

THREATS TO DISAPPEARANCE OF DIALECTS AND IDENTITIES IN BURKINA FASO: FOCUS ON SŌGŌKIRÉ IN SATIRI AND LÈNA

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Abstract : Sŏgŏkiré is a dialect of the Bŏbŏ language classified within the Mande language family which constitutes a branch of Niger Congo language family. It is spoken in the Western part of Burkina Faso specifically in the North-East (Departments of Satiri and Lèna) of Bobo-Dioulasso town. In the past, Sŏgŏkiré was the dominant dialect in this territory. But today, it is observed that this dialect as well as the identity of its speakers are endangered. And that endangerment is as a result of the other dialects of Bŏbŏ language and other languages like Dioula, French and Moore as dominant languages within that territory. If a language is endangered, the identity of its speakers is threatened. And this has negative implications for socio-political development of the country. In order not to allow the negative implications of socio-political development to occur, we decide to examine the type of endangerment threat to Sŏgŏkiré and the identity of its speakers through psycholinguistics and sociolinguistics approaches. We deployed a qualitative methodology to collect in-depth information. The data were obtained through recording of native speakers' natural speeches via unstructured interview guides. Our findings reveal that Sŏgŏkiré as well as the identity of its speakers is highly threatened. They also point out the threats to the dialect which have negative implications for socio-political development of the country. Finally, possible ways were suggested to stop this situation.

Keywords: identity, language endangerment threat, Sŏgŏkiré dialect.

LA MENACE DE DISPARITION DES DIALECTES ET DES IDENTITÉS AU BURKINA FASO: FOCUS SUR LE SŌGŌKIRÉ À SATIRI ET LÈNA

Résumé : Le Sŏgŏkiré est un dialecte de la langue Bŏbŏ classé dans la famille de langue mandé, qui constitue une branche de la famille de langue nigéro-congolaises. Il est parlé à l'ouest du Burkina Faso, plus précisément dans le nord-est (les départements de Satiri et Lèna) de la ville de Bobo-Dioulasso. Par le passé, le Sŏgŏkiré était le dialecte dominant dans ces territoires. Cependant, il est aujourd'hui observé que ce dialecte et l'identité de ses locuteurs sont en danger. Cette menace découle des autres dialectes de la langue Bŏbŏ et d'autres langues telles que le Dioula, le français et le Moore, qui sont devenues dominantes dans ces territoires. Lorsqu'une langue est en danger, l'identité de ses locuteurs est menacée, ce qui a des implications négatives pour le développement sociopolitique du pays. Afin d'éviter les implications négatives sur le développement sociopolitique, nous avons décidé d'examiner le type de menace qui pèse sur le Sŏgŏkiré et l'identité de ses locuteurs à travers les approches psycholinguistiques et sociolinguistiques. Nous avons utilisé une méthodologie qualitative pour recueillir des informations approfondies, en enregistrant les discours naturels des locuteurs natifs à l'aide de guides d'entretien semi-structurés. Nos résultats révèlent que le Sŏgŏkiré ainsi que l'identité de ses locuteurs sont fortement menacés. Ils mettent également en évidence les menaces qui pèsent sur ce dialecte et qui ont des implications négatives pour le développement sociopolitique du pays. Enfin, des solutions possibles ont été suggérées pour mettre fin à cette situation.

Mots-clés : dialecte Sŏgŏkiré, identité, menace de disparition de la langue.

Introduction

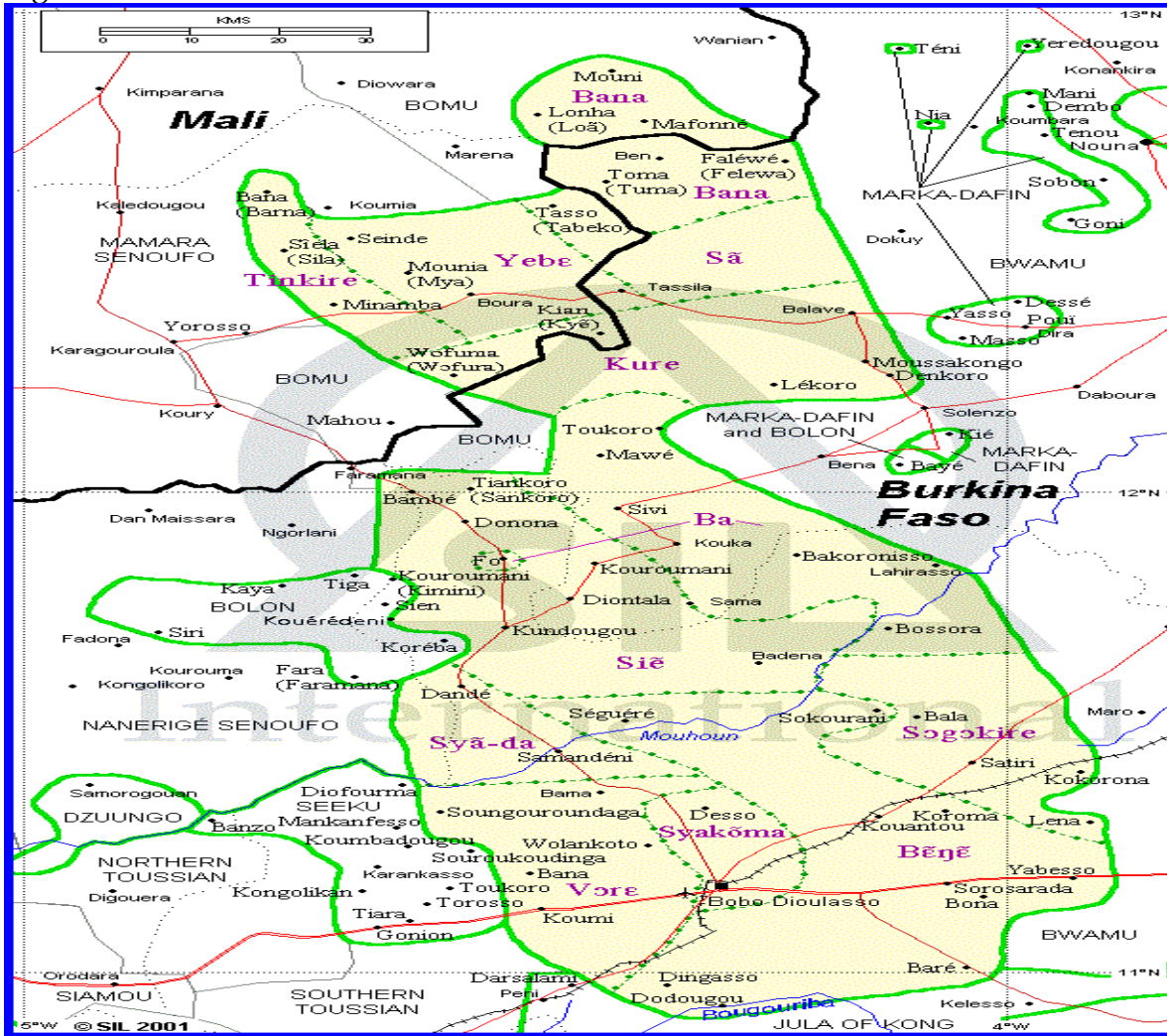
Language serves as a fundamental tool of communication, expressing identity and facilitating understanding among individuals who share it, whether in written or spoken form (Bougma, 2014). Burkina Faso boasts a rich linguistic landscape with approximately sixty distinct languages in use (Nikiema, 1995), among which Moore, Dioula, and Fulfulde stand as the primary national languages (André, 2007). In the Western region of Burkina Faso, specially the Haut Bassins Region, numerous national languages are spoken, including Sɔgɔkiré, Moore, Dioula, Dafing, San, and Fulfulde (Bougma, 2014).

Our study examines the threats to Sɔgɔkiré dialect and its speakers' identity. It consisted in collecting data from Sɔgɔkiré speakers through semi-structured interview guides. The corpus serves as the foundation upon which we analysed the threats facing Sɔgɔkiré and its speakers, shedding light on the potential adverse consequences for the socio-political development of Burkina Faso. Furthermore, we explored potential strategies to mitigate this situation and safeguard the linguistic and cultural heritage of Sɔgɔkiré. Our research employs a multidisciplinary approach that intertwines social psychology, psycholinguistics and sociolinguistics.

Sɔgɔkiré is a dialect of the Bɔbɔ language, which is part of Mande language family (Le Bris & Prost, 1981; Sanou, 1993). The Bɔbɔ language, predominantly spoken in Haut Bassins Region, has often been confused with the Gur language, Bwamu (Le Bris & Prost, 1981; Sanou, 1993). Within the existing literature, the term "Bɔbɔ Madaré" has been employed, albeit with variations, to encompass the entire Bɔbɔ language. Some linguists such as Boone (2016), Boone (2021), Kate (2020), and Wilma (2019) have further divided it into Bɔbɔ Madaré North and Bɔbɔ Madaré South, with Kate (2020) designating the South variant as "Sya da", and Boone (2016) labeling the North variant as "Konabéré". To address this issue, we have chosen to employ the terminology Bɔbɔda, as suggested by Sanou (1985). This categorization splits the Bɔbɔda language into Bɔbɔda North, located in the Northern part of Bobo Dioulasso with its dialects, and Bɔbɔda South, spoken in Bobo Dioulasso and its Southern part, along with its respective dialects (Lewis *et al.*, 2016). Bɔbɔda South is subdivided into various dialects such as Bengé (spoken in the Eastern part of Bobo Dioulasso), Syabéré or Syada (spoken in Bobo-Dioulasso and along the We River), Vɔre (spoken in the Western part of Bobo-Dioulasso), and Sɔgɔkiré (spoken in its North-East) (Sanou 1993, pp.134-135). Our study centres on the Sɔgɔkiré dialect spoken in its North-East, specifically in the Departments¹ of Satiri and Lèna. The map below map taken from (Boone, 2016) shows the Bɔbɔda dialects.

¹ A Department is an administrative division in Burkina Faso

Figure 1: The different dialects of Boboda



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Historically, Satiri, Lèna and their surrounding villages were predominantly inhabited by Sogokiré speakers. However, over time, speakers of other languages, such as Moore, Dioula, and Fulfulde, settled in the territory of Sogokiré speakers. Additionally, during the colonial period and the spread of Christianity, languages like French and Syda (a dialect of Boboda) were introduced to the area. This led to language contact, enabling Sogokiré speakers to acquire proficiency in other languages through adult schools and churches, rendering them multilingual or bilingual. Unlike the Moore language, which dominates in terms of native speakers, the Dioula language functions as a *lingua franca* in the region, particularly within adult schools and Catholic and Protestant churches (Tiendrebeogo, 1998: 8). Syda is primarily used in churches due to all documents being written in either Dioula or Syda. The Sogokiré dialect faces the challenge of lacking an orthographic description, and even the Boboda language, a part of the Sogokiré language family, has seen minimal growth in the number of its speakers. According to the 2019 Census, the number of language users increased to 247,294 people in Burkina Faso, compared to the 1995-2007 census where there were only 200,000, with just 47,294 recorded sixteen years later. This demonstrates the difficulty in expanding the number of Sogokiré speakers, even though specific data on their numbers is lacking. These factors collectively suggest that Sogokiré and the identity of its speakers are under threat. The increasing dominance of languages like Dioula, Moore, and Syda in Sogokiré speakers' areas poses a potential threat to Sogokiré and its speakers'

identity. Additionally, it is observed that the educated elite among Sogokiré speakers increasingly favour using only French in their daily communication, with French even becoming a household language in some Sogokiré families. This attitude can discourage their children from speaking their mother tongue, a phenomenon that aligns with UNESCO's definition of language endangerment, which includes the following: "A language is endangered when its speakers cease to use it, use it in fewer and fewer domains, use fewer of its registers and speaking styles, and/or stop passing it on to the next generation." (UNESCO, 2003, cited in Luna & Martin, 2016, p. 2). These factors collectively indicate that Sogokiré and its speakers' identity are jeopardised, which can have adverse implications for socio-political development.

The significance of this study lies in its endeavour to address the endangerment of the Sogokiré dialect and the identity of its speakers. The revitalization and promotion of endangered languages are crucial because, as Bougma (2014, p.2) notes, each language presenting a particular vision, the diversity of languages constitutes a wealth that should be managed with the same care as the other resources available to the state, because it is recognized that today it is linguistic diversity and not the monolingualism which does the most service to humanity.

Therefore, endangered dialects like Sogokiré must be promoted to support the current development process of the country. Furthermore, the findings of this study are poised to shed light on the broader implications of dialect endangerment for Burkina Faso's socio-political landscape. The aim of the study is to understand the endangerment of Sogokiré dialect in view of revitalizing. Other specific objectives include:

- 1) To point out the threats to Sogokiré dialect and identity
- 2) To discover the extent to which these threats are likely to endanger Sogokiré dialect as well as identity
- 3) To find out the implications of the perceived threats and endangerment for socio-political development of Burkina Faso
- 4) To address these implications

In light of the aforementioned concerns, this study seeks to address the following research questions:

- 1) What are the threats confronting Sogokiré dialect and identity?
- 2) To what extent are these threats likely to endanger Sogokiré dialect as well as identity?
- 3) What are the implications of the perceived threats and endangerment for socio-political development of Burkina Faso?
- 4) How can we address these implications?

1. Literature Review

This literature review section provides an overview of existing studies on language endangerment and its impact on the dialects and identities in Burkina Faso, with a particular focus on the Sogokiré dialect in Satiri and Lena Departments.

Kedrebeogo (1998) conducted a study on language maintenance and shift in Burkina Faso, specifically focusing on the Koromba community. It offers insights into the dynamics of language change due to external and internal factors. The findings of the study highlight the impact of politics, the military, trade, and religion on language shift. They also emphasize the importance of the group's attitude towards its own language in language

maintenance or shift. Internal factors, such as self-identification and language taboos, play a significant role. Finally, the findings of the study show that Koromba elite created a commission for their language preservation which highlights the potential role of community initiatives in safeguarding endangered dialects. While Kedrebeogo's (1998) study does not directly relate to our research, it could be valuable in understanding potential external influences on the Sogokiré dialect, and relevant in assessing the attitudes of the Sogokiré community and elite towards their dialect.

In line with Kedrebeogo (1998), Sanogo (2000) conducted a study on the influence of the Dioula language in Bobo-Dioulasso. The findings of the study show that the Dioula language became the dominant language in the Haut Bassins Region especially in Bobo Dioulasso. The Dioula language called vehicular language has defined a new identity of people from this region where every language speaker recognizes himself/herself through that language. The study does not assess the threat of the Dioula language to the other national languages. It goes without saying that the highly rampant domination put the other national languages in danger in this territory especially the Boboda language which was the dominant language in this region before colonization.

Another study by Makinde *et al.* (2012) under the topic: *Language Endangerment: A Case Study of the Ogu Language in Badagry, Lagos State, Nigeria*. The results of the study reveal that children of most of Ogu native speakers are bilingual but they do not speak their mother tongue because their parents are not interested in speaking it to them. It classifies the causes of the endangerment of the Ogu language include: intermarriage, ignorance of the importance of one's language, education, social status and residence.

Albaugh's (2020) study sheds light on the dynamics of language spread and dominance within the Western region of Burkina Faso. It highlights how historical factors, including Dioula presence driven by trade, forced population movements, warfare, and colonial rule, have influenced the linguistic landscape. The article underscores that Dioula has expanded beyond urban areas, thanks to factors like mobility and economic activities. Moreover, it suggests that educational advancements might eventually lead to French replacing Dioula as a lingua franca but acknowledges the slow pace of this transition, particularly in regions with low enrolment rates. Albaugh's study predicts that Dioula is likely to persist and expand further into rural areas in the Western part of Burkina Faso (Haut Bassins region).

On the other hand, Adam's (2022) research, focused on the Kensiu language preservation, offers insights into language vitality and endangerment from a different perspective. The study identifies key variables such as gender, age group, parental lineage, place of birth, and language ability that contribute to the preservation of the Kensiu language. Notably, the findings indicate a positive outlook for Kensiu language preservation, with 100% of respondents claiming fluency in the language. This is attributed to the continued use and recognition of Kensiu within family groups. Adam's work emphasizes the importance of language use and community recognition in ensuring a language survival.

Despite the valuable insights provided by these studies, none have specifically examined the endangerment threat to the Bobo language in general and the Sogokiré dialect and identity in particular. Therefore, this paper aims to bridge this gap by addressing the endangerment threat to Sogokiré and its speakers' identity.

1.1. Theoretical Framework

In this section, we present the theoretical framework we adopted in this research. We decided to adopt social psychology theory, sociolinguistic and psycholinguistic theories because these approaches are "particularly well-suited to the exploration of language and

identity” (Jaspal, 2009, p 1). They include Identity Process Theory by Breakwell (1986), Interactionist Theory by Burner (1961), and Behaviourist Theory by Skinner (1957).

1.1.1. Identity Process Theory by Breakwell (1986)

Identity Process Theory is foundational in understanding how individuals and groups construct and negotiate their identities. In the context of Sogokiré speakers in Satiri and Lena, this theory helps us analyse how language and dialect are integral to their sense of self and group identity. We can check how language choices, language maintenance, and language shift contribute to the formation and preservation of their cultural identity. Additionally, this theory allows us to delve into the psychological aspects of identity, shedding light on how speakers perceive the endangerment of their dialect and the potential consequences on their identity.

1.1.2. Interactionist Theory by Burner (1961)

The Interactionist Theory emphasizes the role of social interactions in shaping language and identity. In examining the Sogokiré dialect in Burkina Faso, this theory enables us to investigate how language is used in various social contexts and interactions. We can analyse language practices within the community, as well as interactions with external forces such as education and media, influence dialect endangerment. Understanding the dynamics of language use within social networks and institutions is crucial for comprehending the mechanisms behind dialect preservation or shift.

1.1.3. Behaviourist Theory by Skinner (1957)

The Behaviourist Theory focuses on observable behaviours and the environmental factors that shape them. Applied to the context of Sogokiré in Satiri and Lena, this theory can help us assess the impact of external factors, such as language policies and economic pressures, on dialect endangerment. By examining the behaviour of individuals and communities regarding language choices, adaptation, and reinforcement, we can gain insights into the mechanisms that contribute to dialect attrition or maintenance. Skinner's theory also highlights the importance of reinforcement and incentives in language preservation efforts.

2. Methodology

2.1. Research design and data sources

This qualitative research aims to gather diverse perspectives on a social group's phenomenon, focusing on language functionality. We employed purposive sampling to select participants based on seven specific language functionalities present in society, including commerce, education, religion, accounting, army, medicine, and engineering. Consequently, we chose seven Sogokiré native speakers, each representing one of these functionalities. Our participants included parents aged 30 to 60 and two children aged 10 to 19. Although we intended to involve participants from additional domains, such as justice, practical constraints limited our scope.

2.2. Instruments of the research

Data collection involved the use of two semi-structured interview guides, designed to elicit Sogokiré speakers' views on the endangerment threat to their language and identity.

These guides facilitated data collection through recordings of naturally occurring conversations among native Sogokiré speakers. The data from the nine participants were recorded using tape recorders.

2.3. Data collection procedure

Data collection occurred from July 5th to 20th in many places including Satiri and Lèna Departments as well as urban centres such as Bobo-Dioulasso, Ouagadougou, Gaoua, and Banfora. Overall, we interviewed a total of 09 Sogokiré speakers including a religious leader, a trader, an accountant, a health worker, a teacher, a soldier, an engineer and two children. Interviews with parents ranged from 45 minutes to 1 hour, with some data recorded via phone calls due to security concerns. The second interview guide was addressed to two children which lasted between 5 to 10 minutes. We excluded children under the age of 7 due to their limited ability to respond effectively to questions. Notably, we translated the interview guides into French to facilitate participation among French-speaking individuals.

2.4. Data analysis procedure

Our approach to data analysis begins with transcription and translation of the collected data into English. We employed a narrative analysis model, which falls under the inductive method of qualitative analysis. This approach allowed us to extract essential points from participants' accounts by critically reviewing the transcripts multiple times. Preliminary interpretations and impressions were documented in the left margin, while final interpretations were noted in the right margin.

3. Results and discussions

In the light of our research questions, this section presents the results and discussions based on the data collected through the interview guides.

3.1. The threats confronting Sogokiré dialect and identity

The data collected through interviews highlights several threats to the Sogokiré dialect and identity. The threats identified include: First, the participants voiced concerns about the threats to their language and identity. They perceive a strong influence of French and other widely spoken languages like Mooré, Dioula, Fulfulde and English, which are often favored for communication over Sogokiré. Sogokiré speakers, specially educated people, prefer to be proficient in French and English because of the dominance of these languages in education and commerce. This preference poses a significant threat to Sogokiré, with many participants expressing that these languages take precedence over their native tongue. Even though Sogokiré speakers may not be fluent in English, they still prefer it over Sogokiré in certain situations.

In Addition, participants outside of Sogokiré-speaking territories are faced with additional challenges. Speaking Sogokiré in markets or workplaces often leads to misunderstandings, as people in those areas are less familiar with the dialect. This underscores the role of geographical location as a potential threat to the preservation of Sogokiré and its associated identity. As an illustration, participants 1 and 3 said that they do not speak “Sogokiré in markets and work places” because “other people in their areas do not understand it”. This phenomenon aligns with identity process theory, where individuals adopt standard languages to secure acceptance and closeness with others (Jaspal, 2009).

Another idea is that inter-ethnic marriage constitutes a threat to Sogokiré and its speakers' identity. Couples tend not to use Sogokiré as a means of communication, and this phenomenon is particularly evident when one spouse is not a Sogokiré native speaker. Among all the participants, only one observed that he uses a little bit Sogokiré as a home language because his "wife is a Sogokiré native speaker". This finding echoes Makinde et al. (2012), who found intermarriage as a threat to Ogu language in Nigeria.

The next threats comprise globalization and urbanization which contribute to the endangerment of Sogokiré, with participants emphasizing that "the strongest dominate the weakest." The mixing of languages, such as Mooré, French and Dioula, in urban areas further marginalizes Sogokiré. For all the participants, in commercial interactions, Sogokiré speakers often resort to languages other than Sogokiré, contributing to its demise. Dioula, in particular, is seen as a lingua franca in Sogokiré territories, further diminishing the prominence of Sogokiré (participants' accounts). All the participants agree that due to the absence of written documents in Sogokiré, the Bobo Madare dialect and the Dioula language are languages of prayer in Sogokiré territories. Furthermore, government policies that do not prioritize indigenous languages were perceived as a threat. When a language lacks recognition and support from government policies, it is at greater risk of endangerment (Osoba & Hunjo, 2017).

Also, Participants 3 highlighted "dialect differences between Sogokiré villages as a barrier to effective communication". These differences sometimes compel Sogokiré speakers to adopt alternative languages like Dioula and French when interacting with individuals from different Sogokiré areas. This adaptation, driven by practicality, adds to the pressures on the Sogokiré dialect and identity.

Finally, the younger generation shows less interest in Sogokiré, often opting for more widely spoken languages which include French, Moore, Dioula and somehow Fulfulde. This shift is evident in participants' accounts, with some noting that Sogokiré-speaking parents no longer communicate in Sogokiré with their children because "they are not interested in it". Meanwhile, the children's reactions show that their lack of speaking their dialect is due to the fact that their parents do not like to speak it to them. These behaviours pose a significant threat, as children are considered the bearers of cultural and linguistic continuity (Makinde et al., 2012).

3.2. Extent of Endangerment of Sogokiré Dialect and Identity

The threats mentioned are significant and have the potential to endanger the Sogokiré dialect and identity. The participants believe that if these trends persist, Sogokiré may eventually be forgotten. The consequences of these threats include: First, the loss of Sogokiré due to other languages would result in a gradual erosion of the unique cultural and historical identity associated with the dialect. As for interviewee 2, the preference of French and other languages to Sogokiré contributes to the lack of social cohesion and loss of social values. This is also linked to "Sogokiré speakers' lack of participation to the community activities" (Participant 1). Meanwhile, Participant 3 said that the lack of social cohesion and loss of social values are due to some "Sogokiré speakers' disconnection to their villages".

Second, the rural exodus of young people contributes to endanger their dialect and identity in a sense that when they arrived there, they are ready to adopt widely spoken language and seemingly proud to have a new identity. This reflects that they are ashamed to assert their identity out of their territories. As an illustration, participant 1 showed that "many of Sogokiré young people want to go to towns where they all adopt the language spoken in

these places". This implies that in the future this dialect is going to be totally dominated by other languages like Bobo Madare which is highly dominated by Dioula in Bobo-Dioulasso (Sanogo, 2000).

Another idea is that the younger generation's disinterest and lack of proficiency in Sogokiré could create communication barriers with older generations who primarily speak the language. This may lead to disconnection within the community, potentially weakening the sense of community within Sogokiré-speaking populations.

Finally, the dominance of other languages in commerce and education could limit economic opportunities for Sogokiré speakers. The dialect may become restricted to traditional ceremonies and social events, with the younger generation increasingly neglecting them. Therefore, if some measures are not taken, in some forthcoming years, Sogokiré speakers' communities would "either adopt Dioula or French as their first language" (participant 1). This will undoubtedly put an end to their culture, i.e., change of identity.

3.3. Implications for Socio-Political Development of Burkina Faso

The endangerment of the Sogokiré dialect has implications for the socio-political development of Burkina Faso. First, the loss of indigenous languages like Sogokiré would contribute to the homogenization of language and culture, potentially reducing the rich cultural diversity of the country. For participant 1 the loss of Sogokiré dialect and its speakers' identity "could lead to the loss of all their cultural elements which are important for the development of the country". These cultural aspects, which undoubtedly contribute to the development of the country via tourism, could disappear. Second, language is a key element to social cohesion. If Sogokiré disappears, it could affect the sense of belonging and unity within the Sogokiré community because language often plays a vital role in binding individuals together. Finally, the extinction of Sogokiré could impact political representation, as language is often linked to political identity.

3.4. Addressing Implications

To address the threats and implications of Sogokiré endangerment, several strategies and actions can be considered. First, the Sogokiré community should organize efforts to revitalize and promote their language by creating cultural events that will involve all the Sogokiré speakers all over the country. For these events to be successful, Participants 3 and 7 suggest that "Sogokiré parents must speak with their children in Sogokiré" and make it "compulsory for their children" whereas participants 1, 6 and 7 suggest that "families must initiate family events where they will speak in Sogokiré". Promoting intergenerational communication in Sogokiré within families and during cultural events can also help pass down the language. As the behaviourist and interactionist theories respectively advocate that children learn through imitation and interaction, Sogokiré children can only acquire their mother tongue through these principles. In addition, Sogokiré speakers must not be ashamed of their dialect and identity, they must defend their identity and cultural significant because it is as equal as the other languages (Makinde et al., 2012). All the participants agree that, no matter where Sogokiré speakers are, they must value their language by talking about their language to other language speakers.

Another idea is that the preservation of Sogokiré dialect and its speakers' identity is the incorporation of Sogokiré into the school curriculum and using it as a subject. This can be implemented in Sogokiré speaking territories schools with the collaboration among

community leaders, educators, parents and government agencies. By so doing, it will help preserve the language among younger generations. This is reflected in 100% of the participants' reactions. However, there is a need for linguists to document this dialect because the lack of documentation of a dialect is another aspect that leads to its endangerment (Osoba & Hunjo, 2017).

Also, the government should preserve indigenous languages like Sogokiré through policies and initiatives. In that, the existing traditional ceremonies in Sogokiré territories should be valued across the country. However, as mentioned by the participants, Sogokiré community leaders should advocate for Sogokiré representation in mass media and digital platforms to increase its visibility and usage.

Finally, the participants suggest that, apart from the dialect use in families, Sogokiré speakers should create organizations in areas where Sogokiré is not spoken, ensuring that their children can have chance to be in contact with the language permanently.

Conclusion

In this exploration of the Sogokiré dialect and its associated identity, our research has revealed a complex interplay of factors that pose significant threats to the continued existence of this unique linguistic and cultural heritage. The study employed a qualitative research method, including interviews with Sogokiré speakers. It also adopted sociolinguistic and psycholinguistic theories to explain these threats and their far-reaching implications. The findings of this study reveal the threats facing the Sogokiré dialect and the identity of its speakers. These threats include the influence of dominant languages, mixing of languages in urban areas, intra-Sogokiré differences, and youth disinterest in Sogokiré. The findings also reveal that the dialect is potentially endangered, with implications extending to cultural, historical, social, and economic aspects. Furthermore, the socio-political implications, include the risk of cultural homogenization, potential impacts on social cohesion, and the representation of Sogokiré speakers in the political landscape. To address these threats and their implications, some measures were recommended including cultural revitalization efforts, the incorporation of Sogokiré into the school curriculum, preservation through policies, and the creation of language organizations. These results imply the urgency of taking proactive measures to safeguard the Sogokiré dialect and its associated cultural heritage, as failure to do so could result in the gradual erosion of a unique and valuable linguistic and cultural identity because "language and cultural loss amount to loss of heritage" (Makinde et al., 2012, p. 10).

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