INFLUENCE OF INTER-ETHNIC MARRIAGE AND SELECTED VARIABLES ON CHILDREN'S LANGUAGE ACQUISITION

BY

DEBORAH NWADIONU ANAKA

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ABSTRACT

This study investigation on the influence of inter-ethnic marriage and such other variables as (a) age of children (b) peer-group or play-mates (c) School (d) environment and (e) Parents' educational attainment on the children's language acquisition. These variables were assumed to influence children's mother tongue acquisition. There were four research questions and six basic assumptions. The views of various authors in the area of language acquisition in a bilingual environment were highlighted. The factors that psycho-linguists viewed as responsible for language acquisition in children were also looked at. Five hundred (500) Hausa and Yoruba couples as well five hundred (500) Hausa and Yoruba children were administered with questionnaire. Their response were used to answer the research questions. Oral interviews were conducted on forty-four (44) selected children, using audio cassette recorder. Their responses were used for the measurement of communicative competence.

The data collected from the study were presented, using frequency distribution tables, simple percentages and cross-tabulation.

The result of the study showed that inter-ethnic marriage and environment have some influence on

children's native language a cquisition. Age of children, the peer-group or play-mates with which the children associate were discovered to have less influence on children's native language acquisition. It was also discovered that the school attended by the children as well as parents' educational attainment have little influence on their native language acquisition.

From the result of the oral interview with the children, it was discovered that most of them were more fluent in Hausa language than in Yoruba language. This was more evident amongst children of inter-ethnic couples.

The role of parents as the prime - movers in children's language acquisition was really upheld. It was therefore concluded that parents are still the strongest sources of children's language acquisition.

Other agencies of learning such as peer-group or play-mates and school were discovered to be of secondary importance, and as such, they were concluded as having no major influence on children's language acquisition.

It was therefore recommended that parents should continue in their efforts as their children's model in language acquisition, especially in inter-ethnic homes.

DECLARATION

I declare that this thesis has not been submitted in whatever form to any other institution, organization or body, other than Ahmadu Bello University, Zaria, Nigeria for the award of any degree. Works of others consulted in the text have been accordingly documented.

Anaka, D.N.

CERTIFICATION

This is to certify that this thesis titled "INFLUENCE OF INTER-ETHNIC MARRIAGE AND SELECTED VARIABLES ON CHILDREN'S LANGUAGE ACQUISITION" by Deborah Nwadiónu ANAKA, meets the regulations governing the award of the degree of Master of Education (Instructional Technology) of Ahmadu Bello University, Zaria, and is approved for its contribution to knowledge and literary presentation.

Chairman, Supervisory Committee — Date: Feb 26, 1997

Member, Supervisory Committee — Date: 1/3/97

Head of Department — Date: 3/4/97

Dean, Postgraduate School — Date: 14/7/98

DEDICATION

This thesis is dedicated to my mother

Mrs Grace Anaka with love.

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DEFINITION OF TERMS

An attempt is made to define some of the terms used in this research report so that their operational meanings would be understood.

1. Bilingual Home/Environment

Bilingual home or environment is used in this text to mean a home where parents have two different native languages. For example, when the mother is Hausa and the father is Yoruba and vice versa.

2. Communicative Skill/Language Development

In this text, communicative skill or language development is used to represent the children's ability to acquire the language or languages being spoken by the parents.

3. Communicative Competence

One is said to be competent when one is a master in some thing one is doing. In this text, a child has acquired communicative competence when he/she is able to communicate fluently in the language or languages of his/her parents.

4. Ethnic Group

This means a social and cultural group distinguished by a common language, culture, ideas and value systems as well as facial identifications and mode of dressing, for example Hausas and Yorubas.

5. Hausa Man or Woman

This is used to represent a man or woman from any of the Hausa states whose native language is Hausa.

6. Human Factors

Many factors were said to have some influence on language acquisition, one of which is human factors. In this study, human factors mean human beings whose interactions with the children influence their language development.

7. Inter-Ethnic Marriage

This term replaces the commonly used term "inter-tribal" marriage. In this study, the term is used to represent marriage between people of different ethnic groups, for example Hausa man married to Yoruba Woman and vice versa.

8. Inter-ethnic Couples/Parents

This is used to represent couples or parents who marry outside their ethnic boundaries for example Hausa man married to Yoruba woman and vice versa.

9. Intra-ethnic Marriage

This represents marriages between people of the same ethnic group, for example Hausa man married to Hausa woman or Yoruba man married to Yoruba woman.

10. Intra-ethnic Couples/Parents

This represents couples or parents who marry within their ethnic boundaries, for example Hausa man married to Hausa woman or Yoruba man married to Yoruba woman.

11. Monolingual Home/Environment

This represents a home or environment where only one native language is spoken by the parents as is obtained in an intra-ethnic home.

12. Yoruba man or woman

This is used to represent a man or woman from any of the Yoruba states where the native language is Yoruba.

13. Zaria Metropolitan Area

This refers to Zaria and the surrounding villages like Bomo, Giwa etc.

CHAPTER ONE

1.0 INTRODUCTION

1.1 BACKGROUND TO THE STUDY

This research, though not strictly in the discipline of Instructional Technology, is an exploratory study on the influence of inter-ethnic marriage and selected variables on children's language acquisition.

Instructional Technology as a discipline delves into other disciplines as long as teaching and learning take place there. The study has been undertaken because of the discovery that children of inter-ethnic couples face language acquisition problems. The research is not in any way against inter-ethnic marriage, rather, it is an attempt at improving understanding amongst the various ethnic groups in Nigeria.

On visiting some homes where the couples are from different ethnic groups, this researcher notes that in a good number of such inter-ethnic marriages, neither the husband's nor the wife's mother tongue is a medium of communication in the home. Rather, English or Hausa is the medium. In two families which form the first point of contact, English and Hausa are used. In the first family, the husband is Bassa-Nge while the wife is Igbo. Here, English is the medium of communication between either of the couples and the children. In the second

family where the husband is Buh and the wife Igbo, the medium of communication is Hausa. In both homes, none of the languages used as media of communication between either of the couples and the children is the language of either the mother or the father.

A careful observation of these homes sets one wondering what would become of children born in similar circumstances where husband and wife come from different ethnic groups speaking entirely different languages. What would their fates be when it comes to language learning?

Anderson (1963), is of the view that children exposed to more than one language when they are learning to talk may be retarded when compared to their counterparts who are exposed to only one language. Can this view be true in the Nigerian multi-lingual situation.? Many variables influence the language acquisition of a Nigerian child. In this study, the following variables are assumed to have influences on the Nigerian child's language acquisition:-

(a) The Child's Age.

(b) The Child's Peer-Group.

(c) The Child's Home Environment

(d) The Child's School Environment

(e) The Educational Attainment of the Child's parents.

1.2 Statement Of The Problem

The home is supposed to be where the foundation of language development of children is laid. Ndahi (1982), states that in Nigeria, many marriages are inter-tribal or international in nature, and in most of these homes, only English Language is used in communication. If this is the case, what happens to the husbands' and wives' native tongues? What language do the children born to these "inter-tribal" or "international" couples grow up to speak as their own native tongues?

It is then obvious that children born to such couples face language acquisition problems. Due to the fact that inter-tribal marriage brings about a bilingual home, the children born to inter-ethnic couples grow up to meet two languages being spoken in the home. This then becomes a problem. Parents are supposed to bring up their children in the way they should go. This way includes language acquisition. The question is "what should parents who speak two different languages do to bring up their children in the languages they themselves speak"?

Snow (1972), believes that the speech the young children understand is their only source of information about the languages they will later learn. From this statement, one can deduce that children depend largely

on people around them for their mastery of language. Under normal circumstances, the people around the children at their early stages in life are their parents. Children rely on their parents for the provision of both physiological and socio-psychological needs which are the basics for any normal growth, language growth inclusive.

1.3 Objectives Of The Study

This study sets out to investigate the extent to which inter-ethnic marriage influences language acquisition in children. Other objectives include:

(a) to assess the extent to which inter-ethnic marriage facilitates the children's acquisition of the languages spoken by the parents,

(b) to assess the communicative competence of children of inter-ethnic parents as compared with those whose parents are from the same ethnic group,

(c) to assess the roles of parents in inter-ethnic homes with regards to their children's language acquisition.

1.4 Research Questions

The study is carried out to answer the following research questions:

(i) What role do parents, particularly in inter-ethnic homes, play in their children's language acquisition?

(ii) What role does age of children play in their language acquisition?

(iii) What influence does environment have on children's native language acquisition?

(iv) What influence does the educational attainment of parents have on their children's native language acquisition?

1.5 Scope And Delimitation Of The Study.

This study is deliminated to Hausa and Yoruba married couples residing in Zaria Metropolitan Areas. These two ethnic groups are chosen because Zaria is an Hausa speaking town and a lot of Yoruba speaking people reside in Zaria, and the chances are that they may inter-marry.

1.6 Significance Of The Study

As earlier stated, this study is based on the discovery that in some inter-ethnic homes, neither the husbands' nor the wives' native tongues is used as media of communication. This study is carried out to find out why this happens. The findings will help to:

(i) educate inter-ethnic couples on how best to help their children in their language acquisition,

(ii) educate other intending inter-ethnic couples on the consequences of bilingual home on children's language acquisition,

(iii) add to the general awareness of parents, the need to speak their native tongues to the children at their tender ages,

(iv) clear the minds of many on the issue of language barrier in inter-ethnic marriage and children's language acquisition,

(v) add to the existing body of knowledge on inter-ethnic marriages and children's language acquisition,

(vi) educate teachers on the influence of inter-ethnic marriage on children's language acquisition, so that they will be in the best position to help such children in the classroom,

(vii) act as a stepping-stone in the preparation of instructional materials in aid of both the teachers and the students.

1.7 Basic Assumptions

At the conception of the topic for this study the following basic assumptions are made.

(i) Parents play a major role in their children's language acquisition.

(ii) Home environment in which the children are brought up influences their language acquisition.

(iii) The peer-group with which the children associate influences their language acquisition.

(iv) The children's mastery of language or their communicative competence depends on their age.

(v) The type of school the children attend influences their language acquisition.

(vi) The educational level attained by parents influences their children's language acquisition.

1.8 Theoretical Frame Of Reference.

Various studies in child development and language acquisition tend to point at three directions:

(a) Language acquisition takes place as a result of reinforcement or encouragement given to the child by adults around him or her at the time of his or her early attempts at language acquisition.

(b) Language acquisition is possible due to the child's interaction with other members of the society starting from the child's parents.

(c) The child acquires his or her language as a result of the innate ability to do so.

Skinner's (1957), reinforcement theory -(Behavioristic Theory), though attacked by Chomsky (1959), can still be said to be in operation in the child's language learning. This theory states that when the child's efforts in talking is reinforced, more of such efforts are made. But when such efforts are not reinforced or when they are ignored, the attempts die

away and retardation or extinction sets in. This is evidenced in the case of Genie, as reported by Fromkin, Krashen, Curtiss, Rigler and Rigler (1974). Genie was said to be punished whenever she made any sort of noise. As a result of this, at the age of 13 years and 9 months when she was discovered, she had no form of language or speech. This is a case of total language extinction.

Bandura's (1962, 1969, 1971), cognitive theory or (Social learning theory) states that language is acquired by observing and imitating others. When a child is reared in an environment without human beings, the chances are that, the child will not have any human attributes including language. Lorton and Walley (1979:59) believe that children learn the language of people around them. They are of the view that: "acquisition of a specific language is certainly not hereditary, but children are so constituted that they want to find out about their environment and communicate with significant aspects of it. They are surrounded by the mother tongue and soon feel very comfortable with it."

A child who is deprived of the mother tongue, which is only possible in a human environment, will not have any kind of language. Itard (1962) reports the case of Victor, Singh and Zingg (1966) note the cases of Kamala

and Amala. Victor, who was referred to as "Wild Boy of Aveyron" was recovered in the woods at the age of about 12 years without any form of human language. Likewise, Kamala and Amala, referred to as "Wolf Children" were recovered from the wolf's den, also had no language at the time of their recovery. There is no doubt that a child reared in a speechless environment will grow up to be speechless.

Pre-programmed ability or innate ability will definitely be of no effect if the child is deprived of human and speech environments. Innate ability cannot work in isolation. This may be why Wolfang and Klein (1986: 35) observe that the major determinants of language acquisition are: "propensity, language faculty and access to language." On the other hand, Hopper and Naremore (1978) list operant conditioning, imitation, modelling, self-motivated practice and rule induction as stages or steps through which language is learned. Language learning or language acquisition is largely dependent on many factors both human and environmental. These factors inter-mix to influence the child's language acquisition.

This researcher expects that under normal circumstances, the above theories would play a part in the findings of this study.

1.9 Summary

The influence of inter-ethnic marriage and some selected variables on the children's language acquisition are investigated. Views of linguists and socio-psychologists are that a bilingual home creates problems for children in language acquisition. Some of these views are briefly discussed. This study is carried out to investigate the extent to which inter-ethnic marriage influences children's language acquisition.

The main objective of the study is to assess the extent to which inter-ethnic marriage influences children's language acquisition or communicative competence. The results emanating from this study will help in educating inter-ethnic couples on how best to help their children in language acquisition.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 INTRODUCTION

Interesting as the topic of this study appears, it has been very difficult getting related literature in the area. One of the major reasons is the fact that most of the earlier works in the area of language acquisition do not focus on the area of inter-ethnic marriage and its influences on the acquisition of language by children of such marriages.

The literature review has been carried out under the following main headings: (1) The importance of language. (2) Theories of learning. (3) Agencies of education: (i) The family (ii) The peer-group (iii) the School. (4) The bilingual environment as it affects children's language acquisition.

2.1 The Importance Of Language

Webster's Dictionary (p.1019) defines language as "the expression or communication of thoughts and feelings by means of vocal sound and combination of such sounds to which meaning is attributed: human speech." Language is man's greatest possession. Lewis (1957:10) believes that the whole development of a child depends on his mastery of language and that it is through language that a child becomes a person sharing

in the life of other human beings among whom he is born. Cook (1971:1) emphasises that without language, man's total being will be in confusion. He stresses that: "very often we take language for granted. We do not stop to think how much it is involved in our lives and how big the gap would be if it were removed."

The view of Cook can be more properly appreciated when we think of ourselves in a situation where we do not understand the language being spoken around us. Without language, man cannot survive.

Brooks (1971) opines that man's survival as well as his quality of survival depends on communication. Language is one of the forms of communication and, in fact, the most powerful of all the forms. Brooks (1971), stresses that communication is existence related, and through it, man alerts himself to adjust to his environment. He further states that when one,s communication skills and behaviours are unsatisfactory, his influence over his environment decreases and when this happens, isolation may set in, and if care is not taken, death, which is the extreme, may follow. In this view, man's failure to influence his environment due to his inability to communicate may lead to very negative and disastrous results.

Britton (1970), writing on the importance of language, stresses that language is a highly organized systematic means of representing experience, and as such, it assists man in organizing all the other behaviours. Language is what sets man above all other living things. With language, man can organize his thoughts and plan his strategies. Without language, it will be utterly difficult for man to represent his experience.

Gallagher (1977), believes that man relates his experience to his family, the community and its culture through spoken word embedded in language. The child's survival in the society depends on his mastery of the language of the society. Cooper, Moddley and Reynell (1979) observe that whenever language problem or deficiency is discovered, adequate measures to correct it should be taken because, according to them, language is an intellectual process which becomes integrated with other intellectual areas. They are of the view that between 11 and 14 years of age are the important years for language development.

By this age, language must have been internalized as a thinking process. The need to communicate with ease is regarded as basic to healthy social and emotional development. A child who communicates with

ease paves way for healthy relationship between himself and his family members. A child who cannot communicate becomes frustrated and this, (if nothing is done to help him) can lead to tantrums and sometimes destructive and anti-social behaviours.

Langacker (1973) sees language as being everywhere. It permeates our thoughts, mediates our relations with others and creeps into our dreams. He notes that without language, society as we know it would not have been possible. Language helps us to store and transmit human knowledge and culture. Francis-Williams (1979) sees language as an aid in concept formation and that through language objects can be classified.

Halliday (1969) strongly believes that language is a strong weapon. He feels that language is for the child, a rich and adaptable instrument for realization of his intentions. He concludes that there is no limit to what a child can do with language. His interaction with others is aided by language. The child uses language to express his individuality as well as to achieve intimacy. Giles and Saint-Jacques (1979, pp: 13-14) see language as a unifying factor. They note that "language is not merely a medium of communication, but the unifying factor of a particular culture and often a prerequisite for its survival. No other factor

is as powerful as language in maintaining by itself the genuine and lasting distinctiveness of an ethnic group." From the above statements, three important aspects of language can be adduced. It is a unifying factor, a medium of communication and a pre-requisite for cultural survival.

Hoijer (1960), states that a society that lacks language will not be able to engage in any, but the simplest co-operative enterprises. He further emphasises (p.197) that "a society lacking language would have no means of ensuring the continuity of behaviour and learning necessary for the creation of culture." The possession of language he further observes, enables man to share the thoughts of his colleagues and to recreate personal experiences for the benefit of others. He concludes that the primary function of language in the society is communication and co-operation.

Weiner and Elkind (1972) are of the view that language enables the child to make rapid strides in discriminating internal states and feelings, objects and qualities that exist in the external world. It also makes his mode of interaction with adults as well as other children more efficient and clearly defined. The child's needs and desires can be expressed through language.

Piaget (1940) observes that the most obvious result of appearance of language is to permit verbal exchange and continuous communication among individuals. "Language enables the child to discover the unsuspected riches of a world of realities superior to himself" (p.19). The child can unwind the thoughts and wishes of adults (especially his parents) with language. The desires and wishes of adults are made known to the child in their daily interactions, through language.

Lindesmith and Strauss (1969) also support the fact that language is a tool for social co-existence. They are of the view that language is not only a group product and embodiment of group interests but the necessary medium without which human groups cannot exist. The existence and continuity of human group organizations is made possible by language.

Olaofe (1985) stresses the importance of language as "a lived phenomenon, acted upon by human beings and acting in turn upon human beings." Through language, ethnic identity and group membership of each tribe is made known. Without language, hidden facts about man's cultural values will remain buried.

Bloomfield and Haugen (1975:ix) in the editorial note on their book titled Language As A Human Problem,

observe that language is "our all-encompassing medium". According to them, language is:

> almost certainly the oldest means of communication and expression, one which is both central and pervasive in the reality of all human thought. It is the basis of whatever social cohesion we can attain. It determines on large measure the way we look at the world, it enables us to control it. It links the past intimately with the present and makes possible at least some continuity into the future. We need it to grasp things intellectually and to get others to do so. We cannot avoid it even when we talk about it. To a very large extent it defines our very humanity.

Infact, we cannot avoid language because it exists even in our thoughts. Just as we cannot run away from our shadows, so can we not run away from language. It is the core of human existence.

Watson and Lindgren (1979) see language as a distinguishing factor between human behaviour and the behaviour of other lower animals. They also believe that it is with the acquisition of spoken language, that a young child can claim his place as a functioning member of the society.

.2 Theories Of Language Acquisition

Various theories of language acquisition in children have been postulated. Some of them include the Behaviouristic Theory, the Mediation Theory, the Nativist Theory and the Cognitive Approach.

2.2.1 The Behaviouristic Theory

The behaviourists see the child as coming into the world tabula-rasa, that is a clean slate, without any kind of preconceived ideas about the world. They believe that the child is shaped by the environment in which he finds himself, and that this is aided by reinforcement.

The best known attempt at constructing a behaviouristic theory is the Skinner's Verbal Behaviour (1957). Skinner got his ideas from his studies with animals in the laboratory - The Skinner Boxes. He strongly believes that his findings can be passed on to human beings by applying the same principles derived from his laboratory experiment. He is of the view that when a certain behaviour is rewarded or reinforced, more of such behaviour is repeated or emitted, but when punished, the behaviour tends to stop or extinguish. His view has given rise to the popular Stimulus Response (S-R) approach to learning.

Chomsky (1959) strongly attacks Skinner and his reinforcement theory. He disagrees that reinforcement can count in learning because, according to him, human learning cannot follow the strict rules of stimulus response and rewards and punishments. Brown, Cazden and Bellugi (1969) uphold this view that parents verbally

reinforce their children, not according to the form they use language, but according to the truth of the language. They believe that reinforcement and practice do not count much in children's language acquisition.

Todd and Heffernen (1977) dispute this view. To them, language acquisition is a matter not only of imitation but also of practice. Moulton (1966), Britton (1970) and Ndahi (1982) share this view as well. Even from everyday experience, we can notice that if nobody pays attention to what a child is doing, he or she may get frustrated and stop the act altogether. This writer shares the view that reinforcement plays a part in children's language acquisition.

2.2.2 The Mediation Theory

This theory is developed out of the S-R theory as a way of making up for some of the lapses of S-R theory. The theory is based on Pavlov's theory of continuity. This theory holds that responses which occur naturally to one stimulus can equally be elicited by another previous neutral stimulus. This theory simply means that a response can be attached to a new stimulus just by presenting the stimulus frequently along with the other stimulus which had elicited a response. What this theory is trying to say is that language acquisition can be achieved by building up on already learned language.

Though this theory fails to answer the questions on S-R theory, it attempts to account for the abstract form or nature of language. It has been used to explain how the links are set up between successive segments within the same language (Clark, 1975).

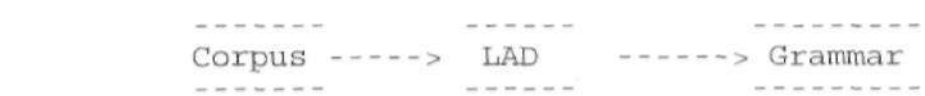
2.2.3 The Nativist Theory

The Nativist Theory is put forward partly in response to the inabilities of the Behaviourists to account for language acquisition in children. This theory can also be referred to as innatist or rationalist theory. According to this theory, every child is born into the world with very specific innate knowledge including pre-dispositions and tendencies for the knowledge of the nature of language as well as of the world around him.

Chomsky (1957,1965,1968) postulates the idea that the human brain is pre-programmed in such a way that individuals can create and understand language. He calls this ability to create and understand language, Language Acquisition Device (LAD). He believes that as the child grows, his brain also grows and that the child's brain at birth is not totally functioning. This innate device allows the brain to act upon the sounds received from the environment and also helps the child to understand the grammar of language and even

invent new sentences of his own. McNeill (1966, 1971) also believes that children are born with innate mechanisms specially structured for the acquisition of language. He is of the view that the child does not need to learn the feature common to the structure of all human languages.

Lenneberg (1967) observes that the child's ability to acquire language through exposure to the environment is biologically determined. Chomsky (1965) and McNeill (1966,1971) are optimistic that the child's exposure to the environment is necessary and sufficient for the child to acquire the language spoken in that environment. McNeill (1971) even diagrammatically illustrates how LAD works. Below is McNeill's diagrammatical impression of LAD:



(Source: McNeill 1971 p. 19)

McNeill states that LAD receives a corpus of utterances and from the corpus produces a grammar, that is a theory of the qualities that hold within the corpus. LAD enables the child to distinguish between grammatical and ungrammatical structures. It also helps the child to develop an ability to understand and produce unlimited variety of sentences.

The Innatists uphold two views on the functions of environment in the child's language acquisition.

(1) They believe that the language in the environment triggers the child's innate ability to acquire the language and (2) Language exposure provides the linguistic data for the child's innate mechanism to work on and by so doing, the child discovers the particular details of his language. They also believe that at a certain age in one's life, this acquisition of language through exposure to the environment tends to disappear. They are of the view that language is species specific and can be utilized fully during the critical period (Lenneberg, 1966). This explains the reason why adults find it difficult to acquire language as easily as the children do.

2.2.4 The Cognitive Approach

After a careful study of Behaviouristic Theory, Mediation Theory and Nativist Theory, the fourth theory known as the Cognitive Approach has been put forward. Here, linguists regard language as a general development that is part and parcel of cognitive and effective framework. The Cognitivists see the child's innate endowment as a cognitive potential for processing human language so as to derive its structure.

Bandura (1962, 1969, 1971), a social learning theorist believes that children learn language by observing and imitating adults in their environment. Parents and other grown-ups play a vital role here by serving as models who provide utterance and expand upon utterances when the children make same, (Snow, 1972; Nelson, 1973; Dale, 1976). Lindfors (1980); Ndahi (1982) and Vonkur (1985) also share in this view. Moulton (1966), emphasizes that the secret of how children learn language is that they spend much time at it, talking with parents, brothers and sisters, playmates, like peer-group or to self. Language learning requires a lot of practice and talking aloud. It is clear that language learning cannot be possible in isolation.

Evidences abound to testify that children reared in total or partial isolation have little or no language, Sigh and Zingg, (1966; Davis, 1940, 1947). Lindfors (1980) states that the child is not simply shaped and moulded by the environment, but that the child moulds and shapes the environment, changing it, and to some extent, controlling it for his own use in further learning. Snow (1972), Phillips (1973) and Nelson (1973) all agree that the presence of children ;dictates the way and manner in which their mothers talk.

2.3 Agencies Of Learning:

2.3.1 The Home and Family

The family is defined in Webster's New Twentieth Century Dictionary as a "Collective body of persons who live in a house, the father, mother and their children." Home on the other hand is defined as "a dwelling place, the place in which one resides, the seat of domestic life and interest: the place where one is born and reared... the members of a family." The two definitions are almost similar and as such both will be used interchangeably.

The function of the home in child education is easily discernible. Taiwo (1966) is of the opinion that the home "lays the foundation - moral, spiritual and intellectual - on which the child is to build later." It is in the home that the child interacts with parents, brothers and sisters and other members of the family like grandparents as well as close and distant relations who may be living together in one's home. It is in the home that the parents initiate the child into the cultural heritage and into his immediate society.

It is here also that they transmit to the child the values of right and wrong. Right from the start the child is taught to value and respect the ethos and mores of the family and the society at large. One of the

ethos is the child's acquisition of language spoken by the family members and the larger society. Lindesmith and Strauss (1969) state that language is passed down from generation to generation non-biologically. The child just has to learn what word goes with what objects in his surroundings, as well their pronunciation. The words thus learnt do not belong or originate from the child, but there are some linguistic standards laid down by adults to which the child conforms.

One of the agents of socialization and perhaps the strongest one is the family. It is here that most children are born and brought up. Of all the people who make up the family, parents have been recognized as the principal role-players in the child's upbringing. Thakur (1977) observes that in a child's life, no other agent of socialization is as important as the family where his primary socialization begins. Onwuka (1980) and Manuwuike (1978) also share the view that the family is the major source of a child's socialization. Bossard and Boll (1960) and Hurlock (1978) outline some roles the family can play in a child development. They see the family first and foremost as providing the child with personal satisfaction which paves the way for learning. Members of the family also show him love and affection which help the child to develop the emotional stability necessary for normal learning.

Secondly, the family provides the child with guidance and help which aid the child in developing the verbal and social skills needed for development and growth in his society. Thirdly, it is within the family that the child learns socially approved modes of behaviour. Every parent's primary wish is for the children to become socially accepted individuals. For this reason, all the social norms are inculcated in the children right from the beginning. Taiwo (1966) observes that when such norms are not inculcated or when the wrong norms are inculcated, the child starts life at a great disadvantage. Ajayi (1985) opines that children who are not disciplined or who come from indisciplined homes turn out to be truants, habitual late-comers, liars and often tend to disturb the peace of other well-behaved children at school.

It is also in the family that the child is provided with first lessons in communal living which is a fundamental aspect of man. Man is a social animal, gregarious in nature and depends on adults right from birth to later in life. Man cannot survive without interaction with his fellow men. It is no wonder that children, who for one reason or the other are reared in partial or total isolation, depict abnormal human characteristics, as reported by Itard (1962); Singh and Zingg (1966); and Davis, (1940, 1947).

Lastly, the basic language development techniques are acquired in the home. Children are said to be born without language, but through their interaction with members of their family, they grow up to master the language in their environment, (Weiner and Elkind 1972). This fact is succinctly put forward by Lorton and Walley (1979:59). According to them, "it is generally considered a great intellectual feat for adults to learn a new language, yet children grow up speaking their parent's language. No one teaches children how to speak, yet they come to use nouns, verbs, adjectives and intonation much as their parents do."

Otite and Oginonwo (1979) state that one of the functions of the family is to provide a socially approved context for child bearing and care as well as the education of the young family members.

2.3.2 The Role of Family Members on the Children's Language Acquisition

In African communities, family is made up of one's parents, brothers and sisters grand-parents and other blood relations. All these members of the extended family take part in the up-bringing of children .

In his book Bringing up children in Ghana, Kaye (1962) records the role played by family members in the child's language acquisition. He notes that in Manpong

(Akwapim) everybody talks to the baby while the older sisters and brothers are recognized as the child's principal teachers (p.169). The baby's early attempts at speech are encouraged highly, and everyone in the home especially the mother talks to him (p.170). Kaye also observes that "baby talk" is regarded as amusing and the mother replies in kind by using similar language. Among the Dagabas, he observes that the care of the baby is almost everybody's concern. Older siblings, the grand-parents, other family members like co-wives, the father and in particular the mother, take a delight in talking to the child. He also points out that children of both sexes have more contact with their mothers than with their fathers (pp. 137-8). Clezy; Balthazor and Cevette, (1979) identify the mother's role in a child's language development as that of "the provider of the environment and of cognitive stimuli, linguistic model and emotional interactor".

The role of fathers in child's language development has been minutely recognized. Watson and Lindgren (1979) observes that little has been done on the father's immediate effect on infant development. They speculate that the father's interaction with the infant has the same effect as the mother's, provided that he is as consistent as the mother in handling the child.

Koller and Ritchie (1978) are of the view that parents and parent-surrogates play a vital role in children's language development. According to them (p.209):

> In the real sense, parents and parent surrogates take speechless, illiterate, uncomprehending infants and transform them into speaking, literate and sophisticated persons able to acquire the contents of their respective cultures and societies, to communicate their ideas, and to make contributions of their own to enrich other lives..

Children, observes Layton (1979:3), "enter the world totally ignorant but with an enormous potential for learning." The parents and other members of the family provide the environment for children before they are born, which will, to a large degree, affect the proficiencies the children will attain in language and intellectual development.

Rice (1979) sees children as being born naturally gregarious persons, very curious and wanting to know everything. The parent's role is to provide the children with experiences that make learning possible. This they can do by "providing stimulations and variety of learning experiences involving observation, reading and conversation" (p. 559). Members of the family provide the children with opportunities for

socialization, to enable them become part of the society through the language.

A child's language acquisition device seems to be strongly controlled by the verbal interaction between mother and child. Mothers tend to adjust their speech complexities to the developmental level of their children, (Phillips, 1973). Snow (1972) notes that mothers' speeches to their young ones are more simple, and the representative kind of conversation with children is common. The family members influence the child's development linguistically because they form the back-ground on which their interaction with the larger society will take place.

The mother is the central figure in the child's language learning while other members of the family like the father and siblings play supportive roles, (Greenbaum and Landau, 1979). This is due to the fact that mothers spend most of the time with the children and also offer more verbal stimulation than the fathers. Greenbaum and Landau (1979), Todd and Heffernan (1977) are of the view that it is the child's parents who determine his language patterns.

As a result of this, they see the parents' educational status as very vital because the more educated the parents are, the more conscious of the

importance of helping the child to develop appropriate speech pattern they become. They will be in a better position to help their children grow linguistically. Gallagher (1977) sees a good speech environment as one in which the parents play with the child using speech.

2.3.3 The Peer- group As It Influences Children's language Acquisition

Peer-groups are formed according to age, sex, social relationships and objectives. Peer-group refers to individuals of the same age, and are drawn together by mutual friendship. The peer-group members constitute a world of their own and sometimes have a secret language, unknown to non-members especially parents and other adults. Weiner and Elkind (1972) observes that as the child comes into contact with his peers, he becomes aware that they are different from each other. He gains a tremendous broadening experiences from his peers.

As these experiences grow, the child comes to compare himself with his peers and makes some judgments. As he does this, he takes special note about himself as an individual by trying to correct himself where he goes wrong. He also learns the rules and regulations governing the group and conforms to them. Within the peer-groups also, the child discovers that each individual is a unique person having different

physique, activity levels, initiatives as well as language and motor skills.

These diversities in the group mark the beginning of the child's appreciation of self worth. The main advantage of being a member of the peer group is that it provides the children with a carefree world where they can be independent from the searching eyes of their parents and adults. A lot is learned in common including language. Dubey et al. (1979) believe that being among the peer group opens up the avenues for children to expand their learning horizons. They sum up in these words (p.52):

> As long as the child lives in the limited environment of his home, the learning he acquires is limited to the influence of his parents, siblings and other extended members of the family. But as he enters school, he is exposed to other children, teachers and persons concerned with welfare of the school who have come from different social and family backgrounds.

It is from among those other children that the peer-group to which the child may be attached for a long time is formed. Within the peer-group, the child is free to explore widely. He feels free to express himself in a way he finds difficult to do while he is with his parents and other family members. A book meant for children titled Adventures of Souza is a master

piece on the extent peer-group can go. Funny and risky expeditions can be planned and executed by members of the peer group. Each of the expedition is planned with words thereby enriching the child's command of language. Boocock (1972) and Musgrave (1965) see the peer group as an agency where the child is exposed to egalitarian relationships which may never have been possible in the home. No wonder Weiner and Elkind (1972:80) observed that for a child to miss being associated with a peer-group is a costly mistake.

This is why they state that "a child who for one reason or the other lacks opportunities to play with age-mates missed out on a vital social learning experience and there is considerable risk that he will become the kind of person who is uncomfortable, inept and uncertain of himself in inter-personal situations".

Gallagher (1977) sees the play-group or peer-group as an outlet for creativity, where social intercourse is promoted and where speech and language development are encouraged. The play-group or peer-group meets the child's needs which might not have been possible otherwise.

Goldberg and Maccoby (1962) in their study of children's acquisition of skills in performing a group task under two conditions of group formation namely:-

changing group and stable groups, note that members of stable groups perform better than those in changing groups. This they attribute to the development of co-operative techniques by the members of the group. This is equally true of peer-groups because as they meet each day, they set off to solve specific problems and team work is needed to accomplish the task ahead of them.

Helms and Turner (1978) are of the view that as the child moves from his family to the peer-group, he is taking a step into social maturity. This is because his peer-group relationships provide him with more "complex and arousing sensory stimulation than may be available in the home." Within the group he picks new models to be copied. The influence in most cases enables the child to develop self concept and character reformation.

2.3.4 The School And Its Influences On Children's Language Acquisition.

The school is a key institution in a child's formal education. At school a child's education is based on the school's curriculum and this is the primary objective. The child's socialization which also takes place in the school is seen as a secondary objective. In the school, the child acquires behaviours which will determine how he performs academically and socially. The child also acquires values, competes with

other children, performs certain activities and develops response patterns. It is in the school that the child develops confidence in himself and works as an individual as well as in a group.

Unlike in the home where parents and other members do almost everything for the child, the school exposes him to a world in which he must do something for himself. The training the child receives in the school is deliberate. Bossard and Boll (1960), Taiwo (1966) and Manuwuike (1978) all support this view. Skills in reading, writing, mathematics and language are taught in the school. In fact, Nigerian Educational Planners place a great premium on the school. The National Policy on Education (1985) expects a child after passing through the school to have the following values:-

1. respect for the worth and dignity of the individual;
2. faith in man's ability to make rational decision;
3 moral and spiritual values in inter-personal and human relation;
4. shared responsibility for the common good of society;
5. respect for the dignity of labour; and
6. promotion of the emotional and psychological health of all children; (National Policy on Education (1985:7).

On the importance of language, the National Policy on Education (1985:9) states that;

> in addition to appreciating the importance of language in the educational process, and as a means of preserving the people's culture, the Government considers it to be in the interest of national unity that each child should be encouraged to learn one of the three major languages other than his own mother-tongue. In this connection, the Government considers the three major languages in Nigeria to be Hausa, Ibo and Yoruba.

It is generally assumed that by the time the child enters the school, he must have mastered his mother-tongue, hence, the assertion that he should learn "one of the three major languages other than his own mother-tongue". In compliance with the above, an average child is compelled to learn at least two more languages in the school, since English is generally used as a medium of instruction. From general observation, the child learns English and any dominant language in the school.

Lorton and Walley (1979) are of the view that after parents, the teachers are perhaps the people most closely connected with the child's speech and language development. The school is a social institution where the child can be encouraged to develop and grow socially, intellectually and emotionally. Otite and Ogionwo (1979) believe that as home and family roles become inadequate for the socialization of the individual, the school steps in to complement the

functions of the family. Lorton and Walley (1979) observe that the basic syntax of the child's native language must have been acquired by the time he comes to school.

In the school the child hears speech patterns different from the ones he uses at home. Through listening and talking to others in the school, the child gradually acquires the new speech patterns to modify his own. They conclude (p.27) that "the step into the pre-school marks the beginning of a long journey from a world of isolated thinking and self-centeredness into a world of cooperative social living."

Dreeben (1968) is of the view that schooling brings about additions to the psychological repertoire and does not in any way disorganize or undo the earlier learning gained in the home. The school atmosphere provides the child with a pool of individuals from whom peer-formation takes its base, and social relationships which are more time-bound than those in the home are established.

The school is an organization mainly concerned with encouragement of activities in which children can demonstrate their worth. The principles, independence, achievement and team relationship are learned in the

school. It is a common belief that children always like to be praised, and for this to happen, every child strives to succeed in whatever he is doing in order to receive praise or identification by the class.

A child who is not noticed when he does something good tends to withdraw and as such, encouragement leads the child to higher acts. For the child to be listed as a recognized member of the class, he must be able to express himself very well so that others will understand him. This need for identification is the strong motive behind the child's eagerness in language learning. The school provides an organized forum for language learning. The child not only learns to communicate with the teacher but also with his class- mates. As this is done, his horizon broadens and his language repertoire grows.

2.3.5 Imitation And Its Influences On Language Learning

Imitation, the abstract noun of the verb imitate, according to the Shorter Oxford English Dictionary means "to do or try to do after the manner of; to follow the example of; to copy in action". There are conflicting views on the influence of imitation on language learning. Many scholars believe that imitation helps in language learning while others do not.

Wilkinson (1971) states that language is acquired through imitation but not by imitation alone. Children have the urge to be like their parents and there is that motivation to copy them particularly the mother with whom they spend most of their time. Consciously and unconsciously, they begin to imitate their speech. From adults and other children also, they gain their vocabulary by imitation. There is no other means of gaining it. They build their whole mental dictionary on imitation and all the words they will be using in their conversation are built up by imitation.

Anderson (1953) groups children's speech development into five stages: the pre-lingual stage or the crying stage when most of what they do is cry; the random articulation or babbling stage at which children spend most of their time babbling; the lallation or ear-voice reflex stage at which they pay attention to what is spoken around them; the echolalia or the stage of imitation when they imitate sounds produced around them, and the last stage is the articulate utterance stage during which children produce articulate sounds or utterances.

Children repeat sounds they hear someone make as long as those sounds resemble the sounds learnt during the imitation stage. The echolalia stage is very

important because at this stage, the children become aware of sounds and sound pattern in their environment, (Anderson, 1953). From these sounds, they reproduce their own sounds during the articulate utterance stage. Anderson (1953:21) believes that "the special sound patterns of the child's native language become fixed (at echolalia stage), as it were and it is with these sounds, later refined and produced more exactly, that his adult speech will be built."

Yando, Seitz and Zigler (1978:4) notes that imitation is "the motoric or verbal performance of specific acts or sounds that are like those previously performed by a model." They believe that children employ imitation in order to communicate with others. They however strongly believe that imitation decreases as children grow older. They state that imitation is common with very young children. Ambron and Brodzinsky (1982) see imitation as an important factor in a child's acquisition of language. They believe that the sounds produced by children reveal a closer similarity with the intonation of the adults around them. Craig (1980) lists imitation as one of the processes through which children learn language. She notes that during this period children reproduce what they hear people around them say and in the course of this imitation, they may

invent sounds or words never ever made or said by anybody around.

Ginsburg and Opper (1979) in their analysis of Piaget's Theory of Intellectual Development observe that as the child develops intellectually, he also develops the ability to imitate or mimic what the model says. By so doing, the child builds on his vocabulary.

Moulton (1966) agrees that children learn language by talking with people around them, copying what they hear the people around them say or repeating what they were asked to repeat without caring if they say them correctly or not and by making analogies to build new forms on the basis of old ones. He is of the view that when they master these three acts, they apply them in their subsequent language learning, be it the second or third languages.

Britton (1976) states that children begin their language learning with listening. While some take shorter time in listening, others spend longer time doing the same before they can utter any intelligible sentence. Children, as they imitate the way of the people around them in saying thing, draw a kind of system from what they hear and apply it in what they themselves say (Britton, 1970; Moulton, 1966; Envin, 1966).

McFarland (1971) observes that between 18 months to 2 years of age, the most important development in human beings begins. This is referred to as "symbolic function", that is, distinguishing and representing things by language, mental images and gestures. He states that an early form of this function is imitation. He adds that this imitation goes on until the child understands the reference of some of the mother's speech. As children imitate their mothers, they shorten their long sentences and reproduce only the short ones correctly, (McFarland, 1971; Ervin, 1966; Brown and Bellugi, 1964). In their study of children's acquisition of syntax, Brown and Bellugi (1964) observe that not only do children imitate adults in their bid to acquire language but adults too imitate children. They also noticed that the children imitate adults with reduction while adults imitate children with expansion. Below is a specimen of children's imitation with reduction:

Table 2.1 Some Imitation Produced by Adam and Eve*

Model Utterance	Child's Imitation
Tank Car	Tank Car
Wait a minute	Wait a minute
Daddy's brief case	Daddy brief case
Fraser will be unhappy	Fraser unhappy
He's going out	He go out
That's an old time train	Old time train
It's not the same dog as pepper	Dog pepper
No, you can't write on Mr Cromer's shoe	Write Cromer shoe

*Brown and Bellugi (1964) in Roger Brown et. al., (1970): Psycholinguistic. New York, The Free Press, p.81.

Children derive a lot of joy in doing what adults are doing and this is not ruled out in their language acquisition. Adults too, take special care trying to do what the infants are doing. The children-adult role in interaction is a dual one. Children copy adult speech and reduce whichever one they cannot reproduce and adults copy children's speech and expand where children leave a gap. The sample below shows how adults expand on children's speech.

Table 2.2: Expansion of Child Speech Produced by Mothers*

Child	Mother
Baby high chair	Baby is in the high chair
Mommy eggnog	Mommy had her eggnog
Eve lunch	Eve is having lunch
Mommy sandwich	Mommy 'll have a sandwich
Sat wall	He sat on the wall
Throw daddy	Throw it to daddy
Pick glove	Pick the glove

*Ibid p. 86

Borger and Seaborne (1971) are optimistic that children imitate adults. They state (p.101) that:

> we take for granted that children will copy both significant and trivial characteristics of adult behaviour; they will walk with their hands behind because their father does so and they will also acquire the language and concept systems of the people with whom they are brought up.

The fact that children learn language by imitation is indisputable. Cohoon, Price and Seoresby (1979) observe that parents play a vital role in the language acquisition of their children. They talk to them and offer moral support and encouragement. When the children hear parent talk, they classify and distinguish each sound with the aid of inborn mental capabilities. Chomsky (1965) and Lenneberg (1966) also support

this view. From their early years, children begin to distinguish sound that they recognize as language from other sounds around them, and as time goes on, they will start imitating the sounds recognized as language.

Bandura (1969) states that the learning mechanism that enables children to acquire a vast array of responses that are new to them is imitation. He says that through this imitation, a child matches his behaviour to the other person in similar situation and that other person now becomes the child's model. The child tries to copy anything his model does including what he says.

Langacker (1973) observes that children display an amazing ability to become fluent speakers of any language consistently spoken around them. As long as they do not suffer any retardation, they very soon become speakers of one or more native languages. They pick those languages from other children in the course of their playing together and by dotting or imitating their parents. He believes that sufficient exposure to language used in a social context is one of the primary ingredients in language learning.

Fry (1977) observes that brain-work, ear-work and tongue-work are important in the child's language acquisition. He reproduces his own speech from the

acoustic cues received in the brain from what the people around him have said. This, Fry (1977) notes, is possible through imitation, more especially the imitation of the mother's speech. He is of the view that even though the child's pronunciation is shaped by the pressure of the phoneme, it is also the result of imitation. According to him, the learning of a mother tongue is accomplished in the first five years of life.

Within this period, the phoneme system, acoustic cues, grammar and syntax must have been acquired and they lay the foundation of personal dictionary. All these are derived from adult speech which is copied by children, especially the mother's speech. Cohoon, Price and Seoresby (1979) observe that parents who provide their children with experience for speaking are affording them the best opportunity for learning rules of grammar and building the vocabulary. Gibson (1978) is also of the view that children learn by imitation. He notes that many personality patterns are acquired by children through imitation of their parents' activities. They first of all learn to listen to them and then imitate the sounds of their voices.

Hursh and Sherman (1973) in their study observe that when imitation is reinforced by approval, it leads to language. Children who grow in a place where no

language is spoken will learn no language. Hewes (1977) is of the view that children learn language by attending to its use by people around them. Hewes stresses that children in extreme deprivation or children brought up where no language is spoken will learn nothing of the language of their environment. Itard (1962), Davis (1940, 1947) and Singh and Zingg (1966) all support this point of view.

Snow (1964) feels that imitation aids the acquisition of vocabulary or phonetic mastery. She groups language development into three stages: continual expansion in the comprehension of adult speech, the imitation of particular instances; and building by analogy of classes and rules.

Chomsky (1959) and Lenneberg (1966) are opposed to the view. They feel that reinforcement and imitation do not have much effect on children's language acquisition. Likewise, Slobin (1977) opines that children's imitation of adult's speech or parental expansion results in more advanced patterns of speech. Miller and McNeill (1969) suggest that when an adult attempts to expand a child's telegraphic utterances far more than parents readily do, some of the expansions misinterpret the child's intended meaning and interfere with child's learning instead of facilitating it.

Chomsky, (1965, 1968); Lenenberg (1969) and McNeill (1970) are of the view that children hear adult utterances full of stutters, mistakes, garbles, inconsistencies and complexities which are common in adult speech. This has made them to believe that children can develop language on their own, making use of the language acquisition device which is inborn. Snow (1972) however believes that adults talking to children address them in a "simple, interesting and comprehensible" way. She point out that simplified speech is designed to aid children in language learning. Shipley, Smith and Gleitman (1969) sum up the effects of adult-children interaction. They strongly maintain that parents' willingness to produce simplified and redundant speech and the children's ability to listen pave way for the children's formulation of rules of grammar needed in learning of a native language.

There is no doubt that children listen to adults and copy as much of their behaviour and speech as possible, provided the basic learning organs are at work. If the child hears and sees well, he will learn whatever the adults around him are doing. Cazden (1972), though not in full agreement that imitation can be the whole answer to how children learn language, believes that "a child in an English-speaking home grows up to speak English, not French or some language of his

own." He however agrees that the child's identification with particular model is very important in language learning. When a model is identified, every effort is made to behave and speak like that model. This effort to speak and behave like the model so identified is, in other words, imitation in disguise.

Phillips (1973), in her study observes that mothers adjust their speech complexity to the developmental level of the child. This they do so that the child can pick the speech and reproduce it. Abramovich and Grusac (1978) in their own study note that children engage in a great deal of imitation in their early everyday activities especially where they have the liberty to be themselves.

Even non-humans like monkeys or dogs, when denied the association with others in their early years, will not learn even the basic acts like climbing and barking. Evidences abound to prove that children brought up in sub-human environments have no language at the time they are discovered, as recorded by Itard (1962); Davis (1940, 1947); and Singh and Zingg (1966).

2.3.6 Bilingual Environment And Its Influences On Children's Language Learning

The earliest record of children learning language was the diary of the observation record of Tiedman

(1787), which was based on his son's psycholinguistic development. Since then, psychologists, psycholinguists and linguists alike have been researching into how children learn language. Many theories have been propounded on language learning, but all of them have failed to give a correct answer to the mystery of language learning (Craig, 1980).

The pace for the study of childhood bilingualism was set by Ronjat (1913) who wrote on his son, who was brought up in the home where two languages were spoken. Ronjat believed that his child's ability to simultaneously speak the two languages was a result of the consistency maintained by both parents in speaking German and French to the child. Ronjat received the following advice concerning bilingual language training from his friend which he and his wife observed: (Ronjat, 1913:3 in Mclaughlin, 1978: 74)

> There is nothing for the child to be taught. It is sufficient simply to speak to him when the occasion to do so arises in one of the languages he is to learn. But here is the crux; each language must be embodied in a different person. You, for instance, should always talk French to him and his mother German. Never switch roles. In this manner he will begin to speak two languages without noticing it and without having to put forth any special effort in learning them.

Ronjat, a French was married to a German, and right before their first child was born, they were all aware of the problem the child would face as regards language acquisition in a bilingual home. The advice offered by his friend was strictly followed and this really worked in making the child bilingual with ease.

Ronjat, however, reports that despite their consistency in talking to the child in one language per person, the child favoured his mother tongue in his early vocabulary development. This according to him was temporary, because the child later learned the two languages simultaneously. He concluded that their son was fluent in both French and German because they made the two languages person-specific. This view was supported by Pavlovitch (1920), the Serbian Linguist. Serbian was the family language, but French was spoken to the child from age one year, one month, by a French family friend who spent most of the time with the child. Pavlovitch reported that corresponding phonemic systems of Serbian and French were mastered at approximately the same time, though French vocabulary developed slower than Serbian at the initial stage.

Another study of child bilingual exposure was Hoyer and Hoyer (1924), who observed the babbling of their son who heard Russian from his mother and German from his

father. They discovered that at 11 months, the child began to utter comprehensible word but reduced his utterances in such a way that whole syllables were dropped.

Leopold (1939, 1947, 1949a, 1949b) set the pace for current studies on bilingualism. His, was a recorded analysis of his daughter's language development. She was spoken to in German by her father and in English by her mother. Leopold reported that the child did not maintain a balance in the two languages because she was exposed more to the English-speaking environment than German-speaking environment. Leopold's record showed that environment plays a great role in children's language acquisition. Like Ronjat (1913) and Pavlovitch (1920), Leopold reported that there was little evidence of interference between the two languages. Burling (1959), a social anthropologist, reported that his son Stephen was able to acquire Garo language because he had more contact with Garo speakers than English speakers. He observed that the child tended to mix Garo words with English words.

Another study was that of Tabouret-Keller (1962). Tobouret-Keller was bilingual in French and German and his wife was raised in German but learned French in school. Both parents mixed French and German while

speaking with their daughter. He reported that the child understood French roughly two-third of the time and German one-third of the time. At the age of 2 years, the child had acquired more French vocabulary than German. He also reported a considerable language mixing in their daughter just as Burling (1959) reported.

Murrell (1966) studied his daughter's language acquisition in a trilingual environment. The child was exposed to Swedish in the home, Finnish in the school and from the nurse, and later, English when the family moved to England. He observed that the child's speech development was impaired by the experience as she tended to mix the three languages. Ruke-Dravina (1965,1967) also noted some sound confusion in her study of language development of two Swedish-Latvian bilingual children.

Totten (1960) whose children were raised bilingually in Swedish and English observed the initial tendency to mix the two languages. Oksaar (1970) also discovered that her Swedish-Estonian bilingual child mixed the two languages. The child spoke Swedish with his play-mates and Estonian to the parents at home where Estonian dominated.

From the reports above, it can be noted that in one way or the other, a bilingual environment plays some part in a child's language acquisition. McLaughlin (1978:1) in his introductory note to his book Second Language Acquisition In Childhood states that: "For most people of the world, linguistic diversity is the norm not the exception. There are many more people in the world who are bilingual than monolingual."

Virgil Anderson (1953) is of the opinion that language is wholly a product of the individual's social environment, not innate or instinctive but a learnt process which every child must learn anew. She states that a child who is exposed to more than one language at the time he is learning to talk may be retarded when compared with his counterpart who hears only one language at home.

Bakwin and Bakwin (1972) are optimistic that bilingual children have smaller vocabulary in each language and most have a slightly smaller vocabulary in both language combined than do children with one language. Lindfors (1980) notes that people in the child's language environment, mostly parents and care-givers do not subject the child to a rigorous drill in language. Instead, they engage with him and with each other in a natural kind of interaction which is more

complex than the child can control. Through interaction with people, children build deep-level system of linguistic structure from the surface-level language data presented to them. From his language environment, the child deduces an underlying set of organizational principles and sound/meaning relationships which may take longer period to do in a bilingual environment.

Bilingualism, according to Khubchandani (1975) and Oksaar (1970, 1975) tends to influence the rate at which language development in children grows. Oksaar believes that the strategy employed by children learning more than one language is code-switching. She concludes that the children switch codes depending on who they are interacting with. She also observes that the language they hear more often is the one they master first. Khubchandani (1975) on his own notes that the time taken by children in pluralingual set-ups to acquire language is longer than that of the children in monolingual environments. This, he says, is as a result of the fact that a child in a bilingual environment has to pay attention to acquiring two or more distinct language systems.

Hurlock (1972) sees bilingualism as an obstacle to learning to speak correctly because it involves not only speaking and writing the languages but also

understanding other people's attempts to communicate orally or in writing. She is of the view that whichever of the language that becomes dominant will depend on the circumstances under which bilingualism started. She too, supports the view that a child growing up in a bilingual environment has to learn two different words for every object or for every thought he wishes to express. He also has to learn two sets of grammatical forms and one is always in conflict with the other.

Smith (1973) reports that when parents speak two languages to the children, they tend to confuse them. This may be why Ervin-Tripp (1972) advises that parents bringing up children in a bilingual environment or set-up should maintain consistency of person, occasion and setting, to help the children predict which form to use in their language development.

2.3.7 Human Environment And Its Influences On Children's Language Acquisition.

Spair (1921) strongly believes that the environment plays a vital role in determining the language a child speaks. He says that if a new baby is removed from his social environment and placed in another new environment, he will grow to learn all the things being done by the people in his new environment. The language he will grow up to speak will entirely be

different from the language spoken by people of his native environment. Sartain et al., (1967) are of the view that environment helps in moulding each human being into a unique person, because within the social environment, we have human beings who influence us. As we interact with them, we learn from them. The babbling of a child is shaped through reinforcement by parents and care-givers when the child babbles culturally desirable sounds.

It is discovered that babbling sounds not found in the language of the environment tend to disappear. Craig (1980) observes that the environment has a powerful influence on the development of an infant's competence. The presence or absence of stimulation can speed up or slow down the acquisition of some behaviours. Children deprived of normal environmental experiences tend to be affected in development of even the rudimentary competence such as sitting, standing and walking, (Dennis, 1960, 1973; Dennis and Najarian, 1957).

Jenkins, Shacter and Baver (1966) observe that the word a child uses depends on the culture in which he grows. The words he uses are those he hears in his environment. They believe that an American child

brought into a Japanese-speaking family will grow up speaking Japanese if he hears Japanese consistently in the home. They are of the view that a highly verbal family makes a readily talking child.

Cook (1979) reports that right from birth, the baby learns to relate with people starting from crying, smiling and making noises. The child realizes that each of these acts produces some kind of reaction from people around him. He also realizes that when he does something, the people around him will equally do something in return. Through this process, a particular chain of actions between himself and the adults is built. By smiling or making noise at the mother and the mother doing same in return, the mother and child are building up communication links. This continues until the child can fully talk and express himself using language.

Carmichael (1964) states that each human individual passes through a series of developmental stages in achieving adult linguistic capacity. Weir (1962) also believes that children pass through many stages in their bid to acquire language, out of which is self-education on language.

Isolation from human environment has been said to have negative effects on general development of children

and particularly on language acquisition. Davis (1940, 1949) reports that Isabelle, an illegitimate girl living with a deaf-mute mother was discovered at the age of six and half years without language. She was only able to make croaking noises. This shows that children who live outside any speech community or environment cannot invent any language of their own. They need human environment to develop language. Itard (1962) who wrote on the "Wild Boy of Aveyron", Victor, observed that the boy exhibited non-human acts and had no language at the time he was found in the woods at the age of 12 years. Likewise, Singh and Zingg, (1966) who wrote on the "Wolf Children" Kamala and Amala, who were recovered from the wolf's den were almost in all aspects like the wolves. These children, though they were taken home, shunned all human behaviour. They were said to have no language at the time of their discovery. This was as a result of lack of exposure to any form of human language.

Singh and Zingg (1966) report that with time, the child, Kamala, who survived, learnt to show signs of human behaviour, one of which was speaking a few words. Davis (1940, 1947) reports that Anna, who was discovered at the age of 6 years tied to the chair, was emaciated and speechless, but with time, she learnt to walk, dress, play simple games with other children as well as speak a little. Fromkin; Krashen; Curtis; Rigler and

Rigler (1974) report the case of Genie who was discovered at the age of 13 years and 9 months physically and socially isolated from the rest of the family members. She was found to possess no language.

This was not unconnected with the fact that she lacked any form of verbal stimulation since she was said to have been punished physically if she made any noise. No wonder then why Gallagher (1977) said that "the child who is not talked to... who is not stimulated so that he will want to talk, can find difficulty in developing speech and language."

Ausubel (1965) states that prolonged environmental deprivation induces retardation in intellectual development especially in children. The more viable the environment to which an individual is exposed, the higher the level of effective stimulation. Children reared in substandard environments tend to have lower intelligence quotients (I.Q) as compared with children reared in favourable conditions. Dennis and Najarian (1957), Skeels and Fillmore (1937), Ausubel (1965) are of the view that culturally deprived children suffer most in the area of language development, especially with respect to the abstract dimension of verbal functioning. This, they believe, happens because a culturally deprived home lacks the variety of objects

that require labelling and serve as references in language acquisition.

Vygotsky (1962) suggests that a socially determined condition, very important in language acquisition, is the availability of adults for engaging the child in dialogue. This, according to him, is because children develop and test their tentative notions about word meanings and sentence structures by interacting with adults who are more mature verbally. It is only in the human environment that the children can develop and test their word meanings and sentence structures.

The effect of social environment on vocalization in children have been illustrated by Brodbeck and Irwin (1946) and Rheingold and Bayley (1959). Children in their first two years of life develop their language by increasing comprehension of the speech of those around them. Cazden (1972) states that the heart of human language ability is creativity in expressing and understanding particular meanings in particular settings and from particular listeners. Children learn a set of rules in their native grammar and use this set of rules so learnt in building up their native language. Without human beings in the environment, it will be impossible for children to develop their own language.

Britton (1970) observes that after a great deal of listening, the child's first words are more by way of comment than by way of command. Children build their repertoire both by asking questions and by drawing inferences from what they hear within the environment. They hear what people around them say and try to apply them in their own speech. From listening to people children gain experience of their native language even before they can talk. Adult conversation provides the framework for children's efforts in speech.

Mussen, Conger and Kagan (1974) believe that the environment plays a vital role in the speech development of children. Their efforts in speech are reinforced by people within the environment and this leads to their mastery of their native language.

2.3.8 Communicative Competence

Berlo (1960) observes that language is one of the ways we use to express our ideas and when this is going on, we are communicating. He further notes that every human communication has some source, person or group of persons, with a purpose and a reason for communicating. He believes that as the communication is going on, the communicators expect fidelity, that is, accuracy of the communicated information. He states that in every communicative act, there will be the source, encoder,

message, channel, decoder and receiver. He adds noise as a factor which may decrease fidelity in communication.

Infidelity in communication may come as a result of the source's inability to encode the message, which may perhaps be due to lack of the appropriate language needed in the communication. It can also be due to the receiver's inability to decode the message as a result of the encoder's use of the wrong message and/or channel. Berlo believes that for communication to have high fidelity, the source and the receiver must have the same or agreeable background or standard.

According to Sharp (1973), to say that one has achieved progress in bilingualism means that the individual's progress in his first language should correspond to that of mother-tongue of pupils elsewhere. Menyuk (1977) sees communicative competence as the ability to communicate effectively in conversational actions. The child's communicative effectiveness can be said to have reached acceptable level when the child is able to use the language to command, request, persuade, inform, entertain and seek information (Menyuk, 1973; Lindfors, 1980; Bloom and Lahey, 1978).

Communicative competence of the child grows as the child's cognition develops. It is believed that at certain stages of life, some basic grammatical structures are absent, (Craig, 1980; Bloom, 1970). Krauss and Glucksberg (1967) in their study observe that 5 to 6 years old children are less able to communicate information to listeners than the older children. Maratoss (1973) and Manig-Peterson (1975) also note that in a simple task operation, children between three, four and five years of age take the features of the listener's situation into account.

Ervin-Tripp (1973a) in her study records that even children as young as two years observe lexical, phonological and paralinguistic changes when they speak to infants younger in age than themselves. Ndahi (1982) also observed this same result. If an adult is talking 'child-talk' to children, they tend to object to it. The researcher experienced this while talking to a child of two years, who insisted that he should be told "sorry" instead of "shoyi" as he himself pronounced the word.

Children across all cultures learn to add respect in their speech while talking to elders and key figures in the society. As a result, they learn to use language to suit the occasion in which they find themselves.

McLaughlin (1978) states that full communicative competence requires not only the mastery of the formal and semantic aspects of language but control of the various styles of speaking that characterize how different people talk to each other in different circumstances.

Communicative competence also involves the ability to shift codes when addressing authority figures, elders and play-mates. Ervin-Tripp (1973b) and Lambert (1967) record that in the American home, the child applies the informal code while talking to parents. Ndahi (1982), on the other hand, notes that Nigerian children add respect while talking to parents, older brothers and sisters as well as older members of the family. She says that older brothers and sisters are referred to as "yaya" instead of by their names. Some even use the English equivalent "brother" or "sister" both pronounced in the syllable common to Nigerians. In Igbo land, such prefixes as "ndee" for male and "ndaa" for female are attached to the name of an elder brother or sister as a mark of respect, like "ndee John", "ndaa Mary".

In almost all Nigerian ethnic groups children do not call their parents by name. Rather, "Mama" and "Papa" commonly take the place of their names. In recent times, mommy and daddy or mom and dad have

replaced mama and papa. The child learning language must comprehend and apply these rules in his speech. A competent speaker of a language should be able to utilize non-linguistic information in speech to infer what another speaker means. He should master the features of the various levels of linguistic structure and learn the rules which seem to be present in all societies, namely; formal or polite, colloquial, and slang or vulgar. When children are in the midst of elders, their tone of speech changes. The same thing applies when they are in the midst of strangers, friends, family members and peers. When they master how to speak comfortably in these various situations with high fidelity, it is believed that they have gained control of the language.

2.3.9 The Nigerian Child And Language Acquisition

A look at the literature review so far points out to one fact; that is, most of the works reviewed are done mainly on the Western world. This writer is aware of only a few studies done on the African Child and language acquisition.

These include the work of Blount (1969) on language acquisition in 8 Luo children in Kenya aged 12 to 35 months. Another is that of Mukherjee (1981) which is a series of cross-sectional studies on "the directive

function of speech on motor behaviour in pre-school age". Another is the work being conducted by Moire Chimombo (a doctoral thesis at Teachers' College, Columbia University, New York) as reported in Ndahi (1982 p.5).

Ndahi's (1982) study is about the first work primarily done on the Nigerian child and language acquisition. This attempt is a case study of a Nigerian child, Mana, and it focuses on her acquisition of English as a second language. She records a lot of similarities in the strategies employed by the child with those of her counterparts elsewhere.

Olaofe's (1988) paper "Strategies For Language Development in a Multi-cultural Setting" focuses on the strategies for language development in a multicultural setting. He discusses the problems which the Nigerian child in a multilingual and multicultural setting faces. He stresses that every Nigerian child is automatically bilingual, in that he will learn the language of his home and the language officially used in the school when he enters school. He observes that native language tends to interfere with English.

The Nigerian child learning English always understands English language with the aid of the native

language. He sums up in these words (p.3): "Influenced by their linguistic tradition, the students wrote some English words the way they would have pronounced them ...imposing the Yoruba phonological system on English and writing English words the way a Yoruba person will probably pronounce them."

Vonkur's (1985) work centres on communicative competence in second language acquisition of a Nigerian child. His, is a continuation of Ndahi's (1982) work.

2.3.10 Parental Educational Attainment And Its Influences On Children's Language Acquisition.

According to Ndahi (1982) most educated Nigerian parents use English language as a medium of communication in their homes both with each other and with their children. This, she notes, is a result of their educational attainment. Children in such homes consequently grow up to speak English as their "first language". Mazrui (1975) believes that the educational attainment of parents in recent times tend to affect their children in their acquisition of their native tongues. He reflects this belief thus; (p.9), "a number of African children especially in West Africa, but also increasingly in East and Central Africa, are growing up bilingual in English and their own African languages because their parents are highly educated and speak English to each other."

Using English as a medium of communication, in some quarters is looked upon as a mark of civilization and attainment of Western standards. This may be why Mazrui predicts that (p.9); "by the year 2000, there will probably be more black people in the world who speak English as their native tongue than there will be British people. This is quite apart from the second language."

2.3.11 Acquisition Of Language In A Bilingual Environment

A child who hears two languages from birth is said to be acquiring the languages simultaneously. It is however, believed that "one usually dominates in certain situations or with certain persons" (McLaughlin, 1978:72). Language, according to de Villiers and de Villiers (1979) is a game played according to precise rules. They believe that what is involved in language learning is that the child applies those rules to compose his own utterances. They also observe that the experience from outside and the capacity within the child harmonize for language to occur.

Language acquisition can only take place in the context of a rich interaction between the children and their parents. The parent-child interaction during the child's early years of life open up a wealth of shared knowledge and expectations. Language learning begins,

according to de Villiers and de Villiers (1978) with the child's ability to distinguish between the speech sounds and other sounds in his environment. This view, is shared by McLaughlin (1978:24), who also believes that the child acquires language "by developing and testing hypotheses about regularities in the corpus to which the child is exposed."

All these views on language acquisition point to the fact that there must always be somebody whom the child looks up to for the provision of a language environment. In most cases, parents provide this language environment. In a bilingual situation, the child learns the two languages simultaneously if he makes each language person-specific as reported by Ronjat (1913), Leopold (1939, 1947, 1949a), Pavlovith (1920).

The more contact hours the child has with the speaker of one of the languages, the more his ability to speak the language, as reported by Burling (1959), Snow (1972) and Phillips, (1973). If the child has more contact hours with one of the parents, the language which that parent speaks is likely to predominant. The key to learning two languages at a time is 'having sufficient exposure to the languages and getting the

necessary encouragement to learn them.

2.3.12 Relationship Between The Previous Findings And The Present Research:

Most of the works cited in the literature are mainly carried out in the Western World. Only very few are done with the African child in mind. Out of these the report of Kaye (1962), Ndahi (1982) and Vonkur (1985) are detailed reports of the African child's efforts at language acquisition.

Ronjat's (1962) work, though not carried out with the African child in mind, is a good point of reference, on the roles parents play in their children's language acquisition in a bilingual setting. Snow (1972) and Phillips (1973) all agree that mothers play a greater role in aiding children's language acquisition. This view is also shared by Greenbaum and Landau (1979). They refer to the role of the fathers and siblings as "supportive" because according to them, mothers spend more time with the children than do fathers. Watson and Lindgren (1979) hold a different view on this. They believe that the father's role may be the same as the mother's, provided that the father is as consistent in handling the infants as the mother.

Peer-group relationship has been said to have a strong effect on the children's language acquisition.

Dubey et al., (1970) and Weiner and Elkind (1972) strongly stress that the home alone cannot provide the child with enough experience for language acquisition. They believe that the peer-group has a strong bearing on the child's language acquisition.

On human environment and its influences on children's language acquisition, Davis (1940, 1947), Itard (1962), Singh and Zingg 91968), Fromkin et al., (1974) all agree that no child will develop any meaningful language outside a human environment. Gallagher (1977) and Ausubel (1965) stress that any child deprived of human contacts or association may in the end be retarded.

School, according to Dreebn (1968) does not jeopardize whatever the child must have learnt at home, but adds to it. In the same vein, Bossard and Boll (1966), Taiwo (1966) and Manuwike (1978) all support the assertion that the school aids children's language acquisition. All these view serve as points of reference in the present research.

2.4 Summary

This chapter highlights the need for human language as many specialists, psychologists, psycho-linguists and linguists alike have expressed. Various theories of language acquisition are discussed. The key

figures being Chomsky, Skinner and Bandura whose names are linked with Nativist, Behavioristic and Cognitive learning theories respectively.

The main agencies of learning in the Nigerian context are also looked into. These include the family, the peer-group and the school.

The role imitation plays in the life of children learning language has been reviewed. The views of many writers are also looked into both in support and against imitation as a learning process.

The influences of a bilingual environment on the children's language acquisition are reviewed. Most of the authors of the works reviewed are unanimous on the fact that a bilingual environment influences the pace of language development of children because they are forced to pay attention to two or more languages before they can utter their first words.

The influence of human environment on a child's language acquisition is also reviewed. From the information available, it is impossible for any child to develop any language of his own outside the human environment. The cases that come to mind are those of the "Wild Boy of Aveyron" - Victor - as reported by Itard (1966), Isabelle as reported by Davis (1940,1947)

and Kamala and Amala, - "The Wolf Children" - as reported by Singh and Zingg (1966).

The meaning of communicative competence is also discussed. Human beings engage in communicative act with a purpose in mind. Whether this purpose is achieved or not depends on how the people concerned carry on the act. Some views on what communicative competence should be are reviewed. Factors that affect communicative competence such as age of the communicators, context and their ability to switch codes to suit the communicators are also discussed.

Parental educational attainment is viewed as having an influence on children's language acquisition. In the African situation, highly educated parents tend to prefer speaking English to speaking their native languages, which in turn affects their children's acquisition of their native languages. Findings of other researchers which bear reference to the present study are also discussed. The literature review also looks into what is ideal for acquiring language in a bilingual environment. It has been discovered that parents play a vital role in helping their children acquire language by making each language person-specific.

Bilingual language learning in the Nigerian context is also looked into. It has been noted that not very much has been done in this respect. The few available studies reveal that Nigerian children learning languages are faced with the same problems as their counterparts in other parts of the world. The reports by Ndahi (1982) and Vonkur (1985) are handy references.

CHAPTER THREE

3.0 METHODOLOGY

3.1 Introduction

This study investigates the influence of inter-ethnic marriage on children's language acquisition. This chapter describes the method used in data collection.

Permission was sought from parents whose children served as study samples especially those who were orally interviewed for communicative competence. The researcher told the parents the purpose of the interview and they consented to allow the children to be interviewed. The children were asked their names and ages to facilitate transcription of the recorded interview.

3.2 Study Group

The respondents for this study were chosen from among Yoruba-Hausa (inter-ethnic) couples as well as those who married within their ethnic boundaries (intra-ethnic couples), who reside in Zaria metropolitan area.

3.3 Study Sample

The sample for this study was 500 couples and 500 children, who were randomly selected.

The parents were selected from the staff of Ahmadu Bello University Zaria. Residents of Zaria-City, Bomo and Giwa were also included to widen the scope and to get responses uninfluenced by the University environment.

The choice of Ahmadu Bello University community was guided by the fact that the University is a very large institution with a cosmopolitan staff population.

3.4 Validity Test/Pilot Study

The questionnaire was designed, given to a statistician who made some minor corrections and approved it as having met the relevant standards in relation to the objectives of the study.

After this, a few of the respondents were administered with the sample questionnaire. Their reactions were noted and some modifications were made on the final questionnaire.

3.5 Method of Questionnaire Distribution

Couples were given questionnaire individually to avoid one filling in for the other. Initially, questionnaire were given to children through their parents but this approach was abandoned because it was discovered that parents filled them on behalf of their children. To overcome this, it was decided to

administer the questionnaire directly to the children. Four schools were selected namely: A.B.U. Zaria Staff School, A.B.U. Zaria Demonstration Secondary School, L.E.A. Primary School Samaru, Zaria, and Zaria Children's School. Only Hausa and Yoruba children were administered with the questionnaire in each of these schools.

3.6 Measurement Of Communicative Competence

Forty-four (44) children were selected for the measurement of communicative competence. Out of this number, ten (10) had Yoruba mothers and Hausa/Fulani fathers. eleven (11) had Hausa/Fulani mothers and Yoruba fathers. Another eleven (11) had Hausa parents while another twelve (12) had Yoruba parents. The transcription of the interaction with these children is in Appendix I of this study.

The test for communicative competence was carried out in both Hausa and Yoruba. For children of inter-ethnic couples, questions were asked in Hausa and after that, the same question were asked in Yoruba.

During the interaction with the children, their competence was of great importance. Two key things were watched out for. The first was communicative fluency of the children, and second, interference of one language into another, a trait said to be common among bilingual

children. Fillmore (1979) gives four ways by which to judge a speaker's fluency in his language. The first, is the ability to talk at length and fill time with talk. The second is a mastery of the semantic and syntactic resources of one's language, or the ability to talk reasoned and "semantically dense" sentences coherently. The third is the ability to have appropriate things to say in different context, or to code-switch. The fourth is the ability to be creative and imaginative in one's language. These four ways were taken into account during the interactions.

In the area of language interference, Smith, 1935; Burlung, 1959; Tabouret-Keller, 1962 and Murrell, 1966, specialists in their various studies, record that children learning two languages at the same time often use words in one language in place of the words in the other language. They attribute this to loss of words in either of the languages. Children interviewed ranged from 4 to 14 years.

3.7 Training Of The Research Assistants

There was need for research assistants in this study. The reason for this was that the researcher speaks just a little Hausa and no Yoruba. It then became necessary to engage assistants who could interact with the respondents in both Hausa and Yoruba languages.

A total of 6 assistants were engaged. The first assistant was neither Hausa nor Yoruba but could speak both languages fluently. The rest were Yorubas born and brought up in the Northern part of Nigeria so they have good command of Hausa and Yoruba.

The assistants were told exactly what to do. The topic for interaction with the children were written down and given to them as a guide. Before the recording, the assistants first established rapport with the children by asking questions of general interest. When such rapport was established, the proper questions then began. They were told not to interrupt the children except when the situation warranted more clarification or affirmation on the interaction.

Below is the specimen of the questions asked.

(a) What is your name/parents' name?

(b) What is your age?

(c) What is the name of your school?

(d) What did you do today at home?

(e) What did you do today at school?

(f) Tell us a short story in Hausa or Yoruba or sing a song.

The children were allowed to talk freely without interruption except when they paused for longer time than necessary.

3.8 Research Instruments

The research instruments used in data collection for this study were questionnaire and recorded interaction with the children. Two sets of questionnaire were used. The first set was administered to sample married couples, while the second set was administered to the sample children. Their responses to the questionnaire were used to answer the research questions. A total of 44 children were interacted with. The interaction was recorded using an audio cassette recorder.

3.9 Transcription Procedure

The tape recorded interactions were transcribed by two assistants, one Hausa and the other Yoruba. The Hausa transcriber is a Lecturer in Hausa language in the Department of Nigerian and African Languages, Ahmadu Bello University, Zaria and the Yoruba transcriber is a Yoruba teacher in Ahmadu Bello University, Demonstration Secondary School.

The transcription method adopted is the method used by Bloom (1976) and Bloom and Lahey (1978). In these two separate works the interviewer's utterances are separated from those of the interviewee's. Two columns are maintained. The interviewer's utterances appear on the left while the interviewee's utterances appear on the right.

Dashed lines (-----) are used to indicate unintelligible utterances. Slash (/) is used to indicate utterance boundaries, but in this work, full-stop (.) has been used instead of slash (/). Double slash (//) is used to represent long pauses between the utterances or before the next question.

3.10 Statistical Techniques

The data collected from the study are presented using simple percentages, frequency distribution and cross-tabulation tables.

The questionnaire is divided into two sections. The first section contains personal information questions while section two contains the research questions.

The responses are scored from "5" to "1". The positive responses carry the highest scores while the least score goes to negative responses. The responses range from "very frequently", "frequently", "sometimes", "rarely" to "very rarely" Below is the breakdown of the responses.

"Very frequently" means forty times a day

"Frequently" means thirty times a day

"Sometimes" means twenty times a day

"Rarely" means ten times a day

"Very rarely" means less than ten times a day

3.11 Limitations Of The Study

This study is limited in the sense that much reliance is placed on the assistants for interaction with the children because the researcher is not fluent in the languages of the interaction. This limitation has however, been hopefully reduced because all the assistants were instructed on what to do and how to do them.

3.12 Summary

This chapter describes the study group and sample. The research instruments and measurement of communicative competence as well as the training of research assistants have also been discussed. The statistical techniques for data analyses and transcription procedure are discussed. The main limitation of the study is also stated.

CHAPTER FOUR

Data Presentation, Analysis And Discussion

4.0 Introduction

In this chapter, the data collected from the study are presented analysed and discussed. The investigation was carried out based on the basic assumptions made in Chapter One of this report.

Two sets of questionnaire were used. The first was directed at the parents, while the second at the children. The responses obtained from the two sets of questionnaire are presented under two separate headings viz: parents' responses and children's responses. The research questions for the study are answered using both the parents' and the children's responses.

The results are compared with findings of various authorities in Child Development, Psychology and Linguistics in the literature. The researcher's experience during the oral interactions with the children and their parents is also used to explain some of the results.

4.1 Presentation Of Parents' Responses

At the time of questionnaire administration, some problems were encountered by the researcher. Some of them included outright refusal by parents to accept the

questionnaire. Some of them based their refusal on the fact that many students "disturb" them with questionnaire. Others even demanded for monetary rewards before they could accept the questionnaire. Others also demanded for biros or pens with which to fill the questionnaire.

Another problem was parents' inability to return the questionnaire as some of them lost the questionnaire either before or after filling them. As such, some of them were given the questionnaire for the second time before they could fill and return them. Even after the second attempt, some were still not able to return theirs.

There was also the problem of respondents' disregard for the instruction given to them which reads: "FOR INTER-ETHNICALLY MARRIED COUPLES ONLY". The questions which followed this instruction were meant for only the inter-ethnic couples, but some of them did not obey the instruction. As a result of this, the responses in that section of the questionnaire could not be taken as very correct. References were made to them in passing only.

The parents' questionnaire was divided into two sections.

4.1.1 Section One

This section contains questions on personal data. Three hundred and twenty-three (323) questionnaire were returned by the parents. Out of this number, 39 fell out of the study boundary and were discarded. This left a balance of 284 effective sample.

Question 1 is directed at the gender. Their responses are as follows:-

TABLE 4:1 GENDER OF PARENTS

GENDER	FREQUENCY	PERCENTAGE
MALE	189	66.55
FEMALE	95	33.45
TOTAL	284	100

A look at the above table will show that more males than females responded to the questionnaire.

Question 2 is aimed at the respondents' ethnic language. Table 4.2 shows their responses.

TABLE 4.2: FREQUENCY OF THE ETHNIC LANGUAGE

ETHNIC LANGUAGE	FREQUENCY	PERCENTAGE
HAUSA	172	60.56
YORUBA	112	39.44
TOTAL	284	100

The results above are affected by the environment. More of the respondents are Hausas.

Question 3 is on the type of marriage. Table 4.3 shows their responses.

TABLE 4.3: MARRIAGE TYPES OF PARENTS

MARRIAGE TYPE	FREQUENCY	PERCENTAGE
Hausa (m)* to Hausa (w)**	121	42.61
Hausa (m) to Yoruba (w)	77	27.11
Hausa (w) to Yoruba (m)	61	21.48
Yoruba (w) to Hausa (m)	25	8.80
TOTAL	284	100

*(m) Man
**(w) Woman

From the above table, it can be noticed that environment also plays a role on the marriage type. More Hausa women married Yoruba men than Yoruba Women who married Hausa men.

Question 4 is aimed at the number of children per respondent's family. Their responses are as follows:

TABLE 4.4: NUMBER OF CHILDREN PER FAMILY

NUMBER OF CHILDREN PER RESPONDENT'S FAMILY	FREQUENCY	PERCENTAGE
1	28	9.86
2	52	18.31
3	56	19.72
4	47	16.55
5	34	11.79
6	9	3.17
7	8	2.82
8	7	2.46
9	1	0.35
10	7	2.46
11	1	0.35
12	4	1.41
15	3	1.06
51	1	0.35
No Response	26	9.15
TOTAL	284	100

From the above table, it can be seen that as the number of children increases, the frequency decreases.

Question 5 which is directed at the children's age is not considered here since the children had given their ages in their responses.

Question 6 is aimed at the type of school the respondents' children were attending. Their responses are as follows:-

TABLE 4.5: TYPE OF SCHOOL ATTENDED BY THE CHILDREN

TYPE OF SCHOOL	FREQUENCY	PERCENTAGE
Private	140	59.30
Public	86	30.28
Islamic	31	10.92
No response	27	9.51
TOTAL	284	100

From the above table, it can be noticed that more respondents have their children in private schools than in public schools. The reason for this is obvious.

Question 7 refers to the educational qualifications of the respondents. Table 4.6. shows their responses.

TABLE 4.6: PARENTS' EDUCATIONAL QUALIFICATIONS

EDUCATIONAL QUALIFICATION	FREQUENCY	PERCENTAGE
Primary, Secondary, Others	91	32.04
NCE/OND	154	54.22
HND/Degree	36	12.68
Masters/Ph.D	3	1.06
TOTAL	284	100

The majority of the respondents fell within the NCE group, followed by primary, secondary and others. Those who fell within HND/Degree, Masters/Ph.D. group were in the minority.

Question 8 asks of the respondents area of residence. Their responses are shown in table 4.7.

TABLE 4.7: PARENTS' AREA OF RESIDENCE

AREA OF RESIDENCE	FREQUENCY	PERCENTAGE
Urban	179	63.03
Rural	105	36.97
TOTAL	284	100

The areas under the urban set-up are those within the University environment e.g Samaru. The areas referred to as rural are those outside the University set-up e.g Giwa. Zaria-City is grouped as an urban area even though it is outside the University set-up because it has the characteristics of an urban area. Table 4.7. shows that the majority of the respondents (63.03%) reside in the urban areas. This is expected since the University staff form the greater number of the respondents.

4.1.2 Section Two

This section contains the major research questions in the questionnaire. The responses to questions 9 to 23 are shown in Table 4.8 on page 92. Questions 9 and 10 ask how often the parents communicated in their language with each other and with their children respectively. To Question 9, a total of 34.51% responded positively. while 36.97% responded negatively. In Question 10, 39.44% was positive while 34.51% was negative in their responses. A closer look at these responses reveals that parents communicate more with their children in their languages than with each other. This may be due to the influence of their inter-ethnic marriage.

Questions 11 and 12 refer to how often parents allowed their children to mix with other children who spoke their languages. For Question 11, 39.08% responded positively as against 32.75% who responded negatively. In Question 12, 34.15% responded positively while 40.14% are negative.

On whether the parents used English language in communicating with one another and with their children, (Questions 13 and 14), their responses were all 38.38% and 33.80% negative as against 34.86% and 32.75% positive.

TABLE 4.8: PARENTS' RESPONSES TO QUESTIONS 9 TO 23

		POSITIVE RESPONSES						NEGATIVE RESPONSES						TOTAL	
		5		4		3		2		1		0			
NO	QUESTIONS	FREQ	%	FREQ	%	FREQ	%	FREQ	%	FREQ	%	FREQ	%	No	%
	How often do you...														
9	..Use your language in communicating with your spouse?	53	18.66	45	15.85	65	22.89	65	22.89	40	14.08	16	5.63	284	100
10	..Use your language in communicating with your children	61	21.48	51	17.96	61	21.48	69	24.30	29	10.21	13	4.58	284	100
11	...Encourage your children to inter-mix with their play mates who speak your language?	54	19.01	57	20.07	68	23.94	62	21.83	31	10.92	12	4.23	284	100
12	..Encourage your children to inter-mix with their play mates who speaks your spouse's language?	34	11.97	63	22.18	63	22.18	68	23.94	46	16.20	10	3.52	284	100
13	..Use English in communicating with your children?	47	16.55	52	18.31	63	22.18	76	26.76	33	11.62	13	4.58	284	100
14	...Use English in communicating with your spouse?	41	14.44	52	18.31	82	28.87	59	20.77	37	13.03	13	4.58	284	100
15	..Maintain consistency in speaking your language to your children?	49	17.25	57	20.07	76	26.76	57	20.07	33	11.62	12	4.23	284	100
16	...Expose your children to literature in your language?	44	15.49	49	17.25	84	29.58	56	19.72	38	13.38	13	4.58	284	100
17	..Expose your children to literature in your spouse?	32	11.27	49	17.25	78	27.46	62	21.83	50	17.61	13	4.58	284	100
18	..Encourage your children to speak your language?	68	23.94	41	14.44	55	19.37	70	24.65	32	11.27	18	6.34	284	100
19	..Encourage your children to speak your spouse's language?	52	18.31	47	16.55	58	20.42	76	26.76	31	10.92	20	7.04	284	100
20	..Scold your children for their inability to speak your language?	45	15.85	51	17.96	61	21.48	63	21.18	42	14.79	22	7.75	284	100
21	..Scold your children for their inability to speak your spouse's language?	35	12.32	38	13.38	57	20.07	76	26.76	56	19.72	22	7.75	284	100
22	...Speak other language instead of your language to your children?	36	12.68	36	12.68	72	25.35	64	22.54	56	19.72	20	7.04	284	100
23	..Make attempts to formally teach your children your native language?	35	12.32	52	18.31	55	19.37	76	26.76	41	14.44	21	7.39	284	100

This table shows the parents' responses to questions 9 to 23. To get the 'working' percentage, columns 4 and 5 were merged to form positive columns while columns 1 and 2 were merged to form negative columns. In the text, they were referred to as positive and negative responses respectively. For example, 18.66% and 15.85% were merged to form 34.51% positive response, while 22.89% and 14.08% were merged to form 36.97% negative response.

How often, the lead question, was asked at the beginning and dots... were used instead of repeating 'How often'.

KEY

5 - Very Frequently
4 - Frequently
3 - Sometimes
2 - Rarely
1 - Very Rarely
0 - No Response

Question 15 asks whether the parents maintained consistency in speaking their language to the children. Their responses were 37.32% positive as against 31.69% negative.

Questions 18 and 19 are aimed at how often the parents encouraged their children to speak their languages. Their responses were 38.38% positive as against 35.92% negative in Question 18 and 34.86% positive as against 37.68% negative in Question 19. Their responses to these questions show that some parents encouraged the children to speak more of their own language than their spouses' language. These responses may have been affected by the inter-ethnic nature of some of the marriages.

Questions 20 and 21 ask how often the parents scolded their children for their inability to speak their languages. Their responses were 36.97% and 46.48% negative as against 33.18% and 25.70% positive. These responses show that majority of them do not scold their children for their inability to speak their languages.

Question 22 inquires about whether the parents spoke other languages instead of their native language to the children. To this question, 42.46% responded negatively as against 25.36% positive response. These responses correspond with the responses to question 15 where

37.32% responded that they maintained consistency in speaking their language to the children.

On whether the parents made formal attempts to teach their language to their children, (question 23), a total of 41.20% were negative while 30.63% were positive. Their responses indicate that language learning by children does not necessarily depend on the formal teaching of the language.

Questions 24 to 33 were asked to get the parents' explanations to their children's ability or inability to speak the parents' language. In these questions, only the majority responses are reported, (see appendix II for details of the questions).

Question 24 asks what had contributed to the children's ability to speak their parents' language. Many of the parents answered: "because I always encourage them to speak to me in my language." This option attracted 31.69% of the responses.

Question 26 asks the parents to list the languages their children could speak. Table 4.9 shows their responses.

TABLE 4.9: CHILDREN'S LANGUAGES

LANGUAGE	FREQUENCY	PERCENTAGE
English	84	29.58
Hausa	76	26.76
Yoruba	69	24.30
Others	29	10.21
No Responses	26	9.15
TOTAL	284	100

From the above table, it can be seen that English language is the highest because most children speak English in addition to their native languages. Hausa language followed perhaps because in the environment, it is the predominant language.

Parents were asked whether they agree that their children learn more of their native language at school than at home (Question 27). A majority of them (79.93%) responded "No". Their responses are quite in order because language learning begins at home.

On whether they agree that the children learn more of their native languages from their play-mates (peer-group) than from parents, (Question 30) a total of 70.77% said; "No". This question is closely related to Question 27, and the reason for the result is same as given in Question 27.

Question 33 asks the parents to grade their children's proficiency in speaking their native language. Their responses are as follows:-

TABLE 4.10 CHILDREN'S FLUENCY GRADE BY PARENTS

GRADES	FREQUENCY	PERCENTAGE
Very Fluent	-	-
Fluent	35	12.32
Moderate	70	24.65
Poor	83	29.23
Very Poor	57	20.07
No Response	39	13.73
TOTAL	284	100

From the above table, it can be seen that "poor' is the highest with 29.23%. This may be as a result of the inter-ethnic nature of some marriages.

Questions 34 to 40 were meant to be answered by inter-ethnic couples only, but the respondents did not obey the instructions. Therefore, the responses here could not be wholly relied upon, and have only been referred to in passing where necessary.

4.2 Presentation Children's Responses

The original plan was to administer the questionnaire to the children through their parents. This plan was abandoned when it was discovered that the parent were filling the questionnaire for their children. Another plan of administering the questionnaire direct to the children was

devised. Four schools were selected namely, Ahmadu Bello University Staff School, Zaria; Demonstration Secondary School, Ahmadu Bello University; L.E.A Primary School Samaru, Zaria; and Zaria Children's School. The questionnaire were administered on the children who were requested to complete them on the spot and return to the researcher. Through this method, their responses were not influenced by their parents' ideas.

The children's questionnaire was constructed along the same line as the parents' questionnaire with minor alterations.

A total of 370 copies of the questionnaire were returned by the children. Out of this number, 18 were discarded because they were filled by under-aged children and some were from children outside the study area. This left a balance of 352.

More emphasis was placed on the children's responses because the sample was larger and their responses were expected to be more honest than the parents' responses.

Question 1 was designed to find out the children's gender. a total of 215 (61.08%) are males and 137 (38.92%), females.

Question 2 asks about the ages. Table 4.11 shows their responses.

TABLE 4.11: CHILDREN'S AGE RANGE

AGE RANGE	FREQUENCY	PERCENTAGE
0 - 9	47	13.35
10 - 15	247	70.17
16 and above	58	16.48
TOTAL	352	100

From the table above, it can be seen that most of the children were between the ages 10 - 15, that is 247 or 70.17%. This was the age range on which much emphasis was placed.

Question 3 asks the type of school the children attended. Their responses to this question are shown in Table 4.12.

TABLE 4.12: SCHOOL ATTENDED BY CHILDREN

TYPE OF SCHOOL	FREQUENCY	PERCENTAGE
Private	213	60.51
Public	114	32.39
Islamic	25	7.10
TOTAL	352	100

A look at the above table shows that more children were in private school than public schools. Their responses are in line with the parents' responses.

Question 4 asks of the parents' ethnic group. Table 4.13 shows their responses.

TABLE 4.13: PARENTS' ETHNIC GROUP

ETHNIC GROUP	FREQUENCY	PERCENTAGE
Hausa Mothers	166)	47.16)
	)-352	)-100
Yoruba Mothers	186)	52.84)
Hausa Fathers	167)	47.44)
	)-352	)-100
Yoruba Fathers	185)	52.56)

The table above shows that more children have Yoruba mothers and fathers.

Question 5 asks the children to indicate their parents' type of marriage. Below are their responses.

TABLE 4.14.: PARENTS' TYPE OF MARRIAGE.

TYPE OF MARRIAGE	FREQUENCY	PERCENTAGE
Hausa (W)*to Yoruba (M)**	24	6.82
Hausa (W) to Hausa (M)	135	38.35
Yoruba (W) to Hausa (M)	19	5.40
Yoruba (W) to Yoruba(M)	174	49.43
Total	352	100

*(W) Woman
**(M) Man

A glance at these responses shows that children from Hausa/Yoruba inter-married mothers out-numbered those from Yoruba inter-married mothers.

TABLE 4.15: CHILDREN'S RESPONSES TO QUESTIONS 6 TO 21

		POSITIVE RESPONSES						NEGATIVE RESPONSES						TOTAL	
		5		4		3		2		1		0			
NO	QUESTIONS	FREQ	%	FREQ	%	FREQ	%	FREQ	%	FREQ	%	FREQ	%	No	%
6	How often does mummy use her language while talking to you	194	55.11	47	13.35	54	15.34	15	4.26	26	7.39	16	4.55	352	100
7	How often does daddy use his language while talking to you	156	44.32	66	18.75	56	15.91	29	8.24	24	6.82	21	5.97	352	100
8	...does mummy allow you to inter-mix with your play mates who speak her language?	84	23.86	68	19.32	106	30.11	34	9.66	43	12.22	17	4.83	352	100
9	... does daddy speak his language to you	81	23.01	61	17.33	102	28.98	28	7.95	60	17.05	20	5.68	352	100
10	...does mummy use English language while talking to you?	56	15.91	52	14.77	106	30.11	35	9.94	85	24.15	18	5.11	352	100
11	..does daddy use English language while talking to you?	66	18.95	55	15.62	101	28.69	37	10.51	69	19.60	24	6.82	352	100
12	..does mummy expose you to literature written in her language?	43	12.22	44	12.50	75	21.31	57	16.19	108	30.68	25	7.10	352	100
13	... does daddy expose you to literature written in his language?	69	19.60	41	11.65	72	20.45	41	11.65	106	30.11	23	6.53	352	100
14	... does mummy encourage you to speak her language?	166	47.16	74	21.02	49	13.92	19	5.40	30	8.52	14	3.98	352	100
15	... does daddy encourage you to speak his language	150	42.61	74	21.02	55	15.62	17	4.83	39	11.08	17	4.83	352	100
16	... does mummy scold you for not speaking her language?	48	13.64	36	10.23	59	16.76	32	9.09	155	44.03	22	6.25	352	100
17	... does daddy scold you for not speaking his language?	49	13.92	47	13.35	49	13.92	39	11.08	145	41.19	23	6.53	352	100
18	... does mummy speak other languages to you instead of her language?	33	9.37	41	11.65	90	25.57	53	15.06	107	30.40	28	9.95	352	100
19	... does daddy speak other language to you intaad of his language?	42	11.93	45	12.78	85	24.15	64	18.18	87	24.72	28	7.95	352	100
20	... does mummy formally attempt to teach you her language?	92	26.14	57	16.19	58	16.48	33	9.37	83	23.58	29	8.24	352	100
21	... does daddy formally attempt to teach you his language?	95	26.99	58	16.48	55	15.62	33	9.37	87	24.72	24	6.82	352	100

This table shows children's responses to questions 6 to 21. To get the 'working' percentage, columns 4 and 5 were merged to form positive columns while colums 1 and 2 were merged to form negative columns. In the text, they were referred to as positive and negative responses respectively. For example, 55.11% and 13.35% were merged to form 68.46% positive response, while 7.39% and 4.26% were merged to form 11.65%.

How often, the lead question, was asked at the beginning and dots... were used instead of repeating 'How often'.

KEY
5 - Very Frequently
4 - Frequently
3 - Sometimes
2 - Rarely
1 - Very Rarely
0 - No Response

Questions 6 to 21 are aimed at getting children's responses. These questions are the same as what the parents were asked in questions 9 to 23 in parents' questionnaire. Their responses are shown in Table 4.15 on page 100.

Questions 6 and 7 ask how often the parents used their language while talking to the children. To these questions, 68.46% of the responses were positive as against 11.65% negative responses in Question 6, while 63.07% were positive as against 15.06% negative responses in Question 7,

Questions 8 and 9 inquire how often parents allowed their children to mix with play-mates (peer-group) who spoke their languages. Their response were 43.18% and 40.34% positive as against 21.38% and 25.00% negative respectively. These responses show that children are allowed to mix freely with their play-mates.

Questions 10 and 11 ask the children how often their parents used English language while talking to them. Their responses were 30.68% and 34.57% positive as against 34.09% and 30.11% negative respectively. The positive and negative responses to these question were almost equal.

Questions 12 and 13 ask how often the parents exposed their children to literature written in their native languages.

To these questions, 24.72% and 31.25% were positive as against 46.87% and 41.76% negative responses respectively. Their responses show that most of the parents do not expose their children to literature written in their native languages.

In questions 14 and 15, the children were asked how often the parents encouraged them to speak to them (parents) in their native languages. Their responses were 68.10% and 63.63% positive as against 13.92% and 15.91% negative respectively. These responses indicate that children derive a lot of encouragement from their parents.

Questions 16 and 17 ask the children how often the parents scolded them for not speaking their language. To these questions, 23.87% and 27.27% were positive while 53.12% and 52.27% were negative respectively.

In question 18 and 19, the children were asked how often the parents spoke other languages instead of their native languages to them. The responses to these questions were 45.46% and 42.90% negative. Only 21.02% and 24.71% responses were positive.

Questions 20 and 21 were directed at how often the parents made any formal attempt to teach their languages to their children. Their responses were 42.33% and 43.47% positive as against 32.95% and 34.05% negative responses respectively.

In Questions 22 and 23, children were asked to grade their performance in speaking their parents' languages. Their responses are shown in Table 4.16.

TABLE 4.16: CHILDREN'S PERFORMANCE IN SPEAKING THEIR PARENTS' LANGUAGES

GRADES	MUMMY'S/DADDY'S LANGUAGE FREQUENCY		MUMMY'S/DADDY'S LANGUAGE PERCENTAGE	
Very Fluent	103	101	29.26	28.69
Fluent	95	101	26.99	28.69
Moderate	89	91	25.28	28.85
Poor	29	23	8.24	6.53
Very Poor	19	21	5.40	5.97
No Response	17	15	4.83	4.23
Total	352	352	100	100

Form the above table, it can be seen that in both parents' languages. "very fluent" scores the highest with 29.26% and 28.69% respectively.

Questions 24 and 25 ask the children whether they learnt more of their parents' language from their playmates (peer-group) or their parents. To these questions, a unanimous "No" was the answer amounting to 65.63% and 79.55% respectively. Their responses sum up the fact that parents are still the greatest prime-movers in their children's language learning (Koller and Ritchie, 1978).

On how frequent the children spoke their parents' languages at school (Questions 26 and 27), the table below shows their responses.

TABLE 4.17 PARENT'S LANGUAGE USAGE BY CHILDREN AT SCHOOL

RESPONSES	MOTHER'S LANGUAGE		FATHER'S LANGUAGE	
	FREQUENCY	PERCENTAGE	FREQUENCY	PERCENTAGE
Very Frequently	-	-	37	10.51
Frequently	3	0.85	49	13.92
Sometimes	54	15.34	106	30.11
Rarely	43	12.22	58	16.48
Very Rarely	29	8.24	91	25.85
No Response	223	63.35	11	3.12
Total	352	100	352	100

From the above table, one can notice that in the two categories, "Sometimes" records the highest response. This means that children speak other languages at school.

Question 28 asks which other languages the children could speak. The table 4.18 shows their responses.

TABLE 4:18: CHILDREN'S OTHER LANGUAGES.

LANGUAGES	FREQUENCY	PERCENTAGE
English	108	30.68
Hausa	86	24.43
Yoruba	60	17.05
Arabic	43	12.22
Others	40	11.36
No Responses	15	4.26
Total	352	100

The above table shows that the majority of the children (30.68%) spoke English language and 24.43% spoke Hausa language which are official and environmental language respectively.

In Question 29, children were asked to indicate their area of residence. A large number of them, 195 or 55.50% resided in urban areas while 157 or 44.60% resided in rural areas. These responses can be understood when we recall that the majority of the samples were taken from Samaru, Zaria.

The children were asked to state the language their teachers use in teaching them at school (Question 30). A total of 275 or 78.13% mentioned English language while other languages attracted only 77 or 21.87%. Their responses must have been affected by the fact that the official language in Nigeria is English.

It was observed during the oral interaction with the children that those whose educated parents always spoke their native languages to, were more comfortable in the languages. On the other hand, those whose educated or uneducated parents did not speak their languages to were unable to speak the languages. This was also confirmed during the interaction with the children of inter-ethnic parents. Some of these children could not utter a word in one of the parents' languages despite the fact that both parents were uneducated. A typical example is Hadiza (child number 3 in Appendix I) who simply said "Ban ji ba" (I don't understand) when she was asked a question in Yoruba.

To further verify this fact, four educated couples were selected and their children interacted with. These four couples had almost the same qualifications. The four fathers were all Ph.D holders and their wives were all first degree holders and were Masters degree students.

The first couple had Toyin (aged 9), Titi (aged 8), Kehinde and Taiwo (aged 5 years) respectively. These children could not speak Yoruba even though both parents were Yorubas.

The second couple had Caroline (aged 11), Fumilayo (aged 8) and Muyiwa (aged 6 years) respectively. Here too, the father was a Ph.D holder and the mother had a

first degree and was working on her Masters programme. Their children were not comfortable in Yoruba despite the fact that both parents were Yorubas.

The third couple had Dotun (aged 4 years). The father was a Ph.D holder and the mother, a first degree holder who was almost completing her Masters programme. This girl, though younger than the children in the first and second cases, was comfortable in Yoruba language.

The fourth couple had Hadiza (aged 8½ years) and Mohammed (aged 12 years). The father had a Ph.D while the mother was a first degree holder and registered for a Masters programme. These two children could speak Hausa fluently , except that Hadiza was too excited during the interaction which made her to frequently repeat herself.

What happened in the first two cases was that the parents did not speak their languages to the children. The researcher asked the mothers why this was so and their responses were that they thought they would confuse the children with the language. Their reason was that since the children heard English in the school and probably Hausa from friends, they would get confused if they came home to hear Yoruba. What these parents ended up doing was depriving these children of their mother tongue.

The third and fourth couples though highly educated were consistent in speaking their languages to their children. As a result of this, these children could speak their parents' languages fluently. For further information on these children's ability in speaking their native tongues, refer to children with numbers 33, 34, 36, 38, 39, 40, 41, 44 and 45 in Appendix I.

4.3 Comments And Findings

At the beginning of the study, some research questions were asked and some basic assumption made. Out of the four research questions, two were answered correctly while two were incorrect. Out of the six basic assumptions, only two were discovered to be true and four untrue.

Parents were assumed to play a major role in their children's language acquisition. This assumption was confirmed. From the oral interactions with the children, a large number of them whose parents spoke to in their languages were able to speak the languages. Also, when the children were asked how often their parents spoke their languages to them, a good percentage (55.11% and 44.32%) agreed that their mothers and fathers "very frequently" spoke to them in their native languages. It was therefore confirmed that parents are still the greatest role-players in their children's language acquisition.

The environment was also assumed to have some influence on children's language acquisition. This assumption was also discovered to be true. If a child grew up in a speechless environment, he/she would have no language. If a child was brought up in an environment where parents spoke other languages instead of their native languages, that child would not acquire the parents' native language. As Moulton (1966) rightly pointed out, children learnt languages by talking with people around them. The people most often around the children were usually their parents. It is only in a rich speech environment that language learning could take place. Jenkins, Shacter and Bauer (1966) observed that an American child brought up in a Japanese environment or home would grow up speaking Japanese as long as the people in his environment consistently spoke Japanese.

The peer-group with which the children associate was assumed to have influence on their language acquisition. It was discovered from the study that this assumption is wrong. Two questions were directed at the children (questions 24 & 25) asking them whether they learnt more of their parents' languages from their play-mates (peer-group). A total of 79.55% and 65.65% replied "No" to these questions respectively. The same questions were directed at the parents (question 29) and

a total of 70.77% also did not agree that their children learnt more of their native languages from play-mates (peer-group) than from parents.

The children's mastery of language was assumed to be dependent on their ages. Age was discovered to have no influence on the children's language acquisition. During the oral interactions with them, a child of 4 years was observed to be able to speak both parents' languages while another child of 14 years could not. These discoveries were made among children of inter-ethnic couples. McFarland (1971) gave ages 18 months to 2 years as the ages within which most important developments in human beings, which include language development take place. Fry (1977) on the other hand observed that learning of mother tongue was accomplished in the first 5 years of a child's life. A child who had not accomplished the learning of his/her mother tongue after that age may never do so. Therefore, the question of age having an influence on a child's acquisition of the mother tongue of the parents was proved to be untrue.

Likewise the type of school a child attended was confirmed to have no influence on his acquisition of the parents' mother tongue. The question to this effect attracted responses from 237 parent (79.93%) who did not

agree that their children learnt their mother tongues at school. The children themselves did not agree either. Only 10.51% of them said that they spoke their daddy's language "very frequently" at school while none opted for "very frequently" in mummy's language (see table 4.17). These responses could be the result of the multi-lingual nature of the schools, since many ethnic groups were represented in the schools. Instead of the children speaking their native languages at school, they speak English. A greater majority of them (78.13%) replied that their teacher's language of instruction was English. As a result of this, most of them found it more comfortable speaking English in the school.

The educational attainment of parents was assumed to have some influence on the children's language acquisition. Mazuri (1975) and Ndahi (1982) observed that most Nigerian children are bilingual in English and their mother tongues as a result of parental educational attainment. This study confirms that most of the children are bilingual in both English and their mother tongues but some are monolingual in English, Hausa or Yoruba, irrespective of the parents' educational attainment. It is confirmed that parents, whether educated or not, when they fail to speak their languages to their children, deprive them of the opportunity of learning their mother tongues.

During the oral interactions with children, it was discovered that most of them could speak their parents' languages in spite of their parents' educational attainment. The fact that educational attainment does not influence children's language acquisition is further proved among inter-ethnic homes. In some of these homes, the children are unable to speak one of the parents' languages despite the fact that the parents are all uneducated. In such homes Hausa language dominate and Yoruba is relegated to the background.

Below is the quick summary of the findings:-

1. Two out of the four research questions are positive while the other two are negative.
2. Out of six basic assumptions made at the beginning of the study, two are confirmed at the end of the study.
3. Parents are confirmed to be the major role-players in children's language acquisition.
4. Home environment is discovered to play a vital role in children's language acquisition.
5. Peer-group (or play-mates) association is discovered to be of less significance in children's language acquisition.
6. Children's age is discovered to have no influence in their language acquisition. A child who cannot speak his/her parents' language at an early age will find

it difficult to do so at his/her late age.

7. The children's acquisition of their parents' mother tongue is confirmed to be independent of the school they attend. This is because the school is made up of children who speak different languages.

8. The level of education attained by parents is discovered to have no direct influence on children's language acquisition. Parents who fail to speak their languages to their children will discover that the children are not able to speak such languages. his will happen whether the parents are educated or not.

4.4 Summary

This chapter answers all the research questions for this study and has also tried to justify the basic assumptions made at the beginning. Out of six assumptions, two are confirmed, while four are wrong.

Based on the data analyses, parents still remain the greatest role-players in their children's language acquisition.

Age of children is believed to have some influence on their language acquisition, but this is proved to be of little influence by the study. The language foundation of children is laid early in life. When

this is not done, it becomes very difficult to do so later in life.

Peer-group (play-mates) association and school are all assumed to have some influence on native language acquisition of children. These assumptions are proved wrong by the study. This may be as a result of the nature of the peer-group and the school. Zaria is made up of people from various ethnic groups and therefore children from various ethnic groups meet together both in the neighbourhood and at school. Since peer-group formation is not based on ethnic lines, a common language which is English language has becomes their medium of communication, especially, in the urban areas where there is a large number of people from various ethnic groups.

Home environment in which the children are brought up is confirmed to have some influence on their acquisition of their parents' mother tongue. This is because the rural environment has a concentration of people with one common language unlike the urban environment which is made up of people from various ethnic groups. As a result of the above factors, language acquisition rate among children in these environments differs.

Inter-ethnic marriage is confirmed to have some influence on children's language acquisition. This happens as a result of one of the parents' failure to speak their languages to the children. Where one of the parents fails to speak his/her language to the children, these children fail to learn or acquire that language. This has buttressed the importance of the role of parents in their children's language learning. Inter-ethnic marriage in itself may not have adverse effect on the language acquisition of children, if the parents play the role they are supposed to play in their children's language acquisition process, that is, speaking to the children in their native tongues.

The communicative competence of children of inter-ethnic parents is discovered to be poor when compared with those of intra-ethnic parents. The reason for this can be traced to the fact that one of the parents' languages is relegated to the background, as a result of environmental influence.

CHAPTER FIVE

5.0 Summary And Conclusion

The study investigates the influence of inter-ethnic marriage and some selected variables on children's language acquisition. Some of these variable include:-

(a) home environment

(b) peer-group or play-mate association

(c) the type of school the children attend

(d) the children's age

(e) parental educational attainment.

All these variables are assumed to have some influence on children's language acquisition. From these assumptions, 4 research questions are asked.

The main objective of the study is to investigate the extent to which inter-ethnic marriage influences children's language acquisition. Other objectives include:

(a) to assess the extent to which inter-ethnic marriage facilitates children's acquisition of the language of both parents.

(b) to assess the communicative competence of children of inter-ethnic couples as compared with those of intra-ethnic couples.

(c) to assess the role of parents in inter-ethnic homes with regard to their children's language acquisition.

The study was restricted to Hausa and Yoruba couples and their children who reside in Zaria Metropolitan Area.

Chapter two surveys the related literature. Views of various authors in Child Development, Linguistics and Psychology are highlighted. Various theories relevant to language learning are discussed. Three key authorities whose theories of learning are discussed are Chomsky, Skinner and Banduara. These specialists are linked with Nativist, Behavioristic, and Cognitive learning theories respectively. Agencies of learning like home/family, peer-group and school are also discussed. The roles played by imitation, environment and human beings in children's language learning are highlighted.

In chapter three, the study group and samples are described. The research instruments for the study are mentioned. These include questionnaire and inter-view. The method of training the research assistants as well as the measurement of communicative competence are discussed. The statistical techniques for data analyses and transcription procedure are also mentioned.

In chapter four, the data collected from the study are presented, analysed and discussed. Out of the 6 basic assumptions made in chapter 1, only two are proved to be true while the other 4 are proved wrong. Those proved to be true are: parents and home environment influence children's language acquisition; age, peer-group association, school and parents' educational attainment are of little or no influence on children's language acquisition.

It is discovered that some children of inter-ethnic couples are unable to speak both parents' languages because the parents are not consistent in speaking their languages to the children. It therefore means that for the children to be able to master their parents' languages, the parents must be consistent in speaking their languages to the children. Also, the outcome of the interaction with the children shows that the communicative competence of children of inter-ethnic parents cannot compare with those of intra-ethnic couples. It is discovered that children in inter-ethnic homes substitute Hausa or Yoruba words with English words.

This word substitution, according to findings in the literature, occurs when children can not find words in one language to express themselves. This is referred

to as "loss of words in one language." A typical example of this is the case of Bilkisu (child with number 7 in appendix I). This girl mixed Hausa with English when she was telling a story in Hausa. She also did the same thing when was telling a story in Yoruba. Even though she was more competent in Hausa than in Yoruba, her performance could not compete with any of the children of her age in intra-ethnic home, for example Rilwanu (child with number 19 in Appendix I).

Home environment is noted to have some influence in children native language acquisition. Children in the rural area where there is little interference of other languages are more fluent in their oral interaction than those in the urban setting. In the urban environment, other variables such as other languages, interfere with the native language of the children. It is discovered that some children in the urban set-up are unable to speak their parents native languages despite the fact that both parents speak the same language. This type of situation may be difficult to come across in the rural areas.

Peer-group association is assumed to have some influence on children's language acquisition. This is proved wrong by the study. This may be due to the multilingual nature of the environment. Zaria has a

large population of different ethnic groups. Samaru, where the University's main campus is located, has a highly concentrated population of different ethnic groups. This has resulted in the children's use of English as a means of communication, instead of any of the ethnic languages.

Language acquisition of children is assumed to be dependent on their age. This assumption is also proved wrong by the study. The ability to speak one's language does not depend on one's age. This is because the language foundation is laid early in life. Once this foundation is not laid early in life, it becomes more difficult to do so at any other time.

The school a child attends is assumed to influence his native language acquisition. This assumption also is proved wrong. The school will influence the children's language acquisition if it is situated in a monolingual environment. For the fact that the research is carried out in a multi-lingual environment, the school has little influence on children's language acquisition.

Parents' educational attainment is observed to have no influence on the children's language acquisition. If the parents failed to speak their native language to the children, the children will fail to speak the parents'

native language. This will happen irrespective of the parents' educational attainment.

5.1 Conclusion

From the findings of the study, it can be concluded that:-

(a) Parents are still the greatest role-players in their children's language acquisition.

(b) The influence of environment on the children's language acquisition is very strong.

(c) The language acquisition of children is not dependent on their age

(d) The peer-group with which the children associate is observed to have no direct influence on their native language acquisition.

(e) The schools attended by children as well as the parents' educational attainment are also discovered to have little influence on children's native language acquisition.

5.2 Recommendations

Parents are the greatest prime-movers in their children's development, including language development. This role must therefore never be under-estimated or relegated to the background, especially when it comes to native language development. African age-long tradition stipulates that everybody in the family talks to the

young infant, (Kaye 1962). Based on this, the researcher recommends that this tradition be encouraged, especially talking to the infant in the parents' native language. This will go a long way in helping to lay a proper foundation for the children's native language learning.

Parents in inter-ethnic homes should try as much as possible to make each other's native language person-specific. This means that each parent must consistently speak his/her language to the children. By so doing, the children will grow to speak the two languages simultaneously. Many authorities in child development also recommend this approach.

Those who wish to go into inter-ethnic marriage should bear in mind that inter-ethnic marriage in itself is not a barrier to children's language learning. What they need do is to make it their duty to speak to the children in their native languages when the need for that arises (Ronjat, 1913).

Parents whether inter-ethnically married or not, should realize that their children's ability to speak their native language depends on their parents. If the parents failed to speak their native language to the children, the children will fail to speak same.

Parents are advised not to assume that speaking their native languages to the children will confuse them. They should go ahead and speak to them in their various native languages because children are equipped with the innate ability to learn one or more languages as long as they hear these languages spoken around them consistently. When the parents consistently speak their languages to the children, they are directly or indirectly motivating and encouraging them to speak such languages.

Vygotsy (1962) states that the only socially determined condition for language acquisition is the availability of adults for engaging the children in dialogue. He believes that children develop and test their "word meanings and sentence structures" through interactions with adults who offer them more mature interaction. Children's understanding of other languages, it has been discovered, is aided by their understanding of their native language, (Olaofe, 1985). Parents, therefore, are encouraged to provide a rich language environment where their children can develop and build their language.

Our native language, according to Bloomfield (1975: ix), is "our all-encompassing medium." It is therefore recommended that all efforts should be made by parents

to pass on their native languages to their children. This they can do by engaging their children in a dialogue on daily basis. They should also encourage story telling or riddles and jokes in their native language. They may even introduce giving prizes to the best child in story telling/riddles and jokes on monthly basis. This will definitely motivate the children. Parents should always remember that "no other factor is as powerful as language in maintaining by itself the genuine and lasting distinctiveness of an ethnic group"(Giles and Saint-Jacques, 1979: 13-14).

It is the researcher's humble hope that these research findings will educate parents, educators and others on how to help children in their native language acquisition. It is also hoped that the research result will add to the available literature in the field of Instructional Technology.

5.3 Areas of Further Research

Due to certain constraints, the study is restricted to only two ethnic groups, namely Hausa and Yoruba. It is hoped that another study be carried out, extending the scope by adding another ethnic group like Igbo, to see whether similar results may be obtained.

A similar study based on the same ethnic groups, that is Hausa and Yoruba, should be carried out in Yoruba speaking environment to examine whether the environment has the same influence as in this study.

A follow-up study is recommended in order to produce instructional materials to aid both teachers and students in language acquisition.

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APPENDIX I

1. INTRODUCTION

Appendix I contains the transcribed interaction with children from the tape recorded information.

A total of forty-four (44) children were interacted with to test their communicative competence. Out of this number, ten (10) have Yoruba mothers and Hausa/Fulani fathers. Out of these ten (10) children, only four (4) of them understood a little Yoruba. They were more fluent in Hausa than Yoruba.

Another 11 children have Hausa mothers and fathers. All the children in this group could speak Hausa fluently, except in some cases where some of the children were over-anxious to the extent that they failed to communicate well. The next group were the children whose parents are all Yorubas. Twelve (12) children were interacted with from this group. Five (5) of these children could speak Yoruba fluently. The remaining seven (7) were more fluent in English. Out of this seven (7), two (2) replied to all the questions put to them in English. The other 5 made minimal attempts. In fact, 2 out of this 5 were answering the questions based on guess work, i.e. Kehinde and Taiwo. The next eleven (11) have Hausa/Fulani mothers and Yoruba fathers. Most of the children in this group were more fluent in Hausa than in Yoruba. In fact a good number of them could not even say a word in Yoruba.

When the parents were asked why the children could not speak their native tongues, they replied that they thought that speaking their native tougues to their

children would confuse the children who were already used to hearing English at school.

This researcher feels that this assumption of the parents is a result of ignorance of child development or psycholinguistics. As a result of this ignorance, these children may find it very difficult to learn their native tongue as some of them are already between five (5) and 11 years old.

2. **TRANSCRIPTION ARRANGEMENT**

All the utterances on the right side are the children's while those on the left are research assistants' utterances.

3. **SYMBOLS USED**

(a) Double slash (//) indicates long pauses in between the sentences or at the end of the sentences. Where it appears at the end of the sentence, it shows that the child could not go any further. When this happens, the next question is asked.

(b) Dashed lines (-------) indicate unintelligible utterances. This means that what the child said did not make sense to the transcribers.

(c) Three dot (...) indicate that the child continued the utterances but in the language outside the language used for measurement of communicative competence.

(d) Quotation marks (" ") indicate that the word or words in quotation marks are English words, or that the words were wrongly pronounced.

4. APPRECIATIONS

I wish to thank the research assistants who sacrificed their time and energy to assist in interacting with the children. They are Tessy, Mrs Kareem. Fatima, Mrs Yusuf and Mrs Bashir. I am also grateful to Dr. Raji of Department of Nigerian and African Languages who recommended Mal. Musa Rilwan of the same department and Mr. P. A. Matemilola of Demonstration Secondary School all of Ahmadu Bello University, Zaria, who transcribed the tape-recorded interactions.

To all of these assistants, I am most grateful for their wonderful contributions in making this report a reality. May the Almighty God reward all of you according to His Riches in Christ Jesus , Amen.

1. NAME: Abdulkareem. AGE: 4 years. Residence: Samaru.
Parents' ethnic groups: Yoruba Mother; Hausa Father
Parents' Qualifications: Mother: WASC Father: WASC

Meye sunanki? A- Abdulkareem

Meye sunan babanka? - // Na manta sunanshi

Ina ne makarantanku? - //

Kana zuwa makaranta? - // Makarantanmu?

Mm. Meye sunan tichanka - Tichanmu? //

MM. Aikin me kun yi a makaranta? - karatu

Karatu me? - //

Ka karanta wani abun da an koya
miku amakaranta - Attahiyatu Salawatu lillahi //

Meye ya same a hanu a nan? - //

Abdukareem, Meye ya samu hanunka? - //

Aikin me ka yi da safe yau da ka tashi? - //

Meye sunan mamanka? - Sunan mamana Hadiza

Meye sunan yayanka? - // sunan babana Musa (Not related to the question)

Meye sunan kannuwanka? - //

Meye sunan wacannan? - Farida

Meye sunan wacannan? - Bello

Meye sunan abokinka? - Abokina? // Ina gida ——
(unrelated)

Meye sunanshi? - // Sunanshi Abokina

Ina ne gidansu yake? - Inacan

Ka je mishi wasa ne? - Mm?

Wasan me kuka yi? - //

Mm wasan me kun yi? - //

Me ka ci yau da rana? - // tuwo

Waye ya tuka maka? - // Hadiza

Ka ce mata ka gode? - //

2. NAME: Farida. AGE: 6 years. Residence: Samaru
Parents' ethnic groups: Yoruba Mother; Hausa Father
Parents' Qualifications Mother: WASC; Father WASC.

Meye sunanki? - Farida

Meye sunan babanki? - -------

Meye sunan mamanki? - Hadiza

Ina ne makakarantanku? - //

Meye an koya mukuku yau a makaranta? - //

Meye sunan kawarki? - //

Ko baki da kawa?

3. NAME: Muhammadu. AGE: 10 years. Residence: Samaru
Parents' ethnic group: Hausa Mother, Hausa Father
Parents' Qualifications: Mother: None; Father: none

Meye sunanka? - Muhammadu

Meye sunan babanka? Malam Labaran

Meye sunan mamanka? Mariya

Ina ne makarantanku yake? - Madarasutul Islamiyya
Bakin kasuwa.

Meye an koya muku yau a makaranta? - An koya mana
Iza Ja'a.

Ka karanta mu ji - Bisimillahir rahmanir rahim,
Iza ja'a nasrallahi wal
- Fatah wa ra'aytannasa yadkuluna
Fidinillahi afwaja,
- Fasabih bihamdi rabbika wastagafirhu
inna kana tawwaba.

Da ka tashi da safe yau aikin me ka yi? -
- Da na tashi na, na wake ide ne
- Sai na zo sai na, sai na yi wanke
wanke, sai na shirya, sai na
tafi makaranta.

Baka yi salla da safe ba? - Na yi salla

Da ka dawo daga makaranta me ka yi? - Na shirya ne,
- mamana sai ta aike ni kasuwa.

Da ka dawo daga kasuwan fa, aikin me ka yi? - Da na dawo daga kasuwa? - Mun // sai muka shirya maka tafi
- makaranta.

Meye sunan abokinka? - Daya sunanshi kabiru, daya
- sunanshi Ibrahim, daya sunanshi
- Abdallah, daya sunanshi Umaru.

Ina suke zama? - Suna zama // a kusa da gidanmu ne.

Ina kunje wasa yau da abokanenka? - Mun je Filin kwallo ne.

Kun yi kwallo ne? - e.

Ka iya kwallo sossai - e na iya.

4. NAME: Farida. AGE: 6 years Residence: Samaru (same as child number 2).

Meye sunanki? - Farida

Meye sunan babanki? - -----

Meye sunan mamanki? - Hadiza

Ina ne makarantanku yake? - //

Meye an koya muku yau a makarata? - //

Meye sunan kawarki? - Halimatu

Wane wasa kun yi da Halimatu yau? - //

Ko ba ki je gidansu ba yau? - //

Farida, wane wasa ne kun yi da kawarki? - //

Baki je gidansu ba? - Mm.

Me kin ci da rana yau? - Tuwo

Waye ya tuka maki? - Hadiza

Da kin gama cin towo kin yi mata wanke wanke? - (nodded)

Aikin me kin yi kuma da kin mata wanka-wanke? - //

5. NAME: Hadiza. AGE: 9 years. Residence: Samaru
Parents' Ethnic groups: Hausa Mother, Yoruba Father
Parents' Qualifications: Mother: None; Father: None.

Meye sunanki? - Hadiza

Meye sunan babanki - Ibrahim

Meye sunan yayanki - Talatu

Da waye kuma? - Da Rabi

Shi ke nan? - Mm Mm

Da waye? - Da A'i

Ina suke zama - Sun yi aure

Aikin me kin yi da safe yau da kin tashi?

- Na yi wanke-wanke, na dibo ruwa,

- na yi shara, na yi kuma wasa

Ina kin je wasan? - A zaure

Ke da wa kun yi wasan? - Ni da kawayene

Meye sunayensu? - Da Halima, da Esther, da

- Imabo (sic) (Iyabo)

Wane wasa kun yi? - Mun yi wasa dai // Ojiwo-jiwo

Meye sunan makarantanku? - Makarantanmu?

- Makaranta Muhammadiya.

Meye an koya muku? - Alhamdu

Ki karanta muji - Alhamdu lillahi rabbil Alamina Arrrahamanirrhim.

- Maliki yau middin, Iyyaka na'budu wa iyaka nastainu.

- Indinassir adal mustakim. Siradallazina an'amta.

- alaihim gairil mangarubi alaihim waladdallin.

Da kin dawo makaranta aikin me kin yi - Na je na debo ruwa da na dawo.

Kin zo kin ci abinci? - e

Hadiza Cont'd.

Da kin gama cin abinci fa? - Na je zauremmu ne ina wasa

Da su wa? - Da Halima da Esther da Iyabo

Ina ne yayank take? - Ni ban san gidan da ta ja ba

Ina ne kin yi salla? - Mm?

Ina kin yi Salla? - A nan dakin

Ba ki je yawon Salla ba? - Na je

Ina kin je yawon Salla? - Na je Tudunwada

Gidan wa? - Gidan kanwan mamammu

Kin yi kwana nawa? - Nayi kwana uku

Me kin yi a wurin da kinje? - Nayi mata wanke-wanke, na goya mata yaro, na yi mata kuma shara.

Kin ji dadin kutun dinki? - Mm

Aikin me kin yi jiya? - Jiya? Na yi wanke-wanke, na dibo ruwa, kuma na yi shara.

Ba ki yi Salla da safe? - Na yi, kuma na wanke ido.

Da kin gama Salla, aikin me kin yi? - Na je na dibo ruwa, da babana ya tafi aiki na je na dibo ruwa na nemo yayana.

Ina ne Babanki yake aiki? - A Este (Estate)

A A.B.U.? - A'a, A Este (Estate is in A.B.U. but she didn't know).

Ina ne yayanki ta tafi? - Yayana?

Mm - Ta je yawo

Kin nemo ta ta zo ta yi miki mene? - Mu je mu dibo ruwa.

Waye ya yi muku girki? - Babana.

Da kin gama cin abinci fa? - Shine na je na dibo ruwa da shi kuma ya tafi aiki.

Shine-kinyi wanke-wanke? - Mm

Da meye kin yi kuma jiya? - Mm?

Hadiza Cont'd.

Da meye kinyi kuma jiya da kin gama wanke-wanke?

- Na je waji muna wasa.

Da su waye? - Da Halima da Esther da Iyabo.

Da kun dawo wasan fa? - Shine yanzu -----

Jiya, Mm. jiya? - E, da na dawo wasa shine na zo gida

Sai kin meye a gida? - Na yi barci

Da kin far ka barci fa? - An tashe ni shine Babana ya tafi
- kasuwa, ni kuma na je daki na
- kara barci.

Kene kina kanki wanki? - Mm

Waya ya koya maki yadda ana wanki? - Babana

Ki yi mana tatsuniya a Hausa - Gata nan gata nanku

Ta zo mu jita - Akwai wata mata, tana da yara biyu,

- matan ita wannan ita mayya ce shine yaran kullum sai suna bacci, sai ta je ta dinga gutsuran hannunsu ta na ci, kullum-kullum-kullum. Shine ranan nan dayan yaron sai ya ce mata za yi bacci ba babban. Sai dayan ya ce ya ga wanda yake cinye wa kaninshi hanu. Sai ranan sai ya ga maman ne. Sai suka tashi yace ya tashi kanin ya ce su tashi su gudu. Sai suka bar garin, suka je wata garin Yatsohuwa suka ganta tana daka, sai suk ganta tana daka, sai suka ce sannu iya, sai tace, yawwa. Shike nan, sai ta ce yawwa, sai tace sai sai suka ce sai ta ce ina zaku? Suka ce mun zo surinki ne, sai suka ce to, sai ya ce mammanmu ne kullum

Hadiza Cont'd.

- take cinye ma dan nutanmu hanu, kullum kullum shine sai muka gaji muka taso sai mu ka zo nan. Sai ta ce to, ga daki can ku je ku zauna ku rinka kwana. Sai suka ce to, sai suka ce suna kwana, kullum kullum, sai ranan nan suka ce zasu je rafi debo ruwa, sai suka je, sai sukai wanka, sai suka dawo sai suka hadu da wata mata, sai ta ce wai sunga wandasu yara su biyu? Sun wuce sai suka ce a'a. Sai suka ce, sai ta ce to, ina ba su gansu kawai, sai suke ce, suka ce sai ta wuce sai suka je rafi suka debo ruwa suka dawo gida da suka dawo gida suka kawo ma matan, matan ta aje a daki, kullum suna sha, kullum suna sha kullum kuma suna debo ruwan suna sha, sai ranan nan, sai din da suka fita sai suka ga Bababansu, sai suka ce sai ya ce me ya kawo ku? Sai tace, sai suka ce kullum mamammu ne tana gutsere me dan autanmu hannu, sai suka ce to, sai ya ce to, mu koma gida, sai suka je suka kai tulun gidan tsohuwan, sai suka aje sai suka aje suka komo gidan sai Baban ya gayan ma maman sai maman ta ce karya ne. Sai suka wuce, sai ya ce to, sai sa tsangaya ya ce to du

Hadiza Cont'd.

- wande du wande yake gutisuran wa dan auta hannu ya dawo, da baya sai maman tana yi da baya tana yi da baya, sai tana yi da baya sai aka ita ne, sai aka sare mata kai ta tashi ta mutu, da aka sare mata kai, ta fadi mutu, sai suka koma gidan tsohuwan.

Meye wannan tatsunniya ya koya mana? - //

Mm? Meye an koya mana? - //

Yoruba

Ki loruko e? - // Mm?

Ki loruko e? - // -----

Ki loruko egbon e? // Banji ba.

6. NAME: Fatima. AGE: 12 years. Residence: Samaru
Parents' ethnic group: Hausa Mother and Father
Parent's Qualifications: Mother: Arabic Certificate;
Father: Diploma.

Meye sunanki? - Fatima

Meye sunan mamanki? - Habiba

Meye sunan babanki? - Ahamed

Shekaranti nawa? - Sha biyu

Meye sunan makarantanku? - Shika

Me kin yi da kin tashi da safe yau? - Na yi alwala sai----

Alwala, baki yi salla ba? - Nayi

Ki ce kin yi Salla da safe - Na yi Salla da safe

Ki yi mana Tatsuniya - Gata nan ga tanan ku

Ta zo mu ji ta. - E wata yarinya ne, da da da' yan mowa ne

- da'yar bowa enn shi ke nan. Maman

- daya ta mutu, mama daya bata mutu ba,

- sai ake, ake ana son wanda babanta bata mutu ba, shine nan, ana ta ba dayan wuya, da ake ta ba ta wuya, sai mm, sukai girma, suka girma, akai musu, akai ma, akai mata aure, akai ma wanda mamanta take sonta aure, gida gida ita kadai, daya kuma duk gidan kashin kaza, shine nan sai taje gidan wani Bishiyan ka. Bishiya sai ta ce saita ce: La-la-la-la. Ni ban zan iya ba. Ni ba zan iya auren gidan yawaba. Idan miya tai dadi su defaro ma. Idan miya ba tai dadi ba su kurma ma. In wanka in yi fadi sai nan wani abu ya fado mata, shine nan da ya fado mata, shine na ta fasa sai ta ga kashin zinari dan, dan sarki sai ya aure ta. Sai ga dayan nan sai ta zo ta ce: La-la-la ni zan iya, zan iya auren gidan yawa, zan iya, idan tai abu a hana. Idan tai abu a hana ta shine nan sai wani abu ya fado mata, ta duba sai ta fasa, sai ta ga ma aji, tama ta gudu, ta je wajen mamanta, aka shinge gaba, sa to zo wajen amaryan, sai ta ce ita da kwandon sharanta, ita ne kwandon kwashe komai dinta. Shine nan, ta ce wai su je waje sui wasa. Shine nan suka ga ba maciji suna ta cewa suka ce ba ita bane. Basu bane, suka gudu, da suka gudu, shike nan sai suka, sai ya kara biyo su, sai suka ga ya kara biyo su, sai suka je wajen Bishiya, suka je wajen Bishiya she sai ta kara yin wakan. Da ta kara yin, ya fado mata kara qusawa, ta ga maciji, da ta geni, shine nan ta gudu, shine nan suka mutu.

Ita din ta mutu ko dukansu biyun? - Da maman da wanda mamanta take nan da manan kuma.

Meye tatsuniyan ya koya mana? - //

Mm? - Ladabi

Aikin me kin da safe yau? - Nayi al----nayi, nayi shara da wanke-wanke // sai nai Salla da nayi Salla sai, sai na, na, ci na ci abinci na sha koko, sai, sai nayi wanka sai na shirya na je makaranta.

7. NAME: Bilkisu. AGE: 9 years. Residence: Samaru
Parents' ethnic groups: Yoruba Mother. Fulani Father.
Parents' Qualifications: Mother: WASC. Father: WASC

Meye sunanki? - Bilkisu

Meye sunan Babanki? - Alasan

Meye sunan mamanki? - Halima

Meye sunan makarantanku? - Morning Star

Wane aiki ne kin yi da safe da kin tashi? - Nayi, na, na yi ma mamana aikin wanke-wanke.

Wane aiki ne kin yi da safe da kin tashi yau? -

- Na wanke kwanuka kuma na ci abinci da safe na tafi makaranta.

Me kin yi a makaranta? - Mun yi rubutu.

Rubutu? - Mm.

Bilkisu Cont'd.

Da kin dawo daga makaranta, aikin me kin yi?

- Na taya sauran, sauran, na taya sauran yan'nwana aiki, na, na, yi musu wanke wanke kuma da na dawo.

Ki yi mana tatsuniya: - Gata nan ga ta nan ku.

Tazo muji ta - Akwai wata rana, wata yarinya ta je yawo a , ta je yawo a, a daji. Shine mm, akwai "lions" a wajen. Shine sai tana ta, ta je noma shine ta ga "lion" din na ta binta. Sai ya fara "jumping" yana "jumping" sai ya je gabanta ya tsaya, sai ta koma baya wa'ansu sun tsare, sai tana, sai tayi ta zama abunnan, mm, "birds". Sai tana ta "flying" tana ta "flying". Su kuma sai sun koma daji, washegari t ta dawo, ta dowo sai ta sai wadancan kuma wa'acana kuma wa'ancan sun ganta sun tama ta, bayan sun kama ta sun cinye ta, sun je sun dafa sun ci. Bayan sun ci shine, shine sun, sun ta je ta zama mutum a cikin cikinsu. "That's all".

Yoruba

Ki loruko e? - Bilkisu

Bilkisu cont'd

Ki loruko baba e? Alhassan

Ki loruko momo momo e? Halima

Ki loruko school to n lo? Morning Star

Ise ki lo se lana ro yii oji? - Mo fo awon // mo fo awo //
"plate", mo we, mo jeun //

Ki le se ni school ak aka // a ka we (disjointed)

8. Name: Ilyasu, Age: 11 years, Residence: Samaru

Parents' ethnic groups: Yoruba, Mother, Fulani, Father

Parents' Qualification: Mother, Primary six: Father, H.N.D.

Meye sunanka? - Ilyasu

Ka fada mana ka gani - Sunana Ilyasu Muhammed

Meye sunan Bababanka? - Muhammed

Meye sunan Mamanka? - Amina

Shekaranka nawa? - Shekarana sha daya

Meye sunan kakarantanku? - Morning Star Nursery and
Primary School

Aikin me kayi yaw da ka tashi da safe? - // nayi wanka ne
na tafi makaranta

Aikin me ku yi a makaranta? - Mun yi Maths da primary Science

Yoruba

Ki loruko e? - "Me I cannot speak"

9. Name: Abdullahi, Age: 9 years, Residence, Samaru
Parents' ethnic groups, Yoruba, Mother, Fulani, Father
Parents' Qualification: Mother, Primary six, Father, H.N.D.

Meye sunanka? - Sunana Abdullahi Mohammed

Meye sunan Babanka? - Sunanshi Mohammed

Meye sunan Mamanka? - Amina

Shikarunka nawa? - Shekarana tara

Meye sunan makarantaku? - Lanti Islamic Nursery School

Aikin me kayi yau da safe? - Mun yi "Maths and English"

Mm Mm, a gida - A gida? mun, mun yi, tunda muka dawo makaranta?

Da safe - Da safe? Da na yi wanka, na sa kaya na, na shafa mai muka tafi makaranta

Da ka dawo makaranta? - Da na dawo, mun shiga gida ne// na kwanta, na kwanta sai aka ce in je in ci abinci, da na je ci abinci, sai na kwanta.

Kayi mana tatsuniya - Ga ta nan ga ta nanku

Tazo mu ji ta - Da, da dawata akuya da da bunsuru da akuya su, suna tafiya suna k'iwo suka je daji, saisuka manta nanyan dawowa, da suka manta lanyan dawowa, said suka shiga gidan, kura, gidan kura, sai, said kura na nika, sai jan akuya ta je ta ansa sai ta ce kawo, sai tana ta yi tana cewa, mun

mutu yau, mun mutu yau, mun mutu ye mummutu ye mummutu, said bunsuru ya je kwace ya ce, da Allah kawo man baki iaya ba, said ya ce: mun ci giwa mun ci damisa balle kura, abin kada miya. Sai a aiki dayan kuran said ya zo, said a ce mishi ka je ka sayi maggi. In ka je, kar ka dawo, a je a ba wannan aje, in ka je kar ka dawo, har duk suka gudu. Sai bunsurun suka fito sai suka gudu - Kurungus - shikenan.

Shi ke nan? - Mm.

10. Name: Safiya. Age: 8 years. Residence: Samaru
Parents' ethnic groups: Yoruba, Mother, Fulani, Father
Parents' Qualification: Mother: Primary six, Father; H.N.D.

Meye sunanki? - Safiya Mohammed
Meye sunan mamanki? - Amina
Shekarunki nawa? - She, na manta shekarana
Meye sunan makaranku? - Lanti Islamic Nursery School
Aikin me kin yi yau dasafa da kin tashi? - Da na tashi, na je na wanke ido, na sa, nayi wanka na sa na shafa mai, na dauki kayan makaranta, sai na tafi makaranta
Aikin me kun yi a makaranta yau? - // karatu

Karatun me? - Mm, Kurani

Da kin dawo daga makaranta fa? - Da na dawo, sai na shiga daki said na tube kayan makaranta.

Yoruba

Ki loruko re? - // (no response)

11. Name: Suleiman. Age: 10 years. Residence: Zaria-City
Parents' ethnic group: Yoruba mother and Father
Parents' Qualifications: Mother: Primary six Father Secondary

Ki loruko re? - Suleiman

Ki ni ojo ori ire? - "Ten"

School wo lo ni lo? - Premier

Ki lo se nigbati oji ni aro yii? - Mo fowo,moboju, mo kirun, mo we, //

Ki lo se nile laro yii? - hmm, Mo fonu, mo boju, mo we, mo kirun

Ki lose ni school leni? - A jokoo ininu kilaasi, a nkan nkan.

So itan kekere die - Leni, emi ati ore mi a lo Leventis, Ara "biscuit", a ra "minerals" eyo kokan. Igba ti a gbo pe, a tun jade "short break" Igbati a jade "short break" alo // a mu mi beeni a tun ra isu ati akara.

12. Name: Hauwa. Age: 13 years. Residence: Zaria City
Parents' ethnic group: Yoruba Mother and Father
Parents' Qualifications: Mother: Primary six, Father: Secondar

Ki loruko re? - Hauwa

Ki lojo ori re? - thirteen

School wo lo nlo? - Lemu Primary School

Laaro yii nighati oji, kilo se? - Mo saluwala, mo kirun, mo boju, mo we, mo lo inu yara mo mu ewu school mi

Ki le se ni school lenii? - A ka "English, Maths, Primary science"

So itan kekere die kan? - Alo o, alo, alo mi lori ijapa ati oja. Ojo ojumo, ijapa a ma lo oko oloko, a lo ma ji isu won, lojo kan aja wa wa odo ijapa ya odo ijapa, ijapa nibo lo tinri risu, to ba di laaro aa jo lo ijapa wa di isu a wapo, nigbati ijapa di ru isu to po, aja wa ni ki:

Aja aja ran mi leru
kenken kin ken
aja aja ran me leru
ken ken kin ken

to ba ran mi leru ken ken kin ken ma ke soloko, oloko wa ba won, nighati oloko wa ba won, won wa mu aja nikan lasan, ijapa wa nbe ninu, ile o lo sapamo o waa mu eyin meta, o wu ki i enu.

Nigba to si kii enu, won woi mu ijapa lo odo oba, nigbati won mu ijapa lo odo oba won pa aja, nigbati won pa aja, o lo a ku ijapa, won ni ki o sun ijapa, ijapa wa fo eyin ti nbe lenu re, oba wa o wa ni eleyii nbi "shi-ke-nan" oti tan.

13. Name: Ismaille. Age: 9 years. Residence: Zaria city
Parents' ethnic group: Yoruba Mother and Father
Parents' Qualifications: Mother: Primary six Father Primary s

Ki ni oruko re? - Ismaille

Ki ni ojo ori re? - "Nine"

School wo lo nlo? - // Primary School, Lemu

Laaro yii nigbati oji ki lon se? - Mo we, mo fonu, mo kirun, // mo le wewu ile iwe // igba ti mo wewu ile iwe tan mo lo si ile iwe

Ki le se ni school lenii? - A gba di ani school, mo ki awon alufa, a wo inu aaji, ase "assembly" igbata se assembly", won ko wa ni "English", "English" ogba ni won ko wa. A jade "short biraki", Eni ati ore mi a ra nkan, igba ti a ra nkan, a tun lo ibikan a ree mu mi a tun wonu kilaasi, a tun jade "short break", a tun ya nkan, atun ya isu // (substituted ra for ya as in tunya instead of tunra).

So iteaan kekere die fun wa - Igba ti a jade kilaasi, a re ne yargun kan igba ti are ya nkan ore mi wa ni ki ni bun onu je. Igbati ore mi wa ni ki nbun onu je? N o bun je, igba ti n o bun un je, o wa kuro lodo mi igba to kuro lodo mi, oba wonu kilaasi naa. O wa ni ka koo.

14. Name: Nafisat. Age: 13 years. Residence: Zaria City
Parents' ethnic group: Yoruba Mother and father
Parents' Qualifications: Mother: Primary six. Father; Secondary

Ki ni oruko re? - Mi mi Nafisat
Omo odun meloo ni ẹ? - "thirteen years"
School wo lon lo? - Nursery
Nigba to ji laaaro yi ki lo se? - Mo ji, mo gbe ase, mo lo saluwala, mo kirun, mo mu "brush", mo se nti nse nile, maami ran ni ni se mo lo, mo wa fonu mo wa gbomi kana, mo wa lo we, igbati mo we, mo wa lo mo lo "toilet", mo lo mu igba ti mo lo we, mo wa ole, mo wa lo mura, mo gbe ewu "school" mi, igbati a de "school", a ni "short break", a to loni ila, a sadua, a wa wonu kilaasi.
Ki lo se ni school laaro yi? - A ko se English, Maths, Arabic Igba ti a ko se, a ki tisa (teacher) a wonu kilaasi, a ki. Igba ti a aki

tisa (teacher), oni ka jo koo nile. Igba ta joko nile // oba wa sise oni ka ko o a ko o, a jade "short break". Eni ati ere mi, a sire lo. A sire lo gbogbo kilaasi. A lo kilaasi, a sire kiri ni kilaasi keji a jokoo a lo rann kan ni kilaasi won ni ka lo ra nnkan, a si lo ra nnkan ni kilaasi, a jo nje e.

So itan kekere kan fun wa: - Alo o, alo, alo ni lori iya kan ati baba kan, o bimo bimo ko le bi tan. Iya kan wa rii, o wa lo odo, iya yii na na nbo ni, onngbe wa ngbee, o wa de odo, o wa ni dakun fun mi lomi mu. Igba yii lobinrin yii ti ja egbo ti ti nfi ya na a o wani dokun noc ni ko nami mo mi ki o bun mi lomi ni. Omi yii ei somi mimu, loba ja egbe leti odo. Niba n fin obirin to ni ko fun om omi ose ti wan fo to san wa latoke tosanmalu ni. Obirin naaba ni to ni bo nlo, nibi ti ti n lo loba paole ore re lona, loba rojo pe mnde bi odo kan, ni oun ba ni ki iya ka a bun oun lomi mu, loba nfiya je oun oba lo ba iya nn, won lo ba iya na, won ti mo un odo, won fiya jee, won yi in lorun. Ibi ti

iya yii ti ku, igba to ku, won dele won ro fun iya baba won, in ba bo, obinrin baji, o ba sa lo ile won.

15. Name: Mubarakatu. Age: 6 years. Residence: Zaria-City
Parents' ethnic group: Hausa Mother and Father
Parents' Qualification: Mother: Secondary, Father: First degree

Meye sunanki? - Mubarakatu
Shekarunki nawa? - Shida
Wane makaranta kike zuwa? - //
Meye sunan kakarantaku? - Sabongari
Da kika tashi yau da safe me kika yi? - // wanke ido, da "brush" // da wanka
Me kuka yi a makaranta yau? - A, B, C, D.
Ki dan gaya mana labari dan kadan, tatsunniya - // Dan maliyo-maliyo, maliyo, Dan maliyo nawa, maliyo, ya je ina ne? maliyo, ya je ilori, maliyo yanshe zai dawo? maliyo, sai a watan gobe maliyo, karkada mu gani, rawanki da aris-aris-ari, me jego ta iya rumace a gadon jiya tai mana rumace, gigikwalliya-kwalliya-kwalliya gigi kwas.

16. Name: Shitu. Age: 6 years. Residence: Zaria-City
Parents' ethnic group: Hausa Mother and Father
Parents' Qualifications: Mother: Secondary. Father first degree

18. Name: Safiya. Age: 8 years. Residence: Zaria-City
Parents' ethnic group: Hausa Mother and Hausa Father
Parents' Qualifications: Mother: Primary. Father: Arabic
Meye sunanki? - Sunana Safiya Da'araka
Shekarunki nawa? - Shekarana Takwas
Wane Makaranta kike zuwa? - Ina Nursery School
Da kika tashi yau da safe me kika yi? - Na yi wanka na sa riga, na sha koko, na tafi makaranta.
Me kukai a makaranta yau? - Mun yi "Maths" da "English" da "Social Studies".
Kidan gaya mana tatsunniya kadan, ko kuma dan waka haka- //
Ki mana tatsuniya - Gata nan gata nanku, ta zo mu jita. Da gizo na da koki, sai gizo ya je wani gida ya tsunko wani abu, said ya kai ma koki sai ta yanka sua ci.

19. Name: Rilwanu. Age: 9 years. Residence: Zaria City
Parents' ethnic group: Hausa Mother and Father
Parents' Qualifications: Mother: Primary Father Arabic
Meye sunanka? - Rilwanu Da'araka
Shekarunka nawa? - Shekarana tara
Wane makaranta kake zuwa? - Mm, Nursery School
Yau da safe da ka tashi, me kayi? - Na yi wanka, na ci abinci na gaida mamana, na tafi makaranta
Mai kukai a makaranta yau? - Mun yi "Maths" da "English" da "verbal".

Wane irin karantu? Na Arabiyya

Zaka iya kai mana irin karatun? - E

To, ka yi mu ji - Bi simillahi, sabi isma rabbikalla allah, Allazi halaka fasawwa, Allazi Ahrajal marie, faja allahu gusa an nahawa - sunuku uka fala tanse, illa ma sha Allahu innahu ya'lamul Jahra wa ma yahfe, wa nu yasssirnka lil yusre Fazakkirinna faatizzikre, sa ya zakkaru man yaslannaral kubre summa la ya mutu fiha wala yahya kada flaha man tazakke wa zakarasma rabbihi (from here, the rest are confused repetitions)

Shi ke nan karatun? - Kmm

A gida fa, wane aiki kake yi agida? - Eye?

Wane irin aiki ka ke yi a gida?-Dinkin kaftani

Dinkin kaftami? - Mm

Wa ke koya maka? - A shago

A shago wajen tela? - Eye

Zaka iya ka bamu labari? - Eh

Ka gaya mana wani guntun labari - Eh?

Ko tatsuniya? - Ban iya tatsuniya ba.

Yoruba

Ki ni oruko re? Ilya

Oruko baba re nko? - Ban iya ba (Replied in Hausa)

Omo odun meloo ni e? - Baniya ba(" ")

21. Name: Falalu. Age: 12 years. Residence: Zaria City
Parents' ethnic groups: Hausa Mother, Yoruba Father
Parents' Qualification: Mother: Arabic Father: Arabic

Ya sunan makarantanka? - Sunan makarantana Therbow School
A wane gari ke nan? A Zariya
Zariya ko?
In ka tashi da safe me kake yi a gida? Ina yin wanka
ina wanke baki, ina cin abinci in shirya
in tafi makaranta.
Idan ka isa makaranta me kuke yi?
Me ake koya muku? - Ana koya mana, a na koya mana "English"
da "Mathe"
Da kuma me? - Shi ke nan
Zaka iya bamu dan labari ko tatsuniya? - Ban iya ba
Ba ka iya ba? - Eh.

Yoruba

Ki loruko re? - Falalu
Oruko baba re nko? - Ban iya ba (Replied in Hausa)
Kiloruko school to nlo? Ba iya ba.

22. Name: Muhammadu. Age: 14 years. Residence: Zaria City
Parents' ethnic groups: Hausa Mother and Yoruba father
Parents' Qualifications: Mother: Arabic Father: Primary

Menene sunanka? - Sunana Bashiru, Muhammadu Basiru
Shekarunka fa? - Shekaruna goma sha hudu

Wane makaranta ne kake zuwa? - Eh?, Makaranta Arabi

Me ake koya maku a makarantan? - Ana koya mana karatu adini

Wane irin karatu, zaka iya kai mana? - //

Ba za ka iya kai mana karatun ba? - Eh.

To, a gida in ka tashi da safe, me kake yi? - Ina yin wanka, in shirya makaranta.

To, a makarantan, me kuke a makaranta? - Mm?

Me kuke yi a makaranta? - Ina koyar da yara, ni kuma ana koyar da ni.

Zaka iya ka bamu tatsunniya, ka bamu labari ko tatsunniya? Ni ban iya tatsunniya ba.

Yoruba

Kiloruko re? Basiru

Odun re n ko? Omo odun meloo ni e? - Eh?

Omo odun meloo ni e? - Ni ban ji sosai ba ne (complains in Hausa)

Omo odun meloo? - Ki ni?

Odun, odun re melo? Omo odun meloo ni e? - Kini odun?

Odun? - Kini?

So o mo ni? - //

23. Name: Safiya. Age: 8 years. Residence: Zaria City

Parents' ethnic groups: Hausa mother and Yoruba father

Parents' Qualifications: Mother Arabic. Father Primary

Mene ne sunanki? - Safiya

Shekarunki fa? - Takwas

Mene ne sunan kakarantanku? - Arabiyya

Makaranta Arabiyya kike zuwa? - Kmm

Me ake koya maku a makaranta Arabi? - Ai ni yanzu ba zan sani ba

Baki sani ba? - Ba zan sani ba yanzu

A gida fa, wane irin aiki ne kike yi? - Zan yi wanka, in ci abinci in je tallan koko

Tallan koko? - Kmm

Zaki iya bamu tatsuniya? Mm?

To, ki bamu tatsuniya mu ji - Ga ta nan, gata nanku

Ta zo mu ji ta - Da gizo da koki, zasu satan, zasu satan gwaiba

To, ki fara tatsuniyar da farko mu ji ko? - Ga ta nan, gata nanku

Ta zo mu ji ta - Da gizo ne da koki, zasu satan gwaiba, sai suka je sai suka je suna staa satan gwaiba, said aka kama su. Da aka yanyankasu aka soya, da aka soya, aka soya, da aka soya, aka kai ma sarkin garin, sarkin garin suka ci, aka daddatse dukansu, said aka sai daman suna wani da kuturu ne da makaho, zazu da kuturu na da keken tsumma, makaho yana da keken karfe. (The story is uncoordinated).

To, muje - Said suka je, saidsuka tafi, sai, sai makaho, saidmakoho ya, ya fadi sai ana ta mai dariya, shi kenan suka fadi a kasa, da suka fadi a kasa, sai aka tatashesu, de aka tashesu sai suka tafi gidan wani boka, da suka je gidan wani boka, ya ki ba su magani, suka je gidan wani yaki ba su magani suna ta zuwa gidaje aka ki ba su magani. // kurunkus!

Shi ke nan? Kmm

Yoruba

Ki loruko re? Safiya

Oruko baba re n ko? -//

Omo odun meloo ni e?- // Takwas

So gbo Yoruba? - //

O O gbo Yooba? - //

Ki loruko School yin? - //

24. Name: Halima. Age: 14 years. Residence: Zaria-City
Parents' ethnic groups: Hausa Mother and Yoruba Father
Parents' Qualifications: Mother: Arabi; Father: First degree

Mene ne sunanki? - Halima

Shekarunki fa? - Goma sha hudu

Yaya sunan makaranta da kike zuwa?- Arabic

Yau da safa me ki kai a makaranta?- //

Kin je makaranta yau ko? - Eh.

Me kuka yi a makaranta yau? - Mun yi abasa watawalle nnja akullame wa ma adreka laa // (from here, she left out what she was reciting and took up another Quranic chapter).

Amma ya ta sa'alun Aninna - bail azim Alazihum Muhtalifuna kalla saya'ąlamuna summa kalla saya allamuna alamuna alam yajalillarla Ahada wajjibala autada, wa halakvakum azwaja, wa ja'alana naumakum subata, wa ja'alna nah waja alna laila libasa wajaalna nahara ma'asha wa ja alna nahara ma'asha wa banaina faukakum sabasshidada //

A gida idan kin tashi da safe me kike yi? - In nai alwala, nai salla, na idar, na yi wanka, naci abinci sai makaranta.

Zaki gaya mana wani labari ko ki ba mu tatsuniya? //

Kin ya tatsuniya? - ai ni ban iya ba

Yoruba

Ki loruko re? - He?

Ki loruko re - Ban ji ba (Replied in Hausa)

25. Name: Baba Abdulkareem. Age: 10 years. Residence: Zaria Ci

Parents' ethnic groups: Hausa mother, Yoruba father

Parents' Qualifications: Mother: Arabic Father Arabic

Yau me aka koya muku a makaranta? - Karatu

Karatu, wane iri? - //

Za ki iya ki yi mana karatu mujji? - Mm?

Za ki iya ki yi mana karatu muji? - //

A gida fa me ki ice yi? //

Yau da safe me kika yi a gida kafun kije makaranta?- Aiki

Aiki? Wane irin aiki? - //

Wane irin aiki? - //

Yoruba

Ki loruko re? - //

Ki loruko re? - // Ban iya Yarubanci ba (replied in Hausa)

27. Name: Habiba. Age: 11 years. Residence: Zaria City

Parents' ethnic groups: Hausa Mother and Yoruba Father

Parents' Qualifications: Mother: Arabic Father: Secondary

Mene ne sunanki? - Habiba

Nawa shekarunki? - Goma sha daya

Kina zuwa makaranta? - Eh.

Ya sunan makarantan naku? - //Ni ban san sunan ba

Me ake koya muku a makaranta? - // ---- //

Za ki iya ki gaya mana abinda kuka yi yau? - A'a

Yau ba ki je makaranta ba? - Na je

To, me aka koya muku? - Wanda muka karanta, koko wanda za a tashi?

A' wanda kuka karanta dai - Tunda ban je makaranta ba ----

Kiyi da karfi dan ya fita - Ba zan iya fada ba.

To, a gida fa? yau da safe, me kika yi a gida kafin ki je makaranta? - // Na yi wanki sannan na tafi

Wankin kaya koko kwanoni? - Kaya

Sannan kika tafi makarantan? - Eh.

Yoruba

Ki loruko re? - Banji Nupenci ba (This gird did not even know she was being spoken to in Yoruba She thought she was being spoken to in Nupe. Therefore she replied in Hausa that she does not understand Nupe)

28. Name: Aisha. Age: 12 years. Residence: Zaria City

Parents' ethnic groups: Hausa Mother and Yoruba Father

Parents' Qualifications: Mother: Arabic Father: Primary

Mene sunanki? - Aisha

Shekarunki fa nawa? - Sha biyu

Sunan makarantan da kika zuwa fa? - Arabi

Arabi? - Eh

Me ake koya muku a can? - Karatu

Karatu? - Eh

Mene ne aka koya muku yau? Zaki iya ki tuna? - Eh

To, ki gaya mun - Mm?

Mm - a nan zan karanta?

Mana, to, me kike yi a gida? -

Yau me ki kayi a gida kafin ki je makaranta? - Aiki

Wane irin aiki? - Nai innana aiki

Kaman me? - Su wanke-wanke, kuma na wanke mata yara

Kin ma yaran kannenki wanka? - Eh

Yoruba

Ki loruko re? - Aisa

Oruko baba re n ko? - Umaru

Om odun meloo ni e? - // he!

Omo odun meloo ni e? - Meta (wrong answer! she is 12 years but said 3 here)

Meta pere? - //

Ki loruko school to nlo? - //

Ki loruko school to nlo? - // Ayi ban yi makaranta boko ba (she did not understand the question at all. Her response here is out-of-place).

29. Name: Fatima. Age 13 years. Residence: Zaria City

Parents' ethnic groups: Fulani mother and Yoruba father

Parents' Qualifications: Mother: Arabi. Father Secondary

Yaya sunanki? - Fatima

Shekarunki fa? - Shekarana goma sha uku

Mene ne sunan makaranta da kike zuwa? - Na Allo ko na boko?

Na boko - Jamatul Nasril Islam

Ajinki nawa a wajen? - "Form three"

Mene ne kike yi a makaranta? - Muna yin Tauhid, muna yin Kuran, muna yin Arabic, muna yin Hadith.

Fatima

Yau meye kuka yi a makarant?

Kin je makaranta yau? - A'A

To, a gida me kika yi kafin ki je makaranta? - Ina yin wanka, ina cin abinci, ni kan kuma yi shara sannan in tafi.

Za ki iya ki yi mana tatsuniya? - Cja ta nan ga ta nan ku

Ta zo mu ji ta - // Akwai wata yarinya, tana nan, a na ce mata Sadiyya, to, su tara ne, ita ne karaman cikinsu, shike nan, sai ranan nan sai babansu da mamansu za su suka ce duk wanda aka ga nata ya koke to, tana fita tana zuwa yawo, shi ke nan, to sai, sai yayanta suna fita su takwas, su tafi yawonsu, ita na tara ba to zuwa yawo, shi ke nan, sai rannan sai duk nasu ya koke, sai na mamanta, ai sai na san, nata ne kadai bai koke ba saboda ba ta zuwa ko'ina, shi ke nan sai suka ce mata za su gani, sai wannan ya karba in ya karba, ranan da babansu da mamansu suka dawo, sai wannan ya karba sai ya je ya nuna a sa mishi albarka a ce to, shi ke nan, da na karshen ta je ta nuna, in wannan ya karba, sai ya ba wanna da na karshen ta je ta nuna shike nan sai ta far fasa da ta fito, duk aka gama sai musu alkarka, sai ita sai ta ce su bata, suka hana ta ta je da kodadden, sai suka dinga iy ay enta sukai ta tsine mata sai ta fita si wadannan yayyen nata sai suka tafi suka tafi yawon daniya, sau ran ita kadai, sai ta tafi ita ta arziki a wani gai. A ranan nan kuwa sai duk gari aka rasa abinci, da aka rasa abinci, sai ita kadai ne take da abinci kawai a garin, sai ranan babanta ya je Masallacin

jumma'a dama tana da yara sai ta ce ma yaran idan wancan mutumin ya fito ko, na zai soma salla, to ku ce mun in muku tatsuniya zau muku. Da ya je Masallacin ya fito sai suka ce inna, inna ki yi mana tatsuniya, sai ta ce ba zau yi ba, sai ya ce, haba! yi musu mana, sai ta fara

- yin musu tatsuniya. sai tana bada labarin abinda ya faru da ita, shi ke nan sai ya ce da au ashe ke ne? Sai yai ta sa mata albarka suna ta kuka, sai ya kai ta gidanshi, shike nan, to, dama tana da kukiya aka kai ta gida ta ce ba za ta zauna ba ta koma wajen yayanta shike nan.

Yoruba:

Ki loruko ne? - Fatima

Omo odun meloo ni e? - // Meji (two years is out-of-place).

Meji? - Eh

Ki loruko school to n lo? - Jamatu Nisil Islam

Ki ni nukan te se ni school lonii? - // EH?

Ki ni nukan te se ni school lonii? - // Ban ji ba (Replied in Hausa that she didn't understand).

30. Name: Maryam, Age: 4 years. Residence: Area 'A' Main Campus, Samaru

Parents' ethnic groups: Yoruba Mother and Hausa Father

Parents' Qualifications: Mothers: Masters degree. Father: Ph.D.

Mene ne sunanki?	-	Maryam
Maryam wa?	-	Yusuf
Skekarunki nawa?	-	Bivu.
Wane makaranta kike zuwa?	-	Unique
Me kuka yi yau a makaranta?	-	Rubutu
Me kika yi yau a cikin gida?	-	Na shigo
Eh?	-	Na shigo
Da kika shigo me kike yi?	-	Na ce sannu
Ki yi mana tarsuniya ko?	-	Da na shigo, na ce sannu//
Ba za ki ce ga ta nan ga ta nanku ba?	-	Ga ta nan ga ta nanku
Ta zo mu ji ta	-	Ta zo mu ji ta
Mm?	-	Ni wallahi, ni ban sau — (laughter)
Mm?	-	(laughter)-- - - Yar yara a gabanta
Mm?	-	(laughter) sai // sai wani doki ya a waje // - - - // ina gaban shanu ina, ina ta gudu, na fado na ji ciwo //.
Mm?	-	Na fara magana, wani abu suka bini ta ji cije ni, na zo, na zo na yi magana kar mu yi magana, mm, mm, wai in je in zau na.

Me ku kai a gida? - Aiki

Wane irin aiki? - Shara

Shara?, to, ki yu mana tatsuniya? - //

Ko dan kadan haka tatsuniya ko wane iri? - Ga ta na ga ta nanku

To zo mu ji ta - Akwai wani mutum daya, akwai wasu yara negada biyer,// - - - // akwai wani sarki,

Mhm - sai yaran gidan suka ce wai, wai sune suka fi jin dadi

Mhm - sai suka je wajen sarki, dama sarkin yana da tsuntsaye,

Mhm - Akwai wand wacce ta fi su kyan ita ce sarauniyan wurin,

- Shi ke nan sai ka je wurin, da suka je wurin sai suka tambayi sarki, sai sarki ya ce em, akwai wani abinnan daya mai hankali daya marasa hankali akwai daya mmm // Akwai mm, ski ke nan, fa sai raman sai suka je wurin sarki, da suka je wurin sarki sai sarki ya sai ya nuna musu wata tsuntsuwa mai kyau sai wani marasa hankali mai wayo da ya sa em tsuntsuwar goro sai aka yi ruwa sai, sai goron ya fita, sai suka dawo kuma sai da suka dawo sai ya nema, ya nema, ya nema bai samu ba, sai ya yi ta nema bai samu ba, ya je ya ce sarki kai fa na kasa sai ya ce to, ka tafi. Har suka kane sai ya ce mai hankali ya zo, ya ce waye aka fito da shi jiya sai tsuntsuwar sai ta fito sai ya je ya ba sarkin sai sarkin ya ce ya fin jin dadi, sai kowa ya ji haushi.

- "We do maths, English, Science, Social studies, Home Economics and Hausa"

Se o le ba wa pa alo kekare kan?

O ma alo pa? - Hm?

O ma alo pa? - "I don't understand"

35. Name: Kehinde. Age: 5 years. Residence: Area"A" Main Campus, Samaru
Parents' ethnic group: Yoruba mother and father
Parents' Qualifications: Mother: First Degree; Father: Ph.D.

Ki loruko re? - //"I don't understand"

Omo odun meloo ne e? - // Vital years (This response is out of place).

Ki loruko school to n lo? - "Maths and English" (Out of place).

Ki loruko school to n lo? - Vital years

Vital years? - (Nodded)

Ki ni nnkan ki won n ko yin ni school? - "Maths and English"

Maths and English? - (Nodded)

Nile nko, ki ni nnkan to ma n ba mammy se nile laaaro? - "Maths"

Ko to lo si school, ki ni nnkan to maa n se fun momi, ise wo lo maa n se nile? - - - - - -

36. Name: Taiwo. Age: 5 years. Residence: Area "A" Main Campus, Samaru
Parents' ethnic group: Yoruba mother and father
Parents' qualifications: Mother . First degree; Father Ph.D.

Ki loruko re?	-	Vital Years
Omo odun meloo ni e?	-	//
Omo odun meloo ni e?	-	"Maths and English"
Ki loruko school to n lo?	-	Vital years school
Vital year school?	-	(Nodded)
Ki ni nnkan te maa n se ni school?	-	//
K ni nnkan te maa n se ni school?	-	//
Ki ni nnkan te n se loni ?	-	Vital years (The boy does not understand)

37. Name: Abdulwaliyu. Age: 7 years. Residence: Sabon Gari

Parents Ethnic group: Yoruba mother and Hausa father

Parents' Qualifications: Mother: Secondary. Father: Diploma

Mene ne sunanka?	-	Abdulwaliyu
Kana fada sosai a ji muryanka	-	
Mene sunanka?	-	Abdulwaliyu
Abdulwaliyu wa?	-	Bashari
Nawa ne shekarunka?	-	//
Shekarunka nawa?	-	//
Ko ba ka ji ba? Shekarunka nawa?	-	// Bakwai
Meye sunan makarantanka?	-	C.A.S.
Me kuka yi a makaranta yau?	-	// English
English kadai kuka yi?	-	EH
Shi kadai kuka yi?	-	Eh
Ka gaya mana abin da ka yi a gida yau	-	//
Me ye kayi a gida yau?	-	Na sayo manja, na kai nika
Wa ya kai na barkono?	-	//
Ka fadi abubuwan da ka yi a gida yau	-	Na je tala
Tallan mene?	-	tallan goro
Dame kuma?	-	Na kuma kai markade

To, to, za ka iya ka bamu tatsuniya? //

Ka yi iya tatsuniya? - //

Ka iya? - //Ga ta nan ga ta nan ku

Ta zo mu ji ta - Da biri da kuka, da kuma zomo, suka je deji zasu tsinko, za su tsinko mangwaro. Shi biri ya je ya tsinko mangwaro ciki ya fashe shi kuma mai shi kuma siririyar kafa zai je tsun zai je ya tona shi kafa ta karye kuma wannan//

Yoruba:

Ki ni oruko re? - //

Ki ni oruko re? - //

Hm m? - //

Ki ni oruko e? - Ban ji ba (The boy replied in Hausa that he does not understand)

Omo odun meloo ni e? - //

Omo odun meloo ni e? - //

Ki loruko school e - //

Ki loruko school e - //

Ki le se ni school lonii? - //

38. Name: Caroline. Age: 11 years. Residence: Area 'A' Main Campus Samaru

Parents' ethnic group: Yoruba mother and father

Parents' Qualifications: Mother: First Degree; Father Ph.D.

Ki loruko e? - Caro

Ki loruko dadi? - Dr. Enoch Oyedele

Ki loruko awon momi? - Mrs. Enoch Oyedele

Omo odun meloo ni e? - //

Ki loruko school to nlo? - A.B.U. Staff School

Ise wo lo se lonii nile? - Mo gbale, mo si foso

So lo si school lonii? - Mi lo

Pa owe fun wa ni Yoruba? - Mi o le so

Korin fun wa - Mi o le so

39. Name: Funmilayo. Age: 8 Years. Residence: Area 'A' Main Campus, Samaru.

Parents' ethnic group: Yoruba mother and father.

Parents' Qualification: Mother: First Degree; Father: Ph.D.

Ki loruko re: - Funmi

Ki loruko awon dadi? - Dr. Oyedele

Ki loruko awon momi? - Mrs. Oyedele

Ki loruko school e? - A.B.U. Staff School

Ki lose laaro lenii ni School? - Ma se "Maths and English"

Korin fun wa ni Yoruba - //

O da a pa owe fun wa ni Yoruba? - //

Ki lose laaro yii lonii? - //

40. Name: Muyiwa. Age: 6 Years. Residence: Area 'A' Main Campus, Samaru.

Parents' ethnic group: Yoruba mother and fathers

Parents' Qualifications: Mother: First Degree; Father: Ph.D.

Ki loruko e? - Muyiwa

Ki loruko awon dadi? - Mr. Enoch

Ki loruko awon momi? - Mrs, Mrs

Omo odun melo ni e ? - //

Ki loruko school yin? - A.B.U. Staff School

Ise ki lo se lonii? - //

Ki lose ni school lonii? - Ma------

41. Name: Dotun. Age: 4 Years. Residence: Area 'C' Staff Quarters, Samaru.

Parents' ethnic group: Yoruba mother and father

Parents' Qualifications: Mother: First Degree. Father, Ph.D.

Ki loruko e?	-	Dotun
Ki loruko e?	-	Dotun
Ki loruko awon momi e?	-	Mrs. Adeoti
Ki loruko awon dadi e?	-	Dr. Adeoti
Omo odun meloo ni e?	-	Four
Ki loruko school to nlo-	-	Vital Years Nursery School
Ise ki lo se laaro yii nigba ti o ji?	-	ABCDE....(Continued ABCD)
Se nile loti ko yen?	-	Eh
O lo school? O lo?	-	Eh
Ewa n holide	-	Eh
Pa alo kekere fun wa ni Yoruba:	-	Eh
O daa, korin fun wa ni Yoruba:	-	"-Omo Yoruba yo, won se bosu loyo, Omo Yoruba yo, won se bosu loyo, Aso ti a ro, olowo fara molowo, Ewu ti a wo, olowo jogun idera, Gele ti a we, suku-suku bamubamu, eri o ba wu o be. Omo Yoruba ya won se bosu lo yo... (Repeated the song)

42. Name: Nafisatu. Age: 13 years. Residence: Samaru

Parents' ethnic groups: Yoruba mother; Fulani Father.

Parents' Qualifications: Mother, Secondary. Father, Secondary

Mene sunanki?	-	Nafisatu Danfulani
Mene sunan maman ki?	-	Halimatu Danfulani

Shekaranki nawa? - "Thirteen"

Mene sunan makarantanki - Government Girl's Secondary School Kawo, Kaduna.

Aikin mene kin yi da safa yau da kin tashi? - Na yi wanke-wanke, na yi shara, na kuma je aiki - kuma na yi wanka.

Kina hutu ne? - Eh

Ki yi mana tatsuniya - Ga ta nan ga ta nanku

Ta zo mu ji ta - Da wani, wani mutum ne da matanshi kuma da yaranshi, 'so' watarana sai ya kira yaranshi sai ya ce musu wai duk wanda yake so ya je ya shi a makaranta su je su nemo Hura. Sai su, duk wanda ya nemo danye sti zai sa a makaranta, duk wanda ya memo busasshe ba za a sa sti a makaranta ba. To sun je nemo wa ya da kanuwa, sai ya kuma ta samu bussasshe sa'anan sai suka, da inda za su tafi gida, sai ya ta kashe kanwanta, sai ta tafi gida, ta karbi dayen, sai ya ta kashe kanwanta, sai ta tafi gida, da ta je gida said bababta ya tambayeta cewa, ina kanuwan Sai ta ce wai ai ita ma ba ta ganta ba To, am wani boka ne yana yawo a cikin daji sai ya samu kashi yena neman kash a daji, to, sai ya samu kashin, sai ya ji kashin na waka, wakan shi ne: Kai Boleann, kai Bokannan. mm. mene ne kan nema, am, Baba ya aike mu, mu je mu nema Hure nawa ya fi na ya yata takash ni ta karba. Sai ya kai ma sarki kash sarkin ya yi abunnan, ya hura shi ma y ji wakan, sai aka kira mutanem gari. Sarki ya tara mutanen gari, ya ce wani za zai hura, sai har da baban da maman duka aka kira, su suka ji sai, am,

Sarki, sai aka ce me ya kamata a ma wannam yarinyan? Sai aka ce a kashe ta ita ma sai sarki ya aiki fadawanshi su je, sun fadawanshi su je su kashe ta, kurungus kan kusu.

Yoruba

Ki loruko e?	-	Nefisatu Danfulani
Ki loruko awon momi?	-	Halima Danfulani
Omo odun meloo ni e?	-	Odun mm //
Ise kilo se nile laaro yi nigba to ji?	-	Mo fo abo, mosi lo ibi ti won ranmi nise, mo si we.
Pa alo kekere fun wa	-	Mi o mo alo ni Yoruba
Korin fun wa	-	// Hm mm, ibaniye keru e, Ekun ose keru re, Mo dagbere fun o lonii, ibanuye keru re, keru re maa lo "That's all".

43. Name: Hafsatu. Age: 7 years. Residence: Samaru
Parents' ethnic groups: Yoruba mother and Fulani father
Parents' Qualifications: Mother, Secondary and Father, Secondary.

Mene sunanki?	-	Hafsatu
Mene sunan babanki?	-	Danfulani
Mene sunan mamanki?	-	Na manta
Shekaranki nawa?	-	"Seven"
Aikin me kin yi da safe da kin tashi?	-	Na yi wake, na yi shara, na yi wanka.
Ki yi mana tatsuniya	-	Ga ta nan ga ta nanku
Ta zo mu ji ta	-	Da gizo ne da koki. Sai gizo ya je gona ya je ya saro doya, sai ya, sai ya sa kan bishiya sai ya fada mani gida, da ya fada wani gida, sai wasu mutane suka dauka suka tafi suka dafa suka fere, sai suka ba wata yarinya,

sai yarinyan ta ce sai gizo ya ce don Allah kun ga min doya na da ya fafo a nan gidan? Sai suka ce a'a, shine ya tara da wata yarinya tana ci.

Shike nan? - Mn.

Yoruba

Ki loruko e? - Hafsatu

Ki loruko awon momi e? - Halimatu

Omo odun meloo ni e? - //

Ise ki lose laaro nigba to ji? - //

Pa owe, hm, so alo fun wa ni Yoruba - Mo ti we.

44. Name: Hadiza. Age: 8½ years. Residence: Area 'C' Staff Quarters, Samaru

Parents' Ethnic group: Hausa mother

Parents' Qualifications: Mother, First Degree; Father, Ph.D

Ya sunanki? - Sunana Hadiza

Shekarunki nawa? - Shekaruna "Eight and half".

Wane makaranta kika zuwa? - A.B.U. Staf School

Da safen nan da kika tashi me kika yi? - Na wanke ido na, na yi wanka, na tube kayana na dauka jakana na je makaranta.

Me kuka yi a makaranta yau? - Mun yi English da Maths, kuma mun yi maths homework.

Ki dan gaya mana tatsuriya dandan - Ga ta nan ga ta nanku, akwai wata yarinya da wani yaro, sai da mammansu sai, sai, sai, sai = sai mamansu ta tafi kasuwa, sai suna jin yunwa sai suk

Ko kuma waka – (not recorded) - Arise O "Combassion", Nigeria's call obey to "stav" our father's land, "we" love and faith and "fe" One "Lation" "form" in "feedom se" shall never be in "vay", To serve "withan" our "man", One "lation" "fan" in "fee dom", "peace" and unity.

45. Name: Muhammed. Age: 12 years. Residence: Area 'C' Staff Quarters, Samaru.

Parents' ethnic groups: Hausa mother and Hausa father.

Parents' Qualifications: Mother: First Degree; Father: Ph.D.

Ya sunanka? – Sunana Mohammed Abdullahi

Shekarunka nawa? – Shekarana goma sha biyu

Wane makaranta keke zuwa – Ina A.B.U. Staff School, ama yanzu am ba mu hutu, in muna zuwa summer summer school ne.

Me ku ka yi a gida yau da safe? – A gida yau da safe da na tashi, sai na wa wanke ido, da na wanke ido sai na yi sallah, da na yi sallah sai na je wanka, da na wanka sai na je na wanke motan mamana, sai na je ci abinci to shine muka je makaranta.

Me kuka yi a makaranta yau? – Yau mun yi English and Maths, mun yi English da farko sai muka je "break" sai muka dawa mukai Maths.

Ka dan gaya mana tatsuniya kadan – To, akwai wani yaro, sunanshi Ilu. Yaron shi yaron a makaranta bai san komi ba, shine wata rana sai aka yi jarrabawa sai ya zo baisan kome ba, sai babanshi yai mishi fada, da babanshi ya yi mishi fada ya ce mishi dan banza, sai ya ce to na zama dan banza sai ya yi fushi sai ya zo bai ci abinci ba sai kaninshi Abubakar ya zo ya ce

e ba zan ci ba, ya wai kar ya dame shi sai, sai Ilu, sai Ilu da yamma yayi sai ya fara ji yunwa sai babanshi ya kira shi sai yaron ya je ya cewa baban wai bai ci abinci ba ya yi fushi, sai baban ya kira shi aka ce mishi wawa wai ba zai ci abinci ya fada ba sai ya ce shi ba wawa ba ya zama wawa ke nan, sai ya je shine daya ga yunwa ta koro shi sai ya dauki wandonshi ya je sayarwa, da ya je sayarwa, sai ye je wajen tela, da ya je wajen tela sai tela ya ce kai wannan wando naka kobo hudu, sai, sai Ilu ya ce kai ba zan iya ba zan sayar ba, sai ilu ya je kaman sai tafi, sai tela ya kira shi ya ce to, kawo kwabo takwas, sai ya kawo kwabo takwas shine sai ya je ya siya abunnan, ya siye suya ya je wajen mai sai da nama ya saya. Da ya siya ya ci na kwabo hudu, sai ya dawo gida, da ya dawo gida, sai ya gan fura an dama sai ya sha, da ya sha sai ya ji dadi, sai ya ce bari ma ya kara sha, sai yayi ta sha, yayi ta sha, sai can an jima ya kwanta, sai ya fara amai, a main naman da ya ci, shine sai babanshi da ya zo, sai bababshi ya zo ya ce a samo tsamiya ya sha, sai da safe ya warke, to, tun daga ranan, tun daga ranan to Ilu ya cewa babanshi wai zai yi karatu da kyau, to tun daga ranan shi ya ke daukan na daya, to shi ke nan.

APPENDIX II

AHMADU BELLO UNIVERSITY, ZARIA-NIGERIA

DEPARTMENT OF EDUCATION

Dear Sir,

COLLECTION OF RESEARCH DATA

The bearer **Deborah N. Anaka** is conducting research in

INSTRUCTIONAL TECHNOLOGY

For the degree of M.Ed,

The Faculty of Education will be grateful if you caould permit her to conduct classroom experimentation/collect data at:-

Staff School A.B.U., Zaria

L.E.A. Samaru

D.S.S. A.B.U. Zaria.

Zaria Children's School.

Thank you for your continued cooperation with us.

Signed.

Postgraduate Studies Committe.

Appendix III

Department of Education,
Ahmadu Bello University,
Zaria.

20th January, 1992

Dear Sir/Madam,

REQUEST FOR FILLING THE QUESTIONNAIRE

I am a postgraduate student in the above department. I am carrying out a research on the topic "INFLUENCES OF INTER-ETHNIC MARRIAGE AND SELECTED VARIABLES ON CHILDREN'S LANGUAGE ACQUISITION".

The purpose of this letter is to seek your co-operation in filling the following questionnaire. Your responses will go a long way in helping me complete the research.

Thank you for your co-operation.

Yours faithfully,

Deborah N. Anaka

THE QUESTIONNAIRE

SECTION ONE

1. Gender: Male ☐ Female ☐ (please tick) ☐

2. What is your native language?

_____

3. Which of these is your type of marriage? (please tick)

(a) Hausa to Yoruba (b) Hausa to Hausa

(c) Yoruba to Hausa (d) Yoruba to Yoruba

4. Number of Children: _____

5. How old is your:

(a) First child? _____

(b) Second child? _____

(c) Third child? _____

(d) Fourth child? _____

(e) Fifth child? _____

6. What type of school do your children attend?

(a) private school ☐

(b) public school ☐

(c) Islamic school ☐

(d) Name of the school: _____

7. What is your present educational qualification?

(a) primary

(b) Secondary

(c) NCE/OND

(d) HND/Degree

(e) Masters

(f) Ph.D

(g) Other (please specify) _____

8. Where do you live now?

(a) Urban area

(b) Rural area

(c) Name of the place _____

SECTION TWO

Please use the following as your guide in answering questions 9 to 23.

(a) Very frequently means forty times a day

(b) Frequently means twenty times a day

(c) Sometimes means twenty times a day

(d) Rarely means ten times a day

(e) Very rarely means less than ten times a day.

Please give ONLY ONE answer for each question.

How oftern do you:

	Very Frequently	Frequently	Sometimes	Rarely	Very Rarely
9. Use your language in communicating with your spouse?					
10. Use your language in communicating with your children?					

		Very Frequently	Frequently	Sometimes	Rarely	Very Rarely
11.	Encourage your children to intermix with their play-mates who speak your language?					
12.	Encourage your children to inter-mix with their play-mates who speak your spouse's language?					
13.	Use English Language in communicating with your children?					
14.	Use English Language in communicating with your spouse?					
15.	Maintain consistency in speaking your language with your children?					
16.	Expose your children to literature written in your language?					
17.	Expose your children to literature written in your spouse's language?					
18.	Encourage your children to speak your language?					
19.	Encourage your children to speak your spouse's Language?					
20.	Scold your children for their inability to speak your language?					
21.	Scold your children for their inability to speak your spouse's language?					
22.	Speak other languages instead of your language to your children?					
23.	Make attempts to formally teach your children your native tongues?					

24. What do you think contributed most to your children's ability to speak your language? (please tick)

(a) Because I always speak my language to them.

(b) Because I always encourage them to speak to me in my language.

(c) Because I always insist that they speak no other language when they are talking to me.

(d) Other (please specify) .....

25. What do you think contributed most to your children's inability to speak your language? (Please tick)

(a) Because I don't always speak my language to them.

(b) Because I don't always encourage them to speak to me in my language.

(c) Because I don't insist that they speak no other language when they are talking to me.

(d) Other (please specify) .....

.....

26. Which other languages apart from your language could your children speak?

(a) .....

(b) .....

(c) .....

27. Do you agree that your children learn more of your native tongue in the school than in the house?

(a) Yes

(b) No

28. If yes, why?

(a) Because they mix with other children who speak my native tongue in the school.

(b) Because I don't always speak my native tongue to them in the house.

(c) Because they use my native tongue in teaching them in the school.

(d) Other (Please specify) .....

.....

29. If No, why?

(a) Because most children in the school do not speak my native tongue.

(b) Because I always speak my native tongue to them in the house.

(c) Because my native tongue is not used in teaching the children in the school.

(d) Other (please specify) .....

.....

30. Do you agree that your children learn more of your native tongue from their play-mates than from you parents?

(a) Yes

(b) No

31. If yes, why?

(a) Because they spend most of their time with their play-mates

(b) Because I hardly speak my native tongue to them.

(c) Because the environment does not favour my native tongue.

(d) Other (please specify) .....

32. If No, why?

(a) Because they don't spend most of their time with their play-mates

(b) Because I always speak my native tongue to them at home.

(c) Because most of their play-mates do not speak my native tongue.

(d) Other (please specify) .....

33. If you are to grade your children's performance in speaking your language, where would you place them?

(a) Very fluent

(b) Fluent

(c) Moderate

(d) Poor

(e) Very poor

FOR INTER-ETHNICALLY MARRIED COUPLES ONLY

34. What to you think your children will gain from your inter-ethnic marriag

(a) They will grow up to speak my language as well as my spouse's language.

(b) It will help them in learning other languages more easily.

(c) Other (please specify) .....

35. Before you went into inter-ethnic marriage, did you foresee your children facing any language problems?

(a) Yes

(b) No

36. If yes, why?

(a) Because they will not know which of the languages to speak

(b) Because it is difficult to bring up children in a home where two languages are being spoken

(c) Because I and my spouse are already used to speaking English

(d) Other (Please specify) .....

37. Does your spouse speak his/her native tongue to the children more than you speak yours to them?

(a) Yes

(b) No

38. If yes, why?

(a) Because every other person in the house speaks my spouse's language.

(b) Because most people in the neighbourhood speak my spouse's language.

(c) Because I don't find it convenient speaking my native tongue to the children

(d) Other (Please specify) .....

39. If No, why?

(a) Because no other person in the house understands or speaks my language.

(b) Because most people in the neighbourhood don't understand my language.

(c) Because I find it very convenient speaking my native tongue to the children

(d) Other (Please specify) .....

40. If you are to grade your children's performance in speaking your spouse's language, where would you place them?

(a) Very fluent

(b) Fluent

(c) Moderate

(d) Poor

(e) Very poor

Appendix IV

Department of Education,
Ahmadu Bello University,
Zaria.

20th January, 1992

Zuwa ga Malam/Malama,

Bukatar Amsa Tambayoyi

Ni daliba ce mai karanta babban degree na biyu a wannan sashen na jamia. Ina bukatan ka/ki taimakeni don kammala binciken da na ke yi mai suna "Jagorar aurataiya tsakanin kabilu, Zababbun makaman habaka harusun 'ya'ya".

Dalilin rubuto maka wannar wasikar tawa shine don in roke ka aziki don ka cika tambayoyin da ke biye. Amsar ka zata taimakeni gama bincikena.

Na gode.

Na ka,

Deborah N. Anaka

Sashi Na Farko

Tambayoyi

1. Haihuwa: Namiji ☐ Mace ☐ (Ja layi a amsarka)
2. Kai dan wace kabila ne? _____
3. Wane irin aure ne kayi da matarka?
   (a) Bahaushe da yarbawa (b) Bahaushe da Bahausheya
   (c) Bayarbe da Bahaushiya (d) Bayarbe da Bayarbeya
4. Yawan 'ya'ya _____
5. Shekarun
   (a) Dan farkonka nawa _____
   (b) Na biyu nawa _____
   (c) Na uku nawa _____
   (d) Na hudu nawa _____
   (e) Na biyar nawa _____

6. Wace irin makaran 'ya'yan ka ke zuwa?

(a) Na kudi ▱

(b) Na Gwamnati ▱

(c) Islamiya ▱

(d) Mene ne sunan makarantan _____

7. Me ye matsayin iliminka?

(a) Primary

(b) Secondary

(c) OND/NCE

(d) HND/Degree

(e) Master degree

(f) Ph.D

(g) .....

8. A ina ka ke da zama yanzu?

(a) Birni

(b) Kauye

(c) Mene sunan garin? _____

Sashi na biyu

Ka yi amfani da wannan jagorar domin amsa tambayoyi na tara (9) zuwa ishirin da uku (23)

(a) So da yawa, so arbain a rana

(b) Da yawa, so talatin a rana

(c) Wani lokaci, so ishirin a rana

(d) Da kyar, so goma a rana

(e) Da kiris, kasa da so goma a rana

Zabi daya ma ko wace tambaya

	Yaya ka ke amfani da?	So da yawa	Da yawa	Wani lokaci	Da kyar	Da kiris
9.	Harcen ka don zantawa da matarka					
10.	Harcen ka don zantawa da 'ya'yanka					
11.	Iza yaranka don su yi wasa da abokansu kabilarka					
12.	Iza yaranka don su yi wasa da abokansu kabilar matarka					
13.	Turanci don zantawa da iyalinka					
14.	Turanci don zantawa da matarka					
15.	Ka tsaida ainihin yanda kake zantawa da iyalenka					
16.	Koyawa 'ya'yanka karanta abubuwan da aka rubuta da harsherka					
17.	Koyawa 'ya'yanka karanta abubuwan da aka rubuta da harshen matarka					
18.	Matsawa 'ya'yanka yin yarenka					
19.	Matsawa 'ya'yanka yin yaren matarka					
20.	Matsawa 'ya'yanka don sun ki yin yarenka					
21.	Matsawa 'ya'yanka don sun ki yin yaren matarka					
22.	Kana yin wani yaren da banaka ba ga 'ya'yanka					
23.	Kana kwatanta koya wa 'ya'yanka yarenka?					

24. Me ka ke tsamani ke sa yaranka yin yarenka?

(a) Saboda shi ka ke yi

(b) Saboda shi ka ce su yi

(c) Saboda ka hanasu yin magana da kai in ba da yarenka ba

(d) Menene _____

25. Me ka ke tsamani ya ke hana 'ya'yanka yin magana da yarenka?

(a) Saboda bana yin yare na dasu

(b) Saboda ban sa su suyi ba

(c) Saboda ban tilasta masu yin magana da ni cikin wani harsheba

(d) Menene _____

26. Wane yare 'ya'yanka ke ji banda yarenka?

(a) _____

(b) _____

(c) _____

27. Ka yarda cewan 'ya'yanka sun fi jin yarenka a makaranta bisa ga gida?

(a) E

(b) aa

28. Idan e, me ya sa?

(a) Saboda suna tare da yara masu jin yarena

(b) Saboda bana yin yarena da su a gida

(c) Saboda ana koya masu da yarena a makaranta

(d) Menene _____

29. Idan aa, me ya sa?

(a) Saboda yawancin yara a makaranta ba sa yin yare na

(b) Saboda na fi yin yarena a gida

(c) Saboda ba da yarena a ke koyar da su a gida ba

(d) Menene _____

30. Ka yarda cewan 'ya'yanka sun fi koyan yarenka a wajen abokan wasansu akan ta wajenku iyayensu?

(a) E

(b) aa

31. Idan e, me ya sa?

(a) Saboda sun fi dadewa tare da abokan wasan su

(b) Saboda da kyar na ke yi yarena da su

(c) Saboda makwabta ba ta karbi yarena ba

(d) Menene _____

32. Idan aa, me ya sa?

(a) Saboda ba su cika yin wasa da yara ba

(b) Saboda bana yin masu wani yare in ba nawa ba a gida

(c) Saboda yawancin abokansu ba su jin yarena

(d) Menene _____

33. Menene matsayin 'ya'yanka wajen zanta yarenka?

(a) Kwarai sosai

(b) Sosai

(c) Bakin gwargwado

(d) Basu

(e) Basu sam

DON WADAN DA SUKA YI AUREN KABILU

34. Me ka ke jin 'ya'yanka za su karu da shi domin auren ku?

(a) Zasu tashi suna yin yare biyu

(b) Zai taimake su yin wasu yarukan

(c) Menene _____

35. Kafin ka auri wata kabila, ka taba tunani cewa 'ya'yanka za su sami tangarda ga wani yare?

(a) e

(b) aa

36. Idan e, me ya sa?

(a) Saboda basu san yaren da za su yi ba

(b) Saboda wahalar tashi raya gidan da ake yin yaren biyu

(c) Saboda ni da matana mun saba da yin turanci

(d) Menene _____

37. Abokin auren ka ya fi yin ma yara yarenshi sama da naka ne?

(a) e

(b) aa

38. Idan e, me ya sa?

(a) Saboda kowa a gidan mu yana yin yaren matana ne

(b) Saboda makwabtanmu suna yin yaren matana ne

(c) Saboda na ji dadin yin yarena ga 'ya'yana

(d) Menene _____

39. Idan aa, me ya sa?

(a) Saboda ba wanda ke jin yare na a gidan

(b) Saboda makwabta ba sa jin yare na

(c) Saboda na fi jin dadin yin wa 'ya'yana yare na

(d) Menene _____

40. Menene matsayin 'ya'yanka wajen zanta yaren matarka?

(a) Kwarai sosai

(b) Sosai

(c) Ba laifi

(d) Basu

(e) Basu kwarai

Appendix V

CHILDREN'S QUESTIONNAIRE

please answer the following questions by ticking ☐ the correct answer.

1. Gender: Male ☐ Female ☐

2. What is your age? .....

3. Where do you school?

   (a) private School ☐

   (b) public School ☐

   (c) Islamic School ☐

   (d) Name of the School .....

4. (a) Mother's language .....

   (b) Father's language .....

5. parent's type of marriage:

   (a) Hausa to Yoruba (b) Hausa to Hausa

   (c) Yoruba to Hausa (d) Yoruba to Yoruba

please use the following as your guide in answering the questions 6 to 21.

(a) Very frequently means forty times a day

(b) Frequently means thirty times a day

(c) Sometimes means twenty times a day

(d) Rarely means ten times a day

(e) Very rarely means less than ten times a day

please give ONLY ONE answer for each question.

		very Frequently	Frequently	Sometimes	Rarely	very Rarely
6.	How often does mummy use his language while talking to you?					
7.	How often does daddy use his language while talking to you?					
8.	How often does mummy allow you to inter-mix with your play-mates who speak her language?					

		Very Frequently	Frequently	Sometimes	Rarely	Very Rarely
9.	How often does daddy allow you to inter-mix with your play-mates who speak his language?					
10.	How often does mummy use English language while speaking to you?					
11.	How often does daddy use English language while speaking to you?					
12.	How often does mummy expose you to literature written in her language?					
13.	How often does daddy expose you to literature written in his language?					
14.	How often does mummy encourage you to speak her language?					
15.	How often does daddy encourage you to speak his language?					
16.	How often does mummy scold you for not speaking her language?					
17.	How often does daddy scold you for not speaking his language?					
18.	How often does mummy speak other languages instead of her language to you?					
19.	How often does daddy speak other languages instead of his language to you?					
20.	How often does mummy attempt to formally teach you her language?					
21.	How often does daddy attempt to formally teach you his language?					

22. If you are to grade your performance in speaking mummy's language, where would you place yourself?

(a) Very fluent ☐

(b) Fluent ☐

(c) Moderate ☐

(d) poor ☐

(e) Very poor ☐

23. If you are to grade your performance in speaking daddy's language, where would you place yourself?

(a) Very fluent ☐

(b) Fluent ☐

(c) Moderate ☐

(d) poor ☐

(e) Very poor ☐

24. Do you think you learn more of daddy's language from your play-mates than from your daddy?

(a) Yes ☐ (b) No ☐

If yes, why?

(a) Because I stay more with my play-mates than with my daddy ☐

(b) Because daddy doesn't always speak his language to me ☐

(c) Because most of my play-mates speak my daddy's language ☐

25. Do you think you learn more of mummy's language from your play-mates than from your mummy?

(a) Yes ☐ (b) No ☐

If yes, why?

(a) Because I stay more with my play-mates than with my mummy ☐

(b) Because mummy doesn't always speak her language to me ☐

(c) Because most of my play-mates speak my mummy's language ☐

26. How frequent do you speak mummy's language in the school?

(a) Very frequent ☐

(b) Frequent ☐

(c) Sometimes ☐

(d) Rarely ☐

(e) Very Rarely ☐

27. How frequent do you speak daddy's language in the school?

(a) Very frequent ☐

(b) Frequent ☐

(c) Sometimes ☐

(d) Rarely ☐

(e) Very Rarely ☐

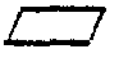
28. Which other languages could you speak.

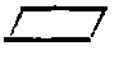
(a) .....

(b) .....

(c) .....

29. Where do you live now?

(a) Urban area 

(b) Rural area 

(c) Name of the place .....

30. What language does your teacher use in teaching you in the school?

(a) .....

Appendix VI

Tambayoyi ga Yananan Yara

Don Allah ka amsa wadannan tambayoyin ta hanyar jan layi a cikin akwatin da ya dace a cikin kacici-kacicin. Amsar ka zata taimaka wajen bincikenmu.

1. Haifuwa? Namiji ☐ Mace ☐
2. Shekarun ka nawa ne? _____
3. Wace makaranta kake? _____
   (a) Ta kudi? ☐
   (b) Ta Hukuma (Gwamnati) ☐
   (c) Ta Isilamiya? ☐
   (d) Sunan makarantan _____
4. (a) Harshen mahaifiyarka _____
   (b) Harshen Babanka _____
5. Irin auren iyayen ka
   (a) Bahaushe da Yarbawa (b) Bahaushe da Bahaushiya
   (c) Bayarbe da Bahaushiya (d) Bayarbe da Bayarbiya

Don Allah ka amsa Tambaya daya kawai

Ka yi amfani da wannan jagorar domin amsa tambayoyi na 6 (shida) zuwa 21 (ishirin da daya)

(a) So da yawa, so arbain a rana
(b) Da yawa, so talatin a rana
(c) Wani lokaci, so ishirin a rana
(d) Ka kyar, so goma a rana
(e) Da kiris, kasa da so goma a rana

	So da yawa	Da yawa	Wani lokaci	Da kayar	Da kiris
6. Da wane harshe ku ka fi zantawa da Mamanka?					
7. Da wane harshe ku ka fi zantawa da Babanka?					

24. Ƙana jin zaka fi iya koyan harshen Baba ta wajen abokanka da ta wurinsa?

(a) e ☐ (b) aa ☐

25. Ƙana jin zaka fi iya koyan harshen Mamanka daga wurin abokanka da ta wurinta?

(a) e ☐ (b) aa ☐

26. Ya ya ka ke amfani da harshen Mama a makaranta?

(a) Ƙwarai sosai

(b) Sosai

(c) Wani lokaci

(d) Jefi jefi

(e) Da kyar

27. Ya ya ka ke amfani da harshen Babanka a makaranta?

(a) Ƙwarai sosai

(b) Sosai

(c) Wani lokaci

(d) Jefi jefi

(e) Da kyar

28. Wane irin harshe ka ke ji?

(a) _____

(b) _____

(c) _____

29. A ina ka ke da zama yanzu?

(a) Cikin gari

(b) Ƙauye

(c) .....

30. Da wane harce ake koyarda kai a makaranta?

_____