ISSN: 1597-5037

ASSESSING LANGUAGE VITALITY AND ENDANGERMERNT: FOCUS ON BADE LANGUAGE OF BAUCHI AND JIGAWA STATES.

Hassan Musa[1,*] and Ibrahim Gambo[1], Ali Adamu[2], Musa Babayo[1], Nuhu Alhaji Usman[3]

[1]Department of Hausa Language, School of Secondary Education (Languages), Umar Suleiman College of Education Gashua, Yobe State.
[2]Department of English, School of Secondary Education (Languages), Umar Suleiman College of Education Gashua, Yobe State.
[3]Department of General English and Communication Skills, School of General StudiesEducation, Umar Suleiman College of Education Gashua, Yobe State.

*Corresponding Author Informatiom:
E-Mail : Hassanmusa170@gmail.com
Phone No. : 08064890499

Abstract:

This study attempts to assesses language vitality and endangerment focusing on Bade language of Bauchi and Jigawa states, with the aim of finding out the level of its vitality and endangerment. The paper employed ethnographic method that involves observing variables in their natural environments in order to arrive at the research objectives which at the same time uses observation and unstructured interview, group discussion and participation. The study adopts the UNESCO (2003) frame work as it model of approach. As part of its findings the study discovered that the factors that cause language endangerment are: social factors, economic factors, demographic factors, educational factors and globalization. More so, the study also confirmed that Bade language is more vibrand in the communities of Bade in some part of Bauchi and Jigawa state in villages like Bursali,Gwayogana,Machazi,Tikirzai,emduya,Damodi,Maza,Damaiwa,Kacimaya(sara),Bagam, and many more Villages in Bauchi state, and also villages like Madamuwa,Lafiya,Gaduwa, Kubulun Musari, Abanabo, and many more villages in Jigawa state. discovered that Bade language is more vibrant in these villages were most of Bade people live As part of it's the research discovered a lot of thing in line with the language Vitality and endangerment which include a case of language shift in some few villages of the study area. Villages language speakers were found to have in- build mastery of the language. However in these villages area about 96.04% of the native speakers that have in-build mastery of the language, because there is a rule of using a language at home, here there is no room of communication with any language a part of Bade at home, it is a rule born system The study have make an attempt of assessing the level of Vitality and endangerment on Bade language with references to UNESCO (2003) frame work.

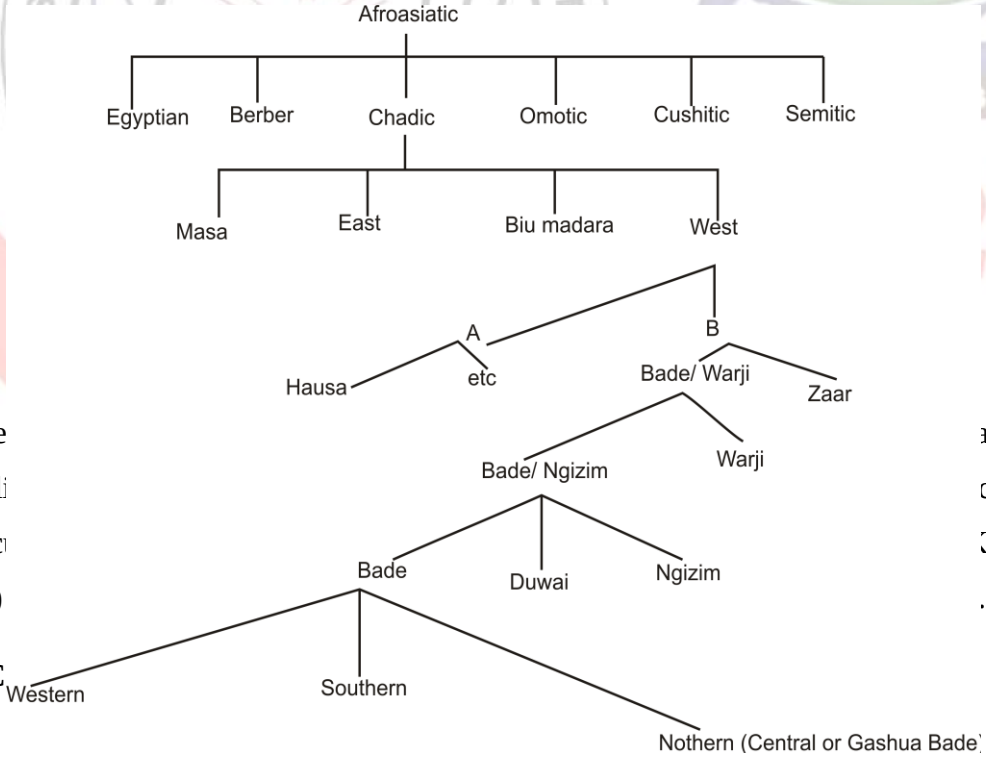
Keywords: *Endangerment, Vitality, Language and Language endangerment*

ISSN: 1597-5037

1.0. Introduction

1.1 Brief History of Bade Language

The word 'Bade' according to Greenberg (1966), Newman (1977), and Schuh (1981), refers to the people as well as the language itself. It is a Chadic language spoken in Yobe state and some parts of Jigawa and Bauchi states. Sunama (2010) states that the geographical location of Bade lies between latitude 11° 50 and 12° and 55 North and longitude 10°35 and 11°15 East. Presently, the Bade area shares borders with Nangere and Fune Local Government Areas to the south. To the north, Bade area is bounded with Yusufari and Karasuwa Local Government Areas. To the East it shares borders with Bursari Local Government Area of Yobe State. He also observes that the Bade region shares borders with some northern states. It is bounded to the west by Zaki, Gamawa and Katagum Local Government Areas in Bauchi state and Hadejia and Guri Local Government Areas in Jigawa state.Bade is classified in the group "B" sub- branch of West Chadic languages under the Afroasiatic phylum.

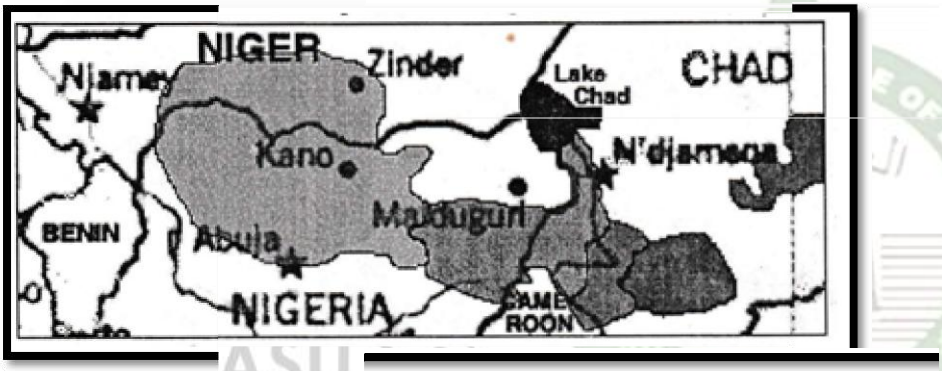


Bade ate is Gashua which li ctally divers, which c Karasuwa and Nguru) .

1.1 C

ISSN: 1597-5037

The Chadic Language family comprises about 150 languages that lie in a band south of the Sahara Desert, stretching across southern Niger, northern Nigeria, northern Cameroon, and south-central Chad Republic. A single Chadic language, Hausa, constitutes the entire western end of the Chadic area.' Hausa is the overwhelmingly largest Chadic language with well over 20 million native speakers, whereas most other Chadic languages have fewer than 100,000 speakers. The Hausa native-speaking area covers most of the northwest quadrant of Nigeria and most of southern Niger. It is the lingua franca for all of northern Nigeria and most of



Niger. Chadic languages at one time probably formed a block from near the Niger River in the west to their current eastern extent in Chad Re- public. Hausa has absorbed many of its cousins in the west, Kanuri has replaced Chadic languages west and southwest of Lake Chad, and Kanembu and Chadian Arabic have cut through the original Chadic area of Chad Republic.

In the 1930's, Johannes Lukas presented the first comprehensive classification of languages of the Lake Chad basin, proposing a 'Chado-Hamitic' group and a 'Mandara' or 'Chadic' group (Lukas 1936). A principal criterion for this categorization was the presence or absence of grammatical gender. Greenberg (1950) set the stage for the modern classification of Chadic. On the basis of lexical resemblances and shared patterns in morphology, Greenberg proposed a unitary group of 'Chad' languages with nine subgroups, which included all Lukas's 'Chado-Hamitic' and 'Chadic' languages and was itself a branch of the larger Afrasian (= Afroasiatic)family.

In the first true comparative Chadic publication, Newman and Ma (1966) proposed a subgrouping that unified Greenberg's two largest groups of Chadic—group 1 at the western end and group 9 at the eastern end—into a 'Plateau- Sahel' branch, with the remainder of Greenberg's groups united in a 'Bill-Mandara' branch. They identified a number of sound

changes that united or differentiated the various subgroups and reconstructed a list of 150 items for a proto-Chadic lexicon.

Newman and Ma's Plateau-Sahel group soon became untenable. Newman (1978) himself noted that counts of lexical similarities did not justify a special linkage between the western branch (Greenberg'sgroup1) and theeastern branch(Greenberg's group 9). Moreover, a major criterion for Newman and Ma's classification was a putative correspondence of Plateau-Sahel to Biu-Mandara Research in the late 1960's revealed that many of the Plateau-Sahel languages of Nigeria also have lateral fricatives, thus ruling this out as a criterion for subgrouping.

Drawing on a large amount of Chadic research and publication in the 1960's and 1970's, two reclassifications of the Chadic languages emerged about the same time in the late 1970's. Newman (1977) updated what was known about sound changes among the Chadic languages and presented a new list of 150 proto-Chadic reconstructions. Newman proposed a four-way division of the Chadic languages into West (= Greenberg's group 1, all spoken in northern Nigeria and including Hausa), Biu-Mandara (= Greenberg's groups 2-7, spoken in northeastern Nigeria and northern Cameroon), Masa (= Greenberg's group 8, spoken mainly in western Chad, extending into eastern Cameroon), and East (= Greenberg's group 9, all spoken in Chad Republic). The map above reflects this classification, lighter to darker shades of gray distinguishing the groups from west to east.

The second reclassification is that of Jungraithmayr and Shimizu (1981), repeated in Jungraithmayr and Ibriszimow (1994). This classification has West and East branches identical to those of Newman (1977). Both reclassifications also recognize ‘Masa’ as a unitary group. However, unlike Newman's distinct high-level groups of Bill- Mandara and Masa, the Jungraithmayr et al. classification has a single Central Chadic branch. This branch, in turn, has three sub-branches, with the languages of Newman's Masa branch included within one of those sub-branches. It may well bethatMasaislinkedtotheother‘Biu-Mandara’/’CentralChadic’languages,butalow-level classification of Masa within Central Chadic is questionable. Shryock (1989) morphological change, was unable to find evidence for a link between the Masa languages and the Biu-Mandara/Central Chadic languages as opposed to any other branch of Chadic. The conservative Newman (1977) classification, with four- high level branches, thus seems to be the most plausible among current proposals. Branch affiliations of languages cited below will be indicated by [W], [B-M], [M], and [E]

following the language name.

1.2. Aim of The Study

The main aim of this study is to investigate the language vitality and endangerment on Bade language and ascertain the level of endangerment and establish the reasons that lead to the endangerment.

1.3. Problem Statement/Justification

In July 2005, Yobe Language Research Project has shown that, in addition to being genetic sisters/cousins, the indigenous Chadic languages of Yobe state constituted an interesting linguistic area i.e., an area which is full of linguistic research opportunities. In spite of this, there is very little published documentation of any of these languages, yet they have substantial communities of first language speakers. This has made Yobe state an ideal place for broad linguistic projects. In addition, some linguistic experts, Crystal (2000), for example, established that only 600 of the 6000 or so languages in the world are 'safe' from the threat of extinction. Based on the above, linguistic expert's assertion, this study comes across very little academic research that works on language vitality and endangerment as phenomenon. Therefore, this has made it necessary for us to make a thorough investigation on the devastating language vitality and endangerment on Bade language in some part of Bauchi and Jigawa States.

1.4. Scope and Limitation of The Study

This study limits its scope within the areas where Bade language is spoken in some part of Bauchi and Jigawa state only, which focus on villages includes, Bagam,Bursali,Damodi,Damaiwa, Gwayo gana, Kaciyama Maza, Machazai,emduya and Tikirzai, of Bauchi state. Anbonabo, Gaduwa, Kabayo, Kubulu, Lafiya, Musari, Madamuwa and Tasga of Jigawa State.

2.0 Literature Review

2.1. Theoretical Framework

Many linguists have proposed different schemes to determine the level or extent of language threat (Crystal 2000). Various linguists have propounded different taxonomies in relation to the exact level of endangerment. Fishman's Graded reliable evaluative framework of language endangerment. Though it focuses only on intergenerational transmission of language, the

Graded Intergenerational Disruption scale (GIDS) gives a clear picture of the status of transmission from generation to generation. The UNESCO framework is also widely used by linguists and so, it is reliable. It provides more expanded scheme as compared to Fishman's GIDS. Therefore, in assessing the endangerment of Bade and Duwai languages, the researcher will adopt UNESCO (2003), because it has new elements and an improvement compared to the other schemes.

Wurm (2001), proposed a five-level system while Grenoble and Whaley (2006) grouped languages under six groups “safe, at risk, disappearing, moribund, nearly extinct, and extinct"

Cystal (2000) and Grenoble and Lindsay (2006) agreed that the number of speakers for a particular speech cannot determine the actual state of that language. Other linguists have proposed different models for assessing factors contributing to language vitality and language endangerment (Brenzinger et al 2003, Lewis 2008), Ethnologue has applied other schemes to categorize the language vitality status for each language they report on. Dixon (1991) gives five (5) stages in the loss of indigenous Australian languages which was replaced by English. His classification refers to "Functions of Language", “Number of Speakers" and "Age of speakers.

Fishman (1991), introduced the Graded Intergenerational Disruption Scale (GIDS) as a foundational model for determining the status of language. The GIDS genre by Fishman (1991) looks at the intergenerational transmission of language as the key to maintaining a language if parents do not transmit their language to their children, and if children also do not learn their native language there will be a break in the intergenerational transmission. The GIDS also identified what Fishman term as ″domains of use" which he believes is very important because these "domains of use" are products of societal and institutional choices that influence parents on language behavior in relation to their children. As the "domains of use" of a language dwindle or diminishes, speakers of that language may decide to shift to the use of another 'valuable" language and transmitted it to their children. Whiles the GIDS provide new perspectives into the fundamental forces of language shift some weaknesses have been identified. King (2001), for instance has advocated for the reformulation of the levels to encompass for example 'nature of education'

First, the levels as defined in the GlDS scale may not be adequate to distinguish a threatened language from one that is being maintained. Thus the levels of disrupt on are five and need to

be expanded. The scale does not provide all possible statuses of a language because we see few strong languages at the top of the scale and extinct languages at the bottom of the scale. We believe other levels should be added to the scale in order to determine a language's real status. Again, the GlDS scale focuses on only the intergenerational transmission as the single most important factor in language shift. Other factors outside the homes and communities are not considered, although, they can also hinder the progress of a language instrumental as this model might seem, there are some challenges with it.

Furthermore, Ethnologies (2009) assesses language vitality based on five level scales:

i. Only Living: these are cases featuring a significant population of first language speakers.
ii. Second Language Only: cases in which the language is used as a second-language only. No first-language speakers.
iii. Nearly Extinct: Characterizes cases with fewer than 50 speakers or very small and decreasing fraction of an ethnic population.
iv. Dormant: Cases where there are no known remaining speakers, but a population links its ethnic identity to the language.
v. Extinct: Where there are no remaining speakers and where no population links its ethnic identity to the language.

Deducing from this framework, we have "Living" languages (Level 1) and "non- living" languages (Level 2 to 5). This scheme is somehow ambiguous. Factor 2 gives the impression that the language has already been replaced by another mother tongue. Again, level 3 has concluded that a language with fewer than 50 speakers is nearly extinct which I believe is misleading.

Lewis and Simon (2009) 13-level scheme (EGIDS) has some similarities with Fishman's GIDS and Ethnologies' frameworks but different in a way. In comparison with other frameworks, the levels 6a and 6b corresponds to Fishman's GIDS Level 6a and 6b corresponds to Level 8 in GIDS. They added 3 different new levels: levels 09 and 10.

As already indicated, UNESCO has seen the need to provide a more elaborate framework or scheme to assess language vitality and endangerment (Brenzinger et al 2003).

UNESCO establishes six factors to assess vitality, but in assessing the status of a language, the scheme provides nine (9) factors that can be applied to determine the status of a language.

These are:

Factor 1: Intergenerational language transmission;

Factor 2: Absolute number of speakers,

Factor 3: Proportion of speakers within the total population,

Factor 4: Trends in existing language domains,

Factor 5: Response to new domains and media,

Factor 6: Materials for language education and literacy

Factor 7: Governmental and institutional language attitudes and policies,

Factor 8: Community members attitudes towards their own language, and

Factor 9: Amount and quality of documentation

In operationalizing these factors, UNESCO (2003) suggests a 5 point score for each factor (except factor 2). Lewis (2005) tested the framework with 100 of the languages of world and applied the UNESCO framework and from his findings, he stated that:

"It pro vides not only a clear framework for assessment, but also delineates a very useful research agenda for investigators of the world's languages that is based on a sound theoretical orientation to language maintenance and shift."

Though the framework has yielded significant results yet there are problems associated with it. For example, factor 2 (absolute number of speakers) is information which is hard to find and interpret. The "speakers in factor 3 is ambiguous. Does the "speakers" refer to L1 speakers or those who also speak the language as their L2? Furthermore, attitudes of people in an entire community are not yet assessed. Overall, as a guide, it is useful to linguists, researchers, language communities and organizations in assessing language endangerment or vitality.

3.0. Methodology

The research employs ethnographic approach that involves observing variables in the study area. In order to arrive at the objective of the research outcome, which at the sametime, used observation, unstructured interview, group discussion and participation. (cf Chamo, 2015 p272). The target audiences for the research were native speaker of Bade from age of 10 to 60 years and above irrespective of their gander variations. The data obtained through survey of language used in some selected domain where interviews were conducted recorded for further transcription, translation and final analyses. The data were analyzed based on the outlined determining factors by UNESCO (2003) frame work on endangered languages. Under each factor there was

adoptable grades from 0-5, where 0 represent complete domination/ shift to another language (the dominant language) , whereas present vitality of a language (which term as Safe) The remaining indices 1-4 represent: c. Market d. Office e. Place of Worship f. All of the above. None sent the percentage on which a language is endangered or dominated.

4.0. Data Presentation and Analysis

4.1. Data Presentation

Item one in the Questionnaire

In what domain do you use your language?

a. Home b. School of the above

Language	Home	School	Mark		Off		P/W		A/A		N/A		Total		
Bade	94		3	3	0	0	0	0	0	0	26	2.08	0	0	100

Item two on the questionnaire

How frequent do you use your language?

a. Always b. Sometimes c. Never

Language	Always	Sometimes	Never			Total
Bade	68.71	21	12.29	0	0	96(100%)

Item Three in the Questionnaire

To what extent do you currently speak your language?

a. Always b. Sometimes c. Never

Language	Always		Sometimes	Never			Total
Bade	33	92.04	6.06	0.50	3	1.13	96(100%)

Item Four in the Questionnaire

How will you rate your attitude towards your language?

a. Very good/I speak it always b. Fair/I speak it sometimes

Language	V. Good			Fair		Poor		V. Poor	Total
Bade	57	69.38	28	29.58	1	0.40	0	0	96 (100%)

Item Five in the Questionnaire

What language(s) do you currently speak apart from your mother tongue?

Hausa, Bade, Fullo and Kanuri.

ISSN: 1597-5037

Bade	5	(89.72)

Item Six in the Questionnaire

How comfortable are you when speaking your second language more than your mother tongue?

a. Very comfortable b. Comfortable. c. Not comfortable

Language	V/Good			Fair		Poor		V. Poor	Total
Bade	13	16	0		0	84.	0	0	96 (100%)

Item Seven in the Questionnaire

What is your level of proficiency in your language?

a. No proficiency b. Basic/Elementary c. Limited d. Bilingual e. Intuitive

Language	N/P		B/E	LTD	B/G		I/T				Total
Bade	9	9.38	60	62.50	10	10.42	13	15.54	4	4.16	96 (100%)

Item Eight in the Questionnaire

Have ever seen any written document in your language or not? Yes [ ] No [ ]

Language	Yes			No	Total
Bade	13	13.54	38	86.46	96 (100%)

Item Nine in the Questionnaire

Can you read or write in their language or not? Yes [ ] No [ ]

Language	Yes		No		Total
Bade	77	80.21	19	19.97	95(100%)

Item ten in the questionnaire

Is your language taught in school? Yes [ ] No [ ]

Language	Yes		No		Total
Bade	5	5.21	91	94.79	96 (100%)

Item eleven in the questionnaire

Is language use in places of worship within the speech community? Yes [ ] No [ ]

Language	Yes		No		Total
Bade	48	50.00	48	50.00	98(100%)

4.2. Data Analysis

Like all languages of the world , so far analyzed on the basis of their level of Vitality and endangerment/Hausa and Kanuri/Manga or not. Using percentage analysis and indices research measures, Bade language is equally placed on such a standard. However, different item on questionnaire was analyzed having different percentage figure from the different settlement of the native speakers of the language (Bade language).

Item 1 on the questionnaire set to find out the domain in which Bade language is mostly used by its native speaker. Here the result, depending on the area/settlement, the village. The first result is from some Bade villages of Bauchi state where most of Bade people of Bauchi are living, which have the result as: 69.37% of the respondent claim that they are using the language at home, which is enable to be placed on indices 4 of the research measure, i.e. the language is stale but yet under threat. But in the some villages of Jigawa like Abanabo and Gaduwa which have the result, the respondent recorded shows that only 3.96% claim that they are the language at home, which make it to be placed as indices 1of research measure. This shows that the language (Bade) is severely endangered language in these two villages. But in other villages of Jigawa,

The level of frequently of usage of Bade language among its native speaker of Bade in some part of Bauchi and Jigawa states is checked on item 2 of the questionnaire serial. The respondents show that, in villages of Bade 68.71% claimed to have been using the language always, which makes it possible, to be placed on indices 4 of the research measure. But in the cities the responses recorded shows that only 34.38% claimed to have been using the language always. The result have two different answers , which make it possible to place the item that is the usage in villages in indices 4 of the research measure , while the second result revealed and placed on indices 2. Therefore, by such statistical figure, is said to have been stable in villages and unsafe in cities, but yet the language under study is under threat.

The extent to which native speakers of Bade are currently speaking the language to either their children or parents was checked on item 3 of the questionnaire. The respondent here indicate that, 92.4% in the villages are currently speaks the language to both children and parent. But only 7.6 in cities were found to speak the language to either children or parent always. By this proportion, the speakers of the language (Bade) seemed to well pass the language to younger generation in villages and this make it to be placed on indices 4. This shows that the language (Bade) in villages is safe.

The item 4 in the questionnaire series is requiring information from the native speakers of Bade on their attitude toward their language. The statistics record here shows that about 69.38% of the respondents in the villages claimed to have very good attitudes toward their language of which indicating that they speak the language always. However, with this proportion the Bade language in villages qualified to be in indices 4 of the research measure. The language in villages is so vibrant.

The Bade native speakers believed to have been speaking other languages like Duwai, Hausa, Kanuri/Manga/Lare, and Fulfulde by 49.38% apart from their mother tongue. This revealed to known through the item 5 on the questionnaire series. . In the villages, Bade native speakers have rule born system in some part of these state, that is to communicate with their language at home is compulsory, A child cannot speak any language other than their language (Bade) at home by 89.72% believed that their language gives them identity and they do not want to lose that. They also added that they proud of their ethnic group and their language. This also revealed to known through the item 5 on the questionnaire series. And also it is this percentage recorded that make the Bade language to be placed on indices 5 of the research measure in the villages which indicate that the language is safe, not dominated in Bade villages of Bauchi and Jigawa state by Hausa and Kanuri/Manga /Lare.

However the issue of comfortability of native speakers of Bade, that speaking a second language more than their mother tongue is also checked on item 6 of the questionnaire series. The data obtained to this regard revealed that about 85% are not comfortable while speaking a second a language more than the Bade language in these villages. So by implication, the language is not dominated by any language in villages, making it to be placed on indices 4 of the research measure.

Item 7 on the questionnaire series was designed to investigate the level of proficiency of Bade native speakers in their mother tongue. Based on the responses recorded from the data obtained that, in the villages the level of the proficiency of Bade native speakers in their mother tongue in villages based on the responses recorded from data abstained to this regard as about 89.67% were found to have good mastery of the language. By such, the research measure used to places the language on indices 4 which is the language is safe. .

But in a situation where the native speakers of Bade were asked about whether they have ever seen or heard about a written document in their language or not, the following is the statistical

analysis recorded to that regard: only 13.54% of the respondents have seen or heard about written document in their language. This means that the language (Bade) has little written documentation, as such, the research indices used places the language or indices 2. Therefore, the interpretation here means that the language (Bade) is highly endangered based on the data obtained.

Item 9 on the questionnaire was design to find out if the native speakers of Bade language read or write in their language. The responses gathered indicated that 80.21% can read and write in the language (Bade) which places it on indices 4 of the research measure. Here, the interpretation maintained that the language seemed to be stable although it is dominated.

However, when Bade people enquired on whether the language is being taught in the schools of the speech community as set on items 10 on the questionnaire. The native speakers of the language (Bade) responded that only 05.21% of the responses believed to have the language used in teaching in their schools. By this proportion, the research indices showed that the language is placed on indices 1, meaning that it is highly endangered.

The last items on the questionnaire set to investigate the status of Bade language in places of worship in their speech community. To this extent, 50.00% of respondents believed that the language is being used in place of worship that is in mosque. By this percentage, the research indices used shows that the language is placed on indices 3, indicating that the language is highly endangered.

4.3. The Level of Language Endangerment Based on Percentage Analysis

As mentioned earlier, this study analyzed the data obtained from the field based on the outline determining factors by UNESCO Adhoc Expert Group (2003) on endangered languages. Under each factor there was adoptable grades ranging from 0–5, where 0 represent complete shift to another language (termed as extinct), whereas 5 represent the vitality of the language (termed as safe). The remaining indices 1- 4 represent the percentage on which a language is endangered. Therefore, the following statistical analysis was used in determining the level on which a language under study is graded based on the scores recorded in respect of Bade language in some part of Bauchi and Jigawa states. To this end, the language is leveled or graded based on their respective level of endangerment and its vitality.

4.4. Bade in some part of Bauchi and Jigawa States

Bade is the language under study. Here, based on the result obtained from its native speakers, Bade language scored 69 marks in villages which placed the language as not endangered which termed it as safe language. In the villages of Bauchi and Jigawa states. These villages include: Bagam,Bursali,Damaiwa,Damodi,Gwayo gana,Kaciya, Machazai, Maza, Tikirzai, emduya and many more villages in Bauchi state. Also villages like: Abanabo, Gaduwa, Lafiya, Kabaya, Kubulu,Musari and many more Villages in Jigawa state.

5.0. Conclusion

According to UNESCO (2003:4) language endangerment simply refers to a situation where its speakers cease to use it in an increasingly reduced number of communicative domains and cease to pass it on from one generation to another that leads to the total absence of new speakers, whether adults or children. A language is said to be endangered when it is on a path towards extinction without adequate documentation even if the language has many thousand speakers if at all they cannot pass it to the younger generation, that language in question is said to be highly dominated/ endangered or in the verge of extinction. Therefore, this study has drawn its conclusion based on the designed objectives earlier mentioned. For instance, the study has clearly investigated and established the clear causes of language endangerment. These include Intra and Inter Community Marriage, Lack of Economic Activities, Lack of Research on the Languages domination/endangerment, Globalization, Lack of Institutional Support, Cultural Background and Migration.

More so, the research also confirmed that the language under study is under “is safe” is not under threat of endangerment. Also, the study has ascertained the level of engagement of Bade language. Moreover, as part of its findings, this research work has discovered a lot of things in line with language endangerment which however include a case of language shift in the issue of Bade language in cities, where only 4.16% of their native speakers were found to have an in–build mastery of their language which is quite insignificant. But in the villages the language in study (Bade) is quit vibrant. As such, the native speakers of the language (Bade) appeared to be very much uncomfortable while speaking other languages like Hausa and Kanuri in villages, 62.60% of such speakers was recorded. Among the finding unveiled by this study

was an interruption on intergenerational transmission in the cities of Bade language, in this case, Bade language that scored a very less percentage of 34.38% of item 3 of the questionnaire which clearly shows that the ability to pass their language on to their children was quite insignificant in the cities .But in the villages the finding veiled by this study was an interruption on intergenerational transmission.

Likewise, it is among the findings of the study where it has been discovered that Bade language suffered the domination/ endangerment because of their poor or inadequate documentation. This can be categorically seen in case of Bade language that scored only 13.54% of item 8 of the questionnaire which shows the extent of codification of the Duwailanguage.Thispercentageappearedtobequitemeagertoserveastheonlypercentagepossessed onlanguage documentation. In line with the above finding discovered, it has also been realized that, there is lack of awareness on the side of the native speakers and their traditional rulers of the language on how to document and maintain their language. One the unfortunate thing here is that, some the native speakers of Bade language they do not want to be associated with their language. They, however, prefer to associate themselves with dominant language of their area in the cities particularly when the dominant language is socially well placed or politically or economically viable. But in the villages also the native speakers of Bade do not want to be associated with any language of the area, because they prefer to speaker their language always and they don't want to lose their language. They also believe that their language is their identity and they are proud of their language.

ISSN: 1597-5037

References

Austin, P.K (ed.) (2004). Language Documentation and Description.

Austin, P.k. (2006). Australia Language Situation. In Keith Brown (ed) International

Batibo, H.M. (2003). The marked bilingualism model and its relevance to African. Paper presented at a linguistics seminar. The University of Manchester, UK 11th November,2003

Batibo, H.M.(2005). Language Decline and death in Africa. Causes, Consequences and Challenges. Multilingual Matter Ltd.

Blench, R. M. (1998). The Status of the Language of Central Nigeria, in Brenzinger (ed.) 187-205.

Bobaljik,J.D. et al (1996). paper on language endangerment and maintenance of inguistic Diversity. Cambridge, MA:MIT Working Papers in Linguistics, 28.

Brenzinger, M. (1997). Language contact and language displacement. In florian Coulmas (ed.) the Handbook of Sociolinguistics, 273-84. Oxford: Blackwell.

Crawford, J. (1995). Endangered Native American Languages: What is to be done and why?

Crystal, D. (2000). Language Death. Cambridge University Press..

Dixon, R.M.W. (1991). 'The endangered language of Australia, Indonesia and Oceania', pp. 229- 55 of Endangered Language, edited by R.H. Robins And E.M. Uhlenbeck. Oxford: Berg.

Fishman, J. A. (1964). Language maintenance and language shift as a field of inquiry. Linguistics 9:32-70.

Fishman, J.A (1991). Reversing Language Shift: theoretical and empirical foundations of assistance to threatened languages. Clevedon: multilingual matters.

Grenoble, L. A. and L. J. Whaley (2006). Saving languages. An introduction to Language revitalization. Cambridge University Press.

Grenoble, L. A. and L. J. Whaley (Eds). (1998) Endangered language: Current Issues and Future prospects. Cambridge: Cambridge University Press.

Lewis, P. M. (2005). Towards a Categorization of Endangered of the World's Language. SIL International. Pp. 25-35.

Lewis, P. and Simon, G. F. (2010). Assessing Endangerment: Expanding Fisherman"s GIDS.

Retrieved 12 April 2022 from http://www.lingv.ro/resources/scm_images/RRL 02 2010 Lewis.pdf .

Tsunoda, T. (2006). Language Endangerment and Language Revitalization. Berlin: Mouton de Gruyter.

UNESCO (2003a). Recommendations for Action Plans, 4. http://www.unesco.org/culture/ich/doc/src/00117-EN.pdf. (1 October 2009).

Wurm S. A. (1991). Language Death and Disappearance: causes and circumstances In Robin R.H, & Uhlenbeck E. (Eds) Endangered Language (pp. 1-18).Oxford. Berg.

COLLEGES OF EDUCATION ACADEMIC STAFF UNION
COEASU
UNITY AND JOB SATISFACTION
UMAR SULEIMAN COLLEGE OF EDUCATION GASHUA
KNOWLEDGE FOR SERVICE
2024