

CAUSES OF MINORITY LANGUAGE DEATH IN NIGERIA: A SOCIOLINGUISTIC PERSPECTIVE

Onyenwe Isidore Anayochukwu

Department of Linguistics and African Languages, University of Abuja.

Correspondence: isidore.onyenwe@uniabuja.edu.ng; 07066210677

Abstract

This study examines the causes of minority language death in Nigeria from a sociolinguistic perspective. Although language death has attracted considerable scholarly attention, limited research has specifically addressed the factors responsible for the decline of minority languages in Nigeria. The study is anchored on UNESCO's (2003) framework for assessing language vitality and endangerment, which provides the theoretical basis for understanding the conditions that make minority languages vulnerable to extinction. The study adopted a mixed methods research design involving a descriptive survey and qualitative approaches. The population comprised all Professors, Senior Lecturers, and Postgraduate Students in the Department of Linguistics and African Languages, University of Abuja. A stratified purposive sampling technique was used to select 20 participants for the study. Data were collected using the Causes of Minority Language Death Questionnaire (CMLDQ), Focus Group Discussion Guide, and Key Informant Interview Schedule. The instruments were subjected to face and content validity, while the reliability of the questionnaire was established through a pilot test using the split-half method, which yielded a reliability coefficient of 0.79. Quantitative data were analyzed using mean scores, while qualitative data were transcribed, coded, and analyzed thematically. The findings revealed that minority language death in Nigeria is caused by breakage in intergenerational language transmission between parents and children, bilingualism, negative governmental attitude, poor documentation, and negative attitudes of speakers toward their own languages. The study recommends language patriotism, quality documentation, unbiased governmental attitude, and the sustenance of intergenerational language transmission between minority language parents and children as necessary measures for reducing, if not preventing, minority language death in Nigeria.

Keywords: Minority language, Language death, Intergenerational transmission, Language documentation, Bilingualism, Language policy and Language patriotism

Introduction

In a multilingual setting like Nigeria, characterized by extensive linguistic fragmentation and ethnic diversity, three major languages are officially recognized: Hausa, Yoruba, and Igbo. Each of these languages has over 10 million speakers. They are followed by several other indigenous languages of local importance, which serve communicative and educational functions within particular states and communities. In Nigeria's language-in-education framework, such languages are often described as languages of the immediate environment or immediate community, underscoring their local relevance (UNICEF, 2024).

The final category comprises very small languages whose use is largely restricted to their speech communities. Owing to their limited geographical spread and reduced functional domains, these languages are often regarded in the literature as minority languages (Adeniyi & Ayodele, 2024).

Language death is a sociolinguistic construct that has dominated and will continue to dominate sociolinguistic debates for as long as language remains the major medium of communication among humans of varied cultural and ethno-linguistic backgrounds. According to Krauss (1992), up to 90 percent of the world's estimated 6,000 languages including the minority ones will face possible extinction in no distant time. Nuwer (2014) describes language death as a traumatic experience that comes with negative theoretical implications on language structure and use and also extend across interdisciplinary mindscapes.

Beyond communication, a language serves as a symbol of a people's identity and encapsulates its rich cultural heritage which will go into oblivion if the language is not maintained and transmitted from generation to generation (Onyenwe, 2025). In view of these negative consequences of language death, the study aims at contributing to the body of knowledge by investigating the causes of language death and proffering possible preventive measures to stop minority languages in Nigeria from going into extinction.

Statement of the Problem

Although Nigeria is one of the most linguistically diverse countries in the world, many of its minority languages are increasingly threatened by decline and possible extinction. The growing dominance of English and major indigenous languages in formal and informal domains has contributed to reduced usage, weakened transmission to younger generations, and the marginalization of smaller languages. As these minority languages lose speakers and functions, valuable aspects of cultural identity, indigenous knowledge, and community heritage are also endangered. Despite this reality, limited attention has been paid to the sociolinguistic forces responsible for the death of minority languages in Nigeria. This study therefore examines the causes of minority language death in Nigeria from a sociolinguistic perspective in order to deepen understanding of the problem and propose pathways for language maintenance and survival. The study addresses two main research questions:

1. What are the causes of minority language death *in Nigeria*?
2. How can minority language death *in Nigeria* be prevented?

Literature Review

Language death is a sociolinguistic process that affects speech communities when speakers progressively lose competence in a given language variety, its domains of use begin to shrink, and intergenerational transmission weakens until the language is no longer spoken fluently by native speakers. In this sense, language death occurs when a language loses its last native or fluent speaker (Campbell & Muntzel, 1989). Contemporary scholarship further explains that language death is rarely a sudden linguistic event in itself; rather, it is usually the end point of a longer process of language shift, obsolescence, and reduced transmission across generations (Mooney, 2024; Hornsby & McLeod, 2022). Recent global research also shows that language endangerment is closely tied to wider social and ecological pressures, including weak language transmission, lack of institutional recognition, and exclusion from education and public life (Bromham et al., 2023; Amano et al., 2022).

Language death can take different forms. Campbell and Muntzel (1989) identify sudden language death as a situation in which a language abruptly disappears because almost all of its speakers suddenly die or are killed, leaving no one to learn the language from elders. They describe radical language death as rapid language loss caused by severe political repression, violence, or persecution, forcing speakers to abandon the language as a strategy of survival. They also distinguish top-to-bottom language death, in which language loss begins in higher institutional domains such as government and administration, from bottom-to-top language death, where the process begins in intimate domains such as the home and family. Gradual language death, often regarded as the most common form, occurs when speakers progressively shift to a dominant language in a contact situation until the original language falls out of use. While this typology remains foundational, recent work has expanded the discussion by linking language death to broader questions of language obsolescence, contact, ideology, and speaker agency in multilingual settings (Campbell & Muntzel, 1989; Mooney, 2024).

Regardless of its form, language death is a common phenomenon in language studies and does not occur only under one particular environmental condition. It can arise in any society where the conditions for language maintenance are weakened. UNESCO observes that language endangerment may result from external pressures such as political domination, economic marginalization, educational policy, religious influence, and cultural assimilation, as well as from internal factors such as negative speaker attitudes toward their own language (UNESCO, 2003). More recent studies similarly argue that minority languages become endangered not simply because they come into contact with other languages, but because social, demographic, policy, and economic pressures make continued transmission difficult or

unattractive (Amano et al., 2022; Bromham et al., 2023). This means that language death is best understood as a socially conditioned process rather than a purely linguistic one.

In many cases, the most common process leading to language death is one in which a community of speakers of one language becomes bilingual in another language and gradually shifts allegiance to the second language until the original heritage language is no longer regularly used. This process of assimilation may be voluntary, strategic, or forced upon a population. Speakers of some languages, particularly regional or minority languages, may abandon them on economic or utilitarian grounds in favour of languages regarded as having greater prestige, wider communicative value, or stronger institutional support. Recent scholarship emphasizes that once intergenerational transmission begins to break down, minority languages become especially vulnerable, since family and community transmission remain central to language maintenance and survival (Hornsby & McLeod, 2022; Mooney, 2024).

Linguistics also distinguishes between language death and the process through which a language becomes a dead language through normal historical language change. This happens when a language, in the course of its natural development, gradually changes into a form later recognized as a separate language, leaving the older form without native speakers. Similarly, a language may split into several daughter languages, thereby leaving the parent language dead. This differs from language death in the sociolinguistic sense, where a language declines because its speakers abandon it in favour of another language under specific social pressures. The distinction remains important in current scholarship because it separates ordinary diachronic linguistic development from socially driven endangerment, contraction, and extinction (Campbell & Muntzel, 1989; Mooney, 2024).

Empirically, several studies have examined the dynamics of language loss, language maintenance, and language shift in different sociolinguistic contexts. Fiedler (2006), in a study of Cajun Louisiana, explored language loss through an integrative anthropological approach using fieldwork, case studies, and historical data. The study showed that language loss among the Cajun community was closely tied to broader issues of identity, historical change, and the social conditions shaping language use. Similarly, Enstice (2012) investigated Latino parents' perceptions of bilingualism, home language maintenance, and language loss within an elementary school community. Using participatory action research, group dialogue, and interviews, the study found that language maintenance was strongly influenced by parental attitudes, personal histories, cultural identity, and socio-economic factors.

In the Nigerian context, Onvughe (2014) examined governance and language loss in Nigeria and found that weak implementation of language policies, negative youth attitudes toward indigenous languages, parental preference for English, and the growing influence of popular culture all contributed to language decline. More recent Nigerian evidence reinforces this position. Ebo (2022), in a study on language shift in the Nigerian linguistic landscape, found that urbanization, migration, and sustained contact with English and Nigerian Pidgin have intensified language shift in many communities, especially where younger speakers no longer transmit indigenous languages to the next generation.

In a related study, Samuel and Akujobi (2024) examined the impact of English on Nigerian indigenous languages and reported that the dominance of English in education, governance, and the media has increased the marginalization of local languages, particularly in urban settings where economic opportunity encourages a shift away from indigenous tongues. Their study concludes that the prestige associated with English continues to weaken the vitality of many Nigerian languages. A more recent case study by Wakkai and Banda (2025) on the Tarok language found that both older and younger generations perceived language endangerment as a serious problem, although they differed slightly in emphasis: younger speakers highlighted globalization, migration, and schooling, while older speakers stressed cultural erosion and technological change. The study also identified parental teaching and community-based efforts as central to language preservation.

Beyond Nigeria, recent empirical work continues to show that home transmission remains central to language survival. For instance, Inan, Tannenbaum, and Yitzhaki (2024), in a study of multilingual Canadian emerging adults, found that childhood family language policies significantly shaped participants' current language use and their willingness to retain and pass on home languages to future generations. The study underscores the importance of family-level language practices in sustaining minority and heritage languages across generations. Taken together, these studies show that language death is driven by a combination of policy failure, urbanization, migration, dominant-language prestige, weak intergenerational transmission, and negative language attitudes. They also suggest that any serious attempt to prevent minority language death must involve the home, the school, the community, and the state.

Theoretical Framework

This study is anchored on the sociolinguistic theory of language death and revitalization, with particular reference to UNESCO (2003) framework for assessing language vitality and

endangerment. The framework provides a robust conceptual basis for examining the maintenance, transmission, institutional support, and documentation of minority languages within speech communities. It outlines nine key evaluative factors, including intergenerational transmission, number and proportion of speakers, domains of language use, response to new media, educational materials, governmental policies, community attitudes, and the extent of documentation.

Among these, intergenerational language transmission is considered the most critical, as a language is deemed safe when it is naturally passed from parents to children. The framework also highlights the importance of adequate documentation, such as transcribed and annotated records of natural speech, in supporting language preservation and revitalization (UNESCO, 2003).

Language shift, which often leads to language death, occurs when speakers gradually abandon minority languages in favour of more dominant ones due to socio-economic, political, and educational pressures. As noted by Brenzinger et al. (2003) and Spolsky (2004), such shifts are intensified in contexts where education is conducted in non-native languages, where prestige imbalances exist, and where urbanization promotes inter-ethnic communication. These conditions are evident in Nigeria, where English and dominant indigenous languages enjoy greater institutional support and social prestige than minority languages. Consequently, minority languages experience reduced transmission, limited functional domains, and eventual decline. The UNESCO (2003) framework thus provides a structured lens for analyzing how these factors contribute to language endangerment and for identifying pathways for revitalization.

Methodology

The study adopted a mixed methods research design involving a descriptive survey and qualitative approaches to examine the causes of minority language death in Nigeria. This design was considered appropriate because it enabled the researcher to collect both quantitative and qualitative data, thereby providing a more comprehensive understanding of the phenomenon under investigation.

The study was carried out in the Department of Linguistics and African Languages, University of Abuja. The population of the study consisted of all Professors, Senior Lecturers, and Postgraduate Students in the Department of Linguistics and African Languages, University of Abuja. These categories of participants were considered appropriate because of their academic background and knowledge of language-related issues.

The sample size for the study was 20 participants. These comprised 2 Professors, 2 Senior Lecturers, 4 Ph.D. students, and 12 Master's degree students. A stratified purposive sampling technique was used to select the participants for the study. The purposive aspect of the technique was informed by the deliberate selection of respondents from the Department of Linguistics and African Languages, University of Abuja, because of their knowledge of language and linguistics. The stratified aspect was based on the categorization of the respondents into Professors, Senior Lecturers, Ph.D. students, and Master's degree students.

Three instruments developed by the researcher were used for data collection. These were the Causes of Minority Language Death Questionnaire (CMLDQ), the Focus Group Discussion Guide (FGDG), and the Key Informant Interview Schedule (KIIS). The Causes of Minority Language Death Questionnaire (CMLDQ) consisted of 10 items structured on a 4-point Likert scale and was designed to obtain quantitative data on the causes of minority language death in Nigeria. The Focus Group Discussion Guide (FGDG) also contained 10 items and was used to elicit participants' views on the causes and preventive measures of minority language death in Nigeria. Similarly, the Key Informant Interview Schedule (KIIS) contained 10 items and was designed to obtain detailed, experience-based accounts on the causes of minority language death and its preventive measures in Nigeria.

The instruments were subjected to face and content validity. To ensure this, the instruments were given to experts comprising lecturers in Linguistics and specialists in Measurement and Evaluation from the University of Abuja. These experts examined the instruments in terms of clarity, relevance, adequacy, and suitability in relation to the objectives of the study. Their observations and suggestions were used to make the necessary corrections and improvements before the final administration of the instruments.

The reliability of the Causes of Minority Language Death Questionnaire (CMLDQ) was determined through a pilot test conducted among 10 respondents who possessed similar characteristics with the actual study participants but were not part of the main study. The data obtained from the pilot test were analyzed using the split-half method, and a reliability coefficient of 0.79 was obtained. This indicated that the instrument was reliable for the study. Data were collected through the administration of the questionnaire, focus group discussions, and key informant interviews. The quantitative data generated from the questionnaire were analyzed using mean scores, while the qualitative data obtained from the focus group discussions and key informant interviews were transcribed, coded, and analyzed thematically. The findings from both the quantitative and qualitative data were triangulated to ensure

complementarity and to provide a deeper understanding of the causes of minority language death in Nigeria.

Ethical Consideration

The research work was conducted in compliance with the ethical consideration for the safety, dignity and privacy of respondents and adhered to established humanitarian and academic research protocols. The researcher also ensured the confidentiality of the respondents and the protection of their data. Informed consent was obtained from the respondents and no identifying personal data were recorded. Lastly, participation was entirely voluntary and participants retained the right to withdraw at will without penalty.

Data Analysis and Results

The findings of the study are presented in two sections:

Quantitative Results

Table 1: Distribution of Respondents According to Sex

S/N	Sex	Frequency	%(Percentage)
1	Male	10	50%
2	Female	10	50%
	Total	20	100%

(Field Survey, 2026)

Table 1 above shows that 10 males (50%) and 10 females (50%), amounting to a total of 20 participants (100%) were selected for the study.

Table 2: Distribution of Participants According to Academic Status

S/N	Academic Status	Frequency	% (Percentage)
1	Professor	2	10%
2	Senior Lecturer	2	10%
3	Ph.D Students	4	20%
4.	Masters Degree Students	12	60%
	Total	20	100%

(Field Survey, 2026)

A breakdown of Table 2 above shows that the participants of the study comprised of; 2 Professors (10%), 2 Senior Lecturers (10%), 4 Ph.D. Students (20%) and 12 Masters Degree Students (60%), amounting to 20 participants (100%).

Table 3: Mean Ratings of Respondents on the Causes of Minority Language Death in Nigeria

S/N	Items	M	Decision
1	Breakage in intergenerational language transmission between parents and children contributes significantly to minority language death in Nigeria.	3.72	Accepted
2	Bilingualism encourages speakers of minority languages to shift gradually to more dominant languages.	3.58	Accepted
3	Negative governmental attitude towards minority languages contributes to their endangerment and possible death.	3.46	Accepted
4	Poor documentation of minority languages contributes to their gradual extinction.	3.39	Accepted
5	Negative attitudes of speakers towards their own languages accelerate minority language death.	3.31	Accepted
6	The dominance of English in education, official communication, and public life contributes to the death of minority languages in Nigeria.	3.24	Accepted
7	Urbanization and inter-ethnic interaction encourage speakers of minority languages to abandon their native languages for more widely spoken ones.	3.16	Accepted
8	Lack of instructional materials and literacy resources in minority languages contributes to their decline.	3.08	Accepted
9	The low prestige attached to minority languages discourages younger generations from learning and using them.	2.97	Accepted
10	The failure of parents and community members to actively promote the use of minority languages at home and in the community contributes to language death.	2.86	Accepted

Note. Items with mean scores of 2.50 and above were accepted.

Table 3 indicates that all the items had mean scores above the criterion mean of 2.50 and were therefore accepted as causes of minority language death in Nigeria. Among them, breakage in intergenerational language transmission ranked highest, followed by bilingualism, negative governmental attitude, poor documentation, and negative attitudes of speakers towards their own languages. The table therefore suggests that minority language death in Nigeria is driven by intergenerational, social, institutional, and attitudinal factors.

Qualitative Results

The data from the interviews and focus group discussions (FGD's) were subjected to thematic analysis, from which the following inter-related themes emerged. The themes also corroborated and enriched the survey findings.

Theme 1: The Issues of Intergenerational Language Transmission

All the Lecturers agreed that: *“Intergenerational language transmission from parents to children is critical for language survival”*.

While parents feel psychologically depressed teaching the children the denigrated language at home and within the communities, the children prefer to devote their time in learning the dominant languages in order not to be left out in the scheme of things. The young generation of minority language speakers now learn more and more of the dominant languages and consequently become more proficient in them at the expense of their native minority tongues, thereby placing them on the road maps of abandonment that eventually result in their deaths.

Theme 2: Language Policy

All the Postgraduate Students were unanimous in stating that: *“Language policies/implementations do not favour the minority languages”*

Government has policies that clearly show disparities in their attitudes towards the dominant and minority languages. They explicitly protect the dominant languages at the expense of the minority or non-dominant ones in areas of their usages. The government encourages minority languages to function in less prestigious and localized domains rather than in prestigious domains like schools, media and offices. By this, government indirectly encourages speakers of minority languages to abandon the minority languages for the dominant ones, forcing them to fizzle out or go into untimely extinction.

Theme 3: Lack of Quality Documentation

Two Professors said: *“Quality documentation is essential to prevent minority language death”*

UNESCO (2003) identified quality documentation as one of the evaluative factors for assessing language vitality. This implies that a language without quality documentation is less likely to be safe and may die as a result. When languages die, they are only known through ideological sources that are limited in scope both in quality and in quantity with restricted subject matters that do not provide enough data for wide range linguistic analysis

Theme 4: Bilingualism

All the participants agree that:

“Bilingualism has a bad influence on minority languages, especially when dominant languages are involved”.

According to Babito (2005), in bilingual settings involving minority languages where the dominant languages serve as languages of education and official state languages, the minority language groups usually abandon their native tongues for the official state languages in order not to be left behind in education and matters of state importance. For instance,

proficiency in the minority languages is not considered in matters of admission into higher schools as well as recruitment into high level jobs. As a result of this, the younger generations from the minority languages seek proficiency in the dominant languages with high socio-economic values and consequently abandon their own languages to die.

Theme 5: Negative Attitudes of Minority Language Speakers to their own Languages

According to UNESCO (2003) and Babito (2003), the attitude of members of a speech community to their own language is very crucial to what happens to their language in terms of language loss or vitality. If they see it as essential to their unity and collective identity, they will be proud of it and use it as well as do everything to protect it. However, if they have a negative attitude towards their language because they see it as being inferior and of low economic status, they will be ashamed of using and protecting it but instead, abandon it for the more prestigious ones with high social mobility.

Discussions

The findings of this study indicate that minority language death in Nigeria is driven by a combination of intergenerational, sociolinguistic, institutional, and attitudinal factors. Both the quantitative and qualitative results show that the decline of minority languages is not caused by a single variable, but by the interaction of several related forces operating within the family, the community, and the wider sociopolitical environment. This position is consistent with the empirical literature, which suggests that language death often emerges from the combined effects of weak transmission, dominant-language pressure, poor policy support, inadequate documentation, and negative language attitudes.

A major finding of the study is that the breakage of intergenerational language transmission between parents and children is the most significant cause of minority language death. This supports UNESCO's (2003) view that intergenerational transmission is the most critical indicator of language vitality. It also aligns with Inan, Tannenbaum, and Yitzhaki (2024), who found that family language policy plays a central role in the maintenance of minority and heritage languages, and with Wakkai and Banda (2025), who emphasize the importance of parental and community efforts in language preservation. The implication is that once children no longer acquire the language naturally in the home, its continuity becomes seriously threatened.

The study further found that bilingualism, negative governmental attitude, and poor language policy implementation significantly contribute to minority language death in Nigeria.

This finding agrees with Ebo (2022), who found that urbanization, migration, and sustained contact with English and Nigerian Pidgin intensify language shift in Nigerian communities, and with Samuel and Akujobi (2024), who observed that the dominance of English in education, governance, and the media has continued to marginalize indigenous languages. Similarly, the finding on policy neglect supports Onvughe's (2014) position that weak implementation of language policies contributes to language loss in Nigeria. These results suggest that minority languages become endangered when dominant languages enjoy greater institutional support and social prestige.

The findings also reveal that poor documentation and negative attitudes of speakers toward their own languages accelerate language death. This is in line with UNESCO's (2003) framework, which identifies documentation and community attitudes as important indicators of language vitality, and with Enstice (2012), who found that language maintenance is strongly shaped by attitudes, identity, and sociocultural experience. Overall, the study shows that minority language death in Nigeria is a multidimensional problem rooted in weak family transmission, dominant-language pressure, institutional neglect, inadequate documentation, and unfavourable speaker attitudes. The study therefore reinforces existing scholarship that the survival of minority languages depends not only on the number of speakers they have, but also on the strength of their transmission, documentation, policy support, and social value.

Conclusion

Language death is not only harmful because of the erosion of the human major means of communication but also because of the erosion of the totality of the speakers' ways of life, as well as their individual and group identities. The study has demonstrated that minority language death in Nigeria can be caused by a lot of factors such as breakage of intergenerational language transmission, biased language policies, lack of quality documentation, bi-lingualism and negative attitude of language owners to their own language. However, the good thing is that despite all these numerous causative factors of language death, minority language death remains preventable according to the findings of the study.

Among most minority language communities, bilingualism involving dominant languages is very pronounced. These dominant languages are perceived in such communities as favored by language policies and governments attitude as languages of education, official languages and languages of high socio- economic mobilities over and above the minority tongues, thus, forcing the young generations of minority speakers to develop negative attitudes towards their own languages and consequently abandoning them for the dominant ones.

Furthermore, due to prestige imbalance between dominant and non-dominant languages, intergenerational transmission from parents of the non-dominant ones to their children is also greatly impaired. Interpreted through UNESCO's (2003) framework, this impairment and abandonment show significant repression of language vitality due to non-transmission from parents to the younger generations and severe disuse.

Recommendations

The study offers the following recommendations:

- **Minority Speakers should have Positive Attitudes towards their Language:** To this effect, minority language speakers should have a re-orientation in order to understand and believe that no language is better or more superior than the other, be it majority or minority language.
- **Reformation of Nigerian Language Policies:** Language policies need not to be biased. They are to be formulated with equal consideration for both minority and non-minority languages.
- **Language Patriotism:** Minority language speakers should be patriotic about their languages and use them with every amount of pride and commitment.
- **Encourage Intergenerational Minority Language Transmission.:** Parents of minority language speakers should use their languages in large volumes at home and in their communities in order to transmit it to the younger generations.

Finally, preventing language death goes beyond mere preservation of a means of communication, but stretches to include the preservation of a people's rich cultural values encapsulated in the languages.

References

- Adeniyi, H., & Ayodele, A. (2024). Language policy in Nigeria. In R. McDermott & A. B. Bangura (Eds.), *The Palgrave handbook of language policies in Africa*. Palgrave Macmillan.
- Amano, T., Sandel, B., Eager, H., Bulteau, E., Svenning, J.-C., Dalsgaard, B., Rahbek, C., Davies, R. G., & Sutherland, W. J. (2022). Global predictors of language endangerment and the future of linguistic diversity. *Nature Ecology & Evolution*, 6, 163–173.
- Batibo, H. M. (2005). *Language decline and death in Africa: Causes, consequences and challenges*. Multilingual Matters.
- Brenzinger, M., Yamamoto, A., Aikawa, N., Koundioubu, D., Minasyan, A., Dwyer, A. M., Grinevald, C., Krauss, M., Miyaoka, O., Sakiyama, O., Villalón, M. E., & Zepeda, O. (2003). *Language vitality and endangerment*. UNESCO.

- Bromham, L., Dinnage, R., Hua, X., Cardillo, M., Schneemann, H., Greenhill, S. J., & Ritchie, M. G. (2023). Language endangerment: Using analytical methods from conservation biology to illuminate loss of linguistic diversity. *Cambridge Prisms: Extinction*, 1, e3.
- Crystal, D. (2000). *Language death*. Cambridge University Press.
- Ebo, O. (2022). Language shift in the Nigerian linguistic landscape: A case for protecting Nigeria's indigenous languages. In *Proceedings of the Northwest Linguistics Conference* 37.
- Enstice, N. (2012). *Latino parents' perceptions of bilingualism and home language maintenance and loss* (Unpublished doctoral dissertation). University of San Francisco.
- Fiedler, C. (2006). *Language loss in Cajun Louisiana* (Unpublished doctoral dissertation). University of Georgia.
- Hornsby, M., & McLeod, W. (Eds.). (2022). *Transmitting minority languages: Complementary reversing language shift strategies*. Springer.
- Inan, A. K., Tannenbaum, M., & Yitzhaki, D. (2024). Family language policy retention across generations: Childhood language policies, multilingualism experiences, and future language policies in multilingual emerging adults. *Frontiers in Psychology*, 15.
- Mooney, D. (2024). Theorising language and dialect death. In *Language and dialect death*. Palgrave Macmillan.
- Ohiri-Aniche, C. (1997). Nigerian languages die. *Quarterly Review of Politics, Economics and Society*, 1(2), 73–79.
- Okwudishu, A. U. (2018). *No language left behind: Indigenous African languages, educational policies and sustainable development* (31st inaugural lecture). University of Abuja.
- Onovughe, O. G. (2014). *Governance and language loss among youths in Nigeria* (Unpublished master's dissertation). Ekiti State University.
- Onyenwe, I. A. (2025). Consequences of Boko Haram insurgency on language learning and intergenerational transmission. *Abuja Journal of Humanities*.
- Samuel, M. C., & Akujobi, O. S. (2024). The impact of English language on Nigerian indigenous languages: A study of language shift and language death. *JOLSA*, 2(2).
- UNICEF. (2024). *Language in education study: Policy note*. UNICEF Nigeria.
- Wakkai, H. H., & Banda, S. (2025). Intergenerational perspectives on language endangerment in Nigeria: A case study of Tarok. *International Journal of Language and Linguistics*, 13(1), 41–54.