

Assessing Korop Vitality on the Basis of Intergenerational Language Transmission

By

Delphine Efa Eret,

Assistant Lecturer, Department of Linguistics, Faculty of Arts, University of
Buea; Email: efaeret@yahoo.com;
Tel: (+237) 677518369.

Vincent Ambe Tanda,

Ecole Normale Bambili, Email: vtanda@yahoo.com;
Tel: (+237) 677823626, &

Beban Sammy Chumbow,

University of Dschang, Email: sammybchumbow@yahoo.fr;
Tel: (+237) 677753272)

Abstract

One of the major concerns of sociolinguistic research in recent years has been to assess the vitality of languages. This has led to the development of various methods of assessing linguistic vitality (Fishman 1991; UNESCO 2003; Lewis & Gary 2010). A number of authors have tested these models on individual languages (for example, Tehan & Nahhas 2009; Obiero 2010; Gao 2015; Puthuval, 2016; Tehan & Makowski 2017) and established them as endangered. As a result, about 50-90% of the world's over 7000 languages have been established as endangered languages (Krauss 1992; Crystal 2000; Campbell, Heaton, Lee, Okura, Simpson, Ueki & Van 2013) with different degrees of endangerment. However, given the varied environmental factors that languages are subject to, it is hard to claim comprehensiveness when all of the world's languages have not been studied. This paper seeks to assess the level of vitality of Korop language, based on intergenerational language transmission as an indicator for language endangerment. Being a cross-border language spoken in Cameroon and Nigeria, the study focuses on the section of the language spoken in Cameroon. Primary data collection was guided by Lewis & Gary (2010) (EGIDS) framework of vitality assessment with the use of the following instruments: observation, interviews and focused group discussions, while data analysis and interpretation was done quantitatively and qualitatively using figures, tables, percentages. The study found out that Korop falls under EGIDS Level 7, meaning that the language is shifting.. The study is significant in that it will not only call the attention of native speakers to intensify the transmission of their language to their children, but also inspire research on vitality assessment of the language, based on other indicators for language endangerment in the section spoken in Cameroon and also in the section spoken

in Nigeria. This, in a long run will help to make a more comprehensive conclusion on the vitality level of the language.

Key Words: *Assessing, Korop, Vitality, Intergenerational, Language, Transmission*

I. Introduction

Language endangerment is a phenomenon whereby a language is said to be under threat of extinction, as its speakers die out or gradually shift to speaking another language in a language contact situation. This eventually leads to very low vitality levels of languages when these languages get lost or when speakers of these languages are no longer able to use their languages, leaving them with no native speakers, like the cases of Kasabe, Nagumi, Nimbari, Gey and Oblo, declared by Alcam to be dead Cameroonian languages (see Crystal 2000:1, and Chia 2006:115). This process has led to over half of the world's 7000 languages classified as endangered in the catalog of endangered languages (Campbell et al 2013). As Gao (2015) states, the first step to assessing the vitality of an undocumented language is to identify the language (s) currently spoken by community members as well as the specific factors contributing to language shift and the rate of any shift. This paper sets out to assess the level of Korop vitality on the basis of intergenerational language transmission and to identify other reasons for its endangerment. Korop is spoken by about 7440 people (Lewis, Garry and Fenning 2014) in Mundemba Sub Division, Ndian Division of the South West Region of Cameroon,. It should be noted that Korop is a trans-border language spoken in Cameroon, and in the Akampka and Udukpani Local Government Areas, in the Cross River State of Nigeria. In Cameroon, this language like other indigenous languages seems to be facing a shift to English, one of Cameroon's official languages, and/or Cameroon Pidgin English (CPE), the country's lingua franca. The study assesses the level of intergenerational transmission of Korop language, using Lewis & Gary 2010 (EGIDS) model of language vitality assessment, and identifies other factors influencing its linguistic shift.

II. Korop in Cameroon

This section presents the location of Korop, its linguistic situation, and the socio-economic and cultural activities of the people.

II.I. The Location of Korop

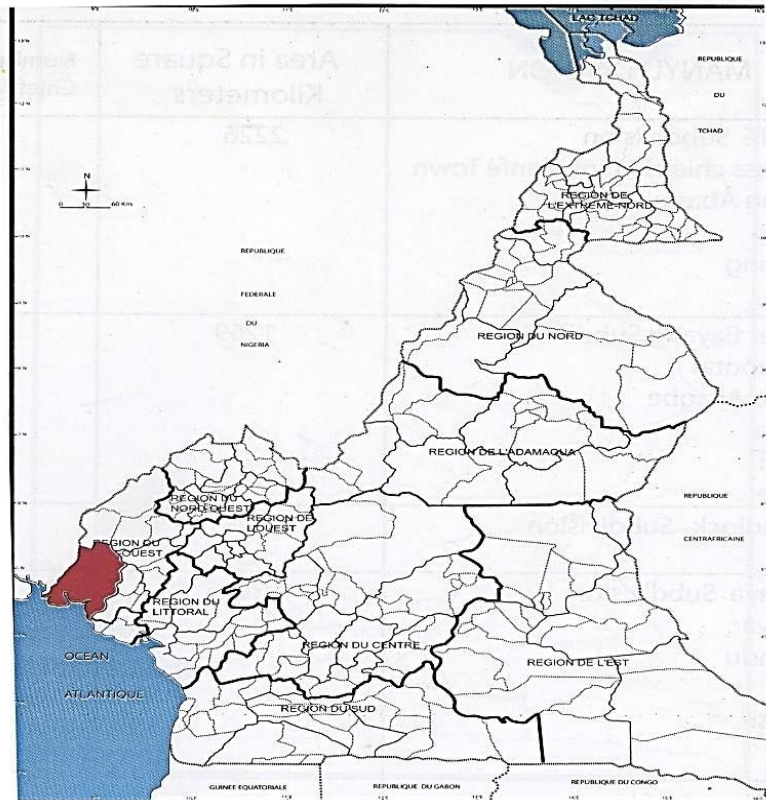
Korop is a cross-border language spoken in Cameroon and Nigeria. In Cameroon, Korop is spoken by about 7440 people (Lewis, et al, 2014) located in five villages namely; Ikondokondo I (resettlement), Ikondokondo II (Akpasang), Ekon I, Ekon II (Erat) and Nguru-Kurop¹¹⁵, in and near the Korup National Park in Mundemba Sub – division, Ndian Division, South West

¹¹⁵ Nguru-Kurop is almost extinct since the indigenes have all moved and are resident in other Korop villages, leaving the village in a state of desertion; they only go back from time to time to attend meetings.

Region of Cameroon. The geographical coordinates of korop as given by Lewis (2009) is as follows: 5.101887, 8.711952; 5.094364, 8.783175.

Korop, whose language code is 704 (fig 2) is bounded to the North-East by Manyu Division, to the East and South by Ndian Division, and to the West by the Federal Republic of Nigeria. The geographical map of the section of Korop spoken in Cameroon is given in figs 1 and 2.

Figure 1: Map Showing the Location of Ndian Division in Cameroon



Source: (Binam, B.C. 2012)

Figure 1: Map Showing the Location of Korop in Ndian Division, South West Region of Cameroon



Source: (Binam, B.C. 2012)

Korop language area is a forest zone characterized by a hilly topography and a good number of rivers and streams which make the area very inaccessible with very little inadequate or no motorable roads or bike tracts except foot paths (especially at the time of the research¹¹⁶). One of the most striking features in the study area is the Korup National Park which was created in 1986 following Presidential Decree No 86/1283 of October 30th 1986, leading to the resettlement of one of the villages (Ikondokondo I) that speak the language from an area inside the park, to an area outside the park, near Mundemba. With the creation of the Korup National Park, and subsequently, the resettlement of Ikondokondo I in the year 2000, the area became a centre for touristic attraction especially in the domain of conservation and the social sciences.

II.II. The Linguistic Situation of Korop

This section presents the linguistic boundaries, linguistic classification and dialects of Korop.

¹¹⁶ At the time of the research (2015), except for Ikondokondo I (Resettlement), there was no motorable road leading to the language area from Cameroon. Not even a bike road was available. Access to the area was solely on foot. It was only at the end of 2015 that a bike road was constructed along the Toko road in Mundemba, through Akpasang to Erat where the road ends.

II.II.I The Linguistic Boundaries of Korop

Korop is bounded to the North-East by Ejagham in Manyu Division, to the East by Oroko in Ndian Division, to the South by Efik in Ndian Division (also spoken in Nigeria), and to the West by the Federal Republic of Nigeria (Binam, 2012). Figure 4 shows the linguistic boundaries of Korop.

II.II.II. Linguistic Classification of Korop

Chumbow, Atindogbe, Domche, and Bot (2007: 188, 202) classify korop as non-bantu (ALCAM Zone 7). This classification is in line with Binam (2012) in Administrative Atlas of Cameroon Languages, where Korop [704] is classified as a non-bantu cross-border language spoken in Mundemba Sub-Division, Ndian Division, South West Region of Cameroon, and the Cross-River State of Nigeria. Ekpe (2014) however classifies the language as a semi-bantu or bantoid language spoken by a minority group of people known as 'Bororp' or people of the 'kororp' ethnic tribe. This study however adopts the non-bantu classification.

According to Lewis et al (2014), Korop is a kiong – related language of the Upper Cross, under the Delta Cross sub-branch, in the Cross River branch of the Benue Congo family, which in turn falls under Volta Congo in the Atlantic Congo sub – phylum, of the main Niger – Congo Phylum. The language has as alternate names Durop, Odudop, Erorop, kurop etc. However, from field investigation, the people say that their language is Durop and nothing else.

II.II.III. Dialects

According to field investigation, the korop language in Cameroon has two dialects: Dukon, spoken in Ekon I and Erat, and Dukondokondo, spoken in Ikondokondo I and Ikondokondo II. These two dialects are mutually intelligible with slight phonological differences.

II.II.IV. Written Literature in the Language

Much has been done in the socio-economic and cultural aspects of the community, especially with regard to the resettled village. However, very little has been done in the domain of language itself.

The few works in the language include: the alphabet, story books, short plays, grammar books and recently, the dictionary, all of which are written by one author, Mr Ekpe Inyang Andrew, who, though an indigene of the language, is a non-linguist.

II.II.V. Languages

Generally, the main languages spoken in the area are Korop, Efik, Ejagham, Oroko, CPE and English. English is used as a medium of instruction in schools, while French is taught as a school subject. Korop is used in incantations, the home, day to communication, trade and religion, while in the domain of education very little or no Korop is used. Cameroon Pidgin English on its part is used in the home, day to day communication, trade and religion. Efik,

Ejagham and Oroko are used very minimally in some cases of inter-tribal marriages. From the domains of language use reviewed above, it will not be out of place to say that Korop has a low level of vitality.

II.III. Korop People

Since the language area is a forest zone, characterized by many rivers, the socio-economic activities of the people include farming, hunting, and fishing.

Their traditional religion is characterized by rituals and festivals. They have traditional shrines, sacred places, traditional objects and symbols, myths and legends, beliefs and customs, riddles, proverbs etc. The indigenes maintain a strong social order and discipline through traditional institutions like the Ekpe, and Angbu, for the men, and Uwom for the women. These traditional societies are very vital in solving socio-economic and political matters. Alongside traditional religion, the people practice Christianity which is seen in denominations like the Roman Catholic, and the Pentecostal churches like, Apostolic, Deeper Life and Assemblies of God.

There are five chiefdoms in the language area, which correspond to the five villages speaking the language (although currently the Nguru -Korop population is resident in the other four korop villages). Each chiefdom is headed by a chief.

The motivation to study Korop stems, first, from the fact that languages are subject to varied environmental factors and this makes it hard to claim comprehensiveness about the endangerment situation of all the world's languages. Second, besides studies in the social sciences which were motivated by involuntary resettlement (Aroian (1990), Kai (1999, 2000), and Ute Rosenthaler (2000)), Korop is one of those Cameroonian languages which has received very little or no linguistic attention. The goal of the study therefore is to investigate the level of Korop language vitality, using intergenerational language transmission as an indicator for language endangerment.

III. Review of Methods of Assessing Language Vitality or Endangerment

Over the years, the following methods have been used to assess the vitality or endangerment rate of languages: Fishman's Graded Intergenerational Disruption Scale (Fishman, 1991); UNESCO (2003) Level of Vitality or Endangerment; the Ethnologue Language Vitality Categories; The Expanded Graded Intergenerational Disruption Scale (Lewis & Gary 2010).

III.I. The Graded Intergenerational Disruption Scale (GIDS)

The main focus of GIDS is the key role of intergenerational transmission in the maintenance of a language. This does not only take into consideration the individual decision made by parents, but also the societal and institutional choices which Fishman refers to as "domains of use". These latter choices are crucial in influencing the parental decisions regarding their language behaviour in regard to their children. Fishman developed a disruption scale with 8 levels

in which a language is on the scale from full use by many users to no use by any user (Lewis and Garry, 2010), with focus on the level of disruption (levels 7 - 8) more than on the level of maintenance (levels 1-6). It is read from top to bottom from the level of least disruption on the scale (Level 1), to the level of disruption that characterizes the situation of the said language. Table 1 illustrates the various levels of disruption and their description.

Table 1. Graded Intergenerational Disruption Scale (Fishman 1991)

Level	Description
1	The language is used in education, work, mass media, government at the nationwide
2	The language is used for local and regional mass media and governmental services
3	The language is used for local and regional work by both insiders and outsiders
4	Literacy in the language is transmitted through education
5	The language is used orally by all generations and is effectively used in written form throughout the community
6	The language is used orally by all generations and is being learned by children as their first language
7	The child-bearing generation knows the language well enough to use it with their elders but is not transmitting it to their children
8	The only remaining speakers of the language are members of the grandparent generation.

Adapted from Fishman (1991)

The GIDS model is said not only to have provided new insights into the dynamics of language shift and its reversal but also to have been the most cited as an evaluative framework of language endangerment for over two decades. However, it is reported to be limited for a number of reasons, one of which is the fact that none of the 8 stages can ever accurately characterize the real situation of any given indigenous language (Obiero 2010). This has led to some re-statement and reformulation of the levels especially in the higher levels where the role, format, and nature of education become significant factors (King, 2001).

Another reason which is said to be indeed most notably, though GIDS is highly centred on the level of disruption, the original GIDS is least elaborated at the lowest end of the scale, where the levels of disruption are greatest. This simpler set of categories which may be all that is required when describing language shift and loss, may be inadequate for purposes of revitalization, thereby calling for a more elaborate set of categories. The EGIDS (section III.IV) provides a richer set of analytical categories and a clearer indication of what societal factors need to be addressed in each case.

III.II. UNESCO's (2003) Level of Vitality/Endangerment (LVE)

In 2003 the UNESCO panel of experts (UNESCO 2003) proposed an alternative framework for assessing the status and vitality of endangered languages. In this framework, a set of nine determining factors that allow a speaker community or outsiders to assess the vitality of a language was proposed. Of these factors, six were to evaluate a language's vitality and state of endangerment, two, to evaluate language attitudes, and one to evaluate the urgency for documentation. .

This framework has been however criticized on the basis that the categorization of the 5-point scoring is unhelpfully less definitive and that it does not differentiate the status of languages which are above level 6 on the GIDS scale and lumps them all together under the single label of 'safe' (see Lewis and Garry 2010).

III.III. The Ethnologue Language Vitality Categories

Like the UNESCO framework, Ethnologue fails to provide sufficient differentiation between languages at the higher end of the GIDS scale where standardization and the written use of the language for education, work, and governance is a significant factor (Lewis and Garry 2010). To them, there is a great deal of diversity of situations and levels of development to be found among the languages which Ethnologue identifies simply as "Living", and that the category is taken as a default and is left undefined

This led to some modifications and accommodations of the Ethnologue scheme to a changing understanding of language endangerment and revitalization, it was proposed that as a widely used reference volume, it would be advantageous for the Ethnologue to report ethno linguistic vitality using a framework that represents current best practice and that can be applied consistently to all of the world's languages regardless of their degree of endangerment or development. At the same proposition, such a scale should maintain some continuity with the longstanding Ethnologue categories in order to maintain comparability and to facilitate longitudinal studies of endangerment.

III.IV. The Expanded Graded Intergenerational Disruption Scale (EGIDS)

The EGIDS is an expansion of Fishman's GIDS which incorporates a harmonization of GIDS, the UNESCO Framework and the Ethnologue Language Vitality Categories. This model is a 13-level model in which all of the world's languages (including those for which there are no longer speakers) can be classified. Table 2 summarizes these EGIDS levels.

Table 2. Summary of EGIDS

Level	Label	Description
0	International	The language is widely used between nations in trade, knowledge exchange, and international policy.
1	National	The language is used in education, work, mass media, and government at the national level.
2	Provincial	The language is used in education, work, mass media, and government within major administrative subdivisions of a nation.
3	Wider Communication	The language is used in work and mass media without official status to transcend language differences across a region.
4	Educational	The language is in vigorous use, with standardization and literature being sustained through a widespread system of institutionally supported education.
5	Developing	The language is in vigorous use, with literature in a standardized form being used by some though this is not yet widespread or sustainable.
6a	Vigorous	The language is used for face-to-face communication by all generations and the situation is sustainable.
6b	Threatened	The language is used for face-to-face communication within all generations, but it is losing users.
7	Shifting	The child-bearing generation can use the language among themselves, but it is not being transmitted to children.
8a	Moribund	The only remaining active users of the language are members of the grandparent generation and older.
8b	Nearly Extinct	The only remaining users of the language are members of the grandparent generation or older who have little opportunity to use the language.
9	Dormant	The language serves as a reminder of heritage identity for an ethnic community, but no one has more than symbolic proficiency.
10	Extinct	The language is no longer used and no one retains a sense of ethnic identity associated with the language.

(Adapted from Lewis and Gary 2010 and Fishman 1991)

The labels in table 2 designate 13 categories. Levels 6a and 6b correspond to GIDS Level 6; levels 8a and 8b correspond to GIDS level 8, while levels 0, 9, and 10 are entirely new categories Like Fishman (1991) and UNESCO 2003, EGIDS also emphasizes on intergenerational transmission (Levels 6–8).

However, the EGIDS proposal is said to simplify language assessment, in that it does not take into account the absolute or relative speaker numbers, community language attitude, government policies, and existing documentation (Dwyer 2011).

Due to the above limitations, EGIDS was later elaborated by the EGIDS diagnostic decision tree by which a language can be evaluated by answering 5 key questions about community language use, that is, with respect to its identity function, vehicularity, state of intergenerational language transmission, literacy acquisition status and a societal profile of its generational use (Obiero 2010). We shall come back to these questions in section 5.

IV. Method

This research makes use of the triangulation or the multi-method approach. In this regard, both qualitative and quantitative designs were used for data collection and analysis. Being an extraction from a more elaborate study, the researcher made more than one trip to the field between 2013- 2015, as a pilot study was first conducted in 2013 before the actual field work and subsequent trips in 2014 and 2015.

The study, therefore, is a combination of two sociolinguistic categories – observation (field work) and introspection (analytical analysis) (Milroy & Gordon, 2003; Coupland and Jaworski, 1997). This is because, after the field work, the researcher also made use of some competent native speakers who are not resident speakers of the language, but who are based in Urban and Semi Urban towns like Mundemba, Buea and Yaounde, some through face to face contact, and others through phone calls. In fact, the informants and language consultant of this study fall in this group.

The target population for the study is the 7440 korop speakers in Cameroon (Lewis. M et al 2014). This number seems to include the non-resident speakers of Korop in Cameroon because according to the “Agro Socio-Ecological Assessment” (ASEA) Report (2015), (a document used by the Korup National Park Authorities for their conservation development activities), the resident population of Korop is 2,172 distributed among the five villages. Of this number, 593 speakers are resident in Ekon II (Erat), being the sample population, guided by the use of Purposive random sampling. The motivation for the choice of Erat is that it is the most “near original” variety since all its neighbors are korop speaking villages except Mundemba which is 28kms from Erat, and at the time of the study (2013 – 2015), trekking was the sole travelling option in the area. For this reason, a majority of the indigenes preferred going to their nearest korop neighbor (Ekonganaku in Nigeria) for trading and some social facilities. This at least keeps infiltration to the barest minimum, thereby maintaining some degree of “originality” of the language.

Finally, the stratified random sampling was used to sample opinions from 4 age groups with regards to the endangerment of their language and to identify the factors that have rendered their language endangered. To make the sample

representative of the entire target, we used 20 children, 10 youths /adolescence, 10 adults and 8 elderly people making a total of 48 informants who were selected based on their availability. This number however does not include the language consultant of the study. To achieve gender equity, we used equal number of males and females for each of the four age groups.

These informants who were divided into eight focused groups, took part in focused group discussions with the help of a checklist adopted from EGIDS diagnostic decision tree.

Table 3 provides the age ranges of the informants that were used for the study.

Table 3. The Age Ranges of the Informants

Age Range	Male	Female	Total	Instruments Used
9 -15	10	10	20	Checklist, focused group discussions,
15 – 30	5	5	10	Checklist, focused group discussions, Open-ended interview, Observation
31 – 59	5	5	10	
59 and above	4	4	8	
Total			48	

(See Appendix 1 for the names, ages, and professions of these informants).

Following Vaux and Cooper, 1999; 2005; Newman & Ratliff , 2001), the language consultant for the study was Chief Inyang Zachary, a teacher by profession, in his 40s, and resident in Mundemba at the time of the study; he is very verse with information about the korop language as a whole (as he is competent in all the dialects of korop). He was called up from time to time to clarify and answer questions about the language.

Data collection instruments include a checklist, focused group discussions, interviews, and observation. Open ended interviews were mostly used to get information on the indigenes' perceptions about the endangerment of the language, the dialects, the neighbours, and the villages that speak the language.

The checklist was used to collect data on the identity function of the language, parent to child transmission, and the youngest generation of proficient speakers, all of which this research considers as factors of intergenerational transmission. This checklist which was made up of 3 (questions 1, 3 and 5) out of 5 main question, was extracted from the EGIDS diagnostic decision tree.

Focused group discussions were also used with the help of the checklist to collect data on intergenerational transmission. The discussions were divided into 8 focused groups. Each of the 4 age groups in table 3 was divided into two groups, one for male and one for female giving a total of 8 groups. These respondents were required to answer a set of questions from the EGIDS diagnostic decision tree by indicating whether they were for or against a

particular option. The data from focused group discussions were later converted into figures and tables for subsequent analysis.

The triangulation of different age groups and instruments, and the strife for gender equity in each of these age groups was to ensure the validity of the data and instruments. To ensure reliability, a pilot study was conducted in 2013; several trips were made to the field (between 2013 and 2015) and from time to time the language consultant was invited whenever there were issues to be clarified.

Data was analysed quantitatively using figures, tables, and percentages, and qualitatively by making objective judgments from the results of the quantitative analysis.

V. Results

Our results will be presented on the basis of EGIDS framework (Lewis and Gary 2010).

We focus on key question 1, 3 and 5 in the EGIDS Diagnostic tree since the study considers them as factors of intergenerational transmission. These questions were answered by 48 respondents, who were divided into 8 groups, and with the help of a checklist, these respondents were asked to indicate whether they were “for” or “against” each particular option on the checklist. These questions which were translated by the language consultant into Korop were further clarified whenever the respondents expressed difficulty in understanding/interpretation. The results we present here is a combination of responses from all the 8 groups. We took decisions based on the majority, and once this majority is attained for a particular option, we used the option **applicable**, and then **not applicable** for all the other options. There after we use the answers obtained from the diagnostic tree analysis to fill in the EGIDS 11-level scale.

V.I. Checklist extracted from EGIDS Diagnostic Decision Tree

Instruction: Tick the applicable situation for your language.

Question 1: what is the current identity function of Korop (historical, heritage, home, or vehicular)?

For this question, 40 out of 48 respondents chose the “**home**” option scoring **83.33%**, while only 8 of them chose the vehicular option, scoring 16.66%. This means that the **home domain** is **applicable** for this question while the other three domains are not applicable in Korop. Hence,

historical (EGIDS Level 10), (*not applicable in Korop*)

heritage (EGIDS level 9), (*not applicable in Korop*)

home (the selection of this option entails answering key question 3) (**applicable in Korop**)

vehicular (the selection of this response must entail answering key question 2).

(**Not applicable in korop**). Table 4 summarizes the analysis for this question.

Table 4. The Identity Function of Korop

Question	No of Respondents for Historical (%)	No of Respondents for Heritage (%)	No of Respondents for Home (%)	No of respondents for Vehicular (%)	Remark
1- what is the current Identity function of Korop	00	00	40 (83.33)	8(16.66)	Home

Question 3: Are all parents transmitting the language to their children (Answer using “Yes” or “No”)?

Yes – if this answer is selected, one more question (question 4) must be answered to determine if the community is at EGIDS level 4, 5 or 6a.

No (if this option is chosen one additional question must be answered (Question 5) in order to determine if the community is at EGIDS level 6b, 7, 8a, or 8b.

For this question, 29 out of 48 respondents chose the “**No**” option scoring **60.41%**, while a 19 minority chose the “**Yes**” option, scoring 39.58%. Hence, the “**Yes**” option is **not applicable** in korop, while the “**No**” option is **applicable** because from the responses **NOT ALL** the parents transmit the language to their children).

Table 5 summarizes the analysis for question 3.

Table 5. Are all the Parents Transmitting Korop to their Children?

Question 3- Are all parents transmitting the language to their children	No of Respondents for “Yes”	No of Respondents for “No”	Remark
	19(39.58)	29 (60.41)	No

Question 4: What is the literacy status? If the response of question 3 is “yes”, then the status of literacy education in the community needs to be identified (Institutional, incipient, none). We ignore this question since our response to question 3 is “**No**”

When the response to question 3 is “No” it is necessary to know how far a long language shift has progressed in order to assess the current EGIDS levels (Great grand parents, grand parents, parents, children). **This leads us to key question 5.**

Question 5: What is the youngest generation of proficient speakers? For this question 36 out of 48 respondents chose the option of Parents, scoring 75.00% while 7 chose Grandparents, scoring 14.58%, 4 for Great grandparents, scoring 8.33% and 1 for children, scoring 2.08%. Hence

- Great grand parents (EGIDS Level 8b) (**not applicable to korop**)
- Grand parents (level 8a) (**not applicable to korop**)

- Parents (EGIDS level 8a) **EGIDS level 7** (*parents is applicable to korop*)
- Children (key question 3 corresponding to EGIDS Level 6b) (*not applicable to korop*).

Table 6 summarizes this analysis for question 5

Table 6. What is the Youngest Generation of Proficient Speakers?

Question 5- what is the youngest generation of proficient speakers?	No of Respondents for Great Grand Parents (%)	No of Respondents for Grand Parents (%)	No of Respondents for Parents (%)	No of Respondents for Children (%)	Remark
	4 (8.33)	7 (14.58)	36 (75.00)	1(2.08)	Parents

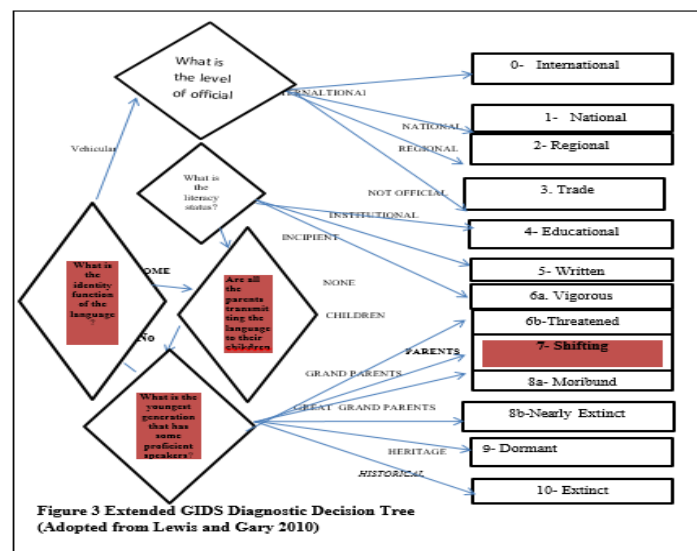
From the results presented above, we come out with the following summary for Korop (table7).

Table 7. Summary of Answers to Questions Posed in the EGIDS Diagnostic Tree.

Question	Result	Remark
1- what is the current Identity function of Korop	83.33% of Respondents chose the "Home"	Therefore the identity function of Korop is the " Home "; (in addition, the remark for question 3 applies here)
Question 3- Are all parents transmitting the language to their children	60.41% of Respondents chose the "No" option	Not all Korop Parents are transmitting the language to their children (in addition, the remark to question 5 applies here)
Question 5- what is the youngest generation of proficient speakers?	75.00% of respondents Parent Generation	The youngest generation of proficient speakers is the parent generation (EGIDS Level 7, - shifting).

The above answers are presented in the EGIDS diagnostic tree below (fig 3).

The elements in bold represent the situation of Korop.



Following the EGIDS Diagnostic Decision Tree presented in figure 3, the following conclusions could be made for Korop.

1. Identity function of the language (Question 1) = **home**, Parent to child transmission (Question 3) = **No**, Youngest generation of proficient speakers (Question 5) = **Parents (EGIDS Level 7)**.
2. Level of official use (Question 2) = **Not official**
3. Parent to child transmission (Question 3) = **No**, Youngest generation of proficient speakers (Question 5) = **Parents (EGIDS Level 7)**.
4. Literacy status (Question 4) = -----
5. Youngest generation of proficient speakers (Question 5) = **Parents (EGIDS Level 7)**.

From the responses above, **level 7** is recurrent, meaning that Korop falls under **EGIDS Level 7**, a clear indication that the language is shifting.

From the results above, we conclude that korop falls under **EGIDS Level 7 (shifting)**. This shows that the language is not only endangered, but also **shifting** (see table 7).

V.II. Reasons for Korop Endangerment

Brenzinger (1997:283) states that the social circumstances under which languages die are surprisingly diverse, and, that the language's structure tells us very little. In other words, the factors that lead to language endangerment and loss depend on the context that the languages find themselves. It is not possible for a single language to manifest all these diverse factors of language endangerment: for any one language, some of these factors will be present and some absent. At the same time, the factors responsible for the endangerment of any given language cannot manifest equal weight; some will weigh more than others. This explains why, different languages may have different reasons for their endangerment, and why some reasons may be said to speed up the rate of endangerment than others.

As our results show, **low intergenerational language transmission** is one reason for Korop endangerment. Our results from the EGIDS (83.33% of respondents against) also show that not all parents are transmitting the language to their children. These results show that there is at least some level of intergenerational transmission of Korop but it is not good as most parents fail to speak the language to their children. (Grimes, 2001). This therefore means that one of the reasons for the low vitality level of Korop is the low intergenerational transmission as not all parents transmit the language to their children.

During our focused group discussions, the respondents were also asked to identify other reasons why they think their language is endangered. They identified the following reasons: resettlement, intermarriages, lack of educational facilities, lack of social amenities and written literature in the language and commerce. Since these other reasons are peripheral to our study, we reserve them for future research.

VI. Discussion of Findings

Korop is a minority language in Mundemba Sub-division, Ndian Division, and South West Region of Cameroon. As seen in section II.I, Korop is spoken by some 7440 people in Cameroon. This constitutes about 0.039% of the total population of Cameroon with reference to the 2005 population census (www.dibussi.com). In section II.II.II, Korop falls under the Cross River branch of the West Benue Congo family, of the main Niger-Congo Phylum. In assessing the vitality and rate of endangerment of Korop based on intergenerational language transmission we found out that korop lies under level 7 (shifting) on the EGIDS scale, since it is mostly spoken by parental generation and upwards. Matching this level with the UNESCO (2003) intergenerational language transmission scale, Korop would fall under Level 3 (definitely endangered).

Looking at an alternative scheme of classification, Krauss (1992), korop is said to fit within the intermediary level, that is, “endangered”.

With reference to Wurm (1991, 1998:192,) Korop, like in Krauss’s classification, presumably falls under the second level (that is, endangered languages), because, preliminary investigation has shown that it is socially and economically disadvantaged and under heavy pressure from larger predominant languages like CPE, English and Efik.

VII. Recommendations

This study uses just the intergenerational language transmission factor to assess the vitality of Korop. During our data , the respondents were also asked to identify other reasons why they think their language is endangered They identified the following reasons: resettlement, intermarriages, lack of educational facilities, lack of social amenities, limited written literature in the language and commerce, which are indeed in line with UNESCO 2003 and EGIDS indicators for language vitality. Since these other reasons are peripheral

to our study and in line with UNESCO's (2003) caution that no single factor alone can be used to assess a language's vitality or its need for documentation, as language communities are complex and diverse we therefore recommend that further research, should take this factors into consideration in order to arrive at a more comprehensive generalization on the vitality of Korop - Cameroon.

In addition, since Korop is a Cross border language also spoken in Nigeria, We recommend that a similar study be done in Korop -Nigeria to determine the vitality of the language in that part of the continent, so that together, these results can be used to make generalizations about the language.

REFERENCES

- Agro Socio-Ecological Assessment** (2015). A Report used by the Korup National Park Authorities for their conservation development activities).
- Aroian, K. J.** (1990). A model of psychological adaptation to migration and resettlement. *Nurs Res*, 39(1), 5-10.
- Binam, B. C.** (2012). *Administrative atlas of Cameroon languages*. Yaounde: Cerdotola.
- Brenzinger, M.** (1997). Language contact and language displacement. In, F. Coulmas (ed.), *The Handbook of Sociolinguistics*. Oxford: Blackwell Publishers.
- Campbell, L., Heaton, R., Lee, N. H., Okura, E., Simpson, S., Ueki, K., & Van Way, J.** (2013). New Knowledge: Findings from the Catalogue of Endangered Languages (ELCAT). <http://hdl.handle.net/10125/26145>.
- Chia, E. N. (ed.).** (2006). Rescuing endangered Cameroonian languages for national development. In *African Linguistics and the Development of African Communities*. Dakar: CODESSRIA.
- Chumbow, B.S., Atindogbe, G., Domche, E. & Bot, D.M.L. (2007). Classification of the languages of Cameroon and Equatorial Guinea on the basis of lexicostatistics and mutual intelligibility. In, *African Study Monographs*, 28(4), 181-204.
- Coupland, N. & Jaworski, A.** (1997). Methods for studying language in society. In, N. Coupland, & A. Jaworsk (eds.), *Sociolinguistics: A Reader and Coursebook* (pp. 69-74). New York: Palgrave.
- Crystal, D.** (2000). *Language death*. Cambridge: Cambridge University Press.
- Dwyer, A. M.** (2011). Tools and techniques for endangered language assessment and revitalisation. In *Vitality Viability of Minority Languages*. Foundation Lectures Series Proceedings Preprint. Retrieved From http://www.trace.org/events_lecture_proceedings.html.

- Ekpe, I.** (2014). Kpewi Durorp: Language of the Bororp of the Korup Ethnic Group. Retrieved from www.amazon.com/Kpewi-Durorp-Language-Bororp-Ethnic/dp/9956792845.
- Fishman, J. A.** (1991). *Reversing Language Shift*, Clevedon, UK, Multilingual Matters Ltd.
- Gao, K. B.** (2015). "Assessing the linguistic vitality of Miqie: an endangered Ngwi (Loloish) language of Yunnan China". University of Hawai'i i Mānoa. In *Language Documentation and Conservation*, 9, 164-19.
- Grimes, B. S.** (2001). Global language viability. In O. Sakuyama (ed.), *Languages of the pacific rim: Lectures on endangered languages 2*. Retrieved from http://www.sil.org/sociolx/ndj-lg-grimes_topics.html 23/03/2019.
- King, K. A.** (2001). *Language revitalization processes and prospects: Quichya in the Ecuadorian Andes*, Clevedon, U.K, Multilingual Matters Press.
- Kai, S.** (1999). The socio-economic impact of the resettlement in the context of national park management: Ekundu-Kundu-A case study. WWF Consultancy Report.
- Kai, S.** (2000). The perception of Korup project among the inhabitants of the project region: An impact assessment. WWF Consultancy Report.
- Krauss, M.** (1992). The world's languages in crisis. *Language*, 68, 4-10.
- Lewis, P. M.** (ed.) (2009). *Ethnologue: Languages of the world* (6th Ed.). Dallas, Tex.: SIL International. Retrieved from <http://www.ethnologue.com/>
- Lewis, P. M. & Gary F. S.** (2010). Assessing endangerment: Expanding Fishman's GIDS. *Revue Roumaine de Linguistique* 55. 103-20.
- Lewis, M. P. Gary, F. S & Fenning, C. D.** (2014). *Ethnologue: Languages of the World*, 17th edn. Dallas: SIL International. Online version: <http://www.ethnologue.com>.
- Milroy, L. & Gordon, M.** (2003). *Sociolinguistics: Method and interpretation*. Oxford: Melbourn.
- Newman, P. & Ratliff, M.** (2001). *Linguistic fieldwork*. Cambridge: Cambridge University Press
- Obiero, O. J.** (2010). From assessing language endangerment or vitality to creating and evaluating language revitalisation programmes. *Nordic Journal of African Studies*, 19(4), 201 -226.
- Puthuval, S.** (2016). A language vitality assessment for Mongolia, China...and a test of UNESCO's assessment guidelines. Conference on Central African Languages and Linguistics, Bloomington, Indiana.

- Tehan, T. M., Markowski, L.** (2017). An evaluation of language vitality in Thailand. *Journal of Southeast Asian Linguistics Society*. (JSEALS) 10.1, 45-66.
- Tehan, T. and Nahhas, R. N.** (2009). Mpi present and future: Reversing language shift. *Monkhmer Studies* 38 87-104.
- UNESCO Ad Hoc Expert Group on Endangered Languages.** (2003). Language vitality and endangerment. Presented at the International Expert Meeting on UNESCO Programme Safeguarding of Endangered Languages. Paris. <http://www.unesco.org/culture/ich/doc/src/00120-EN.pdf>.
- Ute, R. H.** (2000). Culture, history and perceptions of resettlement. A baseline study of six villages in the Korup National Park. Korup Project study, Mundemba. Retrieved from <http://www.unesco.org/culture/ich/doc/src/00120.EN.pdf>.
- Vaux, B. and Cooper, J.** (2005). *Introduction to linguistic field methods*. Muenchen: LINCOM.
- Vaux, B. and Cooper, J.** (1999). *Introduction to Linguistic field methods* Muenchen: LINCOM.
- Wurm, S. A.** (1991). Language death and disappearance: causes and circumstances. In Robins and Uhlenbeck (ed.), *International Journal of Linguistics*, 6(5), 1-18.
- Wurm, S. A.** (1998). Methods of language maintenance and revival, with selected cases of language endangerment in the world. In K. Matsumura (ed.), *Studies in Endangered Languages*. Tokyo: Hituzi Syobo.

APPENDICES

Appendix 1 List of Informants and their Age Ranges

Age Ranges	S/N	Male	Female
9 - 14	1	Inyang Junior	Awoh Marceline
	2	Effiong Ekpe Anselm	Ekpo Emanuella
	3	Inyang Angki	Eta Ekpe
	4	Inyang Jerimiah	Abhukoh
	5	Mburukum Prosper	Soline
	6	Minta Enow	Minta Maureen
	7	Minta Javien Eta	Ijana
	8	Ojong Efim	Ikpiyet
	9	Akwo Awoh	Nyam Osim
	10	Aret	Akwo
15 - 30			
	11	Obri Emerson	Ering Catherine
	12	Manaseh	Inyang Jennet
	13	Andrew	Anamang Margaret
	14	Efison	Asukwo Susan
	15	Akperi Elijah	Effiong Constance
31 - 50			
	16	Mr Effiong Peter	Ojong Lucy
	17	Pa Obini Sylvanus	Egbe Rose
	18	Mr Njong William	Njong Magdalene
	19	Anamang Anthony	Awoh Pauline
	20	Mr Alex	Ojom Susan
55 and above			
	21	Pa Ekpo Obasi Nchok (74)	Mama Agnes Ekpo Ewon
	22	Pa Agbor Emmanuel	Mama Magdaline Effiong Awoh
	23	Pa Ekpe Ekpo Thomas	Edem Serah (52)
	24	Pa Awoh Effiong Akpo	Mama Martha Awoh
Main Informants		Obri Emerson	
		Chief Inyang Zachary	