo, tunawaziya asema significant problem ya inchi iko;tuko Na mawazo, tuko Na akili ya kucontribuer, tunawaziya asema tunaenea kucontribuer still, tunaenea to still kuservir. Therefore, ule anaorganiser retirement nor Law;malois ya République haiseme limitation ya mandate, njo mana tuko always candidate.

Here the level is constant. Only the lawyers and the scientists are entitled to information whatever the inserted words swahili that and there.

As for the subject on the opening of the country in the external world and the democracy, the speaker applies to the elite country and especially to the international community, privileges interlocutors of this kind of speech:

J12:Lakini, democracy kweli kweli unahaki, unaweza kwakikisha kweli kusema inaweza kwingiya ndani ya myoyo ya wakongomani?

BM12:Yes.Nawaziya asema democracy inaweza kwingiya ndani ya myoyo ya people.

Unasema mambo ya Moïse Tshombe arikufa Prime Minister because... it is an error.Watu wanawaziya asema Tshombe alibakiyaka you paka secessionist.Not, Tshombe aliévoluer after having been secessionist, anaenda Kinshasa, having banamuvoté Minister.Tshombe, eeh, therefore, aliona asema for defending well Katanga, it is necessary to be for the national level.Minawaziya asema Katanga iko Na banaume, iko Na bantu beko Na kichwa, batamidéfendre driven Katanga, batamidéfendre Na ku Kinshasa.Na inafayi kuuwasa asema mainchi yooooote iko naévoluer hapa sasa.Tuko naenda mbele, tuko naenda mbele.Driven bulaya saa leo, kunakuwa II system banasema Shengen.System Shengen ya driven bulaya nor kusema kuko space moya where batu batengiwa kwa bila visa;unengiwa auna visa driven France;unengiwa auna visa driven nani, driven Germany kama hauko wa island nationality.Island system itafika Na uku kwetu.Njo maana tunaingiwa driven SADC.SADC kesho itafungula mafrontières.Itafungula mafrontières, i.e. we congolais utenda driven Zambia kwa bila visa;zambien atakuya humu kwa bila visa;African south atakuya uku kwa bila visa, euh, angolais atakuya kwa bila visa.Therefore, one needs tupréparer wavijana, wacongolais ku opening ya world.Na miye, way ya kubapréparer ku opening ya world, tunejipréparer, kwikala she club-footed pamoja, kuchungana vizuri, kucohabiter in a peaceful way, because kesho kama she benyewe hatuna in a peaceful way;North, South;wa province fulani, club-footed province fulani, kama hatuna hatusikilizane, how tutapokea bazambiens? How tutapokea basud African? howtutapokea baangolais?Tutaanza kongopa you, kilu mutu anaanza kongopa kinvuri yake asema eeh hiki kinvuri nor nani?Huyu nor nani?Not, I believe that yetu role nor kupréparer bajeunes ku opening ya world. Sasa ginsi world iko Na to evolve/move, tuko naenda driven II beko naita hapa sasa universalization, kama bajeunes beko prepared well, Na tunawaziya asema tutacha bajeunes Na situation moya muzuri.

This technique of exclusion is visible at Juvéal Kitungwa when it approaches its combat against political unitarianism.

J4:Katika makartasi mapicha zote tunaona ahead child of Katanga island slogan nikusema munatafuta kusema kitu gani ndani ya island slogan?

JK4:Good He island slogan ahead wire of Katanga nikusema tunaomba watoto wakatanga walamuke Na tuende mbele ku nju ya development Na island development ya Congo ku ngambo yetu tunawaziya kama like Congo iko almost a single continent He forms ya the State, i.e. namna ya kusema namna ya kusema namna ya the State ineneya kwisaidia ya kusema federalistic Congo yende kumbele she tunawaziya ya kama nor State and it for what is driven program yetu Na driven mapropositions yote turisha kufanya nju ya island countryside tukonafanya because countryside apa tukonafanya atwende mikonowazi apana tukonaenda Na mapropositions kumi Na island my proposals, proposal munene tuko nayo kabisa proposal ya kusema tubadirishe Congo with the place ikuwe Democratic Congo Republic of Congo State unitaire(...)

The characteristic of Juvénal Kitungwa, compared to Banza Mukalay Nsungu, it is balance in this exclusion. Juvénal Kitungwa alternates only the codes without alternating the register; because for him the subject which it tackles, although sensitive, interests all the social layers.

The distance of the language of that of its interlocutors at Banza Mukalay Nsungu is a divergent adaptation whereas at Juvénal Kitungwa, the distance of the language is a convergent adaptation.

3. Conclusion

Our concern in this article was that to include/understand the rather remarkable recourse to codic alternation by the interlocutors in the electoral speech of 2006 and 2011 in Katanga. The examination initially consisted in defining codic alternation, then giving its various types and finally releasing the reasons of the use of code switching and its value or pragmatic aiming in this speech.

It is released from this analysis which codic alternation is used in the electoral political speech of 2006 and 2011 as a communicative strategy having as role either *to post the membership of its group or political family, or to identify the candidate with the legislative elections on the electoral roll, or still to destroy the limits to create and change the interpersonal relations, or finally to exclude a category of interlocutors from the political debate*, especially when the subject sensitive are evoked by the interlocutors. It then plays the role of adaptation to the context sociopolitic and cultural.

Codic alternation is thus functional and its use in the electoral political speech of 2006 and 2011 by the interlocutors is regarded as a praxis, a communicative strategy of the participants in the verbal interactions of 2006 and 2011 in Katanga.

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