

Resuscitation and Sustainability of Endangered Minor Nigerian Languages through Multimodality

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Abstract— *Resuscitation and sustainability of endangered minor Nigerian Languages are highly imperative for cultural, religious, social, economic, political and educational purposes. They preserve the cultural identities and heritages of ethnic groups; assist in intergenerational communications and allow inclusivity of social lifestyles and equities. Against this backdrop, this study investigates endangered minor Nigerian languages with a view to identifying their statuses, examining the attitudes of the users with a view to identifying whether or not they have positive or negative influences on the languages; and suggesting how they can be revitalised and sustained through multimodality. Data were randomly obtained from the six geopolitical zones in Nigeria; in the North-central (Koro and Igede), in the North-East (Bade and Tera) in the North-West, (Kamuku and Duwai) in the South-East (Ikkwere and Ohuhu Igbo), in the South-South (Ibibio and Ogoni) and in the South-West (Akoko and Egun), (a total of twelve Nigerian languages) were selected for this study. The mixed-methods research design and Cultural Sustainability Theory were also adopted. One of the major findings is that consistent use of minor languages in cultural festivals can rejuvenate and sustain minor languages in Nigeria. The study, therefore, recommends that minor Nigerian languages should be revived and sustained through multiple modes such as the use of social media and technology; and native speakers' readiness to interact and communicate using these languages in private and public spaces freely.*

Keywords— *Nigerian Languages, intergenerational communications, cultural identities, multimodality, educational purposes.*

I. INTRODUCTION

Language represents and reflects people's cultures; without it there are no meaningful cultures and cultural heritages. It is encapsulated in people's total way of existence; including but not limited to their behavioural patterns and attitudes which the author believes that they are shaped by the language they speak. Also, people are often identified through the language they use. Campbell (1994) captures it succinctly when he states that every language is a reflection of "its speaker's history and culture and that its extinction causes "irretrievable loss of a portion of one own humanity." In a similar observation, Jassim (2024) maintains that language is tied to identities and dialects are seen as markers of regional, social and cultural backgrounds.

Although the usefulness of every language is unquantifiable, a lot of languages have gone into extinction mostly because people who supposed to speak them have shifted to other languages and neglected theirs due to reasons best known to them. Observing this trend, (Sañudo, 2023) explains that over 90% of the world languages are endangered. In addition, (Crystal 2000) maintains that the question of language loss is a global issue and that the estimation is "roughly equivalent to the loss of one language every forthright. In the same vein, (Alejan et al., 2021) maintain that half of the world's languages are swallowed up by dominant languages. The question is if we all neglect and allow our languages to be dead, whose language would we use? Again, a situation where all languages become dead, man's cultural existence will be negatively and massively affected.

It worth stating that negligence of language use is a starting point of a gradual language endangerment process. From here, it can lead to a total abandonment and finally irreparable loss and death. There are no mincing words that many Nigerian

languages (whether major or minor) are actually traversing into the destiny of extinction and complete death if there are no interventions. Observing this negative trends, (Chukwu & Chima, 2024) express that many Nigerian languages seem to be on their way to extinction; they also submit that most minor indigenous languages in Nigeria are endangered. In the same vein, (Ugwu, 2020) maintains that many Nigerian languages are presently endangered or near extinction. Blench (2012) concludes that Nigeria has a very large number of languages that are severely endangered. Ude et al., (2020) also observe that Nigerian languages are endangered; they list 152 endangered Nigerian Languages. According to (Ayenbi, 2024) over 500 minor Nigerian languages “appear endangered due to insufficient use and shift to the English Language. According to (Akpan, 2024) many Nigerian languages are moribund.

Endangerment of language has different levels; from its gradual inception to its termination or complete death. According to Wurm (2007), there are five levels of language endangerment; these are potential endangerment, endangerment, seriously endangerment, terminal endangerment and dead. The first level starts when children begin to relegate their language to the background, and prefer the dominant language. The second level starts when the youngest speaker is a young adult. The third level occurs when the youngest speaker is middle –aged or past-aged speaker. The fourth level, the terminal endangerment or moribund level occurs when few elderly adults speak the language while the dead level occurs where no one speaks it any longer.

In addition, (Brenzinger, et al., 2023) identify six degrees of language endangerment as safe, unsafe, definitively endangered, severely endangered, critically endangered and extinct. A language is safe when it is used by all ages and everyone speaks it; and unsafe when used by some children in specific social domains and nearly everyone speaks it. It is definitely endangered when only parents speak to their children but the children refuse to respond in their parents’ language (here, a majority speaks it); severely endangered when only grandparents and older generations speak it (here, minority speaks it). A language is critically endangered when it is now only spoken by great-grandparent generation and, although the older people understand some parts of it, they refuse to speak it (here, very few people speak it). And finally, the language becomes extinct when there is no speaker at all; no one speaks or even remembers it.

There are potential dangers imposed by language endangerment. Once a language is endangered, the existence of a community who speaks such language is equally endangered because sooner or later there would be no existence of such speakers. The major parts of such a community’s heritages would first be lost leading to its disconnection with the past and its projection to the future. These factors would ultimately contribute to weakening identities and a disappearance of the community in question.

In order to avert the impending danger, revitalisation and sustainability of languages are necessary. According to (Nzeaka, et al., 2025) revitalisation and sustainability of languages are very crucial for preservation of cultural heritages. In addition, (Dwivedi et al., 2020) maintain that a language in decline can be revitalised before it goes into extinction. To do this successfully, “correct prediction of the decline rate, availability of resources, socioeconomic empowerment prestige and community commitment” should be taken into consideration.

To revamp an endangered language, (Brenzinger et al., 2003) observe that there should be basic linguistic and pedagogical training for language teachers; sustainability development in literary and local documentation skills for local language workers through establishment of local research centres; supporting and developing national language policies (by those whose languages are endangered; supporting and developing educational policies and improving living conditions and respect for human rights of speakers communities.

The objectives of this research are therefore to identify endangered minor Nigerian languages, investigate the attitudinal dispositions that may influence the continuation or extinction of these endangered languages and suggest ways these minor languages can be revitalised and sustained through multimodality so as to prevent their deaths and disappearance from the earth.

II. LITERATURE REVIEW

2.1 Overview of Endangered Language in Nigeria:

Language becomes endangered when people who are supposed to speak it refuse to do so; and it elapses to “the risk of disappearing” (Wikipedia) or having the possibility of going into extinction in the near future (Oparinde, 2017). According to (Bromham et al., 2022) a language is endangered “if a higher proportion of languages are also endangered” (162). Dwivedi, et al., (2020) also observe that language is endangered when there are fewer people who claim the language as theirs, and when

the language is not passed from one generation to the next generation. Rigo (2021) states that it is a language that would soon be extinct since it is no longer massively used. According to (Muhammad-Gombe & Yusuf, 2023) language endangerment occurs when there is “disuse” (Jidda, 2024) of language because the “speakers dwindle or shift to another language” (60). According to (Crystal, 2000) only about 600 of approximately 6,000 languages are not under the threat of extinction. According to (UNESCO, 2003), a “language is endangered when it is on a part toward extinction” (2) and “without adequate documentation” (2), such an endangered language cannot be revived. Endangered languages are languages “in the process of dying” (Janse, 2004). Also, (Кехинде, 2021) opines that an endangered language is the one that is likely going into extinction.

In Nigeria, almost all languages are endangered due to the exalted position of English language in Nigeria as the official languages, the language of commerce and industry, a lingua franca and indeed a language of all disciplines. In consonance with this scholars such as (Aboh, 2025; Doika, 2021) observe that Igbo is endangered; and (Tunde-Awe, Afolabi & Igoanusi, 2024) opine that Yoruba is endangered; but Hausa is still observed as a dominant language, although (Gordon & Ogbu, 2025) note that English is tending to “sidelining major Nigerian Languages, Hausa, Yoruba and Igbo.

2.1.1 Koro and Igede:

North Central includes Federal Capital Territory (FCT), Benue, Kogi, Kara, Nararaw, Niger and Plateau; and over 150 languages are spoken by these people. Omachonu and Dalhatu (2028) observe that apart from Hausa and Yoruba, that the rest minority or small group languages “suffer varying degrees of endangerment” (2). Koro and Igede are two endangered languages (among others) spoken in the Northern central part of Nigeria. According to (Omachonu & Dalhatu 2018) the languages spoken in North Central Nigeria belong to the minority languages which lack functional transparency (domineering effect) and functional load (language functions). This submission is observed in Igede, the language spoken mainly by the people in Benue State. According to (Adedolapo 2025), Igede is the largest ethnic group in the present-day Benue State in Nigeria; “a member of the Benue-Congo language family, a sub-group of the Niger-Congo family (Anyugo, 2018). The Igede people are found all over the country especially in “Ogun, Cross River, Anambra, Edo, Osun and Ekiti States.” They seem to be proud of their language, so they speak it often and publicly.

Koro is another endangered language in the Northern central Nigeria; it is a group of plateau languages spoken in Kagarko and Jema’a Local Government Areas of Nasarawa and Kaduna States (Wikipedia). According to Blench (2020), Koro cluster comprises five languages spoken in Kwoi and Northeast Abuja.

2.1.2 Bade and Tera:

Bada and Tera are endangered languages among many spoken in North-East Nigeria. The North East comprises Adamawa, Bauchi, Borno, Gombe, Taraba and Yobe. Bada speakers are in Yobe State and some in Bursari, Karasari and Nguru Local Government and in “Zaki and Guri Local Governments of Bauchi and Jigawa States” (Gashua & Basir, 2023: 24). Hausa, Kanuri and two major languages that influence Bada. “The Bade language is spoken in Guri LGA”

Tera is an indigenous Chadic language spoken by Nyimatli or Yamaltu in Bauchi and Bornu States in the Northern part of Nigeria. According to (Muhammad et al., 2024) Tera language is under serious threats.

2.1.3 Kamuku and Duwai:

There are many languages that are tending into extinction in the North-West Nigeria. Two of these languages are Kamuku and Duwai language is spoken in Hadejia LGA - Hausa town in *eastern Jigawa State, northern Nigeria* (Wikipedia). To affirm the level and seriousness of endangerment of Kamuku lect, (Blench & McGill, 2014) observe that it has “become clear that Kamuku speakers have switched to Hausa and only remember a few lexical items” of the language.

Duwai is a West Chadic language mainly spoken by the Hausa people in Yobe State, Nigeria, “particularly in the area east and southeast of Gashua”. According to (Kashim, et al., 2022) “Duwai language is spoken in Hadejia LGA “; it is an Afro- Asiantic language of Jigawa and Kano States.

2.1.4 Ikwere and Ohuhu-Igbo:

Ikwere language is spoken by Ikwere people and others in four local government areas of Rivers State; South-East, Nigeria; these are Emohua, Ikwere, Obio/ Akpo and some parts of Port Harcourt. Alerechi (2017) observes that Ikwere language is “Yet to develop a standard dialect” (112), this shows that it is not standardized. Udo & Okon (2008) opine that Ikwere was one of the dominant languages but today, it is one of the minor languages of the Rivers people.

Ohuhu Igbo is a dialect of the Igbo language, specifically spoken by the Ohuhu clan in Umuahia North, Abia State, Nigeria (Ukegbu, 2022). It is a clan in Igbo land (Umuahia, Abia State) as well as a dialect. The Igbos comprise one of the three (3) largest culture groups in Nigeria. According to (Andi et al., 2025) the Igbo are derived from the “Kwa, a group of languages in the Nigeria.”

2.1.5 Ibibio and Ogoni:

Besides the Annangs, the Ibibios make up the major ethnic group in Akwa-Ibom, the South-South, geographical zone of Nigeria. The term “Ibibio” has triadic interpretations, as a language, a people as well as a derived word, “Ibio-Ibio” which is directed translated as “Short-Short”. This can denote the observation that majority of the Ibibios are short people; and the few tall people are considered as not directly related to “Ibio-Ibio” extraction. Urua (2004) submits that the language is “primarily spoken in Akwa-Ibom and Cross-River States. According to (Okon & Ansa, 2012) the speakers “number about four million people and speak the language-Ibibio-which belongs to the Lower Cross languages, a sub- family of the Benue Congo Phylum.” (70).

The Ibibios speak Ibibio language and with the spread of English Language, parents refuse to teach their children the language, therefore it faces a major endangerment. Presently, there are many children even in Akwa-Ibom State who speak English rather than Ibibio language. Similar negative attitude is attributed to all native languages in Akwa-Ibom. Many native speakers do not like speaking or identifying with the speakers of these native languages. As a native speaker of Ibibio or other Akwa-Ibom languages; and you observe through the accent of the Akwaibomites that they are actually from this tribe; and you try to speak the language even in the market place, they would switch to a “bastardised” version that makes one feel very bad about the survival of the native languages in Akwa-Ibom State.

There are many languages that are endangered in South-South Nigeria, however, Ibibio and *Ogoni* were randomly selected for this work. According to (Okon) “the spread of English and other global languages has threatened the survival of indigenous languages, including Ibibio.”

The Ogoni language is spoken by Ogoni people who occupy the Niger Delta part of Nigeria. According to Blench, 2008, the Ogonis are part of the Cross River group of Benue-Congo that “constitute a very cohesive group, with common lexemes.” The “Ogoni are a minority ethnic people who live in the Western Niger Delta Region of southern Nigeria (Olu & Jeffery, 2002).

2.1.6 Akoko and Egun:

Akoko and Egun are two among the many endangered languages spoken in the South-West Nigeria. According to (Oyetade, 2007), Akoko is also called Arigidi, a Yoruba dialect spoken in Ondo and Ekiti States of Nigeria; it is “a branch of the YEAI (“Yoruba–Edo–Akoko–Igbo -YEAI) group of the Niger–Congo languages” (Wikipedia). Oyetade (2007) observes that there is no Akoko language appearance in school as a medium of instruction and that speakers of Akoko language are more proficient in Yoruba than Akoko. Similarly, (Ologundudu, 2021) maintains that the people of Akoko still maintain Yoruba as their lingua franca. These conditions therefore make Akoko language an endangered language.

The Egun people occupy 15% population in Lagos State; they were migrants from the Benin Republic (Ayanlowo & Ayanlowo, 2022). They speak the Egun language also known as “Gbe language spoken by the Egun people in Southwestern Nigeria and parts of Benin” (Wikipedia). “The Egun, known as the Ogu, trace their ancestry to regions in the modern-day Republic of Benin” (RexOlarke).

2.2 Multimodality as a Tool for Language Revitalisation:

Multimodality is traceable to Michael Halliday, an English linguist who conceives language as a social semiotics. It focuses on the “various semiotic modes of language and communication and is both an approach to various communicative modes and a form of ethnographic practice related to media (Ennis, 2021). It is the coexistence of linguistic and gestural modes (Sandler, 2022); the application of images, gestures, sounds and visual to create and convey meanings. According to (Ilmi & Dewi 2022) multimodality “promotes reflective, imaginative and higher-order thinking (151).

Language revitalisation is inherently multidisciplinary (Pine & Turin, 2017) as well as a gradual process and a deliberate effort by everyone who speaks a language (especially the endangered languages) to attain resuscitation. For language to be revitalised, multifaceted processes and aspects have to be brought into consideration (which could be directly or indirectly applied). Farfan and Cru (2021) observe that “popular tastes of general and indigenous languages and cultures” can have a positive impact on

the revitalisation of language.

2.3 Cultural Sustainability Theory:

Cultural sustainability has no single founder; but a classic theory that originates between 1990s and early 2000 through the umbrella of UNESCO declarations **within (2001–2003)**, (Martinez-Alier, 2013; Soini & Dessein, 2016). It is a heterogeneous and polymorphous concept that includes (but not limited to) indigenous cultures, ecological vitality, social vitality, cultural heritage, vitality, preservation, diversity, economic vitality, locality, eco-cultural civilization and resilience.

Cultural Sustainability Theory, according to (Terkenli & Georgoula, 2021), relies partly on the seminal work of Soini and Birke-land (2014). According to (Soini & Birkeland, 2014) the understanding of culture without sustainability may be vague; and as such, according to (Meireis & Rippl, 2019), it needs both “intra-and trans-disciplinary approaches” (15) in its applications. This demands the understanding of “interplanetary sustainability” which is very important for the overall sustainability framework (Zhang, 2016).

III. METHODOLOGY

3.1 Research Design:

The study adopts a mixed-method research design. As the name implies, it is a “complex approach” that combines both qualitative and quantitative methods of gathering data, “in a single study or succession of studies” (Shama et al., 2023). According to (Taherdoost, 2022), it provides a comprehensive of qualitative and quantitative methods. It is a blend of “quantitative and qualitative research techniques (Nanthagopan, 2021). Specifically, questionnaire and interviews were used to gather data from Nigerians especially those from the six language groups randomly and purposively selected for this study.

The importance of a mixed method research is enormous; (Shama et al., 2023) maintain that it enriches research, explore and explain complex phenomenon, provide holistic viewpoints and increase validity and reliability of instruments.

3.2 Population of the Study:

The population comprises all adults, youths and children from **Koro, Igede, Bada, Teram, Kamuku, Duwai, Ikwerre, Ohuhu Igbo, Ibibio, Ogoni, Akoko, and Egun in Nigeria. These include students, parents, grandparents, teachers and all occupations of these population.** These are made of the endangered minor languages in Nigeria.

3.3 Sample and Sampling Techniques:

The sample of this study consists of 20 people from each language, and a total of 240 people. A combination of a random sampling technique and purposive sampling techniques were adopted to select two minority Nigerian languages each from the six geopolitical areas in Nigeria. These are Koro and Igede from North-Central, Bade and Tera from North-East, Kamuku and Duwai from North-West, Ikwerre and Ohuhu-Igbo from South-East, Ibibio and Ogoni from South-South and Akoko and Egun from South-West Nigeria.

3.4 Method of Data Collection:

A 20-item self-developed questionnaire (that consists of five sections; the demographic section, the language use section, the language attitude section, the sections based on the use of multimodal approaches and suggestions sections) was developed by the author using Google Form. This *Google Form* was shared by the author to people on her *WhatsApp* platforms and emails.

Data were collected from Google forms sent to the respondents’ *WhatsApp platforms* and *emails*. Only 50 filled Google forms were eventually received, collected and simple percentage were used to draw conclusions. On the qualitative data, content analysis was done and results realized.

There were also two (2) interview respondents each making a total of 24 adults that were interviewed by the author. These interviewees did not belong to any language selected for this study; but the findings from these interviews also revealed the same findings from that of the questionnaire. Some of the findings from interviews were that native speakers’ shifts to dominant languages such as English and Hausa, urbanization and lack of interest in their native languages were responsible for endangerment of Nigerian minor languages. The interviewees also agreed that multimodal approach is necessary for revitalization and sustainability of minor Nigerian Languages.

3.5 Data presentation and Analysis:

Out of the five sections from the questionnaire, data presentation and analysis only cover the language status and preference on *Table 1*, language attitude on *Table 2* and suggestions on revitalization and sustainability on *Table 3*. After each presentation, content analysis and analysis based on Cultural Sustainability Theory are done.

Language Status and preferred language:

TABLE 1
LANGUAGE STATUS

| Language | Original Owners | Status | Preferred Language | Frequency used by younger users | Frequency used by adult speaker? | How often do you speak the language outside your home |
|------------|-----------------|------------|--------------------|---------------------------------|----------------------------------|---|
| Koro | Koro | Threatened | English | Not all | Sometimes | Not all |
| Igede | Igede | Vibrant | Igede | Always | often | Sometimes |
| Bade | Bade | Endangered | English | Sometimes | Sometimes | Sometimes |
| Tera | Tera | Endangered | Hausa | Rarely | Sometimes | Sometimes |
| Kamuku | Kamuku | Endangered | Hausa | Rarely | Sometimes | Sometimes |
| Duwai | Duwai | Endangered | Hausa | Rarely | Sometimes | Sometimes |
| Ikwere | Ikwere | Endangered | English | Rarely | Sometimes | Sometimes |
| Ohuhu-Igbo | Ohuhu-Igbo | Endangered | English | Rarely | Sometimes | Sometimes |
| Ibibio | Ibibio | Threatened | English | Rarely | Sometimes | Sometimes |
| Ogoni | Ogoni | Endangered | English | Rarely | Sometimes | Sometimes |
| Akoko | Akoko-Yoruba | Threatened | Yoruba | Rarely | Sometimes | Sometimes |
| Egun | Egun | Endangered | Yoruba | Rarely | Sometimes | Sometimes |

3.5.1 Analysis of Language Status:

Table 1 presents twelve (12) minor languages of which only one (Igede) is vibrant. Three (3) languages (Koro, Ibibio and Akoko) are threatened while nine (9) languages (Bade, Tera, Kamuku, Duwai, Ikwere, Ohuhu-Igbo, Ogoni and Egun) are endangered. The high number of language endangered shows that Nigerian languages are endangered due to the dominance of English, Hausa and Yoruba languages that are preferred by the speakers of these endangered and threatened languages. It shows a shift of language from the native speakers' preference to other languages. This is in consonance with (Illiyasu & Abubakar 2025) who submit that families prioritise dominant languages like English and Hausa.

The study also reveals that younger people rarely used their native languages but adult speakers sometimes do. Igede is often used by their native speakers and that makes it vibrant. Again, most languages are sometimes used at homes but not in public

spaces. It therefore means that only Igede shows an evidence of continuity. The study equally indicates that with the vibrancy of only one language, the rich cultural heritages are under threats. There is therefore a shift from the native minor languages to dominant languages.

The shift to other languages weakens cultural identity and accelerates the endangerment and possible deadness of these languages in the near future. With this, intergenerational transmission is threatened as shown on the dataset. And if serious revitalization approaches are not applied on time, there is possibility of these languages going into extinction.

Language Attitude:

TABLE 2
LANGUAGE ATTITUDE

| Language | Original Owners | My language is no longer spoken by many native speakers | I speak my language only at home | Only elderly people speak my language outside | We use it in social gathering of my native speaker | Do you prefer your language above other languages | What prevents the usage |
|------------|-----------------|---|----------------------------------|---|--|---|--|
| Koro | Koro | Yes | Yes | Yes | Yes | No | English dominance |
| Igede | Igede | NO | Yes | No | Yes | Yes | Only where speakers are not there |
| Bade | Bade | Yes | Yes | Yes | Yes | No | Influence of English |
| Tera | Tera | Yes | Yes | Yes | Yes | No | Stigmatization |
| Kamuku | Kamuku | Yes | Yes | Yes | Yes | No | Lack of speakers |
| Duwai | Duwai | Yes | Yes | Yes | Yes | No | Intermarriages |
| Ikwere | Ikwere | Yes | Yes | Yes | Yes | No | Dominance of English |
| Ohuhu-Igbo | Ohuhu-Igbo | Yes | Yes | Yes | Yes | No | Influence of English |
| Ibibio | Ibibio | Yes | Yes | Yes | Yes | No | Inferiority complex |
| Ogoni | Ogoni | Yes | Yes | Yes | Yes | No | Dominance of English Language |
| Akoko | Akoko-Yoruba | Yes | Yes | Yes | Yes | No | Influence of Yoruba Language, urbanization |
| Egun | Egun | Yes | Yes | Yes | Yes | No | Dominance of Yoruba Language |

Table 2 reveals that out of twelve (12) languages, eleven (11) languages are no longer spoken effectively by many native speakers. This presents a very dangerous situation; because, it indicates possible extinctions of these languages if drastic measures to revamp them are not taken on time. All respondents agree to speak their languages at home while only elderly

people (except Igede) speak their languages outside. Also, every tribe uses it in social gathering indicating that there is a positive influence of language on traditional /cultural events.

Table 2 also shows that only Igede is still preferred by the native speakers while eleven (11) language groups, prefer other languages. This equally affirms that Nigerian languages especially the minor languages are endangered.

Also Table 2 also shows that language dominance, urbanization, stigmatisation, lack of speakers, intermarriages and inferiority complex are factors that prevents some native speakers from speaking their languages.

Resuscitation & Sustainability Approaches

TABLE 3
REVITALISATION APPROACHES

| Language | Original Owners | Accept revitalization | Use of App or Social media | My language should be made compulsory in schools | Cultural festivals | Suggestions for Revitalisation | Suggestions for Sustainable |
|------------|-----------------|-----------------------|----------------------------|--|----------------------------------|--|---|
| Koro | Koro | Yes | Yes | Yes | Traditional dances | Community songs and dances | Integrating in schools |
| Igede | Igede | Yes | Yes | Yes | Igede yam festival | Organise cultural day | Continuous verbal interactions |
| Bade | Bade | Yes | Yes | Yes | Bada folk songs | Film/TV shows | Incorporating it school curriculum |
| Tera | Tera | Yes | Yes | Yes | Tera masquerade festival | Mobile apps | Organising cultural festivals on TV and radios |
| Kamuku | Kamuku | Yes | Yes | Yes | Kamuku wrestling competitions | Radio/TV programmes | Social media and apps |
| Duwai | Duwai | Yes | Yes | Yes | Dawui traditional dances | Music/songs | Teaching in schools |
| Ikwere | Ikwere | Yes | Yes | Yes | Ikwere folk dances | Story-telling | Continuous interactions and communication by native speakers |
| Ohuhu-Igbo | Ohuhu-Igbo | Yes | Yes | Yes | Ohuhu-Igbo traditional wrestling | Religious activities | Consistent interactions and communications by native speakers |
| Ibibio | Ibibio | Yes | Yes | Yes | Ekpo Ibibio | Traditions Festivals& Song | Constant interactions & communication by native speakers |
| Ogoni | Ogoni | Yes | Yes | Yes | Ogoni Day | Traditional Festivals , Songs & dances | Incorporation in school curriculum at all levels |
| Akoko | Akoko-Yoruba | Yes | Yes | Yes | Akoko yam festival | Story telling , Songs & dances | Teaching it in schools |
| Egun | Egun | Yes | Yes | Yes | Egun Fishing festival | Traditional songs, dance | Consistent usage by native speakers |

Table 3 indicates that all minor language groups accept revitalization of their languages; also they agree that Apps and social media should be used in the revival initiatives. They also agree that their languages should be made compulsory in schools. Again, all groups believe that cultural festivals such as fishing, yam, dances, masquerade festivals, wrestling, folk songs and dances can be used for revitalization purposes.

To sustain these languages, respondents agree that communications at home and outside, use of social media and apps, organizing cultural festivals physically and on radios and televisions and continuous verbal interactions are necessary.

IV. RESULTS AND DISCUSSIONS

The study reveals that minor Nigerian languages are endangered; out of the twelve (12) endangered minor Nigerian languages selected for this work, only one (1) is vibrant. The endangerment is occasioned by lack of intergenerational transmission and dominance of English, Hausa and Yoruba. This further indicates that cultural transmission, identity, diversity and continuity are threatened. And if urgent revitalization approaches are not adopted and applied on time, there would be the deadness of cultural identities and heritages sooner than expected.

V. CONCLUSION AND IMPLICATIONS

Many minor Nigerian Languages are endangered and need to be quickly revitalised otherwise they will go into extinction. There are many factors such as the dominance of English, Hausa and Yoruba language over indigenous languages, stigmatization, urbanization, lack of speakers, intermarriages and inferiority complexes that have hindered native speakers of the twelve (12) languages (Koro, Igede, Bade, Tera, Kamuku, Duwai, Ikwere, Duwai, Ibibio, Ogoni, Akoko and Egun) from interacting and communicating in their mother tongues (MT).

To ensure that these minor languages are revitalised, multiple modes such as linguistic modes, non-linguistic modes and paralinguistic modes are necessary. Deliberate application and use of these minor languages through positive attitudes towards the use of MT and educational policies that encourage the use of MT from primary schools to tertiary institutions are necessary. Also, each committee should encourage constant use of these languages. This recommendation agrees with (Shehu & Ejembi 2022) who observe that active use of indigenous languages can help to preserve linguistic heritages.

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