

EXTINCTION OF THE CULTURAL HERITAGE OF SPEECH COMMUNITIES IN MALI: CASE OF THE BOZO LANGUAGE

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ABSTRACT

The coexistence of languages affects and endangers the use of certain vernacular languages. The paper explains the involvement of the policy of protection, codification, and safeguarding of endangered languages. The ecolinguistic theory is applied in order to grasp the phenomenon of language endangerment. I adopted analytical research to assess the situation of Bozo language use in Mali. The paper aims at knowing the difficulties facing Bozo. It is noted that the phenomenon of extinction of the Bozo language is reinforced by the absence of an effective language policy and the coexistence of languages. The preservation of the culture, heritage, and civilization of this speech community stems from the effective use of the Bozo language.

Keywords: Culture, Diversity, Ecolinguistics, EndangermentLanguage, Protection.

Résumé

La coexistence des langues affecte et met en danger l'usage de certaines langues vernaculaires. L'article explique l'implication de la politique de protection, de codification et de sauvegarde des langues en danger. La théorie écolinguistique est appliquée pour appréhender le phénomène de la mise en danger de la langue. J'ai adopté la recherche analytique pour évaluer la situation de l'utilisation de la langue bozo au Mali. L'article vise à connaître les difficultés auxquelles est confrontée la langue Bozo. On constate que le phénomène d'extinction de la langue bozo est renforcé par l'absence d'une politique linguistique efficace et la coexistence des langues. La préservation de la culture, du patrimoine et de la civilisation de ce peuple découle de l'utilisation efficace de la langue bozo.

Mots Clefs: Culture, Danger, Diversité, Ecolinguistique, Langue, Protection.

1.0 INTRODUCTION

Language as a communication tool describes the historical characteristics of human beings. The transmission and restoration of historical directories are done on the basis of the use of the language. Lifelong use of language is essential, and the essence of language survival is

linked not only to its textual and statutory valorization but to the whole involvement of an entire society and community. Maintaining language in verbal and written communication preserves cultural heritage. In the midst of the linguistic diversity of the language, some vernaculars in use remain under threat. Language at risk refers to a language that is under threat in terms of communication. Such a language is a language that does not have the size number of users in society. The phenomenon of endangered languages is dispersed in many societies in Mali. This event is linked to the assimilation of the speakers of the target language to the benefit of the dominant languages like Fulfulde and Bambara in society. The phenomenon of language endangerment occurs when a speaking generation stops transmitting the language to the next generation.

The phenomenon of language extinction appears more and more in multilingual countries like Mali. The extinction of the Bozo language hinders the conservation, standardization and defense of the human cultural heritage of this speech community. Mali is one of the countries where the blending of cultural and linguistic diversity remains alive. With the new language planning policy, some Malian cultures are on the verge of dying because of their non-recognition among the national languages used in non-formal and formal education and the abandonment of their use by their own language speakers. The Malian language policy selects 13 national languages from around fifty existing languages. The enacted languages are Bamanankan, Khassonké, Malinké, Hassaniya, Bomu, Soninké, Bozo, Dogon, Fulfulde, Mamara, Syenara, Tamasheq, and Songhaï. These languages have the official status of national languages and represent the cultural identity of Mali. All these national languages recognized by the Malian language policy are codified and documented. Language activists endow and create particular manuals, texts, writing tales, dictionaries, daily newspapers, and syllabuses in these national languages selected for their social, verbal and written promotions in order to avoid heritage and cultural loss in Mali.

Despite this policy of recognition of Malian national languages, the Bozo language risks disappearing due to the lack of use in the non-formal and formal framework. The neglect of recognition of this minority language damages and destroys the values and cultural heritage of this speech community. Therefore, the survey highlights the system of updating the revitalization, documentation and implementation of the endangered language to avoid cultural extinction. This study is based on four questions that modify the measurement of the concepts used and order the structural form of the research. What difficulties does the Bozo language face? Which languages have endangered the survival of the Bozo language? Which national languages coexist with the Bozo language in the Mopti region? What sociolinguistic theory defends and safeguards endangered languages? The objectives are: to know the difficulties facing the Bozo language. To show the national languages coexisting with the Bozo language in the Mopti region. To identify the languages that have endangered the survival of the Bozo language. To know the sociolinguistic theory that has defended and safeguarded endangered languages.

1.1 Linguistic Situation

The linguistic situation in Mali is distinguished by the diversity of local languages. Each Malian language is represented by an ethnic group. Multilingualism is nothing more than the presence of several languages in a geographically connected space. This linguistic

coexistence harms some languages in speaking, writing and teaching. The country's native languages lacked a graphic form to document ancestral, social heritage and cultural messages. Linguistic evolution has allowed the codification of local languages for the cultural preservation of the country. The French language which has an official status was the only engine and vehicle for the transmission and promotion of cultural knowledge and ancient civilization. It is the colonial language of Mali.

A language policy is planned to pep up and resource this cultural problem. It was a question of instrumentalizing and equipping local languages to ensure these functions not only of graphic writing for the preservation of the cultural heritage but also those of basic education. It is on this basis that local languages have been identified in Mali for a particular status and a particular valorization. Every existing language deserves access to a linguistic status enabling it to play a sustainable role in society. It is in this context that this linguistic policy was born for the Malian languages. The policy aims at organizing local languages by classifying them categorically on the basis of the number of speakers.

The speakers' number of the language plays a role in terms of the codification of the language. Scientific survey reports on Malian local languages have identified more than 50 languages including 13, the most spoken in the daily life of Malians. Linguistic categorization guided the graphization policy based on the number of speakers of the given languages. The Malian State has launched this language graphization policy based on the size of the speakers among these 13 local languages. The local language standardization policy started with four main local languages like Bambara, Fulfulde, Songhay and Tamasheq. Bambara is the first codified followed by Fulfuldé, Songhay and Tamasheq. It was over time that the national languages statutory policy was adopted to add the other 10 local languages. The orientation law of the educational and linguistic policy recognized 13 national languages and one official language in Mali.

Bambara stands out as the majority language among these thirteen languages selected to play the role of defender of the society's heritage. It is one of the dominant regional languages like Lingala in Congo, Swahilli in Tanzania, Yuruba in Nigeria and Wolof in Senegal. In Mali, languages such as Tamasheq, Fulfulde, Dogon, Synefou and Songhay are the languages that play a function of unity and social cohesion at a certain level. Bambara imposes itself on the plan of national unification everywhere in Mali. Languages such as Bobo, Maure, Mamara, Sonike, Kassoké and Bozo are the most minority in terms of communication. One of the most victimized and affected languages on this issue is Bozo. Most Bozo speakers are bilingual. This phenomenon of bilingualism occurs because their daily activity is fishing. This activity obliges them to communicate with other ethnic groups for commercial reasons. This ethnic group still lives in cohabitation with other ethnic groups. This contact with other ethnic groups influences the use of the Bozo language. The language remains in constant contact with Bambara and Fulfulde, which are influential and dominant languages. It is in this context that the use of the Bozo language is weakening day by day. This contact with other ethnic groups influences the use of the Bozo language. The language remains in constant contact with Bambara and Fulfulde, which are the influential and dominant languages. It is in this context that the use of the Bozo language is weakening day by day.

1.2 Identification of the Bozo group

This work regards the preservation of the cultural identity of the Bozo ethnic group living in Mali. The ethnic group of Bozo is subdivided into three main groups, namely Bozo itself, Soumono and Sorko. These three names are commonly used by Malians to identify the fishing groups of the Central Delta. The Bozo ethnic group is one of the smallest speech community in Mali. The group coexists with two main groups, Bambara and Fulfulde group. The ethnic group of Bozo is more majority in the center of Mali, mainly in Mopti. The Bozo live in the interior delta of the Niger River. They travel daily by canoe in search of fish. The speech community of the Bozo is distinguished by three common linguistic groups such as Sorogo, Tiè and Keizzga who live in different corners of central Mali. The main groups are living in Diafarrabé in the circle of Tènèkou. Each of these groups has its own dialect.

1.3 Language Documentation Policy

A policy of the indigenous culture promotion has been put in place by the highest authority in Mali since independence to the present day. The inclusion of indigenous or endogenous cultures in daily activities was the only way to respond to respect for ancient civilization. In a multilingual country, this policy of including cultural values and heritage requires scientific planning. It is in this context that an organization has been mandated to take up the challenge of preserving the heritage of each people and ethnic group in Mali. The identity phase of a group of individuals and ethnic groups is the language that they speak. The main national body responsible for the promotion of these endogenous cultures and ancient civilizations was the National Directorate of Functional Literacy and Applied Linguistics. This organization was created in October 1975 to study the existing languages of Mali with a view to a possible transcription and codification. This is to give each language clear-cut graphemes and alphabets for writing and teaching.

This institute had requirements on the promotion and preservation of indigenous values. This preservation had to happen through the local languages which are at the forefront of culture and human heritage. The policy of promoting endogenous cultures is engaged by this institute with the census of languages to classify them according to the categories of number of speakers. The size of the speakers of the language is given as a factor on the recognition of the language among the national languages of Mali. This is to describe the local languages. The recognition of languages as national languages is the first sign of the description of languages. It is on this basis that a linguistic study is possible in order to choose a graphic form for the languages. Each selected language requires the coding of a spelling rule and graphemes. Alphabets are the gateway of writing a language without which it would be extremely difficult to promote the language. The promotion of the language takes the form of the development of reading texts, teaching manuals, brochures and written journals.

The language policy concerned all the languages recognized by the education orientation law. Linguistic research retained 13 local languages as national languages of Mali. These 13 languages were established by Mali's language policy and education law. It is in this context that the institutes for the promotion and enhancement of ancient and endogenous culture recognized by the government have set about creating standard linguistic forms for all the languages selected. DNAFLA that was at the forefront of the graphization of given languages. The aim of this policy was to treat all endogenous cultures equally by promoting them together. Unfortunately, the policy of promoting national languages is limited to some

of the best spoken languages. These languages are Bambara, Fulfulde, as well as Songhay and Tamasheq. Despite the codification of other languages, some of national language are still impacted and prevented from playing the role of enhancing the heritage and societal culture. The Bozo language most affected by such a phenomenon risks losing its use value in the years to come.

2.0 LANGUAGE UNDER EXTINCTION

Managing endangered languages remains a challenge. Language is the first representative tool of human culture which must be preserved and protected for the well-being of society. Languages are society's indisputable instruments for managing social discourse. Each language belongs to a given environment. It is in this environment that it finds its value and can impose itself as a means of regional and sectoral communication. The term interrelation between languages and the environment is linguistically valued and developed as the ecology of language. Language derives and comes from an environment that practices it. This linguistic practice constitutes the identity of the given community. A community is identified on the basis of its language. A study of linguistic ecology is needed to identify the minority language and its advantage in promoting societal culture.

Linguistics being a science of languages and societal culture must value all kinds of languages regardless of the number of speakers. The language, whether minority or dominant, demands and deserves social and scientific consideration and recognition. Scientific recognition refers to codification, documentation and identification of linguistic features around a language. As for the social consideration, it is a matter of ensuring that language is a motor of communication in society and plays a role in learning. The ecology of language is linguistically called ecolinguistics. W. Yina (2018, p. 646) "Language ecology is defined as the study of interactions between any given language and its environment". As science modernizes, linguistic studies and their perspectives take the form of advances. This scientific progress makes linguistics a flagship science with multiple forms that create in the open air the various theories and scientific approaches to the evolution of languages.

These linguistic aspects take the functional and operational form in order to meet the aspirations and expectations of society, the community and the country. In a nutshell, the linguistic field is a sector that realizes and improves techniques, tools, environmental strategies and methods of language use and socio-cultural evolution in accordance with societal and environmental demands. Y. Tommi, (2018, p. 164) "ecolinguistics studies examine ecosystems that are part of the human life system (ecology) with the language humans use to communicate in their environment (linguistics)". The term of ecolinguistics is related to the ecology of language. Singularly, it focuses on the study of languages and their environments.

In fact, the scientific and linguistic value of linguistic ecology lies in the study of minority languages, confined languages and abandoned languages in terms of everyday communication in any country. Ecolinguistics focuses significantly on safeguarding and protecting the ecology based on the use of given languages. K. Rajendra (2019, p. 14) "this branch of linguistics, called ecolinguistics, treats language as a living organism and studies the language in its locale, culture, and the language about itself - all from the ecological point of

view”. Ecology refers to the environment, society or community. Therefore, the inclusion of linguistics in ecological issues refers to preserve the linguistic and cultural diversity of a given environment and society. Y. Tommi (2018, p. 164) “ecolinguistics is closely related to how language serves to mold, nurture, and influence or destroy relationships between people, living conditions, and the environment”. Ecolinguistics serves to prove the positivity of languages in terms of basic social construction and to restore, comment on and archive the civilization and evolution of human beings.

Moreover, the implementation of this linguistic theory is tangible and necessary according to its principles and interventions on the preservation of human and social culture development. Its value is based on currents such as the linguistic study of ecology to avoid the extinction and endangerment of minority languages and confined languages in the field of communication and education. Ecolinguistic theory aims at struggling for the documentation and promotion of endangered languages and the revitalization and preservation of social culture. This linguistic model is sine qua non because of its modesty and its simplicity for cultural promotion through the use of existing languages in an environment.

The incarnation and use of languages in a society pass through the codification or transcription of the given language. This codification of the language allows the establishment of teaching and learning programs in endangered languages. Languages of the environment must be valued and used to defend the societal value and the anthropological heritage. M. K. KONATÉ and al. (2010 p.14) “The proportion of speakers of certain languages has declined, even if, in absolute numbers, their number has increased. Maure, Tamasheq and Bozo are particularly part of this dynamic”. These perspectives favor this study to take a look at the Bozo language which risks losing its heritage and societal value in Mali. This language can be considered as one of the endangered and confined languages despite its status among the national languages of Mali. The Bozo language development policy is weak and underestimated in favor of the coexisting and dominant national languages.

2.1 Future prospects

The absence of respective and planned long-term perspectives for the preservation of the language endangers the future and the development of a community. The primitive aspect of socio-development comes from the sociolinguistic arrangement of a given environment. One of the sociolinguistic aspects is based on the structuring and revitalization of social culture through the use of language for lifelong learning and teaching. Language is an effective member of the environment and for the environment. The neglect of endangered languages constitutes an obstacle in any country in terms of social cohesion and reconciliation. Minority languages are affected because of their social contact with hegemonic and prestige languages in society.

This sociolinguistic contact hinders the recognition of minority languages in society. However, minority languages position themselves as part of the culture of a group of people and an ethnic group. M. P. Jones (2013, p. 14) “languages express identity and provide a link for speakers of a language with their past, present and future. Embedded within languages there is a great deal of knowledge about the world and the human experience. When

languages become extinct, this knowledge is lost". Therefore, linguistic support must be developed, namely the creation and transcription of alphabets for the promotion of endangered languages. This linguistic framework includes, in other words, the entire implementation of the language supports. It is about accomplishing and developing the study of the basic functions of language such as grammar, semantics and lexicology.

The study of this linguistic aspect guarantees the restoration, the maintenance and the future of the language for the new generations. The environment must empower and promote its own languages and cultures in order to avoid a death. M. P. Jones, 2013, P.15) "a language contains a way of thinking and being, acting. Language is also at the heart of education, culture and identity". Therefore, language represents the lifestyle of a speech community and a group of people. Approval and preservation of such a culture is limited to the evolution and promotion of the language. This evolution of language is empowered in the two main forms, namely education and communication. Education and verbal communication are the starting points for opening threatened communities and documenting cultures in archives for future offspring.

2.2 Benefit of endangered languages

The socialization of the language favors its preservation in a society. Language is a tool that serves to preserve and promote the social knowledge and tradition of a group of concerned people. Language loss in this sense refers to the linguistic, cultural and heritage loss of an ethnic group. Traditional development of a group of people relies on the natural language of the community. The recognition of endangered languages as a teaching medium has an advantage in terms of social cohesion. In fact, the whole environment takes pride in using their languages and passing on the sciences and unwritten knowledge of their elders and ancestors to future generations. The more the use of endangered languages increases, the more social and societal interconnection opens up through a multicultural and multilingual space. The transmission of ancestral knowledge and legacies in the verbal and written system facilitates the documentation of the stories of a people. The more the language use is in danger, the more the cultures and heritages like the art of poetry, music, songs, dance, marriage and thought of an ethnic group disappear.. Knowledge pool of any given group of people is discovered on the basis of the language normalization. H. Maureen (2009, p. 3) states that

Language plays a large role in identity formation, and loss of a language has significant consequences for its speakers. Endangered language communities also stand to lose valuable cultural practices, such as oral histories, traditional songs and poetry, and other art forms that are tied to language (H. Maureen, 2009, p. 3).

Every speech community and society has the right to transmit traditional skills through their languages. The speech community deserves to have the contribution of language policy for the promotion of language on the basis of an educational form, whether formal, non-formal or informal. The policy for the preservation of endogenous culture must focus on endangered languages. The use of endangered languages as a means of education is one of the most effective ways to save a language, a culture and a civilization. This use of the endangered

language promotes solidarity, consolidation, community reconciliation and social cohesion and strengthening in all countries.

3.0 RESEARCH METHODS

The analytical strategy is the epicenter method of this research. The use of this method of investigation seeks to gauge and analyze sociolinguistic issues. I directed research on the theme of the weakness, stigmatization and discrimination of the use of the Bozo language. The language and cultural development plan does not cover all languages as indicated in the language policy code. Some languages are still confined and excluded from society like Bozo in central Mali. This language belongs to a minority ethnic group. Therefore, the establishment of the research analysis method refers to the search for the reason for the confinement and isolation of the Bozo language in society. This confinement in the communicative and written scene risks endangering languages. The research aims at demonstrating the interactions between the language of ecology and cultural conservation, heritage and society.

I rely on this research method in order to know and explain how and why this phenomenon of exclusion and endangerment of the Bozo language occurs. In addition, the method allows knowing the system of introduction, selection and codification of indigenous languages. In fact, the research revolves around the ecolinguistic conception, which means that the ecolinguistic theory is the umbrella for diagnosing the phenomenon of endangered languages. So research is about the study of languages and its given environment. In this case, the research consists of describing the language under investigation. This reason motivates the adoption of a descriptive method in order to justify the target language. In this research, the process of secondary and primary data was used to become familiar with the linguistic theory given for the recognition and valuation of excluded language. Secondary data collection took place at AMALAN headquarters using materials such as spelling and alphabet books, dictionaries and instruction manuals in the Bozo language to compare with other languages national languages such as Bambara, Fulfulde, Dogon and Songhay.

3.1 Results

This survey aims at analyzing and describing the social status of the Bozo language based on ecolinguistic theory using applied systems such as the descriptive and analytical system. It is the first material acquired by a new birth. Language is the innate culture of any group of people, individuals, linguistic communities and ethnic groups. Therefore, the exclusion and eradication of a language group from a community can be a harmful factor in society. The preservation of human rights in a community passes through the recognition of its language.

In the ecolinguistic perception, a language is in danger when it is overwhelmed by the dominant languages. In addition, the negative attitude of the environment towards the daily use of the language has an influence on the language concerned. Economic and socio-political factors play an important role in safeguarding the language. In fact, research proves that the phenomenon of language endangerment stems from the language planning policy adopted by educators, linguists, policy makers, stakeholders and government and from the coexistence of languages. An effective language policy can root, promote, codify and revitalize coexisting languages.

Table 1: Areas of language coexistence

Area	Circles	Municipalities	Villages	Languages
Mopti	Youwarou	Deboye	Bangou	Bazo and Bambara
	MassinaTenekou	Togoro-Kotya,	Kadial	Bozo and Fulfuldé
	Djéné	Kewa	Kouakourou,	Bozo, Bambara and Fulfuldé
	MassinaTenekou	Diafarabé	Mamadaga	Bozo and Bambara
	Mopti	Borondougou	Singo	Bozo and Bambara
	Djéné	Fakala	Sofara	Bozo, Fulfuldé and Bambara

In a multicultural environment, the contact and coexistence of languages are recurrent phenomena which hinder the use of certain dialects and languages. Minority groups are assimilated to use their own languages in order to spread cultural messages and preserve their identity. This table indicates the coexistence of languages, namely the Bozo-Bambara language and the Bozo-Fulfuldé language. The Bambara language is the most dominant and that of the Fulfulde language is the second dominant language overall. The Fulfulde language is the only dominant language in the Mopti region followed by the Bambara language with which the Bozo language is in contact. In this table, wherever the Bozo language is spoken, it is used with one of these dominant languages, which delays its development and its promotion. With this salient domination of these two national languages, Bambara and Fulfulde, the Bozo speech community feels prevented from using their languages to transmit their know-how and their cultural knowledge. This negative attitude of this community risks endangering the language.

Table 2: Bozo Language Documentation rate

Languages	Graphizations	Sucess rate
Bozo	Spellings, graphems and alphabets	100%
Bambara	Spellings, graphems and alphabets	100%
Fulfuldé	Spellings, graphems and alphabets	100%
Languages	Documentation	Sucess rate
Bambara	Reading textbooks, teaching manuals, brochures, written journals, dictionaries and books	100%
Fulfuldé	Reading textbooks, teaching manuals, brochures, written journals, dictionaries and books	60%
Bozo	Reading textbooks, teaching manuals, brochures, written journals, dictionaries and books	25%

The Bambara language is the prestigious and dominant national language of Malians. It is the language of circumstance which modifies the communication between the various ethnic

groups. It is in this context that the Institutes for the promotion of culture and local languages have made a block around this language to facilitate its documentation, unlike other languages. The promotion of a language begins with the identification of phonemes, dialects, sociolects, morphemes, and graphemes for linguistic transcription and graphitization. In this table, the Bozo language has been linguistically studied and analyzed by the linguists of the DNAFLA institute for transcription.

The codification of the Bozo language is done 100% to the same degree as the two dominant languages, Bambara and Fulfulde. On the other hand, the obstacle is at the level of Bozo's documentation. Bozo documentation is limited to only 25% for promotion. The policy of promoting ancient civilization, indigenous culture, and heritage protection focus on the Bambara, which receives 100% of the documentation. Fulfulde, which is the second most spoken language, receives only 60% of the documentary production of language institutes. These two languages are promoted in the non-formal, formal, and informal education systems. Bozo is just used in the informal setting of central Mali.

3.2 Discussion

The survey on endangered languages is a linguistic phenomenon that concerns many Malian national languages. Some languages have a national status and they are still endangered. The number of speakers of many of these 13 languages selected by Mali's language policy is getting weaker day by day. This decline in the use of certain national languages goes unnoticed by language activists. The linguistic policy should not be limited to graphitization, transcription and codification only of given languages. It is important to constantly monitor the state of development of languages by setting up a sustainable promotion system for each language in society. This system must consist of analyzing and studying sociolinguistic aspects such as the coexistence of languages and the domination and submersion of languages in a given society. Malian language policy stratifies languages based on speaker size. This method of language stratification favors certain languages over each other. This phenomenon of favoritism has put itself in danger and forever excluded languages from the communicative scene. On the other hand, an effective policy has not been put in place to avoid the cultural loss of a dominated ethnic group.

The plethora of linguistic diversity can be considered a blessing of any country as it shows the mixing and coexistence of human culture. The study focuses on the revitalization of the Bozo language which is under the effect of confinement and the danger of use in its areas of existence. The main area of existence of the Bozo language is the center of Mali in Mopti. The Bozo language is spoken in several municipalities and villages in the Mopti region. This ethnic group engages in fishing as an income generating activity. Fishing is the third income-generating activity in Mali after agriculture and livestock. The mutual interaction between language and culture and social identity is one of the important factors for humanity. The Bozo community spreads their environmental and societal cultures such as marriage, songs, dances, dressings, foods and speeches in the Bozo language. Most of this speech community are bilingual between Bozo, Fulfulde and Bambara.

Therefore, the traditional messages of the Bozo ethnic group are transmitted in most cases in other languages different from the Bozo language. This choice of bilingualism is a

phenomenon that endangers the Bozo language. The future generation relies on the Bambara to promote their ancient civilizations and ancestral cultures. In Mali, ethnic groups and speech communities are identified according to social aspects, mainly, manners of dancing, marriage ceremonies, songs, music, speeches, clothes, voices and accents. This language identification comes from the mother tongue of the community. In this perspective, identity focuses on the social way of life and life history of a group of people, a speech community and an ethnic group. The identity of this group of people is under threat of disappearance in central Mali.

The absence of a good language policy is the main cause of its social endangerment. This linguistic policy can create phenomena of death and extinction of language, culture and identity in a society and country. It is with the ecolinguistic policy that all existing languages, cultures and identities are nurtured for long-term use. The difference between ecolinguistics and language planning policy is that ecolinguistics studies endangered languages, civilizations and cultures that believe that they are dying out, while language planning policy studies and classifies existing languages categorically by based on the number of speakers. The ecolinguistic study aims at revitalizing, standardizing, codifying and implementing endangered languages.

4.0 CONCLUSION

In terms of endangered languages and the preservation of cultural heritage, emphasis should be placed on the implementation of a linguistic paradigm that strives for promoting all existing languages and cultures in a given country environment. Language is a part of humanity and serves to protect socio-cultural values. Ecolinguistic policy is better placed to meet these needs of endangered languages. Respectively, this linguistic sphere serves to channel questions of linguistic diversity that escape the theory and policy of linguistic planning. The establishment of the ecology of the language is useful to rescue Malian languages in danger especially the Bozo language. This work targets the Bozo language as an endangered national language in the midst of a multilingual and multicultural space.

The maintenance and protection of the languages and cultures of a group of people and a speech community comes from the speakers of the language themselves provided that the language is not in danger of daily use in a multilingual space. The Bozo language faces daily difficulties, namely the lack of an effective language policy to meet it, the assimilation of speakers, contact with other dominant languages. It is a language that coexists with Bambara and Fulfulde. These two languages have an impact on the evolution and promotion of Bozo culture and civilization. This passage shows that the Bozo language coexists with Bambara and Fulfuldé in its place of existence. So, the ecolinguistic theory is a theory that fights for endangered languages just like the Bozo language.

This survey aims at assimilating all the existing Bozo's cultures and civilization in central Mali. Even if the language does not have the number of users, there is no reason to turn off and neglect its implementation. It has a role in strengthening the human sciences in society. The Bozo people are a part of the participation and contribution to social development in the Mopti region. Users of this language are demoralized and discouraged from using it due to ignorance of the language planning policy. With such neglect of language activists and the

domination of other languages around it, the elders will stop radiating and passing on their traditional secrets to the next generation. This denial of cultural secrets and the transmission of values causes a real loss of science, literature, art, philosophy and history of this ethnic group. In short, the disappearance of endangered languages translates into a collapse of Malian cultural values. A true ecolinguistic policy must have the eye of Malian linguists, policy makers, concerned parties and the government to improve and implement the codification of all endangered languages.

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