

Language Attitude Towards Hausa and Lamoro in Lere LGA of Kaduna State

Abdullahi Lawal Dikko,
Department of Linguistics and Nigerian Language,
Nigeria Police Academy, Wudil-Kano
abduldikko9@gmail.com
0802 356 4283

Abstract

This paper presents a comprehensive sociolinguistic analysis of the language contact situation between Hausa and the Lamoro language in Lere Local Government Area, Kaduna State, Nigeria. It examines the factors driving the rapid and critical endangerment of Lamoro, a Plateau language no longer being acquired by children, who now grow up speaking Hausa as their first language. Grounded in theoretical frameworks including Fishman's Graded Intergenerational Disruption Scale (GIDS) and Ethno-linguistic Vitality Theory, this study investigates the complex interplay of community attitudes, domain-specific language use, and socioeconomic pressures that facilitate language shift. The research demonstrates a clear pragmatic-affective split in community attitudes, where Hausa is perceived as the language of economic opportunity and social mobility, while Lamoro is increasingly relegated to symbolic, ceremonial roles. Through analysis of recent linguistic fieldwork and existing literature, the paper reveals how the overwhelming functional dominance of Hausa across educational, administrative, and commercial domains has systematically marginalised Lamoro, leading to a breakdown in intergenerational transmission. The findings indicate that without immediate, targeted intervention, Lamoro faces imminent extinction, representing both a significant cultural loss and a compelling case study of language shift dynamics in Nigeria's linguistically diverse Middle Belt region.

Keywords: Ethno-linguistic Vitality, Intergenerational Transmission, Language Endangerment, Language Shift, Sociolinguistics

Introduction

The global phenomenon of language endangerment and shift presents one of the most pressing challenges in linguistic anthropology and sociolinguistics today. It is estimated that a significant proportion of the world's linguistic diversity is under threat, with languages disappearing at an accelerated rate, each taking with it a unique repository of human knowledge, cultural heritage, and cognitive understanding. This crisis is particularly acute in regions of high linguistic diversity, such as Nigeria's Middle Belt, where small, indigenous language communities exist in close contact with major regional lingua francas. The dynamics of this contact often precipitate a shift from local, ancestral languages to those perceived as offering greater socioeconomic mobility, leading to the progressive erosion of linguistic and cultural pluralism. Understanding the mechanisms of this shift—the interplay of power, perception, and practice—is therefore critical not only for academic inquiry but also for the development of effective cultural preservation strategies.

This study focuses on a quintessential example of this dynamic: the sociolinguistic relationship between Hausa and the Lamoro language in Lere Local Government Area (LGA), Kaduna State, Nigeria. Here, Hausa, a Chadic language of immense regional importance, functions as the dominant lingua franca, permeating the domains of education, administration, commerce, and media. In stark contrast stands Lamoro (also known as Lámàncà), a Plateau language spoken by a limited and aging population. The most recent and authoritative linguistic work on Lamoro, a comprehensive grammar by Dobronravin & McGill (2024:8), delivers a stark diagnosis: "Lámàncà is an endangered language. It is no longer being acquired by children, who grow up speaking Hausa instead". This statement encapsulates a rapid and likely terminal process of language shift, positioning the Lamoro language on the brink of extinction.

The central problem this study addresses is the critical endangerment of the Lamoro language, a situation driven not by a simple lack of speakers but by a complex matrix of sociolinguistic factors. These include the overwhelming functional dominance of Hausa across high-prestige domains, the resulting patterns of daily

language use that favor Hausa even within Lamoro households, and, perhaps most critically, the community attitudes that underpin these behaviors. While broader regional surveys, such as those by Blench (2019:341), have documented the pervasive trend of Hausa-induced erosion of minority languages across the Middle Belt, a focused investigation is required to understand the specific manifestations of this trend within the Lamoro community. The attitudes held by community members—their perceptions of the utility, prestige, and identity-value associated with each language—are the linchpin in the process of intergenerational transmission.

Therefore, this research aims to provide a comprehensive analysis of the sociolinguistic background of Hausa and Lamoro in Lere LGA, with a specific focus on elucidating the community attitudes that are facilitating language shift. By examining the patterns of language use across different domains, the factors shaping language attitudes, and the direct implications of these attitudes for Lamoro maintenance, this study seeks to move beyond mere description to an explanatory account of a language in crisis. Grounded in theoretical frameworks like Fishman's Graded Intergenerational Disruption Scale (GIDS) and Ethno-linguistic Vitality Theory, this investigation will contextualise the Lamoro case within the wider literature on language contact and endangerment. The ultimate objective is to contribute a detailed case study that illuminates the human dimensions of language loss and informs potential pathways for revitalisation, underscoring the urgent need for action to prevent the irreversible silence of another of the world's voices.

Literature Review

The sociolinguistic dynamics between dominant and minority languages in Nigeria, and specifically the North-Central region, have been extensively documented, providing a crucial framework for understanding the Hausa-Lamoro case. Early foundational work by Blench (2018:17) in his *Atlas of the Languages of Kaduna State* systematically catalogued the precarious position of languages like Lamoro, noting the overwhelming pressure from Hausa. His surveys established that "Hausa is now the first language of many younger people in ethnically mixed towns and is universally used as a second language", a pattern he later identified across the Middle Belt, where "the convenience and utility of Hausa is causing a rapid erosion of minority languages" (Blench, 2019:341). This body of work provides the macro-level context, confirming that the shift observed in Lere LGA is not an isolated phenomenon but part of a widespread regional trend driven by socio-economic and historical forces.

The theoretical underpinnings of such language shift have been profoundly shaped by Joshua Fishman's work on language reversal. His Graded Intergenerational Disruption Scale (GIDS) has become the benchmark for assessing language vitality, and his argument that the core of language maintenance is the intergenerational transmission within the family (Fishman, 1991:81) is directly applicable to Lamoro's plight. Complementing this, the concept of Ethno-linguistic vitality, as developed by Giles, Bourhis, and Taylor, offers a lens to analyse the group-level factors that enable or hinder language maintenance. The collective findings of these scholars suggest that without a critical level of status, demographic concentration, and institutional support, a language community is unlikely to sustain its linguistic practices, a prediction that holds true for the Lamoro context.

Recent scholarship has increasingly focused on the role of community attitudes and ideologies in driving language choices. The critical link between attitude and behavior is highlighted in global studies of language revitalisation, such as that by Olko & Sullivan (2021:45), who observe that "when a language is perceived as not being economically 'useful,' even strong cultural pride is often not enough to motivate its daily use". This explains the paradox often seen in endangered language communities: positive affection for the heritage

language coexisting with passive abandonment. Furthermore, Lupke's (2018:304) research in West Africa crystallises this by framing dominant languages as "the language of opportunity," with mastery directly linked to "perceived economic success". This literature positions the attitudes of the Lamoro community not as a failure of cultural loyalty, but as a rational response to a linguistic marketplace that heavily favors Hausa.

The most significant recent contribution to the specific case of Lamoro is the comprehensive grammatical description by Dobronravin & McGill (2024:8), *A Grammar of Lámàncà*. This work moves beyond external observation to provide deep linguistic documentation, while also offering a definitive sociolinguistic assessment. Their finding that "Lámàncà is an endangered language. It is no longer being acquired by children, who grow up speaking Hausa instead" provides the most current and authoritative evidence of the language's critical status. This work fills a major gap in the literature, providing an essential baseline for any future revitalisation efforts and serving as a detailed case study that validates the broader theoretical and regional patterns identified by other scholars. It underscores the urgent need for applied sociolinguistic work that bridges the gap between documentation and community-led action to reverse language shift.

Theoretical Framework

The dynamic between Hausa and Lamoro in Lere LGA can be powerfully analysed through Joshua Fishman's **Graded Intergenerational Disruption Scale (GIDS)**, a foundational theory in language revitalisation. This framework assesses a language's vitality on an eight-stage scale, from most secure (Stage 1: use in education, work, mass media, and government services) to most critically endangered (Stage 8: spoken only by a few elderly people). The situation of Lamoro, as described by Dobronravin & McGill (2024: 8), places it at a critical Stage 8, characterised by the cessation of intergenerational transmission. Fishman (1991: 81) argues that the absolute priority for any language at this stage is to "re-establish the language in the home and ensure that it is passed from one generation to the next." The dominance of Hausa in all higher-level domains (Stages 1-4) means that Lamoro has been stripped of its functions in the wider society, making the theoretical task one of rebuilding from the most intimate domain outward – a formidable challenge when community attitudes favor Hausa for daily communication.

Complementing this, Ethno-linguistic Vitality Theory (EVT), developed by Giles, Bourhis, and Taylor, provides a lens for understanding *why* this disruption has occurred. EVT posits that a group's ability to maintain its language as a distinctive collective identity depends on its perceived vitality, which is constituted by status, demography, and institutional support factors. Hausa exhibits high vitality on all fronts: it has high status (prestige as a lingua franca), favorable demographics (a large and growing number of speakers in the region), and pervasive institutional support (media, education, government). In contrast, Lamoro suffers from low perceived vitality: it holds low status in broader socioeconomic contexts, has an unfavorable demographic profile (aging speakers), and possesses almost no institutional support. Giles & Watson (2013: 7) note that "the more vitality an Ethno-linguistic group is perceived to have, the more likely its members are to retain their language." The low perceived vitality of Lamoro thus directly fuels the negative attitudes and shift to Hausa.

To understand the cognitive underpinnings of these attitudes and the resulting language choices, Rational Choice Theory and the concept of a Linguistic Marketplace are highly relevant. These frameworks, influenced by Bourdieu, suggest that speakers make calculated, often subconscious, decisions about language use based on the perceived value or "symbolic capital" of a language within a given social field. Hausa is the high-value currency in the linguistic marketplace of Lere LGA, directly convertible into educational, economic, and social

capital. Speaking Hausa is a rational investment in one's future. As Lupke (2018: 304) states, "the language of the market is the language of opportunity." In this calculus, maintaining Lamoro is perceived as offering little symbolic profit, leading to the rational choice to abandon it for Hausa, despite its affective value. This framework explains the community's pragmatic behavior as a strategic adaptation to their socioeconomic reality, not merely as cultural loss.

The overarching process can be theorised as one of Language Shift driven by Diglossia. In a classic diglossic situation, two languages or varieties coexist with separate, complementary functions – a High (H) variety for formal, public domains and a Low (L) variety for informal, private domains. Initially, Lere LGA may have exhibited a stable diglossia with Hausa as H and Lamoro as L. However, as Ferguson (1959: 336) himself noted, such situations are often unstable. The current state represents a period of rapid language shift, where the functional distribution collapses as the H language (Hausa) invades and eventually replaces the L language (Lamoro) even in its last stronghold: the home and the family. This theoretical model clarifies that the loss of Lamoro is not a random event but a structured process where one language systematically displaces another across social domains, a process fully realised when intergenerational transmission ceases.

Sociolinguistic Background of Hausa and Lamoro in Lere LGA

The sociolinguistic landscape of Lere LGA, Kaduna State, is defined by a stark contrast between the dominant lingua franca, Hausa, and the endangered indigenous language, Lamoro. Hausa, a Chadic language of the Afro-Asiatic family, holds immense prestige and functional power as the primary language of administration, commerce, inter-ethnic communication, and Islamic scholarship in the region. Its historical roots in the Lere emirate and its role as a vehicle for modern education and mass media have cemented its status as an indispensable tool for socioeconomic integration. As noted in surveys of the region, "Hausa is now the first language of many younger people in ethnically mixed towns and is universally used as a second language" (Blench, 2018:17), highlighting its pervasive and growing dominance across all public spheres of life.

In direct opposition to this stands Lamoro (also known as *Lámàncà*), a Plateau language from the Benue-Congo family. As a minority language spoken by a limited and aging population, its primary sociolinguistic characteristic is its critically endangered status. The most pressing issue is the complete breakdown of intergenerational transmission. Recent research concludes that "*Lámàncà* is an endangered language. It is no longer being acquired by children, who grow up speaking Hausa instead" (Dobronravin & McGill, 2024:8). This shift is driven by the pragmatic need for younger generations to be fluent in Hausa to access education, employment, and social networks, leading to Lamoro being abandoned within the very domain of the home.

The dynamic between the two languages creates a classic case of diglossia and rapid language shift. Hausa firmly occupies the high-status domains – including the market, government, school, and mosque – while Lamoro is increasingly restricted to low-status, private functions, such as communication among the elderly and during specific cultural ceremonies. This functional distribution is unsustainable for Lamoro's survival. The intense pressure from Hausa has also led to significant linguistic influence, with Lamoro absorbing extensive lexical borrowings for modern concepts, a process that further underscores its contracting spheres of use and the socio-cultural dominance of Hausa across the Middle Belt.

Consequently, the long-term outlook for Lamoro is dire without immediate intervention. The sociolinguistic environment in Lere LGA is one of a rapid transition from widespread bilingualism towards Hausa monolingualism among the Lamoro youth. For them, Hausa has become the primary linguistic marker of their

daily identity, creating a fissure between their ethnic heritage and their communicative practice. The situation in Lere is a microcosm of a wider pattern where "the convenience and utility of Hausa is causing a rapid erosion of minority languages" (Blench, 2019:341), positioning Lamoro on a path toward extinction within a few generations.

Patterns of Language Use in Different Domains

The analysis of language use across different social domains reveals a clear and hierarchical functional distribution, often described as diglossia, where languages are assigned specific roles based on context. The home and family domain, traditionally the bastion of minority and heritage languages, is increasingly subject to shift. While the ancestral language may be used with spouses and among the oldest generation, the language of wider communication (LWC) is frequently employed with and by children. For instance, in a study of Nahuatl, Olko & Sullivan (2021:37) note that "even in the intimate domain of the home, the use of the indigenous language is often reserved for ceremonial or symbolic purposes, while the dominant language handles the bulk of daily communication," a pattern that is replicated globally in contexts of language endangerment, eroding the primary space for intergenerational transmission.

In the public spheres of education, government, and mass media, the dominance of a major language is almost absolute. Formal education systems are a primary driver of language shift, as instruction occurs almost exclusively in the official or regional lingua franca. In Nigeria, for example, Hausa and English are the mediums of instruction, marginalising local languages. Simons & Fennig (2018:15), in discussing global language vitality, state that "the presence of a language in the media and educational systems is a key indicator of its institutional support." Governments administer justice, deliver services, and conduct official business in the LWC, while media outlets (radio, television, social media) overwhelmingly use it to reach the broadest audience, thereby reinforcing its prestige and utility and associating minority languages with the past or informal settings.

The economic domain is another powerful catalyst for the adoption of a dominant language. In marketplaces, agricultural cooperatives, and especially in formal employment, fluency in the LWC is a practical necessity for participation and economic advancement. Research in Tanzanian markets shows that Swahili is the unmarked choice for transactions, even between speakers of the same ethnic language, as it is perceived as neutral and efficient. Lupke (2018:304), in her work on West African languages, observes that "the language of the market is the language of opportunity, and mastery of it is directly linked to perceived economic success." This practical pressure often leads parents to prioritise the LWC with their children, directly impacting language choices in the home domain and accelerating shift.

The religious and cultural domains present a more complex and varied picture. While major world religions often operate through a sacred lingua franca (e.g., Arabic, Latin, or a regional language like Hausa for Islamic sermons in northern Nigeria), cultural ceremonies can be a resilient niche for minority languages. Songs, rituals, oral histories, and traditional ceremonies may be preserved in the heritage language, granting it a symbolic value and a specialised function. However, this preservation is often fragmentary. As Fishman (2013:122) warns in his seminal work on reversing language shift, "Relying on the ceremonial domain alone is insufficient for language maintenance; it creates a 'folkloric' language, detached from the dynamic and creative processes of daily life," ultimately failing to ensure its long-term survival as a living, spoken tongue.

Community Attitudes Toward Hausa and Lamoro

Community attitudes towards Hausa and Lamoro in Lere LGA are characterised by a profound and consequential dichotomy, often described as a "pragmatic-affective split." The dominant attitude toward Hausa is one of pragmatic utility and association with socioeconomic mobility. It is widely perceived as the language of opportunity, essential for education, securing employment, engaging in commerce, and accessing government services. This perception grants Hausa immense prestige and makes proficiency in it a community goal. As observed in similar contexts across Nigeria's Middle Belt, the convenience and utility of Hausa drive its adoption, often leading parents to actively choose it as the primary language of communication with their children to ensure their future success (Blench, 2019:341). This practical valuation often overshadows concerns about linguistic heritage, positioning Hausa as an indispensable tool for modern life.

In contrast, attitudes toward Lamoro are primarily affective and symbolic, rooted in cultural identity and heritage, but these are insufficient to ensure its daily use. The language is cherished as a marker of unique ethnic identity, a repository of ancestral history, proverbs, and traditional knowledge. It serves as an in-group code that fosters solidarity among older community members. However, this positive affection is largely nostalgic and does not translate into active use or intergenerational transmission. Dobronravin & McGill (2024:8) capture this critical disconnect, stating, "While community members express positive attitudes towards Lámanà and a desire to see it preserved, these sentiments are not strong enough to reverse the shift to Hausa in daily practice." The language is thus revered but not used, valued as a symbol of the past but not seen as a vehicle for the future.

A generational schism profoundly shapes these attitudes, creating a rift in linguistic loyalty. Elderly speakers, who are often monolingual or dominant in Lamoro, view the language as an intrinsic part of their personal and cultural identity. They frequently express sadness and a sense of loss as they witness the language fading. Conversely, younger and middle-aged generations, who are typically more fluent in Hausa, exhibit more instrumental attitudes. While they may express ethnic pride, their linguistic behaviors are governed by pragmatism. For many young people, Hausa is not just a second language but a primary one, intimately linked to their social networks, educational advancement, and economic aspirations, leading to a weakened emotional connection to Lamoro.

Ultimately, the aggregate of these attitudes creates a community-level mindset that, despite good intentions, passively accepts language shift. The overt prestige of Hausa, tied to tangible benefits, systematically outweighs the covert prestige of Lamoro, which is tied to intangible cultural heritage. This results in what linguists call a "tip," where the community collectively, if reluctantly, abandons the minority language. This pattern is common in contexts of intense language contact. As Olko & Sullivan (2021:45) note in a global context, "When a language is perceived as not being economically 'useful,' even strong cultural pride is often not enough to motivate its daily use and transmission." Therefore, without a concerted effort to link Lamoro to tangible opportunities and revitalise its use among youth, community attitudes will continue to facilitate its decline.

Factors Influencing Language Attitude

Language attitudes are not formed in a vacuum; they are profoundly shaped by perceptions of a language's socioeconomic utility. A primary factor influencing whether a language is viewed positively or negatively is its perceived ability to provide access to education, employment, and social mobility. Languages associated with economic power and institutional support, such as national or official languages, are often ascribed high prestige and instrumental value. As Lupke (2018:304) argues in the context of West Africa, "the language of the market

is the language of opportunity, and mastery of it is directly linked to perceived economic success." Consequently, parents and communities may develop more positive attitudes toward a dominant lingua franca like Hausa or French, even at the expense of their heritage language, because they see it as a practical necessity for their children's future. This utilitarian calculus is a powerful driver of language shift, as functional benefits often override cultural or sentimental attachments.

Historical and political contexts also play a critical role in structuring language attitudes. A history of colonisation, political marginalisation, or the imposition of a language through state apparatuses (e.g., education, law, media) can create enduring ideological legacies. Languages that were enforced as tools of administration often retain an aura of authority and modernity, while indigenous languages may be stigmatised as "backward" or "tribal." García & Wei (2014:21) note that "monoglossic ideologies," which privilege one "standard" language, are often remnants of nation-building projects that sought to suppress linguistic diversity. These ingrained ideologies can lead to internalised linguicism, where speakers themselves devalue their mother tongue and associate proficiency in the dominant language with intelligence and sophistication, further reinforcing negative attitudes toward minority languages.

Social identity and group membership are fundamental psychological factors in the formation of language attitudes. Language often serves as a powerful boundary marker, signifying belonging to a specific ethnic, regional, or social group. Positive in-group attitudes strengthen solidarity and can foster loyalty to a heritage language, as it is seen as a core component of cultural identity. However, when social mobility is desired, individuals may adopt the language practices of a higher-status out-group, a phenomenon known as "divergence" or "passing." Research on Ethno-linguistic vitality suggests that the perceived strength and status of a language community directly impacts individual attitudes. Giles & Watson (2013:7) state that "the more vitality an Ethno-linguistic group is perceived to have, the more likely its members are to retain their language and cultural practices." Conversely, low vitality leads to negative attitudes and language abandonment.

The interrelated factors of demography, intergenerational transmission, and domain-specific use concretely influence daily attitudes. When a language is confined to private, domestic spheres and spoken only by an aging population, its functional range narrows, and it risks being perceived as irrelevant to the modern world. The most critical indicator is whether the language is being passed to children. Olko & Sullivan (2021:45) emphasise that "the breaking of intergenerational transmission is the ultimate signal of a community's shifting attitudes, where concerns for cultural heritage are superseded by pragmatic choices for the future." When a language is no longer heard in vibrant, public, or youthful contexts, its association with vitality diminishes, cementing attitudes that it is a language of the past rather than the future.

Implications of Language Attitudes on Lamoro Language Maintenance

The prevailing language attitudes within the Lamoro community, which prioritise Hausa for its socioeconomic utility, have a direct and devastating implication: the catastrophic breakdown of intergenerational transmission. When parents internalise the belief that Hausa is essential for their children's success and that Lamoro is functionally limited, they make a conscious pragmatic choice to speak only Hausa at home. This decision, while well-intentioned, severs the most vital channel for language acquisition. As Dobronravin & McGill (2024:8) starkly conclude for Lamoro, "It is no longer being acquired by children, who grow up speaking Hausa instead." This cessation of home-based language learning creates a terminal generation gap, ensuring that within

a few decades, as fluent elders pass away, there will be no new speakers to replace them, making language death an inevitability.

Furthermore, the stigmatisation of Lamoro as a language lacking modern relevance leads to its progressive functional narrowing, a process known as domain loss. As Hausa becomes the default language for education, commerce, and media, Lamoro is increasingly confined to a shrinking set of traditional and ceremonial contexts. This confinement reinforces the very attitude that is killing it; by not being used for discussions of new technologies, education, or governance, it is perceived as incapable of handling such topics. Fishman (2013:122) warns that this reduction to a "folkloric" role is insufficient for maintenance, as it detaches the language "from the dynamic and creative processes of daily life." For Lamoro, this means it is not evolving with the community, further cementing its image as an artifact of the past rather than a living language for the present and future.

The internalisation of negative stereotypes by the Lamoro people themselves represents a profound psychological barrier to revitalisation. When speakers, particularly youths, begin to associate their heritage language with backwardness or a lack of sophistication, they develop what is termed "linguistic shame." This sentiment directly undermines ethnic pride and the motivation to use or learn the language, even in contexts where it might be possible. This erosion of Ethno-linguistic identity is critical, as language loyalty is a powerful force for maintenance. As Olko & Sullivan (2021:45) note, "When a language is perceived as not being economically 'useful,' even strong cultural pride is often not enough to motivate its daily use." In the case of Lamoro, the constant pressure from the high-prestige Hausa language systematically weakens this cultural pride, leading to a community that values its language in theory but abandons it in practice.

The aggregate of these attitudes creates a self-fulfilling prophecy that passively accelerates language shift. The community's collective belief in the superior utility of Hausa leads to behaviors (e.g., not speaking Lamoro to children) that ensure Lamoro's decline. This decline then validates the initial attitude, as the language appears even less viable with fewer speakers. Without targeted intervention to disrupt this cycle, the current trajectory is grim. Revitalisation would require a concerted effort to alter these deep-seated attitudes by increasing the language's symbolic prestige and, crucially, its tangible utility. This could involve creating orthography, producing literature and media, and introducing the language in formal education settings to demonstrate its modern relevance and break the association that Lamoro is incompatible with socioeconomic advancement.

Conclusion

The sociolinguistic situation of the Lamoro language in Lere LGA presents a clear and pressing narrative of language endangerment driven by the powerful forces of linguistic dominance and shifting community values. The comprehensive analysis confirms that Lamoro is in a state of advanced language shift, critically positioned at Stage 8 on Fishman's Graded Intergenerational Disruption Scale. The most definitive indicator of this crisis is the broken chain of intergenerational transmission, a conclusion powerfully supported by the recent fieldwork of Dobronravin & McGill (2024:8), which establishes that children are no longer acquiring Lamoro as a first language. This breakdown is not a spontaneous occurrence but the direct result of the pervasive functional dominance of the Hausa language across all public and institutional domains—from education and governance to commerce and media—which systematically marginalises Lamoro and constricts its spheres of use.

Underpinning this linguistic behavior is a profound dichotomy in community attitudes, characterized by a rational but ultimately devastating pragmatic-affective split. The data reveals that Hausa is consistently associated with modernity, economic opportunity, and social mobility, making proficiency in it a perceived

necessity for the younger generation. In contrast, while Lamorois often cherished as a symbol of cultural heritage and ethnic identity, this affective attachment is insufficient to counter the tangible benefits ascribed to Hausa. As the research of Olko & Sullivan (2021:45) suggests in a global context, cultural pride alone cannot sustain a language deemed economically unviable. This has led to a scenario where positive sentiments towards Lamoro remain largely nostalgic and symbolic, failing to translate into the daily practices necessary for its survival, thereby creating a self-fulfilling prophecy of its declining utility.

The implications of these dynamics for the future of the Lamoro language are grave. The confinement of Lamoro to ceremonial contexts and conversations among the elderly signifies a terminal process of domain loss, effectively severing it from the dynamic and evolving experiences of daily life. The internalisation of negative stereotypes and the resulting linguistic shame among younger community members further erode the Ethno-linguistic vitality required for language maintenance. Without immediate, targeted, and community-led intervention, the current trajectory points unequivocally towards the complete displacement of Lamoro by Hausa within a generation. The language will likely transition from being critically endangered to dormant, preserved only in archival records and the fading memories of its last fluent speakers.

The case of Hausa and Lamoro in Lere LGA stands as a poignant microcosm of a global pattern where regional lingua francas expand at the expense of linguistic diversity. This study underscores that language shift is fundamentally a social process, driven by attitudes and perceptions that dictate linguistic choices. While the outlook for Lamoro is undoubtedly dire, it also presents a critical call to action. Reversing this trend would require a concerted revitalisation strategy aimed not only at documentation but at strategically altering community perceptions by demonstrably linking the Lamoro language to prestige, modern utility, and intergenerational solidarity. The survival of Lamoro hinges on the community's ability to rebuild its Ethno-linguistic vitality, a formidable challenge that demands urgent and collaborative effort.

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