UNIVERSITY OF EDUCATION, WINNEBA

A SOCIOLINGUISTIC SURVEY OF THE FAREFARI DIALECT IN DAMONGO

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of the requirements for the award of the degree
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DECLARATION

STUDENT'S DECLARATION

I, Daniel Asom Akolgo, declare that apart from the quotations and citations that have been pointed out and acknowledged in this work, this thesis is my original research work and has not been submitted elsewhere either partially or fully for the award of another certificate.
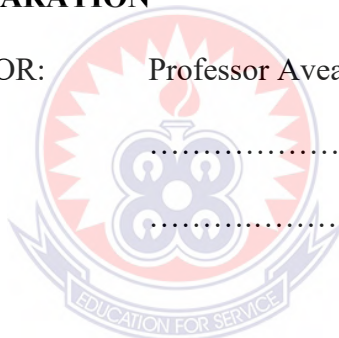
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DEDICATION

I dedicate this thesis to my parents, Mr. Akolgo Asɔɔmɔŋɛ, Mrs. Amiŋayeleya Abaŋa,

and Mrs. Aduŋɔ Alɔgerɔbunɔ. It was their efforts that made me who I am today.

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ABSTRACT

The study is a sociolinguistic survey of the Farefari dialect in Damongo, seeking to investigate the various domains in which the dialect is spoken, the attitude of speakers toward their dialect, and the extent of the threat to the dialect from the dominant language. The study covers the six Farefari settlement areas within the Damongo community, where the settlers are Farefari speakers who were resettled from the Farefari-speaking community of the Upper East region of Ghana. The study focused on language use, language attitude, and the perceived vitality of the dialect in Damongo. The study used the Ethnolinguistic vitality theory that was proposed by Giles et al. (1977) to investigate the role of socio-structural variables in intergroup relations, cross-cultural communication, second language learning, mother tongue maintenance, and language shift and loss. The study adopted a mixed methods methodology, focusing on a convenient sampling technique. The source of data for this study is mainly primary. The analysis has shown that home is the basic domain in which the dialect is used most. The respondents demonstrated that they have a very high positive attitude towards the dialect by speaking it at all times and wish that the dialect be maintained in the region. Agriculture is the mainstay economic activity the Farefari are mostly engaged in as their occupation. There are indications that the dialect is not threatened by the dominant language group, even though it is not used in schools and other government institutions in the region. However, poor crop yields, the threat from Fulani headsmen, and the multi-ethnic and multi-cultural context of the language could eventually force speakers to shift linguistically towards other language groups. There is no indication that the language will be used in school any time soon, even though there is evidence that its use in the media particularly on the radio could expand.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

This study is a sociolinguistic survey of the Farefari dialect in Damongo. It aims at investigating the variety of Farefari used in the various domains (home, market, playground, worship centers, and schools) and the attitude of both native and non-native speakers towards the dialect, with a focus on language choice, bilingualism/multilingualism, language shift, language maintenance, and language vitality.

Farefari is a Mabia (Gur) language spoken in the Upper East Region (Bolgatanga) of Ghana. It has over 500,000 speakers spread around the north-central part of Northern Ghana and across the border into the southern portions of Burkina Faso (Nsoh, 2002). The number of Farefari speakers has increased drastically from 500,000 to 638,000 (Azunre et al. 2021 & Sasu 2022).

Farefari has five main dialects; Gurenɛ, Boone, Nankani, Talen, and Nabt (Adongo 2007, 2018; Atintono 2004; Nsoh 1997; Dakubu 1996; Naden and Schaefer 1973). Out of these dialects, some of the native speakers moved to settle in the Gonja land, which is about two hundred and fifty kilometers away from Bolgatanga, and have managed to occupy a certain portion of the land.

This study is a foundation of a larger documentation project that intends to be carried out in Damongo from the year 2021 to 2024. This project is spearheaded by my supervisors, Prof. Avea E. Nsoh and Dr. Helen Atipoka Adongo. This research,

therefore, sought to do a sociolinguistic survey of the Farefari dialect in Damongo to establish a preliminary overview of the language for a broader linguistic study to be conducted.

1.2 Background of the dialect in Damongo (Classification, Location, and History)

1.2.1 Classification of the Dialect

Farefari is a Mabia language and a member of Africa's largest language family, Niger-Congo. Nsoh (2011) presented the following classification for the language: Niger-Congo, Atlantic-Congo, Volta-Congo, North, Gur, Central, Northern, Oti-Volta, Western, and Northwest. Farefari is located in northeastern Ghana and stretches into Burkina Faso.

The name 'Gur', according to Naden (1989), was originally suggested by Krause in the nineteenth century. The names in the area are containing the 'gur' syllable such as 'Gurma', 'Gurenne,' 'Gurunsi' and are mainly used by the English and German speakers, the Francophone name which is the geographically based 'Langues Voltaiques'. Naden (ibid) argues that the group which speaks the various Gur languages of Ghana range widely in size, from several hundred thousand people (Dagaare, Farefari, Kusaal, Dagbani) to one or two thousand (Hanga, Kɔnni, Safaleba, Vagla).

The Mabia languages, numbering about 80, are spoken as the first languages by more than 30 million people who live mostly in the Savanna grasslands of West Africa, the middle belt between the forest to the South and the Sahara Desert to the North in present-day northern Ghana, northern Côte d'Ivoire, northern Togo, northern Benin, northwest Nigeria, Burkina Faso, and Mali (Bodomo, 2020: 5; Bodomo, et al, 2020:1).

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The name 'Farefari' has been used very vaguely. In the olden days, practically anyone from what is now the Upper region would take Farefari as his gentilic surname when seeking employment in the south, or joining the police or army (Naden and Schaefer, 1973). Callow (1969) considers the Nankansi and Farefari as sub-divisions of Gurenε. Gurenε is the proper name for a language more commonly known by the name of its Eastern and Western dialects, Farefari and Nankani. In the view of Callow (1969), Gurenε is the language. Rather, it is the major dialect of Farefari spoken in the Bolga Central and Bolga East.

Farefari, a language spoken in the Upper East Region of Ghana, has five dialects such as Gurenε, Nankani, Booni, Talene, and Nabit. Farefari was originally an ethnic term used to refer to speakers of all the five dialects but currently is most closely associated with Gurenε, and the other dialects are more closely associated with their ethnic group name such as Nabdam for Nabit speakers (Nsoh 2011; Atintono 2013; Adongo 2018; Robyn Giffen, nd).

However, according to previous research, Nabit, the dialect spoken in the Nabdam District, is closed to Talene, and these two dialects are quite distinct from the other three (Gurenε, Booni, and Nankani). Schaefer (1975) suggested that Nabit might not actually be a dialect of Gurenε and instead could be classified as a separate language. In the Savanna region, the Farefari dialects are found in the Southwest on the Niger-Congo Family tree, where Gonja land shares boundaries with Dagbani in the South and Buli in the West. The following diagram shows the classification of Farefari and its

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relationship with nearby and related language groups: Western Oti - Volta (W. O. V) is abbreviated in the Niger-Congo Family tree to reduce space.

Figure 1: Niger-Congo Language Family
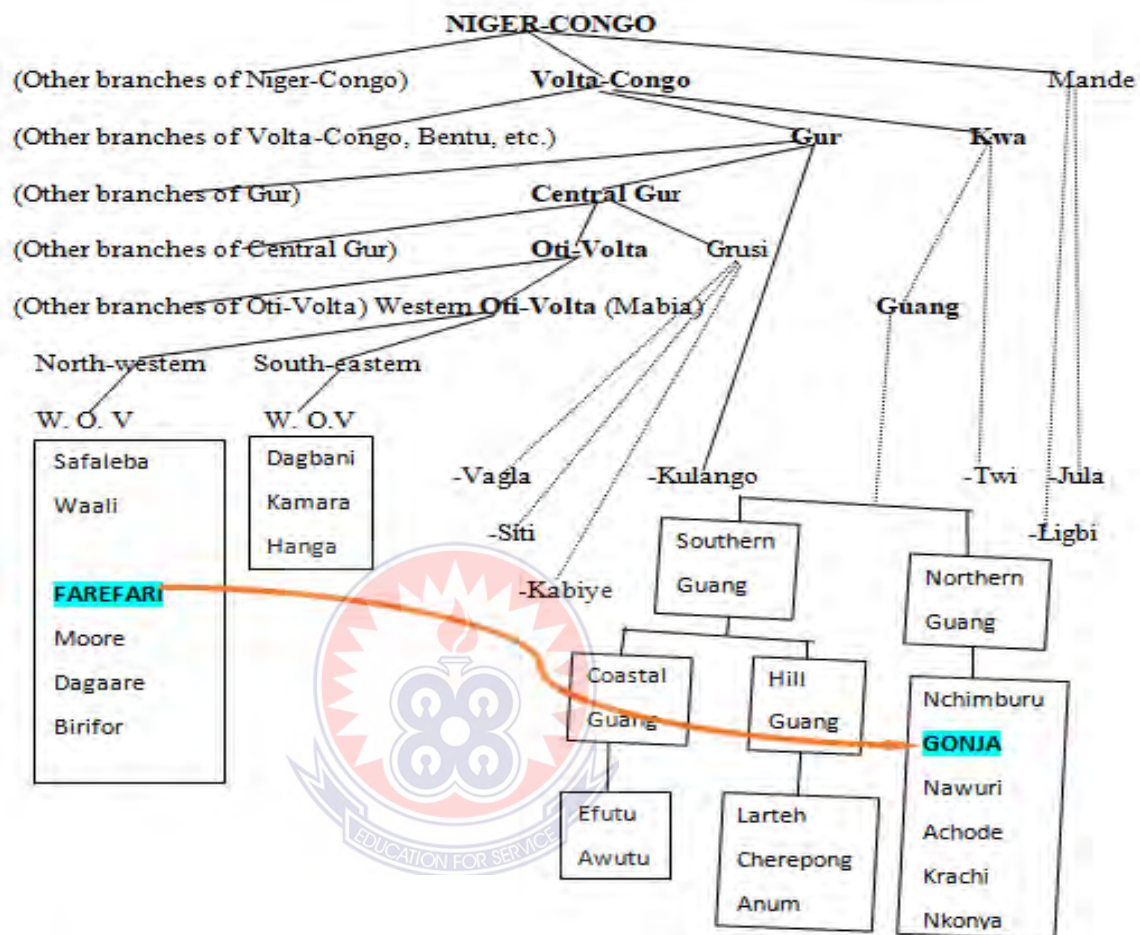
Sources: Adopted and modified from (Tideman 2019: 2-3 & Schaefer 2009: 9)

Farefari is the major language spoken in the Upper East region (Bolgatanga) of Ghana. Earlier scholars such as (Naden and Schaefer 1973; Dakubu 1996; Nsoh 1997, 2002; Raymond 2006; Nsoh 2011; Atintono 2013; Adongo 2018) agreed the name of the language is Farefari which emanated from the natives' greetings, Fara fara (well done). I share their position on the name.

1.2.2 The Location of the Farefari Dialect in Damongo

The administrative capital of the West Gonja Municipality (WGM) occupies an area of land 4715 km2. It lies within latitudes $8°\ 32^1$ and $10°\ 2^1$ North and longitudes $1°\ 5^1$ and $2°\ 58^1$ West. The Farefari dialect in the Savanna region is located in the West Gonja Municipality. But the mainland of the Farefari speakers is the Upper East region of Ghana. Farefari settlement number 1 is situated in the main town close to Canteen Zongo, closely followed by settlement number 6. In Farefari settlement Number 1, there is a health center and a guest house (the name, Mama Lucia Health Center and Guest house) in the Farefari settlement number 1, which were built by a nurse and daughter of one of the first Farefari settlers, Mr, Adongo.

Farefari settlement number 2 and 3 are located in the Southern part of West Gonja Municipal, about $5.6km^2$ away from settlement number 1. 'Farefari settlement number 5 Community is located about 4.8km away from the Municipality, Damongo in the South-Eastern part of the West Gonja Municipality of the Northern Region of Ghana. Farefari settlement number 5 Community is located in the South Eastern part of West Gonja Municipality. It is bordered to the East by the Agric settlement community, to the North by Farefari settlement number 4, and to the West by Farefari settlement number 4, and in the South is Peposo (CAPS, 2016).

Figure 2: Damango map indicating Farefari settlements

The Map below shows the location of the Farefari settlements in Damongo:

Source: GSS (2014)

There are 22 ethnic groups in the Municipality and the major groups in order of size are Gonja, Tampulma, Hanga, Kamara, Dagomba, Mamprusi, and Dagarbas (West Gonja Municipal Assembly, 2013). But, according to oral narration by the area assemblyman, the Farefari dialect is the third majority in the West Gonja Municipality.

The researcher could not get an authentic document that contains the exact population of the Farefari dialect in the region except for one Community Action Plan Survey (CAPS) that was carried out on only settlement number 5 in 2016. That survey presented 225 as the total population of the Farefari settlement number 5, of which males constituted 105 and females, 120. West Gonja Municipal Assembly (2016) in their bid to state the number of portable drinking water sources in the various communities, generalized it that, "the population of the Farefari settlement is 254 in

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number. The entire municipality's population in 2010 stood at 41,180 and in 2021 has increased drastically to 63,449, of which males 32,270 and females are also 31,179 (www.citypopulation.de).

Below is the Map of the Savanna region showing the seven districts in the region. The West Gonja district with the other six districts of Damongo is located on the map with the arrow indicating the District in which the Farefari dialect is located.

Figure 3: The map of Savanna region indicating where Farefari is located

Source: Central Gonja District (https://yen.com.gh, Accessed: 19/2/2022. 3:51 AM)

1.2.3   The history of the Farefari Dialect in Damongo

The mainland Farefari language is in the Upper East region of Ghana. Farming activities are the main occupations of the Farefari dialects in the region. Getting land to farm was a problem due to the increase in population. This has made people travel far away from home in search of farmland for survival. This oral narration was granted by about nine elders in front of Mr. Adongo Ada'a's house and the Mission house when

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the survey team, led by the Chief supervisors, Prof. Avea Nsoh and Dr. Helen Atipoka arrived in the town. This work focuses mainly on the oral narrations because this survey is the backbone of the bigger project that has been planned to be carried out between 2022, and 2024, and I think there is a need to get the background right for the subsequent ones to follow.

There are two schools of thought about the Farefari dialect in Damongo. The first has to do with Nkrumah's request and arrangement to bring the Farefari to Damongo, and the second is the request made by Yagbonwura Owusu to bring his people closer to him. But those two schools of thought narrowed down in search for farmland as the main reason for the Farefari dialect in that region.

According to the Ghana Statistical Service (2014), more than six out of ten of the population (65.3%) of households in the Municipality are engaged in agriculture, crop farming is the main agricultural activity with almost nine out of ten (89.4%) households engaging in it. Those in livestock rearing account for (50.1%) and tree planting (0.5%). In the rural localities, slightly over eight out of every ten (82.0%) percent of the households are agricultural households and only 50.2 percent are in the urban localities. Poultry (chicken – 26.6%) is the dominant animal reared in the Municipality.

According to the first school of thought (By Rev. Fr. Joseph Agana, a Catholic Priest of the area and son of one of the first settlers in the Farefari settlement number 1), in the 1930s, there was an established enterprise known as Gonja Development Corporation and its aim by the colonial government was to use Damongo as a stepping stone to develop the whole Gold Coast and Africa through the production of groundnut

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on a very large scale, and that occasion was the time when the present Chief, Yagbonwura Owusu was transferred from Nyaŋa to this town, Damongo.

Towards the 1950s, there were a lot of farmlands that had to be cleared but it was a failed project because the people working on the farmlands were soldiers who came from outside but did not know how to cultivate groundnuts. But there were many Farefari on the land, so they had cheap labour from those Farefari people who were also at the place called Canteen. The canteen means food basket. It used to be the hub of food production in the Gonja Development Corporation where people from the Upper East and Upper West could come to settle and do farming because of the vast land. Those Farefari were already there before the real settlements.

As the project was failing, then Dr. Kwame Nkrumah Osakyefo thought that since the British are failing to produce groundnuts, he had people in the Upper East region who are already known to be the producers of groundnut, and who are overpopulated in the Upper East region. As a result, he decided to send them there and motivate them to work. So, they brought the Farefari and gave each one two cows and a bull. If they gave birth, they gave one to another person. This took place in the 1960s when the government sent the Farefari to settle in Damongo. They were six settlements in all. Those projects were taken care of by two departments, namely the Social Welfare Department because they were moving people from one cultural background to another, and Agricultural Department because they were going to farm. Because of this, they dug a dam at Kperi (settlements two and three) to produce groundnut and introduce farming to peasants on a larger scale. That project was suppressed right after Nkrumah's regime was overthrown in 1966.

Farefari Settlement number one was the first group to be brought to Damongo and it was first called "Ayia Campong". This first group was led by three men who were also the first Farefari to settle at the place. They included Baba Agana, Baba Aduŋɔ from Gambibego, and Abeleŋo Ademɔlega Peter from Dapooretinduuŋɔ, who was their leader. Upon their arrival at the place, there were only three houses inhabited by the Gonjas. Mr. Aduŋɔ was a cook working with expatriates in Accra. He came to Damongo with them and they met Mr. Peter Ademɔlega in Damongo, who was a Catechist and a cook to the white missionaries.

Years later, Kperi number 2 (Farefari settlement number 2) came followed by Kperi number 3. Kperi is a dam that was dug in support of the settlers' farming activities. In number 3, Awuŋeyaduŋɔ and Awimbila Charles were their leaders and Agambibegoduŋɔ was their entertainer who used to sing for them as the car moved from Bolga to Damongo with them. In all, everyone was given 24 (12 acres of land for farming and 12 acres for watercourse) acres of land. It was farming and animal rearing that motivated the Farefari to stay at the place because the place was a forest such that no one would agree to be there. The people made tents for themselves where they were staying and put up their buildings. There were wild animals such as elephants that could move from Kperi through the forest to Farefari settlement numbers 4 and 5 and back through the same lane and those Farefari at Kperi could not sleep in the night but had to play drums to scare away those elephants.

According to Mr. Anthony Anyoka, Peter was the elder among the Farefari in settlement one, and his brother Ayaaro, who was a retired soldier and a disabled person

was the last to arrive. So, Peter requested that they should allow his brother to settle close to him so that he could be of help to him. This was why number 6 is at the same place as number 1, otherwise, it would have been behind number 5. The first people to settle in number 6 were Ayaaro, Atamina, Azaatɔ, and Adayele. When the time came for them to choose a chief who would be their leader, they appointed Mr. Ayelepakerɛ as their first chief.

The second school of thought says that (Mr. Simon Ada'a Adongo, a son of the first settlers, who is now one of the elders and leader of the Farefari settlement number 1) the grandmother of the Yagbonwura Owusu was a Farefari. They came from a royal family. Those who passed through the enskinment in the royal family before him were unsuccessful. They always died in the process. Because of this, they wanted to enskin that man not because they wanted him to be their chief, but because they disliked him. The mother wasn't in agreement that her son is enskinned for the fear that he would also die in the process. But he insisted that he would take up the kingship, otherwise, the generation after him will suffer to get it back when they need it. After the enskinment, the father of that man said they would not continue to stay at Nyaŋa and therefore came to Damongo. It was then that he said they should go and bring his people to be with him because there was vast land in Damongo where they could farm and feed their families. The Gonja were hunters who had no time for farming activities. Mr. Ada'a concluded by saying, "we are the Guresi but it is the Gonja who use it for the Kasina Nankani".

"The Gurunsi or Guresi people are a cluster of Gur-speaking peoples of larger Niger-Congo language family found in Northern Ghana and Southern Burkina Faso. The name

Gurunsi comes from the Djerma language of Niger words "Guru-si", which means "iron does not penetrate" (Wundengba, 2019). The people who live in Bolga town are just a collection of clans and lineages from the Kasina-Nankana and Burkina Faso. Some of these people came from the Yua in the Kasena-Nankana. Others came from Yua, Burkina Faso (Azaare, 2020). Based on the genealogy of the people, it is clear to state that the Gurensi are spread all over the country, Ghana, and across borders to other countries. Kasina-Nankani is one of the routes that the Gurensi (Farefari) passed through before they settled in the mainland, Bolga. It is, therefore expected that the Gurensi might have left their footprint behind on their way to settle in Bolga.

1.3 Statement of the problem

Previous researchers concentrated on the mainland Farefari in the Upper East region (Bolgatanga) of Ghana. For instance, Naden and Schaefer (1973) conducted a dialect survey of the five main dialects of Farefari, Adongo (2007) provided a spectrographic analysis of the five main dialects, and Naden (1988, 1989) worked on Gur languages, and Gur respectively. In 1973, Naden and Schaefer looked at the meaning of Frafra. On the aspects of Grammar, Nsoh (2010, 2011) studied the Adjective types in Farefari and the lexical-functional syntax of the adjective in the Farefari respectively. Atintono (2013) focused on the semantics and grammar of positional verbs in Gurɛn and the aspect of Gurɛn Phonology was conducted by Adongo (2018).

All other studies have concentrated on one dialect or the other and did not include the Farefari dialect in Damongo which has not been studied. Naden and Schaefer (1973) were the closest to the current study but theirs was done more than 50 years ago, and most importantly it did not include the Damongo dialect. In addition, this work is more about sociolinguistics and not about mutual intelligibility. Damongo Farefari dialect is

situated over 280 km away from the mainland Farefari language in the Upper East region. The Farefari were resettled there close to 70 years ago. The dialect has however not been studied. A project was therefore started two years ago to document the language. As a result, there was the need to do a sociolinguistic study as it is the case with such documentation projects.

1.4 Purpose of the study

The purpose of this study is to do a sociolinguistic survey of the Farefari Dialect in Damongo focusing on language use and attitudes for a proposed documentation project. This is an entry study for a major documentation project involving the Farefari language in Damongo

1.5 The objectives of the study

This research aims to;

1. determine the domains in which the dialect is used

2. investigate the attitude of the speakers toward the dialect

3. to examine the extent of the threat to the dialect from the dominant language

4. Provide preliminary data for the documentation of the language in Damongo

1.6 Research questions

1. In which domains is the dialect spoken?

2. What is the attitude of the speakers towards their dialect?

3. What is the extent of the threat to the dialect from the dominant language?

4. Are there documentary materials on the language in Damongo?

1.7 Significance of the study

This study will reveal the domains in which the dialect is spoken and the speakers' attitudes towards the dialect in Damongo. This will also enable the researcher to determine how vital the dialect is in Damongo. The study will further add up to the many works of the Sociolinguistic Survey of Languages.

1.8 Delimitation of the study

The research limited itself to the Sociolinguistic Survey of the Farefari dialect in Damongo. The focus was on the native speakers of the Farefari residing in that part of the country, the Savannah region, and who have had countless experiences at the place.

1.9 Limitations of the Study

Research like any other activity has two sides of a coin. Using the KoBo collect software for the first time posed a serious challenge from the data collection to its analysis. Most times I had to contact an expert either on the phone or watch YouTube tutorials to help me fix or correct a problem on the form which could have been easily handled.

Again, the software is always installed on a device, either a smartphone or tablet, and these devices consume power in the data collection process. The research team encountered this challenge a lot during the fieldwork and had to fall back on the paperwork which is a more tedious and time-consuming process as compared to using the device.

Additionally, from December to February, harmattan is always strong in the Northern part of Ghana, and this was the time the research was conducted. Interview recordings were distracted by background noise caused by the heavy wind, and collecting data in an open-environment makes it very difficult to capture the natural voice of the respondent. This makes the transcription of the data and its analysis very difficult. Background audio recordings and the GPS of the area were not captured due to my limited knowledge of the use of the software at the time.

1.10 Organization of the study.

This thesis is divided into seven chapters as follows:

Chapter one comprises the introduction and background of the study, the statement of the problem, the purpose of the study, the objectives, research questions, delimitation, and significance of the study. Chapter two is in two parts. The first part is the literature review of related works discussed in themes or headings such as Sociolinguistic survey, dialects, language documentation, language change, language shift, language maintenance, language domains, language use, bilingualism/Multilingualism, language attitude, language choice, and language vitality. The second part is the theoretical framework. Chapter four is the analysis of demographic data and language use. This includes background information about the respondents and the domains in which the dialect is spoken. Chapter five presents the data on the respondents' attitudes toward the dialect and the perceived vitality of the dialect in the Savanna region. Chapter six is the discussion of the data as analyzed in chapters four and five. This is the main work of the thesis where the researcher discussed in detail the findings of the thesis presented. Chapter Seven draws the conclusion, summarizes the main findings, and gives recommendations for future research to be conducted.

1.11 Chapter Summary

The chapter presented the general introduction of the Farefari speakers in Damongo and how they use their dialect in the various domains and their attitude toward it.

The chapter revealed that Farefari, which is a Mabia (Gur) language and a member of Africa's largest language family, Niger-Congo, is spoken in the Upper East Region (Bolgatanga) of Ghana. It highlights that Farefari was originally an ethnic term used to refer to speakers of all the five dialects such as Gurenɛ, Nankani, Booni, Talene, and Nabit.

In the Savanna region, the Farefari dialect, six settlements in all, is located in the West Gonja Municipality and ranks as the third majority in the Municipality. Farming, which was the main reason Dr. Kwame Nkrumah requested and arranged, and brought them to Damongo is their main occupation in the Municipality.

The problem of the study is that previous researchers concentrated on the mainland Farefari in the Upper East region (Bolgatanga) of Ghana to the neglect of the Damongo dialect. This study, therefore, prepares a broader language documentation project, examining the language use, the speakers' attitude towards their dialect, and the dialect vitality in Damongo.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction

This chapter reviews the literature on related work. The chapter is divided into two sections. The first section briefly examines the sub-topics such as sociolinguistic survey, dialects, language documentation, language change, language shift, language maintenance, language domains, language use, bilingualism/multilingualism, language attitude, language choice, and language vitality. The second part is the theoretical framework which focuses on the 'ethnolinguistic vitality theory' by Giles et al. (1977). Below are the various areas reviewed:

2.1 Sociolinguistic Survey

Sociolinguistics is, "the study that is concerned with the interaction of language and setting" (Eastman, 1975:113). According to Issah and Adomako (2015:5), "Sociolinguistics studies the relations between language and all aspects of society, from the way social groups mark themselves linguistically, to the dynamics of conversations". Fundamentally, sociolinguistics can be explained as the branch of linguistics that studies the existing relationship between language and society (Bisilki, 2016). Bisilki further explains that the interest of a sociolinguist is to find explanations to the question of why we speak differently in different social settings, intending to identify the language's social functions and how to deduce its social meaning. Sociolinguistics is a non-grammatical branch of linguistics that investigates the relationship between language and society (Holmes 2001 cited in Bisilki 2016). Wardhaugh and Fuller (2015) defined sociolinguistics as the study of our everyday lives

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– how language works in our casual conversations and the media we are exposed to, and the presence of societal norms, policies, and laws that address language.

It is the study that is concerned with investigating the relationship between language and society with the goal of a better understanding of the structure of language and how languages function in communication (Wardhaugh, 1986; Kaunas, 2013). This means that sociolinguists are to find out how language functions in real-life situations daily. According to Mu'in (2019), when a study of language in which the linguistic factors are related to the factors beyond the language, such as language use that is done by its speakers in a certain speech community, it refers to sociolinguistics. In the view of Fishman (1972), social, language use involves "Who speaks, what language, to whom, when and where?"

What Fishman meant here is that, in every society, the use of a language has to do with the subject (the speaker), the name of the language spoken, the listener, the time in which the language is spoken, and the setting of the communication. Sociolinguistics is a meeting ground for linguists and social scientists, and there are two centers of gravity, micro-and macro-sociolinguistics. Micro-issues are investigated by linguists, dialectologists, and others in language-centered fields on how social structure influences the way people talk and how language varieties and patterns of use correlate with social attributes such as class, sex, age, and ethnicity. On the other hand, macro-issues are taken up by sociologists and social psychologists to describe the linguistic composition of speech communities, their delimitations, and their interaction with each other (Cooper, 2016).

"Survey refers to a study which attempts to uncover and present a broad overview of the linguistic and sociolinguistic facts concerning a specific ethnolinguistic community in a particular region." (Blair 1990:1 cited in Nahhas, 2007).

Surveys may cover the community's component social groups, its educational system, its administrative or economic system, religion, and religious groups in the community. A careful survey of the situation would provide such information and suggest not only a feasible and hopefully acceptable system or orthography but strategies that would take into account attitudes and perhaps involve members of the community so that standardization or reform might be achieved with the least amount of friction (Ferguson et al, 1975). A sociolinguistic survey could study the situation; verify the existence of such inadequacies and lacks; determine the attitudes of administrators, teachers, parents, children, and the community in general towards indigenous languages, and suggest alternative courses of action (ibid).
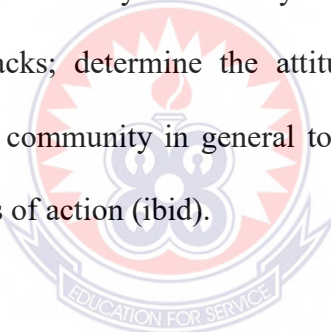
2.2 Dialect

Before we speak to our fellow human beings, we must choose a particular language, dialect, style, register, or variety (Wardhaugh, 1989), and by speaking a particular dialect or language, "we reveal who we are, where we grow up, our gender, our station in life, our age, and the group we want to belong to" (Coulmas, 2005:173). Wardhaugh (2006) distinguishes the terms language and dialect as follows: Lower part of a variety of languages is a dialect and the main part is language. Issah and Adomako (2015:105) view dialect as "a form of a language that is distinct from other forms of that language in certain linguistic specifications such as morphology, syntax, phonetics or even phonology, usually caused by some regional or social factors". A dialect is defined by

linguists as a variety of a language that is distinguished from other varieties of the same language by its pronunciation, grammar, vocabulary, discourse conventions, and other linguistic features. According to Meyerhoff (2006:27), "dialect refers to distinctive features at the level of pronunciation and vocabulary and sentence structure".

Edward (2009), also pointed out that dialect is a variety of language that differs from others along three dimensions: vocabulary, grammar, and pronunciation (accent). Because they are forms of the same language, he states also that dialects are mutually intelligible. According to Crystal (1997), dialects are rule-governed systems, with systematic deviations from other dialects of the same language. In their study of language convergence and divergence, Auer, Hinskens, and Kerswill (2005) see dialect as 'a language variety which is used in a geographically limited part of a language are, a dialect typically displays structural peculiarities in several language components. 'Wardaugh (2008) refers to both 'a local variety of a language and 'various types of informal or lower-class speech'.

2.3 Language Documentation

Documenting a language as practice implies admitting the fact that new forms of language are constantly developing in increasingly complex social and cultural relations (Patrick 2007).

According to Himmelmann (2006), Language documentation is methods, tools, and theoretical underpinnings for compiling a representative and lasting multipurpose record of a natural language or one of its varieties.' The term "Language Documentation" can be interpreted as denoting both a process and a result. In the result reading, language documentation has been defined as a lasting, multipurpose record of

a language in the sense of a "comprehensive corpus of primary data which leaves nothing to be desired by later generations wanting to explore whatever aspect of the language they are interested in" (Himmelmann 2006a: 3). In other words, the result of language documentation is a record that is both accessible and likely to be of interest to various potential users − including members of the speech community and their descendants, historians, anthropologists, people involved in education and language planning, and of course linguists with a multitude of different research interests and a variety of theoretical persuasions. In the extreme case, an existing record of the language may form the basis for revitalization efforts even in the absence of fluent first-language speakers (Schultze-Berndt, 2015).

Language Documentation is currently most strongly associated with the documentation of unwritten languages, usually, minority languages that are affected by processes of language shift and language loss, since it is in these cases that comprehensive documentation is perceived as most urgent (Schultze-Berndt, 2015).

As Himmelmann (2006a) points out, a documentary approach not only serves to create a record of a language that may no longer be spoken in the future, but it also strengthens the empirical basis for research on any language, endangered or not, and thereby increases the research economy.

The main motives for selecting certain communicative events for documentation include (Schultze-Berndt, 2015): a) Their accessibility to the documenter(s) is a necessary condition for documentation b) Their representativeness of communicative

events occurring in the speech community c) Their representativeness of the structural possibilities of the language in question.

Himmelmann (2006) identified five main characteristics of Language documentation that he proposed to distinguish it from other approaches to human language: 1) Focus on primary data – language documentation concerns the collection and analysis of an array of primary language data to be made available for a wide range of users 2) Explicit concern for accountability – access to primary data and representations of it evaluates linguistic analyses possible and expected 3) Concern for long-term storage and preservation of primary data – language documentation includes a focus on archiving to ensure that documentary materials are made available to potential users now and into the distant future 4) Work in interdisciplinary teams – documentation requires input and expertise from a range of disciplines and is not restricted to linguistics alone 5) Close cooperation with and direct involvement of the speech community – language documentation requires active and collaborative work with community members both as producers of language materials and as co-researchers.

The application of these principles results, according to Himmelmann (1998, 2006), in the creation of a record of the linguistic practices and traditions of a speech community together with information about speakers' metalinguistic knowledge of those practices and traditions. The core of language documentation defined in this way was generally understood to be a corpus of audio and/or video materials with time-aligned transcription, annotation, and translation into a language of wider communication, and relevant metadata on context and use of the materials (Austin, 2014). Woodbury (2003)

argued that the corpus will ideally cover a diverse range of genres and contexts, and be large, expandable, opportunistic, portable, transparent, ethical, and preservable.

Austin (2006, 2008, 2010) proposes that five documentation activities contribute to corpus creation, analysis, preservation, and dissemination: 1) Recording – of media and text in context 2) Transfer – to a data management environment 3) Adding value – the transcription, translation, annotation and notation and linking of metadata to the recordings 4) Archiving – creating archival objects and assigning them access and usage rights 5) Mobilization – creation, publication, and distribution of outputs, in a range of formats for a range of different users and uses.

Woodbury (2011) notes that Language documentation is not restricted to theory and methods from Linguistics but draws on 'concepts and techniques from linguistics, ethnography, psychology, computer science, recording arts, and more (Harrison, 2005; Coelho, 2005; Eisenbeiss 2005). CELP (2007), proposed that adequate documentation should cover: 1) All the basic phonology, both low-level and morphophonemic 2) All the basic morphology 3) All the basic syntactic constructions (in context) 4) A lexicon which (a) Covers all the basic vocabulary and important areas of special expertise in the culture, and (b) Provides at least glosses for all words/morphemes in the corpus 5) A full range of textual genres and registers.

Austin and Grenoble (2007) note that language documentation differs fundamentally and critically from language description. Language documentation seeks to record the linguistic practices and traditions of a speech community, along with speakers' metalinguistic knowledge of those practices and traditions. Language documentation

seeks to provide a comprehensive record of the language practices characteristic of a given speech community (Himmelmann 1998). Austin and Grenoble (2007) argued against the separation of description and documentation advocated by Himmelmann (1998) and pointed out that: Documentation projects must rely on the application of theoretical and descriptive linguistic techniques to ensure that they are usable and can ensure that they are comprehensive. Woodbury (2011) has also highlighted a need to develop a theory of documentary corpora as well as a need for accounts of individual documentation project designs.

Austin (2013) extends this to a general call for reflexive meta-documentation of their work by researchers concerning their documentary models, processes, and practices: 1) The identity of stakeholders involved and their roles in the project 2) Attitudes and ideologies of language consultants and the narrower and broader communities within which they are located, both towards their languages and towards the documenter and documentation project 3) The relationships with researchers, research project participants, and the wider community 4) The goals and methodology adopted within the project, including research methods and tools theoretical assumptions embedded in annotation, and considerations of the potential for a project to contribute to the revitalization 5) The biography of the project, including background knowledge and experience of the researcher and main consultants

2.3.1 Quality of documentation outcomes (Austin 2014 & UNESCO 2003)

Austin (2014) and UNESCO (2014) proposed the following quality documentation standards: 1) Compliance with some widely agreed standards in data and metadata representation 2) The architecture of the data and modeling of the knowledge domain

so that representations comply with some expressed data model and show internal and rigorous consistency 3) Range and comprehensiveness of the data and analysis, in terms of such things as the genres, present in a speech community as determined by a well-grounded ethnography of speaking 4) The uniqueness of the project in terms of the language or ways of speaking documented or the particular approach taken by the documentation team 5) The ethical context of the project and the ways it responds to expressed needs of the participants and the community within which it is located.

2.4 Language Change

The possible answers to why languages change tell us about the way languages are used in society, about how it is acquired by individuals and may reveal to us information about their internal organization. There is no simple explanation for why languages change. This is an area in which there is much speculation and little proof. According to Hickey (2003), several statements about language change are made: 1) All languages change: There is no such thing as a language that does not change. The rate of change may vary considerably due to both internal and external factors 2) Language change is largely regular: One can recognize regularities in the types of change that, languages undergo, even if these cannot be predicted.

2.4.1 *Internal and external motivation* (Hickey, 2003)

Language change can be assigned to one of two types: either the change is caused by a structural aspect of the language – this is internally motivated change – or it does not in which case one speaks of externally motivated change. Hickey (2003) postulates that Language can change and develop due to adaptation of development and pattern change and systems of social life, such as level of education, and social, cultural, and

technological mastery. Harya (2016), shared the same sentiment that the level of education, social status, cultural competence, and technological mastery can bring change and development to a language. Everyone has different ways of using language, phonetics, phonemics, and choosing words, idiolect, and structure of sentences. Harya (ibid) emphasized that the difference in dialects of language is caused by the speaker's different class, region, social status, and speaker's habits.

There are two factors in language change (Hickey, 2003 & Harya, 2016); they are:

The internal Factors. Harya (2016) believed that changes internally occurred in the behavior of speakers in their everyday lives to adjust to each other, followed by a tendency to innovate in groups of people who are already familiar, then followed by other changes in sequence, which ultimately makes a language different from each other, although originally derived from a single language family. It correlates with the grammatical system. It exists in phonology systems, phrase sequences, and sentences. The external factors have primarily to do with the symbolic role of language in society. External language change and development are caused by the contact of a language with other languages, where humans as social beings who have been cultured in either interconnected or inter-ethnic nations in the world a country (Harya, 2016).

2.5 Language Shift

Language shift means that a community gives up entirely its language in favor of another one (Fishman, 1966). According to Weinreich (1964:68), language shift is the "change from the habitual use of one language to that of another one". Jaspert and Kroon (1993) defined language shift as "the gradual disappearance of a language in a community where it used to be spoken."

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Trudgill (2000) sees Language shift as the gradual replacement of the communicative functions of one language by another that the user considers serve the maximum linguistic and social benefits of a particular place and time. According to Abdelhadi (2017), Language shift is the replacement of one language by another as the primary means of communication and socialization within a community. Language shift, therefore, is the attention an individual gives to a different language without considering the consequence that act has on his/her language. This could be either social, political, or economic pressures.

Some aspects of our culture such as funerals, oral narratives, art and craft, and farming are dying out because of the infiltration of foreign cultures, globalization, modernization, and a shift to foreign religious cultures (Nsoh 2022 upcoming). He asserts that three areas in the English language have taken root and encouraged language shift in the heritage language: 1) Because of the sociocultural benefits of English education, some parents tend to speak English to their children instead of the mother tongue, 2) High school and university graduates speak English or pidgin among themselves in informal situations, 3) The growing preference for private schools which promote an English-Only education, tend to encourage a shift from the mother tongue to English.

2.5.1 Conditions for Language Shift

The major conditions for a language shift are bilingualism, multilingualism, language contact, and language diffusion (Agyekum, 2009). Brenzinger (1998) cited in Agyekum (2009), clearly states that Language contact is a prerequisite for language shifts. When two or more languages operate simultaneously in one society for a longer period, one

language group may be compelled to abandon their language and use another's. Sommer (1997) argued that the whole process of language shift usually follows the pattern as follows: 1) Language shift takes place in speech communities where the recessive language has minority status 2) Because of the outspoken or implicit stigmatization of their language, speakers of the minority language tend to develop an ambiguous attitude towards the maintenance of their unbalanced bilingual situation 3) The replacement of the recessive language by the dominant one leads to the gradual restructuring of language use within the speech community. While older speakers can still be regarded as balanced bilinguals with full proficiency in the recessive and dominant languages, younger speakers tend to learn the dominant language first.

2.5.2   Categories of Language Shift

Agyekum (2009) proposes two categories of language shift namely, intra-national language shift, where one indigenous language in a geographical area within a country assumes a lingua franca status and other speakers of other languages thus shift to this language. Cross-cultural interaction can also bring about an intra-national language shift where some people especially from minority tribes abandon their mother tongue and culture in favor of a majority language (Gumperz, 2001). An international language shift is a situation where people shift to an entirely foreign language that is not one of the native languages of their country.

Dakubu (1988) had it that personal observations and survey findings both indicate that there is some tendency for children born in Zongos, at least in the south, to learn Hausa before they learn their parents' language or languages and to speak it better.' In Agyekum's (2009) opinion, Language shift starts as language assimilation, where one

language speaker begins to copy features of another language. Because of this, according to Akyekum (2009), the Intra-national and Inter-national language shift has now become a habit of some parents and young ones in Ghana, most especially those who have been to school or traveled around the world and can speak other languages.

2.5.3   Factors of Language Shift

Romaine (1995) states that before one can tell whether the target language is shifting or maintaining, one has to consider the following factors: the strength of the minority against majority groups, social class, religious background, education, relationship with the land of origin, the level of similarity between the language of the majority to the minority language, the attitude of the majority towards the minority, intermarriage, government policies on language education and minority groups, as well as the patterns of language use. The principal factors - which will be divided into the individual, family, community, and broader societal factors, are often interdependent (Abdelhadi, 2017).

 Grosjean (1982) stipulates that language shift depends on five factors such as social, attitude, language usage, government policy, and other factors. Grimes (2002) had the same view as Grosjean (1982), but decided to put it differently by outlining four factors of language shift among others: 1) Parents who force their children to learn a language that is considered prestigious by the idea that a child is only able to learn a language well 2) The use of a second language as the language of instruction in schools 3) A national language policy that is likely to cause some speakers to choose to use the national language which is likely to cause some speakers to choose to use the national language as a mother tongue 4) Industrialization, economic change, and governance.

From the above captions as factors of language shift, family/home is a very serious factor as far as language shift is concerned. Here in Ghana, people value other languages more than their own. Parents prefer speaking a foreign language to their wards in the name that they are preparing them for the future. The child learns the second language at home and continues with it outside the home. This can cause the first language to meet its untimely linguicide. The value you place on yourself is very key because language is your identity and your identity is your culture. If you let anything happen to your language, then your identity will be affected.

Crystal (2000) identifies five main reasons why languages should be protected from dying and these include:

1. Because we need diversity. When language transmission breaks down, through language death, there is a serious loss of inherited knowledge: A native language is like a natural resource which cannot be replaced once it is removed from the earth.'

2. Language expresses identity. Identity, then, brings us inexorably into contact with history, which provides us with another way of answering the question 'Why should we care about language death?'

3. Because languages are repositories of history. We are vessels of speech; we are the repositories that harbor secrets many centuries old. We are the memory of mankind; by the spoken word, we bring to life the deeds and exploits of kings for younger generations.

4. Because languages contribute to the sum of human knowledge. Identity and history combine to ensure that each language reflects a unique encapsulation and interpretation of human existence, and this gives us yet another reason for

caring when languages die. They see language as the means of transmitting the story of the great journeys, wars, alliances, and apocalyptic events of their past; it is the chief mechanism of their rituals; it is the means of conveying ancient myths and legends, and their beliefs about the spirit world, to new generations; it is a way of expressing their network of social relationships, and it provides an ongoing commentary on their interaction with the landscape. One of the great successes of ethnolinguistics has been to draw attention to the distinctive and elaborate ways in which different languages weave patterns of sound, grammar, vocabulary, idiom, and figurative expression as part of their conventions of artistic discourse.

5. Because languages are interesting in themselves. Linguistics aims to define the nature of the human language faculty comprehensively and explicitly. Each language manifests a fresh coming-together of sounds, grammar, and vocabulary to form a system of communication which, while demonstrating certain universal principles of organization and structure, is an unprecedented event and a unique encapsulation of a worldview. Languages which are 'off the beaten track' are especially important, as their isolation means that they may have developed features not found in other languages. And language death is the chief threat to the achievement of this goal.

The majority of community languages lose ground to English and adopt it in several domains in everyday life and this is a sign of a language shift. The consequences of language shift, are its death, and therefore needs to be protected for posterity to enjoy. Fishman in 1991 states that language maintenance must involve the intergenerational transmission of the mother tongue from parents to children, and the subsequent use of

that language in society is a sign that there is a hope that the language will be maintained in its territorial setting.

2.6 Language Maintenance

Language maintenance refers to the situation where the speech community continues to use its traditional language in the face of a host of conditions that might foster a shift to another language (Habtoor, 2012). Veltman (1991) defined language maintenance as the practice of speaking one's mother tongue throughout one's lifetime as the only language in daily use. Language maintenance is concerned with the retention of the minority language by its speakers when it is in constant contact with the majority language (Abdelhadi, 2017). Language maintenance is defined by Baker (2011:72) as, "relative language stability in the number and distribution of its speakers, its proficient usage by children and adults, and its retention in specific domains (home, school, religion)". Benrabah (2007) considers language maintenance as the continuous use of the mother tongue, regardless of the cultural pressures from the dominant, more prestigious, or politically more dominant language.

According to Pauwels (2016), most of the studies on community languages in Australia have attempted to identify multiple factors that are either conducive or effective to language maintenance. These factors are diverse and include political, social, demographic, economic, cultural, linguistic, psychological, and institutional support factors. As argued by Holmes (2013), the minority language is more likely to be maintained and preserved by its speakers if it is used in multiple domains. Though Holmes (2013) argued that the use of the minority language in multiple domains shows the language is likely to be maintained, she advised the minority group intermarrying

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with the majority language group will be the quickest way for the minority group to shift, especially the children. Namei (2012), shared the same sentiment as Holmes (2013), that exogamy, or inter-ethnic marriages, contributes to the loss of the community language. This is a process during which the dominant language becomes the preferred language for daily communication.

Cavallaro (2005) states that language is a valuable asset that represents the identity of an ethnic group in a multilingual and multicultural context. This means that there is a strong relationship between language and the identity of particular speakers of a language. This firm connection has been considered by Fishman (1991), who contended that "the destruction of a language is the destruction of a rooted identity."

2.7 Language Domains

A domain is a specific area or location where language is mostly used for a specific purpose. Fishman (2000) sees a domain to be a sociocultural construct abstracted from topics of communication, relationships between communicators, and locals of communication, with the institutions of a society and the spheres of activity of culture, in which individual's attitude and social patterns can be differentiated from one another and still be related to one another.

Domain refers to the place where a language or variety of language is assigned to a particular function or space and particular participants in the society, such as the work domain, family domain, religious domain, market domain, and school domains (Spolsky, 2012; Weinreich, 1953). Language use in most of the domains such as the home, market, playground, school, office, and media in daily life and the approval of

the language for use in school further enhance its use at the formal institutional domain levels (Nsoh 2022 upcoming).

Fishman (1972) argues that domain is one of the useful factors in investigating individual and community language use. The home and the neighborhood are believed to be the domains where the minority language is more often used. The home domain plays a pivotal role in the maintenance and preservation of displaced languages that face withdrawal from other domains (Fishman 2000). Although continual use of local languages is not guaranteed in the home domain, it is considered the only domain wherein ethnic and minority languages still enjoy a strong presence (Rubin, 1968 & Choi, 2003).

Fishman (1972) mentioned nine domains recommended by Schmidt-Rohr (1963) Such domains, for Schmidt-Rohr, include the family, school with three subdivisions into the language of instruction, subject of instruction, and language of recess, in addition to the domains of the playground, street, press, courts, church, government administration, literature, and military. Edwards (1994) opines that, when a language is forced to retreat from a particular domain of use, it becomes challenging, if not impossible, for that language to regain its presence in that domain.

2.8 Language Use

Language use is the interactive engagement in the communication process over a while. It could be anywhere and at any time depending on the common language that is understood by a group of people. The limited use (Holmes, 2013; Lee, 2013 cited in Abdelhadi, 2017) of the minority language in private domains such as the home is an

indicator of the shift to the majority language. Pauwels (2016) believes that there are common minority language use patterns among children and these are the below stated: 1) The use of the minority language is primarily for communication with parents and grandparents 2) Seldom use the minority language with siblings or peers 3) Decrease in willingness to use the minority language with interlocutors who know the dominant language 4) Willingness to use the minority language decreases with age, particularly upon entry into the school system (age 5) and again in adolescence 5) The more minority language exposure in the home, the more likely it will be used. Ultimate proficiency depends on factors including input, output, personality, family support, etc. (Abdelhadi, 2017).

2.9 Bilingualism/Multilingualism

Bilingualism is one's ability to speak two languages and speaking more than two languages refers to as multilingualism. Bilingual first language acquisition (De Houwer, 2009) is a situation in which a child hears two languages from birth and often develops proficiency in both languages. Bilingualism may eventually lead to a shift of language in society and is often characterized by the transition of intergenerational language as stated by (Fasold, 1984; Aitchison, 1981; and Fishman, 1991 cited in Agyekum, 2009). "Ultimately, Bilingualism can lead to a language shift in a society and is often marked by intergenerational switching of the languages."

In multilingual settings, language choice is affected by and affects the speakers' social interactions (Wei, 1994), and researchers can investigate their participants' linguistic identities by considering the identities of those with whom they interact. Fishman (2000:92) suggests that "certain topics are somehow handled better in one language

than in another, in particular, multilingual contexts". Multilingualism is also seen as a key factor through which different ethnolinguistic groups in society can successfully coexist. Auer and Wei (2009:12) comment that "multilingualism is part of the solution for our future."

2.10 Language Attitude

Moreno (1998), defines the attitude of language as a manifestation of individual social attitudes, differentiated by a specific focus and reference for both languages and their use in society. Crawford, Pablo, and Lengeling (2016) see language attitude as an elaboration that individual attitudes towards a language will impact the value placed on the language, invariably, and how much of it may be used by the first-language speakers or learned by second-language speakers. Language choice is a reflection of a speaker's attitude toward a language. Garrett (2010), defined language attitudes based on the general attitude definition provided by Sarnoff (1970), that an attitude is a disposition to react favorably or unfavorably to a class of objects.

Baker (1992), put language attitudes into the following main areas: 1) Attitudes toward variations in language, dialect, and style of speech 2) Attitudes toward new language learning 3) Attitudes towards certain minority languages 4) Attitudes toward language groups, communities, and minorities 5) Attitude towards language learning 6) Parents' attitude towards language learning 7) Attitude towards the use of certain languages 8) Attitude towards language preference

2.10.1 Types of Attitudes

Attitudes are essentially one's response to people, places, things, or events in life. It can be referred to as a person's viewpoint, mindset, and beliefs. Our attitude towards people, places, things, or situations determines the choices that we make. The attitudes may be either positive or negative (Mu'in, 2019). While positive language attitudes promote and encourage language use, negative does the opposite.

2.10.2 Positive Attitudes

The following attitudes are categorized as positive ones according to Mu'in (2019); these at the same time signal the positive characteristics: a) Respect, b) Responsibility, c) Citizenship d) Fairness, e) Caring, and f) Trustworthiness. People, who have positive behavior, will explore good things in others and will avoid something negative. This type of attitude can be seen in the following statements according to Mu'in (2019): 1) They move forward with confidence and optimism 2) They remain happy and cheerful 3) They are dealing with other persons is comprised of Sincerity 4) They are blessed with a sense of responsibility 5) They remain flexible in their approach 6) They remain determined in their tasks 7) They are reliable 8) They are tolerant 9) They are willing to adapt to new challenges and situations 10) They are very modest and keep themselves in low profile, even though they are not low profile 11) Such persons exercise a great degree of diligence.

Garvin and Mathiot (1968), formulated three characteristics of language attitude that indicate a positive attitude toward language, namely: 1) Language allegiance encourages people to keep maintain their language and prevent the influence of other languages 2) Language pride encourages people to develop the language and use it as

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a symbol of identity and unity of the community 3) Language awareness encourages people to use language carefully and politely. This is a huge factor that influences language use.

2.10.3 Attitude Study

According to Mu'in (2019), language attitude studies explore one or a combination of 1) Attitudes toward the language itself 2) Attitudes toward speakers of the language 3) Attitudes toward language maintenance and development (Fasold, 1987).

Muriel Saville-Troike (2003) states that language attitude studies may be characterized as: (1) those which explore general attitudes toward language and language skills (which languages or varieties are better than others, to what extent literacy is valued); (2) those which explore stereotyped impressions toward languages and language varieties, their speakers, and their functions; and (3) those which focus on applied concerns (language choice and usage, and language learning).

Agheyisi and Fishman (1970) pointed out three categories that encompassed language attitude studies: 1) Studies concerning language-oriented attitudes focused on their evaluation 2) Studies interested in the social significance of languages or language varieties that deal with group stereotyped impressions 3) Studies dealing with language-related behaviors, such as language learning, choice, use, reinforcement, and planning.

Ianos (2014) also identified four main categories of attitude studies: 1) The language evaluation paradigm focuses on attitudes toward language. The most representative studies are the ones conducted in Wales by Sharp and associates (1973) and Baker

(1992) 2) The speaker evaluation paradigm originated also in Canada, with the studies conducted by Lambert and his associates (1960), and is concerned with attitudes toward speakers of a particular language or language variety 3) The language learning paradigm focuses on language learning and draws heavily from the works of Gardner (1985) in Canada. Generally, attitudes toward language learning, toward the learning situation, and the language community 4) Research concerning attitudes toward language-related behaviors other than language learning refers to several studies exploring attitudes toward language-related behaviors like language use and language maintenance.

2.10.4 Attitude Change

Baker (1992) made mention of several conditions that may encourage language attitude change:

Firstly, community integration may promote attitude change, especially for those who plan to settle in the respective community. Secondly, contact between communities, accomplished through common goals, cultural activities, sports, religion, hobbies, and interests, also enhances the chances of language attitude change. This change is more likely the closer the relationships between groups are.

Additionally, marketing the language, encouraging individuals outside the speech community to use the language, instead of guarding it as a special attribute of the group may be useful in promoting attitude change, encouraging individuals outside the speech community to use it.

Further, a supportive political, cultural, and economic environment that provides the necessary conditions for contact and intimacy between groups to occur may also help change language attitudes.

2.11 Language Choice

In life, making choices is very important. In a multi-ethnic setting, one has to choose the language or dialect one deems necessary. It is the way of identifying oneself with a language. Language choice is defined as the language, variety, or code utilized by an interaction (Fishman, 1972). Harris (2006) listed three patterns while investigating the linguistic behavior of ethnic minority communities in the suburbs of London: 1) One with parents, which usually involved a mixed language of mainstream and minority languages 2) One with siblings which mainly involved using the mainstream language 3) One with grandparents, which was mainly the minority language.

David (2006) states that factors such as social status, gender, educational attainment, ethnicity, age, occupation, rural and urban origin, speakers, topic, place, media, and formality of the situation trigger language choice. Coulmas (1997) explains that people make linguistic choices for various purposes. Individuals and groups choose words, registers, styles, and languages to suit their various needs concerning the communication of ideas, the association with and separation from others, and the establishment or defense of dominance (Abdelhadi, 2017)

Appel and Muysken (1987) presented several forms of language choice and the concept of the dominant language which each perspective entails in parentheses: 1) Societal perspective (domains) 2) Language perspective (diglossia) 3) The speaker's perspective

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(decision tree) 4) Interactional perspective (accommodation) 5) Functional perspective (functional or specialization).

Fasold (1987) asserted that there are three kinds of language choice: 1) "Whole languages", or the choice between two languages in a conversation; code-switching 2) Code-mixing, where pieces of one language are used while a speaker is using another language; these pieces can be single words or short phrases 3) Variation within the same language. This is the kind of language choice that often becomes the focus of attitude studies. In these cases, a speaker must choose which set of variants to use within a single language in any given situation (Coronel-Molina 2009).

For Fasold (1987) there are three approaches for studying language choices: 1) Sociology and domain analysis, introduced by J. Fishman (1964, 1965, 1968e). She also proposed the concept of domains of language use 2) Social psychology: Sociologists typically approach a problem like a language choice by searching for a social structure, such as domains, conducting a survey of a sample of the target population relating to the proposed social structure, and doing a statistical analysis of the results. In other words, social psychological research on language choice is more person-centered than society-centered 3) Anthropology: Where social psychology looks at language choice from the point of view of an individual dealing with the structure of his society, and sociology attempts to explain it in terms of abstract social constructs, anthropology has a different orientation. Anthropologists are most interested in discovering the *values* of a socio-cultural group, and the cultural rules of behavior that reveal those values.

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2.12 Language Vitality

Vitality is defined as 'that which makes a group likely to behave as a distinctive and active collective entity in intergroup situations' (Giles, Bourhis, and Taylor 1977: 308). The definition was extended by Ehala (2010: 204) as that which "manifests itself as group members' readiness to participate in collective action, and this readiness is created by a shared understanding of the world, of the group and one's relations to both".

Giles, Bourhis, and Taylor (1977) posit that ethnolinguistic vitality can be assessed by investigating three main factors: the demographic factors of the community, the level of institutional support to the community, and the social status factors of the community. Ehala (2010) presented four similarly important factors Perceived Strength Differential, Intergroup Discordance, Intergroup distance, and Utilitarianism.

Instead of listing the many factors involved in the language vitality of an ethnolinguistic group, Giles, Bourhis, and Taylor (1977) proposed a three-factor model of ethnolinguistic vitality containing status, demographic, and institutional support factors to develop a framework for investigating the role of socio-structural variables in inter-group relations, cross-cultural communication, second language learning, mother tongue maintenance, language shift, and loss. A group's strengths and weaknesses in each of these three factors could be assessed to provide a rough classification of ethnolinguistic groups as having low, medium, or high vitality. Low-vitality groups are most likely to go through linguistic assimilation and would, in the end, not be considered a distinctive collective group (Bourhis, Giles, and Rosenthal, 1981). In

contrast, high-vitality groups are likely to maintain their language and distinctive cultural traits in multilingual settings.

Landweer (2006) has pointed out that the language vitality of communities with easy access to a population center where they are likely to mix with speakers of other languages regularly is at greater risk than the vitality of communities with less access to large population centers. Language communities that do not need to use a second language to meet their perceived economic needs typically have higher language vitality than those that are dependent on an economic base outside the language area (Landweer 2006). Landweer proposed that language vitality can be assessed by examining three themes of ethnolinguistic vitality: an opportunity for contact with other languages, actual language use, and language attitudes. Strategies for a language revitalization program may be considered at the following two levels (Tsunoda, 2006):

(i.)   The societal or macro level: this concerns the extent to which the language is used in the community. The strategies of language revitalization programs may vary depending on various factors. McKay (1996) notes that such factors include the following: (a) the current viability of the language as a full communication system; (b) the number of speakers, the integration of language use, and the isolation of their community; (c) the economic situation of the speakers and their political language; status (d) use of the language in areas such as religion, education, media, and; (e) the attitudes of the speakers to their language and the dominant language.

(ii.)   The individual or micro level: This concerns the degree of an individual's proficiency in the language. When discussing language learning or language

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teaching, it is important to distinguish the following: (a) learning through the language. (b) learning the language.

In (a), the language is used as the medium of instruction, and this method is termed "immersion" (Stephen Harris 1994). Its implementation will require the presence of a fair number of fluent speakers. Daniel Rubin (1999) sets up the following five degrees of fluency that may be aimed at or achieved in language instruction, ranging from the most fluent category (a) to the least fluent category (e) (Tsunoda, 2006).

(a) Creative: being able to understand and speak the language fluently in ways that create new word usage and structures, showing a deeper understanding of the language and its potential new uses. (b) Fluent: being able to understand and speak the language with confidence and skill, with an understanding of normal syntax, grammar, and rules of form, and an extensive and growing vocabulary. (c) Functional: being able to speak the language, with a basic understanding of its syntax, grammar, and rules of usage and a minimal vocabulary. (d) Symbolic: being able to use common phrases and sentences in formal settings, as symbols of language participation and cultural ownership. (e) Passive: being able to understand common words or phrases, with or without deeper comprehension of their meaning.

Fishman (1991:4), when dealing with the issues of reversing language shift observed that "the destruction of a language is the destruction of a rooted identity. The destruction of languages is an abstraction that is concretely mirrored in the concomitant destruction of intimacy, family, and community, via national and international involvements and intrusions, the destruction of local life by mass-market hype and fad, of the weak by

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the strong, of the unique and traditional by the uniformizing, purportedly 'stylish' and purposely ephemeral".

What Fishman (1991) has said means that language is the backbone of any ethnolinguistic vitality group in intergroup situations. If the language is dead, it means that there is no speaker of that ethnolinguistic group, otherwise, the language is being threatened and there are no active steps to revive it in the intergroup settings. It could be that the cultural activities of the language are not documented or practiced any longer by both older and younger generations either in the form of entertainment or documentation purposes.

Atintono (2013) observed that several aspects of the expressive power of the Farefari language as well as indigenous knowledge systems enshrined in the Farefari language are highly endangered and other linguistic performances such as proverbs, praise songs, funeral dirges, and sung folktales are fast disappearing in the communities due to massive impact of modern life.

2.12.1 Landweer's (2016) Indicators of Ethnolinguistic Vitality

Landweer (2016) presented 8 indicators of ethnolinguistic vitality of an intergroup situation that can be summarized as 1) The extent to which it can resist influence by a dominant urban culture 2) The number of domains in which it is used 3) The frequency and type of code-switching 4) The distribution of speakers across social networks 5) The internal and external recognition of the group as a unique community 6) Its relative prestige, compared with surrounding languages 7) Its access to a stable economic base 8) The existence of a critical mass of fluent speakers.

Language attitudes shape the perceptions of prestige "among other neighboring and regional languages" and the "relative prestige of the language within the linguistic repertoire of the speech community" (Landweer, 2006:206). The more positive the language attitudes of both insiders and outsiders are, the higher the prestige they will associate with that language, and "the greater the prestige a linguistic code enjoys, the more likely it will continue to be taught, learned and spoken" (Landweer, 2006:206).

2.13 Factors of Vitality and Endangerment Proposed by UNESCO (2003)

These are: 1) Intergenerational language transmission 2) Absolute numbers of speakers 3) The proportion of speakers within the total population 4) Loss of existing language domains 5) Response to new domains and media 6) Materials for language education and literacy 7) Governmental and institutional language attitudes and policies 8) Community members' attitudes towards their language 9) Amount and quality of documentation. The nine factors are subdivided into three groups: vitality factors (1-6), attitudinal factors (7-8), and documentation factors (9) (Sarala Puthuval, 2017). The current study considers UNESCO's (2003) nine structured factors of guidelines for assessing language vitality and its endangerment because it covers almost every aspect (attitude, vitality, and documentation) the current study seeks to cover.

2.13.1 Creating a Language Revitalization Programme (Grenoble and Whaley, 2006)

Grenoble and Whaley (2006) opine that, before a language revitalization program can be implemented, the following activities ought to be considered: 1) Assessment of financial, language, and human resources: Where most or all these may be lacking, a

campaign towards securing them may be necessary 2) Assessment of language vitality: conduct a proficiency survey, to establish the number, type, distribution (areal and age) of speakers within the community 3) assessment of language variation: determine dialectal variation within the community establish if it is diverse, the perceptions thereof, or if there is mutual intelligibility 4) Assessment of needs, goals, and attitudes: establish how the community perceives its language and what the program would be desired to achieve. Points 2 and 4 are good for the present study. But the gap Grenoble and Whaley (2006) could not realize, is the language use that could have been considered as one of the factors for language revitalization. This study, therefore, considers language use to be very key in determining the language vitality of an ethnolinguistic group in an intergroup language setting.

2.14 Theoretical Framework

This research adopts the theory of Ethnolinguistic vitality, proposed by Giles, Bourhis, and Taylor (1977) to develop a framework for investigating the role of socio-structural variables in intergroup relations, cross-cultural communication, and second language learning, mother tongue maintenance, and language shift and loss. They believed that status, demography, and institutional support factors combine to make up the vitality of ethnolinguistic groups. According to Giles, Bourhis, and Taylor (1977:308), "the vitality of an ethnolinguistic group is that which makes a group likely to behave as a distinctive and active collective entity in intergroup situations". They stipulated that groups that have little vitality are likely to cease to exist as distinctive collectives, while those that have high vitality are likely to survive; and proposed three structural variables that are likely to influence ethnolinguistic vitality: demographic, institutional support, and status factors (Giles et al., 1977:208-209).

Bourhis et al. (1981) introduced subjective vitality, arguing that knowledge about group members' subjective perceptions of their ethnolinguistic vitality may help account for group member intergroup attitudes, skills, and motivations for second language learning, attitudes towards language usage, and use of code-switching strategies.

King-Smith et al. (2017) agreed with Giles et al. (1977) that the main factors for measuring and monitoring the vitality of ethnolinguistic groups are language status, demography, and institutional support. The variables can be summarised as follows (Ehala 2009):

Figure 4: Ethnolinguistic vitality factors
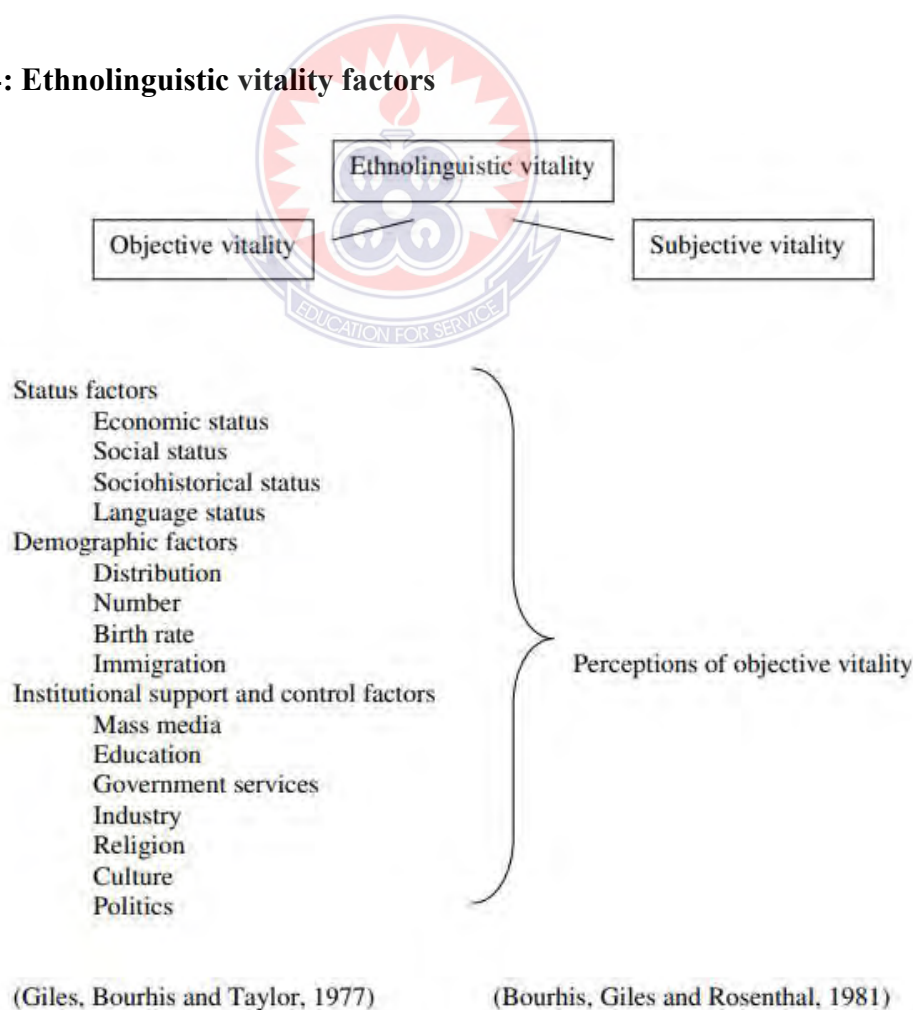
Source: adopted from Ehala (2009: 202)

Ehala (2010), argues that the notion of ethnolinguistic vitality has been used ambiguously in the vitality theory, emphasizing three distinct theoretical concepts: sustainability (Su), strength (S), and vitality (V). Sustainability is a group's ability to continue existing as a group while vitality is its ability to act as a collective entity and strength is its durability in demographic, economic, institutional, and cultural terms. Ehala (2010) argued that the sustainability of an ethnolinguistic group is the function of the group's strength and vitality in dealing with the challenges (E) that the natural and social environment of the group poses.

It is argued that ethnolinguistic vitality depends on four crucial social psychological factors: perceived strength differential, intergroup distance, utilitarianism, and intergroup discordance. The influence of these factors on the vitality of subordinate and dominant groups is important. The high end indicates a perception of cultural distinctiveness, superiority, closedness, and derogation of out-groups. Thus, a high level of ethnocentrism is one such factor (Ehala, 2010, 2015).

According to Landweer (2016), there are eight sociolinguistic indicators of ethnolinguistic vitality: 1) Potential for Contact, 2) Domains in which the target language is used, 3) Frequency and Type of Code Switching, 4) Population and Group Dynamics, 5) Social Networks; 6) Social Outlook, 7) Language Prestige, 8) Access to a Stable and Acceptable Economic Base.

This current work opts for ethnolinguistic vitality because the theory compares a subordinate language with a dominant language to determine the strength and weaknesses of the language under discussion. It is also suitable for determining

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intergroup relationships and creates room for a mixed-method approach (Quantitative and qualitative) which this work is focusing on.

2.15 Summary of the Chapter

In this chapter, I reviewed the use of a language that has to do with the speaker, the name of the language spoken, the listener, the time in which the language is spoken, and the setting of the communication. It is the interactive engagement in the communication process over a while and it could be anywhere and at any time. The attitude of language is a manifestation of individual social attitudes, differentiated by a specific focus and reference for both languages and their use in society.

The chapter also took into consideration the sociolinguistic branch of the language, which is a meeting ground for linguists and social scientists, and that there are two centers of gravity, micro-and macro-sociolinguistics. A survey refers to a study that attempts to uncover and present a broad overview of the linguistic and sociolinguistic facts concerning a specific ethnolinguistic community in a particular region.

The review also defined dialect as a variety of a language that is distinguished from other varieties of the same language by its pronunciation, grammar, vocabulary, discourse conventions, and other linguistic features. Documenting a language as practice implies admitting the fact that new forms of language are constantly developing in increasingly complex social and cultural relations.

The review revealed that there are two factors in language change such as the internal Factors which occur internally in the behavior of speakers in their everyday lives to

adjust to each other and the external factors that have to do with the symbolic role of language in society.

The chapter also discussed language shift which is the change from the habitual use of one language to that of another one. Language maintenance refers to the situation where the speech community continues to use its traditional language in the face of a host of conditions that might foster a shift to another language.

The last part of this chapter is the theoretical framework (Ethnolinguistic Vitality theory by Giles et al. 1977). The theory proposed that there are three factors (language status factor, demographic factor, and institutional support factor) that can be used to determine the vitality of an ethnolinguistic group.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0. **Introduction**

This chapter discusses the methodological components that are necessary for the data collection process and was applied during the fieldwork. The chapter takes into consideration research design, ethnolinguistic Vitality, data collection strategy, target population, sampling technique, sample size, age range, source of data, research site, data analysis process, and chapter summary.

3.1 **Research Design**

This study opts for a mixed-method (Qualitative and quantitative approach). A mixed-method study involves the collection or analysis of both quantitative and qualitative data in a single study concurrently or sequentially and involves the integration of the data at one or more stages in the research process (Zohrabi, 2013). The methods helped me to integrate the information and compare one data source with the other, by using the qualitative data to expand the quantitative data typically accomplished in a discussion section of a study. Both quantitative and qualitative data were collected concurrently and then compare to the two approaches to determine if there are convergence, differences, or some combination.

The concurrent triangulation model generally uses separate quantitative and qualitative methods as a means to offset the weaknesses inherent within one method with the strengths of the other. The concurrent data collection results in a shorter data collection period as compared to one of the sequential approaches because both the qualitative and quantitative data are gathered at one time at the research site (Creswell, 2014).

According to Sale, Lohfeld, and Brazil (2002:46), "Both approaches can be combined because they share the goal of understanding the world in which we live. They share a unified logic, and the same rules of inference apply to both. A combination of both approaches provides a variety of perspectives from which a particular phenomenon can be studied and they share a common commitment to understanding and improving the human condition, a common goal of disseminating knowledge for practical use."

Dawadi et al. (2021) stated six major justifications for combining quantitative and qualitative data in a research study. These are:

1. Employing a mixed-method research approach expands the study. This means the approach allows researchers to widen their inquiry with sufficient depth and breadth. The advantages of collecting both closed-ended (quantitative) data and open-ended (qualitative) data support the understanding of a research problem (Creswell, 2003).

2. Another reason for combining the two methods is the belief that both kinds have values and can complement each other, and combining them can produce an added value. Findings from mixed-methods research offer a holistic view of a phenomenon and provide additional insights into different components of a phenomenon which might help for generating substantive theories (Ventakesh et al., 2013).

3. The mixed-method research approach helps "to overcome the epistemological differences between quantitative and qualitative paradigms and to provide a royal road to true knowledge" (Bergman, 2008, p. 4).

4. The mixed-method research approach helps to obtain more rigorous conclusions by employing two methods in such a way that the strengths of the qualitative

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methods offset the weaknesses of the quantitative methods and vice versa (Plano Clark & Ivankova, 2016).

5. Data triangulation in a mixed-methods study is generally a strategy for validating results obtained with the individual method (Bergman, 2008).

6. Mixing the two methods is "to develop more effective and refined conclusions by using the results from one method (qualitative or quantitative) to inform or shape the use of another method (qualitative or quantitative)" (Plano Clark & Ivankova, 2016, p. 86).

The mixed method was used to solicit data from the participants using both open-ended (qualitative) and closed-ended (quantitative) questionnaires. The idea was to use qualitative, which is text or descriptive to expand the numerical or statistical (quantitative) data for a clearer picture of the data. The research team interviewed a convenient of 88 accessible populations from the six main settlements of the Farefari-speaking community in Damongo. This consists of 37 males and 51 females. The selection was done based on the availability and willingness of the respondents to provide the information needed (see Creswell, 2009).

3.2 Research introduction and permission

On the 2nd of February, 2022, the research team led by the team leader, introduced themselves to the Farefari community leaders. We started from Farefari Settlement number one and subsequently to the entire Farefari settlements in Damongo. This enabled us to obtain permission to conduct the research. First was the Assemblyman of the area, who humbly availed himself to welcome the team and also share his experience in the town.

The second was the meeting with the Farefari elders. This took place at the Farefari Settlement number one, in front of one of the elders' houses where we met about seven elders who converged with joy and openly gave the oral history behind the Farefari dialect in Damongo.

Again, the team, led by one of the elders went to the District Assembly to introduce themselves to the District Chief Executive (DCE) and to make a request for any vital information concerning Farefari settlers. The Planning Department of the Assembly hosted us for about half an hour.

Subsequently, we met the elders of the other Farefari settlements to discuss the reasons for our being there. The lead team was ahead with the introduction to path way for the assistants who were closely following to do the interview. The people were excited to have seen us there to discuss matters about their language so permission was granted to carry out our mission.
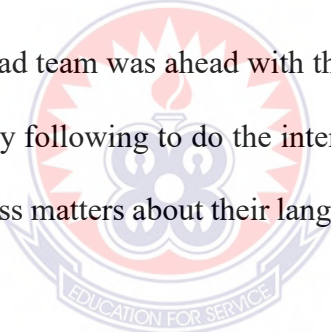
3.3 Ethnolinguistic Vitality (EV) Approach

Giles *et al.*, (1977, p 308) defined the vitality of an ethnolinguistic group as "that which makes a group likely to behave as a distinctive and active collective entity in intergroup situations".

Ethnolinguistic vitality is that which makes a group of speakers distinct from other speakers. If a group has a high ethnolinguistic vitality, then its language is likely to continue, but if its ethnolinguistic vitality is low, the group is likely to abandon its language and resort to other languages (Obo Bekele Garba, YouTube Lecture).

Yagmur and Akinci (2003); Giles et al., (2017); Rudwick (2004); Kam (2001), and Giles et al. (1977) state that status, demographic, and institutional support factors combine to make up the vitality of ethnolinguistic groups. An assessment of a group's strengths and weaknesses in each of these domains provides a rough classification of ethnolinguistic groups into those having *low, medium,* or *high* vitality.

1. Demographic variables are those related to the number and distributional patterns of ethnolinguistic group members throughout a particular region or national territory. This may include the birth rate, geographical concentration, the group's rate of mixed marriages, and the rate of immigration and emigration patterns.

2. Status factors (variables) "are those which pertain to a configuration of prestige variables of the linguistic group in the intergroup context" (Giles et al., 1977: 309), determined by the extent to which the social status of members of a group are recognized in inter-and intra-group contexts. *Status* variables include economic status, social status, sociohistorical status, prestige, and language status of the group within or outside the mainstream community.

3. Institutional support, also known as control factors refers to the extent to which an ethnolinguistic group receives formal and informal support in various institutions, in particular mass media, education, government services, industry, religion, culture, and politics.

The key prediction of the EV theory is that the mother tongues of communities with high ethnolinguistic vitality will be retained, while those with low EV will tend to be replaced by the dominant language. 2015*,* Ehala stipulated that Ethnolinguistic vitality depends on four important social-psychological factors, which are:

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1. **Perceived strength differential (PSD)**

The stronger, more prestigious, more powerful, and more culturally attractive the out-group is perceived to be in comparison with the in-group, the stronger the motivation to be associated with the out-group.

2. **Intergroup discordance (D)**

Intergroup discordance expresses the perceived illegitimacy of intergroup power relations, as well as distrust towards the out-group. Tajfel & Turner (1979) argue that if the low status of the in-group is perceived to be legitimate, the members of the group are more likely to abandon their membership. For dominant groups, the relationship between legitimacy and distrust has the reverse relationship: The more legitimate the low status of the subordinate group is perceived to be, the more likely the members of the dominant group are to feel aversion towards this in-group.
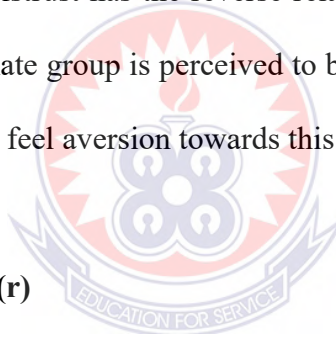
3. **Intergroup distance (r)**

Intergroup distance is the sum of racial, linguistic, religious, and cultural differences between the two groups, as perceived by the group members. The larger the intergroup distance, the more difficult it will be to shift one's group membership.

4. **Utilitarianism (U)**

Utilitarianism is a value system that underlies pragmatic and economically beneficial courses of action. Its basic principles are the following: 1) humans are defined as rational economic entities; 2) 'good' is defined as what will give the greatest happiness to the greatest number, and 3) values are established by statistical (quantitative) means (Scollon & Scollon 1995). The principles of the traditionalist value system are the

logical opposite: 1) the essence of humanity is emotional; 2) the notion of 'good' is set by moral authority, and 3) values are defined by tradition.

According to Landweer (2016), eight sociolinguistic indicators of ethnolinguistic vitality form the basis of the IEV.

Indicator 1: Potential for Contact

In this indicator, the evaluator is looking at factors such as distance and accessibility to places where individuals from the target community will be exposed to, and potentially be required to use language(s) other than their vernacular.

Indicator 2: Domains in which the target language is used

Generally, in terms of language viability, the greater the number of domains where the target language is the language of choice, the greater reinforcement, and maintenance of its use.

Indicator 3: Frequency and Type of Code Switching

This indicator shows that where there is less code-switching occurring in the target language, the probability that the language under investigation will not switch to speaking another language other than its own.

Indicator 4: Population and Group Dynamics

One way that the core of fluent speakers is either supported or undermined is through the language use characteristics of those who immigrate into the speech community.

Indicator 5: Social Networks

A social network is said to be multiplex when the ego relates to other individuals in several capacities simultaneously. Traditionally, if the vernacular is used as the language of choice and is accepted to be used by both native and non-native speakers is a better way to maintain the language.

Indicator 6: Social Outlook

The perception a group has of itself can impact the value associated with its language and ultimately its choice of language. The group's internal identity, its external recognition, and its cultural distinctiveness make the language to be recognized as a vital language in the residential community of that language.

Indicator 7: Language Prestige

Language prestige is manifested in many ways: by the deference given by speakers of one language to speakers of a perceived prestige language when they meet; by expectations of local language acquisition by immigrants into the community; by orthographic choices made; by which language(s) are taught/learned and when; and by the choice of which vernacular language will be the media of education in a multilingual region.

*Indicat*or 8: Access to a stable and acceptable economic base

The crux of the matter then rests in the parents' perception of 'prospering' and what language(s) is/are necessary for access to the 'prosperous' lifestyle. The more stable and acceptable the income base, where the vernacular language is the language of choice, the more likely the language is to be maintained.

3.4 Data collection strategy

This work uses a software called, 'KoBo Collect or Kobo Toolbox' for the data collection and analysis. 'Data collection software is a computerized system for the collection and storage of qualitative and quantitative data in an electronic form. The software was first introduced in the early 1980s (Hyde, 1998) to address the many shortcomings of paper-based forms, such as increased errors through transcription and late detection of inaccuracies.

According to Maarof (2021), Kobo Toolbox is a free data collection software that has been developed by the Harvard Humanitarian Initiative with support from the United Nations Office for the Coordination of Humanitarian Affairs (UNOCHA) for field data collection in challenging environments. KoBo Toolbox was first founded as an open-source data collection tool in 2005, supported by USAID, UNOCHA, and IRC in 2013 to take the existing tool and transform it into a comprehensive platform for humanitarian data collection. The resulting platform was launched in 2014 as a free tool with unlimited data collection and storage for humanitarian actors (https://www.kobotoolbox.org).

From its inception, KoBo Toolbox has been extensively used for both data collection and analysis by many humanitarian and international agencies such as the United Nations High Commissioner for Refugees (UNHCR), the United Nations Office for the Coordination of Humanitarian Affairs (UNOCHA), the International Organization for Migration (IOM), and the World Bank Group (WBG). This is due to its ability to provide the standard tool as well as a secure environment and foundation for collecting and storing data including needs assessments, surveys, and other data collected in the field. Moreover, its high degree of flexibility eases integration with other tools and systems, and its simple but powerful functionalities enhance data quality (Maarof, 2021).

The fieldwork questionnaire was earlier on uploaded into the KoBo Toolbox and revised to make sure that it could be used for the data collection. The questionnaire contained demographic questions on the respondents' name, age, occupation, educational level, the community from which the respondent migrated, marital status,

and the language spoken daily. These questions were meant to enable the researcher to gather background information about the respondent.

The next set of questions had to do with language use among members of the Farefari-speaking community between couples, among parents and children, the respondent and friends, and children and their friends, at home and outside the home. The researcher used these questions to examine the domains in which the dialect is used most, where it is not used, and why it is used or not used in the set domains.

The attitude toward the dialect was also tested to determine whether the people want their language to be sustained and used in both public and private institutions. All the questions put together will help in the assessment of the level of potential intergenerational transfer of the language, the domains within which the dialect is used, the attitude of speakers towards the dialect, and ultimately the vitality of the dialect.

Besides the questionnaire observation was one other instrument I used. I used an audio recorder, a pen, and a jotter for the data collection. Alongside the administration of the questionnaire, I keenly observed the speech habits of the settlers during the entire data collection period. Observation is a purposeful, systematic, and selective way of watching and listening to an interaction or phenomenon as it takes place (Kumar, 2011).

Having collected and edited the data in the Kobo toolbox, it is exported to Excel where it is cleaned and coded for better analysis. The data could be analyzed in Excel, but I found the SPSS more appropriate and convenient.

3.5 The population and sample size of the study

'A population refers to any collection of a specified group of human beings or of non-human entities such as objects, educational institutions, time units, geographical areas, prices of millet, or salaries drawn by individuals. A sample is a selected group of some elements from the totality of the population. It is from the study of this sample that something is known and said about the whole population.'

The population of this research centered on the Farefari dialect of Damongo in the Savanna region of Ghana. A sample of 88 subjects was selected from the six settlements including about ten (10) respondents from Canteen Zongo, that are believed to have come there individually and have mixed with various ethnic groups. The intention for considering the entire population of the dialect was to enable the researcher to make comparisons between those settlements that are situated near the urban center and those that are far from the urban center.

Farefari Settlement Number One (28 houses), which was the first group to arrive at the place, has now been surrounded by indigenous people and other ethnic groups from other parts of Ghana and outside Ghana. It is closely followed by Settlement Number Six (18 houses) and the last settlement to arrive at the place. Settlement Numbers two and three are located far away from settlements number one and six. There is a forest that separates settlements two and three from one, six, and the others.

Farefari settlement Number Four (17 houses) and Five (7 houses) are also situated in one place and separated by a valley with settlement five across the valley into a forest settlement Four is at the outskirt of Canteen - Zongo where other ethnic groups

including Farefari reside. The purpose was to examine the vitality level of the language use and attitudes between the Farefari settlements that are situated close to the other ethnic groups and that of those that are situated at a far distance from other ethnic groups to compare the vitality level of the dialect in the various settlements. It could be possible that those Farefari settlements that are in the town and have contact with the major language and the other ethnic groups may be influenced by the other speakers to abandon their language and resort to Gonja or any other language of their choice.

The researcher and one of the research assistants interviewed 88 respondents with an age range from 15 to 66+. 37 out of the 88 were male and 51 were female. The selection was done using two sampling techniques such as convenience sampling. This sampling design was used because of the availability and readiness of the individuals to contribute data for the study and this made it easily accessible for the researcher to achieve his objectives (see Creswell 2012 and Teddlie and Yu 2009). The second sampling technique which is equivalent to convenience sampling and was used is the snowball sampling design. There were instances where the researchers had to ask and/or be directed by the already interviewed participants to where other participants could be identified (see Radhakrishnan, 2014).

The target population is the specific, conceptually bounded group of potential participants that represents the nature of the population of interest (Casteel and Bridier, 2021). This refers to the entire group of individuals or objects to which researchers are interested in generalizing the conclusions. The target population for this work was the native speakers of the Farefari dialect in Damongo, who spend most of their lives in the area and are expected to use it in their everyday activities.

The researcher targeted this town because it is in a different region with a different variety of languages due to the resettlement/migration of the speakers from the Upper East region to the now Savannah region. This dialect has been in contact with the Gonja language and languages of other ethnic groups, which tend to suppress or threaten the Damongo variety of the Farefari dialect and this could result in a language shift or change.

Also, this is a new area that has, to the best of my knowledge, not received linguistic attention. Therefore, having realized the importance of a language, the survey term has established a four-year (2021-2024) project to be carried out to get the dialect documented, and this work is meant to survey the area and establish a close relationship in the area for other linguistic units to be conducted.
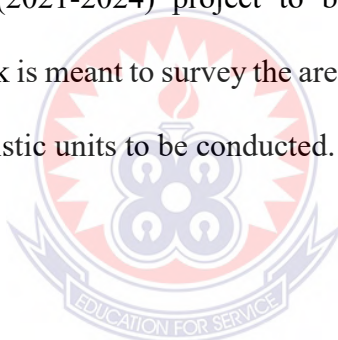
Table 1: Demography of respondents

Group	Category	Frequency	percent	Valid percent	Cumulative percent	Total Frequency
	Female	51	58.0	58.0	58.0	88
	Male	37	42.0	42.0	100.0	
Age	15-25	18	20.5	20.5	20.6	88
	26-35	19	21.6	21.6	42.0	
	36-45	19	21.6	21.6	63.6	
	46-55	12	13.6	13.6	77.3	
	56-65	12	13.6	13.6	90.9	
	66+	8	9.1	9.1	100.0	
Occupation	Agriculture	45	51.1	51.1	52.3	87
	Business	8	9.1	9.1	61.4	
	Civil service	1	1.1	1.1	62.5	
	Education	2	2.3	2.3	64.8	
	Others	31	35.2	35.2	100.0	
Missing Value		1	1.1	1.1	1	1

3.6 **Source of data**

The main source of data for this study is the primary source. According to Ajayi (2017),

primary data is collected for the first time by the researcher to get a solution to the

problem at hand. This data is always factual and original. Sources of primary data were

collected via various methods such as surveys, observations, questionnaires, and

interviews as explained below (Ajayi, 2017):

Survey: The survey method is one of the primary sources of data that is used to collect

quantitative information about items in a population. The respondents are contacted by

the research person personally, telephonically, or by mail. This method takes a lot of

time, effort, and money but the data collected is/are of high accuracy, current, and

relevant to the research objective. The current work benefited from this because the native speakers of the dialect were contacted and interacted with to enquire how they feel about their language vis-à-vis other languages in the municipality.

Observations: Observation is a technique for obtaining information that involves measuring variables or gathering data necessary for measuring the variable under investigation. Observation is defined as the accurate watching and noting of phenomena as they occur in nature about the cause-and-effect relation. This work's observation was done alongside the questionnaire conducted. Most of the questions were observational, like do you speak Farefari to your spouse, children, friends, or co-workers? This enabled the researcher to determine the preferred language used by the respondent and the domain in which it is used.

Questionnaire: questionnaire as one of the primary sources of data is an observational technique that comprises a series of items presented to a respondent in a written form. They may be administered to respondents directly by the researcher or an assistant or mailed to the respondent for a written response. In this current research, the questionnaire was uploaded into a kobo collect software, which makes it easier, very quick, and simple to administer. The questionnaire was designed and uploaded into the Kobo collect toolbox earlier before the fieldwork date was fixed. This was done to enable the survey team enough time to practice and prepare well for the actual work to be done on the field.

The interview was then conducted by the survey team in the respondents' natural residences where the questions were asked and answered in the Kobo toolbox except for a few that were done on paper due to the device power shortage. The observation went alongside the interview. This was done by taking notice of how both parents and

children, the respondent and friends, and the respondent and spouse (if there are any) interacted.
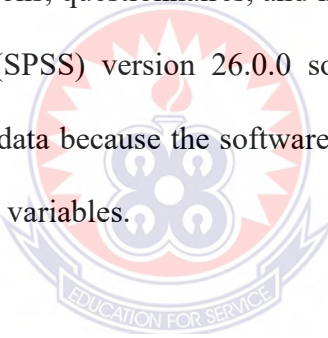
3.7 **Data analysis**

Data are downloaded from the Kobo collect software into Excel to be cleaned and could be analyzed in Excel. But the researcher used SPSS because it is easier to construct various tables and charts using SPSS than Excel. Data analysis is the process of inspecting, cleaning, and transforming raw data so it is useful, visual, and easy to interpret (Deborah Ashby, a YouTube lecture). This analysis goes with software or the method that the researcher used to present the data gathered from fieldwork. The present study adopted the Statistical Package for the Social Sciences (SPSS) version 26.0.0 software program to analyze the quantitative aspect of the data. According to Landau and Everitt (2004), the "Statistical Package for the Social Sciences" is a package of programs for manipulating, analyzing, and presenting data, and analysis generally begins with the calculation of several summary statistics such as the *mean, median, standard deviation*, and by creating informative graphical displays of the data such as *histograms, box plots,* and *stem-and-leaf plots*. The present researcher used the SPSS software because the software makes it easy and accurate when calculating and comparing variables and they can be presented in diagrammatical forms.

3.8 **Chapter Summary**

The design for this study is a mixed-method. Thus, it uses both qualitative and quantitative approaches which analyses both quantitative and qualitative data in a single study concurrently or sequentially and involves the integration of the data at one or more stages in the research process. The qualitative data is used to expand the

quantitative data. The researcher used Kobo Toolbox for the data collection. The population for this research centered on the Farefari dialect in Damongo. The sample size was 88 subjects. The intention for considering the entire population of the Farefari dialect in Damongo was to enable the researcher to make comparisons between those settlements that are situated near the urban center and those that are far away from the urban center. The researcher targeted this town because it is in a different region with a different variety of languages due to the resettlement/migration of the speakers from the Upper East region to the now Savannah region.

The main source of data for this study was the primary source which was collected through surveys, observations, questionnaires, and interviews. The Statistical Package for the Social Sciences (SPSS) version 26.0.0 software was used to analyse the quantitative aspect of the data because the software makes it easy and accurate when calculating and comparing variables.

CHAPTER FOUR

RESULTS OF THE DATA ANALYSIS

4.0 Introduction

This chapter interprets and analysis the data which includes demographic data and language use, among others.

4.1 Demographic Data

The demographic data includes the gender of the respondents, age, level of education, occupation, the language the respondents speak, religion, place of origin, generational history, and years spent in Damongo.

4.1.1 Gender of Respondents

Gender is a variable that was thought to influence language use and attitude based on their relationship with the dominant language and the non-Farefari speakers in the Municipality (Bisilki 2016 & Pauwels 2016). The male respondents made up 37 (42.0%) of the sample while the females, 51(58.0%), which gives a total number of 88 respondents. This inequality was a result of the availability of more female respondents, compared to their male counterparts at the time of the survey. For female respondents' ages, 10 respondents were between 15-25, 12 respondents were from 26-35, 15 respondents were from 36-45, 7 respondents were from 46-55, 5 respondents were 56-65 and 2 respondents were 66+. For male respondents, 8 of the respondents were between the ages of 15-25, 7 respondents, were 26-35, 4 respondents were from 36-45 years, 5 respondents were from age 46-55, 7 respondents, were 56-65, and 6 respondents, 66+.

The total respondents for both males and females are as follows: from ages 15-25, 18 respondents; 26-35 and 36-45, 19 respondents each; 46-55 and 56-65, 12 respondents each; while 8 respondents were 66 years and above. These same figures run through all the questions that have been used in this study.

This means that the majority of the respondents in this study were in the age groups of 26-35 and 36-45, closely followed by the age group of 15-25 and the third groups were 46-55 and 56-65 with 66+ having the least respondents. This implies that there were more respondents in the age groups of 15 to 65 available than those in the age group of 66 and above. This also means that there is a more active population in the Farefari settlements than the dependants. This again is a signal that the first generation to have gone through the resettlement program with its associated experiences is exiting. The chart below shows results on the gender of respondents.

4.1.2 Age of respondents

I considered the age group to have a great influence on language use and language attitude in a population. The age group variable was considered to enable the researcher

Figure 5: Gender
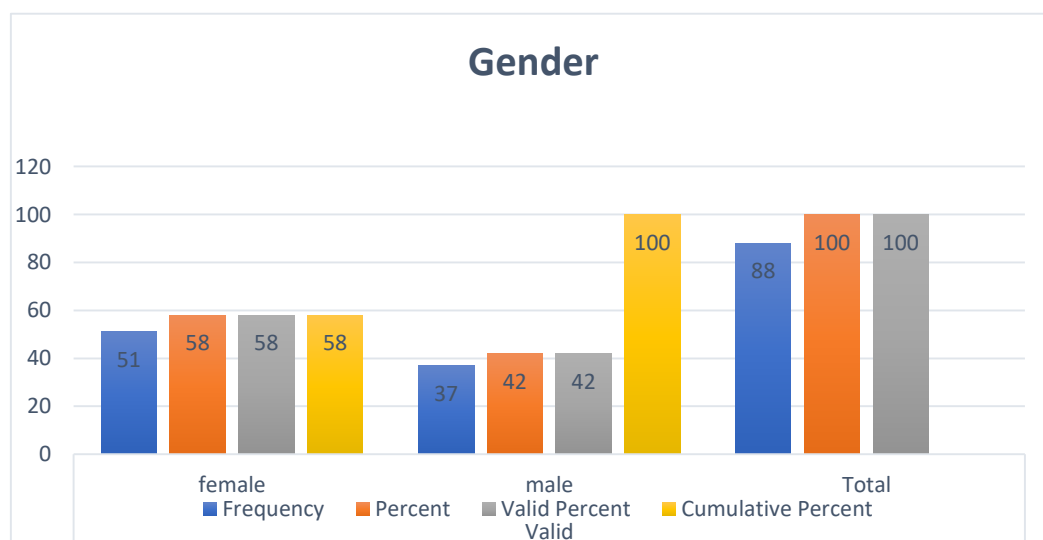
to determine which group uses the language, and the domain of use, and find out whether there are differences between the age groups in the use of the language. The age distribution was to help determine the intergenerational transmission from generation to generation (See Fishman 1989,1999).

The age groups of the respondents were divided into four categories such as early age (15-25), mid-age (26-45), old age (46-65), and aged (66+) groups. The frequency of the first group is 18, representing 20.5% of the total number of respondents; the second group is made up of 26-45, representing 38 (43.2%) of the total number; the third group is 24 (27.2%); and the aged, 8 (9.1%) of the total number of the respondents. The age grouping indicates that the mid-age group (26-45) was the highest percentage (43.2%), followed immediately by the old age group (27.2%), with the aged being the least (9.1%). Below is a chart that shows how the age distribution was made:

Figure 5: Age
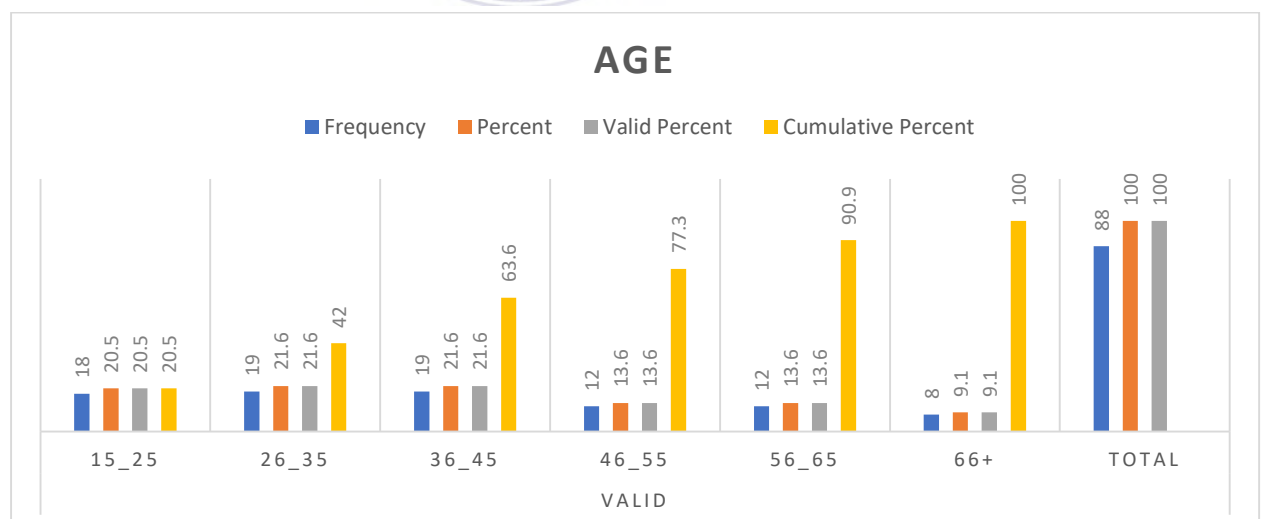
4.1.3 Level of education of the respondent

The level of education plays an influential role in the use and attitude of language in our communities (See Corbet 2012). The question on the educational level was asked to examine why the respondents use or do not use a particular language in the various domains that those people would possibly find themselves in. The level of educated and uneducated person could be exposed to speaking or hindered from speaking a certain language. The questionnaire on the level of education offered four possible responses as Primary, Middle school/JHS, SSS/SHS, and Tertiary.

The outcome indicated that most of the respondents are uneducated as the results show that 14 which constitutes 15.9% attended primary school, 22 (25%) went to middle school/JHS, 10 (11.4%) went to SSS/SHS and only 3 (3.4%) studied up to Tertiary, while the remaining 39 (44.3%) have not had any form of education. The chart below shows the various levels of education of the respondents:

Figure 7: Educational level
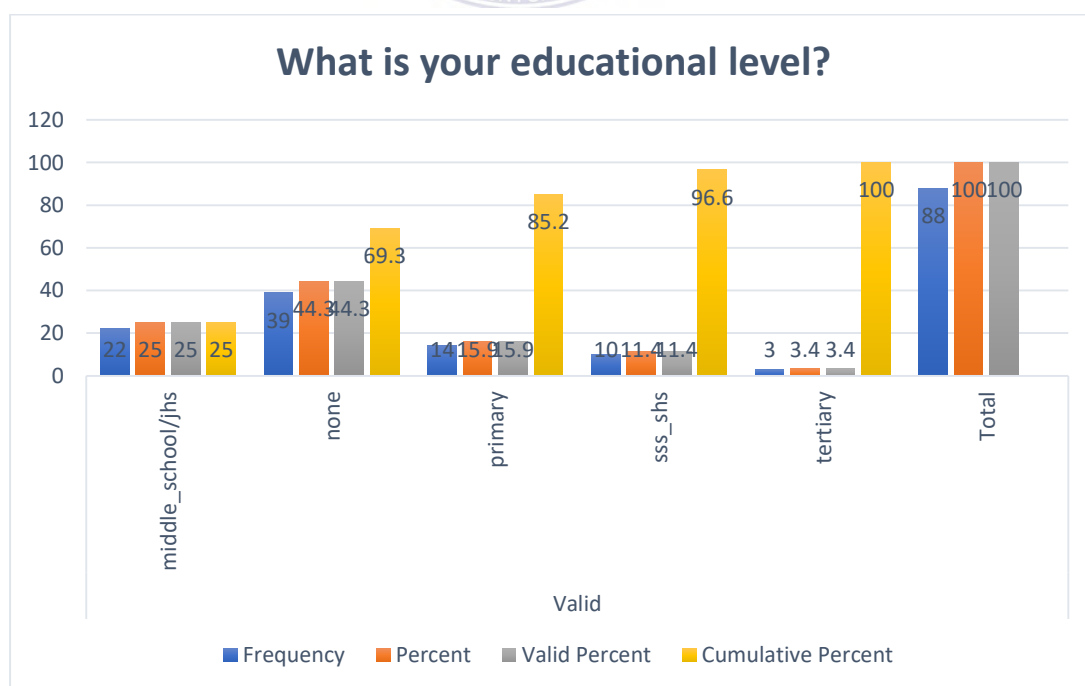
The educational level presents the data based on age range. The respondents who attended school up to middle school/JHS level are 22 in number. Out of this figure, the respondents within 15-25 years are 11, followed by those in 26-35 years, 7 and 2 each for those whose ages ranged from 36-45 and 66+ years. 14 respondents attended school up to the primary level. At this level, respondents between the ages of 26-35 had the highest number of respondents (5), followed closely by those within the age range of 36-45 with 46-55 and 56-65, having 2 respondents each while age group 15-25 recorded only 1 respondent. SSS/SHS has a total of 10 respondents of which the age ranges from 15-25 which is the highest number, followed by those within the age range of 26-35 who were 3. 36-45 and 66+ had 1 each, and 46-55 and 56-65 age groups recorded zeros. The tertiary level recorded a total of 3 respondents who were within age groups of 26-35, 36-45, and 56-65, 1 representing each age group.
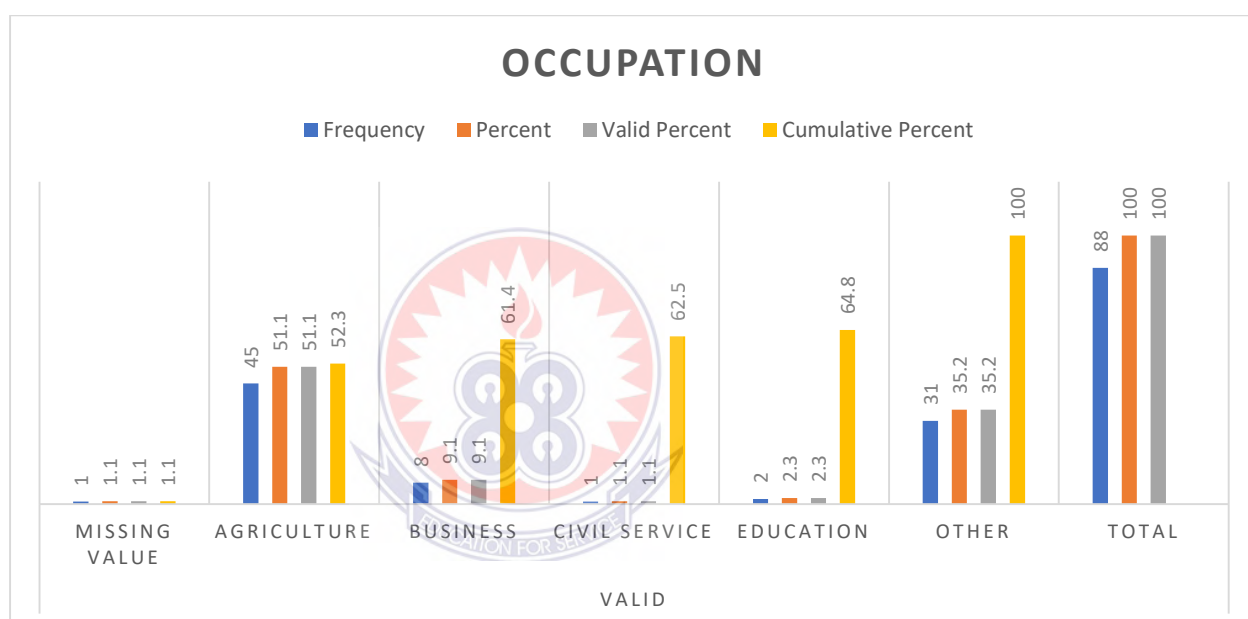
4.1.4 Occupation of the Respondent

Language use and attitude can be greatly influenced by social status, economic status, sociohistorical status, and language status within and without an intergroup relation (Giles et al., 1977). Language status is an important independent variable that was used to identify the status of the respondents' occupations. The question on this provided five possible sectors such as education, agriculture, business, civil service, and others, that the respondents were to choose from to enable the researcher to determine why the respondent uses Farefari or any other language that the respondent is exposed to.

The results reveal that 45 (51.1%), comprising 21 females and 24 males are into agriculture (peasant farming), which was the main reason the respondents are residing in that part of the country, Damongo. Unspecified other fields were 31 (35.2%), which was followed by those who are into business, with 8 (9.1%) which consists of 7 females

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and 1 male. Education and civil service had 2 respondents, 1 male and 1 female, constituting 2.3%. This is a confirmation of the oral narration that the Farefari dialect was taken to that part of the country purposely for farming activities. If it is true that each farmer was given 24 hectares of land with 2 cattle, it means that they have occupied a vast land area. The chart below indicates the various occupations the respondents are into:

Figure 8: Occupation of the respondent

The questionnaire created a column for the occupations of the respondents. These five options (Agriculture, Business, Civil service, education, and others) were given to choose from based on individual occupation. The agriculture sector recorded a total of 45 as the highest among the other options. The respondents within the age range of 36-45 recorded 12, indicating that the majority of the respondents who are into agriculture are from this age range. The second range is 56-65 which recorded 9 respondents. 26-35 and 46-55 had an equal number of respondents which is 8 each. This is followed by the 66+ years group with 5 respondents. The business sector has a total of 8 respondents,

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with 36-45 recording 5 respondents, followed by 26-35 having 2 respondents and 1 person falling under 66+ years. The civil service recorded 1 person under the age range of 46-55. Education has 2 respondents from the age ranges of 15-25 and 66+ years each. A total of 31 respondents are into other sectors with the age range of 15-25 having 14 as the highest, followed by the 26-35 years which had 9 respondents, 46-55 and 56-65 age ranges had 3 each, and 36-45 and 66+ years' group recorded 1 each.

### 4.1.5 Marital Status of Respondents

The root of the family domain is a marriage from which every generation stems (See Pauwels 2016). This section was aimed at getting the respondent's marital status to enable me to discuss the data on the family domain.

The responses on the chart show that 64 (72.7%) consisting of 37 females and 27 males out of the 88 respondents were married. 14 (15.9%), which is made up of 9 females, and 5 males answered that they had not been married at the time the interview was conducted. 10 (11.4%) of the respondents fell under missing values because that question was not part of the questionnaire initially. Despite that, the figures obtained were adequate for this research.

The total number of respondents who got married was 64 with 16 respondents recorded as the highest number under the age range of 36-45. The second highest is 13 respondents recorded under the age range of 26-35 and followed immediately by 12 respondents under the age range of 46-55 and 11 respondents under 56-65. The 66+ year group recorded 8 respondents while the last is 4 respondents under the age range of 15-26. 14 respondents who were not married are between the ages of 15-25 whereas

respondents with ages 26-35 and 36-45 who were 3 and 2 respectively were also recorded as not married.

Figure 9: Marital status of the respondents
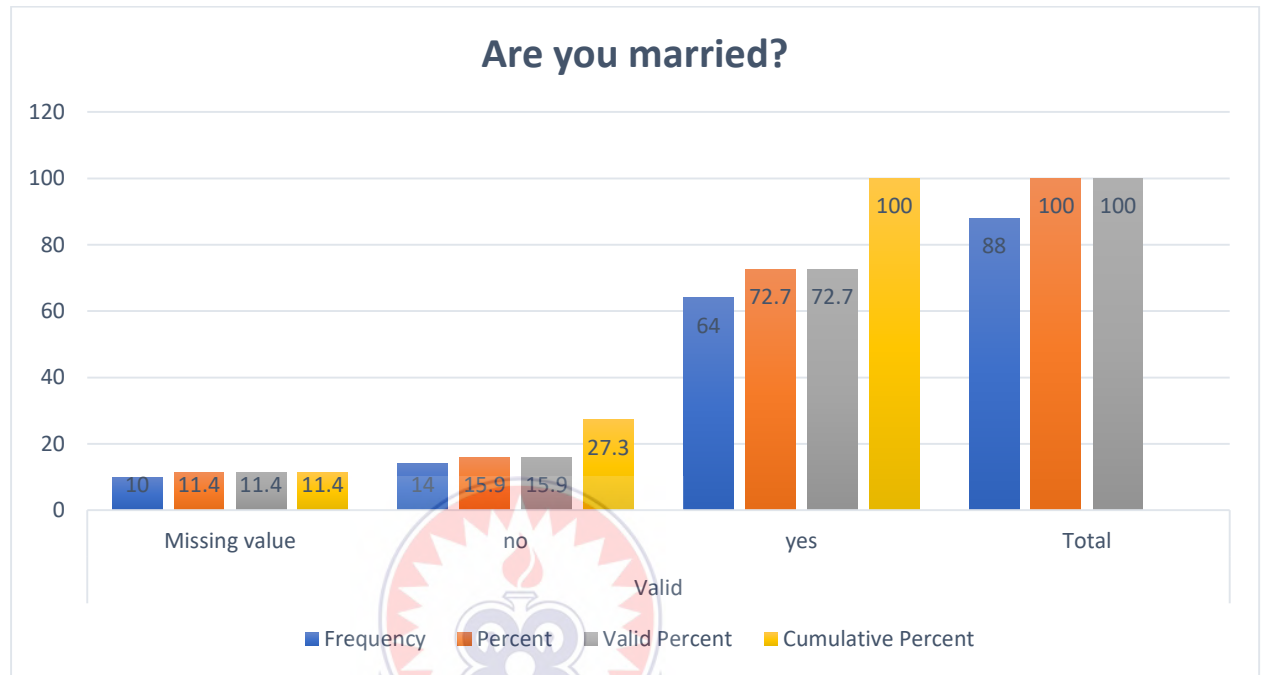
4.1.6 The language the respondents speak

Farefari as a Language has five main dialects comprising Gurenɛ, Boone, Nabt, Talen, and Nankani (Nsoh 2011; Atintono 2013; and Adongo 2018). The question was asked about the language respondents speak daily. The result indicated that Boone is highly spoken because they are the majority residing in Damongo. Farefari settlements number 2 and 3 were mainly the communities that migrated from the Bongo district and its environs.

The outcome is displayed in the chart below with Bongo having 40 (45.5%) that is made up of 21 females and 19 males of the total number of respondents, followed by those

that said they speak Farefari 31 (35.2%), consisting of 18 females and 13 males. Gurenɛ

made up of 15 (17.0%) comprising 10 females and 5 males, and the rest was 1.1% each.

Thus, the language spoken by respondents includes Boone, Farefari, Gurenɛ, Nabt, and

Nankani (Nsoh 2011, Atintono 2013 and Adongo 2018). The Boone speakers' ages

range from 15-25, 26-35, and 46-55 years (9 respondents in each range), and 36-45 has

8 respondents. Respondents with age 66+ were 4 while only 1 was within the age range

56-65. Farefari has a total number of respondents 31 of which the age range of 26-35

recorded 9 respondents, followed by 36-45 having 7 respondents and ranges of 15-26

and 56-65 having 6 respondents each with 66+ years recorded 3 respondents. A total of

15 respondents speak Gurenɛ. Out of the 15 respondents, 36-45 and 56-65 age ranges

recorded 4 respondents each, with the range 15-25 having 3 respondents and the ranges

of 26-35 and 66+ age groups recorded 1 respondent each. Nabt recorded 1 respondent

under the age range of 46-55 and Nikãrɛ (Nankani) 1 respondent under the range of 56-

65.
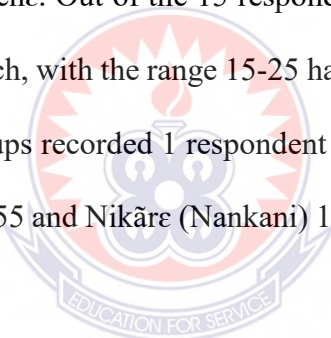
Figure 10: Name of language the respondent speak
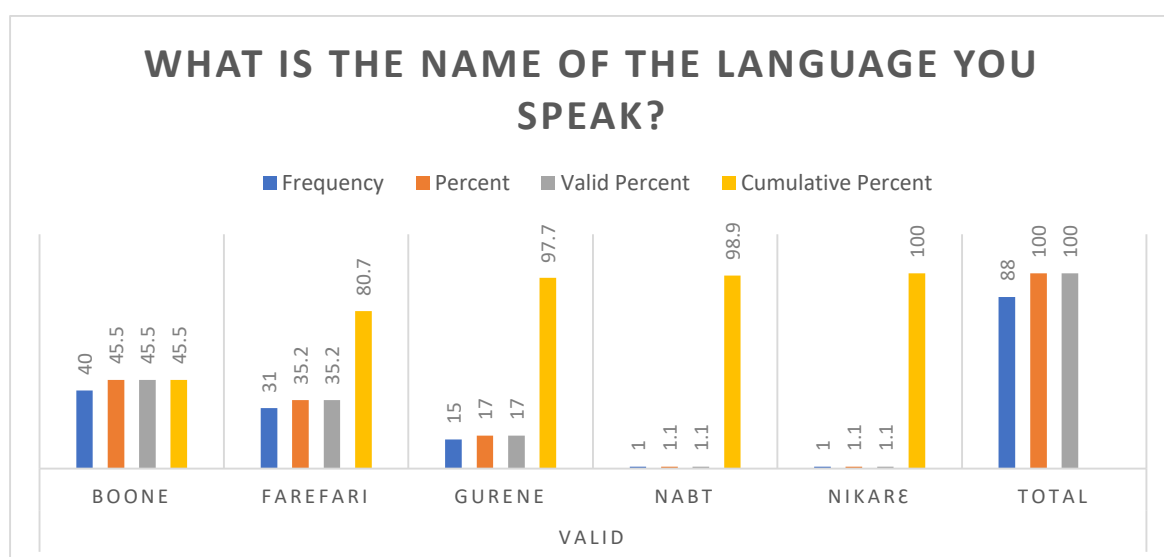
4.1.7 Religion of Respondents

Religion can be a strong and important vehicle for the maintenance of a majority and a minority language (Abdelhadi, 2017). Savanna region is a Muslim-dominated region and was expected to be as such.

On the contrary, the result revealed that in the Farefari settlements, 69 (78.4%) consisting of 43 females and 26 males of the total respondents are Christians, 17 (19.3%) made up of 8 females and 9 males are traditionalists, and 2 (2.3%) males are Muslims. I considered religion as an institution during the field work. This was to enable me to solicit data from the respondents' religious backgrounds and to investigate the language used at the worship centers or religious meeting grounds. The result is a true reflection of the society in which we are living. The majority of the females are trooping into Christianity leaving a few males in the traditional home. On the part of Islam, men were the majority. Below is the representation of the religion on the chart:
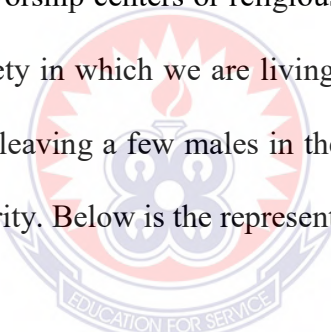
Figure 11: Religious background of respondents
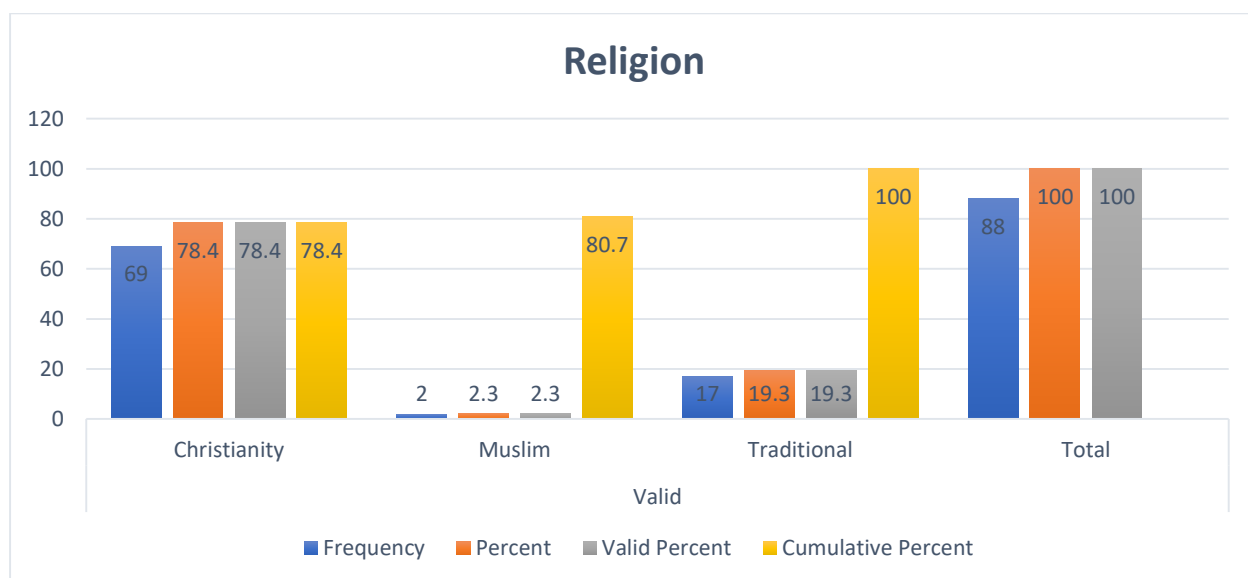
Out of the 69 respondents who chose Christianity, 18 had their ages ranging from 26-35, followed closely by those whose ages range from15-26 and 36-45 (16 respondents each). Those whose ages range from 46-55 and 56-65 were 8 respondents each and 66+ being the last age group with 3 respondents. The respondents who were recorded as Muslims are only 2, 1 respondent each under the age range of 15-25 and 56-65. The traditionalist religion recorded a total number of 17 respondents. The highest number of respondents, which is 5 recorded under the age range of 66+. This is followed by 4 respondents under the age range of 46-55. The third highest respondent is 3 recorded each under the age ranges of 36-45 and 56-65.

4.1.8 Place of origin of respondent

The place of origin considered was various communities/districts in the Upper East that respondents migrated from. Most of the respondents were specific about the communities they migrated from.
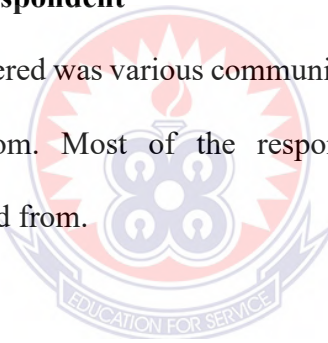
With regards to those who were specific about the communities they come from, Adaboya came first with 6 (6.8%) consisting of 4 females and 2 males, followed by Dua, which has a frequency of 3 (3.3%) with 2 females and 1 male. Meanwhile, those communities are part of Bongo. Those who answered openly that they are from Bongo are 32 (36.4%) with 16 females and 16 males. In all, those who migrated from Bongo are 41 (46.5%) comprising 22 females and 19 males. This represents Bongo in the Savanna region as the highest Farefari community, followed by Zuarungo with 8 (9.1%) made up of 7 females and 1 male. Bolga, which is the mainland of the dialect rather appeared to have the least numbers, 5 (5.7%) with 1 female and 4 males and 23 (26.1%)

coming from communities that were not specifically made mentioned by the respondents or were recorded within 1% out of the total number.

The respondents were expected to indicate the community in which they migrated from in the Upper East region. The main options provided were Bolga, Bongo, Zuarungo, and others. The 'others' option was used to determine the specific community other than the Bolga, Bongo, and Zuarungo. In all, Bongo recorded the highest number of respondents with 41. Out of this, the other option was followed by 23 respondents with Bolga recording only 5 respondents and Zuarungo, 8 respondents. This is an indication that every community within the Bolgatanga Municipality is found in Damongo. It is interesting to note that the various dialects and communities still maintain their way of speaking and cultural performance at the place (See Giles et al. 1977; UNESCO 2003 and Landweer 2016). The results indicated that almost every community in Bolga has a representation in Damongo. This is represented in figure 8 below:

**Figure 12: Community the respondent migrated from**
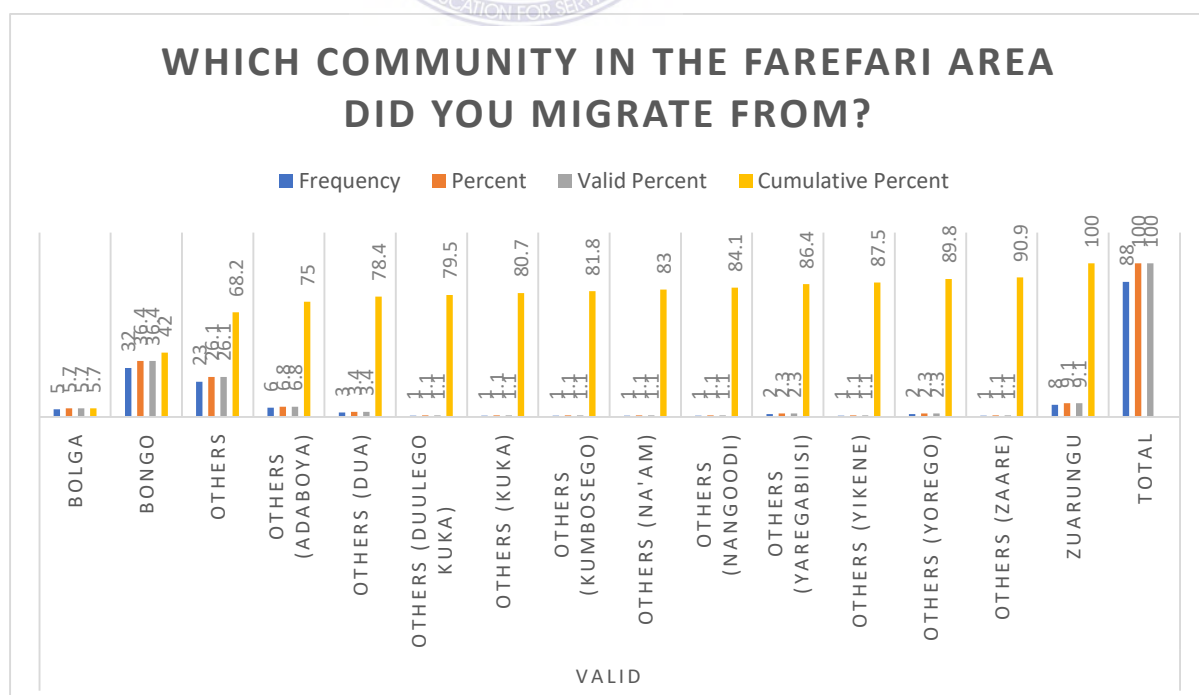
4.1.9 Generational history of the respondents

The historical background information was elicited to ascertain the movement of settlers into the settlements since they first arrived there. The main objective was to determine if the language has changed over the years.

The respondents who answered 'yes' were 40 (45.5%) comprising 22 females and 18 males and those who said 'no' were 48 (54.5%) consisting of 29 females and 19 males. Most of the first settlers are no more alive, but their children who traveled with them are still alive and were part of the respondents. Thus, respondents who said 'yes' were those children that were carried to the place by their parents and probably those from the first settlers' generations as 40 of them admitted that they were among the first to settle in Damongo.

The first to settle in Damongo was a simple question that demanded a yes or no response from the respondents. The 'yes' results have a total of 40 respondents agreeing that they were the first to settle in Damongo. This response has 11 respondents under the age range of 36-45, followed by 9 respondents under the age range of 15-25. 7 respondents were recorded under the age range of 46-55, followed by 5 respondents under the age range of 26-35, and the ranges of 56-65 and 66+ recorded 4 respondents each. A total response of 48 across the age ranges responded no to the question. 14 out of the 48 recorded were between 26-35, followed by 9 respondents who were from 15-25 years, with ages ranging from 36-45 and 56-65 having 8 respondents each. 5 respondents were within the age range of 46-55 while 4 were of 66+ years. Below is a chart that summarized that result:

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Figure 13: First generation to settle in Gamongo
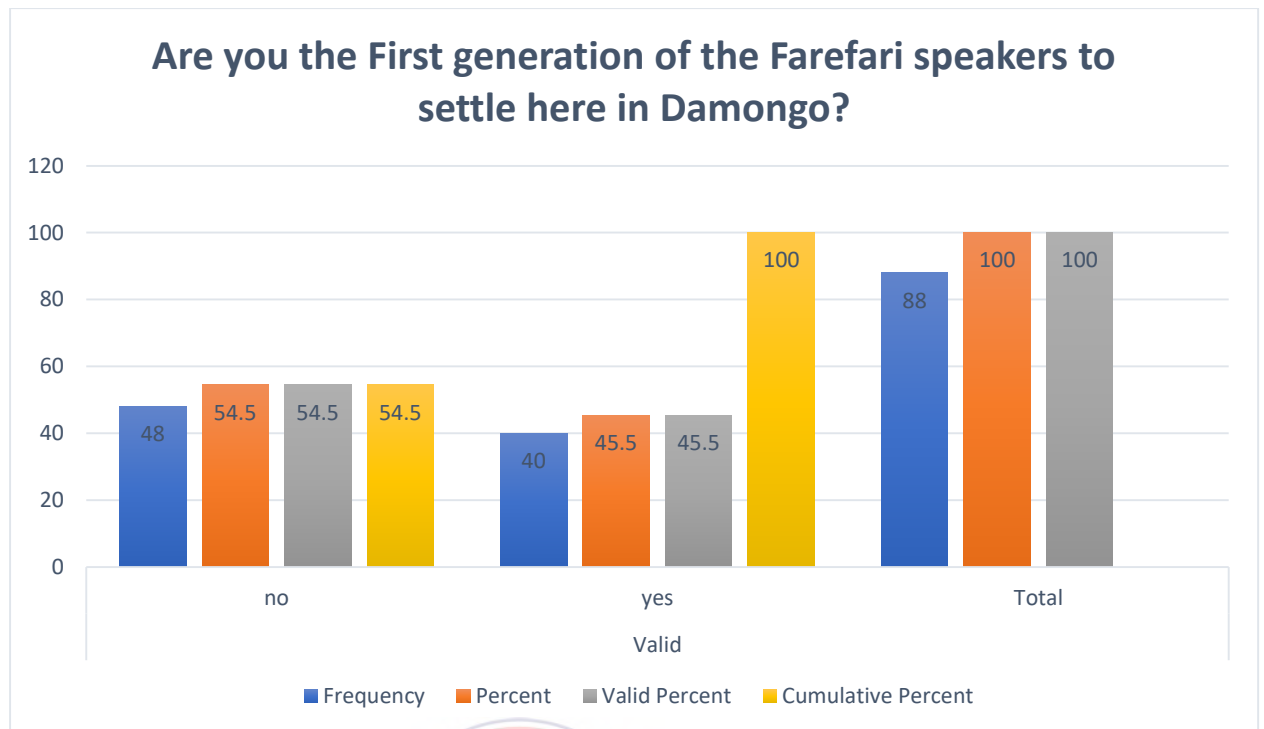
4.1.10 Years spent in Damongo by the respondent

The duration in a particular place, especially in a multi-urban center has a great influence on language use and attitudes toward an ethnic group. Once there is language contact, individuals begin to learn, adapt, and use other languages to enable them to fit well in the job market. For this reason, many people have neglected their mother tongue and clung to other languages (See Agyekum 2010). Figure 10 below shows the duration of the respondents in Damongo.

The chart below indicates that 48 (54.5%) consisting of 28 females and 20 males represent those who were born and bred in Damongo. The second highest were those who have been there for 10-20 years. 14 (15.9%) of this group were made up of 9 females and 5 males, followed by 12 (13.6%) with 4 being females and 8 males, who spent about 41-50 years of their lives in the region. Those who spent 21-30 years in the region are 8 (9.1%) which is made up of 5 females and 3 males and those who fell

within 31-40 years were 4 (4.5%) comprising only 4 females. Only 1 (1.1%) male is believed to have been there since migration. The results indicate that the population of the Farefari dialect keeps on increasing through migration and procreation.

Figure 14: Duration in Damongo
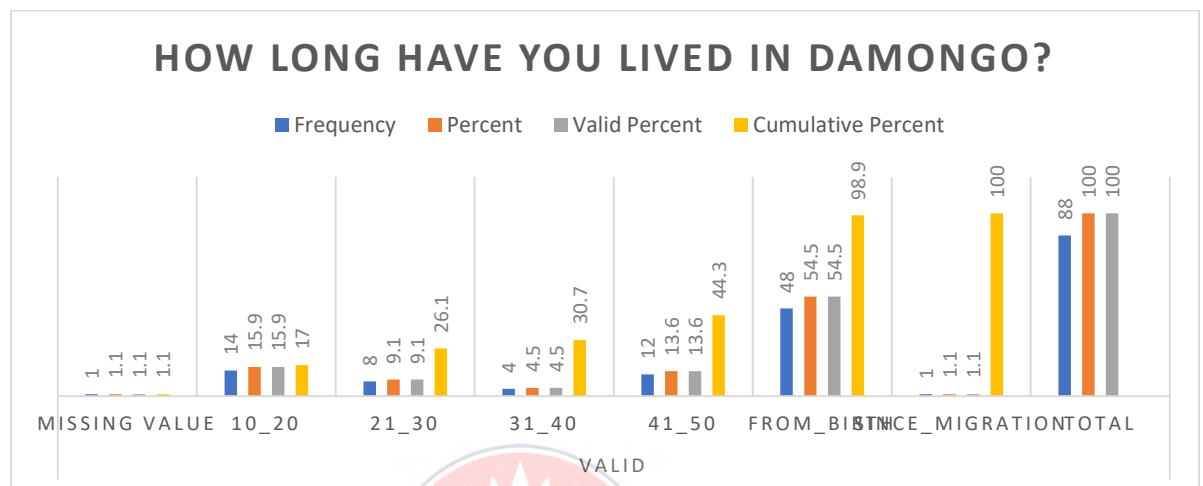
The number of years the respondents spent in Damongo shows that those who have been there from childhood/birth recorded the highest number (48). Out of the 48 respondents, 14 respondents were in the age range of 26-35, followed closely by 13 respondents who were from 15-25, then 12 respondents from 36-45. 6 were between 46-55 years and the last group of 3 respondents were from 56-65 years. This is an indication that the Farefari birth rate in the region keeps on increasing across age groups and the probability of dialect maintenance will be undoubtedly very high (see Giles et al. 1977; Ehala 2009 and Pauwels 2016).

4.2.1 Language transmission

On language transmission, the question was, "What language do you use with your children?" The possible answers provided were English, Farefari, Gonja, and others. 72 (44 females and 28 males) out of the total respondents interviewed (88) representing

81.8% indicated that they always speak Farefari to their children. The results as shown in figure 11 below indicate that, out of the 88 respondents, only 1 (1.1%) female respondent speaks English to the children at home, 1 (1.1%) respondent (a female) who was a Dagaare speaker but got married to a Farefari man in the region speaks Farefari and Dagaare, 1 (1.1%) respondent (a female) had no children, 4 (4.5%) respondents (1 female and 3 male) said they were unmarried, and 9 (10.2%) (3 females and 6 males) were recorded as missing data.

Out of 72 respondents who use Farefari with their children, 18 respondents were from age 36-45, and 15 respondents were 26-35. The age ranges of 46-55 and 56-65 have 12 respondents each. 8 respondents were again recorded under the age range of 66+ and 7 respondents were from the 15-25 age group. 9 respondents were recorded as missing values. It is interesting to note that the majority of the respondents that used the dialect with their children are those within the active population group. This implies that the use of the dialect is not threatened and its vitality level is still high. Therefore, maintaining the dialect in Damongo is possible (See Fishman 2000; UNESCO 2003 and Ehala 2009).

Figure 15: Language use with children

WHAT LANGUAGE DO YOU USE WITH YOUR CHILDREN?
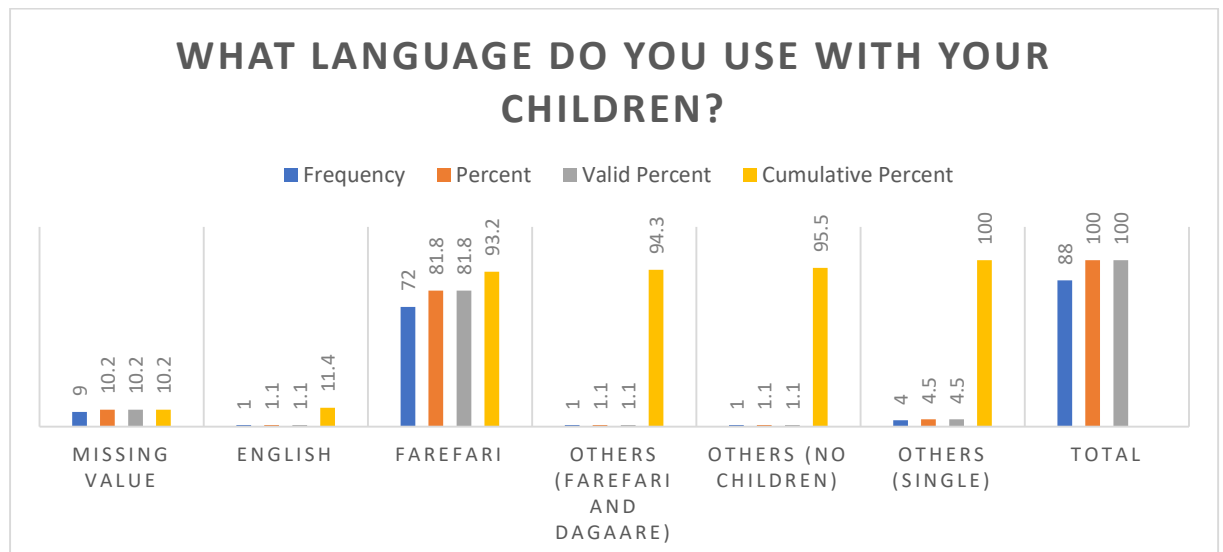
4.2.2 Language Use in Domains

According to Abdelhadi (2017), Community languages can be maintained through several domains (home/family, friends, neighbors, community, religion, education, and the media) based on the speakers' choices and preferences. Those domains are referred to as language targets (Baker, 2011). All 88 respondents expressed how Farefari is valuable to them and is used in various domains such as family domains, school and public domains, business context domains, and other domains (Spolsky, 2012; Weinreich, 1953). Below are a few domains that explain frequency and percentages that indicate how the respondents use Farefari in each domain compared to other possible languages available which they sometimes code-switch based on the environment.

4.2.2.1 Family domain

The family domains examine whether parents speak the Farefari to their children. Do the respondent speak Farefari to their spouses, do children speak Farefari to their parents and among themselves, and do children from the Farefari community speak Farefari or not (See Pauwels 2016). The charts below show the frequencies and percentages of how the respondents patronized and used the Farefari in Damongo:

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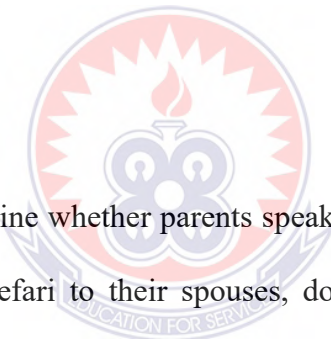
Figure 16: Language spoken with parents when growing up
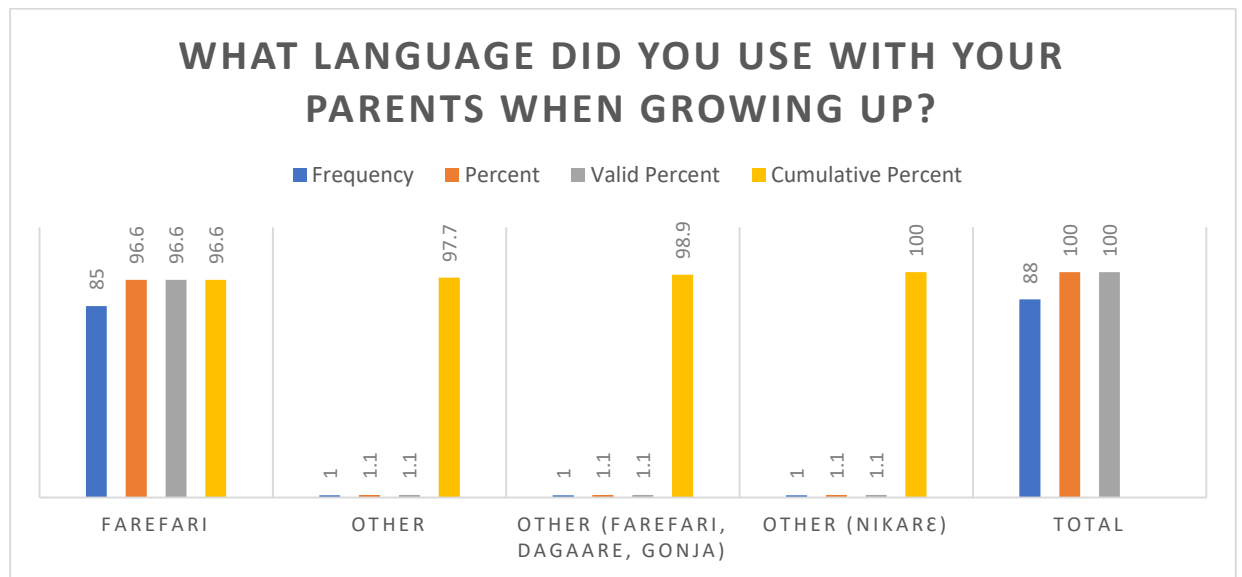
From the chart above, 85 (96.6%) comprising 48 females and 37 males out of the 88 respondents demonstrated that they always speak Farefari with their parents in the family domain when growing up. The remaining 3 (3.3%) are divided among other options such as other (not specified), other (Farefari, Dagaare, and Gonja), and other (Nankani). This indicates that the dialect is safe from shifting towards the dominant language and can be maintained for future development.

85 respondents out of the 88 interviewed demonstrated that they used Farefari in speaking with their parents when growing up. 19 respondents out of the 85 who said they speak Farefari were of 26-35 years, 18 respondents were ages 15-25, 17 respondents were36-45, 11 respondents were from 56-65 years, and 8 respondents were 66+ years. The remaining 3 respondents are distributed among others, others (Gonja, Farefari, and Dagaare) and others (Nankani). The results give an assurance that the intergenerational transfer of the dialect is active. This is because the dialect is spoken

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throughout the age ranges. From 15-25, up to 66+ speak the dialect with their parents when growing up with Gonja having a minimal or slightly used conditionally.

4.2.2.2 The language used with the spouse

On the type of language, the respondents speak with their spouses at home, the results as shown in figure 13 below indicate that 69 (78.4%) consisting of 41females and 28 males out of the 88 respondents speak Farefari with their spouses at home; 3 (3.4%) of females used English with their spouses, and another 3 (3.4%) consisting 1 female and 2 males used other languages of their choice without specification; 4 (4.5%) which is made up of 2 females and 2 males said they were singles at the time this survey was conducted, with 9 (10.2%) consisting of 4 females and 5 males being missing values. only one woman confirmed that she was a Dagaare speaker but married to a Farefari man. She was born and bred in the Farefari settlement in Damongo.

Figure 17: Language use with spouse
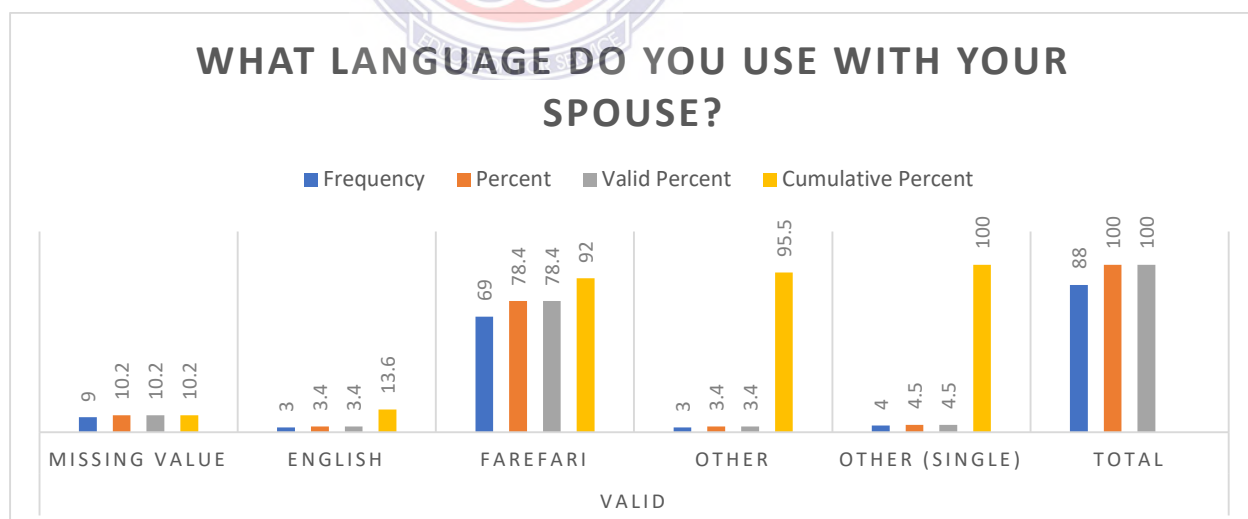
The number of respondents who said they used Farefari with either their wives or husbands is 69 out of the total number, of 88 interviewed. Out of the 69 respondents, 16 respondents each were recorded under the age range of 26-35 and 36-45, followed closely by 12 respondents each recorded under the age ranges of 46-55 and 56-65. The

age range 66+ recorded 8 respondents and the range 15-25 having 5 respondents using the Farefari with the spouse. Of the respondents that used English with their spouses only 3 in number of which 2 respondents are in the age range of 36-45 and 1 respondent recorded under the age range of 15-25. On those who had not married at the time, 9 respondents were recorded as missing values. The remaining 7 respondents were recorded in the section "others".

4.2.2.3 The language used daily

Figure 18: Language use daily in the Farefari community
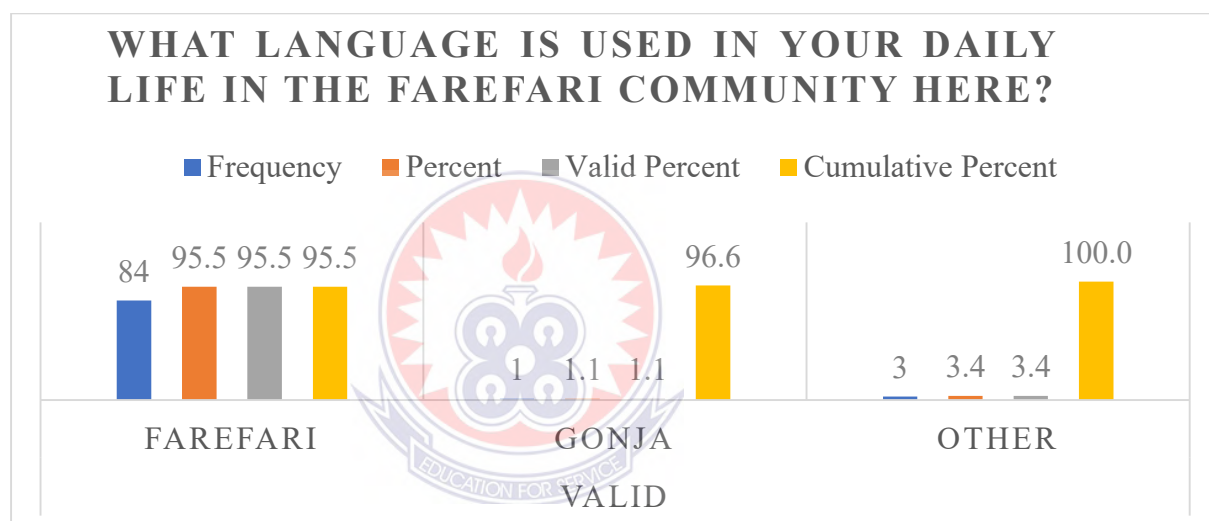
From the results of this survey, 84 (95.5%) of the 88 respondents said the main language used daily in the Farefari community is Farefari compared with the dominant language which is 1(1.1%) and others 3 (3.4%). The 1.1% and 3.4% for Gonja and other languages respectively largely due to respondents' interactions with friends who do not speak Farefari which compels the Farefari speakers to switch to the languages of their friends and associates.

Thus, in terms of age, out of the 84 respondents, 18 are under the age range of 36-45, followed by 17 respondents each under the age ranges of 15-25 and 26-35. Age ranges

of 46-55 and 56-65 recorded 12 respondents each and the last age range, 66+ had 8 respondents. This is a clear indication that the Farefari dialect is not threatened or shifting towards the dominant language or any non-Farefari language as far as their being in the region is concerned (See Landweer 2016).

4.2.2.4 The language used more often in the community

Here, the researcher intended to solicit ideas from the respondents on the particular language that is mostly used within the Farefari community. The language used more often can influence the attitudes of the ingroup (Farefari). The question used here demanded a yes or no answer.

Figure 19: Gonja and other languages not use more than Farefari
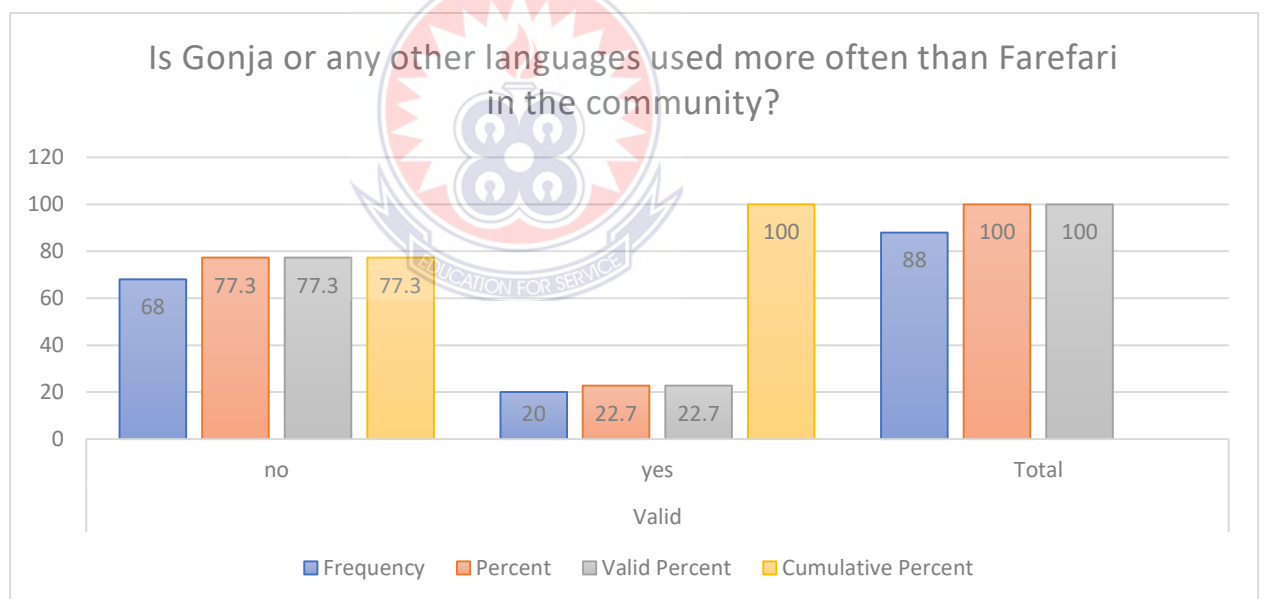
The chart above shows that those who were of the perception that Gonja or any other language is not used more often than Farefari were 68 (77.3%) consisting of 41 females and 27 males of total number as against 20 (22.7%) comprising 10 females and 10 males who said 'yes', Gonja is used more often than Farefari in the region. The percentage that said Gonja is used more often than Farefari was of the view that once Damongo is

the mainland of Gonja, it should be dominating all other languages in the region. Their perception of Gonja being the dominant language seem to be misleading because most of the Farefari dialects are isolated and have no close link with the Gonja. Considering the Farefari community in isolation, per their location, it is possible that in a week or two, they will not have contact or interaction with any Gonja within their settlements. This is because most of the settlements are occupied by only Farefari speakers with no Gonja staying with them (see Landweer 2016).

The age crosstabulation has indicated that 68 respondents said Gonja and other languages are not used more than Farefari in Damongo. Across the age groups, each category has several respondents as shown here 15-25 (14 respondents), 26-35 and 36-45 (13 respondents each), 46-55 and 56-65 (11 respondents each), and 66+ (6 respondents). The age crosstabulation also indicates that 20 respondents emphasize that Gonja is the dominant language and for that matter, it is used more than Farefari in the region. These age groups are as follows: 15-25 (4 respondents), 26-35, and 36-45 (6 respondents each), 46-55 and 56-65 (1 respondent each), and 66+ (2 respondents).

4.2.2.5 The language Children speak

This section seeks to gather reports from the respondents on the language their children speak among themselves, whether they speak Farefari or another language. This was meant to enable the researcher to confirm that the respondents used Farefari with their parents when growing up and still speak it with their spouses and other family members. For this reason, a section was reserved in the questionnaire to enquire from the respondents about the language the children speak among themselves at home.

Figure 20: Language children speak among themselves
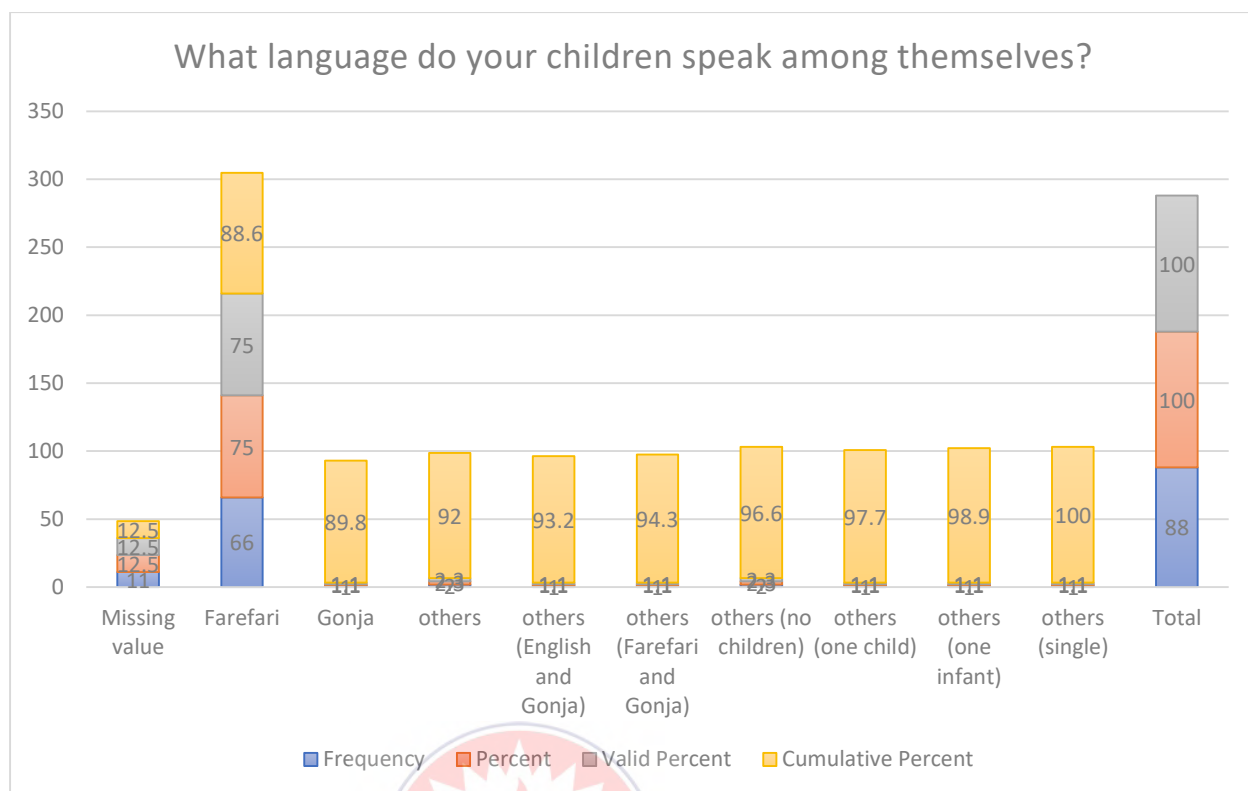
The responses indicated that 66 (75.0%) which is made up of 41 females and 25 males agreed that their children speak Farefari at home. 11 (12.5%) consisting of 4 females and 7 males out of the 88 respondents were recorded as missing values. This could be those interviewees who were probably singles or who had not given birth by the time the interview was conducted. These were not detected early and corrected. 1(1.1%) female respondent indicated that the children speak Gonja. The remaining percentage was divided across the board to 'others' without specification representing 2 (2.3%) consisting of 1 female and 1 male, "others" (English and Gonja) with 1 (1.1%) female, others (Farefari and Gonja) with 1 (1.1%) female, others (single) representing 1 (1.1%) male and other options.

The language parents speak to each other before their children determine the language children speak among themselves (Pauwels 2016 & Landweer 2016). 66 of the

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respondents agreed that their children speak the Farefari among themselves. Out of the 66, 18 respondents are within the age range of 36-45, followed by 13 respondents under the age range of 26-35. The age range of 46-55 recorded 12 respondents. 11 respondents are recorded under the age range of 56-65 and 8 respondents are within the age range of 66+. The least age range 15-25 appeared to record 4 respondents. Out of the total number of respondents, 11 are recorded as missing values, and the remaining figures are shared among "others".

Figure 21: Children speak Farefari
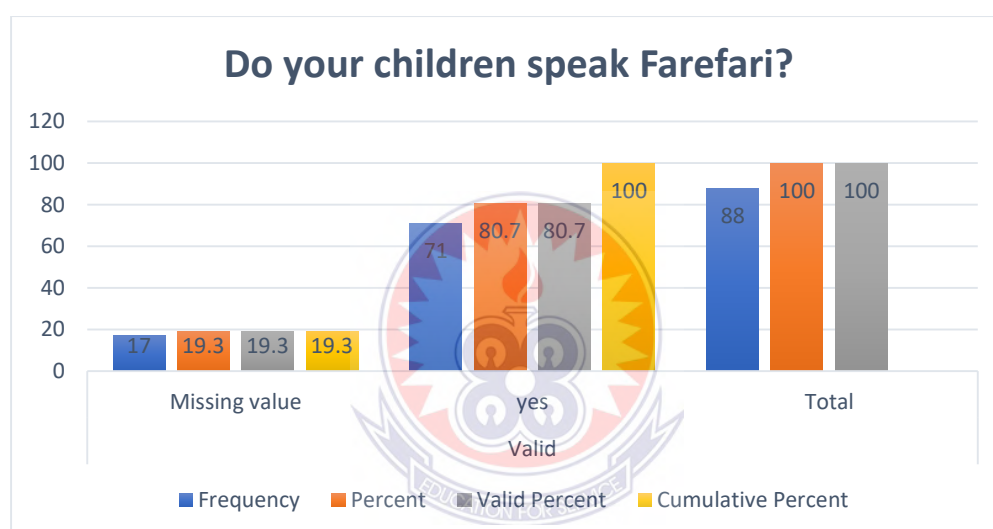
The future of the language in that part of the country solely depends on how effectively the language is spoken and transferred to children from parents (See Pauwels 2016). 71 (80.7%) consisting of 44 females and 27 males out of the 88 interviewees confirmed that their children always speak the Farefari in all domains. 17 (19.3%) which is made up of 7 females and 10 males were recorded as missing data because of those who had no children and would not want to speak for others. It could also be those who are married with one child or no children yet, which means the dialect is not endangered or on the verge of shifting towards the dominant language, Gonja, or any other language

in the region. Personal observations during the fieldwork also confirmed that the children speak Farefari.

If the parents speak Farefari to the children and the children speak it among themselves, then this is a confirmation from 71 respondents out of the 88 respondents that their children speak Farefari. Of the 71 respondents, 19 are within the age range of 36-45, followed by 16 respondents under the age range of 26-35. There are 12 respondents each under the age ranges of 46-55 and 56-65 and 8 respondents are recorded within the 66+ age range. The youngest age group (15-25) again had 4 respondents. Considering the 71 respondents who demonstrated that their children speak Farefari means that the Farefari dialect in Damongo is not threatened or shifting towards the dominant language, but rather, it maintains its original identity while being away from home for this long period.

Figure 22: Language children speak better
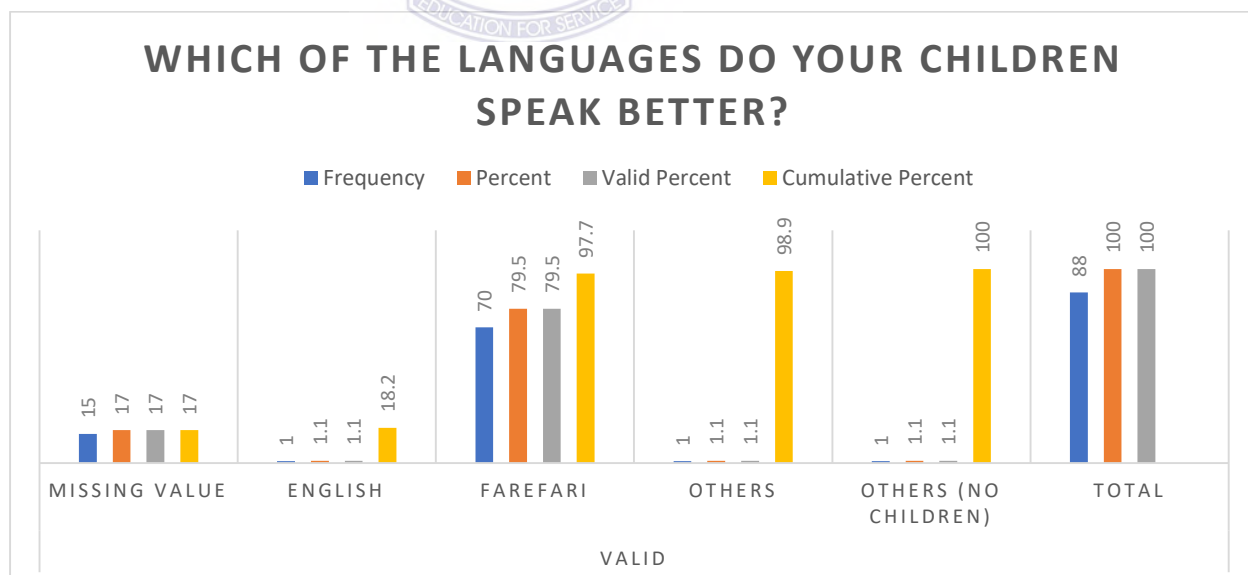
The chart indicates the language fluency of the children of the respondents to ascertain whether the children of those respondents understand their mother tongue and can speak

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it better than any other language that they are exposed to. The research aimed at determining how fluent the children of those respondents speak their mother tongue.

Out of the 88 respondents, 70 (79.5%) comprising 43 females and 27 males said their children speak better in Farefari, compared to 1 (1.1%) male respondent who said his children speak better in English and others. 15 (17.0%) consisting of 7 females and 8 males and 1 (1.1%) female were recorded as missing values and "others" (a respondent who had no children) respectively.

Except for the school domain, Farefari always stands out to show how valuable it is to the respondents. This goes a long way to demonstrate the kind of attitude the respondents have towards the dialect in the Savanna region. The speaking foundation of the dialect is strongly laid by the parents to instill in them the culture of the language (See Pauwels 2016). That the children speak the dialect better was confirmed by 70 respondents. Out of the 70, 19 respondents were recorded under the age range of 36-45, with 15 respondents being under the age range of 26-35. The age ranges of 46-55 and 56-65 recorded 12 respondents each, 8 respondents recorded under the age range of 66+ and 4 under the range of 15-25. Out of the total number, 15 respondents were recorded as missing values, and the remaining 3 respondents were shared among others. This makes the intergenerational transfer of the language from one generation to the other highly possible in the region because it maintains its original status (See Giles et al.1977; Fishman 1991; Pauwels 2016).

4.2.2.6 The language used in the school domain

The questions under this section were meant to enquire from the respondents whether there were Farefari literacy classes in the region. In Ghana, the medium of instruction

in both public and private schools has been the English language (See Agyekum 2010).
Though Farefari in the mainland was (at the time this research was conducted) on the
verge of being part of the curriculum, this work attempted to examine its patronage
level in the Savannva region. The charts below show responses from the interviewees:

4.2.2.7 Farefari literacy classes in Damongo

The chart below shows the answers received from respondents based on 'yes' and 'no'.

Figure 23: Literacy classes in Farefari in Damongo
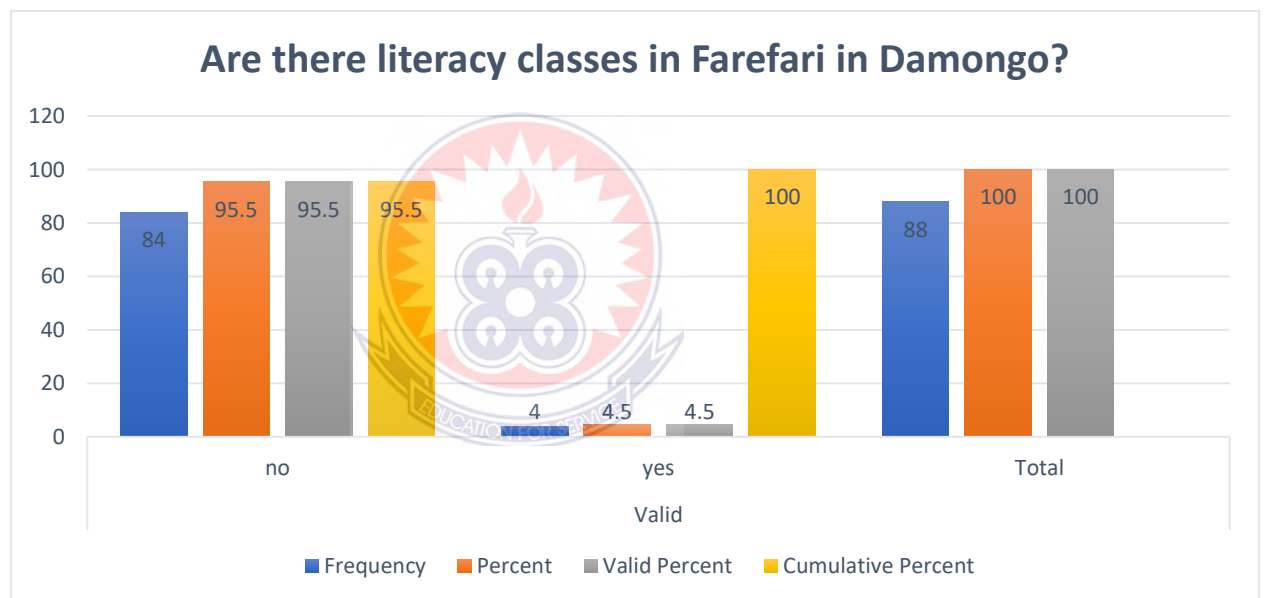
The above chart indicated that 84 (95.5%) consisting of 48 females and 36 males out
of the 88 respondents answered that the Farefari dialect had no literacy classes in
Damongo with only 4 (4.5%) comprising 3 females and 1 male saying there were
Farefari literacy classes in the Region. The reason for the 4.5% came because of non-
formal education that was conducted a few years back and suddenly stopped. But 95.5%
say no, there are no Farefari literacy classes in the region because even the mainland

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has no literacy classes in the language. It will be no surprise that literacy classes in the language do not exist in the Gonja land.

Thus, 84 respondents confirmed that literacy classes in Farefari do not exist in the region. Across the age ranges of 15-25 (17 respondents), 26-35 (18 respondents), 36-45 (19 respondents), 46-55 (11 respondents), 56-65 (12 respondents), and 66+ (7 respondents) strongly opposed to the idea that there are Farefari literacy classes in Damongo. The remaining 4 respondents that said there were Farefari literacy classes in the region could be referring to the nonformal classes that they used to attend in the settlement and not formal classes.

Figure 24: Language use to teach children in schools
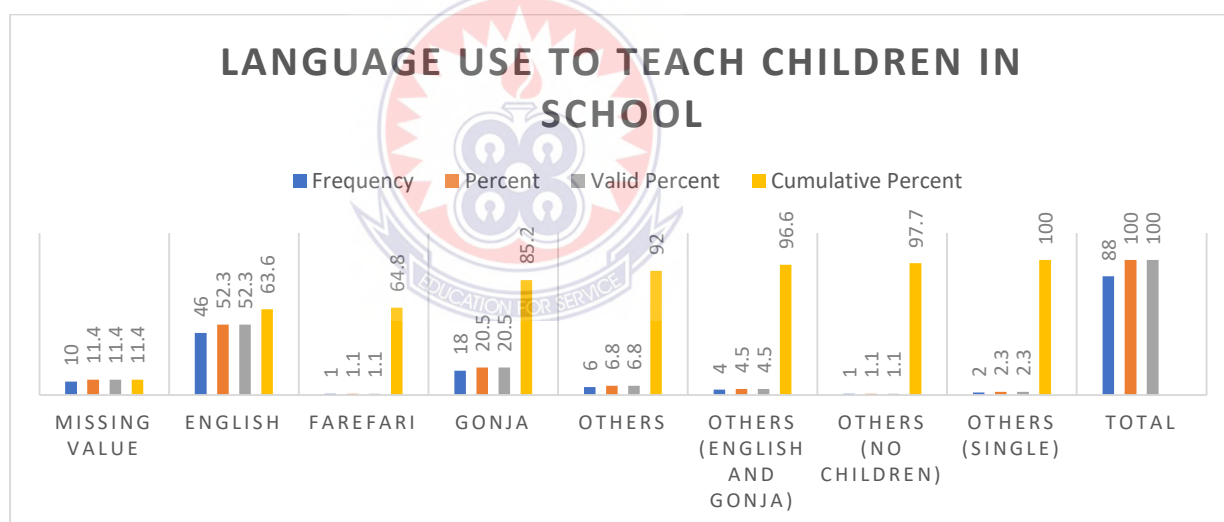
The question in this section was, what language do they use to teach your children in school? The possible options were 'Farefari', 'Gonja', 'English', and 'Others'. In answering this question, 46 (52.3%) comprising 24 females and 22 males out of the 88 respondents selected English as the language used as the medium of instruction in the schools with 18 (20.5%) which is made up of 15 females and 3 males out of the total respondents selecting Gonja. Only 1 (1.1%) female selected Farefari, 6 (6.8%)

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consisting of 4 females and 2 males opted for others, 4 (4.5%) being 3 females and 1 male picked others (English and Gonja) with 10 (11.4%) consisting 3 females and 7 males being recorded as missing values, and the remaining percentage left for those who were single or had no children at the time the interview was conducted.

Hence, English is leading with 46 respondents, followed closely by Gonja with 18 respondents, and Farefari is almost left out because only 1 respondent under the age range of 15-25 was recorded. The dominant local language is used to explain concepts for better understanding of the learners and it was for this reason that Gonja was recorded as the second highest after English.

Figure 25: Language the respondents used in school
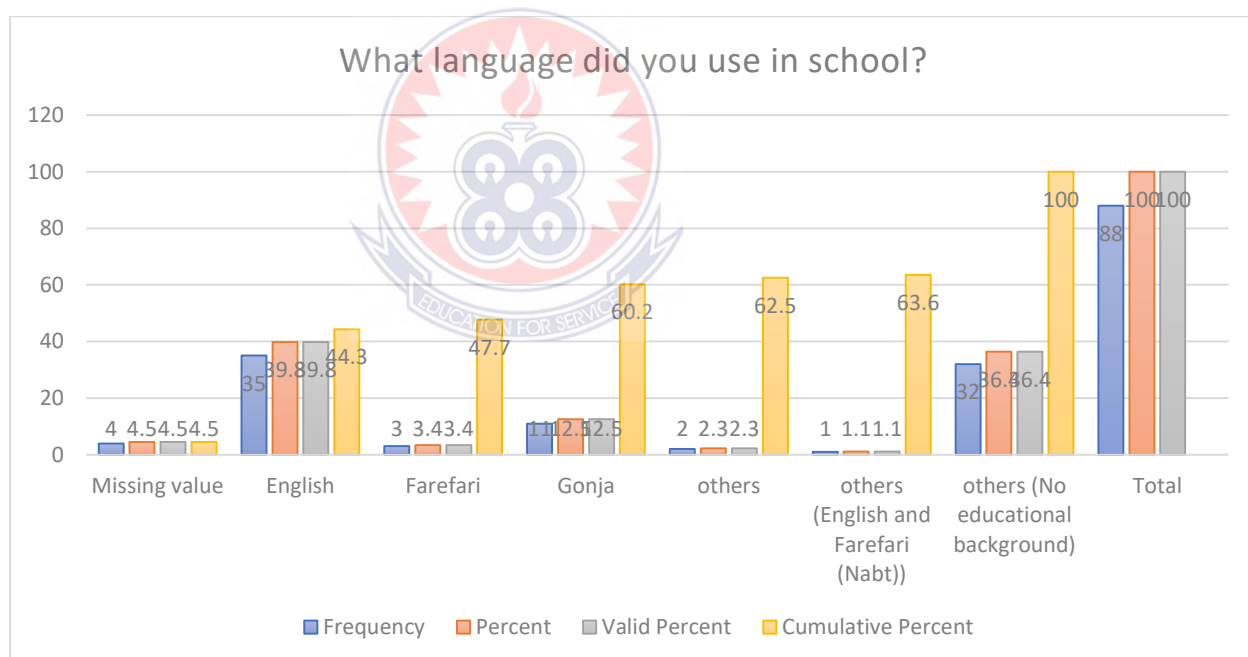
The chart illustrates the language the respondents used at the time they were attending school. 35 (39.8%) of which 19 female and 16 male responses indicated that they used English, 11 (12.5%) comprised 5 females and 6 males used Gonja, 3 (3.4%) made up of 2 females and 1 male used Farefari, 2 (2.3%) females said 'others', 1 (1.1%) female used English and Farefari (Nabt). 32 (36.4%) consisting of 20 females and 12 males

stood for those who have no educational background and 4 (4.5%) made up of 2 females and 2 males were recorded as missing values.

The language used in school at the time the respondent was a student has again left Farefari behind because only 3 respondents said they used Farefari which might be probably those who had their basic or middle school education in Bolga before moving to the current residential region. English recorded 35 respondents across the age groups with 15 respondents recorded in the age range of 15-25. Gonja being the dominant language, had 11 respondents because that is the local language every student expected to understand better when concepts are not understood well in English and need to be explained in the local language. The respondents who had no educational background were 32 in number across the age groups with 36-45 recording the highest number of 11 respondents, 46-55 (7 respondents), 56-65 (8 respondents), and 66+ (4 respondents).

4.2.2.8 The language used in the work domain

The workplace is a public domain where many languages come into contact (See Pauwels 2016). This portion of the questionnaire was meant to find out the language that is mostly used at the workplace and the influence that language has on the other languages in the region. Interestingly, the responses indicated that the Farefari dialect is mostly used in the workplace by a high percentage. The chart below shows the frequencies and percentages of the language used in the workplace

Figure 26: Language use at work
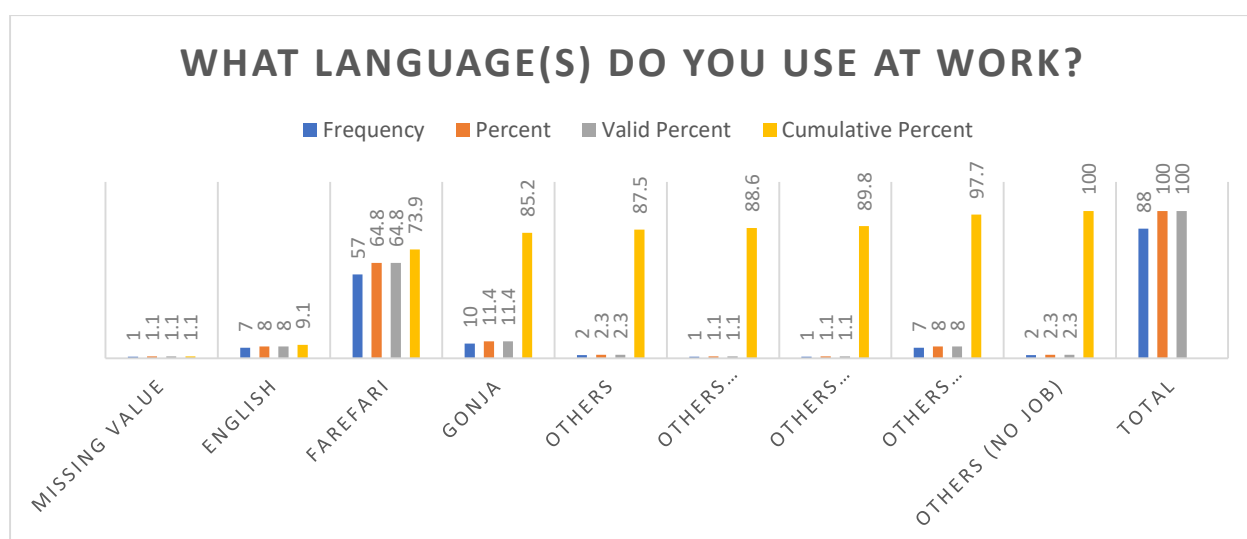
The chart revealed that 57 (64.8%) consisting of 35 females and 22 males speak Farefari at the workplace. 10 (11.4%) made up of 7 females and 3 males speak Gonja at the workplace, 7 (8.0%) which include 3 females and 4 males speak English at the workplace, 2 (2.3%) consisting of 1 female and 1 male chose 'other' without specification, others (Dagaare and English) take 1 (1.1%) female, others (English and Farefari/Dagaare) used by 1 (1.1%) female. 2 (2.3%) females said they had no job with 1 (1.1%) male recorded as missing values. The results indicated that Farefari is functioning well in the work domain.

57 of the respondents said Farefari is the language used at the workplace in Damongo. This is distributed across the age groups as follows: 15-25 (7 respondents), 26-35, 46-55, and 56-65 (10 respondents each), 36-45 (15 respondents), and 66+ (5 respondents). Gonja recorded 10 respondents with age ranges of 15-25 (3 respondents), 26-35 (4 respondents), 36-45 (2 respondents), and 56-65 (1 respondent). Gonja had recorded this number probably due to the vocational training many people are going into learning handy works that can secure them a long-term self-employ job. Those who speak

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English were 7 respondents. This could be probably due to those in the education/civil service sectors.

4.2.2.9 The usefulness of mother tongue in the business context in Damongo

From personal interaction with the interviewees, it was clear that it is only in the market domain that they mixed languages and could switch to a language that is common between/among those in contact or bargaining for a product. But at their own pace, they speak the Farefari freely like it is done in the mainland, Bolga. They had their cultural groups such as 'Anaanuurɛ Pɔgesi' (united ladies) of which the dominant language group, Gonja, and the non-speaking Farefari do always invite any time they had a festival. Also, they had other groups besides the 'Anaanuurɛ Pɔgesi' that were formed to help one another during communal labor, and in all those activities, Farefari is used throughout (See Landweer 2016 & Ehala 2009).

The perception of the people about their language is very vital. The outcome is clearly shown in the chart below. 51 (58.0%) which comprises 27 females and 24 males said the use of Farefari is very useful; 36 (40.9%) of which 24 are females and 12 males stated that it is useful while 1 (1.1%) males chose "not useful". The chart below shows how useful Farefari is in the business context in Damongo.

Figure 27: Mother tongue usefulness in business
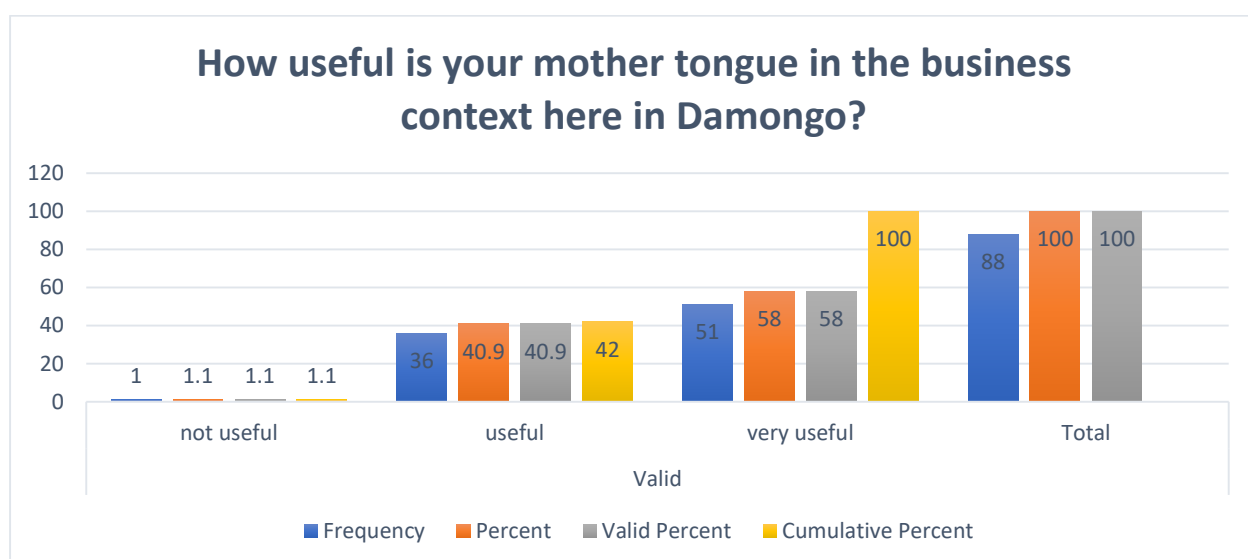
The usefulness of Farefari in Damongo remains outstanding to the respondents such that 36 of them said it is useful and 51 of them graded it as very useful. The remaining 1 respondent sees the mother tongue as not useful to him/her for the reason known to him/her alone. Those who said the language is useful were within the age groups of 15-25 (10 respondents), 26-35 (5 respondents), 36-45 (10 respondents), 46-55 (4 respondents), 56-65 (6 respondents), and 66+ (1 respondent) while those who said the use of the mother tongue is very useful were within the following age groups; 15-25 and 46-55 (8 respondents each), 26-35 (14 respondents), 36-45 (9 respondents), 56-65 and 66+ (6 respondents each).

5.2.2.10 The language used in the media domain

The media domain represents the radio stations and television stations where the language is likely to be used in promoting cultural activities in the region (See Pawels 2016). From the chart below, 56 (63.6%) consisting of 30 females and 26 males out of the 88 respondents said that there was a Farefari radio program in the region with 32 (36.4%) which is made up of 21 females and 11 males indicating that the program is no longer in existence in Damongo. The differences came as a result of the locations of the

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settlements and the time of the program. It could be that the changing time has made it
difficult for speakers to follow the program. The chart below presents the results on the
Farefari use in the media domain in Damongo:

Figure 28: Radio/TV programmes in Farefari
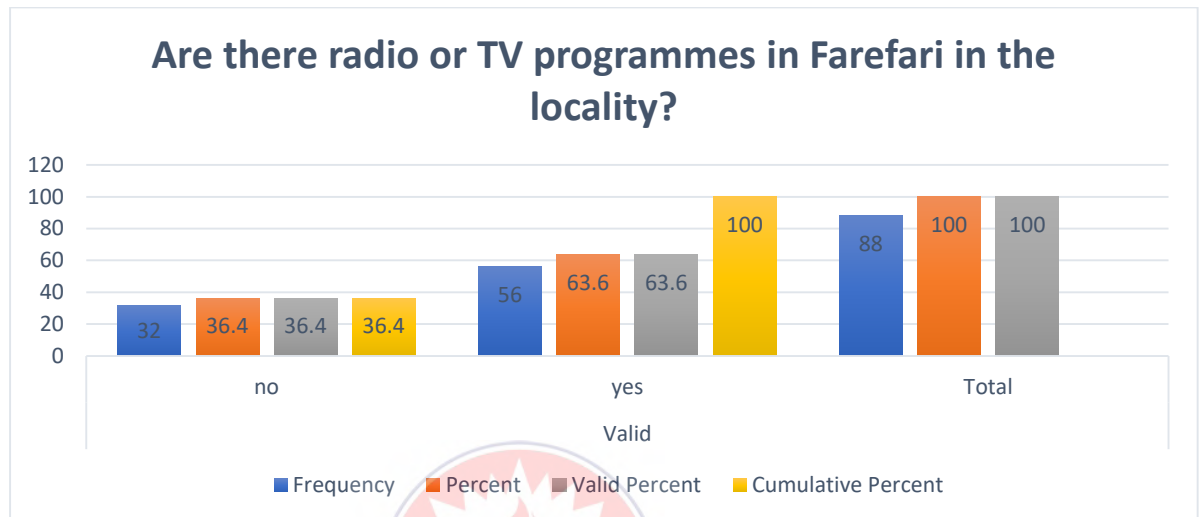
The Farefari program on the radio/television in Damongo was partially active based on
the fact that it was enjoyed by a section of the Farefari settlements. Thus, a section was
disadvantaged as they knew not that such a program was being run in the region. 32
respondents said that the program does not exist and 56 respondents debunked the
notion that it doesn't exist in the region and argued that the program was on air on the
radio a day before this interview was conducted. The number of respondents in favour
of the notion that the program does not exist is in the age ranges as follows: 15-25 and
66+ (3 respondents each), 26-35 (9 respondents), 36-45 (6 respondents), 46-55 (7
respondents), and 56-65 (4 respondents). To those saying the program exists, the age
ranges are as follows: 15-25 (15 respondents), 26-35 (10 respondents), 36-45 (13
respondents), 46-55 and 66+ (5 respondents each), and 56-65 (8 respondents).
Considering the figures presented above, it is clear to state that the radio program in the

language exists in the region but it is not enough to satisfy the cultural needs of the people living in the region.

4.2.2.11 The language used in the personal domain

This personal domain has to do with counting, insult/curse, prayer, blame, reading, and writing. The domain considers the listed activities because they can be done personally and needs not to use someone else's language. The aim was to determine among those activities listed, which one could the respondents comfortably express themselves freely to their satisfaction. The charts below indicated the preferred language to be used in the various activities:

Figure 29: Language use when counting items
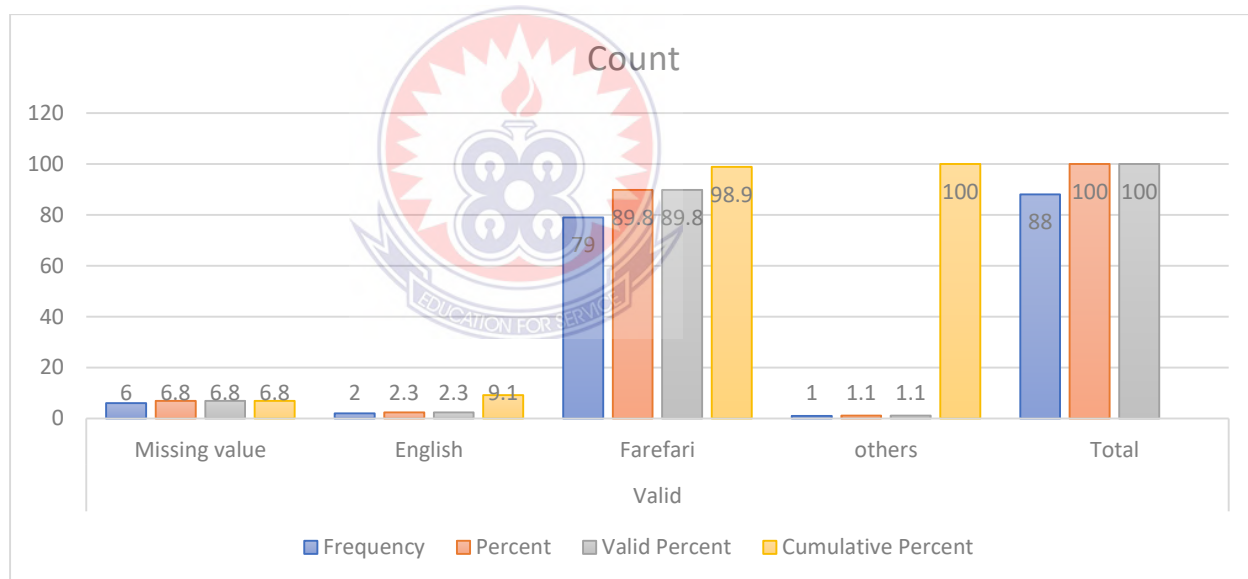
Most of the respondents, 79 (89.8%) which is made up of 46 females and 33 males said they find it easy to express themselves in Farefari in terms of counting. 2 (2.3%) females chose English to be the language they could express themselves well in counting with 1 (1.1%) male opting for other languages that are used instead. The person was not sure which language he could use in terms of counting. But 6 (6.8%) consisting of 3 females

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and 3 males were recorded as missing values. No one made mention of Gonja as a preferred language for counting.

Figure 30: Language use when insulting/cursing someone
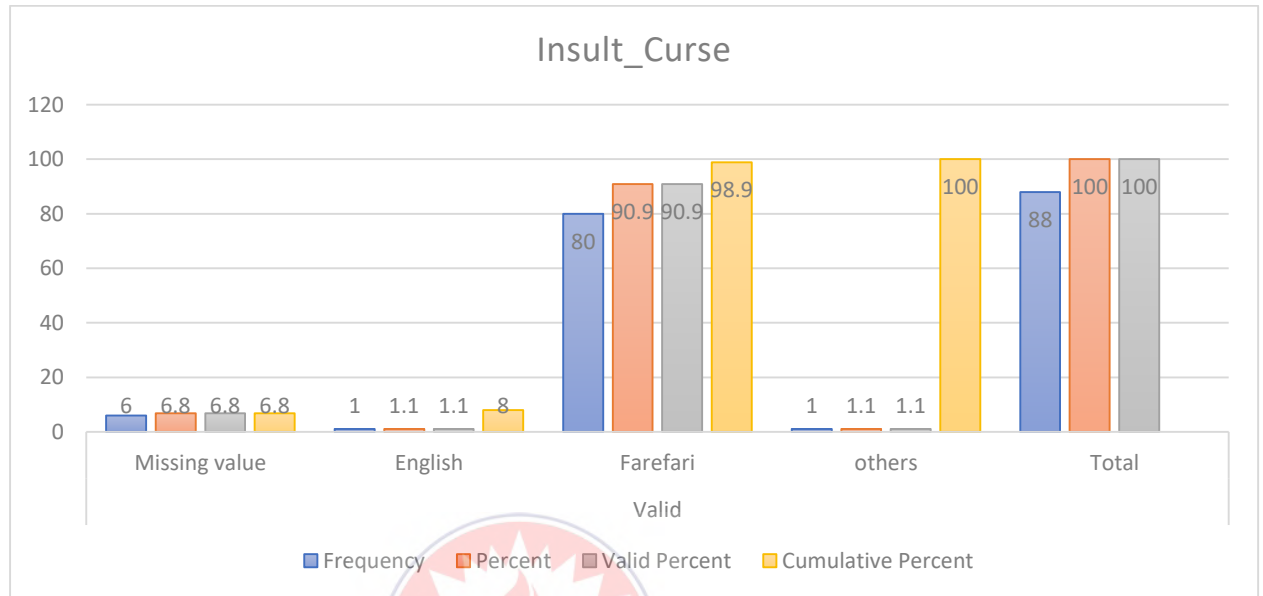
In terms of insult/curse, 80 (90.9%) consisting of 47 females and 33 males of the respondents said they would prefer Farefari as the default language to any other language. Only 1 (1.1%) male preferred English and others respectively to Farefari but 6 (6.8%) consisting of 3 females and 3 males were recorded as missing values.

Figure 31: Language use when praying
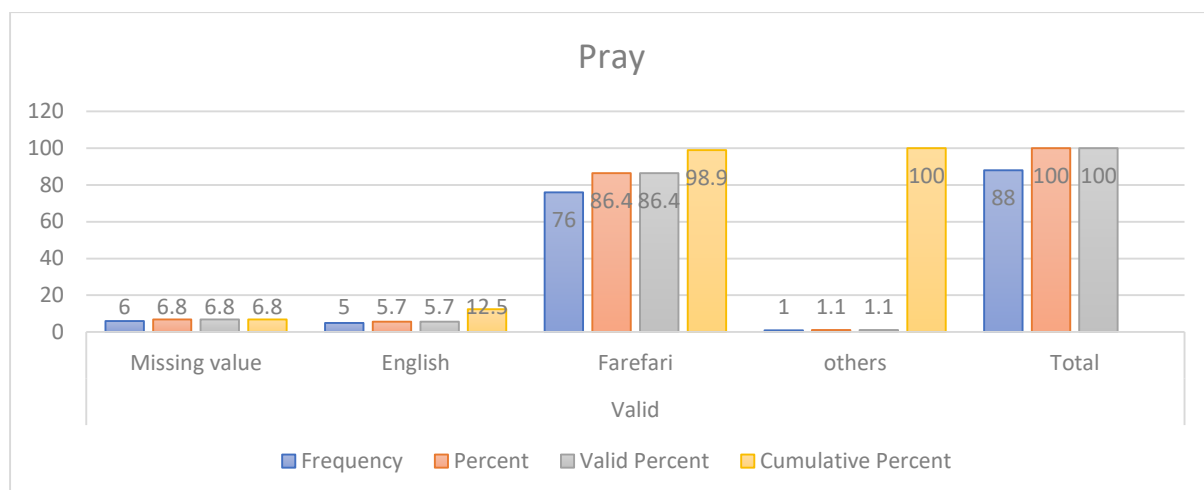
In terms of prayer, 76 (86.4%) of which 45 were females and 31 were males use Farefari to communicate well with their object of worship. 5 (5.7%) of which 2 females and 3 males use English and 1 (1.1%) female of the total number decided to choose others without specifying the language they use in praying. Missing values were 6 (6.8%) comprising 3 females and 3 males.

Figure 32: Language use when blaming someone
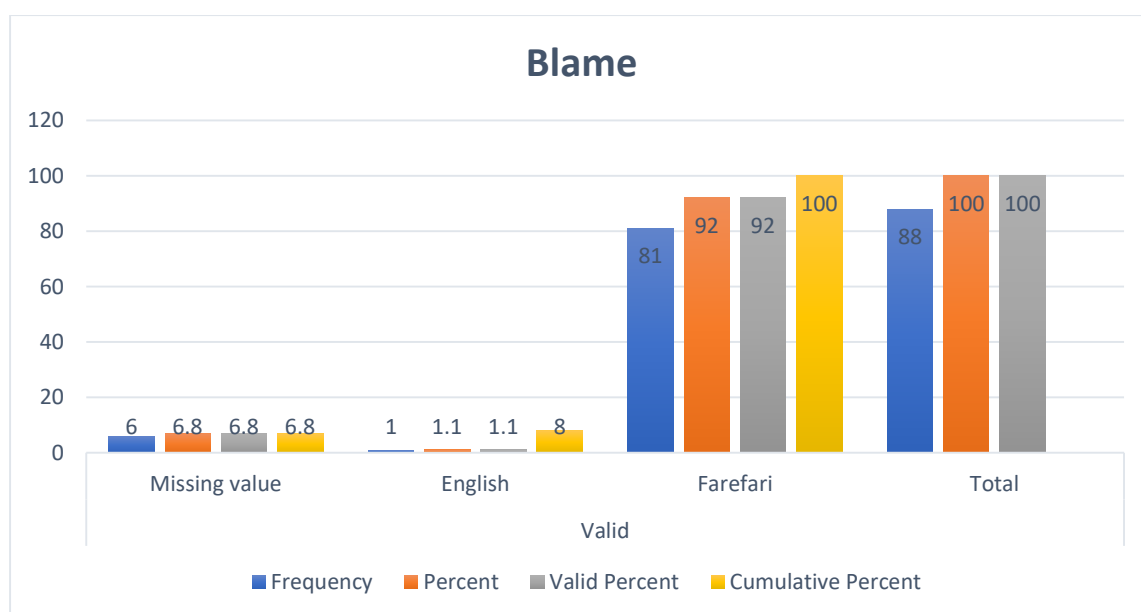
In terms of blaming someone for a wrong thing done, 81 (92.0%) of which 48 were females and 33 were males, chose Farefari as the default language that they use to express their feelings. Only 1 (1.1%) male felt English would be appropriate and 6 (6.8%) consisting of 3 females and 3 males were recorded as missing values.

Figure 33: Language preferred to read
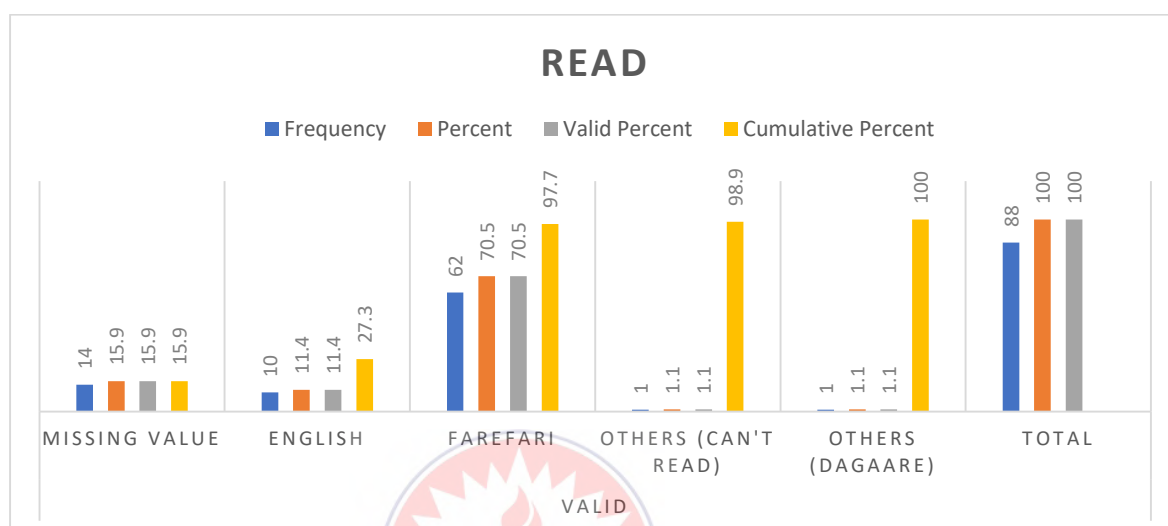
Though most of the respondents especially the elderly cannot read in their language, the mere expression of their desire to read in the language indicates that they have their language at heart. The respondents had a positive desire to use their mother tongue at all costs. Looking at the above chart, most of them wished they could read in their language; 62 (70.5%) comprising 34 females and 28 males indicated that if they had the opportunity to read, they would have used the Farefari, 10 (11.4%), of which 6 were females and 4 males wished to do same in English and 1 (1.1%) male went in for Dagaare while 14 (15.9%) consisting of 10 females and 4 males were recorded as missing values, which was because most of the respondents were uneducated. So, when it comes to which language to choose, it becomes difficult to state their minds.

Figure 34: Language preferred to write
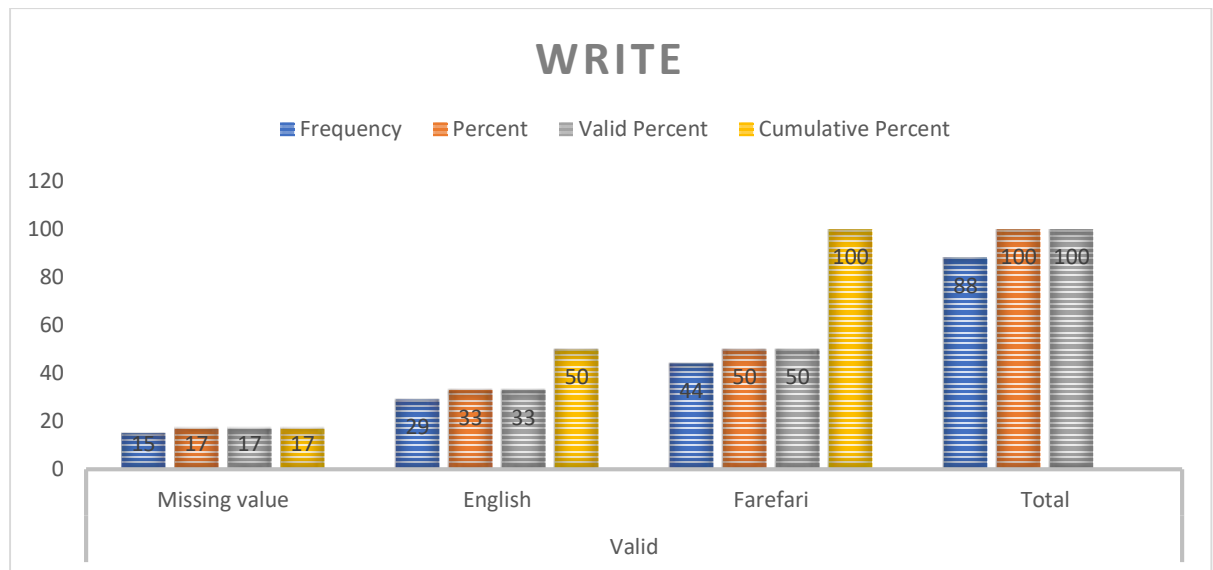
The ability to read and write is always sequential. For someone to be able to write, the person should be able to read and understand what has been read. The 15 (17.0%) were recorded as missing values because of those who could read and were not willing to make any choice. All the same, Farefari still merged the highest with 44 (50.0%) of which females formed a group of 21 and males 23 compared to English which came out with 29 (33.0%) consisting of 19 females and 10 males. With this, I can suggest that the Farefari speakers in Damongo have the desire to use their mother tongue in all domains, but its opportunity is limited academically.

4.2.2.12 Is the use of Farefari decreasing in Damongo?

This section was to enquire about the vitality level to determine whether the Farefari dialect was increasing or decreasing in the settlements. The use of the language can be said to have decreased if its use in the various domains (home, community, workplace, market, media, and school) has been compromised in favor of the dominant language or other non-Farefari language groups in the region (See Giles et al. 1977; Bourhis et al. 1981; Landweer 2016).

Figure 35: The use of Farefari is not decreasing
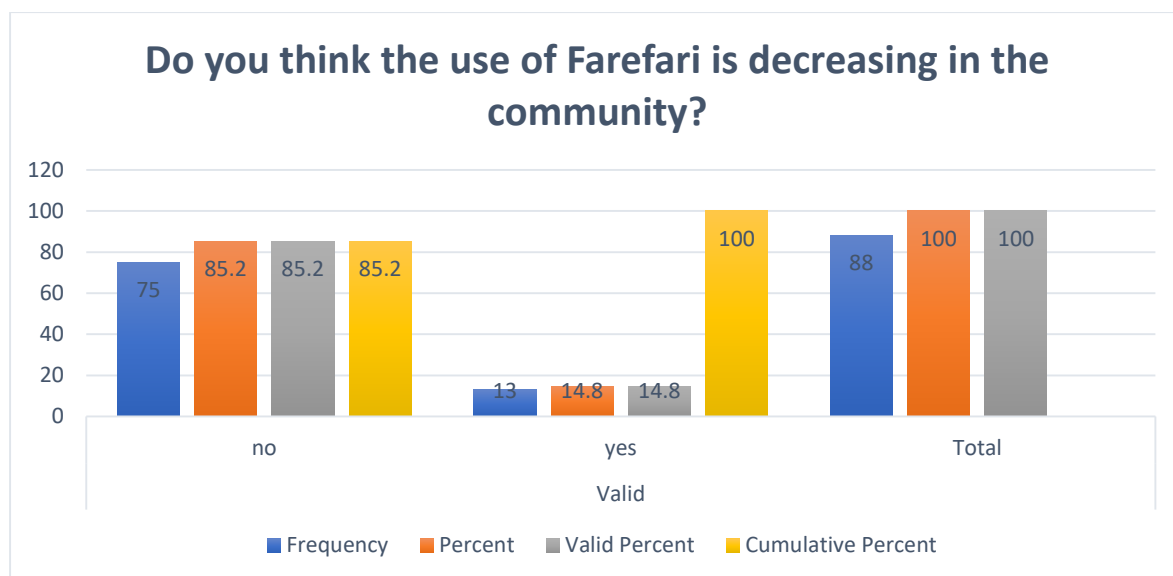
Most of the respondents, 75 (85.2%) of which 46 were females and 29 males said Farefari is not decreasing. The Farefari is spreading everywhere and even gaining ground in Damongo and the speakers of Gonja are even willing to understand and speak the Farefari if they had the opportunity to do so. The remaining 13 (14.8%) comprising 5 females and 8 males said Farefari was decreasing because the Gonja is the dominant language and the children of the speakers of Farefari are adopting that language. In determining whether the use of Farefari is decreasing in Damongo, 75 respondents said no, the use of Farefari is not decreasing in Damongo. This was across the age groups such as 15-25 (15 respondents), 26-35 (16 respondents), 36-45 (18 respondents), 46-55 and 56-65 (10 respondents each), and 66+ (6 respondents). The highest number of respondents were 18, recorded in the age range of 36-45 with the least being 6 in the age range of 66+. Those who said the Farefari is decreasing were 13 respondents across the age range of 15-25 and 26-35 (3 respondents each), 36-45 (1 respondent), 46-55, 56-65, and 66+ (2 respondents each).

4.2.3 Summary of the Chapter

The chapter analyzed demographic data which has to do with the basic information about the respondents. The demographic variables were thought to be influential factors that could have had effects on the language use and the speaker's attitude towards their dialect in the region based on their relationship with the dominant language and the non-Farefari speakers. This means that the majority of the respondents in this study were in the age groups of 26-35 and 36-45. This means that there is a more active population in the Farefari settlements than the dependants. This again is a signal that the first generation to have gone through the resettlement program with its associated experiences is exiting.

The intergenerational transfer of the dialect from generation to generation is actively happening within the Farefari speakers in their current location. The generational historic analysis of the data has proven that none of the first is still alive. The number of years the respondents spent in Damongo shows that those who have been there from childhood/birth recorded the highest number (54.5%).

There is a low literacy level of the Farefari dialect in Damongo. The analysis has shown that the economic activity of the Farefari dialect in Damongo is agriculture. Respondents ominously agreed that they speak Farefari even though they maintained their dialectal backgrounds. The majority of the respondents migrated from Bongo and its environs. Home is the basic domain in which the dialect is spoken by the Farefari speakers in Damongo. The Farefari dialect is maximally used at the individual domain level such as counting items, blaming someone, and cursing somebody, to mention a few are mostly done in Farefari. The analysis considered various domains such as the family, community, workplace, schools, media, and personal domains in which the dialect is used.

<center>CHAPTER FIVE</center>

<center>**LANGUAGE ATTITUDES AND THEIR PERCEIVED VITALITY**</center>

5.0 Introduction

This chapter is divided into two parts. The first part takes into consideration the attitudes respondents have toward their language. The second part looks into how vital the language is and how it is being perceived by the native speakers themselves.

5.1 Part 1. Language Attitudes

A language attitude is a behavior that a particular group of speakers has towards either their language or another language group. This could either be positive or negative depending on the outcome. Fasold (1987) argues that the study of language attitude includes either one or a combination of the following three factors: 1) attitudes towards the language itself; 2) attitudes towards speakers of the language; and 3) attitudes towards language maintenance and development. The present work considers all three factors and an additional one, the perceived attitude of the language. Attitudes are difficult to measure but are essential in sociolinguistic research because attitude affects behavior (Corbet, 2012).

The charts below present the analysis of the language attitude based on the questions that were administered during the fieldwork:

Figure 36: Contact with home community

Do you still have contact with the community?
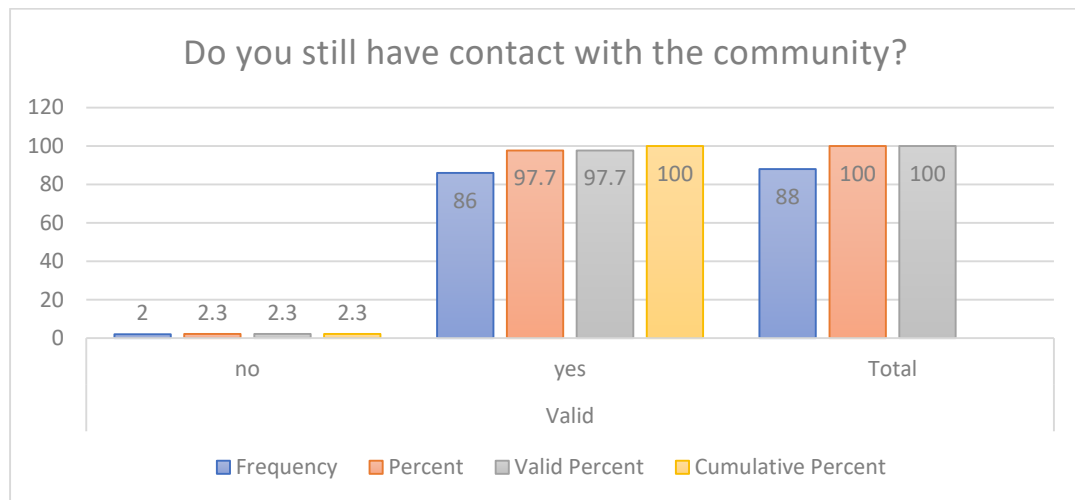
Language contact with the community of origin influences language use in the present community (see Fishman 2000). Considering the distance between the home community and where the dialect is located (see Giles et al. 1977; Landweer 2016 & Fishman 1991), I intended to enquire from the respondents themselves if they had the opportunity to visit home. The responses indicated that 86 (50 females and 36 males) representing 97.7% agreed that they visit home often and 2 (1 female and 1 male) representing 2.3% out of the 88 responses said they do not visit home.

86 out of the 88 respondents agreed that they still have contact with the home community often. Age ranges 26-35 and 36-45 recorded 19 respondents each and 16 respondents were recorded under the age range 15-25. Age ranges 46-55 and 56-65 recorded 12 respondents each and 8 respondents were recorded under the age range of 66+. Only 2 respondents under the age range 15-25 said they have no contact with the home community.

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Figure 37: Parents visit home with their children
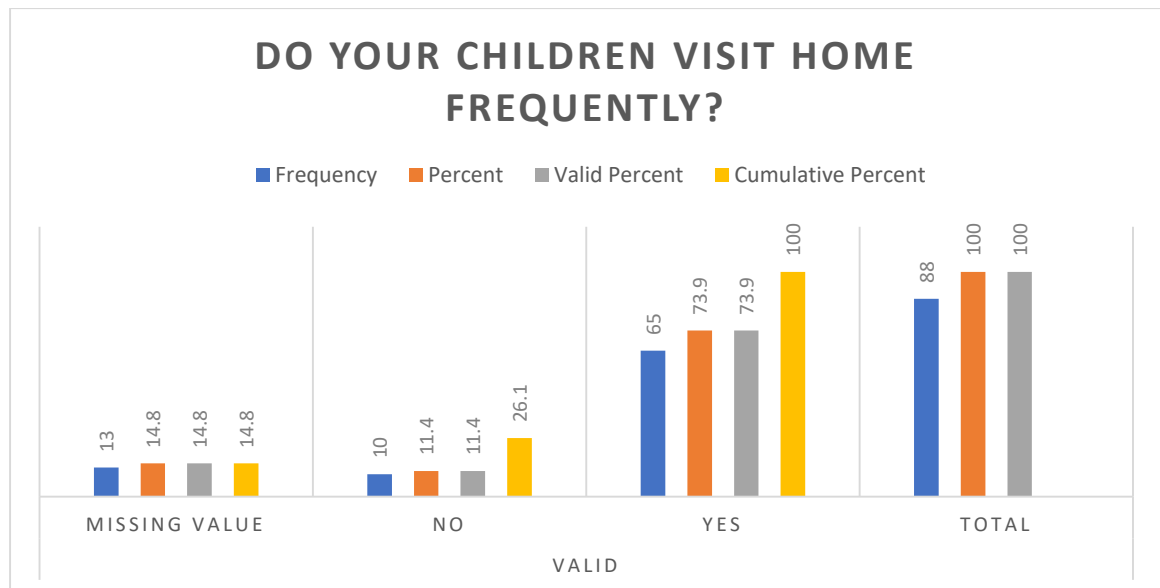
This question was to ascertain whether the parents visit home with their children or they do it alone without the children visiting home. If the children visit home with their parents, it means that the intergenerational transfer of the language would be easy and that would also in a way help them to continue using it (See Pauwels 2016).

The chart above shows that 65 (40 females and 25 males) representing 73.9% out of the total number interviewed said they visit home with their children, compared with 10 (7 females and 3 males) representing11.4% who said their children do not visit home. The 13 (4 females and 9 males) representing 14.8% missing values were recorded because most of the respondents were single, and others were married but not having children yet at the time this research was conducted.

A total number of 65 respondents visit their home community with their children. 16 respondents were recorded as the highest under the age range of 36-45. The age range 26-35 recorded 14 respondents and the age ranges 46-55 and 56-65 recorded 12

respondents each agreeing that they visit home with the children. 8 respondents were recorded under the age range of 66+ and 3 respondents fall under the range of 15-25. 10 respondents answered 'no' with 5 respondents under the age range 15-25, 3 respondents under 36-45 and 2 respondents under the range of 26-35, and 13 respondents being recorded as missing values.

Figure 38: How well respondent understand and speak Farefari
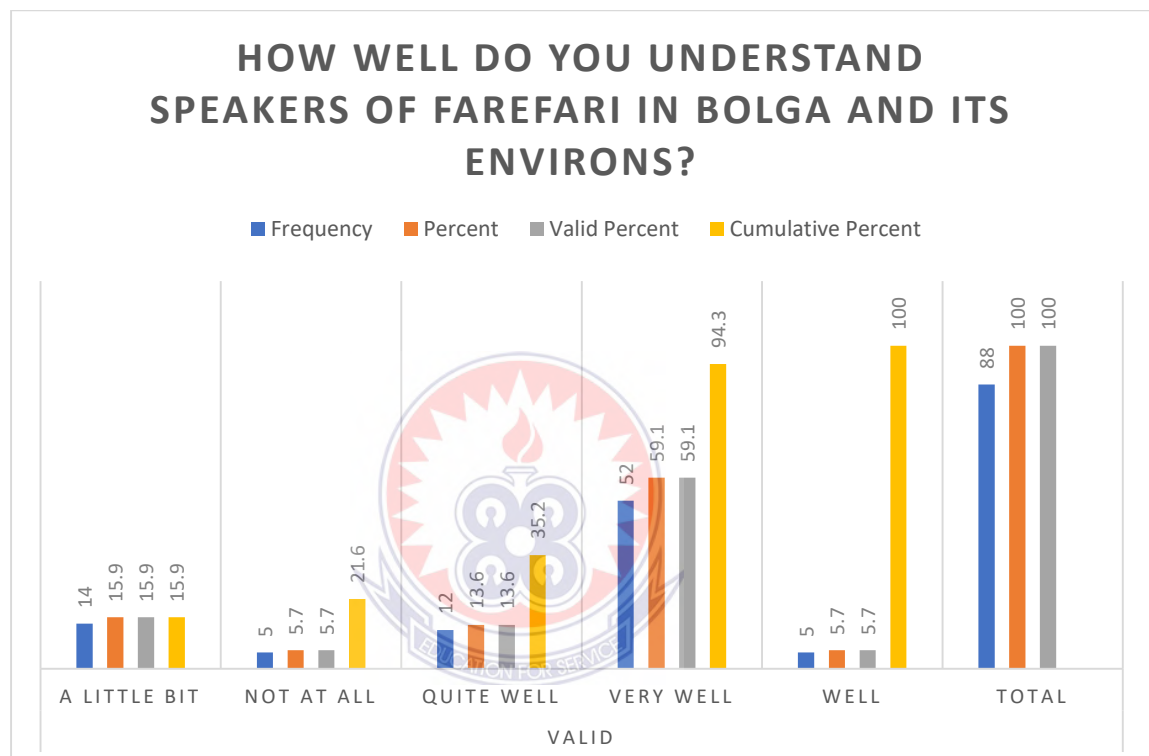
There is a misconception that when people move to a different part of the country and stay there for years, they are likely to abandon their language for the dominant language of the region of residence. This research created an opportunity to investigate the speakers' assessments relating to the mutual intelligibility of the current state of the language in the Savanna region and the mainland language in the Upper East region. The focus was to investigate whether there is a change or difference between the two varieties in those separate regions.

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The results of this question, as indicated on the chart, appeared to be positive in the sense that 52 (30 females and 22 males) representing 59.1% said they understand speakers from Upper East 'very well', 5 (2 females and 3 males) representing 5.7% said they understand them 'well', 12 (5 females and 7 males) representing 13.6% chose 'quite well', 14 (11 females and 3 males) representing 15.9% opted for a *little bit* with only 5 (3 females and 2 males) representing 5.7% answering that they do not understand them at all. This shows that the mutual intelligibility between the two languages is high and very positive.

The results on this point confirm the previous answers given by the respondents that they visit home very often. This is an indication that the respondents' ability to maintain the language in Damongo is very high because their frequent visit and interaction with the home community enables them to maintain their language skills and would not by any means abandon it and resort to a different language. This also increases the vitality level of the dialect in Damongo.

How well the respondents understand the Farefari speakers in the mainland was meant to assess the respondents' language skills by relating to their origin. There were five options (a little bit, not at all, quite well, very well, & well) respondents were to choose from to indicate their level of understanding of those on the mainland. Out of the total respondents, 14 respondents said they understand Farefari speakers in Bolga a little bit. This was recorded under the age range of 15-25 (5 respondents), 26-35 (1 respondent), 36-45 (4 respondents), 46-55, and 56-65 (2 respondents each).

Out of the total number, 5 respondents do not understand speakers in Bolga at all. This came from the age groups such as 15-25 (4 respondents) and 26-35 (1 respondent). This

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result could be due to a misunderstanding of the question because I cannot remember having an encounter with an interviewee who could not speak Farefari and had to be translated. 12 respondents indicated that they understand the Farefari speakers quite well. This occurred in the age groups such as 15-25 (1 respondent), 26-35 (4 respondents), 36-45 and 56-65 (3 respondents each), and 66+ (1 respondent). Those who said they understand Farefari speakers in Bolga very well were 52 in number. Their age ranges are as follows: 15-25 (5 respondents), 26-35 (13 respondents), 36-45 (12 respondents), 46-55 (9 respondents), 56-65 (6 respondents), and 66+ (7 respondents). The last group was those who said they understand the language well. They were 5 respondents in number under the age ranges of 15-25 (3 respondents), 46-55, and 56-65 (1 respondent each).

Figure 39: The language the respondent speaks and understands better
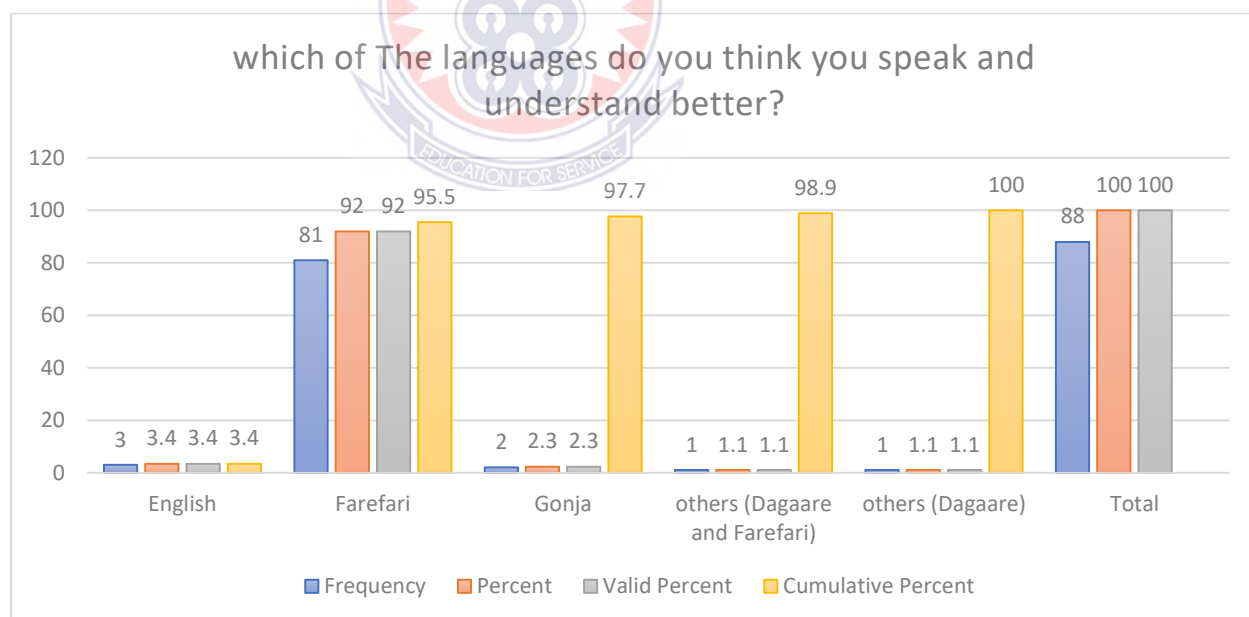
This question was used to let the respondents report on the language they think they understand and speak better out of the many languages spoken in the region. Most of the respondents, 81(47 females and 34 males) representing 92.0% out of the total

number interviewed reported that they understand and speak in their mother tongue, Farefari better. 3 (2 females and 1 male) representing 3.4% felt that they speak English well and are understood well by outsiders. The remaining percentage was distributed among "others". The figure that fell outside the Farefari language could be due to the young ones because most of the respondents who were above 66+ attested that they do not understand or speak the dominant language (Gonja), and therefore speak the language that was left on to them by their ancestors.

Out of the total number (88), 81 of the respondents think they speak and understand Farefari better. This figure is distributed across the various age groups as follows: 15-25 (14 respondents), 26-35 and 36-45 (18 respondents each), 46-55 and 56-65 (12 respondents each), and 66+ (7 respondents). Gonja had 2 respondents under the age range of 15-25 and English recorded 3 respondents with 1 respondent each under 15-25, 26-35, and 66+ year groups. The remaining respondents chose others.

Figure 40: Respondent likes to be taught how to read and write Farefari
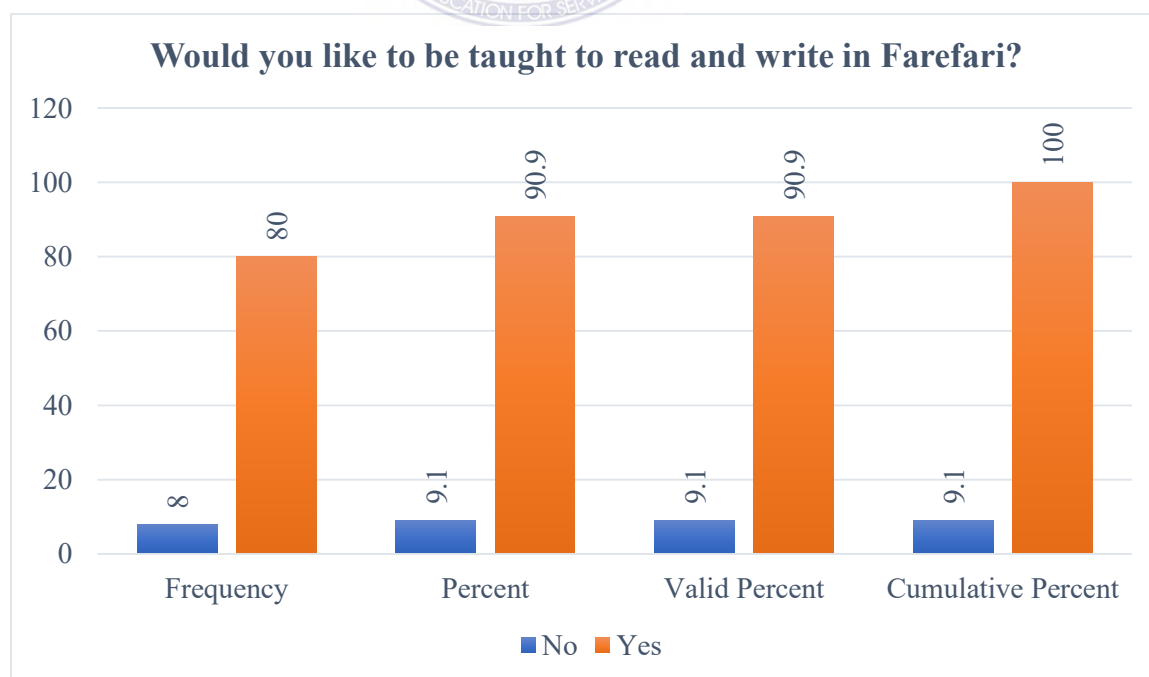
According to Baker (2001), "The ability to read and write is often regarded as essential for personal survival, security, and status in literate and less literate multilingual and multicultural societies. For those who fail to become literate, the consequences can be grievous and severe. Literacy impacts people's daily lives in innumerable ways: social, cultural, economic, political, and religious communication. Where language minority members are relatively powerless and underprivileged, literacy is often regarded as a major key to self-advancement as well as a community group and individual empowerment". The attitudes of people desiring to read and write in their language are always minimal because of the negative mentality they have towards the local language. This question was therefore aimed at getting the respondents to report on whether they would like to read and write in their language if the opportunity comes their way. Interestingly, 80 (47 females and 33 males) representing 90.9% joyfully responded that it is the opportunity that they have been waiting for. 8 (4 females and 4 males) representing 9.1% responded 'no'.
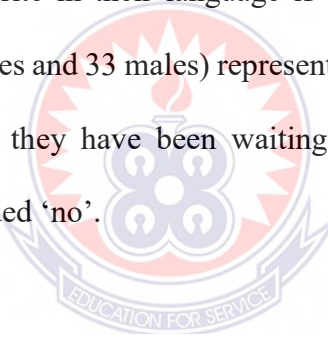
How to read and write in Farefari has been the desire of the respondents for a very long time. 80 respondents stated emphatically that they have been waiting for that privilege. Out of the 80 respondents, the age groups recorded had it as follows: 15-25 (16 respondents), 26-35 and 36-45 (19 respondents each), 46-55 (11 respondents), 56-65 (8 respondents), and 66+ (7 respondents). The remaining 8 respondents were not willing to read and write in the language due to either old age or because the language was not yet registered in the national curriculum, making it very difficult for t to be examinable at the Basic and second circle levels and for that matter, they had not seen the essence of trying to read and write in a language that will not benefit them.

Figure 41: Respondents want their language to be sustained in Damongo
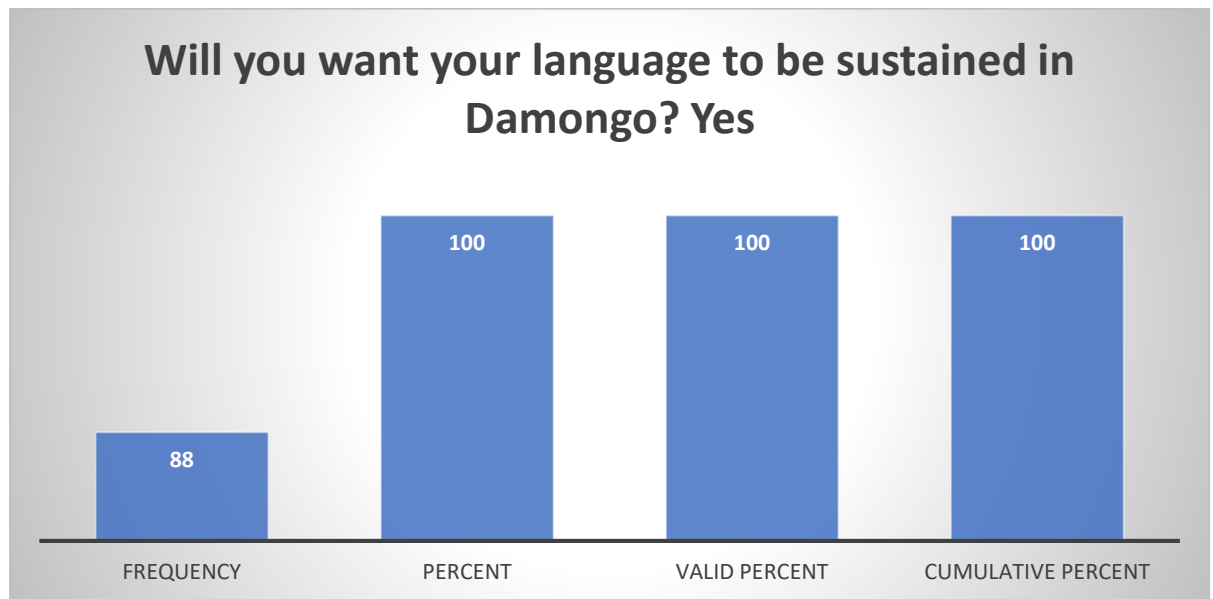
The value one places on one's language in an intergroup situation determine its prospects (See Giles et al. 1977). If people have a negative attitude toward their language, they always have a negative perception and report about the language. The reverse could also be true. The question on language sustainability was asked to assess the respondent's perception of the Farefari language in Damongo. The chart above indicated that the respondents supported 100% that they want the language to be sustained in Damongo with reasons that Farefari speakers are many in Damongo and have stayed there for decades of years. Intergenerational transfer of the language depends on how it is being maintained, sustained, and survives in Damongo. Speakers believe this will enable their children to know their origin and understand their culture. It will also go a long way to foster unity among the Farefari speakers in Damongo. To some, it is the only language left to them and should not be abandoned for another language.

There are 100% wishes from the respondents that the dialect be sustained in Damongo. This wish to sustain the dialect in Damongo is triggered by the benefits they are getting from the farm produce coupled with their cordial relationship with speakers of the dominant language and other non-Farefari speakers in the region. This stems from the fact that each person of the first/early settlers had a total land area of 24 hectares to farm and two cows on their arrival at the place. This means that there is enough land to farm and rear their animals. This clearly shows that the dialect is not threatened in any domain and is economically safe and established well in the region.

Figure 42: Language the respondents preferred
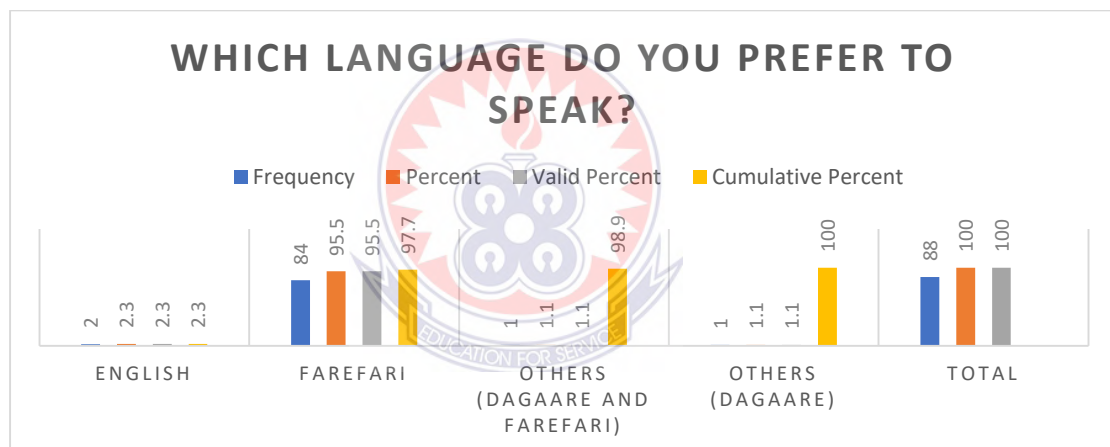
The language preference questionnaire was designed to assess the speakers' attitudes toward their language. Of the interviewees who responded positively, 84 (50 females and 34 males) representing 95.5% said they prefer speaking Farefari to any other language. Only 2 (2 males) representing 2.3% said they prefer English and 1 (1.1%) prefer others.

Considering the percentage that preferred speaking Farefari (95.5%) to other languages, it indicates that the respondents have positive attitudes towards their mother tongue and

that suggests that this can influence the language used in the various domains, and this equally causes the language to be maintained.

Hence, 84 respondents out of the 88 total numbers chose Farefari as the language they preferred to any other language. This is a demonstration of how they cherished and valued their language. The various age groups of the respondents were as follows: 15-25 and 26-35 (17 respondents each), 36-45 (18 respondents), 46-55, 56-65 (12 respondents each), and 66+ (8 respondents). The 18 respondents show that those in the age range of 36-45 are the majority who prefer to speak Farefari to any other language. This is closely followed by those in the age groups of 15-25 and 26-35 with 17 respondents each. The third group is the age group of 46-55 and 56-65 which came out with 12 respondents each and the last group 66+ was recorded as 8 respondents. 2 of the respondents with an age range of 26-35 preferred English language and the remaining 2 respondents chose others under the age range 36-45 and 1 for Dagaare under the age range 15-25.

Figure 43: Language the respondents like most
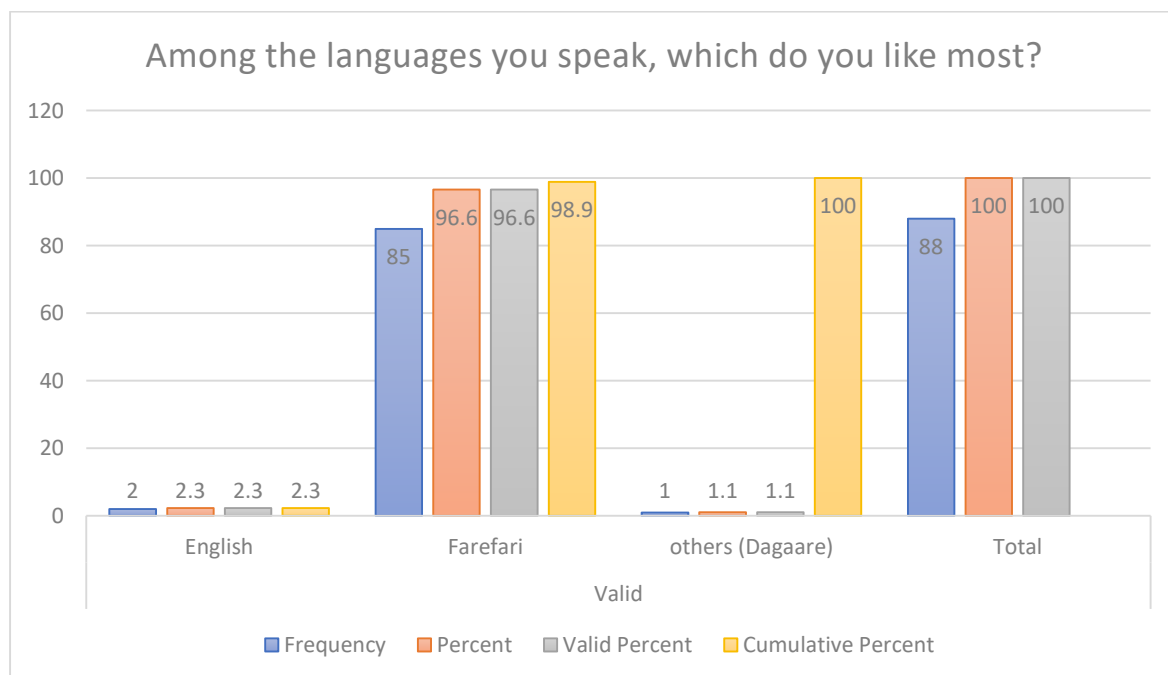
In a multiethnic town, where a respondent is a multilingual person, the likelihood of choosing other languages at the expense of his/her language is very high. But choosing one language out of many does not mean the one chosen is the most liked by the one making the choice. The environment may compel the choice, not the willingness of the person. This question was posed to enquire from the respondents, out of all odds, which language would they choose should the condition demands that. For the values placed on Farefari by the respondents, it was always certain that Farefari always stands out from the other languages. This suggests that the dominant language does not influence the Farefari speakers on the land.

85 respondents (48 females and 37 males) representing 96.6% chose Farefari. Those who liked English most were 2 (2 females) representing 2.3% and others (Dagaare), 1 (female) representing 1.1%. Looking at the percentages presented in the chart, there are vast differences between Farefari and the other languages including the dominant language.
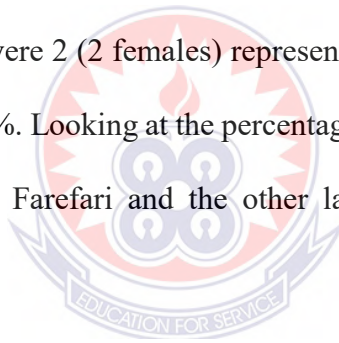
The language the respondents preferred to speak is the language liked most. To confirm that the respondents prefer to speak Farefari in their current location, the outcome shows that 85 of the respondents like Farefari the most. The age distribution is as follows: 15-25 (17 respondents), 26-35 and 36-45 (18 respondents each), 46-55 and 56-65 (12 respondents each), and 66+ (8 respondents). The age groups of 26-35 and 36-45 have recorded the highest results of 18 respondents each, followed by the 15-25 age group with 17 respondents. The third group is the 46-55 and 56-65 which came out with 12 respondents each and the last age range of 66+ has recorded 8 respondents. Only 2 respondents have shown that English is the language they like most and this occurred

among age groups of 15-25 (1 respondent) and 26-35 (1 respondent) and the remaining

1 respondent decided to go in for others (Dagaare) under the age range of 36-45.

Figure 44: Respondents wants their children how to read and write in Farefari
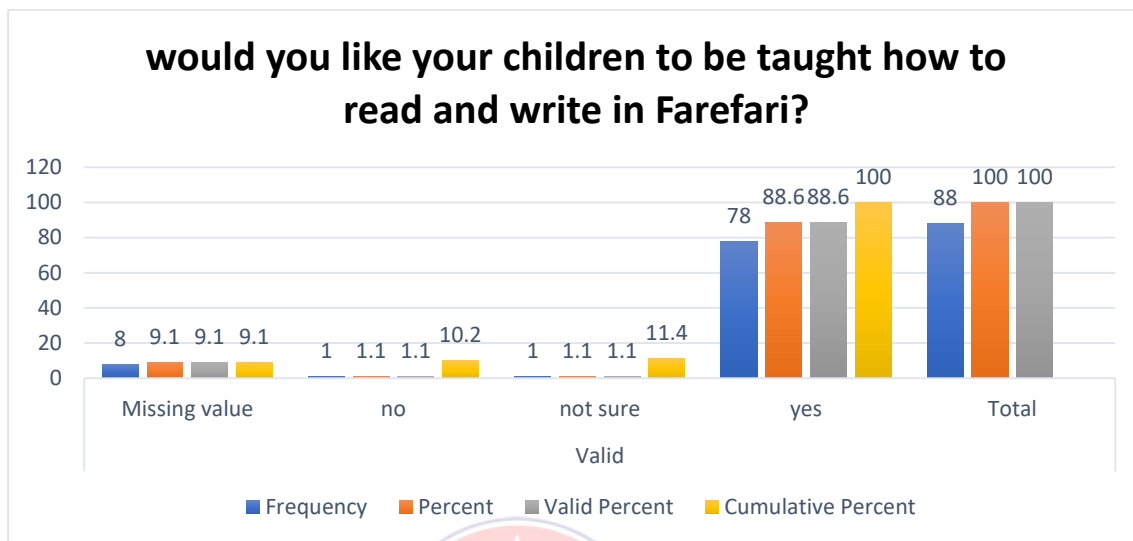
Most parents have much influence over the choice their children make in life, which

can affect the child either positively or negatively (See Pauwels 2016). This section

looks at parents' opinions on the preferred language they want their children to be

taught in, and if they wish Farefari should be introduced in schools in the Damongo

area.

The results were positive. 78 (48 females and 30 males) representing 88.7% out of the

total number, said they would welcome it wholeheartedly, for they have desired to learn

how to read and write in the language and are not getting the opportunity to do so.

However, only 1 (male) representing 1.1% disagreed with the idea of the local language

is not recognized and is limited to the speakers' hometown only. Another 1 (male)

representing 1.1% was not sure as to what to say, and 8 (3 females and 5 males)

representing 9.1% were recorded as missing values because some respondents were childless and could not take a stand.

Once the parents have the desire to read and write in the language, it is the same wish that they have for their children to be taught how to read and write in Farefari. 78 respondents expressed that they want their children to be educated in their mother tongue. The age crosstabulation presented these results as follows: 15-25 and 56-65 (11 respondents each), 26-35 (17 respondents), 36-45 (19 respondents), 46-55 (12 respondents), and 66+ (8 respondents). The age crosstabulation shows that 36-45 is the highest range with 19 respondents, followed by the range 26-35 with 17 respondents. 8 respondents were recorded as missing values under the age ranges of 15-25 (7 respondents) and 26-35 (1 respondent). The missing values were recorded as a result of those who had not married or had no children yet at the time this survey work was conducted.

Figure 45: Farefari to be taught in primary school
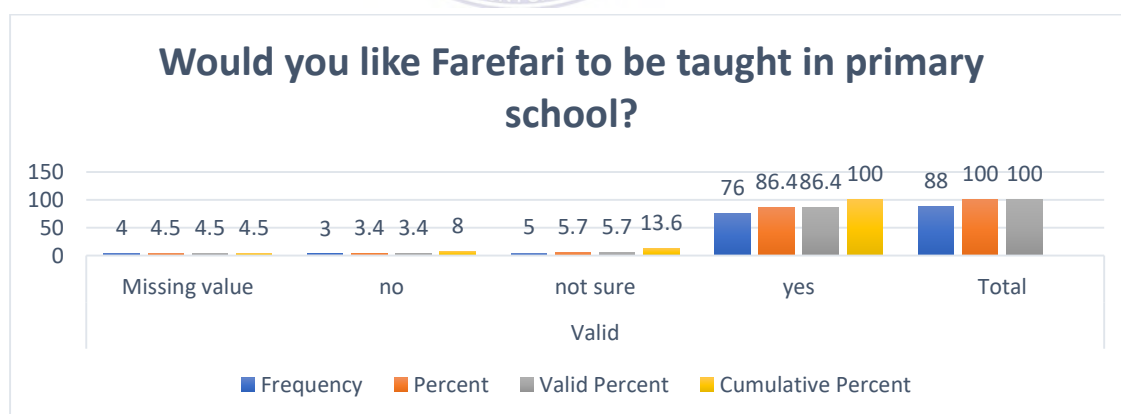
The question on whether speakers would like Farefari to be taught in the primary school revealed that 76 (45 females and 31 males) representing 86.4% out of the 88 interviewees registered their acceptance indicating they would like to see their mother tongue taught in primary schools for the sustenance and development of the language,

which would have a great influence on the intergenerational transfer of the language and culture. Those who said they do not want the language to be in the primary schools were 3 (1 female and 2 males) representing 3.4% and those who were not sure, 5 (4 females and 1 male) representing 5.7% and 4 (1 female and 3 males) representing 4.5% recorded as missing values. Comparing the percentage that represents those who want the language to be taught in primary schools against those who do not want or are not sure of what to say, is a clear indication of positive attitudes of the people towards their language.

The age crosstabulation presented 76 respondents with their age groups indicating that the respondents want the language to be taught in primary school. The distribution of their responses is as follows: 15-25 (13 respondents), 26-35 (16 respondents), 36-45 (19 respondents), 46-55 (11 respondents), 56-65 (9 respondents), and 66+ (8 respondents). The age crosstabulation indicates that 36-45 (19 respondents) recorded the highest number of respondents. 5 respondents were not certain and 3 respondents kicked against the Farefari being taught in primary schools. Besides those responses, 4 respondents were recorded as missing values.

5.2 Bilingualism/Multilingualism

Damongo is a multiethnic town with almost all ethnic groups in Ghana residing in it and this could cause individuals to be either bilingual or multilingual. Farefari has been there for decades as such those who were born and bred in the town have learned some languages besides their native language. The ability to speak two or more languages can cause a shift or change from one's native language to speaking a different language

(see Baker 2001). This section, therefore, is meant to investigate the number of languages the respondents speak in addition to their language.

Figure 46: Number of languages spoken
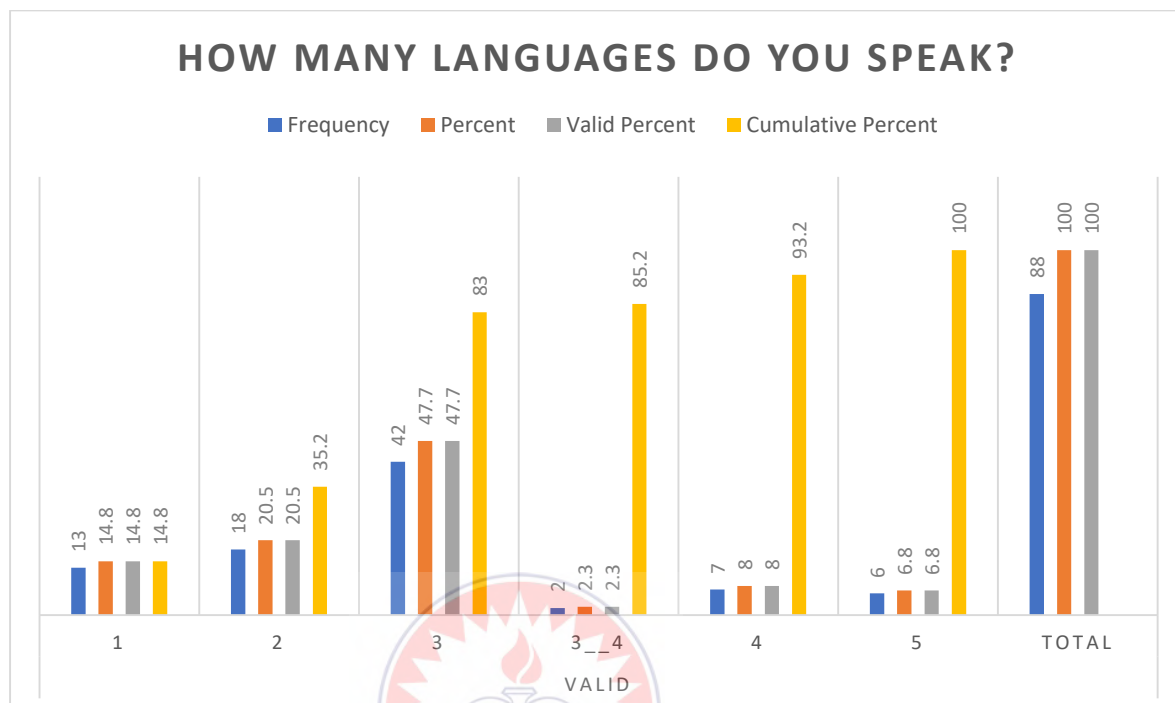
Savanna region is a multi-urban center. According to the respondents, several ethnic groups are in the town, and based on the interview and the observation made, most of the interviewees speak more than three languages. From the chart above, 13 (8 females and 5 males) representing 14.8% speak only 1 language (Farefari), 18 (14 females and 4 males) representing 20.5% speak 2 languages, 42 (20 females and 22 males) representing 47.7% speak 3 languages, 2 (2 females) representing 2.3% speak 3/4 languages, 7 (5 females and 2 males) representing 8.0% speak 4 languages, and 6 (2 females and 4 males) representing 6.8% speak 5 languages. Those who speak either 1 or 2 languages were those who attained the age of 60 and above. Most of those people could not speak Gonja.

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The results indicate that those who speak only one language were 13 respondents. This is distributed across the age ranges such as 26-35 and 36-45 with 2 respondents each, 46-55, 56-65, and 66+ recorded 3 respondents each. Respondents who speak 2 languages were 18. Respondents whose ages were 15-25 were 1, 2 were within the ages of 26-35, while age ranges of 36-45 were 7 respondents, 46-55 had 5 respondents, and 56-65, 3 respondents). Those respondents that were recorded under this age range are bilinguals. 42 respondents speak 3 languages. 15 respondents are in the age range of 15-25, 11 respondents in the range of 26-35, 5 respondents each in the range of 36-45 and 66+, 2 respondents in the range of 46-55, and 4 respondents in the range of 56-65. This means that the respondents in the age range of 15-25, followed by 26-35 are the majority in this portion that is multilingual.

7 respondents speak 4 languages. Out of the 7, 4 respondents are under the age range of 36-45 and the remaining 3 respondents are distributed to 1 each under the age range of 15-25, 26-35, and 46-55. The last group is 6 respondents who speak 5 languages. 2 out of the 6 respondents are in the age range of 26-35 and the rest are 1 each under the age groups such as 15-25, 36-45, and 56-65. This is a clear indication that the majority of the respondents speak more than two languages.

Table 2: The number of languages spoken by the first five interviewees

Person	Languages spoken	Occupation	Sex	Age
Mr. Agongo Atamina	Farefari, Dagaare, Hausa, and English	**Works at Assembly**	**M**	**53**
Miss Esther Lareba	Farefari, Gongɛɛnɛ, Dagaare, and English	Tailoring	F	41
Mr. Aba'anɛ Ayimbiire	Farefari, English, Gongɛɛnɛ, Twi, and Dagaare	Carpenter	M	36
Mr. Simon Ada'a Adongo	Farefari, English, Gongɛɛnɛ, Dagaare, and Hausa	Mason	M	62
Mr. Daniel Akugere	Farefari, English, Gongɛɛnɛ, Dagaare, Dagbani and Twi	Rearing	M	31

From the table above, the first two speak three languages plus the mother tongue. The second two also speak four languages plus the mother tongue and the last person speaks five languages plus the mother tongue. Despite the multilingual state of the town, the Farefari people still hold onto their mother tongue without fear or favor. They have not allowed the multilingual nature of the town to influence their mother tongue.

5.3 Part 2. The Perceived Vitality of the Farefari Dialect in Damongo

This section aimed at eliciting information from the respondents on their perceptions of the vitality level of the Farefari dialect in Damongo. This is to enable the researcher to gather information on whether they see the dialect as low, medium, or high as compared to the dominant language and another language in the region. According to Giles et al. (1977), the vitality of a language depends on three main factors such as demographic factors (group distribution factors, group number factors), status factors (economic status, social status, sociohistorical status, and language status), and institutional support factors (Formal and informal factors). Against what Giles et al. (1977)

proposed, Ehala (2010, 2015) argued that the vitality of a minority language is based on four factors such as perceived strength differential, intergroup discordance, intergroup distance, and utilitarianism. The current study looks at the attitudinal aspects of the respondents, their capability of using the language, the opportunity available for them to maintain the language or shift towards the dominant language, and the desire they have to use and maintain the language in the residential region.

The value of the Farefari dialect in Damongo can be determined by the respondents themselves based on the perception they have of the dialect. If the majority of the speakers' perceptions indicate that there is a high level of vitality in the dialect, then the possibility of the dialect maintaining its original culture and identity would be high. Figure 12 below represents a question that is intended to enquire from the native speakers of the Farefari dialect if the dialect is threatened by the dominant language. The question is intended to determine whether the dialect is being restricted in any of the domains or limited to a particular domain of use by the dominant language speakers.

Figure 47: Threat of ejection from Damongo

Are there threats of ejection from the natives of Damongo?

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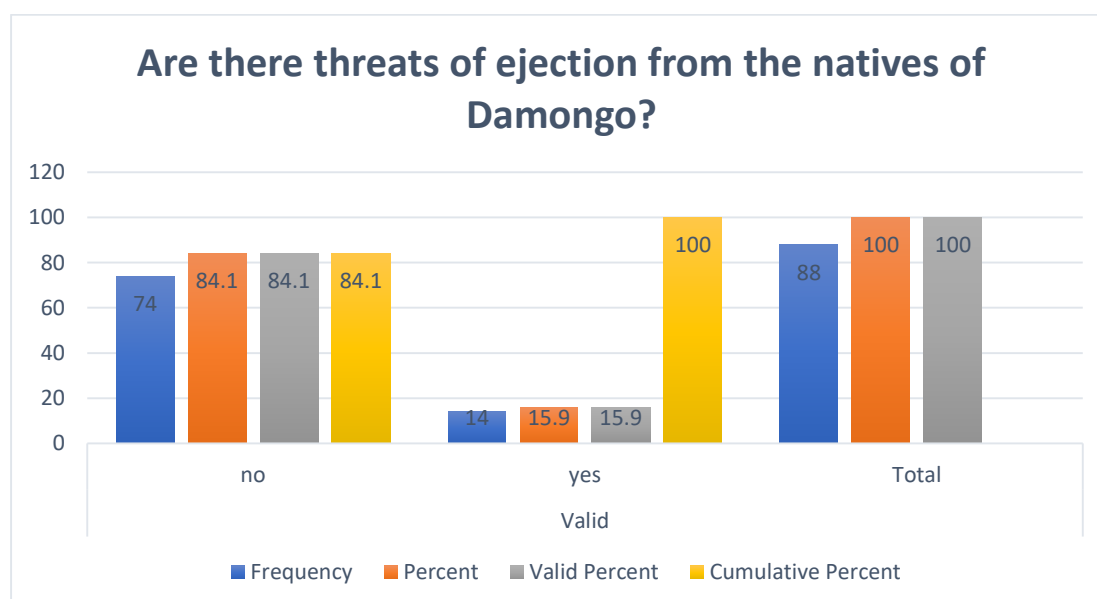
Surprisingly, from the chart above, it is clear that 74 (46 females and 28 males) out of the 88 respondents, representing 84.1% said, 'no' with only 14 (5 females and 9 males) out of the total number of respondents, representing 15.9% answering 'yes'. From the respondents' point of view, Farefari is well recognized as one of the major ethnic groups in Damongo and the language they speak is highly revered in the region. The surrounding communities or ethnic groups wish they could speak the language.

The respondents indicated that they have a positive attitude, and high value for the dialect and can do all they can to protect and help it be maintained in Damongo. The respondents that agreed that the dialect is not threatened are 74 in number. With this, the age range of 26-35 recorded 19 respondents as the highest respondents, 16 respondents recorded under the range of 36-45, 15 respondents under the range of 15-25, 10 respondents under the age range of 46-55, and 7 each for the ranges of 56-65 and 66+. A total of 14 respondents argued that the dialect is threatened. 5 respondents recorded under the age range of 56-65, 3 respondents each for the age ranges of 15-25 and 36-45, 2 respondents recorded under 46-55 with 1 respondent recording under the age range of 66+. Figure 13 below seeks to examine how speakers feel about speaking their language in the presence of the speakers of the dominant language and other non-Farefari speakers. If the minority language is threatened by the majority language speakers, speaking it in public is always challenging especially when the language is not recognized at the institutional level. This can cause the minority language speakers to abandon their language and resort to the language that influences the town.

Aside from that, the value people place on other languages at the expense of their own, pushes people to underestimate their languages, and this can have negative

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consequences on their identity and culture as well. It is worth noting that the language you speak is your identity and your identity is your culture, abandoning this, is linguistic suicide. The results show that the high value and positive attitudes of speakers towards their dialect prove that Farefari is functioning effectively amid other languages and its speakers are proud to speak it without fear or favor.

Figure 48: Respondents feeling about speaking Farefari
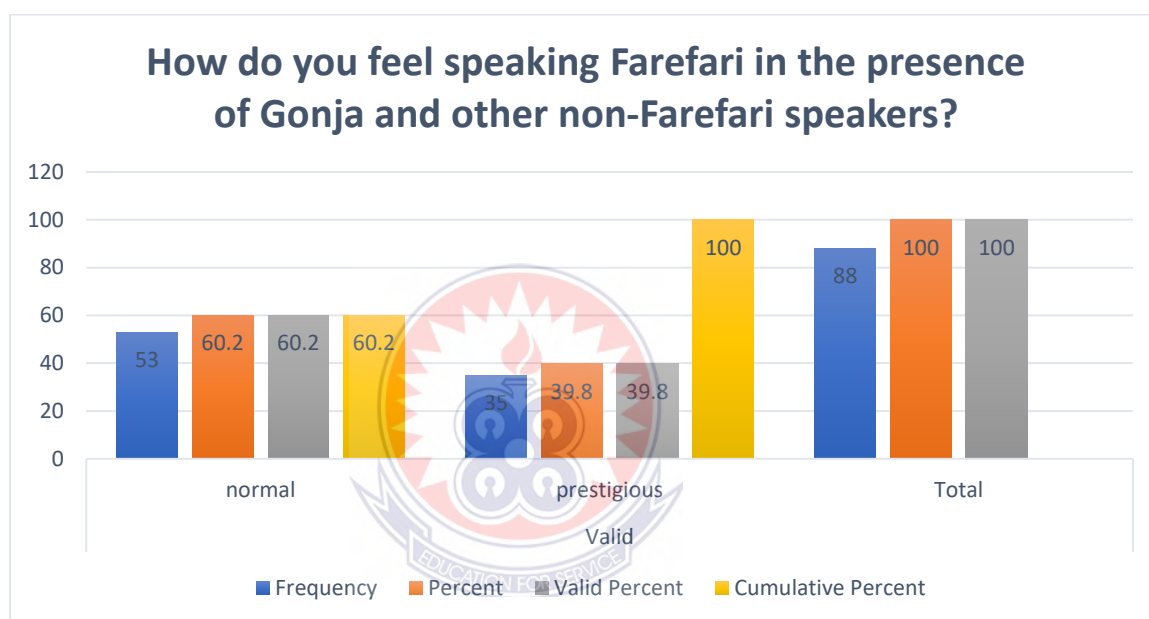
The outcome of the survey indicated that 53 (27 females and 26 males) representing 60.2% of the respondents expressed that they feel as normal as those in Bolga. Interestingly, 35 (24 females and 11 males) representing 39.8% responded that they feel prestigious in speaking the language. This indicates that they are proud of their mother tongue.

A language will be at risk if it is spoken by only the elderly without young people speaking it well. Farefari is amazingly spoken by all age groups and in all domains. The

kind of feelings people have or exhibit when speaking a language among other speakers determines whether that language is being threatened, shifting towards the dominant language, or maintaining its original status in the host region (see Giles et al. 1977 and Agyekum 2010). In this section of the questionnaire, the respondents that said they feel normal when speaking the native language in the presence of other speakers were 53 in the age ranges such as 15-25 and 36-45 (11 respondents each), 26-35 (12 respondents), 46-55 (6 respondents), 56-65 (9 respondents), 66+ (4 respondents), and 35 respondents said they feel prestigious and this can be recorded in the age groups of 15-25 and 26-35 (7 respondents each), 36-45 (8 respondents), 46-55 (6 respondents), 56-65 (3 respondents), 66+ (4 respondents).

Figure 49: Young people speak Farefari well
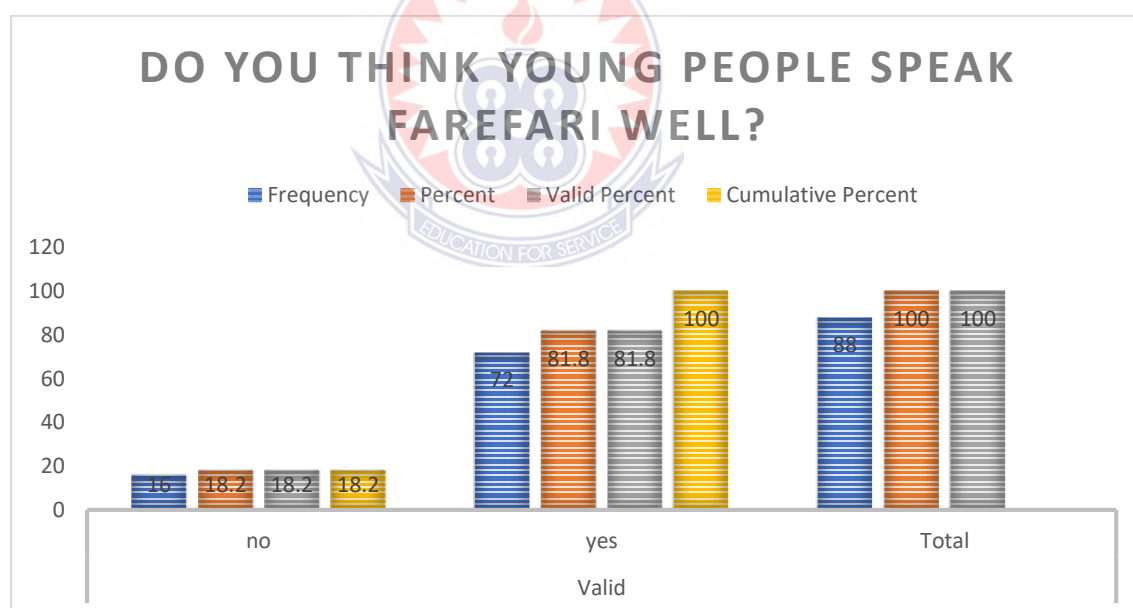
From the chart above, 72 (47 females and 25 males) representing 81.8% of the respondents stated that the young people speak Farefari well as compared with 16 (4 females and 12 males) representing 18.2% who said young people do not speak the language well. Their reason for saying that young people do not speak the Farefari well
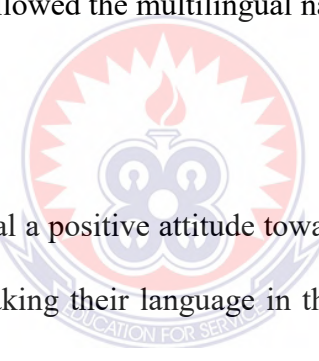
could be due to modernization, or the bilingual or multilingual status of the younger generation, which makes them versatile in their speeches. Nonetheless, the fact remains clear that the young people speak the Farefari well, based on the percentages from both sides of the responses. The 81.8% is enough for one claim that young people speak the Farefari well in the Damongo Farefari settlements.

One might know how to speak a language, but speaking it well is determined by the listener. Parents and elders in every society can tell whether the younger generation speaks the language of the parent well. The age crosstabulation presented a result indicating that 72 respondents said 'yes', and young people (from the Farefari community) speak Farefari well. Illustrating this under the age ranges can be seen as 15-25 (15 respondents), 26-35 (16 respondents), 36-45 (17 respondents), 46-55 and 56-65 (10 respondents each), and 66+ (4 respondents). Those who disagreed were 16 respondents and can be presented as follows: 15-25 and 26-35 (3 respondents each), 36-45, 46-55, and 56-65 (2 respondents each), and 66+ (4 respondents). From the analysis and results, it is clear that the young people speak Farefari well based on the 72 respondents who said 'yes' to the question.

5.3.1 Summary of the Chapter

The chapter looked at the attitude speakers have towards the language through their actions and feelings when speaking the language in the presence of other language groups. The data has shown that Farefari speakers in Damongo still have a close relationship with the mainland Farefari community in the Upper East region. They demonstrated with evidence that they visit home with their children to undertake certain cultural activities. This means that the intergenerational transfer of the language would be easy and that would also in a way help them to continue using it.

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The respondents demonstrated that they had a positive attitude toward the dialect. They did this by emphatically stating that they want the dialect to be sustained, maintain, and survive in Damongo with reasons that Farefari speakers are many in Damongo and have stayed there for decades. The speakers believe this will enable their children to know their origin, identity and understand their culture. The language the respondents preferred to speak liked most was the Farefari. Parents had the desire to read and write in the language and the same wish that they had for their children to be taught how to read and write the Farefari in schools. Most of the respondents were multilingual and could speak up four or more languages plus the mother tongue. Despite the multilingual state of the town, the Farefari speakers still hold onto their mother tongue without fear or favour. They have not allowed the multilingual nature of the town to influence their mother tongue.

The Farefari speakers portal a positive attitude towards their dialect by indicating that they feel proud when speaking their language in the presence of the speakers of the dominant language and other non-Farefari speakers. The results show that the high value and positive attitudes of speakers towards their dialect prove that Farefari is functioning effectively amid other languages and its speakers are proud to speak it without fear or favour. The bilingual or multilingual status of the younger generation makes them versatile in their speeches. Nonetheless, the fact remains clear that the young people speak the Farefari well. The chapter examined the perceived vitality level of the dialect and discovered that apart from media and school domains where the dialect is lagging, it is functioning well amidst the dominant and the other ethnic groups residing in the region. This is an indication that the respondents have a positive attitude towards the dialect and wish that it be sustained in the region.

CHAPTER SIX

DISCUSSION

6.0 **Introduction**

This chapter is meant to discuss the results of this study under five themes; the demographic data of the respondents, language use in various domains, language attitude, bi/multilingualism, and the perceived vitality of the dialect.

6.1 Demographic Factors

Demographic factors are those related to the number and distribution patterns of ethnolinguistic group members throughout a particular region or national territory and have to do with birth rate, the group's rate of mixed marriages, and the patterns of immigration and emigration (Giles et al. 1977: 308).

To determine which factor affects the Farefari dialect in Damongo in terms of language use and the attitude of the speakers towards the dialect, the researcher sought information about a person's key sociodemographic characteristics such as gender, age, educational level, occupation, and other personal information equally important such as nationality, country of birth, how long they have lived in their present location, marital status, ethnicity, and religious affiliation (see Pauwels, 2016). Age, gender, educational background, social class, ethnicity, religious affiliation, or marital status, according to Pauwels (2016), are influential factors of individual characteristics that can affect language maintenance and language shift.

The result from gender shows that the male respondents had no different perceptions from the female respondents. There was not any indication, based on observations that either sex had a negative attitude toward their language. Rather, both sexes

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unanimously focused on how to keep the Farefari dialect functioning and maintained in the region by speaking it to their family and community members within their jurisdiction.

There were instances where the survey term encountered those who claimed to be hundred years at the time this survey was conducted. This shows that those who were part of the first generation or were taken to the place at their childhood age are no longer many in the region. This also means that those who have background information about the Farefari settlement at the place are exiting leaving the younger generations alone to battle for their existence at the place. The research has shown that all Farefari in Damongo and all age groups always speak the native language, and it is the language they preferred and like most in the Municipality. It is recognized as an ethnic group because they are in their zone, practicing their own culture, and are recognized at the regional level because of their number and their historical role in the area which adds up to the population of the Municipality.

Age again is the factor that shows the extent to which language transmission between generations has been successful. The lower the average language population age, the more successful the parents have been in getting young people to speak it. A rise in the average age of the speaker is a strong predictor of a language's progress toward extinction (Crystal, 2003). The age variables and generation are the main determinants for language use and choice. Older speakers and first-generation members make greater use of the minority language than younger and second-generation speakers, who generally prefer the majority language for their friendship interactions (Pauwels, 2016). On the part of the Farefari dialect in Damongo, the parents and older speakers of the

Farefari dialect have successfully transmitted the mother tongue to the next generation. There has not been any sign of language shift or change across the generations.

The outcome indicated that most of the speakers are uneducated because the results have shown that the speakers' literacy level is very low, considering the percentage of respondents that have made it to the tertiary level (3.4%) out of the 88 respondents. On the other hand, the future of the speaker on the part of education is expected to rise. The remaining percentage (44.3%) of the uneducated are now making an effort to educate their wards. Those percentages are likely to benefit from formal education because of the poor yields of the mainstay of their economic activity (farming) which is due to pressure from the Fulani headsmen on their farms and poor rainfall pattern causing them, especially the young ones to run away from farming and focusing on education with the hope that it will be better shortly.

The results have shown that speakers between the ages of 46 and 66+ recorded almost none across the educational level. On the other hand, the age group of 15 to 45 attained a certain level of education across the educational level, except that the number for the tertiary level was low. The percentages from primary school to senior high school have shown that education has now taken prominence in the life of the younger generation of the Farefari dialect in Damongo. This has also influenced their language because it has exposed the younger generation to many languages that they have come into contact with within school. This is different from the older generation which depends solely on the mother tongue because their attention was on farming activities.

The desire and feelings coupled with the positive attitudes of the Farefari dialect in Damongo make them proud of their dialect and they are being recognized as one of the major dialects in the Municipality. Language use and attitude can be greatly influenced by social status, economic status, sociohistorical status, and language status within and without an intergroup relation (Giles et al., 1977). Language status is an important independent variable that was used to identify the status of the respondents' occupations. Farming is the major economic activity and source of livelihood for the people of the Municipality (MOFA, 2022). The mainstay of the Farefari settlers is agriculture and they are mostly isolated from the main Damongo township especially when they first settled. In addition, not only are the settlements mostly far from each other, settlers have mostly remained on their original farms which are 12 acres apart from each other (DPCU, 2020).

The Farefari houses were well-spaced and farmers were settled according to their families and communities from which they migrated in the mainland of Farefari communities. Most of these settlers have maintained their family tights on the mainland of the Farefari communities by regularly visiting homes with their children to partake in communal activities (see Baker 2001).

The tendency is for them to maintain their social networks both within the settlements and with the mainland. The result is that they can maintain their culture and language (cf: Landweer 2016). Poor yields from their farm produce have worsened by the lack of government support and the threats of the Fulani headsmen, making farming more and more unattractive. This is gradually compelling them to look for other forms of

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livelihood outside the settlements. This is likely to get them closer to the Damongo township where Gonja and other languages are spoken (DPCU, 2020).

Marriage as an institution plays a vital role in language use and language attitude and this will consequently determine whether the dialect is shifting or it will continue to maintain its pure original status in the host region. The researcher observed during this study that most Farefari speakers marry from the home community and within the Farefari settlements in Damongo. The numerical strength of the minority language can be influenced positively or negatively depending on the inter-marriage patterns the group enters into with the majority language group. The responses showed that most marriages were among Farefari people. There were two cases where Dagao and a Gonja woman married Farefari men. It was obvious from observation at many homes and responses that families spoke Farefari among themselves. The root of the family is a marriage from which every generation stems. Marital status is one of the influential variables that can be used to understand an individual's language use. This variable was used to determine whether a person is in a marital relationship with someone from the same ethnolinguistic group or another group (Pauwels, 2016). Marrying from the home and other language groups into the native community is a positive signal that if this continues for a while, there is likely that the numerical strength will increase and their geographical location be expanded in due course.

The data shows that in addition to the increase in population through marriages in the settlements, there is continuous immigration from the mainland Farefari communities. This is an indication that language is likely to be sustained because of its growing numerical strength. Regular immigration coupled with regular visits by settlers to their

original homes is also likely to reduce language change and language shift. Based on the observation made during this survey, Farefari is being transmitted from generation to generation. The level of transmitting the language from generation to generation by parents is very high. It means that the speakers have a positive attitude towards the language and use it frequently.

Religion can be a strong and important vehicle for the maintenance of a majority and a minority language (Abdelhadi, 2017). A majority (78.4%) of the Farefari speakers' attention has been shifted to Christianity as a religion of worship. The respondents across sexes and age groups stated that they were Christians. On a more serious note, the historian of the Farefari settlements was a Priest (one of the first settlers' sons) whom the respondents trust and pointed out that he knows the history of the settlements. This is an indication that if the dialect is not properly documented, its historical information will soon disappear and cannot be traced, though the settlers have their language at heart, they are shifting away from the traditional or ancestral worship to the one they believe is supreme.

These results reflect the religious structures of the mainland Farefari communities. They also show the level of independence of the Farefari settlers and their ability to sustain their culture and language. Nonetheless, the patronage of Christianity and the decline of the traditional region is an indication of a gradual loss of aspects of the Farefari culture.

6.2 **Language use In Domains**

According to Abdelhadi (2017), Community languages can be maintained through several domains (home/family, friends, neighborhood, community, religion, education, and the media) based on the speakers' choice and preference. The analysis in chapter four examined most of those domains mentioned above and it is confirmed that the dialect is used in the home domain by 96.6% (4.2.2.1) with parents when growing up, 78.4% (4.2.2.2) of the respondents used the dialect with their spouses, 95.5% (4.2.2.3) used it daily within the Farefari community, 75.0% (4.2.2.5) of the respondents demonstrated that their children speak Farefari among themselves, while 80.7% confirmed that their children speak Farefari.

The results of intergenerational transfer (see Fishman, 1990, 1991) of the respondent's native language to their wards indicate that, out of the 88 respondents, 72 representing 81.8% speak the language to their wards, and the remaining percentage is shared among other languages. Effective intergenerational transfer of one language to the next generation depends solely on how the parents patronize and speak it between themselves at home. This will also inform them about the kind of language their children will speak. This has put a challenge on families or ethnolinguistic groups to ensure that their children continue to use their ancestral language in the land of the living (see Pauwels 2016). The respondents through the data provided have proved that the majority (78.4%) of them speak Farefari with their spouses.

Regarding the language speakers use daily, the results show that the Farefari speakers use their dialect the most on daily bases, which is 95.5% (4.2.2.3). Potentially, the language used daily by the respondents has a great influence on language use and

language attitudes which this survey focused on to determine the vitality of the language. The researcher thought that once the language finds itself in a different language-speaking community with other equally important languages, the likelihood of it shifting towards the dominant language (Gonja) or any other language of their choice is high (see Pauwels 2016). On the contrary, the language is still vibrant, spoken in almost all domains, and the people are proud of their language and use it everywhere they find themselves.

The parents are doing well by speaking the dialect with their children at all times, especially at home (See Pauwels 2016). The majority (81.8%) of the respondents confirmed this claim that the children speak the dialect and are competent in it. I observed this in the Farefari settlement number 2 during this survey work where an extra class was organized for basic school pupils by a senior high school leaver in front of one of the Farefari settlements. Most of the explanations were done in Farefari and the old lady I interviewed who was in her eighties could not speak the host region's language, but only Farefari. We had the same encounter at settlements 3 and 4 where elderly people could not speak any other language besides their mother tongue, though they have been in the host region for quite a long time.

A senior high school student who was helping his siblings as indicated earlier on, also confirmed that they speak Farefari and per the location of their settlement, it is difficult to even learn how to speak the dominant language except when they are in school (see Landweer, 2016). It is because the movement of the elderly from settlement number 2, 3, 4, and 5 are restricted and confined within the home and community level, coupled with the distance between them and the other language groups, they have not had the

opportunity to learn the host community's language. Their children speak many languages because they have the opportunity to attend school with children from various language groups and are exposed to and learn to be either bilingual or multilingual. Farefari settlements number 1 and 6 on the contrary, are situated in the main town of Damongo and this has exposed them to many languages. Because of this, both old and young people are either bilingual or multilingual because of their constant associations and interaction with people from various language backgrounds.

6.3 Education and Media

Farefari appears to be visually zero among the languages that are officially used in schools. The language that is officially recognized and used as a medium of instruction is the English language and Gonja is partially used when concepts need to be explained for better understanding of the students. On the playground or in the absence of teachers, the students/pupils are free to speak any language of their choice and this is what makes the children of the Farefari acquire many languages. This is the situation of schools that are located in towns. But in a few schools that are located near the Farefari settlements (especially around numbers 2 and 3), Farefari is mostly used (on the playground and at times explaining concepts).

Farefari is yet to be formally recognized in the formal system and the recent approval of the language to be made examinable will help the language both in the mainland and other parts of the country where Farefari is settled. There are already established orthography of the language, Gurenɛ/English dictionary, and Glossary, developed by prominent scholars in the language and others in support of the writing system of the language (cf: Nsoh, 2022). There are also grammar and literature books in the language,

written by the scholars mentioned above. The language is taught and learned at the tertiary level and as mentioned earlier, has recently been approved to be taught at the basic and second-circle levels. These are what native speakers of the language in Damongo have been waiting to see happen in their locality. Churches all over the Farefari Catchments areas have the translated version of the English in their prayer centers. The only problem with the Damongo Farefari is the lack of human resources. The personnel with the requisite knowledge to handle the course is not adequate in the locality. This was the main reason for the discontinuation of the radio and non-formal education programs in the area.

On the part of the Farefari dialect in Damongo, the respondents expressed their desire and willingness to be educated in the language, but have not had that opportunity. The English language is used as a medium of instruction and is supported by Gonja when concepts need to be explained. In addition, Gonja is taught as a subject. The people, therefore, cannot read and write in the language. The respondents wished they could read and write in their language and if it could be implemented in the national curriculum such that their children could have the opportunity to learn it in schools.

According to Grenoble and Whaley (2006), there are two most compelling reasons for including local literacy in language revitalization: firstly, the prestige that it can inspire for a language. They believed that mere literacy in a language can have an impact on the way people view their language, and their ability to write it can elevate the perceptions of its prestige. They went on to emphasize that if reading and writing are relevant at the regional or national level, it will be an inherent deficiency in the local language for not having it. Secondly, the community that has literate members is

potentially empowered. This is because the ability to read and write enables you to participate in social activities that are denied to those who are illiterate.

The respondents expressed their desire to have Farefari literacy classes organized for them in the region. Close to 100% of the respondents indicated that they would have liked to be able to read and write in the language. During one of the community entry meetings, we posed the following question: "yamam san nyɛ Farefari zamesegɔ Damongo tiŋa puan yamam wan bɔta?" (If you had Farefari classes here in Damongo, would you like them?). The answer one of the elders, Mr. Simon Ada'a gave was, "tu tugum boti ni la bala bii!" (That has been our wish!). Their responses indicated that they were willing to have the dialect thought in schools but because it is not implemented in the curriculum and the lack of human resources has been a hindrance.

As time changes, people's conditions also change to meet the challenges of modernization in our societies. This leads to the development of new domains of communication such as schools, media, and public and private offices where the choice of language to be used becomes a challenge (see UNESCO, 2003). In the case of Farefari in Damongo, the new domains where the language is used will be the radio station and the schools that are situated within the Farefari settlements areas. Those are the new domains in which the language is minimally used. The maintenance of community languages can be influenced by the availability or the lack of governmental or non-governmental institutions such as media, religious, and educational organizations (Abdelhadi, 2017). The absence or presence of a minority language in the mass media at the very least affects the prestige of a language. The mass media is a

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medium through which the culture of the people is portrayed and effectively transmitted to the younger generations.

It was obvious from my observation on the field and the responses of my subjects that even though Farefari is used in most of the domains in their communities, its absence in the mass media, in commerce, government business, and particularly in education, could eventually lead to decline among speakers. The media domain can affect the status and the prestige of the language either positively by its presence or negatively by its absence (Baker 2011). On whether there was a Farefari radio/TV program in Damongo, a majority (63.6%) of the respondents answered that there was a radio discussion program in the language but they have never had access to any TV station to discuss anything about their culture.

In a discussion with the Farefari elders in Farefari settlement number 1, it was said that Farefari used to have airtime once or twice a week for local cultural discussions on one of the radio stations in Damongo. It was again revealed during one of the community meetings that even though the radio program slot still exists, no activity is aired in it.

However, most of the respondents from the Farefari settlement numbers 4, 5, and Canteen Zongo claimed that the radio program was still alive, and active and comes off every Saturday around 8:00 AM. But one respondent from settlement 4 said it is aired live every Tuesday around 8 PM on PAD FM (95.1 Mhz). But there was no television program in Farefari. This is a clear indication that the airtime for the Farefari community in the region is still active but it needs more support from government agencies such as district assemblies and educationists, and language and cultural

activists with communication and cultural competence to handle the program. This will enable the people to be educated on the importance of maintaining their language and culture and ensuring its transmission to posterity.

6.4 Bi/Multilingualism

Since speakers of settlement numbers 2, 3, 4, and 5 are isolated and confined within their communities coupled with the distance between them and the other language groups, most of them have not had the opportunity to learn any other language. However, their children can speak many languages because they have the opportunity to attend school with children from various language groups where they have learned to speak other languages. Besides school contexts, they have friends in various business fields within and across the Municipality and this could be another opportunity to learn from other language groups.
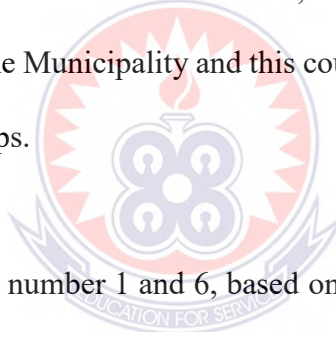
Also, Farefari settlements number 1 and 6, based on their locations, have contact with the dominant language and other non-Farefari speakers which have made both old and young people either bilingual or multilingual. Hence, almost every settler within these settlements speaks more than two languages.

The only monolinguals were eight respondents who were above 66 years. The propelling factors of this were the distance and their unwillingness to learn the dominant language or any other non-Farefari language in addition to their language, language. Bi/multilingualism is two sides of the same coin in the sense that, it makes people versatile in the job market and opens more opportunities for them because, to them, the negative effects of the language barrier are minimized. On the other side of it, it easily

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sways people away from their language. The majority of those who speak many languages are not willing to speak their mother tongue to their children. This makes those children grow up without having mastery over their language and culture. This can eventually lead to a language shift and its consequences will be the death of that language.

6.5 Language Attitude

In language maintenance and shift research, attitudinal questions target respondents' views, beliefs, and attitudes towards their language varieties or language practices, towards the maintenance of their mother tongue, and the learning of the heritage and majority languages (Pauwels 2016). On the part of attitudinal factors, the attitude of the people towards their language is very positive and can compete with other languages within the region. The people value and use the language at all times, believing that it is their identity and for that matter must be respected. The only problem is that the language is not fully supported by the government and other institutions in the area.

The Farefari in Damongo has a very positive attitude toward the dialect by doing all that they can to transmit it to the children. They do this by speaking the language with their children and among themselves so that the children can learn from and grow with it. The speakers see Farefari to be their root, identity, and their mother tongue and should not be abandoned for any other language in exchange. The speakers want the language to be sustained in Damongo for the next generations to also benefit from and learn it as their mother tongue. They believe that this will make communication easier and more effective among the native speakers in the region. They feel that it is their language and must not be allowed to die a natural death.

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The speakers feel proud of their language and are called Farefari in the Municipality. This has not caused them to disrespect the dominant language speakers (Gonja), rather, they accord them the respect they deserve as landowners in the area. Nonetheless, they maintain their integrity as an ethnic group with a distinct identity in their geographical location.

Baker (2001) in examining the demographic factors of Swedish speakers in Finland stated that a minority can survive when surrounded by the majority language. He used three examples to illustrate the claim. First, in a large city or border area, a small number of minority language speakers may be socially and culturally active in their minority language. Such speakers may interact regularly and create a strong language cell. Second, when some language groups have strong religious beliefs, they may prefer not to interact with the majority of language speakers. Third, when minority language speakers can travel easily between the homeland and their current area of residence, the minority language may be invigorated and strengthened.'

The respondents through oral narration confirmed the first and third points of Baker (2001) by demonstrating that culturally or traditionally, they have not distanced themselves from the home community. They regularly return home to perform funerals, marriage rites, and other cultural rites with the home community. Sometimes, they carry corpses home for burial. The young ones could ride motorbikes from the Savanna region to the Upper East region and back. These show the kind of relationship they still have with the home community and this is an indication that they have a positive attitude towards their culture, identity, and the language that they speak and the opportunity to maintain the relationship with the residential community. The results on

whether the respondents would like Farefari to be taught in primary school came as a surprise. Every parent nowadays, both educated and uneducated want their children to read and speak good English. Because of this, they are trying to enroll their children in private schools that they think could model the children the way they want them to be. This has also made others transfer their wards from public schools to private schools with the hope that they will learn better and become future leaders in their generations. This usually comes from the younger generation who think the local language is not useful and therefore cannot take them anywhere in life. But this is not the same as the Farefari dialect in Damongo. They want their children to be taught how to read and write in Farefari beginning from primary school. This response came across all age groups.

6.6 Vitality of the Farefari dialect in Damongo

Giles et al., (1977:308), defined the vitality of an ethnolinguistic group as "that which makes a group likely to behave as a distinctive and active collective entity in intergroup situations." They state that there are three essential factors (status, demography, and institutional support) that combine to make up the vitality of ethnolinguistic groups. A minority language group's strengths and weaknesses in an intergroup setting can be assessed to provide a rough classification to determine whether the group is under low, medium, or high vitality. The perceived strength differential, according to Ehala (2010) is the driving force behind the language shift between the minority and majority groups in the intergroup setting. The groups exist in their sociohistorical geographical zones and the perception of the ingroup's strength cannot be determined without comparing it with the outgroup's strength. The isolation of the Farefari settlements from the Gonja

settlements, coupled with their positive attitude towards their language has sustained and maintained the vitality of the language.

Taking into consideration the cultural, socio-historical, and economic differences between the Farefari dialect and the Gonja, there is a wide gap between them, and shifting one's language or identity towards the other language group could be difficult. This aligns with one of Ehala's (2010) four ethnolinguistic vitality factors that can be used to determine whether a particular language is shifting towards other languages or it maintains its original identity in the intergroup situation. This factor is called, the "Perceived strength differential" which opines that, "the stronger, more prestigious, more powerful, and more culturally attractive, the outgroup is perceived to be in comparison with the ingroup, the stronger the motivation to be associated with the outgroup. If the groups are perceived as equally powerful, or the ingroup is perceived as stronger, there is little to gain from language and identity shift". Though the Farefari settlers regard the Gonja as landowners of the Municipality, they have not compromised their language, culture, and their identity for the Gonja or any other language in the Municipality. Therefore, they still maintain their language and culture and there is no signal of it being shifted toward any other language.

The freedom speakers have in using the dialect in various domains without being disrupted by the dominant language indicates the possibility of it being maintained in the Capital. The intergenerational transfer of the dialect to posterity will solely depend on the number of domains the dialect is used and the capability of the native speaker's knowledge of the dialect coupled with their effort to develop and maintain the dialect in Damongo. The result indicates that the dialect is not threatened by the dominant

language in any way because Farefari is one of the major ethnic groups in the town and is recognized as such. The respondents agreed that they have never been discriminated against by the dominant language in any way. Discrimination occurs when people are treated unfairly because of their ethnicity, culture, race, skin color, language, accent, or religion. This behavior can range from silent avoidance, depreciating humor, hate speech, harassment, differential allocation of valued resources, attacks on property and persons, residential confinement, deportation, and genocide (Bourhis, 2012).

The Farefari speakers in Damongo have the privilege of acquiring the number of acres they want and the continuous immigrant of the Farefari still have that opportunity of acquiring free land for both building and farming. The only area the respondents expressed worry about is the Fulani headmen that allow their cattle to destroy their farms. This does not happen to the Farefari alone but to the entire Municipality especially those who are into farming activities. This is a general issue that needs to be addressed as a concern in all northern parts of Ghana because the same thing happens in the Upper East region, mostly during farming activities.

Besides this, there are no intertribal issues between the Farefari and the Gonja speakers. The respondents accord the dominant language speakers high respect and believe that they are the majority and landowners of the place. This perception of the dialect vitality in the host region shows that the dialect is not shifting toward the dominant language or any other non-Farefari speaking group. Rather, it has managed to maintain its originality in the Savanna region. The majority (60.2%) of the respondents feel normal when speaking the dialect in the presence of Gonja and other non-Farefari speakers and the remaining 39.8% of the respondents demonstrated that they rather feel prestigious

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in speaking their mother tongue without considering the environment in which they are. If the speakers of the target language perceive their language as equally important as the dominant language, the likelihood of maintaining its language is very high because language maintenance can be achieved through opportunities, motivations, positive social identities, and cultural awareness of the target language group members paint themselves with (Ehala, 2010). Though the target language group might exist in its separate residential area, its perceived strength will depend on the dominant and other language groups.

In the eight indicators of ethnolinguistic vitality formulated by Landweer (2016), the first indicator talks about the potential for language contact, where the evaluator has to look at the distance and accessibility to places where the target group can be exposed and be required to use other languages instead of their native language. The pressure on the target language speakers to use a different language other than their own depends on the perceptions and values that the language group has associated with their mother tongue and the choice of language to be used. If the target language group internally perceived itself as stronger, greater, powerful, and with a distinctive culture, the other language groups have nothing other than to respect the group as such. This is what the sixth indicator of Landweer (2016), called, "Social Outlook".

What Ehala (2010) and Landweer (2016) said can be traced back to the 'Status Factor' of Giles et al. (1977), when they introduced the ethnolinguistic vitality theory and argued that, "language vitality depends on three factors such as Demographic factor, Status factor, and Institutional Support factor. The status factor includes economic, social, prestige, and sociohistorical aspects." Also, per the location of the Farefari

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dialect, especially in settlements number 2, 3, 4, and 5, it is highly difficult to come into contact with the Gonja to interact, except during their market days which take place on a weekly bases (Saturdays), on which day traders from within and adjoining districts and towns including Sawla, Wa, Tamale, Busunu, and Larabanga converge to buy and sell (DPCU, 2020). This weekly market day and the number of languages coming from all walks of life is not enough to cause a minority language to shift towards the majority or any other language in town.

Again, the Farefari dialect is recognized as one of the largest ethnic groups in the Municipality. According to the West Gonja Municipal 2021 Annual Action Plan, prepared by DPCU (2020), the top settlements in the Municipality are Damongo, Larabanga, Busunu, Alhassan Akura, Achubunyo, Jonokponto, Murugu, Sumpini, Sor No.2, Kabampe, Poposo Kura, Farefari Settlement No.3, Boroto, Nabori, Grupe, Tailorpe, Kananto, Mole, and Yipala. The Annual Action Plan on the aspect of culture and ethnicity stipulates that there are 22 ethnic groups in the Municipality but focused on the first seven groups in their order of magnitudes such as Gonja, Hanga, Kamara, Dagomba, Tampulma, Farefari, and Dagaaba.

As a result, they have mostly maintained a Farefari culture similar to the one on the mainland. Apart from insisting that Farefari was not decreasing, respondents also insisted that they speak it with their children and spouses. For instance, as many as 85.2% of speakers confirmed that the language was not decreasing. Again, 84.9% indicated that they either speak the language in most domains or that their children speak it well. They have, however, learned other languages such as Dagaaare and

Gonja. The data analysis and results of 85.2% in chapter four confirmed that the dialect is not decreasing.

In summary, there is a continuous Language transmission from generation to generation because the Farefari dialect in the Savanna region is mindful of its identity and culture and would not want to lose guard against any other language they come into contact with. Home is the basic domain in which the dialect is used mostly among family members and extends to the entire community within the Farefari settlement areas. The dialect is used daily between parents and children, couples, siblings, and the same native speakers. Parents are doing well by speaking to their children in the language they understand and speak better. This enables the children to learn both the language and its culture at the same time and can carry it as their identity with them as they grow to take over the positions of their parents in the community.
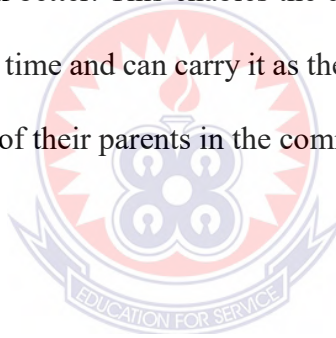
CHAPTER SEVEN

SUMMARY, FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

7.0 Introduction

In this final chapter, I will give a summary of the main ideas I discussed in this thesis from the introductory chapter, which is chapter one to the last chapter, which is chapter six. I will also take into consideration the major findings that came out from the analysis and discussion of the data. The chapter will again give its concluding remarks on the thesis and further outline areas that future research can be conducted on as far as the Farefari dialect in Damongo is concerned.

7.1 Summary

This thesis is a sociolinguistic survey of the Farefari dialect in the Savanna region of Damongo. The study aimed at investigating the language attitudes and use in the various domains such as home, community, market, school, and workplaces in Damongo. The first chapter looks at the background of the study, followed by the background of the dialect in Damongo, its classification, location, and history. The study also looked at the statement of the problem, the purpose of the study, objectives of the study, research questions, significance of the study, limitations of the study, delimitations of the study, and organization of the study.

Chapter two of this study was divided into two parts. The first part reviewed the literature on themes such as sociolinguistic survey, dialects, language documentation, language change, language shift, language maintenance, language domain, language use, language attitudes, language choice, bi/multilingualism, and language vitality.

The second part of chapter two dealt with the theoretical framework of which Ethnolinguistic Vitality was adopted. This theory was proposed by Giles et al. (1977) and has been endorsed by many scholars as a true theory to be used. Giles et al. (1977), stated three factors; Demographic factors, language status factors, and Institutional support factors can be used to determine the vitality level of a language. Chapter three was the methodology and the techniques that were used in collecting and analyzing the data of this thesis.

Chapters four and five were data analyses that focused much on language use, language attitudes, and the perceptions people have about the language in Damongo. Discussion of the results is done in the sixth chapter while the final chapter (chapter seven) presents the summary, conclusion, and recommendations for future research to be conducted.

7.2 Findings

The Farefari people were among the first ethnic group to settle in Damongo. The first generation of settlers had died by the time this research work was conducted. The Farefari settlers are mostly isolated from the main Damongo township. Not only are the settlements mostly far from one another, but they have also mostly remained on their original catchment areas which are 24 acres apart from one another (DPCU, 2020).

Again, farmers were settled according to their families and communities from which they migrated in the mainland of Farefari communities. Most of these settlers have maintained their family tights on the mainland (sf: Baker, 2001). Most of the settlers migrated from Bongo and its environs (eg Adaboya, Dua, Soe,). The tendency is for them to maintain their social networks, both within the settlements and the mainland.

The results indicate that they have maintained their culture and language (cf: Landweer, 2016).

The analysis and results indicate that home is the primary domain where the Farefari dialect is used most among family members such as parents, spouses, and children (see Pauwels, 2016). Out of the total number of respondents (88), 72 (81.8%) speak Farefari to their children, 85 (96.6%) used it with their parents when growing up, 69 (78.4%) speak it with their spouses, 66 (75.0%) feel proud that they always use the language with their children. The people have a positive attitude towards their language and speak it openly without fear or favor. Besides speaking the Farefari within the community, it is the language the native speakers prefer (95.5%) and like most to speak in their daily conversations (96.6%). It is also the desire of the people that the language is sustained in Damongo since they are many and occupy a large portion of land generally known as settlements and have their own culture.

Speakers do not only want the language to be sustained in Damongo, they would want their children to read, write and learn it in school. Like most communities in Ghana, several languages are spoken in Damongo including Gonja, Dagaare, Hausa, Dagbani, Akan, Safaliba, and English. Most speakers speak between two and six languages (cf: Baker, 2001). The only monolinguals are some of those in their sixties and above.

The main occupation of the Farefari in Damongo is agriculture, peasant farming to be precise as each settler was given a maximum land of twenty-four acres. Despite the farming activity, there is high unemployment in the Farefari settlements. 72.7% of the speakers are married with children and depend solely on farm produce for their survival.

However, failure of farm produce or rainfall affects the community negatively because of their dependence on farm produce alone for survival. Thus, even though, Farefari is not endangered, pressures from other languages and the gradual disserting of the farms could put unnecessary pressure on speakers to shift towards Gonja or another language (cf: Baker 2001 & Pauwels 2016).

The poor yields from their farms have been worsened by the lack of government support and the threats of the Fulani headsmen. So, farming is becoming more and more unattractive. This is gradually compelling them to look for other forms of livelihood outside the settlements. This is likely to get them closer to the Damongo township where Gonja and other languages are spoken. Again, the literacy rate of the Farefari settlers in Damongo is very low due to the farming activities although the younger generation has lost interest in farming activities, which makes the parents worry and doubt how the future of the younger generation in that part of the country would be.

The literacy rate of the Farefari settlers is very low; those who have tertiary education are 3.4% while those who have not been to school at all are 44.3%. SSS/SHS livers are 11.4%, Middle school/JHS, 25%, and Primary school, 15.9%. Considering their isolation from the town and their continuous engagement in farming, it is not surprising that many of them are not highly educated. The low literacy rates in English and Gonja enable them to maintain the language they arrived with.

The perception of the respondents about the language demonstrated that the dialect is not shifting towards any other language because speakers' attitude towards the dialect is very positive. Most of the speakers who are in their eighties and are from the

settlements that are not situated in town (settlements numbers 2, 3, 4, and 5) are mostly monolinguals since they hardly come into contact with the dominant language or other non-Farefari speakers. However, speakers of settlements one and six are situated where there are many other ethnic groups, which has exposed them to other languages and has made them multilingual. The multilingual nature of these two settlements is an indication that with the expansion of the town into the settlements they are likely to become more and more prone to losing their language. They are likely to shift to Gonja, the more widely spoken language.

Despite the Multi-ethnic nature of the town, there is still an intergenerational transfer of language among the Farefari natives. The language is effectively used in the indigenous territorial catchments and there is a strong social network that actively links the Damongo Farefari community with the mainland community. The speakers of the language visit the home community frequently with their children to interact and take part in cultural activities to enhance and maintain the culture of the language.

The basic social amenities lacking in the Farefari community are water and electricity. The people had to walk about 15 to 20 km before they could get water to fetch. During this survey, it was observed that Farefari settlement number 2 and 3 fetch water from one borehole which was positioned at the outskirt of settlement number 3 towards settlement number 2, situated near the bank of Kperi (the river that separates the two communities). Therefore, many settlers must cross the river to get portable drinking water to fetch. Again, there is a valley in between settlements 4 and 5 and almost all their boreholes (about 4 of them) were dug in the valley. This, I think will be very difficult for those across the valley to get water for domestic use whenever it rains.

On the part of electricity, there was virtually nothing on the part of settlement numbers 2, 3, and 5. Part of settlement number 4, towards the Canteen Zongo, had electricity but towards settlement number 5, around the valley, there is no electricity supply. Settlers had to travel far away to charge their chargeable items. All roads in settlement numbers 2, 3, 4, and 5 were feeder roads and mostly unmotorable. One interesting achievement of the Farefari settlement number 5 was their beekeeping. This is illustrated below:

Three dakers of bees

7.3 Conclusions

The Farefari dialect in Damongo is not shifting but rather maintaining its distinct status as a language. The home domain is considered the basic domain in which the dialect is mostly used by the family members and this domain is where the intergenerational transfer of the language takes place from generation to generation.

The second domain where the dialect is effectively used is the community. The natives constantly and effectively used the dialect within the Farefari communities in Damongo. They stick to speaking the dialect among themselves and hardly would you hear them speak any other language in the Farefari catchment areas. The only domains

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that take them away from their dialect are the market and schools. Thus, in the market, the Farefari dialect is spoken alongside Gonja depending on the person in contact in the market setting for buying and selling. While in the school domain, the Farefari children speak Gonja alongside the English language because those are the languages every student speaks as the native language and official language of the region respectively.

The language is spoken by all residents of the six settlements and there is very strong evidence of intergenerational transfers. There is no indication that the language will be used in school very shortly, even though there is evidence that its use in the media particularly on the radio could expand. The attitude of the people toward the Farefari dialect in Damongo is considered positive because speakers feel normal, prestigious, proud, and free in speaking it in the presence of the dominant language. It is the language they speak and understand better, and wish that it be sustained in the region. Therefore, the Farefari dialect in Damongo is neither threatened nor endangered, rather, it is taking roots downwards and bearing fruits upwards. However, poor crop yields, the threat from Fulani headsmen, and the multi-ethnic and multi-cultural context of the language could eventually force speakers to shift.

7.4 Recommendations

United Nations Secretary-General in 1996 said, "Put a people in chains, strive them, press their mouths, they are still free, take away their jobs, their passports, the table they sit on and exhibit the slave on them, they are still rich. A people become poor and enslaved when they are robbed of the tongue left onto them by their ancestors, then they are lost forever." This means language is the most important identity of a people and must be regarded as such. I cannot claim that this survey has covered areas that need to be researched as far as the Farefari dialect in Damongo is concerned. Therefore, I

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recommend that future researchers should delve into the following areas of the dialect: Phonetics and phonology, Morphology and Syntax, Code-switching, Language shift and maintenance, Dialectal variation, Sociocultural study of the dialect, Sociohistorical study of the dialect, loan words into the dialect, and Ethnographic study of the dialect.

Again, future researchers can also research how the dialect is used in the media through cultural programs (how the settlers send and receive information in the area).

Further, researchers can investigate how the settlers are willing to educate and be educated in the dialect and how valuable the language is to them in the Municipality.

Also, future researchers can research how the Farefari settlers are coping with the Fulani herdsmen's threat to their farms in the region.

Lastly, I entreat future researchers to investigate how the Farefari dialect can be sustained in Damongo. I consider those areas necessary because they need to be documented for future reference.
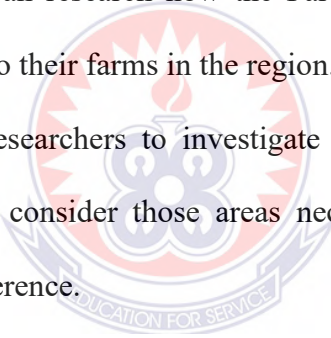
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APPENDIX

Enter a date and time

yyyy-mm-dd   hh:mm

_____   _____

Record the GPS of the area

latitude (x.y °)

_____

　65.847768

longitude (x.y °)

_____

　-40.294031

_____ altitude

(m)

accuracy (m)

_____

1. Name

_____

2. Sex:

　[ ] Male

　[ ] Female

3. How old are you?

　[ ]　15-25

　[ ]　26-35

　[ ]　36-45

　[ ]　46-55

　[ ]　56-65

　[ ]　66+

175
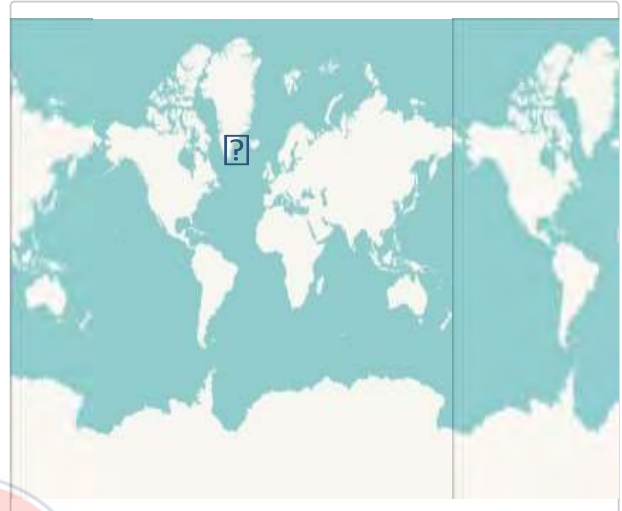
4. What is your educational level?

a. Primary

[ ]   Middle school/JHS

[ ]   SSS/SHS

[ ]   Tertiary

[ ]   None

5. Occupation

[ ]   Education

[ ]   Agriculture

[ ]   Business

[ ]`Civil service

[ ]`Other

6. What is the name of the language you speak?

[ ]   Farefari

[ ]   Boone

[ ]   Gurenɛ

[ ]   Nabt

[ ]   Nikã rɛ

[ ]   Talen

7. Your religion

[ ]   Traditional

[ ]   Christianity

[ ]   Muslim

[ ]   Others

please specify the religion

_____

Are you married?

[ ]   Yes

[ ]   No

8.   Are there threats of ejection from the natives of Damongo?

[ ]   Yes

[ ]   No

9.   Which community in the Farefari area did you migrate from?

[ ]   Booŋo

[ ] Zuwɔreŋɔ

[ ]   Bɔlega

[ ]   Others

Specify

_____

10. Do you still have contact with the community?

[ ]   Yes

[ ]   No

11. Do your children visit home frequently?

[ ]   Yes

[ ]   No

12. Are you the first generation of Farefari speakers to settle here in Damongo?

[ ]   Yes

[ ]   No

13. How long have you lived in Damongo?

[ ]   since migration

[ ]   from birth

[ ]   10-20

[ ]   21-30

[ ]   31-40

[ ]   41-50+

14. What language is used in your daily life in the Farefari community here?

[ ]   Gonja

[ ]   Farefari

[ ]   Farefari and Gonja

[ ]   Other

Specify

_____

15. What language did you use with your parents when growing up?

[ ]   Farefari

[ ]   Gonja

[ ]   Farefari and Gonja

[ ]   Other

Specify

_____

16. What language do you use with your spouse?

[ ]   Farefari

[ ]   Gonja

[ ]   English

[ ]   Other

Specify

---

17. What language do you use with your children?

   [ ]   Farefari

   [ ]   English

   [ ]   Gonja

   [ ]   Others

Specify

---

18. What language do your children speak among themselves?

   [ ]   Farefari

   [ ]   English

   [ ]   Gonja

   [ ]   Others

Specify

---

19. Do your children speak Farefari?

   [ ]   Yes

   [ ]   No

20. How many languages do you speak?

   [ ]   1

   [ ]   2

   [ ]   3

   [ ]   4

[ ]   5+

21. What language do they use to teach your children in school?

[ ]   Farefari

[ ]   Gonja

[ ]   English

[ ]   Others

Specify

_____

22. Which of the languages do your children speak better?

[ ]   Farefari

[ ]   Gonja

[ ]   English

[ ]   Others

Specify

_____

23. How well do you understand speakers of Farefari in Bɔlega and its environs?

[ ] Very well

[ ] Well

[ ] Quite well

[ ]   A little bit

[ ]   Not at all

24. What language did you use in school?

[ ]   Farefari

[ ]   English

[ ]   Gonja

[ ]   Others

Specify

---

25. What language(s) do you use at work?

[ ]   Farefari

[ ]   English

[ ]   Gonja

[ ]   Others

Specify

---

26. Which of the languages do you think you speak and understand better?

[ ]   Farefari

[ ]   Gonja

[ ]   English

[ ]   Others

Specify

---

27. Will you want to read and write in Farefari?

[ ]   Yes

[ ]   No

28. Explain your response to question 27

---

29. How useful is your mother tongue in business contexts here in Damongo?

[ ]   Very useful

[ ]   Useful

[ ]   Not useful

30. Will you want your language to be sustained in Damongo?

[ ]   Yes

[ ]   No

31. Explain your response to question 30

_____

32. Are there literacy classes in Farefari in Damongo?

[ ]   Yes

[ ]   No

33. Are there Radio or TV programmes in Farefari in the locality?

[ ]   Yes

[ ]   No

34. Which language do you prefer to speak?

[ ]   Farefari

[ ]   Gonja

[ ]   English

[ ]   Others

Specify

_____

35. Among the languages you speak, which language do you like most?

[ ]   Farefari

[ ]   Gonja

[ ]   English

[ ]   Others

Specify

_____

36. Which of the following languages do you use for the following activities?

36.1   Count

[ ]   Farefari

[ ]   Gonja

[ ]   English

[ ]   Others

36.2   Play

[ ]   Farefari

[ ]   Gonja

[ ]   English

[ ]   Others

36. 3 Sing

[ ]   Farefari

[ ]   Gonja

[ ]   English

[ ]   Others

36.4   Joke

[ ]   Farefari

[ ]   Gonja

[ ]   English

[ ]   Others

36.5   Insult/Curse

[ ]   Farefari

[ ]   Gonja

[ ]   English

[ ]   Others

36.6   Pray

[ ]   Farefari

[ ]   Gonja

[ ]   English

[ ]   Others

36.7   Blame

[ ]   Farefari

[ ]   Gonja

[ ]   English

[ ]   Others

Specify the language

36.8   Read

[ ]   Farefari

[ ]   Gonja

[ ]   English

[ ]   Others

Specify the language

36.9   Write

[ ]   Farefari

[ ]   Gonja

[ ]   English

[ ]   Others

Specify the language

_____

37. How do you feel speaking Farefari in the presence of Gonja and other non-Farefari

speakers?

[ ]   Normal

[ ]   Prestigious

[ ]   embarrassed

[ ]   Others

Specify

_____

38. Would you like to be taught to read and write in Farefari?

[ ]   Yes

[ ]   No

[ ]   Not sure

39. Would you like your children to be taught to read and write in Farefari?

[ ]   Yes

[ ]   No

[ ]   Not sure

40. Would you like Farefari to be taught in primary school?

[ ]   Yes

[ ]   No

[ ]   Not sure

41. Do you think young people speak Farefari well?

[ ]   Yes

[ ]   No

42. Is Gonja or any other language used more often than Farefari in the community?

[ ]   Yes

[ ]   No

43. Do you think the use of Farefari decreasing in the community?

[ ]   Yes

[ ]   No

44. If your response to question 42 is YES, explain why.

_____