

**LANGUAGE BEHAVIOUR AND ITS EFFECTS IN A  
MULTILINGUAL SETTING: A SOCIOLINGUISTIC  
DESCRIPTION OF OGORI/MAGONGO PEOPLE OF KOGI  
STATE**

**BY**

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**MA/ARTS/13215/07-08**

**DEPARTMENT OF ENGLISH AND LITERARY STUDIES  
AHMADU BELLO UNIVERSITY, ZARIA, NIGERIA**

**MARCH, 2011**

# **TITLE PAGE**

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**MA/ARTS/13215/07-08**

**A THESIS SUBMITTED TO THE POST GRADUATE SCHOOL, AHMADU  
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**7**

**DEPARTMENT OF ENGLISH AND LITERARY STUDIES,  
AHMADU BELLO UNIVERSITY, ZARIA, NIGERIA**

**MARCH, 2011**

## **DECLARATION**

I sincerely declare that this thesis titled "**Language Behaviour and its Effects in a Multilingual Setting: a Sociolinguistic Description of Ogori/Magongo People of Kogi State**", is a product of my personal research in the department of English and Literary Studies, Ahmadu Bello University, Zaria, Nigeria under the supervision of Dr. (Mrs.) A.O. Enesi and Dr. T.Y. Surakat. All sources of information in the research are duly acknowledged and a list of reference provided.

I declare that this thesis has not been presented or submitted in any previous application for the award of Master of Arts in English Language or another degree in any University or Institution.

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**ZUBAIR, ADINOYI YAHAYA**

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**DATE**

## **CERTIFICATION**

This thesis titled **“Language Behaviour and its Effects in a Multilingual Setting: a Sociolinguistic Description of Ogori/Magongo People of Kogi State”** by Zubair, Adinoyi Yahaya meets the regulations governing the award of degree of Master of Arts of Ahmadu Bello University, Zaria, Nigeria, and is approved for its contribution to knowledge and scholarly presentation.

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## **DEDICATION**

This work is dedicated to Allah (SWT) for all His protection, strength, courage and determination to pursue this programme to the end in spite of the odds experienced. To God be the glory and honour forever (Amin).

## **ACKNOWLEDGEMENTS**

There is no doubt that an individual cannot single handedly claim success in a task of this nature, therefore certain people deserve some special mention. First and foremost I give gratitude to Allah (SWT) for seeing me through this programme.

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## **ABSTRACT**

Multilingualism has been defined as the ability of an individual to speak two or more languages in any communicative event. Therefore, intra-group societal multilingualism is a situation where a speech community has access to two or more languages without any of the languages threatening the existence of the other. The study seeks to find out how Ogori/Magongo people, who are multilingual, use the various languages they speak in that setting and the effects this behaviour produces in them. The aim is to understand the impact of multilingualism on a population where more than one language is in use. Fishman's theory of language choice in a multilingual setting has been adopted as the framework for this study because of its suitability. In doing this, the questionnaire and interview methods were adopted to elicit responses from the respondents, in addition to non-participant observation method. The findings revealed that certain factors like topic, domain of interaction and role relation determine who speaks what language to whom, when and why in that setting. Also, the study has established that intra-group societal multilingualism is stable and widespread in Ogori/Magongo as well as the fact that multilingualism has positive impact in the behavior of Ogori/Magongo which has given them wide range of choice of languages.

## **CHAPTER I**

### **1.0 INTRODUCTION**

#### **1.1 BACKGROUND OF THE STUDY**

“It is impossible to conceive of a rational being or of a society without implying the existence of a language” (Crystal, 1971:1).

Language, the tool by which human beings relate with one another, has been defined as “a self-contained system of words, sounds and meanings linked to each other in various complex ways” (Hudson, 1986: 228).

It has also been referred to as “rule governed behavior” (Broughton etal: 1980:45). Language has been studied for many centuries from various perspectives, particularly by philosophers, traditional grammarians and literary critics. Ancient philosophers, especially the sophists discussed the nature and origin of language (Stumph, 1975:32). Traditional grammarians on the other hand concentrated on prescription, laying down rules for the “correct” use of language. The study of language later grew into what experts call comparative philology, a study that seeks to identify languages determine their relationship and group them into language families (Lyons, 1968:21). However, the approach to study of language changed with Ferdinand

de Saussure who held that spoken language is primary and that writing is essentially a means of representing speech.

Later, Bloomfield evolved structuralism in which he argued that language is "a system of relations ..." (Lyons 1968:50). Chomsky discussed the centrality of syntax to linguistic study (Leech, 1983:1). The study of semantics which admits meaning to a central place in the study of language opened the floodgate for other branches of linguistics. Once meaning is in focus, it becomes difficult to limit the way it varies from context to context, bearing in mind that all linguistic items or elements are linked to social circumstances or setting. This situation leads to the emergence of other branches of linguistics like psycholinguistics and sociolinguistics which attempt to explain the human language in relation to behaviour and society respectively.

Therefore, this study which sets out to examine the language behavior and its effect on a particular multilingual setting is sociolinguistic in its approach.

## 1.2 **BRIEF HISTORICAL BACKGROUND OF OGORI/ MAGONGO PEOPLE**

Ogori/Magongo are relatively small multilingual speech communities with a combined population of about 50,000 inhabitants as at 2006 population census.

Until 1996, it was part of Okene Local Government when General Sani Abacha's administration carved the area out of the Local Government. They are multilingual in the sense that, apart from the mother tongue of the group, they understand and speak Yoruba, Epira and for those who have acquired Western Education, English Language in addition.

These villages lie along Okene East which has border with Edo State. The study has become necessary against the background that the surrounding communities of Epira on one hand and Ekpedo on the other are largely monolingual, thereby attracting the curiosity of the researcher. Moreover, it is even more interesting as one observes the ease with which the inhabitants of these communities interact in any of the languages without much accent.

Akerejola (1970:7) submits that Ogori/Magongo lacks long (documented) history. This therefore leaves the origin and real background of the people in serious contention.

However, there are a number of schools of thought about the origin of Ogori/ Magongo people. One of these schools argues that they migrated from Ile-Ife in present day Osun State; hence, of Yoruba origin. The fact that some of their customs, festivals, religion, etc are somehow similar to those of Yoruba lends this argument support, (Akerejola, 1970;Assa, 2009).

Another school argues that Ogori/Magongo belong to Akoko-Bangiri stock. This Akoko-Bangiri stock in size, composition and area inhabits a belt of scattered villages between Akoko and Ekiti on the West, Iviestakon on the South, Estakon on the east and Ebira on the North. This source also shows that except differences in dialects which characterize Akoko-Bangiri as one moves from one town to another, people of this stock are identical in almost everything, (Akerejola, 1970:8; Alao, 2001:14).

Furthermore, in Ilorin Gazette, an official record of the early British administrations of the area, (Ogori, known as Gori in the record), was admitted to be member of Akoko-Bangiri stock. But one thing that is

contradicting about this fact is that, in the same Gazette, the Gori and her environs were numbered among towns having Yoruba origin. However, there are anti-Yoruba descent scholars such as Akerejola, Osheidu and Edahson who are of the opinion that the claim of Yoruba ancestry is politically motivated in order to gain relevance. Instead, they argue, Ogori/Magongo people should be understood and studied as a people who had existed in their present abode for over one thousand years surmounting environmental challenges, natural and man made hazards, (Assa, 2009:23).

In view of the above fact, Ogori language itself becomes the mixture of these dialects that make up Akoko-Bangiri and adulterated Yoruba. Even today, the geographical proximity between the Ebiras and the Ogorians and the political/administrative homogeneity, make some Ebiras words find ways into Ogori language. These facts show that there existed some connection between Ogori/ Magogos, Ebiras and Yorubas indirectly through Akoko-Bangiri stock.

### 1.3 **MIGRATION AS A FACTOR OF MULTILINGUALISM**

As mentioned earlier, Akoko–Bangiri stock of which Ogori/ Magongo were a part, may have migrated from Ile-Ife. It is believed that they

may have belonged to the same family of Yoruba from which the Akokos and the Ekitis sprang.

It is difficult to say according to Akerejola (1970:9) when the first Ogori/Magongo people arrived, as they appeared to have travelled in batches through different routes. While some are said to have passed through Owo and Ipesi-Owo in the present day Ondo state, it is believed that others passed through Benin. One of the two sets of migrants was believed to have traversed the river Niger at a point near the present village of Ogori, probably around Ajaokuta. Thereafter, they broke up into bands, moved westwards to a town called Ipesi-Atte, nine miles North of Auchi, where they rested for some period before proceeding northwards in search of their brothers, until they found them in present place.

The reasons for their migration are varied. A source attributed it to the collapse of old Oyo empire and the attendant upheaval that followed in the early 20<sup>th</sup> century. This prompted a lot of groups which were hitherto part of the empire to migrate in large numbers in search of safe haven. Another source claimed that their migration was occasioned by chieftaincy tussles in which one of the parties that lost out decided to leave to set up a dynasty (Akerejola, 1970:10).

In the final analysis, therefore, one could argue that because of this long process of migration which the people underwent, they could understand and speak the languages of their sister villages quite fluently, while it is difficult for the latter to speak Ogori. Also, because of the majority/minority linguistic relationship, Ogori/Magongo people find it more valuable and necessary to learn or even acquire these other languages whose speakers are the majority numerically and politically. The minority group is easily absorbed into the majority fold for want of recognition. On the contrary, it is difficult if not impossible to come across an Epira or a Yoruba person who understands and speaks the Ogori/magongo language.

#### 1.4 **STATEMENT OF THE PROBLEM**

Language behaviour is a common phenomenon in all human societies, but that of multilingual speech communities is even more interesting. The attempt here is to delve into the sociolinguistic implication of the behavioural patterns of individuals interacting in a setting where more than one language is used in communication process. The study examines the factors responsible for the choice of the language of the speakers at any given time and how the languages are used in that setting. The changes that occur in the



usage of the languages as speakers move from one domain of interaction to another are analysed. The study also attempts to examine how, precisely, the Ogori/Magongo people are able to maintain these languages without one threatening the existence of another and the effects that it produces.

This study therefore attempts to seek answers to the following questions which are:-

1. What is responsible for the multilingual nature of Ogori/Magongo?
2. How have they been able to acquire the languages in this setting as opposed to their neighbours who are largely monolingual?
3. How are these languages used in this setting and for what purposes?
4. What effect does this multilingualism produce on the Ogori/Magongo people?
5. What impact does it have on their relationship with their neighbours?

The study is also interested on issues such as whether multilingualism makes a group more adaptable or not, strengthens relationship with outsiders and has positive or negative effects on individuals' behaviour.

### 1.5 **AIM AND OBJECTIVES OF THE STUDY**

It is true that multilingualism is not an entirely new phenomenon in African setting but the Ogori/ Magongo situation is interesting in several respects.

Multilingualism of the Ogori/ Magongo people and their language behaviour are essential features of their daily life.

- 1) The attempt therefore is to reveal the positive impact of multilingualism on the people and demonstrate that if properly understood it could be a great asset.
- 2) The study seeks the means of integrating and at the same time differentiating the interactions of multilingual speakers in the various languages they use. In other words, to find out when, why and how they use these languages.

## 1.6 **SIGNIFICANCE OF THE STUDY**

1. This research is useful to language planners and behavioural experts who are interested in understanding heterogeneous societies.
2. In addition, the study is useful to teachers of second language or foreign language in a multilingual setting as it affords them the opportunity of understanding the intricacies of multilingualism and its effect on the learners. This helps them to design their teaching materials to suit the needs of the learner.
3. The study outcome adds as an additional material to the already existing body of knowledge.

## 1.7 **SCOPE AND DELIMITATION**

This research intends to investigate the sociolinguistics implications of language use or behaviour in a particular multilingual speech communities, that is Ogori/Magogo, the influence of multilingualism on the people's behaviour and the factors responsible for the stable maintenance of these languages in this setting. It would also attempt to look at how topic, situation, relationship between interlocutors and domain of interaction all combine to determine the choice of a

language of a multilingual at a particular time, in society, characterized by widespread and stable multilingualism.

This study is limited to the language behaviour of the group and not other aspects of their life. In addition, human behaviour is such a complex and fluid phenomenon that is highly unpredictable, hence whatever the findings are and the conclusions arrived at in this research will be held tentative and cannot be generalized.

In other words, what obtains in Ogori/Magongo at the time of this research may alter at anytime in future and it could be different from what obtains in other multilingual settings.

This study therefore is not a contrastive analysis of the languages involved but a consideration of the choice the Ogori/Magongo people make of the various languages they speak and their effects, that is why it does not include samples of expressions from the different languages that the people speak.

## **1.8 DEFINITION OF SOME CONCEPTS**

For a topic like this, certain concepts and terms feature prominently, and they need to be defined for clarity and better understanding.

Such terms are **multilingualism, domain of interaction, dialect** and **role of interaction**.

**Multilingualism** has been defined differently by sociolinguists but the general definition is that "it is the ability to speak two or more languages alternatively on any circumstance (Fishman, 1972; Weinreich, 1953; Bloomfield, 1933; Heugen, 1956; Hornby, 1972; Bamgbose, 1992 and Wardhaugh, 2006).

**Diglossia** "is the situation where two distinct varieties of a language are used simultaneously in a speech community; with each having distinct roles to play (Ferguson, 1971; Gumperz, 1961 and Fishman, 1972).

**Domain of interaction** means the environment in which interaction takes place, (Fishman, 1976). It means the characteristics of such environment which enhance a particular mode of interaction and the choice of a particular language. Such domains could be educational, political, religious, economic or family institutions and probably the playground.

**Dialects** are varieties of a language; that is, the various grammatical and lexical differences of a language. It can manifest itself in form of

regional differences or social class differences (Fishman 1976; Bamgbose, 1992 and Trudgill, 1976).

**Role Relations** here means the particular position a speaker assumes in the process of interaction with his/her interlocutors. The relationship between him/her and the person(s) he interacts with, for example mother-son, teacher-pupil, lawyer-client relationship. Interlocutors refer to people involved in interaction at a particular time (Fishman, 1972; Braunshausen, 1962; Mackay, 1966; Gross, 1951; and Goodenough, 1965).

## **CHAPTER TWO**

### **LITERATURE REVIEW**

This chapter deals with the review of the existing body of literature on societal multilingualism as presented by various scholars and examines the theoretical framework through which societal multilingualism is analysed. Furthermore, this framework will be extended so as to determine whether it is applicable to Ogori/Magongo situation or not. Consequently, the review covers areas such as sociolinguistics and multilingualism, language behaviour and multilingualism, diglossia and multilingualism, types and effects of multilingualism and the factors responsible for the emergence of multilingualism.

#### **2.1 SOCIOLINGUISTICS AND MULTILINGUALISM**

In discussing the concept of societal multilingualism, it is imperative to spare a little space for the wider discipline of sociolinguistics under which the concept of multilingualism falls. Sociolinguistics is generally described as the study of language in relation to society. It is a branch of linguistics which deals with the social aspects of language, in context. It embraces in principle, those aspects of the structure and use of language that relates to its social and cultural function

(Yul-Ifode 2001: 143; Hudson, 1998:1, Holmes, 2008:1, Romaine, 2000:1). In essence therefore, sociolinguistics is interested in the way and manner users of language shift their speech habits or choice according to the degree of formality required, the subject of discussion, the genre, medium, setting, sex, age, occupation, (Yul-Ifode 2001:147). Therefore multilingualism is an aspect of sociolinguistics otherwise known as macro-sociolinguistics.

Different scholars have defined multilingualism in different ways: Bloomfield (1933:30) defines bilingualism (the minimal level of multilingualism) as one with native-like ability in the second language. Heugen (in Fishman, 1972:350) has a more relaxed view in his definition, he asserts that multilingualism should be characterized by minimal qualification rather than the absolute qualification, therefore an individual who has a working knowledge of a second language can be considered multilingual. This position is also corroborated by Spolsky, (1998:45). Other scholars believe that the appropriate way to deal with the phenomenon of multilingualism is to assess it on an individual's basis or characteristics that vary in degrees from minimal competence to complete mastery, hence a process, (Hornby, in Fishman, 1972: 40, Spolsky: 1998: 45, Sridhar



in Wardhaugh, 2006: 96). In spite of the varying opinions on the way multilingualism should be viewed the underlying agreement is that it is the ability of an individual to understand and speak in a way that others can understand in two or more languages.

According to Fishman (1972:135), societal multilingualism was not considered very seriously by sociolinguists before the 70s which is the reason why the psychological literature on the topic was much more than its sociological counterparts. He stresses further that while psycholinguists employ the term multilingualism for a situation where more than one language is used by a group of people in a community, the sociolinguists use the term diglossia, a situation where two varieties of a language are used simultaneously in a speech community, with each having distinct role to perform.

## 2.2 **THEORIES OF LANGUAGE BEHAVIOUR**

Fishman, one of the leading scholars of societal multilingualism proposes a formal consideration of several analytic variables which will contribute to an understanding of who speaks what language to whom, when and why in a multilingual setting. We are dealing primarily with within group (or intra-group) multilingualism that is, where a single population makes use of more than one language for

internal communicative purposes. Habitual language choice in multilingual speech community is far from being a random matter of momentary inclination, (Lierbrson in Fishman 1972, 231). This shows therefore that proper usage dictates that only one of the theoretically co-available languages will be chosen by particular classes of interlocutors on particular kinds of occasions to discuss particular kinds of topics.

To illustrate the above thesis, a hypothetical example will be taken from the case study of this research.

An Ogori government functionary arrives home after stopping off at his club for a drink. He generally speaks standard English in his office, Yoruba or Epira in his club and Ogori at home. In each instance, he identifies himself with a different speech network to which he belongs, wants to belong and from which he seeks acceptance. All of these networks are present in his speech community.

Nevertheless, it is not impossible to find occasion at the club when he speaks or is addressed in English, or at the office in which he speaks Ogori language, finally there are occasions at home when he

communicates in Yoruba or even English and at the market where he speaks Epira to a trader.

He may also use and get Ogori in turn at the office when he bumps into another functionary who hails from Ogori, but when they speak about world affairs or politics they may switch to English (or reveal more of English lexical items).

The above hypothetical example reveals that certain theoretical constraints determine the language used by particular sets of interlocutors, at a particular time in a multilingual setting and such constraints are topic, domains of language behaviour and domains and role relations.

### **Topic**

The fact that two individuals who usually speak to each other primarily in Ogori suddenly switch to Yoruba or vacillate between Epira and Ogori when discussing certain topics shows that topic is a regulator of language use in multilingual settings. The implication of this is that certain topics are somehow better handled more appropriately in one language than another. This appropriateness may be brought about by several but mutually reinforcing factors. For instance, some Ogorians may acquire the habit of speaking about

political problems in English partially because they may lack the specialized terms for a satisfying discussion of politics in Ogori or Epira.

### **Domains of Language Behaviour**

Domain is described as a situation which involves typical interactions between typical participants in typical settings (Holmes 2008: 17). According to her, it is a very general concept which draws on three important social factors in code-choice such as participants, settings and topic. It is not just an account of the choices a person must make or of the process he goes through in selecting a code but a description of the community's norm which can be altered or added to if more information is discovered. It is also defined as an abstraction which refers to a sphere of activity representing a combination of specific times, settings and role relationships" (Romaine; 2000:44). The concept of domain of language behaviour seems to have received its first elaboration from students of language maintenance and language shift in pre-world war II multilingual settings (Fishman, 1977:219). According to him, German settlers were in contact with many different non-German speaking populations in various types of contact settings and were exposed to

various types of socio-cultural change processes. In attempting to chart and compare the fortunes of the German language under such varying circumstances, it was suggested that dominance configurations needed to be established to reveal the overall status of language choice in various domains of language behaviour. Hence, the domain recognized were the family, the playground, the school, the courts, the church, the military, the press and government administration. Later, other investigators reduced these domains to only home, school and church (Mak 1935 in Fishman 1972: 260). Domains are therefore defined in terms of institutional behavioural co-occurrences. They attempt to summate the major clusters of interaction that occur in clusters of multilingual settings and involving clusters of interlocutors. In summary therefore, domain is a socio-cultural phenomenon taken from topics of communication, relationship between communicators and locales of communication in accordance with the institutions of a society and the spheres of activity of a speech community, in such a way that individual behaviour and social patterns can be distinguished from each other and yet related to each other.

## **Domains and Role Relations**

Role relations refer to the social gap that exists among or between interlocutors (Spolsky, 1998: 50). In the study of multilingual behaviour, the family domain is very crucial. This is because multilingualism begins in the family and depends upon it for encouragement or protection. It can also withdraw into the family if it is displaced from other domains where it was previously encountered. Investigators have differentiated speakers within the family domain such as father, mother, child and domestic servant (Mackey, 1962, in Fishman 1972: 261). Gross (1957) in Fishman (1972:262) on the other hand has specified dyads within the family: grandfather to grandmother, grandmother to grandfather, grandfather to father, grandmother to father, grandfather to mother, grandfather to child, father to mother, mother to father, father to child and so on.

This approach recognizes that interacting members of a family are hearers as well as speakers and their languages can alter according to the relationship between them. For instance, it may be considered awkward for an Ogori child to address his father in English or Yoruba at home while discussing family matter, whereas it may be

appropriate while discussing with another sibling. Therefore, particular language behaviours are expected of particular individuals vis-à-vis each other. Other role relations are:

Pupil – teacher, buyer – seller, employer – employee, lawyer- client and doctor – patient. Role relations therefore is crucial in describing or analyzing language choice or behaviour in a particular multilingual setting.

In his contribution to the understanding of language behaviour, Hymes (1974:20) proposes an ethnographic framework which takes into account the various factors that are involved in speaking. An ethnography of communicative events is a description of all the factors that are relevant in understanding how that particular communicative event achieves its objectives. He uses the word SPEAKING as an acronym for the various factors he deems to be relevant. They are:-

### **The setting and scene (S):**

Settings refer to the time and place, that is, the concrete physical circumstances in which speech takes place. Scene refers to the abstract psychological setting or the cultural definition of the occasion.

**The Participants (P)** include various combinations of speaker-listeners, addressor – addressee, or sender-receiver. They generally fill certain socially specified roles.

**Ends (E)** refers to the conventionally recognized and expected outcomes of an exchange as well as to the personal goals that participants seek to accomplish on particular occasions.

**Act Sequence (A)** refers to the actual form and content of what is said, the precise words used, how they are used, and the relationship of what is said to the actual topic at hand.

**Key (K)** refers to the tone, manner or spirit in which a particular message is conveyed, light-hearted, serious, precise, pedantic, mocking, sarcastically, pompous and so on.

**Instrumentalities (I)** refers to the choice of channel, for example, oral, written or telegraphic and to the actual forms of speech employed, such as the language dialect, code, or register that is chosen.

**Norms of interrelation and interpretation (N)** refers to the specific behaviors and properties that are attached to speaking and



also to how these may be viewed by someone who does not share them e.g. Loudness, silence, gaze, return and so on.

**Genre (G)** the final term refers to clearly demarcated types of utterances; such things as poems, proverbs, riddles, seminars, prayers, lectures and editorials. These are all marked in specific ways in contrast to casual speech.

What Hymes (1974:20) offers in his SPEAKING formula is a very necessary reminder that talk is a complex activity, and that any particular bit of talk is actually a piece of skill work (Wardhaugh, 2006:249).

### 2.3 **MULTILINGUALISM AND DIGLOSSIA**

Diglossia is a sociolinguistic term first advanced by Ferguson in 1959 to describe society that recognizes two or more languages and two varieties of a language for intra-societal communication.

In this situation, each code serves distinct functions. These two codes are maintained without one displacing the other. Certain behaviours, attitudes and values are supported and expressed in the two varieties respectively. Both sets are fully accepted as culturally legitimate and complementary within the society, hence the two varieties are non-conflicting (Fishman, 1972; 137, Yul-Ifode,

2001:171). In this situation one variety is accorded prestige and is used in formal situations and for serious businesses which is designated the 'H' Variety, while the other variety is the colloquial one reserved for informal situations like jokes, social interaction and is designated 'L' Variety, for example, Arabic; the classical and the colloquial varieties, Swiss, the standard German and Swiss German.

However, there are communities in which both diglossia and multilingualism are widespread. For instance, in Paraguay, more than half of the population speaks both Spanish and Guarani (Fishman, 1972:157; Holmes, 2008: 27; Spolsky, 1998:51; Romaine, 2000:35); a substantial portion of formerly monolingual rural population has added Spanish to its linguistic repertoires in matters of education, religion, government and high culture. Therefore, the existence of a single official language in a multilingual setting should not divert attention from recognizing the fact of widespread and stable multilingualism at the levels of societal and interpersonal functioning, as is the case in Nigeria. Diglossia and multilingualism may be said to exist wherever speech communities exist in which speakers:

- (a) engage in a considerable range of roles

- (b) wherever several roles are encouraged or facilitated by powerful social institutions, and
- (c) wherever the roles are clearly differentiated as to when, where and with whom they are felt to be appropriate. (Fishman, 1972: 140)

There are situations in which multilingualism obtains but diglossia is generally absent, like in Ogori. In this case, multilingualism is a characterization of individual versatility while diglossia is a characterization of societal allocation of functions to different languages or varieties. In treating multilingualism, it has to be understood that it is a character of the use and usage of language rather than the features of codes which is the domain of diglossia. In describing a community as multilingual, one has to know the many languages they use, what they use them for, the role of these languages in their total pattern of behaviours, the manner and extent to which they alternate their many languages. It is also important to know how well the community is able to keep the various languages apart or the influence one has on the others. Multilingualism therefore, is a behavioural pattern which involves the modification of individual's or community's linguistic practices, varying in degrees,

functions and interference (Yul-Ifode: 2001:170). The issue of multilingualism also includes the psychological state of an individual who has access to more than one linguistic code as a means of social communication. In addition, it refers to the state of a community where two or more languages are in contact with the result of using several codes in the same interaction (Ogunsiji, 2007:1).

#### 2.4 **FACTORS RESPONSIBLE FOR SOCIETAL MULTILINGUALISM**

To determine the factors responsible for societal multilingualism, certain questions required to be answered, such as (a) Under what circumstances do multilinguals function without benefit of a well-developed and widely accepted social consensus as to which language to use between which interlocutors for communication, concerning what topics or for what purpose?

(b) Under what circumstances do the speech varieties or languages involved lack clearly defined or protected separate functions?

(Fishman, 1972: 140). The attempt to provide answers to the above questions leads to the discussion of scenario that gives birth to multilingualism.

The first of such factors is rapid social change and sometimes great social unrest. In this situation, there is a widespread abandonment of

earlier norms before the consolidation of new ones. In this circumstance, children typically become multilingual at a very early stage, while still largely confined to home and neighbourhood since their elders (children of school age and adults alike) carry into the domains of intimacy a language learned outside its confines.

Another factor is industrialization. Industrialization and urbanization compel members of a speech community providing manpower to abandon in haste their traditional socio-cultural patterns and to learn or be taught the language associated with the means of production in order to be absorbed into the socio-cultural patterns and privileges to which that language and its speakers belong (Fishman, 1972: 140). In response to this situation, one group's reaction further stresses the advantages of the newly gained language of education, industry and power.

The other historical factor is migration (Spolsky, 1998: 50). This is so because overtime, dislocated immigrants and their children are inclined to use their mother tongue and other tongues for intra-group communication in seemingly random fashion since the formerly separate roles of the home domain, the school and the work domains are all disturbed by the massive dislocations of values and norms

resulting from migration, industrialization, and urbanization, the language of the work and of the school, come to be used at home. Consequently, languages formerly kept apart come to influence each other phonetically, lexically, semantically and even grammatically much more than before. This factor aptly explains the Ogori/Magongo situation.

## 2.5 **TYPES OF SOCIETAL MULTILINGUALISM**

Prior to this moment, the thesis behind the description of societal multilingualism was a model which viewed it as an inter-group phenomenon resulting from the contact between essentially separate monolingual groups. Given the thesis, the basic sociological task was to contrast multilingual middle men with their respective monolingual compatriots to determine when and why the other tongues were employed and to predict the rate of shift to a monolingual status, the latter being considered their only natural and stable basis of social interaction, (Fishman, 1972, 150).

It seems the above thesis was in large part, a result of erroneous generalization from limited western experience. Therefore, the notion of widespread and stable intra-group multilingualism (such as exists today in over half of the world population) was unrepresented in the

work on sociolinguistic research on multilingualism. Modern sociolinguistic research on multilingualism seeks to determine which members of a multilingual society employ which language from among the languages available within the community in which functional context.

Having established that societal intra-group multilingualism is possible, it is now important to turn to the issue of the types or patterns of acquisition and usage.

The question is when a person is fluent in two or more languages, how is his/her thought integrated with each of his languages? (Sam and Joseph, 1975:186). Another question is, are there also intellectual consequences of multilingualism for the individual? Multilingualism therefore offers a unique opportunity for examining the relationship between language and thought. Within a single mind, we have two or more languages co-existing. If language determines or even influences thought, then there should also be two conceptual systems, one corresponding to each language, if however, language primarily expresses the results of thought processes, then we should find only one conceptual system underlying the languages.

With these intricacies, scholars have made a distinction between two types of multilingualism, coordinate and compound multilingualism (Ervin and Osgood in Sam and Joseph, 1975:158 and Yul-Ifode, 2001:170). If two or more languages have been acquired in separate and quite distinct contexts, as when a six year old Ogori child moves to Ebiraland and then acquires Ebira there, separate and parallel languages and conceptual systems might result. This would exemplify co-ordinate multilingualism. It is argued that the coordinate multilingual is able to keep the languages apart in separate contexts, the grammar of the two or more languages completely independent of one another (Yul-Ifode, 2001:170).

If on the other hand, a child learns two or more languages in one place, as when his parents speak both languages at home, then compound multilingualism will result. In this way or case, the two or more languages would represent different ways of expressing the same meanings. Some scholars argue that compound multilinguals do not have an independent grammar for their second language, and therefore are not able to keep their two or more languages apart. The learning of the second languages is dependent on the first, and compounded to the first. Compound multilinguals will therefore



always be translating from their first to their second language (s) each time they want to speak the latter, (Yul-Ifode, 2001: 170).

Other scholars argue that multilingual speakers typically do not differ from one another in their language usage with one minor exception (Macnamara in Sam and Joseph, 1975:188). Coordinate multilingual speakers seem to have slight different affective meaning for the words in each language, while compound multilingual speakers tend to rate the words of their languages in the same way; their connotative meanings are the same for the languages. This difference between the two types of multilingual probably reflects the differences in their experiences with the objects that the words refer to. In any case, any fluent multilingual should have the same kind of conceptual system whether compound or coordinate. That is why it is possible they are able to switch freely from one language to another without disrupting the communication flow. The Ogori situation is not very different as many of the inhabitants can switch to any of the languages with ease.

## **2.6 EFFECTS OF MULTILINGUALISM ON A SOCIETY**

That multilingualism produces certain effects on the speech communities where more than one language is used for

communication is incontestable. Liesberson in (Fishman 1972:200) asserts that multilingualism can produce certain effects in his demographic analysis of bilingualism in Montreal. First, it can provide the mechanism leading to the development of a monolingual population. According to him, this is what occurred among non-English speaking groups in the United States after the establishment of Anglo-Saxon dominance.

After these groups learned the language of the nation and became bilingual, somewhere along the line of linguistic transfer between generations, only English was passed on.

The second effect is that multilingualism may be an end product in itself. In this case, there is sufficient multilingualism to enable a population with various languages to maintain the social systems, hence, the multilingualism of parents does not lead to the loss of the mother-tongue among the next generation as was the case in the first instance above.

Third, it can lead to a situation where speakers of many languages may begin to use a simplified form of other tongues (pidginization) which in turn is passed on to children as their first language or mother tongue (creolization).

Furthermore, a multilingual speaker can achieve communicative effectiveness or competence by means of code-switching and code-mixing. These are phenomena in which a multilingual combines aspects of the many languages he speaks in one communication event. If it is intra-sentential, it is called code-mixing but when it is inter-sentential, it is code-switching. Sometimes code-switching is regarded as laziness on the part of a multilingual or avoidance strategy to evade difficult aspects of the second language.

However, we tend to disagree with this position because if communication is the ability of an individual to speak to co-interlocutors according to the requirements of the occasion, and he/her is able to send his/her intentions, feelings, emotions and ideas explicitly without being misunderstood in spite of the code-switching, then the assertion of laziness or avoidance is misplaced.

Code-switching can also be used by a multilingual speaker for his own purpose (to exclude outsiders), to influence or change the situation as he/she wishes and to convey nuances of personal intention (Yul-Ifode, 2001: 188).

Code-switching therefore is a conversational strategy used by multilinguals to establish, cross or destroy group boundaries, to

create, evoke or change interpersonal relations (Gal 1988, cited in Wardhaugh 2006:101).

Finally, multilingualism can lead to diffusion, that is, the spread of certain features from one of the languages to the others as a result of contact, like Hausa language is doing to other minority languages in Northern Nigeria presently.

## 2.7 **THEORETICAL FRAMEWORK**

Two prominent theories of language behavior have been put forward in this research. The Fishman's framework which seeks to explain the theoretical rationale behind the choice of particular language (s) by particular speaker(s) in a multilingual setting.

The other one is Hyme's theory of ethnography of speaking in which he outlines variables that constrain speech or talk in social speech or talk in social settings.

However, this research has adopted the Fishman's framework because of its relevance and suitability to the Ogori/Magongo situation.

In conclusion, using the theoretical framework and analytical approaches of the scholars of societal multilingualism, predominantly

Fishman and Hymes, it has been determined that multilingualism in general terms refers to the ability of individual to use more than one language simultaneously in any circumstance, that widespread and stable multilingualism is not temporary or transitional but possible and permanent; that multilingualism could be coordinate or compound; that it does produce some effects on the individual and the society. And finally that certain factors like topic of discussion, domain of language behaviour and role relations could combine to determine **who** speaks **what** language to **whom**, **when** and **why** in a multilingual setting.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 INTRODUCTION**

This chapter discusses the methodology which is the instrument by which data is collected in any research. However, the type of method a researcher uses in collecting his/her data depends largely in the nature of the research topic. Therefore, a methodology according to Bailey (1978:26) is determined by such factors as how he/she writes hypotheses (if the research involves hypotheses) and what level of evidence is necessary to make decisions.

A sociolinguistic research of this nature which requires some form of interactions between the researcher and the subjects of the research may have to adopt a combination of methods.

#### **3.2 SOURCE OF DATA**

The data for this research was gathered from the Ogori/Magongo people of Ogori/Magongo Local Government Area of Kogi State. These villages lie along Okene East and have border with Edo State. The people are predominantly farmers although few of them are artisans.

### **3.3 DATA COLLECTION**

The study had taken the researcher to these villages to physically observe the language situation and in the process collected the data for this research. Since the researcher does not understand Ogori/Magongo language, an old school mate had been used as an informant to elicit responses.

### **3.4 POPULATION/ RESPONDENTS**

About 300 respondents had been randomly selected across social strata like age, sex, occupation and educational level. 150 of these respondents come from Ogori while the other 150 come from Magongo. However, we had settled for 300 respondents in anticipation of those who might not cooperate with us. This sample size was arrived at in view of the fact that the respondents had similar environment, their characteristics were largely the same and their exposure some what similar.

### **3.5 ANALYTICAL PROCEDURE**

A sociolinguistic research of this nature which requires some form of interaction between the researchers and the subjects of the research had adopted a combination of methods. In this regard, questionnaire had been used to elicit responses as well as interview method to

complement the questionnaire and also for the respondents who are not literate enough to handle the questionnaire. More so, the interview afforded the researcher the opportunity to compare the facts with one obtained through questionnaire.

The interview was structured, meaning that all the respondents were asked the same sets of questions. In addition, since the research was about behaviour, a non-participant observation method was equally adopted to complement the data collected through questionnaire and interview.



## **CHAPTER FOUR**

### **DATA PRESENTATION AND ANALYSIS**

#### **4.1 INTRODUCTION**

This chapter deals with the analysis of the systematic aspects of Ogori/Magongo people's use of the various codes available to them. The attempt here was to place the major trends in the analytical approaches of multilingualism which have been proposed with the aim of illustrating with the data collected on the behaviour of multilingual in Ogori/Magongo.

The main trends with which this analysis was undertaken were: attention to the functions of speech; attempt to specify the non-linguistic variables which resulted in the choice of particular linguistic options on the part of individual speakers; and examination of linguistic variation and its correlation with non-linguistic variables.

To start with functions of speech, it appears a natural and highly useful way of explaining speech variation, including code-switching. Therefore, taking the speech event as a starting point, one could either study the function the language used has for ongoing social interaction or one could take the reverse viewpoint and attempt to

see to what extent the social factors present in the communication situation influence what was expressed linguistically.

#### **4.2 MULTILINGUAL SPEECH COMMUNITY: THE OGORI/MAGONGO CASE**

To illustrate the analytical points to be discussed in this chapter, a brief description of the language situation among the Ogori/Magongo people of Kogi state is presented.

The Ogori/Magongo people who live in Kogi state, constitute a Local Government of its own called Ogori/Magongo Local Government. These people identify themselves as a tribe. Informants explained that all the Ogorians and the Magongos speak one language, called *Oko* although the Magongo people prefer to call the variant they speak *Osayin*. The two dialects are highly mutually intelligible. In addition to *Oko/Osayin*, majority of the inhabitants of these two communities understand and speak two other languages fluently viz: Yoruba and Epira, and for those who have acquired western education, English language is added.

#### **4.3 ORGANIZATION OF DATA FROM THE QUESTIONNAIRE**

The analysis presented here was done using the frequency and percentage analysis method which is prevalent with research in social

sciences. This was adopted to get the necessary information that would lead to a meaningful conclusion.

Although 250 copies of the questionnaire were administered only 177 copies were successfully completed and returned, 92 for Ogori and 85 for Magongo.

#### 4.4 INTERPRETATION OF DATA

##### 1. Age

There is a high rate of disparity along the line of age as very few children have responded to the question as to whether they speak more than one language or not. The tables below elucidate this point.

##### **Tables 4.1a and b: deals with age disparity**

<b>Ogori</b>		
<b>Response (age bracket)</b>	<b>Frequency</b>	<b>Percentage</b>
5 – 10	2	2.2%
11 – 15	5	5.4%
16 – 20	15	16.3%
21 – 25	20	21.7%
26 and above	50	54.3%
<b>Total</b>	<b>92</b>	<b>100%</b>

**Table 4.1A**

## Magongo

<b>Response (age bracket)</b>	<b>Frequency</b>	<b>Percentage</b>
5 – 10	0	0%
11 – 15	11	12.9%
16 – 20	27	31.8%
21 – 25	26	30.8%
26 and above	21	24.7%
<b>Total</b>	<b>85</b>	<b>100%</b>

**Table 4.1B**

The above tables revealed that children between the ages of 5 – 15 were less susceptible to multilingualism. In Ogori 2 out of the 92 respondents between the ages of 5 and 10 representing 2.2% were multilingual. On the other hand, 50 of the respondents representing 54.3% were adults.

The situation in Magongo was not too different as no respondents in the age bracket of 5 and 10 was multilingual whereas about 80% of the respondents that were multilingual were between the ages of 16 and adulthood.

#### 4.4 ANALYSIS

This section, dealt with the technical analysis of the data from the field. We presented each question with the responses to the questions as well as the linguistic interpretation and analysis.

**Question 2      How many languages do you speak apart from your mother tongue?**

The response to the above question revealed that many residents of Ogori/Magongo had at least a working knowledge of one language in addition to Oko/Osayin as shown in Tables 4.2a, b, c and d.

**Tables 4.2 a and b: Number of languages spoken**

**Ogori**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
1	17	18.4%
2	55	59.7%
3	17	18.4%
4 and above	3	3.3%
<b>Total</b>	<b>92</b>	<b>100%</b>

**Table 4.2A**

**Magongo**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
1	6	7.6%
2	31	36.5%
3	30	35.0%
4 and above	16	18.8%
<b>Total</b>	<b>85</b>	<b>100%</b>

**Table 4.2B**

Tables 4.2 a and b indicated that over 70% of the population in both Ogori and Magongo could speak more than one language. The follow up question about the actual languages spoken revealed that Yoruba and Ebira had the highest frequency as indicated in the tables 4.2c and d.

**Tables 4.2 c and d: language combination of Ogori/Magongo people**

**Ogori**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Yoruba/Ebira	53	57.6%
Yoruba/English	22	23.9%
Ebira/English	17	18.5%
<b>Total</b>	<b>92</b>	<b>100%</b>

**Table 4.2C**

**Magongo**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Yoruba/Ebira	34	40.0%
Yoruba/English	29	34.1%
Ebira/English	22	25.9%
<b>Total</b>	<b>85</b>	<b>100%</b>

**Table 4.2D**

The tables showed that 57.6% of the respondents in Ogori spoke Yoruba and Ebira while it was 40% in Magongo. About 22% in Ogori

spoke Yoruba and English in addition to Oko while 18.5% spoke only Ebirá and English. In Magongo it was 34.1% and 25.9% respectively. Furthermore, apart from English language which majority of the respondents learned at school, the other languages had been acquired in the process of maturation.

***Question 3: Did you acquire these languages in one place?***

This question was meant to determine the nature and type of multilingualism prevalent in Ogori/Magongo. The response showed that both compound and co-ordinate multilingualism were present in that setting as revealed in Tables 4.3 a and b.

**Tables 4.3 a and b: compound and co-ordinate multilingualism in Ogori/Magongo**

**Ogori**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	51	55.4%
No	41	44.6%
<b>Total</b>	<b>92</b>	<b>100%</b>

**Table 4.3A**

## Magongo

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	26	30.6
No	59	69.4
<b>Total</b>	<b>85</b>	<b>100%</b>

**Table 4.3B**

The table revealed that greater percentage of Ogori people i.e. 55.4% were compound multilinguals while the reverse was the case in Magongo where 69.4% were co-ordinate multilinguals. It means therefore that for most Magongo people they have to move out of their community before they acquire their second languages, as revealed by the data in Tables 4.3 a and b.

### ***Question 4: What motivated you to Acquire these Languages?***

It is a sociolinguistic fact that second languages are acquired for many reasons ranging from social to economic. The responses from Ogori/Magongo people revealed that wide range of factors were responsible for their multilingual nature as indicated in Tables 4.4 a and b:



**Tables 4.4 a and b: motivating factors for acquisition of languages in Ogori/Magongo**

**Ogori**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Desire	58	63.0%
Need	13	14.1%
Necessity	13	14.1%
Norm	6	6.5%
Fashion	2	2.2%
Others	0	0.0%
<b>Total</b>	<b>92</b>	<b>100%</b>

**Table 4.4A**

**Magongo**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Desire	56	65.9%
Need	14	16.5%
Necessity	13	15.3%
Norm	1	1.2%
Fashion	1	1.2%
Others	0	0.0%
<b>Total</b>	<b>85</b>	<b>100%</b>

**Table 4.4B**

The data in Tables 4.4.4 a and b showed that 63.0% of Ogori people had acquired their second languages out of desire, followed closely by need 14.1% and necessity 14.1% in that order. The picture was

the same for Magongo in which 65.9% admitted that they had acquired their second languages out of desire, 16.5%, out of need 15.3% and out of necessity.

Therefore the natural desire of the Ogori/Magongo to speak the languages of their neighbours is quite high as revealed in this research.

**Question 5: When and how do you speak any of these languages you have acquired?**

Having seen the motivation for the acquisition of the languages, the next issue is how are these languages used? In other words, what factor(s) determine the choice of any of the languages in interaction at any given moment? The data in Tables 4.5 a and b gave us an insight.

**Tables 4.5 a and b: Factors responsible for choice of languages in Ogori/Magongo**

**Ogori**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Topic	17	18.5%
Domain	21	22.8%
Relationship	54	58.7%
Others	0	0.0%
<b>Total</b>	<b>92</b>	<b>100%</b>

**Table 4.5A**

## Magongo

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Topic	20	23.5%
Domain	23	27.1%
Relationship	42	49.4%
Others	0	0.0%
<b>Total</b>	<b>85</b>	<b>100%</b>

**Table 4.5B**

Tables 4.5 a and b indicated that of the many factors that determined choice of language among the Ogori/Magongo people, the relationship among the interlocutors to a large extent ranked highest in the choice of language. For instance, 58.7% of the respondents in Ogori and 49.4% in Magongo reacted in favour of relationship.

Other factors like topic and domain were equally important as revealed by the data in the tables.

### **Question 6: In what language do you discuss matters relating to your culture?**

Sociolinguistic rules can and do specify conditions under which certain kinds of choices are appropriate, whether the domain of choice be relatively restricted or broad. The data in table 4.6 a and b

revealed that certain topics are better handled in certain languages by multilingual.

**Tables 4.6 a and b: preferred language for cultural discussion in Ogori/Magongo**

**Ogori**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Oko	50	54.3%
Yoruba	25	27.2%
Ebira	7	7.6%
English	9	9.8%
Others	1	1.1%
<b>Total</b>	<b>92</b>	<b>100%</b>

**Table 4.6A**

**Magongo**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Osayin	62	72.9%
Yoruba	5	5.9%
Ebira	4	4.7%
English	13	15.3%
Others	1	1.2%
<b>Total</b>	<b>85</b>	<b>100%</b>

**Table 4.6B**

The data revealed that greater percentage of the respondents believed that the appropriate language to discuss their cultural affairs

was Oko/Osayin; (54.3%) in ogori and (72.9%) in Magongo. However, the choice of Oko/Osayin in handling cultural discussion was not absolute as 27.2% of respondents in Ogori claimed they could handle their cultural discussion in Yoruba and 15.3% in Magongo believed they could discuss it in English. To justify this sociolinguistic claim the next question revealed a sharply contrasting scenario.

**Question 7: In what language do you discuss matters like politics, economy and religion?**

**Tables 4.7 a and b: preferred language for political and economic discussions in Ogori/Magongo**

**Ogori**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Oko	15	16.3%
Yoruba	25	27.2%
Ebira	4	4.3%
English	46	50.0%
Others	2	2.2%
<b>Total</b>	<b>92</b>	<b>100%</b>

**Table 4.7A**

## Magongo

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Osayin	22	25.9%
Yoruba	1	1.2%
Ebira	2	2.4%
English	60	70.6%
Others	0	0.0%
<b>Total</b>	<b>85</b>	<b>100%</b>

**Table 4.7B**

The data showed that the majority of Ogori/Magongo people tended to agree that political, economic and religious issues were better handled in English than in other languages, hence 50.0% in Ogori and 70.6% in Magongo responded in favour of English as the appropriate language for political, economic and religious discussions respectively.

**Question 8: Is your attitude toward the speakers of Yoruba and Ebira languages positive or negative?**

**Tables 4.8 a and b: attitudes of Ogori/Magongo people to speakers of Yoruba and Ebira**

**Ogori**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Positive	75	81.5%
Negative	10	10.9%
Undecided	7	7.6%
<b>Total</b>	<b>92</b>	<b>100%</b>

**Table 4.8A**

**Magongo**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Positive	70	82.3%
Negative	10	11.8%
Undecided	5	5.9%
<b>Total</b>	<b>85</b>	<b>100%</b>

**Table 4.8B**

The data revealed that Ogori/Magongo people were favourably disposed to the groups whose languages they speak (Yorubas and Ebiras). For instance 81.5% of respondents in Ogori agreed that they had positive attitude toward Yoruba and Ebira speakers, just as 82.3% of the respondents in Magongo had equally agreed.

**Question 9: Are the attitudes of the speakers of Yoruba and Epira languages toward you positive or negative?**

The reaction to this question was not as favourable as the one to the preceding question as revealed in Table 4.4.9 a and b.

**Tables 4.9 a and b: the attitude of Yoruba and Epira speakers toward Ogori/Magongo people.**

**Ogori**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Positive	65	70.7%
Negative	15	16.3%
Undecided	12	13.0%
<b>Total</b>	<b>92</b>	<b>100%</b>

**Table 4.9A**

**Magongo**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Positive	60	70.6%
Negative	15	17.6%
Undecided	10	11.8%
<b>Total</b>	<b>85</b>	<b>100%</b>

**Table 4.9B**

The data showed that in spite of the fact that there was general belief among the Ogori/Magongo people that Yorubas and Epiras



have positive attitude toward them, it was not as appreciable as their attitude toward them. This is reflected in the rates which were 70.7% and 70.6% in Ogori and Magongo respectively. A number of the respondents complained about the violent activities and disposition of the Ebiras which sometimes strain their relationship.

**Question 10: Can you intermarry with the speakers of Yoruba and Epira languages?**

The response to the question revealed that the Ogori/Magongo people did not have difficulty in intermarrying with Yorubas and Ebiras, particularly the former, as shown in Tables 4.10 a and b.

**Tables 4.10 a and b: Willingness to intermarry with Yorubas and Ebiras by Ogori/Magongo people**

**Ogori**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	65	70.7%
No	20	21.7%
Undecided	7	7.6%
<b>Total</b>	<b>92</b>	<b>100%</b>

**Table 4.10A**

## Magongo

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	56	65.9%
No	20	23.5%
Undecided	9	10.6%
<b>Total</b>	<b>85</b>	<b>100%</b>

**Table 4.10B**

The response indicated that 70.7% of Ogori did not have problems with intermarriage just as 65.9% did not have in Magongo. However, while the Ogorians were more favourably disposed to Yorubas, the magongos appeared to be more closely linked to the Ebiras in marriage.

### **Question 11: How often do you speak Yoruba and Epira languages?**

The rate and frequency of use of Yoruba and Epira in Ogori/Magongo revealed that multilingualism is stable and widespread as shown in tables 4.11 a and b

**Tables 4.11 a and b: rate of use of Yoruba and Epira in Ogori/Magongo**

**Ogori**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Very often	32	37.8%
Often	45	48.9%
Not very often	15	16.3%
<b>Total</b>	<b>92</b>	<b>100%</b>

**Table 4.11A**

**Magongo**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Very often	23	27.1%
Often	37	43.5%
Not very often	25	29.4%
<b>Total</b>	<b>85</b>	<b>100%</b>

**Table 4.11B**

The data showed that the rate of use of Yoruba and Epira in Ogori, particularly among those who used these languages very often and those who used them just often was about 86% while it was 70% in Magongo. In essence therefore, multilingualism is vibrant in these two communities.

**Question 12: Do you believe that your ability to speak many languages has influence on your behaviour toward the speakers of these other languages?**

The argument has been that multilingualism has positive impact on the behaviour of the speakers of many languages toward others whose languages they speak. This is one of the strongest effects of multilingualism as shown in tables 4.12 a and b

**Tables 4.12 a and b: behaviour of Ogori/Magongo people toward Yorubas and Ebiras**

**Ogori**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Strongly agree	40	43.5%
Agree	44	47.8%
Disagree	5	5.4%
Strongly disagree	3	3.3%
<b>Total</b>	<b>92</b>	<b>100%</b>

**Table 4.12A**

**Magongo**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Strongly agree	34	40.0%
Agree	48	56.5%
Disagree	2	2.3%
Strongly disagree	1	1.2%
<b>Total</b>	<b>85</b>	<b>100%</b>

**Table 4.12B**

As revealed in tables 4.12 a and b, about 90% of the respondents in Ogori shared the belief that they were greatly influenced by their ability to speak many languages while in Magongo it was 96%.

This shows that multilingualism has great influence on the behaviour of Ogori/Magongo people, particularly their attitude toward strangers or the groups whose languages they speak. This may be due mainly to their awareness of the advantage of being multilingual which necessitates their willingness to accept other people easily.

**Question 13: Are you as fluent in Yoruba and Epira languages as you are in your mother tongue?**

If the minimal qualification for multilingualism, which is mere ability to exchange greetings in the second language is to be considered, then virtually everyone in Ogori/Magongo may be considered multilingual. But the Ogori/Magongo people do not only possess the ability to speak Yoruba and Epira, their fluency rate was amazing, as tables 4.13 a and b indicated.

**Tables 4.13 a and b: Fluency rate of Ogori/Magongo people in Yoruba and Ebirá**

**Ogori**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Very fluent	14	15.2%
Fluent	52	56.5%
Not very fluent	23	25.0%
Not fluent	3	3.3%
<b>Total</b>	<b>92</b>	<b>100%</b>

**Table 4.13A**

**Magongo**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Very fluent	14	16.5%
Fluent	30	35.3%
Not very fluent	35	41.2%
Not fluent	6	7.0%
<b>Total</b>	<b>85</b>	<b>100%</b>

**4.13B**

In Ogori for instance, 15.2% of the respondents rated themselves as being very fluent in Yoruba and Ebirá and another 56.5% agreed that they were just fluent. In Magongo, the rate was 16.5% and 35.3% respectively. It appeared therefore that the fluency rate was relatively higher in Ogori than in Magongo, even though about 41.2%

of the respondents in Magongo agreed that they were fluent but not as in their mother tongue.

**Question 14: Have you ever been frowned at for speaking other languages apart from your mother tongue in your community?**

The response to this question showed that there was high level of tolerance of Ogori/Magongo people to others whose languages they spoke and a great deal of code-switching took place in conversation.

**Tables 4.14 a and b: tolerance of Ogori/Magongo people to other languages**

**Ogori**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	0	0.0%
No	80	86.9%
Undecided	12	13.1%
<b>Total</b>	<b>92</b>	<b>100%</b>

**Table 4.14A**

**Magongo**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	0	0.0%
No	70	82.4%
Undecided	15	17.6%
<b>Total</b>	<b>85</b>	<b>100%</b>

**Table 4.14B**

The tables 4.14 a and b revealed that there was no offence or upset caused in the course of conversation if there was an abrupt shift from Oko/Osayin for instance to Yoruba or Epira. Hence 86.9% of the respondents in Ogori agreed that they had never been frowned at for using either Yoruba or Epira in conversation in their community and 82.4% equally responded the same way in Magongo.

**Question 15: Have you ever been bailed out of trouble by your ability to speak any of these languages?**

The essence of this question is to know how much of the advantages of multilingualism Ogori/Magongo people had taken in difficult situations. The table 4.15 a and b showed that they benefited tremendously from multilingualism.

**Tables 4.15 a and b: benefits of multilingualism to Ogori/Magongo people**

**Ogori**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	70	76.1%
No	22	23.9%
<b>Total</b>	<b>92</b>	<b>100%</b>

**Table 4.15A**



## Magongo

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	75	88.2%
No	10	11.8%
<b>Total</b>	<b>85</b>	<b>100%</b>

**Table 4.15B**

76.1% of the respondents in Ogori agreed that they had been bailed out of difficult situations by their ability to speak Yoruba and Epira while 88.2% of the respondents in Magongo equally affirmed this position.

### 4.6.0 DISCUSSION

Having seen the data on multilingualism in Ogori/Magongo and the analysis thereof which was aimed at determining language choice on the part of the individual speakers and the social and contextual variables responsible for this choice, it is apparent that the model adopted for this study allows for choice between or among alternate codes depending on the various factors in speech events. For example the first factor has to do with the status of the interlocutor – is he a native or not? If yes, we examine the type of situation if no, we check whether he is from these other groups whose languages they speak or not and so on.

In addition to the data collected through questionnaire, information was equally gathered through interaction on a number of communication situations both formal and informal, observation of language behaviour as it took place. During the course of this, the researcher rapidly became alert to any instance where a language other than Oko/Osayin was being used. This in turn, led to a number of discussions about the contexts of use of Yoruba and Epira. It should be noted however, that this study does not claim complete prediction of code choices among Ogori/Magongo people, hence more than one code possibility was listed as outcomes in every communication event.

It was also gathered from the investigation that the use of Oko/Osayin in certain settings constituted what could be called the “unmarked” cases: Thus unless the situation was specifically marked as having non-native interlocutor, or being formal or containing special characteristics of tone Oko/Osayin was the language used. This implies that when another factor not indicated was added, the language used was still Oko/Osayin. For instance, we might consider channel of communication – hence, because of the hilly nature of Ogori and Magongo lands, they were proficient yodelers, often calling

across valleys to each other from distant ridges and neighbourhoods, and the only language ever used for this purpose was Oko/Osayin.

Furthermore, to use Oko/Osayin in addressing a complete stranger would be marked as distinctly peculiar, to use Ebira or English in addressing another native in an informal situation under normal circumstances would imply a change in behaviour, generally marking a joke, or a game or fashion. For instance, the researcher witnessed a speech situation in Magongo in which two women were haggling and when the price of the item was mentioned, the would-be buyer exclaimed "Orogodo" (outrageous), which was actually an Ebira word, to express a situation that was out of proportion. It could be seen therefore that the factors influencing language choice or speech events could be hierarchically arranged in terms of their importance or effectiveness in defining speech situations. A good point could be at the level where a speaker's intention comes into play. For instance, one can guess or even determine when a joke is made by observing abrupt shift from one code to another. This was demonstrated in Ogori in the course of this research. The researcher sat in the company of four Ogori men conversing, then suddenly a goat jumped over us and one of the men exclaimed "karaku!" (strong

headedness). This was actually the name of a prominent Ebira politician, in fact, the then chairman of Okene Local Government whose activities were believed to be associated with chaos and violence depending on the political divide one belonged. Thus, this brings into focus the social function and meaning of jokes within the contexts of conversation and the linguistic means by which an utterance is being marked as a joke (e.g. code switching).

In addition, observation revealed that `Oko/Osayin was largely used by children and their parents at home, while the playground elicited a combination of Oko/Osayin and Yoruba, with English predominantly used at school. Among adults however, a combination of Oko/Osayin and Yoruba were used in the home domain while office and school elicited a combination of Oko/Osayin and English depending on the Co-interlocutors. The church revealed more of Oko/Osayin with occasional switch into English, while the leisure period or playground elicited a combination of Oko/Osayin, Yoruba and Ebira. The findings showed that not only did the responses of the inhabitants differ significantly by age (older people giving more responses in all the languages than did younger ones) as indicated in tables 4.1 a and b; by language (Oko/Osayin and Yoruba yielding more responses than

Ebira and English) in the various domains; and by domain (church and school yielding fewer responses in all the languages than other domains). This showed that age, language and domain interact significantly in any speech event and that one language was much more associated with certain domains than the other was and differentially so by age.

The above findings have confirmed the relevance of Fishman's theory of language choice or use among multilingual speakers, which was the model adopted as theoretical framework for this study. Fishman identifies in his theory three major determinants of language choice for the multilingual. These are topic, domain and relationship. In Ogori/Magongo for instance, it has been established that Oko/Osayin was the preferred language for cultural discussion while English was preferred for political discussion, see Tables 4.6 a and b. However, of all the factors that constrained choice of language, relationship appeared to be the dominant one in Ogori/Magongo see Tables 4.5 a and b.

Another interesting observation was the fact that in spite of the proximity of Ebiraland to Ogori/Magongo, Yoruba language appeared to be acquired by the children earlier than Ebira in this setting. This

may be due to their historical link with the Yorubas. Ebira is acquired late, particularly when they come in contact with Ebira speakers resident in their midst or when they move over to Ebiraland which is almost inevitable for most of them as one thing or the other will always take them to Ebiraland, like trading. On the contrary, some Ebira settlers who have spent a lot of years in Ogori or magongo and are even married to their women cannot speak the Oko/Osayin language, and few who can speak are not very fluent. This may not be unconnected with the majority/minority linguistic relationship.

#### **4.6.1 EFFECTS OF MULTILINGUALISM ON OGORI/MAGONGO PEOPLE**

From the findings, multilingualism has been able to produce a number of effects on the people. The first is their liberal and favourable disposition to their neighbours, particularly those whose languages they speak. The second is that, they are able to maintain all these languages in their communities without one threatening the existence of other and this makes multilingualism stable and widespread in Ogori/Magongo. Third, the study has been able to establish the fact that Oko/Osayin language itself is being influenced in one way or the other by both Yoruba and Ebira such that one can

find traces of either of the languages in the use of Oko/Osayin. Fourth, there is evidence of code – switching and mixing among Ogori/Magongo people in their conversation even when the language used is Oko/Osayin.

In essence, the data gathered from Ogori/Magongo has been able to provide answers to the following questions asked in the statement of the problem which are:

1. What is responsible for the multilingual nature of Ogori/Magongo as indicated in Tables 4.4 a and b.
2. How have they been able to acquire these languages in this setting as opposed to their neighbours who are largely monolingual? As revealed in tables 4.3 a and b.
3. How are these languages used in this setting and for what purpose? As shown in Tables 4.5 a and b and equally 4.6 a and b.
4. What effect does multilingualism produce on the Ogori/Magongo people? As revealed in Tables 4.12a and b.
5. What impact does it have on their relationship with their neighbours? As demonstrated in Tables 4.10 a and b.

In the final analysis, language behaviour in Ogori/Magongo, particularly the choice the people make of the various languages they speak in that setting is determined by various mutually reinforcing factors such as topic of discussion, relationship between interlocutors, age, channel of communication and domain of interaction. The analysis has also confirmed the overwhelming influence of multilingualism on the behaviour of the people, their relationship with outsiders and their ability to adjust or adapt to various linguistic and social contexts in which they find themselves from time to time.



## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.1 INTRODUCTION**

This chapter presents the summary of the study. It puts forward the summary of the findings and the conclusion arrived at based on the findings. It also makes some recommendations for future research.

#### **5.2 SUMMARY**

This research has examined the language behaviour of Ogori/Magongo people and the effects of such behaviour on the people. It has been established in this research that there is sociolinguistic basis for the choice the Ogori/Magongo people make of the various languages they speak in that setting.

In chapter one, the research attempted to appraise the historical circumstances which necessitated the multilingualism of Ogori/Magongo, the background to the study, statement of problem, aims, objectives and justification for the study, scope and delimitation and definition of key terms were covered.

The literature review dwelt on the concepts of multilingualism, the factors that necessitated it, the description of society characterized

by stable and widespread multilingualism, diglossia, code-switching and mixing and their effects on a multilingual environment.

Chapter three dealt with the methodology of this study, such as the population of the study and data collection techniques.

The instruments used were predominantly questionnaire and oral interview. These were backed by non-participant observation method.

Chapter four dealt with the presentation and analysis of the data collected from the setting of this research. The findings have confirmed the Fishman's theory which is the theoretical framework adopted for this research. So the framework was adequate for the explanation of the linguistic situation in Ogori/Magongo communities.

### 5.3 **CONCLUSION**

This research has assumed from the beginning that multilingualism has some effects on the speakers. Consequently, the conclusion that has emerged has revealed that the assumption has a basis. The findings and the subsequent analysis had shown that multilingual speakers do not use the many languages they speak randomly. In essence, it is discovered that certain extra-linguistic factors like topic, domain, relationship are key determinants of choice of language.

The study has also revealed the overwhelming influence of multilingualism on the overall language behaviour of Ogori/Magongo people, particularly their favourable disposition to other groups whose languages they speak when compared with the Ebiras who are their immediate neighbours or even the Yorubas with whom they share certain customs and beliefs.

As a result of this, Oko/Osayin language exhibit some lexical elements from both Yoruba and Ebiras languages. In the long run, the researcher predicts a situation in future where Oko/Osayin, Ebiras and/or Yoruba may fuse as one language or Oko itself becoming a dialect of either Yoruba or Ebiras.

#### **5.4 LIMITATIONS OF THE STUDY**

- 1) This study is an analysis of a particular multilingual society. Therefore there is extent to which the result can be generalized as other similar communities may exhibit other characteristics that are not found in this study.
- 2) There is also a possibility that new factors may emerge in the setting of this study after this research which may alter some of the facts presented in this study.

3) As a result of the limited resources the researcher could not stay in the setting of this research for as long as necessary to obtain a wide range of behaviours of the people.

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**APPENDIX**  
**QUESTIONNAIRE**

**LANGUAGE BEHAVIOUR AND ITS EFFECTS ON A MULTILINGUAL  
SETTING: A SOCIOLINGUISTIC STUDY OF OGORI/MAGONGO  
PEOPLE OF KOGI STATE**

This questionnaire is meant to obtain data on the topic of this research. Therefore any information collected will be restricted to academic and will be treated with confidence. The topic is a dissertation being undertaken in partial fulfillment of Master of Arts (M.A.) Degree in English Language of Ahmadu Bello University.

1. How old are you? Tick where appropriate
  - (a) 5 – 10 years
  - (b) 11 – 15 years
  - (c) 16 – 20 years
  - (d) 21 – 25 years
  - (e) 26 and above
  
2. What is your educational qualification? Tick where appropriate
  - (a) First school leaving certificate
  - (b) W.A.S.C.
  - (c) N.C.E/OND
  - (d) First Degree and above
  
3. Place(s) Where the schools were attended
  - (a) Primary \_\_\_\_\_
  - (b) Secondary \_\_\_\_\_

(c) Post-secondary \_\_\_\_\_

4. After completion of education did you move out of your home town?

Yes \_\_\_\_\_ No \_\_\_\_\_

If yes indicate where

\_\_\_\_\_

And also indicate your present place of work \_\_\_\_\_

5. What is your occupation? \_\_\_\_\_

6. How many languages do you speak apart from your mother –  
tongue? \_\_\_\_\_

7. What are these languages?

\_\_\_\_\_

8. How did you acquire these languages?

a. Formally

b. Informally

9. Did you acquire these languages in one place?

(a) Yes (b) No

10. What motivated you to Learn or acquire Yoruba and Ebira languages?

(a) desire (b) need (c) Necessity (d) Norm (e) Fashion

(f) Others specify \_\_\_\_\_

11. When and how do you use or speak Yoruba and Ebira languages you  
have acquired?

(a) The Topic determines



- (b) The situation
  - (c) The relationship between the other speakers and my self
  - (d) Others specify \_\_\_\_\_
12. In what language do you discuss matters relating to your culture?  
 (a) Ogori/Magongo (b) Yoruba (c) Ebirra (d) English (e) Others, specify \_\_\_\_\_
13. In what language do you discuss other matters like politics, religion, economic problems and social issues?  
 (a) Ogori/Magongo (b) Yoruba (c) Ebirra (d) English (e) Others, specify \_\_\_\_\_
14. Is your attitude towards the speakers of Yoruba and Ebira languages positive or negative? \_\_\_\_\_
15. Are the attitudes of the speakers of Yoruba and Ebira languages towards you positive or negative? \_\_\_\_\_
16. Can you intermarry with the speakers of Yoruba and Ebira languages?  
 (a) Yes (b) No  
 If yes or no state reasons  
 \_\_\_\_\_
17. How often do you speak Yoruba and Ebira languages?  
 (a) very often  
 (b) often  
 (c) not so often

18. Do you believe that your ability to speak many languages has influence on your behaviour towards the speakers of these languages?

- (a) Strongly agreed
- (b) Agree
- (c) Disagree
- (d) Strongly disagree

Any of the above chosen state why and how

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19. Are you as fluent in Yoruba and Ebira languages as you are in your mother-tongue?

- (a) very fluent
- (b) fluent
- (c) not very fluent
- (d) not fluent

20. Have you ever been frowned at for speaking other languages apart from your Mother-tongue in your community?

- c. Yes
- (b) No

Comment \_\_\_\_\_

21. Have you ever been bailed out of trouble by your ability to speak any of these languages? Yes or No

If Yes, how? \_\_\_\_\_