Minority Languages from Death to Life: Applied to the Nubian Language

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Abstract

The study at hand investigates ways of restoring and conserving minority languages based on the tactics and techniques collected from various case studies used by various countries to preserve their own minority languages. This research is based on secondary data analyzed and investigated by the researcher. The research suggests some methods that might prove efficient in maintaining the Egyptian Nobiin language such as: developing a curriculum for the Nobiin language as an elective course in tourism and hotel diploma schools; raising awareness of the importance of maintaining the language among young generations; using social media and virtual communities as a breathing space for the Nobiin language; and finally, preserving the language through language learning programs and courses given to students during their learning vacations by Nobiin native speakers.

Keywords: Minority languages, Egyptian Nobiin language, language revitalization, learning holidays, minority virtual communities

1. The Importance of Languages

Throughout the evolution of human society, tongues have persisted and transformed in tandem with the progress and alterations in human civilization. They serve as a means of enhancing various aspects of life such as politics, society, culture, and economics. Language is an essential instrument for humans, as it not only facilitates the exchange of ideas and emotions, but also enables the formation of friendships, cultural bonds, and economic connections within communities, nations, and even among individuals. Language is not just a means of conveying ideas, viewpoints, emotions, and beliefs that define a group; it also serves as a fundamental manifestation of communal identification.

Although countable languages are facing increased dominance, position, and power in their relationships with other languages, numerous languages are facing extinction and being transformed into minority languages. The minority languages like the majority languages are essential for maintaining the identity and the culture of its speakers as mentioned above. The main aim of this research is to introduce possible solution in order to revive the Nubian language. However, it is fundamental to define the minority languages first.

1.1 Definitions of Minority Languages

According to Owens (2013),definitions of a minority language are categorized into:

- **A demographic definition**: a minority language is one that is spoken by fewer than 50% of the people in a certain geographic area, state, or country. A given language may be a minority language in one region or state yet a majority language in another. Several immigrant languages fall into this category, with larger speaker bases in their own countries but smaller speaker bases abroad. Additionally, a single language may be a minority in a given nation to varying degrees.
- **A socio-political definition:** minority languages are those which a certain community considers them minority ones, or even those whose speakers feel their language is threatened. A concept like that is employed in political advocacy in order to persuade political and judicial authorities to formally acknowledge those minority languages (p. 468).

To illustrate, a minority language is one that only a small portion of the people in a certain nation or area speak. Due to the dominance of more commonly spoken

languages, these languages are often rarely taught or spoken widely and frequently suffer extinction.

1.2 Reasons for the Reduction of Minority Languages

Minority languages are distinctive and priceless cultural assets that are under threat in many ways. The dominance of commonly used languages, which results in the neglect and deterioration of minority languages, is one of the major challenges (Yamisha, 2019). The ability to communicate in the language of the majority can lead to better economic prospects, a better possibility of cultural integration, and protection from people who speak that language. The language that is spoken in schools, businesses, the media, and the arts tends to be the dominant language. Moreover, the minority language is frequently omitted the more the dominant and minority cultures blend. The use of minority language speakers' native tongue often declines as younger generations become more accustomed to the dominant tongue. The impact of globalization and the proliferation of mass media constitute the second threat. As a result, people have fewer opportunities to use and study their original language. In addition, the topic of linguistic attitudes and policies is a final consideration. In other words, minority languages have a history of being repressed or even exterminated by the government, religion, cultural groups, and even schools. Language use may be suppressed as a result of discrimination against minority languages and the speakers of those languages, and its cultural significance may not be acknowledged. This might alienate and isolate these groups even more. Migration is still largely to blame for endangered languages. Over a generation or two, people frequently abandon their native tongues when they relocate to big cities in search of better prospects. In brief, a long-standing school of thought holds that it is impossible for two languages to coexist peacefully (Yamisha, 2019).

1.3 The Importance of Maintaining Minority Languages

Language is the channel through which people connect to their thoughts, convictions, and feelings. It conveys information about people's position in the world, their history, and their culture. As a language vanishes, so does the ability to express one's identity through it. Moreover, the world gets smaller. Humans lose more than just words; they also lose a distinct way of looking at the world and a distinct outlook on life (Yamisha, 2019).

Hence, minority language preservation is essential for maintaining cultural diversity. It guarantees the transmission of a community's identity and history to coming generations. It enables the preservation of distinctive cultural customs,

traditions, and behaviors. While it permits the interchange of viewpoints, it also fosters tolerance and understanding among various populations.

Furthermore, the loss of a minority language can have a significant impact on its native speakers. Losing a language can cause social isolation, a loss of cultural identity, and even mental health issues. It may also make it more difficult for those who speak that language to receive important services like healthcare, education, and other services.

On the whole, almost 2,700 of the 6,500 to 7,000 languages and major dialects that are spoken worldwide are in danger of becoming extinct entirely when their few remaining speakers pass away. The entire world loses with every defeat. Every language provides a different perspective on societal issues and humanity's place in the universe, so losing a language would be a loss for all of humanity (Harbeck, 2015).

1.4 The definition of the Egyptian Nubian Language

Nubian languages are a group of tongues that are primarily spoken along the banks of the Nile River, especially in Northern Sudan and Southern Egypt, where Fadicca [Nobiin], Kenzi [Kenuzi] and Matoki [Andandi] are spoken, but they are also spoken in enclaves in the Nuba Hills of southern Sudan (Hill Nubian) and in Darfur, where Birked [Birgid] and Midob [Midobi] are spoken (Al Faki, 2014). These Nubian languages are currently regarded as belonging to the Nilo-Saharan language family. Although the languages of the Nubians are similar, they vary depending on where they live. Each Nubian language reflects a different culture.

1.4.1 The Appearance of Nubian in Egypt

According to Khalil, & Miller (1996), the Nobiin dialect is spoken in southern Egypt along the Nile River, specifically in the area around the city of Aswan and the adjacent Nubian villages. The Nubian people, who lived in the area from roughly the 7th century BCE through the 14th century CE, were historically native to this area and were a component of the Nubian kingdoms. It is thought to have descended from the Old Nubian tongue, which was spoken in medieval Nubia (the southern parts of today's Sudan and Egypt) between the eighth and fifteenth centuries CE. The Old Nubian script, a distinctive style that evolved from the Coptic script then in use in Egypt, was used to write Old Nubian. Many literary genres, such as religious writings, legal papers, and private communication, were written in Old Nubian (Khalil & Miller 1996).

As the Nubian kingdoms declined in the 14th and 15th centuries, the use of Old Nubian declined as well. Over time, the language evolved into modern Nobiin, which is spoken today by approximately 500,000 people in Egypt and Sudan. The Nobiin dialect in Egypt likely developed through a process of language contact and borrowing between different groups of people who lived in the region. The Nubian people have a long history of trade and interaction with neighboring groups, including the ancient Egyptians, who controlled the region for much of its history. Consequently, the Nobiin dialect has been influenced by the Arabic and the Egyptian languages, as well as by other Nubian languages and dialects spoken in Sudan. Today, the Nobiin dialect continues to be spoken by the Nubian people in Egypt, although it is considered endangered due to factors such as displacement, migration, and the impact of modernization on traditional Nubian culture and language.

1.4.2 The Importance of Keeping Nobiin Language

Nobiin is significant in the study of linguistics since it constitutes a distinct tongue with its own unique syntax, lexicon, and grammar. To learn more about the development of human language and culture, linguists and academics study the Nobiin language. The Nubian population of Egypt and Sudan speaks the Nobiin language, commonly referred to as Mahas. Its significance as a component of Nubian culture and tradition, and as a link to the area's ancient past make it a crucial language. Historically, the ancient Nubian kingdoms that ruled the area thousands of years ago used the Nobiin language, such as the Kingdom of Kush. The Nobiin language has been essential in maintaining Nubian culture, which includes enduring traditions of music, storytelling, and religion.

The Aswan and Kom Ombo regions of Egypt, where many Nubians have settled, are the primary locations where the Nobiin language is spoken. Despite Arabic being the primary language in Egypt, the Egyptian government understands the need of protecting and advancing Nobiin culture and language since the Nobiin language played an important role in ancient Egypt's rise and success. They remain an important part of the country and Egyptian tourism today. For instance, in order to encourage the study and preservation of the Nobiin language, the Nubian Language Institute was founded in Aswan in 2005.

Finally, the Nobiin language represents a significant component of Egypt's linguistic and cultural history. It is essential to conserving and advancing Nubian culture and provides a link to the area's historical past.

1.5 The Objective of the Research

It's difficult to save endangered languages. The efforts of linguists, academics, businesspeople, and even the speakers of these languages to save endangered minority languages are met with a number of challenges. In this research, ways of restoring and maintaining minority languages, especially the Egyptian Nobiin language, are to be discussed based on strategies and methods adopted by some countries to maintain their own minority languages.

This research aims at answering the following questions:

1. What are the various methods of maintaining some of the minority languages?
2. Which of these methods could be applied to the Egyptian Nobiin language?

2. Importance of language revitalization

Language is vital to aboriginal people as it is a way for them to express their identity and be proud of where they come from and who they are. If people know a word in their language, they are maintaining a link that has lasted hundreds of years, keeping words alive that have been used by their ancestors— language is an ancestral right, and it distinguishes something special about Aboriginal people from non- Aboriginal people. Language is a part of human culture, and knowledge about that culture is a way of empowering them. Language supports the wellbeing of Aboriginal communities, strengthens connections between adults and younger people and improves education in general for native people of different ages (Hinton et. al., 2018). Language is also connected with knowledge and thus, when languages die, part of human knowledge disappears with it.

McIvor & Anisman (2018) mentioned that of the nearly 6000 languages presently spoken in the world, up to 90 percent have been predicted to die within the next 100 years. Recent ratings suggest that 46 percent of the world's languages may no longer be transmitted by the end of the twenty-first century. Further, it is estimated that about 96 percent of the world's languages are spoken by only 4 percent of its population. Every time a language dies, so does an expression of human experience like no other, as well as unique and irreparable knowledge in science, linguistics, anthropology, prehistory, psychology, sociology, history, ecology, and religious studies. Recent research suggests also that maintaining heritage languages and cultures is related to the well-being of the speaker community. Researchers have reported lower suicide cases and lower rates of diseases like diabetes in speaker communities and individuals who have preserved

their ancestral language. Additionally, Jenni et al. (2017) reported a range of positive effects on the well-being of adult language learners, such as cultural and spiritual healing, gaining positions of leadership in their society, and using the language as an adapting technique.

In a research paper conducted by Ridanpää (2018), he stated a variety of justifications for why saving endangered languages is vital. The perplexity of the matter is discussed with regard to Meänkieli, a minority language spoken in northern Sweden. Education is considered one of the main reasons for saving endangered languages. It is axiomatical that the best medium for teaching a child is his/her first mother language. Psychologically, it is the system of meaningful signs that in his/her mind works automatically for expression and understanding. Sociologically, it is a means of identification among the members of the community to which s/he belongs. Educationally, s/he learns more quickly through it than through an unfamiliar linguistic medium. Sovereignty is another reason for language revitalization. From a socially critical point of view, language revitalization performs action in which minority people are getting sovereignty and self-determination in a wider sense. The right to use one's home language is an important part of life, but there are also major nominal meanings involved when minority languages become recognized and regarded (Ridanpää, 2018). There are various opinions about why saving language is important. In addition, opinions about how to operationalize the revitalization process are diverse. Ultimately, the most important finding in Ridanpää's research conducted in 2018 is that language revitalizing is not a path of action that was carried out without questioning its logics.

2.1 Revitalization through Education

The education system is greatly considered as one of the most important methods for language revitalization, especially if parents have lost their original language. Many people believe in the schools to be important agents of language revitalization. Language revitalization through education is not an easy endeavor; the space given to endangered languages in formal schooling is often limited. In most cases, these languages are taught as subjects a few hours a week, making it very difficult, at least for students with no prior knowledge of the language, to acquire a competence high enough to enable language transmission to the upcoming future generation in the students' future families. Teaching materials may be scarce or lacking, and recruiting teachers with both language competence

and teacher qualifications may prove difficult. In the fortunate situations where appropriate bilingual education models exist for minority languages and teachers, as well as adequate teaching materials being available, perhaps schools prove to be powerful method in language revitalization. When strong bilingual or revitalized education systems or strategies on all levels, such as the 20 Year Strategy for the Irish language, CLIL approach, are combined with extracurricular activities and support for families, the results can be outstanding (Hinton et. al., 2018).

2.1.1 Revitalization of Irish language through teaching

The Irish language has been declared as one of the official languages of the European Union, which happened in 2007. According to the Irish Department of Foreign Affairs, since granting the Irish language the same status as other Member States´ languages, new arrangements have been accepted following the changed status of the Irish language which had been a treaty language before. The Irish language acquired new status that inhabitants of the Republic of Ireland have been striving for long decades. On one side, it has brought many positives if we take into consideration increase of national awareness and strengthening of national and cultural identity, while on the other side, it also carries certain challenges that the state and the people must cope with. Education sector has been simultaneously facing new challenges bringing into question old methods used in teaching and introducing new, innovative ones.

2.1.1.1   The 20 Year Strategy for the Irish language document

Slatinská & Pecníková (2017) examined and analyzed the impact of some significant documents, like a document titled 20 Year Strategy for the Irish language, which proposed a number of strategies that play a huge role in the revitalization of the Irish language. The researchers interviewed citizens from different areas within the Republic of Ireland and visited a number of institutions. The 20-Year Strategy for the Irish Language has influenced the Government Statement on the Irish Language, published in December 2006. Following the Statement, there are around 13 objectives, but the study focused on and examined the objectives concerning the education, namely on Objectives number 5, 6 and 7 presented in the Government Statement on the Irish language. The objective no. 5 states that Irish will be taught as a compulsory subject in all levels of education until Certificate level. The curriculum will enhance and boost spoken and written

competence in Irish among students and explaining its value and vitality to people. The results of the study showed that by following the educational objectives, proposed by 20 Year Strategy for the Irish language document, Irish language has gained recently a new status which makes it more prestigious and trendier for students to study it and find jobs later on in their lives for which the Irish language is needed. It was informed that children in Gaels coils get higher academic achievements. People who speak Irish language fluently nowadays can work as interpreters and in translation agencies in Ireland as well as in European Union institutions. There are also many chances to get a good teaching position with Irish in the education sector which can be a motivation to study Irish at universities. Many students replayed that they would like to continue to teach the Irish language to their children which is a good sign for the language liveliness and maintenance (Slatinská & Pecníková, 2017).

2.1.1.2   New Methods Used in Irish language Teaching

Taking the fact that the era in which we live is influenced to a greatly by new communication and media technology into consideration, the teachers must willingly or unwillingly use new methods and tools used in language teaching. According to the 20-Year Strategy for the Irish Language 2010–2030, building ability in reading, writing and speaking must count with the current developments and growth in media and technology. Consequently, traditional approaches must be seriously merged with new approaches and innovative ways in language.

The new innovative methods combined several activities and brought public and private life of students together. The new methods includes the development of new materials, CDs, DVDs and books in Irish, upgrading and development of book clubs in Irish, development of at least one physical literary Irish-language venue or space in Dublin, development of a literary promotion by RTÉ and TG4, development of new contemporary dictionaries, both English-Irish and Irish-English as well as development of initiatives to support writing in Irish by youth in a range of media –creative writing, drama, blogging, journalism, and film scripts. The medium of blogs and other social networks which is also a place for new identity creation seems very important for this day´s generation of young people who communicate all the time through (Slatinská and Pecníková, 2016). Therefore, the teachers of the 21st century should take all the mentioned points into consideration and keep them in mind when working in the classroom. Moreover, the teacher of the Irish language should be aware of the fact that teaching English,

French or German is much different from teaching Irish (Slatinská & Pecníková, 2017).

Beside the new creative methods used in Irish language teaching, CLIL approach, where students learn a subject and a second language at the same time, is used in the whole island of Ireland as a part of school education according to the brochure bearing the title Content and Language Integrated Learning at School in Europe, which means that it is an essential part of one or more levels of the education system and not restricted in time. CLIL is used specifically in primary and secondary schools. In the Republic of Ireland as well as in other European countries any subject may be chosen for CLIL from among those on offer. Furthermore, the floor amount of time for this type of provision is not indicated in any specific behest. In general, secondary education students may choose to be assessed in the Irish language or the language of the curriculum (they have the choice to study either Irish or English). Qualifications required for teaching CLIL provision in primary and secondary education in the Republic of Ireland are the same as in Slovakia i.e., the teacher must meet the basic essential qualifications of the fully qualified teacher. CLIL as a term is used only by specialists in language education. The results show that language learning is more effective when it is merged with content learning in another subject other than the language being learned. People also stress that Irish primary schools prefer using CLIL in teaching Irish as a second or additional language as all primary teachers need to demonstrate a pleasing level of competence in Irish to have full admission as primary school teachers. In the context of the Republic of Ireland there are three ways of using CLIL. One of them is that individual teachers could use CLIL informally, either in their language class or by teaching content from other subjects areas through Irish every now and then, second would mean that schools could choose to offer an extended program where a number of subjects would be taught through Irish in a more clear way, or third option would be for schools to be able to choose to offer partial immersion program for up to 50 % of instructive time. However, the last prospect would need the support of parents and the school community as well as support of the teacher in the course of professional development and provision of resources. As it was later shown in other study´s findings, a great higher level of achievement in Irish was acquired through classes which conducted some Irish-medium instruction outside of the Irish lesson proper. Following the mentioned findings, the CLIL instruction may be an efficient way to teach Irish in Irish primary schools (Slatinská & Pecníková, 2017).

A number of principles were proved to be beneficial concerning teaching the lesson. For instance, teachers would receive questions from students in English but answer them in simple Irish, and later they would paraphrase those questions given in English into Irish. By the time, the students should slowly be motivated to use Irish. This method proved to be very effective especially at primary levels when students start with language acquisition. On the one hand, using CLIL seems highly beneficial for mental awareness of students (Ó Duibhir & others, 2011).

Another substantial method used in order to strengthen the student´s knowledge of the target language is using stories. That is because stories can be to a great deal used for teaching students about various cultures and also about their own culture. In such a way, the stories talking about the fairy life of Ireland could be mingled into language learning. In such a way, student´ awareness of their own cultural heritage through the medium of written word could be enhanced and promoted. That is because using stories in a lesson can help reinforce student´s creativity, especially thanks to various post exercises aimed at developing learners ´creative thinking. Moreover, the student's interests connected with recent development in the area of information technology should be also taken into consideration by the instructors. The students should be motivated to participate in such blogs or websites that are useful for education like the one where the fans of Irish language continuously share their thoughts and use the language actively. The creation of such blogs where students could share their opinions in Irish could be seen as a positive aspect and make the language learning more real, attractive and joyful (Slatinská & Pecníková, 2017).

2.1.2 Revitalization of Northern Khmer in Thailand

A study conducted by Collier & Thomas in 2017 compared different approaches for language revitalization of Northern Khmer in Thailand. Because Northern Khmer language in Thailand is declining, native speakers have cooperated with linguists from University of Mahidol to work on a community-based research project since 2007 which is teaching Northern Khmer language as a subject in the school system. The first project started at Ban Pho-kong school, Surin Province. After that, they realized that their children had enough knowledge in their mother tongue to teach in a bilingual program from kindergarten 1, and there were teachers available who could teach speak the Northern Khmer language fluently. Despite that, when they started the bilingual education program at the kindergarten level, the children could not speak Northern Khmer language or communicate with their

teachers. Linguists from Mahidol started another approach to increase the use of the mother tongue by following a language nest pattern at the pre-kindergarten level to prepare a stronger foundation for the student's mother tongue, before going to kindergarten and then primary school. In the first community-based research project, the children felt proud and appreciated their language and cultural heritage, but the project also faced some problems. For instance, using a mix of Thai and Northern Khmer languages let to incorrect word order in Thai, and mispronunciation of Thai tones. A number of students did not understand how to use an appropriate pronoun. As for the second project, which applied bilingual education program by using both Northern Khmer and Thai in the kindergarten classroom, the results showed clearly that the learners were more self-confident, more sociable. The children liked many of the teaching materials which prompted them to enjoy reading. The latest project, which involved applying a language nest pattern at preschool level, revealed that this approach for revitalization is suitable for Northern Khmer in Thailand in an area where Khmer is predominantly spoken (Collier & Thomas, 2017).

2.1.2.1   The Impacts of the Three Programs

1) The most remarkable point of the Northern Khmer project was the strong community cooperation. Teachers at Ban Pho-kong school and ECDC were able to work with people in the community because most of them are Northern Khmer speakers and have similar goals, namely to maintain and revive their language and culture. The research team developed research skills and also teaching approaches. One crucial activity in school-based language teaching is teacher training. Even though the Northern Khmer at Ban Pho-kong school was already native speakers, they were also given special teacher training. The teachers liked the TPR technique a lot because it was method that made children understand meaning and pronounce sounds correctly. Teachers loved to sing local songs and they felt that it was a great technique for the children to learn Northern Khmer better and easier. Students became more self-confident, and some of them have participated in a storytelling with gestures competition and received awards.

2) The local language curricula developed at Ban Pho-kong school received a great deal of attention from the community, so now the local education administration seeks to expand to other areas with ethnic Khmer people like secondary schools. Another great outcome was the creation of a dictionary produced by the local people. Northern Khmer speakers are now able to revive their mother tongue, and

the school and community have developed a better relationship. All age groups can participate in the project and in language revitalization.

3) The workshop on teaching material which was developed for the project made speakers feel proud of themselves. The benefit is that children were able to learn and understand the language easier than using materials available for the mass market, although it took more time to devise items such as big books, cultural scenes, and picture stories. The children loved the beautiful pictures included in the books, and this encouraged their curiosity to read and write by themselves. Each item of teaching material has a precise learning objective, so the students learn systematically and gradually. They now get a solid basic foundation in their mother tongue before learning a second language and gaining new knowledge. In the end, they were able to determine and differentiate Northern Khmer from Thai and use both languages appropriately. Furthermore, the Khmer writing system using Thai-based script also made students love reading as the Khmer dialect has been developed by native speakers themselves, and now that they have their own writing system they can transfer their literacy skills to the national language. Although the parents worried about their children at the beginning, now they understand the importance of using the mother tongue in the classroom. They thought that if the teacher taught Khmer, then their children would not be able to speak Thai. However, parents agreed with teaching the local language at schools as their children were happy and more interactive with the parents. For instance, when teachers assign students homework to collect Northern Khmer knowledge from their relatives, the children get a chance to talk within the family domain and learn from it. Three programs for teaching Northern Khmer in formal school and ECDC were based on three language revitalization models, namely, language nest, bilingual education, and teaching local language as a subject (Collier & Thomas, 2017).

2.1.3 Revitalization of the Sámi languages in Norway

The Sámi are the native people inhabiting a continuous stretch of land extending from the Kola Peninsula in Northwest Russia to large parts of Scandinavia and Finland. Sámi peoples have populated these regions for thousands of years. Most of the Sámi live in Norway and are acknowledged as an indigenous people. There is no authentic or updated demographic data on the Sámi, but estimates suggest that 40,000 Sámi live in Norway. In 1990, the Sámi languages in Norway were granted official status alongside the two written Norwegian language forms,

Bokmål and Nynorsk. In doing so, the Norwegian state committed itself not only to passively preserving the Sámi languages, but also to actively promoting, developing, maintaining and revitalizing them (Hinton, Huss & Roche, 2018).

2.1.3.1 Different Tuition Models in the Revitalization of the South Sámi language

The first teaching model of South Sámi at school did not succeed in revitalizing the language. A sense of discontent with the South Sámi teaching provided in primary and lower secondary schools later began to emerge. Many parents expected more than the results they were getting. They thought that their children would be able to speak the language well after receiving teaching in South Sámi as a second language over several years. They wanted their children to upgrade and improve their traditional language and then pass it on to their own children. However, most of the children did not manage to speak South Sámi after having studied it as a second language at schools. Many parents compared the results of the South Sámi programs with the results of English teaching.

The reason why the teaching of South Sámi teaching did not succeed in revitalizing the language was due to two factors. First, the children knew little about the South Sámi language when they started school. Their first language was Norwegian. Hence, the school often had to start teaching them South Sámi at the most elementary level before trying to improve their fluency. Second, schools always used weak forms of bilingual education. This means that schools only used the South Sámi language in the subject South Sámi. Norwegian would be used in all other subjects, and two or three hours a week of teaching in South Sámi was not of course enough to make the children bilingual. Since many of the children had little exposure to the South Sámi language outside of school, the limited number of South Sámi language lessons had little effect in the acquisition of the language. The South Sámi language share this experience with many Indigenous peoples who have attempted to use the education system as a means for language revitalization. The effect of a few hours of English teaching is greater than the effect of a few hours of tuition in a minority language, because the children frequently use English outside of school. This is also true for children in countries where English is not an official language, including Norway and Sweden.

2.1.3.2 Language Nest Kindergartens in New Zealand

Another teaching model appeared after the failure of the first one. They sought to develop kindergarten provision based on the so-called language nest kindergartens in New Zealand. In doing so, they wanted to guarantee that the children had reached a high level of proficiency by the time they get to school. In addition, they wanted the school to teach in South Sámi as a second language using an immersion-based model. The plans therefore had to be scaled down from being a complete immersion model to a partial immersion model both in the kindergarten and in the school. Yet this new approach was a great improvement on the way that South Sámi had been taught in the past. The application of a partial immersion model meant thinking in the linguistic domain. Decisions had to be made as to which domains the South Sámi language should occupy during a normal day in kindergarten and which domains should be Norwegian. The solution was to assign a certain room in the kindergarten, known as Savka, as a South Sámi–only space. Savka means "big room." Certain staffs were assigned to always speak South Sámi with the children, and South Sámi was to be the dominant prevailing language at certain times of day. On Wednesdays, only South Sámi was spoken. The kindergarten had both South Sámi children who were part of the project and should learn South Sámi and ethnic Norwegian children who were not part of the project. When the two groups communicated together outside, they would always resort to speaking the Norwegian shared language. Ethnic Norwegian kindergarten staff spoke Norwegian to all the children. The South Sámi kindergarten children following this model learned to speak South Sámi. By the time they started school, they already knew enough of the language to receive teaching the language in many subjects through the medium of South Sámi. They would then proceed to the pathway with South Sámi as a first language at school. The implementation of a partial language nest model in kindergarten and a subsequent partial immersion model at the Elgå school deemed to have been a success. In practice, the project turned out to last much longer than five years. The children followed a 15-year plan from when they enrolled in kindergarten until leaving upper secondary school. The children following this program have now left school and make up a population of young South Sámi speakers (Hinton, Huss & Roche, 2018).

3. Maintaining Minority Languages through Virtual Communities
3.1 Minority Languages and Media

Language minority communities have often been able to generate media in their native tongues, which has contributed to a variety of ways in which the sociolinguistic order has changed as a result of language shift. In general, the existence of media in a linguistic minority is a sign of its vitality, albeit this does not always imply long-term vitality. The media can connect and unify many linguistic communities, confer status, and set the stage for economic progress. According to Fishman (1991), there are four factors that emphasize the significance of minority language media. Which are:

1. In linguistic communities, electronic media can play a significant symbolic function.

2. The media can significantly enhance the economy and offer young individuals who desire to work in a minority language appealing professional opportunity.

3. The creation of a public sphere within a language community depends on the media.

4. The media play a significant role in how the community is portrayed, both internally and externally (Ramallo, 2019).

Starting a radio show or Internet TV channel is not difficult and has several advantages. Finding the right space to increase the minority community's visibility rather than clashing with the language and culture of the majority. Linking the world of technology and computing to minority languages can help revitalization initiatives. In addition, social networks often make it possible to create new spaces for the use of minority languages, especially in places where there isn't a long history of the language in traditional media.

3.1.1 Galician language in media

Since the late 19th century, Galician has been present in the media, albeit quite unevenly. There have been a number of achievements over time that deserves to be emphasized. O Tio Marcos da Portela was the first newspaper published in Galician, and it debuted in 1876. Previously, Galician had a minor media presence that was restricted to a few literary collaborations. Other journalism initiatives started to take off in various Galician cities in the years that followed as a result of the publication's success. When A Nosa Terra, a crucial periodical for the defense

and visibility of the Galician in the press, was published in 1916, a significant shift occurred. Its pages frequently included Galician language literary and cultural issues as well as political, social, and linguistic contributions. Indeed, A Nosa Terra frequently discussed language issues (Ramallo, 2019).

Terra e Tempo was established in 1964. It was the first post-war newspaper entirely in Galician and was first edited in Mexico. The first Galician-language transmissions began during the latter years of the dictatorship, and the language was used for the first time on a TV program (TVE) in 1974. In terms of audiovisual media, the establishment of Compaa de Radio/Televisión de Galicia (CRTVG) in 1985 marked a crucial turning point. This referred to a public radio and television broadcast in Galician that was available around-the-clock (with the exception of certain commercials). Since that time and up until the present, CRTVG's programming has contributed significantly to the configuration of its own communicative space, with a market for promoting the Galician audiovisual sector that results from a strategy focused on the importance of local communication while not discounting general information (Ramallo, 2019).

Additionally, the primary radio media outlet in Galicia is Radio Galega (RG), a public organization. There are also fascinating local possibilities, like as the Emisoras Municipais Galegas (EMUGA) municipal radio network, which consists of sixteen radio stations that choose to communicate only in Galician as part of the joint Radiofusión effort. As for T.V broadcasting, it is essential to note that TVG is the media outlet in Galicia with the highest audience, which is far from being anecdotal. Accordingly, 61% of people say that they often use TVG for communications. Of all the TV networks broadcasting in Galicia, the public channel's news has consistently attracted the most viewers. Compared to the state-owned private networks (Telecinco, Antena 3, La Sexta), its ratings are far greater. Briefly, Galician has a respectable representation in information and communications technology despite being a minority language (Ramallo, 2019).

Ramallo (2019) claims that the connection between language and the media in Galicia includes the following strong aspects in light of the aforementioned:

- The majority of people are literate in Galician.
- The general public has favorable opinions on Galician media representation.
- University degrees in communication disciplines that are closely tied to and heavily include the Galician language are available.
- Galician has promise and a market that is open to new media.

- Support for Galician language in institutions and favorable laws.

It can be inferred that media is a basic tool of democratic life and minority language media may help very significantly to enhance it, even by increasing the engagement of minorities in the public sphere. Any modern society's growth is intimately correlated with the use of mediated communication as a fundamental tool for social cohesiveness. Therefore, it is ideal for any linguistic group to have a separate communication space for commercial and public development initiatives that take into consideration the distinctive characteristics of that particular culture, including of course its language.

3.2 Social Media as Breathing Space for Minority Languages

Digital media could serve as the foundation for reviving many minority languages. Given that young people are a social group that spends a significant amount of time on social media and in online forums. This challenge is especially important for them. The network offers a place for communication, fun, work, and other activities that are fundamental to young people's identities. No minority language promotion project should therefore be blind to this reality. The advantages for languages, speakers, and communities are obvious if the resources devoted to its promotion are used effectively.

In fact, many have claimed that minority languages must establish a major internet presence if they are to survive over the long term (Soria, 2016). Digital presence is supposed to, among other things, increase public awareness of linguistic variety, generate a more "contemporary" perception of the minority language, and promote language use by giving speakers more self-confidence to use their native tongue. Increasing digital language presence appears to be a necessary step for the empowerment of linguistic minorities around the world, and networking sites like Facebook, Twitter, Instagram, WhatsApp, and so on. This is true regardless of how much actual language use the presence of a minority language online may encourage. Social media's interactive features and the widespread use of these platforms enable speakers of minority languages to establish their own communication channels without relying on outside funding or intervention from the government. This section aims to give readers a theoretical foundation for thinking about online communities as safe havens for minority languages.

Fishman (1991) first introduced the phrase "breathing spaces," which he defined as a location where the minority language can be freely spoken without fear of being overpowered by the dominant language. As a result, it serves as a kind of "safe space," a domain (physical or otherwise) where the minority language is the "unmarked" language and does not have to compete with the dominant language. It is thought legitimate, even important, to create and maintain such venues to provide minority language speakers a chance to use their language "normally" (Belmar & Glass, 2019).

A criterion frequently found on the basis of the concept of the "community of practice" is the decreasing possibilities to practice the language in a physically constrained area. For minority languages, the emergence of virtual communities provides a solution to this problem. Many times, minoritization has progressed to the point that speakers are dispersed and rarely interact with one another outside of the family (as in the Karelian or Ladino communities). In other situations, a large number of speakers have migrated in search of better opportunities and are therefore no longer in a place where they can regularly speak their native tongue (for example, a sizable number of Icelandic speakers reside in Denmark; an increasing number of Kiribati speakers are migrating to New Zealand to escape the rising sea levels). Others, like the Mapudungun, Garifuna, or Calabrian Greko, are going through reclamation processes and need to establish classrooms to teach the language with little to no support. Within fairly stronger linguistic communities (like Catalan, Irish, Welsh, or Basque), virtual communities also appear to facilitate cross-border communication (Belmar & Glass, 2019).

Our understanding is that at a "locus of intense translingualism" (Blommaert, 2019, p. 1) like online communication, particularly social media, virtual communities are the ideal candidates to serve as "breathing spaces" for minority languages. In light of this, and in contrast to Fishman's criticism of the media, (social) media can support minority languages all over the world (Soria, 2016). However, one must recognize that what a "breathing space" depends on the sociolinguistic context of the language and the characteristics of the speaker. A Facebook group discussing Welsh grammatical aspects in English could not be a breathing area at all for a fluent speaker of a fairly vibrant language like Welsh, although a community with a Welsh-only policy might. However, a group that speaks Italian and discusses Calabrian Greko, like the one on Facebook called To ddomadi greko - La settimana greka, would be able to provide a breathing area for

young language learners. A virtual community could be described as a breathing space for a minority language when:

- The minority language is the only language used in the community.
- The minority language is the preferred language of the community, although the use of other languages is accepted; this is often the case in communities of learners where the dominant language and/or English are sometimes used.
- The minority language (its sociolinguistic context, grammar, lexicon, etc.) is the subject of discussion, especially if these discussions take place in the minority language.
- The status of the minority language as language (rather than dialect) is not contested (Belmar & Glass, 2019).

There don't appear to be many online forums where the minority language is the sole one spoken. There are, however, virtual communities with explicit language policies stating that the minority language is the only language allowed in the group posts - which is the case, for instance, of the Facebook groups called Gaeilge Amhain (Irish), Fryslân en de Fryske taal (West Frisian), Aragonés: charrar ragonar parlar fablar trafalar chilar mormostiar recontar (Aragonese), and Aicí parlam en Lenga d'Òc e aquò dins tota sa diversitat…! (Occitan) (see Appendix A). The Facebook groups Teach me Diné, run by Ryan Mike (Navajo), Euskara lantzen (Basque), and Cadèmia Siciliana (Sicilian), for example, state a preference for the use of the minority language but do permit the use of other languages in the group posts. Cadèmia Siciliana even encourages multilingual posts with Sicilian when possible (see Table 1). This appears to be quite common of groups of advanced learners—or even new speakers—establishing a community where they may use the language and continue to study it. Other communities may exhibit extremely different traits simply because they lack a defined language policy. But one may observe a bias for language-related issues in several of these groups, from vocabulary to sociolinguistics and language politics (Belmar & Heyen, 2019). Although the use of other languages is quite widespread, even in groups with the strictest language rules, it appears to be a byproduct of the multilingual nature of online communication as well as the fact that all of the participants in these virtual communities are themselves multilingual.

In conclusion, online communities can act as safe havens for minority languages if they promote language use (whether overtly or covertly) by teaching it (like the Facebook group Hawaiian Language Learning Network) or by normalizing its use for discussions about metalinguistic theory (like the Facebook

group Dialects) and non-linguistic subjects (like the Facebook group Noi i parloma piemontèis). Therefore, it seems that these virtual communities are the ideal means for minority languages to avoid audience design tactics that often favor the use of major world languages and reclaim their own position on the Internet's "survival-of-the-fittest" market (Belmar & Glass, 2019).

4. Minority languages and tourism

A research conducted by Fox & Hambye (2019) revealed the connection between language and tourism which has been seen in many different ways. Studies can refer to the many different ways in which both language and tourism interact. Firstly, there is the easy way in which language is used in tourism promotional materials; persuasive language, imagery, style and register, etc., which can be named the language of tourism. The language is being used in "tourism's search for exoticism and authenticity by analyzing a series of different touristic genres, such as broadcast media and guidebook glossaries, to see particularly "where local languages are stylized and commodified in the service of tourist identities and of tourism's universal mythology.

Minority languages and tourism perspectives that consider the role of language in the broader representation of cultural and identities in tourism destinations are more common than discussion about language in tourism literature. One specific way of research involves analyzing the connection between tourism and minority languages. Corderio (2011) states that, like places to be visited, local or minority languages may be souvenired by being miniaturized or simplified to a few recognizable phrases or features. Tourists and tourism providers are pulled into a "regime of truth" about the nature of language as well as the value of language in the global linguistic marketplace. Minority languages are often perceived as more authentic by tourists, and are therefore frequently used by tourism operators and materials, who draw on the representations that such languages invoke. Hall-Lew and Lew (2014) discuss the role of the use of minority languages in producing authenticity and legitimacy, shedding light particularly on linguistic forms (words, phrases and accents) that are associated with cultural features that instill nationalism and other political orientations are often seen as authentic. They present that through a tourist's perception of originality and legitimacy, a linguistic variety can acquire commodity value (p.338), and that the native speakers of the language variety received as most authentic may have an useful position in the tourism economy, because they are capable of using their language skills as a means of cultural capital; "a cultural trait that can have direct economic utility" (p.

342). Minority languages employed for economic utility have been noticed in a number of instances. The majority of tourists who are specifically interested in experiencing Scottish culture prefer to interact with speakers of Scottish English over speakers of their own native linguistic language. In other cases, minority and indigenous languages have been employed in community-based tourism (Fox & Hambye, 2019).

4.1 The Language-Learning Holiday

Over the past three decades, the popularity of "niche" tourism has been steadily increasing. Such niche tourism includes ecotourism, which describes travel to places of natural or ecological interest and cultural tourism, which includes travel to areas where sites, festivals and other attractions having cultural and/or historical significance are observed and experienced (Fox & Hambye, 2019).

A related but less well documented form of niche tourism is educational tourism, or Edu tourism, "wherein travelers spend their time abroad getting some sort of formal educational programme while simultaneously participating in organized leisure time and cultural activities (Fox & Hambye, 2019). The most productive form of educational tourism, the merging of language education and tourism, in particular is the teaching of foreign languages in a classroom setting accompanied by a range of tourism-related activities. While those who offer these combined activity packages may see themselves as education institutions and thus in no way related to the tourist industry, their practices doubtless correspond to what is generally associated with tourism providers (Fox & Hambye, 2019).

In his research of study abroad sojourners as language tourists who engage in language learning tasks and tourist activities, Iglesias (2017) sees language tourism as "a tourist activity undertaken by those travelers or educational tourists taking a trip which comprises at least an overnight stay in a destination outside their usual place of residence for less than a year and for whom language learning is usually a primary or secondary part of their trip" (p. 4). This viewpoint of study abroad students as edu-tourists actually comes under the category of language tourism, however they are not usually part of what is typically deemed a language tourist because of the extended amount of time such students spend staying, or even living, in the host country.

What is usually considered is the marketing of language acquisition together with traditional or local touristic activities as a package; what Garland (2008) and

O'Rourke and DePalma (2017) point to as a language-learning holiday. This is termed as such because language courses and tourist activities are often given in conjunction with the accommodation needed for the duration of this course. The accommodation, which usually involves staying with a host or host family who is a native speaker of the language which is targeted to be learned, or in short-term group residences on the same site as the school, center or institution that provides the language courses and classes, is marketed and purchased alongside the language teaching as a package deal. The period of immersion is shorter than that experienced by study abroad students, and is more similar to that of a holiday than of a period living abroad (Fox & Hambye, 2019).

Some people may argue that the format is no different to that of any other package holiday available in other tourism sectors. Iglesias (2017) assumes that the language tourism product includes a language learning component and a travel component. The former covers the educational input and the latter includes accommodation, transport, catering and leisure arrangements (Iglesias, 2017). The marketing and management structures in charge of planning, selling and providing the language tourism product range from language education providers and public administration institutions to trade bodies and travel planners (Iglesias, 2017). The pluralities of edutourists who join and participate in such language-learning holidays do that to learn major world languages such as English, French or Spanish.

While English and other majority languages may have the largest share of this language tourism market, the phenomenon also emerges in minority language contexts (O'Rourke & DePalma, 2016: 2).

In her PhD thesis, Garland (2008) studies the setting of a language-learning holiday offered in Irish Gaelic by Oideas Gael, a language school in the Irish-speaking Gaeltacht. She investigates "the mixing of the global and cosmopolitan with the local and the traditional in the ideologies and linguistic practices of learners of Irish Gaelic at a summer intensive language school in Ireland" (Garland, 2008: 8). She notes that learners come from both Ireland and other countries around the world, with some students having Irish heritage. She examined the ideologies and attitudes expressed and enacted by the participants, that is, the Edu tourists who were taking part in the language-learning holiday package, and in particular their complaints about the current status of Irish and the lack of practical uses for it. She also observed the way in which the learners participated in the construction of ideologies of authenticity that depend on purism

and traditional images of the language and its speakers (Garland, 2008: 9). She believes that the presence of students from both inside, and especially outside, Ireland at the summer language school creates a setting in which participants discuss and use the Irish language with an eye to its traditional rural associations, but also to a cosmopolitan, urban and globalizing present and future (Garland, 2008: 9)

Similarly, O'Rourke and DePalma (2017) conducted a study on minority language-learning holidays in Galicia. They undertake observations of, and interviews with learners who were taking part in a Galician language-learning holiday administered by a Galician university. The course consisted of three weeks of daily morning classes teaching the Galician language and then afternoon or evening cultural activities. The participants ranged from 21 to 61 years of age and came from different countries, with the few from Spain coming from regions outside of Galicia. The researchers' main focus was on what encourages the learners to travel abroad to study Galician: how and why participants of different national and ethnic background choose to use and learn Galician and provided insight into the Edu tourists language ideologies and perceptions about the Galician sociolinguistic context (O'Rourke and DePalma, 2016: 5). They explored the ways in which the learners themselves commodify the Galician culture and language in their attempts to get an authentic learning experience and a way of accessing a minoritized linguistic and cultural group (O'Rourke and DePalma, 2017).

4.1.1 Irish language-learning holidays

Language schools and residential courses are available in Ireland, for young, teenage and adult learners, and with varying durations. One of the most known is Oideas Gael ("Instruction in Irish"), an Irish language cultural center, also the Irish language immersion school noticed by Garland (2008) in her research. Oideas Gael center offers weekend and week-long language courses and a 'language and culture summer school'. The language courses are given to learners at all levels of learning, with each course available in three levels: beginner, intermediate and advanced. The courses are residential immersion courses, so accommodation offered is available to book with the language classes and is reserved by Oideas Gael. A number of options are available to the edu-tourists: Oideas Gael itself offers on-campus and off-campus accommodation; shared houses where students enrolled in these courses can stay together in small-scale residences. It also has a number of affiliations with Irish-speaking families in the Gaeltacht who host the

244

learners and offer them bed and breakfast-style accommodation, as well as external independent providers (Fox & Hambye, 2019).

Another Irish language course is provided by Oidhreacht Chorca Dhuibhne ("County Kerry Heritage"). This is a dependent company of Comharchumann Forbartha Chorca Dhuibhne, a local development co-operative founded to upgrade the economic, social, and cultural life of the Irish language speaking areas of the Dingle Peninsula of County Kerry. Based in Ballyferriter, this dependent company also has a language school, which offers weekend, long weekend and week-long 'Irish Language, Heritage & Activity Courses' for learners of all levels, from complete beginner to advanced fluent speakers. Although the school does not have on-campus accommodation like Oideas Gael, it provides information and details on its website (oidhreacht.ie/courses) about affiliated accommodation providers in the Ballyferriter area and demands confirmation with a deposit to be paid before the place on the language course is fully verified. Many Irish universities also run residential Irish language courses in the summer, including the National University of Ireland, Galway (NUI Galway). This university offers Irish Language summer school courses for adults at beginners', elementary, intermediate and advanced levels every summer at their Irish-Language Centre in Carraroe, Connemara, a major Gaeltacht area (Fox & Hambye, 2019).

4.1.2 Welsh language-learning holidays

The most famous residential Welsh language course provider in Wales is Nant Gwrtheyrn, a Welsh Language and Heritage Centre on the northern coast of the Llŷn Peninsula in northwest Wales. According to their online brochure: "Nant Gwrtheyrn is the only center that specializes in delivering Welsh for Adults courses through intense strong residential courses available throughout the year. The courses range from a three-day taster to week-long courses and are available for all levels of learner, from beginner, intermediate and advanced. On-site accommodation is given by Nant Gwrtheyrn; students who attend the residential Welsh courses stay in small houses which have been transformed into group residences. As in Ireland, a number of Welsh universities also run residential Welsh language courses for adults. Aberystwyth University offers an intensive summer Welsh course each year which lasts three to four weeks and is available for all levels of learners, from beginner to advanced. The day-time language courses are accompanied by afternoon and evening tourist activities. Among the tourist activities proposed are guided tours and walk, Welsh dance and music session,

cooking, pub games and quizzes, with a visit to the National Eisteddfod, which is the largest cultural event in Wales. Accommodation is also included in the package, with residential learners staying in flats with shared kitchens in the University's halls of residence. The Edu tourists staying in the accommodation provided by the university stay only with other participants of the summer course (Fox & Hambye, 2019).

4.2 Language Revitalization Progress

As for language revitalization progress, the study reveals that the status of both these minority languages is relatively in progress compared to many other languages in Europe. Language tourism, and in particular minority language-learning holidays, have the possibility to change speakers' attitudes and perceptions of their native language. Although in general nowadays, the attitudes Irish and Welsh speakers have towards their minority languages are not obviously negative, seeing 'foreigners' come from outside of Ireland or Wales to learn the language may persuade native non-speakers, or native new speakers who have declined in their proficiency since leaving school, to learn the language themselves or enhance their level. With Edu tourists who have come from abroad just to learn the language as what they would consider a leisure activity, Irish and Welsh people may actually feel guilt or embarrassment about their inability to speak it and therefore tackle their laziness when it comes to learning their native language themselves. Moreover, observing people not from Ireland or Wales learning the language shows that the language is not just a school subject but is something that can be linked to real life and can be studied outside of a forced education context (Fox & Hambye, 2019).

5. Reasons for the Contraction of Nobiin Language

Nobiin is classified as a member of the Nubian language family. Nobiin, a language descended from Old Nubian, is spoken by thousands of immigrants in various regions of Europe, the US, Saudi Arabia, and the Gulf states in addition to along the Nile in northern Sudan and southern Egypt. There are many factors affecting the contraction of the Nobiin language.

Firstly, beginning in the 11th century CE and continuing through the fall of Dongola, the capital of the Northern Nubian Christian kingdom, in 1323 CE, the Islamization of Nubia was a Middle Ages phenomenon. Due to this Islamization,

Nubia and the Nobiin population were impacted by Arab culture and the Arabic language (L. Barzilal & Khalil, 2020).

Secondly, as a result of Arabic education, as well as labor-related migration and urbanization beginning in the 1960s, today's Nobiin community members who grew up in Egypt and Sudan are native Arabic speakers. The Nubian people have traditionally been split between the Arab nations of Egypt and Sudan, both of which have largely monolingual Arabic educational systems that reject cultural variety and historically forbid multilingualism. Therefore, along with other non-Arab ethnic groups, the Nubian people in both nations experience cultural marginalization and cleansing. In both nations, the Nobiin language is hardly widely spoken. Up until recently, Nobiin-speaking kids in Northern Sudan were severely reprimanded for speaking Nobiin in class (L. Barzilal & Khalil, 2020).

Thirdly, many Nobiin speakers were forced to leave their traditional homes in the Nile Valley of Egypt and Sudan in the 1960s as a result of the construction of the High Dam at Aswan. Prior to this relocation, Nobiin was mostly spoken in Kerma, in the north of Sudan, and the area commencing 180 km south of the first cataract of the Nile in southern Egypt. This led to the Nubians becoming more involved in Egyptian society and marginalizing their original culture (L. Barzilal & Khalil, 2020). This has motivated many researchers and professors to look for ways to preserve and revive the Nobiin language.

6. Methodology

A "systematic, explicit, and reproducible method for identifying, evaluating, and synthesizing the existing body of completed and recorded work produced by researchers, scholars, and practitioners" is how Fink (2005) describes a literature review (p. 6). The approach of systematic literature analysis proposed by Newbert (2007) and David and Han (2004) will be used in this study. It offers a clear, generalizable, and replicable method of compiling, evaluating, and classifying prior research on a given subject. David and Han (2004) claim that a basic knowledge tool that is comparable to carrying out new research is the methodical synthesis of prior evidence. A well-executed synthesis of prior research can yield comprehensive and detailed responses to research questions, point out gaps in the literature that require further investigation, and demonstrate the strength of currently accessible knowledge (Booth et al., 2016).

7. Previous Studies Suggesting Methods to Maintain Nubian Languages
7.1 Saving the Nubian Culture

In a study conducted by Osman & Abuoaf (2022), the researchers interviewed people from different Nubian areas and used social media (WhatsApp/Facebook) to access to a large number of people. The virtual participants belong to different Nubian regions, Matoki and Fadicca which means they represent areas from Dongola to Aswan, overlooking the political borders. The aim of the study was to discover different ways that Nubian people tackle in order to preserve the Nubian language.

As for how children acquire the Nubian language, the responses varied. For families who stay in Nubian original places, children acquire and pick up the language naturally as a mother tongue from the community and from home. For those children who were born outside the Nubian regions can be divided into two groups. If both spouses are Nubians, and one of them at least uses the Nubian language at home, either with their spouse or with the children. This may help their children to pick up the language and may understand Nubian language. If one of the spouses is not a Nubian, then Nubian is hardly spoken at home.

A reasonable number of the interviewees stated that they usually tell legends to their children to maintain the Nubian culture and hermitage. This is exceptionally important because the legends in plant in children the Nubian ethics and culture which help to preserve the Nubian identity. Furthermore, these legends make a great impact on how they perceive life from the Nubian lens. This goes in line with resistance and power. A great number of participants also revealed that they encourage their children to listen to Nubian songs. These two points may be promising because by memorizing and continuously listening to songs, their children choose to learn the language and culture. Consequently, they would have the ability to preserve their Nubian identities. According to some interviewees, listening to songs helps their children to be interested in learning the language. This could be considered as compensation for their exposure to Arabic media.

The participants stated that there are also attempts to maintain the language and showed that there are documents and recordings that help the language to be maintained. Many of them thought that the songs, proverbs and the Nubian poetry could help the young people to learn and memorize the Nubian words. There are

centers for teaching the Nubian language in some countries abroad. For example, there are Nubian teaching centers in America, the UK and Switzerland.

7.2 Saving the Nubian Writing System

During the ancient time of the Kingdoms of Kush (750 BCE - 350 CE), the hieroglyphic writing system was used for writing Nobiin. During the time of the empire of Meroe (270 BCE - 340 CE), Meroitic was written by using hieroglyphics, as in the ancient time, and in a cursive script as well. A new writing style known as the 'Old Nubian Script' showed up in Nubia starting in of the 8th century CE (Werner, 2013), following the up rise of the three Christian Nubian Kingdoms: Alodia, Makuria, and Nobatia. This new script uses Greek letters adding some Coptic and Meroitic letters. During the Christian Nubian era, the Old Nubian script prevailed as the main writing system for around seven centuries. The collapse of the last Nubian kingdom, Alodia, in the sixteenth century and the prevalence of Islam in Nubia caused the gradual deterioration of the Old Nubian script. In the last nearly 65 years many Nobiin writing methods have come into being as a response to the strong will of the local community to keep its endangered language.

In the 1990s, Dr. Mokhtar Khalil Kabbara, a Nubian professor who worked in the Department of Antiquities at Cairo University, began to revitalize the writing of Nobiin by using the Old Nubian script (Mokhtar 1996:8). His orthography remained popular among many Nubians in Egypt and Sudan. After the work of Dr. Kabbara, the Nubian Language Society (NLS) developed a phonemic orthography known as nobiin agii, which means 'Nobiin letters', to write Nobiin, which based on the Old Nubian script. Nobiin agii is an uncial script which does not differentiate upper and lower case characters, and includes twenty-four letters: seventeen for consonants, five for vowels, and two for semivowels. The nobiin agii alphabet is now being taught and learned by members of the Nobiin diaspora communities in Washington, D.C., Virginia, Maryland, and Philadelphia (see Table 1) (L. Barzilai & Khalil, 2020).

Table 1: Nobiin graphemes**.**

Letter	IPA transliteration
ⲁ	/a/
ⲡ	/b/
ⲃ	/c/
ⲇ	/d/
ⲉ	/e/
ⲫ	/f/
ⲅ	/g/
ⳑ	/h/
ⲓ	/i/
ⳝ	/j/
ⲕ	/k/
ⲗ	/l/
ⲙ	/m/
ⲛ	/n/
ⲟ	/o/
ⲅ	/ŋ/
ⳕ	/ɲ/
ⲣ	/r/
ⲥ	/s/
Ⳝ	/ʃ/
ⲧ	/t/
ⲟⲩ	/u/
ⳓ ²	/w/
ⳝ..	/y/

7.3 Currant Revitalization programs & processes

Ongoing language revitalization programs are organized and conducted by the Nubian Language Society (NLS), a registered US organization which aims to teach native Nobiin speakers to read and write in Nubian script. These revitalization programs of the NLS also include two major language learning projects, launched in 2017, which aim to teach Nobiin to new generations of Nubians in the US who were not raised with Nobiin as a native language. The first project focuses on the education of children from the ages of five to twelve years, and includes teaching

through language textbooks, storybooks, children's songs, folk games and a simple grammar curriculum. The second project consists of courses for teaching Nobiin to learners above 12 years of age at three different proficiency levels. The latter project is not exclusively directed to Nobiin community members but is also available to anyone in the US interested in learning Nobiin, especially scholars such as archeologists, linguists, historians, and anthropologists who are concerned about Nubian studies. The Nubian Studies and Documentation Centre in Cairo also participate in similar revitalization efforts. Relatedly, Nobiin language courses are currently being offered in the Egyptian cities of Cairo and Alexandria (Barzilai & Khalil, 2020).

Nobiin was the subject of study in a one-semester field methods course at Georgetown University led by Professor Hannah Sande during the 2018 Spring semester. Working in this course led to presentations of linguistic analyses of Nobiin at international linguistics conferences including the 2019 Annual Conference on African Linguistics (Barzilai & Khalil 2019) and the 2020 Linguistics Society of America annual meeting (Barzilai 2020). Consequently, the African Language Materials Archive at Michigan State University currently has a description of the phonology, morphology, and basic word order properties of the Nobiin language, as well as recordings (.wav files) of collected texts and translation-based elicitation sessions. All recorded materials are accompanied by transcriptions in IPA, glosses, and English translations (.pdf files). Similar Nobiin recordings were available in the SOAS ELAR archive (Bell & Rowan 2016).

8. Result and Discussion

The present study tackles and reviews different methods to maintain and revitalize some minority languages and figures out some methods that could be applied to the Nobiin language. Based on the above, a minority language could be revitalized and maintained through multi-lingual education programs, virtual communities like media and social media platforms, and language learning holidays. Therefore, it appears to be that the following methods could help maintain the Nobiin language.

8.1 Encouraging the Nobiin Language Usage through Tourism and Hotel Diploma Schools

The majority of Nubians live in Egypt and Sudan, and their language is called Nobiin. Although Nobiin is a substantial language that is spoken by a sizable

population, it has had little support as a language of instruction in schools and institutions.

The Nobiin language could be fortified and strengthened by being offered as a language of study in tourism and hotel diploma schools as an initiative to engage the Nobiin language and show it in Egyptian society. Such an initiative to support Nobiin language education aims to address this issue by providing resources for language teachers, developing curricula, and creating opportunities for language immersion programs. For instance, incorporating the Nobiin language into school curricula could be done by adding Nobiin language classes as elective or compulsory courses to encourage students to learn about it and its unique culture. Additionally, incorporating Nobiin history and culture in social studies and history classes could help students appreciate their cultural background. Moreover, organizing cultural events and activities in such schools and faculties could also help raise awareness about Nobiin heritage. This can include traditional music and dance performances, cultural exhibitions, and storytelling sessions. Such events can have a positive impact on the students, and they can learn about their heritage in a fun and engaging way. Besides, those schools could invite Nobiin elders to educational symposiums to share their knowledge and experiences. These elders have a wealth of knowledge about Nobiin culture, traditions, and ways of life that can be passed on to younger students.

Everything that has been mentioned above could improve educational opportunities and outcomes for Nobiin students while also preserving and promoting Nobiin language and culture, since such effort could assist in ensuring that the language is passed down to future generations. Additionally, it could build cultural identification and encourage linguistic variety, and aid in bridging communication gaps between Nubian communities and the rest of the globe later on, creating chances for cross-cultural dialogue and understanding. To sum up, supporting Nobiin language education is an important step towards promoting linguistic diversity, cultural preservation, and educational equity.

8.2 Raising Awareness of Younger Generations towards the Nobiin Language and Culture Heritage

For the Nobiin language and culture to survive, Nobiin legacy must be preserved. Several tactics can be used to increase younger generations' understanding of their Nobiin history. To begin with, hosting cultural events like music festivals, dance

performances, and fairs featuring regional cuisine may be a successful strategy for attracting young people and introducing them to Nobiin culture. These occasions may take place in public areas, educational institutions, or both. They may include interactive elements to hold the audience's attention. Second, producing instructional resources like books, movies, and podcasts can aid in educating future generations about their Nobiin ancestry. To reach a larger audience, these resources might be offered in public libraries, national palaces of culture, and on social media platforms. Third, getting young people involved in the preservation of Nobiin history may be a powerful approach to spread awareness. This may be accomplished by setting up volunteer programs or internships where young people can gain knowledge of the culture and participate in attempts to preserve it. Finally, working with local government officials and community leaders can aid in promoting Nobiin history. This might entail setting up cultural centers, sponsoring preservation initiatives, or planning community activities. Through teamwork, the Nobiin culture will certainly be passed down to future generations.

8.3 Reviving the Nobiin Language through Social Media

Social media is one of the best methods to encourage the next generation to protect the Nobiin legacy. Social media sites like Facebook, Instagram, and Twitter have ingrained themselves into our everyday lives and provide a wonderful way to engage with younger people who may not understand the significance of this cultural legacy. Making aesthetically appealing material that emphasizes the distinctiveness of the Nobiin history is one way to engage younger generations on social media. This can contain images of important landmarks, depictions of traditional Nobiin attire, or even brief clips of Nobiin dance or music performances. Using social media to share this material might assist in increased awareness and spark interest among younger people. Making online virtual communities for fans of Nobiin heritage is another tactic. People who are interested in learning more about the Nobiin language and tradition can connect via Facebook groups or Instagram hashtags. This may foster a sense of community and belonging, which can be a strong incentive for future generations to discover their cultural origins. Finally, Nobiin heritage-related events and activities, including cultural festivals or Nobiin language lessons, can be promoted via social media. Younger generations can be inspired to attend and participate in these events by spreading information about them online, which can make them feel more a part of their cultural legacy.

8.4 Preserving the Nobiin Language through Learning Vacations

Reviving the Nobiin language through learning vacations is an innovative approach to language revitalization that involves creating opportunities for people to immerse themselves in the language and culture of the Nobiin people. Nobiin learning vacations offer a special chance for visitors to travel to Aswan, study the Nobiin language, and get fully immersed in Nobiin culture. These vacations frequently offer the opportunity to engage with Nobiin speakers as well as language and cultural workshops and cultural events. The advantages of language revitalization vacations are manifold. They provide language students the chance to comprehend and appreciate the Nubian culture, history, and way of life on a deeper level. They also offer a welcoming setting where language learners may practice speaking and listening to the target language with native speakers. In addition, learning vacations can encourage the usage of and preservation of the Nobiin language and culture in the larger community. By giving locals participating in the planning and execution of the learning vacations job possibilities, they may help support the economic growth of Nobiin communities. All in all, learning vacations to revive the Nobiin language is a creative strategy that can aid in preserving and promoting the language and culture of the Nobiin people. In addition to helping to achieve the larger objective of language revitalization and cultural preservation, it offers language learners a special and satisfying experience.

9. Conclusion

Counties with endangered language might face social isolation, loss of cultural identity, and even mental health issues if they were not aware enough of the vitality of preserving their minority languages. In this paper, the researcher examined different methods of preserving and maintaining minority languages conducted by some counties for the purpose of revitalization of these endangered languages. For example, countries like Ireland, Norway and Thailand proved that teaching could be a powerful method of language revitalization. Teaching their minority languages in schools though bilingual educational system and following the CLIL approach seemed highly beneficial for maintaining a minority language. Social media is another tool for the revitalization of minority languages. Virtual communities have become breathing spaces where people can freely speak their minority language. Another followed method is educational tourism. The most productive form of educational tourism was merging language education and tourism where tourists can get the chance to spend their time abroad getting some sort of formal educational program while simultaneously participating in organized spare time and cultural activities. Language learning holidays in Ireland and Wales present a great example of educational tourism. These countries offer courses given to tourists at all levels of learning: beginner, intermediate and advanced. Some of these courses are accompanied by other tourist activities like guided tours and walks. Many courses are also residential immersion courses which offer accommodation.

As mentioned above, many of these revitalization methods could be applied on the Nobiin language, as a minority language, for the purpose of its maintenance and revitalization. The researcher suggested some methods that might prove efficiency such as: developing a curriculum for the Nobiin language as an elective course in tourism and hotel diploma schools, raising awareness of the importance of maintaining the language among young generations, using social media and virtual communities as a breathing space for Nobiin language, and finally preserving the language through language learning programs and courses given to students during their learning vacations by Nobiin native speakers.

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Appendix A

Table 1 (edited by Belmar & Glass, 2019): Some examples of virtual communities on Facebook which function as breathing spaces for a minority language.

Group / Page name	Members/ Followers (as of 29/10/2019)	Explicit Language Policy Yes / No	Language	Main language Yes / No	Other languages
Kimeltuwe, materiales de Mapudungun	193,111	N	Mapudungun	Y	Spanish
Teach me Diné – by Ryan Mike	24,037	N	Navajo	N	English
Dialectes	15,898	N	Catalan	Y	Occitan
Te Reo Māori Memes	12,597	Y Reo Pākehā (=English) memes will be deleted	Maori	Y	English
Gaeilge Amhain	12,330	Y Irish only	Irish	Y	–
Noi i parloma piemontèis	10,770	N	Piedmontese	Y	Italian
Mohawk Language Kanien'kéha	2,708	Y Use English mainly to ask for Mohawk equivalents	Mohawk	N	English
Res'Oc Réseaux Occitans	2,494	N	Occitan	N	French
Euskara lantzen	2,419	Y Basque only. Others only to ask "how do you say…?"	Basque	Y	Spanish
Fryslân en de Fryske taal	2,408	Y Fryslân has	West Frisian	Y	East Frisian Low Saxon,

		only one language and that is Frisian			Dutch, English, German, Bildts, etc.
Aragonés: charrar ragonar parlar fablar tafalar chilar mormostiar recontar	1,949	Y Aragonese only	Aragonese	Y	Spanish, English, Asturian
Cadèmia Siciliana	1,224	Y Multilingual posts are preferred. When possible, add Sicilian	Sicilian	N	Italian, English, French, German
Hawaiian Language Learning Network	1,053	N	Hawaiian	N	English
Aicí parlam en Occitan, en Lenga d'Òc e aquò dins tota sa diversitat…!	923	Y Occitan only	Occitan	Y	–
Frysk Ynternasjonaal Kontakt (FYK)	458	N	West Frisian	Y	Dutch, English
Ch'a a kayaa áyá gaxhtootée – We will only imitate our ancestors	315	N	Tlingít	N	English
Catalans al Brasil	229	N	Catalan	Y	Portuguese