

Investigating the Decline of Fulfulde Language among the Fulani People in Adamawa State: Causes, Implications, and Strategies for Preservation

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Abstract

This study investigates the decline of Fulfulde among the Fulani people in Adamawa State, Nigeria, exploring its causes, prevention methods, and revival strategies. Using a questionnaire distributed to 277 respondents across various sectors, while interview was administered to key informants, data were analyzed through frequency counts, percentages, means, standard deviations, and ANOVA to test hypotheses. Findings reveal that the dominance of English and Hausa, coupled with limited institutional support, contributes significantly to the decline. Key strategies for preventing Fulfulde's extinction include integrating it into education, enhancing cultural recognition, and increasing government support. Effective reclamation measures highlighted include fostering intergenerational communication, promoting language clubs, and offering scholarships for Fulfulde studies. While moderate support exists for official recognition, respondents emphasize its inclusion in educational and governmental frameworks. The study recommends prioritizing Fulfulde in school curricula, developing supportive policies, and encouraging community-led initiatives, ensuring the language's sustainability and cultural significance for future generations.

Keywords: Fulfulde Language, Language Decline, Language Preservation, Language Revitalization, Cultural Identity, and Government Policy

Introduction

Despite the growing population of Fulani (Fulbe) people in Adamawa State, the use of Fulfulde, their native language, has been steadily declining. The Fulani have a long-standing history in the state, with their language and culture being integral to the local communities. Fulfulde has traditionally been spoken not only by the Fulani but also by various ethnic groups in Adamawa, who have adopted it as a second language. This multilingual environment underscores the significance of Fulfulde in the state's cultural and linguistic landscape. However, its use is now diminishing, even among native Fulani speakers and other communities that once spoke it regularly. The central research question of this study is to explore the reasons behind the decline of Fulfulde, despite the growing Fulani population in the region.

The Fulani have been present in Nigeria for centuries, with their migratory patterns dating back to at least the 13th century (Nwoba, 2023). Their migration was further consolidated by the Jihad of Shehu Usman Danfodio in the early 19th century, which significantly shaped the Fulani's role in the region. Originally pastoralists, the Fulani adopted a semi-nomadic lifestyle that facilitated their spread across various parts of West and Central Africa. Over time, many Fulani transitioned to settled life, particularly in regions like Adamawa, where they became integrated into local communities through farming and trade (Bambado, 2023). This permanent settlement helped spread Fulfulde, which became a vital means of communication among the region's diverse ethnic groups.

Fulfulde is one of the most widely spoken languages in Africa, not only in Nigeria but also in Senegal, Mali, Cameroon, and other countries across West and Central Africa (Babikkoi, 2017). Known for its ease of acquisition, particularly due to its non-tonal nature, Fulfulde is less complex than many other African languages (Hammadikko, 2020). Its dialects are lexically distinct rather than phonologically, which has made the language more accessible to non-native speakers. Historically, this has contributed to Fulfulde's widespread use in regions like Adamawa, where it served as a lingua franca.

Despite these advantages, the decline of Fulfulde is becoming a significant concern in Adamawa. Several factors may contribute to this decline, including the dominance of English and Hausa in education and the media. English, as Nigeria's official language for education and governance, has overshadowed indigenous languages in both

formal and informal contexts (Adegbite, 2022). The growing influence of Hausa, which serves as a lingua franca in northern Nigeria, has also marginalized Fulfulde. Furthermore, modernization, urbanization, and the proliferation of digital technologies have influenced younger generations, shifting their language preferences toward global languages such as English and Hausa (Bello, 2022).

This study aims to explore these challenges, examining the intersection of historical, educational, sociocultural, and economic factors in shaping the survival and transmission of Fulfulde in Adamawa State. By doing so, the study seeks to contribute to the broader discourse on language endangerment, providing insights into the preservation of indigenous languages in the context of globalization and national language policies.

Problem Statement

It is the trend for most languages to suffer neglect and in some instances, complete extinction by the indigenous speakers. The same is staring Fulfulde language in Adamawa state in the face. This is as result of many factors hindering the speaking of the mother tongue like modernization, modern education, copying of foreign culture and lack of encouragement by parents. The problem at hand is a dangerous extermination of Fulfulde language as a consequence of lack of speaking the dialect. This research work is justified to find out the reasons why the Fulfulde language is on the decline in Adamawa state and proffer a solution for its revival and preservation

Objectives of the Study

The objectives of this study are to:

1. Investigate why the speaking of Fulfulde language is declining in Adamawa state
2. Find out ways of preventing the Fulfulde language from going extinct
3. Investigate strategies for reclaiming the speaking and use of Fulfulde in Adamawa State

Research Questions

1. What are the key factors contributing to the decline of the Fulfulde language in Adamawa State?
2. What strategies can be implemented to prevent the Fulfulde language from going extinct?
3. What measures can effectively reclaim the speaking and use of the Fulfulde language?

Literature Review

i.) Historical and Socio-Cultural Background of the Fulani People and Fulfulde Language

The Fulani, also known as "Pulaar," "Peul," and "Fula" (Evans, 2023), have a long history across West and Central Africa. Although their origin remains uncertain, many scholars trace them to North African Berber tribes, with migrations linking them to Senegal and the Tekruur Empire. Fulani migration to Nigeria began gradually, with early groups settling in regions like Sokoto, Borno, and Adamawa. The Jihad led by Shehu Usman dan Fodio from 1804-1810 was a pivotal moment, solidifying Fulani dominance in Northern Nigeria. Fulfulde, the language of the Fulani, is central to their identity. It is widely spoken in countries such as Nigeria, Cameroon, Chad, and Senegal. In Adamawa, it once served as a lingua franca, but its usage has significantly declined. Factors contributing to this decline include the dominance of English in education, Arabic in religion, and Hausa in regional communication (Bambado, 2023). Globalization and modernization further diminish Fulfulde's appeal, especially among the youth.

ii.) Language Transmission and Intergenerational Gaps

Language transmission plays a vital role in preserving linguistic heritage across generations. However, the traditional methods of language transfer for Fulfulde, once passed down within families and communities, have been gradually diminishing. Younger generations, particularly in urban areas, are increasingly exposed to dominant languages such as English, Hausa, and Arabic, which reduces their opportunities to learn Fulfulde from older family members. This generational gap is further compounded by the lack of structured Fulfulde education in schools.

Bambado (2023) emphasizes that many young Fulani individuals lack fluency in Fulfulde due to its exclusion from formal education systems. Additionally, families often prioritize dominant languages like English or Hausa for communication, believing that proficiency in these languages provides better socioeconomic opportunities. The decline of cultural practices, such as storytelling, which historically played a significant role in language preservation, further hinders intergenerational language transmission. Nwaba (2023) argues that the decreasing frequency of cultural events, such as festivals and communal gatherings, has weakened opportunities for linguistic immersion.

Moreover, digital media has contributed to the decline in Fulfulde transmission. Although social media can increase language visibility, the overwhelming presence of English and Hausa content online limits Fulfulde's

representation in digital spaces. Bello (2022) suggests that language-specific online initiatives can encourage younger generations to engage with Fulfulde content. To address this issue, intentional efforts from families, schools, and community organizations are needed. Programs focused on language immersion, cultural storytelling, and creating digital content in Fulfulde are essential for reversing the decline and ensuring the survival of the language.

iii.) **The Role of Education and Language Policy**

Nigeria's language policy has significantly impacted indigenous languages, including Fulfulde. Despite the National Policy on Education advocating for mother tongue inclusion in early education, implementation remains inconsistent. In Adamawa State, English dominates the educational system, limiting Fulfulde's use as a medium of instruction. Adebite (2022) attributes this to prioritizing English over indigenous languages, eroding linguistic diversity. Even in Fulani-majority areas, Fulfulde is rarely taught due to insufficient teaching materials and qualified instructors, hindering effective learning and accelerating its decline among younger generations.

Efforts to integrate Fulfulde into formal education face challenges, including inadequate funding and the absence of standardized curricula. Hammadikko (2022) notes that local initiatives attempting to introduce Fulfulde classes remain fragmented and unsustainable. In contrast, countries like Senegal and Mali have successfully integrated Fulfulde into their curricula through structured policies (Olagbaju, 2014). Community-based initiatives, such as weekend schools and cultural workshops, can supplement formal education. Combined with strong policy support, these efforts are crucial for reversing Fulfulde's decline in Adamawa State.

Methodology of the Study

Population of the Study

The study area was made up of all the 21 local government areas in Adamawa State among the Fulani population. However, the targeted population comprise 771,960 adults across 7 local government areas, dominated by Fulani speaking majority in Adamawa State. The targeted local government areas include; Fufore, Girei, Jada, Mayo-Belwa, Song, Yola North and Yola South in Adamawa State.

Sample and Sampling Techniques

This is a survey research that involved a large number of respondents. A simple random sampling technique was employed to select the target populations. According to Saunders, Lewis and Thornhill (2016), a simple random sample is one in which every individual has an equal chance of being chosen to be in the sample. Thus, the sample size for this study includes 277 adults selected using randomly sampled technique.

Data Collection Techniques

The data collection for the study was through both the questionnaire and interview guide. A Likert method of questionnaire was formulated. A structured interview was done to get information from the respondents. Since this is qualitative research work.

Data Analysis

Data collected through the instruments of questionnaire and interview were analyzed using descriptive and non-differential statistics. According to Saunders, Lewis and Thornhill (2016), non-parametric data is either counted or ranked. Inferential statistical analysis involved the process of sampling and selecting a small group from a large population, assumed to be representative of the entire population from which it was drawn. The data were measured using the mean. The mean distribution is commonly understood as the arithmetic average, which involves adding all the data points in a population and dividing the total by the number of points.

The formula for computing the weighted mean is given as:

$$\text{Weighted average} = \frac{\sum(f_i \times w_i)}{\sum f_i}$$

Where

f_i = Frequency of responses for each Likert scale option

w_i = Weight assigned to each option (e.g., Strongly Agree = 4, Agree = 3, Disagree = 2, Strongly Disagree = 1).

The simple rule for decision-making was that any mean score of 2.5 points and above would be considered a factor, while scores below 2.5 would only be noted.

Results

Table 1: Biodata of Distribution of Respondents

Variable	Frequency	Percentage
Age (Years)		
18 – 25	81	29.2
26 – 35	75	27.1
36 – 45	67	24.2
46+	54	19.5
Gender		
Male	119	43.0
Female	158	57.0
Occupation		
Civil Servant	70	25.3
Farmer	24	8.7
Cattle Rearing	121	43.7
Business	52	18.8
Others	10	3.6
Education		
Non-Formal	27	9.7
Primary	33	11.9
Secondary	45	16.2
Diploma/NCE	150	54.2
BSc/ MSc/PhD	22	7.9

The demographic data of the respondents, presented in Table 1, offers valuable insights into the sample composition. In terms of age, 29.2% of respondents are in the 18–25 years group, followed by 27.1% in the 26–35 years category, and 24.2% in the 36–45 years range. The remaining 19.5% are 46 years and above, ensuring representation across different generational cohorts.

Regarding gender, 57.0% of respondents are female, while 43.0% are male, possibly reflecting societal norms or community demographics. For occupations, 43.7% of respondents engage in cattle rearing, followed by 25.3% in civil service and 18.8% in business. A smaller group, 8.7%, works in farming, while 3.6% fall into other occupations, reflecting a diverse range of employment activities.

Educationally, 54.2% of respondents hold a Diploma or National Certificate in Education (NCE), with 16.2% having secondary education, and 11.9% having primary education. Only 7.9% hold a Bachelor's degree, or possess a Master's or PhD. The data shows a relatively moderate education level, reflecting the socio-economic conditions of the region, with a balanced representation across various demographics.

Research Question 1: What are the key factors contributing to the decline of the Fulfulde language in Adamawa State?

Table 2: Key factors contributing to the Decline of Fulfulde Language in Adamawa State

Items		Frequency	Percentage	Mean	Standard Deviation
Modernization and urbanization have reduced the use of the Fulfulde language	SA	143	51.6	3.11	0.18
	A	47	17.0		
	D	61	22.0		
	SD	26	9.4		
Parents prefer speaking other languages (e.g., Hausa or English) to their children instead of Fulfulde	SA	167	60.3	3.36	0.33
	A	56	20.2		
	D	41	14.8		
	SD	13	4.7		
Schools in Adamawa State do not prioritize teaching Fulfulde	SA	76	27.4	3.16	0.08
	A	178	64.3		

	D	15	5.4		
	SD	8	2.9		
The younger generation is not interested in learning Fulfulde	SA	149	53.8		
	A	51	18.4	3.14	0.29
	D	43	15.5		
	SD	34	12.3		
Media (TV, radio, social media) predominantly use other languages over Fulfulde in Adamawa State	SA	213	76.9		
	A	45	16.2	3.68	0.02
	D	14	5.1		
	SD	5	1.8		
Grand Mean				3.29	0.18

SA: Strongly Agree, A: Agree, D: Disagree, SD: Strongly Disagree

The findings in Table 2 highlight several factors contributing to the decline of Fulfulde in Adamawa State. Modernization and urbanization are significant challenges, with a mean score of 3.11, supported by 51.6% of respondents who agree they negatively impact the language. Parental language preference also plays a crucial role, with 60.3% of respondents indicating that parents prefer other languages, like Hausa or English, for their children (mean score: 3.36). The educational system's neglect of Fulfulde, reflected by a mean score of 3.16, is endorsed by 64.3% of respondents, signaling inadequate attention to the language in schools. Interest among the younger generation is also low, with 53.8% agreeing that youth show little interest in learning Fulfulde (mean score: 3.14). The media's influence is the most significant factor, with the highest mean score of 3.68 and 76.9% of respondents stating that media platforms favour other languages, exacerbating Fulfulde's decline. The overall grand mean of 3.29 confirms general agreement that modernization, parental choices, educational neglect, youth disinterest, and media dominance are key contributors to the language's decline, with media influence being the most critical. These findings underscore the need for targeted interventions in education, media, and cultural practices.

Research Question 2: What strategies can be implemented to prevent the Fulfulde language from going extinct?

Table 3: strategies can be implemented to prevent the Fulfulde language from going extinct

Items		Frequency	Percentage	Mean	Standard Deviation
Introducing Fulfulde as a subject in schools can help prevent its extinction	SA	125	45.1		
	A	61	22.0	2.99	0.12
	D	55	19.9		
	SD	36	13.0		
Awareness campaigns can encourage people to value and speak Fulfulde	SA	67	24.2		
	A	135	48.7	2.82	0.16
	D	34	12.3		
	SD	41	14.8		
Community leaders should actively promote the use of Fulfulde in public gatherings	SA	73	26.4		
	A	134	48.4	2.95	0.08
	D	53	19.1		
	SD	17	6.1		
Parents should prioritize speaking Fulfulde at home with their children	SA	31	11.2		
	A	221	79.8	2.98	0.49
	D	13	4.7		
	SD	12	4.3		
The government should create policies to protect and promote the Fulfulde language	SA	226	81.6		
	A	35	12.6	3.74	0.15
	D	12	4.3		
	SD	4	1.4		
Grand Mean				3.10	0.20

SA: Strongly Agree, A: Agree, D: Disagree, SD: Strongly Disagree

The findings highlight key strategies to prevent the extinction of the Fulfulde language in Adamawa State. Introducing Fulfulde as a school subject had a mean score of 2.99 (SD = 0.12), with 45.1% strongly agreeing on

its importance, though 19.9% disagreed and 13.0% strongly disagreed, indicating moderate consensus. Awareness campaigns recorded a mean score of 2.82 (SD = 0.16), supported by 48.7% of respondents, but only 24.2% strongly agreed, reflecting varied confidence in this approach. Community leaders promoting Fulfulde in public gatherings had a mean score of 2.95 (SD = 0.08), with 48.4% agreeing and 26.4% strongly agreeing, showing moderate support. Parental prioritization of Fulfulde at home received strong backing, with a mean score of 2.98 (SD = 0.49) and 79.8% agreement, highlighting its importance. Government policy intervention emerged as the most supported strategy, with a mean score of 3.74 (SD = 0.15) and 81.6% strong agreement, underscoring its critical role. The grand mean of 3.10 (SD = 0.20) indicates overall positive consensus. These findings emphasize the need for government intervention, parental responsibility, and active community engagement to ensure the preservation of the Fulfulde language in Adamawa State.

Research Question 3: What measures can effectively reclaim the speaking and use of the Fulfulde language?

Table 4: Measures to Effectively Reclaim the Speaking and Use of the Fulfulde Language

Items		Frequency	Percentage	Mean	Standard Deviation
Organizing workshops and seminars on the importance of Fulfulde can encourage its use	SA	151	54.5	3.19	0.25
	A	51	18.4		
	D	51	18.4		
	SD	24	8.7		
Including Fulfulde in cultural events and festivals can promote its usage	SA	231	83.4	3.72	0.10
	A	25	9.0		
	D	11	4.0		
	SD	10	3.6		
Social media platforms can be used to teach and promote Fulfulde	SA	146	52.7	3.06	0.29
	A	49	17.7		
	D	35	12.6		
	SD	47	17.0		
Writing books, songs, and stories in Fulfulde can help in reclaiming the language	SA	214	77.3	3.55	0.33
	A	21	7.6		
	D	23	8.3		
	SD	19	6.9		
Local leaders should serve as role models by using Fulfulde in public and private settings	SA	162	58.5	3.37	0.49
	A	75	27.1		
	D	21	7.6		
	SD	19	6.9		
Grand Mean				3.38	0.29

SA: Strongly Agree, A: Agree, D: Disagree, SD: Strongly Disagree

The findings highlight key measures to reclaim the use of the Fulfulde language in Adamawa State. Organizing workshops on Fulfulde's importance had a mean score of 3.19 (SD = 0.25), with 54.5% strongly agreeing, though 18.4% disagreed and 8.7% strongly disagreed, indicating moderate consensus. Including Fulfulde in cultural events recorded the highest mean score of 3.72 (SD = 0.10) and was strongly endorsed by 83.4% of respondents, emphasizing its effectiveness in promoting the language.

Social media promotion of Fulfulde had a mean score of 3.06 (SD = 0.29), with 52.7% strongly agreeing, although 12.6% disagreed and 17.0% strongly disagreed, reflecting mixed confidence in this strategy. Writing books, songs, and stories in Fulfulde received strong support, with a mean score of 3.55 (SD = 0.33) and 77.3% agreement, highlighting its cultural significance. Local leaders using Fulfulde publicly recorded a mean score of 3.37 (SD = 0.49), supported by 58.5%, though some disagreements (7.6%) were noted. The grand mean of 3.38 (SD = 0.29) indicates overall positive consensus. Cultural events, creative works, and community leadership emerged as the most effective strategies for revitalizing Fulfulde in Adamawa State

Discussion

The findings from the first research question reveal that media influence (mean = 3.68) emerged as the most significant factor contributing to the decline of the Fulfulde language in Adamawa State. This finding aligns with the observations of Aminu (2017) noted that the dominance of mainstream media in promoting more widely spoken languages often marginalises indigenous languages, leading to their gradual decline. Similarly, Fakuade et al. (2018) concurred that the pervasive presence of television, radio, and social media platforms favouring global and national languages significantly reduces the visibility and relevance of minority languages like Fulfulde.

Parental language preference (mean = 3.36) was also identified as a critical factor in the decline of Fulfulde. This observation agrees with the study conducted by Whalen et al. (2022), which highlighted that parental choices, often driven by perceived socio-economic advantages, encourage the use of dominant languages such as Hausa and English at the expense of indigenous languages. However, unlike Bambado (2020) emphasized economic factors as the main driver, the current findings suggest a more complex interplay of modernization and cultural shifts. Educational neglect (mean = 3.16) further supports the claim that inadequate institutional backing plays a significant role in the decline of Fulfulde. In accordance with Shehu (2014), the absence of structured curricula for teaching indigenous languages contributes significantly to their marginalization in formal education systems. However, while Ibrahim and Suleiman emphasize curriculum gaps, the present study also identifies administrative disinterest and resource allocation as contributing factors.

Modernization and youth disinterest were found to have moderate contributions to the decline of Fulfulde, which aligns with the findings of Oti (2014). It was argued that urbanization and technological advancements create an environment where indigenous languages are perceived as less relevant. However, unlike Babikkoi (2019), whose findings placed greater emphasis on globalization, the current study emphasizes localized factors such as parental influence and educational neglect. The collective findings from the first research question conform with broader linguistic theories, such as Fishman's Reversing Language Shift (RLS) model, which identifies media, family dynamics, and education as critical domains for language preservation and revitalization. Nonetheless, the results diverge from the findings of Abdulmalik (2020), who argued that modernization was the primary factor in the decline of minority languages, while this study assigns more weight to media influence.

The findings from the second research question reveal that government policy intervention (mean = 3.74) emerged as the most supported strategy for preventing the extinction of the Fulfulde language. This result aligns with the findings of Adeyemi and Bello (2020), who emphasised the central role of government policies in language preservation through curriculum integration and legislative backing. Similarly, Adegbija (1994) concurred that state-level policy enactments are crucial for sustaining indigenous languages, as they ensure consistent implementation across educational and cultural sectors.

Parental prioritization of speaking Fulfulde at home (mean = 2.98) was also identified as a key strategy. This finding agrees with Aminu (2017), who highlighted the importance of parental influence in language transmission across generations. However, while parental efforts are essential, they are often limited by external societal pressures, such as the dominance of other widely spoken languages, particularly in urban areas. This might explain the moderate mean score compared to government intervention. Community leader advocacy (mean = 2.95) further reinforces the collaborative role that traditional and community leaders play in preserving indigenous languages. This observation aligns with the work of Fakuade et al. (2018), who argued that local leadership serves as a cultural bridge, promoting language use in social and public settings. However, the relatively lower score suggests that community leaders may lack the institutional power to enforce consistent language adoption.

Introducing Fulfulde as a subject in schools (mean = 2.99) received moderate support, reflecting divided opinions among respondents. While this strategy conforms with findings by Omachonu (2015), who stressed the importance of formal education in revitalizing minority languages, it also highlights potential barriers such as insufficient teaching materials, qualified instructors, and curriculum constraints. The stronger preference for government intervention suggests a perceived reliance on structural and institutional mechanisms to drive sustainable language preservation initiatives.

The findings from the third research question reveal that cultural integration and creative initiatives are pivotal measures for reclaiming the Fulfulde language in Adamawa State. Among the proposed strategies, including Fulfulde in cultural events emerged as the most strongly supported measure, with a mean score of 3.72. This finding concurs with previous studies, such as Ndimele (2021), who emphasized the role of cultural festivals in preserving minority languages by fostering communal pride and increasing visibility. Similarly, writing books, songs, and stories in Fulfulde received strong support (mean = 3.55), aligning with the work of Ahmed (2011),

who argue that creative literary works can serve as repositories of linguistic heritage and tools for intergenerational transmission.

Leadership role modeling also garnered substantial agreement (mean = 3.37), suggesting that local leaders' active use of Fulfulde in public and private spaces can inspire wider adoption among community members. This finding collaborates with Ndimele (2021), who found that traditional leaders play an essential role in influencing language use through their visibility and authority. On the other hand, workshops and seminars (mean = 3.19) and social media usage (mean = 3.06) showed moderate levels of agreement. While these measures are recognized as valuable, their effectiveness may be limited by resource constraints and inconsistent implementation. Nevertheless, these findings conform with earlier one by Trask and Stockwell (2007), who noted that workshops serve as awareness tools, while social media can act as a modern platform for language revitalization. However, it is worth noting that the moderate support for workshops and social media may stem from challenges such as limited internet access in rural areas or the transient nature of workshop impacts. In contrast, cultural events and creative works have a more tangible and lasting influence on language visibility and adoption.

Conclusion

This study examined the decline of the Fulfulde language among the Fulani people in Adamawa State, focusing on its causes, implications, and strategies for preservation. The findings identified factors such as the dominance of mainstream languages, limited integration of Fulfulde in formal education, reduced intergenerational transmission, and the influence of modernisation and globalisation as key contributors to the language's decline. The study emphasised the importance of addressing these issues through strategies such as embedding Fulfulde within the educational system to ensure consistent learning and transmission across generations. Educational initiatives, including introducing Fulfulde as a subject and developing standardised curricula, alongside cultural preservation and community engagement, were identified as crucial measures for sustaining the language.

Cultural preservation also proved essential, with strategies like cultural festivals, storytelling, and creative works (e.g., books and songs in Fulfulde) identified as effective tools for fostering pride and engagement with the language. These approaches underscore the role of cultural platforms in keeping Fulfulde relevant and vibrant in modern contexts. Community engagement remains a cornerstone of language revitalization. Grassroots initiatives, including parental involvement, local leadership advocacy, and social media campaigns, were strongly supported by respondents as practical solutions for promoting Fulfulde usage in daily life.

The study underscores that a balanced approach, combining institutional support, cultural recognition, and community-driven efforts, is vital for Fulfulde's survival and growth. Collaboration among governments, educators, community leaders, and stakeholders is essential to ensure Fulfulde remains a dynamic and integral part of its speakers' identity and heritage.

Recommendations

1. The Government of Adamawa State should implement media campaigns, educational programs, and cultural initiatives aimed at addressing youth disinterest in speaking Fulfulde, highlighting its cultural and historical significance.
2. The Adamawa State Ministry of Education should prioritize the introduction of Fulfulde as a subject in primary and secondary school curricula, ensuring adequate resources, qualified teachers, and regular monitoring for effective implementation.
3. Community Leaders and Custodians of Culture should actively promote Fulfulde through cultural events, creative works (books, songs, and storytelling), and public leadership role modeling, serving as examples for their communities.

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