

RAPID APPRAISAL SOCIOLINGUISTIC RESEARCH
AMONG THE BABANKI: ALCAM [824]

(Mezam Division, Northwest Province)

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1 Introduction

This report presents the results of a rapid appraisal sociolinguistic research study among Babanki speakers of Cameroon's Northwest Province. The purpose of the study was to make a preliminary assessment of the desirability of developing a written form for the Babanki language, and to determine the possible scope of a potential literacy project. Since this was a preliminary study, another purpose was to identify any questions needing further research before a final recommendation could be made. The research was conducted December 9–10, 1998 by Dr. Domche Teko Engelbert of the University of Yaoundé, Joseph Mbongue of the Cameroon Association of Bible Translation and Literacy (CABTAL), and Edward and Elizabeth Brye of SIL. Ferdinand Assako A Tiati of CABTAL and Cameron Hamm of SIL were present to observe the research process.

Francis Meyof, who is a mother tongue speaker of Babanki, accompanied the research team. We are thankful for his assistance.

We are grateful for the welcome that we received from regional and local government, church, and traditional leaders, without whose cooperation this mission would not have been possible. Special thanks go to the Subdivisional Officer of Tubah, the Chief of Kejom-Keku, and the Chief of Kejom-Ketinguh.

1.1 Names

The people surveyed call themselves “Kejom” and call the name of their language Nga-Kejom. Others call them “Babanki” which is a designation the people themselves recognize and accept. When speaking with English speakers, they refer to themselves as “Babanki.” This name, “Babanki”, was given to them by the Bali people.

1.2 Locality

The Babanki language is spoken in two villages 20 kilometers apart in the Subdivision of Tubah, Department of Mezam, Northwest Province, Republic of Cameroon. (see appendices for a linguistic map from the *Atlas Linguistique du Cameroun [ALCAM]* as well as a road map).

The language is spoken primarily in the two villages of Kejom-Ketinguh (called “Small Babanki” when speaking English) and Kejom-Keku (called “Big Babanki” in English). Each of the two villages claims a local population of 15,000 speakers, not counting an external population of 2,000 speakers originally from Kejom-Keku and 7,000 from Kejom-Ketinguh now living in the cities and other towns outside of the Babanki-speaking area. The entire Babanki speech community claims a total population of 39,000. (Census information indicates that in 1987 Kejom-Keku had a population of 6,781 while Kejom-Ketinguh then had a population of 9,284. Assuming an annual growth rate of 2.9% from 1987 through 1999, Kejom-Keku would now number approximately 9,500 with Kejom-Ketinguh being about 13,000, for a total village-based population of 22,500 Babanki speakers.)

1.3 History of the Babanki people

The Babanki people trace their roots to Kejombe (Tikari). The word “Babanki” originally came from the days when they were known as a people

who weaved baskets. The Bali people gave them the name. *Kejom-Ketinguh* means ‘under the stone’ whereas *Kejom-Keku* means ‘in the forest.’ The designation “Small Babanki” comes from the days when a small contingent of people from Kejom-Keku left to form what is now Ketinguh. Eventually, Ketinguh’s population became larger than “Big Babanki.” The people of Kejom-Ketinguh prefer that others refer to their village by the name “Ketinguh” rather than “Small Babanki.” Outsiders have been known to call Ketinguh, “Tungo”, but this designation is not recognized within the Babanki-speaking community of Kejom-Ketinguh.

1.4 Linguistic Classification

Grimes (1996) lists BABANKI (code BBK) with alternate names KIDZEM, KIDZOM, FINGE, KEJENGO. The language is centered around the village of Babanki, Tuba Subdivision, Mezam Division, North West Province. Niger-Congo, Atlantic-Congo, Volta-Congo, Benue-Congo, Bantoid, Southern, Wide Grassfields, Narrow Grassfields, Ring, Center.

Dieu and Renaud (1983) classify Babanki under the ALCAM code [824] as follows: Benoue-Congo, Bantoide, Bantou, Grassfield, Ring. Babanki [824] is one of five speech varieties of the Central Ring Group. The others are Mmem [821], Kom [822], Bum [823], and Oku [825].

1.5 Research Objectives

The research team’s objectives in this study were the following:

- Make a preliminary evaluation, based on both lexicostatistics and on village-based speakers’ perceptions, of the level of intercomprehension within Babanki and between Babanki and adjacent languages.
- Determine the feasibility of developing literacy materials in the Babanki language.
- Identify the attitudes of village residents toward the idea of reading and writing Babanki or any adjacent languages.

2 Methodolgy

The sociolinguistic research approach employed was the “Rapid Appraisal” involving the utilisation of group interviews and individual questionnaires as well as the elicitation of an ALCAM 126-word list (Bergman 1991; Stalder 1996). (Individual questionnaires and sociolinguistic interview forms are found in the appendices.) This particular research tool required relatively little time—just two days—while affording researchers a general idea of the linguistic similarity of the speech varieties being studied.

2.1 Dialect Situation

The team aimed to identify speech varieties within the language and to estimate the degree of intercomprehension between subgroups. A lexicostatistical analysis of the word lists along with the interview results enabled the researchers to make a preliminary assessment as to whether the speech varieties under study could or should be considered dialects of the same language or whether they should be viewed as separate languages altogether.

In general, two or more speech varieties may be considered dialects of the same language when:

- Speakers perceive them as such.
- Those without prior contact with each other's speech variety understand each other.

2.2 Multilingualism

The subject of multilingualism was examined in order to obtain an initial assessment of the level of understanding and oral competence in languages geographically and linguistically near to the speech variety under study, as well as in the language of wider communication.

2.3 Language Vitality and Viability

An understanding of language vitality and viability was viewed as valuable for determining the potential success of a literacy development program. A key indicator of language vitality would be that the mother tongue is used daily in the home among family members and in the village among speakers of the same language.

2.4 Language Attitudes

An assessment of attitudes held by the community was also carried out, including local community leaders and teachers toward the possibility and value of a literacy development project. The team also talked with school leaders to find out their attitudes toward the possibility of mother tongue use in the first years of primary school.

Of special interest was the potential of Babanki speakers learning to read and write a language other than their mother tongue. As expected, group interviews in both villages revealed a preference to learn to read and write their own language. One leader in Kejom-Ketinguh said that he believed that the adults of his village would like to learn Kom. More telling, however, is that Kejom-Ketinguh residents did not want their children learning Kom. Kejom-Keku residents wanted to learn only Babanki.

The research team also interviewed local pastors in order to determine if the church communities would utilize the Scriptures if they were to be translated into Babanki.

3 Research Results

After meeting with civil authorities whose jurisdiction included Babanki-speaking areas, the research team went to the palace of the chief of the village of Kejom-Keku. He promptly assembled a group of 10 adults from the village to be interviewed in his palace. The following day, the chief of Kejom-Ketinguh arranged for a group of 40 adults to be interviewed in his palace.

The research team elicited a 126-word ALCAM list at Kejom-Keku, but was able to elicit only 85 words at Kejom-Ketinguh as the interviewee left to attend a death ceremony, and no others could be found in the time we had available.

In Kejom-Keku, the survey team interviewed Mr. Vuming Andrew Vudzingsi and Miss Chongong Florence Akese, both school teachers at the

government primary school. Individual interviews were also carried out with three pastors. The first was Pastor Michael Vukub Nkosu who oversees three congregations. The second was Pastor Declare Fombong who was new to the area. The third pastor interviewed was Mbom William Nyingcho.

In Kejom-Ketinguh, the team interviewed Headmaster Anoh Aseh Isaac of the GS Babanki Tungo elementary school where all students are Babanki speakers, and also Pastor Lenibong Samuel Ndifon of the Kelang Baptist Church.

3.1 Negligible Variation of Babanki Dialects

Ten individuals were interviewed as a group at the chief's palace at Kejom-Keku. The chief was also present. The group interviewees said they perceive themselves as speaking exactly the same as the Babanki speakers of Kejom-Ketinguh. However, the group interview of about 40 residents of Kejom-Ketinguh stated that speakers of the two villages form their words with some, but slight, differences. (A sociolinguistic questionnaire is located in appendix C.)

Our comparative analysis of the first 85 words of the ALCAM list confirms the people's perception. The results suggest a 93% shared vocabulary (based on phonetic similarity applying the "shared apparent cognate" approach for deriving comparisons) between the two villages. This level of shared vocabulary indicates that the two speech varieties are two closely related dialects.

3.2 Multilingualism

In this section of the report, we will examine the degree of intercomprehension reported by Babanki speakers between their language and the languages of the people around them.

3.2.1 Languages Linguistically Close

Kom is the language group immediately to the north of Babanki. In relation to Babanki, Kom is the language group that is closest to Babanki, both geographically and linguistically.

A computer-assisted analysis of the two Babanki lists and the Kom list indicates that the vocabulary similarity between Babanki and Kom is about 67%, as shown in the matrix below:

		Kejom-Keku
93		Kejom-Ketinguh
67	68	Kom

The following matrix reflecting the margin of error of this computer-assisted analysis indicates that the percentages of similarity between Babanki and Kom could be as high as 81% (68 + 12.8) or as low as 56% (67 - 10.9):

		Kejom-Keku
6.7		Kejom-Ketinguh
10.9	12.8	Kom

While it is hard to draw convincing conclusions from such a wide range of possible results, other lexicostatistical research of Babanki and Kom prior to 1989 also resulted in 67% similarity. Shultz (1993:6) states that Dr. Immanuel Chia had compared Kom with Babanki prior to 1989. Dr. Chia's findings at that time revealed the two languages to be 67% lexically similar, thus strengthening our basic results.

Bergman (1989:9.5.2) and others have referred to the higher percentage as the "upper confidence limit of the calculation". 70% lexical similarity (upper confidence limit) is the agreed upon threshold for determining whether two speech forms are separate languages or require intelligibility testing to determine whether they could share a written form.

Based on the above calculations alone, we would recommend that intelligibility testing between Kom and Babanki be conducted. However, it is significant to note that group interviews revealed that Babanki speakers use Pidgin English when talking with Kom speakers. This indicates either an inability or unwillingness on the part of one or both groups to communicate with each other in their mother tongues. Interviewees from both Babanki villages state that they know of no language that is linguistically close to theirs. Therefore, we conclude that Babanki is a language separate from all others based on the combination of a low similarity percentage and the witness of the people themselves.

3.2.2 *Language of Wider Communication—Pidgin English*

Pidgin English is the language of wider communication of the Northwest Province. For both villages, the youth are reported to be the most proficient speakers of Pidgin.

3.2.3 *Other Languages*

Babanki interviewees are unanimous that they share no intercomprehension with speakers of non-Babanki languages. They must use Pidgin English in order to communicate with the speakers of all neighboring languages. Babanki speakers do not learn the vernacular languages of the peoples around them.

3.3 *Vitality and Viability*

In this section, we will see how mother tongue speakers of Babanki view the extent to which their language is used in daily life.

3.3.1 *Languages Used at Home and with Friends*

In Kejom-Keku, the mother tongue is the only language used at home and among friends. But in Kejom-Ketinguh, Pidgin English is also used in this environment.

3.3.2 *Languages Used for Work*

Those interviewed indicated that the mother tongue is the only language used at work, such as on the farm.

3.3.3 Language Use at Markets

Both Babanki and Pidgin English are used at the markets. Those interviewed at Kejom-Keku indicate that English is also used at the large market.

3.3.4 Language Use at the Dispensary

Pidgin English is the only language used at dispensaries.

3.3.5 Languages Used at School

English is the only language spoken in class but outside of class students speak to one another in both the mother tongue and Pidgin English. Students from Kejom-Keku also use English during recess.

Whether from Ketinguh or Keku, according to those interviewed, all primary school age children from the Babanki language group attend school.

The team conducted two teacher interviews, one in Kejom-Keku with two primary school teachers and another interview with the headmaster of the Kejom-Ketinguh primary school.

The headmaster of the Ketinguh primary school stated that he is trying to discourage the use of the mother tongue at the elementary levels, but also that he will be willing to introduce it if the government makes it a requirement. However, the mother tongue is already used at the Ketinguh primary school in those instances where a student is unable to understand. There, the mother tongue is used as a bridge into the English language, the language of ongoing education.

Although we were unable to meet with the headmaster of the Keku school, the instructors from this school that were interviewed said that there would be a positive attitude toward introducing the mother tongue in class. Whether or not this opinion would be shared by other instructors, it is noteworthy that both of these teachers interviewed use either Pidgin or the mother tongue whenever students fail to grasp what is said in English.

According to statements made by the school teachers at Kejom-Keku and the headmaster at Kejom-Ketinguh, 65–70% of primary school graduates attend secondary schools, and these are located outside the Babanki area. Those from Kejom-Ketinguh go to the government secondary school in either Ndop, Bamenda, or Kumbo. Those from Kejom-Keku go to Bambui or Bamenda.

3.3.6 Languages Used at Church

The group interviews in the villages of Kejom-Keku and Kejom-Ketinguh reveal that Babanki (B), Pidgin English (P), and English (E) all play prominent roles in church life, as the following tables of language use indicates:

Kejom-Keku

GROUP	PRAYER	SONGS	SERMON
Church A	B, P, E	B, E	P
Church B	P	B, E	P, E

Church C	B, P, E	B, Mungaka	*E, P
Church D sometimes B	E, P, B	E, P, B, Latin	P, E,

*Pastor Michael Vukub Nkosu observes that the 150 members of his two Babanki congregations are increasingly able to understand his sermons in English but, for those who are not, they are translated into Pidgin English or Babanki.

Note: Languages used in church are listed according to the order given by respondents during group interviews.

Kejom-Ketinguh

GROUP	PRAYER	SONGS	SERMON
Church A	B, P,	B, E, P	E, B
Church B	P	P	P
Church C	B, P, Mungaka	B, P, E, Mungaka	E, B
Church D	P	P, Latin	P

Note: Listed according to the order given by respondents during group interviews.

3.4 Attitudes

3.4.1 *Mother tongue*

Attitudes toward the mother tongue are positive. In fact, those interviewed in both villages stated that their residents would see no value in learning a language other than their own mother tongue unless it were English.

Both village interviews revealed that the people enjoy a healthy confidence that their language will continue to be spoken indefinitely. Interviewees stated that the youth from both villages speak Pidgin more than the mother tongue. In Kejom-Keku, this is perceived as a negative development that could result in a mutation of the mother tongue itself; mixing words from one language with another is not considered acceptable. However, parents are happy for their children to learn English since this language will be important to their success in studies and their future work.

3.4.2 *Standardisation Efforts*

Two individuals have attended “Discover Your Language” (DYL), an introductory linguistics course sponsored by SIL, in Bamenda.

The group interviews indicated that the people are only aware of a calendar written in the local language.

Francis Meyof (SIL employee in Yaoundé) of Kejom-Ketinguh tells us that there is a language committee in his village.

3.4.3 Migration and Inter-marriage

There are few outsiders who come to live in either of the Babanki-speaking villages, but all who do start using Pidgin and eventually learn Babanki.

Speakers of either village may marry whomever they want. There are no marital restrictions between villages.

3.5 Socioeconomic Factors

John Watters (1989), in his article *Three Socio-economic Factors Affecting the Nature and Development of Language Programs* identifies the following factors as important:

- Homogeneity of the linguistic community (social cohesion).
- Openness of the community to change and to better living conditions.
- Presence at the local level of middle-aged leadership.

The Babanki-speaking community meets all three criteria outlined by Watters as predictive of successful participation in a literacy development program:

3.5.1 Social Cohesion

Despite minor linguistic differences between the two villages, residents of each village perceive themselves as forming a linguistic unity with the speakers of the other village.

Excellent roads connect the two Babanki-speaking villages even during rainy seasons, fostering contact between the two populations irrespective of weather conditions. Roads are paved from Kejom-Keku southward to Bambui and again for most of the way from Bambui to Sabga followed by off-road driving conditions for only a few kilometers from Sabga to Kejom-Ketinguh (see appendix). Nothing impedes speakers being in contact with those of the other area.

3.5.2 Attitudes toward Language Development

Those interviewed from both villages indicated a desire for adults and children of their village to learn to read and to write their mother tongue.

The committee for development at Kejom-Ketinguh is called Kekcuda (Kejom Ketinguh Cultural and Development Association). There is also the Kejom-Keku Cultural and Development Association that has been active in enabling a third of its population to have access to drinking water.

3.5.3 Village-Based Leadership

The Kejom-Ketinguh group interviewees indicated that village leaders are between 45 and 65 years of age and that the community will never face any difficulty replacing outgoing leaders. It is noteworthy that the interview revealed that the people would accept whoever would be appointed as leader.

Villages leaders in Kejom-Keku are between 50 and 70 years of age. Again, the group is confident that qualified individuals will be identified from the village to replace outgoing leaders.

4 SIL/CABTAL/NACALCO Activity and Plans

4.1 SIL

Two Babanki speakers have attended SIL DYL courses—notably the first course set about Phonology and Writing Systems and the second course set on Grammar and Semantics. Mr. Awenti, in particular, is very active, having also attended a Primer Workshop in October 1998 (which resulted in his writing a primer) and a literature management course in January 1999. Mr. Awenti is investing his own money toward the development of the Babanki language.

In February 1999, at a meeting held at SIL's Northwest regional office in Bamenda, SIL linguist George Shultz, who at the time was developing the neighboring Kom language, volunteered to help Babanki finalize an orthography. However, he has asked for someone else to take over this responsibility now that he has become the new SIL director in Cameroon. Subsequently, SIL linguistic consultant Robert Hedinger has been working with some Babanki speakers on an orthography and with Akumba Pius on a phonology.

4.2 CABTAL

CABTAL has no plans to work on the Babanki language.

4.3 NACALCO

Members of the recently formed language committee (GA'IKIJOM) have submitted an application to become part of NACALCO.

5 Conclusions and Recommendations

In summary, speakers of the Babanki language form a distinct linguistic unity. The lexical similarity with Kom is 67%. The fact that speakers of Babanki and Kom use Pidgin with one another indicates either a lack of intelligibility between the two speech forms or negative attitudes that would probably hinder the acceptance of Kom literature by Babanki speakers. The mother tongue continues to hold a prominent place in the daily lives of the Babanki community, despite the widespread use of Pidgin English, especially among the youth.

Many factors point to the probable success of a program to develop literature in the Babanki language:

- A language committee has already been formed at Kejom-Ketinguh.
- Each village has a functioning development committee.
- Two Babanki speakers have attended the DYL course.
- Three pastors interviewed expressed willingness to cooperate with other church leaders in order to see the Scriptures translated into Babanki.
- The language is vital. Although it might seem that the children are beginning to use English or Pidgin more than the mother tongue, their focus on the language of education is to be expected during their school years. Children return from school to the village home where they are again exposed to the mother tongue. Any newcomers who stay in either village eventually learn Babanki.

The answers to three questions do remain outstanding, however, and could be the subject of future study:

- What is the actual level of mutual intelligibility between Kom and Babanki?
- What is the level of competence in English or Pidgin English among the Babanki population?
- To what extent will English be spoken in the future? With all primary school age students attending elementary school, it is probable that the next generation's competence in English will likely improve. But such a long term impact of the influence of English at the elementary level remains to be seen.

6 Modifications to ALCAM

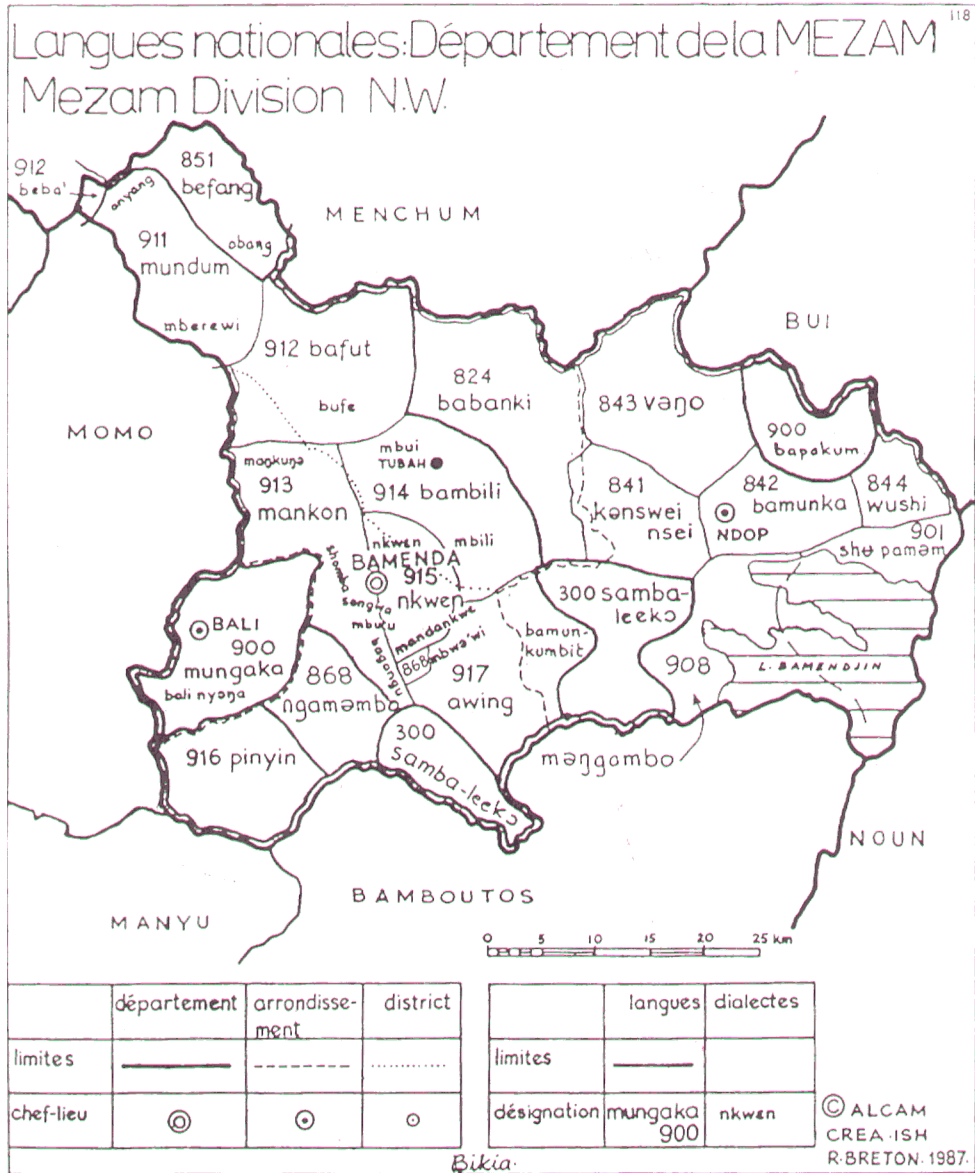
- The name of the language should remain "Babanki", with "Kejom" listed as the name which the people themselves use to refer to themselves.
- Note that the name "Tungo" is used only by some outsiders to refer to the Kejom-Ketinguh area. This designation is not recognized within the Babanki-speaking community of Kejom-Ketinguh and should therefore be dropped as an alternate.

7 Modifications to the Ethnologue

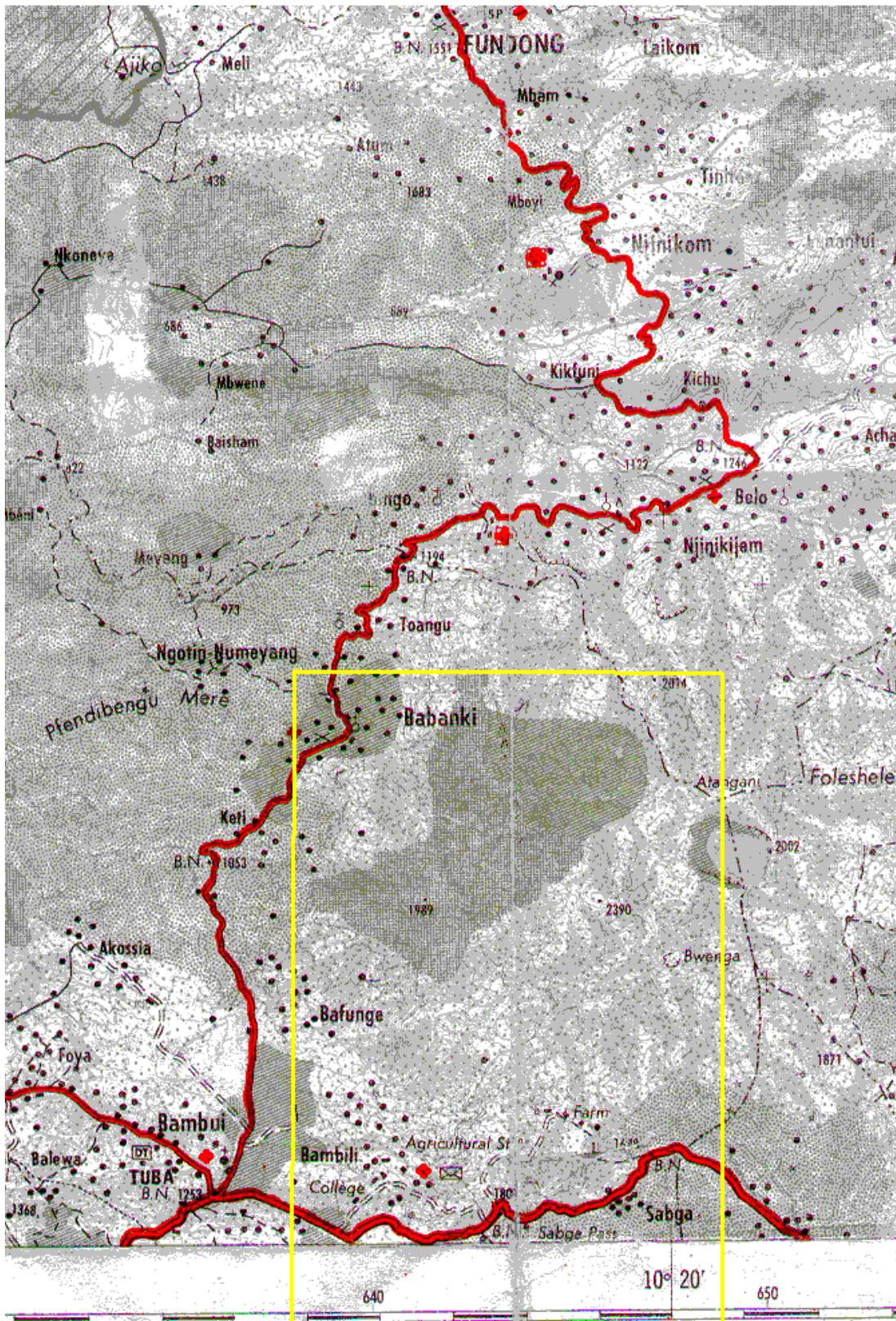
- Add that "Kejom" is an alternate name for the Babanki language.
- Note that Babanki has a population totaling about 22,500 (self-reported 39,000 when including the external population) almost equally distributed between the two villages of Kejom-Ketinguh and Kejom-Keku.

Appendices

A ALCAM Map



B Road Map of Babanki Area



C Group Questionnaire

Notes taken by: _____
 Interviewer: _____
 Researchers present: _____

Date: _____
 Time: _____

1. Information:

Village (note on the map: _____
 Division: _____
 Subdivision: _____
 Population: _____
 internal: _____
 external: _____

2. Dialectology:

- name of the people _____ -name of the language _____
- villages (on the map) _____
- villages where more than one language is spoken: _____
- grouping of villages according to dialect: _____

Exactly the same	Differences in accent or vocabulary	Difficult	Hinders comprehension

3. Linguistically related speech varieties: intercomprehension: Order of Comprehension

Language variety	you speak	they speak	slowly normally	Comprehension		one people	attitude towards standardization
				age			
kəjəŋ kəku							
kəjəŋ kətingo							

Linguistic Attitudes

	MT	Kom	
Would you like your children to learn to read/write in...			
MT taught in the primary schools			
Would you like to learn to read/write in...			

Where is your language spoken the best?

If your language were to be developed, which dialects/varieties would you choose?

1 st	2 nd	3 rd
-----------------	-----------------	-----------------

4. Non-linguistically related speech varieties: Multilingualism

Language	you speak	they speak	slowly normally	Comprehension		one people ?	attitude towards standardization
				age			
Kom			s n				
Vɛŋo (Babungo)			s n				
Kenswei nsei			s n				
Samba leeko			s n				
Bambili			s n				
Bafut			s n				

Which of these languages resembles yours? _____

Would you like to learn to read in this language? _____ Why?

What ties link you to these languages?

Do you have the same origin?

Do you speak English everyday in this village?

Which of the following groups speaks it the best: the youth? _____
 the adult men? _____ the adult women? _____

Vitality and Viability

5. Migration and intermarriage

- intermarriage? (between whom) _____
- restrictions? _____

Youth:

- do the majority attend school? _____
 - a. Primary: (%) _____
 - b. Secondary: (%) _____
- are there children who come from other locations to attend school here? _____
- what do the majority of young people do after finishing school? _____

Foreigners:

- Are there foreigners coming to live here? _____ Why? _____
- What language do you speak with them? _____

6. Language use

Which languages are used most often in the village?

	MT	Pidgin	English	Kom	
DOMESTIC					
In the home					
With friends (same age)					
In the field					
At the local market					
At the big market					
At the dispensary					
SCHOOL					
During recess					
In class					
Instruction					
Church					
Prayers					
Songs					
Sermon					

% Christians _____

% Muslims _____

% Others _____

7. "Language shift": Indications

Do you think that the youth from here speak another language more than they speak Babanki (MT)? _____ Which language(s)? _____ Is this a good thing or not? _____ Why?

Do you think the youth mix the mother tongue with Pidgin or English? _____ If yes, is this good or bad?

Are parents happy to hear their children using English?

If not, why not?

Do you think people will continue to speak Babanki (MT)?
-when the children who are now small get married?
-when these same children are old?

8. Standardization efforts

Would you like to see your mother tongue written?

Has anything been written in your language? (for example, songs, prayers, portions of the Bible or other books?)

If books or materials were to be produced in another dialect, would you allow your children to learn to read and write in this dialect?

Is there a literacy program for your language (MT)?

If there were such a program, would you be willing to participate? _____

9. Watters' three sociolinguistic factors

a. Homogeneity of the linguistic community (social cohesion)

Are there certain villages which are cut off from others during the rainy season, such that people cannot go to market or participate in celebrations?

b. Positive attitude towards change

Do many people go to the dispensary when they are seriously ill? If not, why not?

Is there a committee for development here? What are their current activities or projects?

c. Presence of leadership between 35 and 50 years old at the local level

- Where do most of the leaders of the village live?
- Approximately how old are they?
- When these leaders are gone, will there be others to take their place?

D. Questionnaire for Church Leaders

Language use in the churches

Inform yourselves in advance about the denominations present in the area and the geographical location of the churches. Language use may vary according to whether a church is located in a rural or urban area.

What percentage of the population attends church regularly? (1/2, 2/3, etc.)

During church services, in which language is the Bible read?

Do any people read their own Bible at home? In which language?

Which language(s) are used for:

- songs?

- Bible reading? Is it translated into Babanki? Why?

- announcements? Are these translated into other languages? Why?

- the sermon? Is it translated into Babanki? Prepared in advance? Phrase by phrase or in resumé form at the end? Why is it translated?

Does the presence of foreigners require you to use another language?

Are there people who don't understand the languages used in church?

Are there meetings for the youth? Which language is used for these meetings?

Are there Bible studies? Which language is used?

What do you think about the use of a vehicular language in church?

What do you think about the (present and eventual) use of the mother tongue in church?

Is a translation of the Bible absolutely needed? Why?

What contribution could you make to this project?

Are there other non-Christian religious groups in this village?

Are there other Christian denominations? If yes, which ones?

Would you be willing to work in close collaboration with other Christian denominations?

When was this church established in this village?

How many members are there in your church?

E. Questionnaire for School Officials

Up to which level are courses offered in this school?

How many students are in each class?

Primary School

Class 1:

Class 2:

Class 3:

Class 4:

Class 5:

Class 6:

Class 7:

Secondary School

Form 1:

Form 2:

Form 3:

Form 4:

Form 5:

Upper 6th:

Lower 6th:

College:

What percentage of the students belong to the Babanki language group?

Do you have the impression that most of the Babanki students come to school?

From how many kilometers away do the students come to school?

How many students continue their education after finishing school here? Where must they go to continue their education?

Which language do you use most often in class? Which language do the students use when they don't understand something? Do you sometimes use the Babanki mother tongue?

Which language(s) do you use most often during recess to speak with the children?

Which language do the children use most often to speak with each other during recess?

Would you like to see the mother tongue introduced as a language of instruction in the school?

What role would you be able to play in the development of the Babanki language?

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