A sociolinguistic survey of the Biali language area

Bonnie J. Henson
Barbara Tompkins
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SIL International®
2011
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Abstract

This paper presents a sociolinguistic survey conducted in the Biali language communities (Gur language family) of Benin to collect data on the language and its dialects and on Biali development efforts, and to identify a potential reference dialect for Biali.

After a general overview of the taxonomic and geographic language situation, survey interview results are presented on the dialects within Biali. Also, information by local leaders is given on the level of literacy in the region, languages used in religious domains and on the migration history of the Bialaba people.

The results suggest that the Biali dialect spoken in and around the town of Gouandé is the dialect best understood by the rest of the Biali language community. It also appears that Biali is undergoing an informal standardization process, with the young people speaking more like each other across dialectical boundaries than like their parents. Attitudes toward this process are positive.

1. Introduction

This paper reports on a sociolinguistic survey conducted in the Biali speech communities of Benin. The Biali speech variety belongs to the Gur language family and is situated in northern Benin (Naden 1989). The purpose of this survey was twofold: (1) to gather data on the Biali language and its dialects and to identify a potential reference dialect for Biali, and (2) to explore current Biali language development efforts.

The survey was carried out in August 1998 by Barbara Tompkins, Bonnie Henson and Michael McHenry, researchers of SIL Togo-Benin. The researchers were assisted by C. M. Sambieni, a linguistics student at the Université Nationale du Bénin and a native speaker of Biali. The survey data reported here results from community interviews administered in the villages of Dassari, Matéri, Pingou, Gouandé, and Tega as well as interviews with local literacy workers and church leaders.

In Section 2, pertinent background information on the Biali variety is presented. Some of these data were gathered during the field interviews with members of the Biali language community. This section is followed by a presentation of the research questions (Section 3) and a description of the methodology as applied during this survey (Section 4). In Section 5, the findings are discussed, followed by a summary and conclusions (Section 6). The report closes with a set of appendices and a list of references.

2. Background

2.1. Language name and classification

The Ethnologue (Grimes 1996:165) gives the following classification for Biali [ISO code: beh1]:

- Niger-Congo, Atlantic-Congo, Volta-Congo, North, Gur, Central, Northern, Oti-Volta, Eastern, Biali

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1 [Editor: See also the current version of the Ethnologue (Lewis 2009) for an updated entry on Biali.]
Alternative Names:

- Bieri, Bjeri, Bjerb, Berba (Grimes 1996:165)

Biali refers to the language and Bialaba to the people who speak that language.

### 2.2. Language area

The Bialaba are primarily located in the north of Benin, in the Atakora département,\(^2\) to the northwest of Tanguiéta, in the sous-préfecture of Matéri. According to information gathered from Bialaba elders, the borders of the Biali language area can be roughly delineated by the Togo/Benin border to the west and by the Route Nationale Inter-Etats (RNIE) 3 to the north and east. (See Appendix A for a map of the area.)

The sous-préfecture of Matéri is populated almost entirely by Bialaba, with communities ranging in size from small clusters of houses to Matéri, the seat of the sous-préfecture.

Reportedly, there are also Bialaba in Togo, Burkina Faso, Niger, Nigeria, and further south in Central Benin. These are people, however, who have left the area to look for better farm land, rather than separate communities.

The Biali language area is bordered to the southwest by Mbelime, to the southeast by Kunteni (a dialect of Nateni) and Boulba, to the east by Waama, and to the west by Gourmanchéma. These are all Gur languages, though not necessarily closely related to Biali.

### 2.3. Population

During the 1992 Benin Census, population data was elicited giving totals both by ethnic group as well as by political community. According to the census results, the Bialaba make up 8.5% of the population of the Atakora département which is works out to be 55,190 people (8.5% of 649,308) (Ministère du Plan 1994a:7–8).

Using the figures given for political communities, the towns reported to be mostly populated by Biali speakers have a combined population of 42,161. However, this also includes towns and villages with a reportedly mixed population. Therefore, the total number of Biali speakers could conceivably be lower (Ministère du Plan 1994b:19–21, 29–30). (See also Appendix B for a listing of Biali communities.)

Hence, it can be concluded that the total Biali population of the Atakora département is between 40,000 and 55,000. However, there is also a large population of Biali speakers further south in Benin’s Borgou département. Although there are no population figures available it can be estimated that there are an additional 20,000 Bialaba in this area.

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\(^2\) At the time of the survey Benin was divided into six governmental provinces called “départements,” each containing a varying number of “sous-préfectures” composed of rural communes and urban circumscriptions. All town names are spelled according to the general map of Benin (IGN France and IGN Bénin 1992) or the sous-préfecture maps of the 1992 Benin census data (Ministère du Plan 1994b).
2.4. History of migration

All the Biali villages in which questionnaires were administered had different origins.

Dassari – The ancestors of those now living in Dassari left the Borgou region (around Parakou) to come north. (The informants did not know the exact location in Borgou.)

Gouandé – The people of Gouandé are descended from a lone man who came from Burkina Faso, from the Nounhoun region. He spoke another language in Burkina but adapted to the Biali speakers already present in the region in order to communicate with them and ended up marrying a Biali woman.

Matéri – The people of Matéri are descended from immigrants coming from /latyinkwiatu/, a village to the west of Matéri in Togo. Their ethnic origin is /datshiabə/. They brought their fetish with them but left behind the language spoken in that region to learn Biali.

Pingou – The founder of Pingou fled his home in Lalehou (a bit south of Batia, Benin) because of a war. He hid at Pingou. Pingou means “he hid himself.”

Tega – The people of Tega come from the west, from Niéhoun, Benin, where they also spoke Biali. They do not know the origin of those in Niéhoun.

2.5. Regional language use

Most Biali villages were reported to be one hundred percent Bialaba. The presence of people from other ethnic groups was limited to larger towns and towns on the borders of the Biali language area. For example, Biali speakers are the majority language group in Gouandé, but there are also Gourmanchéma, Mossi, Fulani and Fon (administrators) people present. In addition, there are Boulba, Mbelime and Kunteni speaking people living in the area.

In Gouandé, reportedly all the older people understand Gourmanchéma, as well as some of the young people. Some people living in Gouandé also speak Moré, Dendi, Hausa and Asante. However, in Biali villages it is reported that these other ethnic groups all speak Biali to communicate with the Bialaba.

3. Research questions

The purpose of this survey is twofold: (1) to collect data on the the Biali language and its dialects and to identify a potential reference dialect for Biali, and (2) to investigate the current status and usage of written Biali. The main research questions can be listed as follows:

1. Biali dialect situation
   – Which dialects of Biali exist and what are the boundaries of these dialects?
   – What are community attitudes toward each of the various Biali dialects?

2. Dialect intercomprehension
   – Do speakers from all Biali dialects understand each other when each continues to speak their own variety?
   – Which Biali dialect should be the reference dialect for Biali language development efforts?
3. Literacy situation

- What is the literacy situation?
- Which structures for language development already exist and what are community attitudes towards these development efforts?

There are also some additional questions which will provide updated information for the area. These questions are:

- What are the geographical boundaries of the Biali language area?
- What is the size of the Biali population?
- What are some of the language use patterns?
- What is the religious make-up of the Biali communities and which languages are used in the religious domain?

4. Methodology

4.1. Assessment techniques

4.1.1. Wordlists

In conjunction with the current survey, word lists and phrase lists were collected in the villages of Dassari, Matéri, Gouandé and Pingou. These lists were collected by C. M. Sambieni, the linguistics student and native speaker of Biali who accompanied the survey team during their research. Sambieni will be using these lists in a separate study. Until now these lists have not been analyzed, but have been archived for future reference.

4.1.2. Questionnaires and interviews

Questionnaires were administered to community leaders of five villages in the Biali language area to determine language and dialect boundaries. Questions were asked concerning the differences between the varieties as well as levels of intercomprehension. Also included in the questionnaire were several questions designed to give an indication of language attitudes among community leaders.

Informal interviews were conducted with the literacy coordinator for the Matéri sous-préfecture, with a member of the Biali Language Commission, and with literacy workers in Dassari and Matéri. The goal of these interviews was to determine what literacy efforts were currently underway and what materials were being used in those efforts (which syllabaires and orthography, etc.).

Interviews were also conducted with church leaders of both the Roman Catholic and Assemblies of God churches in Dassari and Matéri to determine current involvement in Bible translation efforts as well as future interest in such a work and to ascertain if the already existing translated materials are being well received and well understood. (See Appendix C, Appendix D, and Appendix E for examples of these questionnaires.)

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3 The language commission has been inactive and undergoing reorganization due to the unexpected death of the president of the commission.
4.2. Implementation

The research was conducted in five villages, all located within the sous-préfecture of Matéri. These villages were chosen because of the following characteristics:

1. Dassari
   - Geographical center of a known dialect

2. Matéri
   - Seat of the sous-préfecture
   - Geographical center of a known dialect

3. Pingou
   - A quarter within the urban circumscription of Materi
   - Mixed reports as to whether the people of Pingou speak a separate Biali variety or whether they speak like their Matéri neighbors

4. Gouandé
   - Geographical center of a known dialect

5. Tega
   - A village in the rural commune of Tantega
   - Located on the outer edge of the Biali language area

5. Results

In the following sections, data gathered from community interviews and informal interviews with regional literacy coordinators, village literacy workers, and church leaders will be presented according to the following topics: Biali dialect situation (Section 5.1), dialect intercomprehension (Section 5.2), literacy situation (Section 5.3) and religious situation (Section 5.4).

5.1. Biali dialect situation

Three dialects of Biali have been recognized according to previous information. These are centered around and affiliated with the towns of Matéri, Dassari and Gouandé. Preliminary research showed the possibility of a fourth variety spoken around Pingou, with the dialectical differences being especially marked in the village of Tankpiti-Yérou, several kilometers south of Pingou. During the course of the survey elders in Dassari reported yet three more varieties to exist: one spoken in Tihoun and neighboring villages; another in the Tantega area; and a third around Porga. (See Appendix A for a map of the area.)

Currently, it appears as if there is a correlation between dialect identification and origins, with the dialectical differences being potentially explained by the interface between Biali and the first language of the founding member of a dialect. More research would need to be done, however, to confirm that hypothesis. (See also Section 2.4 ‘History of migration.’)

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4 In the questionnaire results, it is understood that all data are reported, even if not explicitly stated as such.
Biali speakers from different dialects would not consider each other to be “brothers” though they would not be “strangers” either. “Brothers” are found only within the clan. Biali speakers have special names which they use to refer to speakers of neighboring Biali dialects. The Dassari elders referred to these as “teasing” names. They were easily elicited in each village.

1. Matéri

The Biali speakers living in the Matéri area are grouped together with their Pingou neighbors by Bialaba from Dassari and Gouandé and are referred to by the same name. The elders of Pingou, however, stated that speakers of the Matéri variety are called /matebo/, and the Matéri elders themselves reported that speakers of other Biali varieties call them /matei/.

2. Dassari and Tantega

The Dassari elders reported that they are called /kapaba/ by Biali speakers from the other regions. Their region is /kapabahun/. They also stated that these names are also used for the three other northern dialects bordering on the Dassari area. The informants in Matéri and Pingou agreed that they would use /kapaba/ to refer to Biali speakers in the northwest, and those in Matéri recognized that this name grouped together dialects that differ slightly.

The people who speak the Dassari and Tantega dialects are called /laswale/ by those of Gouandé. The Biali-Tantega speakers live in this same northwestern region. They reported that they are teased by the people of Matéri because they are fishermen. According to them, “laswalaba” means “those who fish.”

3. Gouandé

The speakers of the the Gouandé variety are called /nanutba/ or “the people of the west” by those of Dassari and /la nutiba/ by the Bialaba of Pingou. The Matéri elders reported that there was no special name for those speaking the Gouandé variety, but that they were rather referred to by the normal name of the people group, Bialaba. The Gouandé elders stated that people who speak the Gouandé dialect are called /sini/.

4. Pingou

The Biali speakers in Pingou are called /piangaba/ by their Matéri and Dassari neighbors and /piyangi/ by those in Gouandé. The Pingou elders agreed, stating that Bialaba from other regions would call them /piangaba/.

5.2. Dialect intercomprehension

Initially, in three out of five villages (Matéri, Dassari and Pingou), respondents reported that there were no problems of intercomprehension between the various Biali dialects. The Dassari elders were representative when they stated that while it was easy to identify another Biali speaker’s home area by his/her accent, this did not result in any problems of comprehension. They identified the differences between dialects as being found on the level of pronunciation and vocabulary.

However, when questions were asked regarding specific dialects and children’s levels of comprehension, some exceptions came to light.
1. Comprehension of Matéri in the Gouandé area

Adults of Gouandé understand the Matéri dialect—thanks to their previous experiences with it, but Gouandé children will not understand the Matéri adults.

2. Comprehension of Matéri and Pingou in the Tega area

The people of Tega also reported comprehension difficulties with the dialects of Matéri and Pingou. However, it can be noted that the interpreter used throughout the survey is from Matéri. There were no problems with comprehension.

3. Comprehension of Dassari in the Matéri area

Two Dassari speakers can be overheard and understood (“tout, tout, tout”) by an adult Matéri speaker, but this would reportedly not hold true for a young child, who would only understand with difficulty.

4. Comprehension of Dassari in the Gouandé area

The children of Gouandé also cannot understand the elder generation of Dassari speakers, though they do understand the younger. Even the elders of Gouandé do not necessarily understand the elders of Dassari.

5. Comprehension of Gouandé

No one reported any difficulty understanding the dialect of Gouandé.

In every village, informants reported that the children of that village no longer speak like the village elders, or even necessarily like their parents. Rather, due to their contact at school with children from other dialect areas, their accents are changing and merging with those of the other dialect varieties. The Dassari elders think that once their generation is gone, the dialect of Dassari, as a distinct speech variety, will also vanish. However, this is not seen as cause for concern, since the language as a whole is not disappearing. The people of Gouandé and Tega think that in fifty years, when the children of today have grown children of their own, there will only be one variety of Biali.

5.3. Literacy situation

The Biali reportedly have a low literacy rate, with under 1% being literate (Grimes 1996). During 1998, literacy classes were held in fifty Biali communities in the sous-préfecture of Matéri: 38 sponsored by the NGO PADEC and 12 by the Beninese government. An equal number of classes are also planned for 1999. There are no more than 25 students per class, and from the 12 classes run with government funds, there were 161 graduates.

Literacy classes are also being held in conjunction with the Assemblies of God churches who have made it a denominational goal to have literate congregations. Literacy is also important to the Roman Catholic Church which has trained readers from each community to read the lectionary out-loud during the mass.

Post-literacy classes have also been in place now for three years. They are called “clubs de lecture,” or reading clubs. These are held in 14 different towns and villages.
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All classes use the same materials: three primers which are written in a mix of the Gouandé, Matéri and Tantega dialects. Tone is only marked in the materials used for the reading clubs, it being considered too difficult for the beginning reader.

5.4. Religious situation

The Bialaba are traditionally animists, according to interviewed church leaders. There is, however, also a Christian and Muslim presence in the area.

There are both Roman Catholic churches and Assemblies of God churches present in the Biali area and there is also one Neo-Apostolic church in the region. According to the interviewed church leaders, the use of Biali is encouraged during services. Moreover, all interviewed church leaders agreed that a Biali Bible translation project would be of use to their communities and stated that their churches would be willing to participate in an ecumenical translation effort with other churches in the region.

In fact, the Catholic Church has already translated the three-year lectionnary cycle into Biali, more specifically into the Gouandé dialect. According to Sambieni (1998, personal communication), who has been one of the translators, the translation is based on the orthography developed by SIL International in 1992, without tone markings, however.

At the Roman Catholic church in Matéri, Biali and French are used for all aspects of the services, but in the many villages where a Catholic chapel can be found, Biali will be the preferred language for mass. Many songs in Biali have also been composed for use in church services.

In the Assemblies of God churches, pastors are not necessarily placed in an area where their first language is used. For that reason, it is common for the sermon and Bible readings to be given in French, with a translation into Biali. Biali and French are also used for announcements, prayers and singing. The amount of French used depends on the composition of the audience and the speaker’s level of Biali.

There are Moslems in the area as well with mosques being found in at least four villages. For this survey, however, none of the Islamic leaders were interviewed.

6. Summary and conclusions

The purpose of this survey to twofold: (1) to gather data on the Biali language and its dialects and to identify a potential reference dialect for Biali, and (2) to explore the current status and usage of written Biali.

Initially no problems of comprehension between the various Biali dialects were reported. Upon further probing, however, informants stated that those who had not had exposure to other varieties, especially children, might experience comprehension difficulties, especially in listening to elders from Dassari or Matéri. No one reported comprehension problems for the dialect of Gouandé. Attitudes toward the various dialects differ, as seen by the number of “teasing names.” All communities reported, however, that dialectical differences are disappearing among the young people and a standardized Biali is being born. The people of Gouandé and Tega think that within

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5 Regular radio emissions in Biali are produced in a speech form which combines these same three dialects.
6 The Language Commission was encouraged to continue with their plans to conduct a seminar to discuss the issue of tone as well as other matters regarding the orthography.
fifty years there will only be one variety of Biali spoken. The interviewed elders agreed, however, that the death of individual dialects was not a reason for grief, since the Biali language would survive, though in a slightly different form.

With respect to Biali development efforts, there are on-going literacy classes both in the communities and in the churches. The written form is a dialect mix using Gouandé, Matéri, and Tantega.

Given the lack of comprehension difficulties by speakers of other dialects and further given its previous use in literacy materials and the Catholic lectionnary, it can be concluded that Gouandé could serve as the reference dialect for the entire Biali language.
Appendices

Appendix A.  Map of the Biali language area

Figure 1:  Map of the Biali language area (based on Microsoft Corporation 2002)\(^7\)

\(^7\) The data contained in this map represent the perceptions of the Biali informants and have not been otherwise confirmed (see also Appendix B ‘Population’).
Appendix B. Population

Table 1: Population figures for the Biali communities\(^a\)

<table>
<thead>
<tr>
<th>Population</th>
<th>42,161</th>
</tr>
</thead>
</table>

Atakora département:

Matéri s.-p.\(^b\):

<table>
<thead>
<tr>
<th>Dassari r.c.</th>
<th>3119</th>
</tr>
</thead>
<tbody>
<tr>
<td>Firouhouen</td>
<td>1570</td>
</tr>
<tr>
<td>Nagasséga</td>
<td>1080</td>
</tr>
<tr>
<td>Ouliori</td>
<td>686</td>
</tr>
<tr>
<td>Porga</td>
<td>830</td>
</tr>
<tr>
<td>Pouri</td>
<td>1047</td>
</tr>
<tr>
<td>Tankoalé</td>
<td>684</td>
</tr>
<tr>
<td>Tétonga</td>
<td>1263</td>
</tr>
<tr>
<td>Tényenga</td>
<td>583</td>
</tr>
<tr>
<td>Tîhou</td>
<td>735</td>
</tr>
</tbody>
</table>

Nouadi r.c.:

<table>
<thead>
<tr>
<th>Kotari*</th>
<th>635</th>
</tr>
</thead>
<tbody>
<tr>
<td>Koundou</td>
<td>414</td>
</tr>
<tr>
<td>Kousséga</td>
<td>396</td>
</tr>
<tr>
<td>Bourouyoré</td>
<td>563</td>
</tr>
<tr>
<td>Madoga</td>
<td>923</td>
</tr>
<tr>
<td>Semehoun-Nambouli</td>
<td>2171</td>
</tr>
<tr>
<td>Pursniari</td>
<td>1814</td>
</tr>
<tr>
<td>Tamboga Koundri</td>
<td>469</td>
</tr>
</tbody>
</table>

Gouandé r.c.:

| Gouandé    | 891  |
| Tiarkouandé*| 500  |
| Tantiali   | 1101 |

| Tahoun     | 344  |
| Tantega    | 2411 |
| Tiahounkossi r.c.:

| Fêhoun     | 502  |
| Kotoroukointega| 524 |

Matéri u.c.:

| Kankini-Séri| 1048 |
| Matéri      | 2189 |
| Pingou      | 2231 |
| Sîkamou     | 1381 |
| Tankpiti-Yérour | 943  |
| Yondissééri | 1041 |

| Sakonou   | 725  |
| Tiahounkossi | 2709 |

Tanguiéta s.-p.:

| Mamoussa* | 1354 |
| Tiêlé*    | 1139 |

\(^a\) The following population totals are taken from the 1992 Benin Census data (Ministère du Plan 1994 b). (See also Section 2.2 ‘Language area.’)

\(^b\) s.-p. = ‘sous-préfecture’, r.c. = rural commune, u.c. = urban circumscription, (*): a location only partially Biali-speaking, according to at least some of the informants.
Appendix C. Community questionnaire

Effectué le __________ à ______________ par ______________________

Participants: ____________________________________________________________________

Des quels villages? ____________________________________________________________________

Leurs ages: ____________________________________________________________________

Abréviations:
B=Biali, Mb=Mbelime, Dt=Ditamarri, Dd=Dendi, Gg=Gangam, Gm=Gourmanché, N=Nateni, T=Tchokossi, Fr=French, O=Oui, N=Non

1. LA LANGUE DE L’ENQUETE ET LES LANGUES VOISINES

1.1. Comment vous appelez votre propre langue?

1.1a. Comment vous appelez le peuple qui parle votre langue?

1.2 Les autres gens dans cette région, ceux qui ne sont pas biali, ils vous appellent comment?

1.3. Quelle est l’origine du peuple de ce village?

Pour trouver l’étendue de la région où la langue est parlée, montrez une photocopie d’une carte de la région, et posez les questions suivantes. (Utiliser les feutres en couleur.)

1.4. Dans quels villages est-ce que votre langue (biali) est parlée uniquement? (Demandez pour chaque village.)
(Encerclez les villages où la langue est parlée; mettez des parenthèses autour des noms des villages où il n’est pas certain que la langue soit parlée.)

1.5. Y a-t-il des villages où votre langue en plus qu’une autre langue sont parlées? (Encadrez les villages où l’on trouve des locuteurs de plusieurs langues différentes.)

1.6. Dans quels villages parle-t-on une langue différente que la vôtre? Quel est le nom de cette langue / ces langues? (Soulignez les villages où il est certain que l’on parle une langue différente que celle en question, et écrivez le nom de celle-ci à coté du village – ceci pour déterminer les frontières de la langue étudiée.)

1.7 Dans la sous-préfecture de Cobly?

1.8 Dans la sous-préfecture de Tanguiesta?

1.9 Au Burkina Faso?

1.10 Au Togo?

2. DIALECTES DE LA LANGUE DE L’ENQUETE ET INTERCOMPREHENSION ENTRE LES VARIANTES

2.1. Parmi les villages où le biali est parlée, où est-ce qu’ils parlent exactement comme vous?
2.2. Est-ce qu’il y a des villages où les gens parlent biali, mais ils parlent un peu différemment que vous? (Mai vous les comprenez quand même?)
(Si oui, Est-ce que tous les gens dans ces villages parlent comme ça? Les hommes? Les femmes? Les jeunes? Les plus agées?)

2.3 Dans quels villages est-ce qu’ils parlent biali très différemment que vous?
– mettre la lettre M à coté des villages qui parlent la variante de Matéri, P à coté des villages de Pingou, G, etc.

2.4 Comment appelle-t-on les variantes qui parlent:
- M (Matéri)? ________________________
- P (Pingou)? ________________________
- G (Gouandé)? ________________________
- D (Dassari)? _______________________

2.5. Quelles sortes de différences existent entre votre variante et les autres (prononciation, vocabulaire emprunté)?

- Variety __ – __: ___________________________________________________________
- Variety __ – __: ___________________________________________________________
- Variety __ – __: ___________________________________________________________

2.6. Quelle (variante) avez-vous le plus de difficulté à comprendre? ________________________

2.7. Laquelle comprenez-vous la plus facilement? _____________________________________

2.8. Tous les enfants ici au village comprennent-ils bien les locuteurs ...?

A B C D
O N O N O N O N

2.9 Est-ce que vous avez tous les mêmes origines?

2.10 Est-ce qu’ils sont comme des étrangers ou comme vos frères?

2.11. Où parle-t-on votre langue le mieux? ____________________________________________

Pourquoi?

3. ALPHABETISATION / DEVELOPPEMENT

3.1. Pour écrire votre langue, il faut choisir la variante de quel région pour l’écrire?

___________________________________________________________

Et, si l’on écrit en cette variante, sera-t-il aussi utiliser / acceptable dans autres régions? O N

Si NON, Pourquoi? ___________________________________________
3.2. Il y a-t-il des églises au village? O N

Lesquelles? _______________________________________________________________

3.3 Est-ce qu’il y a des émissions en biali à la radio ? O N

Si oui, d’où viennent les gens qui font les émissions? (Quels villages?) Quelle variante?

3.4 Est-ce qu’il y a des ONGs dans le village?

Lesquelles? _______________________________________________________________
Appendix D.  Non-formal education questionnaire

(8/98, SIL Togo/Benin)

Effectué le _____________ à ____________________ par _____________

1.  PRESENTATION DE L’ENQUETE

1.1.  Nom et fonction:

1.2.  Langue maternelle?

1.3.  Parlez-vous le biali?  O  N

2.  INFORMATIONS DÉMOGRAPHIQUES

A.  ALPHABÉTISATION

2.1.  Des classes d’alphabétisation dans la région biali sont organisées dans quelles langues?

   Distribution des langues par régions:

2.2.  Existe-t-il des classes d’alphabétisation en langue biali?  O  N

   Depuis quand?

2.3.  Nombre des classes et le totale des étudiants par sous-préfecture:

   a)  
   b)  
   c)  
   d)  

2.4.  Lesquels sont vos projets pour l’avenir à l’égard de l’utilisation de biali pour l’alphabétisation?

B.  POST-ALPHABÉTISATION

2.5.  Existe-t-il des classes de post-alphabétisation en langue biali?  O  N

   Depuis quand?

2.6.  Nombre des classes et le totale des étudiants par sous-préfecture:

   a)  
   b)  
   c)  
   d)  

2.7.  Quelle sorte de programme?
3. LES VARIANTES DE BIALI

3.1 Quelles syllabaires sont utilisées pour des classes en biali?

Développées par qui?

Quel orthographe?

3.2. Quelle variante de biali est utilisée pour des classes d’alphabétisation?

Véhicule d’instruction ______________________________________________________

Langue écrite? _____________________________________________________________

3.3. Existe-t-il des problèmes de compréhension avec cette variante parmi les étudiants? O N

Lesquels? __________________________________________________________________

3.4. Existe-t-il des problèmes de lecture avec cette orthographe? O N

Lesquels? __________________________________________________________________

3.5. Selon vous, le choix de cette variante est capable de servir les locuteurs biali le meilleur? O N

Si NON, quelle variante devrait être choisie pour l’alphabétisation?

3.4. Quelle variante de biali devrait être choisie pour la traduction de la Bible en biali?
Appendix E. Church questionnaire

(rev 8/98, SIL Togo/Benin)

Effectué le _____________ à ________________ par _____________

Abréviations:
B=Biali, Mb= Mbelime, Dt= Ditamarri, Dd=Dendi, Gm=Gourmanché, N=Nateni, Fr=French, O=oui, N=Non

1. PRESENTATION DE L’ENQUETE

1.1. Nom, fonction dans l’église, langue maternelle? Parlez-vous biali?

<table>
<thead>
<tr>
<th>nom et fonction</th>
<th>langue maternelle</th>
<th>parle la langue locale?</th>
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</thead>
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<td>______________________</td>
<td>non un peu bien couramment</td>
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<td>______________________</td>
<td>non un peu bien couramment</td>
</tr>
</tbody>
</table>

2. INFORMATION GENERALE

2.1. La majorité au village est de quelle religion?

Musulman Chrétien Animiste autre ________________

2.2. Il y a quelles églises au village? _________________________________________________

2.3. Quelles églises sont les plus grandes? _____________________________________________

3. L’USAGE DE LA LANGUE A L’ EGLISE

3.1. Quelles langues sont utilisées pendant le culte/la messe pour:
- prêcher B Mb Dd F - prières (leaders) B Mb Dd F
- les annonces B Mb Dd F - prières (congrégation) B Mb Dd F
- lire Ecritures B Mb Dd F - chanter B Mb Dd F
- l’Eucharistie B Mb Dd F - les mariages B Mb Dd F
- les funérailles B Mb Dd F

3.2 (Catholique) Qui lit la lectionarie pendant la messe?
A-t-il jamais des problèmes à la lire?
La lecture, est-elle bien comprise par tout le monde?
3.3. Quelle(s) langue(s) sont utilisées pour:
- la réunion des femmes  
  B Mb Dd N F
- la réunion des jeunes  
  B Mb Dd N F
- les drames ou la dramatisation des jeux  
  B Mb Dd N F
- les témoignages  
  B Mb Dd N F
- les prières pendant des études bibliques  
  B Mb Dd N F
- le service pour les enfants  
  B Mb Dd N F
- l’école du dimanche  
  B Mb Dd N F

3.4. Quelle Bible est utilisée à l’église?  
F _____

3.5. Dans votre congrégation combien de personnes possèdent leurs propres Bibles?  
Quelques uns / moitié / majorité

3.6. Du matériel religieux en biali, existe-il?  
O N
Lequel? ____________________________________________________________

3.7. Il y a-t-il des responsables B dans cette église?  
O N
Ils prêchent dans quelles langues?  
B M DD N F

3.8. Donnez-vous parfois une traduction préparée ou spontanée en B:  
O N
Pourquoi? _______________________________________________________

4. ENGAGEMENT POTENTIEL DE EGLISE

4.1. L’usage de B est-il encouragé par les responsables de cette église:
  pour le service?  
  O N
  pour les réunions différentes?  
  O N Lesquels? ______________________________________________________

4.2. Avez-vous une raison qui vous fait croire que l’usage de la langue locale serait impropre
  pendant le culte/la messe? __________________________________________

4.3. Les membres de votre église ont-ils exprimé leur intérêt:
  de lire et écrire en B?  
  O N
d’avoir du matériel religieux en B?  
  O N

4.4. Pensez-vous que la traduction de la Bible en B 
  serait utile pour la congrégation?  
  O N
  Pourquoi? _______________________________________________________

4.5. Pensez-vous que la congrégation entière serait 
  intéressée à avoir une traduction de la Bible en B?  
  O N
  Pourquoi? _______________________________________________________

4.6. Votre église a-t-elle déjà demandé à quelqu’un de venir et faire 
  une traduction de la Bible / un programme d’alphabétisation?  
  O N
  Si oui, quelle sorte de programme?  
  Quand?

4.7. Si vous aviez l’accord de vos supérieurs, seriez-vous intéressés 
  de faire partie d’un programme multi-dénominationnel de la 
  traduction / de l’alphabétisation?  
  O N
4.8. Connaissez-vous quelqu’un qui s’intéresse à aider avec l’apprentissage de la langue / la traduction etc? 

   O N

4.9. Y-a-t-il quelqu’un qui aide actuellement les gens qui sont sur un projet ou programme de développement, etc? 

   O N

DASSARI: Quel est la situation au Burkina Faso?

GOUANDE: Quel est la situation au Togo?
References


