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Djillali Liabes University of Sidi Bel Abbes

Faculty of Letters, Languages and Arts

Department of English

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Schools as Agents for Language Revival in Algeria and Australia

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Submitted by: **Supervised by:**

Mr. Terriche Abdallah Amin   Prof. Melouk Mohamed

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Dedication

To all my teachers and teacher educators

Acknowledgements

Abstract

Tamahaq and Arabana, similar to so many endangered languages around the globe, run high risk of endangerment. If great efforts are not made now, these heritage languages could become extinct losing with them the knowledge and culture they carry. This research describes curriculum development and design for Arabana in Australia and Tamahaq in Algeria. The focal point of investigation is curriculum development process for the aforementioned endangered languages. That is to say, the major purpose is to uncover the similarities and differences between Algeria and Australia in so far as the teaching of endangered languages is concerned. By implication, a major goal is to improve the practice of curriculum design for Tamahaq by implementing the lessons learned from the Australian context. The current research employs a cross-nation comparative case study. In choosing which cases to study, Przeworski and Teune's the most different systems strategy is employed. Key fundamental lessons are learned from the Australian experience, yet it is acknowledged the same process cannot be replicated as a whole. First, the endangered language community ought to be consulted as long as they are regarded as custodian, need to be involved, and their expectations should be also canvassed, respected and adhered to. The ultimate authority regarding choice of target language, mainly within Tamahaq dialectal continuum context, rests with the custodians. Rather than customary top-down decision making, consultation with the different stakeholders with maximum participation from the speech community should be prioritized. Equally important, sufficient time for consultation process should be allotted to better understand the local situation, that is, circumstances of language shift. Furthermore, recommendations picked up from the indigenous community ought to be taken onboard. Last but not least, a program reference committee, having all the required dexterity, ought to include members able to contribute to curriculum design.

Key words: Language Revitalization, Endangered Language, Tamahaq, Arabana, Curriculum Design.

List of Abbreviations and Acronyms

(ABS) Australian Bureau of Statistics

(ACARA) Australian Curriculum, Assessment and Reporting Authority

(BCM) Berber Cultural Movement

(AGTV) Association of German Teachers of Victoria

(AILASA) Association of Iberian and Latin American Studies in Australia

(HBC) High Berber Commissariat

(HCA) Haut Commissariat à l'Amazighité

(LOTE) Language Other Than English

(MSA) Modern Standard Arabic

(MTLD) The Movement for the Triumph of Liberty and Democracy

(NATO) North Atlantic Treaty Organization

(PAP) Party of the Algerian People

(RLS) Reversing Language Shift

(SAGTA) South Australian German Teachers Association

(SERBISH) Shuar Bicultural Radio Education System

(SFF) Socialist Forces Front

(SLASA) Spanish and Latin American Association for Social Assistance

(SSABSA) The Senior Secondary Assessment Board of South Australia

(TPR) Total Physical Response

(UNESCO) United Nations Educational, Scientific and Cultural Organization

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General Introduction

In almost every part of the world, indigenous minority languages are disappearing at an alarming speed. Some languages such as Aasax (United Republic of Tanzania), Ahom (India), AkkalaSaami (Russia), and Amanayé (Brazil) have already become extinct and knowledge of them is probably present only in linguists' field-recorded archives or notes if any exist. What is more, recent estimates expect that at least half of the 6.800 languages spoken across the globe may no longer continue to exist a few more generations as they are not being learned by children as their first languages. It is only 10% of today's languages can be described as vital, safe, in constant use and non-threatened in the year 2100 (Mair. 2003: 34).

While many indigenous languages are at the edge of permanent disappearance, there is an unprecedented consciousness in favour of world linguistic and cultural diversity maintenance. There are even successful attempts to revitalize extinct languages like the case of Maori in New Zealand. In the same spirit, indigenous speech communities turn vocal in demand for more promotion and protection of their ancestral tongues and their traditional life styles. In response, actions to prevent language loss and safeguard world cultural linguistic heritage are multiple. Some initiatives focus on creating environments in which the endangered language can be used on a regular basis. Furthermore, many researchers argue that organized educational programs are the first approach to defend against language loss; consequently, schools offer literacy in endangered languages with the purpose of keeping those languages spoken by their proper native speakers in their socio-cultural setting.

Likewise, Tamahaq has been introduced to Algerian schools particularly in areas densely populated by Tuaregs partly in recognition of the linguistic cultural rights of indigenous citizens. Nevertheless, there has been little educational research conducted about how to better enhance the vitality of indigenous endangered languages starting first with the assessment of the available resources such as speaker base, curriculum development, teacher training and so forth. In addition, the Algerian experience in teaching endangered minority languages can be described as recent compared to other counterparts in Australia, United States of America, Canada, and New Zealand. There is indeed a crucial need for more educational research to provide effective teaching to indigenous population to keep their mother tongues in constant use.

In the same vein, curriculum design, in the context of endangered languages, is no less a challenge and constitutes tough decisions to make. Because endangered languages live in the shadow of a regionally, socially more powerful or numerically stronger language such as Dialectal Arabic in Algeria and English in Australia; therefore, the endangered language is not the language of all areas of activity indulged in by its speakers such as administration, education, mass media, or

business. Thus, it lacks areas of vocabulary found in other languages. In fact, communicative functions of the endangered language could be massively reduced in domains of use and its print could be only found in ceremonial use such as chants, folklore, or religious ceremonies. Additionally, indeed its vocabulary may be influenced by that of the dominant language to the extent of accepting borrowings. Similarly, there may be no standardized form in contexts where more than one variety of the same language is spoken, needless to pinpoint to the fact of the lack of a writing script conventions. If action, then, is ever taken to select solely one variety to include in instruction, decision makers have to take account of those likely to be affected. More daunting, there also raises to the surface issues central to corpus planning such as graphization – the provision of writing system for unwritten languages, standardization – the development of norm which overrides regional and social dialects, modernization – the development of intertranslatability with other languages in a range of topics and forms of discourse characteristic of industrialized, secularized, structurally differentiated, modern societies, and grammatication – extraction and formulation of rules that describe how a language is structured.

By contrast, there is a growing number of language revitalization activities being successfully conducted around the globe. In fact, there are even language programs which extraordinarily retain the use of almost extinct languages such the case of Arabana in Australia, just to mention a few. In this context, this research examines the process of language revitalization wherein the focus is put on curriculum design in two different educational settings: Algeria and Australia. The whole research is driven by the logic that acqustion planning, strictly speaking in the current study curriculum design, can be massively improved for the revitalization of Tamahaq and possible remedies can be figured out throughout learning from other leading pioneering countries experience in managing curriculum-related issues such as Australia.

In the light of the above, the current research attempts to respond to the following research questions:

1- How was the curriculum developed for Tamahaq as an endangered language in Algeria?

2- How was the curriculum developed for Arabana as an endangered language in Australia?

3- What are the points of similarity and difference in curriculum design for both Tamahaq and Arabana?

4- What are the sort of lessons that could be learnt from Australia's curriculum design process management so as to improve Tamahaq revitalization?

The overall purpose of the current study is then to describe the pre-implementation of two different endangered languages in state schools: Tamahaq in Algeria, and Arabana in Australia. The

focal point of investigation is curriculum development process for the aforementioned endangered languages. That is to say, the current study is conducted so as to uncover the similarities and differences between Algeria and Australia regarding the pre-implementation of indigenous language programs. By implication, a major goal is to improve curriculum design for Tamahaq throughout figuring out the weaknesses and areas of deficiency.

The current research employs case study method principally comparative approach. Only two entities, Arabana in Australia and Tamahaq in Algeria, are selected where the unit of analysis is curriculum design. The research entails the description of the similarities and differences across the two cases to generate implications and recommendations for improving curriculum design for Tamahaq in Algeria; in other words, the comparison/contrast informs decision making for language revitalization in Algeria namely curriculum design. The current research falls within the first category. Individualizing comparison contrasts a small number of cases in order to grasp the peculiarities of each case. In other words, individualizing comparison involves discovering how two different two or more cases are. So, each case is first described and only then the two cases are brought into juxtaposition. In choosing which cases to study, the current research draws on Przeworski and Teune's the most different systems strategy for choosing the cases put into juxtaposition. By way of explanation, this design entails studying two contrasting cases using more or less identical methods with the logic of replicating insights found in one of the selected individual cases, here curriculum design for Arabana. The unit of analysis is curriculum design for exclusively two endangered languages namely Arabana and Tamahaq carried by two divergent educational bodies, Australian Curriculum, Assessment and Reporting Authority (ACARA) in Australia and Ministry of National Education in Algeria. In terms of instrumentation, data is collected through questionaires, interviews and documents analysis. Furthermore, the representative population include people, whether being hired and paid or voluntarily come forward, who actively participate in the curriculum design. Furthermore, the population is chosen through snowballing, where the researcher gets initial contact with a respondent who in turn helps locate other potential informants.

Curriculum, for the purpose of the current research, is understood as something written, official, standardized, and prescriptive. As a process, it comprises environment analysis, corpus planning, needs analysis, the application of principles, goals setting, syllabus design, methodology, and testing and evaluation. Furthermore, for languages that have gone ultimately off use as mother tongues, language revival and language reclamation denote exertion to resuscitate their use among native speakers. Second, for languages that are still in constant use but with a much declining rate over both the long and short term, language renewal, language revitalization and language maintenance are used to refer to efforts to encourage the speech community to cling to their use of

the ancestral language despite the competition from the dominant languages and the strong inclination feeling to shift to their use.

The thesis comprises five chapters. Chapter one provided basic data about the sociolinguistic landscape of each country, Algeria and Australia, in particular their demographics, patterns of language use and scenario of language endangerment. Chapter two, literature review, provided a summary of the fundamental strategies of language revitalization and maintenance including some world renowned frameworks. Besides, chapter three explained how data was collected in each case, Australia and Algeria. It also explained the theoretical framework used in the current research. Furthermore, chapter four, entitled research findings, presented a full description about curriculum development for each case before their real implementation in schools. The last chapter, entitled implication and conclusion, provided a list of practical recommendations to improve curriculum design for Tamahaq.

Chapter I

A Sociolinguistic Sketch of Algeria and Australia

1.1. Introduction

This chapter presents background information about Algeria and Australia from a sociolinguistic and language endangerment perspective. It first describes the demographics of each country, including major indigenous groups. It then describes the patterns of language use. The chapter eventually focuses on the epicenter issue of language endangerment in Algeria and Australia, including one aboriginal language to each country, Tamahaq and Arabana respectively. The chapter explores key issues such as circumstances of endangerment, grassroots movement on behalf of aboriginal languages revitalization and language policy for endangered languages.

1.2. A Sociolinguistic Sketch of Algeria

The people of Algeria and other Maghreb countries are predominantly a mixture of Arabs and Berbers. Arabs began migrating across Northern Africa during the mid 600c. They dominated the territory and intermarried with the native Berbers. It has been estimated that about 80% of Algerians today are Arabs, while 20% are Berbers. The latter who generally call themselves *Imazighen* (singular *Amazigh*) have been reduced to a minority within their respective homelands. As Arabization has swept away the indigenous languages, many people with Berber ancestry are now claiming to be Arabs. In terms of identity, Berbers have come to identify themselves based on the language they speak.

1.2.1. Linguistic Ethnic Minority Speech Communities

Four major separate groups of Berbers in Algeria are descended from the early inhabitants. The Berber is an ethnic group indigenous to North Africa. They dominated a wide area from Siwa Oasis in Egypt's Western Desert to the Atlantic Coast of Morocco and from the Mediterranean south to the Sahel in Niger and Burkina Faso (Shoup. 2001: 53). Owing to a constant stream of Arab invaders and settlers in addition to Arab-Berber intermarriages, Berbers and Arabs melted and are now often ethnically indistinguishable. Therefore, Islam and the Arabic language have subsequently created a North Africa cultural unity. The sizable Berber populations in North Africa, who still claim Berber identity simultaneously proud of their separateness vis-à-vis the Arabs based on the language they speak, have been reduced to a minority within their respective homes. They retreated to mountains and desert areas in an effort to retain their traditional lifestyle. In terms of numbers, Arabophones represent the principal ethnic group that constitutes up to 70-75% of Algeria population; the remaining 20-25% is Berberphones. That is to say, around 6-7 million out of Algeria's 32 million inhabitants have come to identify themselves Berbers (Chaker. 2003: 16). Berbers prefer the word *Imazighen* which stands for free man/woman to describe themselves. The label Berber, prevailing in the literature hitherto, is of external origin. It is derived from the Greek word *barabaroi*, borrowed into Latin as *barbar*, which denoted people who spoke neither Latin nor

Greek. Ancient Greek writers also used *Libyan* to refer to the inhabitants of North Africa. The Arabs used the words *barabir* and *barabira* interchangeably (Ilahian. 2006: xxx). Today, distinct names are used to refer to Berber regional subgroups (1).

The origin of the Berbers is a matter of intense debate among scholars due to the lack of material evidence, yet the oral history of the Berbers is rich with traditions of various origins. The 15th century historian Ibn Khaldun related them to Yemeni origins claiming their descendant from the Himyarites (2). During the colonial period, French colonial administrators and academics formulated the Berber/Kabylian Myth. The French officer Montagne, entrusted to study the Berbers, sought to find Berber origin in Europe. He claimed that the Algerian people comprised two separate races, Berbers and Arabs. The former is regarded the real indigenous population superior to the latter since they were descendants of Europeans, the Basque in particular. Recent studies supported by the Y chromosome and DNA experiments reveal the fact that Berbers share common links with African and Middle Eastern people (Shoup. 2001: 53-4).

Berbers in Algeria remain tribally organized. They have formed dispersed communities over a huge geographical area with weak ethnic ties in spite of a growing sense of Berber identity and nationalism. Four main groups, *the Kabylians*, *the Shawias*, *the Mozabites* and *the Tuaregs*, make the Berber sphere in Algeria. The section devoted to Tuaregs as a speech community is fully discussed in forthcoming subtitle entitled The Tamahaq Language and Language Endangerment Issue.

1.2.1.1. The Kabyle

The Kabyles are considered the largest section of Berber population in Algeria. The word Kabyle is derived from the Arabic word *qabila* (plural, *qaba'il*) for tribes. By extension, the name of the largest group in the *Jurjura*, *the Zwawa* (*Zouaoua* in French), is often applied to the entire Kabylia population. The Kabyles inhabit Northern Algeria mountain region. Their homeland is often divided into two basic regions: The Great Kabylia (3) or Kabylia of the *Jbal Jurjura* so-called by local dwellers with Tizi Ouzou as a main town. The second significant region is referred to as The Little Kabylia (4) or locally *Kabylia of the Jbal Babor* where Bejaïa flourishes as the main town (Ilahiane. 2006: 71-3).

The Kabyles remain basically peasants in their homelands and more particularly involved in agriculture, cultivating fruit trees mainly figs and olive, in addition to cereals as complementary products. Cattle raising is a small family activity. A significant part of their income also comes from their village members working abroad in France, Belgium and Germany or big cities like Algiers. Beside their daily housework like taking care of the garden, fetching water and firewood, women generally carry out handicrafts such as weaving and making pottery.

The Kabyles still maintain a distinct sophisticated social organization. The smallest social unit is *akham* i.e. the extended family or big house. Then, the extended families combine to form *thakharrubth* whose members share a common ancestor, simultaneously, are often regarded as brothers. It is not uncommon for *thakharrubth* to hold members of different family names and origins. Each *thakharrubth* forms with its adjacent counterparts a bigger social unit called *adhrum*. A group of *idharman* (singular, *adhrum*) forms the village. At the top of this social hierarchy lies the '*arch*', the tribe, composed of a group of villages.

The Kabyles have devised a proper government body. The authority resides in the hands of the village assembly called *Thajma't*. The latter is basically a group of village elders who settle daily life disputes and pass sanctions. Each *thakharrubth* selects its own *taman*, a respondent, who fulfills the role of a representative in local assemblies. The *Thajma't* appoints executive agents called *amin* who ensure that *Thajma't* resolutions and sanctions are put into practice.

1.2.1.2. The Shawias

The word Shawias stands for shepherd. This naming categorically best describes the Shawias lifestyle envisaged in raising herds. The Shawias inhabit the *Aures* mountains in Eastern Algeria. Geographically, the *Aures* homeland extends as mountain ranges often divided by parallel profound valleys: *Oued el Ahmar*, *Oued Abdi*, *Oued Abiod* and *Oued Abala*. The *Aures* is divided into *Aures Chergi* (Oriental Aures) and *Aures Gharbi* (Occidental Aures).

People's settlement over the area and their social life are profoundly manipulated by nature. The valleys are densely inhabited as they provide good conditions for human settlement in particular the practice of agriculture. In contrast, the mountains are poorly populated due to extreme heat, scarce fertile lands and rain/water supply shortage. Unlike Great Kabylia, wherein geography has hardly ever prevented families to join into larger villages and maintain ethnic bonds, the Shawias emerge as moderate-sized scattered tribes never unified together to form larger confederations. Thus, owing to its geographical location, the *Aures*, considered as a closed territory, hold the Shawias away from external influence. The physical isolation has further contributed to homogenizing the group and ensured the permanence of ancient structures. Similar to the Kabyles, agriculture remains the sole central economic activity. In the northwest where fertile lands adjacent to valleys exist, fruit trees and irrigated cereals (wheat and barley) are the main products. In the southeast region of the *Aures*, nomadic culture is dominant. Goat herders, most of the year under the tent, continually drive their cattle in search of green pasture.

The Shawias have long kept the same social structure. The extended family *harfiqth* characterized by its patriarchal nature is the fundamental social unit. Therefore, the male members descend from the same ancestor. Owing to that, a strong feeling of brotherhood and solidarity

emerges. It is a common place practice for members of the *harfiqth* to collaborate or ally during harvest taking, homes construction or quarrels. Moreover, the man/woman social rank is clearly determined. Men hold the top position of the social hierarchy. Their power is absolute and fully exercised over their children. This is why the role of the *djemaa*, the local assembly, is reduced. Unlike the Kabyles women, the Shawias females have distinct roles to fulfill not often associated with their gender. Beside their monotonous housework, they are consulted by their spouses but can be the decision maker to conduct domestic affairs. It is not uncommon for women to get involved so as to settle political disputes between fractions of the same village.

1.2.1.3. The Mozabit

Algeria is almost Sunni in outlook, but the *M'zab Valley* is famous for being home to a small community of Ibadith Muslims. The Mozabites are a religious ethnic community. Their ancestors embraced the Ibadith Islam. The founders of the Ibadith theology and culture were a group of puritans who broke from Sunni Islam so as to formulate their proper religion based on the premises below:

- Strong belief in the primacy of the Quran as the unique law rather than loyalty to Muslim caliphs.

- Absolute equality of all Muslims regardless to their race. Any Muslim could become a caliph.

- Rejection of the legitimacy of Ali, the fourth caliph, as a Muslim caliph.

Abdullah Ibn Ibad, the founder of the Ibadith, developed a more tolerant outlook especially what regards the dealings with other Muslims. The first Kharidjites penetrated Algeria and later spread their teaching during the Great Islamic Openings. In 701, they established their Rustimid Imamate in Tahart. Being defeated by the Fatimids (5) in 909, they retreated to Sedrata near Ouargla. The fears of persecution pushed them southward to the five oases of the Oued M'zab in the 11 century where they remained. Today, the Mozabites live in a loose confederation of seven small urban settlements. They are *Beni Isguen*, *Ghardaïa*, *Melika*, *Bounoura*, *Elateuf*, *Guerrara* and *Berriane* with *Ghardaïa* as the largest and economically most important.

The M'zab territory remains a closed area where strangers (non-Ibadis) have no access. For that, markets, where interactions with non-Ibadis occur through transactions, are kept far away from the center of the seven urban settlements. So, part of the Mozabites social, cultural and political organization is still uncovered. The Mozabites cling strongly to their traditional lifestyle. It is common to see people putting on white tunic, baggy pants and white hat. Furthermore, they tend not to marry outside their religious group. Whatever the circumstances are, women stay in the M'zab towns even when their husbands leave for the north to conduct their business.

Life in the Mozabites confederations is regulated by traditional legislation. Each town is a sort of a republic governed by two assemblies. The first is the *halqa* (circle) which comprises 12 religious heads called *I'azzaban*. The complementary governing body consists 10 of laymen entrusted with the administration and what resembles today's police affairs. The civil and penal jurisdiction resides within the hands of the *I'azzaban*. The set of laws often known as *Kanoun* is based on their interpretation of the Quran and the Hadith (.i.e., sayings and practices of the Prophet Mohamed). It was Sheikh Abdel Aziz of the town of Beni Isguen who compiled the set of laws in the 10 volumes of his *Kitab-el-Nil*.

The desert environment where the Mozabites settle curbs the development of agriculture as a source of income. For centuries they enriched themselves on the trans-Saharan trade. Today, they hold a great deal of small business in Algeria and their diaspora even reached America. Thus the earnings of the Mozabites come basically from trade established in main Algeria towns such as Algiers but abroad as well. Undoubtedly, the Mozabites gained a reputation of being astute merchants. Women too contribute to the economy by weaving carpets and wool garments to send to their men to sell.

1.2.2. Language Situation and Patterns of Language Use

Algeria, if to consider as a linguistic area, can be better described as a multilingual country where different ethnic groups exist and speak different languages and language varieties. Beside Standard Arabic officially recognized as the sole official language, there exist several other language varieties known as Berber spoken all the national territory.

1.2.2.1. Classical Arabic

Classical Arabic is a Semitic language of the Afro-Asiatic language family originating in the Arabic Peninsula. It dates back to the 7 century when the masterpieces of pre-Quranic poetry were composed while the Quran itself was compiled. It immediately became the sacred text of the new religion of Islam and as Islam was spread by conquest, the Arabic language pervaded with it. The Arabic language remained largely confined to the Arabian Peninsula until the seventh century, when Muslims initiated a campaign to conquer various regions of Africa (and Asia) so as to convert its people to Islam. In the initial aftermath of the Arab conquests of the seventh and eighth centuries, Arabic was used alongside the local languages of the conquered territories. However, in the late years of the Umayyad dynasty (661-750) Arabic was also the basis for numerous literary and religious texts composed from the seventh to the ninth centuries (Stokes et al. 2009: 32). During the Golden Age of the Abbasid Caliphate, 9-10 century, Classical Arabic became the linguistic vehicle of highly developed civilization that brought forth a rich literature including belles-lettres, religious and scientific works. However, during the Ottoman rule from the 16th

century onwards Classical Arabic stagnated linguistically and literarily. Thus, in the early 19ᵗʰ century, when Arab intellectuals began to discover the West and to translate European works into Arabic, they soon recognized its lexical shortcomings. This was the starting point of Modern Standard Arabic (MSA).

As in all Arab countries, the Algerians take great pride in the Classical Arabic as they believe it is the language in which Allah narrated the Quran to the Prophet Muhammad. The articulation of religion in Classical Arabic gives it a dimension of sacredness. This variety, the language of the Quran, remains the language of scholars and experts in theology, the language of the study of the Quran, Hadith and of all the ancient Arab-Muslim poetry and literature (Queffélec. 2002: 34).

1.2.2.2. Modern Standard Arabic

The opening of the Arab-Muslim world on the Western World and their sciences accompanied by the spirit of modernity as a result of European colonization culminates in the emergence of a variety of Arabic called Modern Standard Arabic (MSA). Modern Standard Arabic is practically identical in phonology, morphology and syntax to classical Arabic, but it exhibits additional content in lexicon, phraseology and style. After World War I, the modernization of Arabic continued in the language academies of Damascus, Cairo and other capitals that coined and are still coining thousands of neologisms in technical and scientific terminology (Queffélec. 2002: 43). Loans from European languages (English and French) have been the main procedure used to adapt Arabic to the requirements of modern life. Thus, it is justified to call MSA a register of Arabic clearly differentiated from the classical language. The importance of MSA is that it is the only accepted medium of written and formal oral communication. It constitutes the tie that linguistically binds the Arab World together. However, MSA has to be learned in school because the native tongue of Algerian population remains their local dialects as used in everyday life by all social strata. Therefore, MSA is almost completely limited to written use and to highly formal speech (news, official speeches) and academic education as well as the media. This trend was recently reinforced by the establishment of pan-Arab satellite channels (Queffélec. 2002: 34-5).

There is no doubt that the standard variety is accorded the highest status by Arabs. In fact, when the first Algerian government came to power in the early 1960s, it strongly promoted the Arabic language throughout the Arabization Policy (Stokes *et al*. 2009: 21).

1.2.2.3. Dialectal Arabic and Dialectal Continuum

Colloquial Arabic, an informal spoken language, varies by dialect from region to region and is not always mutually intelligible (Levinson. 1995: 23). Leaving aside the lexicon, the greatest difference among Arabic dialects is in phonology (Brown and Ogilvie. 2009: 45). In terms of typological classification, Arabic dialectologists distinguish between two basic norms: *Bedouin*, *Beldi*, and Sedentary, *Barani* with the existence of large regional varieties. (Brown and Ogilvie. 2009: 54). From contact with other languages, *Darja*, the spoken Algerian Arabic contains many borrowings (loanwords) from Berber, Portuguese, Spanish, Turkish, French and lately English. Words such as *Kuskus*, *barrio*, *Kuzina*, *dey*, *lekol* and *manager* are respectively each from the aforementioned languages. If we consider its use, Dialectal Arabic is the language of early socialization, spoken by most of the population and the preferred functional means of expression for the illiterate monolinguals. Furthermore, it is the language that regulates economic exchanges and transactions in markets. It also ensures mutual understanding with representatives of both national and local administration such as hospitals, post offices, Sonelgaz (National Society for Electricity and Gas) and other State institutions (Queffélec et al. 2002: 122). Berbers also acquire in large proportion along Tamazight dialectal Arabic because of its larger number of speakers' base (85% of total population) and its predominance in most verbal interactions (Queffélec et al. 2002: 86). Faced with a radical change in the socio-economic space through the introduction of modernity in all sectors of the economy, Dialectal Arabic speakers has re-adapted to this new situation through borrowing all French technical terms or other European loanwords to denote this new reality. (Queffélec *et a*l. 2002: 27). Four different varieties constitute Algerian Dialectal Arabic:

- Western Algerian Arabic used in an area which extends from the Morocco border to Tenes.

- Central Algerian Arabic spoken in the central zone which extends to Bejaia and includes Algiers and its surroundings.

- Eastern Algerian Arabic spoken in the High Plateaus around Setif, Constantine, Annaba and extends to the Tunisian border.

- Sahara Algerian Arabic spoken by around 100.000 inhabitants in the Sahara Desert (Queffélec et al. 2002: 35).

It is worth noting that the Spanish presence in Western Algeria has left remarkable traces in Western Algerian Arabic. The inventory collected by L. Benallou showed that Spanish loan words are deeply implemented and no longer considered Spanish words such as:

- *trabendo* (black market): [*chrit sobatt ta'trabendo*] 'I have bought shoes from the black market'.

- *taberna* (bar): [*rah idal fit' barna*] '. He is always at the bar'.

- *bogado* (lawyer): [*rahou bogado*] 'he is a lawyer'.

- *manta* (blanket): [*hadal manta mathamiʃ*] ' This blanket does not heat'.

- *calentica* (dish of chickpea) : [*a'tini mya doro calentica*] ' Give me 10 dinars of chickpea dish'.

- *carriola* (cart): [*carriola ta moul el khodra*] ' the cart of the greengrocer'. (Queffélec et al. 2002: 39).

1.2.2.4. Diaglossia

An important aspect of language contact in Algeria relates to the issue of diglossia. Two distinct varieties of the same language are used side by side for different sets of functions. Similar to various Arabic-speaking polities, Algerians manifest diglossic language use envisaged in the contrast between Modern Standard Arabic and regional dialects. Ferguson (1959: 336, cited in Wardhaugh. 2006: 89) defined diglossia as follows:

> *"Diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation."*

In other words, diglossia involves a situation in which two varieties of the same language co-exist, each performing a different function. The two varieties are a high one (H) learned through formal education used in relatively formal situations and a low one (L) acquired as mother tongue used colloquially and informally (Comrie. 2009: 569). Ferguson stresses that both H and L have to be in complementary distribution functionally. Ferguson (cited in Wardhaugh. 2006: 89) proceeds by exemplifying situations in which the varieties L and H are used as illustrated in table (1.1).

Table (1.1). Contexts of Use of High and Low Varieties in Diaglossic Situations.

H Variety	L Variety
- Sermon in Church or Mosque.	- Instructions to servants, waiters, workmen, and clerks.
- Speech in parliament, political speech.	- Conversation with family, friends and colleagues.
- Personal letters.	
- University lecture.	- Radio soap opera.
- News broadcast.	- Caption on political cartoon.
- Newspaper editorial, news story, caption on picture.	- Folk literature.
- Poetry.	

After Ferguson's model of diglossia, Blanc (1960), Badawi (1973) (cited in Wardhaugh. 2006: 89) and Meiseles proposed intermediate levels between H and L as a more accurate description of diglossic situation in the Arab World. People shift between H and L especially when speaking but often they do not shift all the time, resulting in levels which are neither fully H or fully L. Blanc (1960: 85 cited in Wardhaugh. 2006: 89) distinguished between five varieties: classical, modified classical, semi-literary or elevated colloquial, koineised colloquial and plain colloquial. Meiseles (1980 cited in Wardhaugh. 2006: 89) distinguished between four varieties: literary Arabic or standard, oral literary Arabic, educated spoken Arabic and plain vernacular. Furthermore, Badawi proposed that there are five different varieties: heritage classical, contemporary classical, colloquial of the cultured, colloquial of the basically educated and colloquial of the illiterate. (Bassiouney. 2009: 14). Badawi (1973: 93 cited in Bassiouney. 2009: 14) points to the fact that everyone has more than one of these levels at their disposal; people often shift between them in the same conversation. Illiterate and the less well-educated, however, may find it difficult to shift as much since they control only one or two levels with confidence (Bassiouney. 2009: 15). K.T. Ibrahimi (1995: 86-7 cited in Bassiouney. 2009: 15) established a wide range of diglossic language use that ranges from the more standardized (most compliant with *'fasih'*) to the varieties of Dialectal Arabic. He distinguishes between five varieties:

- Classical Arabic

- Standard Arabic

- Sub-standard Arabic

- Educated Spoken Arabic

- Dialectal Arabic (a vernacular proper to a particular district, city or a regional dialect spread over a region). (Queffélect et al *et al*. 2002: 107).

1.2.2.5. Code Switching

All speakers selectively draw on the language varieties in their linguistic repertoire as dictated by their intentions, the needs of the interlocutors and the conversational setting. People then are usually required to select a particular code whenever they choose to speak. In a country like Algeria, where an increasing number of people command several codes of communication, simultaneously bilingualism even multilingualism is the norm for many, people may also decide to switch from one code to another or to mix even within very short utterances and thereby create a new code in a process known as code switching (Wardhaugh. 2006: 101).

Code-switching is difficult to characterize definitely. It is not therefore surprising that there exists a debate in the literature concerning the precise definition of code-switching. (Bullock and Toribio. 2009: 2). Clearly, code switching is the use of two or more languages in one conversation driven by certain reasons. Code switching is not the random mixing of two languages as is popularly assumed. Furthermore, code switching does not represent a breakdown in communication, but reflects the skillful manipulation of two language systems for various communicative functions (Bullock and Toribio. 2009: 4). It is worth noting that code switching can occur in conversation between speakers' turns or within a single speaker's turn (Wardhaugh. 2006: 101). Linguists have found it very difficult to explain precisely when code switching occurs, however; there is a ground of agreement that code switching is quite often sub conscious: people may not be aware that they have switched or be able to report which code they used for a particular topic (Wardhaugh. 2006: 104). Code switching can occur between sentences or clauses called inter-sentential code switching or within a sentence/clause called intra-sentential code switching or code mixing by Muysken 2000 (Austin and Sallabank. 2011: 82).

Muysken (2000 cited in Bullock and Toribio. 2009: 4) provides a typology of code switching patterns suggesting that bilinguals employ three distinct strategies: alternation, where the two languages remain relatively separated in an A-B configuration; congruent lexicalization in which the two languages share a common grammatical structure that can be filled with lexical elements from either language; and insertion which involves the embedding of a constituent usually a word or a phrase in a sequence of A-B-A structure.

When we turn to the issue of what might cause a speaker to switch from a variety x to variety y, a number of answers have been suggested, including solidarity, accommodation to listeners or in Bell's terms (2001: 143 cited in Wardhaugh. 2006: 114) *'speakers design their style primarily for and in response to their audience,'* choice of topic and perceived social and cultural distance

(Wardhaugh. 2006: 104). Gal (1988: 247 cited in Wardhaugh. 2006: 101) identified the motives behind code-switching as follows, '*code switching is a conversational strategy used to establish, cross or destroy group boundaries; to create, evoke or change interpersonal relations with their rights and obligations.*' This language practice is as old in Algeria as one may well imagine. Shortly after independence, Sayad (1967: 214cited in Queffélec et al. 2002: 117) had already noted the tendency of Algerians to practice *'an original speech, marked by a strong interference with the colloquial and classical Arabic but also by code switching.'* Thus Algerians switch back and forth between Standard Arabic and French, Dialectal/Algerian Arabic and a Berber variety, French and Dialectal Arabic, a Berber variety and French and so forth (Queffélec at al. 2002: 121). The two major types observed in daily linguistic exchanges concern either Arabic/French bilinguals or dialectal Arabic monolingual speakers categorized as illiterate.

A- Code Switching among Bilingual Dialectal Arabic-French Speakers:

- *" C'est normal [jaxuja] il faut être ce que nous sommes c'est-à-dire des Arabes donc l'arabe est notre langue. "* ;

-*" [ana] je suis pas d'accord avec l'idée que l'arabe littéraire est notre langue nationale [rak] tu n'as pas compris que notre langue c'est [lamaʃi maʃihakda]. "* ;

- *" L'anglais dans le primaire [walah] ils sont fous nos dirigeants déjà que les enfants [maʃi] tu es d'accord ils sont très faibles même dans les deux langues. " ;*

(Queffélec *et al*. 2002 : 114).

These examples show a mixture of languages. French and dialectal Arabic intermingle and overlap to produce coherent and intelligible statements to all interlocutors. French dominates the language sequence whereas Dialectal Arabic is resorted to so as to express the following:

- Indicate the persons involved in the interaction such as '*ana*' (me), '*n'touma*' (you), '*rakoum*' (you are).

- Express politeness and respect towards the interlocutors for instance '*ya khouya*' (my brother), '*ya ousted*' (teacher) and '*sheikh*' (master).

- Interjections to call for speakers such as '*asmâa*' (Oh you. Listen!) '*Yasi*' (my dear).

- Indicate time like '*dourk*' (now), '*bakri*' (once), '*l'youm*' (today).

- Indicate place (location) for instance '*fi*' (in), '*bladna*' (our country), '*h'na*' (here).

- Indicate denial and approval such as '*lala*' (no), '*mekhi hakda*' (It isn't like that).

- Indicate possession like '*tâa*' (of).

These indicators combine different functions; they are embedded in the speech in order to indicate that the speaker is involved in the language exchange and do not compensate, in this case, ignorance of the French. Furthermore, Dialectal Arabic expressions open the speech act, maintain the participation of the interlocutors and facilitate turn taking. Denial, approval and negation expressions are deployed to end the speech act. Equally important, Dialectal Arabic connects the aforementioned with what to proceed (Queffélec *et al*. 2002: 114-115).

B- Code Switching among Monolingual Dialectal Arabic Speakers:

The phenomenon of conversational code switching is not specific to bilingual speakers. The alternation and mixing of codes is also common to monolingual speakers who master neither French nor Standard Arabic. Their speech is a mixture of different codes. French words embedded in their discourse assume both linguistic and social functions. They indicate for instance time, place, persons, politeness, denial, approval, and ownership but as well convey scientific and technical discourse as exemplified below:

- *" C't-à-dire rak nadjah fi had lemtihan koulchi mabrouk mon frère. "* (It means you succeed in this exam congratualation brother).

- *" Demain rani rayah n'voti âla l'R.C.D."* (Tomorrow, I am going to vote for R.C.D).

- *" Louled tàa l'batima fassdou l'ascenseur comme toujours!"* (Children in this building damaged the lift as usual).

- *" bonjour ! rayah endir l'analiz tâa e'dem."* (Good morning, I am going to do a blood diagnostic test) (Queffélec *et al*. 2002: 116).

The type of code switching specific to monolingual speakers especially the illiterate reveals another linguistic phenomenon: borrowing. Most illiterate monolingual speakers cannot find equivalent terms in their dialect for French words like *telephone*, *abonnement*, *ascenseur*, *parabole*, *antenne*, *voter*, *bâtiment*, *saboter* and so forth. So borrowing complements their speech. Single lexical items transferred by recipient language speakers undergo an adaptation process, i.e. phonologically and syntactically adapted into the recipient language. The borrowed lexis is pronounced more or less away from the phonology of the colloquial Arabic. For instance, due to the absence of /p/ in Arabic, it is compensated by the use of the nearest sound /b/ to pronounce the *(parabole) "Barabole"*. Likewise, the verb *'souffre'* is pronounced with French /r/. When used in Arabic matrix or as a borrowed word, it would be pronounced with an Arabic accent saying *'sufra'* with a flapped /r/. For borrowed verbs, Algerians apply the same form of Arabic conjugation whether the verb is regular or irregular. The next examples illustrate the syntactic adaptation:

- *je t'en pris telephoni li* (please call me).

- *Difigureweh* (they have disfigured him).

- *Remarkit-haa* (I noticed it).

- *Kanu issiyu* (they were trying).

In these four examples, Arabic conjugation is used to inflect the verb in perfect, imperfect and imperative tenses. (Arfi. 2008: 87-90). It is important to note that all Dialectal Arabic speakers have the ability to use Classical Arabic or Modern Standard Arabic and alter them in ways that would fit their needs. The word *'muhim'* (very important) is a Standard Arabic word *(Muhim)*. The only difference is the omission of 'un' (a sign of indefiniteness) which is rare in Arabic dialects (Arfi. 2008: 85).

1.2.2.6. French

After independence, the French language was systematically targetted as being the language of the colonizers and as such was ideologically rejected. Similarly, those who mastered this language were accused of belonging to an illusory party so-called *Hizb Fransa*, Party of France. Nait Belkacem, in charge of the High Council for National Language created in 1981, described the Francophone elite in the following terms, *'They are orphans of culture, neither oriental nor westerner .... They are unstable disabled persons one must treat.'* (cited in Queffélect et al. 2002: 119) However as in France's other former colonies, French has proved difficult to dislodge for practical reasons. Faced with the need to operate the national economy in addition to an inherited colonial administration kept unchanged wherein French predominates, the authorities resorted to admit, though temporarily, French as a vehicle for knowledge, technical skills, maintain social and economic stability (Majumdar and Saad. 2005: 136). Consequently French turned into an instrument of awakening, creation, development, progress, a language of scientific research and social transformation. The persistent existence of French is undoubtedly attributed to the impact of French linguistic domination practiced throughout a stringent linguistic policy aimed at implanting French as a mother tongue. Thus the impact of colonial rule made French, in the immediate post-independence, the first foreign language to enjoy the status of a lingua franca and the medium to operate the State Institutions (Queffélec *et al*. 2002: 36).

French is clearly defined at the institutional level as a foreign language; yet this official status is boldly theoretical and fictional. In fact, until the 1970s, the linguistic landscape was characterized by a strong predominance of French language use. Hitherto the roles assumed to French embody the language of education, science, technology, access to globalization and operation of several State Institutions in contradiction with the Arabization Policy (Queffélec *et al*. 2002: 67). For instance many executive decrees, laws, notes issued by the government relating to the management of economic and even cultural matters are often drafted in French and translated into Arabic much

later (Queffélec *et al*. 2002: 70). The influence of ministers and executives trained in various European countries explain the frequent use of French as a working language (Queffélec *et al*. 2002: 72). The use of French in Algeria is best understood as a spectrum of three basic varieties. In other words, the intelligentsia, executives, authors and academics master the French perfectly (Acrolectal variety). A significant portion of the population has a reduced knowledge of French (Basilectal). Between these two poles unfolds within a linguistic continuum an intermediate French deeply rooted in everyday speech and by far the most spread variety (Mesolectal variety). (Queffélec *et al*. 2002: 118-9).

A- Acrolectal Variety

Its existence is attested mainly among university teachers, students who benefited from training in French universities and whose contact with the French language remains constant particularly persons exercising a job where French is instrumental. The Acrolectal French complies with standard academic French and is a linguistic key feature of the francophone elite. Furthermore, its use symbolizes social and economic success. The use of this variety is confined to formal situations such as official delegations, elaboration of cooperation contracts, political accords and so forth. In less formal situations, Acrolectal French speakers resort to Mesolectal variety or code switch with Arabic for mutual understanding (Queffélec *et al*. 2002: 121).

B- Basilectal Variety

This variety is spoken by subjects whose French competence is that of a primary level. It is used by two social categories within the population. The first, considerable in number, corresponds to adults who were trained in French by the post-independent Algerian school from 1962 to 1973. Under pressures of various sorts, they left the school and thus were not affected by the Arabization Policy. Thanks to few years of schooling, they retain residual knowledge that allows them to perform some interactions using French. Socially, they are subordinate workers, petty officials, postmen, technical staff, or porters.

The second, more numerous, corresponds to a population whose schooling was done mainly in Arabic whereas their contact with French language was neither regular nor effective for multiples causes such as the creation of Arabic studying sections in 1975 in secondary levels and full arabization of higher education mainly social sciences and humanities. In terms of social categories, users of this variety have become monolingual white-collar workers in public services and administration (Queffélec *et al*. 2002: 119-20).

C- Mesolectal Variety

It is used by speakers trained by the Algerian school that can be called Arabic-French bilinguals who have longer schooling until secondary levels and a relatively prolonged and effective contact with French. It is regarded as standard endogenous French very permeable to loans from the three local languages: Algerian Arabic, Standard Arabic, and Tamazight. In fact the number of loans has been estimated at 1500 (Queffélect et al. 2002: 440). Borrowed lexis come either from Arabic or Berber and concern several lexical semantic fields such as religion and holidays (*achoura*, *fatwa*, *yennayer*), education (*cheikh*, *taleb*), administration (*darki*, *djoundi*), politics (*dawla*, *houkouma*) or behavior (*hogra*, *rahma*, *radjel*) (Quéffelec et al. 2002. 147-150). This is the variety mostly used by journalists, teachers, civil servants and students (Queffélec et al. 2002: 120).

1.2.2.7. Indigenous Minority Languages

Berber can be considered the aboriginal language of North Africa because currently there is no evidence that proved otherwise. As far back as one can go i.e., first Egyptian accounts, the Berber language was already installed in its present territory (Brown. 2002: 738). Before the Arab invasion, the entire northern part of Africa was a vast contiguous area of Tamazight dialectal continuum in which neighboring varieties were mutually intelligible (Brenzinger. 2007: 125). Berber is basically a linguistic term and designation. The Tamazight language belongs to the Afro-Asiatic family. In order to foster a common identity and join their strength, Amazigh activists generally speak of one Berber language by acknowledging the existence of regional varieties. While most linguists agree on a close genetic relationship, they distinguish various Amazigh languages based on linguistic analyzes. Only neighboring Amazigh speech varieties are mutually intelligible and linguistic convergence increases with geographical distance. It is in the lexicon that the discrepancy between Tamazight varieties is most noticeable and immediately apparent. Vocabulary divergence among the main dialects is around 60% based on a test list of 200 lexical elementary terms. Other researchers like Swadesh maintain that we are dealing with 'distinct' languages. Below is an illustration of vocabulary/phonology difference between some Berber varieties:

- *taddart* = "village" in Kabylia, but "home" in Aures and Morocco.

- *akal* = "soul" in Kabylia, but "countries" for the Tuareg.

- *tamazirt* = "countries" in Morocco, but "garden" in Kabylia.

- *tigemmi* = "home" in Morocco, but " family" in Kabylia. (Chaker. 2003: 215-227).

Table (1.2). Phonological Differences between Berber Varieties.

	Tamazight	Rifain	Chleuh	Kabyle
/l/ ↔ /r/	ul (heart)	ur	ul	ul
/y/ ↔ /g/	ayur (cressent)	ayur	ayur	aggur
/x /↔ /ɣ/	swix (I have drunk)	swiɣ	swiɣ	swiɣ
/a/ ↔ /u/	amellal (white)	amellal	umlil	amellal
/r/ ↔ /j/ ↔ /l/	awaj (speech)	awar	awal	awal
/k/ ↔ /c/	acal (soil)	acal	akal	akal
/ṭ/ ↔ /ḍ/	aḍu (stomach)	aṭu	aḍu	aḍu
/l/ ↔ /ǧ/	iǧi (my daughter)	illi	illi	illi
/t/ ↔ /ṭ/	yettu (he forgot)	yettu	yettu	yeṭu
/w/ ↔ /b/ ↔ /g/	taggurt (door)	tawwurt	taggurt/tiflut	tabburt

(Source: Quitout. 1997. p. 24)

Despite the difference whether phonological or lexical, there are examples of *Imdayzen* or travelling Berber troubadours, who speak a type of neutral or standard Berber that is understood by almost all Berbers (Stokes. 2009: 124).

Demographically, the exact number of Berber varieties speakers remains guesswork and a matter of intense debate among linguists. There lie certain practical reasons. To start with, when two varieties are so different, should they be considered as separate languages? And when should they be considered two dialects of the same language? A further complication, a number of regions are still under-studied, large number of languages are under-studied and even under-described consequently the actual number of speakers there is unknown. A third problem arises in counting numbers. Because language is an integral part of identity, people who identify with a particular ethno-linguistic culture may claim knowledge of the language even when they are far from fluent (Austin and Sallabank. 2011. 28-9).

Although an alphabet for the Berber language existed, the Tamazight has remained for so long a spoken language. It was first written in Tifinagh, the oldest Tuareg alphabet. Later between about 1000 and 1500, Berbers wrote their language using the Arabic alphabet. Since the 20th century, Berbers, mainly the Kabyles, have agreed on the Latin alphabet (Gall and Hobby. 2009: 79).

Berber languages are in the minority status everywhere. In addition, most Berber varieties are not written, not recognized officially, restricted to local community and home functions and spoken by very small groups of people. (Berns. 2010: 462). Furthermore, in the Maghreb, the dominant ideology, Arab-Islamism is generally hostile to Tamazight whose existence is often perceived as a threat to national unity. The linguistic/cultural policy implemented after independence was that of Arabization. Berber was not subject to any legal recognition both constitutionally and statutory until very recently the situation has however looked up. Algeria has established departments of Berber language and culture in the two universities of Tizi Ouzou (1991) and Bejaïa (1992). From October 1995, the government valued the optional teaching of Berber in public schools. (Chaker. 2003: 215-227). More important, Algeria is currently defined in the Constitution as an Arab, Berber and Muslim nation. Further consideration for Tamazight came in 2002 as it was declared for the first time as a 'national language' (Gall and Hobby. 2009: 78).Tamazight covers a vast geographical area: all over North Africa, from Morocco to the Siwa Oasis in Western Egypt and from the Algerian Jurjura to Mali and Niger as shown in map (1.1).
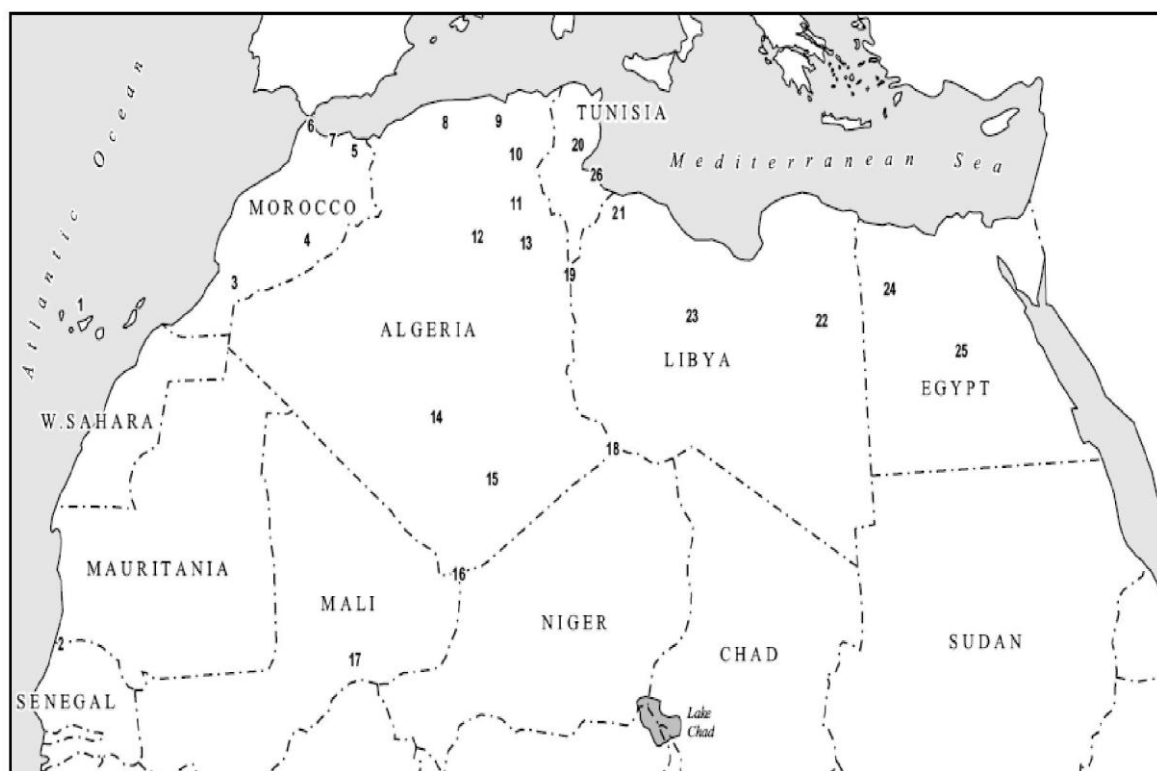
Map 8. Northern Africa

1	Guanchen	6	Ghomara	11	Temashin Tamazigh	16	Tamasheq	21	Nafusi	25	Coptic
2	Zenaga	7	Sanhaja of Srair	12	Tumzabt, Mzab	17	Tamajaq	22	Awjila	26	Judaeo-Arabic
3	Tachelhit	8	Shenowa	13	Tagargrent, Wargla	18	Tamahaq	23	Sawkna		
4	Tamazight	9	Kabyle	14	Taznatit	19	Ghadamès	24	Siwi		
5	Tarifit	10	Shawiya	15	Tidikelt Tamazigh	20	Sened				

Map (1.1). Geographical Distribution of Berber Languages in Africa.

(Source: Brenzinger. 2007. p. 135)

In Algeria, multiple Berber groups of varying importance can be distinguished. In the West, along the Algerian-Moroccon territory Berber presence is rare sometimes tiny, hence, the Tamazight has continued a slow but irreversible extinction. Along this territory, the *Beni-Snous* represent the first Tamazight speech community where only a few old men spoke *Zenatia* in the village of *Beni-Zidaz*. The region of Marnia, southwest of Tlemcen, a small Berber group has been reported as having a Berber talk. Going east, the *Chenoua* Berber speaking community (*Ishenouiyen*) resides the mountainous region between the coastal towns of Cherchell, Tipaza and Ténes. The mountains of Zakkar and Ouarsenis also shelter different Berber groups. The principle Berber-speaking region is Kabylia. As a relatively densely populated surface area, Kabylia alone has two thirds of Algeria's Berber speakers (Brown and Ogilvie. 2009: 152). The region includes towns exclusively monolingual in Tamazight like *Larba'a n-At Iraten*, *Azazga*, *Akbou*, *Aït Hichem* (*Michlet*), *Azeffoun* or bilingual counterparts like *Dellys*, *Tigzirt*, *Tizi Ouzou* and *Dra'a- el Mizan*. (Servier. 1985: 25-7).

South-East to the Soummam valley till Algeria-Tunisia border lays a vast mountainous region, the *Aures*, populated among others by the Ouled Abdi and Ouled Daoud. The region is divided into two distinguishable regions not only geographically but as well linguistically. The dialects spoken in *Aures Gharbi*, *Tamzina*, differ in terms of vocabulary as well as pronunciation from the ones spoken in *Aures Chergi*, *Zenatia/TaZenatia* (Masqueray. 1886:169). The other significant Berber Speaking groups are the people of the Mzab in Ghardia and other Ibadhite cities, having a population of between 150 000 and 200 000.

Moreover, 'Tamahaq' is the language of the Tuaregs who inhabit basically Southern Algeria, Northern Mali, the North of the Republic of Niger and Burkina Faso. There are other small isolated Berber-speaking communities sometimes no more than a few hundred speakers scattered around the country: *'Tarifit'* in coastal towns such as Arzew and Beni Saf in the West of Algeria; *'Korandje'* and *'Tachelhit'* around Tabelbala oasis near the Moroccon border; *'Tagargrent'* south of Constantine; *'Tamazight of Central Atlas'* in the south of Oran, *'Taznatit'* around Timimoun near the Touat region; *'Temacine Tamazight'* in the vicinity of Touggourt, *'Tidikelt Tamazight'* in In Salah and *'Tit'* in Southern Algeria (Masqueray. 1886: 169).

All these Berber communities practise an intense bilingualism. Overall, these dialects have been poorly studied. For most of them, there are hardly a few texts mainly fieldworks of R. Basset (Chaker. 1981: 71-2). From the beginning of the 20th century, worker and rural exodus took place throughout the Maghreb has been the basis for the formation of Berber speaking communities in the major cities mainly Algiers and Casablanca (Berns. 2009: 153). It is worth noting that all Tamazight varieties hold traces of linguistic influence of languages with which they have co-existed. The impact of Arabic comes in the first rank over all major varieties as shown below:

Table (1.3). Arabic Influence on Berber Languages in Algeria.

Tuareg (Tamahaq)	5%
Chleuh	25%
Kabyle	35%

(Source: Chaker. 1982. p. 86)

It is apparent that only Tamahaq has been kept pure due to geographical isolation. For example, from the Punic/Carthaginian language, Berber has borrowed words like *Agadir* (wall) and from Latin *asnus* (donkey foal), *urtu* (orchard), *iger* (field), *tayuyya* (harness) (Taifi. 1997: 62 cited in Benrabah. 2007: 50). As noted, the strongest influence comes from Arabic and French due to prolonged contact. For instance, out of 6000 entries in Basset Kabyle-French dictionary, 1590 are of Arabic origin. According to Chaker (2003: 226) Arabic loan words relate to the following major semantic-lexical fields: numerals, generic terms (animal, human, body, bird, tree), intellectual life (writing, thinking, understanding, book, letter), religions and spiritual lives (belief, prayer, mosque, saints), socio-economic life (work, money). Below is an illustration of some Dialectal Arabic, Standard Arabic and last French loan words:

Table (1.4). Arabic Loanwords Borrowed to Tamazight.

Tamazight	Dialectal Arabic	English
algam	ljām	bridle
aferran	ferrān	oven
aḥeddad	ḥeddād	blacksmith
akerray	kerrāy	tenant
aberrad	berrād	teapot
axemmas	xemmās	sharecropper
agerrab	gerrāb	water porter
agezzar	gezzār	butcher
amezluṭ	mezlūṭ	miserable
aɣeddar	ɣeddār	traitor
aceṭṭab	ceṭṭāb	Street sweeper
Illuz	el-lūz	fine
Imedrasa	el-medrasa	school
Imufettic	el-mufettic	inspector
Ibettix	el-bettix	melon
ssuq	es-sūq	market
ssebur	es-sebūra	blackboard
şşenduq	eş-şendūq	box

(Source: Quitout. 1997. p. 29)

The influence of French is also important especially in technical and administrative fields (Chaker. 2003: 227). Table (1.5) illustrates some common borrowings from French.

Table (1.5). French Loanwords Borrowed to Tamazight.

Tamazight	French	English
azengi	tôle de zinc	sheet metal of zinc
azufri	ouvrier	worker
amunti	muletier	muleteer
ajerdini	jardinier	gardener
agrayḍi	gradé	officer
abulanji	boulanger	baker
asoldi	pièce de monnaie	coin
afremli	infirmier	nurse

(Source: Quitout. 1997. p. 30)

1.3. Tamahaq and Language Endangerment Issue

Similar to its counterparts around globe, Tamahaq witnesses a serious threat of language shift. Due to a set of complex circumstances, yet language loss is much triggered after post-independence Algeria, Tamahaq witnesses a continuous deterioration in its vitality. The following section provides basic definitions related to language endangerment issue. It also provides a detailed description of language endangerment conditions in the Maghreb Region and highlights the seeds of language revival sewn by the Berber Movement in Algeria. Eventually, Algeria's language policy and government stance and commitment towards Berber languages promotion are detailed.

1.3.1. Terminology and Classification for Degrees of Language Endangerment

A wide range of vocabulary have been circulating in the literature to describe the different language endangerment contexts throughout the globe. The following section provides a sketchview about the different terminology, basic definitions, and categorization of language endangerment.

1.3.1.1. Terminology

There are an estimated 6.800 languages spoken in the world today. Most of these languages are spoken by relatively few people. Over 95% of the world's spoken languages have fewer than 1 million native speakers; some 5.000 have less than 10.000 speakers and more than 3.000 languages have fewer than 1000 speakers. Besides, at least some 500 languages had in 1999 under a hundred

speakers (Mair. 2003: 34). Not surprisingly then, of the world's population, 95% speak 100 languages, with 5% speaking the remaining thousands of languages (Muhlhunsler. 1996: 272) As a corollary to the above, there is a wide spread agreement that language loss is occurring at an exceptionally alarming rate. Most recent studies have concluded that at least 50% of the world's languages are losing speakers and may no longer continue to exist after a few more generations since they are not being learned by children as their first languages. Simultaneously, by the end of this century a full 90% of the world's languages will disappear entirely replaced by more widely used languages. Mandarin Chinese, Spanish, English, Bengali, Arabic and Hindi among some others appear to be the replacing languages (Grenoble. 2006: 317). This situation is generally referred to as language endangerment.

In current sociolinguistic studies, many terms are exploited to refer to the phenomenon of languages disappearance worldwide. One encounters terms such as: language death, language decay, language decline, language demise, language displacement, language endangerment, language erosion, language extinction, language imperilment, language loss, language obsolescence, linguistic death, Language suicide, language murder. Furthermore, many more related terms are listed like language attrition and language contraction. Almost all the aforementioned terms are used metaphorically. Terms such as "language murder" and "language suicide" suggest that languages do not die natural deaths. They are instead murdered. English, as Glanville Price put it, is a "killer language." Thus Irish for instance was murdered by English. Others however put the blame on Irish by saying that the language committed suicide. From a sociolinguistic angle, it is wrongheaded to see language themselves as disappearing since languages have no lives that are independent of their speakers. Therefore, languages do not kill languages. Languages neither live nor die. They are instead used or ceased to be used. Accordingly, it is their speakers who give them up.

In the light of the above, language endangerment typically involves language contact situations with two or more languages in use where one language (language A) replaces another language (language B). Prototypically, language A is being adopted by speakers of language B and so language A replaces language B in the sense that decreasing number of speakers of language B use it, until eventually there are no speakers of language B at all. This is referred to as language shift (Brown and Ogilvie. 2009: 318). In straightforward terms, language shift results when speakers of a given language abandon their language either willingly or under pressure i.e., stop speaking their mother tongue or not to speak it to their children in favor of another more dominant or useful over the course of one or more generations, which by time becomes their means of communication and socialization (Batibo. 2005: 99-100). Language A is almost always the language of a majority usually in terms of population or a national lingua franca but, more

importantly, is dominant in the sense of having social prestige, serves official and governmental functions and is associated with socio-economic development (Grenoble and Whaley. 2006: 318). Language shift generally culminates with language death when language B becomes extinct, that is, when language B is no longer used as a means of communication or socialization.

There exist various labels to refer to languages A and B. Language A is variously called for instance conquering language, expanding language, replacing language, spreading language and target language. Language B is described as abandoned language, disappearing language, fading language, receding language and recessive language. The time frame for language shift varies considerably across situations; it can take place over several generations, or much more quickly. One typical pattern worldwide is that such a shift from one language to another occurs through an intervening period of bilingualism as shown in figure (1.2).
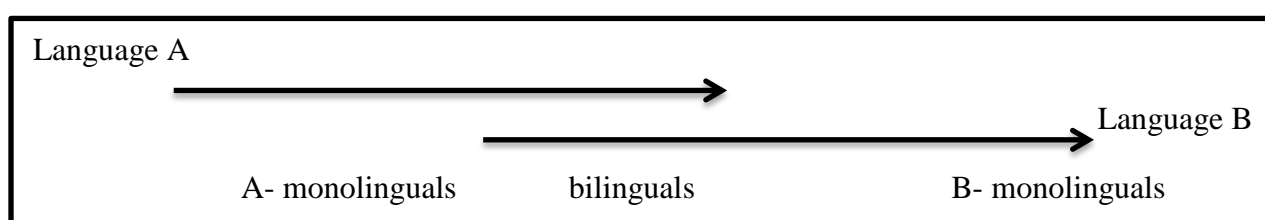
Figure (1.1). Language Shift Pattern.

In the initial phases of language shift process, languages A and B are used in specific domains by and large similar to diglossia. More formal domains are allotted to the dominant language whereas informal domains like the home to the receding language. As language shift proceeds, there is a progressive redistribution of languages A and B over these domains. The use of the dominant language extends to take up new domains. The home, religion, folksongs and tales are usually the last domains where language B can be used (Mesthrie. 2001: 495).

1.3.1.2. Language Shift Situations

There have been attempts to provide a helpful taxonomy of language endangerment/shift situations. According to Campbell and Muntzel (cited in Nancy 1992: 181-83) four types can be distinguished:

a- Sudden Attrition:

Sudden attrition occurs when a language is abruptly lost owing to the sudden loss of its speakers over a relatively short time as the result of epidemics, warfare, and natural disasters. The most common cause is genocide that was commonplace during European conquest for instance in Australia and the Americas. The presence of civil conflicts and ethnic clashed in the modern world such the persecution of Rohingya Muslims in present Burma continues the occurrence of sudden attrition (Grenoble and Whaley. 2006: 16-17). A well-documented case of sudden attrition occurred on the Island of Sumbawa, Indonesia in 1815 wherein volcanic eruptions wiped out all speakers of

the Tamboran language (Dixon 1991a: 241 cited in Nancy 1992: 181). For this type of language death at least three terms have been proposed: language murder, i.e. physical liquidation (genocide) of all speakers of a language (Dressler and Wodak-Leodolter 1977a: 5 cited in Nancy 1992: 181), biological language death, referring to language death caused by rapid population collapse (Hill 1983: 260 cited in Nancy 1992: 181) and glottocide, referring to the destruction of the language of a group due to causes such as genocide (Matisoff 1991: 201 cited in Nancy 1992: 181).

b- Radical Attrition:

Radical attrition is similar to sudden attrition. It results from a set of political circumstances which lead speakers to cease to use their language due to repression and or genocide. Language shift here acts as a means of self-defense or even self-preservation. In other words, speakers wish not to be identified with their ethnic group so as to avoid persecution. Accordingly, they rapidly cease using their heritage language or speaking it to their offspring. One consequence of radical attrition is the loss of the age gradation proficiency continuum (6) found in gradual attrition (Grenoble and Whaley. 2006: 16-17).

For instance, under Apartheid in South Africa, Khoisan speakers abandoned their language so as to avoid repressive measures mainly genocide. In these circumstances, people are likely to stop speaking their heritage language abruptly (Grenoble and Whaley. 2006: 321).

c- Gradual Attrition:

It is the most prevalent type in the world today. It refers to the relatively slow loss of a language due to language shift away from the heritage language to a language of wider communication whether that is a regionally dominant language or a national lingua franca. Most gradual language attrition occurs through an interval period of transitional bilingualism which has the following characteristics:

a- Intermediate Stage of Bilingualism:

At first the dominant language is used mainly in secondary domains particularly in inter-ethnic communications. Gradually, its use expands to some of the primary domains where the heritage language used to be the means of communication. As a result, the heritage language is used less and less frequently. Eventually, the dominant language becomes the sole means of communication.

b- Proficiency Continuum:

Different speakers exhibit varying degrees of proficiency in both the heritage and dominant language determined principally by age and attitudes. Typically, older speakers (parents and grandparents) are the more proficient. Due to a growing parents' indifference to how well their

children learn the mother tongue or if it is acquired at all, the children learn the heritage language less and less perfectly giving more attention to the dominant one. As a result, the younger speakers are the least proficient or not proficient at all in the heritage language (Batibo. 2005: 64).

d- Bottom-to-Top Attrition (also Latimate Pattern):

Bottom-to-top attrition refers to the loss of the heritage languages in most domains with the exception of very prestigious but restricted domains for a community such as religious and ritual practices. This is an advanced stage of language endangerment where the language is retained in those areas where its use is deemed most critical. The restricted domains cover the use of heritage language in ritualized or sacred texts when the speech community may well view the use of heritage language in such contexts as sacred in and of itself. Such ritualized or ceremonial texts are often memorized. There are instances of communities which have maintained the memorized rituals in the local language for many generations but have lost all comprehension of them (Grenoble and Whaley. 2006: 321-2).

Other scholars like Dixon (1991a: 236 cited in Batibo. 2005: 45) however regard language endangerment as a continuum and instances of language attrition whether sudden or gradual is a matter of subjective judgment. They object that there is no time frame for the disappearance of a particular language to be considered sudden/gradual. If a language for instance disappears within one generation, will this disappearance be considered sudden or gradual?

1.3.1.3. Characteristics of an Endangered Language

On the basis of the foregoing, the current use of the term "endangered language" denotes a language that is threatened by extinction. Put simply, an endangered language is a language that runs the risk of no longer being spoken, ceasing to be used as a vehicle of communication and socialization. The most immediate reason is that knowledge of the language as a tool of everyday communication is not being passed from parents to their offspring (Moseley. 2007: viii). Though the process of language shift is often gradual, involuntary and unconscious, there are apparent indicators of endangerment and the beginning of the process towards extinction. These symptoms are summarized in table (1.6).

Table (1.6). Common Indicators of an Endangered Language.

Indicator type	Common indicators
Attitude-related	- Development of negative attitudes towards own language - Ambivalent language loyalty - Indifference about language transfer to children - Association of mother tongue with low economic and social status
Language-use related	- Inactive transmission of language to children - Reduction in domains of use - Diminishing number of speakers
Language-structure related	- Limited stylistic variation - Structural erosion and simplification - Lexical reduction

(Source: Batibo. 2005. p. 65)

It is important to stress that an endangered language is not necessarily a minority language and not every minority language is necessarily endangered. However, there is a high correlation that a neglected minority language with a limited number of speakers will become endangered (Derhemi. 2002:151).

1.3.1.4. Levels of Language Endangerment

The terminology on degrees of endangerment is extremely diverse and often inconsistent since a number of different scales are often in use to express actual level of endangerment. Grenoble and Whaley (2006: 18) propose a six-way distinction arguing that the scale captures the different stages of endangerment:

a- Safe:

All generations use the language in all or nearly all domains. Furthermore, the language has a large speaker base relative to others spoken in the same region. Besides, a safe language usually has official status and typically functions as the language of government, education, and commerce.

b- At risk:

A language becomes at risk when it is used in limited domains or has a smaller number of speakers than other languages in the same region. It is important to note that the language is still being learned and used by people of all different age groups without any observable decrease in speaker base.

c- Disappearing:

A language is disappearing when there is an observable shift towards another language in the communities where it is spoken. At this stage, the proportion of speakers starts to decrease in parallel with reduced inter-generational transfer of the heritage language. Accordingly, disappearing languages are used in more restricted domains while the dominant language takes over new contexts of use.

d- Moribund:

The language is no longer transmitted to children consequently the speaker base is further shrinking.

e- Nearly extinct:

A language can be considered nearly extinct when solely a handful of speakers of the oldest generation remain.

f- Extinct:

A language becomes extinct when it no longer has any speakers.

Krauss (1997 cited in Brenzinger. 2007: 1-2), however, uses a ten-way distinction which distinguishes multiple levels according to the age and distribution of speakers as well as level of use:

- a: the language is spoken by all generation, including all, or nearly all, children.

- a-: the language is learned by all or most children.

- b: the language is spoken by all adults, parental age and up, but learned by fewer or no children.

- b-: the language is spoken by adults aged 30 and older, but not by younger parents.

- c: the language is spoken only by adults aged 40 and older.

- c-: all speakers aged 50 and older.

- -d: all speakers aged 60 an older.

- d: all speakers aged 70 and older.

- d-: all speakers aged 70 and older, with fewer than 10 speakers.

- e: extinct, no speakers.

Krauss scale yields the following levels of language endangerment:

Table (1.7). Krauss Scale of Language Vitality.

'safe'			a+	
e n d a n g e r e d	stable		a–	all speak, children & up
	i n d e c l i n e	*instable; eroded*	a	some children speak; all children speak in some places
		definitively endangered	b	spoken only by parental generation and up
		severely endangered	c	spoken only by grandparental generation and up
		critically endangered	d	spoken only by very few, of great-grandparental generation
extinct			e	no speakers

(Source: Brenzinger. 2007. p. 1)

Furthermore, the classification by Hudson and McConvell (1984: 29-30 cited in Brenzinger. 2007: 1-2) and that of Kinkade (1991: 160-63 cited in Brenzinger. 2007: 1-2) distinguish the following levels:

a- Strong languages: the heritage language is still the main first language for everybody including children.

b- Sick language: they will pass away soon if they do not receive treatment. Young people may understand a sick language when it is spoken in a simple way and may be able to say a few words.

c- Dying languages: A language is considered dying when there are no children learning it.

d- Dead languages: They are no longer spoken.

One of the tasks that UNESCO has tried to tackle is how to categorize levels of endangerment. It established six degrees of vitality based on nine factors:

a- Safe: language is spoken by all generation; intergenerational transmission is uninterrupted.

b- Vulnerable: Most children speak the language, but it may be restricted to certain domains (e.g., home).

c- Definitely endangered: Children no longer learn the language as mother tongue in the home.

d- Severely endangered: language is spoken by grandparents and older generations, while the parent generation may understand it, they do not speak it to children or among themselves.

e- Critically endangered: the youngest speakers are grandparents and older, and they speak the language partially and infrequently.

f- Extinct: there are no speakers left.

The overall usefulness of these scales seems to be limited. One fundamental problem with any system for evaluating vitality is determining the number of speakers. At first, it might appear easy to declare a particular language extinct when there are no speakers left. However, there may be speakers who are hidden from or unknown to external researchers. Furthermore, the scales do not take into account new speakers who emerge through language revitalization programs. Wampanoag (north-eastern USA) and Manx Gaelic, spoken on the Isle of Man, are instances of languages that have been reported extinct. Actually, they have a growing speaker base thanks to active revitalization. In addition, there is the disadvantage that such scales give a very negative assessment that can be demoralizing and results in overtly pessimistic attitude onwards revitalization. Accordingly, speakers abandon efforts if not to say lose all hope for their language to be brought into use again (Austin and Sallabank. 2011: 41-2). Finally, due to the often contradictory information, it is not always possible to ascertain the level of endangerment. That is to say, it is particularly difficult to decide between successive phases, whether a particular language should be placed on phase four or five. One good example is the case of Aasax in northern Tanzania. That language was reported by Winter (1976) and Ehret (1980) to be extinct after the last speaker died in 1976. However, Derek Nurse found several Aasax speakers still alive in the 1980s (Batibo. 2005: 92).

In spite of all the aforementioned drawbacks, the scales are critical and serve multiple purposes:

- They can be useful to funding agencies in determining where money is most needed for language documentation or revitalization programs.

- They are vital to researchers to help determine research priorities mainly language documentation; a seriously endangered language should be documented as quickly and as thoroughly as possible.

- Vitality scales do provide overall background information about the available resources such as age and number of speakers, level of proficiency of community members so that community members about to launch a revitalization program determine what kind of program is most appropriate and what is feasible (Austin and Sallabank. 2011: 42).

1.3.1.5. Measuring Language Vitality

There exist a number of different scales for measuring a language's vitality. One of the most comprehensive is UNESCO Language Vitality and Endangerment. The scale constitutes nine factors that need to be considered in conjunction to each other. They are:

Factor1: Intergenerational language transmission

Factor 2: Absolute number of speakers

Factor 3: Proportion of speakers within the total population

Factor 4: Trends in existing language domains

Factor 5: Response to new domains and media

Factor 6: Materials for language education and literacy

Factor 7: Governmental and institutional language policies, including official status and use

Factor 8: Community members' attitudes toward their own language

Factor 9: Amount and quality of documentation

The above criteria can be further re-grouped into more general categories. For example, factors 1, 2 and 3 represent the total number of the speakers and the language distribution across generation. Moreover, factors 4-7 indicate contexts of language use. Factor 8 has to do with speakers' loyalty towards their language. The last listed factor, 9, highlights the existence of any data produced about the language.

Factor1: Intergenerational Language Transmission

The Intergenerational transmission of a language is by and large a determining factor whether a language will maintain its vitality into the future. One finds three types of situations. In the first, all generations, including children, have fluent use of the language. In the second, the language is used by parents and grandparents but not the children, though children know the language. In the third category, only the grandparents/elder generation would maintain knowledge of the language. It is only when children are acquiring a language; it does have much chance of long term use. For a language to be vital, it must be actively learned by children (Grenoble and Whaley. 2006: 6).

Factor 2: Absolute Number of Speakers / Factor 3: Proportion of Speakers within the Total Population

A fundamental condition for vitality is the size and composition of the speaker population. It seems obvious that the larger number of native speakers of a language, the more likely it is to be maintained and be healthy. However, a large number of speakers do not always guarantee vitality

because speaker population must be numerically considered in relation to other speech communities in the same region. Equally significant is the percentage of the total population which can speak the dominant language. Language shift is indicated if a large percentage of the ethnic population speaks a different language instead of the heritage language. For example, nearly 200.000 people speak Tujia, a Tibeto-Burman language in Southern China. Thus the language would be placed within the safe range. However, Tujia speakers are outnumbered by speakers of another dialect of Chinese by ration of 10:1. Indeed, only 3% of ethnic Tujia are able to speak their heritage language and probably less than half that number uses it regularly. In a similar vein, Tujia is clearly endangered despite a considerable speaker population (Grenoble and Whaley. 2006: 5).

Factor 4: Trends in Existing Language Domains / Factor 5: Response to New Domains and Media

The UNESCO Ad Hoc Group recognizes six levels of usage in existing language domains:

a- Universal use: it refers to the active use of the heritage language in all domains such as in stores or service encounters, for educational purposes and in forms of public address. Besides, speakers feel comfortable using the local language in any setting (Grenoble and Whaley. 2006: 8).

b- Multilingual parity: Both the dominant and heritage language are used. While the dominant language is reserved for formal and public domain, the heritage language is predominantly used in informal contexts mainly for intra-ethnic communication. By implication, stable bilingualism emerges in such a situation (Grenoble and Whaley. 2006: 8-9).

The next three levels present continuous decreasing use of the heritage language. The category of dwindling domains involves the use of the heritage language increasingly less; simultaneously, there is a significant shift occurring when parents cease to speak the language at home. Accordingly, children no longer learn the language. The next level, the use of the language is in only limited domains such as religious ceremonies, rituals and festivals. The speaker population here is the elderly generation. These limited domains may include use in the home whenever the elderly are present. At this stage, although younger people may continue to understand the language, they cannot speak it. The next step beyond this is very limited domains, where the language is used only on very restricted occasions, and only by particular community members such as elderly tribal or religious leaders. Here, language use is ritualized. Finally, extinction occurs when the language is not used in any domains (Grenoble and Whaley. 2006: 8-9).

In cases of language attrition, the heritage language is used in fewer and fewer settings with fewer and fewer functions and usually by fewer and fewer speakers which is in return a bold sign of lessening vitality. On the contrary, a healthy vital language is not only used in a range of settings

with a wide variety of functions, but also extends to new domains as they emerge (Grenoble and Whaley. 2006: 9).

Factor 6: Materials for Language Education and Literacy

In regions where education is nationally administered, the languages of instruction influence language use patterns in other domains. Simply put, when mandatory schooling occurs exclusively in a national language, the use of heritage languages inevitably decline. Conversely, when local languages are part of the formal educational process, they maintain a high degree of vitality. Ideally, for sustaining vitality in a local language, all subject matter needs to be taught in the heritage language; simultaneously important, pedagogical materials must be available to teachers and students (Grenoble and Whaley. 2006: 10).

Factor 7: Governmental and Institutional Language Policies, including Official Status and Use

Multilingualism has been regarded by many nation-states as a serious impediment to nation-building. The latter explains why many countries still have, explicitly or implicitly, hostile attitudes towards the continuous existence of indigenous languages over their territories. So far as institutional attitudes are concerned, UNESCO provides the following categorizations:

a- Equal support: all languages of a country being treated as assets with explicit policies in place to encourage the maintenance of these languages.

b- Differentiated support: non-dominant languages, here indigenous, are protected by governmental policies but are only used in private domains.

c- Passive assimilation: there are no governmental policies to assimilate minority groups, but similarly there are no policies of support. The dominant language functions as the language of wider communication.

The final three levels- active assimilation, forced assimilation and prohibition- differ in terms of governmental intervention to force people to give up their language in favor of the official (Grenoble and Whaley. 2006: 11-12). So, language policies towards indigenous languages can be placed on a continuum ranging from supportive to neglectful to hostile. The Kurdish language, for example, has been actively suppressed in a number of countries (7) (Grenoble and Whaley. 2006: 26). On the other hand, some countries have made drastic moves towards the promotion of local languages. One such example is Malawi where the government of President Bakili Muluzi decided to promote not only Chichewa but also other languages like Chitumbuka and Chiyao. The latter languages were codified, documented and introduced into the educational system (Batibo. 2005: 108).

Factor 9: Amount and Quality of Documentation

This factor looks at the urgency for new language documentation. It also helps in assessing the feasibility and viability of a language for revitalization. Simply put, a seriously endangered language should be documented as quickly and as thoroughly as possible. Furthermore, the more extensive the documentation, the easier revitalization will be in the future since revitalization efforts rely on dictionaries, descriptive grammars, and recorded speech that documentation supply.

1.3.2. Tuareg

The Tuareg are a Berber-speaking people who live as dispersed tribes in five nationstates: Algeria, Mali, Niger, Burkina Faso and Libya. The name Tuareg, or more correctly *'Tuwariq'* is an external labeling as the Tuareg do not in fact call themselves by this term. Tuareg has Arabic roots, i.e. derived from the verb *'Târek'* meaning those who are abandoned by Allah (God), because for a long time the Tuareg refused to accept the religion of the Arabs: Islam (Ilahiane. 2006:133). As a matter of fact, Tuareg use different terms. Each term in turn highlights a particular trait. Simply put, *Kel-Tamahaq* highlights the linguistic criterion which means 'those who speak Tamahaq language'; *Kel-Tagelmust* or veiled people for the large turban worn by men, and finally *Amajagh*/*Imajaghen* which refers to their culture and life style in its entirety (Hawad.1996: 97).

Tuareg are part of the indigenous Berber population of North Africa. Their traditional lands range over some 1.5 million sq. Kms of the Central Sahara and Sahel. They now find themselves occupying large tracts of Southern Algeria, Northern Mali and Niger, with smaller pockets in Libya, Burkina Faso, Northern Nigeria and Mauritania.
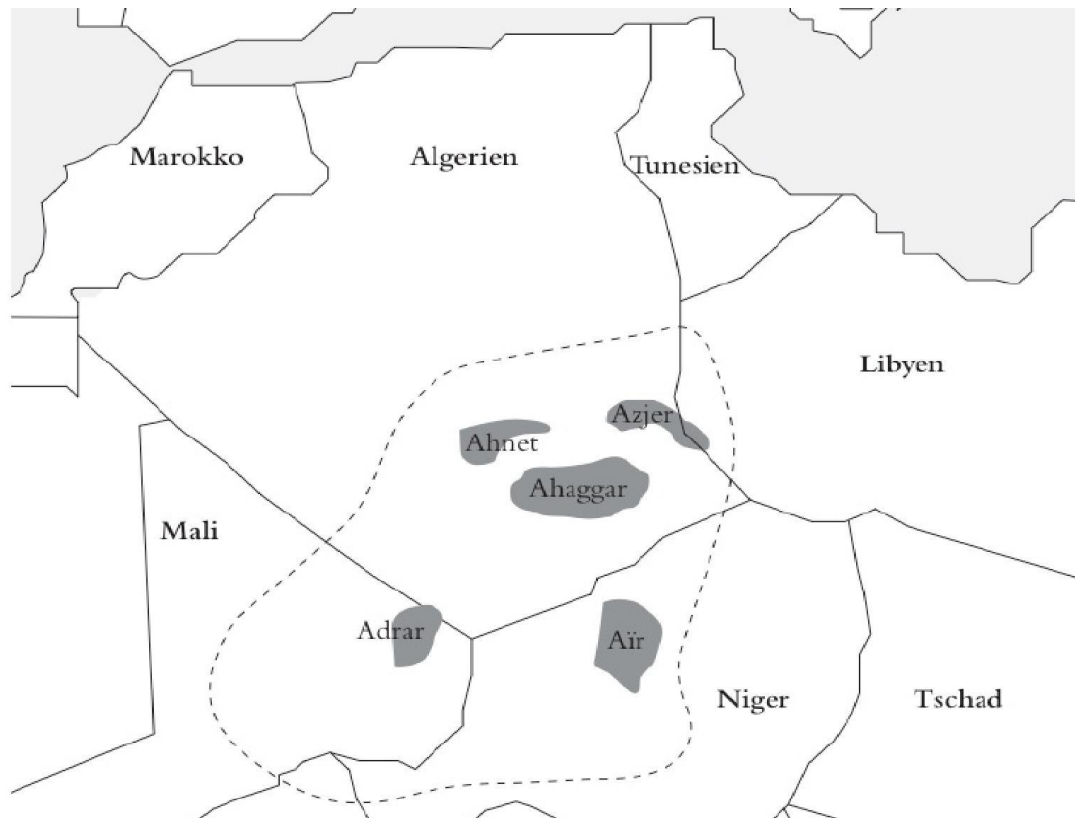
Map (1.2). Tuareg Homeland

(Source: Fischer. 2010: 17)

Their precise number in any of these countries is not known. National censuses either ignore ethnic categories or are of dubious accuracy. Published figures range from 300.000 to 3 million. According to governmental statistics, the southern Tuareg of Niger and Mali probably number around one million and 675.000 respectively. The Northern Tuareg, who inhabit the mountainous regions of *Ahaggar* and *Tassili N'Ajjer* in Southern Algeria probably number between 25.000 and 30.000 (Keenan. 2004: 1-2). Tuareg themselves give numbers closer to 3 million (Shoup. 2011: 295). In the past, the Tuareg were divided into seven main groupings or confederations (also *ettabel* 'drum groups'): the *Kel Ahaggar*, *Kel Ajjer*, *Kel Adrar*, *Kel Aïr*, *Kel Geres*, *Aullemmeden Kel Dennek*, and the *Aullemmeden Kel Ataram*. The *Kel Ahaggar* and the *Kel Ajjer* of southern Algeria are known as the Northern Tuareg. The other groups, who live mostly in the Sahel, are known as the Southern Tuareg. Each confederation was led by an *amenokal* (king) (Stokes. 2000: 702).

Today, there are basically five groups of Tuaregs:

1. The Tuareg of *Kel-Ahaggar*: Mountains of *Ahaggar* (Algeria).

2. The Tuareg of *Kel-Ajjer*: *Tassili N'Ajjer* (Algeia), Ghat region (Libya).

3. The Tuareg of *Kel-Aïr*: Aïr mountains.

4. The Tuareg of *Kel-Iforas*: Adrar des Iforas (Mali, Algeria).

5. The Tuareg of *Kel-Aullemmeden*: Niger, Mali. (Rossie. 2008: 28).

Tuareg society is characterized by its rigid social stratification systems. There are three main Tuareg social classes. At the top are the *imajeghen* (nobles), one of whom is elected as the *amenokal* of each confederation. Today, they form less than 1% of the total Tuareg population. The nobles made up a warrior aristocracy. Through their possession of camels and their rights over arms notably the *tabouka* (sword), they controlled the means of physical force. After the nobles come the *imghad* i.e., the ordinary people. The third main group is the *iklan*-descendants of black Africans who were once Tuareg slaves. Postcolonial governments have largely eradicated slavery; consequently, many *iklan* are now farmers, herders, artisans, blacksmiths or laborers (Stokes. 2000: 702).

Traditionally, occupations corresponded to social-stratum affiliation, determined by descent. Nobles controlled the caravan trade, owned most camels, and remained more nomadic, coming into oases only to collect a proportion of the harvest from their client and servile people. Tributary groups raided and traded for nobles and herded smaller livestock such as goats, in usufruct relationships with nobles. Smiths manufactured jewelry and household tools and performed praise songs for noble patron families. Owing to natural disasters and political tensions, it is now increasingly difficult to make a living solely from nomadic stockbreeding. Most rural Tuareg today combine subsistence methods like practicing herding, oasis gardening, caravan trading and migrant labor. Other occupations include creating art for tourists, at which smiths are particularly active, as artisans in towns (Levinson. 2005: 367).

The two main Tuareg groups in Algeria, whose members number is estimated 75.000, are the *Kel-Ahaggar* from the Tassili of Ahaggar and the *Kel-Ajjer* from the area around Djanet. Both regions now fall within Algeria's two cities (*wilayat*) of Tamanrasset and Ilizi. Traditionally, the *Kel-Ahaggar* were one tribe: the *Kel-Ahamellen* which is in turn divided into a number of fractions. The obligation to disperse in search of new pasture so as to sustain their herds transforms the Tuareg fractions into independent tribes. Actually, instead of one tribe, one counts fourteen:

1. The *Tedjehe-Mellen*

2. The *Tedjehe-n-ou-Sidi*

3. The *Ennitra*

4. The *Taïtoq*

5. The *Tedjehe-n-Eggali*

6. The *inemba* (*kel-Emoghri, Kel-Tahat*)

7. The *Kel-Rhela*

8. The *Irhecbchoumen*

9. *Tedjehe-n-Esakkal*

10. the *Kel-Ahamellen*

11. The I*kadeen*

12. *Iboguelan*

13. the *Ikerremoïn* (Duveryrier. 1864: 330).

Kel Ahaggar Tuareg comprised two main social classes: nobles and vassals. Nobles (*Ihaggaren*; sing. *Ahaggar*) were traditionally camel breeders who formed a warrior aristocracy based on their exclusive control over camels and certain arms, which enabled them to wage war, raid and control trans-Saharan caravan routes. The vassals, as their name *Kel Ulli* (people of the goats) implies, were traditionally goat pastoralists. A third category are the *Isekkemaren*, who are recognized as descending from unions between Arab men and Tuareg women at a time when the northern Tuareg made occasional alliances with Arab tribes, or tribes of mixed origin, in exchange for certain land rights in Ahaggar. The main social grouping amongst nobles, vassals and *Isekkemaren* was the *tawsit* (descent group; plur. *tawsatin*). By the end of French pacification, two of the noble *tawsatin* had become so numerically and politically weak that Ahaggar was effectively dominated by one noble descent group, the *Kel Rela*, whose chief held the title of *Amenukal* (supreme chief).

Other groups categorized as 'Tuareg' included the *Ibettenaten*, who were once considered as 'noble' but reduced to vassal status; the *Irregenaten*, who are considered as descending from Arab men from the south and women of the *Ibettenaten* and who were assimilated into the *Kel Rela* drum-group at about the same time as the *Isekkemaren*; the *Ahl Azzi* (known as *Kel Rezzi*), who were Arab nomads of marabout status from the In Salah region who married into and settled among the Tuareg of Ahaggar; and certain religious groups, known as *ineslemen*. The 'black' or 'non-Tuareg' consisted of slaves (*iklan*, sing. *akli*), cultivators (*izeggaren*, sing. *azeggar*, Arab. *harratin*) and blacksmiths *(ineden)*. They were originally brought to Ahaggar and Ajjer by raiding expeditions in the Sudanese regions and on the trans-Saharan slave caravans (Keenan. 2004: 61-2).

1.3.3. Tamahaq

The Tamahaq language belongs to the Afro-asiatic language family. Basically, it is divided into several dialects. Its origin is suspected in Libya. Some research has made connection to today Sudan. It appears clearly that its spread over the last 250 years started from North to South where its last speakers are found in Burkina Faso. The result is a very huge area over which the language has spread; however, with relatively few speakers. The total population of Tamahaq speakers who

identify themselves culturally as Tuareg has been estimated to be about 1 million (Gall and Hobby. 2009: 548). Due to large geographical distances, Tamahaq speakers have developed culturally different modes of life not only in relation to clothing, nutrition and shelter but also in terms of their own respective language varieties (Fischer. 2010: 28). Because the Tamahaq is spoken by nomads over a vast area in Southern Algeria, Northern Mali, The North of the Republic of Niger and more recently Burkina Faso, and because in a given locality there exist many tribal and cast divisions that have linguistic ramifications; it remains a matter of intense dispute to decide whether we are dealing with a single 'Tuareg language" with many dispersed dialects, or two or more proper languages each with some internal dialectal variations (Heath. 2005: 2 cited in Fischer. 2010: 28). Heath (cited in Fischer. 2010: 28) divides the Tuareg language into four main varieties, each with potentially autonomous status:

Table (1.8). Tamahaq Varieties and Areas where Spoken

Language Variety	Spoken in
1. Tamahaq	Algeria- Ahaggar, Tassili N'Ajjer
2. Tayert (also Tamajeq)	Mountains of Niger
3. Tawellemmet (also Tamajeq)	Niger, Mali- Menaka
4. Tamescheq	Mali-Kidal, Gao, Timbuktu

Each of the listed languages is in turn sub-divided into more regional dialects/varieties.

One also encounters the following classification:

Table (1.9). Tamahaq Varieties and Areas where Spoken.

Language Variety	Spoken in
1. Tamahaq	Algeria- Ahaggar, Tassili N'Ajjer
2. Tamajeq	Niger- Aïr Mountain, Mali- Menaka
3. Tamascheq	Mali- Kidal, Gao, Timbuktu

As in all matters relating to the Maghreb, Sahara and the Sahel, France has therefore a considerable documentary and intellectual heritage and remains an intermediary to the knowledge of the Tuareg society. Taking the French scholars perspectives, the Tuareg language is one of the many Berber dialects of North Africa. There are four main Tuareg dialects, inside each dialect there are some particular features that depend on locations and social groups:

- That of Ahaggar, called Tahaggart, spoken by Kel-Ahaggar, Kel-Ajjer and Taytoq.

- That of Kel-Ayr, called Tayrt, spoken in Ayr region.

- That of Kel-Adyay, called Tadyaq spoken in oriental Adyay.

- That of Ywllemeden and Tuareg of Sudan called Tawllemet (Cortade. 1969: 1-2).

All the language varieties listed above exhibit some similarities. For instance, they are all a system of three-part consonant root. The root is inflected with inserted vowels and prefixes. Besides, the sentence common word order is: verb subject object. To express gender, masculine nouns begin in most cases with the vowel "a" while feminine with the consonant "t". The Tuareg language has no adjectives, alternatively, verbs are often used such as "be small" or "be black". It is important to note that the verbs are not, like in English, time oriented. Tamahaq is oriented on the quality of the action. Time is often deduced from context or by adding time adverbs for example:

The camel drinks water

Amis yeswa Aman

In the case of "the camel is drinking" or "it may have been drinking" the verb changes into

"ysass":

Amis ysass Aman.

To indicate tense, time adverbs are added such as "yesterday/*Tufat*" or "now/*dimarda*".

Just as there are similarities, the Tamahaq varieties manifest such a considerable divergence that speech community members of neighboring regions experience difficulties in understanding; however, they can communicate with each other after a certain period of mutual linguistic adjustment. It must also be remembered that in Tamahaq many loan words from Arabic exist, simultaneously, many words from the Hausa and Songhai were borrowed into Tamahaq, making it difficult to communicate sometimes (Fischer. 2010: 31-2). It is in the lexicon that the divergence between Tuareg language varieties is most noticeable and immediately apparent as illustrated below:

Table (1.10). Lexical Differences between Tamahaq Varieties.

Tamascheq	Tamahaq	English
Tamtot	Tamet	Woman
Elis	Ales	Man
Ameschiken	Andukken	Little
Behu	Bahu	Lie
Ezni	Ahni	Blood
Escherd	Eherd	Donkey
Tele	Tehale	Sheep (feminine)

(Source: Fischer. 2010. p. 31)

It also occurs that completely different terms are used:

Table (1.11). Lexical Differences between Tamahaq Varieties.

Abarad	Arraw	Child
Aralak	Eddunet	People
Agur	Ebeggi	Golden jackal
Alem	Amis	Dromedary (Camel)
Tarat	Tirse	Gazelle
Sebeideq	Amakar	Thief
termat	hik	Quickly
kei-kei	bo-bo	No

(Source: Fischer. 2010. p. 31)

For this purpose, it may happen that a word has different meanings:

Table (1.12). Lexical Differences between Tamahaq Varieties.

Words	Niger	Algeria
Tesa	liver	belly
Ausa	spleen	liver

(Source: Fischer. 2010. p. 31)

In a similar vein, according to a field work conducted in Mali as early as 1934, Basset observed that of the 500 recorded verbs, 100 are not mentioned at all in the Dictionary of Pére Foucauld which in turn is devoted to the variety spoken in Ahaggar. Furthermore, of the 1500 nouns, 800 are not listed (Chaker. 1972: 166).

For the pronunciation of words, the main difference between northern dialects (spoken in Southern Algeria) and southern ones is that in the former the 'h' is aspirated and in the latter it is replaced by 'ch' or 'z', making softer pronunciation (Duveryrier. 1864: 420). By way of conclusion, Tuareg willingly take pride in their language. It is such a pride that the Tuareg call themselves *'Kel-Tamahaq'* or *'Kel-awal'* which signifies *'those of speech'* or *'those who truly possess the language.'*

Another of the originalities of Tuareg is the conservation of Berber writing system Tifinagh. Throughout the entire Berbere sphere, Tuaregs are the only ones to have retained the use of the Tifinagh until today. The survival of Tifinagh use is a quite surprising phenomenon insofar as Tifinagh has never served as a tool for literature writing. Its essential function appears to be symbolic and highly reduced (Chaker. 1981: 74). It seems beyond doubt that Tifinagh is an amplified transformation of the Libyan alphabet which dates back to the fourth century BC. Archaeological evidence from *Tassili N'Ajjer* in the Ahaggar and from *Thugga* in Tunisia (today Dougga) shows a simplified Semitic alphabet composed of symmetrical and orthogonal inscriptions. Similar to Punic, vowels are not transcribed and for the most part it is constituted of an epigraphic alphabet (Ilahiane. 2006: 124). It is argued by some that Tifinagh is an African invention predating the arrival of the Phoenicians on the North African Coast. Others argue that it is a modification of the alphabet invented first in *Ugarit* on the Syrian coast and later spread with trade to other parts of the Mediterranean (Shoup. 2011: xxiv- xxv).

Tifinagh which means signs is basically composed of 24 consonant characters having the form of geometric shapes such as points, lines, circles or associated figures. Given the 24 characters which have phonetically the value of phonemes, other signs can be added which are in turn a combination of two simple signs functioning phonetically as diphthongs such as the combination of

/b/ and /t/, /m/ and /t/, /n/ and /t/, /l/and /t/. There are multiple ways how to write the Tifinagh. It can be written from left to right or from right to left, top to bottom or bottom to top. Besides, there is no figure of punctuation, capital letters or even space to separate words and phrases which is a feature causing a great deal of trouble for readers (Lhote. 1984: 20). Surprisingly, the use of the Tifinagh is highly reduced. Its use is found as inscriptions on rocks, arms, jewelry, musical instrument, clothes. In addition, it is used in poetry and love messages. However, all serious writings are done in Arabic (Duveryrier. 1864: 389).

1.3.4. Circumstances of Language Shift and Endangerment in Algeria and The Maghreb Region

The North of Africa has been indigenously populated by the Berber before the Arabs' conquest of and their consequent permanent settlement to revert the pagan Berbers into Islam. Their homeland extends over a wide area from Siwa Oasis in Egypt's Western Desert to the Atlantic Coast of Morocco and from the Mediterranean south to the Sahel in Niger and Burkina Faso (Shoup 2001: 53). That entire region, thus, has been a vast linguistic continuum wherein diverse regional varieties are spoken. Only neighbouring Berber speech varieties sound mutually intelligible. Significant lexical and structural divergence increases with geographical distance (Brenzinger, 2008: 124). Nonetheless, Berber varieties are claimed to be only one language with different dialects despite their internal variation (Chaker 1981). Today, the majority of Berber communities inhabit Morocco and Algeria. Other much smaller communities are found in Tunisia, Libya, and Mauritania, in addition to Egypt. Further south, the Tuareg communities, who speak distinct Tamahaq varieties, are still hitherto dispersed across the Sahara and the Sahel region, particularly in southern Algeria, northeastern Mali, northwestern Niger, and northeastern Burkina Faso.

The whole of North Africa had been a magnet for more than one wave of constant conquests. Only the Arab settlement have proved to contribute to a remarkable both ethnic and linguistic metamorphosis of the whole North of Africa, particularly the Maghreb Region. What used to be a Berber majority territory has turned over time into Arab countries which boast of Islam and Arabic as two inseparable key components of their national identity. All the Berber communities throughout the whole Maghreb Region have been reduced to a minority within their respective homelands. Oddly enough, a growing number of citizens with Berber ancestral background identify themselves as Arabs.

Early in the 7th and 8th centuries, few hundreds Arab soldiers mixed with missionary made their way to the Maghreb Region. Their ultimate goal was to convert the pagan indigenous population and anchor Islam in the region. A huge flux of Arabs from the Banu Hillal, Banu Sulaym and Banu Ma'quil as well dwelled the region. The conversion and embrace of the new

faith, Islam, contributed to a larger extent to the diffusion of Arabic among the Berber indigenous population. To read the Qur'an, perform the prayers or pronounce conversion to Islam, only Arabic could be used. This is how right from the start the acquisition of Arabic came to be strongly associated with conversion to Islam in the whole Maghreb Region. In terms of language use, two different varieties of dialectal Arabic emerged in Algeria over quite determined geographical boundaries. On the one hand, the pre-Hillali variety or Baldi brought from urban areas of Medina, Syria and Palestine emerged in old-established towns like Algiers, Tlemcen, Cherchel, Tenes, in addition to villages in Little Kabylia, Ghazaouet and its surroundings in the West. On the other hand, the Hillali variety, also known as Bedouin or Barani Arabic, spread over rural areas especially High Plateaus, the Tell Mountains, the Ksours and in Sahara (Banallou 2002: 38, Bouamrane 1986: 31, Marçais 1960: 388 in Benrabah, 2007: 393). Adding to that, Classical Arabic use had been largely confined to religious purposes like the Qur'an studies and all the ancient Arab and Muslim poetry and literature (Queffléc et al. 2002: 34). The indigenous tongues had been much maintained in areas densely populated by their corresponding speech communities.

Unexpectedly, it was not the aforementioned Classical Arabic that has replaced the Berber varieties. Alternately, the colloquial varieties often referred to as Algerian Dialectal Arabic have become the mother tongue of many Tamazight speakers. Moreover, Modern Standard Arabic, learned through mainstream formal education, is accorded the status of the only official language and accepted medium of written or oral formal communication. In the terminology of language endangerment, Berber speakers abandon the use of their mother tongue and shift to use Dialectal Arabic over the course of more than one generation owing to the prolonged language contact between the Arabs and Berber and a plethora of intertwined social, political, and economic factors. The shift from language A (Tamazight variety) to language B (Dialectal Arabic) have been occurring through an interval period of bilingualism wherein speakers of indigenous languages move from integral bilingualism towards regressive residual bilingualism. In the early days of Arab settlement, a growing number of Berber turned bilingual using both their proper aboriginal language and Dialectal Arabic. Dialectal Arabic served as a lingua franca and a medium of communication outside the tribe whereas Tamazight occupied the family domain and inter-personal communication within the boundary of the same or neighbouring tribe. By time, there has been a massive redistribution of the domains where Dialectal Arabic and Tamazight could be used. Dialectal Arabic have extended and taken up new domains wherein Tamazight is previously prioritized. Eventually, Dialectal Arabic has turned into the dominant language. Today, despite the fact that a considerable number of Tamazight varieties are hitherto maintained in areas densely populated by the Berber community, Dialectal Arabic influence is undoubtedly still felt through massive loan words introduced into Berber varieties. More important, even though some of the

Tamazight languages seem to be quite safe, unstable bilingualism is widespread and puts even larger Berber languages at risk of imminent permanent loss in the long term. Dialectal Arabic is still the major killer language and threat to primeval Berber languages.

About 80% of the citizens speak Arabic language only in Morocco and Algeria. With 11 to 14 million speakers of Amazigh languages in total, only about half of those who currently claim their Amazigh identity still speak an Amazigh language (Brenzinger, 2008: 128). Such figures remain rough estimates. There are in fact few reliable sociolinguistic studies on language endangerment in North Africa and the Maghreb Region in particular. Detailed knowledge on the vitality of major Berber varieties in the region is almost scarce. Common sense observation however indicates that some Berber varieties such as Sened in Tunisia, Ghomara and Sanhaja of Srair in Algeria, Zenaga in Mauritania and Sawkna in Libya are under serious threat. Only Berber varieties spoken by larger communities seem to be safe enough such as Tamazight in the Great and Little Kabylia (Brenzinger, 2008: 128). Recent studies on language vitality such as the one conducted by Yamina El Kirat has brought some distressing facts about the future of Berber languages in the whole Maghreb Region. It is not only smaller Tamazight languages in isolated pockets that are under threat. Berber communities such as Beni Iznassen are in large numbers abandoning their aboriginal language in favour of Moroccan Arabic (Brenzinger, 2008: 128). The study concludes with the fact that there is a serious intergenerational mother tongue transmission interruption since they hardly use their mother tongue in every day communication. More important, the Beni Iznassen community have developed a very negative attitude towards their mother tongue and consider it as a stigma and think Moroccan Arabic is more useful (El Kirat 2001: 93 cited in Brenzinger, 2008: 129).

There have been scholarly attempts to provide a general profile of language endangerment in the Maghreb region. Atlas of The World's Languages in Danger released by the UNESCO remains hitherto the most reliable data source for the assessment of major Berber languages vitality. It is worth to mention the fact that the number of speakers remain of very limited reliability owing to the fact that only two population censuses (1966 and 1998) included questions related to language(s) that one could speak, read and write. Other polls disregard attention to any ethnic and linguistic affiliation. Appendix A provides detailed information about endangered languages in Algeria.

Furthermore, Matthias Brenzinger provides a less conclusive account of language endangerment in the North of Africa. Only ten Berber varieties are listed in Algeria. Table (1.13) sums up the status of vitality of the concerned varieties.

Table (1.13): Matthias Brenzinger's Account of Endangered Languages in Algeria

Country	Language	Speakers	Population	Status
Algeria	Shenowa	15,000–75,000	?	?
	Kabyle	2.5 m–3 m	?	stable a–
	Shawiya	1.4 m	?	stable a–
	Temashin Tamazigh	?	6,000	critically endangered / extinct d, e
	Tumzabt, Mzab	70,000	70,000	stable a–
	Tagargrent, Wargla	5,000	5,000	stable a–
	Taznatit	40,000	40,000	stable a–
	Tidikelt Tamazigh	?	9,000	critically endangered / extinct d, e
Algeria, Niger, Libya	Tamahaq	62,000	62,000	stable a–
Libya, Algeria	Ghadamès	4,000	4,000	stable a–

(Source: Brenzinger. 2008. p. 133-4)

There seem now to be few stable domains for Berber languages in daily contexts where they can function without being challenged by Dialectal Arabic. A complex array of historical, political, economic, ecological, social forces can explain why Dialectal Arabic is replacing Berber languages in the sense that fewer and fewer speakers use it in ever fewer domains. It is clear that language shift towards the use of Dialectal Arabic is one historical outcome of Berber-Arab prolonged language contact. In terms of the proportion of minority speakers within the total number of population, the relationship between Dialectal Arabic and Berber has become subordinate over the span of history. Typically, language A (Dialectal Arabic) tends to dominate language B (Berber) as it is prestigious, more powerful, more socio-economically attractive and more widely used. Therefore, language shift towards the use of the more prestigious language is likely to take place (Batibo: 2005: 102-5).

However, other factors, equally important, come into play. Days after independence, the newly-founded Algerian State sought to reverse the language policy and undo the legacy of the French colonial rule. The new regime, likewise, looked forward to construct a uniform national identity. Since 1938, the French colonial authorities declared Arabic a foreign language in Algeria. The Maspétiol Report, published in the winter of 1954, stated that about three-quarter (3/4) of the Algerian population was illiterate in Arabic (Horne 1987: 110 cited in Mouhleb, 2005: 15). After independence, re-arabicization of Algeria was viewed inevitable in order to decolonize the country by replacing French with Modern Standard Arabic. Arabic was also aimed to form the identity of postcolonial Algeria (Djité. 1994: 53). The focus on Islam and Arabic language served to cement unity and, more importantly, distance the Algerian Nation from France (Grandguillaume 1983, Stora 1994, 2001 cited in Mouhleb, 2005: 9-10). Adding to that, independence came at a time when the concept of Pan-Arab Unity was at its climax both in North Africa, particularly speaking in the Maghreb Region and the Middle East. The Arab leaders remained largely confined to their project of creating a stronger Arab World and maintaining the spiritual link of "Oumma Islamiya", The Muslim Nation. In the same spirit, the Ulama Movement, which included reformist Islamic clerics led by Abdelhamid Ben Badis, formed the slogan "Islam is our religion, Arabic our language and Algeria our patrimony (Grandguillaume 1983: 96 cited in Mouhleb, 2005: 9-10). That same slogan became the rallying propaganda for nation building.

The official language policy of the Algerian government, officially designated Arabization, aimed at re-establishing the status and functions of Arabic to the level it had before the French invasion (Brenzinger, 2008: 123). Some Algerian nationalist conservatives even considered the linguistic aspects of Arabization as secondary and preferred the new school to "arabicize thinking first" or to aim at "the arabicization of minds and hearts before that of language (Grandguillaume 1983: 117, Rakibi 1975: 137 cited in Benrabah, 2005: 411).

The dominant Arabo-Islamic ideology viewed linguistic diversity as a danger to national unity and a seed of division (Chaker, 2003: 2). In this view, Algerian multilingualism curbed social cohesion and further inflamed ethnic conflict (Austin and Sallabank, 2011: 284). The task of national integration and state building, days after claiming independence, would be thus only successful through socio-cultural, religious, linguistic unification and assimilation (Chaker, 2003: 2). The translation of the ruling elites vision would fundamentally involve the task of incorporating and subsuming the heterogeneous, tribe-oriented speakers of primarily unwritten Berber dialects under the rubric of a homogeneous national identity, based on a common Sunni Islamic faith and practices according to the Maliki School; giving primacy to the Arabic language, thanks to both its status as the sacred written language of the Qur'an and the need for a unifying, standardized idiom for building a modern society and political community; and fashioning an official legacy of the

struggle for independence (Maddy-Weitzman, 2011: 65-66). Schools, thus, became means to the professed end of pushing back French, the language of the former colonizer, and homogenizing the Berber population through the promotion of Modern Standard Arabic (Almasude 1999: 120 cited in Brenzinger, 2008: 123). Arabization also boldly consisted of a religious and socio-cultural imposition of Arab identity on non-Arabic ethnic groups. What's more, Arabization constituted more than a language planning activity. It turned into a state project implemented through the educational system with the objective of creating a monolingual nation.

Setting the massive Arabization campaign into motion required the mobilization of the state's resources on a large scale and suppression of any exclusive expression of cultural and linguistic plurality. On the whole, consecutive Algerian constitutional texts re-affirmed the premium unique privileged position of Modern Standard Arabic as the whole country sole functional official language; by implication, voicing the official state attitudes towards Berber languages much demeaned as sub-standard, inferior and relegated to folklore status as well. The early 1965 charter stated that the, "generalized use of the Arabic language and culture as a creative functional instrument is one of the primordial tasks of Algerian society." (Stora, 2001: 181 cited in Mouhleb, 2005: 34-5). Successive constitutional amendment stripped the state of any legal responsibility and commitment towards other languages other than Modern Standard Arabic. From a language rights perspective, the constitution boldly violated basic linguistic and cultural rights for minorities since no provision whatsoever was made to the millions of Berber monolingual speakers in their interaction with the state. For example, nothing was said about the right to use one's mother tongue in courts of law or the right to have an interpreter (El Aissati, 2005: 62-3).

In the same spirit, much for the misfortune of many academics, almost all scholarly bodies, engaged in scholastic Berber research, were dismantled under the banner of Arabization and battle against all forms of neocolonialism. For instance, Algiers University Chair in Berber Studies was abolished at the outset of independence. Mouloud Mammeri attempted in vain to revive the chair in September 1962. The Minister of Education response was utterly dismissive," *The whole world knows that the Berber was invented by the White Fathers*." Official attitude, in the words of the Minister of Education Sa'id Mohammedi, regarded the chair as, "*Colonial organism to reify Berber-Arab differences.*' (Maddy-Weitzman, 2011: 76-7). The latter was the first official reaction in a row. Not surprisingly, much heavy-handed restrictions just followed including the barring of Kabyle singers from public performances, the censorship of numerous songs, a ban on the circulation of tapes, the cessation of Kabyle-language broadcasts of JSK games, the gradual dismantling of and ultimate closure of Radio Algiers' Kabyle channels, the shutdown of Mammeri's Berber Circle, and relocation to Algiers of Archive of Berber Documentation and its renaming as Periodic Archive with its eventual shutdown four years later in 1971. Adding to all

that, the state also issued, in 1974-5, new regulations forbidding the registration of children with non-Muslim names and providing officials with an exhaustive lists of examples (Maddy-Weitzman, 2011: 78). In a nutshell, Arabization, beyond shadow of a doubt, further downgraded the status of Berber languages with reference to speech community attitudes and domains of language use. According to Merahi (interview, 24 May 2005 in Mouhleb, 2005: 34-5), in the 1970s people were afraid of speaking Kabyle or other Berber vernaculars publically, and it was forbidden to teach it. Modern-day Kabyle Amazigh activists paint a dark picture of the period:

> *It was strictly forbidden to speak [the] Kabylian language in the army, the administration and courts, obliging therefore the Kabylians to learn Arabic and to use it in those places even when they had to talk to members of their families. . . . It is also during this period that the Algerian State sent in[to] the Kabylia schools flocks of Arab teachers brought from Egypt, Syria, Iraq, and Palestine to force our schoolchildren to express themselves in class only in Arabic. And to reinforce the presence of the Arabic language in Kabylia, [Houari] Boumediene's regime [1965–1978] started its program of "one thousand socialist villages." Villages which were built in the middle of Kabylia and which served as settlements to the nomadic Arabs brought as agriculturists to work in agrarian cooperatives set especially in plains, such as those situated at the outskirts of Imcheddalen, Tazmalt, and Akbou, in the departments of Bouira and Bejaia. As for the administration, acting in favour of the Arabic language, it took great pleasure in falsifying the Kabylian toponyms, which (fortunately not all) underwent both structural and semantic changes. Thus, "Ilmaten" became "El-Maten," "Imcheddalen" became "Mchedellah," "Tala-G'udi" became "Ain Zebda," "Iazzugen" became "Azazga"; in brief, the visitor would imagine himself in any other Arabic-speaking region of Algeria. (Maddy-Weitzman, 2011: 70).*

Dorian (1998, 18 cited in Ferguson, 2006: 73), for example, goes so far as to assert that, '*It is the concept of the nation state coupled with its official standard language, developed in Europe and extended to the many once-colonial territories of European states, that has in modern times posed the keenest threat to both the identities and the languages of small communities.*'

What is more, increased urbanization and rural exodus towards cities, seen as economic magnets, in search for employment opportunities has increased contact with the dominant group. Urbanization affects patterns of language use and language behavior. A typical scenario is one in which the language of the dominant group is progressively associated in the minds of the minority language speakers with wealth, power, opportunity and modernization, so it becomes more attractive, and often more necessary to learn. Conversely, the recessive language – as it loses speakers – comes to be associated with lack of opportunity, the elderly, the past, the rural and the

backward. In contrast, in rural areas local networks with local languages continue, to some extent, to play a more important role (Moseley, 2007: 598). By way of example, in the Tashelhit communities in south-western Morocco studied by Hoffman (2003), the majority of men emigrate to find work in cities where they speak Arabic (Austin and Sallabank, 2011: 287). Increased loss of language domains wherein Berber could be exclusively used has eventually casts shadow over their prestige and speech community attitudes. Furthermore, El Kirat (2001: 93 in Brenzinger, 2008: 129) uncovers the fact that the Beni Iznassen people in Morocco have developed a very negative attitude towards their mother tongue to the extent of rejecting it and denying their Amazigh identity. Most Beni Iznassen people consider their language as being a stigma and think Moroccan Arabic is more useful than Beni Iznassen Amazigh. Unlike their Riffi neighbors, Beni Iznassen people are not proud of their Amazigh identity and even try hard to hide it from outsiders. (El Kirat 2004: 44 in Brenzinger, 2008: 129). In rural areas, Beni Iznassen children acquire Moroccan Arabic as their first language and if they know any Amazigh at all, have only a limited proficiency. Most of their urban age-mates grow up with Moroccan Arabic and French with almost no contact with Amazigh.

Apart from the official language policy, inter-ethnic marriage, sociopolitical climate, geographical and social dislocation from homelands, community members' attitudes towards their own language, the tendency towards language shift appears to be a dynamic process and the march of Dialectal Arabic seems, in the near future at least, unstoppable as long as most Berber languages cannot compete and make gains in the linguistic market with regards to domains of language use. That being the case, aboriginal languages are much maintained among people who live in isolated, small communities and who tend not to change their place of residence.

1.3.5. The Berber Movement and the Revival of Indigenous Linguistic/Cultural Rights

Although the Berber were the indigenous population of North African Maghreb, they have pursued tenacious endeavour, often referred to as the Berber Movement, to cultivate and maintain a separatist distinguished indigenous identity within a State deemed exclusively Arab since the early days of colonial fight for independence. Surprisingly, it is only through recent constitutional reforms, notably 2016 granting Tamazight the status of an official language and earlier 2002 promoting it to a national language, that a basic linguistic/cultural injustice has been redressed adding to other provisions in school, in the media, and in the political discourse.

The question of Berber identity recognition first surfaced in early days of the fight to get independence that later became recognized as "1948-49 Berber Crisis". It all started in 1948 when the Movement for the Triumph of Liberty and Democracy (MTLD), one of the precursors to the National Liberation Front that would lead the actual liberation war campaigns, issued a fifty page long pamphlet called 'memorandum à l'ONU' (memorandum for NATO) that began as "*La nation*

algérienne, arabe et musulmane, existe depuis le VIIe siècle" (The Algerian nation, Arab and Muslim, has existed since the 7th century) (Mouhleb, 2005: 32). The pamphlet highlighted not only a political divorce and alienation of "Berbero-nationalists" (Guenon, 1999: 20 cited in Mouhleb, 2005: 32) but in fact an ideological conflict and a widening gap between two contending frameworks for nation building for post-independent Algeria. Leaders of the French Federation of the Movement for the Triumph of Liberty and Democracy (MTLD) and the Party of the Algerian People (PAP), led by Rachid Ali Yahia, came forward with the concept of an "Algerian Algeria" in which Berber identity and culture heritage would be acknowledged as a defining factor for post independent Algerian nation. Their vision was completely defied by a proper "Algérie arabo-musulmane" (Algeria Arab Muslim) trumpeted by the Algerian nationalist party MLTD leadership (Roberts, 2001: 8 cited in Yaphe 2002: 20). Eventually, not a single compromise was offered and the significance of Berber identify within the national framework was much downplayed and rejected. Thus, the concept of cultural pluralism was squashed and a number of the French Federation were excluded and sketched as dissident minority (Haddadou, 2003 cited in El Aissati, 2005: 62). Far from what was expected, post independent Algeria would witness more daunting challenge to quiet the Berber voice.

Shortly after independence from France in 1962, the Amazigh culture/Identity recognition cause grew in momentum and scale and became headed by Hocine Ait Ahmed. In an attempt to fortify the Amazigh cause for recognition, Hocine Ait Ahmed formed the "Front des Forces Socialistes" (Socialist Forces Front SFF) on 29 September 1963. To further press the legitimacy of Berber cause, he boldly organized a grass-roots guerrilla resistance in Kabyle. The SFF also acted as counterforce to what he deemed a "fascist dictatorship" envisaged in Ben Bella's rapidly growing consolidation of power prior to the upcoming referendum and presidential elections (Kruse, 2013: 32-3). Adding to that, much SFF worry stemmed from attempt of the newly formed government embarking on nation building project and the zealous pursuit of Arab Algerian identity compared to a hostile militant stance towards political pluralism and ethnic cultural / linguistic rights acknowledgment. The outcomes however were a knockout blow. Hocine Ait Ahmed's political insurgency coincided with frontier border war with Morocco. Ben Bella was effective in painting Ait Ahmed as unpatriotic and anyone standing against the regime as a possible collaborator with Morocco. In the patriotic rush of fighters to the border to battle against Morocco, the SFF lost its momentum; the widespread arrests of thousands of political dissidents (Ait Ahmed and his lieutenants among them) and staging of troops in Kabyle in 1964 effectively quashed any hopes for the movement in its foreseeable future (Kruse, 2013: 32-3). Ultimately, the SFF was banned and its leader was exiled to France where he continued the operation of the SFF from abroad. In the years to follow, between 1966 and 1989, SFF would gain a strong hold amongst Kabylian migrants and

changed the tone towards social justice, democratic pluralism and human rights (Pföstl, 2014: 157-8).

The brutality of French colonial assimilation policy, notably Arabic was outlawed from 1938 to 1961, urged the newly elected government headed by Ben Bella to turn the Algerian nation to its genuine Arab roots by putting into place an Arabic language policy often known as "Arabization". However, Arabization as a language policy have been viewed as robust efforts at cultural homogenization and ethnic cleansing where all citizens would be Arab in their ethnic identity and Arabic in their speech as captured well by the government's adoption of the mantra: 'Islam is my religion, Arabic is my language, Algeria is my country', originally coined in the 1930s by the pre-independence Association of Ulama under the leadership of Abd al-Hamid Ben Badis. Furthermore, The 1964 Charter of Algiers "[insisted] on the urgency of emphasizing Arabization in Algeria by: a) acceleration in the teaching of Arabic; b) reinforcement of ties, in particular cultural ties, with the Arab world. . . .; c) increase in the sphere of studies in Arabic at the university level." (Kruse, 2013: 34-5). Therefore, Arabic was decreed as the country only official language and its instruction became mandatory in elementary schools wherein teaching staff imported from neighbouring countries mainly Egypt, Iraq and Syria were duty-bound to realize the Arabization process. Tamazight suffered almost immediately at the university level with the removal of the Amazigh studies chair at the University of Algiers (Kruse, 2013: 33).

As the new Algeria president Boumediane claimed power after a coup, the full scale and nature of Arabization came to light. The merits of Arabization were laid out in the following delivered speech:

> *Arabization, which is an integral part of the preoccupations of this nation and which is guarantor of its national unity, is a strategic option of our socialist revolution . . . We have struggled bitterly, in order to conserve our national personality . . . and in order to safeguard its glory and dignity . . . it is absolutely unjustifiable that we speak and think in a foreign language . . . We have a glorious history. We belong to a secular civilization. It is impossible for us to separate ourselves from it.* (Kruse, 2013: 40)

Thus, the new government intensified the effort of Arabization and estimated the whole job get done by the mid- 1980s. By and large Tamazight was hit the most throughout the 1970s. In fact, Boumediene banned all Tamazight literature and not only eradicated Amazigh specific courses from the national education system but also created Islamic institutions in areas with concentrated Amazigh populations. In 1973, the government forced the firing of the Professor of Berber Studies at the University of Algiers, Mouloud Mammeri and abolished the department itself (Kruse, 2013: 40). In response, militant Kabyle took to the street to protest Algerian state turning a blind eye to

acknowledge linguistic/cultural expressions of Berber particularity. The lycée in Tizi-Ouzou, a number of lycées in Algiers, the Faculty of Letters at the University of Algiers, and the university dormitories of Ben-Aknoun were the hot spots of rallying in 1968. What's more, activists of the newly formed Mouvement Culturel Berbère (Berber Cultural Movement MCB) clandestinely distributed tracts supporting cultural pluralism and the recognition of Berber cultural and linguistic rights. The MCB petition did not echo through the corridors of power considering the security forces censorship, notably restrictions on non-governmental and cultural organizations to operate, and the inhospitable political and the cultural climate that prevailed under Boudmedienne's regime (Maddy-Weitzman, 2011: 71-2). Albeit such local misfortune to cultivate the Berber identity within a national framework, Berber grassroots activism alternatively thrived amid Amazigh community in France. For instance, the Amazigh Academy of Cultural Exchange and Research was established in Paris in 1967 and years after, notably in 1972, the Amazigh Studies Group was a further backup. They all together espoused in advertising the legitimacy of Amazigh culture, traditions, languages and added the growing pressure on Algeria to allocate the Berber more political, cultural, and linguistic leeway. In return, the Algerian government clung to the narrative that Berber agitation was no more than neocolonialist projects to divide and rule the postcolonies (Pföstl, 2014: 157-8).

The pursuit of Arabization policy proved to be a rocky road ahead where the local government would stumble again against Berber Movement. In March 1980, open confrontation erupted between the state authorities and assertive Kabyle Berbers, in what came to be known as Le Printemps Berbére (the Berber Spring "Tafsut Imazighen". The background to the clashes was manifold. In part, it burst due to official ruling to utterly Arabize primary education, social sciences and humanities in the universities, surge Arabization in the secondary schools, and burgeon religious education in primary schools. Furthermore, the authorities banning of a scheduled March 10, 1980 lecture on the role of poetry in traditional Kabyle society by Mouloud Mammeri at Hasnaoua Tizi-Ouzou University was the boiling point that produced swift unforeseen outcomes. Voices of dissent and anger were expressed through strikes, rally involving students, villagers, blue-color workers, business, just to mention few, and radiated over the borders of Tizi-Ouzou onwards Algiers and other areas (Maddy-Weitzman, 2011: 79-80). The immediate excuse of the regime was a dark narrative of imperialist and neocolonialist plots against national unity. The official response was much immediate to confine the agitation notably all detained protestors were released without trial, increased Berber-language courses, the creation of a university chair in Berber studies at Hasnaoua Tizi-Ouzou University, and the allowance of popular culture programs (Maddy-Weitzman, 2011:81). However, The Berber Spring was a turning point in the sense that a separate ethnic nationalism started to build up among the Berber community and further drove a wedge between the state and berbers.

The effect of the Berber Spring was to produce, for the first time since independence and from within Algeria, a public counter-discourse of real import, in a country operating on the principle of unanimism. In that compact universe, where society and state, private and public mingled together in a single bloc, the blossoming of autonomous popular associations and organizations gave texture to Algerian society (Maddy-Weitzman, 2011: 82).

The Berber Spring surprisingly helped partly change the political landscape as the president Benjedid declared the change of the political system from a single party-army state to democratic liberal where competing parties could race through electoral vote to claim ruling power. The change has also licenced new players into the political marketplace. By July 1989, 154 cultural associations had been established in Kabylie alone. Associations were established in other Berberophone regions as well (the Aures, Mzab, Jebel Chenoua, and among the Touareg in Ahaggar- Ajjer), and among Berber communities in Algeria's major cities (Algiers, Constantine, and Oran). Common to just about all were the promotion and diffusion of a written Berber language (Maddy-Weitzman, 2011: 106).

Since 1990s, all Berber agitation and claims turned towards the long-standing demand for official recognition of Tamazight language and Berber culture (Maddy-Weitzman, 2011: 111). Although the country fell to a nasty civil war, The insurgent Kabyle continued to press for more rights. More than 700,000 students, between September 1994 and March 1995, hit the bricks and would not make it back to school until Tamazight would be an official national language. On a political level, in January 1995, a joint declaration of eight opposition parties gathered together in Rome stated that "*the components of the Algerian character are Islam, Arabism, Tamazight, and the two cultures and languages contributing to the development of that character. They should have their place and should be strengthened in the institutions, without any exclusion or marginalization.*" (Maddy-Weitzman, 2011: 112). Although the president Zeroual initially attempt to pay no mind to promote Tamazight as an official language insisting that this could be done one and only through a national referendum, the Algerian authorities acknowledged the legitimacy of Tamazight through the establishment of a Haut Commissariat à l'Amazighité (HCA) attached to the president's office and headed by Mohand Ait idir u Amrane. The HCA, said the official announcement, would be "charged with the rehabilitation of Tamazight [culture] . . . one of the foundations of the national identity, and the introduction of the Tamazight language in the systems of education and communication." To demonstrate good will, the government further took onboard more additional efforts to make it up soon after. Tamazight was introduced during 1995 in a number of governates, beginning with the fourth year of elementary school (Maddy-Weitzman, 2011: 113-4). The following year, November 28 1996, the Algerian Constitution was altered to recognize the Amazigh component of Algerian identity alongside the Islamic and Arab ones. Surprisingly 63% of

the only 25 percent voter turnout in Tizi-Ouzou gave thumbs down to the amendments as it fell short of their outlook, notably official recognition of the Tamazight language. Similarly the newly elected president with outstanding victory due to his plan for national reconciliation and halting the civil war would not much compromise onwards the Berber question.

Upon his election, the president Abdelaziz Bouteflika claimed that Tamazight would never be consecrated in law as an official language in Algeria, and repeated what the authorities had stated during the 1994 school strike, that Tamazight could only be designated a "national language" through a referendum (Maddy-Weitzman, 2011: 116). In the early May 2001, the Berber turned again to streets in Algiers in peaceful rally led by FFS heading towards the presidential palace wherein around 10.000-30.000 showed up. Further demonstrations were spurting within the Kabyle region organized by the Coordination des aarchs, dairas et communes (also known as the Coordination des Comités des Villages Kabyles). Things got out of control and much protest turned into riot that in August 2001 security forced heavily interfered to barricade roads against flows of enraged Berbers towards the capital in an attempt to present a list of 15 demands, historically known as el-Kseur platform, at the presidential palace. Granting Tamazight an official status needless to any sort of referendum was boldly articulated (Maher, 2004: 465-6). The background of the uprising, later known as "Tafsut Taberkant" "Le Printemps Noir" (Black Spring of April 2001), was the murder of an 18 years old secondary school student, Massinissa Guermah by gendermes after having been taken to custody in the village of Beni Douala, twelve miles from Tizi Ouzou (Mattar, 2004: 486). After much negotiation between Berber community adding to tribal leaders known as Aarouch and premier Benflis, on 7 April 2002 the National People's Assembly voted almost unanimously in favour of amending the Constitution to grant Tamazight the status of a national language. The government announced in late July 2003 that it had agreed to reintroduce the use of Tamazight into Algeira's educational system, therefore, fulfilling one of the demands of the el-Kseur Platform. (Maher, 2004: 465-6). Although the local government demonstrated drastic compromise towards Berber question, Arabic remained the sole official language as expressed by the president in a 2005 speech, 'Arabic will remain the only official language in Algeria" on the ground that no other country in the world has two official languages (Kruse, 2013: 48).

Recent constitutional reforms, ratified by the Parliament on February 7th 2016, demonstrates a change in tone and stance regarding Tamazight recognition and a political pledge and good will to further rehabilitate Algerian language policy towards what the Prime Minister sees as a turning point to "consolidate the principles and values, notably the main components of national identity that are Islam, Arabism and Tamazight" as wanted by the President Bouteflika (allAfrica.com, 2017). Amendment to Article 3 makes Tamazight the second official language for the first time ever besides Arabic. Article 3 stipulates the following:

Article 3. Arabic is the national and official language. Arabic remains the official language of the State. A High Commission for the Arabic Language shall be created under the President. The High Commission for the Arabic Language shall be tasked particularly with working for Arabic to flourish and for its use to be generalised in scientific and technological fields, and with encouraging translation into it towards this end.

Article 3b. Tamazight is also a national and official language. The State shall work to promote and develop it in all of its linguistic variety used within the national territory. An Algerian Academy of the Amazigh Language shall be created, placed under the President of the Republic. The Academy shall refer to experts' work and shall be tasked with providing the necessary conditions for the development of Tamazight, with a view towards eventually making its official status concrete. The means of implementation of this article shall be determined by organic law (Souag, 2016).

1.3.6. Language Policy and the Education of Indigenous Languages

Since independence, particularly speaking from the 1960s until 1989, much Algerian government language planning effort was bound with the notion 'one people, one language, one nation' based on the ideology of the Ulama Reformists from the 1930s, whose aim was to reconstruct a 'pure' and 'authentic' Algerian identity that was Arab and Muslim (Mouhleb, 2005: 25-6). The later corresponds to a bigger project of nation building and transcends creating a unified linguistic market dominated by the only official language, Modern Standard Arabic. It is in this context that the nation-state model of language policy and planning development has led to the overt suppression of minority languages (Kaplan and Baldauf, 2014: 201).

In response, what has been historically acknowledged as the Berber Movement has challenged the legitimacy of such a top-down approach and gained unprecedented concessions over more than a decade. It is no surprise that the sheer pressure exerted on the Algerian government by the Berber that claims for more indigenous linguistic and cultural rights recognition and an overall recognition of a separate Tamazight identity within the national framework have been acknowledged by the current president Bouteflika in the following statement:

> *These things (the events) may happen in any country. Regarding the issue of identity, this takes us back to our Amazigh Berber origins. I must say that the Aures region is from a Berber origin. Also, Al-Tawariq [Touareg], in southern Algeria, is from a Berber origin. We have an Amazigh heritage, which I think has not been taken into consideration so far in our books. Perhaps we have focused more on our Arab and Islamic affiliation and have not taken this aspect into consideration, which is one of the aspects of the Algerian personality. This aspect must be taken into consideration in our*

basic texts, especially the constitution. I think the question is: Are we true Arabs or false Arabs? (in Maddy-Weitzman, 2011: 191)

Thus, the first historical constitutional breakthrough came in April 8th 2002 when the Algerian National Assembly ratified an amendment, without any debate, to designate Tamazight as a "national language". Moreover, said Bouteflika, the Algerian state would "work for the promotion and development of all [of Tamazight's] linguistic varieties in usage throughout the national territory." (Maddy-Weitzman, 2011: 192)

The 2002 amendment states the following:

Acticle 3: Tamazight is also a national language. Thamazight is thus [in the same manner as Arabic] a national language. The state works for its promotion and its development in all its linguistic variety which is used across the national territory (Mouhleb, 2005: 20).

The amendment also stresses the fact that Tamazight is a component that forms the Algerian identity. However, a bone of contention still remains as Tamazight is restricted to being only a "national" language and not an "official" language as is the case with Arabic.

However, the Berber still cannot buy the government recent stratagem. The constitutional reforms have fallen short of the El-Kseur Platform's demand that Tamazight be made an official language, equal to Arabic, which was understood by both its proponents and detractors as something that would constitute a full embrace of Amazigh identity, requiring the state to commit substantial resources to the equalization project (Maddy-Weitzman, 2011: 192). However, the government, in the words of the premier, contends Tamazight could not qualify to be official at least at any time soon prior to the elaboration of a modern standard version in any time soon with a written form. The Berber claims have been further contested that allocation of any one, or any one set of, indigenous languages to official functions is seen as having the potential to excite accusations of ethnic favouritism and threaten the national unity (Ferguson, 2006. 2). However, The recent constitutional reforms, firstly announced in 2011 following the Arab Spring and given the stamp of approval on February 7, 2016 by the Parliament, marked a milestone as they have granted Tamazight an official status equal to Arabic meaning Tamazight is now accepted on official documents.

The new constitution states, "Arabic is the national and official language. Arabic remains the official language of the state." A subsequent article adds: "Tamazight is also a national and official language. The state shall work to promote and develop it in all of its linguistic variety used within the national territory. An Algerian Academy of the Amazigh Language shall be created, placed under the president of the republic.

Beyond the cliché, there are still who cannot buy the government political gambit. According to Algiers-based daily El Watan, the new legal status has led to little change on the ground. Despite its new official status, Tamazight is not yet mandatory in public schools, nor is it used in national government. The Algerian Ministry of Education claims that Amazigh is taught in 23 of the country's 48 provinces, but El Watan reports that very few schools offer instruction in the language outside of the majority-Berber region of Kabylia. In higher education, universities await the establishment of dedicated Amazigh departments. In the same spirit, "*The officialization of Amazigh is nothing but a method to divert and neutralize Berber elites,*" says journalist and linguist Yacine Temlali. "The state seeks to reduce the risk that young Berbers will radicalize around the question of Amazigh." (Tognini, 2017) Given the status quo, the Algerian pundit Idriss Rabouh predicts that as no corpus planning is under way, the new status accorded to Tamazight would open the "gates of hell" in Algeria, as different Amazigh groups would fight to have their particular dialect chosen as the official one.

The teaching of Tamazight had first been introduced to schools in 1995 as an experimental operation due in large part to mounting pressure envisaged in an 8 month long school boycott with an outcry popular slogan "Tamazight di lakul" (Tamazight at School) in Kabylia in sixteen governates (Maddy-Weitzman, 2011: 193). The instruction was preliminarily confined to only middle and high school pupils. The president in Office, Liamine Zeroual, decreed to set up the Haut Commissariat à l'Amazighité (High Berber Commissariat HBC) chaired by Mohand Idir Aït Amrane (Roberts, 2001: 24-5). The HBC has been state funded since its foundation with strong ties to the Ministry of Education as a cooperation partner. Its role has been dedicated to the promotion of Amazigh culture and the teaching of Tamazight on a national level. It has published short stories, poetry, arranged workshops and financed different cultural projects (Mouhleb, 2005: 62-3). To defuse Amazigh demands, the government simultaneously made exceptional cultural concessions. An Institute for Amazigh Studies at the University of Tizi Ouzou was founded in 1990. Adding to that, in 1996, a constitutional referendum passed a three-pillar construction of the Algeria nation: Islamness, Arabness, and Amazighness. A significant number of historic Berber figures were honoured. For instance, the airports at Bejaia and Hassi Messaoud were renamed in 1999 after Abane Ramdane and Krim Belkacem, two leading Kabyle members of the wartime FLN needless to mention numerous schools, colleges, hospitals, barracks, streets and squares in Algeria's cities and towns have been named after Kabyle and other Berber figures (Roberts. 2001: 24-5).

In March 2002, the Algerian government officially recognized Tamazight as a national language. The year to follow, President Abdelaziz Bouteflika agreed to integrate Tamazight in the national education system (Mattar, 2004: 1261). The Minister of National Education at the time, Boubekeur Benbouzid, promised to turn all recent status regulations into reality. Tamazight,

thereupon, was introduced in the Brevet de l' Enseignement Moyen (Middle School Certificate) and Baccalaureaute (Secondary School Certificate) national exams in 2007 and 2008 successively (Maddy-Weitzman, 2011: 193). Table (1.14) gives a sketch view of major cities and students number sitting for Tamazight courses from 1995 till 2005.

Table (1.14): Number of Tamazight Students by Province and Year

	1995-6	1996-7	1997-8	1998-9	1999-20	2000-01	2001-02	2002-03	2003-04	2004-05
Alger	349	479	436	465	339	479	30	30	278	54
Batna	805	632	293	49	78	79	0	0	0	0
Bejaïa	7941	9663	15953	13695	13473	22479	22769	22769	29773	25433
Biskra	654	255	191	127	108	140	174	174	223	249
Bouïra	9000	9654	11873	11664	11474	13517	14680	14680	17384	19027
Boumerdes	1078	785	1152	533	698	1394	3217	3217	1978	2125
El Bayed	9	13	0	0	0	0	0	0	0	0
Ghardaïa	584	158	124	64	0	0	0	0	76	67
Illizi	80	138	0	119	120	0	0	0	0	0
Khenchela	483	715	244	490	562	265	329	329	244	429
Oran	127	220	55	75	55	25	0	0	0	0
Oum el Bouaqi	1462	1335	4785	1375	2262	2382	2476	2476	2427	2432
Setif	584	626	971	1526	2616	690	332	332	390	904
Tamanrasset	114	370	505	942	465	440	237	237	226	321
Tipaza	980	576	189	76	79	0	0	0	0	0
Tizi Ouzou	13440	32315	27127	24530	23629	22460	35102	35102	39085	43006
Total	37690	57934	63898	55730	55958	55035	79346	79346	92084	94047

Source: High Berber Commissariat Statistics, 2005

Compared to neighbouring Morocco, Berber in the Algerian education system remains hitherto an elective class only accessible in indigenous speech communities strong hold areas. Furthermore, a long standing brawl has been partly settled over Arabic, French or Tifinagh spelling norm (El Aissati. 2005: 69).

Although Tamazight is well advanced and well integrated in the constitution, schools, media and political discourse, reality still bites. There lie ahead insurmountable hurdles regarding corpus and language-in-education planning. To illustrate the point, all the Berber languages remain hitherto local vernaculars wherein only geographically neighbouring varieties sound intelligible. There has been literally little or no solid standardization efforts launched on behalf of any particular variety. On the one hand, some Berber varieties are severely endangered and knowledge of them only survives in a fixed register for song, traditional narrative or ceremonial use, and no longer in a spontaneous and innovating conversational vernacular (Rice: 2011, 321). On the other hand, though some other varieties are still vibrant in use, they are still only orally practiced and lack any well-established orthography. However, orthography development in turn has proved a tenacious push and pulls debate over three options: Arabic, French, or Tifinagh-based script. A further more

contentious stumbling issue is the urgency to generate countless vocabulary, a process often labeled modernization, to fulfill new communicative functions. Their dissemination through classes would also provoke more qualitative laborious corpus planning efforts in terms of grammatication. The most alarming ultimatum, if ever tackled would provoke defiance, has been the selection of a particular variety to be standardized and officialized in each of the Berber densely populated areas. The current situation has serious implications on the quality of the produced instructional material. As such then, Dourari (2004: 47-8) concludes:

> *Each teacher operates intuitively from what s/he knows out of her/his own variety to which are added plenty of neologisms repulsive for young learners. The teaching manuals of Tamazight are full of unauthentic texts. They are basically French texts (badly) translated into Kabyle or into another Tamazight variety for nothing else than to correspond to a specific didactic typology... When translation is not used, recourse is made to the ancient Kabyle folk tales whose rural and pastoral semantic content are unfit for the present cultural context, not attractive for pupils who live now in different cognitive and modern cultural contexts.*

Adding to that, a more daunting problem persists with the serious shortage of textbooks, dictionaries, grammar references, culturally appropriate authentic texts, and phrasebooks. Last but not least, the worst obstacle is the lack of native speakers. In some cases, there are no speakers at all and even if they happen to be, they are elderly with no language teaching training (Hinton. 2011: 312).

1.4. A Sociolinguistic Sketch of Australia

Prior to any European exploration of Australia and subsequent permanent settlement, the original inhabitants of the continent of Australia, Aborigines, took up residence there at least 40,000 years. In 1788, the Aborigines were clearly the majority, numbering around 300,000. However, due to successive waves of immigrants from all walks of life along more than a century, Aborigines are now a minority struggling to claim rights to their traditional lands and financial compensation for lost lands and resources. Australia now is a multicultural society by excellence including a diverse range of ethnicities, including the British, the American, the Australian, and the Chinese, just to mention a few. Similarly, although there are clear signs Australian English maintains its dominance in usage, the language repertoire of the whole nation is so diverse. Furthermore, Australia is considered one of the hotspots of language endangerment and extinction, notably aboriginal languages are on the decline despite committed efforts towards language revitalization.

1.4.1. The People of Australia

Australia, just like USA, is a nation of immigrants boasting itslf as a country were people from all walks of life live in harmony. As White Australia policy came to an end, more immigrants, whose country of birth was completely different from their predecessors, were allowed into Australia, yet the quota system was still operational. From a complete secular white only Australia, the ethnic composition of Australian population undergoes a remarkable switch.

1.4.1.1. European Immigration and Settlement in Australia

Greek and Roman philosophers had long argued for the possible existence of a great unknown continent in the southern hemisphere believed necessary to balance the lands of the northern hemisphere. In fact, the geographer Ptolemy sketched a huge landmass, so-called Terra Australis Incognita, in the southern ocean. Advances in shipbuilding and navigation by the sixteenth century made the sail through the uncharted waters possible. The search for riches, discovery, and dominance of maritime routes fuelled superpowers of the time, particularly Spain and Portugal, to score points. The Portuguese won the race and were the first to land in Australia by 1516. For purposes relating to business, they enacted a fortified trading post in Timor, only 460 km (285 miles) north of the Kimberley coast. It was then the Dutch, through the Dutch East India Company (Verenigde Oostindische Compagnie), who first made contact with the Australian Aborigines and landed on Northern and Western Australia following their search for trade goods, namely gold, silver, sandalwood and above all nutmeg (Flood. 2006: 1).

Early in 1606 Captain Willem Jansz departed Banda in a sea journey, on the hunt of the island of gold, crossed Torres Strait and anchored at the west coast of Cape York Peninsula at Cape Keerweer. Later in 1623, his fellow country seamen sailed into the Gulf of Carpentaria. Exploration expeditions, sailing towards west coast, for the hunt of remaining unknown part believed to embody riches of gold, mines, metals and other treasures went on with Dirk Hartog, Peter Nuyts, just to mention a few. Sailing on behalf of Dutch East India Company, Abel Tasman made two voyages. Sailing on his maiden voyage in 1642, he discovered Van Diemen 's Land, known now as Tasmania while on the second he mapped the coast of Australia from Cape York Peninsula west to Willems River in the centre of the west coast (Clark. 1981 p 12). Expeditions carried out much in come and go fashion and a whole literature was ill-shaped about the new territory, known at the time as South Seas, as dry, sandy, destitute of water with no trees that bore fruit or berries. For the indigenous inhabitants they were, in the words of the British captain William Dampier who anchored at Shark's Bay,"the miserablest people in the world', because 'setting aside their humane shape, they differ but little from brutes" (Clark. 1981 p 13).
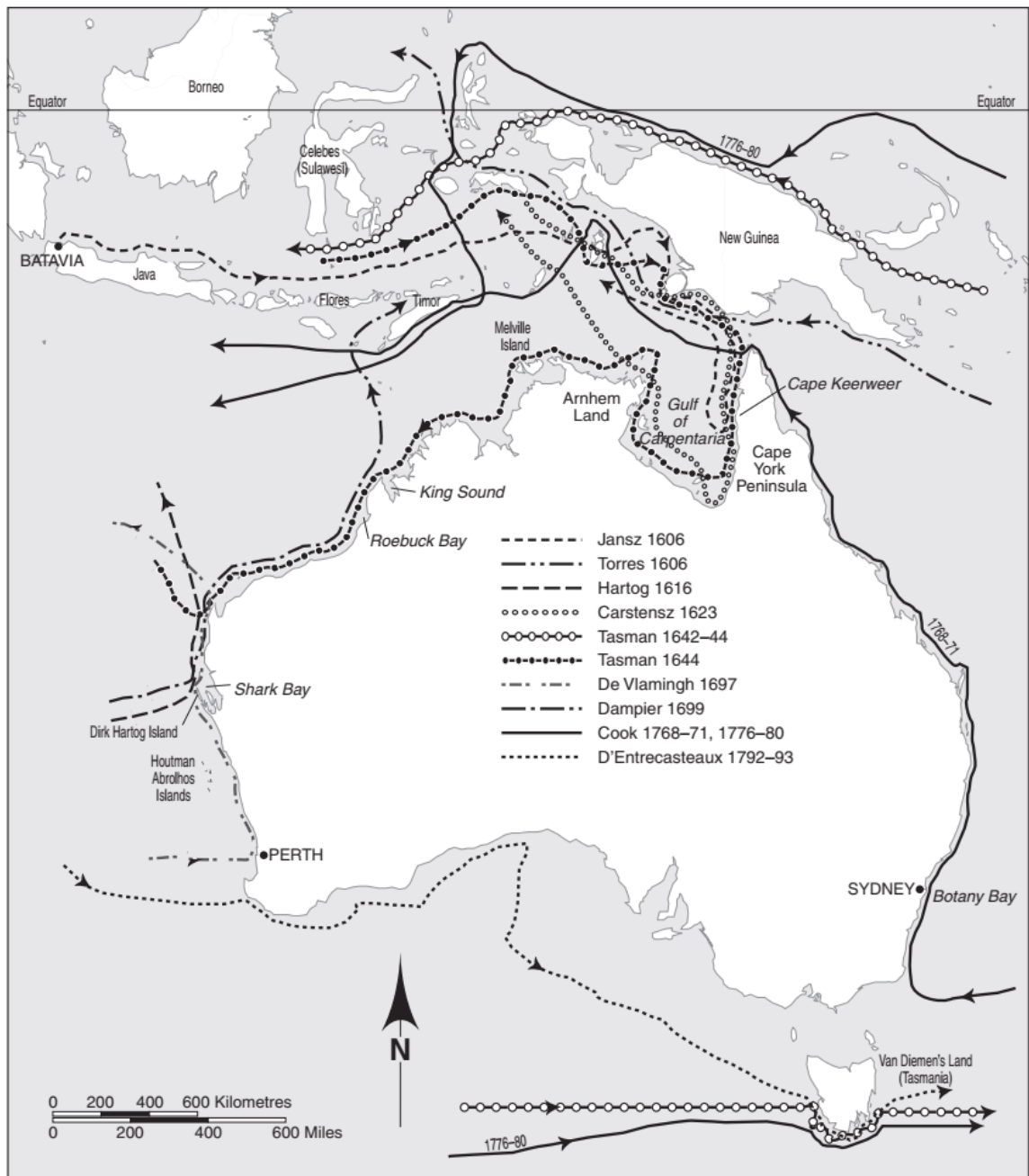
Map (1.3). Maritime Routes of Australia Exploration by European Sailors and Tradesmen.

(Source: Flood. 2006. P. 1).

Almost all voyagers such as Spaniard Luis Vaes de Torres, Jan Carstensz, just to mention a few, were on the hunt for the fabled islands of gold believed to lay south of Java. In 1705 three ships commanded by Maarten van Delft set out for northern Australia and landed on Arnhem Land and Bathurst and Melville Islands (Flood. 2006: 6). Further in 1768-71, Captain James Cook initially sailed to the supposed great southern continent thought to lie far south between New Holland and Cape Horn (Flood. 2006: 9). Despite their genuine interest in the region, the Dutch neither claimed nor settled it. In fact, contact between the white European, the Dutch, and Aborigines was very circumscribed; it turned out that contact was only with Australia's coastlines.

Eventually, possibilities of trade were very thin, for the land was reported miserable and full of flies (Gibbs. 1996: 83-4) best depicted in the words of Captain Willem Jansz, *"there was no good to be done there!"* (Clark. 1981: 12) Cook, however, claimed 3.8 million km^2 for the British Crown, named New South Wales, under the Terra nullius doctrine (Flood. 2006: 6). In fact, it was not uncommon for European nations to legally acquire unowned land, or terra nullius. Politicians at the time were strongly influenced by the 1690 doctrine of John Locke that: 'As much land as a man tills, plants, improves, cultivates, and can use the product of, so much is his property. He by his labour does, as it were, inclose it from the Common.' If a man improves common land 'for the benefit of life', it becomes his inalienable property. Later, in 1889, the Privy Council, in a statement, annexed the New South Wales to the British dominions. (Flood. 2006: 18)

The French also notably docked the Australian shores. In 1772, Frenchman Marion Dufresne also visited Van Diemen's Land, or Tasmania as it was later called. Dufresne fully espoused Rousseau's belief in "an intermediate state between the primitive and the civilized", that is, a harmonious coexistence between the noble new comers, the French, and noble savages of the South Seas. Alas, such ambitions were no less than an utopian ideal to be implemented in full as clashes broke out as reported by Crozet, Dufresne's lieutenant (Flood. 2006: 58). Surprisingly, the bloody incident would not deter further French exploratory expeditions. So, two more French exploratory enterprises were captained by Bruny d'Entrecasteaux in 1792-93 and Nicolas Baudin in 1802 (Flood. 2006: 59).

On his way back to England and by such throws of chance, Captain James Cook landed at Botany Bay, near Sydney, in April 1770 and took possession of the new territory under the name of New South Wales (Clark. 1981: 14). The new territory proved profitable in the years to come as a replacement thief colony to former southern colonies in America where convicts used to be shipped and sold back to the planters as workers. By 1783 it was no longer possible to ship newly sentenced inmates as the United States emerged as an independent country. Thus, James Cook's fellow man, Sir Joseph Banks, recommended a committee of the British House of Commons that the government should found a colony at Botany Bay (Clark. 1981: 16). So, the founding fathers of today's western civilization in Australia were transported criminals. Successive involuntary arrivals of such inmates laid the foundation and mainstay of migration to Australia before the gold-rushes of the 1850s (Jupp, 2001: 16).

In August 1786, the Admiralty was instructed by Lord Sydney to launch the first convoy of convicts, about 750, to Botany Bay (Clark. 1981: 16). Furthermore, Arthur Phillip, appointed Captain General and Governor in Chief over the new colony named New South Wales, was formally commissioned to start up the settlement at Botany Bay, cultivate the land, distribute the convicts for that purpose to maintain food supply, co-live with the Aborigines in amity and

kindness, to discharge inmates from servitude owing to their good conduct, and to grant every such male thirty acres of land, with twenty acres more if married and ten for each of his children resident in the colony (Clark. 1981: 17).

Soon Arthur Phillip had become convinced a permanent settlement could not be founded on only convicts. He had come to the conclusion brighter future depended much on the attraction of free settlers to whom convicts could be assigned as workers. Furthermore, servitude could not be a permanent residential status; rather convicts could be rendered free if they prove themselves worthy of such favour by their industry and goof conduct (Clark. 1981: 24). The convict labour was also supplemented by the free workers – men and women whose terms had expired, the children of convicts, and a few ex-convicts (Clark. 1981: 28). At the time the colony was administered by the senior army officer Major Francis Grose, more lands were granted to officers to work on them and supply the government stores with their surplus products. Even trade started to nourish, that is, goods were first bought from ships arriving at the colony then retailed locally (Clark. 1981: 25). Wool was being exported successfully from Sydney to England; whale oil and sealskins were also successful exports; the trade in salt pork, sandal- wood, and trepang was becoming more and more lucrative (Clark. 1981: 45).

Given the opportunities Australia had in terms of massive unspoiled land, profitable trade in sealskins and whale oil, the British government planned to deter all foreign attempts of settlement; thus, small expeditions of convicts and settlers were sent, in 1803, to explore and established more permanent colonies. For instance, as expedition commander-in-chief, Captain David Collins was sent to occupy Port Philip. Similar expeditions were momentarily on their way to explore the country. In 1804, Collins also founded and named Hobart Town as the site for settlement. At around the same time, Governor King sent a small expedition of convicts, soldiers, and settlers to establish a settlement on the Derwent on the south coast of Van Diemen's Land (Clark. 1981: 29). Successive explorations reshaped the map of Australia to a set of diverse colonies. Between 1817 and 1819 Throsby, Wild and Hamilton explored the country south-west from Camden to the Murrumbidgee in the Yass-Canberra district and Jervis Bay on the south coast (Clark. 1981: 41). Journeys of Hume and Hoven, Cunningham and Sturt paved the way for the expansion of settlement south to Victoria, north to Queensland, and south-west to South Australia (Clark. 1981: 58). The government in New South Wales also promoted journeys of exploration. In 1824 Hume and Howell were instructed by Brisbane to walk to Spencer's Gulf in South Australia (Clark. 1981: 56).

As early as 1820, a new wave of immigrants set sails towards Australia, much hooked by the English press which in turn singled New South Wales as a suitable place to which men of good decency and mighty capital might emigrate. A new layer of colonial society, comprising farmers, retired army and naval officers, started to settle in South New Wales, Van Diemen's Land and

later the western district of Victoria (Clark. 1981: 54-5). The latter marked a radical change in the convict system. In response to the new wave of arrivals, Brisbane, appointed governor in December 1821, instructed the removal all convicts amenable to rehabilitation and assign them to the settlers in the country districts (Clark. 1981: 53). The British government even granted land to new settlers in proportion to the capital they invested. For instance, Western Australia, proclaimed as a new colony on June 18 1829 on the Swan River, was founded by Solomon Levey and Thomas Peel (Clark. 1981: 59).

Eventually the assignment system came to an end after a recommendation from the Secretary of State for the Colonies, Lord john Russell. In 1839 the British government ordered the abolition of assignment in New South Wales and Van Diemen's Land. In 1840 they abolished transportation to New South Wales (Clark. 1981: 80-1). An alternative system, known as the bounty system, was put in place in 1835. Individuals, willing to relocate to Australia, had to pay a passage charges only when they had provided on arrival testimonials of good character, signed by clergymen or any other respectable inhabitants of note, and evidence that they were within the age limit set beforehand (Clark. 1981: 77). Eventually, South Australia was declared a province for the purpose of settlement (Clark. 1981: 72). The settlers included now army officers, land buyers, urban tradesmen; on no account would men of character be welcome (Clark. 1981: 73). Larger towns start to emerge such as Melbourne, named after the British Prime Minister, which in turn housed 10291 people in 1840 (Clark. 1981: 76). Between 1831 and 1850 over two hundred thousand immigrated to the Australian colonies under the government and the bounty scheme (Clark. 1981: 77).

1.4.1.2. Immigration and Settlement before Word War II

Most Australians todays are descendants from people who arrived from elsewhere in the world. The majority of these came from Europe, but immigrants also included people from Asia, the Middle East, Africa, and the Americas. Non-European immigrants have mainly arrived since the 1980s. This mixing of people from around the world has made Australia a very multicultural society. At the population census in 2016, of the total population of 23 million, the most common ancestries in Australia were English 25.0%, Australian 23.3%, Irish 7.6%, Scottish 6.4% and Chinese 3.9%. What's more, the most common countries of birth were England 3.9%, New Zealand 2.2%, China 2.2%, India 1.9% and Philippines 1.0% (Australian Bureau of Statistics 2016). Besides, 47.3% of people had both parents born in Australia and 34.4% of people had both parents born overseas. Thus, the racial stock is overwhelmingly Caucasian and of British descent, making up 92 percent of the population, making up 92% of the population (Kurian. 2007: 111).

Overseas immigration to colonial Australia reached its peak in the years between 1851 and 1860. Arriving individuals' numbers soared from 12000 in the 1840s to 50000 in the 1850s. Overseas immigration then dropped back to around 30 000 a year in the 1860s and 1870s. Much attracted by the abundant opportunities, including land purchase and the ground-breaking discovery of gold in Victoria and New South Wales, the majority of gold-rush immigrants endeavoured to make considerable fortunes and head back to their home countries. Eventually, they had settled permanently (Jupp. 2001: 35). Successive discoveries of more gold fields in Ballarat, Sandhurst, Mt Alexander and McIvor made Australia the second California. The lure of easy money by making fortune at gold-fields was extraordinarily irresistible. Within days, the rush to Victoria began.

Between 1851 and 1860, around 60000 from Europe, 42000 from China, perhaps 10000 from the United States, 5000 from New Zealand and the South Pacific sailed to Australia, needless to mention internal exodus of around 250000 from other colonies. Compared to other colonies where gold was also previously uncovered, Victoria received 60% of the total immigrants' number (Jupp. 2001: 35). The Chinese constituted the largest non-British group to arrive at the Australian colonies in the 1850s. They numbered around 33667 in 1858 and accounted for over 20% of the whole mining population in Victoria alone (Jupp. 2001: 37). Soon after, particularly in 1861, restriction on Chinese was implemented resulting in substantial decline from 25000 to 12000 between 1861 and 1881 (Jupp. 2001: 37). Furthermore, the German constituted the largest group of immigrants from Europe. Around 20000 arrive between 1851 and 1860. Other European nationals included French, Scandinavians, Italians and Poles (Jupp. 2001: 38). In fact, British and Irish nationals were by the far the largest gold-rush immigrants. Between 1851 and 1860, around 300000 English and Welsh, 100000 Scottish and 84000 Irish arrived in the different Australian colonies (Jupp. 2001: 38).

The formation of the Commonwealth of Australia in 1901 marked a radical shift in the immigration policy and much tight racial filtering had been put in place, known as the White Australia Policy. Since its first enunciation in 1841 by James Stephen, it curbed Chinese flocking into the various Australian colonies, then in 1890s the restriction expanded to include all non-European immigrants to Western Australia (1897), New South Wales (1898), and Tasmania (1898) (Jupp. 2001: 44-5). During the 70 years of operation, it carried even the power to deport non-white settlers. The White Australia Policy implied xenophobic belief that the English race shall be spread from sea to sea unmixed with any lower caste in a portrayed empire. That in turn reserved Australia for the British. As a consequence, anti-foreigner feeling exacerbated against the Chinese miners (Jupp. 2001: 45). Escalation of riots and intimidation against non-white new comers and settlers such as the Indians, the Chinese, the Afghan, and the Melanesian burst. The Australian Immigration Restriction Act was further tightened to the extreme that it included a dictation test in any European language (Jupp. 2001: 45). Consequently, a robust policy of immigration, based on racial purity,

emerged over the following decades. During 1896, New South Wales, South Australia and Tasmania passed legislation categorically prohibiting all people belonging to any coloured race from Asia, Africa, any island in the Pacific, or Indian Ocean to land on Australian territory (Jupp. 2001: 46).

Australia involvement in World War 1 put further restrictions on nationals of Germany, Hungary, and Bulgaria until 1926. By 1925 further restrictions were imposed on Greeks, Albanians, Yugoslavs, Estonians, Poles, and Czechs. What's more, even the projected intake of 50000 Jews escaping Nazi persecution was reduced by quota to only 6636 by late 1930s. Ramification of Australian immigration policy also embodies exclusion from health and social welfare, the choice for naturalization, the right to vote, land possession, and job opportunities (Jupp. 2001: 48).

1.4.1.3. Immigration and Settlement since Word War II

Given the fact the British were the founding father of modern Australia; they remained the source of major immigrants sailing towards Australia. The Australian government signed a treaty with the United Kingdom in March 1946 to provide free and assisted passages for British ex-servicemen and selected civilians. 30000 individuals landed on Australia under the terms of the Assisted Passage Scheme (Jupp. 2001: 62). More British nationals flocked into Australia until 1980 much hooked by the accorded privileges and assistance immigration scheme such as Assisted Passage Scheme, Commonwealth Nominations, Group Nomination, Bring-out-a-Briton, Nest-egg just to mention a new (Jupp. 2001: 62-3). It is no surprise that the proportion of British migrants in Australia migration program remained so high between 1947 and 1973: 41% (1947-51), 33% (1951-61), 55% (1961-66), 54% (1966-71), and 65% (1971-73) (Jupp. 2001: 63). However, all that had to change by 1972 when the United Kingdom withdrew from the agreement and even terminate the £150000 financial commitment. The immediate ramifications include withdrawal of free entry of nationals of both countries, citizenship privilege right after only 12 month stay on Australia territory, pre-arranged special hostel for initial settlers, preference treatment to enter the Australian military forces, the right to vote without becoming an Australian citizen, just to name but a few. So, at the 1981 census only 36% of individuals born in the United Kingdom and Ireland had become Australian citizens (Jupp. 2001: 63).

It is worth adding here, part of its commitment to the International Refugee Organization, Australia signed a commitment agreement on 21 July 1947 to accept an annual minimum of 12000 refugees. By 1947, a total of 4500 non-British migrants had arrived in Australia (Jupp. 2001: 65). By 1949 further 75486 Displaced Persons arrived and a total of 170000 refugees had arrived under this scheme by 1953-54. Another 11512, mostly Jews, arrived supported financially by Jewish agencies (Jupp. 2001: 66). More refugees were allowed into Australia territory due to some

enduring conflicts overseas. Since 1975, most refugees came either from Vietnam, Laos or Cambodia. Other smaller number of refugees also came from Chile, Cyprus, and Turkish (Jupp. 2001: 68). Besides, due to the civil unrest in Lebanon in 1975, Australia loosened application criteria to allow family re-union for Lebanese, deemed to undergo extreme hardship. In 1976, 12000 Lebanese were granted permanent residence. Under the Special Humanitarian Program, more war-zone and political violence victims were granted permanent residence such as people from El Salvador, Sri Lanka, Cuba, Ethiopia and Poland (Jupp. 2001: 68).

Major reform in Australia immigration policy took place with the advent of the Prime Minister, Harold Holt, who ultimately dropped the terminology of White Australia from their platform. Then by 1973 the Whitlam Labour government introduced a radical open arm policy, a racially blind immigration policy aiming for multiculturalism (Jupp. 2001: 48). Before coming into power, the Labour Part proposed extension of the Passage Scheme to all nationals without any biased privilege. By October 1973, the Australian Citizenship Act accorded equal treatment to all subjects (Jupp. 2001: 64). Therefore, the proportion of British migrants in Australia's assisted migration program declined dramatically. Numbers speak for themselves, that is, from 52% in 1977 down to 45% in 1978, 17% in 1979, 12% in 1980, and up to 20% in 1981. Alternatively, large numbers of Vietnamese refugees were admitted (Jupp. 2001: 64). As the Labour government returned to power by 1972, Australia formally abandoned discriminatory immigration policies, substituting a points system applicable to all applicants for migration regardless of race or country of origin. The system became known as the Structured Selection System where migrants were still selected based on their personal and social attributes and occupational background. As a celebration of all the contribution of the multi-ethnic groups, Australia was declared a multicultural society (Jupp. 2001: 68). Immigrants from all walks of life such as Yugoslavia, Turkey, Portugal, Macedonia, South Africa, were permitted into the Australia territory as long as they met the selection criteria. By 1981, 22591 South African had settled in and 16966 from Sri Lanka escaped the war and find shelter in Australia (Jupp. 2001: 69).

Immigration scheme kept changing in alignment with Australian interest. A Business Migration Program was set to recruit migrants with technical and entrepreneurial skills. The same program allowed entry of 106 staff from United States, Britain, Iran, Italy and Singapore (Jupp. 2001: 69). Furthermore, other major incidents around neighbouring countries sustained the flow of more refugees into Australia. By 1985, 79000 Vietnam migrants were permitted entry, half of them were ethnic Chinese. Another major uprising in the Philippines increased to number of Filipinos to 37120 in 1986 (Jupp. 2001: 69). In addition, as a sympathetic gesture and support for the Tiananmen Square massacre in Beijing on 4 June 1989, about 18000 Chinese were given permanent

residency. By the end of the 1990s the Chinese comprised 2% of the total population and 80% of business migrants (Jupp. 2001: 69).

Multiple layers of immigrants constituted Australia population. For decades, only Anglo-Celtic migrants were highly favoured and formed the backbone of the country populace. However, by 1947 and 1996, the 18 million Australian actually immigrated from over 150 countries. By 1996, around 41% of Australian were either immigrants or children of immigrants, one in five was not of significantly British or Irish descent and one in twenty was not of European descent (Jupp. 2001: 70). That latter reflects a continental drift of the major immigration source countries from Europe to Asia.

1.4.1.4. The Demographics and Ethnic Groups in Australia

Australia has got a rich texture of ethnic groups including the very Aboriginal citizens who had settled in Australia since untold centutries. Since World War II, more people, from different ethnic groups and nationality, were allowed into the country under different schemes. By now, Australia is indeed cosmopolitan.

1.4.1.4.1. The English

Historically, the United Kingdom was Australia's major and preferred source of immigrants due to an extended racially biased immigration policy, often know as White Australia. It is no surprise 95% of the counted population by 1851 was British-born, and by 1901 the figure was still figure high, that is, 79%. Besides, to maintain British-only-race passage and settlement in Australia, assisted immigration scheme was implemented. Between 1901 and 1940, some 425000 individuals had already received assistance throughout their relocation to Australia (Jupp. 2001: 62).

The founding fathers were convicts, tried in Britain for multiple crimes then deported to Australia to spend their prison sentence in hard labour, quite similar to slaves. Approximately 100000 English convicts were transported between 1788 and 1852 (Jupp. 2001: 279). These criminals were also escorted by military officials of different ranks, ranging from a high commissioner to mere soldiers to maintain peace and the rule of law for such lawless convicts. At first, such convicts were transported because no place on the overcrowded British jails could accommodate them all. Between 1788 and 91, just over 3000 convicts were relocated (Jupp. 2001: 279). The number of deported convicts kept on the rise. Between 1810 and 15, 2500 men and 600 women arrived, just over 10000 men and 700 women arrived (1816-21). In 1830, 32000 men and 4000 women were sent out of England (Jupp. 2001: 279). Between 1818 to 1846, when the system was at its peak, between two-thirds and three quarters of those sentenced to transportation were actually transported (Jupp. 2001: 281).

A second wave of British free settlers started to settle and called Australia home. They constituted initially labouring families who were recruited and granted free passages through assisted immigration. Mainly by this means, the free population increased nearly threefold. For instance, between 1832 and 42, immigrant vessels from Britain and Ireland totalled 216 (Jupp. 2001: 283). Eagerness to possess land was notably irresistible and drove more British settlers. Furthermore, like some many easy money seekers, more British-born nationals rushed to Australia during the gold-rush. About 750000 settled in Australia in the early 1850s, around 55000 left British ports in 1853 and 78000 in 1854 (Jupp. 2001: 286). Furthermore, between 1854 and 1902 almost 191000 miners of all kinds emigrated from Briatin. Almost 25000 came to Australia or New Zealand (Jupp. 2001: 308).

A great number of British settlers on Australian colonies came under the different assisted immigration schemes. In other words, assistance usually covered the cost of clothing, bedding, and utensils as well as transport. For instance, parish assistance towards emigration was granted in Somerset in the late 1840s and early 1850s to persons who had settlement in a parish; for example, in Bishop's Hull in 1849 and in Chard as late as 1854 (Jupp. 2001: 307). However, given the fact more unsuited individuals to the colony needs were arriving, the bounty system was therefore established in 1836 so as to recruit more handy labour force. By the end of 1855, 5987 had come to Australia. In addition, 3441 came to Victoria between 1847 and 1856. During the 1850s and 1860s nomination of relatives and friends for assisted passages accounted for a good proportion of the new arrivals (Jupp. 2001: 307). To curb labour shortage in the colonies, more concentrated effort was put to secure more immigrants. Immigration agents and lecturers were appointed who in return travelled to and back from London to recruit farm labourers (Jupp. 2001: 307).

Many assisted migrants, between the wars, were actually nominated by friends and relative who already settled in Australia or a group nomination by various organizations. Some other migrants were also hooked by advertisement placed throughout English cities. Just after the war, former ex-servicemen and their families received free passages. As the Australian and British government signed agreement for emigration passage, more funded were available. In 1921, for instance, an assisted married couple had to pay only £26 for their fares. After 1925, that price came down to £11 only. Even loans were granted. However, the Assisted Passage Scheme was annulled in 1929. Therefore, over two-thirds of the permanent settlers from England in the 1920s received assisted passages. Key features of this immigrant population were young family groups (Jupp. 2001: 311).

The British were again given top priority in Australia's post 1945 immigration policy. The uttermost purpose was to attract more skilled and professional workers to service Australia's rapid economic growth during the 1950s and 1960s. So, the Australian government signed a mutual

agreement, Assisted Passage Scheme, and allocated generous funding. Applicant Immigrants already on a waiting list were then drawn. Only a small portion of the whole intake were unassisted, 6000 a year between 1961-62 and 1971-72 (Jupp. 2001: 314). The post 1945 imigration from the United Kingdom to Australia may be divided into four phases: 1945-58, a time of post-war reconstruction in both the united Kingdom and Australia characterized by British emigration-mindedness, 1959-75, a time of sustained high intakes of assisted migrants, culminating in the withdrawal of the British government from the Assisted Passage Scheme; 1976-82, a time of withdrawal by Australia of traditional privileges accorded British migrants and of a large reduction in numbers of assisted migrants, culminating in the cessation of the Assisted Passage Scheme; and since 1982, when British migrants were both limited in numbers and self-financing. So 78% of the UK-born in 1996 had arrived before 1981. A total of 1.5 million from the United Kingdom and Ireland entered Australia between 1945 and 1982 (Jupp. 2001: 314).

1.4.1.4.2. The German

The German comprised a significant portion of South Australia since the time it was a colony. At the outbreak of First World War, the German and their descendants constituted 10% of the total population. Quite similar to their puritan counterparts who escaped Britain to escape the corrupt church, the pioneer German also desperately regarded Australia a safe haven to which they must ran off. The group of first settlers included 571 who were soon joined by others; however, future arrivals were not much haunted by religious persecution. Nonetheless, 50% of the German before 1850 came in closed congregational groups (Jupp. 2001: 360).

The first German resided in the Torrens Valley, some 8 kilometres from the capital Adelaide and built a village named Klemzig. In addition, they relied on farming as a source of income and formed the pipeline of supply for fresh vegetables. By 1842, some of the original German as well as latter arrivals moved on to the Barossa Valley, 60 kilometres north of Adelaide (Jupp. 2001: 360). More other German was hooked by the Strangways Act, basically possession of land was offered in return of very competitive price. They cultivated wheat in the Murray Flats and the Eyre Peninsula. Their peasant background put them further on the top of the labour hierarchy, so more German were hired to work on farms owned by the British landowners (Jupp. 2001: 361). Socially, the German set up rather closed and self-contained communities where all basic services were self-supplied (Jupp. 2001: 362).

Large scale German emigration to New South Wales did not commence until the late 1840s. A first large group of Germans arrived early in the mid-1830s when the city of Hamburg faced an acute problem with overcrowded prisons. The Australian Agricultural Company agreed to transport 40 prisoners. Like their British counterparts, the key immigration agent figure Wilhelm Kirchner

primarily suggested to the government, businessmen and pastoralists German subsidised immigration to supplement the dear labour shortage. He further advertised for immigration to Australia through his book Australien und seine Vortheile für (Australia and its advantages for emigrants) (Jupp. 2001: 366). By 1850, Kirchner had successfully made arrangement with the Hamburg ship owner Charles Goddefroy to transport prospective emigrants. Ships with assisted German passengers docked at Australia in 1848 (Jupp. 2001: 366). By 1853, approximately 2000 Germans had disembarked in Sydney. Further emigrants, namely 4000 individuals, were assisted between 1854 and 1857 (Jupp. 2001: 366). The new arrivals turned back to agricultural life. Some chose to settle at the outskirts of Sydney where they worked as vine-dressers. Some managed to buy their own land to embark on their viticulture business, orcharding, or market gardening, or dairy production (Jupp. 2001: 366). Approximately two-thirds of the German migrants went to the countryside; first the hinterland of the rapidly expanding Victorian capital and later into the wheat belt of Wimmera and Mallee districts. In contrast to New South Wales, the majority of German-speaking. There was also a short period of bounty migration to Tasmania. Queensland had also its share of assisted German emigrants.

German immigration to Australia was banned There were even doportation of German nationals given the risk they pose and anti-German feeling created by the war time conditions. There were exceptionally few arrivals after 1945 under the categry of Displaced persons, being scrutinized and given cleareance by the Allies (Jupp. 2001: 377). The 1950s marked the change of Australian-German relations. Specific German programs, such as the Humboldt Foundatio for Australian academics or scholarships for Ausralian students were made vailable in the Federal Republic. In 1952 a mutual contract to allow German immigration to Australia was signed. 65422 German set foot on Autralia as indicated in the immigration census of 1954. Since, the presense ws on the rise reacing 109315 in 1961, constituting 1% of the total population. The 1996 figure listed 110331 German-born in Australia (Jupp. 2001: 377).

German now could be found everywhere in Australia, rather dispersed and not densely populated in particular states or neighbourhood except one identified suburd in Sydney, Woollahra and eight suburd in Melbourne where the German-born population exceeds 1% of the local population. In the mid-1990s, most of the German-born lived either in New South Wales (30%), or in Victoria (27%). The remainder were in Queensland (17.5%), South Australia (12%), Western Australia (9%), the Australian Capital Territory and Tasmania (2%), and the Northern Territory (1%) (Jupp. 2001: 378).

1.4.1.4.3. The Chinese

Between the 1840s and 1980s more than 100000 Chinese entered the Australian colonies. They were both contract labourers and free emigrants. Labourers, farmers, hawkers, shopkeepers, carpenters, boatmen and fishermen were recruited by businessmen, Chinese merchants or employer by means of labour contracts whereas free migrants afforded their passage either through loans or contracts with passage brokers. Then, the credit-ticket system was widely adopted by foreign speculators and Chinese merchants under whom other brokers and sub-brokers brought Chinese emigrants (Jupp. 2001: 197). The ticket served as a substitute for a contract wherein the bearer had to pay the money, including the interest rate, back to gain their freedom (Jupp. 2001: 197). The British agent J. Tait organised a consignment of 120 Chinese in 1848. Between then and 1854 Robert Towns brought eight ships of Chinese labourers to New South Wales from Xiamen (Jupp. 2001: 198). Between 1848 and 1851, 1742 Chinese arrived in the Australian colonies and further 40721 arrivals were reported between 1852 and 1889 in Victoria. According to the censuses of 1861, 1871, 1881 and 1891, the number of Chinese in the Australian colonies did not exceed 39000 (Jupp. 2001: 198).

During the gold-rush days, the Chinese immigrants settled on the goldfields. Of the total 24732 Chinese in Victoria in 1861, 24544 were on the Ararat, Avoca, Ballarat, Beechworth, Bendigo, Castlemaine, Chiltern, Clunes, Creswick, Maryborough, Moliagul, Omeo, Wedderburn and Woods Point goldfields. A group of 187 Chinese were brought to the Northern Territory in 1874. Between 1886 and 1887, Chinese were also imported for the building of the railway from Darwin (Jupp. 2001: 199). In response to an urgent shortage of labour, Chinese immigrants were introduced to Western Australia as a cheap labour force. They shifted to work as market gardeners, station-hands, shepherds, shearers, fishermen and servants after gold depletion (Jupp. 2001: 199). In Melbourne and Sydney, they mastered the cabinet-making industry whereas in northern Queensland some of the Chinese leased lands from European to produce fruits, sugar cane, rice and maize. They also earned their income from trade including rice, silk, tea, ginger, porcelain, and other items (Jupp. 2001: 200).

Unlike so many other immigrant communities, anti-Chinese feeling was on the rise to the point restriction on their entry was imposed. For instance, the Victorian parliament passed a legislation which imposed a capitation fee or poll-tax of £10 on each Chinese arriving by sea. The number of people on vessels was similarly confined to one individual for every 10 tons of the vessel's registered tonnage. In 1857, the Chinese in Victoria numbered 25424. The strong anti-Chinese antagonism burst into open hostility in 1857 when up to 750 tents and 30 stores were vandalized. Similar incidents followed targeting Chinese at Lambing Flat. The Victorian government was a countermeasure that further deepened the wounds of the Chinese. Chinese miners

were further bound to pay a residence fee of £1 every two months. Further jurisdictions, particularly Act No. 80 of 1859, imposed a poll-tax of £10 on Chinese entering Victoria by sea. The tax was later reduced to only £4 a year (Jupp. 2001: 202). Similarly, pressured by public opposition to Chinese, New South Wales government restricted the number of Chinese willing to get in Australia. The pattern of anti-Chinese immigration on the Queensland goldfields paralleled those in the southern colonies. The Chinese Immigrants Regulation Act 1877 stated the poll-tax of £10 would be returned if the Chinese left the colony within three years of their arrival. In 1878, the Queensland parliament passed the Gold Fields Act Amendment Act which banned the Chinese from any mining activity in a goldfield until after the expiration of three years from the date of its first proclamation (Jupp. 2001: 203). The Intercolonial Conference on the Chinese Question, held on 12-24 June 1888, adopted a bill which stipulated the number of Chinese arriving in any vessel was limited to one Chinese for every 500 tons of the ship's burden, what's more, any Chinese who entered a colony by land without first obtaining a permit was liable to a penalty (Jupp. 2001: 203). It is no surprise the Chinese-born population of Australia declined dramatically from 29900 in 1901 to 6400 in 1947 (Jupp. 2001: 204). In New South Wales, the number of full-blood and mixed-blood Chinese also declined from a peak of 14156 in 1891 to 5850 by 1947. In Victoria, the decline was even steeper, from 24732 in 1861 to only 2440 in 1947 (Jupp. 2001: 204).

Despite many Australian party leaders reiterated their determination to maintain Australia after Second World War, Australia adopted a multicultural polic in 1973 based on no-discrimination on the grounds of race, colour, or nationality. The old days of anti-Chinese antagonism became a bygone era. In fact, Asian were eligible for naturalization and a uniform three years residence applied to all immigrants seeking citizenship (Jupp. 2001: 205). A steady inflex of Chinese brought about a substantial increase in their numbers. Some came to Australia for a university education and were later allowed to stay after graduation. Some applied to join family members. Thousands of refugees from Indo-China were also admitted under the Humanitarian Program (Jupp. 2001: 206). In 1976 there were an estimated 50000 Australian Chinese (Jupp. 2001: 207). China was not the only source for incoming migrants; others came from Hong King, Malaysia, Singapore, Taiwan, and other countries in the South-East Asian region.

1.4.1.4.4. The Indian

The very first Indian immigrants were of British origin. A major shipment of Anglo Indians was organised by Sir William Burton in 1844, destined to Sydney (Jupp. 2001: 435). By later time, in the 1960s, some 50000 Anglo Indians immigrated to Australia. Between 1800 and the 1860s the number of non- British Indians coming to Australia was quite very small and it constituted a bunch of hired labourers. The British colonial government also sent a small number of convict labourers. By early April 1816, free Indian emigrants were brought to Sydney by William Browne, a large

landholder in the colony of New South Wales (Jupp. 2001: 427). Earlier to that, in 1843, Major Alexander Davidson came from India with 14 Indian servants, who were hired under a three-year contract.

In 1844, P. Friell brought 25 domestic workers to Sydney. Another group of 50 men reached Sydney by March 1846 (Jupp. 2001: 427). A new wave of Indian agricultural labourers, who became hawkers and pedlars, come between 1860s and 1901. These Indians were basically Punjabi Sikhs and Punjabi Muslims. Furthermore, few Indian diggers could manage to make it to the goldfields due to the strong opposition to their emigration. In the 1880s and 1890s, a number of Indian hawkers and pedlars settled in small towns and rural settlements in New South Wales, and in parts of Victoria and Queensland (Jupp. 2001: 428). Other Indians found their way into agricultural work as cane-cutters and potato-diggers in New South Wales, Victoria, Queensland and Western Australia (Jupp. 2001: 427). According to the data tabled in the New South Wales Parliament in August 1893, there were 521 Hindoos in the Richmond, Tweed and Clarence River Districts, with the largest number being in Richmond where they were concentrated particularly in Rouse, Ballina, Lismore and Wyrallah. Most of them were engaged as labourers in the sugar-cane cultivation and a few rented farms to grow sugar-cane. By 1901, the number of Indians in Australia was close to 3000, and they were found mostly in New South Wales (Jupp. 2001: 427).

As the immigration Restriction Act of 1901 came into force, it made Australia a closed bordered location to further Indians seeking immigration and settlement. However the law did not imply any deportation for former settled Indians. The largest single rural community of Indians in Australia, with around 350 people, lived in Woolgoolga. It was until 1966 that the restrictions were loosened up and more professional Indians such as doctors, engineers, university teachers and computer programmers were welcomed. So the proportion of Indian born settlers soared from 19% in 1966 to an estimated 32% in 1981 (Jupp. 2001: 428). Not all these immigrants came from India; rather, 54.8% of Hindi speakers come from Fiji whereas the largest number of Tamil speakers come from Sri Lanka. Furthermore, Bengali speakers come from India and Bangladesh (Jupp. 2001: 429).

Indians, linguistically speaking, can be divided into the following language groups: Bengali, Gujerati, Hindi, Konkani, Kannada, Malayalam, Marathi, Punjabi, Tamil and Telugu (Jupp. 2001: 429). In 1996 there were 9627 Hindi speakers among the Indian-born, 6330 Punjabi speakers and 3636 Tamil speakers using these languages at home, yet 97% speak English Telugu (Jupp. 2001: 430). For the sake of cultural bonding and maintenance, formal and informal association such as the Indian Society of Western Australia and the Indo-Australian Cultural Society of Sydney help nourish the second offspring generation with some knowledge of the their regional culture, needless to mention celebration of special regional festivals like Tamil New Year's Day and Pongal, Ugadi,

Onam (the Malayali Boat Festival and Holi (the North Indian Colour Festival) (Jupp. 2001: 430). Furthermore, Indians remain dispersedly settled in all over Australia, quite different from common place practice of ethnically condensed populated neighbourhood. The 1981 census had recorded 12466 Indians in Victoria and 12256 in New South Wales from a total of 41730 in the entire country. By 1986, the Indian-born population in Australia was close to 50000, reaching 61602 by 1991, and came optimally close to 100000 by 1996 (Jupp. 2001: 432).

1.4.1.5. Aborigines and Torres Strait Islanders

Aborigines, who now constitute merely 1% of Australia's population, are the very indigenous people before Australia being uncovered by the European on their way to unravel the remaining of the other half of the Earth. Contrary to geological evidence and European theory for their origin, most indigenous still believe human origins lie in the dreamtime, when geological features, animals, plants, and humans were created by ancestral beings. People see themselves as an element in the creation of the landscape (Arthur and Morphy. 2005: 38). In other words, Ancestral Beings are the spirits powers who in the beginning emerged from the earth, sky or sea and journeyed across the land, creating its form and all living things. Some were able to transform themselves from human to animal form or animate to inanimate object and back again (Flood. 2006: 136). However, a more scientific explanation of the origin of Aborigines has been put forward in terms of different theories. One theory stipulates the founding fathers of today Aborigines were immigrants from somewhere in Africa two million years ago. There are varying estimates of how much migration there was into the continent (Arthur and Morphy. 2005: 8-39). Early migrants must have travelled partly by sea to reach the continent in small vessels or more appropriately bark canoes. Three models of immigration routes were charted, yet all the three models assume a single entry point in the north west. The first model, the radical, suggests a broad spread of people fanning out across the continent. The coastal colonization model sees initial occupation of the coast margin, followed by entry to the interior along rivers. The final model is that people spread along a well-watered zone, especially on either side of the Great Dividing Range, and occupied the more arid areas later (Arthur and Morphy. 2005: 40). A distinct theory however presumes the ancestors of Aborigines probably lived in South-East Asia. Homo Sapiens, the human type from which modern peoples have come, emerged and spread more than a million years ago in Africa, Europe and Asia. Thus, migration from Asia, corresponding with Aboriginal stories of voyaging across the seas, is the most likely explanation of how Australia was first settled (Gibbs. 1996: 11).

Now reduced into an ethnic minority, Aborigines numbered between 250,000 and 300,000 when Europeans first established a permanent settlement in Australia. They are thought to form a distinct race known as Australoid, and generally are of short stature, with black skin and fine, straight hair that often is blond among children but later becomes black. In the late 1700s the

Aboriginals were divided into over 500 tribes, each ranging from 100 to 1,500 members. Each tribe spoke a different but related language and occupied a defined territory. Their lifestyle, in the eyes of European explorers, was limited to the bare essentials such as hunting, fishing, and gathering for subsistence. The arid climate, dearth of natural resources, and lack of plants or animals meant a constant struggle for existence in a harsh environment. There was no economic specialization, but sharing and generosity were highly prized virtues. Kinship was of paramount importance and determined all social relationships (Kurian. 2007: 111).
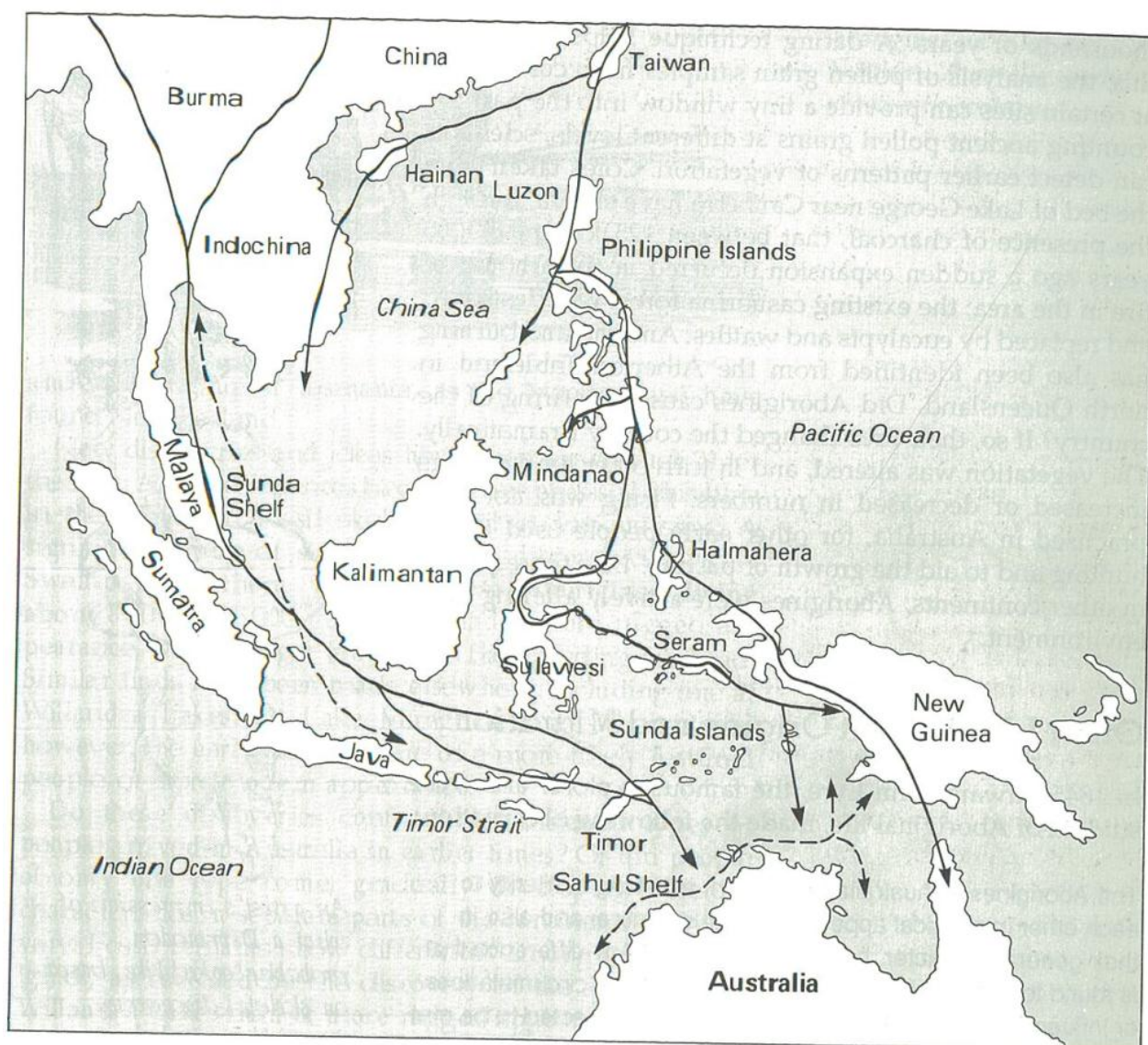
Map (1.4). Possible Migration Routes to Australia in Early Times.

Source: (Gibbs. 1996: 13)

Because Aborigines were not counted in the official Australian censuses before 1971, their total population before that date can only be estimated. A figure of about 300 000 for the whole of Australia in 1788 has often been accepted (Gibbs. 1996: 13). Since the very first British settlement, the Aborigines were decimated in numbers. By 1876 all the Tasmanian Aboriginals had died, and

epidemics of smallpox, influenza and tuberculosis, loss of hunting grounds, and expulsion from hospitable coastal areas brought the mainland Aboriginals close to extinction (Kurian. 2007: 111). In the 2001 census, 410 003 people in Australia identified themselves as indigenous 366 429 (89 %) Aboriginal, 26 046 (6 %) Torres Strait Islanders and 17 528 (4 %) of both Aboriginal and Torres Strait Islander descent (Flood. 2006: 164).
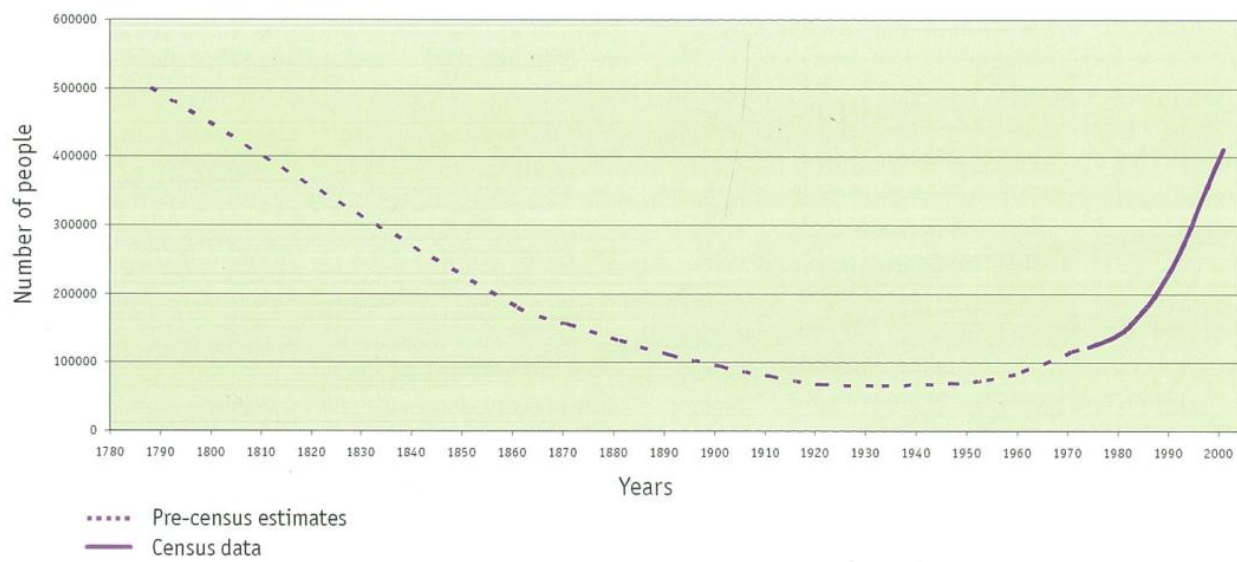
Figure (1.2). Population Decline and Growth 1788-2001

(Source. Arthur and Morphy. 2005: 66)

Almost three-quarters of the population live now in cities and other urban areas. Large numbers live along the east coast, with Sydney and Brisbane alone accounting for almost one-fifth of the national total. Concentrations are also found in the tropical north and inland New South Wales and Victoria (Arthur and Morphy. 2005: 70-1). Still, Indigenous people constitute the majority of the population in many of the remotest areas from Torres Strait through to the desert regions of Western Australia. They are also a significant proportion of the population in most other parts of the outback especially in areas distant from the larger mining towns and service centres (Arthur and Morphy. 2005: 71). Across only much of remote Australia, and also in some more settled areas, Indigenous people live in discrete communities with populations of less than 3000. These communities are discrete because they are inhabited predominantly by Indigenous people and run by community councils, and their housing and infrastructure are owned or managed by Indigenous organisations (Arthur and Morphy. 2005: 71). Since the passing of Aboriginal Land Rights Act in 1976, the outstation movement have gained momentum, so a growing number of Aborigines return to live an care for their ancestral lands (Arthur and Morphy. 2005: 72).

If ever compared to American Indians, Africans and other traditional Aboriginal societies, Australian Aborigines were not socially and ethnically organized into tribes, Aborigines had no 'chiefs' in the usual sense, nor did Aborigines themselves strongly identify with a larger group of people like a tribe. All the members of a language group or 'tribe', for example, seldom or never met together. There was no central governing body that organised the affairs of such a group, nor did the group work as a single economic body. Clans and the small local groups were of much greater importance in Aboriginal society (Gibbs. 1996: 62). The local group was composed of closely related families who lived together from day to day hunting and food-gathering over their own area of land, to which they also had close spiritual ties. This was the group in which Aborigines spent much of their daily time, and to which they were very loyal. Members worked together for the common good. Food was shared according to strict rules (Gibbs. 1996: 63). The families within such a local group often acted by themselves, and were the basic units of the group; they were related to other families in the group usually through the father, so that the group was formed around male relatives of different generations. Sons born to members of the group would stay in it all their lives, but normally could not marry a girl within it. Daughters would leave the group when joining their husbands, but remain members of the clan which had spirit-homes in the old locality (Gibbs. 1996: 64). Elders, usually men, were the nearest thing to a ruling body in traditional society. The elders were known for their experience in practical affairs and for their knowledge of sacred matters. From time to time they could act as an informal council and make decisions affecting group members. They could settle arguments and decide courses of action to be followed. In fact the elders were not simply judges or lawmakers but rather teachers of their fellow people (Gibbs. 1996: 66).

Traditional Australian societies were all of the band variety, characterised by small group size and nomadism—regular mobility and the lack of any permanent single base of residence. Again, a band is a residential group of people that live and forage together. Australian bands comprised one or more extended families but composition was fluid. Core members were close relatives by birth or marriage but individuals were extremely mobile and the band's size and membership varied with food resources and personal circumstances. Band numbers ranged from 8 to 70 persons but were usually between 14 and 33, with an average of 25.36. Each band had its own range, the area from which it won its living, but with permission could forage more widely in a neighbouring band's territory (Flood. 2006: 17).

Besides, hunting, fishing, and foo gathering, Aborigines also survived on trade. Items of value found their way to distant groups and helped to keep traditional Aboriginal life vital. Through trade, local groups could get raw materials unobtainable in their local territory, together with articles node by skilled craftsmen elsewhere. Materials highly desired, such as ochre, pituri and skin rugs, were

thus spread far and wide. Shell from northern Australia was traded far into the south of the continent. Sometimes trading was centred at a special place such as Kopperamanna on Cooper Creek in north- eastern South Australia—here soft-wood shields, spear cane, boomerangs, hatchet-heads from Queensland and the south, and prized red ochre from a quarry near Beltana in the Flinders Ranges were among the items exchanged. Groups of Aborigines also opened up small quarries of stone for special purposes. Victorian green- stone—especially from the Mount William quarry in Central Victoria, was coveted for axe-heads. Stone from this and other quarries, such as the Moore Creek quarry in the New England district of New South Wales, was widely traded. Skilled craftsmen in Aboriginal societies found a ready demand for their manufactures: the Warramunga and Tjingilli peoples, for example, made knives eagerly sought among their Central Australian neighbours (Gibbs. 1996: 47-8).

1.4.2. Language Situation and Patterns of Language Use

Contrary to common sense perception that English is the dominant language spoken in Australia, the ethnic textute of Australian also reflects a rich mixture of language use. In fact, patterns of language use could be categorized into: Aboriginal English, Australian English and a bunch of multiple migrant community languages.

1.4.2.1. Aboriginal English

Aboriginal English refers to a range of varieties of English spoken by Aboriginal Australians, which are not identical either with Standard Australian English or a Creole. Despite Standard Australian English has increased among Aboriginal Australians, Aboriginal English continues to be used by many in a variety of functions, as either a first or second language (Malcolm and Kaldor. 1991: 67). Ian Malcolm, a leading expert in the field of Aboriginal English and indigenous education, has defined it as, *" [A] range of varieties of English spoken by many Aboriginal and Torres Strait Islander people and some others in close contact with them which differ in systematic ways from Standard Australian English at all levels of linguistic structure and which are used for distinctive speech acts, speech events and genres."* (1995b: 19) (cited in Leitner. 2004: 111).

More than one theory, as displayed in diagram, has been formulated about the possible origin of Aboriginal English. The paths, (a) and (b), presume the existence of a pidgin or creole followed by decreolization due to a more open access to English. As the pidgin was likely to disappear, its speakers did shift to English (Leitner. 2004: 113). Path (c) presupposed a situation where indigenous language speakers did or were forced to shift to English when they had access to it. In other words, the major origin of AborE would typically be the schools or situations where Aborigines came into close contact with white people and had easy and persistent access to English.

Path (d), too, presupposes an interlanguage base that must count as an intermediate layer of English. (Leitner. 2004: 113)
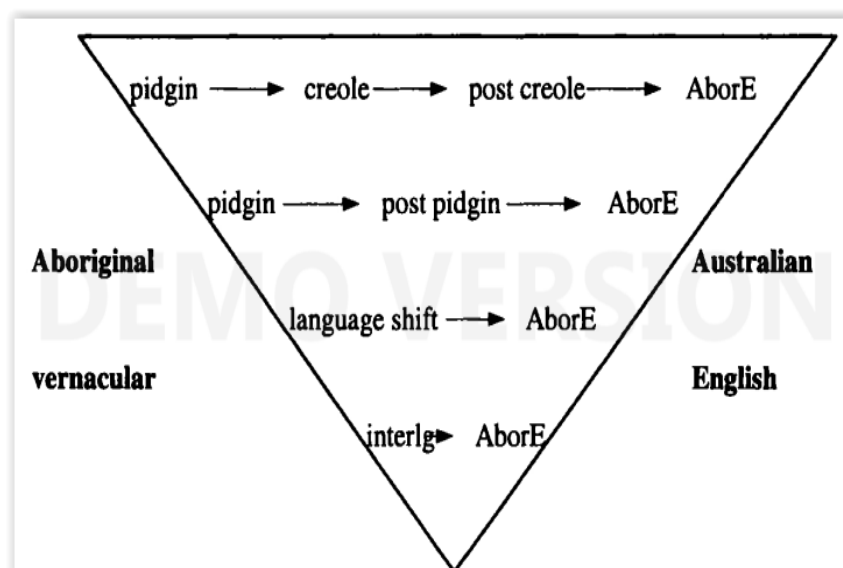
Figure (1.3). Origin Theories about Aboriginal English.

(Source: Leitner. 2004: 113)

The origin of Aboriginal English is also practically the outcome of earlier pidgin language known as Aboriginal Pidgin English which resulted from contact between Aboriginal people in the Sydney area and the British settlers beginning in the late 18th century. In other words, the great majority of the invaders were reluctant to learn any of the Aboriginal languages. So, from the time of their first contacts with the British, Aboriginal people began to use some English in their dealings with them (Troy 1993 cited in Eades. 2013: 79). With Aboriginal and British people trying to communicate with each other in English, a simplified kind of language developed, used only between Aboriginal and non-Aboriginal people in situations of limited contact. This kind of English is referred to as 'pidgin English'. Within a few generations this pidgin began to develop an important communicative function between different Aboriginal groups who did not have a shared traditional language, and so it expanded linguistically (Eades. 2013: 79).

Elsewhere in Australia such as the Northern territory, Aboriginal English is the outcome of the decreolization of varieties of the Aboriginal creole language, Kriol. And in some regions Aboriginal English may be the result of the Aboriginalisation of English (Koch and Nordlinger. 2014: 417), that is, Aboriginal people in areas where there was no pidgin language made English into an Aboriginal English by bringing into it accents, grammar and ways of speaking from their traditional languages (Eades. 2013: 80). However, The situation for children was very different. The children generally learnt very well and that their articulation compared well with that of white children. By time, Pidgin English had become the language of intertribal communication. As spelled out by German missionaries, *"broken English is common amongst most aborigines which*

serves them for communication amongst themselves as with the whites" (Schneider 1882: 47 cited in Leitner. 2004: 115-16). A further point of difference concerns mutual intelligibility. Most varieties of Aboriginal English are, on the whole, comprehensible to speakers of Standard Australian English, even though miscommunication does, of course, occur between the two groups of speakers (Romaine. 1991: 70). However, the Aboriginal person's way of speaking is often considered to be 'bad English', 'lazy English' or 'incorrect English' (Eades. 2013: 77).

Aboriginal English, like the other dialects of English, is not the same over all the region in which it is spoken; in other words, there are regional differences. Aboriginal English, as a separate variety of English, has got variable systems of pronunciation. In rural settings, it shows substrate influence in articulation and replacement of fricatives with stops, for example, lack of copula, lack of number marking and bin as a past tense marker. In urban settings, Aboriginal English shows many features found in nonstandard varieties across the world, such as multiple negation, and nonstandard verb agreement; however, there are lexical and pragmatic features (Eades. 1991 cited in Brown and Ogilvie. 2009: 82) that are distinctive. Even in regions such as Sydney and Melbourne where the indigenous languages ceased to be spoken in the 19th century, Aboriginal English contains lexical items derived from the indigenous languages such as koorie 'Aboriginal person' and goom 'alcohol' (Brown and Ogilvie. 2009: 82).

It might appear that Aboriginal English is simply an uneducated variety of English. However, this would be an erroneous assumption, for it has got its distinctive grammatical features. In a study of grammar, Malcolm (1995b: 24f) has identified a range in areas where Aboriginal English has patterns of its own. In a study of grammar, Malcolm (1995b: 24f cited in Leitner. 2004: 124) has identified a range in areas where Aboriginal English has patterns of its own:

_ distinctive markers of plurality such as the use of expressions such as *lots, mob, alia,* instead of the Standard English plural marker *-s*;

_ possession expressed by juxtaposition of possessor and possessed, rather than the use of Standard English *-s'* or possessive pronouns;

_ the use of a broader range of pronouns than the Standard English system to enable greater specification _ use of the invariant third person pronoun *'e* (for *he, she, it)*; and

_ insertion of (so-called resumptive) pronouns after subjects.

There are a number of Aboriginal English dialects, or, more accurately, there is a continuum of Aboriginal English dialects, ranging from close to Standard English at one extreme to close to Kriol at the other. Two words, light and heavy, are being used to refer to these extremes. Heavy Aboriginal English is spoken mainly in the more remote areas, where it is influenced by Kriol,

while light varieties of Aboriginal English are spoken mainly in metropolitan, urban and rural areas. Aboriginal English is spoken throughout Australia, as either the first or second language of the great majority of Aboriginal people. It is thought to be the first language of most Aboriginal people in the areas where traditional languages and Kriol are not spoken. Contemporary speakers of Aboriginal English are often bilingual or bidialectal. In the more remote areas many Aboriginal people speak Aboriginal English in interactions with non-Aboriginals, and Kriol or traditional languages in interactions with other Aboriginal people. In the less remote areas many speak a light Aboriginal English, or even Standard English, in interactions with non-Aboriginals, and a heavier Aboriginal English in Aboriginal interactions (Eades. 2013: 81).

Aboriginal English is emblematic of assertion of Aboriginal identity and a marker of group identity. It signals Aboriginality in many subtle ways. The accent, vocabulary and grammatical patterns of Aboriginal English enable Aboriginal people from all over the country to recognise other Aboriginal people, even in contexts where visible markers of identity are not present. Moreover, distinctively Aboriginal ways of using English give Aboriginal people a feeling of being comfortable with each other (Eades. 2013: 82).

1.4.2.2. Australian English

Spoken by almost 90% of the 20 million native-born non-Aboriginal Australian inhabitants, Australian English is a migrant language, formerly a set of transplanted dialects brought by the British including sentenced convicts and soldiers at the 18th and 19th centuries. It has slowly become a fully-fledged variety of English (Leitner. 2004: 3). In fact, a distinction is all too often made between "Australian English", the variety of English spoken by people born in Australia rooted in the country's Anglo-Celtic heritage, and "English in Australia", a cover term for the different social, regional and ethnic varieties spoken by non-English immigrants and the aborigines. Collins and Blair (2001: 2 cited in Koch and Nordlinger. 2014: 449) observe, "*it is now common for linguists to distinguish Australian English (or "Anglo-English", the unmarked form of English in Australia) in its several varieties, from Aboriginal English and the other Englishes of Australia.*" Furthermore, Australian English, from a language status perspective, is declared the national language used primarily as the language of the Commonwealth and of the State and Territory Parliament. In addition, application to Australian citizenship requires basic knowledge of English. It is also a cohesive and unifying element in Australian society. It contributes to national and cultural identification and allegiance, needless to mention the fact it serves as the common language of communication for Australians from different language backgrounds. English also dominates the economic, social, cultural, educational and administrative sectors of public and private life. It is the dominant language of the media, of the delivery of public services and of the dissemination of

information. Social and economic opportunities for all Australians are therefore largely dependent on mastery of written and spoken English.

Australian English has evolved as an independent variety over pretty much 5 stages, as indicated in table (1.15).

Table (1.15). Evolutionary stages for Australian and New Zealand English

Stage 1: foundation1788 – 1830	establishment of colony with convict transportation
Stage 2: exonormative stabilization 1830 - 1901	pioneering / pastoral development, interaction with Aborigines; gold rush
Stage 3: nativization 1901 - 1945	World Wars I/II, broad European immigration
Stage 4: endonormative stabilization 1945 - 1980s	Asian immigration, bicentenary celebrations, multiple instruments of codification
Stage 5: differentiation 1980s on	social diversification, continuing codification

(Source: Hoffmann and Siebers. 2009: 109)

The evolution of Australian English begins with English settlements on the East coast, designed among other things to relocate the overflow of British convicts. With the suspension of convict transportation, there was a sharp rise in free settlers taking up pastoral holdings as Australian agriculture took off. This social and cultural transition can be seen in developments within the Australian lexicon: some notable semantic transfers of words from the convict and underworld repertoire to farming (Hoffmann and Siebers. 2009: 110). More new words were arriving into Australian diction with the very first attempts of opening new lands, and taming the wildness. For instance, the word *bush* is used to refer to the vast uncultivated hinterland. The opening up of the country meant encountering and interacting with its aboriginal inhabitants. Given the fact the white settlers never attempt to learn any of the 300 Aboriginal languages, Aboriginal Pidgin English serves as a means of communication. Not surprisingly there were relatively few borrowings, two thirds of them in the areas of flora and fauna (Ramson *et al*. 2006 cited in Hoffmann and Siebers. 2009: 111).

Gold rushes provided further stimulus to the emerging regional lexicon. Through the use of the base form 'gold', multiple antipodean coinings, related to the control of mining, were cultivated such as *digger hunt(ing)*, *digger costume*, *diggerdom*, just to mention a few. Another remarkable progress was the new uses of British topographic terms. For example, *gully* acquired the sense of a 'gold-producing ravine' (Hoffmann and Siebers. 2009: 113). In the period between World Wars I and II (Stage 3: *nativization*), Australia was accommodating a wide range of European immigrants

with languages other than English. Therefore, loanwords further enriched Australian English diction. The events of World War II precipitated a greater sense of national identity, and the passage to *linguistic endonormativity* (Stage 4). For Australian English, multiple instruments of codification have appeared since the 1960s, beginning with the *Australian Government Publishing Services Style Manual* (1st ed. 1966), and continuing with the *Macquarie Dictionary* (1st ed. 1981) and the *Australian National Dictionary* (1988), as well as a sequence of Australian usage guides from 1987 on (Hoffmann and Siebers. 2009: 114-5).

Despite the fact that Australian English evolved from a set of transplanted dialects of English, it now absorbs language elements from indigenous and other immigrant languages due to long standing language contact and the later inflow of non-English speakers from Europe, Asia and the Pacific. In its early days, Australian English was dominated by allegiance to standard British norms (Koch and Nordlinger. 2014: 450). By time, due to contact with indigenous population since the early settlement of the English convicts, Australian English shows a large number of loan words from indigenous languages; for instance, the Australian National Dictionary records over 400, especially for the distinctive flora and fauna of the country, and for place names, e.g., kangaroo, billabong, waratah, and galah, or Woomooloo and Mordialloc (Brown and Ogilvie. 2009: 82). Others reflect the presence of other cultures in Australia, for example, *doner kebab* (Romaine. 1991: 11). During the twentieth century the settler population becomes so diverse, Australian English has undergone substantial metamorphosis. Since World War II, the influx of words and expressions from American English, prompted by rapid developments in communication such as the internet, and reflecting the increasing influence of American culture in Australia, has been the most significant (Koch and Nordlinger. 2014: 452)**.** Taylor's (1989 cited in Koch and Nordlinger. 2014: 452) research shows that American English influence on Australian English has by no means been limited to the lexical level. From a phonological perspective, Taylor notes, there has been a tendency for the stress patterns in certain words to move from a traditional British to an American pattern (e.g. *finANCE* to *FINance, reSEARCH* to *REsearch).* Graphologically, simplification of digraphs such as <ae> and <oe> as in *medieval* and *fetal* follows American practice. Syntactically, Taylor notes, amongst other things, the American-influenced elision of *the* in structures of the type *I play (the) piano.*

Australian English has become a distinct variety. Melchers and Shaw (2003: 104 cited in Brown and Ogilvie. 2009: 82-3) list the following as especially salient features of Australian English:

_ front [a:] in palm, and start (shared with New Zealand English)
_ wide diphthongs in fleece, face, price, goose, goat, and mouth;

_ close front vowels, in dress;

_ extremely productive use of two noun suffixes –ie and –o.

_ use of she as a generic pronoun, e.g., she'll be right 'it's fine';

_ highly characteristic vocabulary, some drawn from indigenous languages, some from British dialect

slang, and other elements locally developed.

Other visible features, once compared to Received Pronunciation, include having schwa in unstressed syllables, intervocalic voicing and flapping of t, and shares with it lack of postvocalic r found in American and Canadian English. Morphologically, Australian English is characterized by a high degree of clipping, e.g., uni for university, Oz for Australia, which may or may not be combined with highly productive suffixation of -ie or -o, as in Salvos for Salvation Army, maggie for 'magpie,' sunnies for sun glasses and lippie for lipstick (Brown and Ogilvie. 2009: 83).

1.4.2.3. Aboriginal and Torres Strait Islander Indigenous Languages

For tens of centuries Aborigines were virtually the only human occupiers of the Australian continent. It has been estimated that around 250 distinct languages were spoken at the time of the first European contact in the late eighteenth century. Usually each language would have a number of dialects so that the total number of named varieties would have run to many hundreds. These varieties were spoken by a population of around 300,000 (Romaine. 1991: 27). In some parts of Australia, neighbouring tribes have close contact with each other and speak very similar languages (Yallop. 1982: 27). In addition, inter-tribe marriage is a common practice; it is obviously possible that a child's father and mother would speak different dialects. With constant inter-marriage among clans, the distribution and status of different dialects could change and some dialects might even converge or merge (Yallop. 1982: 27-8). Adding to that, it was not uncommon that smaller speech communities, including 40 to 50 people, do maintain distinct language varieties while the largest speech community is no bigger than 3000-4000 people. Such linguistic diversity has never posed a communication barrier for the fact a single aboriginal individual could potentially speak up to 6 languages (Evans 2007 as cited in Koch and Nordlinger. 2014: 3). Otherwise, Aborigines are brought up learning other languages actively, and have, at least, a passive competence in others (Leitner. 2004: 21). There is historical and linguistic evidence that multilingualism is a common feature of language contact among Aborigines in Australia. Prior to the arrival of the British settlers in the late eighteenth century, many Aborigines acquired a hearing knowledge of neighbouring languages, in addition to their own language (Brandle and Walsh 1982 cited in Djite. 1994: 5-6). Sommer (1981 cited in Djite. 1994: 5-6) states that, *"besides mastering their father's tongue,*

children often learnt three, four or even more of the other languages, at least to the point of good receptive control."

Adnyamadhanha 128
Alawa 100
Alyawarra 84
Andegerebina 83
Anguthimri 5
Anindilyakwa 105
Anmatjera 85
Arabana 132
Aranda 82
Arandic sbgp. 82–6
Atampaya 3
Awabakal 49
Awngthim 5
Baagandji 72
Balyku 150
Banjalang 42
Banyjima 150
Baraba-Baraba 68d
Bardi 140
Bariman Gutinhma 14
Bidyara 40c
Biri 36
Biyaygirri 33
Bunaba 126
Bungandij 71
Burarra 109
Burduna 151
Daly River sbgp. 119–21
Darkinyung 50
Dhalandji 151
Dharawal 52
Dharuk 51
Dhuduroa 59
Dhurga 55
Dhuwala Dhuwal 107

Diyari 129
Djapu 107
Djaru 138
Djiga 278c 108
Djingili 97
Dyangadi 47
Dyirbal 30
Dyirringany 56
Eastern Torres Straits language 2
Gabi 38
Gadang 48
Gamilaraay 61
Garadyari 143
Garawa 93
Gariyarra 148
Girramay 30
Gog-Nar 24
Gugada 133i
Gugu-Badhun 32
Gugu-Wara 21
Gugu-Yalanji 22
Gulŋay 30
Gumbaynggir 45
Gunbalang 115
Gundungura 53
Gunggay 29
Gungoragone 112
Gunibidji 111
Gunwinygu 114
Gunwinygu subgp. 113–15
Gunya 40b
Gupapuyŋu 107
Gureng-Gureng 37
Gurindji 137
Gurrama 147

Guugu Yimidhirr 23
Guwa 81
Guwamu 40e
Jab Wurrung 68e
Jabugay 28
Jaitmathang 59
Jaja Wurrung 68f
Jirrbal 30
Jirru 30
Kaititj 86
Kala Lagaw Langgus 1
Kalkatungu 89
Keramin 74
Kitja 127
Koko-Bera 19
Kolijon 69
Kukatj 26
Kuku-Thaypan 18
Kunggari 80
Kůrnů 72
Kurtjar 25
Kuuku-Ya'u 9
Kuurn Kopan Noot 70
Lama-Lama 17
Lardil 95
Linngithigh 7
Luritja 133a
Madhi-Madhi 68b
Malak-Malak 120
Malyangapa 78
Mamu 30
Mangala 142
Mangarayi 99
Mantjiltjara 133c
Mara 101
Maranunggu 121
Margany 40a

Maric subgp. 32, 36, 40, 81
Maung 116
Mbabaram 27
Mbara 31
Mbiywom 8
Mpalitjanh 4
Mudbura 137
Muk-Thang 60
Murawari 41
Murrinh-Patha
Nakara 110
Ngaanyatjara 133e
Ngajan 30
Ngaliwuru 123
Ngamini 131
Ngandi 103
Nganyaywana 46
Ngarigo 54
Ngarla 145
Ngarluma 148
Ngarndji 98
Ngawun 35
Ngayarda subgp. 145–50
Ngayawung 76
Ngiyambaa 63
Nhanda 154
Nhuwala 149
North Kimberley sbgp. 124–5
Northern Paman sbgp. 3–8
Ntra'ngith 5
Nunggubuyu 104
Nyamal 146
Nyanganyatjara 133g
Nyangatyatjara 133h

Nyangumarda 144
Nyawaygi 34
Nyigina 141
Nyungal 22
Nyungar 155
Olgolo 20
Oykangand 16
Pallanganmiddang 58
Peek Whurrong 70
Pintupi 133d
Pitjan(tja)tjara 133f
Pitta-Pitta 87
Rembarrnga 113
Ritharŋu 106
Tanganekald 77
Thargari 152
Thawa 57
Tiwi 118
Tyeraity 119
Umbuygamu 13
Umpila 9
Ungarinyin 125
Uradhi 3
Waga 39
Wagaman 22
Wakoora 22
Walmatjari 139
WWambaya 92
Wangaaybuwan 63
Wanganguru 132
Wangkumara 79
Wari 30
Warlmanpa 136
Warlpiri 135
Warluwarra 90
Warndarang 102
Warnman 134

Warrgamay 33
Warumungu 91
Warungu 32
Wathawurrung 67
Wemba-Wemba 68a
Wergaia 68c
Western Desert 133
Western Torres Straits language 1
Wik-Me'nh 12
Wik-Muminh 11
Wik-Munkan 10
Wiradhuri 62
Worora 124
Wuywurrung 66
Yabula-Yabula 64
Yadhaykenu 3
Yalarnnga 88
Yandruwanhtha 130
Yanyuwa 96
Yaralde 77
Yawuru (Yauor) 141
Yaygir 44
Yidiny 29
Yinggarda 153
Yinwum 6
Yinyjibarnrdi 147
Yir-Yoront 15
Yitha-Yitha 73
Yiwaja 117
Yolŋu sbgp. 106–8
Yota-Yota 65
Yugambal 43
Yukulta 94
Yulbarija 133b
Yuwaaliyaay 61
Yuyu 75

Map (1.5). Approximate Location of Aboriginal Languages

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The origin of Aboriginal languages is still hypothetical. There is still maintained belief that Aboriginal languages are migrant languages from outside. One theory presupposes migrations occurred when sea levels were low enough to permit medium distance voyages between Indonesia or Papua New Guinea and northern Australia. That was the case twice between 70,000 years B.C. and 40,000 years B.C. There may have been two waves of migration and hence two distinct languages that would have been imported. However, details regarding language diffusion remain hitherto mere speculations. More important, it is not known if Aborigines brought with them a single proto-language, related dialects or distinct languages. (Leitner. 2004: 16). Another theory assumes there were invasions from Papua New Guinea, which was linked to Australia till about 10,000 years ago. The languages imported from there may have supplanted earlier language scenarios. In the face of such uncertainty, there is one thing that is certain, i.e. that there was extensive divergence, convergence and shift. Barry (1991: 59 cited in Leitner. 2004: 16) maintains that,

> *"It seems to me unlikely that Australia was settled by one group of people speaking one language. Until the end of the last Ice Age Australia must have been fairly accessible to people from the north. Australia was joined to New Guinea as recently as 10,000 years ago and up till then so much more land was exposed around Indonesia that voyages south would not have involved very long journeys by sea."*

Despite the fact that the origin of indigenous languages is still speculative, more is known about the way they pattern today. A widely-held theory maintains that there are two language types, i.e. the non-Pama-Nyungan languages in the far north and the Pama-Nyungan ones elsewhere. The view that they derive from a single genetic type was first expressed by George Grey in 1841, and subsequent research has provided some details. Schmidt (1919), for instance, argued that the northern languages were phonologically, lexically and grammatically different from those elsewhere and different from each other, and that they resembled the language chains of New Guinea. Hale (1964), Dixon (1980) and others showed that non-Pama-Nyungan languages had developed away from Pama-Nyungan ones only recently. Dixon, for instance, has made these points (1980: 226 cited in Leitner. 2004: 23):

> *"The names Pama-Nyungan' and 'non-Pama-Nyungan' can be misleading; they could be taken to imply that PN [Pama-Nyungan, GL] languages have something which nonPN tongues lack. In point of fact, so-called nonPN languages have undergone extensive grammatical changes which have altered their typological profiles; PN have not undergone changes on this scale and are certainly typologically closer to PA [proto-Australian, GL]. 'Most innovatory' and 'least innovatory' might be better labels,*

but 'nonPN' and PN' are at present used so widely that we shall retain them. The important point to stress is that the division between PN and nPN is a typological."

Despite such diversity, aboriginal languages are still closely linked as they are grouped into about 25 families represented across the continent with uneven distribution, that is, Pama-Nyungan family covers seven-eighths of the continent, and the remaining 24 non-Pama-Nyungan families are concentrated in a relatively small part of the north-west (Koch and Nordlinger. 2014: 4).
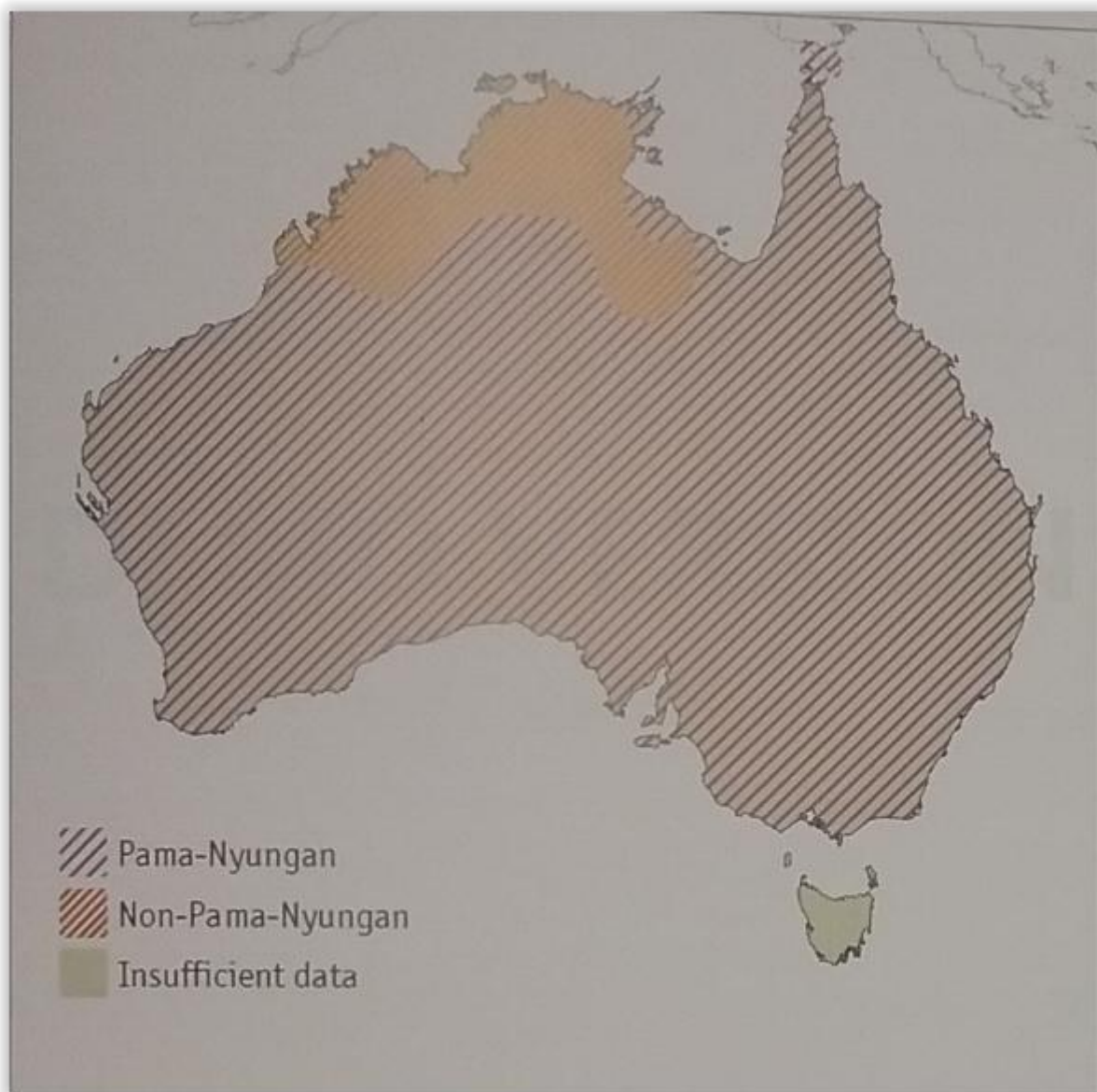
Map (1.6). Typology of Aboriginal and Torres Strait Islander Languages

(Source: Arthur and Morphy. 2005: 79)

When Australia was first colonized by Europeans in the late 18th century, it was home to approximately 250 indigenous Aboriginal and Torres Strait Islander languages (Dixon, 1980; Walsh, 1997; Angelo et al., 1994; Austin, 1996 cited in Brown and Ogilvie. 2009: 79), many of which are now either extinct, moribund, or endangered. Today, only 12 indigenous languages

continue to be learned by children (McConvell and Thieberger, 2004 cited in Brown and Ogilvie. 2009: 79), meaning that 95% of Australia's indigenous heritage has disappeared or is highly threatened. Recently there have been moves toward revitalization of Aboriginal languages.

1.4.2.4. Community Languages

As a result of on-going immigration of non-English speakers into Australia, some 200 languages have been added to the linguistic ecology of the country. The distribution of these community languages varies regionally, especially between the major urban centers; for instance, Melbourne adolescents show dominance of Italian and Greek, reflecting immigration after the Second World War, while Sydney shows dominance of Arabic and Chinese languages, reflecting more recent immigration from the middle East and Southeast Asia. All community languages are undergoing shift to English (Clyne and Kipp, 1997 cited in Brown and Ogilvie. 2009: 81). Community languages are widely taught in schools as Languages Other Than English, and bilingual education is available in some languages. Local governments in Australia, particularly in the urban centers, pay attention to community languages and provide services and information in a range of languages. There is a system of registration for interpreters and translators, and strong infrastructure of telephone and court interpreting services for non-English speakers (Brown and Ogilvie. 2009: 81).

1.4.2.4.1. Chinese

The first official settlement of Chinese migrants in Australia was recorded in 1827, when a small group of indentured labourers arrived in Australia (Wang 1988:299 cited in Djite. 1994: 98). Nevertheless, by 1848, there were only 18 Chinese migrants who had settled in Australia. By 1851, this number had increased to 1742. The discovery of gold in Victoria and New South Wales, as well as the political and economic events which were taking place in China at the time, increased this number even further. By 1861, 3.3 per cent of the total population of Australia (ie, 38 348 individuals) were Chinese migrants. Out of these, 24 544 were working and living on or around the goldfields (Djite. 1994: 98).

The economic depression of the 1890s gave rise to anti-Chinese agitation and led to the introduction, by State Governments, of a number of discriminatory Acts against Chinese immigration such as the Act to Regulate the Chinese Population of Victoria, 1851-59, the Queensland Chinese Immigration Regulation Act of 1877 and the Factories and Shops Act of 1896 in both Victoria and New South Wales. These Acts led to a decrease in the proportion of Chinese. It is estimated that the number of Chinese immigrants dropped to 1.1 per cent in 1891 and that, with the enforcement of the Immigration Restriction Act of 1901, the Chinese-born population declined even further from 29 900 in 1901 to 6400 in 1947. It was not until 1966, when it was decided to

admit non-Europeans as permanent residents in Australia, that the numbers began to increase (Djite. 1994: 98).

The adoption in 1973 of a non-discriminatory immigration policy saw new arrivals from other Chinese-speaking countries in Asia, such as Singapore, Hong Kong and Malaysia, come to Australia. In the 1980s, large numbers of Chinese from mainland China came to Australia, mostly as students. Following the tragic events of Tiananmen Square in 1989, an estimated 30 000 Chinese students were granted an extended stay. Given overall immigration figures, there has also been a relatively large influx of Chinese migrants from Taiwan and Hong Kong. From 1986 to 1991, the number of Hong Kong migrants has risen from 28 287 to 66 164. In the 1991 October quarter, they made up 11.4 per cent of the total migrant intake and in 1992, they exceeded the number of immigrants from the United Kingdom. It is now estimated that there are more than 230 000 Chinese language speakers in Australia. This number is expected to increase even further in the near future, as immigration from Hong Kong is expected to remain high until 1997 when this territory is returned to the People's Republic of China in accordance with the *Sino-British Joint Declaration on the Question of Hong Kong.* Over 80 per cent of Chinese immigrants live in the three eastern States of New South Wales, Victoria and Queensland (Djite. 1994: 99).

It is estimated that at least 217 000 Chinese individuals use a Chinese language at home including Cantonese and Mandarin. The Chinese language is also very well represented in the print media. In 1991, Chinese language newspapers had a combined circulation of 58 500. Some of the newspapers circulated nationally are: the *Australia-China Review,* the *Australian Chinese Daily,* the *Chinese Herald* and *Qiao Sheng News.* Several radio stations (2EA, 3EA and 4EB) provide Chinese language programs. In 1990-91, SBS TV broadcasting services provided 29.83 hours of programming in Modern Standard Chinese and 29.24 hours of programming in Cantonese. As well, there is a very active network of 33 major Chinese clubs and associations throughout Australia (Djite. 1994: 99).

It is important to understand that the term 'Chinese language' refers to more than 20 distinct varieties and regional dialects of spoken Chinese. However, Modern Standard Chinese is the variety used as a norm by educated Chinese in Asia and throughout the world and is the official language of the People's Republic of China, the Republic of China (Taiwan) and one of the official languages of the Republic of Singapore. In 1997, Modern Standard Chinese will also become one of the national languages of Hong Kong. Chinese is also one of the United Nations' official languages. (Djite. 1994: 99)

1.4.2.4.2. French

The Census figures of 1976 and 1986 show that a significant proportion of Australians declare themselves to be regular users of French at home. In the 1986 census for example, 52 790 people claimed they spoke French in their homes. However, the proportion of people who speak French at home fell to 45 682 in the 1991 Census. From the estimated 64 851 speakers of French in 1976, this represents a decrease of 19 451 in the Australian French-speaking population. French also emerges as a significant community language in Sydney. It is present in the Ethnic Broadcasting Association and has air time on 17 Australian community radio programs. The French language was fairly well represented on SBS TV with 147 hours or 3.86 per cent of the total air time in 1991. *Le Courrier australien,* which recently celebrated its centenary, is the oldest non-English newspaper in Australia. Its circulation is currently 7000 copies. (Djite, 1994 p 99)

1.4.2.4.3. German

The German language has a long history as a community language in Australia. Its role can be traced back to the earliest days of European colonisation. Some German speakers were amongst the Europeans who arrived in this country on the First Fleet. Significant German immigration began in the 1830s and increased throughout the following decades. Towards the end of the nineteenth century, German-born immigrants and their Australian-born descendants constituted the most numerous non Anglo-Celtic group in Australia. In 1891, there were 45 000 German immigrants in Australia. By this time, many speakers of this language were born in Australia. Queensland had the largest German-born population until the 1930s (Djite. 1994: 100).

For many years, German was the language of bilingual schooling, the church, work and community domains. However, as German was perceived as the language of the enemy during World War I, instruction through the German medium as well as publications in the language were banned. It was not until the late 1930s that significant immigration of German speakers resumed. Between 1933 and 1939, and especially during the period 1938-39, 9500 German-speaking immigrants came to Australia. The same movement was repeated after the Second World War when, under the post-war immigration program, a large influx of (Djite. 1994: 100) Germans arrived in Australia. In the 1980s, migration from Germany has been made up mainly of professional people (Djite. 1994: 101).

German is a pluricentric language in Australia as the German-speaking community consists not only of those who speak the language as their first language (ie, from countries such as Germany, Austria and Switzerland), but as it is also made up of a substantial number of people who have German as their second language. These are 'ethnic' Germans from Latvia, Lithuania, Hungary, Czechoslovakia, Poland and the Middle East. Some Italian, Greek, Yugoslav and Turkish,

migrants, having previously been guest workers in Germany or Switzerland, also use German as a lingua franca (Djite. 1994: 101).

According to the 1986 Census, there were 111 276 people who spoke German at home and the German community ranked sixth after the Italian, Greek, Serbo-Croatian, Chinese and Arabic speech communities. In 1986, the largest number of German speakers were to be found in New South Wales (35 324), Victoria (32 665), South Australia (14 910) and Queensland (14 526). Some of these, most notably South Australia, Queensland and Victoria have had strong historical ties with the German language. The proportion of people who speak German at home has slightly increased in 1991 to 113 300 (ABS 1991 Census) (Djite. 1994: 101).

Research into the use of the language suggests that German is not very well maintained in Australia. The majority of users of the language are older people who were born overseas (ie, first generation Germans). The language shift rate and the rate of exogamous marriages are very high (40 per cent and 85.4 per cent respectively, in 1986). As a result, the German-speaking community has decreased from a total of 170 644 in 1976 to 111 276 in 1986 (Djite. 1994: 101).

Nevertheless, the German community is one of the most active in Australia. As a long standing community and school language, it has a well-established support network (eg, pedagogic advisers, the Goethe Institute, German teacher associations - the Association of German Teachers of Victoria (AGTV) and the South Australian German Teachers Association (SAGTA) - and the German government through scholarships and study schemes). This network plays a significant role in the ethnolinguistic vitality of the language. The German community also has a number of social clubs, cultural societies, and welfare and religious organisations. Religious affiliation in the German community is as diverse as the German speech community itself and includes the Catholic, Lutheran and Jewish faiths. In addition to the libraries of the Goethe Institute, the German community has access to a range of municipal libraries in some capital cities like Melbourne, Adelaide and Sydney which hold books for adults and children in the German language (Djite. 1994. 101).

German is also used in the media. Out of 27 radio stations transmitting in LOTEs across Australia, 16 broadcast in German. In 1986, approximately 6.3 per cent of the/total program of SBS TV was in German. In the print media, there are three locally produced and privately funded newspapers for the German language: *Die Woche in Australien, Australische Post* and *The German Times.* The community has access to German newspapers such as *Die Frankfurter Allgemeine, Siiddeutsche Zeitung* or *Die Zeit* and *Die Welt* (Djite. 1994: 102).

1.4.2.4.4. Greek

Greek immigration and settlement in Australia began in 1896, when approximately 800 Greek Orthodox immigrants came to Australia and settled throughout the country. Over the following decades, Greek immigration to Australia was strongly influenced by economic conditions and other major events. In the early 1900s, the Balkan Wars (1912-13) and the Asia Minor Disaster (1922) caused an influx of Greek-speaking migrants into Australia. A similar situation was repeated in 1974, following the political events in Cyprus. Since then, there has been a steady decline in the number of Greek immigrants. From 1975 to 1992, Greek immigration was restricted to qualified professionals. According to Tamis and Gauntiett (1993), more Greeks moved back to Greece from Australia than came to this country in 1992, causing a net attrition rate of 400 a year in the Greek community. It is argued that this is because, for a long time and up until very recently, many Greeks did not consider their stay in Australia as permanent. As a result, many moved back to their country of origin. It was not until the 1980s that Greek migrants began to accept their residence in Australia as a permanent settlement (Djite. 1994: 102).

Greek-speaking residents in Australia are currently estimated at 286 000. According to the Australian Bureau of Statistics (1991), 151 580 of these residents were born overseas. Like the German community discussed in the preceding section, the Greek population is a diverse one. Besides Greece, many Greek-speaking migrants were born or trace their roots to Cyprus, Egypt, the Middle East, Asia Minor, the former Soviet Union and other European countries. Modern Greek is the standard form of the language used as a reference norm within the community. But unlike German, Greek has the highest percentage of speakers who do not use English regularly. According to the 1986 Census, 277 472 people claimed that they used Greek in the home. Research conducted by Tamis (1991:250 cited in Djite. 1994: 103) shows that this number increased to 316 992 in 1991. The importance of the language within the community is also reflected in the number of interpreters and translators of Modern Greek. There are 355 interpreters of Modern Greek in Australia (two at NAATI accreditation level 4, 65 at level 3, 217 at level 2 and 61 at the level 1). The Greek-Australian community lends its support to the teaching of Modern Greek, especially at tertiary level, by funding a number of lectureships in Victoria, New South Wales and Western Australia. It has also endowed one of the two existing Chairs of Modern Greek Studies in Australia (Djite, 1994 p 102-3).

The first Greek community organisation, the Hellenic Community of Western Australia, was created in 1923. By 1924, there were four organised Greek Orthodox communities in Australia. In 1992, the number of community organisations had increased to 180 parochial Greek Orthodox Communities and Parishes and over 600 Greek Brotherhoods and Associations in Australia. There are 17 registered dancing schools in Victoria alone, as well as 12 active theatrical

groups performing in Modern Greek throughout Australia. All these associations are dedicated to promoting Greek folklore, culture and language (Djite. 1994: 103)

The Greek language is used in the electronic and print media. In 1992, there were 23 radio stations transmitting Greek programs for a total of 120 hours per week. In addition to these, there are commercial radio stations in Melbourne and Sydney, broadcasting 24 hours a day in Greek. These stations are reported to have attracted 8000 subscribers after one year of operation. According to Tamis (1986 cited in Djite. 1994: 103), 75 per cent of the Greek community claimed to be 'regular' viewers of SBS TV programs in Greek in 1986. There are eight newspapers published in Modern Greek around Australia, with a combined circulation of 40 000 copies per edition.

Several factors leading to some degree of language shift in the Greek community have been identified. Prominent amongst these is exogamy. According to the Australian Greek Orthodox Archdiocese, the rate of exogamy in the Greek community in 1992 was 48 per cent in Queensland, 41 per cent in New South Wales, 37 per cent in Victoria, 39 per cent in South Australia, 47 per cent in Western Australia, 14 per cent in Tasmania and 8 per cent in the Northern Territory. Other factors are the intergenerational language shift and 'de-ethnisation' of the Greek Orthodox Christians (Tamis and Gauntiett 1993:24 cited in Djite, 1994 p 103).

1.4.2.4.5. Italian

There were fewer than 6000 Italians counted in the Australian Census of 1901; but, by the mid-1930s, the number of Italians had grown to nearly 30 000. According to the 1986 Census, there were at least 620 000 Australians of Italian ancestry, almost half of whom were born in Italy. Since the early 1900s, Italian has established itself as an important community language in Australia. In 1986, Italian speakers numbered 415 765 or 2.6 per cent of the total population, making this language the most widely spoken language in the home in Australia, after English. The proportion of Italian speakers increased slightly to 418 800 in the 1991 census (Djite. 1994: 103). Italians form the most numerous non Anglo-Celtic group in Victoria, New South Wales, and Western Australia. In Queensland and South Australia, they are the second most numerous non Anglo-Celtic ethnic community. Most Italians, nearly 85 per cent, live in urban areas. (Djite, 1994 p 104)

As in the case of the German and Greek communities, the Italian community is a diverse one. There are generational and other factors of internal differentiation that explain this diversity within the Italian community. For instance, pre World War II migrants can be distinguished from the migrants of the 1950s and 1960s and the latter from those of the 1970s and 1980s, in terms of their language use and language attitudes. A further distinction can be made along the lines of regional (North versus South) and socio-economic factors (Djite. 1994: 104).

The ethnolinguistic vitality of the Italian community is reflected through its numerous organisations. Besides the Comitato Assistenza Italiano (which has branches in Melbourne, Sydney and Brisbane, other community organisations include: the Dante Alighieri Society in Melbourne, the Centro di Lingua e di Cultura in Perth, the Comitato Italiano Assistenza in Canberra, the Comitato Italiano di Assistenza Scolastica in Darwin, the Federazione Italiana Lavoratori Emigrate e Famiglie in Melbourne and Sydney, the Italo-Australian Welfare Centre in Western Australia, the Italian Culture and Welfare Association in Hobart, and the Italian School Committee on the Sunshine Coast (Djite. 1994: 104).

The activities of the Italian community are supported by the Italian government through financial grants. These contributions cover the following:

1. Education Consultants and Italian Language Teaching Advisers

2. A per capita grant for each student and the provision of language teaching material

3. Two Italian Cultural Institutes in Sydney and Melbourne, and support for some Dante Alighieri

4. Contributions towards co-operative in-service courses, scholarships, exchanges and language courses in Italy

5. Two lectureships (additional lectureships are being negotiated)

6. Publication subsidies. (Djite. 1994: 104).

Like all the preceding languages, Italian is used in the media. Italian programs are available on SBS TV and various radio programs, and there are three major newspapers in the Italian language: La *Fiamma, Il Globo,* and *Il Mondo.* (Djite, 1994 p 104)

1.4.2.4.6. Arabic

According to the 1986 Census, there were 119 187 speakers of Arabic in Australia, mostly in New South Wales (88 475) and Victoria (24 515). The Arabic-speaking community is diverse in its make-up. It consists of Armenians brought up in the Arab World (Egypt, Lebanon and Syria) before they migrated to Australia, Greek, Italian or Maltese background migrants brought up in Egypt, some mother tongue speakers of Assyrian, Kurds and some Israelis. In 1992, Arabic was spoken by at least 163 000 people, of Lebanese, Egyptian, Syrian, Palestinian and other backgrounds, making it one of the fastest growing language communities in Australia (Djite. 1994: 105).

Although this community refers to modern standard or classical Arabic as the norm, the colloquial forms of the language are as varied as the backgrounds of the community itself. This raises the important issue of diglossia. Campbell et al (1993: 66-68 cited in Djite. 1994: 104)

define language competence in Arabic as *"[being] in control of one's colloquial dialect and the standard language,"* and claim that diglossia is the norm in the Arab world. It is further claimed that this norm could be a threat to the competence of second and third generations of Arabic speakers in Australian society, since no language maintenance here can imitate the sociolinguistic conditions of the homeland and the conditions for the development of diglossia cannot be reproduced. The report also predicts that, since Arabic speakers have a negative attitude towards colloquial Arabic, this situation will lead to language shift to the detriment of Arabic (Djite, 1994 p 105).

As for the ethnolinguistic vitality of the Arabic community in Australia, it appears that, although no formal study of the domains of use of Arabic has so far been undertaken in Australia, the rate of language shift is low in the States where there is a concentration of Arabic speakers (Campbell et al. 1993:71-72 cited in Djite. 1994: 105). The number of bookshops, libraries and video shops bear testimony to the fact that the language, in its standard and colloquial forms, is alive and well. Arabic material is also broadcast on SBS TV and on a number of radio stations. A new 24 hours a day private radio program commenced broadcasting music and news in Arabic in Apri11994. The Arabic press in Sydney comprises a number of newspapers. Some of the most important ones are: *Al masry, An-Nahar, El Telegraph* and *Sada Loubnan.* These four have a combined circulation of 77 500. One newspaper in Victoria *(Saout-El-Moughtarreb)* has a circulation of 18 000 (Djite, 1994 p 106).

There is a strong need for Arabic language services as shown by the combined number of accredited translators and interpreters. The Telephone Interpreter Service of DILGEA in Sydney handled 3500 on-site calls for Arabic in the first seven months of 1991-92 and Arabic ranked fifth as the language most in demand for telephone interpreting in that period with 3543 calls or 6.41 per cent of the total. Arabic is also one of the top five languages for the translation services of DILGEA. In January 1992, it ranked fifth with 5.5 per cent of the work received. The Ethnic Affairs Commission of New South Wales reports the same large demand for Arabic interpreting and translation services (Djite. 1994: 106).

1.4.2.4.7. Indonesian

Due to the White Australia Policy, it was not until the mid-1960s that Indonesians and Malaysians started to migrate to Australia for permanent residence. After the war, the Colombo Plan saw a number of Indonesian students sent to Australian universities. Since then, around 380 Indonesians have settled in Australia every year between 1976 and 1986 (Djite. 1994: 106).

The Indonesian community in Australia is concentrated around Sydney and Melbourne and, to a lesser extent, Perth. Of the 29 800 Indonesian immigrants in Australia, 47 per cent live in

Sydney. Like many other communities, the ethnic make-up of the Indonesian/Malay community is complex and scholars do not agree on the proportion of its various component groups (Djite. 1994: 107). Standard Indonesian, Bahasa Indonesia, and Standard Malaysian, Bahasa Malaysia, are very similar and mutually intelligible forms of the Malay language. Malay is also the national language of both Brunei and Singapore (Bahasa Kebangsaan). Since 1972, the two languages (Bahasa Indonesia and Bahasa Malaysia) share the same spelling system (Djite. 1994: 107).

Even though the community claims to be diglossic (ie, they prefer to use English in public/official domains and Indonesian in private domains), Worsley (1993 cited in Djite. 1994: 107) believes that a high degree of language shift is probable in the Indonesian/Malay community, in view of the high degree of code switching and code mixing within the Indonesian community in the metropolitan area of Sydney. He writes (1993:15 cited in Djite. 1994: 107), *"It is possible that as generations pass by, the general trend towards the use of English by the young may see Indonesian replaced by Australian English as the primary language."*

1.4.2.4.8. Japanese

At the turn of the century, there were 3500 Japanese living in Australia. The Australian Census data showed this number to have increased to 8060 and 11 160 in 1981 and 1986, respectively. Over the last few years, the Japanese community has been one the fastest growing language communities in Australia. In 1991, there were 21 100 Japanese living in Australia. This was partly due to the rise in the number of Japanese companies establishing their subsidiaries in Australia. In 1988-89, these companies employed over 2000 individuals. The Japanese community is concentrated mainly in Sydney and Melbourne. More recently, a considerable number of Japanese immigrants have settled in Queensland. Compared to other language communities in Australia, the Japanese community is small and different in its make-up. It falls into two groups:

1. The 'sojourners'; ie, temporary migrants/residents consisting mainly of businessmen and professionals (and their families), who are posted in Australia for a limited time, and short term visitors and students,

2. The permanent Japanese community. (Djite. 1994: 107)

1.4.2.4.9. Spanish

Between 1986 and 1991, almost 18 000 people of Spanish-speaking background migrated to Australia, bringing the total figure of the Spanish community to 90 300. The majority of the Spanish-speaking population - some 40 507 people - is located in New South Wales. (Djite. 1994: 108).

Although very little research has so far been conducted on the Spanish language in Australia, the strong ethnolinguistic vitality of the Spanish community is manifested through the numerous Spanish-speaking clubs, cultural and sporting organisations (115 listed in 1992). Some of these are:

1. The Spanish and Latin American Association for Social Assistance (SLASA). Created in 1978, this association provides information about welfare services and cultural activities. The SLASA lobbies the Government for Spanish-speaking community welfare assistance and publishes a magazine called Convergencia.

2. The Association of Iberian and Latin American Studies in Australia (AILASA). Established in 1991, the aim of AILASA is to promote research and teaching in Iberian and Latin American Studies.

3. The Spanish-speaking Education Council. The main objective of the Council is to act as a bridge between the Spanish-speaking community and Australian education authorities by fostering the Spanish community's involvement in schools, promoting the teaching of the Spanish language at all levels, coordinating, informing and encouraging the active participation of the Spanish community in educational, social and cultural matters, and supporting and expanding the existing Spanish language programs (Djite. 1994: 108).

Other significant community organisations are the Chilean Association, the Salvadorean Association and the Nicaraguan Association. Similar associations exist in other States. All these community organisations receive financial support from the Department of Immigration, Local Government and Ethnic Affairs. They also receive financial aid from the Spanish government which spends around $2 million each year to promote the teaching of Spanish in Australia. The recent creation of the Cervantes Institute is expected to help increase this contribution in the future. (Djite. 1994: 108)

The ethnolinguistic vitality of the Spanish language also shows through community language use. According to the 1990-91 Annual Report of the New South Wales Ethnic Affairs Commission, with 1371 interpreting assignments and 500 translations, Spanish is the fourth most popular language for which interpreters are required in the State after Vietnamese, Arabic and Chinese. The local Spanish language press also plays an important role. There are four major newspapers. (Djite,

1994 p 108) published weekly in Australia. These are: *Extra Infortnativo* (24 000 copies), *El Espanol en Australia (17* 000 copies), *The Spanish Herald* (15 000 copies) and *Semana* (14 000 copies). Impressive numbers of books in the Spanish language, including dictionaries and encyclopaedias, are also sold in major bookshops around Australia. Nevertheless, Valverde notes that the 12-17 and the 18-25 age groups prefer to use English in some situations. This trend may be an indication for language shift in these generations in the not distant future (Djite. 1994: 108-9).

1.5. Arabana and Language Endangerment Issue

Australia is notoriously known for being one of the hotspots of language loss since the time of White contact with Aborigines, yet after World War II the Australian government has switched its English monolingualism policy and embraced its ethnic texture including the Aborigines. From the status of an almost dead language, Arabana has been successfully revitalized and integrated within Australian schools. This section includes a sketch view of Arabana circumstances of language endangerment and the instrumental role of grassroots loby in promoting language pride and language reclamation efforts.

1.5.1. Arabana

Arabana is historically associated with country to the west and north west of Lake Eyre. Arabana people live today in centers such as Marree, Port Augusta, Coober Pedy, Alice Springs, Oodnadatta, and Adelaide. In the eyes of the speakers, though not technically, there are really two languages: Arabana and Wangkangurru. Arabana is also recorded as Ngarabana by Norman Tindale (Department of Education an Children Services. 2004: 13). Arabana has three dialects: Arabana proper, Wangkakupa and Midlaliri:

1- Arabana proper, also sometimes called Piltapalta was the form of speech once used in the northern part of the Arabana country, south of the Macumba, and at Mount Dutton and Peake. Arthur McLean was the last fluent speaker.

2- Wangkakupa 'little language' was the dialect of Anna Creek. As Anna Creek Station was for a long time a major centre for Arabana people, Wangkakupa, particularly in the form Pularingunganha 'from Anna Creek' , is the best preserved. The few remaining people who have detailed knowledge of the Arabana language speak Wangkakupa

3- Midlaliri was the form of speech used on the Stuart Range and adjacent tablelands area. This became extinct in the forties with the death of Sam Wanpa 'Storm' from Coober Pedy. Apart from a few verses of song nothing could be recorded of Midlaliri, and even the name is not analysable (Hercus. 1994: 6).

Each of these three dialects were further differentiated, since Arabana people belonged to a number of local groups whose speech was noticeably distinct: for instance it was often said that you could tell at once if a Wangkakupa speaker came from the Woodmurra mob as distinct from the Pularingu Anna Creek or the Nilpinna mob. These finer distinctions have now disappeared as the language of Anna Creek prevails (Hercus. 1994: 6).

Wangkangurru, literally Wangka-ngunu 'the hard and strong language' had two main dialects:

1- Mikiri-nganha 'from the native wells', also called Mungathirri-nganha 'from the high sandhills' was the Simpson Desert form of Wangkangurru. The Simpson Desert form of Wangkangurru was spoken fluently by those few people who were born in the Simpson Desert and by others who were brought up by Simpson Desert people (Hercus. 1994: 7).

2- The dialect named Marlu-papu-nganha 'from the Marlu-papu country', also referrred to as Karla-nganha 'from the Creek', was originally spoken on the 'Salt Creek', the Kallakoopah and the lower Diamantina. This form of speech was also sometimes called Wangkatyaka or Wangkatyari: both terms mean 'little language'. From the work of the missionary Reuther at Killalpaninna and from statements by Wangkangurru people there is evidence that Wangkatyaka people continued to live in their traditional land well into the first two decades of this century, even if not on a permanent basis. They also spent much time at the mission, and possibly as a result of this and because they were particularly hard hit by the 1919 influenza epidemic they disintegrated as a group in about 1920. By 1965 there were only two speakers left, Jimmy Russell Wanga-mirri 'Many Mornings' and his parallel cousin Leslie Russell Wanga-pula 'Two Mornings' (Hercus. 1994: 7).

There is general agreement that numerous language groups make up the Pama Nyungan family of languages which occupy most of Australia except for the extreme north of the Northern Territory and Western Australia. On the evidence that was then available, O'Grady, Wurm and Hale (1966) and Wurm (1972) classified 'Arabanic' as a distinct language group. The Arabanic group was listed as consisting of Arabana, Wangkatyaka, Wangkangurru and Wangkamadla (Hercus. 1994: 8). Breen (1971 cited in Hercus. 1994: 8) however gives a different classification for south-western Queensland and the adjoining areas. 'Arabanic' is not a separate group but only a subgroup belonging to the same group as Diyaric and Pittapittic. In other words, Breen sees the relationship between Arabana-Wangkangurru and its easterly and north-easterly neighbours as being close: they all form part of one big group.
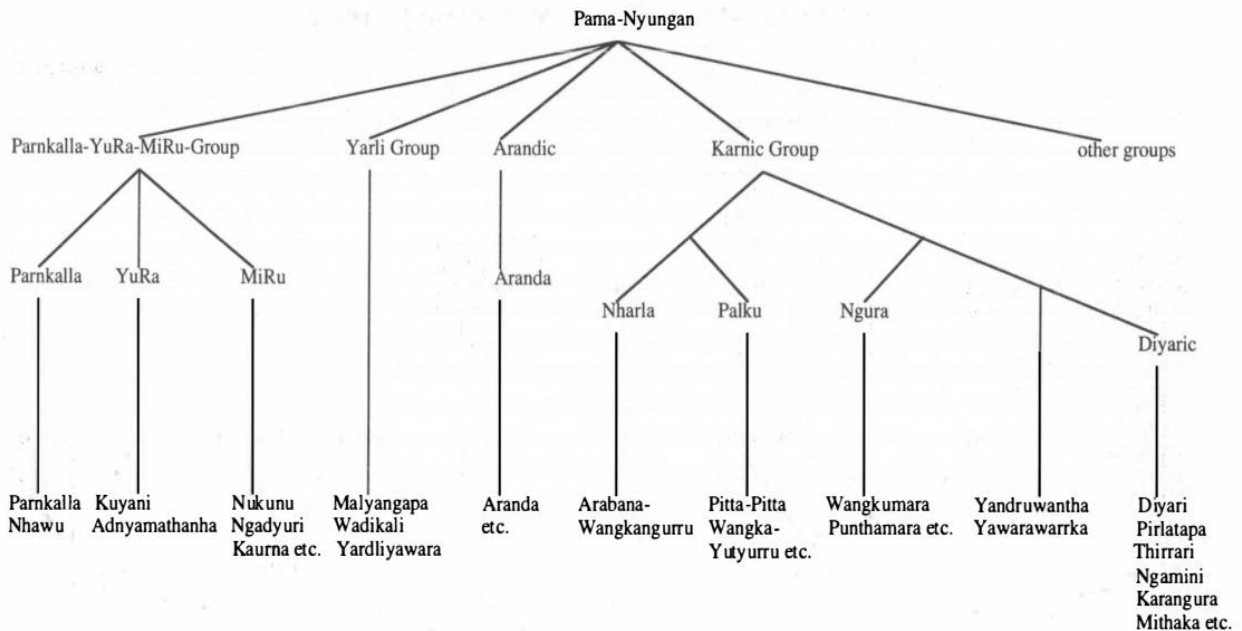
Figure (1.4). Pama-Nyungan Family of Langauges

(Hercus, 1994, p 8)

As part of the larger Pama-Nyungan family, Arabana exhibits features broadly similar to a large number of languages which occupy about 90% of the continent. Pama-Nyungan languages are characterized by suffixing; for instance, to signal relations between participants in events (Department of Education an Children Services, 2004, p 14). There was also great similarity in grammatical categories: the morphemes may differ from language to language, but what they express remains the same throughout. A very striking example of semantic convergence has been discussed by Austin, Ellis and Rercus (1976): the word for 'fruit' is used in connection with words for part of the body, such as 'fruit of the knee' for 'kneecap' (Hercus. 1994: 12).

The sound system of Arabana-Wangkangurru is typical of the languages of the Lakes area. So it bears features that are characteristic of the whole area, others which are more localised, and yet others that belong only to Arabana-Wangkangurru. The following are some of the most prominent of the features found throughout the Lake Eyre Basin:

(a) all words end in vowels;

(b) there are three 'r' phonemes; that is, being retroflex, flap an trill, represented as r̲, r, and rr. (c) there is both apical distinctions (rn/n, tr/t, rl/l) (speech sounds formed with the tip of the tongue) and laminal distinctions (ty/th, ny/nh, ly/lh) (speech sounds formed with the blade of the tongue) (Hercus. 1994: 25).

The following are the consonant phonemes of Arabana-Wangkangurru:

	peripheral		non-peripheral			
			apical		laminal	
	velar	labial	retroflex	alveolar	palatal	dental
plosive	k	p	rd	t	ty	th
nasal	ng	m	rn	n	ny	nh
lateral			rl	l	ly	lh
rhotic tap				r		
continuant			R			
trill				rr		
semi-vowel		w				y
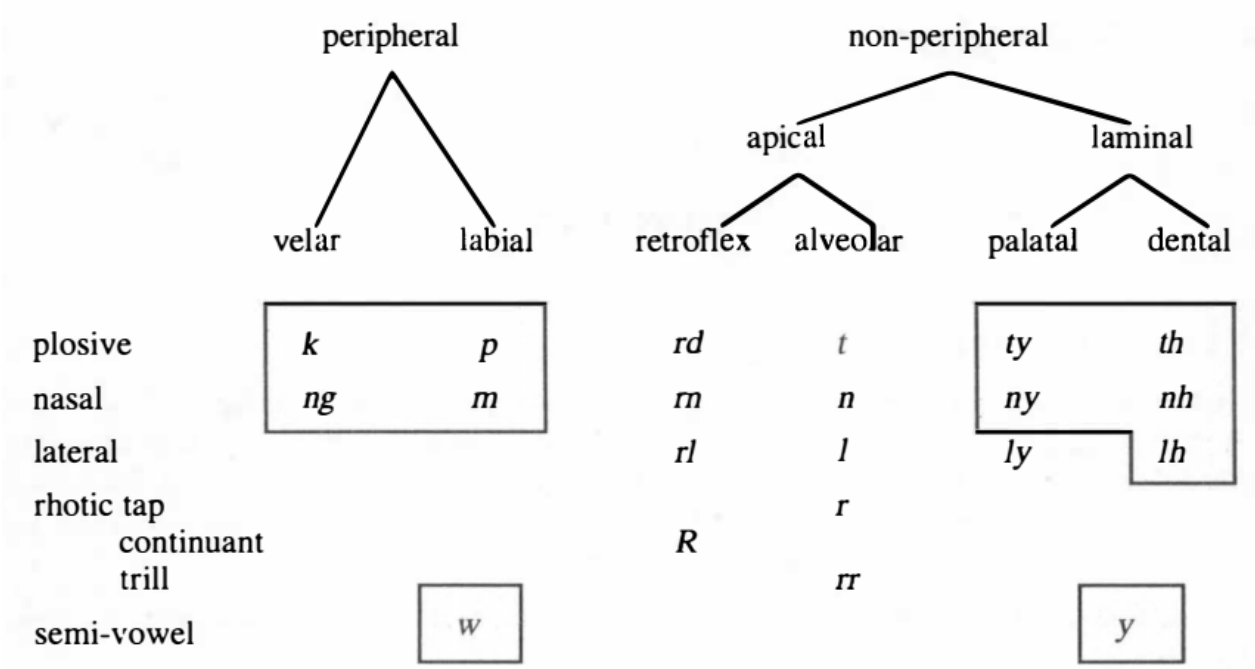
Figure (1.5). Arabana Phoneme Inventory

(Source: Hercus. 1994: 26)

Arabana-Wangkangurru words fall into the following classes:

1. Nominal
    a. noun
    b. adjective

2. Verb   open

3. Adverb   semi-closed

4. Pronoun

5. Particle   closed

6. Interjection
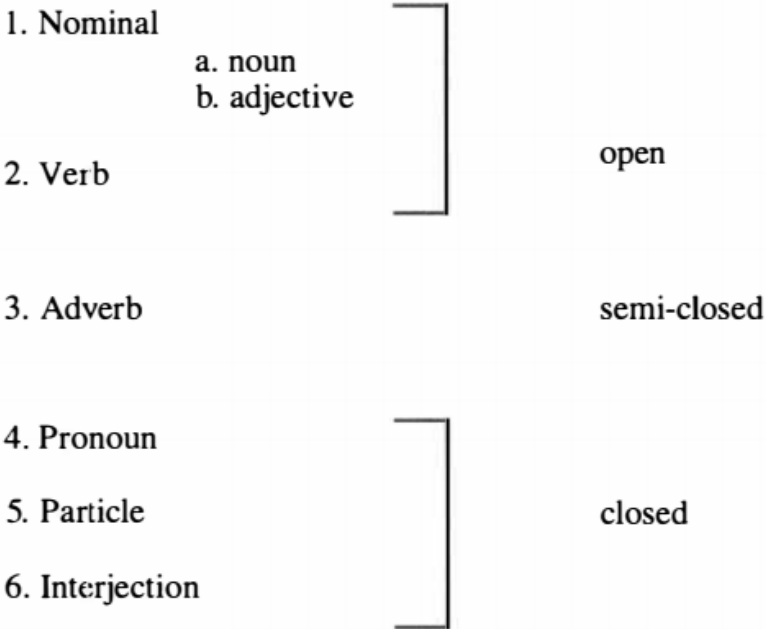
Figure (1.6). Arabana Word Class

(Source: Hercus. 1994: 60)

Another distinctive feature includes nouns reduplication, including flora and fauna terms such as nguri-nguri 'bush fly'; the names of introduced animals are reduplicated, including thangki-thangki 'donkey', optional reduplication in some nouns conveys diminutive meaning, as in karla-karla 'small creek'; some adjectives are inherently reduplicated, including parla-parla 'short'; for others, reduplication adds intensity, as in kupa-kupa 'tiny' (Hercus. 1994: 98-99). Furthermore, the order of words within a simple noun phrase is commonly 'noun plus modifier' (adjective), for instance, madla parnda 'a big dog'. Possessive adjectives can precede the noun anthunha madla 'my dog' (Hercus. 1994: 282-287). Moreover, word order in Arabana, as for Australian languages in general, is very sensitive to context pressures. At the sentence level the preferred order is Subject – Object –Verb (SOV) (wardu-kupa-ru tyalpa tharni-rnda 'the child is eating the food'; udlyurla yuka-ka 'the woman has gone') (Hercus. 1994: 261).

1.5.2. Circumstances of Language Shift and Endangerment in Australia

Prior to white contact, each Aboriginal language has very roughly 4000 to 5000 speakers. In the 200 or so years since white contact, the number of living Aboriginal languages in Australia has radically diminished. Prior to colonization there were probably at least 250 distinct languages, each with its own range of dialects. Today, only one third (about 90) of the original 250 languages are still living. Two-thirds have been eliminated since the onset of white contact and are either totally extinct or have only a handful of elderly speakers remaining. Of the surviving languages, only 20 of these are in a relatively healthy state, in other words are being actively transmitted to and used by children. In terms of geographical distribution, surviving Aboriginal languages are mostly located in more isolated communities in central and northern Australia. The other healthy languages are located in the northern regions of Queensland and Western Australia. In South Australia, the Pitjantjatjara / Yankunytjatjara varieties of the Western Desert language are actively spoken in the Northwest corner. The other 70 surviving languages face severe threat of extinction. Furthermore, at a rough estimate, only 10% of Aboriginal people speak their indigenous languages. In other words, 90% of Aboriginal people have lost their linguistic heritage in the sense that they no longer actively and have very little or no knowledge of their indigenous languages (Schmidt. 1990: 1-2).
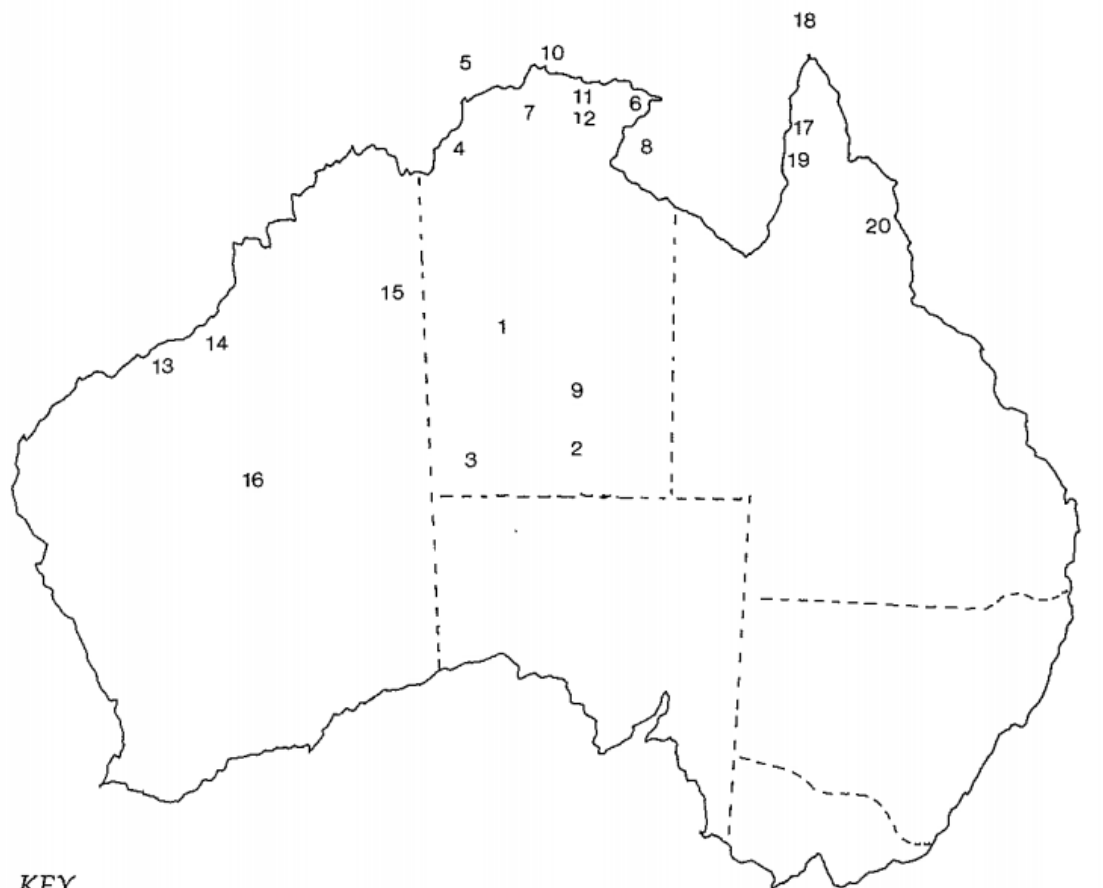
KEY

1. Warlpiri	3,000 +	9.	Kaitej	200
2. Arrente dialects	3,000 +	10.	Maung	200
—Western, Eastern Arrente		11.	Burarra	400-600
—Anmatjirra		12.	Ndjebbana	200-
—Alyawarra		13.	Yindjibarndi	500-600
3. Western Desert, eastern	3,000+	14.	Nyangumarta	700-800
—Pitjantjatjara		15.	Jaru	250
—Pintupi-Luritja		16.	Western Destert, western	1,000+
—Yankunytjatjara			—Manjiljarra	
4. Murrinh-Patha	900+		—Yulparija	
5. Tiwi	1,400		—Martu Wangka	
6. Dhuwal-Dhuwala dialects (Yolnu)			—Gugaja	
—Gupapuyngu	1,700-2,000		—Ngaanyatjara	
—Djambarrpuyngu		17.	Wik Mungkan	900-1,000
—Gumatj		18.	Kala Lagaw Ya	3,000-4,000
7. Gunwinggu	900	19.	Thayore	500
8. Anindilyakwa	1,000+	20.	Kuku Yalanji	300

Map (1.7). Geographical Distribution of Strong Aboriginal Languages

(Source: Schmidt. 1990: 4)

The loss of many of these indigenous languages has been linked to the colonial expansion of Western European and the consequent radical changes through longstanding contact. There is even a striking correlation between the pattern of white settlement and Aboriginal language loss. Aboriginal languages have tended to survive in areas outside the intensely populated regions of white urban settlement bordering the eastern and western coasts. Aboriginal language loss is particularly widespread in the southern part of the continent, extending up the eastern seaboard

where white population is concentrated. For example, in the eastern States of Tasmania, Victoria, New South Wales, and Queensland, the nearest language along the eastern coast which is still actively spoken is Dyirbal, the language of the Jambun (Murray Upper) community near Tully in Far North Queensland. Languages south of this point are either totally extinct or have only a few elderly fluent speakers remaining (Schmidt. 1990: 3).

KEY:
- ● strong languages
- o weak and dying languages
- ▨ urbanisation
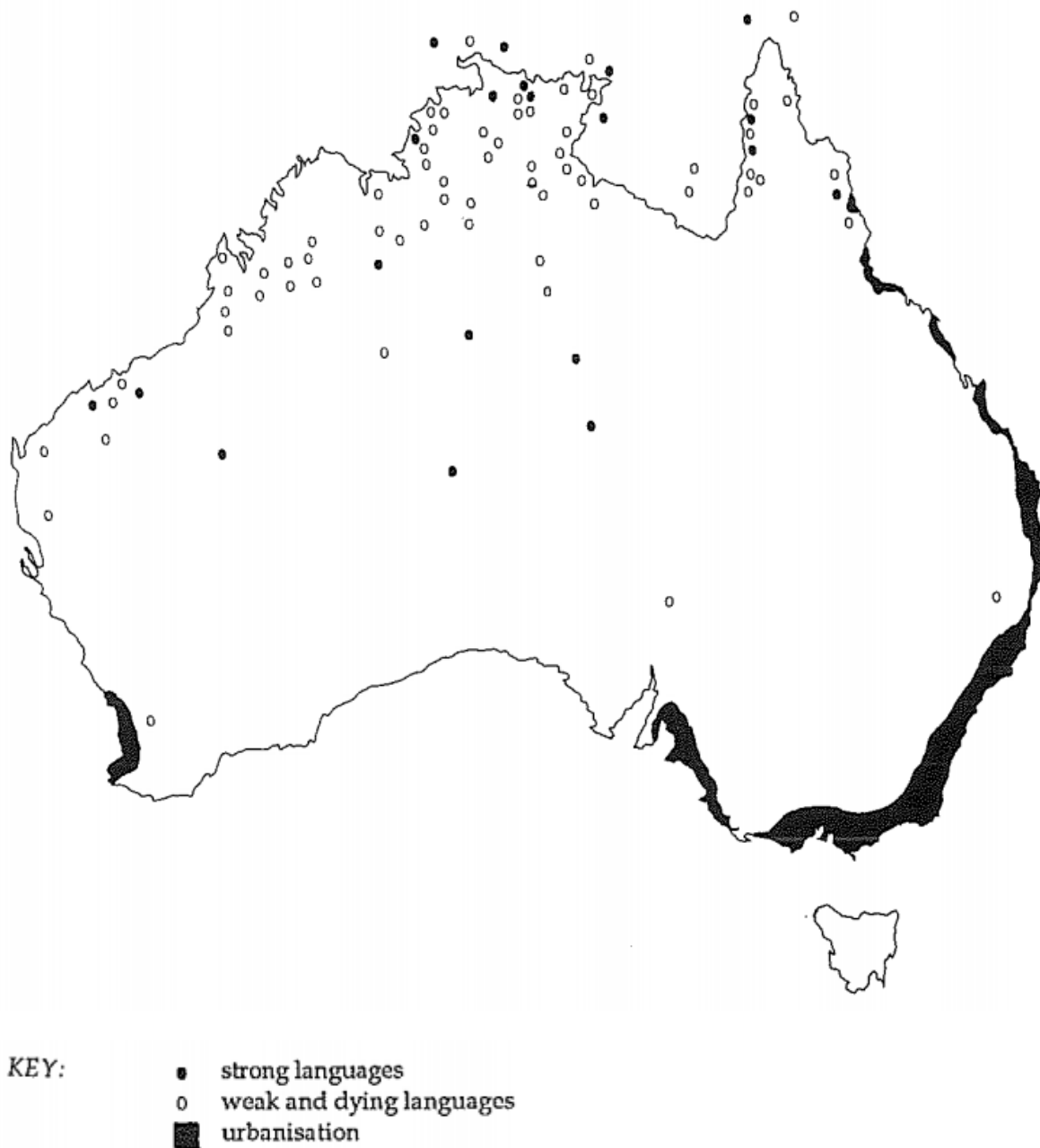
Map (1.8). Urbanization and Pattern of Language Survival

(Source: Schmidt. 1990: 7)

The phenomenon of Aboriginal language loss results from a post-contact history of demoralisation, cultural genocide and drastic social change, in which the indigenous people experienced massacre, relocation, political and social inequality, an intense assimilatory pressures

to adopt white lifestyle, language and sociocultural values (Schmidt. 1990: 11). This is due in large part to epidemic diseases (especially smallpox); genocide, including the poisoning of waterholes by white settlers; the removal of Aboriginal tribes from their traditional hunting and living areas; the concentration of Aborigines of different tribal and language backgrounds on missions and in camps where they were discouraged from speaking their tribal languages and of necessity had to resort to a lingua franca or pidgin English to communicate with each other; the removal of Aboriginal children from their parents and tribes to situations where only English was used, etc.; and in general, the pressure from pidgin English and English used by the increasing white population (Wurm et al. 1996 cited in Moseley. 2007: 448-9). Other languages became extinct more recently for less inhumane reasons, mainly the pressure from English and the assimilation policies of the Australian government, such as the removal of Aboriginal children from their parents and their placement in an English-speaking environment, often without the consent of their parents (Moseley. 2007: 448-9).

1.	Walmajarri	1,000		36.	Koko Bera	50
2.	Guugu Yimithirr	400		37.	Oykangand	50
3.	Nunggubuyu	300-400		38.	Yir Yoront	50
4.	Dhangu dialects	350		39.	Lardil	50
5.	Kija	300		40.	Mudbura	50
6.	Ritharngu	300		41.	Yuwarliny	50-
7.	Djinang	200-300		42.	Kurrama	50-
8.	Gurindji	250		43.	Marithiyel	50-
9.	Garawa	200+		44.	Marri Ngarr	30-50
10.	Dharlwangu	200		45.	Wageman	50-
11.	Warumungu	200		46.	Mangarayi	50-
12.	Bardi	100-200		47.	Wardeman	50-
13.	Meriam Mir	100+		48.	Nyigina	20-50
14.	Wik Nganthana	100-200		49.	Dyirbal	40
15.	Jawony	100+		50.	Alawa	30
16.	Ngalkbun	100-200		51.	Yawuru	30
17.	Iwaidja	180		52.	Ngardi	30
18.	Ngarinman	170		53.	Djamindjung	30
19.	Rembarrnga	150		54.	Adnyamathanha	20+
20.	Ngarluma	100		55.	Banjalang	20+
21.	Wik Nganjara	100		56.	Karajarri	20
22.	Gunbalang	100		57.	Worrorra	20
23.	Ngaliwuru	100		58.	Wunambal	20
24.	Marri Jabin	100		59.	Malngin	20
25.	Gooniyandi	100		60.	Nyungar	20
26.	Ngarinyin	100-		61.	Djingili	20
27.	Umpila	100-		62.	Gungoragone	20
28.	Ngankikurungkurr	100-		63.	Ngalakan	20
29.	Nakara	75-100		64.	Mangarla	20-
30.	Bunaba	50-100		65.	Miriwoong	10-20
31.	Kaiadilt	70		66.	Ngarla, Nyamal	10
32.	Yanyuwa	70-100		67.	Madngele	10?
33.	Watjarri	50		68.	Maramanindji	10?
34.	Panyjima	50		69.	Batyamal	10?
35.	Wanyjirra	50		70.	Malak Malak	10?
					Maranungku	??

Map (1.9). Severely Threatened Languages and Numbers of Speakers

(Source: Schmidt, 1990: 5-6)

Each Aboriginal community is characterized by its own unique language loss circumstances, yet there are certain recurrent features evident across a wide range of communities which have contributed to the pattern of widespread loss. First, in the first stages of white contact, various Aboriginal languages were eradicated by the annihilation of large groups of speakers through violent massacres and disease. Consequently, Aboriginal speaker numbers were drastically and tragically depleted. In many cases, entire speaker populations were destroyed including groups of language speakers from Tasmania, Yeeman of Queensland, Kurnai of Gippsland, and Kwaimbal of New South Wales. Malnutrition, abuse, disease and psychological alienation continued the decimation process (Schmidt. 1990: 11).

Another major contributing factor was the dormitory system in which children were taken from their parents, and placed in separate boys' and girls' dormitories. In fact such system effectively destroyed the vital intergenerational language transmission link by severely disrupting family structure and parent-child relationships. Children were forcibly removed from the social structure and nurturing environment for the acquisition of Aboriginal language, sociocultural values, knowledge and skills. Furthermore, speaking an Aboriginal language in the dormitory was actively discouraged by punishment and rebuke. In fact, the dormitory system was an involuntary assimilation means to strip the indigenous population off their heritage and get them to embrace the English language and associated values. Even if after the dormitory system was dismantled, its legacy lingered on in the sense little was left for the parent generation to pass on to their offspring as they had themselves almost no heritage knowledge. This break in Aboriginal language knowledge marked the beginning of a permanent irreversible language shift to English (Schmidt. 1990: 12-3).

Expansion in the white settlement also meant Aboriginal dispossession of their Aboriginal sacred lands, the perfect context where speech community use the Aboriginal language for day to day communication. In fact, there were two different resettlement patterns which had severe effects on the state of Aboriginal language vitality: the dispersal of speakers to different locations; and the creation of multitribal communities. The scattering of language community members to different locations meant that the normal communication lines and social contexts for using the Aboriginal language were diminished. In other words, there were often very few or no people to whom language speakers could use their language. For instance, the Dyirbal people of North Queensland were removed from their land and forced to live on isolated banana and cattle properties owned by white people. Instead, English was adopted as the primary language (Schmidt. 1990:13).

Furthermore, the pressure to switch to English and adopt associated Western identities, role models and inspirations increased in urban settlements where communication links and pressures from white society were most intense and direct. Consequently, a common pattern which emerges across the continent is for a given Aboriginal language to remain strong in more isolated settlements away from urban centers, while in cities and towns the same language weakens in favour of English. For example, the Kuku Yalanji language of North Queensland remains strong in the isolated relatively closed community of Wujal Wujal. In contrast, in the urban center of Mossman some 60 kilometres south, most Aboriginal individuals of Kuku Yalanji identity have abandoned Kuku Yalanji as their primary language (Schmidt. 1990: 14-5). It is worth noting changed Aborigines' lifestyle into Western-like, with high dependence on Western commodities and rather a monetary economy, constantly promotes English.

Extended mobility of the Aborigines, whether by free will or rather being evicted off their heritage sacred land, increased Aborigines intermarriage pattern. Individuals from radically different language backgrounds often shifted to the community of their spouses, thus adding to the linguistic heterogeneity of the population. Such intermarriage was conductive to language shift in various ways. As they settle in urban centers, compulsory education wherein the school curriculum is all or predominantly in English provides a destructive force for Aboriginal languages on various levels. It instils a negative impression of the value and utility of Aboriginal languages; however, English is promoted as the language of knowledge and learning essential for success in employment. Furthermore, the Aboriginal student experiences intense assimilatory pressure through constant exposure to and promotion of English and associated white values and aspirations. Third, the implications of English imposition on language use extend outside the school. There is a strong tendency for many parents to speak to their children in English rather than the Aboriginal language in order to prepare them for primary school.

There are at least three distinct types of language loss in the Australian continent. Aboriginal languages are being replace by; a variety of English, another Aboriginal language; or a creole. In most of the southern part of the continent the bulk of Aboriginal people no longer speak their Aboriginal language and have switched to a variety of Aboriginal English and Standard Australian English. Examples of this type of language loss are the Ngiyambaa language of New South Wales and the Dyirbal language of North Queensland (Schmidt. 1990: 9). Similarly, on Mornington Island a variety of English now functions as common code of communication in the heterogeneous community, composed of Lardil, Kaiadilt, and mainland Aboriginal people including Yukulta, Garawa, Waanyi, and Wik Mungkan (Schmidt. 1990: 9-10).

Relocation of indigenous Australian from their heritage home country also brought Aboriginal languages into extinction. Either relocated to a single settlement, reserves or missions, many contemporary Aboriginal communities, being speakers of divergent mother tongues, are inclined to use one language as the lingua franca at the expense of other Aboriginal languages in the region. For instance, at Aurukun in Queensland, Wik Mungkan is replacing other Aboriginal languages. In the Wadeye community in the Northern Territory, the Murrinh-Patha language has become the lingua franca, causing the demise of other community languages such as Marri Jabin, Murrinh-Kura, Marri Amo, Mari Ngar, Marri Ke and Djamindjung. In many cases, the victorious Aboriginal language is promoted for various reasons: it is the language of a politically dominant group in the community, or the landowners of the community site; it is actively supported by the mission establishment or other institutions administering the settlement; it has the largest speaker population (Schmidt. 1990: 9-10).

Last but not least, the recent spread of two newly-evolved creole languages (Kriol in the Northern Territory and northern Western Australia, and Torres Strait Creole in the Torres Strait Islands and Cape York Peninsula of Queensland), is a major force in the process of Aboriginal language loss. Functioning both as common code of communication and shared symbol of identity among Aboriginal groups and communities, these newly-evolved creoles have spread with immense rapidity in the post-contact era, often at the expense of indigenous traditional codes, to become significant languages in hundreds of Aboriginal and Islander communities in the northern part of the continent (Schmidt. 1990: 9-10). For instance, on Mornington Island a variety of English now functions as common code of communication in the heterogeneous community, composed of Lardil, Kaiailt, an mainland Aboriginal people including Yukulta, Garawa, Waanyi, and Wik Mungkan (Schmidt. 1990: 10).

1.5.3. Indigenous Activism and the Revival of Linguistic/Cultural Rights

The set of factors conductive to the demise of Aboriginal languages might turn language revitalization quite irreversible, if not to say a hopeless pursuit. However, there are positive forces present in various communities which provide some counterbalance to language shift and imminent loss. In fact, the past decade has experienced a significant resurgence of language awareness and pride for many Aboriginal groups. Such resurgence is backed with the support of active supportive associations such as the Aboriginal Languages Association, the Aboriginal Language Maintenance Newsletter, and the positive and widespread support among Aboriginal communities for the National Aboriginal Languages Program.

The 1980s witnessed a strong resurgence in Aboriginal language pride for many Aboriginal groups across Australia. This increased linguistic awareness went hand-in-hand with growing awareness of political and social rights, and increasing pride in Aboriginal identity. For many Aboriginal individuals and groups, it was no longer a stigma to claim Aboriginal identity or to publicly speak the Aboriginal language which encoded that identity and cultural heritage. Hence the notion of 'rubbish language' or 'gibberish' was gradually replaced by a strong pride and consciousness of the political and social value of Aboriginal language and identity (Schmidt. 1990: 39).

Closely associated with increased Aboriginal language pride is the use of the Aboriginal language to mark Aboriginal identity. With increased awareness of Aboriginal identity and political and social rights in recent years, many Aboriginal languages have assumed a vital contemporary sociolinguistic role for their speakers. For individuals and groups who wish to maintain their Aboriginal identity as distinct from mainstream white society and indeed other Aboriginal groups, there is strong incentive to retain at least some salient features of their language as verbal markers

of that identity. For example, there has been a strong resurgence in the use of the Gurindji language in the Northern Territory, triggered by the speakers' need for the language to mark Gurindji identity as distinct from white Australia and other Aboriginal groups. Similarly, the Adnyamathanha language in South Australia has undergone a dramatic increase in pride and use through its function as a symbol of Adnyamathanha identity and cultural heritage (Schmidt. 1990: 22). The desperate need to keep language is well voiced by an older Ngarinyin speaker of the Mowanjum community in Western Australia, *"Them young fella, he dry up, spilt. He empty person. Without identity, without language, he got nothing left."* Similarly, in the words of a Guugu Yimitirr speaker from Hopeval community in North Queensland, *"This is the reason why we want to keep out language. It shows our identity."* (Schmidt. 1990: 22)

Triggered much by the passage of the Aboriginal Land Rights Act in 1976, the outstation or homelands movement gained momentum, that is, the shift by Aboriginal groups back to their traditional homelands, in an attempt to re-establish links with their traditional land, language and cultural values. As Japanankga and Nathan (1983:4 cited in Schmidt. 1990: 22) highlight, it involves a return to *"the sources of Aboriginal culture and wisdom...an assertion of the independence from the control of white centralised agencies and generally from aspects of European culture."* In fact, from 1976 to mid-1990 aboriginals in the Northern Territory were given ownership of about 34% of territorial lands (461,486 sq km or 178,180 sq mi). The South Australia state government and its aboriginals also signed a land-rights agreement, and similar legislation was developed in other states during the 1980s. In all, aboriginals held 647,772 sq km (250,104 sq mi) of land under freehold in mid-1989 and another 181,800 sq km (70,193 sq mi) under leasehold. A reservation in Western Australia consisted of 202,223 sq km (78,078 sq mi) (Gall and Hobby. 2007: 22). Evidence suggests that Aboriginal languages have, by far, greater survival prospects in areas where Aboriginal people have retained or regained possession or some control of their lands. All of the remaining strong Aboriginal languages are located in or around communities in which Aboriginal people own or have control of their land. This land ownership and control fosters the vital link between land, language and identity, and the cohesive community structure enabling flourishing language use. In the words of a member of the Aboriginal community in Roebourne, Western Australia, *"Language belong to the place. It grow from there. If you gonna teach these kids their language, you gotta take 'em to the place where it come from. Take it off the land, it [language] dries up."* (Schmidt. 1990: 24)

1.5.4. Language Policy and the Education of Indigenous Languages

Most of Australia's European history—from the arrival of white settlers until the 1970s—has been characterised by systematic denigration of Aboriginal languages. During this period, often known as the crunch period, the expression of Aboriginal customs and identity was actively subverted, and the use of Aboriginal languages was strongly discouraged and in various situations even prohibited. Suppression of indigenous languages was institutionalised through the dormitory system, in educational and religious institutions, on various mission settlements, government reserves, and in many employment situations.

A turning point in Australia's history of discrimination and hostility towards Aboriginal languages occurred in 1972, with a radical alteration of education policy towards Aboriginal Australians. Upon the election of the Whitlam Labor Government, the Minister for Education, Kim Beazley, announced that, 'Aboriginal primary schoolchildren living in distinctive Aboriginal communities will be taught in their own languages...English will be taught only as a second language' (cited in Schmidt. 1990: 39). A series of vast changes implementing the new government stance followed. Most of the changes were targeted in the Northern Territory where the majority of surviving Aboriginal languages were located. Among the various language maintenance efforts, the following were quite pioneering:

- the establishment of Aboriginal Language Association in 1981, as well as various State branches;

- a series of conferences and workshops on Aboriginal language maintenance organised by Aboriginal Language Association, Batchelor College, the Institute for Aboriginal Development and the then Australian Institute of Aboriginal Studies;

- production of an Aboriginal Language Maintenance newsletter;

- the establishment of Aboriginal language resource centres in Tennant Creek in the Northern Territory, Emabella in South Australia, and Halls Creek, Kununurra and Port Hedland in Western Australia (Schmidt. 1990: 40).

The Watts, McGrath and Tandy report of 1973 made recommendations to government on the implementation of language policy; simultaneously, bilingual teaching was started in five schools, in five separate languages. By 1977, this figure had increased to 18 bilingual schools in the Northern Territory, involving 13 languages. Also, the School of Australian Linguistics was established at Batchelor (near Darwin) in 1974. The aims of this institution were to train Aboriginal language speakers in the principles and skills of linguistics and bilingual curriculum development necessary to analyse their own languages, write orthographies and grammars, and devise suitable teaching materials (Schmidt. 1990: 39).

However, from a language policy perspective, very few governments have a detailed Aboriginal language policy outlining carefully-planned strategies for Aboriginal language support. In most cases, Aboriginal language 'policies' consist of vague sympathetic statements about the viability of Aboriginal languages and the importance of maintaining them, rather than specific commitment to detailed, well-planned and adequately-resourced strategies. Governments with a policy generally do not fully implement that policy through provision of adequate financial, resource, and structural support (Schmidt. 1990: 43).

For the first time since the European arrival about 200 years before, the Commonwealth Government formally recognised indigenous Aboriginal languages through a National Policy on Languages in 1987. The National Policy on Languages is noteworthy as the first formal Commonwealth Government policy recognising the viability and worth of Aboriginal languages and their endangered state. For example, a major objective of the policy is, *"to stimulate, co-ordinate and initiate significant long and short-term activity to assist in the preservation, continued use and appreciation of and salvage work on Aboriginal languages"* (Commonwealth of Australia 1984:105 cited in Schmidt. 1990: 43). A portion of the $ 2.5 million budget was specifically allocated for the maintenance of Australian Aboriginal languages.

On a state level, there is a considerable variation in government recognition and support of Aboriginal languages. In the Northern Territory, an official language policy recognises and advocates support for Aboriginal languages. This policy is outlined in Northern Territory Policy on Languages Other Than English and Handbook for Aboriginal Bilingual Education in the Northern Territory (1989). In terms of policy implementation, there are 21 formal bilingual education schools (17 of these are government-run and the others are Catholic or independent). These bilingual schools cater for 16 Aboriginal language varieties, all of strong vitality. These Aboriginal language courses, where they do exist, are usually restricted to informal oral language classes and often rely on external funding. However in South Australia, no official Aboriginal language policy exists. There are still 8 government-run bilingual education schools, all located in the northwest corner of the state. The language taught in these schools is Pitjantjatjara/Yankunytjatjara. There is one language resource centre at Ernabella, which produces curriculum support materials for bilingual schools. Financial support and commitment is also meagre regarding skilled personnel, language curriculum or language resource development (Schmidt. 1990: 45-6).

With the Kaldor-Malcolm report and the Graham Report Teaching Aboriginal Languages in School: Strategies for Implementation, Western Australia took a major step in its Aboriginal language policy development in 1998. Implementation of this policy has begun with trial programs in 8 Western Australian schools, teaching Aboriginal language as a second language. A linguist has been contracted for one year to develop language curriculum and resources for

these programs. Focusing on bilingual education, there are no government-run full bilingual education schools in Western Australia. All bilingual schools are either Catholic or independent community-run. In terms of language maintenance institutions, there are 3 Aboriginal language centres in Western Australia, at Halls Creek, Port Hedland and Kununurra. These language centres receive little or no State government support (Schmidt. 1990: 45-6).

Queensland does not have an Aboriginal language policy. In terms of practical support for Aboriginal languages, this State is sadly lacking. There are no full bilingual education schools remaining. The three bilingual programs established in the 1970s have been closed or downgraded to informal classes for a few hours per week. A variety of Aboriginal language courses are taught in Queensland State schools, but initiatives and support for these programs rest entirely on the interest and sympathies of individual principals and teachers. Such efforts are jeopardised by absence of funding for essential skilled personnel, curriculum development and language resources. There are no Aboriginal language institutions in Queensland, despite the fact that there are 15 languages still actively spoken in the State. Queensland is the only State with surviving Aboriginal languages which does not have any institutional support for these codes in the form of bilingual education or language resource centres (Schmidt. 1990: 47).

In the other States where Aboriginal languages have been mostly eradicated such as New South Wales, Victoria, Tasmania and the Australian Capital Territory, there is a similar lack of permanent structured support for Aboriginal language retrieval and awareness. Some positive steps have recently been taken towards developing language policies through Languages Other Than English in schools which recognise Aboriginal language and cultural heritage. Nevertheless, there is no permanent structure in any of these State education systems providing the essential skilled staff, curriculum and language resource development for Aboriginal language revival and 'language and culture' programs (Schmidt.1990: 47).

1.6. Conclusion

The first chapter provides a sociolinguistic sketchview of every case, Algeria and Australia, including the ethnic composition of each country and the patterns of language use. Both research setting could be described as multilingual. Similarly, each setting also embodies precarious conditions of indigenous languages. In Algeria, Tamahaq, a Berber variety spoken in the deep southern particularly Tamanrasset province, has witnessed a serious deteriotion in its vitality to become only used in very limited contexts such as home. Alternatively, Dialectal Arabic, in the eyes of Touareg, becomes instrumental especially for economic gains. However, since the outbreak of the Berber Movement, Tamazight language has restored its status within the language policy continuum. Immediate actions then have followed including the promotion of Tamazight as an

official national language. More important, Tamazight courses are now delivered mainly in Berbber densely populated regions to be extended nationwide in the few years to come.

Decades before the arrival of British settles, the Aborigines had a settled life. All that had to change in the few years to follow. Expansion to explore and use the continent resources, introduced diseases to which the Aborigines had no immunity, massacres, relocation from sacred land, and forced assimilation policy into Western culture and values, just to mention but a few, were enough to almost dismantle the Aborigines lifestyle. It was only through the 1970s, the Australian government managed to undo part of all the injustice inflicted on the Aborigines. After recognition of Aborigines' unique linguistic/cultural distinctiveness, the Australian government has become committed towards the cause of language revitalization. Arabana, though a lost language, was restored into use and promoted through the Aistralian educational system.

The next chapter, literature review, provides background knowledge about the most commong approaches and strategies for language revitalization whether community-based or rather managed by a governmental or non-governmantal institution. The chapter also explains why language revitalization/maintenance is a key issue to pursue.

Notes To Chapter One

(1): *Irifian* (singular, *Arifi*) refers to the Rifians of northeastern Morocco; *Imazighen* to the berbers of central and south-east-central Morocco; *Ishilhayen* (singular, *Ashilhay*) to the Shluh or Swasa (singular, Susi) of southwestern Morocco; *Iqba'iliyen* (singular, *Aqba'ili*) to the Kabyles of the Algerian Jurjura; *Ishawiyen* (singular, *Ashawi*) to the Shawiya of the Algerian Aures; *Imzabiyen* (singular, *Amzabi*) to the oasis inhabitants of the M'zab Valley; and *Imajeghen* (singular, *Amajegh*) to the Ahaggar Tuareg of the Southern Algeria Sahara (Hart. 1995: 48).

(2): Ancient people of Yemen.

(3). Stretches from the *Oued Isser* near *Lkhdaria* to the *Oued Soumam* in the vicinity of *El Kseur* with a highland spine towards the south culminating in *Djebel Jurjura* and the Mediterranean Sea as the northern limit.

(4): Stretches from *Amizour* in the west to *El Maad* in the East, culminating towards the south in the *Massif des Babors* and running northwards down to the Mediterranean Sea at the Golf of *Bejaïa*.

(5): FATIMIDS (910–1171). The Fatimid dynasty ruled Ifriqya from 910 until their departure for Egypt in 973. The dynasty was founded by the Syrian Said Ibn Hussein, who later took the name `Ubayd Allah.

(6) The oldest generation, the grandparents, speak the local language as their first and primary language. The middle generation has some knowledge but used the dominant language primarily. The youngest generation has little or no knowledge of the heritage language and may even know a few words or phrases.

(7) The Kurdish language has been actively suppressed in a number of different countries. A 1983 Turkish Law banned its use in that country. Although the law was lifted in 1991, restrictions which are specifically intended to prevent or limit use of Kurdish continue to be present, as reported in the Annual Reports of the Kurdish Human Rights Project (2002). Similarly, in Syria use of Kurdish has been banned; Kurdish personal and place names have been replaced by Arabic names. Besides, Kurdish education and publishing have been forbidden. (Spolsky 2004).

Chapter II

Language Revitalization and Maintenance

2.1. Introduction

In the last few years, it has become increasingly clear to both linguists and non-linguists that a large proportion of the world's estimated 6800 languages are in danger of disappearance. As common sense observation indicates, minority indigenous languages have been at the losing side. While a handful of languages are spoken by a very large percentage of the global population, the remaining languages, most of them indigenous and minority, have thousands of speakers or even hundreds. Language endangerment is then a major issue in every part of the world. However, language endangerment and death, in recent years, have received enormous attention not only from proper speech communities but also from linguists, politicians and organizations like UNESCO. There exist today enormous efforts made on behalf of indigenous minority languages preservation against loss.

The present chapter summarizes, first, the efforts made to counter-face language loss. Focus is put on the role of organizations mainly UNESCO and then the linguists' community. The chapter follows to discuss major theories of language maintenance and revitalization. Eventually, the main innovative programs devised to revive endangered languages are profiled.

2.2. Why Linguistic/Cultural Diversity Maintenance and Revitalization Matter

It might appear that there is tremendous advantage to be gained from speaking a limited number of languages worldwide. Probably, this would facilitate communication, decrease translation, interpreting and publication costs as well as enhance cross-cultural understanding (Austin and Sallabank. 2011: 36). Another common assumption is that using a single language would bring peace either in a particular country or worldwide. Linguistic diversity is perceived to contribute to inter-ethnic conflicts and is seen as a problem rather than a resource. However, language endangerment and death have, in recent years, become matters of great concern not only to linguists but also to politicians, ethnographers, language planners, decision-makers, and proper speech communities all over the world. Evidence of growing concern over the problem of language endangerment among linguists can be seen in the number of conferences held in recent years to discuss aspects of language endangerment, the creation of research centers to gather and disseminate knowledge about endangered languages, the provision of funds for mainly documentation programs and the deep commitment of worldwide organizations like UNESCO to the empowerment of the endangered tongues (Batibo. 2005: ii).

There are at least three convincing reasons for caring about language loss. First, it is their value to the speech communities themselves; second, their value to the scientific community and third is the value of languages as part of world cultural heritage

2.2.1. Value of Endangered Languages to Their Speech Communities

Language is a key part of each person's identity and is an essential component of a group's cultural and social heritage. Local communities who have lost their language speak about it as a deeply personal loss which is accompanied by a loss of a sense of self (Brown. 2002: 320). Sir James Henare, a Maori leader who died in 1989, expressed such sentiments about the Maori language, *'The language is the life force of our Maori culture and mana ['power']. If the language dies, as some predict, what do we have left to us? Then, I ask our own people who are we?'* Likewise, a Romani saying, *Varesave foki nai-len pengi nogi cbib, si kokoro posh foki*, translates as *a people without their own language is only half a people*, and the Welsh proverb *Heb iaith, heb genedl* means *no language, no nation* (Nettle and Romaine. 2000: 22-3). Native Americans, too, consider it their prime duty to keep their languages, *'If we don't use it, we are not fulfilling our responsibility. If we don't give life to it, we are neglecting to perform our duties. Our creator has created for us the world through language. So if we don't speak it, there is no world.'* (Yamamoto. 2001: 339 cited in Tsunoda, 2006: 137). Beyond the assumption that language is basically an indicator of identity and ethnicity, speech communities often speak of spiritual relevance that is deeply embedded in their own languages. Put simply, heritage languages connect the people with their ancestors and land. For instance, Bonnie Deegan, a Jam person and the former chairperson of Kimberley Language Resource Centre, Western Australia, states, *'Language is a very big part of the culture of Aboriginal people in the Kimberley. We know who we are by the language we speak. It joins us to our past and our old people, right back to the dreamtime. It ties us to our land, and it makes us proud and strong.'* (Tsunoda. 2006: 137).

2.2.2. Value of Endangered Languages to the Scientific Community

Hale (1998: 193 cited in Tsunoda. 2006: 155) states that *'language loss is a serious matter'* and *'without linguistic diversity it will be impossible for us to perform the central task of linguistic science, i.e. the task of developing a realistic theory of human linguistic competence.'* Linguists require knowledge of the variety of possible language structures. If endangered languages are lost without documentation, we are about to lose valuable information about the full range of human languages; about their parts and patterns, structures, uses and how these things interact with others. Such findings enormously contribute to language typology and linguistic theory (Austin and Sallabak. 2011: 100). This is why Krauss (1992:10 cited in Austin and Sallabank. 2001: 7) called for *'some rethinking of our priorities, lest linguistics go down in history as the only science that has presided obliviously over the disappearance of 90% of the over field to which it is dedicated.'*

With over half of the world's languages non-described, linguistics still lacks key information about how the human mind organizes basic information. If such languages are not documented, we

will never know the full range of human linguistic capacity (Austin and Sallabank. 2011: 36-7). A telling example of the value of endangered language documentation is the discovery of various new linguistic phenomena. For instance, *Nivaclé (Chulupí)*, an endangered Matacoan language with 250 speakers in Argentina and 8.500 in Paraguay, has a speech sound not found in any other language. It is a complex segment composed of a voiceless velar stop and a voiced alveolar lateral resonant, articulated and released simultaneously represented as /k͡l/ (Austin and Sallabank. 2011: 101). Similarly, from a phonetic point of view, there are many types of phonation, nasalization, velarization and glottalizaion mechanisms; these provide rich data for phonetic analysis, and hence allow linguists to learn more about human articulatory and perceptive possibilities (Batibo. 2005: 39). As far as word order is concerned, linguists come with the discovery of languages with object-verb-subject (ovs) and object-subject-verb (osv) basic word order. An example that becomes known is Cariban, with only 350 speakers, with (ovs) order as illustrated in: *'toto yonoye Kamura'* meaning 'the jaguar ate the man' 6). (Austin and Sallabank. 2011: 105-6)

If all (ovs) and (osv) languages become extinct without being documented or described, linguists would have forever believed in the erroneous principle about subject preceding object. In the light of the above, the plausible loss of important linguistic information due to language extinction illustrates the importance of documenting and describing endangered languages, simultaneously, shows the contributions they can make to the development of linguistic theory (Austin and Sallabank. 2011: 105-6).

2.2.3. Language as Irreplaceable Cultural Knowledge

Languages are not only significant to the personal and social well-being of their speakers, but they are also valuable as a resource and constitute an invaluable heritage for humanity. This is because each human language has a unique linguistic inventory and rules, reflects its own cultural experience, expresses its own world view and manifests its own artistic peculiarities (Batibo. 2005: 28-9). Many endangered language campaigners claim that when a language dies out, a unique way of looking at the world also disappears (Nettle and Romaine. 2000). Miyaoka (2001:9 cited in Tsunoda. 2006: 161), for instance, argues that *'The disappearance of any language represents a loss of intellectual heritage not only for the people but for humanity as a whole.'* Language embodies a range of human experience and knowledge; its disappearance entails the loss of the skills, information, beliefs and ideas of people. Often this involves specific knowledge about plants and their medical uses. It also includes historical knowledge, oral tradition including stories, legends and songs which tell history of their people, settlement and battles (Brown. 2002: 320-1). Thus, the continuous disappearance of endangered languages worldwide implies the loss of encyclopedic knowledge about speech communities beliefs, concepts and skills. Unfortunately, there hardly exist projects to document the world cultural heritage.

By way of conclusion, languages, with their complex implications for identity, communication, social integration, education and development, are of strategic importance for people and the planet. When languages fade, so does the world's cultural diversity. Traditions, memory, unique modes of thinking and expression are also lost (Austin and Sallabank. 2011: 7).

2.3. Responses and Reaction to Safeguard World Linguistic/Cultural Heritage

The 21st century marks a considerable attention paid to language endangerment where extinction of certain languages mainly indigenous and minority is brought into the forefront of academic and political attention. Furthermore, actions to prevent language loss and safeguard world cultural, linguistic heritage are multiple.

2.3.1. The Role of the Linguists Community

Linguists' involvement in the cause of language revitalization and maintenance is vital despite the fact that the fate of any endangered language is closely tied to its community and the decision taken whether on behalf or at the expense of that language. A special issue of the journal Language has brought discussion of language endangerment and revitalization to the scholarly discipline. In this issue, Krauss estimated that 90% of the world's languages would have gone extinct by 2100 (Austin and Sallabank. 2011: 2). Consequently, an increasing number of linguists have responded to the 'call to action' on behalf of endangered languages. Language specialists see their first tasks as language documentation and participation in revitalization activities.

a- Endangered Language Documentation:

Collaborative work with endangered languages communities so as to document their languages is seen as the top priority of the linguistic profession before all such languages turn extinct. In cases where only a small portion of the speech community still exists, language documentation is regarded as a pressing need. Lehmann (1999: 7 cited in Tsunoda. 2006: 224) expresses such concerns as follows,' *Describing endangered languages is the only really urgent task of linguists.'* This is because *'Linguistic theory, language typology, mathematical linguistics, psycholinguistics and so forth ... can still be carried out at leisure after most of the languages of the world have died out; and some of them, notably linguistic theory and language typology, can be carried out the more fruitfully the more languages have been described.'* What Lehmann seems to stress is that it is high time for linguists to record data from the remaining speakers and to create linguistic archives for future reference.

A number of research centers dedicated primarily to language documentation have emerged recently such as:

- The Hans Rausing Endangered Languages Project, funded by Arcadia, which gives research grants for language documentation projects, maintains a digital archive of recordings, transcriptions and metadata, and runs an academic program with newly introduced MA and PhD degrees to train linguists and researchers;

- The Volkswagen Foundation's sponsorship of the DoBeS (Dokumentation Bedrohter Sprachen) project;

- The US National Science Foundation (NSF) and National Endowment for the Humanities (NEH) Documenting Endangered Languages initiative (DEL), 'a new, multi-year effort to preserve records of key languages before they become extinct';

- The European Science Foundation Better Analyses Based on Endangered Languages program (EuroBABEL) whose main purpose is 'to promote empirical research on under-described endangered languages, both spoken and signed' (Austin and Sallabank. 2011: 2).

b- Linguists' Participation in Language Revitalization Activities:

Speech communities continuously seek linguists' assistance in language revitalization activities. Response to such requests includes:

a- Basic training in language teaching methods and techniques, curriculum development and teaching materials development.

b- To send copies of field tapes (audiotapes and videotapes), field notes, vocabulary cards, etc as well as the results of analysis to relevant organizations or institutions. Ideally, data should be available not only to community members, but also to other researchers.

c- To provide a grammar, a dictionary, texts, and to develop orthography.

d- To assist with activities such as the following: (a) teaching of the language, (b) preparation of teaching materials and other language materials, (c) publication of language materials, (d) broadcasting radio and TV programs in the language, and (e) dissemination of information on the language and culture.

e- To train community members in research skills, such as linguistics.

f- To give lectures to non-indigenous people of the community on the local language and culture. This may help them to appreciate the indigenous language and culture of the community.

g- Regarding language revitalization, to advise the community members of various alternative methods, their merits and demerits, and their possible outcomes. (Tsunoda. 2006: 225).

2.3.2. UNESCO Efforts

A number of non-governmental organizations have shown interest in the promotion of indigenous languages. UNESCO has been in the forefront since its declaration in 1953 that education should, as far as possible, be given in a mother tongue (Austin and Sallabank. 2011: 59). The United Nations recommended in 1951 the favouring of mother tongue education for all linguistic communities through a UNESCO report called 'The Use of Vernacular Languages in Education' (UNESCO, 1953). Mother tongue education in this report includes development of literacy skills in the mother tongue as well as development of subject knowledge and skills through the mother tongue (Berns. 2010: 500). UNESCO recommendation for mother tongue literacy mainly for children stems from two reasons. First, language is a basic individual right. From a pedagogical perspective, provision of mother tongue education helps enhance children academic performance. For instance, Elley (1994 cited in Berns. 2010: 285) found that children score less on reading tests than those who were tested in their mother tongue.

In more recent years, UNESCO has shown great concern over the question of endangered languages. At its General Assembly of November 1993, the meeting adopted the 'Endangered Languages Project', including the 'Red Book of Endangered Languages'. Then, in 1995, an 'International Clearing House for Endangered Languages' was inaugurated at the University of Tokyo (Dwyer et al. 2003 cited in Batibo. 2005: 124). That same year an Endangered Languages Fund was instituted in the USA, coinciding with the establishment of a Foundation for Endangered Languages in the United Kingdom. Furthermore, a major international gathering took place in 2003 in Paris, France, at which international experts met to consider the issues of safeguarding the endangered languages. All this was part of the UNESCO program known as 'Safeguarding of the Endangered Languages' that has been instituted by the Intangible Cultural Heritage Section of UNESCO (Batibo. 2005: 124-5).

Furthermore, in September 2007, the UN adopted the Declaration on the Rights of Indigenous Peoples (Austin and Sallabank. 2011: 14) and earlier to that the Declaration on Cultural Diversity took place in Paris on 2 November 2001. Both legislations made clear-cut pleas to encourage language diversity, to respect the mother tongue at all levels of education, and to foster the learning of several languages from the youngest age (Berns. 2010: 328). So far as language revitalization is concerned, the UNESCO sets the Permanent Forum of Indigenous Peoples of the United Nations. The latter is a group of indigenous representatives from around the world dedicated to preparing and disseminating expert advice on indigenous issues to the UN Council and other bodies and agencies of the UN (Austin and Sallabank. 2011: 14).

2.3.3. The Role of Governmental and Non-governmental Organizations

In addition to the UNESCO, there exist today a number of organizations dedicated primarily to endangered languages preservation. They help maintain cultural, linguistic heritage throughout granting funds for language documentation and revitalization alike. A prime example is the Documenting Endangered Languages (DEL) Program. This particular program focuses primarily on documentation, which it views as a scientific endeavor and therefore worthy of funding (Austin and Sallabank. 2011: 15). Furthermore, the Summer Institute of Linguistics (SIL), based in Dallas, has launched a documenting project aimed at profiling the sociolinguistic situation of the world's languages. This documenting project issues, under different publications, the Ethnologue. In addition, one of the most important sets of studies is currently conducted by the School of Oriental and African Studies (SOAS), London by the Endangered Languages Documentation Program. This survey is also basically documentary trying to gather reliable information on endangered languages in Africa and other parts of the world (Batibo. 2005: 66). A number of foundations and research centers support the cause of endangered languages preservation on a local level. These include the Open Society Initiative of Southern Africa (OSISA), the Centre for Advanced Studies on African Society (CASAS), the West Africa Linguistic Society (WALS), the Linguistic Association for SADC Universities (LASU), and the African Languages Association of Southern Africa (ALASA).

Elsewhere in the world, linguistic associations have realized the urge of addressing the problem of endangered languages. The Permanent International Congress of Linguists (CIPL) is sponsoring a project on endangered languages, for which it has obtained UNESCO support (Bamgbose, 2000: 41 cited in Batibo. 2005: 126). The World Congress of African Linguistics (WOCAL) has organized special sessions on endangered languages at its congresses and has indicated in its constitution the primary need to promote and empower the indigenous languages (Batibo. 2005: 126).

2.4. Theories of Language Maintenance and Revitalization

While on the one hand many languages are estimated to turn extinct the years to come, on the other, efforts are made to maintain the usage and existence of the remaining endangered languages. There are even stories of successful revitalization attempts like the case of Maaori in New Zealand. Various terms are used to refer to such attempts such as language maintenance, language revival, reversing language shift, language preservation, language reproduction, language restoration, language reversal, language renewal, language revitalization, language resurrection, language reclamation, language recreation, and linguistic revival. However, language maintenance and language revitalization emerge as frequently used terms to make reference to the general subject. Despite the fact that both language maintenance and revitalization are efforts being made to halt the

process of language shift and to promote the usage of a heritage language, there exist elements of difference between the two.

Language maintenance is a situation in which a language maintains its vitality, even under pressure. It implies, therefore, that the degree of resistance from the part of the speech community is strong enough to contain any pressure that may be coming from a dominant language and group. In a situation of language maintenance, the domains of the heritage language remain largely the same and transmission of the heritage language to the children is active and as perfect as possible. Moreover, the number of speakers remains relatively stable and they maintain a strong allegiance to their language (Batibo. 2005: 102). Put simply, language maintenance denotes the continuing use of a heritage language in the face of competition from a regionally and socially more powerful or numerically stronger language (Mesthrie. 2001: 493). The work involved includes sustaining an ecology in which a population can continue to speak their language (Mufwene. 2002: 178). Moreover, in language maintenance situations, the language continues to be spoken, but there is often some influence from the dominant language, in both structures and words. This does not necessarily lead to the loss of the heritage language; it can still be maintained, but with some changes. Speakers of a maintained language typically borrow features from another language (Austin and Sallabank. 2011: 79-80). This approach has the goal of maintaining living languages in their socio-cultural contexts i.e., in linguistic ecologies, and giving speakers the possibility to continue their use as well as transmitting them on to their descendants. It additionally extends the time frame for language documentation and description (Austin and Sallabank. 2011: 22).

On the contrary, language revitalization can be characterized as 'restoration of vitality to a language that has lost or is losing this attribute' (Spolsky 1995: 178 cited in Tsunoda. 2006: 168). It involves a reversal of language shift where people start using a language that has been moribund or threatened by extinction, so that its vitality is gradually restored (Spolsky, 1996: 6 cited in Tsunoda. 2006: 168). Because language revitalization involves situations where the language is no longer spoken and little is known orally within the community, it is also an attempt to relearn a heritage language from earlier materials on that language (Tsunoda. 2006: 168). The goal of revitalization is to increase the relative number of speakers of a language, extend the domains where it is employed and to ensure it continues to be passed on to new generations. Revitalization almost always requires changing community attitudes towards their language since positive attitudes, action, commitment, and strong acts of will are necessary to save and revitalize a language (Grenoble and Whaley. 2006: 13). It is important to note that the heritage language must gain access to domains where it was previously unused or relatively under-used (Berns. 2010: 474). Furthermore, if community members decide to revitalize their language on their own without external help i.e., linguists, it is important to have an accurate understanding of the ages and numbers of fluent speakers who can

assist in the revitalization effort (Brown and Ogilvie. 2009: 323). The basic elements of divergence between language maintenance and revitalization are summarized in table (2.1).

Table (2.1). Major Differences between Language Maintenance and Language revitalization Processes.

	Language maintenance	Language revitalization
State of Heritage language	Endangered	Extinct
Speakers attitudes towards heritage language	- Strong allegiance	- Indifferent - Require changing community attitudes towards their language
Number of speakers	- Declining due to shift to a dominant language	- No fluent speaker left.
Intergenerational language transmission	- Active	- Interrupted , come to a halt
Domains of heritage language use	- Stable	- Significant amount of the language is known within the community or exists as documented records
Heritage and dominant languages inter-influence	- Some changes in both structure and words introduced into heritage language through borrowing from dominant language	- Heritage language is restored in intact form.
Purposes/outcomes	- Protect current domains of language use. - Help speakers continue to use their heritage language.	- Relearn the heritage language - Increase the relative number of speakers - Extend the domains of use of heritage language

There are two distinct views on the question of language maintenance. The first and most widespread is that one is dealing with a problem of social justice, since it is not right that society after society should lose language and that those who continue to speak a nonmainstream language are educationally and economically disadvantaged. This view continues to see diversity as a problem but one that can be attenuated with the infusion of money and goodwill. A second radical view is that the trend toward monolingualism and monoculturalism is the problem: that diversity itself is a necessary precondition of economic and social well-being and that the cost of preserving such diversity is small compared to its benefits (Mühlhäusler. 1996: 312). At the theoretical level,

considerable knowledge accumulates due to extensive research on endangered languages. Linguists start to draft some theories as explanatory models in an attempt to answer questions like: what factors contribute to language death? What conditions need to be present to revitalize an endangered language? It should be noted that not all of these theories have been fully articulated.

2.4.1. Classical Theory of Language Planning

Advocates of such a theory regard language shift as a natural process. The shift in favour of other languages with increased abandoning of native language is viewed as a free rational choice speech community members make in their search for more economic and social advancement. Put simply, native speakers feel their language inadequate to serve for wide communication. However, the acquisition of other languages, be it the majority dominant or any other, facilitates the competition for jobs and social mobility. As a consequence, speech community members, on a free rational decision, shift to use another language. The large scale abandonment of indigenous languages is interpreted as a natural process and attempts to slow it down or to maintain linguistic diversity are interpreted as interfering with progress (Mühlhäusler. 1996: 312). Salikoko S. Mufwene (2002: 162) shows explicitly or implicitly a similar stance towards language maintenance. He argues that languages are parasitic species whose vitality depends on the communicative behaviors of their speakers, who in turn respond adaptively to changes in their socio-economic ecologies. Language shift, attrition, endangerment and death are all consequences of these adaptations. That is, because languages do not have independent lives from their speakers, languages co-evolve with their speakers. Language shift is part of this adaptive co-evolution, as speakers endeavour to meet their day-to-day communicative needs. It is not so much then that language shift is no more than an adaptive response to changes in a particular culture, most of which Mufwene (2002: 177) has identified as socioeconomic. Arguments for language maintenance without arguments for concurrent changes in the present socio economic ecologies of speakers seem to ignore the centrality of native speakers to the whole situation.

2.4.2. Historical Structural Theory

Tollefson and Fairclough are the two major representatives and founders of this theory. Historical Structural Theory is deeply rooted in the Marxist sociology. While language shift, from classical theory of language planning perspective, is a free will rational decision-making by speech community members for social or economic mobility, the abandonment of indigenous languages is thought, as Tollefson states, to be controlled by the social, economic and ideological forces that obtain in capitalism. In short terms, speech community members are forced due to certain circumstances, be they social, economic, political or ideological, to abandon their ancestral language in favour of another language (Mühlhäusler. 1996: 314).

2.4.3. Language and Identity Accommodation Theories

The principal reasons why language comes into being and continues to be maintained is seen in the speakers' wish to mark their separate identity by means of a shared language and by accommodating their speech to that of perceived role models such as political and cultural leaders. According to LePage and Tabouret-Keller (1985 cited in Mühlhäusler. 1996: 314), the means to language maintenance, where a low-status language can become high-status viable language in a relatively short lifespan, is in the occurrence of a communal act of identity and if a heritage language can be reinstated as a core value of a community. Put simply, language loyalty of a particular speech community towards its heritage language is what keeps that language vital. Furthermore, For LePage (cited in Mühlhäusler. 1996: 314-5), attempts of language maintenance are severely hindered by prevailing attitudes held by dominant language supporters towards other world languages namely minority and indigenous:

> *"There is a good deal of arrogance built into our language and that is a symptom of the relationships we have with the rest of the world. And when I first went to Jamaica I thought I was a liberal sort of person and I had not realized until I had been there for about three years how arrogant in fact I was in many ways towards our societies, how many stereotypes were built into the kind of language I use. I think the French and the English have been particularly guilty in this way but we are not the only ones. True, I think also of the Northern Chinese, of the Mandarin speakers who have a similar attitude towards many Southern Chinese and certainly to people like the Tibetans and so on. I think, awareness of this built-in arrogance ought to be part of the task of education.".*

Thus, language maintenance starts primarily with changing negative attitudes held by dominant groups towards minority endangered languages throughout the education system. This implies the need to extract the role of education to:

- Promote language awareness in all schools particularly those for the mainstream.
- Promote critical language awareness among all educators to reorient mainstream attitudes to language and language maintenance.

Given that many educators and policy makers were brought up in a period when ideas of assimilation and monoculturalism prevailed, LePage's theory of language maintenance recommends a new perspective, highly positive and tolerant, towards linguistic diversity (Mühlhäusler. 1996: 314-6).

2.4.4. Reversing Language Shift

One of the most elaborate and coherent attempts to construct a theoretical base for language maintenance is that of Fishman. In situations where language shift is occurring, the following three phenomena are present:

- Fluency in the dominant language increases with age, as younger generations prefer to speak it.

- There is usage decline in domains where the heritage language was once secure for example in churches, the workplace, schools and most importantly the home.

- Intergenerational language transmission is disrupted since growing numbers of parents fail to teach the heritage language to their children.

Reversing Language Shift, as the name implies, involves reversing these trends. Furthermore, Fishman's own theory called the Graded Intergenerational Disruption Scale is mostly concerned with identifying the level of endangerment of the heritage language and prescribing possible remedies and efforts concerned with its revival at each stage. Fishman uses the following terms to refer to heritage and dominant languages and their speech communities: Xish referring to the endangered language, X-Men being those who speak it while Yish refers to the majority language and Y-Men those who speak it (Foy. 2002: 19-20).

According to this scale, the level of vitality of a language can be measured in terms of the age group in which a language is still spoken. Put simply, if a language is still spoken by those of child-bearing age (say, 20-45), the chances of the parents passing the language on to the children is high as long as the parents are encouraged or given incentives to do so. But if the language is only spoken by those of non-child-bearing age (60 and above), the chances would be that, even if encouraged or given an incentive, parents would not be able to pass it on to their children as only the old people speak the language (Batibo. 2005: 109). In addition, Fishman sees two major phases as necessary to reverse language shift: the attainment of diglossia, and the stages beyond diglossia. Within each of these phases are four stages. The attainment of diglossia phase involves making progression through reconstruction of the heritage language and adult acquisition of it; cultural interaction in the language, primarily involving the older generation; mother-tongue transmission in the home, family and community; and schools for literacy acquisition. In the post diglossia phase, the minority speech community promote their language to higher domains such as public schools and provide some education in the minority language; the language penetrates the local and regional work sphere; it reaches the mass media and public offices; and finally, it becomes a part of the education system, the workplace, the mass media and government operations (Moseley. 2007: xiv). Fishman's scale consists of eight successive stages wherein the languages of Stage 1 are the most viable and those of Stage 8 being the closest to extinction. For each stage, he provides a

characterization of the situation, and suggests what needs to be achieved to reach that stage. Such efforts he terms 'reversing language shift' are summarized as follows:

- Stage 8: Most vestigial users of Xish are socially isolated old folks and Xish needs to be re-assembled from their mouths and memories and taught to demographically unconcentrated adults.

The degree of attrition in stage 8 is so advanced that the few remaining users of Xish are themselves scattered and often also very deficient in proficiency for the ordinary purposes of every day discourse. They have no one to use Xish with conversationally and, therefore, they often use those words or expressions with household animals or even with inanimate objects. Often such individuals are well recognized as informants who can extremely help re-assemble the language in terms of folksongs, proverbs, folktales, formulaic expressions, phonologies, grammar, and lexicon (Fishman. 1991: 88). Reversing language shift in stage 8 involves the re-assembly of the Xish language model per se. This may call for the importance of outside specialists intervention and teaching-learning materials if already existent that can provide models of the variety or varieties of Xish that are to be oralized and/or litericized (Fishman. 1991: 397). All in all, the major goal at stage 8 is to re-assemble the language itself and to build up a core of those who have at least some knowledge of it so that it can, subsequently, once more be mastered for sociofunctional purposes (Fishman. 1991: 90-1).

- Stage 7: Most users of Xish are a socially integrated and ethnolinguistically active population but they are beyond child-bearing age.

The major difference between stage 7 and 8 is that the elderly Xish speakers are still societally integrated, living in homes, neighbourhoods and communities among their own Yish-speaking children, grandchildren and neighbourhoods. Being beyond child-bearing age; however, they can no longer contribute to the number of Xish users demographically. Unlike stage 8, we are not yet dealing, at stage 7, with the very last speakers but rather the generation of native users of Xish, though elderly, is still appreciably present and is still largely societally integrated. Such old folks are often the major linguistically functional resource available to language activists.

Reversing language shift, at stage 7, involves the gain of younger group of Xish as second language users, a group still sufficiently young to have children of its own and to implement Xish as the language of normal socialization. In addition, the goal at this stage is to re-establish a variety of youth groups, young people's associations, young parents groups and finally residential communities or neighborhoods, all of which use Xish. These may be conducted, organized and ideologically encouraged by 'old folks'. The elder generation activization is on behalf of changing the overt behavioral patterns of the young. Most of reversing language shift efforts, at stage 7, are

focused to bring about and foster intergeneration continuity and transmission of the heritage language. Song concerts, theatrical performances, poetry reading, lectures publications and other multiple activities are practical means to achieve stage 7 (Fishman. 1991: 91).

- Stage 6: the attainment of intergenerational informal oralcy and its demographic concentration and institutional reinforcement.

Stage 6 is concerned with the re-appearance of the intergenerational family. It is an extremely crucial stage for Xish because the lion's share of the world's intergenerationally continuous languages are at this very stage; they continue to survive and, in most cases, even to thrive, without going on to subsequent 'higher stages'. At this stage, Xish is the normal language of informal spoken interaction between and within all three generations of the family, with Yish being reserved for matters of greater formality and technicality (Fishman. 1991: 92). Reversing language shift, at stage 6, consists of home-family-neighbourhood community reinforcement wherein instead of being the language of linguistically isolated families; Xish must also become the language of inter-family interaction, of interaction with playmates, neighbours, friends and acquaintances. The means to this end is achieved by means of demographic concentration. Put simply, individual families strive to attain an even higher form of social organization. In other words, the intergenerational diverse families unit to form a wider speech community characterized by their unique use of Xish (Fishman. 1991: 93). Various additional strategies and tactics can be used to achieve greater demographic concentration such as the regular use of telephone conference calls, of local radio, of closed circuit television, of scheduled exchanges of visits, of frequent exchange of taped letters, of taped stories, songs and games for children and the formation of parents' associations. All these tactics serve to link Xish-speaking families with each other and to establish and reinforce a sense of community despite the absence of residential propinquity (Fishman. 1991: 93-4). As corollary to the above, the core of this stage is the family.

- Stage 5: Xish literacy in home, school and community, but without taking an extra-communal reinforcement of such literacy.

Stage 5 is preoccupied with Xish literacy primarily under intra-group sponsorship, with respect to its acquisition, its content and its control (Fishman. 1991: 95-6). By implication, this stage entails formal linguistic socialization. It involves some kind of schooling open to adults and children alike, but not like the established compulsory system run and administered by the state. This stage adds additional varieties to the learners' repertoire beyond those that can be acquired in the family (Fishman. 1991: 399). There are various reasons for advocating literacy for languages that basically function in their spoken form. The most convincing is that literacy facilitates inter-individual and inter-communal communication. Besides, literacy helps strengthen communal ties

between scattered speech communities throughout published newsletters, magazines, brochures and books. Last but not least, literacy also frees X-Men from complete dependence on Yish print media insofar as information is concerned. Such guided literacy can be done at home, in the quarters of the local religious unit, or in a local Xish literacy center (Fishman. 1991: 96-97).

Stages 8 to 5 constitute the program minimum of 'reversing language shift'. These stages do not involve costs and they do not crucially depend on Yish cooperation. They are generally 'do it yourself' variety. They are particularly appropriate for numerically and politically weak language-in-culture settings. Concentration on these four initial steps generally presumes a stable bilingual model of Xish society in which Y/X diglossia is attained and maintained (Fishman. 1991: 400).

- Stage 4: Xish in lower education that meets the requirements of compulsory education laws.

Reversing language shift, at this stage, aims to extend Xish usage to the lower educational domains (Fishman. 1991: 98-9). This entails a much more direct implementation of an educational system favorable to Xish. This usually means the establishment of private, parochial or proprietary schools to facilitate the learning of Xish. Such schools must follow the minimal essentials of the approved general curriculum, otherwise they are free to implement any measures they see fit to facilitate courses in Xish. Because such schools (type 4a) require funds, they call upon parental support, involvement and commitment. Schools of type 4a are more closely linked with other Xish community institutions such as local religious units, Xish youth clubs, Xish sports teams and Xish summer camps (Fishman. 1991: 101).

Furthermore, if the concentration of Xish speaking parents is high enough and the Yish government favorably disposed, special reversing language shift public school programs can be allowed for minority language children (these are referred to as type 4b schools). A prerequisite condition for success of 4b school is dense reversing language shift support as Fishman pinpoints (1990: 24),*'' Only the demographically and economically strong can cross this bridge with relative safety by providing the societal support that schools themselves need in order to successfully extend RLS efforts outward into the larger community.''*

- Stage 3: use of Xish in the lower work sphere (outside of the Xish neighborhood/community) involving interaction between X-Men and Y-Men.

Stage 3 pertains to the non-neighborhood work sphere in general. That is to say, reversing language shift involves promoting Xish use in higher more influential spheres that cannot be contained in the Xish environment. Obviously, such efforts to extend the domain of Xish into traditionally Yish environments has great implications for the status of Xish within society at large, but it is a particular difficult area for RLS to penetrate, influence and control. If speakers of Xish

desire a measure of cultural autonomy, it is a domain that must be captured if they are to avoid a diglossic arrangement (Fishman. 1991: 23).

- Stage 2: Xish in lower governmental services and mass media but not in the higher spheres of either.

Stage 2 is concerned with lower governmental services; those that have direct contact with the people, most importantly the local mass media. Like the previous stage, RLS efforts in such areas should be about creating a climate in which they can foster favourable attitudes towards Xish, not about achieving symbolic goals such as the establishing of a Xish television station. The importance of having Xish radio, television and journalism is beyond question but only insofar as it promotes the intergenerational link. If RLS movements do not keep this in mind then such services constitute nothing more than a holding pattern and will not be able ultimately to sustain themselves. It is harder to build and sustain Xish communities than to broadcast Xish on television, but such efforts are far more useful in promoting intergenerational transmission than a half hour political broadcast in Xish (Foy. 2002: 23).

- Stage 1: Some use of Xish in higher educational, occupational , governmental and media efforts but without the additional safety provided by political independence.

Stage 1 may be reached, the stage at which Xish cultural autonomy is recognized and implemented, even in the upper reaches of education, work, media and governmental operations and particularly within the region of Xish concentration. It is at this stage that the pressures for taking the step from autonomy to independence become greatest (Fishman. 1991: 404).

By way of conclusion, this eight stage framework put forward by Fishman puts great emphasis on the promotion of intergenerational transmission; all the stages reach back to this basic tenet.

2.4.5. Deficit Reduction

Indigenous minority languages all over the world come in the first rank of language endangerment due to their inherent deficits. They are mostly language varieties, dialects and patois. They all share at least more than one of the following features:

- Lack of a writing system;

- No standardization process is conducted;

- Poor lexicon to express modern ideas whereas their use does not emerge to new domains mainly mass media;

- No political, economic power or official recognition.

The latter features undoubtedly generate negative attitudes towards the heritage language held not only by the dominant groups but also the native speakers in the first rank. In the first place, they may not even see indigenous languages as real languages, but think of them as 'jargon', 'lenguas', 'patois', 'slang' without grammar (Austin and Sallabank. 2011: 57). No doubt, due to socio-economic reasons, minority languages are beset with phenomena such as low status in the community or low prestige and stigmatization. Such negative values attached to their heritage language contribute to parents ceasing to transmit the language to their children and doubt the feasibility of revival effort.

To maintain such languages, as this theory suggests, one needs to reduce the aforementioned inherent deficits that most endangered minority languages suffer from. Put simply, as the name indicates, deficit reduction, part of the solution to language loss and endangerment is to equip endangered languages with all the paraphernalia that real languages have. It is easy to see then that standardization of endangered languages is at the heart of this theory. However, deficit reduction theoreticians are faced with a difficult choice: either to selectively privilege a few languages to undergo standardization or else employ the 'watering can' approach wherein a bit of what is perceived as missing is added to each language (Mühlhäusler. 1996: 318).

2.4.6. Empowerment Theories

Most empowerment theories are based on the argument that languages are best maintained through the use of up-to-date media and communication technology. By definition, the media covers the use of TV, radio, written and published newspapers, journals, magazines and recently the revolutionary internet. An interesting new departure in the area of literacy is the development of shell books, which contain *'everything found in a book except words. The illustrations, pictures and page numbers are printed on uncut, unbound pages. After translation, any local language text may be added and good quality books printed right in the village, inexpensively, using a simple silkscreen printer.'* (Trainum 1993 cited in Mühlhäusler. 1996: 319). Shell books have been widely used in the campaign to promote vernacular literacy in Papua New Guinea. One of its most active promoters, Trainum (1993 cited in Mühlhäusler. 1996: 319), has pointed that:

> *Books for Literacy and Awareness, Adult Education for Development, Village Elementary Schools-all these and more can be produced locally by the people themselves. These information and communication materials will come from outside their cultures. But the people will control the process of adapting the new information so that it is integrative-in harmony with their traditional values-and not disruptive. This is true Integral Human Development, controlled by the communities themselves. You and I cannot know the best way to communicate in*

869 different languages which represent unique cultures in Papua New Guinea. But by offering communication and information opportunities in a form that respects the dignity of the receptor communities-by looking upon the task of communicating with them as a partnership-you have the opportunity to communicate in a way that will strengthen Integral Human Development in this nation. As you develop a National Communication Policy, I urge you to take this opportunity. Communicate with the people-not to them-in languages which they speak.

A similarly strong claim has been made by Mühlhäusler, Philpott and Trew (1996) about the potential role of the computer and the electronic media in language maintenance (Mühlhäusler. 1996: 320).

2.4.7. Domain Separation/ Diaglossia Theories

Domain separation theory has its origin and application in contemporary Australia and in some nearby Pacific countries. In its essence, it is the assumption that endangered languages can be contained in a restricted range of contexts such as family affair, traditional law or knowledge, primary education, religion, ritualized ceremonies and so forth whereas other domains of language use, for instance formal contexts like diplomacy, secondary, tertiary education and media, are reserved for the dominant language. Fishman (1972: 115- 116 cited in Tsunoda. 2006: 71) states what follows, *'If a strict domain separation becomes institutionalized so that each language is associated with a number of important but distinct domains, bilingualism may well become both universal and stabilized even though an entire population consists of bilinguals interacting with other bilinguals'.* That is, according to this theory, stable bilingualism rather than transitional bilingualism coupled with the separation of domains will help to maintain both minority and dominant languages. Domain separation theory tends to promote the view that the preservation of indigenous languages in their intact form should go hand in hand with the promotion of skills in a dominant standard language. It is important to note that Domain Separation has proved efficient as it helps small minority languages to co-exist and to be used side by side with other dominant languages in the same locality. In contrast to reversing language shift effort, where language activists hope for the endangered language use to emerge to higher contexts, the involved goal according to Domain Separation theorists is to maintain heritage language use in restricted contexts traditionally associated with it. The work concentrates here on protection against reduction in domains of use of the heritage language. However, similar to Reversing Language Shift efforts, particularly stage 8 to 5, it appears that Domain Separation leads to diglossia. Moreover, rural areas seem to be the favourable environment where Domain Separation can be successfully applied. In

contrast, diglossic situations are noticeably unstable and liable to promote the shift to the dominant language over few generations in urban settings.

2.4.8. Salvage Documentation

There has been strong argument on whether the effort to rescue a language from extinction must come from inside or outside the speech community. On the one hand, some linguists hold the view that language rescue cannot be imposed from outside and it is not usually the business of linguists to interfere with the evolution of languages. Ultimately, communities must help themselves. However, consideration of the case of some seriously endangered languages highlight the importance and contribution that outside assistance may well play. In cases where only a few scattered elders still fluently speak their ancestral language or where language shift is taking place with the complete unconsciousness of such process, linguists' intervention to preserve linguistic/cultural diversity becomes a pressing need.

In fact, responses to language endangerment fall into two basic categories: efforts to document languages while still possible, and efforts to restore language usage. Several organizations, be they governmental or non-governmental, have appeared on the scene so as to fund projects for the documentation of endangered languages in different spots of the world. Language documentation turns to be seen as the primary function of linguists as Leanne Hinton (Hinton and Hale 2001:413) argues *'Perhaps the most important thing to do when a language is down to a few speakers is to document the knowledge of those speakers as thoroughly as possible"*. However, from another different point of view, language documentation has been criticized as a museum-oriented approach.

Besides, focusing on collecting as much material as possible and as quickly as possible also runs the risk of commodification or objectification of languages. In straightforward terms, languages are viewed as static objects for descriptive study, objects which one can abstract out of their cultural or human setting, label their different parts, and shelve as a descriptive grammar, dictionary, and archive as a set of recordings and data (Austin and Sallabank. 2011: 17). Another potential cause of commodification is what has been called 'hyperbolic valorization' of endangered languages (J. Hill 2002 cited in Austin and Sallabank. 2011: 18). In attempting to convince the general public of the value of these languages, linguists often refer to them as 'priceless treasures' or 'invaluable treasure troves'. The problem with this kind of rhetoric is that it turns languages into objects which seem to be better suited for museum showcases than for everyday usage by everyday people, especially by those wishing to live their lives in a modern world. Although it stems from honest attempts to give endangered languages prestige and value which dominant societies have taken from them, this kind of rhetoric has the side effect of turning endangered languages into a

special kind of symbolic capital that can be seen as accessible or available only to the elite i.e., the privileged (and dominant) culture (J. Hill 2002 cited in Austin and Sallabank. 2011: 18). Thus the result can be the opposite of what is intended: attempts to valorize endangered languages as 'treasures' can transform them into objects which are inaccessible to the speaker community.

Over the last ten years language documentation, thanks to the contributions by Woodbury, Dobrin and Berson, Good, Conathan, and Nathan, as well as those by Holton, Jukes and Bowern, is regagrded as the most appropriate response to language endangerment (Austin and Sallabank. 2011: 22). But how does language documentation relate to language maintenance and revitalization? Strictly speaking, language documentation enormously aid language revitalization efforts in the sense that the more extensive the documentation, the easier revitalization will be in the future. This is not to say that documentation must necessarily precede revitalization, but rather that revitalization efforts rely on dictionaries and descriptive grammars, recorded speech that language documentation supply (Grenoble and Whaley. 2006: 4-5).

Language documentation can be literally defined as attempts to record what a given language, generally endangered, is like or as Walsh (1982: 54 cited in Tsunoda. 2006: 29) points *to gather what remains of the language in decline'*. For such reasons, this field of linguistics is sometimes termed "salvage linguistics" (Craig 1997: 257 cited in Tsunoda. 2006: 29). Language documentation, in its true essence, is data collection, representation and diffusion about a particular language with grammars, dictionaries and text collections as secondary, dependent products that annotate on the documentary corpus. The audience for language documentation is not only linguists and researchers but also members of the speech community whose language is being documented. A significant concern for language documentation is 'mobilization' of materials, i.e., generation of resources in support of language maintenance and learning, especially where the documented languages are endangered and in need to support (Gippert et al. 2006: 87). The goal of language documentation is to create a record of a language in the sense of a comprehensive corpus of primary data which leaves nothing to be desired by later generations wanting to revitalize their heritage language (Gippert et al. 2006: 3).

The task of compiling language documentation is enormous given the number of languages faced by extinction over the course of this century. There are simply not enough resources (not enough linguists, not enough time and money) to thoroughly study and document all these languages. One solution is to give top priority to languages which are nearly extinct, working with the last speakers while still possible. Alternatively, top priority is given to languages which are linguistic isolates, which have no known living relatives, or to languages which have not been studied by outsiders (Austin and Sallabank. 2011: 19). Not all language documentation projects should be understood as an in-field investigation where linguists move and settle among the speech

community. There develop some frameworks to conduct language documentation activities summarized as follows:

a- Linguistics-at-a-Distance Approach:

In this approach, it is the speakers, teachers and community people who come to an academic setting away from their communities to work on their language like the American Indian Language Development Institute.

b- Linguistics on the Spot Approach:

In this approach, it is the linguists who go to the communities to conduct language documentation (Brenzinger. 2007: 110).

The language documentation process involves five basic stages that should not be regarded successive but rather are carried out in parallel: 1- recording, 2- capture, 3- analysis, 4- archiving, and 5- mobilization.

1- Recording:

The primary date which constitute the core of a language documentation include audio or video recordings of communicative events (a narrative, a conversation etc), but also the notes taken in an elicitation session, or a genealogy written down by a literate native speaker. These primary data are compiled in a structured corpus. Given that it is impossible to record all communicative events in a given speech community, one should record as many and as broad a range as possible of communicative events (Gippert et al. 2006: 7). In most if not all the documentation settings, the range of items to be documented will be determined to a significant degree by the availability of speakers who are willing to participate in the documentation project. Besides communicative events, language documentation also seeks to document metalinguistic knowledge, which refers to tacit knowledge speakers have about their language envisaged in their ability to provide interpretations and systematizations for linguistic units and events. Furthermore, metalinguistic knowledge also includes all kinds of linguistically based taxonomies such as kinship systems, folk taxonomies for plants, animals, musical instruments and styles, and other artifacts, expressions for numbers and measures, but also morphological paradigms (Gippert et al. 2006: 8). The documentation of metalinguistic knowledge is vital in the sense that such knowledge is elaborated to write descriptive grammars and dictionaries. In the very beginning of fieldwork, the researcher relies on elicitation. Elicitation means getting linguistic data from native speakers by asking questions. Moreover, researchers need also to compile wordlists of categories like fruit, vegetables, animals, dishes, tools, and so forth to investigate the phonological system and create a working

orthography. The next step is to ask the native speaker to build short clauses from the word list (Gippert et al. 2006: 75-77).

It is worth noting to bear in mind that documentation of communicative events involves the interaction of native speakers among themselves while in the case of metalinguistic knowledge it involves the interaction between informants and documenters (Gippert et al. 2006: 9). The primary gathered data need to be accompanied by information of another kind: metadata. Put simply, metadata refers to data about data, that is to say, information about the context in which language documentation activity takes place including:

- When and where the data was recorded;

- Who is recorded and who else was present at the time;

- Who made the recording and what kind of recording equipments were used;

- A brief characterization of the content of the session (Gippert et al. 2006: 12).

Table (2.2). Basic Format of a Language Documentation Project.

Primary data	Apparatus	
	Per session	For documentation as a whole
Recordings/records of observable linguistic behavior and metalinguistic knowledge (possible basic format: session and lexical database)	Metada - time and location of recording - participants - recording team - recording equipment - content descriptors Annotations - transcription - translation - further linguistic and ethnographic glossing and commentary	Metada - location of documented community - project team(s) contributing to documentation - participants in documentation - acknowledgements General access resources - introduction - orthographical conventions - ethnographic sketch - sketch grammar - glossing conventions - indices - links to other resources

(Source: Gippert et al. 2006: 14)

2- Capture

Capture refers to the encoding and transfer of recording as on a cassette or text written on paper to the digital domain as a computer file. Due to the emergence of modern ICT means, audio and video recordings can be transferred to computers without a separate capture process. It is advisable to transfer field notes from notebook to computer files as soon as possible so as not to run the risk of forgetting notes, abbreviations or comments (Gippert et al. 2006: 94).

3- Analysis (Processing the Materials):

Linguistic analysis comes into the first rank in the processing of primary recorded data. Apart from metadata, in order to make the corpus of primary data useful to users not familiar with the language, additional information so-called annotation is highly recommended. Annotation means the supply of transcriptions and translations of what is in the recording (Gippert et al. 2006: 12).

4- Archiving:

Digital archiving involves the preparation of the recorded data, metadata, and processed analysis so that the information it contains is maximally informative and explicitly expressed, encoded for long term accessibility and safely stored with a reputable organization that can guarantee long-term curation. Digital archiving offers opportunities to store data for communities to use, other scholars to access, and for preservation for future generations of community members, the general public and researchers (Gippert et al. 2006: 100).

5. Mobilization:

Mobilization refers to the presentation, publication and distribution of the collected data. This stage represents the outcomes that speech communities desire by the end of any language documentation project. More specifically, mobilization helps create linguistic resources to support language maintenance/revitalization (Gippert et al. 2006: 17). The most common examples of mobilization include preparing pedagogical and cultural material useful to the speech community such as devising an orthography, developing textbooks, and primers, making audio CDs, VCDs or creating picture books about cultural aspects like embroidery or architecture (Gippert et al. 2006: 39).

2.5. Approaches and Strategies to Language Maintenance and Revitalization

Over the past fifty years and with increasing frequency, innovative programs have appeared around the world with the aim of revitalizing languages that are at risk of extinction due to declining numbers of native speakers. The nature of these initiatives varies as greatly since they use different means to accomplish the same end that is keeping an endangered language spoken by its proper speakers in its socio-cultural setting. Many groups have considered organized educational programs

to be the first approach to defend against language loss. Other initiatives focus on creating environments in which the language can be used on a regular basis. In terms of categorization, these programs can loosely be divided into school-based and community-based programs. While school-based programs are almost exclusively built on Western models of teaching tradition, which require literacy in the endangered language, programs outside of the schools often object that literacy is too time consuming and focus on teaching attendants to communicate orally (Berns. 2010: 123-4). Experts in language revitalization also express opposing views about the best practice to adopt to revitalize a particular language. On the one hand, Fishman (1991) claims that schools have limited value in language revival in that restoration and successful survival of a threatened language essentially requires reinstating and relocating the heritage language primarily in the home domain in parent-child transmission. Unless schools directly feed into and facilitate the reinstatement of home and family transmission, then they will always fulfil a secondary contribution in language revitalization. Hornberger and King (1996: 438–439 cited in Berns. 2010: 474), maintain, however, that school initiatives in some contexts may promote the instruction and use of unified native languages and standardized native language literacies as well as change language attitudes toward the heritage language. McCarthy (1998 cited in Berns. 2010: 474) also argues that schools must play a prominent role in language revitalization. Schools, according to Skutnabb-Kangas (2000 cited in Berns. 2010: 474), can thus become awareness-raising agents, sensitizing students to language use or influencing linguistic beliefs and practices. There are positive consequences that may derive from the teaching of a language in school. First, it may create a cultural climate where the ancestral language is respected and its status and prestige are enhanced (Dorian 1987: 65-66; McKay 1996: xxvii cited in Berns. 2010: 474). It may help to diffuse the language into the home.

2.5.1. School Based Programs

Although schools, by implication the overall national language policy, have been held responsible for the current calamity of most endangered languages, a considerable number of those same endangered languages have been either maintained or revived successfully through mainstream education. There exists actually a variety of program types around the globe ranging from total immersion, bilingual, to community administered.

2.5.1.1. Immersion Programs

They are built on the commonsense premise that the best way to learn a language is to create environment in which that language, and only that language, is used constantly (Grenoble and Whaley. 2006: 51). Total-immersion programs work well when there is a sufficient speaker base to help insure their success. Thus they are often most successful when fluent speakers can be found in all generations, as the source not only of teachers in the school, but also of parents whose use of the

language at home reinforces the work that is done in the schools (Berns. 2010: 123). A total-immersion program requires that all school curriculum is conducted in the endangered language while the language of wider communication is introduced as a secondary subject. This means that pedagogical materials are needed. Such materials include not only dictionaries, grammar and language workbooks but there is often a need to create textbooks for all other subjects (mathematics, history, science, and so on) in the heritage language. The creation of these materials requires not only financial support but also cooperation and input from adult speakers in the community (Grenoble and Whaley. 2006: 52).

A common goal of total-immersion programs is complete and fluent use of the endangered language in all domains. However, Daniel Rubin (1999: 20 cited in Tsunoda. 2006: 179) sets up the following five degrees of fluency that may be aimed at or achieved in language instruction:

1- Creative: able to understand and speak the language fluently in ways that create new word usage and structures, showing a deeper understanding of the language and its potential new uses.

2- Fluent: able to understand and speak the language with confidence and skill, with understanding of normal syntax, grammar and rules of form, and an extensive and growing vocabulary.

3. Functional: able to speak the language, with basic understanding of its syntax, grammar, and rules of usage and a minimal vocabulary.

4- Symbolic: able to use common phrases and sentences in formal settings, as symbols of language participation and cultural ownership.

5- Passive: able to understand common words or phrases, with or without deeper comprehension of their meaning.

The most successful and best-known language immersion program is "the language nest" for the Maaori language of New Zealand, often referred to by its Maori name, *Te Ko¯ hanga Reo*. It was first used in the 1980s in New Zealand for the revitalization of the Maori language. The language nests were initially created in regions where the only group of people speaking the language was, by and large, the grandparent generation. The parents and children tend to be monolingual in the dominant language. The language nest model takes preschool children and places them in 'nests' where the endangered language is spoken. Historically, new nesting classes were created so that children ultimately received all of their education in the endangered language (Berns. 2010: 123) such as (1) *Koo-hanga Reo* (nest + language, 'language nest') for preschoolers, (2) *Kura Kaupapa Maaori* (school + philosophy/world view + Maaori), immersion schools for school-aged children, and (3) *Waanaga Reo* (place of higher learning + language), immersion camps for adult learners. Each of the language nests consists of perhaps up to 10 or 15 children

(including babies) and five or six adults (all women), including teachers and mothers. All the activities in the classroom are conducted in Maaori only, with no English intervening even during the free play time. It may be added that the activities in the classroom involves much singing and dancing using the Maaori language. It is by no means easy to teach all the subjects in Maaori, due to the shortage of teachers and teaching materials. This problem has been overcome, for example, by televising a science class conducted in the Maaori language to other schools. At the two immersion schools, the cultural aspects are incorporated into the school activities. Thus, visitors to the school are welcome in what appears to be a traditional ritual, which involves much singing and hand gestures (Tsunoda. 2006: 202-3).

2.5.1.2. Bilingual Method

For languages with relatively few remaining speakers or if the community is unable or do not truly have enough time, effort, and cost necessary to make the endangered language a primary language of communication, it is often not feasible to implement a total immersion program. Partial-immersion or bilingual programs work well in such contexts. That is to say, the bilingual method is applicable for weakening languages. In this method, the curriculum is taught primarily in the language of wider communication and the endangered language is taught in specially focused classes. Bilingual education may be classified into the following two models: (a) transitional, and (b) parallel.

a- Transitional Model

In this model, the children enter knowing their heritage language but they may have an imperfect command of the language of wider communication. The program, then, sees developing fluency in the language of wider communication as a primary goal. That is to say, this program is an instances of transitional bilingual education, used as a bridge for the children until they know enough of the language of wider communication (for example English, Spanish) to function fully in it.

b- Parallel Model:

Both the minority and the dominant languages are employed throughout the course of the children's education. The endangered language is taught as a secondary subject. Children coming to these programs often do not know the endangered language, and so need to learn it from the beginning. It requires a smaller commitment of time and resources. The primary disadvantage is that the endangered language is allotted secondary status within the schools and is taught more as a foreign language than as a primary language. Thus, it does not achieve the full range of uses of the language of wider communication and cannot supplement it (Berns. 2010: 123).

2.5.1.3. Total Physical Response Method

This approach is the mere application of James Asher's Total Physical Response (TPR) immersion program to revitalizing endangered languages. TPR, as a teaching methodology, is built around the coordination of speech and action. In other words, it attempts to teach language through physical activity. Asher sees that adult second language learning parallels child first language acquisition. He claims that speech directed to children consists primarily of commands, which children respond to physically before they produce verbal responses. Furthermore, because TPR involves gamelike movements, it reduces stress, creates a positive mood and facilitates learning. So the focus made here is to develop the learner comprehension skill. In short, TPR is built on the following beliefs:

- Comprehension abilities precede productive skills in learning a language.

- The teaching of speaking should be delayed until comprehension skills are attained.

- Skills acquired through listening transfer to other skills.

- Teaching should emphasize meaning than form.

- Teaching should minimize learner stress.

In practice, the course constitutes mainly of action-based drills in the imperative form. Put simply, the teacher begins by uttering a simple command such as "walk to the window," demonstrating or having a helper act out the expected action, then the learners are asked to demonstrate. Commands are usually addressed first to the entire class, then to small groups, and finally to individuals. When a few basic verbs and nouns are acquired, students follow to respond to longer phrases (Tsunoda. 2006: 207).

2.5.1.4. Formulaic Method

This method is useful for extinct languages. It was proposed by Amery for the revival of the Kaurna language of the Adelaide area of South Australia. It entails a staged introduction of well-formed Kaurna sentences into speech that consists basically of English words and sentences (Tsunoda. 2006: 209-10). In the first stage, individual words and one-word expressions are taught, to be used intermingled with the dominant language. These words should be easy to pronounce and to remember. They should also be useful. Examples include not only such obvious words as 'yes' and 'no' but also expletives and exclamations like 'terrific' or 'shame', as well as greetings, interrogative words, and simple imperatives such as 'come', 'sit', or 'go'. When these have been mastered, longer and longer expressions can be introduced like 'Let's go', 'Where are we going?', 'When are we going?', or 'I'm going home'. Ultimately the student has a fairly large stock of formulaic expressions which can be used more or less flexibly, and the expectation is that they are used whenever possible. Beyond the obvious goal of increasing the student's lexicon, this model

provides a method for enabling students to become comfortable using the language and so has the benefit of helping to create a context for language use (Grenoble and Whaley. 2006: 55).

2.5.1.5. Language Reclamation Method

Language reclamation refers to the revival or reclamation of languages which are no longer spoken utilizing materials recorded earlier when the language was spoken. This process has been given a variety of names, such as reclamation, resuscitation, and awakening. Reclamation has also been called revival with the term used specifically for languages which are 'dead' in the sense that they have no native speakers. Hebrew is cited by Paulston et al. (1993:276 cited in Grenoble and Whaley. 2006: 63) as *'the only true example of language revival.'* Language reclamation differs from language revitalization. For the latter, native speakers are still available to serve as consultants and teachers; for reclamation, one is forced to rely on whatever documentation of the language remains. In order to proceed, some basic documentation is needed. The bare minimum requirement is at least a rudimentary grammar and some basic lexicon. Clearly, the greater the documentation, the more likely the reclamation is to have some chance of success. Furthermore, it is desirable to rely on both language-internal material and information from the sister languages whenever possible. Use of the comparative method can be helpful to reconstruct parts of the lost language which were not documented. Similarly, if one or more sister languages is still spoken, the sound system of the lost language may be reconstructed. More important, related languages can serve as a source for missing vocabulary and syntax.

Considering the outcomes, language reclamation has realistic expectations. Without native speakers to teach the language and to provide invaluable linguistic insight, one cannot possibly hope to reclaim the language in exactly the same form as it was spoken by the last generation of speakers. Second, language reclamation requires tremendous commitment and collaboration. In other words, the success of revival of a particular endangered language cannot be based on whether it ever replaces English, or whether it becomes a language of daily communication. However, to the extent that the endangered language has become a language used in certain rituals and formal situations, the reclamation is described successful. For instance, the case of Kaurna is often regarded as a remarkable success because the Kaurna community has moved from no knowledge and no use of the language to some limited but active use.

Kaurna was spoken by people indigenous to the Adelaide plains of Australia and is not known to have been spoken by its community since the nineteenth century (Grenoble and Whaley. 2006: 63-7). The last fluent speaker of Kauma appears to have died in 1929, but the language was documented by the nineteenth century missionaries, Christian Teichelmann and Clamor

Schiirrnann. Attempts have been made to restore the Kaurna language, including the sounds, on the basis of the written documents of the sounds of other Australian languages, and even a CD of the language, including the sounds, has been produced. A Kauma program started in the primary section of the Kaurna Plains School (an autonomous Aboriginal school) in 1992, and in two other schools in 1994. In fact, it is the Songwriters Workshop held in 1990 that is seen as the beginning of Kaurna reclamation. The songs are used to introduce Kaurna to preschool and elementary children, and adults learn them readily. Although the children are unable to develop communicative fluency, the program is judged successful by those involved in it on the following grounds. First, it involves students and the wider Aboriginal community in the education process. Second, it has created and fostered a sense of identity and pride amongst Aboriginal people. The important thing seems to be re-acquisition of their ancestors' language, even if the re-acquisition is only partial.

The revival movement of Warrungu of North Queensland, Australia is also an illustrative case of language reclamation method. In the early 1970s, Tasaku Tsunoda worked on Warrungu. More than a quarter century later, he was requested to assist with proposed plans for the revival of the languages and cultures of the region. Many of the people involved turned out to be grandchildren of the last speakers recorded in the early 1970s. Their movement employs the reclamation method, since there is no speaker left, and the revival relies on the earlier records of the language (Tsunoda. 2006: 211-12).

2.5.2. Community Based Methods

There is a histocally deep rooted mistrust Aboriginal communities have had towards state managed schools. Such skepticism is well justified by the fact schools were employed as the instrument for forced cultural/linguistic assimilation of indigenous kids into the dominant group language/culture. Consequently, many aboriginal communities around the globe, with sustainable funding, have launched language revitalization programs so that schools not only teach the Aboriginal language as a linguistic entity but rather restore their pride in their unique identity, and culture.

2.5.2.1. Master Apprentice Method

The Master-apprentice program was developed in 1992 in California as a means to address language vitality. Specifically, California is home to a large number of indigenous languages, estimated to have numbered approximately 100 in the eighteenth century. Due to a range of political and historical circumstances, their numbers diminished so rapidly that by the beginning of this century only some 50 languages were remaining, and only 4 of the original 100 languages had more

than 100 speakers. The speakers can all be characterized as elderly. So, all these languages are in a serious threat of extinction. Five key principles underlie the structure of this program:

1- the use of English is not permitted in interactions between the master and apprentice;

2- the apprentice needs to be a full participant in determining the content of the program and in assuring use of the heritage language;

3- oral, not written language use is always primary in learning and communicating;

4- learning occurs not in the classroom, but in real-life situations, engaging in real-life activities for example cooking, gardening;

5- comprehension will come to the beginning language learner through the activity, in conjunction with nonverbal communication.

Adherence to these principles assures that language learning and instruction take place in the 'natural' language-learning environment of children as opposed to artificial classroom settings. To increase participation, each member of team receives $3,000 (US dollars) for 360 hours of immersion work. The ultimate goal of the program is to produce apprentice-graduates who are conversationally proficient in the endangered language and are prepared to teach it to others. The Master-apprentice is designed to pair language learners with 'master' speakers i.e., the elders who still speak the languages so as to form a language learning team (Grenoble and Whaley. 2006: 60-3). A team in a master-apprentice program generally consists of just one master (i.e. a fluent speaker) and one apprentice (a learner), and occasionally an interpreter or the like (Tsunoda. 2006: 205). Before teams begin their work, they come together for weekend-long training sessions. First, it is important to bear in mind who the language masters are. They are often tribal elders who may have not actively used their language for many years, due to circumstances common to language endangerment situations like diminished speaker bases, geographic scattering, intermarriage. So the masters spend some time in training sessions getting used to speaking their language again, in a sense reactivating it. Second, given that the masters are not trained language teachers, the training sessions devote time to introducing the principles of language teaching, building and practicing vocabulary, and enforcing the importance of repetition, review, and patience in language learning. An important component of the training involves getting the participants used to nonverbal communication. Some of the session is devoted to teaching apprentices how to use key expressions in the target language, such as 'What is this?' or 'Say that again' so that they will be equipped with some basic phrases to facilitate language learning. Introducing such expressions also helps to raise awareness of important cultural information, such as the fact that in many native cultures it is not polite to ask direct questions, so these must be rephrased (Grenoble and Whaley. 2006: 60-3). For

this program, Hinton (1994: 243- 244 cited in Tsunoda. 2006: 206) lists eight rules of teaching for teachers.

1- Be an active teacher. Find things to talk about. Create situations or find something in any situation to talk about. Use the language to tell the apprentice to do things. Encourage conversation.

2- Don't use English, not even to translate.

3- Use gestures, context, objects, and actions to help the apprentice understand what you are saying.

4- Rephrase for successful communication. Rephrase things the apprentice doesn't understand, using simpler ways to say them.

5- Rephrase for added learning. Rephrase things the apprentice says, to show him correct forms or extend his knowledge to more complex forms. Encourage communication in the language, even with errors.

6- Be willing to play with language. Fantasize together; make up plays, poems, and word games together.

7- Understanding precedes speaking. Use various ways to increase and test understanding. Give the apprentice commands to follow. Ask him/her questions. It is not necessary to focus on speaking each new word right away; that will come naturally.

8- Be patient. An apprentice won't learn something in one lesson. Repeat words and phrases often, in as many different situations and conversations as possible.

Hinton (1994: 243-244 cited in Tsunoda. 2006: 206) also lists eight rules of learning for apprentices. They are almost exactly parallel to those for teachers, except the following two.

4- Practice. Use new words and new sentences and grammar as much as possible, to yourself, to your teacher, to other people.

5- Don't be afraid of mistakes. If you don't know how to say something right away, say it wrong. Use whatever words you know; use gestures … etc. for the rest.

Moreover, the goals and expectations for each year of participation are defined by the organizers. By the end of the first year, apprentices should be able to ask and answer simple questions about themselves, describe pictures, use some culture-specific language (prayers, stories, etc.), and recite a short speech which they have prepared with the help of the master. This basic repertoire is expanded in the second year, with the goals of being able to speak in simple grammatical sentences, carry on extended conversations, have increased comprehension, be able to converse about most topics, and be able to give short speeches. Finally, by the end of the third year of the program, the apprentices should be able to converse at length, use long (and presumably

complicated) sentences and develop plans for teaching the language. One important aspect of the Master-apprentice program which deserves highlighting is the commitment to oral, not written, communication (Grenoble and Whaley. 2006: 60-3).

2.5.2.2. Neighbourhood Method

This method is suitable for languages at the weakening stage. The program will be extremely difficult if the language is moribund and almost certainly impossible if the language is extinct. As the name may suggest, neighbourhood method represent in a way or another stages 8 to 5 in Fishman model for reviving languages. Put simply, members of the same speech community, initially scattered, relocate themselves to another place where they settle on a long-term basis. By doing this, they create what appears like a small speech community where the endangered language is used as the primary means of communication and socialization between different families. Some Irish families, for instance, make use of such a method. In order to create a cohesive speech community, a group of eleven families bought houses in the same neighbourhood i.e., Shaw's Road in Belfast, Northern Ireland, in the middle of the English-speaking community. They had themselves learned Irish as adults, and many of them learned it in prison (Maguire 1991: 202 cited in Tsunoda. 2006: 204). They then raised their children as bilinguals (in Irish and English). The first family took up residence on Shaw's Road in 1969, followed by other families, and a school for Irish-medium education opened in 1971, with nine pupils. This project proved successful. A second school was established in the city in 1987-88 to meet an ever-pressing demand. The project exerted a significant impact upon the surrounding neighbourhoods, and inspired other community enterprises throughout the North, particularly in the area of Irish-medium education.

What is more remarkable about this program include the following:

a- The parents learned the language as adults (just as some Maaori people do), and revived it.

b- They achieved their goal in an urban setting, rather than a rural setting (Maguire 1991: 152 cited in Tsunoda. 2006: 204).

2.5.2.3. Telephone Method

Not all speech communities are geographically linked and reside the same area. There are instances of speech communities scattered over large areas while others are in constant movement in search of green pasture for their cattle like the Tuareg. Forced immigration due to wars and other circumstances which has increased enormously during the 21 century, fragments speech communities into mere families. It is easy then to see the impact of such dispersion on language use. As the name may suggest, the telephone method, uses development in communication technology to face language loss. Taff (1997 cited in Tsunoda. 2006: 207) reports that this method is employed for

the *Deg Xinag* language of Alaska (USA). Since the number of *Deg Xinag* speakers, all elders, is less than twenty and the learners, young adults, are spread among sites too distant to make it feasible to get together face-to-face, under the authority of the University of Alaska a one credit distance delivery class is organized (Taff 1997: 40 cited in Tsunoda. 2006: 207). The speakers and learners meet by audio conference, once or twice a week. Due to the nature of the equipment used i.e., telephone, the emphasis is on speaking and listening, rather than on writing (Tsunoda. 2006: 207).

2.5.2.4. Radio Method

The radio method can be used for extinct, moribund, and weakening languages. One example of this method is reported by Maher (1995: 86 cited Tsunoda. 2006: 208). In 1987, a commercial radio station in Hokkaido, Japan, began broadcasting an *Ainu* course. The program is not broadcast nationwide but in Hokkaido only and it is aired early (6.05-6.20) on Sunday morning. It aims to create public interest in both the language and the traditional Ainu outlook on nature and life (Tsunoda. 2006: 208). Moreover, *Shuar*, a *Jivaroan* indigenous language spoken in Ecuador, provides another example of the use of the radio for language revitalization. Given the highly dispersed settlement of *Shuar* families and the poor infrastructure in El Oriente, radio was recognized to be the only feasible means for the federations to communicate with their members over long distances. Already in the late 1960s, the *Shuar* established a radio broadcasting station that aired programs in both Spanish and the *Shuar* language. Though it is not clear that in the original conception the use of *Shuar* on the radio was intended to promote the use of the language, this became an explicit goal soon thereafter. In 1968, this initial effort to promote knowledge of the *Shuar* language was supplemented by the foundation of bilingual schools using the radio to transmit lessons. The Shuar Bicultural Radio Education System (SERBISH) achieved official recognition from the Ecuadorian government in 1972, at which time it broadcast to thirty-three schools. The SERBISH schools were originally small huts. Students connected to a particular Center would come to the school for several hours, Monday through Friday. Over time, the bilingual education was expanded to cover all levels of primary education, and Spanish-only instruction was provided for the first three years of secondary education. SERBISH developed rapidly in both size and sophistication. By 1980, there were over 150 schools, and by 2000 the number had approached almost 300 schools serving approximately 7,500 students (Grenoble and Whaley. 2006: 78-82).

2.5.2.5. Adoption Method

Adoption, in a non-linguistic world, refers to the raising a child of other biological parents as if it were your own. Surprisingly, the same principle was taken in language revitalization. Simply put, instead of reviving the heritage language, a particular speech community adopts another language as mother tongue and revitalizes its use among the members of the speech community. Eve Fesl describes a case of language revival through the use of adoption method. Aboriginal languages of Victoria were among the first to be wiped out after colonization. In the mid-1970s, Fesl was requested to search for a language of Victoria to revitalize, only to find none. Fesl then looked for a language which was spoken in a similar naturally and socially environment to theirs, that is, a coastal and urbanized area. Finally, Fesl found the *Bandjalang*, also spelt *Bundjalung*, language of the Lismore area, New South Wales. It still has some speakers, and it was spoken in a similar environment, both naturally and socially. Fesl and the group applied to *Bandjalang* tribal elders for permission to teach their language in Victoria. Despite a prolonged debate that arose from jealousy in the *Bandjalang* community, the Victorians finally succeeded in obtaining permission to teach *Bandjalang*, on the condition that it is taught to Aboriginal children only. The *Bandjalang* people's reason is this: 'the whites have wipped everything off, we want something for our children first.' (Fesl 1982: 50 cited in Tsunoda. 2006: 213).

2.6. Conclusion

Devoted efforts are being carried out, in many parts of the world, by community members to revitalize their heritage languages. Furthermore, a large number of linguists are actively documenting endangered languages or assisting language revitalization activities. Another common response is the role played by organizations such as UNESCO which has been in the forefront since its declaration in 1953 that education should, as far as possible, be given in a mother tongue. One of the immediate responses that become central to defend against languages loss is language documentation. Concerted efforts by linguists are made to record knowledge of remaining speakers of endangered languages and to create linguistic archives for future reference. The push to document endangered languages while still possible is further reinforced with the emergence of universities and foundations dedicated to the study of endangered languages which simultaneously provide research grants and funding for documentation projects. These developments give ground to optimism that part of world linguistic and cultural heritage will be maintained and transmitted to coming generations.

The next chapter, entitled research design and methodology, explains all details regarding data collection procedures including the research design, theoretical framework, sampling procedures, and data collection intruments.

Chapter III

Research Design and Methodology

3.1. Introduction

This Chapter outlines the design of the current research. It involves a description of the overall research methodology framework employed into the current investigation for the purpose of data collection. The first section presents the research questions in connection with the overall goals of the research. The second section justifies the rationale for adopting the qualitative approach, in particular comparative multiple-case study method, as the most appropriate strategy for the study. The theoretical framework for curriculum design is then explained. The following section provides a detailed description of the different methods utilized for data collecting and procedures of sampling for both cases of the current study, Australia and Algeria. The chapter, also, highlights the major limitations encountered along the way towards data collection.

3.2. Purpose and Research Questions

Compared to the instruction of the world major foreign languages such as English, installing a language program for endangered languages is not a straightforward effortless process. There lay ahead so many issues, not yet addressed, in diverse endangered language instruction contexts around the globe. Challenges are not limited to the stark shortage of either fluent speakers of professional age to pursue a career in teaching, professional teacher training workshops, instructional material such as grammar books, reading texts, and dictionaries, or slim governmental funding. Furthermore, there exists in the first place historically deep-rooted mistrust and skepticism towards integrating endangered languages in schools as they, historically viewed as assimilative institutions, have played a major role in linguistic and cultural oppression and the eradication of indigenous and minority tongues (Austin and Sallabank, 2011: 358). In North America, for example, the first half of the twentieth century saw a purposeful policy of language eradication toward indigenous people through the establishment of boarding schools where children were removed from their families and cultures, and punished whenever they were caught speaking their language anywhere on the school grounds (Mesthrie, 2001: 757). By consequence, it is highly contentious, in some contexts, to decide who is best placed to own authority over the content and medium of instruction in many schools serving students from endangered language communities. In other contexts, there have been backlash reactions to reclaim absolute autonomy to administer schools. Navajo community, for instance, think that giving schools responsibility for helping Navajo children learn about their culture and to speak their language is dangerous and could only lead to failure in preserving the language and culture (Reyhner, 2000: 3).

In the same vein, curriculum design, in the context of endangered languages, is no less a challenge and constitutes tough decisions to make. Because endangered languages live in the shadow of a regionally, socially more powerful or numerically stronger language such as Dialectal

Arabic in Algeria and English in Australia; therefore, the endangered language is not the language of all areas of activity indulged in by its speakers such as administration, education, mass media, or business. Thus, it lacks areas of vocabulary found in other languages. In fact, communicative functions of the endangered language could be massively reduced in domains of use and its print could be only found in ceremonial use such as chants, folklore, or religious ceremonies. Additionally, indeed its vocabulary may be influenced by that of the dominant language to the extent of accepting borrowings. Similarly, there may be no standardized form in contexts where more than one variety of the same language is spoken, needless to pinpoint to the fact of the lack of a writing script conventions. If action, then, is ever taken to select solely one variety to include in instruction, decision makers have to take account of those likely to be affected. More daunting, there also raises to the surface issues central to language-in-education planning such as graphization – the provision of writing system for unwritten languages, standardization – the development of norm which overrides regional and social dialects, modernization – the development of intertranslatability with other languages in a range of topics and forms of discourse characteristic of industrialized, secularized, structurally differentiated, modern societies, and grammatication – extraction and formulation of rules that describe how a language is structured (Cooper, R L. 1989: 42 cited in Kaplan and Baldauf. 2014: 40-1).

Adding to that, because languages do not have independent lives from their speakers, pressures also come from the speech community. Language attitude is certainly paramount to successful revitalization. Nevertheless, indigenous population motivation to learn and use their heritage language is often dimmed by the negative perception of their language. Even in the most optimistic contexts wherein the grassroots revitalization stakes are running so high, curriculum content and objectives is a site of unsettled growing debate. More and more endangered language speech communities focus on reviving traditional community practices where the language had previously flourished such as visiting sacred lands and community clean-up projects. Most rewarding is a curriculum deemed culturally appropriate that reflects the speech communities world view. To that end, learners are expected to develop closer ties to heritage values by active participation in traditional activities for instance heritage weeks, native dance festivals, traditional chants, tending a garden, learning about traditional science, arts, crafts, and storytelling. In fact, what speech communities are striving for is a different way of teaching wherein it is not even possible to translate Western curricula into endangered languages; nor is it enough to have Western concepts taught using dominant language materials. The content of their courses ought to be closely aligned with topics about traditional community life. For this reason, they focus more on language learning within the community and less on language learning in the public schools. Similarly, they decide that the basis for all language learning would be the traditional ceremonial calendar.

Preparing learners to participate in these activities would insure their incorporation into the most significant events of the community. Moreover, learners would have the opportunity to participate in real, meaningful communication (Austin and Sallabank, 2011: 301-2). However, it is rare for this ideal to be implemented in full.

It is all but certain the aforementioned challenges give ground to deepening concern and pessimism as to the preservation and revitalization of the native languages in the context of Tamahaq language in Algeria. By contrast, there are a growing number of language revitalization activities being successfully conducted around the globe. In fact, there are even language programs which extraordinarily retain the use of almost extinct languages such the case of Kaurna and Arabana in Australia, just to mention a few. In this context, this research examines the process of language revitalization wherein the focus is put on curriculum design in two different educational settings: Algeria and Australia. The whole research is driven by the logic that language-in-education planning, strictly speaking in the current study curriculum design, can be massively improved for the revitalization of Tamahaq and possible remedies can be figured out throughout learning from other leading pioneering countries experience in managing curriculum-related issues such as Australia.

The overall purpose of the current study is then to describe the pre-implementation of two different endangered languages in public schools: Tamahaq in Algeria, and Arabana in Australia. The focal point of investigation is curriculum development process for the aforementioned endangered languages. That is to say, the current study is conducted so as to uncover the similarities and differences between Algeria and Australia regarding the pre-implementation of indigenous language programs. By implication, a major goal is to improve curriculum design for Tamahaq throughout figuring out the weaknesses and areas of deficiency. In a nutshell, the current research sets to:

- Describe the process of curriculum design for the endangered language in each entity: Arabana in Australia, and Tamahaq in Algeria.

- Compare the process of curriculum design in Algeria with the Australian counterpart.

- Contrast the process of curriculum design in Algeria with the Australian counterpart.

- Sort out the differences and similarities in curriculum design regarding the revitalization of indigenous languages in Algeria and Australia with special focus on Arabana in Southern Australia and Tamahaq in Algeria.

- Identify the key strength factors in language revitalization of Arabana language in Australia regarding curriculum design.

With these aims in mind, then, the following specific research questions are addressed:

1- How was the curriculum developed for Tamahaq as an endangered language in Algeria?

2- How was the curriculum developed for Arabana as an endangered language in Australia?

3- What are the points of similarity and difference in curriculum design for both Tamahaq and Arabana?

4- What are the sort of lessons that could be leanred from Australia's curriculum design process management so as to improve Tamahaq revitalization?

3.3. Research Design

The current research employs case study method principally comparative approach. It is worth to mention other terms have been used simultaneously and synonymously to refer to the same approach such as cross-national comparison, collective case study, cross-case studies, contrasting case studies and multiple case study. A case study, by definition, is an *"in-depth examination, often undertaken over time, of a single case – such as a policy, programme, intervention site, implementation process or participant."* (Goodrick. 2014: 1) By way of explanation, Case study research is an investigative approach used to thoroughly describe complex phenomena, such as recent events, important issues, or programs, in ways to unearth new and deeper understanding of these phenomena. Specifically, this methodology focuses on the concept of case, the particular example or instance from a class or group of events, issues, or programs, and how people interact with components of this phenomenon (Lapan, Quataroli and Riemer. 2012: 243-4).

Comparative case studies, by implication, *"cover two or more cases in a way that produces more generalizable knowledge about causal questions – how and why particular programmes or policies work or fail to work."* (Goodrick, 2014: 1) A case is a bounded system such as a person, a group, an organization, an activity, a process, or an event. In the definition, "system" refers to a holistic entity that includes a set of interrelationships among the elements comprising the case. By "bounded," it is meant that most cases have a boundary identifying what the case is and what it is not (Christensen, Johnson and Turner. 2015). Selecting case study as a research design is appropriate if a researcher wants to know how a program works or why a program has been carried out in a particular way. In other words, when a study is of an exploratory or explanatory nature, case study is well suited. In addition, case study works well for understanding processes because the researcher is able to get close to the participants within their local contexts.

Case study design helps the researcher understand the complexity of a program or a policy, as well as its implementation and effects on the participants (Salkind. 2010: 116). Adding to that, case studies are often adopted for post-facto studies, rather than ongoing issues or questions. In addition,

Yin (1984) (cited in Zainal 2007 p 3) identifies three sub-categories of case study with distinct objectives: exploratory, descriptive, and explanatory. The current study is much descriptive as it sets to describe the natural phenomenon, in the current research curriculum design, which occurs within the data in question. In the words of Tilly (1984) (cited in Pickvance 2005 p 3), who distinguishes four case study types namely individualizing, universalizing, variation-finding and encompassing, the current research falls within the first category. Individualizing comparison contrasts *"a small number of cases in order to grasp the peculiarities of each case."* Simply put, individualizing comparison involves discovering how two different two or more cases are. It is an essential pre-condition of comparison analysis since as accurate description grasp of the characteristics of cases is fundamental before comparison can begin (Pickvance. 2005: 3).

In choosing which cases to study, the current research draws on Przeworski and Teune's (1970) (cited in Pickvance. 2005: 4) the most different systems strategy for choosing the cases put into juxtaposition. Put simply, this design entails studying two contrasting cases using more or less identical methods with the logic of replicating insights found in one of the selected individual case, here curriculum design for Arabana. The unit of analysis is curriculum design for exclusively two endangered languages namely Arabana and Tamahaq carried by two divergent educational bodies, Australian Curriculum, Assessment and Reporting Authority (ACARA) in Australia and Ministry of National Education in Algeria. The research entails the description of the similarities and differences across the two cases to generate implications and recommendations for improving curriculum design for Tamahaq in Algeria; in other words, the comparison/contrast feeds into informing decision making for language revitalization in Algeria namely curriculum design. The number of cases is limited to no more than two for a deep understanding of each case is needed and this in return requires intensive data collection and analysis.

For the purpose of data analysis, the current research employs successively within-case analysis followed by a thematic analysis across the cases, called a cross-case analysis. Put simply, each case is intensively analysed as a separate entity. This involves analyzing the case as a system that has parts but also is a unified whole operating in an environment. After this dual description, the researcher focuses on key issues to understand the complexity of each case apart. Eventually, the two cases are brought into juxtaposition for the purpose of sorting out major differences, areas of strength and deficiency regarding the activity of curriculum design.

3.4. Theoretical Framework

The particular socio-cultural contexts informed by local language planning and policy yields disparate approaches to curriculum design for endangered languages. Several illustrative programs set on behalf of endangered languages reflect remarkable discrepancy in what should go into the

curriculum and how instruction should proceed. For instance, in contrast to some school-based language learning approaches that focus on formal study of linguistic structures, the master-apprentice curriculum rather places communication between master and apprentice, namely elders as language teachers, in the context of everyday activities and tasks as the heart of the curriculum. Moreover, the reputable full –immersion Māori language nest preschools or Te Kōhanga Reo operates under the premise of interaction of children with fluent speakers entirely in the Indigenous language. The goal is to cultivate fluency and knowledge of the Indigenous language and culture in 'much the same way that they were in the home in earlier generations' (Wilson and Kamanā 2001: 151 cited in Austin and Sallabank 2011: 359).

Curriculum, for the purpose of the current research, is understood as something written, official, standardized and prescriptive and as both product and process. As a process, as conceptualized in (Figure 3.1), it comprises environment analysis, language planning activities, needs analysis, the application of principles, goals setting, syllabus design, methodology, and testing/evaluation.

3.4.1. Environment Analysis

There are a wide range of factors, included under the broad umbrella term environment analysis, to consider before any decision is taken regarding the overall shape and content of the curriculum. The task embodies dissection of the nature of learners, teachers, and the resources available. In fact, of paramount importance to language revitalization efforts through mainstream language classes, environment analysis, also called situation analysis or constraints analysis, comprise much more critically momentous aspects that it makes sure that the course will really be suitable, practical and realistic. Key factors include and are not limited to:

_ Assessment of degree of language vitality.

_ Assessment of language variety.

_ Assessment of language use.

_ Assessment of speakers base.

_ Assessment of speech community attitudes towards language revitalization.

_ Assessment of the dominant group attitude towards indigenous language(s) revitalization.

_ Official language policy towards indigenous languages.

_ Assessment of spiritual / cultural values associated with the language.

_ Assessment of regional sovereignty.

_ Assessment of human expertise including linguists, professional pedagogues, teacher trainers, qualified teachers and syllabus designers.

_ Assessment of financial resources.

Figure (3.1). Curriculum Design Framework

(Source: Adapted from Nation and Macalister, 2010 p 3)

Curriculum Design Process

1

Environment Analysis
- Language Vitality
- Domains of Language Use
- Language Variation
- Speaker Base Population
- Language Revitalization Attitudes
- Language Policy
- Language Revitalization Expertise
- Allocated Funding

2

Language Planning Activities
- Status Planning
- Corpus Planning
  _ Graphization
  _ Grammatication
  _ Lexication

3

Needs Analysis
- Identifying general or specific language needs

4

Application of Principles
- Theory of Language
- Theory of Learning
- Theory of Teaching

5

Goals Setting
- Determine what learners need to get from the course

8

Testing/Evaluation
- Determine if the course is successful
- Determine where changes or betterment is required.

7

Methodology
- Determine the techniques employed to deliver the course content

6

Syllabus Design
- Specify and sequence the items to be learned

3.4.2. Corpus Planning Activities

With the formation of nation states came governments that implemented language policies, explicitly or implicitly, hostile to any other languages than the nominated official one(s) under the slogan of unifying their population. Such efforts included the drive to assimilate indigenous groups by excluding their language from major public domains of prestige such as local offices, civil service, media, education, if not to say practiced pressure to speak the majority language or annihilate the language itself in the first place as recorded in the Turkey with the Kurds. Not only does language policy speeds up the apparent language loss especially in post-colonial states, but it creates what Fishman calls the folklorisation of a language – the use of indigenous languages only in irrelevant or unimportant domains (Crystal 2000, 83 cited in Derhemi, 2002, 225). In the same vein, it further instills and echoes the public attitude minority languages are almost trivial. Again, this is one of the excuses used to discourage any attempt of revitalization, mainly when it comes to allocating funds and expertise.

To provide a favorable environment for language revitalization purposes and redo all the injustice of previous hostile policies, status and corpus planning are paramount. To start with, status planning involves efforts to affect the status of language varieties – which varieties should be used in government, the media, the courts, schools, and elsewhere (May and Hornberger, 2008, 3). Status planning, in layman's terms, comprises decisions, often made at the highest level of a policy and enshrined in law, to confirm a new language into these functions and domains. A prime example constitutes upgrading a language as a national language (Cooper 1989, 1 cited in Bond and Kleifgen, 2009, 164-5).

Because endangered languages may not have proper characteristics of standard language, either being oral and lack a script, very limited lexicon, or has to be reconstructed from documented archives, corpus planning, defined as changes to the language form itself, works to rehabilitate the language to function properly into the newly allocated domains such as education. It comprises orthographic innovation, including design, harmonization, change of script, and spelling reform; pronunciation; changes in language structure; vocabulary expansion; simplification of registers; style, and the preparation of language material (Bamgbose 1989 cited in Baldauf, 2008). As a process, corpus planning is conventionally divided into processes of codification and elaboration. By way of explanation, codification involves the selection and standardization a linguistic norm. (Hinkel, 2005, 994). Central to any codification process are three intrinsic activities:

- Graphization: the development of a writing and orthographic system.

- Grammatication: the development of a standard grammar.

- Lexication: the development of a standard lexicon and terminology (Hinkel, 2005, 995).

Elaboration works to develop the linguistic resources of the language for dealing with new domains of language use and for thematizing new realities as it comes to be used for functions and in domains that had not previously been the case for this language. Such new domains create an urgent need in terms of vocabulary and text types to communicate effectively in these new areas. Elaboration involves, foremost, stylistic development, lexical development, and renovation. Stylistic development, said otherwise, constitutes introducing new discourses and text types for using a language for new functions and new domains. Furthermore, lexical development, also so-called lexical modernization, involves creating new terminologies for the language to meet new contexts of use (Liddicoat cited in Henkel, 2005, 999-1002). Eventually, renovation, in the words of Liddicoat (cited in Hinkel 2005, 1002), involved language modifications so as to achieve a broader social or political goals by exploiting the symbolic potential of language. One common form of renovation is coining new terms to replace words of foreign origin or borrowings, a process otherwise called linguistic purism.

3.4.3. Needs Analysis

Pratt (1980: 79) (as cited in Richards. 1995: 1) defines needs assessment as *"an array of procedures for identifying and validating needs, and establishing priorities among them."* By way of explanation, needs analysis is a data collection stage serving the purpose of identifying general or specific language needs that can be addressed in developing goals, objectives, and content for a language program. It examines what the learners know already and what they need to know. Needs analysis makes sure that the course will contain relevant and useful things to learn. For the purpose of determining what worth including into the curriculum, Hutchinson and Waters (1987) (cited in Nation and Macalister. 2010: 5) make a useful division of learners' needs into necessities (what the learner has to know to function effectively), lacks (what the learner knows and does not know already) and wants (what the learners think they need). In the words of Brindley (1989, p. 64) (cited in Richards and Renandya. 2002:75), two orientations are now generally recognized for what needs analysis entails:

1- a narrow, product-oriented view of needs which focuses on the language necessary for particular future purposes and is carried out by the 'experts';

2- a broad, process-oriented view of needs which takes into account factors such as learner motivation and learning styles as well as learner-defined target language behaviour.

He further suggests (cited in Richards and Renandya. 2002: 75) that both types of need analysis are necessary, one aimed at collecting factual information for the purposes of setting broad goals related to language content, the other aimed at gathering information about learners which can be used to guide the learning process once it is underway.

There exists a variety of ways to collect rich data about needs; for instance, participant observation, interviews, questionnaires, content analysis of job descriptions and job advertisements, tests, role play, and analysis of communication breakdowns, and review of educational policy, can be used. Data can be also obtained throughout informal classwork such as learners' response to a series of questions, peer interview and class discussion (Hedge. 2000: 343). The participants in the needs analysis ideally should include as many of the programme participants as possible, and ideally the learners themselves adding to teachers, advisory staff, and the inspectorate (Hedge. 2000: 343). The results of the needs analysis are applied in the development of programme objectives; that is to say, what the curriculum is planned to achieve.

3.4.4. The Application of Principles

The task here involves articulating beliefs about language and language learning. That in return decrees what should be taught and how it should be taught. In fact, the decision entails coming into agreement onto rational options as language itself, throughout the history of the education philosophy, has been defined in more than one way for instance as pronunciation, grammar, lexis, discourse, or as form, meaning and use (Graves. 2000: 28). For instance, In the heydays of the Grammar Translation Method, emphasis on language as rule-governed had been translated into the belief that learning a language meant learning to use it accurately, with no grammatical errors. Since then, tremendous progress has been accomplished in research on language teaching though the Communicative Language Teaching Approach has gained momentum. In the same spirit, considerable literature with regard to how learning takes place has been accumulating. Learning can be perceived as a process of problem solving and discovery, knowledge construction, application of received knowledge, or a collaborative endeavour. Thereupon, expectation of learners and teachers' roles are deduced. Whatever stance is taken, that will help come to decision about the degree of control stakeholders have over the content of learning, the patterns of interaction, just to mention a few.

Adding to that, research on how learning can be encouraged is exhaustive. Principles derived from this research include repetition, thoughtful processing of material, consideration of individual differences, learning styles, and learners' attitudes and motivation (Nation and Macalister 2010 p 5). Appendix B summarizes twenty principles of language teaching. The principles are categorized into three different groups: content and sequencing, format and presentation, monitoring and assessment. It worth noting the principles are not implication of a unique sole teaching and learning approach; rather, they all derive from research in three fields: second or foreign language learning, first language learning, and general educational research. The first groups of principles are concerned with what goes into a language course and the order in which language items appear in

the course. The second group relate to the kinds of activities used in the course and the ways in which learners process the course material.

3.4.5. Goals Setting

At this stage of curriculum design, a decision has to be done why a course is being taught and what the learners need to get from it. In the words of Brown (1995, p. 71cited in Graves. 2000: 75) goals are *"what the students should be able to do when they leave the program."* Objectives, in contrast, are statements about how the goals will be achieved. Through objectives, a goal is broken down into learnable and teachable units. Brown (1995 cited in Graves. 2000: 77) points out that one of the main differences between goals and objectives is their level of specificity. For every goal, there will be several objectives to help achieve it. For instance, a course could aim to develop the students' reading ability. To that end, students are expected to build the following abilities:

- Develop effective strategies for dealing with unknown words

- Be able to distinguish fact from opinion

- build confidence in dealing with a wide range of texts (e.g. news reports, charts, magazine articles, short stories) (Hedge. 2000: 344).

There exists a number of ways of stating language program objectives including changes in behavior, skills, content, or a particular level of proficiency. If articulated in terms of behavior, what the learner should be able to do as a result of instruction, statements of the intended outcomes ought to include three requisite characteristics:

_ They must unambiguously describe the behavior to be performed;

_ They must describe the conditions under which the performance will be expected to occur;

_ They must state a standard of acceptable performance (the criterion).

Another common way to state objectives is to determine microskills or processes that account for the fluency in such specific macroskills areas of reading, writing, listening, and speaking. For instance, a reading course is envisaged for learners to procure functional competence such as:

_ Use skimming to read only what is considered relevant;

_ Make use of non-text information (especially diagrams etc.) to supplement the text and increase understanding.

_ Read in different ways according to his purpose and the type of text (Richards. 1995: 5).

Many language programs specify objectives in relation to content. Content often relates to proper use of language functions in specific situations or settings such as making requests,

responding to complaints, or describing the type of house where someone lives. Eventually, learners could be expected to achieve a predetermined level within a scale of measurement such as Survival English or Level 3 if compared to the starting point where students first take the course.

3.4.6. Syllabus Design

Syllabus is a concretization stage of the curriculum as it takes tangible shape for it concerns the selection of items to be learnt and the grading of those items into an appropriate sequence. This stage involves selecting materials and activities that render the proclaimed goals and objectives into learning experiences for students (Murray and Christison. 2011: 15). As a process, syllabus designers initially examine objectives, then arrange then by priorities, and eventually content is singled out to attain the objectives (Richards. 1995: 8). This selection and sequencing process goes through five stages as explained below:

1) determining the organizing principle(s) that drive(s) the course;

2) identifying units, modules, or strands based on the organizing principle(s);

3) sequencing the units;

4) determining the language and skills content of the units;

5) organizing the content within each unit (Graves. 2000: 125).

The selection and sequencing task abides to certain criteria namely learnability, frequency, coverage and usefulness. Learnability means easier things come first on the syllabus agenda then students progressively tackle more difficult input. Frequency dictates the repetition rate of language items to occur and recur throughout the course. By implication, rare words or structures then barely appear on the course. By coverage, it means the scope for use. Some words and structures have greater coverage than others. Usefulness signifies the reasons for including particular words or structures for being so useful in the classroom situation (Sarosdy et al. 2006: 112). Furthermore, these selected bits, either series of units or lessons, can fit together in a variety of ways. In fact, there exist two major organizational patterns: linear or modular. The former stipulates the material in one lesson depends on what has been acquired from the previous courses. Courses, in this context, are notably similar to a series of rings in a chain. On the other side of the continuum, each course is independent from what has been acquired beforehand in previous lessons. By implication, in linear organization, lessons follow a sort of rigid order best described in the words of McDonough (1981: 21 cited in Nunan. 1988: 28), *"The transition from lesson to lesson is intended to enable material in one lesson to prepare the ground for the next; and conversely for material in the next to appear to grow out of the previous one."* In modular arrangement, each unit or module is

complete in itself and does not usually assume knowledge of previous modules where courses could be taught in any order (Nation and Macalister. 2010: 82).

Instructional material, whether commercially developed or teacher produced, are the most visible aspect of syllabus design. By way of definition, materials include anything which can be used to facilitate the learning of a language. They can be linguistic, visual, auditory or kinaesthetic, and they can be presented in print, through live performance or display, or on cassette, CD-ROM, DVD or the internet. They can be instructional in that they inform learners about the language, they can be experiential in that they provide exposure to the language in use, they can be elicitative in that they stimulate language use, or they can be exploratory in that they seek discoveries about language use. (Tomlinson. 2003: 2). The worth of material stems from the fact they serve as the basis for much of the language input learners receive and the language practice that occurs in the classroom.

3.4.7. Methodology

The aim of this part of curriculum design is the choice of techniques employed to deliver the course content within the teaching/learning process. The method concept in teaching connotes a set of teaching practices based on a particular theory of language and language learning. By way of explanation, it describes and prescribes the how of education such as teaching methods, the time allocation, the selection and arrangement of content, the modes of presentation, the media used, and patterns of interaction just to mention a few. All assumptions underlying methodology stem from formulated views regarding five major factors:

1. the approach or philosophy underlying the program

2. the role of teachers in the program

3. the role of the learners

4. the kinds of learning activities, tasks, and experiences that will be used in the program

5. the role and design of instructional materials (Richards. 1995: 11).

A central component of methodology has been always how teachers view their role in the language classroom. To that end, methodology describes teaching style regarded as the most desirable, and patterns of teacher-learner interaction. In fact, there is more than one role attributed to teachers such as monitor of student learning, motivator, organizer and controller of pupil behaviour, provider of accurate language model, counsellor, and evaluator (Richards. 1995: 12).

Methodology also informs teachers how activities and tasks can best be used to bring about learning. For instance, in a grammar course where language structures are the prominent aspect of the lesson, it is typical to find a Presentation—Practice—Production format in materials, with

presentation of the structure, its controlled practice, and then its production in freer speaking or writing tasks. In addition, a skills-based course can follow the typical 'pre-reading, while-reading, post-reading' sequence. A more innovative revolutionary strategy follows an events-based approach to sequencing activities. Here the content follows a sequence of events as they would occur in real life, using each event as the basis for language practice (Hedge. 2000: 349).

3.4.8. Testing and Evaluation

The uttermost purpose of evaluation is to decide how to check if the course is successful and where it necessitates change or betterments or ultimately redesign the course anew. Brown (1989: 222 cited in Richards and Renandya. 2002: 77) identifies it as *"the systematic collection and analysis of all relevant information necessary to promote the improvement of a curriculum, and assess its effectiveness and efficiency, as well as the participants' attitudes within the context of the particular institution involved."* The primary purpose of evaluation is to determine whether or not the curriculum goals have been met. Information gained from such assessment is a useful source of data to decide whether to continue or discontinue the course, or to bring about improvements in the course, be it teaching techniques, language content, methodology or presentation format. Evaluation must take place at all stages of curriculum planning and implementation, and involve all participants. There is more than one way for sources of information that can contribute to the evaluation of a course such as systematic observation, feedback (oral or written, individual or group), questionnaires, dialogue journals, achievement tests, ranking activities, interviews with graduates, dropouts rates and so on. Though it is not uncommon for evaluation to be carried out as the language program terminates, action can be taken periodically, at natural intervals (end of week, unit); at the midterm, or at the end of the course; when problems arise.

An evaluation of a course dynamics, effectiveness, acceptability, and efficiency can be measured throughout varied ways, the main ones being formative and summative assessment. Formative assessment occurs as the course is still being taught the purpose of which is to get to know how well the students are doing, what they have achieved, what they need to work on, and how well the course is meeting their needs. In addition, it helps formulate judgments in order to modify and revise aspects of the program or the materials immediately. On the contrary, summative assessment is done at the end of a course and provides information about the students' overall achievement as well as the overall effectiveness of the course (Richards and Renandya. 2002: 77). In other words, assessing students' learning entails measuring what they have achieved with respect to what they have been learning in the course; whereas, course evaluation embodies gauging what the course design has achieved with respect to the intentions in designing it (Graves. 2000: 208). Skilbeck (1984 p 238 cited in Hedge. 2000: 351) makes this distinction apparent as*," assessment in the curriculum is a process of determining and passing judgements on students' learning potential*

and performance; evaluation means assembling evidence on and making judgements about the curriculum including the processes of planning, designing, and implementing it."

3.5. Methods and Procedures for Data Collection Case 1: Arabana in Australia

The following section gives a detailed account on the data collection procedure. It describes the prospective population, sampling technique, and eventually the instruments employed notably questionnaire, interview, and documents. The section also sheds the light on key limitations throughout collecting data in Adelaide.

3.5.1. Research Population and Sampling Procedures

The projected population initially includes individuals who actively participated in curriculum design on behalf of Arabana whether hired and paid or come forwards as volunteers. The following section describes the targeted research population and the representative sample from which data is retrieved using three different instruments.

3.5.1.1. Research Population

Compared to conventional foreign or second language instruction, curriculum design for the purpose of endangered language tuition and revitalization is not solely entrusted to expert linguists, pedagogues, or hired staff with all the dexterity of syllabus designers. From this perspective, it is not uncommon for curriculum design to be a collective enterprise encompassing diverse stakeholders with varying degree of contribution such as linguists, language activists, grassroots movement politicians, language rights militants, teachers or tribe elders who have been consulted in more than one way for instance for matters regarding the language itself such as supplying authentic language input in the form of audio and visual recordings, live performance of aboriginal arts like chants, handicrafts, rituals and likewise, just to mention a few. On the basis of the foregoing, the sample pool extends to include either individuals entrusted formally to undertake curriculum design by an authority, be it governmental or non-governmental, and other individuals, though not formally requested, who have been associated with curriculum design activities.

Although the researcher, conducting this qualitative study, could not determine, prior to conducting the fieldwork, the sample size and who should be included, for the research was conducted in South Australia, informants can be found in a number of ways. One effective way to build a pool of informants is snowballing. It basically involves getting to know some informants and having them introduce the researcher to other potential respondents. To that end, initial contact was made with Dr. Robert Amery, Head of Linguistics Department at Adelaide University, through an email in the summer of 2017. The emails, to which the researcher's curriculum vitae and the research proposal were also attached, explained broadly the research framework and embodied a

formal request to attend the University of Adelaide as a postgraduate researcher about to undertake data collection about the revitalization of indigenous languages in Australia as part of a PhD research which in turn explores a comparison/contrast investigation about language revitalization in Algeria and Australia. Prior to that, a thorough internet search was made to determine potential contacts such as linguists, language activists, and likewise in Australia. To make the search less time and energy consuming adding to be more rigorous, the quest was confined to Australian universities official websites and their affiliated research centers. The search was aimed to single out potential informants from Departments, Schools, or Colleges staff directory and staff webpages within each university official website. The search covered review of information about the staff research interests, publications, and professional activities. The set criteria for selecting potential informants to email was a match between the current PhD research overall focus, curriculum design for indigenous languages for the purpose of revitalization and maintenance, and the prospective informants' involvement in any sort of curriculum design activities on behalf of aboriginal Australian languages. It is worth to mention that similar emails were also sent to each department administration officers and coordinators. In a similar vein, the email also included a request either to recommend names or contact details for further prospective informants or forward the received email to other staff that could help out. Table (3.2) summarizes the list of distinguished eventual respondents to email:

Table (3.1) List of Prospective Informants

Full name	University/Department, School, College Affiliation	Contact details
Dr. Robert Amery	University of Adelaide / Linguistics	rob.amery@adelaide.edu.au
Dr. Mitchel Rolls	University of Tasmania / School of Humanities	Mitchell.Rolls@utas.edu.au
Prof. Tony Simoes da Silva	University of Tasmania / School of Humanities	tony.simoesdasilva@utas.edu.au
Dr. Lisa Strelein	Australian Institute of Aboriginal and Torres Strait Islanders Studies	research@aiatsis.gov.au
Dr Michael Walsh	Australian National University / College of Arts and Social Sciences	michael.walsh@aiatsis.gov.au
Associate Professor Jay Phillips	Charles Sturt University / School of Indigenous Australian Studies	jayphillips@csu.edu.au
Ms. Corrinne Sullivan	Macquarie University / Department of Indigenous Studies	corrinne.sullivan@mq.edu.au

Most of the contacted prospective informants could not contribute to the current research due to reasons that relate in the first place to their professional engagement such as being on study leave, maternity leave, reach the maximum number of students to supervise, the research not being in close fit with their current research projects, inability to accommodate the researcher stay during the specified time period or unforeseen changes in staffing. Nonetheless, Dr. Robert Amery exceptionally welcomed the research initiative and showed remarkable will to contribute to it. Since then, emails were swapped to arrange for the visa application, arrival at Adelaide University between the researcher and both Adelaide University International Office, Adelaide University Human Resources Service and Dr. Robert Amery himself.

It is worth to mention relocation to Adelaide, South Australia required rigorous planning and compromise by the researcher. The researcher requested a 6 month research leave from the English Department at Hassiba Ben Bouali University. Due to financial hardships regarding the funding allocated by the Ministry of Higher Education and Scientific Research in Algeria, the research leave was shortened to only one month to be extended exceptionally again to 40 days. Arrangements had also to be made regarding Linguistics Department at Adelaide University best time to visit. Under the recommendation of Dr. Robert Amery March and April would be the best time to pay visit for January would be winter holidays and Dr. Robert Amery would be himself so busy teaching an intensive summer course on Australian Indigenous Languages whereas May will be time for different festivals such as the annual Festival of Adelaide, Fringe Festival and Womadelaide (World music festival).

On arrival at Adelaide, the research further made contact in person with South Australia Department of Education at 31 Flinders St, Adelaide SA 5000, Australia. The researcher was directed by the receptionist to follow formalities for international researchers' access to either educational institutions like schools or book a meeting with the Department officers. Formal research request could be only made either through a phone call at 16800 or dropping an email at: decdcustomers@sa.gov.au. The researcher chose to request help throughout the phone. However, the phone operator could not find the officer best placed to respond to the researcher's request. Several attempts to secure a meeting with one of the Department officers in charge with indigenous language education or curriculum design coordinators were in vain. The reason, as claimed by the phone operator, was that the Department staff were busy at that time of the year. The researcher also persistently made a formal application for both data access and conducting research and evaluation purposes by means of an email sent to: education.researchunit@sa.gov.au. It is worth to consider the fact that access to Australian schools for the purpose of conducting research takes time to process and should abide by strict code of ethics. A similar formal request was forwarded to the Australian Curriculum, Assessment and Reporting Authority (ACARA) at: info@acara.edu.au. The

ACARA is recognized as the exclusive authority in charge of curriculum design for public schools over the Australian territory including South Australia. In response, the ACARA recommended the researcher to get in touch with Guy Tunstill recognized as Project Officer, Languages (Aboriginal languages Focus), Learning Improvement Division, Department for Education and Child Development, South Australia at: Guy.Tunstill@sa.gov.au. The researcher in return got in touch by means of an email forwarded to Guy Tunstill. The email embodied a request for participation in the research through response to three questionnaires and a structured interview.

To boost the representativeness of the sample, the researcher stuck to the recommendation of Dr. Robert Amery list of prospective informants to get in touch by email. Table (3.2) lists the suggested contacts:

Table (3.2) List of Prospective Informants Recommended by Dr. Robert Amery

Full name	Email contact
Greg Wilson	arabana@internode.on.net
Dan Bleby	Daniel.Bleby383@schools.sa.edu.au
Garcia Rosa	Rosa.Garcia@sa.gov.au
Tunstill Guy	Guy.Tunstill@sa.gov.au
Tedesco Lia	Lia.Tedesco771@schools.sa.edu.au
Cherylynne Catanzariti	Cherylynne.Catanzariti@moc.sa.edu.au
Kira Bain	KBain@tauondi.sa.edu.au
Jack Buckskin	JBuckskin@tauondi.sa.edu.au
Uncle *Rod O'Brien*	Rod.O'Brien@dfc.sa.gov.au

Unfortunately, in person contact could not be afforded for most of the aforementioned individuals as Dr. Robert Amery himself kept in touch with them all through emails. Mr. Greg Wilson exceptionally accepted to take part in the research. Efforts in similar vein included emailing schools where indigenous language classes were offered. The list of schools was offered by South Australia Department for Education, available for download at: https://www.education.sa.gov.au/sites/g/files/net691/f/decd-schools-offering-aboriginal languages.pdf. Apendix C lists the schools the researcher formally requested to take part in the research by forwarding the attached questionnaires and interview to their staff with previous experience in curriculum design on behalf of indigenous languages. It is notably important to

consider the fact that schools could not be attended in person as they were all located in remote indigenous speech communities native settlement, needless to mention the lack of reliable roads.

Despite all the efforts to secure more informants using all possible avenues, the response rate to the emails was considerably very low. The few received responses included non-completed questionnaire including comments such as "no idea" as the informants sound not to have taken part in the curriculum design for Australian aboriginal languages or an apology for not being able to fulfil the request as the intended schools no longer supply indigenous language classes or include staff entrusted with curriculum design activities as identified in the current research.

In the light of the above, the researcher was able to secure three informants: Dr. Robert Amery, Mr. Greg Wilson, and Ms. Veronica Hartnett. To begin with, Dr. Robert Amery, currently the Head of Linguistics, school of Humanities, Faculty of Arts at Adelaide University, South Australia, has been a world renowned and pioneering linguist, language activist, teacher trainer on behalf of Australian aboriginal languages with intensive fieldwork on the Kaurna language and its reclamation. His expertise, as claimed in the interview likewise also demonstrated through his scholarly publications, also covers other Australian indigenous languages such as Yolngu Matha, Pitjantjatjara, Pintupi, Ngarrindjeri, Ngadjuri, just to mention a few. He has also conducted documentation fieldwork with the Kaurna community and published the "Kulurdu Marni Ngathaitya! Sounds Good to Me", A kaurna Learner's Guide. His full engagement on behalf of Australian aboriginal languages dates back to the early 1980s when he was first employed as a nurse specifically in remote Aboriginal communities (Balgo, Walungurru (Kintore), Papunya) and in Alice Springs Hospital with people who spoke Western Desert (Gugadja, Pintupi, Pitjantjatjara, Arrernte, Warlpiri). Later he worked in northeast Arnhemland, briefly in Gove District Hospital and then travelling around Yolngu communities engaged in Aboriginal Health Worker training and compilation of resources in Yolngu Matha for health professionals. He has been an active member in different committees such as Teaching Australian Indigenous Languages at University at the Australian Linguistics Society. Equally important, he is the co-founder of Kaurna Warra Pintyanthi (KWP), a committee that promotes Kaurna language, undertakes research into Kaurna placenames and implements a range of projects to develop and expand the language. He has been primarily selected for he himself drafted the Kaurna language curriculum in the 1996 under the authority of the Senior Secondary Assessment Board of South Australia (SSABSA). He was also notably selected to be a member of the Aboriginal & Torres Strait Islander Languages Advisory Group under the authority of ACARA to contribute to the national project of drafting the curriculum, officially called framework, for Australian aboriginal languages.

Mr. Greg Wilson, currently employed as full time teacher at The School of Languages located at 255 Torrens Road, West Croydon SA 5008, delivers courses for Arabana, one of the aboriginal

languages of South Australia of the Western Lake Eyre region. Initial conversation, at the first encounter at Adelaide University Library, revealed his long standing effort for the promotion of indigenous languages. Like Dr. Robert Amery, he owns an extensive archive of raw material ranging from photos, audio and visual recordings about indigenous languages and communities he has himself piled over the years including diet patterns, religious rituals, house construction, food chain, traditional herbal medication, worship practices, oral literature and many more. Much of the documented material have not found their way to scholarly publication unfortunately, nonetheless, they constitute the source of his major teacher-produced instructional material regarding all types of courses for instance grammar, vocabulary, phonology, and suchlike. Since 1975, he has been working with aboriginal languages in a variety of situations and settings. He has been selected on the basis he was employed at South Australia Department for Education, formerly known at the time of his employment as the Department of Education and Children's Services, for more than 10 years as curriculum Manager for Aboriginal Languages.

Ms. Veronica Hartnett was remarkably one of the few informants who positively responded to the researcher's request to participate in the research project sent by email. In fact, the researcher did not have the chance to meet in person with Ms. Veronica Hartnett due to physical distance between the researcher temporary residence location in Adelaide at Kathleen Lumley College and the Hartnett's work place, Mintabie Area School. The travel distance between the two locations extends beyond 1.000 km. She is the leader of the Mintabie Area School. Drawing on her response to the biography section on interview sheet and questionnaires, she has got extensive knowledge of Pitjantjatjara and Yankunytjatjara languages and identifies herself both as an aboriginal language teacher and curriculum designer.

3.5.1.2. Sampling Procedures

As noted earlier, the research undertaken is, by excellence, qualitative in nature implying social reality is based on individual cognition, knowledge is based on personal construction, and one's understanding of the environment is based on self-initiation. With the focus of the current study on describing how curriculum design was formulated and developed for indigenous languages, particularly for Arabana and Tamahaq, in two different geographical setting, Australia and Algeria, to that end the researcher uses deliberate sampling procedure. It is also commonly known as purposive, non-probability or judgmental sampling. As its name suggests, the researcher handpicks the cases to be included in the sample on the basis of their judgement of their typicality or possession of the particular characteristics being sought. In this way, they build up a sample that is satisfactory to their specific needs.

The logic underlying the use of non-probability sampling relates primarily to the overall purpose of the research which is description rather than generalization adding to the fact response to the data collection instruments, namely questionnaires and interview, requires individuals either with syllabus design expertise entrusted or hired by an authority, very often the Education Department, or other individuals, despite they lack such dexterity, have been consulted formally or informally to contribute to the effort of curriculum design for indigenous languages. Such individuals would reflect on their experience and describe what happened, who did what, why it happened that way, how it happened.

Purposive sampling implies the researcher uses their special knowledge or expertise about some groups to select subjects deemed to represent this population; nonetheless, the selection during this research necessitated the assistance of Dr. Robert Amery, a linguist at Adelaide University whose work on Australian indigenous languages dates back to 1980s. Over the years, he has developed a wide network that encompasses teachers, teacher trainers, governmental officials, language activists and many more all working on behalf of indigenous languages from different perspectives. Therefore, potential informants were picked from his professional network, notably limiting the search for individuals who have themselves been involved in curriculum design in support of Australian indigenous languages. Due to the difficulties of accessibility and availability, the researcher also requested help from South Australia Department for Education (email: decdcustomers@sa.gov.au) the ACARA (email: info@acara.edu.au) to recruit more informants to take part in the research by means of emails. Efforts in the same vein include emailing schools where indigenous language classes were offered within the school curriculum and requesting ACARA. Another issue in terms of the sample was its size. It is worth to stress the fact that sample size corresponds to 'opportunity sample' as it included only those who were available when the inquiry was being conducted and that these participants met the criteria initially set by the researcher.

3.5.2. Instrumentation

Having in mind that the central focus of this study is to describe the whole process of curriculum formulation and development for indigenous language, specifically drawing on the case of Arabana in Australia and Tamahaq in Algeria, the data in this study came from three sources: documents, interviews, and questionnaires. Not a single instrument is reckoned as primary if compared to the others. It is not uncommon more than one approach in data collection to be used, a process often named triangulation, for they help the researcher overcome the weaknesses which could result from using only one single method. In fact, the use of more than one data collection instrument is assumed to help understand and unravel the complexity of curriculum design process namely in contexts where it is a collective effort.

For the purpose of data collection, the researcher has to relocate to South Australia, principally Adelaide University, after good contact was established and maintained with Dr. Robert Amery by means of several emails swapped since the summer of 2017. The fieldwork was initially planned for one month starting from January 8th up to March 8th 2018. Under the recommendation of Dr. Robert Amery, who objected to the suggested dates due to winter break and personal engagement in teaching a summer course, the relocation for the purpose of data collection was postponed to March 16th covering a period of 40 days. Being in place has got more than one advantage regarding data collection. For instance, the researcher personal involvement massively helps identify better sources where data should be retrieved, be it getting in touch with individuals or governmental institutions to request data and assistance. The uttermost bonus is flexibility; that is to say, the researcher could redraft or introduce changes either in the content of data collection instrument or the way it is administered in response to comments by informants or hints deduced from observation notes. It is also worth to highlight the fact that in person administered questionnaires have higher rate of return; otherwise, if emailed, they could be recognized as spam messages and go completely unnoticed.

3.5.2.1. Documents

Documents, in the current research, are understood as written texts, occur in particular formats such as notes, case reports, statistics, annual reports, diaries and suchlike that serve as a record or piece of evidence of an event or fact (Flick, Kardorff and Steinke. 2004: 284). Equally important, documents could be also non-textual and rather come in different formats such as photos, charts, maps, diagrams, films such as documentaries, just to mention a few. In contemporary times, due to a colossal progress in information and communication technology, public data is currently communicated to larger audience than before through the internet specifically via websites and likewise. That being the case, documentary materials also now encompass a wide range of technological, digital and social media for example SMS text messaging, websites, social networking sites and hypermedia, or any shape of electronic file and database (Flick. 2014: 367). Documents are no less important in generating a massive wealth of important data, for they are viewed as physical traces of social settings (Webb et al., 2000 cited in Flick. 2014: 367-8) as data or evidence of the ways in which individuals, groups, social settings, institutions and organizations represent and account for themselves. Adding to that, documents provide a mechanism and vehicle for understanding and making sense of social and organization practices or, as May (2001: 176 cited in Flick. 2014: p 367-8) describes, *"documents, read as the sedimentations of social practices, have the potential to inform and structure the decisions which people make on a daily and longer-term basis: they also constitute particular readings of social events."* That is to say, documents are

conduits of communication records that contain meaningful messages between the authority that produced the documents and the pool of targeted audience (Given. 2008: 230).

In the context of South Australia, all documents were collected back either in person or received after an email request. To begin with, Dr. Robert Amery supplied the following documents, deemed to be significantly related to the current research focus:

- Kaurna Phonology Tape Transcript by Robert Amery.

- Kaurna Language and Language Ecology by Robert Amery

- Kulurdu Marni Ngathaitya Sounds Good to me! A Kaurna Learner's Guide by Rob Amery and Jane Simpson

- Australia's Indigenous Languages by Senior Secondary Assessment Board of South Australia

- Indigenous Languages Programs in Australia A Way Forward by Nola Purdie, Tracey Frigo, Clare Ozolins, Geoff Noblett, Nick Thieberger, Janet Sharp.

- Australia's Indigenous Languages in Practice by Senior Secondary Assessment Board of South Australia.

- Australia's Indigenous Languages Framework by Senior Secondary Assessment Board of South Australia.

Access to data were also requested from South Australia Department for Education and ACARA, both are considered the exclusive authority in charge of the education sector at South Australia whereas ACARA is specifically the recognised authority entrusted with curriculum design. The ACARA, through its Acting Senior Manager Mr. Mark McAndrew who acts as Curriculum Specialist, Humanities and Social Sciences Curriculum Unit, supplied e-links for the following specific data:

- The Framework for Aboriginal Languages and Torres Strait Islander Languages at: https://www.australiancurriculum.edu.au/f-10-curriculum/languages/framework-for-aboriginal-languages-and-torres-strait-islander-languages/

- Details of the consultation process at: http://www.acara.edu.au/curriculum/learning-areas-subjects/languages-main

- An email attachment in the form of a pdf file under the title Australian Curriculum: Languages Framework for Aboriginal Languages and Torres Strait Islander Languages Consultation Report.

Furthermore, Mr. Mark McAndrew recommended the researcher to contact Mr. Guy Tunstill, at Guy.Tunstill@sa.gov.au, who is currently the Project Officer, Languages (Aboriginal languages

Focus) – Learning Improvement Division, at Department for Education and Child Development, South Australia. His response included e-links to the following:

- The official website of ACARA: http://www.acara.edu.au/

- The Framework for Aboriginal Languages and Torres Strait Islander Languages: https://australiancurriculum.edu.au/f-10-curriculum/languages/framework-for-aboriginal-languages-and-torres-strait-islander-languages/

Eventually, encounter with Mr. Greg Wilson also paid off in picking up further hard copy documents. In facts, he handed over the researcher only two hard copy documents, Australian Languages 2018 Subject Outline Stage 1 and Stage 2 produced by South Australian Certificate of Education and Learning Arabana Teacher's Guide with a CD produced by South Australia Department of Education and Children's Services. Upon the second visit to Mr. Greg Wilson's office at The School of Languages, his work place, he passionately shared tens of his instructional material resources ranging from hard copy teacher produced materials, computer-stored data such as videos, audio recording, PowerPoint presentations, photos, and online archives such as an online chatting platform for users of Arabana language. Some of the computer-stored instructional materials were transferred to the researcher's memory stick, ADATA C 906, further instructional materials were shot using Sony Cyber Shot 12.1 mega pixels camera. Of all the shared documents, the Arabana syllabus stood out as the most sought after document. Due to its exceptional usefulness to Mr. Greg Wilson to conduct his day to day lessons, a compromise was achieved to order a copy from the Barr Smith Library at Adelaide University. The syllabus covered year R to 10 and was headed by Greg Wilson as both the project manager, compiler, writer, and editor.

The fieldwork had paradoxically created a challenge in terms of the number of documents piled in the sense they could not be all exploited for the purpose of the current research. The challenge persisted for not a single document could be safely and randomly discarded. To that end, in attempt to reduce he compiled documents to their maximum usefulness and fit to the current study, the researcher employed Scott's (1990: 6 cited in Flick. 2014: 257-8) criteria for assessing the quality of documents to determine whether or not to employ. The criteria included:

- Authenticity: this criterion addresses the question of whether the document is a primary or secondary document.

- Credibility: it refers to the accuracy of the documentation, the reliability of the producer of the document, the freedom from errors.

- Representativeness: Representativeness is linked to typicality. It may be helpful to know of a specific record and whether it is a typical record (which contains the information an average record contains).

- Meaning: it is the intended meaning for the author of the document, the meaning for the reader of it (or for the different readers who are confronted with it), and the social meaning for someone who is the object of that document.

On the basis of the foregoing criteria, only the following documents, indicated in Appendix D proved useful.

3.5.2.2. Interviews

An interview is literally understood as a purposeful conversation between two set of people, one interviewer chatting to an interviewee or one interviewer discussing to a group of interviewees, to collect data on some particular issue so often in face-to-face fashion, yet modern internet and satellite technology has also replaced mandatory physical presence to conduct the interview in the first place by means of a variety of internet software packages such as HireVue, Spark Hire, WePow, just to mention a few. As a research instrument, it is applied to interactions where a researcher, equipped either with a prepared list of tightly scripted questions or props, interrogates an individual or individuals for the purpose of uncovering data, such as facts, attitudes, beliefs, or any other, about an issue of interest, be it in the past, present, future or even in a hypothetical setting.

For the purpose of data collection, structured interview, otherwise called standardized, was employed. As its name suggests, the researcher uses a formally structured schedule of interview questions before the interview kicks off. The interviewer is required to ask subjects to respond to each question. The rationale here, of course, is to offer each subject approximately the same stimulus so that responses to the questions, ideally, will be comparable (Babbie: 1995 cited in Berg and Lune. 2017: 69). It implies the interviewer have fairly solid ideas about the things they want to uncover during the interview (Schwartz & Jacobs: 1979 cited in Berg and Lune. 2017: 69). In other words, the questions are presumed to be sufficiently comprehensive to elicit from subjects information relevant to the study's topic owing to being worded in a manner that allows subjects to understand clearly what they are being asked (Berg and Lune. 2017: 69). Interview is called for, in the context of the current research, as it demonstrates its potential to elicit information about past event and reconstruct past events that cannot be observed by the researcher. Still, the interview poses some hazards. For instance, interview stipulates respondents to give real-time answers. With little time to think about what to say, that in return yields less accurate data such as exact dates, people names, and such like, needless to mention memory lapses. Furthermore, interviews require excellent social skills to gain respondents' cooperation and trust. Last but not least, respondents

could back away therefore deny to provide data if felt threatened, their privacy quite intruded, and suchlike.

The interview consists of 33 questions, both close and open-ended, basically formulated using with the assumption in mind that curriculum development ought to include the following stages:

- Assessment of the learning environment (questions 1-3).

- Documentation of traditional knowledge (question 4)

- Corpus planning activities undertaken to rehabilitate and update aspects of the endangered language such as lexicon, grammar, writing script (questions 5-8).

- Setting goals (questions 9-12).

- Determining principles for curriculum design, language teaching, and learning (questions 13-16)

- Content and sequencing (questions 17-24)

- Teacher training (questions 25-28)

- Curriculum evaluation (questions 29-33).

The first interview was arranged with Dr. Robert Amery then recorded through two different sessions due to his tight schedule at Adelaide University. To insure optimal conditions for recording, the interview took place at Dr. Robert Amery's office at Napier Building Level 9 room 10 whereas no special arrangement had to be made with Mr. Greg Wilson as his office at The School of Languages provided a perfect setting. For Ms. Veronica Hartnett, the researcher had the plan to conduct the interview throughout skype after arranging a suitable time appointment. However, things did not go as planned as Ms. Veronica Hartnett did not respond to the scheme. Henceforth, she was sent the interview in print form to which she had to respond and email back as attachment.

3.5.2.3. Questionnaire

Questionnaire is, in essence, a list of questions to which respondent have to answer after the researcher has established good contact and rapport. Response to questions can be categorized into three options. Respondents can only tick boxes from a limited list of options, often this falls within the category of close-ended questionnaire. Instead, respondents are allowed a blank section to write their answers using their own words, by implication responding to open-ended questions. Last, combination of both could be also possibly used. Whether the questionnaire is closed-ended, open-ended, or a combination of both, it could be administered in more than one way. Questionnaires are commonly self-administered, that is, the respondent fills it in on their own away from the researcher. Possible fallout is unattended questions as informants could not seek clarification for

less understood questions which in turn could turn the informants' response futile and further drop the sample size. A compromise is to administer the questionnaire in an interview fashion; in other words, the researcher can read out the questions to them and fill in the questionnaire. The later also poses challenges as it necessitates more time to get the questionnaires done with large sample. Today, cloud-based software such as Monkey Survey, Question pro, Smart Survey, and suchlike miraculously create surveys, collect data and analyse results simultaneously and helps keep a permanent archive of informants' responses for any future potential further usage.

For the purpose of data collection, informants were requested to respond to three questionnaires, A, B, C. In fact, the questionnaires are aligned in their design with the theoretical framework adopted in the current research assumed to include environment analysis, needs analysis, the application of principles, goals setting, syllabus design, methodology, testing and evaluation. Questionnaire A, entitled Assessing Resources for Language Revitalization, is set to collect data about the status quo of the endangered language in question as used, if ever still, among speech community members and the allocated or available resources prior to curriculum design activity taking place. By way of explanation, this questionnaire, encompassing 15 close-ended questions, is intended as a fact finding stage, often known as assessment of the learning environment, carried to know more about the internal as well as external factors to consider and would shape decisions throughout the curriculum design process. Central to curriculum design for endangered languages is full knowledge of their level of vitality (question 1), domains of language use (question 2), dialectal variation (question 3), speaker base (question 4), language attitude (questions 5, 6, 7, 8, 9), human resources such linguists, teachers, or teacher trainers (questions 10, 11, 12, 13, 14), and eventually allocated funding (question 15).

Questionnaire B, entitled Language Planning Activities on Behalf of Australian Aboriginal Languages, is aimed to collect data about language planning activities, particularly status, and corpus, done on behalf of endangered language for the purpose of their rehabilitation and updating before they get into schools as learning subjects. This questionnaire thematically relates to the first stage of curriculum design, environment analysis. Because not all endangered languages could be directly integrated into schools as learning subjects on account of their lack of writing script, the language itself spoken as more than one dialect variety, or lack of vocabulary to refer to modern day concepts, curriculum designers literally ought to repair the language. For instance, the endangered language could be promoted to more official status in parallel with other languages used around. The structure and form of the language, often understood as corpus planning, could be also boosted through selecting a script if no one pre-exists, determining which dialect of the language will serve as the basis for the standard language and reducing the amount of variation, or development of a standard grammar. Lexication also often takes place. The main task here is to establish the core

lexicon of the language, the agreed meanings of individual words and their stylistic as well as thematic conventions of usage. In sum, three tasks are identified central to corpus planning: graphization (the creation of a writing and orthographic system), grammatication (the development of a standard grammar), and lexication (the development of a standard lexicon and terminology). Looking at questionnaire B from this perspective, questions (1, 2, 3) relate to changes made to promote the status of the endangered language. Furthermore, questions (4, 5, 6, 7, 8) gather information about corpus planning activities.

As its name suggests questionnaire C, consisting in total 22 of both open and close-ended questions, gather information about the remaining stages of curriculum design, notably needs analysis, the application of principles, goals setting, syllabus design, methodology, testing and evaluation. That being the case, questions (1, 2, 3, 4) seek to identify the stakeholders entrusted with curriculum design. It is critical to understand who got involved in the curriculum design, for exclusion of the aboriginal community participation and top-down decision making would have detrimental consequences on the success of the language program and all major decisions taken afterwards. In addition, question (5, 6, 7) collect data about principles endorsed either about teaching, learning or the curriculum framework. Moreover, questions (8, 9, 10) look for the expected outcomes of the language course. Besides, response to questions (11, 12, 13) would generate data about syllabus design. Eventually, questions (14, 15, 16, 17, 18) draws on the last stage of curriculum design, testing and evaluation. It is worth to mention, questions (19, 20, 21, 22) were deliberately added to help describe endangered language courses to help decide whether they fall within full immersion, partly immersion, bilingual, or foreign category.

Regarding the distribution of questionnaire, the researcher handed over in-person the questionnaires to Dr. Robert Amery and Mr. Greg Wislon while Ms. Veronica Hartnett was rather emailed the questionnaire as attachment. More important, in an attempt to expand the sample size and its representativeness, the researcher also emailed the questionnaires to different destinations listed below, table (3.3). Nonetheless, the response rate was remarkably very low. Appendix E includes the full list of schools requested to take part in the research.

Table (3.3): List of Contacts Requested to Take part in the Research

Full name	Email contact
Greg Wilson	arabana@internode.on.net
Dan Bleby	Daniel.Bleby383@schools.sa.edu.au
Garcia Rosa	Rosa.Garcia@sa.gov.au
Tunstill Guy	Guy.Tunstill@sa.gov.au
Tedesco Lia	Lia.Tedesco771@schools.sa.edu.au
Cherylynne Catanzariti	Cherylynne.Catanzariti@moc.sa.edu.au
Kira Bain	KBain@tauondi.sa.edu.au
Jack Buckskin	JBuckskin@tauondi.sa.edu.au
Uncle Rod O'Brien	Rod.O'Brien@dfc.sa.gov.au

3.6. Methods and Procedures for Data Collection Case 2: Tamahaq in Algeria

The following section gives a detailed account on the data collection procedure for the second case study. It describes the prospective population, sampling technique, and eventually the instruments employed notably questionnaire, interview. The section also sheds the light on key limitations throughout collecting data in the context of Tamahaq curriculum design.

3.6.1. Research Population and Sampling Procedures

The projected population initially includes individuals who actively participated in curriculum design on behalf of Tamahaq whether hired and paid or come forwards as volunteers. The following section describes the targeted research population and the representative sample from which data is retrieved using questionnaire and phone interview.

3.6.1.1. Research Population

Over more than a decade, grassroots movement on behalf of Berber languages, historically now recognized as the Berber Movement, managed to pressure and lobby against the longstanding of Arabization policy that literally also marginalizes indigenous languages to a large degree. The effort seems to pay off. For the purpose of language rehabilitation and promotion in education and communication, the High Commission for Amazighity "Haut Commissariat a L'Amazighité" was founded on May 27 1995. Since then, this emerging organization has taken on board the major task of promoting Tamazight languages in all sectors, starting foremost with its integration in the Algerian national education sector as it has been the enduring pressing demand proclaimed by the Berber Movement activists; in fact, it has also cultivated research on Tamazight language and culture throughout workshops, seminars, conferences, and has edited multiple publications. Towards the implementation of Tamazight integration in schools, the High Commission for Amazighity has not undertaken curriculum design as a single-handed effort activity but rather has partnered with the Ministry of National Education. In fact, a special body, named National Committee for Curricula was assigned the task of initiating and shaping the curriculum. So, the Ministry of National Education and the High Commission for Amazighity constitute primarily the sample pool of informants to approach for the purpose of the current research.

Not being able to identify the exact individuals, who could meet the current research requirement in particular curriculum designers for Tamahaq as an endangered language or individuals who got engaged in such associated activities, to include into the sample, the researcher resorts to snowballing. It basically involves getting to know some informants and having them introduce the researcher to other potential respondents. To that end, the researcher contacted fundamentally Mr. Zaitouni Ali. During a fieldwork conducted in Tamanrasset in 2013 to gauge Tamahaq degree of vitality, the researcher met and interviewed Mr. Zaitouni, a language teacher

and a prominent activist on behalf of Tamahaq language, culture and community. The 30 minute phone conversation, yet not intended as an interview or a pilot study, was so critical to gain a holistic understanding how the whole process of curriculum design proceeded and the key figures who contributed to the process from start to finish. Mr. Zaitouni recommended the researcher to ring up Mr. Hamza Mohamed, accredited as the most influencial figure regarding curriculum design on behalf of Tamahaq in Tamanrasset province. Mr. Hamza is the Tamahaq current language inspector at Tamanrasset, who in return could further nominate potential informants.

A preliminary pilot phone interview held with Mr. Hamza Mohamed was intended primarily to improve the representativeness of the sample by gaining insights about how the curriculum was designed and who contributed to the effort whether being officially nominated or voluntarily choose to help out for the cause of language revitalization and maintenance.

3.6.1.2. Sampling Procedures

Given the fact that the current research focuses on describing curriculum design, the typical sample has to include individuals who either have indeed designed the curriculum or have engaged into associated activities. For this purpose, deliberate sampling, also commonly so-called purposive, non-probability or judgmental, was used. As its name suggests, the researcher handpicks the cases to be included in the sample on the basis of their judgement of their typicality or possession of the particular characteristics being sought. In this way, they build up a sample that is satisfactory to their specific needs. The logic underlying the use of non-probability sampling relates primarily to the overall purpose of the research which is description rather than generalization adding to the fact response to the data collection instruments, namely questionnaires and interview, requires individuals either with syllabus design expertise entrusted or hired by an authority, very often the Education Department, or other individuals, despite they lack such dexterity, have been consulted formally or informally to contribute to the effort of curriculum design for indigenous languages. Such individuals would reflect on their experience and describe what happened, who did what, why it happened that way, how it happened.

Purposive sampling implies the researcher uses their special knowledge or expertise about some groups to select subjects deemed to represent this population; nonetheless, the selection during this research necessitated the assistance of both Mr. Hamza Mohamed, the current Tamahaq inspector at Tamanrasset, and Mr. Zaitouni Ali, a Tamahaq language instructor. In fact, the selection was done by Mr. Hamza Mohamed and Mr. Zaitouni Ali. By way of explanation, it was revealed, thanks to a pilot phone interview with Mr. Hamza, Tamahaq curriculum has not been hitherto completed and published by the Ministry of National Education. That being the case, the population sample size design was altered to include teachers to describe how they managed to

design, either collectively or on a single-handed effort, the curriculum. In this context, Mr. Hamza Mohamed and Mr. Zaitouni are best placed to nominate respondents, for they have full knowledge where Tamahaq is taught in Tamarasset and by whom, that is, teachers' name and contact details. It should be also noted both Mr. Hamza Mohamed and Mr. Zaitouni Ali were first nominated by the Ministry of National Education in 1996 for the purpose of developing the Tamahaq curriculum.

Another issue in terms of the sample was its size. It is worth to stress the fact that sample size corresponds to 'opportunity sample' as it included only those who were available and could be reached when the inquiry was being conducted and that these participants met the criteria initially set by the researcher. By way of explanation, Tamahaq is taught in 15 schools, either Primary or Middle, dispersed over a total territory of 556 200 km^2 of dessert nature. Access to all such schools proved problematic if not to say impractical. For instance, some schools are located in very desolate places like the case of a middle school in In Guezzam, a far-off town at the border between Algeria and Niger. Relocation to such remote places is costly and requires special logistics such as Sports Utility Vehicle needless to mention the very poor road infrastructure. Although the researcher initially attempted to overcome such circumstances through the use of online questionnaires to maximize the sample size, the unavailability of reliable internet is another obstacle that cut so short such an attempt.

Eventually, a group of 8 teachers was conveniently selected as the research sample. Mr. Hamza Mohamed and Zaitouni Ali were initially selected by the researcher himself, for they were nominated by the Ministry of National Education to undertake curriculum design by 1996. However, the remaining respondent, that is 6, were nominated by both Mr. Zaitouni and Mr. Hamza. Due to the fact the Tamahaq curriculum development was set out but has not been completed to date, the 6 respondents are expected to provide insights about informal curriculum design activities either handled as a collective collaborative process or just go solo. All the respondents, excluding Mr. Hamza Mohamed, are current Tamahaq language teachers either at Primary or Middle schools in Tamanrasset province.

3.6.2. Instrumentation

Given the fact the current research aims to describe the process of curriculum design for Tamahaq as the second case, data is retrieved from informants using two main instruments, that is, interviews and questionnaires. Due to the fact no official documents have been released so far to describe curriculum design for Tamahaq since 1996, documents, the third data collection, has been dropped out from the initial data collection design. Not a single instrument is reckoned as primary if compared to the others. It is not uncommon more than one approach in data collection to be used, a process often named triangulation, for they help the researcher overcome the weaknesses which

could result from using only one single method. In fact, the use of more than one data collection instrument is assumed to help understand and unravel the complexity of curriculum design process namely in contexts where it is a collective effort.

The initial data collection design stipulates relocation to Tamanrasset. The stay was about to last for 30 days, to distribute questionnaires and hold interviews. However, the relocation was compromised; in other words, instead of face-to-face, the interviews were held through the phone while the questionnaires were handed over to both Mr. Zaitouni Ali and Hamza Mohamed who voluntarily step in to help out circulate among the nominated informants using their network of contacts owing to the fact the research site posed insurmountable challenges. By way of explanation, the researcher theoretically had to relocate to 15 different schools spread out over a huge territory of 556 200 km^2 of desert nature. Most schools were located in secluded suburbs. Journey to such locations would be possible only throughout adapted vehicles, in particular Sports Utility Vehicle that would be costly hired and driven by a local who got meticulous knowledge about dessert tracks. Besides, the journey could also last more than one day where facilities such as hotels, whenever a stop is necessary, are unobtainable. Consideration should be also given to the socio-cultural nature of the villages inhabited by Tuareg majority. In other words, the Tuareg community remains very conservative and highly suspicious of the presence of strangers, any individual not a member of the few tens of locals within the small village. In fact, they could be even hostile to the presence of the researcher for being regarded as an alien and a threat. Consent protocols are unproductive. Alternatively, pre-contact is a prerequisite for gaining both their trust and consent for the researcher's presence for their research purposes. Such consent could be earned either by being introduced to the community by one of the locals or being accompanied by somebody of trust to the community.

3.6.2.1. Interviews

For the purpose of data collection, structured interview, also commonly known in the literature as standardized, was used. By definition, the standardized interview consists of pre-determined set of questions to which the interviewee has to respond. By implication, all the questions are formerly prepared before the interview begins. It implies the interviewer has fairly solid ideas about the things they want to uncover during the interview (Schwartz & Jacobs. 1979 cited in Berg and Lune. 2017: 69). In other words, the questions are presumed to be sufficiently comprehensive to elicit from subjects information relevant to the study's topic owing to being worded in a manner that allows subjects to understand clearly what they are being asked (Berg and Lune. 2017: 69). Interview is called for, in the context of the current research, as it demonstrates its potential to elicit information about past event and reconstruct past events that cannot be observed by the researcher. Still, the interview poses some hazards. For instance, interview stipulates

respondents to give real-time answers. With little time to think about what to say, that in return yields less accurate data such as exact dates, people names, and such like, needless to mention memory lapses.

Before arrangement was made to hold the interview, a pilot phone interview was held with both Mr. Hamza Mohamed and Zaitouni Ali to help design corresponding questions to capture data about curriculum design for Tamahaq. The pilot study revealed the fact that no curriculum, in whatsoever form, has been accomplished by the Ministry of National Education since the launch of workshops for that purpose since 1996. So questions were designed to understand what has been done to supplement the absence of an official curriculum.

The interview, drafted in Standard Arabic to which the informants respond using Dialectal Arabic, comprised 24 open-ended questions. The questions are meant to cover up the 7 stages of curriculum design as indicated in the theoretical framework. To put it simply, questions (1-8) are meant to capture data about Environment Assessment and Needs Analysis. Response to questions (10-13) would yield data about Application of Principles. Furthermore, question 9 gathers data about Setting Goals. In addition, questions (14, 15, 16, 17, 18) are aimed to describe syllabus design. What is more, questions (19-20) describe Methodology. Eventually, questions (21-24) collect data about Curriculum Assessment and Evaluation.

It should be noted interviews were held exclusively with only Mr. Hamza Mohamed and Mr. Zaitouni Ali, for they were nominated in 1996 by the Ministry of National Education to undertake curriculum development for Tamahaq. All the remaining respondents boldly and remarkably accredited Mr. Hamza Mohamed for his single-handed tenacious effort and commitment towards maintaining Tamahaq language classes on the run in Tamanrasset province. Regarding instruction, by implication, teachers basically rely on what has been accumulating from Mr. Hamza's single-handed teacher-produced materials.

3.6.2.2. Questionnaire

All informants were handed, actually by Mr. Hamza Mohamed and Mr. Zaitouni Ali, three questionnaires A, B, C. The questionnaires, if all combined together, are meant to capture a full picture of the whole process of curriculum design in relation to the framework adopted in the current research; that is, environment analysis, needs analysis, the application of principles, goals setting, syllabus design, methodology, testing and evaluation.

Knowledge of the status quo of language vitality and the available resources such as the range of speakers base from which teachers could be recruited, available archives of documented materials, availability of a writing system, and suchlike factors is so essential in taking rational decisions and figure out potential solutions before problems do take place as the curriculum

development process goes on. Thus questionnaire A, entitled Assessing Resources for Language Revitalization, is intended to collect data about environment analysis, a critical initial stage in curriculum design to get to know what is already available in terms of resources . In other words, the questionnaire comprises 14 close-ended questions addressing what has been done by curriculum designers, whether a governmental or non-governmental body, regarding gathering knowledge about critical factors such as level of vitality (question 1), domains of language use (question 2), dialectal variation (question 3), speaker base (question 4), language attitude (questions 5, 6, 7, 8), human resources such linguists, teachers, or teacher trainers (questions 9, 10, 11, 12, 13), and eventually allocated funding (question 14).

Contrary to conventional curriculum design for world languages such as English, French, German or any other, endangered languages cannot be implemented into instruction instantly due to more than one problem. It is not uncommon endangered languages have not been in daily use for decades which in return has inflicted detrimental repercussion. Even in contexts where language shift is taking place gradually, the language undertakes pernicious structural loss and simplification. The language eventually cannot meet day to day communication needs due to absence of lexicon, sound inventory, script, just to mention a few. Thus, in such scenarios the endangered language ought to be primarily rehabilitated, a process often called corpus planning. Besides, despite the language being vital enough, there could lie more practical realistic obstructions. For instance, the language could be spoken within a spectrum of dialects, if any random decision is taken to standardize one particular regional dialect; it is not uncommon for backlash to break out either within the concerned communities or against the body helping out in the language maintenance efforts.

Questionnaire B, entitled Language Planning Activities for the Purpose of Curriculum Design for Tamahaq, is designed to collect information of the sort of changes introduced to Tamahaq regarding its status, and structure either before or after curriculum design activities kick off. This questionnaire thematically relates to the first stage of curriculum design, environment analysis. The questionnaire includes 11 questions, both closed and open-ended. By way of explanation, questions (1, 2, 3) relates to status planning, any changes made on behalf of the Tamahaq to boost their standing within the linguistic market such as promoting the endangered language into new functions and domains: government, media, education, just to mention a few. Any status changes also imply provisions such as funding, foundation of research centers, language academies, trainings or any other. Moreover, questions (4, 5, 6, 7, 8, 9, 10, and 11) correspond to corpus planning, changes introduced to the language form, the code itself, central among which are:

1) selection of a language variety or varieties that provide the basis for a new norm;

2) codification of the selected language which included choice of written script, determination of phonology (the patterning of sounds in the language) and how this was to be represented in the orthography (writing system) and,

3) elaboration and modernization of the language which involved expanding the vocabulary and other aspects necessary to meet the communicative needs of the society.

Questionnaire C, consists of 36 questions both close and open-ended, gathers information about the remaining stages of curriculum design, notably needs analysis, the application of principles, goals setting, syllabus design, methodology, testing and evaluation. Given the fact the initial pilot study, basically conducted through phone interview, brings new insights to the researcher, that is, Tamahaq curriculum has not been accomplished hitherto, questionnaire C has been extended and a supplementary section, consisting 22 questions, was added. Thus respondents were instructed to skip questions (12-36) whenever they answer "No" to question 11 and have alternatively to turn to page 13 so as to answer back questions (1-22). In plain English, questions (1-6), in questionnaire C, assemble information about the current status of Tamahaq instruction at Tamanrasset province in terms of schools where taught, students population sitting for Tamahaq course, whether the course is mandatory or optional. Furthermore, questions (7-11) seek to identify the stakeholders entrusted with curriculum design. It is critical to understand who got involved in the curriculum design, for exclusion of the aboriginal community participation and top-down decision making would have detrimental consequences on the success of the language program and all major decisions taken afterwards. In addition, questions (12, 16, 17) relates to setting goals whereas questions (13-15) collect data about principles endorsed either about teaching, learning or the curriculum framework. Besides, response to questions (18-25) would generate data about syllabus design, that is, specification of teaching content. Eventually, questions (29-31) and (32-36) draws on the two last stages of curriculum design, methodology and testing/evaluation respectively.

The supplementary section on page 13, consists 23 questions both close and open-ended, cast around for how curriculum design has been alternatively conducted given the fact no curriculum for Tamahaq instruction has been accomplished by the Ministry of National Education since 1996, when workshops started towards that end. Questions (1, 2, 3) seek to gather information about the individuals who commit themselves to curriculum design and how the process was undertaken. Tuareg speech community involvement resonates again here. The questions that follow are designed to get an eyeful of the remaining stages of curriculum design, needs analysis (question 4), application of principles (questions 5, 6, 7), goals setting (questions 8, 9), syllabus design (questions 10, 11, 12, 13, 14, 15, 16), methodology (questions 17, 18), and eventually testing/evaluation (questions 19, 20, 21, 22, 23).

3.7. Conclusion

This chapter outlines the overall rational for the research design, qualitative cross-national comparative case study, for the purpose of collecting data to describe how curriculum design has been undertaken in each chosen case, Arabana in Australia and Tamahaq in Algeria. Given the fact language revitalization generates recently contentious debate over the shape and content of curricula for endangered language instruction purposes, a theoretical framework, adapted from Nation and Macalister original model, is employed to help design the questionnaires and interviews. The sampling technique and sample size are then described and reference is made to the different limitation encountered through as the research embarks on data collection.

The next chapter, entitled Research Finding, describes how curriculum design has been undertaken in Australia and Algeria for Arabana and Tamahaq respectively. The whole chapter, for the purpose of data analysis, presents finding into within-case then cross-case fashion. That is to say, data about curriculum design is presented for each case separately; afterwards, the descriptions are brought into juxtaposition to draw primarily recommendations and action plans to improve curriculum design for Tamahaq.

Chapter IV

Research Findings

4.1. Introduction

The current chapter provides detailed layout of the results generated from each case. So, the chapter includes two distinct sections. The first section provides a full description of curriculum design for Arabana in Australia whereas the second sketches curriculum design out for Tamahaq. It should be understood the description covers only curriculum development, that is, curriculum implementation is not cover is neither covered nor included within the research design or data collection.

4.2. Curriculum Development Process for Australian Aboriginal Languages

The curriculum for Australian Aboriginal languages is the outcome of extensive collaboration between diverse stakeholders who function like advisory groups to generate guiding principles for the overall shape. Feedback was sought from a range of people and organisations including education authorities, parent bodies, professional education associations, academics and business, industry and community groups. From a diachronic perspective, the "Framework for Aboriginal Languages and Torres Strait Islander Languages" was first developed. It functions as a blueprint to guide education authorities all over Australia territory to further develop language specific curriculum at a local level. Then the Arabana curriculum was developed in South Australia.

4.2.1. History of the Australian Curriculum

The need for Aboriginal Languages Framework was boldly articulated first during the consultation forums in 2012 as the "Shape of Australian Curriculum Languages Paper" was being developed. In fact, Aborigines regard their languages a fundamental part of Australia's rich diversity.

However, the obligation the Australian government has got towards indigenous languages also hides a long history of language marginalization over the past decades. In other words, Australia homes 250 distinct Aboriginal languages and Torres Island in existence. For these only 17 are used in current day to day communication. Aboriginal languages have suffered in the past in Federal, State and Territory education systems. Very few of the languages have been included as learning options at tertiary level. Some have been offered in primary schools in Languages Other Than English programs, or as limited exposure components in Aboriginal Studies programs. Rarely have they been included at junior secondary level. With the exception of bilingual education programs in the Northern Territory, South Australia, Queensland and Western Australia, the languages have usually been taught through local initiatives, with little backing from education authorities. Despite a clearly identified need that has been recognised for some time now, Australian languages have never been taught as accredited subjects at senior secondary level. On the other hand, other languages, especially European languages, have long been taught at this level. At the time that this

Framework was prepared, 33 Languages Other Than English were accredited by senior secondary assessment authorities around Australia, yet not one Australian language was included prior to the trialing phase of this project.

2009 was the year when curriculum workshops kicked off for languages as an independent learning area. The task at the time was to address an appropriate rationale for learning languages and to design the structure of the Languages curricula. In 2010, the National Languages Forum was held. Approximately 150 people with expertise and/or interest in languages education from across Australia participated. The feedback from the forum was analysed and used to inform the development of the "Shape of the Australian Curriculum: Languages" documents. Then, in 2011 further consultation was held to provide feedback on the draft "Shape of the Australian Curriculum: Languages". ACARA received responses from a wide range of stakeholders representing many languages, including teachers, principals, parents, students, academics, professional associations, state and territory education authorities, and the general public. Following consultation revisions, the "Shape of the Australian Curriculum: Languages" paper was published. This document provides broad directions for the development of Languages curriculum.

Throughout the same year, that is 2011, writing of the draft "Foundation-Year 10 Australian Curriculum: Languages" started in a staged approach. In the first stage, the overview section, presented as an introduction to the languages learning area, plus Chinese and Italian curricula were drafted. Eventually, Aboriginal Languages and Torres Strait Islander Languages curriculum was drafted with other languages including for instance Arabic, French, German, Indonesia, just to mention but a few. The draft version was again launched for public consultation through a series of face-to-face community consultation forums across the country. These forums engaged local communities and gathered targeted feedback on the draft Framework. The "Framework for Aboriginal Languages and Torres Strait Islander Languages ", was ultimately published in December 2015.

4.2.2. Consultation Board Stakeholders

Instead of an aggressive top-down approach towards curriculum design, ACARA , the government representative body entrusted with the education sector in Australia, capitalized on human expertise and consultation to develop the "Shape of the Australian Curriculum: Languages" which was used as a blueprint to produce the "Framework for Aboriginal Languages and Torres Strait Islander Languages ". Eventually, the "Framework for Aboriginal Languages and Torres Strait Islander Languages" is the founding document to develop any Aboriginal specific language program.

4.2.2.1. The National Languages Forum

It is not uncommon curriculum is developed using rather a top down process with a central authority undertaking the whole process behind closed doors. The most remarkable finding to emerge from the data is that curriculum design in Australia was undertaken through collaboration where feedback was sought from different stakeholders. More remarkable, probably nowhere to find, is the fact the draft curriculum version was reviewed through public consultation.

The very first draft of the curriculum, now referred to in the literature as "Shape of the Australian Curriculum: Languages", was also developed through extensive negotiation and consultation taking the form of forums. By way of explanation, in 2009-2010 a National Languages Forum was held by ACARA. The forum gathered approximately 150 individuals with expertise and/or interest if language education from across Australia. The primary purpose was to develop an appropriate rationale for learning languages and to design the structure of the Languages curricula. The feedback was then analysed and used to inform the development of the "Shape of the Australian Curriculum: Languages". To make a long story short, the forum formulated a rationale for learning languages and described key concepts and understandings that inform languages education. It described learners of languages, the pathways for learning, and a structure for organising curriculum content and achievement standards. It included a description of general capabilities and cross-curriculum priorities and a set of key considerations for developing the "Australian Curriculum: Languages".

2.4.2.2. Consultation on the Draft Shape of the Australian Curriculum Languages Area

So as to improve and materialize the Languages Area Curriculum, the ACARA calls for a second round of consultation on the draft produced by the National Languages Forum. This time the consultation is much wider and includes more stakeholders. In fact, feedback is sought from 6 representative population samples. First, for wider public engagement with the curriculum development process, the ACARA sets online surveys at the public disposal if ever they wish to supply any recommendations. The ACARA holds simultaneously consultation forums at state and territory level to get teachers, academics, authorities and associations' voice heard. The research findings further indicates national panel meetings are also held, attended by a ranger of experts, teachers, academics, authorities and associations. In addition, the ACARA considers the key contribution of education authorities and professional associations, subsequently, meetings are also scheduled. Eventually, at the bottom of the consultation process lies schools, teachers, and critical readers and reviewers.

It is interesting to note that the ACARA has produced a sophisticated mechanism to manage feedback collection from the wide range of consultation stakeholders; otherwise, the ACARA

would be overwhelmed by the sheer data, needless to mention it cannot manage the simultaneous forums in the first place. In other words, the ACARA rounds the consultation stakeholders into distinct groups; each has got its unique members and responsibilities. The current research counts approximately 13 distinct teams. The teams operate as advisory groups entitled not only to provide recommendations to improve the languages curriculum draft version, but also take major decisions. The list of the distinct advisory groups includes:

- o Standing Council on School Education and Early Childhood
- o Australian Education, Early Childhood Development and Youth Affairs Senior Officials Committee
- o ACARA Board
- o ACARA Curriculum Group
- o F–12 Curriculum Reference Group
- o Curriculum writers
- o Learning area advisory groups
- o Across learning area advisory groups
- o Other advisory or working groups
- o National panels
- o National forums
- o Curriculum Directors Forum
- o Intensive engagement schools

The research findings provide further explanation how ACARA organizes the consultation process. It sets an indicative timeframe for curriculum development process, in other words, a 3 staged course. The curriculum shaping phase, a 9 month consultation forum, aims to draft a shape curriculum paper. The second phase, named writing phase expected to last 20 months, consultation is expected to draft a broad outline of the curriculum. The draft is then published and released for further reviewing and eventually being validated so as to publish the final curriculum. The final validated curriculum does not imply immediate implementation. Rather, 12 month interval break is allowed to prepare for implementation regarding assessment of all the required resources such as staff, instructional materials, or even the design of language specific programs as in the case of Arabana.

At each stage, consultation is provided by a set of the nominated advisory groups. During the first stage, potential stakeholders and experts are nominated. The stage also involves scan and literature review undertaken by the F-12 Curriculum Reference Group. Experts are then called to identify key issues that will guide development of a position paper. Next, the nominated leader writer works with a small advisory group appointed to prepares initial advice paper. The latter is

reviewed through national forums which establish key directions for redrafting. Bound by the key directions, the lead writer commences drafting the shape paper. Again, the shape paper is published and released for consultation review.

During the 20 month writing phase, writers and advisory group members are selected. Of particular interest is the learning area advisory group. It provides advice to writing teams regarding the suitability and quality of curriculum documents. It also comments on the outlined aims, rationale, scope and sequence. National panel meetings are also simultaneously held to contribute more feedback. The curriculum starts to take shape as more detailed content descriptions are drafted. Eventually, the final draft is published for further review by state and territory authorities before having the validation stump.

4.3. Curriculum Development Criteria

The research findings underline certain criteria are set by ACARA to guide the stakeholders throughout the development of the curriculum. First, ACARA maintains feedback is sought from a wide range of stakeholders; subsequently, consultation includes teachers, principals, parents, students, academics, state and territory education authorities, professional education associations, community groups and the broader public. This implies a bottom-up collaborative approach is rather desired to compile data necessary to draft broad guidelines of the curriculum content. In the same vein, the diverse stakeholders operate as advisory groups.

The single most conspicuous observation to emerge from the data, notably during the drafting of the Framework for Aboriginal Languages and Torres Strait Islander Languages is the role attributed to the Aboriginal community. It is necessary that any Aboriginal language is recognized as belonging to a group of people who are its custodians. Program developers will need to consult, involve, and keep custodians informed about developments in the teaching of their languages. If ever a particular community opposes their language to be taught in schools or outside of its home country, their wishes must be respected and adhered to. Adding to that, the ultimate authority regarding choice of target language rests with the custodians. Despite the whole program design is a collective endeavor, its ownership rests with the custodian Aboriginal or Torres Strait Islander communities. Furthermore, a team approach involving community people who are language specialists, Aboriginal and Torres Strait Islander education workers, teachers and linguists are preferably needed to develop language-specific programs at a local level. Consultation of the Aboriginal community is also reckoned essential for corpus planning activities such as creating new vocabulary, spelling conventions, or any other linguistic refinement. It is worth noting, consultation does not only involve major or dominant groups, but rather each group actually whenever available.

As the curriculum starts to take shape, research findings indicates ACARA sets four critical criteria. First, the curriculum is expected to be clear about what is to be taught across the years and the quality of learning expected of students as they progress through school. Second, given the fact Australia homes more than 250 Aboriginal languages, the curriculum is expected to accommodate linguistic situation. Instead of rigid curriculum targeted towards a specific learners' population, the curriculum has to be flexible enough so that it can cater for the Aboriginal linguistic continuum. Third, curriculum specifies what all young Australians should learn as they progress through schooling and can be taught well within the overall teaching time and with the resources available to teachers and students. Last but not least, the curriculum is established on a strong evidence base, including the implications of the curriculum for learning, pedagogy and what works in professional practice, and has been benchmarked against international curricula.

Besides program ownership, it is important to note that ACARA expects program Aboriginalisation application to curriculum development will produce more culturally meaningful courses backed up by independent Aboriginal staff. Aboriginalisation aims for schools controlled by Aboriginal bodies, teaching an Aboriginal curriculum, envisioned as part of the push for self-determination and the maintenance of Aboriginal cultural life. Aboriginal and Torres Strait Islander people are also encouraged to train as teachers and linguists, and their participation in the preparation and delivery of all aspects of programs is regarded profitable.

4.4. Curriculum Development Process

The curriculum development process involves four interrelated phases outlined below.

4.4.1. Stage 1: Blueprint (Curriculum Shaping)

The curriculum for aboriginal languages, known as the Framework for Aboriginal Languages and Torres Strait Islander Languages, was developed as part of a larger national project aimed to develop curriculum from Foundation to Year 10 for multiples learning areas such as Arts, Human and Social Sciences, Mathematics, Science, and so forth. The Australian aboriginal languages were grouped under the umbrella category of languages, encompassing also the different immigrants' languages such as Chinese, Japanese, Arabic, French, Korean, adding to Auslan (Australian Sign Language), and classical languages (Classical Greek and Latin). The Framework for Aboriginal Languages and Torres Strait Islander Languages was endorsed in December in 2015. The process initially kicked off in 2009 when the work included addressing key issues such as finding an appropriate rational for learning languages and shaping the design and structure of the languages curricula. A year later, in 2010, The National Languages Forum, attended by 150 people with expertise and/or interest in languages education from across Australia, was held. The pool of information, after being analysed, was used to inform the development of the Shape of the

Australian Curriculum: Languages document. Afterwards, for the purpose of drafting a blueprint for the curriculum, the ACARA used an extensive and collaborative consultation process wherein feedback was sought from a range of people and organisations including:

_ State and territory jurisdictions and curriculum and assessment authorities

_ Organisations such as professional associations, schools, community organisations, Aboriginal and Torres Strait Islander organisations, universities, ministerial committees, government boards, embassies and consulates

_ Individuals including teachers (current and retired), school leaders, academics, members of parliament, parents, students and community members.

_ international academics, international professional associations and international government bodies.

In addition, ACARA personnel were invited to attend several consultation meetings held by various education authorities, professional associations and community organisations. The records of these meetings have been included as consultation feedback. In fact, The feedback was sought by means of an online survey on the ACARA website and written submissions. The feedback was eventually employed to draft the final shape of the Australian Curriculum: Languages paper which in return would guide the writing of the Australian Curriculum: Languages.

The "Shape of the Australian Curriculum: Languages" paper was published after including the consultation recommendation for refinement and improvement. It should be understood that the document provided broad directions for the development of the languages curriculum. In fact, the paper described the rational for learning languages, key concepts and understanding that inform languages education. Furthermore, it characterized learners of languages, the pathways for learning, and a structure for organising curriculum content and achievement standards. Last but not least, it delineated general capabilities and cross-curriculum priorities and a set of key considerations for developing the Australian Curriculum: Languages.

4.4.2. Stage 2: Writing

In 2011, drafting the curriculum for Australian languages, labelled the Framework for Aboriginal Languages and Torres Strait Islander Languages commenced. Owing to the fact that Australia home hundreds of aboriginal languages overall the national territory, it was practically recognised generation of a curriculum specified for every single aboriginal language sounded an ideal rare to be implemented in full. To that end, consensus was achieved to produce a broad guiding framework to inform syllabus design for the various specific aboriginal languages, that is, specifications of content and achievement standards to be used by education authorities, schools

and teachers in all states and territories. Together with Dr Michael Walsh from the University of Sydney, Dr Doug Marmion from the Australian Institute for Aboriginal and Torres Strait Islander Studies and Associate Professor Angela Scarino the lead writer of the first shaping paper for languages curriculum, the lead writer of the Framework for Aboriginal and Torres Strait Islander Languages, Professor Jakelin Troy, collectively collaborated to create a plan to facilitate the teaching of more than 250 Australian languages to any student in the country, irrespective of where they live.

The curriculum writing team was further supported along the way with expert advisory groups such as the Aboriginal Languages and Torres Strait Islander Languages Advisory Group, the Languages Advisory Group, and the Languages National Panel consisting of state and territory representatives. An Aboriginal Languages and Torres Strait Islander Languages Panel was also established to facilitate advice and input from a range of Aboriginal languages and Torres Strait Islander languages community-based organisations and individuals with expertise in Aboriginal languages and Torres Strait Islander languages and languages education, across all states and territories. Eventually, consultation on the draft Framework for Aboriginal Languages and Torres Strait Islander Languages was further conducted for the purpose of validation via a series of face to-face community consultation forums across the country. The feedback informed decisions for refinement and improvements for the Framework for Aboriginal Languages and Torres Strait Islander Languages.

4.4.3. Stage 3: Preparation for implementation

As the final draft of the curriculum came into full shape, it was delivered to school authorities and to schools in an online environment, by means of The Australian Curriculum Homepage at (https://www.australiancurriculum.edu.au/) in time for school authorities, schools and teachers to prepare for implementation. Despite the duty of implementation shifted to the hands of local curriculum authorities in each state, The ACARA remained active to supply support such as providing briefings, introductory information materials and national facilitation for planning.

4.4.4. Stage 4: Curriculum Monitoring, Evaluation and Review

Curriculum evaluation is a collective endeavour wherein a joint board including members from ACARA, state, territory curriculum and school authorities provide a watchdog service to help further improve the curriculum after implementation. Annual reports are forwarded to ACARA when issues are identified. The report also includes analysis of the issue and recommendation for actions plans.

4.5. The Framework for Aboriginal Languages and Torres Strait Islander Languages

The Framework for Aboriginal Languages and Torres Strait Islander Languages is the first document in its nature to be developed for Foundation to Year 10 to provide concrete guidelines to all schools in Australia or corresponding authorities to support the teaching and learning of the languages indigenous to Australia. In fact, the Framework is a structured elaboration of an earlier project, labelled *Australian Indigenous Languages Framework,* headed by the Senior Secondary Assessment Board of South Australia in 1996. The uttermost outcome expected as envisioned by the ACARA is the development of teaching and learning curricula for specific Aboriginal and Torres Strait Islander languages over the Australian national territory. Furthermore, the Framework, seen as a blueprint, will allow for greater flexibility in developing programs for any Aboriginal language or Torres Strait Islander language. The Framework boldly stipulates school authorities for ongoing consultation with relevant language communities, held as custodians of areas of water, land, sea and language, for the purpose of developing specific aboriginal language school programs.

4.5.1. Rationale

Two different sets of argument are developed. The first line of argument is drafted in the "Shape of the Australian Curriculum: Languages document" to disclose the benefits for learning languages other than English. In a nutshell, the rational comprises 5 arguments. First, learners are expected to acquire essential communication skills in the target language, an intercultural capability, and an understanding of the role of language and culture in human communication. Second, learning languages broadens students' horizons to include the personal, social, and employment opportunities that an increasingly interconnected and interdependent world presents. Third, learning languages also contributes to strengthening the community's social, economic, and international development capabilities. Eventually, a specific argument is brought forward on behalf of Aboriginal languages. In other words, Australia recognises the needs and rights of young people to learn their own languages and recognises their significance in the language ecology of Australia.

The informants also highlight the fact more specific arguments are disclosed in the Framework for Aboriginal and Torres Strait Islander. In sum, these arguments draw on the professed benefits for learning an Aboriginal code primarily for the indigenous population and non-indigenous Australians. *The overall rational for Aboriginal language programs throughout Australia territory correlates so much with their counterparts around the globe, that is, their maintenance and continuous use or reversing language shift by restoring intergenerational language transmission from the parent generation, if ever still alive and available, to their offspring.* The languages by their nature embed this perspective. Learning to use these unique languages can play an important part in the development of a strong sense of identity, pride and

self-esteem for all Australian students. Adding to that, identity and cultural restoration is also strongly advocated. Subsequently, for Aboriginal and Torres Strait Islander students, learning their own language is crucial to their overall learning and achievements. It enables them to develop a wider recognition and understanding of their language, culture, Country and Place, land, water, sea and sky, and this contributes to their wellbeing.

Aboriginal language programs are also attended by non-indigenous population whose purpose for learning the language is undoubtedly no related to language revitalization and maintenance. Alternatively, the Framework aims for cultural awareness and enrichment; in other words, for non-Indigenous students, the study of an Aboriginal language or Torres Strait Islander language will provide intellectual challenge and development while also giving them insight into and understanding of Indigenous Australian cultures and knowledge. Besides, learning the Aboriginal language is aimed to overcome communication barriers in the sense that it provides these students with the opportunity to communicate with Indigenous Australians in their own language.

4.5.2. Structure and Organization

The Framework for Aboriginal Languages and Torres Strait Islander Languages covers the bands Foundation- Year 2, Years 3 – 6 and Years 7 – 10. To put that in context, the framework covers all levels of compulsory education in Australia, that is, preschool, primary and secondary. It is worth to highlight Aboriginal classes are also available at tertiary education wherein the program is managed by the nominated faculty or department rather than the particular State Department for Education.

For the purpose of content specification, the curriculum framework provides guiding principles, otherwise labelled as strands, sub-strands and threads. The content of the Framework for Aboriginal Languages and Torres Strait Islander Languages is organised through two interrelated strands: communicating and understanding. A set of sub-strands has been identified within each strand, which reflects dimensions of language use and the related content to be taught and learned. Appendix F provides a summary for each strand and its corresponding sub-strands. Furthermore, to help describe and decide the type of content in each sub-strand in more concrete terms, the sub-strands are further defined by means of threads for every type of learner pathway. Threads are meant to inform curriculum designers about the range and variety in the scope of learning; and a means of expressing progression of content across the learning sequences. Appendix G summarizes the set of threads for each sub-strand across the three pathways.

The curriculum also stipulates the sort of themes, labeled as concepts, to be included. The concepts actively engage learners in intercultural comparison which in turn builds up their conceptualization about aboriginal perception of 'Country/Place' or 'Kinship'. The key concepts include for instance Country/Place, Identity, Relationships, Community life, Natural Environment, just to mention but a few.

The curriculum also acknowledges the key role of texts and archival material as basic source for the generation of instructional material for the fact the trace of considerable aboriginal languages are virtually known through written texts dating from the very early days of missionaries or ethnography fieldwork conducted by linguists. That being the case, curriculum designers then rely primarily on researching such archives and then piece data together to bring back to life the language. Furthermore, fluent elder speakers are regarded as the referenced authors of new texts. Text types range from oral, written, visual to multimodal. From a learning perspective, texts reflect the past, the present, and linguistic and cultural identity. For instance, ephemeral works, such as ground paintings, tracks left by ceremonial dancers, body painting as well as visual design in more permanent forms worked onto stone, wood, canvas are traditional expressions of the interactions between humans, history, ancestors, and the environment. Also, of particular interest is the recognition of the digital media texts contribution as potential instructional material such as interactive maps, digital animations depicting Story and Journey, and hyperlinked texts.

4.5.3. Program Types

The Framework, upon its development, deliberately did not make any distinction regarding the target group to which it was intended. Rather, learning the indigenous languages is available for all learners. To that end special care was taken to cater for all aboriginal languages irrespective of the ecology of each language, whether it is a viable means of day to day communication, or a language requiring revival efforts. That in turn would require more than one pathway for learning, that is, type of program. To cater for such differences, the Framework has three pathways devised after consideration of two major criteria, the nature of the language and the learner.

By way of explanation, the 250 or so aboriginal languages are situated on a continuum from viable to at death's door or extinct. By implication a handful of these languages still have stronger speaker base; on the other hand, usage of other languages is limited to the older generation. Still other languages turn extinct and knowledge of them is solely accessible via archives recorded by missionaries, linguists and others. In some extreme situations perhaps only the name remains. It is also likely that some languages have disappeared without trace. Furthermore, it is likely students participating in Aboriginal languages classes have no former knowledge or any sort of understanding of Aboriginal and Torres Strait Islander cultures. In fact, a handful of speakers,

notably still living in aboriginal settlements, are expected to be competent and fluent of their own languages.

4.5.3.1. First Language Learner Pathway (L1)

This program is set for aboriginal students implying the language itself is still typically used in spoken form as the language of every day communication across all the community generation. It is not uncommon for classes to take place in the aboriginal settlements wherein community members, particularly the elders, interact with learners. The program seeks to boost learners' cognitive development and strengthen their identity and their connection between their families, community and Country/Place.

4.5.3.2. Second Language Learner Pathway (L2)

Contrary to first language learner pathway, learners, showing up for such language classes, ultimately have no background in the aboriginal language and culture whether being born and raised as non-aboriginal kids or Aboriginal or Tones Strait Islander students not affiliated to the language or culture under study. They are introduced to learning the language at school as an additional, new language. Similar to the first language pathway, language, in this learning context, is used in spoken form as the language of everyday communication by whole communities across all generations. Adding to that, the setting is typically off-country, that is, a foreign environment far away from aboriginal lands or settlement. A compromise has been done through organized visits of elders and community speakers. A further step includes visits to aboriginal lands to enrich and authenticate interaction.

The program falls within cultural awareness category, that is, through learning a peculiar language than English, learners are expected to develop a deeper appreciation of the nature and diversity of languages and cultures, distant from the English-speaking mainstream. It also supports the acquisition of knowledge and skills necessary to learn and understand an Aboriginal or Torres Strait Islander language and its cultural context. For students who are from the language community but who did not grow up speaking the language, it is an opportunity to reaffirm their cultural identity through learning the language of their community.

4.5.3.3. Language Revival Learner Pathway (LR)

As its name suggests, language revitalization programs operate where the aboriginal languages are being resuscitated by their own owners or custodians, that is, the program builds on local grassroots movement endeavour to extend the use of the language into younger generations of speakers. In other words, the program is set to stop speaker base erosion and restore or maintain inter-generational language transmission between the parent and offspring generations. By

implication, Aboriginal and Tones Strait Islander students within these programs are deemed to have considerable passive knowledge of the language. Furthermore, it is most likely language revival classes are held within the geographical region of the language and culture, sometimes in towns and cities and other times in rural and remote regions. Classes will likely include students who relate closely to the language and culture as well as students with varying degrees of affiliation with the language and culture. Such locations offer students authentic interaction with elders.

Owing to the fact the aboriginal languages, as learning subjects, have diverse language use status within their communities such as no longer spoken, spoken fluently by members of the older generation, or being re-introduced into the community, the Language Revival Learner Pathway revival is a cover term for the following three program sub-types.

4.5.3.3.1. Language Revitalization

The program applied to language endangerment contexts where the intergenerational transmission of the language has been interrupted as the younger generation shift to use a more dominant language, though the language itself still boasts of fluent speakers from the parent generation. That being the case, younger generations may understand some of the language and may use some words and phrases but they do not speak it as their first language.

4.5.3.3.2. Language Renewal

The program apply in situations where the aboriginal language is used by a number of adult speakers who use the language to varying degrees in the community, but not 'right through' or in its full form, and where other language resources are drawn upon. Also, aboriginal people actively identify with the language and a significant amount of linguistic heritage remains within the community.

4.5.3.3.3. Language Reclamation

In contrast to both revitalization and renewal programs where the aboriginal language is still actively used and knowledge of it is affordable via speech community members whether the parent generation or adults, language reclamation programs operate in contexts where the heritage linguistic knowledge is rather accessible via archival documentation.

4.6. Developing Language-Specific Curricula for Aboriginal Languages: The Case of Arabana

The Arabana program is basically developed from the Framework for Aboriginal Languages and Torres Strait Islander Languages, the blue print document for any indigenous language program design. The framework stipulates how the whole program design should proceed, but also includes all details the program should abide to. In short, the Arabana program is designed at a local level through collaboration with teachers, linguists, education authorities and community members.

4.6.1. Consultation Board Stakeholders

Although the Framework for Aboriginal Languages and Torres Strait Islander Languages is intended as a guiding blueprint to develop language-specific curricula and programs, it still stipulates how the process must be undertaken. By way of explanation, the curriculum development team ought to include language owners or custodians and members of the relevant Aboriginal or Torres Strait Islander communities. The language owners work in collaboration with a team of curriculum specialists, language experts and language-teaching practitioners. The owners' consent is also sought including visits, excursions to the Country/Place and use of cultural material as part of the teaching and learning program. Furthermore, special consideration must be paid to the level of documentation and resources available for the particular language. The process starts with agreement on selecting the pathway that will be used as a base for the development of the language-specific curriculum. The decision is concluded from assessment of the nature of the language, the nature of the learners, and the context of learning, in particular:

- the ecology of the language and the nature of the speech community

- the profile of learners and the degree of affiliation with the language

- the likelihood of the program occurring on or off Country/Place.

The team also makes decision regarding the composition of the targeted learner groups. In other words, the program could be offered for aboriginal community offspring exclusively, entire population of the school, or just a chosen section of that population. The decision is much shaped by the community efforts towards language revitalization, learners' profile such as ethnic background, and requirements of the Department for Education Plan.

Decision on the sequence of learning follows up, that is, whether the course proceeds throughout all the levels of compulsory education starting from Foundation to Year 10 or rather limited to a particular level. A statement of context should be also provided. The latter describes the nature of language such as its use in the community, the place of the language in Australian education, the nature of learning the language, and expected learners' profile. The process almost terminates with content and achievement standards specification. On several occasions, the

curriculum stresses that importance of ongoing consultation with aboriginal communities to decide which language or languages will be developed and taught and who is appropriate to teach and learn the language(s). The ultimate authority regarding the choice of language rests with the local Aboriginal and/or Torres Strait Islander community.

The teaching curriculum for Arabana covered Foundation to Year 10. The curriculum was set for revitalization and second language learning pathways alike. The fund for undertaking the project was allocated by the Commonwealth Department of Employment, Education, Training and Youth Affairs; nonetheless, the Department for Education handled the project. Mr. Greg Wilson was nominated as the project manager and Dr. Luise Hercus as consultant linguist. She made massive contribution including attending several workshops, providing feedback about draft versions of the modules, answering points about Arabana grammar, just to mention a few. Of massive importance regarding instructional material is speech of Arabana elders recorded from the mid-1960s and then reproduced as a grammar reference book under the title A Grammar of the Arabana-Wangkangurru Language. Lake Eyre Basin, South Australia.

Because the curriculum process should be undertaken by a team where decision, unlike to common place practice, should be bottom up. That being said, the Arabana curriculum, as a product, is the fruit of collaboration between Arabana elders and consultation teams through more than twenty Port Augusta-based language workshops. Of particular contribution is Mr Rex Stuart, an Arabana elder, who handed over his knowledge of the language and culture though multiples recordings. Furthermore, the speech of Arabana elders such as Nanna Laurie Stuart is considered as a language standard. The team also includes significant contribution from Arabana Language and Cultural Specialists, Aboriginal Education Workers, Teachers, Department for Education Learning Outcomes and Curriculum Group, and Languages Learning Area policy and project officers. Table (4.1) lists the names of curriculum writers and reviewers alike.

Table (4.1): Arabana Curriculum Writers and Reviewers

Laurie Stuart	Reg Dodd
Rex Stuart	Kevin Buzzacott
Jean Wood	Trevor Buzzacott
Millie Warren	Valerie Fushtei
Pauline Thompson	Mary Parker
Joy Stuart	Fiona Buzzacott
Bruce Warren	Tara Dodd
Dale Gepp	Samantha Strangways
Greg Wilson	Ron Hoenig
Luise Hercus	Peter Zerner
Chris Warren	Karmen Petric
Anna Nayda	Jackie Thomson

The curriculum specification keeps building up after each workshop, that is, blueprints were drafted, reviewed then redrafted to introduce refinements upon recommendation of the consultation teams. Leaning activities, tasks, content specification then took shape and made applicable to local contexts. Exercises, points of grammar, teaching notes and suggested resources were further identified. Last but not least, local school-community partnership is deemed essential for the success of instruction. By implication, aboriginal elders are encouraged to give a hand of help; in fact, any sort of community involvement is highly valued and encouraged.

4.6.2. Rationale

Faced by the risk of imminent evanescence of Australia's unique linguistic and cultural linguistic heritage, Aboriginal and Torres Strait Islander languages have been integrated into schools as learning subjects similar to many other immigrant ' languages with the distinctive target of their salvage and restoration. Besides the rationale statements articulated both in the Languages Area Curriculum and the Framework for Aboriginal Languages and Torres Strait Islander Languages, the team entrusted with Arabana language program design further elaborate rationale statements.

Preserving Australia rich linguistic/cultural heritage and safeguard against loss is regarded critical. Moreover, the rationale comprises a set of 13 declarative statements. They rather stand for learners' expectations and reasons for sitting for the course in the first place. The research evidence clearly suggests the statements gauge different target groups program expectations, both indigenous and non-indigenous. The statements provide a wide ranger of arguments. Appendix H encompasses the Arabana rationale statements. Statement 2 and 10, for instance, claims Arabana program promotes identity pride. Furthermore, statement 10 maintains the program has got practical job related application in the sense that the acquired knowledge helps a portion of the students to apply for jobs in cultural tourism, indigenous media or teaching. In addition, language/cultural awareness are clearly articulated in statements 3, 7, 12, and 13. Eventually the program, notably statement 4, 5 and 6, nurtures appreciation of the local environment and the unspoiled eco-systemce balance that the Aboriginal communities had maintained in the past.

4.6.3. Syllabus Content

Arabana, in the current framework, is deemed no longer in active use for everyday communication purposes but still used only in restricted contexts by a small number of elders. The offspring generation shift to use the dominant language, English, as their first language of interaction. They have very reduced knowledge of the heritage language, namely formulaic expressions.

The curriculum is, to a larger extent, similar to a topic-based syllabus including 19 modules, grouped in four year-level bands from Foundation to Year 10. The curriculum has also application at year 11 and 12. Each module consists of suggested activities, suggested language content, a check list of activities, extensive teaching notes, suggested resources, and text references. However, the final shape and sequence of the teaching content is the decision of the tutor. By implication, the 19 modules are not arranged in a linear fashion, that is, learners do not need to begin with activity 1 in module 1. Rather, the modules are considered a collection of content resource from which more detailed lesson plans and units alike ought to be generated.

Table (4.2) lists the modules and the corresponding year level. For the purpose of meeting the needs of the local learners, blank spaces are provided for the purpose of providing local input such as suggested activities, new vocabulary or expression items, notes about cultural and language awareness, teaching annotations, and suchlike. In fact, the content is deliberately kept loose where community members are consulted to further improve it. More important, in cases of discrepancies, informal local input sought from local communities works to further flesh out the syllabus content. Thus, the syllabus promotes local ownership. Moreover, the curriculum could be flexibly adapted for use for other pathways notably First Language and Second Language alike. The curriculum

states that the content is the absolute ownership of the aboriginal people which implies community members, mainly fluent speakers, could further contribute to improve it.

Table (4.2) : Arabana Curriculum Modules

Expected Level	Modules
Early Years	1. Ananthara (Kinship We) 2. Arabana Ularaka (Arabana Histories) Module 3-7 (The Senses) 3. Nhanhirnda (Seeing) 4. Ngawirnda(Listening) 5. Idmarnda (Touching) 6. Warantharda (Smelling) 7. Panparda (Tasting)
Primary Years	8. Kurluruku yukarnda: kurlunga thangkarda(Going to school: staying at school) 9. Paya, kungarra, kapirri (Birds, kangaroos, goannas) 10. Wathili-mara (Kinfolk together) 11. Muyu nguru, muyu nguru (Day after day (the cycles in things)) 12. Nyinta (Green plants, small bushes, trees, greenery)
Middle Years	13. Maltyaki walkirnda: ngurku arlaki thangkarda (Don't be sick: be really healthy) 14. Arabana ularaka: thutirla kuparu thanthinha puntyuru kurthanangkaka (Arabana Histories: a small boy kept on cheating his grandfather out of meat) 15. Kardiyangkuru, madla, paya(A type of lizard, dogs, birds) 16. Arnikunha thantha (Our belongings) 17. Parluruku yulcarnda yurangkathilhilku (Going outside to learn)
Senior Years	18. Ngurku thangkarda(Being healthy/contented) 19. Arabana ularaka(Arabana texts)

The curriculum content is further supplemented by Arabana CD-ROM. As the interface in figure (4.1) demonstrates, the CD-ROM constitutes ten modules supplementary instructional material. In fact, Learning Arabana CD-ROM is a resource for use in a planned, integrated way and neither a teacher or teaching program. The modules comprise a collection of communicative language teaching-based activities by means of which learners engage in realistic interaction.
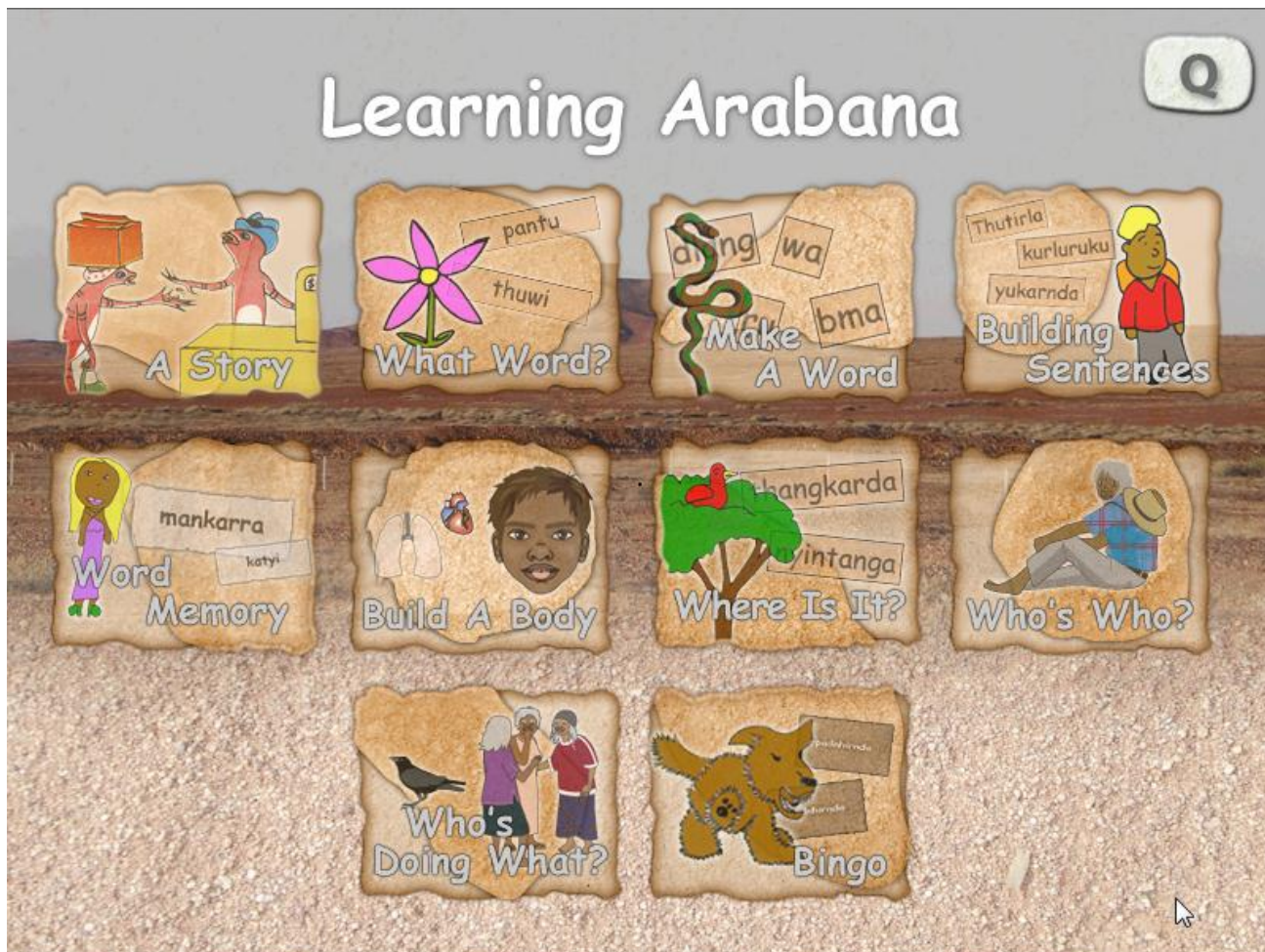
Figure (4.1). Learning Arabana CD-ROM Navigation Interface.

Teacher-produced instructional material also further supplements the curriculum content. Mr. Greg Wilson holds a rich archive of data base he himself piled up throughout the multiple workshops with Arabana aboriginal community adding to the on-going visits to aboriginal settlement. The data base includes audio recordings of different sorts such as chants, oral literature, daily life routine activities, authentic interaction describing the flora and fauna, just to mention a few. The photos also depict the different aspects of aboriginal settlement landscape and day to day activities such as food collection, hunting, food diet, aboriginal medication, and suchlike. The archive data has been used to produce a variety of teaching content, in particular lessons such as grammar, reading, listening, and vocabulary. Figures (4.2) (4.3) are samples of flashcards for teaching vocabulary.

Nikina ankuna kutta

This is my jumper

Nikina anthuna nippa gnatu

This is my skirt
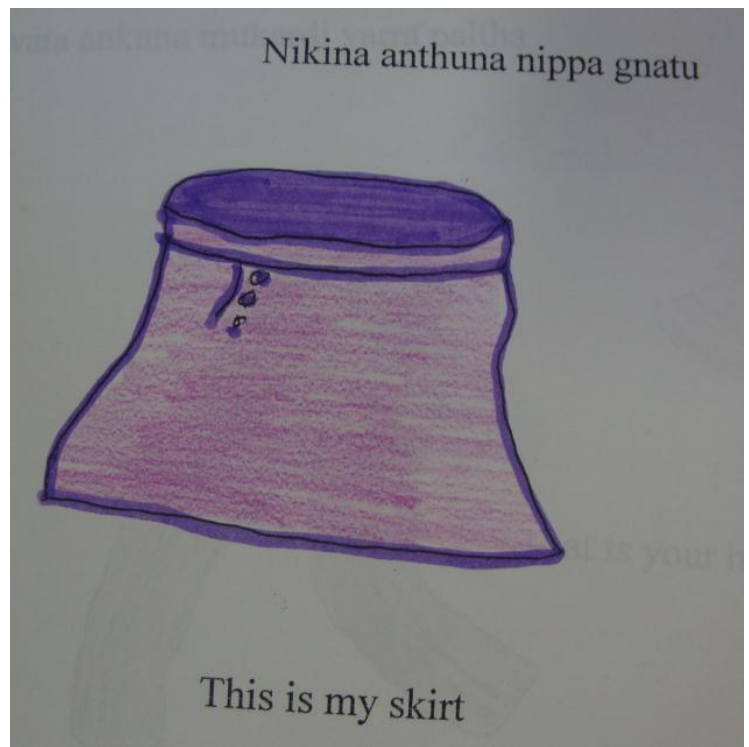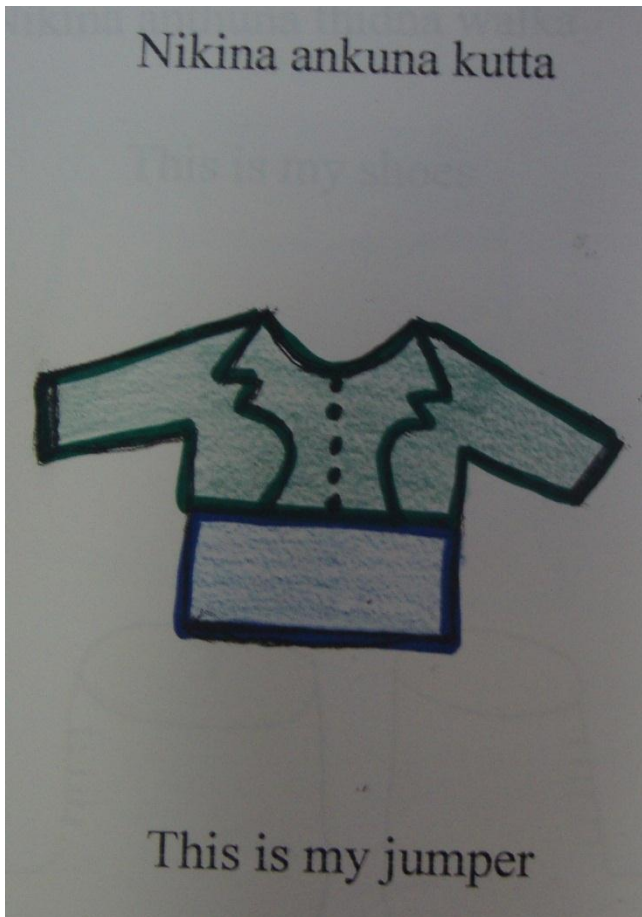
Figure (4.2). Vocabulary Flashcard

Simon says	Simon yaninda
Move your head	Irrjinda ankuna kardi apu
Move your legs	Irrjinda ankuna walpu
Move your chin	Irrjinda ankuna nganka jardi
Quickly move your belly	Irrji irrjinda ankuna kudnadi
Quickly move your arms	Irrji irrjinda ankuna nguna
Quickly move your hips	Irrji irrjinda ankuna jinkarla
Quickly move your hands	Irrji irrjinda ankuna mara

Figure (4.3). Vocabulary Flashcard (Imperative Verbs)

The curriculum also embodies outdoor beyond the school activities namely for schools located in aboriginal settlement where access to the natural environment is by itself a physical asset. The range of activities includes visits to centres such as Fauna Park, or cultural centres such as Tandanya and the Marree Arabunna People's Centre. Other activities include attending organized events like Languages' Week, Aboriginal Cultural Week. In a similar vein, bush trips activities constitute theme-based experiential learning as learners engage in activities like construction of traditional shelters, tracking and hunting, collection, preparation and cooking of bush foods, bush medicines, just to mention but a few.

4.6.4. Targeted Learners/Teachers

Being set for the purpose of bringing back Arabana linguistic and cultural heritage back into life, learners are expected to be the Arabana offspring themselves and typically second language learners with minimal communicative competence in the heritage language. Nonetheless, the curriculum is deliberately kept loose and flexible enough to include other learners with diverse background. Learners groups might include aboriginal and/or non-aboriginal speakers of Aboriginal Englishes, Standard Australian English, Nharla English, and non-aboriginal students who are speakers of Standard Australian English. Other target groups include speakers of Western Desert varieties, including Pitjantjatjara, Yankunytjatjara and Antikirinya and eventually other aboriginal languages, for example, Ngarrindjeri, Narangga, Kaurna.

Ideally the curriculum is taught by culturally and linguistically informed trained tutors, if not to say Arabana people as instructors for the purpose of maintaining the accuracy and appropriateness of language and cultural information. However, the bilingual and bicultural tutors has not been always easy to afford in a respectful number to supply schools with teaching staff. Thus, an alternative arrangement has figured out, that is, a team consisting of an Arabana person works alongside a trained teacher who also in turn learn about the culture and language. Regarding their roles, the Arabana teacher is deemed best placed to provide input and cultural information for learners. The non-aboriginal teacher manages pre-course delivery such as planning, preparing, assessing, reporting and suchlike.

4.6.5. Corpus planning

It is not uncommon for endangered languages to be updated in terms of vocabulary, grammar, or any other aspects, for they have not been in daily use for quite some time. Thus, its vocabulary shrinks dramatically and is confined to very limited language domains, namely folklore, rituals, and suchlike. More dramatically, the communicative functions of certain endangered languages could be massively reduced if such languages have been off use for quite some time; therefore, the language has to be

reconstructed from archival material and then updated to meet day to day communication needs, a process called corpus planning which basically works to modernize the language.

To meet leaners' communication needs particularly in terms of updating Arabana lexicon, teachers are instructed to resort to some alternative strategies to compensate for the vocabulary gap. For instance, words can be borrowed from other neighbouring languages and then be used for non-existent vocabulary items. The loan words have to be indigenized mainly in terms of the sound system or spelling, that is, indigenous norms are applied so the loan words sound and are spelled different. For instance, the English word school becomes Kurlu in Arabana. Furthermore, equivalent words could be made or coined; for instance, pinti-kadnha means any form of machine, tape recorder, and camera. Alternatively, an existing word meaning could be extended or associated to include a new concept or idea. For instance, the word yuki which literally means to make go is extended to convey the meaning of to drove cattle, to drive a car. The word is meant to include the car as a new concept.

4.6.6. Assessment

The ACARA Languages Area Curriculum provides a full description of curriculum evaluation process. In brief, the ACARA initially invites educations authorities to submit their monitoring report. If ever the report includes warning signs then an advisory group is appointed to undertake the evaluation process. Before any changes are introduced, the set of recommendations are first discussed with education authorities. Eventually, the Standing Council gives the final stamp of approval for implementation.

The research findings clearly demonstre no assessment of whatsoever form has been undertaken since Arabana language program was practically implemented. The single reason put forward by the informants is the fact no body has requested any sort of assessment. In the words of Dr. Amery Roberts, the curriculum is sound enough given the efforts made towards its development, he further comments more Aboriginal languages programs implementation is desperately needed yet.

It is worthnoting the Arabana curriculum includes a full section of students assessment. It informs teachers about what learners are expected to achieve at particular points of the course at each specific level. It also embody specifications about the knowledge and skills to be assessed. Appendix I lists the achievement statements for each level band.

4.7. Curriculum Development Process for Tamahaq language

Despite the Algerian government has quited its long standing monolingualism policy often proclaimed Arabization, notably in 2012 by officially recognizing Tamazight language and all its varieties across the national territory as official national languages, no curriculum, even a draft version, has been released. The findings also reveal surprising facts about curriculum design workshops held from 1996 tilll 1999. The most significant observation is that language loyalty from particular Tuareg, particularly Mr. Mohamed Zaitouni, has been instrumental to sustain Tamahaq courses in some Tamanrasset schools.

4.7.1. Environment Analysis

Curriculum design is conventionally preceded by fact finding stage undertaken either as a field study; otherwise, feedback is provided by different stakeholders. The fact finding stage aims to provide curriculum designers strategic knownledge including but not limited to teaching/learning environment, language shift dynamics, and available revitalization resources. Curriculum designers then use such data to draft the different curriculum elements. However, almost no environment analysis was actually undertaken for the purpose of Tamahaq curriculum design.

4.7.1.1. Language Vitality

Assessment of language vitality entails gathering information about circumstances of language shift or disruption of intergenerational language transmission from the parent generation to their offspring at worst scenarios of language endangerment. In other words, it is not uncommon the language is still used as the vehicle of communication by certain members – most likely, elder members – of the community but no longer transmitted to the children as a whole. Apparent disparity also exists regarding community residence location, that is, language is much maintained in locations densely populated by the speech community or the outskirts compared to the city where the minority language turns endangered and lose grounds to stronger competing languages. The time frame for such shift varies across situations; it can take place over several generations, or much more quickly. Knowledge of the degree of vitality is a prerequisite for establishing any revitalization program. In contexts where the language is almost dead, the language has to be restored first either from archives or elders. Language vitality also helps determines speakers' age range and guess competence level, in particular the kids generation.
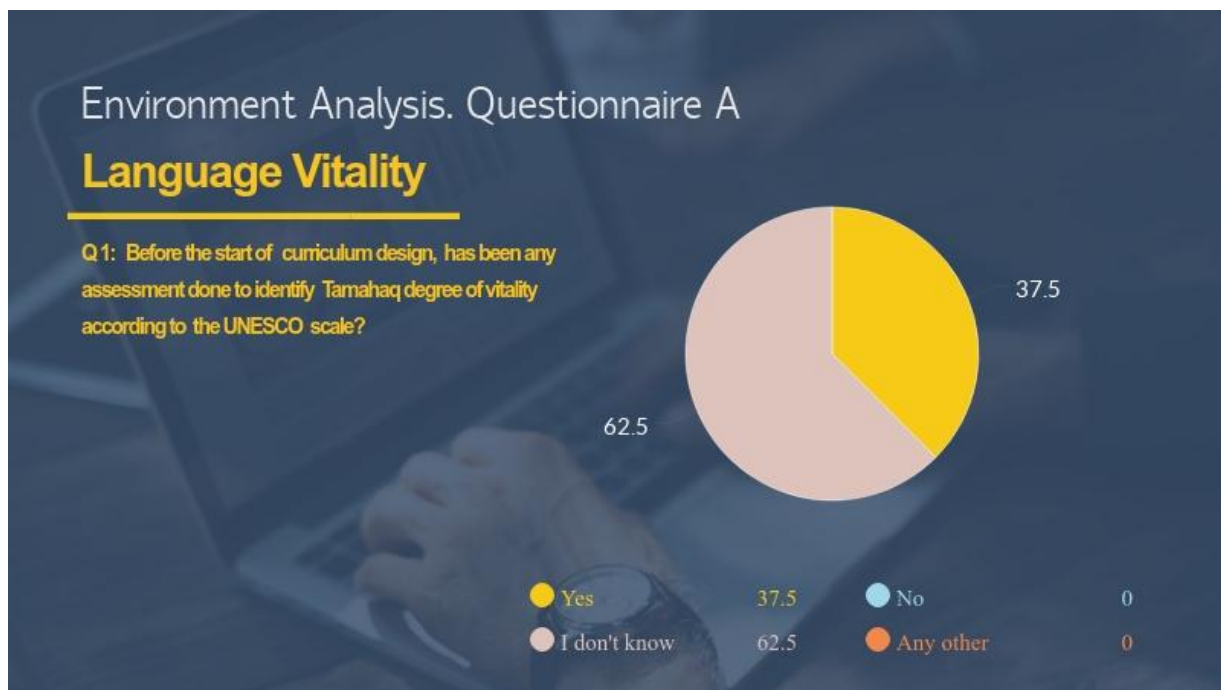
Figure (4.4). Tamahaq Vitality Assessment

More than half of the respondents, 62.5, could not associate their participation in any sort of activity related to language vitality assessment as they held no knowledge of such activities taking place. Only 37% claimed assessment was actually done and such knowledge was gained by means of either fieldworks, reliable data or common sense observation, which imply the respondents themselves notice language shift taking place as the younger generation tend to use dialectal Arabic for day to day communication and socialization. These respondents reported different levels of endangerment ranging from vulnerable, definitely endangered, and critically endangered. None of the respondents claimed the assessment was conducted by any appointed organism or group of experts.

4.7.1.2. Domains of Language Use

The functional domains, that is who speaks what language to whom and when, are a significant indicator of the internal structure of language. To put it simply, as the minority language diminishes in domains of use, it conversely undergoes structural degradation in more than one aspect, either vocabulary, lexicon, semantic, just to mention a few, needless to mention heavy borrowing from the dominant competing languages. Accordingly, the endangered language, once integrated into instruction as a new domain, it may not well be adapted for use immediately if adequate corpus planning has not been underway.
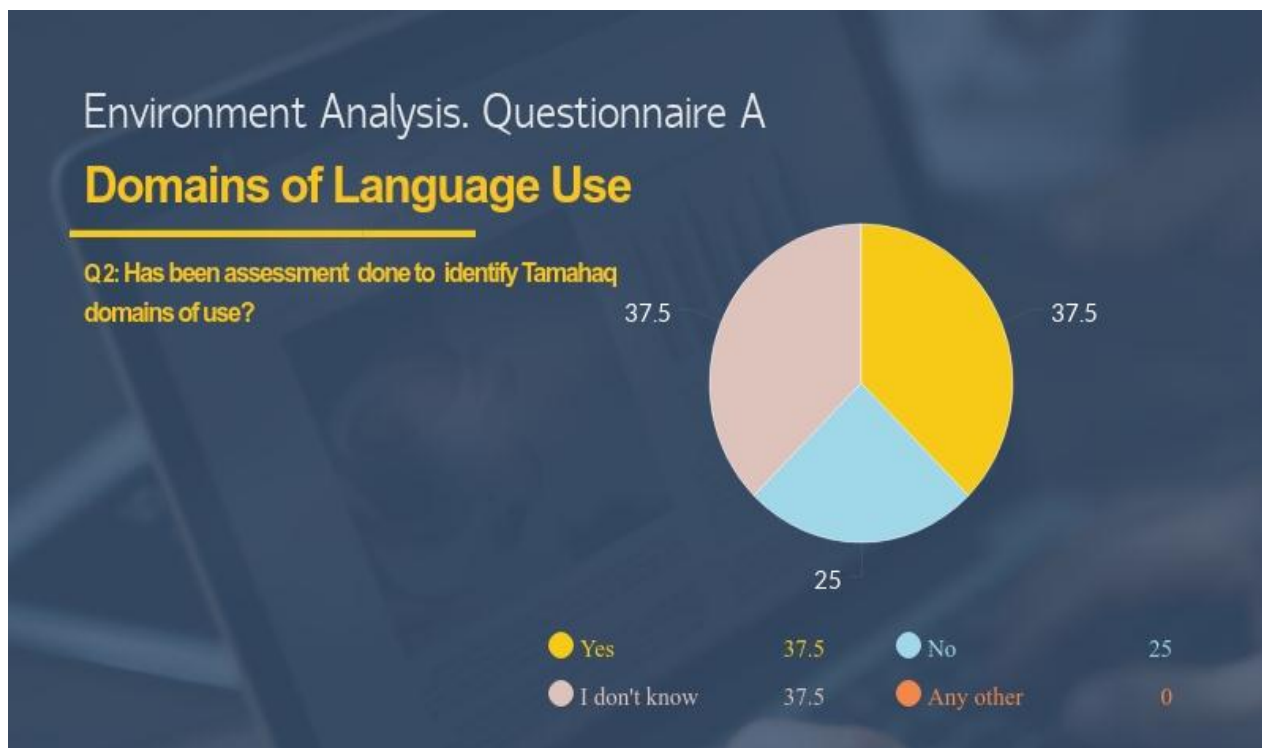
Figure (4.5). Tamahaq Domains of Language Use Assessment

A minority of respondent, only 37.5% claimed assessment of Tamahaq domains of language use was done. In fact, if assessment was ever done, it is unlikely to be formal, that is, a genuine linguistic fieldwork conducted by experts, but rather respondents' value judgment, either as themselves being Tamahaq native speakers, but data could be also drawn from day to day common sense observation. On the contrary, the remaining respondents, 62.5%, either deny any knowledge of such assessment to have taken place or deny completely any such process was undertaken.

4.7.1.3. Language Variation

Similar to other Berber languages, Tamahaq is spoken as a collection of varieties within an extensive desert territory encompassing not only Southern Algeria, but Mali, Northern Niger, Libya, and Burkina Faso as well. As Tuareg from neighbouring countries, in particular Mali, relocate in extensive numbers to Tamanrasset over the recent years due to political instability, it is not well understood whether all the different Tamahaq varieties merge, yet it could be also possible only one variety has emerged. What adds to the complexity of the current situation is the fact such Tamahaq varieties are all intelligible; needless to mention Tuareg themselves speak and understand more than one variety. In such contexts, only one variety will be set as the norm language for the purpose of setting the curriculum.
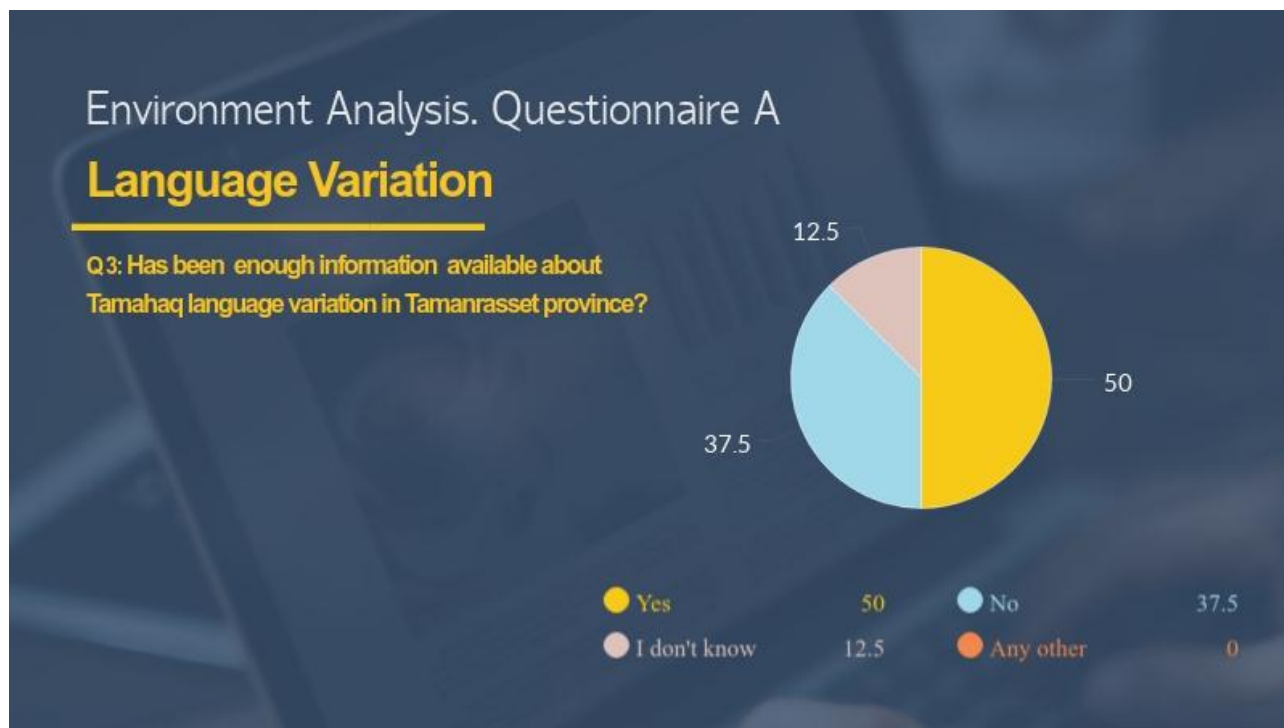
Figure (4.6). Tamahaq Language Variation Assessment

Response to question 3 yielded antithetical feedback. The first half of the respondents claimed enough information about the dialectal continuum of Tamahaq within Tamanrasset province was available; however, the other half stated the reverse. Given the fact some teachers are not themselves Tamahaq speakers that would explain definitely why the second half could not have such full knowledge about Tamahaq dialectal continuum. But it also implies formal assessment through genuine fieldworks was not possibly conducted; otherwise, such data would be circulated among Tamahaq teachers. The latter is further confirmed through the interviews with both Mr. Hamza Mohaled and Zaitouni Ali. As a matter of fact, they both confirmed almost no genuine fieldwork was actually done.

4.7.1.4. Language Maintenance Attitude

While it is obvious that positive attitudes towards the heritage language help sustain language vitality and are critical for successful revitalization, speech communities differ dramatically in their stance towards language revitalization. It is not uncommon for speakers to associate their language with low economic and social status which in return generates growing parental indifference to how well their children learn the mother tongue. Thus, the speech community ordinarily shift to use a more dominant language, what's more, they barely feel any compulsion to help retain their heritage language. However, successful efforts of language revitalization, reviewed in the literature, place a high premium on early grassroots movements headed by the speech community which help materialize more sophisticated language revitalization backed by growing support from linguists, policy makers, just to mention a few.
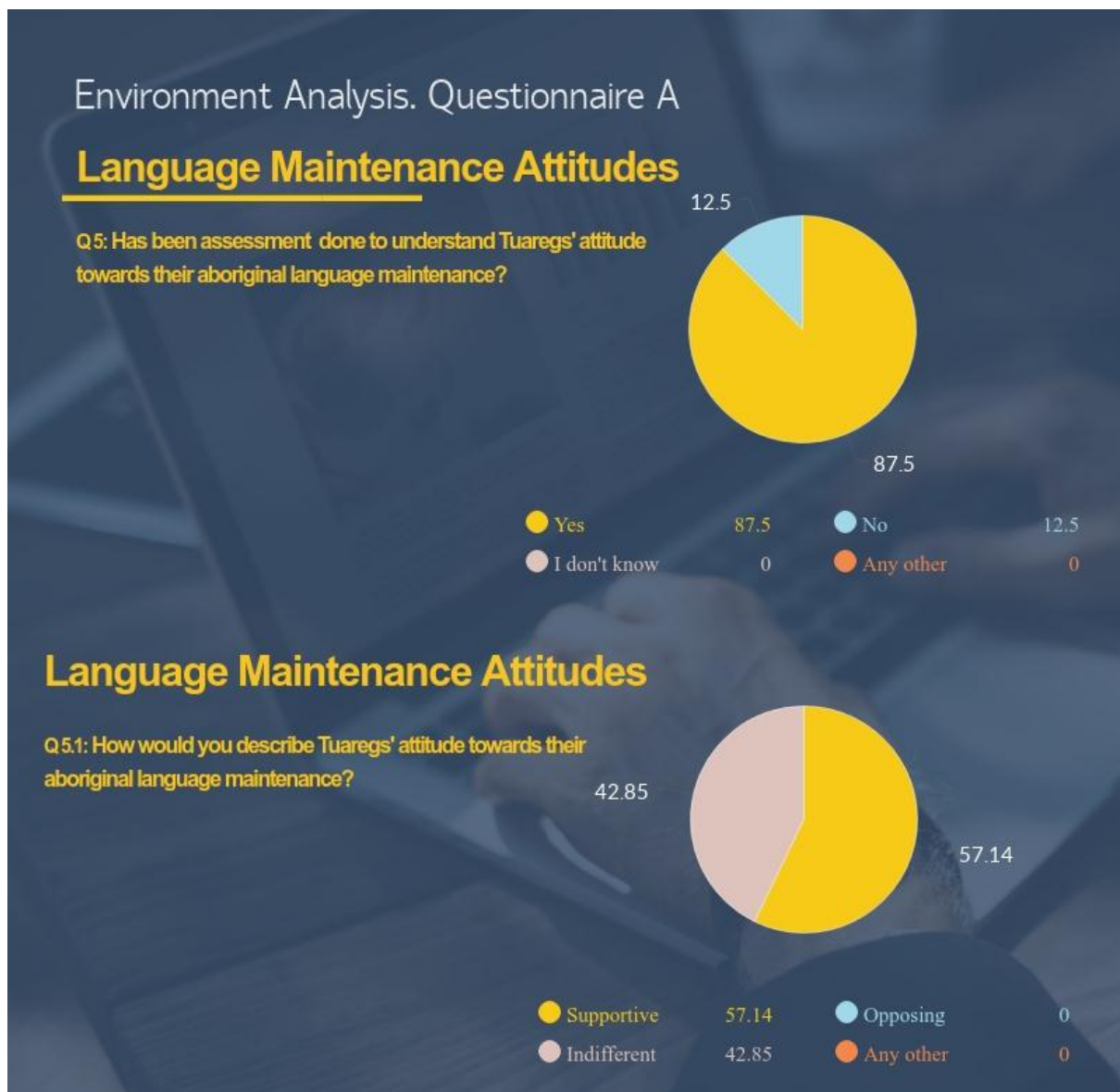
Figure (4.7). Tuareg Language Commitment and Attitude Assessment

In response to question 5, a minority of respondents, only 12.5%, reported that assessment was not done to understand Tuareg stance towards language revitalization, yet 87.5% asserted the reverse was true, what's more, 42.85% turn to be apathetic towards revitalizing Tamahaq. There is still full support for Tamahaq revitalization as 57.14% of informants indicated their endorsement.

It is quite unfeasible in many language revitalization contexts to mount a language program regardless of the aspirations of local communities and their full support, needless to mention their active participation. So, the foundation of trust and backing is more than essential, for state-run schools have been historically viewed as assimilative institutions, and have played a major role in linguistic and cultural oppression and the eradication of indigenous tongues. For this reason, speech communities now strive for educational autonomy, reflected in parent or community-led schools so as to feed their offspring their ancestral language and culture, much as was traditionally done in the

home. By implication for language revitalization efforts to be successful, it is a prerequisite to gain the speech community backing for taking control of their kids' education, mainly in revitalization contexts where the curriculum is controlled by what is regarded as the government.
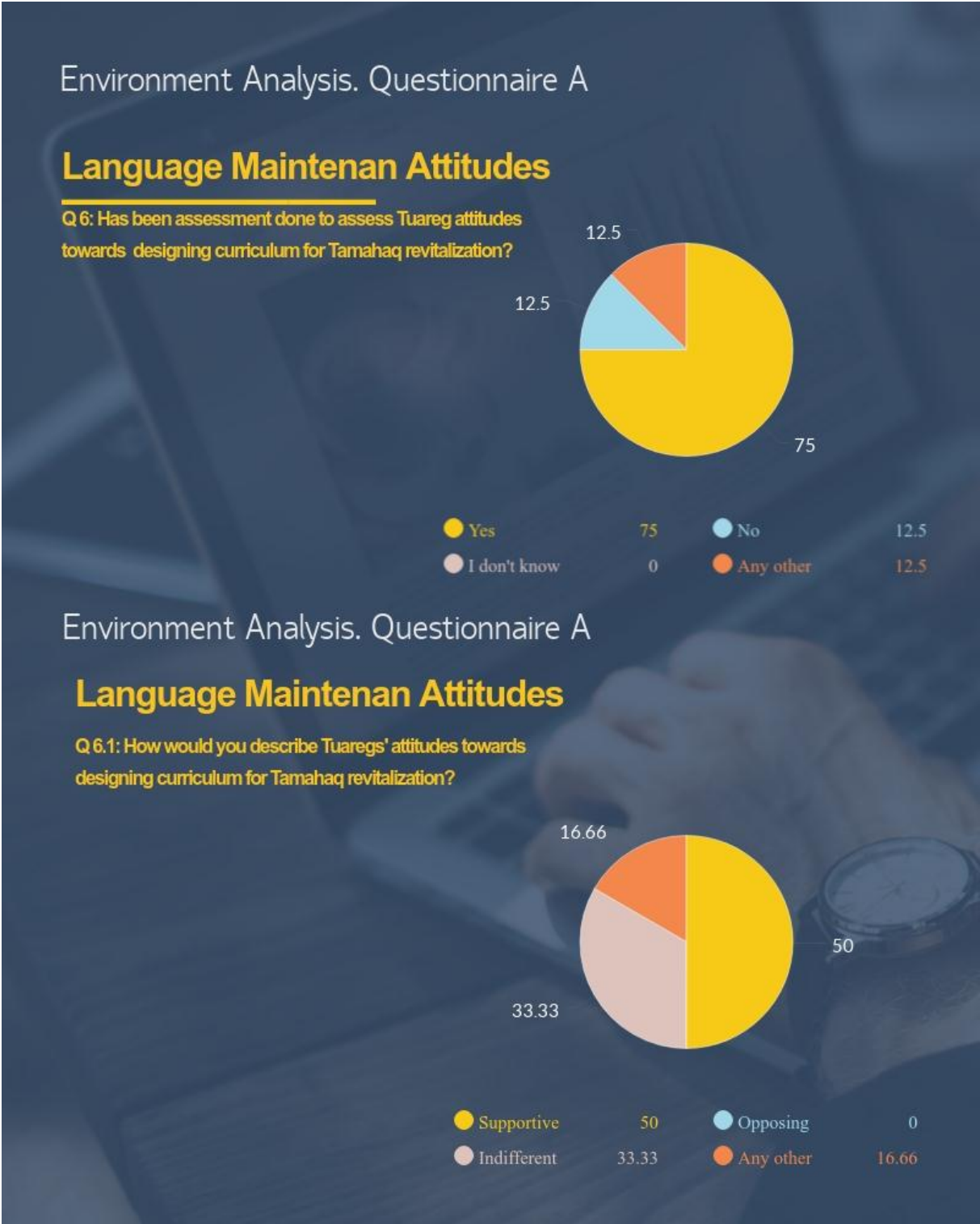
Figure (4.8). Tuareg Attitude Assessment towards Language Revitalization

More than half of the respondents, 75%, reported that assessment of Tuareg attitudes towards creating a curriculum for Tamahaq language revitalization purpose was done. Of the 75%, 50% are

supportive for turning practical and launching a revitalization program at schools. There is still 33.33% of respondents who show no interest for such an effort to take place.

4.7.1.5. Language Revitalization Expertise

Curriculum design, in the context of language revitalization, is not simple, straightforward; it literally requires significant investment of more than school-based human resources and do require linguists, professional pedagogues, university-based specialists, community groups, just to mention a few. As a matter of fact, school practitioners, mainly teachers, could be also reduced into mere domestic workers and have got less leadership and control positions over the content of what has to be taught. Alternatively, even in contexts where teachers still share a lion's share in the decision making, they do actually lack the dexterity to handle the whole process of curriculum design. Therefore, a wider range of interest groups are now involved in curriculum development.
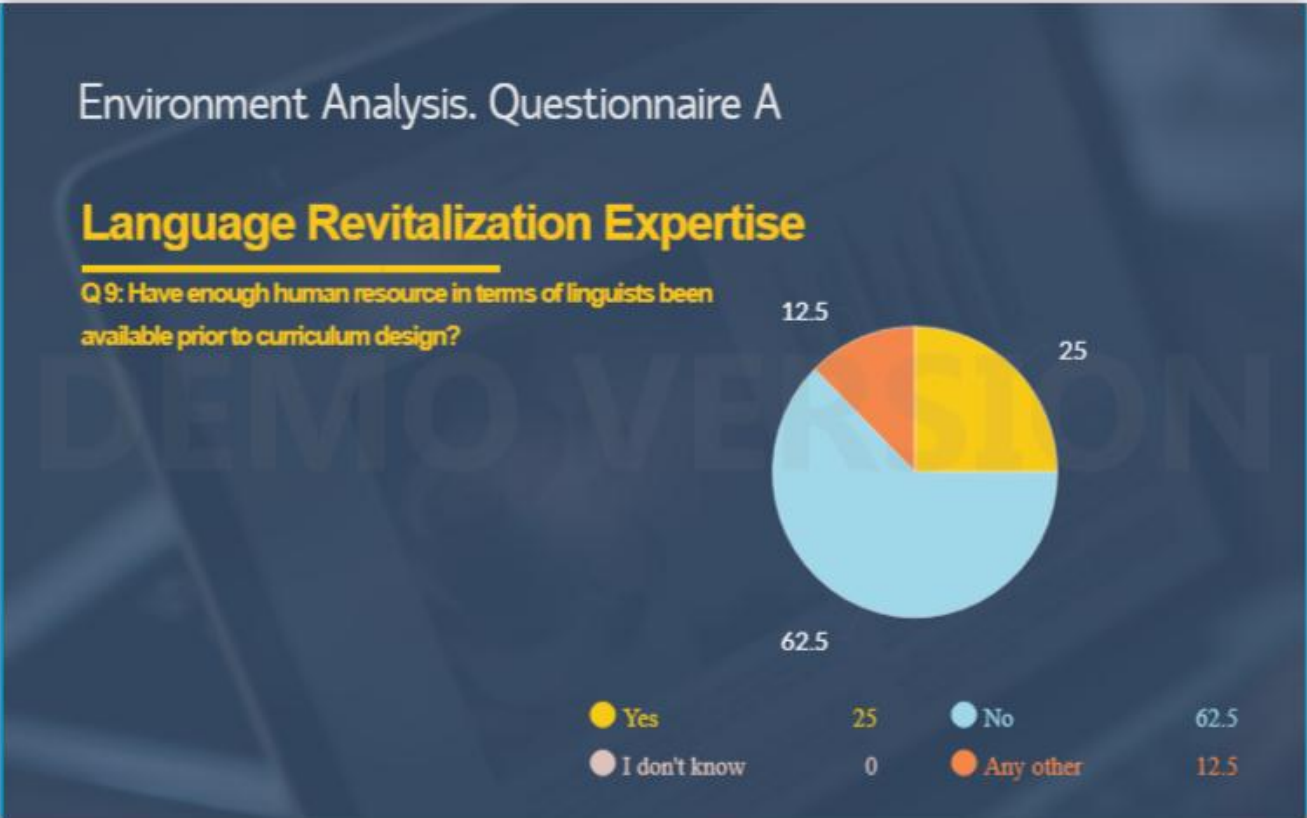
Figure (4.9). Linguists Availability for Tamahaq Course Design

The informants' response display strong evidence of meagre human resources, put in place or available at the time, for the purpose of Tamahaq revitalization, in particular curriculum design. 62% of informants complained about the shortage of linguists. What's more, although the curriculum design was undertaken and supervised by the Ministry of National Education, assumed to afford reliable human resources or would also hire external specialists even if that necessitated financial commitment, the data further revealed grim shortfall in teachers and curriculum designers alike. The data casts so much doubt on who was involved in the first place in the whole process,

needless to mention why the Ministry of National education could not afford such human resources deemed a prerequisite to curriculum design.
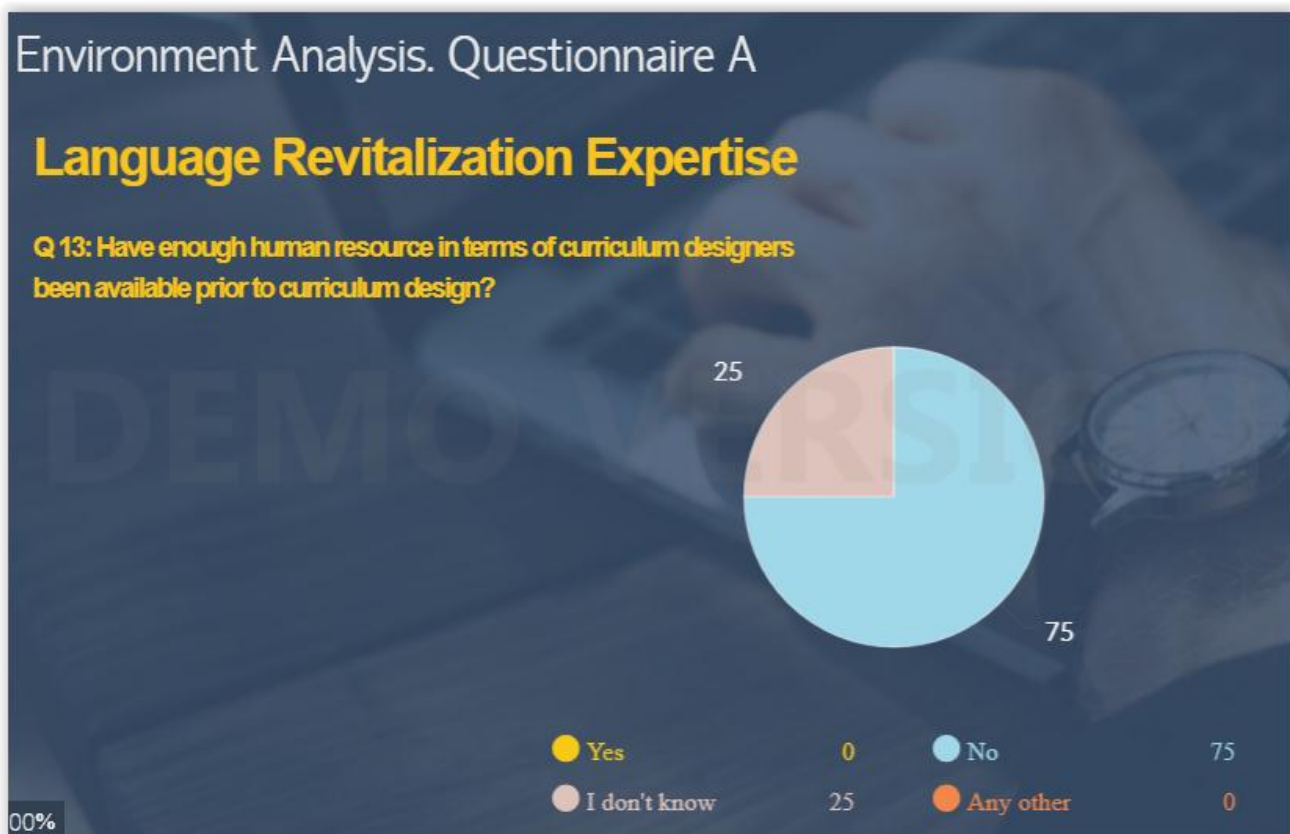
Figure (4.10). Curriculum Designers Availability for Tamahaq Course Design

4.7.2. Language Planning Activities

Dramatic changes do take place within language endangerment contexts that lead to the erosion of the language in terms of its structure. Such changes are most observable in the subsequent generations in their lexical choices, use of structure (phonology, phonotactics, morphology, syntax, semantics, discourse), or pragmatic conventions. Code switching, for instance, is the means through which elements of one language come to be incorporated into another. Furthermore, borrowing is the incorporation of lexical or structural features of another language into the speakers' first language. When contact is more intense, typically the case in contexts of language endangerment, structural features can spread from one language to another, so that the languages involved become more structurally similar, known as structural convergence. In Addition, Sometimes two languages coexist in a diglossic relationship in which the social functions of each are complementary.

What constitutes a serious challenge for language revitalization is the precarious circumstances of some endangered languages mainly in contexts of serious pressure to shift to the other dominant language, that is, the language might have very limited vocabulary for being out of

use for a couple of years or in cases where it ceased to be used. The language revitalization could also require serious time frame as the language itself has to be reclaimed, that is, either restored from documented archives or derived from a mixed code in contexts where bilingual speakers merge elements of two (or more) languages to create a third language, a process often referred to as bilingual mixed languages. Third, many endangered languages are not written; therefore, researchers and speech communities often wish for their graphization, in other words, the creation of a written code, yet a complex task which requires a careful assessment of issues going beyond purely linguistic decisions. This means curriculum design also requires strategic language planning, that is, codification, graphization, grammatication, and lexication.

4.7.2.1. Codification

The Tamahaq language constitutes a continuum of dialects spoken by dispersed tribes in five nation states: Algeria, Mali, Niger, Burkina Faso and Libya. The Kel Ahaggar and the Kel Ajjer of southern Algeria are known as the Northern Tuareg. The main dialects, spoken here in Southern Algeria, are Tahaggart, which is spoken in the Ahaggar Mountains in southern Algeria; Ajjer, which is spoken in western Libya and eastern Algeria; and Ghat, which is spoken around Djanet in southeast Algeria. Recent political instability in Mali has added more complexity to the linguistic market in Tamanrasset as thousands of refugees flooded the borders and permanently settled. It is not yet quite understood the linguistic choices Tuareg opt for to meet to their day to day communication needs.

Figure (4.11). Tamahaq Codification Activities

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Most of the respondents, 75%, reported that no codification, that is, a language variety is chosen but also confirmed as the norm and then confirmed in its functions and domains, was done. That in return also implies assessment of the linguistic repertoire of Tuareg has not been conducted in the first place so as to quantify the collection of varieties spoken in Tamanrasset province. Given the fact more than one variety is heard spoken around Tamanrasset and surprisingly even Tuareg themselves are bilingual in more than one variety, no overt selection of any variety makes the choice of the code quite arbitrary and very possibly much confined to the authority of teachers.

4.7.2.2. Graphization

Despite the fact Tamahaq has got its script, often known as Tifinagh predominantly used only by elders and still seen in many artefacts, script selection was preceded by a contentious and serious conflict of interest and the choice was limited to either Arabic or Latin-based script. Surprisingly, the heritage script, Tifinagh, was disregarded and dropped out of the menu of selection. What's more, an updated version of Tifinagh, initially developed in Morocco, was proposed. Such exclusion reflect the decision making style undertaken by the body entrusted for curriculum design, that is, imposing decisions rather negotiating and reaching compromise. Given the fact that teachers are the first to implement the curriculum, 87.5% of the informants reported the choice of the script was almost inevitable and only Tifinagh was eventually used.
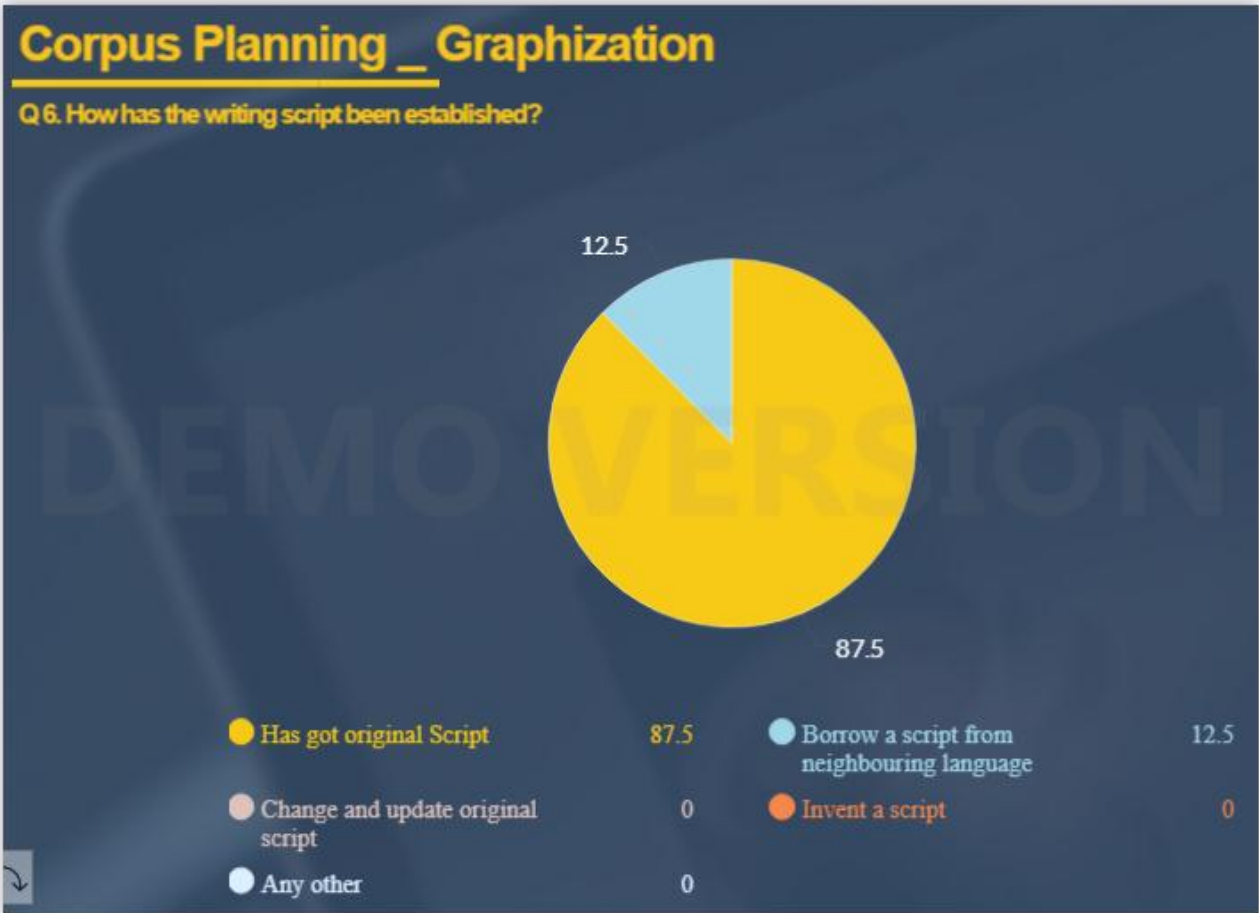
Figure (4.12). Tamahaq Graphization Selection

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4.7.2.3. Grammatication

There is fortunately a longstanding data on Tamahaq language such as dictionaries, diverse texts and grammar, all documented throughout the colonial time by Charles de Foucauld, a French missionary installed in Tamanrasset in 1905. Despite the fact all such data still lacks scientific vigour of today's fieldwork, it is the only archive ever compiled up to date which genuinely provide encyclopaedic knowledge about Tamahaq structure. However, all Foucauld's field investigations were further elaborated and published posthumously. For instance, based on Foucauld's field investigation data, the Danish linguist Karl G. Prasse published 'Tuareg Grammar Manual' in 3 volumes. Such archives, in the words of the 25% respondents, constitute the only available resource to consult for what matters grammar issues. Surprisingly, there still 37% who claim no standard grammar ever exists. Such discrepancy in feedback could indicate archives about Tamahaq language has not been reproduced or updated into grammar instructional materials to be used either by teachers or students.
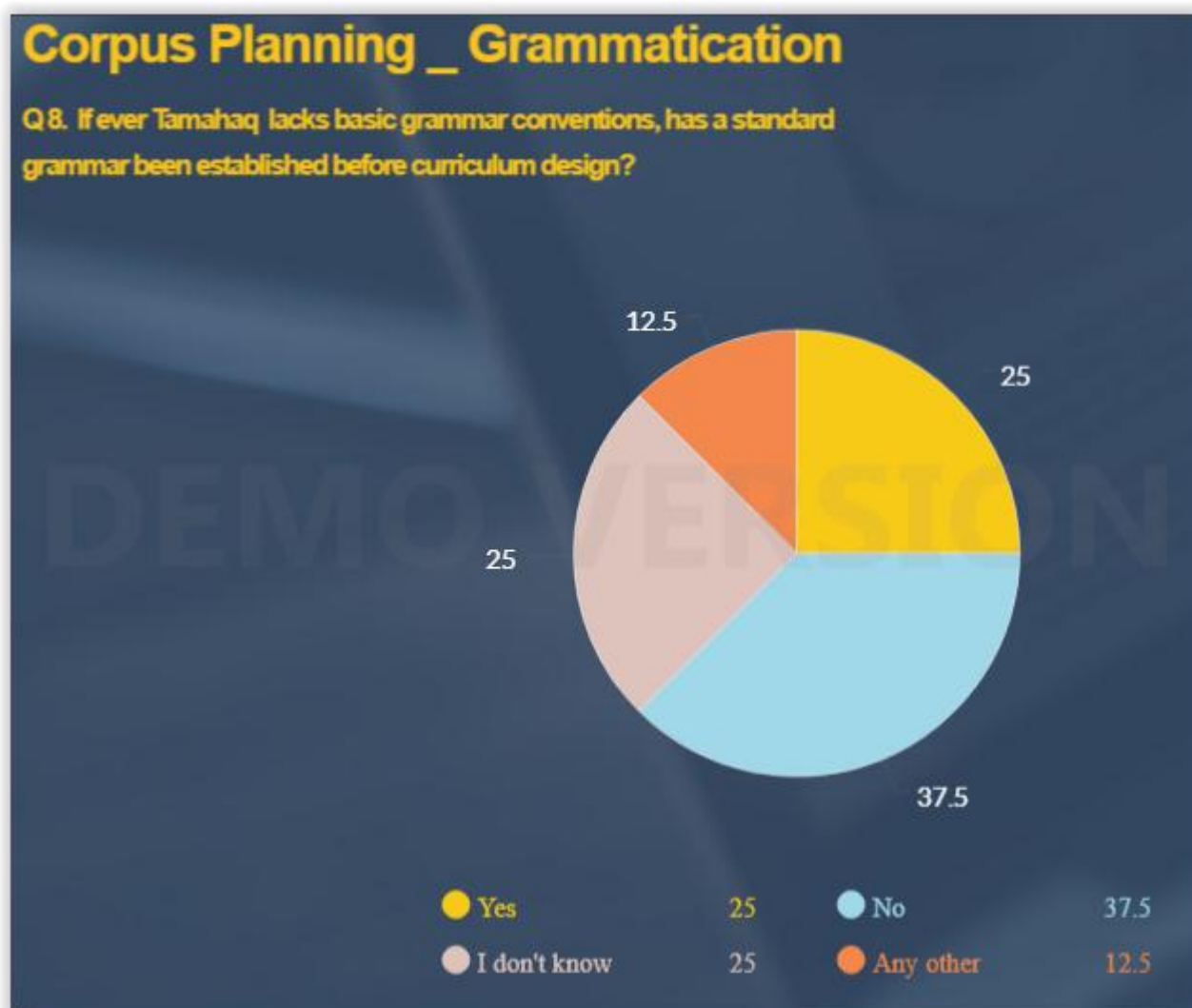
Figure (4.13). Tamahaq Grammar Standardization Activity

4.7.2.4. Lexication

One inevitable fact about language endangerment is vocabulary erosion. That latter is clearly noticeable if ever a comparison is made between the older generation and their offspring. There is more than one reason that could explain the endangered language vocabulary erosion; it could be partly triggered by massive borrowing from the dominant language (s), more domains of language use are being replaced by the dominant language, diminished exposure to the heritage language, just to mention a few. When the endangered language is allocated a new domain, that is, education, then it becomes deeply strenuous to try to teach it, for there are no words for many of the topics being taught and never before discussed in that language. So, lexication, establishing the core lexicon of the language, the agreed meanings of individual words and their stylistic and thematic conventions of usage, could start from scratch. In many situations lexication turns into a controversial challenge regarding whether ultimately news terms should be created or ease the process by adopting loanwords from a donor language.
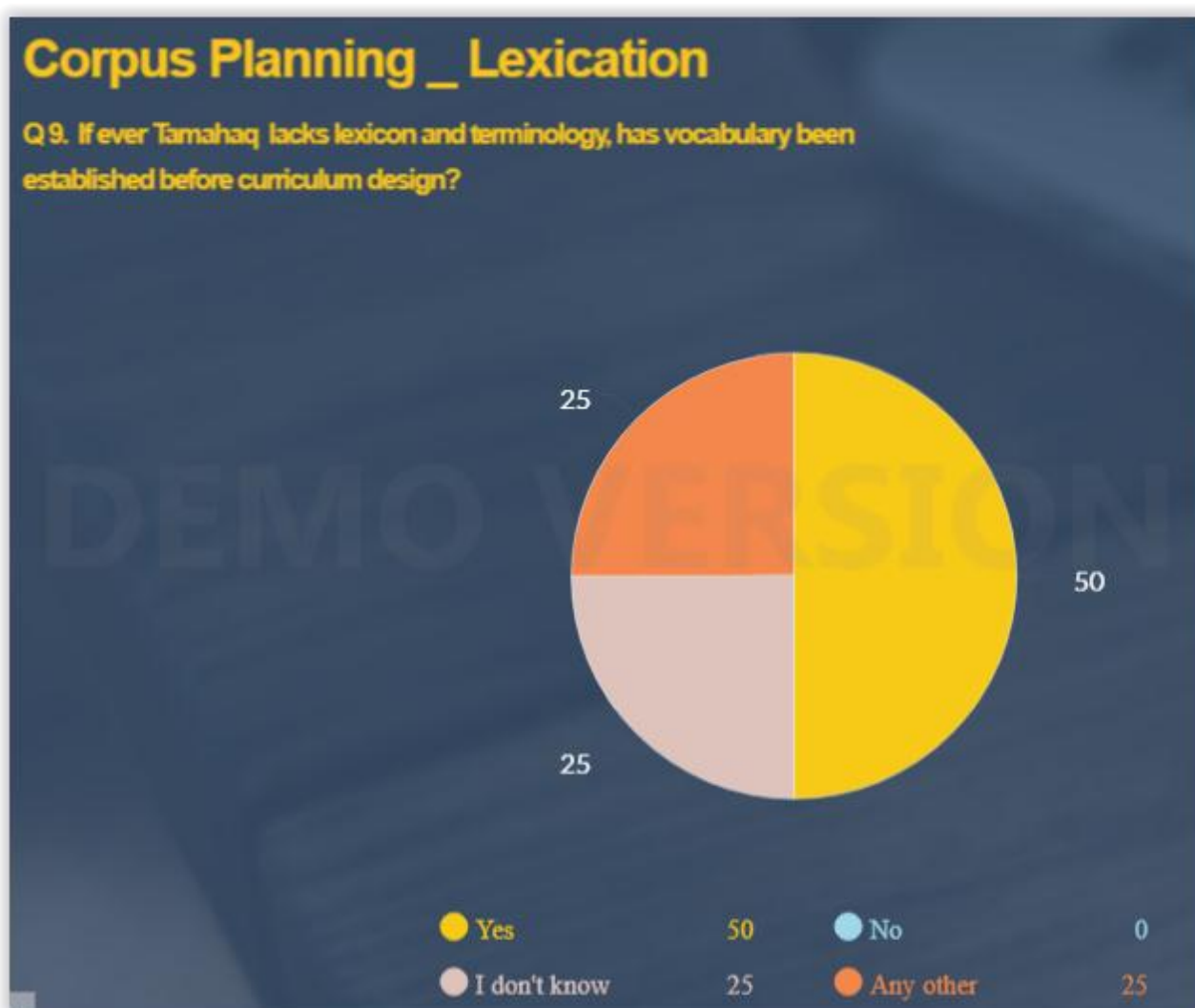
Figure (4.14). Tamahaq Lexication Design

In the context of Tamahaq revitalization, lexical development was rather incidental and done informally or individually as reported by half of the informants. In a similar vein, in the words of the interviewees, neither a committee was set, nor were expert linguists hired to work out a dictionary or build a preliminary glossary to answer immediate instructional purposes. Alternatively single-handed intuitive solutions were rather temporally devised. Words were primarily looked up for in dictionaries, old versions compiled at the time of the colonial presence in Algeria by missionaries such as the everlasting remembered figure Charles de Foucauld and exceptionally postcolonial scholars, namely Mouloud Mammeri. When words are not found, borrowing existing terms from northern Tamazight varieties becomes inevitable. Although Tamahaq is spoken as a set of varieties within southern Algeria, bordering countries such as Mali and Niger, the donor language was Tamazight northern variety which in turn manifests significant dissimilarity if compared to sister Tamahaq varieties heard around Mali and Niger, what is more, Tuaregs themselves are bilingual speakers of more than one Tamahaq variety.

Borrowing, in some cases, requires no special phonetic, phonological, or morphological adjustments, for the loan words consist of similar pattern already found in the target language, namely between closely related languages. However, at least in some cases borrowing requires adjustment, namely if the donor language has inflectional system that make it impossible to transfer the stem vocabulary. Having almost no background about linguistics namely ways of incorporating the foreign terms into the heritage language, loanwords were just surprisingly taken and used without any minor adjustments or being nativised whereas other vocabulary were rejected on the basis they are either not well understood, meaningless, or would be rejected by the wider speech community, Tuaregs. Furthermore, words were also formed using derivation. Despite all the efforts put into place, there persists considerable shortage of vocabulary to express more modern stuff, namely objects.

4.7.3. Needs Analysis

Quite naturally, the pupils are the ultimate source from which broad guidelines for the curriculum content specification are deduced throughout questionnaires, interviews, just to mention a few. Despite the fact curriculum writers abide by the rules set beforehand by trustees such as education boards, administrators, teachers or more experts in the academic ladder, to name but a few, learners too generate their own purposes and meanings and are not merely passive recipients of curriculum ends and means.
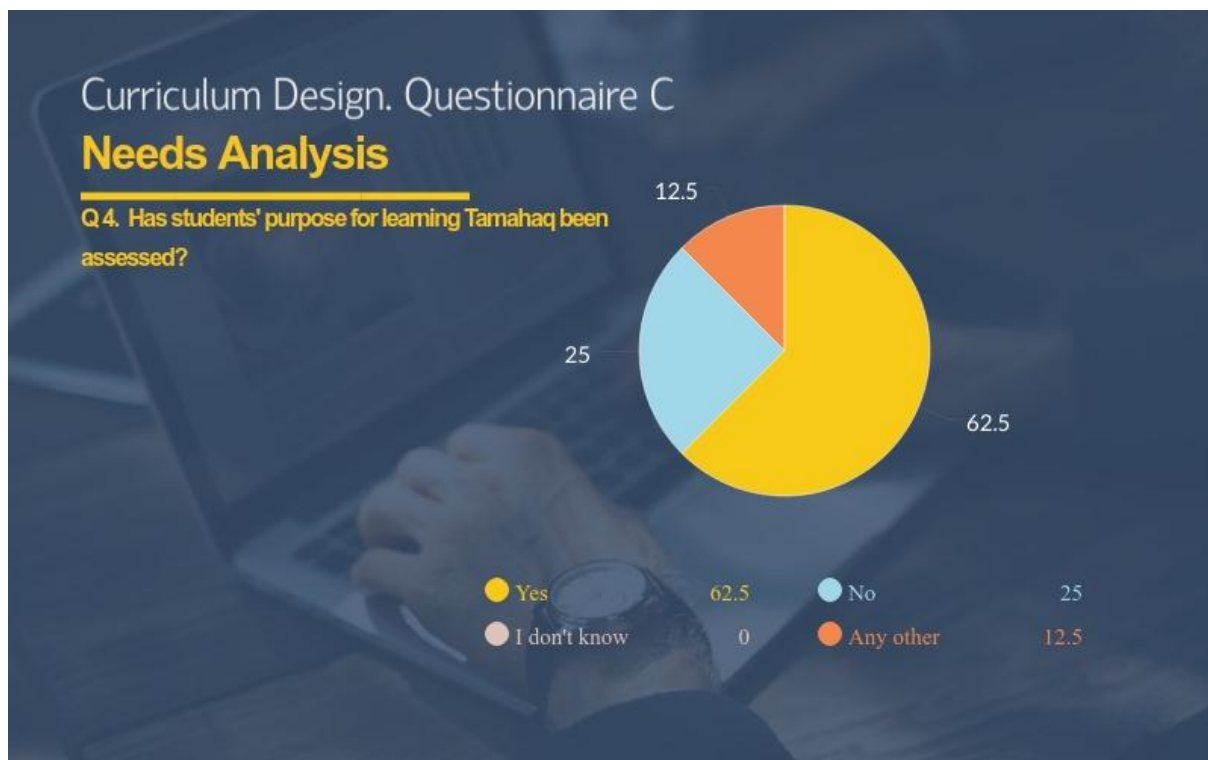
Figure (4.15). Needs Analysis for Tamahaq Curriculum Design

Although more than half of the respondents, that is 62.5%, claimed learners' purpose for attending Tamahaq classes was gauged, it was mere teachers' expectations for their learning needs, in particular what learners need to learn in each course. Their response gave clear indication only the linguistic dimension of learning the heritage language was actually regarded. That is to say, students were not contacted in person so as to get to identify and quantify their communicative needs in the target language, needless to mention issues related to cultural restoration, alternatively, teachers initially get to know what learners already know whether they were Tuareg themselves or non-native speakers, and then decide upon the teaching content. It is worth to highlight the fact that classes were not actually homogenous in terms of their population, in other words, they included both Tuareg and non-tamahaq speakers. Besides, the learning targets were also set in accordance with teachers' beliefs; for instance, some respondents believed learning Tamahaq for non-native speakers who settled in Tamanrasset province due to their employment or any other reasons was practically imperative to meet day to day communicative needs with Tamahaq-speaking neighbours. For Tuareg, learning Tamahaq for kids gave a sense of pride and belonging to the wider speech community. In the words of Hamza Mohamed, curriculum planning, including decisions about what to teach and for what purpose, in the context of Algeria has been always a top-down process and takes place at different level of remoteness from intended learners. Participants in the decision making include the board of education who in turn either prescribe procedures to be followed or establish the character of curriculum by specifying what must be taught. Despite learners also constituted a pressure group, they were ultimately marginalized.

At the eve of the Berber movement, drastic compromise was made by the Algerian government to redress the national language policy and mollify the angry protesteors. Therefore, in 1996 a group of Tuareg speakers, including Mohamed Hamza, Zitouni Ali, Adjlef Sidali, were hired by the Ministry of education, in particular the National Council for Curriculum design, and entrusted with the colossal task of designing Tamahaq curriculum. The task put forward was insurmountable, in the words of Hamza Mohamed, for the fact all the hired stuff lack basic knolwedge about curriculum design. What's more, most of them did not even have any teaching background and there was no sort of whatsoever backing or lent a hand from linguists, policy makers, textbook writers, just to mention a few. Nonetheless, Hamza Mohamed was exceptionally an English teacher at the time who tried invain to get things sorted out depending on basic knowledge of some teaching notions. Eventually, instead of a sophistacated needs analysis and owing to the meagre human resources put into place, teachers primarily assess learners' compentence level, what they already know about Tamahaq, for example either being intermediate, beginner or elementary, then they decide their learning needs. For instance, if learners, in the words of Zaitouni Ali, know almost nothing about Tamahaq, then courses kick off with basic notions such as the alphabet, simple words, and so forth.

Despite the fact the whole curriculum was set in the context of a growing Berber Movement seeking, among other societal and economic demands, full recognition of their language, identity, cultural distinctiveness and entirely undo all the injustice of the current language policy which promoted Modern Standard Arabic at the expense of the different Tamazight languages. Critical to the growing protest was the restoration and promotion of tamazight in new language domains such as official political discourse, language education, just to mention a few. Nonetheless, language literacy was regarded by teachers as the ultimate leaning need, with ultimately no reference to cultural revival or celebration. More important, Tamahaq, similar to minority languages around the globe, face the calamity of imminent extinction. Again, the status quo of Tamahaq, that is, being endangered and heading towards death as the offsrping generation stop learning the heritage language and choose to use more prominent competing languages, namely Dialectal Arabic, has not been considered central as teachers assess their learners needs who in turn represent the future speech community.

4.7.4. The Application of Principles

Decisions about curriculum should also abide by certain principles and theoretical assumptions about teaching and learning formulated from accumulated findings from empirical research about language acquisition which in return guide the choice of what to teach and how to sequence it. There is also a lot of research on how to encourage learning such as the significance of repetition, sheer individual learners' differences, and motivation, just to name a few. However,

there was strong evidence that such connection between research and theory of language learning and the practice of designing Tamahaq curriculum was overlooked if not to say ultimately unaccounted for. Put another way, the Algerian educational landscape was dominated by a shift towards competency-based approach application since 2002-2003 where all school curriculum had to be reshaped to translate key principles of that approach. A striking example for Tamahaq curriculum designers' failure to take account of competency-based approach principles or any other theoretical assumptions was the fact the board itself entrusted with curriculum design was unsuitable in the sense they lack the know-how prowess for such mission as they themselves acknowledged. What's more, the individuals themselves had to undergo a series of courses held by the Ministry of National Education, so called Summer University Seminars, to get trained in basic classroom teaching practise. Four individuals, with almost no previous whatsoever educational background in teaching or curriculum design, were summoned to the Ministry of National Education in 1996 for the purpose of curriculum design on the ground they were Tamahaq speakers. All the respondents clearly claimed the curriculum, although was just a collection of courses designed by teachers to answer their learners' needs on a very local level, did not abide by any guiding learning or teaching principles. The only resonating comments were that the course is much teacher-based.

4.7.5. Goals Setting

Besides decision regarding what should be taught and the methods, deemed the most effective, that should be used, the curriculum also serves to get students to achieve certain purposes, either a content to be learnt, a skill to be acquired, or any other, that is, the expected change to be brought about in a learner. Such purposes are determined only after needs assessment is primarily done which in turn helps determine priorities. Given the fact the curriculum is set in language endangerment context, school, as an institution, is then also expected to contribute to revive Tamahaq, put another way, to bring such an endangered language back to some level of use within their communities after a period of reduction in usage. It also add to the efforts to strengthen the language which still in use.

The data revealed strong evidence there was not predetermined goals agreed on for Tamahaq curriculum to accomplish and the respondents' feedback was a set of diverse impressions which in turn could be only interpreted as personal views which described the learners' perspective for attending Tamahaq courses or their parent expectations. Statements such as, "for the purpose of integration and to be able to communicate with the local residents," describe the purpose of non-Tamahaq speakers who are desperate to get to know some Tamahaq phrases, vocabulary to meet day to day interaction with the locals, in particular Tamahaq only speakers in the neighbourhood. It is not uncommon for Algerian from the northernern part to relocate to Tamanrasset province due to

their job or any other compelling reasons. As they settle in some Tuareg-majority neighbourhood, parents and their kids likewise are brought into contact with Tamahaq only speakers. The latter could clearly explain why some Tamahaq class students' population are non-Tuareg kids who are notably so motivated to get to speak Tamahaq.

Given the fact the questionnaire and the interview highlighted the danger Tamahaq is exposed to within the Algerian linguistic market, that is, endangerment and imminent risk of extinction on the long run, some respondents still claimed language maintenance was the apparent purpose for setting the curriculum in the first place. Tamahaq, similar to its Berber varieties counterpart all over the national territory, were forced into disuse from prestigious language domains such as education and diminished into home usage. That being said, the curriculum was then an attempt to re-establish Tamahaq and turn this decline around. Some informants also remarkably pointed out the curriculum constituted the backbone for Tamahaq promotion and restoration into new domains of language use such administration, and even on high-tech tools such as smartphones and computers alike. Only one respondent exceptionally underlined the curriculum ought to change Tuareg learners' generation attitudes towards their mother language so that they took more pride in learning and speaking it and by which language maintenance sentiment would be further nourished. In other words, the curriculum was set to change the learners' population perception of their language in parallel with growing language shift towards more dominant languages mainly dialectal Arabic which was, in the eyes of the younger generation, of paramount significance for economic mobility.

It is worth adding informants' response to questions related to curriculum content, in particular questions 10, 11, 12, 13, 14, 15, and 16 contradict in many ways with the aforementioned proclaimed curriculum goals, namely those related to language maintenance and boosting language attitudes. What's more, their feedback regarding curriculum goals does not reflect what has been practically accomplished hitherto. That is to say, curriculum workshops came to a total halt in 1999, for the committee entrusted with the task constituted mere 4 Tuareg speakers with no whatsoever expertise in curriculum design to the point they themselves had to undergo teacher training. Thus, no curriculum in whatsoever form, either as a preliminary draft or a final outcome, was officially accomplished. Alternatively, Mr. Hamza Mohamed in collaboration with Zaitouni Ali notably produced a collection of lessons as a substitute to keep Tamahaq courses delivered in Tamanrasset province in particular, in contrast to Djanet where such courses come to a halt. It is still questionable why the Ministry of National Education could not afford them foreign expertise either from neighbouring countries or any other, like what was done with Competency Based Approach curriculum workshops, so as to round the curriculum off.

Besides, the data gathered through the interview sound more reliable and realistic in terms of curriculum goals. Similar to many language courses delivered to kids around the globe, language

literacy in Tamahaq came at the top of affairs. Teachers worked to enable learners, whether Tamahaq native speakers or from different ethnic background, to read and write in Tamahaq. It is safe to deduce teachers work to build basic reading, listening, writing and speaking competence in Tamahaq, yet they are not in that same order of priority. In other words, Tifinagh script mastery, almost appearing as a decoration in most Tuareg artefacts and solely still in use by a growing minority of elders, is given top priority.

4.7.6. Syllabus Design

Syllabus design in the context of Tamahaq demonstrates the apparent commitment of grassroots movement leaders envisaged in the effort of central figures such as Mr. Zaitouni Ali, Mr. Hamza Mohamed, and Adjlef Sidali. Early in 1996 and after growing pressure from the Berber Movement, they were primarily contacted then summoned to the Ministry of National Education in Algiers to undertake curriculum design for Tamahaq. It is worth to point there was a loose committee including members from the major different Berber ethnicities including the Kabyle, the Mozabit, the Shawias, and the Tuareg. Nonetheless, each group of individuals from the same ethnic group had to design the curriculum for their heritage language; put another way, only the aforementioned individuals were officially entrusted with Tamahaq curriculum design. The task, to borrow Mr. Hamza Mohamed words, was overwhelming. Surprisingly, the individuals entrusted for curriculum design had first to sit for a teacher training course. Eventually, despite Mr. Hamza Mohamed capitalized on his previous teaching background, the whole process came to a complete shutdown in 1999 with not even a draft version for the curriculum. Syllabus design then was conducted on a micro-local level, that is, single-handed collaboration of both Mr. Hamza Mohamed and Mr. Ali Zaitouni. Their approach towards deciding what should be taught is exceptionally similar to needs assessment model, yet no informants boldly make reference to any sort of a theoretical model. In other words, teachers did some sort of need assessment, yet it is worth adding the assessment was quite informal and did not involve different stakeholders such as parents, school staff, community members, just to mention a few, to assess learners linguistic needs only. Students were then ranked into a particular competence level, such as intermediate or elementary. Only then teachers made their minds up regarding what the teaching content had to include.

Syllabus design is based essentially on a decision about the units of classroom activity, and the sequence in which they are to be performed. Such decisions are made only after a particular approach or orientation is chosen. For instance, grammatical syllabi, featured prominently in the old days, stipulate the controlled presentation of grammatical structures and oral practice following classroom presentation. On the other hand, in the 1970s communicative approach gained momentum, thus, the syllabi comprised three categories of meaning common across languages: semantico-grammatical meaning, or notions, such "time" and "quantity"; modal meanings, such as

degree of certainty and scale of commitment; and communicative functions, such as agreeing, requesting, complimenting. Units could be also based on skilled behaviour such as reading microskills, real-world performative acts, or target tasks involving real-world activities such as greeting passengers and serving meals on an airplane. There are also different avenues for teachers to choose from regarding sequencing the units. Put the matter another way, a syllabus can consist of a prospective and fixed decision about what to teach, and in what order. However, sequencing decision can also be made online, that is, as the teacher provides instruction as in the process and negotiated syllabus. On the end of the continuum, a syllabus can be retrospective, in which case no syllabus will emerge until after the course of instruction.
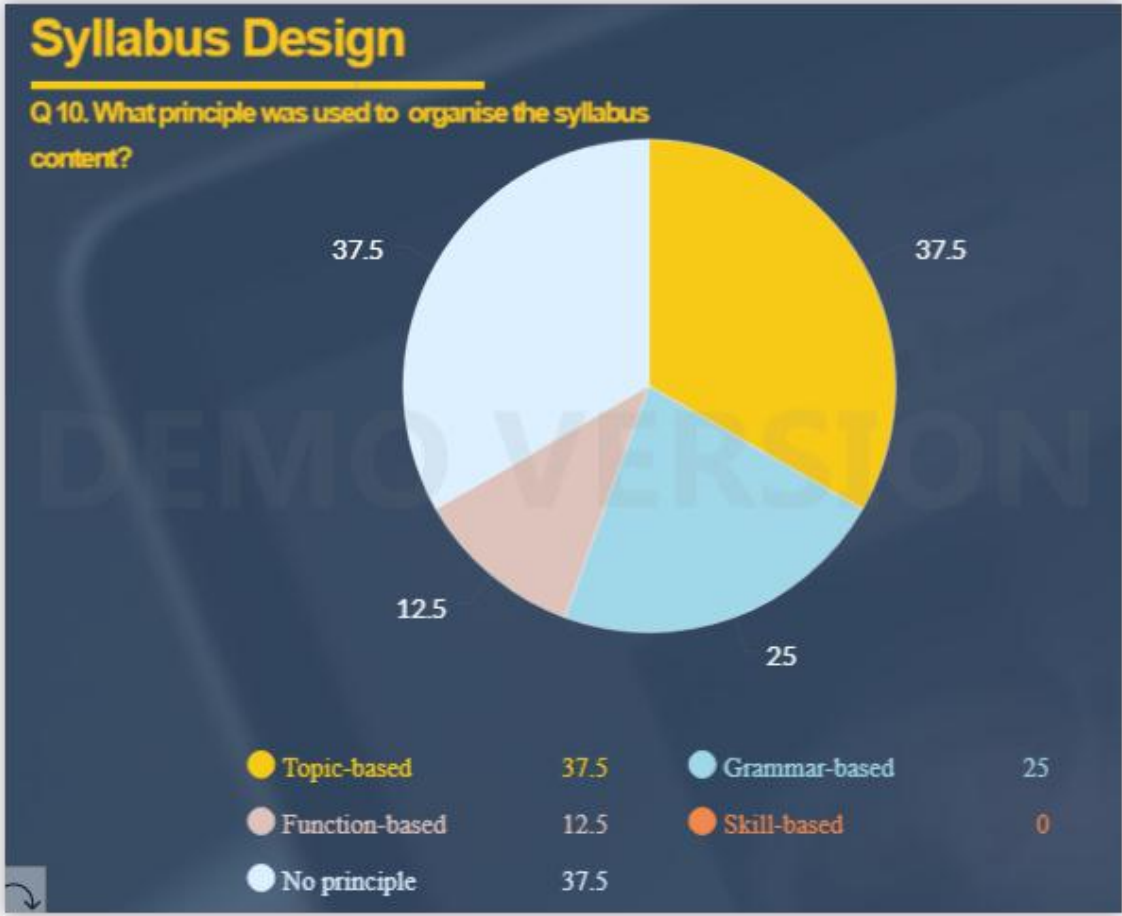
Figure (4.16). Guiding Principle Applied for Tamahaq Syllaby Design

In the light of the above, the informants feedback, collected by means of the questionnaire or interview, was so diverse that it did not conform to any particular syllabus design orientation, needless to mention the fact all informants could not name or associate any approach adopted for the purpose of syllabus design even the current national approach, that is, competency-based approach. I turns out the syllabus design was undertaken as a personal endeavour. Some informants, 37.5% believed the syllabus ought to be a collection of different topics whereas 25% still prioritised grammar-based syllabus. Moreover, 37.5% exceptionally claimed no guiding theoretical

assumptions were adopted for the purpose of curriculum design which implied they were either second-hand users of somebody's else syllabus probably at best Mr. Hamza Mohamed who claimed in the interview he circulated his syllabus among teachers, otherwise they designed their proper courses.
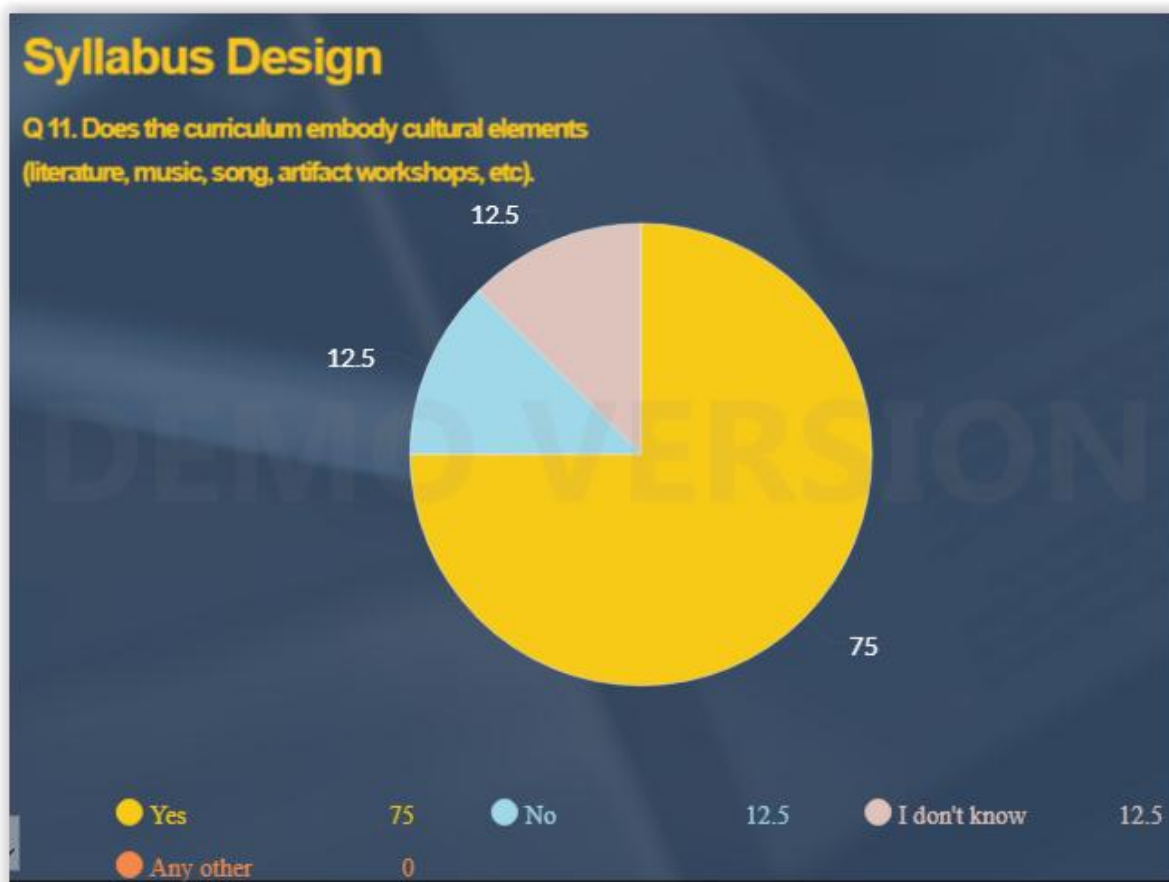
Figure (4.17). Cultural Elements Integration within Tamahaq Syllabus

Given the fact language could not be taught only as a linguistic element stripped of its core cultural substance, 75% of the informants affirmed the syllabus included varied elements of the Tuareg culture such as myths, proverbs, fairy tales, songs, artefacts manufacture, just to name but a few. Mr. Zaitouni Ali, for instance, held workshops for artefacts design and making such as swords, homes, puppets such as camels and local wild life creatures.
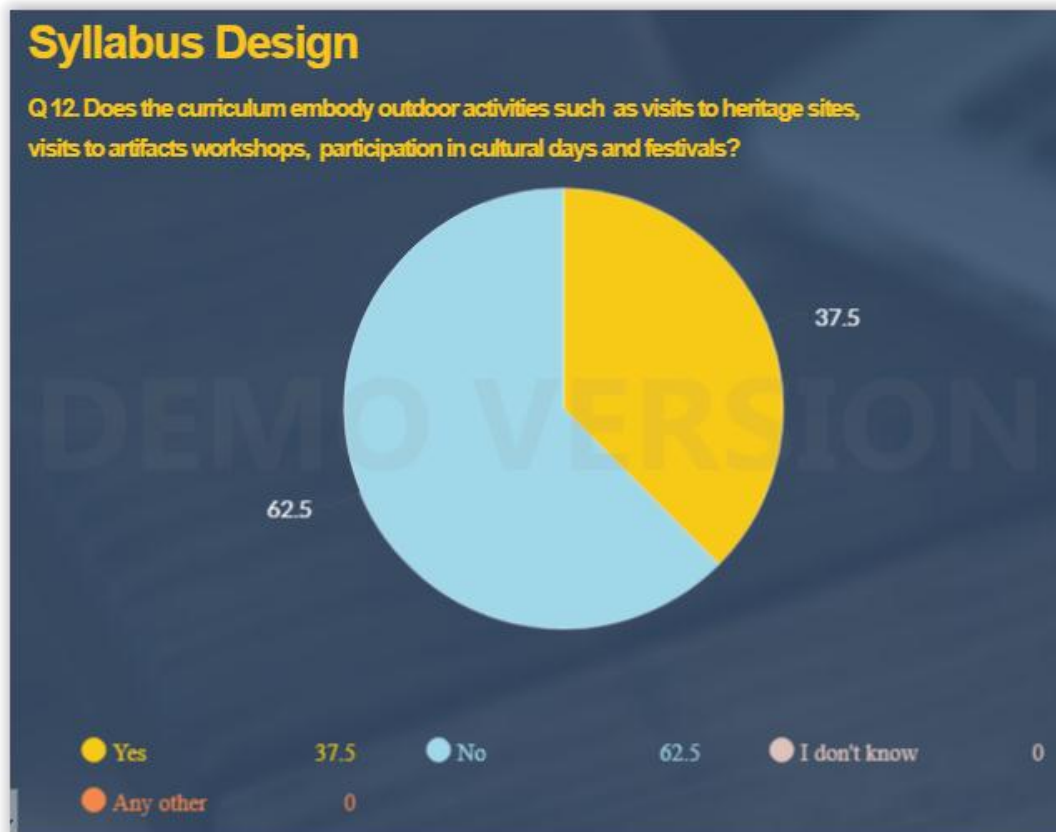
Figure (4.18). Outdoor Activities in Tamahaq Syllabus

Moreover, while more than half of the informants 62.5% declared they backed the syllabus with outdoor activities including visits to heritage sites, museums, participation in cultural days and festivals, the interview provided antithetical feedback. Mr. Hamza Mohamed, although did see such outdoor activities vital, asserted all instruction was still held at the classroom. If ever such outdoor activities were held, then they were teachers' personal initiatives. In the words of Mr. Hamza Mohamed the lack of resources, including funding and transport, were the major impediments. It is still questionable, in the absence of any further feedback from informants, whether such culture-based syllabus content was done for the purpose of cultural revival and identity distinctiveness promotion.

Besides, the textbook is generally perceived as the incarnation of the syllabus in terms of the content in concrete terms. In other words, the coursebook puts flesh on the bones of goals and objectives for learning. Equally important, the textbook is so crucial for fresh teachers, inexperienced, or poorly trained who otherwise cannot afford the time and expertise in material design to produce any instructional material from scratch to cover up a whole program. However, neither commercially-produced nor curriculum design staff-produced textbook was ever brought about for Tamahaq. What's more, other supportive instructional materials such as reading series, dictionaries, or grammar books are also nowhere to find. Alternatively, Mr. Hamza Mohamed and Mr. Zaittouni Ali collaborate to produce a set of lessons and got them circulated among teachers at

the time. Furthermore, despite their genuine intention to help implement Tamahaq into education, they could not afford the aptitude to design any sort of textbook, the task seemed almost insurmountable for two major obstacles. First, the only four individuals, from the Tuareg speech community, had almost no former experience either in teaching or coursebook writing, except Mr. Hamza who was an English teacher. Furthermore, the Ministry of National Education, as the exclusive authority supervising and supporting Tamahaq curriculum design workshops, could not help out with any human resources so far. Teachers now carry on producing their instructional material, either on a single handed effort or collaboratively.

4.7.7. Methodology

No doubt teachers are the very last staff in a row to implement the curriculum in concrete terms in the sense they are the ones who deliver the courses. To do so, they have first to abide by prescribed specific teaching strategies, often known under the umbrella word of method, already proclaimed as the curriculum design kicks off and deemed the most appropriate for the particular learners and particular objectives. The teaching method prescribes how the teacher should employ the content, including for instance the specific teaching learning strategies such as drill, repetition, self-discovery, the ways in which the content is arranged to allow for integration, sequence, focus, and the development of concepts. Besides, each method positions teachers and learners in confined roles.

Since 2002, Competency-based Approach was introduced to rehabilitate the national educational policy where learners' autonomy was the echoing slogan. Such change marked a radical shift from primitive perception of learning where students were mere recipients of instructional material. Much criticism of traditional method came from the recognition of the very limited roles available to learners. They were seen as stimulus-response mechanisms. In contrast, learners are now input processors, performers, initiators and problem solvers. To help implement the new curriculum, teachers were summoned for in-service training headed by inspectors. Likewise, the first teacher generation, namely only the very first staff entrusted with curriculum design, were provided with teacher-based training during which they sat for courses in pedagogy and linguistics till 1999 when the whole workshops came to a complete shutdown. The ministry of National education then, being unable to summon teachers to Algiers to undertake teacher-based training, chose a different approach regarded as much practical. Put another way, local teachers, already delivering other subjects such as math, physics, and other subjects could turn to teach Tamahaq if they choose to provided that they were linguistically competent Tamahaq speakers. The latter would save time and energy for teacher training and would provide enough teacher personnel to ease implement Tamahaq in Tamanrasset province. This second generation teachers were believed to have reliable and more practical know-how knowledge to supply Tamahaq language courses. Now,

teachers, constituting the third generation in terms the way they are trained, are recruited into the teaching profession without any prior training provided that they are qualified with a degree of Tamazight language from either Bejaia or Tizi Ouzou University. However, Mr. Hamza Ali still believe strongly such teachers are qualified enough and do represent a powerful human resource. It is worth adding no informant associated his teaching with any specific teaching method, even the current competency approach, yet instruction was still teacher-centred.

4.7.8. Testing and Evaluation

More challenging task after the last word of the curriculum is drafted is measurement whether the proclaimed objectives could be accomplished, a process often known as evaluation. Internal evaluation always comes first wherein the same team revise the process as a whole and the curriculum itself to reveal any minor or major defects. The next is external appraisal which involves judgment from knowledgeable critics who in turn provide candid ruling, yet such a review could be also compromised to a small sample of teachers and influential people such as members of the school board or parents. Moreover, the curriculum could be also tried out through pilot testing where a classroom scenario is reproduced and a sample of learners are encouraged to offer criticism and suggestions. The feedback generated is then used for either formative or summative purposes, in other words; helping to improve particular aspects of the curriculum or deciding whether the curriculum should continue to operate.

Given the fact no curriculum has been drafted hitherto, and owing to the fact eventually teachers resorted to their own efforts to design courses to meet their students' linguistic needs, all informants maintained the view it was too early to conduct any sort of evaluation. Besides, Mr. Hamza Mohamed reported that teachers did their uttermost exertion to maintain Tamahaq courses and without their genuine commitment such courses would be a thing of the past as many Tamazight courses over the national territory came to a shutdown such as in Ilizi. If ever any improvement were deemed significant, then the teachers themselves fulfil the task.

4.8. Conclusion

The Australian approach towards Aboriginal language revitalization, in particular curriculum design, sounds more effective if ever compared to the Algerian context. While clear change in language policy orientation has emerged since the heyday of the Berber movement from bold rejection of minority language if not to say attempt of their eradication to more supportive attitude and unprecedented boast of Berder identity as a basic integral part of Algerian identity, curriculum design for Tamahaq proves absolutely otherwise. What's more, the Education Department entrusted with curriculum design and which actually always undertake such matters unexpectedly withdraw both its commitment and participation from the whole process. Sadly, since 1996 no curriculum,

even a draft version, has been officially produced and Tamahaq courses even have come to a total shutdown at Ilizi. However, language commitment from few speech community members has been more than vital for attempts of language revitalization. It is almost certain if such grassroot movement did not persist, despite all the practical challenges, Tamahaq classes at Tamarasset would come to a halt.

The next chapter, entitled Implications and Conclusion, includes a summary of the major findings and key lessons that should be learned from Australia approach towards language revitalization, in particular curriculum design. The chapter also embodies the cross-site analysis of curriculum design for both Arabana in Australia and Tamahaq in Algeria.

Chapter V

Cross-site Analysis, Discussion and Recommendantions

5.1. Introduction

The current chapter provides a summary of the major findings regarding curriculum design for both Arabana and Tamahaq. It then proceeds to figure out the major differences and similarities regarding consultation, curriculum stages, curriculum criteria, syllabus content, just to mention but a few. Given the fact that the case study design is based on the most different system strategy, the cross site analysis highlights the major differences which in turn are used to deduce major recommendations and implications so as to improve curriculum design for Tamahaq here in Algeria. Eventually, the chapter concludes with key questions for further academic research in the context of curriculum design for endangered languages.

5.2. Summary of Main Findings

Given the fact endangered languages have never been a top agenda issue for decades in the Algerian context, in particular their integration in public schools and more important the sheer opposition between the local government and the grassroots movement that degenerate into street confrontation, riots, election boycotte, often historically known as the Black Spring, it turns out curriculum design is more than a challenge in the Algerian context. First and foremost, how compromise could be arranged between the different speech commonuties who in return have no faith and trust in the local government, often blamed resposnsibe for the status quo and plight of almost all minority languages which have been pushed into marginalization and subsequent extinction through a prolonged language policy which prioritize Standard Arabic. Second, if ever compromise is arranged, then it also turns so contentious for matters concerning who is best placed to design the curriculum, what share of collaboration the speech community have in the whole process, what should be taught, just to mention a few.

Primarily, the Algerian Ministry of National Education through its commissioned body, National Committee for Curricula, demonstrated good will towards Tamahaq revitalization by integrating Tamazight instruction into mainstram public schools all over the national territory, in particular the Berber densely population cities. Earlier to that, Tamazight has been promoted into the status of the second national language, a move described by so many as drastic and unprecendented, yet it is still seen by others as a mere gesture to mollify angry protestors. However as the curriculum design activity, headed by the Ministry of National Education, kicks off so many challenges surface that could explain why the whole process comes to a total halt some years ahead by 2001. Thanks only to the serious commitment of few speech community members, some sort of informal curriculum, only a collection of lessons, has been eventually collaboratively produced and circulated among teachers.

While curriculum design for Arabana was primarily preceded by an extensive consultation activity around the country including not only customery decision makers regarding educational matters such as linguists, curriculum designers, school boards, just to mention a few, but also speech community members as language custodians, Curriculum design for Tamahaq has been rather a top down process and implies determination to keep endangered language revitalization under the local government scrutiny rather than handing it over to the wider speech community. Furthermore, a number of ironies are clearly noticeable regarding how the overall approach towards curriculum design in the context of Tamahaq has been undertaken.

First, while the political discourse has been in favour of Tamazight language promotion since the Berber Spring, that same commitment and effort has not been translated in practice. No consultation or participation of whatsoever sort has been sought from the speech community itself. Rather the Ministry of National Education nominates only three individuals, who themselves claim they are not fit for the entrusted commission given the fact the task itself involves enormous corpus and acquisition planning. It may not be feasible to mount a language program regardless of the aspirations of local communities and their active participation. The speech community constitutes a resource in itself, teachers could be recruited, elders could be called in for any sort of extra-curriculum activities such as ritual performance, artifacts manufacture, song and dance performance, just to mention a few. In contexts where language is almost extinct and requires corpus planning to generate grammar or vocabulary or relaim the language as a whole, the elders, very often the very last speakers available, could help out first archive data about the concerned language then reproduce it as instructional material, either teachers, applied linguists, textbook writers, or any other. What's more, exclusion of the speech community from language revitalization process could ultimately have far-reaching repercussion. For instance, the skepticism and mistrust could further deepen as schools have been blamed for language extinction. It could further escalate parents ban their kids from attending such courses believed to render the heritage language just a mere linguistic entity, instead of feeding kids the heritage culture too.

Curriculum design often kicks off with a fact finding stage, where circumstances including the whole leanring/teaching environment is landscaped. Language endangerment context stipulates assessment of different circumstances including both internal and external factors such as degree of vitality, language variation continuum, language use, speakers base, just to mention a few. In fact such circumstances and full knowledge of them will determine what sort of program is a suitable, if not to say what sort of action should be taken first. In other words, extinct languages relamation, for instance, is often preceded by laborious language documentation, archive compiling and corpus planning to resurrect the language. However, almost no field work has been conducted to assess the circumstances of Tamahaq endangerment or available resources for language revitalization. Being

under intense pressure due to the Berber Movement longstanding commitment to Tamazight promotion, the local government first promoted Tamazight to the status of the second official language, and by 1996 only a group of 4 Tuareg individuals were summoned to start drafting the curriculum. The entrusted individuals turn to be overwhelmed by the task put in place and alternatively sit for basic teacher training to get to know basic notions in pedagogy, linguistics, and so forth. Eventually, the whole process came to a total halt by 2001. It is still questionalble why the choice falls on such individuals given the fact the Ministry of National Education could afford human expertise, money, or ever hire external staff for the purpose of curriculum design for endangered languages as it did with the implementation of Competency-based Approach. In a nutshell, no consultation witht the speech community or genuine fieldwork was conducted prior to Tamahaq curriculum design.

So similar to many endangered languages around the globe, minority languages are not on mainstream use; rather they could be confined to very limited domains such as home, inter-tribal communication, being a means to conduct rituals, just to name but a few. Consequently, endangered languages undergo serious structural degradation as they display very limited vocabulry which only meets particular communication contexts. Furthermore, a major concern is oral endangered language, that is, languages which never have a script or a form of writing, either aboriginal or formerly elaborated by scholars or missionaries. Corpus planning then becomes more than essential before the endangered language courses are delivered; otherwise, conflict of interest probably breaks out. For instance, there has been a contentious conflict regarding the type of script for Tamahaq. While speech community members undoubtedly cling to Tifinagh, being the original script itself, Arabic and French-based scripts have been also used. Furthermore, Tamahaq, like its sister Tamazight counterparts, is spoken within a dialectal continuum over an extensive desert territory. Constant exodus of Tuareg refugees from Mali and Niger has brought more Tamahaq dialects to the linguistic market. So, the choice of either dialect would stipulate chauvinistic atitudes and change attitudes to other dialects such as being relegated to low variety, less desirable, or even total rejection.

The choice of Tamahaq variety has been viewed quite so simplistic and arbitrary from the stand point of respondents. In other words, teachers are the decision makers. However, not all teachers have full knowledge of all Tamahaq varieties given the fact some tutors are Kabyle, a complete distinct ethinic group. So no standard form has been chosen. So when teachers are relocated to deep desert villages as appointed teachers, they do struggle to teach the local language.

5.3. Arabana-Tamahaq Curriculum Development Cross-site Analysis

Except from the sympathetic attitude towards the endangered languages both governments in Algeria and Australia have, the curriculum development process has been undertaken in complete different fashion. The cross-nation comparison/contrast proves curriculum design for Arabana was undertaken in more sophisticated process to its counterpart here in Algeria in more than one aspect. It also displays how much the corresponding government is committed to implement its language policy in the real world.

5.3.1. From Policy to Curriculum Development

Both Arabana and Tamahaq have been poorly recognized within the general language policy and planning landscape for decades. They were too exposed to attempts of eradication peculiar to each country. For both countries, language diversity was viewed as a problem and potentially could distort social cohesion. First, Algeria had pursued an extreme Arabization policy since is independence promoting the use of Standard Arabic, by implication its lower variety Dialectal Arabic has become highly prized for economic mobility. More extreme radical, often notoriously known as White Australia, language policy was enacted. Through the dormitory system, Aboriginal children, later known as the lost generation, were forcibly removed from their parents and accommodated in schools to learn both English and the White values.

Despite the circumstances of language revival in Algeria and Australia were divergent, both still have taken drastic moves and change of official attitudes towards indigenous languages. In Australia, the 'culturalist' or 'multicultural' phase, which began in the mid-1970s, was the period during which the 'equality' argument was replaced with 'culturalist' perspective accompanied with an official apology. This period witnessed the initiation of multicultural programs on the urging of the Galbally Report (1978) to encourage social harmony and enrichment within an ethnically diverse society. The policies sometimes stressed the needs of cultural maintenance for minorities but at other times focused more on enrichment and cultural diversity for the whole population. In less than a decade, from 1972 to 1977-8, official attitudes concerning the rights, cultures and languages of immigrant communities and of Aborigines had undergone important changes. The Fraser Government's commitment to this new language policy paved the way for the policy of mitulticulturalism. The Australian Institute of Multicultural Affairs was established in 1979 and one of its most important initiatives was the establishment of Federal Government support for ethnic schools. Following Labor's win at the 1983 Federal election, the policy of multiculturalism was to become a favourite theme of the Hawke Government. Multiculturalism under the Hawke Government came to be seen as a social ideal.

Figure (5.1). Arabana-Tamahaq Cross Site Analysis of Language Policy Implementation

The pressure of grassroots movement, known as the Berber Movement despite the fact the Tamazigh have never joined efforts for the reason of a collective lobby on behalf of minority rights and day to day demonstrations were only in no more than three Berber major cities, was the major turning point in language policy towards minority languages. So, Tamahaq and Touareg as speech community subsequently have harvested the tenacious labour of their neighbouring Berber. In response to growing pressure from the Berber Movement, the Algerian government has shifted its language policy bound with the notion 'one people one language, one nation' into full recognition of the indigenous dimention within the national ethnic texture. Tamazight language was for the very first time acknowledged and promoted into the position of second national language after a constitutional amendment in 2002. Since then the state has made commitment for its promotion and its development in all its linguistic variety. To keep to its promise and demonstrate good will, Tamazight language, that is the different Tamazight regional varieties, were integrated into the educational system in 2002.

However, similarity in language policy does not correlate with its implementation through curriculum design in the real world in Algeria and Australia as the research findings suggest. As a whole process, curriculum design has been implemented through adequately resourced and financed project for Arabana. Contrary to top-down look-alike strategy implemented for Tamahaq, curriculum design project for Arabana kicks off with a nationwide consultation workshop undertaken to generate feedback to determine the general directions, rationale, objectives and many more from a large pool of informants including education authorities, parent bodies, professional education associaitions, speech community groups, just to mention but a few. Aborigines are also held custodian where any corpus planning activity should have their prior consent and consultation. More important, for the purpose of managing the process a watchdog body, ACARA curriculum group, is appointed to inspect the whole process from start to finish. Because curriculum design is also technical, learning advisory groups are designated to provide expert guidance on strategic policy directions. All the accumulated feedback data have been used to draft the curriculum. The draft has been continuously edited. Given the complexity and diversity of Aboriginal languages in Australia, a general framework is produced intended as a blue print, with greater flexibility, to produce specific language programs for individual languages across the continent. The framework boldly stipulates school authorities to collaborate with the concerned speech community to produce the program.

In the case of Arabana, curriculum is also produced throughout a series of consultation workshops where almost all potential stakeholders are invited to take an active role. Under the supervision of Mr. Greg Wilson, appointed as project manager, and Dr. Luice Hercus, a leading expert linguist in Arabana language with an extensive fieldwork to document the language, and the

general framework as blue print, the curriculum specification keeps building up after each workshop, that is, the initial Arabana curriculum blue print is drafted, then reviewed then redrafted to introduce refinements upon recommendations of the consultation teams.

However, the supportive language policy for the promotion of Tamahaq has not been genuinely concretized in terms of curriculum design. It might be regarded as a shocker the fact that no curriculum has been officially drafted hitherto. In other words, sympathetic statements about the viability of Tamahaq and the importance of maintaining it has not been translated into well-planned and adequately resourced action plan. The Algerian government through the Education Department, despite commits itself to the promotion of the Tamazight varieties all over the national territory, has not actually implement that policy through provision of adequate financial, resource, and structural support. Despite Tamahaq courses are available in some schools, these lack the guaranteed support and adequate funding and resourcing which the language policy commitment provides.

The approach to curriculum design in the context of Tamahaq is closely associated to a top-down process in the sense that the language program, despite not fully developed, is undertaken regardless of the aspirations of the Tuareg local community, their full support needless to mention their active participation. It is still questionable by so many community members whether such wide range exclusion is by any way rather deliberate. Despite the curriculum design is undertaken by the Ministry of National Education, assumed to afford reliable human resources in terms of syllabus designers, policy makers, linguists; otherwise, it can hire external expertise, the whole process has been meagrely staffed. In fact, in 1996 only 4 individuals, including Mr. Mohamed Hamza, Mr. Zitouni Ali, Mr. Adjlef Sidali, were summoned by the Education Department in Algiers to start Tamahaq curriculum design workshop. It is worth noting the fact that the four individuals were not by any means experts in syllabus design. Only Mr. Mohamed Hamza was at the time en English teacher, yet a native Tamahag speaker. Alternatively, the four individuals attended regular teacher training workshops in Algiers and Bejaia about basic concepts in teaching, linguistics, and pedagogy. Given the fact syllabus design proves to be an overwhelming task requiring genuine expertise which the four individuals boldly lacked, the whole workshop comes to a total shutdown around 1999. Despite the process comes to a total halt only for the single bold reason the hired individuals could not produce any tangible materials related to a syllabus, Mr. Hamza Mohamed and Mr. Zitouni Ali extraordinarily carry on their efforts towards creating a syllabus, yet an informal version. Eventually, they can only produce a set of lessons, not bound by any sort of teaching or learning principles. However, the syllabus, in the eyes of Mr. Hamza Mohamed, constitutes the lifeblood for Tamahaq instruction, for they have kept Tamahaq courses going on in Tamenrasset; otherwise, Tamahaq is no longer taught in neighbouring southern cities such as Ilizi.

5.3.2. Consultation, Participants and Feedback

The Australian Indigenous Languages Framework was developed to fill a significant gap in the provision of language education in Australia. There has not been widespread support for the teaching of Australian Indigenous Languages in Australian schools, and many Aboriginal people have felt with regret that their languages were not valued by those in the wider community. Moves to develop the Indigenous languages syllabi gathered momentum until, in 1992, the Commonwealth Government responded favourably to a submission by the Senior Secondary Assessment Board of South Australia (SSABSA) for funds to bring together a national committee to address the situation. It was realised before any work on the framework commenced that the setting up of Australian Indigenous Languages programs in schools, no matter how desirable, would not be successful unless a great deal of discussion and consultation was made. In a nutshell, syllabus design for Arabana and other Aboriginal counterparts is a collective endeavour by excellence.

Consultation plays an integral role in establishing the directions for the design and development of the curriculum. Feedback is sought from a range of people and organisations including education authorities, parent bodies, professional education associations, academics and business, industry and community groups. At critical points in the process, there is broad national public consultation on draft materials, notably at the draft shape paper stage and the draft curriculum stage. In between these periods of consultation, there are also opportunities for the representative stakeholder groups to provide feedback. Actually, the consultation involves:

- public feedback at key consultation points through completion of online surveys and provision of written submissions

- state/territory consultation forums involving teachers, academics, authorities and associations

- national panel meetings involving a range of experts – teachers, academics, authorities and associations

- meetings with state and territory authorities, and major professional associations

- participation of intensive engagement schools and teachers in using, and commenting on, the usefulness of the curriculum

- critical readers and reviewers around the country.

Consultation, Participants and Feedback

Consultation Participants	Tamahaq	Arabana
Public feedback including Aborigines	🔴	🟢
State/territory consultation forums	🔴	🟢
National panel meetings	🔴	🟢
Meetings with state and territory authorities	🔴	🟢
Participation of intensive engagement schools and teachers	🔴	🟢
Critical readers and reviewers	🔴	🟢

🟢 Available 🔴 Not Available

Figure (5.2). Consultation Stakeholders Arabana-Tamahaq Cross Site Analysis

Consultation feedback is provided the form of online surveys and detailed written submissions. ACARA has comprehensive processes in place, with advisory groups and national panels to review all consultation feedback and take appropriate action to improve draft curriculum documents. Formal consultation reports summarise the key findings received from the stakeholder consultation.

Of particular intestrest is not only the wide range of stakeholders involved into the consulation and feedback process, the value attributed to the Aborigines is, without a single shadow of doubt, indeed remarkable. For instance, ownership of any indigenous language is vested in the community where it belongs. Its study cannot be undertaken lightly. Each Australian Language is recognised as belonging to a group of people who are its custodians. Program developers will need to consult, involve, and keep custodians informed about developments in the teaching of their languages.

Some Aboriginal groups may disapprove of their languages being taught in schools at all. The wishes of the relevant Aboriginal and Torres Strait Islander communities must be canvassed, respected and adhered to. The ultimate authority regarding choice of target language rests with the custodians. Even ownership of target language programs rest with the Aboriginal communities. On top of that, any corpus planning activity outcome is only validated after the Aborigines' consent. So, Aboriginal and Torres Strait Islander input into the program is maximized.

Contrary to the context of Tamahaq where the script, initially devised in Morocco, is imposed without the consent of the speech community, any potential improvements introduced to Arabana, through corpus planning activities, is always given a stamp of approval by the Aborigines. For instance, a consultaion group is always summoned to create new vocabulary, headed by Dr. Robert Amery from Adelaide University as a consulting linguist. Thanks to the contribution of Arabana community as informants, particularly, at the outskirts of Adelaide, Mr. Greg Wilson, the project head of Arabana Curriculum, has compiled enormous data, including narratives of various types, songs, and audio recordings. That same data is now reproduced into instructional materials. Adding to that, all second language programs, the Aboriginal language taught as a second code to non-native speakers, also have the approval of the home communities of the target language. Aboriginal and Torres Strait Islander communities differ in their attitudes towards teaching a language outside of its home territory. Some communities strongly approve of and draw pride from the teaching of their languages in other locations - even interstate, while other groups may only endorse the teaching of a language in its home territory. Consequently, the launch of any program is bound to the decision held by the concerned speech community. Last but not least, community members are recruited either as teachers or co-teachers.

Berber language integration into public schools has been the culmination of continuous pressure from its community members; however, the current research findings boldly display a serious rapture between the Tamahaq speech community and the Ministry of National Education in terms as the project head. It is well-dcoumented in the literature the fact community speech active involvement and participation not only restores mutual trust, increase language awareness, pride but also provides futher backup support for instructional materials development, teaching staff, reversal of language shift just to mention but a few. That is the speech community constitutes an instrumental pool of informants that can fill any gap or disruption within the curriculum design process. For instance, in documentation projects for language revitalization and maintenance, applied linguists work with individuals or small groups of speakers whose linguistic knowledge creates the data that become the codified 'grammar' of the language. Applied linguists also help train indigenous teachers and other community members to become field linguists. Many linguists

are from the indigenous groups they work with, and this has been an important factor in the shift to community-based collaborative projects.

However, in the context of Tamahaq, the curriculum process, yet it is worth noting no curriculum has been actually developed hitherto, has been undertaken without proper consulation and feedback from both the concerned speech community and any relevant stakeholders. In fact, the speech community active participation has been disregarded. Furthermore, no committee of whatsoever form, including different stakeholders such as community members, teachers, syllabus designers and suchlike, was commissioned in 1996. Alternatively, local cultural associations in Tamanrasset were primarily contacted to design the curriculum. Without any technical support that curriculum design requires or financial commitment, their attempt was cut short and the task of designing the curriculum proved to be indeed daunting, if not to say unrealistic. Later, in a top-down fashion, the Ministry of National Education called upon only 4 individuals to design the curriculum. Surprisingly, the selected individual, yet are Tuareg themselves, do not have proper expertise to undertake the curriculum, it is then no surprise the whole workshop comes to a total shutdown by 1999. More surprising, there is not any sort of back up support from the Ministry of National Education. Again, due to the fact the Tamahaq curriculum project is pooly staffed, after 1999, Mr. Mohamed Hamza and Mr. Zaitouni Ali, relying on their single-handed efforts, compiled a set of courses. It is worth noting, parrallel workshops for the purpose of designing Tamazight for the Northern provinces were simultaneously held by 1996. However, the workshops were neither mingled nor assistance was supplied even at the lowest point of the whole process. Recently, contact has been re-established with Mr. Hamza Mohamed in order to re-launch the workshop. Again, no consultation or feedback has been sought from the speech community. It could be deduced that the intention of the Ministry of National Education was to take a shortcut and launch Tamahaq courses without a proper curriculum design stage.

5.3.3. Curriculum Development Criteria

To maximize the outcomes of the curriculum design as both process and product, certain criteria are used as the basis for approval or endorsement of curriculum documentation at each phase of the curriculum development by the ACARA Board. In terms of quality criteria, consultation with the diverse stakeholders, including teachers, principals, parents, students, academics, state and territory education authorities, professional education associations, community groups and the broader public is regarded strategic. All feedback received during the consultation period was collated and analysed by an independent researcher. The findings from the analysis of this feedback form the basis of the initial draft shape paper of the curriculum, forwarded to the writing team for consideration. Further watchdog and advisoy groups are set to maintain quality assurance.
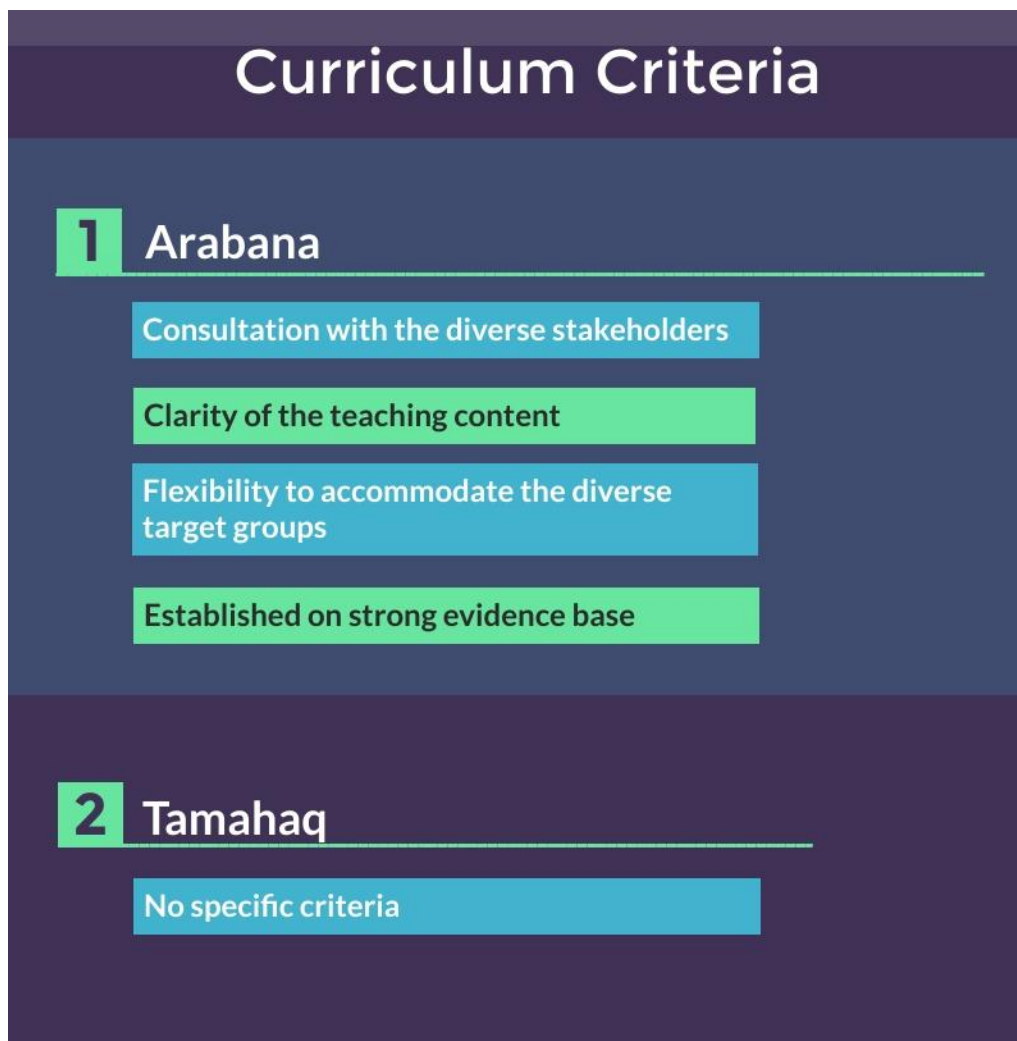
Figure (5.3). Curriculum Design Criteria Cross Site Analysis

During the drafting stage, curriculum has also to abide by a set of criteria. First, the curriculum is expected to be clear about what is to be taught across the years and the quality of learning expected of students as they progress through school. Instead of rigid curriculum targeted towards a specific learners population, the curriculum has to be flexible enough so that it can accommodate the reality of student, teacher and school diversity. Furthermore, the curriculum specifies what all young Australians should learn as they progress through schooling and can be taught well within the overall teaching time and with the resources available to teachers and students. Last but not least, the curriculum is established on a strong evidence base, including the implications of the curriculum for learning, pedagogy and what works in professional practice, and has been benchmarked against international curricula.

Further guiding principles have been identified as fundamental to the development of Australian Indigenous Languages programs. It is necessary that any Aboriginal language is recognized as belonging to a group of people who are its custodians. Program developers will need to consult, involve, and keep custodians informed about developments in the teaching of their languages. If

ever a particular community opposes their language to be taught in schools or outside of its home country, their wishes must be respected and adhered to. Adding to that, the ultimate authority regarding choice of target language rests with the custodians. Despite the whole program design is a collective endeavor, its ownership rests with the custodian Aboriginal or Torres Strait Islander communities.

Consultation of the Aboriginal community is also reckoned essential for corpus planning activities such as creating new vocabulary, spelling conventions, or any other linguistic refinement. It is worth noting, consultation does not only involve major or dominant groups, but rather each group actually. Sufficient time is also allowed for thorough consultation processes in accordance with local situations. This may take a significant period of time in some communities. In other communities where language programs are already in operation, or where issues have already been discussed, the process may be much quicker. By implication, thorough preparation take place prior to the establishment of the program. Preparation may require substantial time and resources, and will depend on factors including existing resources within the school and community. Adding to that, community people who are language specialists, Aboriginal and Tones Strait Islander Education Workers, teachers and linguists are all teamed to develop an appropriate delivery system in accordance with the program type. Further ties of cooperation are also encouraged between local schools, community organizations, and community individuals.

Community members have always aspired to teaching their mother tongue in more indigenous way so that the program not only provides linguistic knowledge about the Aboriginal language, but would rather convey essential knowledge about traditional lifestyle, cultural heritage, retore identity pride and belonging. To that end, all schools establish policies of Aboriginalisation of programs, and work towards the achievement of this to the maximum extent. Aboriginalisation aims for schools controlled by Aboriginal bodies, teaching an Aboriginal curriculum, envisioned as part of the push for self-determination and the maintenance of Aboriginal cultural life. Aboriginal and Torres Strait Islander people are also encouraged to train as teachers and linguists, and their participation in the preparation and delivery of all aspects of programs is regarded profitable.

Contrary to Tuareg aspiration seeing their language being taught in public schools, backed by proper financial commitment, syllabus design workshops, teacher training, and much to the surprise of the only 4 individuals summoned to undertake curriculum design, no official curriculum has been actually generated. In fact, the curriculum workshop headed by the Ministry of National Education, starting in 1996 till 1999, turns into training tutorials to equip the 4 individuals wih basic knowledge in Tamahaq, linguistics, and pedagogy. After 1999, a set of courses have been developed, in the eyes of Mr. Hamza Mohamed they constitute the curriculum themselves. Subsequently, the curriculum abide by no particular criteria, yet Mr. Hamza Mohamed relies

extensively on his previous teaching experience, being an English teacher in the first place, and maintains Tamahaq instruction is typically similar to foreign language learning.

5.3.4. Curriculum Development Stages

The process for developing the Australian Curriculum has been designed to generate broad engagement with, and discussion and feedback about, the shape and content of the Australian Curriculum. The curriculum development process involves four interrelated phases: shaping, writing, implementation, and monitoring, evaluation and review.

Throughout a collective consultation workshops organised nationwide, a broad outline of the Foundation to Year 12 (F–12) curriculum is produced. The curriculum first evolves from an initial advice paper which in turn is further extended into the Shape of the Australian Curriculum. This paper, developed with expert advice, provides broad direction on the purpose, structure and organisation of the learning area. Along with the Curriculum Design paper, it is intended to guide writers of the curriculum. It also provides a reference for judging the quality of the final curriculum documents for the learning area. This phase includes key periods of consultation — open public consultation as well as targeted consultation with key stakeholders including teachers and schools, state and territory education authorities, parents and students, professional associations, teacher unions, universities and industry and community groups.

Throughout the writing phase, the final curriculum is produced. That is, specifications of content and achievement standards to be used by education authorities, schools and teachers in all states and territories are determined. This phase involves teams of writers, supported by expert advisory groups, and includes key periods of consultation — open public consultation as well as targeted consultation with key stakeholders including teachers and schools (through intensive engagement activities), state and territory education authorities, parents and students, professional associations, teacher unions, universities and industry and community groups.

For purposes of implementation, the curriculum is first delivered to school authorities and schools in an online environment, basically through the ACARA official website (https://www.acara.edu.au). Schools then start preparing for implementation supported much by local state and territory school and curriculum authorities. ACARA also works with state and territory curriculum and school authorities to support their ongoing implementation planning by providing briefings, introductory information materials and national facilitation for planning.

Curriculum Development Stages

Tamahaq		Arabana
1996-1999 ■ The curriculum design staff undertakes teacher training workshops ■ No curriculum produced	**1**	**Curriculum shaping** ■ a broad outline of the Foundation to Year 12(F–12) curriculum as an initial advice paper.
1999-2000 ■ Collection of courses produced by the dual efforts of Mr. Hamza and Mr. Zaitouni	**2**	**Curriculum writing** ■ Specification of content and achievement standards are determined.
	3	**Preparation for implementation** ■ Delivery of the curriculum to school authorities in an online environment through ACARA website
	4	**Curriculum monitoring** ■ Evaluation and review of the curriculum for any identified issue

Figure (5.4). Curriculum Development Stages Cross Site Analysis

Through annual reports forwarded to the ACARA Board, the curriculum is reviewed to redress any identified issues. The raised issue is first analysed and recommended actions are suggested. Monitoring will be coordinated by ACARA and, where relevant data gathering is required, will include partnerships with state and territory curriculum and school authorities. ACARA will provide a monitoring framework, including research questions and associated data gathering, which can be used by state and territory education authorities as part of their own monitoring strategies, to assist in their collection and provision of state and territory data about the Australian Curriculum to ACARA. The evaluation process may result in minor changes to, or a revision of, the curriculum.

From a diachronic perspective, Tamahaq curriculum design has been undertaken through three different time frames. Since 1996 till 1999 the National Ministry of National Education was in charge of the whole process, yet no official curriculum was drafted. Rather, the curriculum design staff, only 4 individuals, were summoned to attend multiple workshops in Algiers and Bejaia to get equipped with basic background knowledge about Tamahaq language, linguistics, and pedagogy. The whole process came to a total halt by 1999 as the curriculum staff could not devise the curriculum for more than one reason such as technical and expertise support were not provided. After 1999, Mr. Hamza Mohamed and Mr. Zaitouni Ali joined their efforts and have produced a collection of courses which have been in circulation between teachers now and considered the springboard for Tamahaq instruction. From a curriculum design perspective, teachers also rely heavily on their own-produced materials; in addition, they decide upon the courses viewed essential for learners to acquire. After more than a decade, the Ministry of National Education through the Education Department in Tamanrasset, re-contacts Mr. Hamza Mohamed, appointed now as Tamahaq language inspector, so as to start again Tamahaq curriculum design workshops. He is requested to nominate potential participants. Since then, no further contact has been made.

5.3.5. Program Types

Aboriginal language courses are delivered to a wide range of target groups, not solely for indigenous population in remote areas as narrowly understood. In the context of Australia, beyond revitalization purposes, non-Aboriginal individuals also long to learn such codes for a variety of reasons, such as being so useful for their day-to-day work shift for being a translator, linguist, or medic staff working in an indigenous neighbourhood. Subsequently, recommendation is put forward that a single program type will not fit the whole market. Four major program types have been established. They are:

1- First Language Maintenance

2- Second Language Learning

3- Language Revival

3-1- Language Revitalisation

3-2- Language Renewal

3-3- Language Reclamation

4- Language Awareness.

The program types have been established on the basis of two considerations, contemporary status of the target language(s) in different situations, and background knowledge.

The first language maintenance programs are delivered to Aborigines. The uttermost purpose is to extend and develop students' language skills and may include the development of specialist skills such as interpreting and translating. The programs seek to enhance students' employment options. However, the population attending this program have no background in the target language or culture and little or no assumed knowledge of it. The students may be non-Aboriginal students or they may be Aboriginal or Torres Strait Islander students not affiliated to the language or culture under study. The last program type, language revival, is a cover term for three sub-programs. The overall purpose of this program is either to reverse language shift, restore intergenerational language transmission; otherwise, language is brought into use again after being extinct. That is, the program is designed to redress different stages of language endangerement. Language revitalization program applies to contexts where a rupture in language transmission between the parent and offspring generation is taking place. Henceforth, learners are expected to have passive Aboriginal language knowledge. More serious rapture of intergenerational language transmission is sorted out through language renewal. The last program, language reclamation, operates in contexts where the Aboriginal language is extinct; therefore, instructional materials comes from archives. Eventually, language awareness program is set for contexts where the Aboriginal language is extinct and knowledge of it is indeed scarce.

Figure (5.5). Program Types Cross Site Analysis

The first language maintenance programs are delivered to Aborigines. The uttermost purpose is to extend and develop students' language skills and may include the development of specialist skills such as interpreting and translating. The programs seek to enhance students' employment options. However, the population attending this program have no background in the target language or culture and little or no assumed knowledge of it. The students may be non-Aboriginal students or they may be Aboriginal or Torres Strait Islander students not affiliated to the language or culture under study. The last program type, language revival, is a cover term for three sub-programs. The overall purpose of this program is either to reverse language shift, restore intergenerational language transmission; otherwise, language is brought into use again after being extinct. That is, the program is designed to redress different stages of language endangerement. Language revitalization program applies to contexts where a rupture in language transmission between the parent and offspring generation is taking place. Henceforth, learners are expected to have passive Aboriginal language knowledge. More serious rapture of intergenerational language transmission is sorted out through language renewal. The last program, language reclamation, operates in contexts where the Aboriginal language is extinct; therefore, instructional materials comes from archives. Eventually, language awareness program is set for contexts where the Aboriginal language is extinct and knowledge of it is indeed scarce.

In the context of Tamahaq, given the fact no curriculum has been officially developed even a draft version; teachers, relying either on their own-produced materials or instructional materials distributed by Mr. Hamza Mohamed still see Tamahaq solely as a language course. The purpose of language maintenance and revitalization is still not recognised, yet teachers boldly indicate Tamahaq has to be maintained. It could be safely deduced teachers probably cannot see the correlational relationship between Tamahaq language course and linguistic/cultural restoration in terms of boosting language awareness, restoring language use in the public domain, changing negative attitudes towards the heritage language, just to mention but a few.

Besides, Tamahaq courses delivery has not been consistent. That is, course delivery is related to staff availability. It is not uncommon for the Tamahaq course to stop, then resume or even stop completely at the same school. The course delivery is not also consistent through the different schooling levels. In other words, the course is delivered either only to primary level or middle school pupils. There is still a remarkable number of schools that cannot afford teachers to launch Tamahaq language course. It is worth noting the students population in some districts are all non-indigenous whose parents relocated to Tamanrasset for job-related reasons such as medic and military staff. In the words of Mr. Zaitouni Ali, the uttermost purpose behind sitting for Tamahaq course for this target group is to learn to speak the language to meet day to day communication

needs, mainly those settling in Tuareg majority neighbourhood. Last but not least, adult learners are also hooked by Tamahaq language, yet no course is put in place.

5.3.6. Curriculum Content

Figure (5.6). Aboriginal and Torres Strait Islander Framework Content

The Arabana program is basically developed from the Framework for Aboriginal Languages and Torres Strait Islander Languages, the blue print document for any indigenous language program design. The framework stipulates how the whole program design should proceed, but also includes all details the program should abide to. In particular, the curriculum, available at ACARA official website, includes data about the rationale, aims, program pathways, guiding principles, resource and support materials, and essentially how the curriculum should be used to design language-specific curricula for particular Aboriginal languages and Torres Strait Islander languages. Figure (5.6) is a visual representation of the whole curriculum content.

However, in the context of Tamahaq, despite the Ministry of National Education appointed only four individuals to undertake Tamahaq curriculum design after earlier attempts where local cultural associations in Tamanrasset were consulted all went in vain, no curriculum of whatsoever form has been drafted or produced. Alternatively, the curriculum development workshops, from 1996 till 1999 undertaken both in Algiers and Bejaia, turns into teacher training sessions. As the curriculum design workshop came to a total shutdown in 1999, language loyalty proves to be the only fuel to carry on curriculum design activity, yet in sheer informal manner. Subsequently, being an English teacher and having basic knowledge about the teaching profession such as lesson plan, teaching the four skills, assessment and suchlike, Mr. Hamza Mohamed in collaboration with Mr. Zaitouni Ali have produced a collection of Tamahaq courses; otherwise, Tamahaq courses in Tamanrasset province, in the words of Mr. Hamza, will not be delivered and the whole course will be drawn.

5.3.6.1. Rationale

The overall rational for Aboriginal language programs throughout Australia territory correlates so much with their counterparts around the globe, that is, their maintenance and continuous use or reversing language shift by restoring intergenerational language transmission from the parent generation, if ever still alive and available, to their offspring. Indigenous language instruction also corresponds to Australia compliance with United Nations Educational, Scientific, and Cultural Organization (UNESCO) declaration on the linguistic/cultural rights of minority and indigenous population, in particular the United Nations Declaration on the Rights of Indigenous Peoples (resolution 61/295, adopted 13 September 2007). Besides the aforementioned, throughout the consultaion process ahead of drafting the Aboriginal and Torres Strait Islander Framework, unique vision is formulated for the overall purpose for leanrning the Aboriginal language for the different target groups, indigenous and non-indigenous. The overall rationale for learning Aboriginal languages and Torres Strait Islander languages in Australian schools is that they are the original languages of this country. Through learning them, all students gain access to knowledge and understanding of Australia that can only come from an Aboriginal or Torres Strait Islander

perspective. The languages by their nature embed this perspective. Learning to use these unique languages can play an important part in the development of a strong sense of identity, pride and self-esteem for all Australian students.

Rationale / Aims

Tamahaq

Arabana

Rationale

No common rationale

- Revitalization of Aboriginal language
- Compliance with United Nations Declaration on the Rights of Indigenous Peoples
- Gain access to knowledge and understanding of Australia from Aboriginal perspective
- Development of a strong sense of identity, pride and self-esteem
- Linguistic/cultural awareness
- Overcome communication barriers for non-Aborigines

Aims

No common aims

- Communicate in the language
- Develop an intercultural capability in communication
- Extend the potential of the language (in vocabulary, expression and discourse)
- Develop knowledge of linguistic techniques

Figure (5.7). Curriculum Rationale and Aims Cross Site Analysis

Furthermore, The learning of an Aboriginal or Torres Strait Islander language incorporates the realities of its people and facilitates students' deep engagement with knowledge, ways of being and ways of knowing. It develops in students an understanding of historical, current and ongoing connection to Country/Place and culture. Adding to that, identity and cultural restoration is also strongly advocated. Subsequently, for Aboriginal and Torres Strait Islander students, learning their

own language is crucial to their overall learning and achievements. It enables them to develop a wider recognition and understanding of their language, culture, Country and Place, land, water, sea and sky, and this contributes to their wellbeing. For all students, learning Aboriginal languages and Torres Strait Islander languages provides a distinctive means of understanding the Country/Place in which they live, including the relationship between land, the environment and people. The ongoing and necessary revival, maintenance and development of these languages also contribute to reconciliation.

Aboriginal language programs are also attended by non-indigenous population whose purpose for learning the language is undoubtedly no related to language revitalization and maintenance. Alternatively, the Framework aims for cultural awareness and enrichment; in other words, For non-Indigenous students, the study of an Aboriginal language or Torres Strait Islander language will provide intellectual challenge and development while also giving them insight into and understanding of Indigenous Australian cultures and knowledge. Besides, learning the Aboriginal language is aimed to overcome communication barriers in the sense that it provides these students with the opportunity to communicate with Indigenous Australians in their own language.

Regarding the aims, Framework for Aboriginal Languages and Torres Strait Islander Languages aims to develop the knowledge, understanding and skills necessary to ensure that students:

o communicate in the language

o understand language, culture, and learning and their relationship, and thereby develop an intercultural capability in communication

o understand themselves as communicators

o understand the process of language building as a means to extend the potential of the language (in vocabulary, expression and discourse) and to develop knowledge of linguistic techniques (such as, collecting, describing and recording language), including processes of language revival.

In the context of Tamahaq, the research findings clearly indicate no common rationale is reported by all the informants as the purpose for learning Tamahaq either for the indigenous or non-indigenous target groups. However, diverse rationale statements are actually provided; in fact, their responses rather reflect ther personal convictions about the necessity for learning the Aboriginal language. Still, some informants stess the fact Tamahaq program is taught from a language revitalization and maintenance standpoint. In addition, only the constitutional amendments held in 2012 provides strong endorsement for the cause of language promotion for Tamazight is a fundamental component of the nation ethnic texture.

Likewise, Tamahaq teachers cannot also find a ground of agreement regarding the outcomes expected after Tamahaq course completion. Some informants still see language literacy the uttermost purpose. Besides, extending language domains where Tamahaq could be used is also reported.

5.3.6.2. Syllabus Content

In the same fashion, Arabana program is designed through a collective effort including different stakeholders including the relevant Aboriginal or Torres Strait Islander communities. The language owners work in collaboration with a team of curriculum specialists, language experts and language-teaching practitioners. The language owners' consent is also sought including visits, excursions to the Country/Place and use of cultural material as part of the teaching and learning program. Furthermore, special consideration must be paid to the level of documentation and resources available for the particular language. The process starts with agreement on selecting the pathway that will be used as a base for the development of the language-specific curriculum. The decision is concluded from assessment of the nature of the language, the nature of the learners, and the context of learning.

Of particular contribution is Mr Rex Stuart, an Arabana elder, who handed over his knowledge of the language and culture though multiples recordings. Furthermore, the speech of Arabana elders such as Nanna Laurie Stuart is considered as a language standard. The team also includes significant contribution from Arabana Language and Cultural Specialists, Aboriginal Education Workers, Teachers, Department for Education Learning Outcomes and Curriculum Group, and Languages Learning Area policy and project officers.

The Arabana syllabus is organized according to the topic-based teaching approach. It basically includes 19 modules, grouped in four year-level band from Foundation to Year 10. The curriculum has also application at year 11 and 12. Each module consists of suggested activities, suggested language content, a check list of activities, extensive teaching notes, suggested resources, and text references. However, the final shape and sequence of the teaching content is the decision of the tutor. By implication, the 19 modules are not arranged in a linear fashion, that is, learners do not need to begin with activity 1 in module 1 and follow the other modules as sequenced into the syllabus. The teacher can start with any module within the band-level. Rather, the modules are considered a collection of content resource from which more detailed lesson plans and units alike ought to be generated.

Syllabus Content

	Tamahaq	Arabana
Syllabus Design Participants	■ Dual effort by Mr. Hamza Mohamed and Mr. Zaitouni Ali ■ Individual endeavour by the course head teacher	■ Collective endeavour through consultation workshops under the supervision of The Department of Education ■ Different stakeholders including: ○ Language custodians ○ Teachers ○ Linguists ○ Parents ○ Academics
Organizing Principle	✖	■ Topic-based syllabus ○ 19 modules
Sequencing	■ Linear	■ Non-linear
Outdoor-curriculum Activities	✔	✔

Figure (5.8). Syllabus Content Cross Site Analysis

The lack of instructional materials has been always a daunting problem for indigenous language implementation. However, the Arabana syllabus is further backed by a wide range of instructional materials including story books, Arabana CD-ROM, dictionaries, grammar books. More interesting, the School of Languages at Adelaide also affords an online chat platform for Arabana speakers. Teacher-produced instructional material also further supplements the curriculum

content. Mr. Greg Wilson holds a rich archive of data base he himself piled up throughout the multiple workshops with Arabana aboriginal community adding to the on-going visits to aboriginal settlement. The data base includes audio recordings of different sorts such as chants, oral literature, daily life routine activities, authentic interaction describing the flora and fauna, just to mention a few. The photos also depict the different aspects of aboriginal settlement landscape and day to day activities such as food collection, hunting, food diet, aboriginal medication, and suchlike. The archive data has been used to produce a variety of teaching content. Besides class-based lessons, teachers also organise outdoor-curriculum activities whenever financing is available. Outdoor activities are much common in the schools located in the outskirts, a perfect location for pupils to relocate to sacred lands, visit community members, and get involved in all sorts of traditional activities such as setting a trap, hunting, food preparartion.

Syllabus design in the context of Tamahaq clearly demonstrates the role of language loyalty and the apparent commitment of grassroots movement leaders envisaged in the effort of central figures such as Mr. Zaitouni Ali, Mr. Hamza Mohamed, and Adjlef Sidali. Initially, the curriculum design workshop is launched by the Ministry of National Education, the only nominated government body entrusted with the promotion and integration of Tamazight in schools. By 1999, the whole process came to a total shutdown, partly due to poor staffing as attributed by the informants. Syllabus design then is conducted on a micro-local level, that is, single-handed collaboration of both Mr. Hamza Mohamed and Mr. Ali Zaitouni. Their approach towards deciding what should be taught is exceptionally similar to needs assessment model, yet no informants boldly make reference to any sort of a theoretical model. In other words, teachers do some sort of need assessment, yet it is worth adding the assessment is quite informal and does not involve different stakeholders such as parents, school staff, community members, just to mention a few, to assess learners linguistic needs only. Students are then ranked into a particular competence level, such as intermediate or elementary. Only then teachers make their minds up regarding what the teaching content should include. In a nutshell, the syllabus content is not uniform among all teachers, yet all of them approach syllabus design the same way, looks like the only approach at disposal.

Despite the fact Tamahaq syllabus does not conform to any approach, teachers still see their syllabus linear in nature, that is, the courses proceed on a scale of complexity in the sense that courses are arranged from simple to more complex. Furthermore, the cultural aspects of the Tamahaq are also embedded and catered for. Myths, fairy tales, proverbs and songs are reproduced as reading texts. It is worthnoting workshops for artifacts making such as swords, homes, puppets such as camels and local wild life creatures are teachers' personal initiatives. Furthermore, outdoor syllabus activities such as visits to heritage sites, museums, participation in cultural days and

festivals are much constrained by practical limitations such as funding, time, transport means, and suchlike.

The lack of instructionl materials, except teacher produced ones, is considered one of the major impediments for Tamahaq courses implementations. Despite Tamahaq had been properly documented during the colonial period by the major missionary figure Charles de Foucauld who in turn did produce valuable manuscripts including Tamahaq Dictionary, printed commercial dictionaries, grammar books, story books, and suchlike are nowhere to find.

5.3.6.3. Evaluation
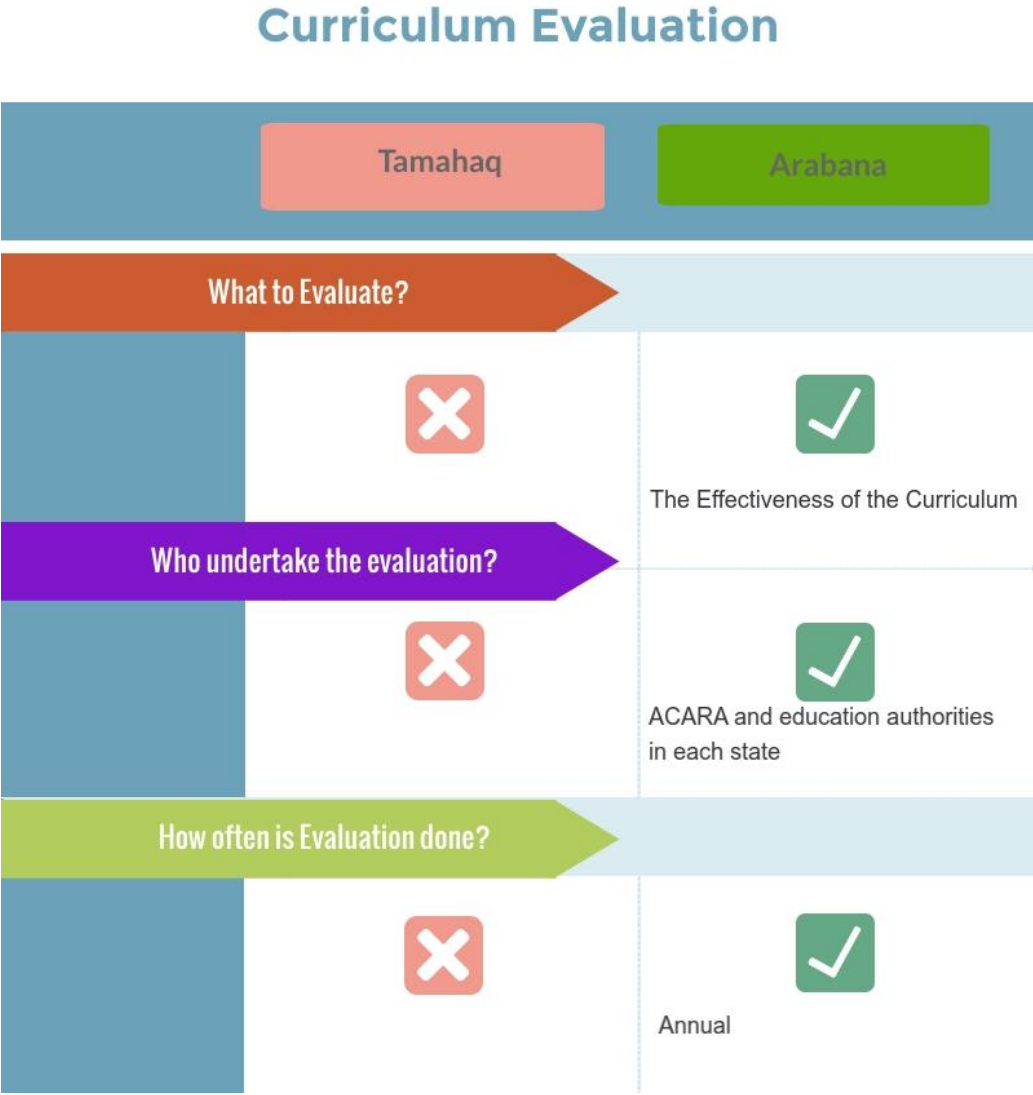
Figure (5.9). Curriculum Evaluation Cross Site Analysis

ACARA also establishes a mechanism for curriculum evaluation. Monitoring refers to ACARA's identification and recording of feedback about the effectiveness of the Australian Curriculum and the reporting of these findings to the ACARA Board on an annual basis. However, the evaluation excludes the curriculum implementation potential hazards. The evaluation is a dual

Curriculum Evaluation Process

Invitation to submit Monitoring Report

- ACARA requests education authorities to submit their monitoring report

1

2

Monitoring Report Review

- The monitoring report is viewed by F-12 Curriculum Reference Group.
- The F-12 Curriculum Reference Group provides advice to ACARA about potential issues which merit formal evaluation.

3

Curriculum Advisory Group Appointed

- ACARA appoints Curriculum Advisory Group to undertake the evaluation process

Curriculum Evaluation Report

- A report including recommendations for curriculum revisions is sent to ACARA

4

5

Consultation with education authorities

- The recommendations for curriculum revision are discussed with education authorities

Endorsed Curriculum Revisions

- The ACARA Board validates the recommendations for curriculum revision

6

7

Standing Council Approval

- The Standing Council approves the curriculum revisions included in the ACARA Board report

Implementation

State and education authorities implement these changes

9

8

Curriculum Revisions are Publicized

- The curriculum revisions are made public and available through the Australian Curriculum Website

Figure (5.10). Australian Indigenous Language Program Evaluation Process

partnership between ACARA and education authorities in each state. The sources of available data for monitoring purposes are diverse. That is to say, data is generated from meetings, correspondence, conference attendance and presentations and through national meetings of state and territory education authorities. Other sources include reports, advice and information from

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education authorities who have used their own consultation and feedback mechanisms and aggregated advice from teachers.

As part of the annual monitoring process education authorities are invited by ACARA to contribute advice about the effectiveness of the Australian Curriculum. Education authorities will be reminded in the first quarter of each year that if they wish to submit any monitoring data to ACARA to do so by the end of July. The monitoring report is expected to include information about:

o any potential issues identified by education authorities as having significant impacts at local or state levels.

o any changes to the Australian Curriculum implemented by state and territory authorities.

o identification of any substantial issues that may warrant further consideration by the ACARA Board.

o notification of any editorial corrections.

Upon arrival, the draft monitoring report is first viewed by the F- 12 Curriculum Reference Group. The Group will provide advice to the ACARA Board about any issues that may warrant formal evaluation and the proposed timeline for that evaluation. If ever an issue is deemed alarming and approved a formal evaluation, the ACARA appoints the curriculum advisory group and determines the extent of the evaluation process in terms of the length of time, degree of consultation undertaken and composition of the curriculum advisory group. The process culminates with a report, including any recommendations for curriculum revision and implications of the changes for implementation in schools, that has to be forwarded the ACARA Board.

The draft evaluation report and proposals for curriculum revision is discussed with state and territory education authorities and reviewed by the F-12 Curriculum Reference Group, prior to submission for the consideration of the ACARA Board. The ACARA Board will submit any endorsed curriculum revisions of the Australian Curriculum content or achievement standards to the Standing Council for approval. Once approved, revisions to the Australian Curriculum content and achievement standards is made available prior to the end of the school year in a changes section of the Australian Curriculum website. Teachers and education authorities have 12 months' notice prior to the changes being incorporated into the main website. States and territories implement those changes in accordance with their established processes and procedures.

Given the fact no official curriculum has been produced for the Tamahaq by the Ministry of National Education through its National Committee for School Curriculum since 1996, no evaluation of whatsoever form is undertaken. It is worthnoting no investigation has been launched to scrutunize why curriculum design process has failed in the first place.

5.4. Implications for Tamahaq Curriculum Design

Recently, contact has been re-established with Mr. Hamza Mohamed to rejuvenate the dormant curriculum design workshops that came to a total halt by 1999. It is very probable the process will be carried in the same fashion it was first undertaken by 1996. This fact is envisaged by the nomination of less than 10 individuals, all of them local teachers, by Mr. Hamza Mohamed, under the request of the Ministry of National Education, which in turn leads to the exclusion of other strategic stakeholders, in particular students, community members, linguists, and parents that constitute diverse avenues for feedback. It is worth noting Mr. Hamza Mohamed himself attributed 1996 curriculum design breakdown to poor staffing, that is, the dire lack of curriculum design expertise. The task at the time sounded indeed technical for them to handle.

However, the evidence from the Australian context implies teachers ought to be assigned a particular role within the whole process rather being appointed to undertake the whole process. Besides, curriculum design, if not backed by expert designers, cannot be feasible. Furthermore, curriculum design process for Australian Aboriginal languages, though cannot be fully replicated for Tamahaq, reveals salient issues in curriculum development including the wide range of consultation, Aborigines held language program custodians not only from whom data is retrieved whenever needed, but also critical corpus planning decisions are compromised. The inquiry also reveals having more than one single language program can accommodate for the needs of the different target groups, given the fact non-indigenous individuals are also hooked by Tamahaq. In addition, the study identifies that the number of challenges, in particular corpus planning, that are likely to be encountered by teachers in their quest to develop effective curricula, can be sorted out through collaboration including speech language custodians, teachers and linguists.

5.4.1. The Path from Language Policy to Curriculum Development

The current comparative research implies an aggressive top-down approach towards indigenous language curriculum rather fails given the fact the speech community and other fundamental stakeholders are excluded and their vital contribution is brushed off. In fact, little consideration seems to be given to Tuareg speech community, either as curriculum developers or as resources throughout the whole process. As seen in Australia, the new attempt to resume Tamahaq curriculum design workshops can pursue the same path, the entire process of formulating and implementing language policy can be conducted as a spiral process, beginning at the highest level of authority and descending in widening circles through the ranks of practitioners who can support and flesh it out to materialize the policy. In other words, formulating a patriotic vision, from a status planning perspective, towards indigenous languages in Algeria and upgrading their stand within the

national linguistic market is just the starting line. The official commitment towards Tamahaq integration into schools also includes a realistic action plan to implement the policy.

The Australian context provides two potential applications on how the policy implementation could be sustained. The implementation phase starts either with a nationwide, regional or local consultation workshops to compile enough data to understand key facts in relation to Tamahaq vitality; that is, description of the scale of intergenerational language transmission rapture, patterns and domains of Tamahaq use, speaker base number, speech community attitudes towards revitalization program, and Tamahaq status quo from a phonetics, phonology, morphology, and syntax dimensions. In other words, data about the teaching/learning environment, the peculiar language endangerment contexts, available resources for revitalization, and guesswork of potential expected hazards are compiled. One avenue to sustain the workshop is the moving assembling line framework as illustrated in figure (5.11).
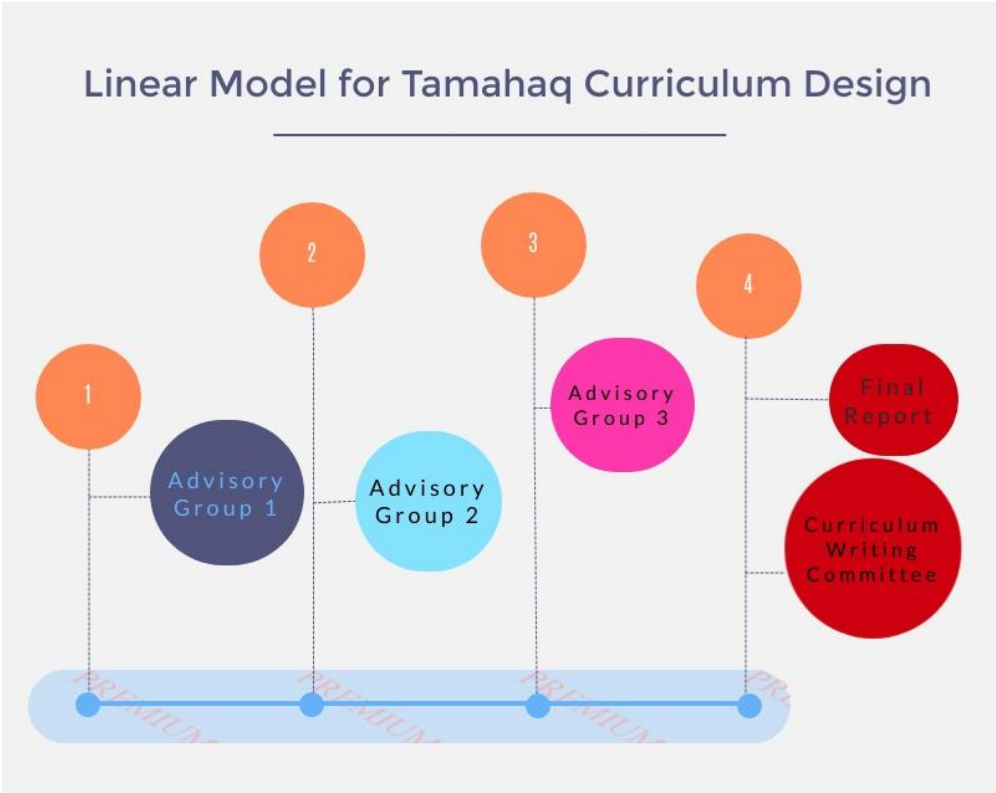
Figure (5.11). Linear Model for Tamahaq Curriculum Design

According to this model, advisory groups are set and carry on the curriculum design process in a consecutive manner. Each advisory group is entrusted with a well-defined vocation and hand over its final outcome to the next advisory group to handle the next task. The second avenue works the same way the magnifying glass operates. By way of explanation, a set of advisory boards are formed with determined set of tasks. Each advisory group undertakes a particular task within the whole process and then forwards it report and recommendations to one single curriculum writing board as illustrated in figure (5.12).

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Figure (5.12). Magnifying Lens Model for Tamahaq Curriculum Design

One further promising application would be appointment of an authority to supervise the process: undertaken by government, government-authorized agencies, or other authoritative bodies, that is, organizations with a public mandate for language regulation. Furthermore, one step in the right direction is to set up a fine balance between grassroots activism and government support for language revitalization, where consultation and speech community consent is always prioritized. Otherwise, overly aggressive government support for minority languages could render speakers to become passive recipients of language planning rather than active participants. The result is a lack of enthusiasm for language revitalization and maintenance. Besides, it could also provoke backlash; for instance, the attempt to impose Tamazight instead of the indigenous Tifinagh script convention

on Tamahaq by the Ministry of National Education aroused contentious tensions; subsequently, some staff quitted the workshop as a protest gesture.

5.4.2. Curriculum Participant Stakeholders

Among the major reasons for taking breakneck approach towards Tamahaq curriculum design after 1996 is time pressure, poor staffing, and lack of expertise in curriculum design. It is a curious paradox the fact that status planning has not been followed by committed language-in-education planning for Tamahaq, in particular curriculum design. Because the learners have to be taught and there is not time to do a lot of data gathering or planning, Tamahaq course is taught using whatever material is available or can be made. On the other hand, the extensive consultation undertaken as an integral part of curriculum design in Australia boldly implies more key stakeholders are needed to accomplish the curriculum in the first place including education authorities, parent bodies, professional education associations, academics, and community groups. Likewise, a robust and broad network of voluntary activists is necessary at all times, even when the curriculum appears to have achieved a stable footing.

5.4.2.1. Tamahaq Speech Community

The Australian experience has revealed the speech community, including representative groups such as parents, elders, students, and grassroots activists not only provide critical feedback but also participate in critical periods of the whole process. In fact, the evidence from this study suggests Tamahaq speech community are held language program custodians whose consent is always sought. Curriculum conventionally starts with a fact finding stage where extensive data is compiled to thoroughly understand the teaching/learning environment, the peculiar language endangerment contexts, in particular degree of language vitality, language variety, patterns of language use, speakers base, speech community attitudes towards language revitalization, dominant group attitude towards indigenous language revitalization, spiritual / cultural values associated with the language, and eventually availability of human expertise including linguists, professional pedagogues, teacher trainers, qualified teachers for language revitalization.

Tamahaq community plays an integral role in saving time and energy to compile such data and establish the directions for the design and development of the curriculum. First, community members including students, parents, community elders, grassroots movement activists could be consulted to generate resourceful information about Tamahaq vitality, the range of Tamahaq dialects in current vital use, patterns of language use, speakers base, attitudes towards language revitalization, and spiritual / cultural values associated with the language. The avenue for feedback could be casual regular meetings supervised by an education authority such as the Education

Directorate in Tamanrasset. Otherwise, such valuable data has to be collected back throughout laborious fieldwork.

The participation of specific Tamahaq sample groups is so necessary. Some distinct Tamahaq representative sample groups are also so central to the curriculum design development and produce profitable data so necessary throughout the way towards curriculum design. For instance, the formulation of curriculum goals depends totally on the needs assessment of potential pupils and their parents. The current findings boldly reveals reversing language shift has not been catered for; alternatively, teachers reckon the uttermost Tamahaq curriculum design goal is language literacy, notably the ability to use the Tifinagh script. The success of curriculum design in terms of reversing language shift also depends critically on parental support. In other words, parents' use of the heritage language at home and in the community restores intergenerational language transmission and expands their children's learning opportunities outside school through family holidays in regions where the heritage language is used or exchanges with same-age native speakers.

5.4.2.2. The Linguists Community

Although Mr. Hamza Mohamed and his associate teachers abandon the official curriculum design workshops by 1999 and has embarked on what is more feasible, that is, lesson plans design, their effort has been enormously hindered by corpus planning challenges, in particular codification. Put simply, Tamahaq use has been strictly reduced to home and inter-tribal communication mainly in remote areas where Tuareg still survive as nomads, almost cut off from contact with other ethnic groups and their languages. Subsequently, Tamahaq integration into schools requires the standardization of critical aspect of the concerned language. In fact, Tamahaq requires serious coinage so as to embody all the necessary vocabulary to name things. Besides, the modification of the script and of the orthographic conventions is desperately required. Other daunting tasks involve code selection given the fact it is spoken within a dialectal continuum. All the aforementioned corpus planning related issues can be best sorted out through collaborative workshops including elders, linguists, and grassroots activists.

Contrary to common held assumption that the schools can solve that problem, the current research suggests a genuine partnership between community elders as living language custodians and linguists. Together they can work out to compromise decisions over the multilevel corpus planning activities. One promising possible application is Dr. Robert Amery corpus planning workshops. In other words, community members and teachers meet on a regular basis with Dr. Robert Amery to address the evolving issues related to Arabana such as vocabulary formation, translation, and suchlike. As a linguist, Dr. Robert Amery provides all technical support and expertise for community members to undertake pure corpus planning activities such as lexication

and grammatication. It is worth noting all decisions are backed by language custodians' consent. Likewise the presence of Luisa Anna Hercus as a consulting linguist through the Arabana language program has been so instrumental to work out a proper grammar section within the whole program.

Mr. Greg Wilson documentation project with Arabana has serious implications for Tamahaq instructional material production. The project consists of relocation to indigenous countryland to record diverse data about religious ceremonies, oral literature, hunting, cookery, just to mention but a few. The data recorded comes into different forms: audio, visual, photos, and notes. The compiled data is then reproduced into instructional materials such as dictionaries, grammar books, songs collection, lesson plans, and story books. The documentation project can be further expanded towards training purposes. Recruiting and training local citizens to undertake documentation activities will sustain the program. They are a good replacement for impassive educators and linguists from outside.

5.4.2.3. The Ministry of National Education

The Algerian government has made genuine drastic moves that culminate in constitutional reforms to promote Tamazight status into a national language and a pledge for its integration into national schools starting in provinces densely populated by Tamazigh groups moving forwards in the years to come to all over the national territory. However, evidence from this research displays the language policy has not been pursued by practical language-in-education planning. More surprising is the fact the Ministry of National Education literally supplies almost very little support in terms of human resources for Tamahaq curriculum design workshops, despite parallel workshops are held for northern Tamazight varieties. Eventually by 1999 the curriculum design workshops came to a total shutdown. Alternatively, more serious commitment from the Ministry of National Education, given the fact it can afford the human and financial resources, is one of the more significant recommendations generated by the study. Its sincere involvement has also practical implications in the sense that Tamahaq promotion is not only part of the 2012 government pledge and constitutional reform upshot but also restores speech community faith in their heritage language.

The Ministry of National Education, from language-in-education planning perspective, is the only body that affords human expertise to design the curriculum, needless to mention the funds to finance instructional material production and distribution. Tamahaq curriculum design workshops, supposed to resume by any time soon, crave the active contribution of applied linguists and syllabus designers. Moreover, findings from this research indicate the dire lack of teachers for Tamahaq integration in school all over Tamanrasset province. There is a clear uneven balance between the number of schools where Tamahaq courses are supposedly delivered and the actual courses in

operation. The immediate reason is teachers shortage. More dreadful is the fact a single course cannot be maintained regularly in the same school. Henceforth, the speech community is a valuable human store from which teachers could be trained then hired. It sounds more practical if teachers are trained in Tamanrasset under the supervision of the Education Department rather than relocated to Algiers.

Last but not least, literacy development materials such as readers, content-based materials such as textbooks, dictionaries, grammar books are nowhere to find. In fact Tamahaq is taught by means of teacher-produced materials only. This implies the production of more specifically school-based materials such as readers, textbooks, and other classroom materials are a matter of urgency. One common strategy for developing vernacular language materials is to organize workshops in which teachers produce literacy materials by writing stories in the language. The Ministry of Education also affords a whole organism, the National Office for School Publications, which can massively contribute to instructional material production.

5.4.3. Program Indigenization

Curriculum design, in the context of Australia, demonstrates collaborative and participatory projects which involve consulting and developing locally relevant policy with community members stands a good possibility of surviving and thriving under these conditions. More important, program developers need to consult, involve, and keep custodians informed about developments in the teaching of their languages. The wishes of the relevant Aboriginal and Torres Strait Islander communities must be canvassed, respected, and adhered to. In fact, the target language program developed from the Framework rests with the custodian. Similarly, solid evidence from the literature also suggests community administered programs are more sustainable.

However, given the fact schooling in Algeria is a public service subsidized by the government, program ownership cannot be transferred to the Tuareg community. Alternatively, the overriding application from this study is that Tamahaq program ought to be designed to meet the overall community expectation: reviving linguistic/cultural heritage. More and more endangered language speech communities focus on reviving traditional community practices where the language had previously flourished such as visiting sacred lands. Most rewarding is a curriculum deemed culturally appropriate that reflects the speech communities world view. To that end, learners are expected to develop closer ties to heritage values by active participation in traditional activities for instance heritage weeks, native dance festivals, traditional chants, tending a garden, learning about traditional science, arts, crafts, and storytelling. I fact, what speech communities are striving for is a different way of teaching wherein it is not even possible to translate Western curricula into endangered languages; nor is it enough to have Western concepts taught using

dominant language materials. The content of their courses ought to be closely aligned with topics about traditional community life. Similarly, they decide that the basis for all language learning would be the traditional ceremonial calendar. Preparing learners to participate in these activities would insure their incorporation into the most significant events of the community. Moreover, learners would have the opportunity to participate in real, meaningful communication.

To conclude, indigenization also implies the language program is fed by indigenous staff in terms not only of teachers, teacher trainers but also curriculum designers and linguists. For now, the feasible potential application of indigenization is recruitment of speech community members as teachers, yet they have to undergo training first and foremost. Furthermore, Tamahaq language keeps posing challenges in terms of corpus planning notably in terms of lexication. Subsequently, the curriculum design workshops, supposed to resume soon, provides a chance to train and produce indigenous curriculum designers that supplement reliance on the outside assistance.

5.6. Conclusion

Despite the whole curriculum design for Arabana cannot be replicated for Tamahaq, the current study has gone some way in suggesting practical recommendations if ever Tamahaq curriculum workshops resume by any time now or then. The current study cannot stress more establishing a path towards language policy implementation, notably language-in-education planning. First, sufficient time is allowed for thourough consultation processes in accordance with local situations to compile strategic data about the learning/teaching environment, Tamahaq status quo, language shift ecology, and available revitalization resources. Furthermore, the Ministry of National Education, the exclusive governmental body nominated to undertake curriculum design and any other associated activities, is called to fill in the gap in terms of human expertise and finance resources. Last but not least, excluding vital stakeholders, in particular speech community members and grassroots activits, constitutes an antagonistic force.

General Conclusion

Tamahaq in Algeria is potentially in danger of diminishing in use and perhaps eventually become extinct. The risk of imminent loss is partly attributed to longstanding hostile language policies towards such indigenous languages and the overall continuous degradation of language ecology. Until recently, notably since 2012 constitutional reform, concern with the rapid disappearance of most indigenous codes in Algeria has caught the attention of the public and state authorities alike, prompted first and foremost by tenacious grassroots lobbying and protest. More recently, this complacency about language loss has been replaced by concern and action such as salvage and revival programs.

However, on the eve of Tamahaq implementation in schools in Tamanrasset the 2012 constitutional pledge underrates the implementation of the overall policy notably language acquisition planning. In fact, the state suffices itself by mere status planning by promoting Tamahaq as national language which does not solve the plight of indigenous languages and exempt the diverse stakeholders' responsibility towards language revitalization. Like any language program, curriculum design is the springboard for any instruction. The process towards designing Tamahaq curriculum has been plagued by meager funding, absence of opportunities for teacher training, exclusion of the speech community and grassroots activists' contribution, and poor staffing. By no surprise, the whole workshop came to a total shutdown by 1999. Only language commitment of particular indigenous individuals proves so essential in language revitalization efforts afterwards and has keep Tamahaq courses operating in some districts. Backed by some teaching experience and support from Mr. Ziatouni Ali, Mr. Hamza Mohamed has pursued efforts towards the integration of Tamahaq into schools. The set of courses he has designed constitutes the only available resources for current teachers.

The fate of language revitalization is not all the same. Looking at language revitalization programs around the world, Arabana program has successfully managed to produce a new generation of fluent speakers in terms of the current research major findings. In fact, some counterpart programs have also reclaimed extinct language; for instance, Kaurna has been restored into use from mere documentation archives. There is no doubt Arabana program success is the outcome of collaboration of different stakeholders including but not limited to education authorities, parent bodies, professional education associations, academics and business, industry and community groups. Furthermore, a feasible policy implementation plan has been strategic to establish Arabana courses on strong footing. The entire process of formulating and implementing language policy is regarded as a spiral process, beginning at the highest level of authority and descending in widening circles through the ranks of practitioners who can support putting the policy into effect.

The Australian experience in policy implementation on behalf of indigenous languages highlights salient factors for Tamahaq language acquisition planning, notably given the fact Tamahaq curriculum design workshop is expected to resume by any time soon. Above all, a shift towards more bottom-up process sounds more practical. In other words, given the fact Tamahaq does not have an independent life from its speech community, an aggressive top-down approach is viewed, in the eyes of the proper speech community, an outside intrusion. Alternatively, community members' contribution is highly desirable and expected to sustain the whole curriculum development process. Community elders impart massive knowledge for corpus planning activities such as lexication, graphization and grammatication. Similarly, representative sample of parents and students generate data about program goals and expectations. Besides, grassroots networks involvement give sense of program ownership to the whole speech community. Last but not least, the community also supports school reversing language shift efforts by extending the range of domains where Tamahaq is used.

A community-based approach towards curriculum design does not imply the education authority, notably the Ministry of National Education, is exempted to fulfill its pledge in the first place. In fact, its passive role throughout curriculum design has been so detrimental that no curriculum has been produced since 1999. Alternatively, partnership with the community to supply the human expertise and finance resources is direly desired. Applied linguists and curriculum designers are called to help materialize the curriculum. Last but not least, if ever a community-based approach culminates with a Tamahaq curriculum, the education authority is still needed to sustain the program on a long term.

The revitalization efforts still require enough human resources to sustain itself in the sense that the program is not mostly dependent on feverish loyalty from particular individuals such as Mr. Hamza Mohamed. If ever he walks away on retirement, the whole Tamahaq program will vanish just like its counterparts in Ilizi province. As part of the program indigenization and autonomy, government support and engagement in language revitalization can be abruptly abandoned if ever a new language policy is prioritized or language maintenance is viewed a hopeless cause to pursue; henceforth, local Tuareg linguists, academics, and instructional materials designers are the remaining bulwark against language death. Grassroots activists usually form the advanced guard (or in some cases a desperate rearguard) of language revitalization. A robust and broad network of voluntary activists is necessary at all times, even when the language appears to have achieved a stable footing. Government support for language revitalization and planning can wax and wane depending on a myriad of competing political or economic circumstances, whereas voluntary activists remain more committed to the language regardless of the political, economic and social circumstances facing society.

In view of the fact the current research is among the first of its type in this particular context in Algeria, more academic investigation is needed for the purpose of improving both the theory and practice of curriculum design for revitalization purposes. Based on these current findings, there are several possible areas where research studies could be conducted. For instance, the torpid stance of the Ministry of National Education towards Tamahaq curriculum design poses a serious paradox. On the one hand, political discourse still favours language revitalization envisaged not only in the 2012 constitutional reforms but also a governmental pledge towards Tamahaq integration in schools. Nevertheless, language acquisition planning on behalf of Tamahaq has been abandoned since 1999. More surprising, despite the Ministry of National Education affords human and fincance resources, Tamahaq curriculum design was undertaken by only four individuals who did not fill the bill. Subsequently, studying why Tamahaq curriculum process failed is very helpful to recorgnise whether it was intential and identify the necessary back up support that was missing.

For language revitalization efforts to be successful, it is not enough for Tamahaq to be taught in formal schools, its use and transmission in informal contexts such as home, family and neighbourhood is also critical. As a matter of fact, the community is the store from which the language originates, and it alone must provide the focus and purpose for its revitalization and use. Therefore, there is more need to understand the passive attitude held by Tuareg towards language revitalization, needless to mention their inert passion to contribute to curriculum design if ever compared to their northern counterparts, notably the Kabyle. Another study that suggests itself in the context of Tamahaq curriculum workshop about to resume by any time soon is to explore the contribution of the speech community to corpus planning activities and how compromise could be achieved to sort out language related issues.

There appears to be little research carried out about the structural changes language contact and shift towards Dialectal Arabic has inflicted on Tamahaq over the past decades. There is now massive disparity between the Tamahaq variety spoken by forefathers, the elders now and their offspring. It is worhtnoting other Tamahaq neighbouring varieties are also brought into Tamanrasset province due to the massive exodus from Mali. Thus, data about Tamahaq dialectal continuum is not available. Compilation of such knowledge is genuinely needed and has serious implication on corpus planning activities.

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Appendixes

Appendice A

UNESCO's Account of Endangered Languages in Algeria

Name in English	Number of speakers	Description of the location	Degree of endangerment
Korandje	5000	Tabelbala, Ksar Sidi Zekri (Kora in Korandje) and Ksar Cheraïa (Ifrenio), as well as Sidi Makhlouf (Yami).	Severely endangered
Tacenwit	20000	Mont Chenoua, Tipaza, Nador, Bou Ismail, Tenes, Cherchell, Hamadia, Gouraya, Damous, Oued Damous, Larhat, Marceau, Sidi Amar, Nador, Tipaza, Sidi Mousa, Ain Tagourirt	Vulnerable
Tagargrent	15000	Ouargla, Ngouça	Severely endangered
Tamahaq	120000	South west Algeria especially in around the regional centres of Tamanrasset (Kel Ahaggar) and Djanet (Kel Ajjer).	Vulnerable
Tamazight (Arzew)	2000	South of Oran and the Bay of Arzew	Critically endangered
Tamzabit	150000		Vulnerable
Tasnusit		The Beni Snous region in the Wilaya (privince of Tlemcen) and especially around Khemis, Beni Achir, Beni Bahdel, Beni Hadiel, Beni Hammou, Beni Zidaz, Mazzer, Mghanine (Tleta), Ouled Moussa, Sid el Arbi, Sidi Yahya-El Kef, Tafessera e, Zahra.	Severely endangered

Tayurayt	15000	Gouraya and surrounding region	Vulnerable
Taznatit	80000	Several oasis around Timimoune, Adrar, Tamentit	Severely endangered
Tidikelt	30000	Tidkilet region especially In Salah and several other oases.	Critically endangered
Touggourt Tamazight		Touggourt, Temacine, Meggarine, Ghora, Tamellaht, Blidet Amor, Tébesbest, Tamast	Severely endangered
Zenatiya	50000	The Ouarsenis region including the the Tissemsilt Province (Wilaya)	Critically endangered

Appendice B

Principles of Language Teaching

Aspect of Curriculum Design	Principles
Content and Sequencing	1 **Frequency:** A language course should provide the best possible coverage of language in use through the inclusion of items that occur frequently in the language, so that learners get the best return for their learning effort. 2 **Strategies and autonomy:** A language course should train learners in how to learn a language and how to monitor and be aware of their learning, so that they can become effective and independent language learners. 3 **Spaced retrieval:** Learners should have increasingly spaced, repeated opportunities to retrieve and give attention to wanted items in a variety of contexts. 4 **Language system:** The language focus of a course needs to be on the generalisable features of the language. 5 **Keep moving forward:** A language course should progressively cover useful language items, skills and strategies. 6 **Teachability:** The teaching of language items should take account of the most favourable sequencing of these items and should take account of when the learners are most ready to learn them. 7 **Learning burden:** The course should help learners make the most effective use of previous knowledge. 8 **Interference:** The items in a language course should be sequenced so that items which are learned together have a positive effect on each other for learning and so that interference effects are avoided.
Format and Presentation	1 **Motivation:** As much as possible, the learners should be interested and excited about learning the language and they should come to value this learning. 2 **Four strands:** A course should include a roughly even balance of meaning-focused input, language-focused learning, meaning-focused output and fluency activities.

	3 **Comprehensible input:** There should be substantial quantities of interesting comprehensible receptive activity in both listening and reading.
	4 **Fluency:** A language course should provide activities aimed at increasing the fluency with which learners can use the language they already know, both receptively and productively.
	5 **Output:** The learners should be pushed to produce the language in both speaking and writing over a range of discourse types.
	6 **Deliberate learning:** The course should include language-focused learning on the sound system, spelling, vocabulary, grammar and discourse areas.
	7 **Time on task:** As much time as possible should be spent using and focusing on the second language.
	8 **Depth of processing:** Learners should process the items to be learned as deeply and as thoughtfully as possible.
	9 **Integrative motivation:** A course should be presented so that the learners have the most favourable attitudes to the language, to users of the language, to the teacher's skill in teaching the language, and to their chance of success in learning the language.
	10 **Learning style:** There should be opportunity for learners to work with the learning material in ways that most suit their individual learning style.
Monitoring and Assessment	1 **Ongoing needs and environment analysis:** The selection, ordering, presentation, and assessment of the material in a language course should be based on a continuing careful consideration of the learners and their needs, the teaching conditions, and the time and resources available.
	2 **Feedback:** Learners should receive helpful feedback which will allow them to improve the quality of their language use.

(Source: Nation and Macalister, 2010 p. 38-9)

Appendice C

List of Australian Public Schools in South Australia offering Indigenous Language Courses

School name	Contact details
Wallaroo Mines Primary School	Adele.Keleher654@schools.sa.edu.au
Warriappendi School	tara.budarick528@schools.sa.edu.au
Mintabie Area School	Veronica.Hartnett983@schools.sa.edu.au
Paralowie R-12 School	dl.1099.info@schools.sa.edu.au
Tauondi Aboriginal College	reception@tauondi.sa.edu.au
Carlton School	dl.0981.info@schools.sa.edu.au
Flinders View Primary School	dl.1396.info@schools.sa.edu.au
Port Augusta West Primary School	dl.0355.info@schools.sa.edu.au
Stirling North Primary School	dl.1481.info@schools.sa.edu.au
Port Augusta Secondary School	dl.0790.info@schools.sa.edu.au
Hawker Area School	dl.0175.info@schools.sa.edu.au
Challa Gardens Primary School	dl.0714.info@schools.sa.edu.au
Huntfield Heights Primary School	dl.1067.admin@schools.sa.edu.au
Kaurna Plains School	dl.1792.info@schools.sa.edu.au
Modbury Primary School	dl.0272.admin@schools.sa.edu.au
Salisbury North Primary School	dl.0664.info@schools.sa.edu.au
Ocean View College	dl.0908.info@schools.sa.edu.au
Central Yorke School	dl.0761.info@schools.sa.edu.au
Fraser Park Primary School	dl.1382.info@schools.sa.edu.au
Goolwa Primary School	dl.0157.info@schools.sa.edu.au
Murray Bridge North School	dl.0299.info@schools.sa.edu.au
Mannum Community College	dl.1170_info@schools.sa.edu.au
Meningie Area School	dl.0750_info@schools.sa.edu.au
Murray Bridge High School	dl.0785.info@schools.sa.edu.au

Raukkan Aboriginal School	dl.0845.info@schools.sa.edu.au
Amata Anangu School	dl.1001_info@schools.sa.edu.au
Ernabella Anangu School	dl.1034.info@schools.sa.edu.au
Fregon Anangu School	dl.1196.info@schools.sa.edu.au
Indulkana Anangu School	dl.1174info@schools.sa.edu.au
Kenmore Park Anangu School	dl.1696.info@schools.sa.edu.au
Mimili Anangu School	dl.1527.info@schools.sa.edu.au
Murputja Anangu School	dl.1859.info@schools.sa.edu.au
Oak Valley Aboriginal School	dl.1009.info@schools.sa.edu.au
Pipalyatjara Anangu School	dl.1526_info@schools.sa.edu.au
Woodville High School	daniel.lasscock576@schools.sa.edu.au
Yalata Anangu School	dl.0999.info@schools.sa.edu.au
Cowandilla Primary School and Children's Centre	dl.0106.info@schools.sa.edu.au
Kirton Point Primary School	dl.0899.info@schools.sa.edu.au
Lonsdale Heights Primary School	dl.1098.info@schools.sa.edu.au
Victor Harbor R–7 School	dl.0453.info@schools.sa.edu.au
Woodville Gardens School	info@wgs.sa.edu.au
Koonibba Aboriginal School	dl.1003.info@schools.sa.edu.au

(Source: South Australia Department for Education)

Appendice D

List of Collected Documents in Adelaide, South Australia

Document Name	Author/Owner	Type	Provided by
Australia's Indigenous Languages	Senior Secondary Assessment Board of South Australia	book	Dr. Robert Amery
Indigenous Languages Programs in Australia A Way Forward	Nola Purdie, Tracey Frigo, Clare Ozolins, Geoff Noblett, Nick Thieberger, Janet Sharp (A publication of Australian Government – Department of Education, Employment and Workplace Relations)	book	Dr. Robert Amery
Australia's Indigenous Languages in Practice	Senior Secondary Assessment Board of South Australia	book	Dr. Robert Amery
Australia's Indigenous Languages Framework	Senior Secondary Assessment Board of South Australia	book	Dr. Robert Amery
The Framework for Aboriginal Languages and Torres Strait Islander Languages	ACARA	website	Mr. Mark McAndrew
Australian Curriculum: Languages Framework for Aboriginal Languages and Torres Strait Islander Languages Consultation Report	ACARA	Ebook (pdf)	Mr. Mark McAndrew
http://www.acara.edu.au/curriculum/learning-areas-subjects/languages-main	ACARA	Website	Mr. Mark McAndrew

Australian Curriculum	ACARA	Website	Mr. Guy Tunstill
Australian Languages 2018 Subject Outline Stage 1 and Stage 2	South Australian Certificate of Education	booklet	Mr. Greg Wilson
Learning Arabana Teacher's Guide with a CD	South Australia Department of Education and Children's Services	Booklet and CD	Mr. Greg Wilson
Arabana Years R to 10	South Australia Department of Education and Children's Services	Portfolio	the Barr Smith Library (Adelaide University)

Appendice E

List of Schools Requested to Take part in the Research

School name	Contact details
Wallaroo Mines Primary School	Adele.Keleher654@schools.sa.edu.au
Warriappendi School	tara.budarick528@schools.sa.edu.au
Mintabie Area School	Veronica.Hartnett983@schools.sa.edu.au
Paralowie R-12 School	dl.1099.info@schools.sa.edu.au
Tauondi Aboriginal College	reception@tauondi.sa.edu.au
Carlton School	dl.0981.info@schools.sa.edu.au
Flinders View Primary School	dl.1396.info@schools.sa.edu.au
Port Augusta West Primary School	dl.0355.info@schools.sa.edu.au
Stirling North Primary School	dl.1481.info@schools.sa.edu.au
Port Augusta Secondary School	dl.0790.info@schools.sa.edu.au
Hawker Area School	dl.0175.info@schools.sa.edu.au
Challa Gardens Primary School	dl.0714.info@schools.sa.edu.au
Huntfield Heights Primary School	dl.1067.admin@schools.sa.edu.au
Kaurna Plains School	dl.1792.info@schools.sa.edu.au
Modbury Primary School	dl.0272.admin@schools.sa.edu.au
Salisbury North Primary School	dl.0664.info@schools.sa.edu.au
Ocean View College	dl.0908.info@schools.sa.edu.au
Central Yorke School	dl.0761.info@schools.sa.edu.au
Fraser Park Primary School	dl.1382.info@schools.sa.edu.au
Goolwa Primary School	dl.0157.info@schools.sa.edu.au
Murray Bridge North School	dl.0299.info@schools.sa.edu.au
Mannum Community College	dl.1170_info@schools.sa.edu.au
Meningie Area School	dl.0750_info@schools.sa.edu.au
Murray Bridge High School	dl.0785.info@schools.sa.edu.au

Raukkan Aboriginal School	dl.0845.info@schools.sa.edu.au
Amata Anangu School	dl.1001_info@schools.sa.edu.au
Ernabella Anangu School	dl.1034.info@schools.sa.edu.au
Fregon Anangu School	dl.1196.info@schools.sa.edu.au
Indulkana Anangu School	dl.1174info@schools.sa.edu.au
Kenmore Park Anangu School	dl.1696.info@schools.sa.edu.au
Mimili Anangu School	dl.1527.info@schools.sa.edu.au
Murputja Anangu School	dl.1859.info@schools.sa.edu.au
Oak Valley Aboriginal School	dl.1009.info@schools.sa.edu.au
Pipalyatjara Anangu School	dl.1526_info@schools.sa.edu.au
Woodville High School	daniel.lasscock576@schools.sa.edu.au
Yalata Anangu School	dl.0999.info@schools.sa.edu.au
Cowandilla Primary School and Children's Centre	dl.0106.info@schools.sa.edu.au
Kirton Point Primary School	dl.0899.info@schools.sa.edu.au
Lonsdale Heights Primary School	dl.1098.info@schools.sa.edu.au
Victor Harbor R–7 School	dl.0453.info@schools.sa.edu.au
Woodville Gardens School	info@wgs.sa.edu.au
Koonibba Aboriginal School	dl.1003.info@schools.sa.edu.au

Appendix F

Strands and Sub-strands for Aboriginal Curriculum Content Specification

Strand	Sub-strand	Description
Communicating: *Using language for communicative purposes in interpreting, creating and exchanging meaning.*	1.1 Socialising	Interacting orally and in writing to exchange ideas, opinions, experiences, thoughts and feelings; participating in planning, negotiating, deciding and taking action.
	1.2 Informing	Obtaining, processing, interpreting and conveying information through a range of oral, written and multimodal texts; developing and applying knowledge.
	1.3 Creating	Engaging with real and imagined experience by participating in, responding to and creating a range of texts, such as stories, songs, dances and paintings and visual designs.
	1.4 Translating	Moving between languages and cultures orally and in writing, recognising different interpretations and explaining these to others.
	1.5 Identity	Exploring and expressing their sense of identity as individuals and as members of particular speech communities and cultures.
	1.6 Reflecting	Participating in intercultural exchange, questioning reactions and assumptions; considering how interaction shapes communication and identity.
Understanding: *Analysing and understanding language and culture as*	2.1 Systems of language	Understanding the language system, including sound, writing, grammar and text.

resources for interpreting and shaping meaning in intercultural exchange.	2.2 Language variation and change	Understanding how languages vary in use (register, style, standard and non-standard varieties) and change over time and place.
	2.3 Language awareness	Analysing and understanding the general nature and function of language and culture, focusing on areas such as the changing relationship of languages and cultures over time, and the ability of new media and technologies to shape communication.
	2.4 The role of language and culture	Analysing and understanding the role of language and culture in the exchange of meaning.
	2.5 Role of language building	Analysing and understanding language building as a means to extend the potential of the language in the areas of vocabulary, expression and discourse, and developing knowledge of linguistic techniques such as collecting, describing and recording language.

Source (Australiancurriculum.edu.au, 2018).

Appendix G

Summary of Threads across the Three Learner Pathways

Strand	Sub-strand	Thread		
		L 1	**L 2**	**L 3**
Communicating	1.1 Socialising	Socialising/interacting	Socialising/interacting	Socialising/interacting
		Taking action/collaborating	Taking action/collaborating	Taking action/collaborating
		Developing the language of schooling	Developing language for classroom interaction	Developing language for classroom interaction
	1.2 Informing	Obtaining and using information	Obtaining and using information	Obtaining and using information
		Conveying information	Conveying information	Conveying information
	1.3 Creating	Participating in and responding to stories, song, dance and visual design	Participating in and responding to stories, song, dance and visual design	Participating in and responding to stories, song, dance and visual design
		Creating and performing	Creating and performing	Creating and performing
	1.4 Translating	Translating/interpreting, transcribing and explaining	Translating/interpreting and explaining	Translating/interpreting and explaining
		Creating bilingual/multilingual texts	Creating bilingual texts	Creating bilingual texts

	1.5 Identity	People, kinship and community	Expressing identity	Expressing identity
		Country/Place		
		History/Story		
	1.6 Reflecting	Reflecting on intercultural experience	Reflecting on intercultural experience	Reflecting on intercultural experience
Understanding	2.1 Systems of language	Sound and writing systems	Sound and writing systems	Sound and writing systems
		Grammar and vocabulary knowledge	Grammar and vocabulary knowledge	Grammar and vocabulary knowledge
		Ways of communicating and creating text	Ways of communicating and creating text	Ways of communicating and creating text
			Links between language, kin and land	Links between language, kin and land
	2.2 Language variation and change	Variability in language use according to social and cultural context	Variability in language use according to social and cultural context	Variability in language use according to social and cultural context
		The dynamic nature of language	The dynamic nature of language	The dynamic nature of language
	2.3 Language awareness	Linguistic landscape and ecology	Linguistic landscape and ecology	Linguistic landscape and ecology

		Protocols for working with Aboriginal languages and Torres Strait Islander languages	Protocols for working with Aboriginal languages and Torres Strait Islander languages	Protocols for working with Aboriginal languages and Torres Strait Islander languages
	2.3 The role of language and culture	The relationship of language culture	The relationship of language culture	The relationship of language culture
	2.4 Role of language building	Maintaining and strengthening language	Maintaining and strengthening language	Processes and protocols of language building
				Techniques of language building

Source: (Australiancurriculum.edu.au, 2018)

Appendix H

Rationale Statements for Arabana Language Program

● support and participate in the maintenance, learning, and revival of Australian languages

● reclaim, strengthen, celebrate, or understand indigenous identity

● understand heritage, and its application to land, languages, and cultures in Australian contexts

● understand country, sea, and sky, particularly as records of History

● understand and appreciate the Australian environment, its fauna and flora, in Indigenous terms

● understand the relationship between environment, fauna and flora, and the complexities, subtleties and extent of Indigenous place names and place-naming

● understand early contact history and its impact on Australian Indigenous societies, languages and cultures

● achieve appropriate educational outcomes through positive, motivating experiences in Australian Indigenous Languages programs

● develop knowledge, skills, attitudes and dispositions useful for later employment in languages fields, such as cultural tourism, languages teaching, Indigenous media, interpreting and translating

● enhance learner self-esteem and positive social and cultural identity

● support Reconciliation in ways that are both symbolic and practical

● reaffirm Indigenous languages as uniquely and irreplaceably Australian

● appreciate the elegance and complexities of Indigenous languages as linguistic systems, and make comparisons and contrasts with English and other languages (Hercus and Wilson, 2004 p 12-3).

Appendice I

Achievement Statements for Arabana Program Level Bands

Level Band	Achievement Statement	Skills and Knowledge to be Assessed
Foundation – Year 2	- Learners present their family members, or other people close to them - Learners identify family members or their chosen characters, stating their names and/or relationship terms - Using greetings, responses to greetings, and self-descriptors acquired in class - Learners prepare and present brief role plays in small groups	Communication: Speaking, Understanding Language, Listening
Primary Years 3-5	- Learners construct model windbreaks (yanku) and shelters (punga), and talk about their features, their purposes in relation to earlier lifestyles and the economics of the older patterns of living in Arabana country for example the equipment required, the ways in which basic needs were fulfilled. - Learners prepare visual representations (posters, brochures) on negotiated	- Communication: Speaking. Writing. Understanding Culture

	aspects of contemporary or traditional Arabana culture for example traditional stories, modern musical and other interests, and compare them to those they are familiar with.	
Middle Years 6-9	- Learners listen to a short spoken text in Arabana about a pet, and answer questions about it. - Learners then use the prepared text as a model for constructing their own versions, and talk in English about Australian native fauna as pets.	Communication: Listening, Speaking, Writing. Understanding Culture
Senior Years Band 10	Students research and write a 250 word report on a negotiated aspect of the contemporary Australian language setting: Aboriginal Englishes; Language shift, loss, death; Revival and maintenance of Australian Indigenous language	Understanding language. Understanding culture

(Source Hercus and Wilson, 2004 p 38)

Appendice J

(Case 1: Arabana Curriculum Design)

Questionnaire A: Assessing Resources for language Revitalization

We are conducting a research on Australian aboriginal languages revitalization through school-based programs. This questionnaire is administered to identify the major factors considered before the language program has been created and put into place.

This is **NOT A TEST**, so there is no "right" or "wrong" answer. Your response has to be voluntary and will be considered confidential. Responses will not be identified by individual. All responses will be compiled together and analyzed as a group.

The questionnaire must apply to the aboriginal language you know best (either previously taught, currently teaching, attend workshops about, produce teaching material about, or any other related language revitalization activities).

You are kindly requested to answer questions by ticking (✓) only one option or filling out spaces.

Thank you.

The following questions are for demographic purposes so that we know we have included people from different backgrounds.

Name: ………………………………….

Age: O 0 – 19 years   O 20 – 39 years   O 40 – 59 years   O 60+ years

Gender: O Female   O Male

Mother tongue: ………………………………….

If you are already an aboriginal language teacher, please name the language(s) you teach:

O ………………………………….

Have you already participated in any language revitalization activities (either previously taught, currently teaching, attend workshops about, produce teaching material about, or any other) on behalf of Australian aboriginal languages?

O Yes   O No

Name the language: ………………………………………………….

How would you describe your activity/involvement in the language revitalization process?

O Linguists

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○ Teacher trainer

○ Education expert/consultant

○ Curriculum designer

○ Any other: Please name it ……………………………………

1. Before curriculum design, has been any assessment done to identify Australian aboriginal language(s) degree of vitality, i.e. how much they are endangered?

 ○ Yes ○ No ○ I don't know ○ Any other: ……………………………………

If you already answered Yes, then you have to complete questions **1.1** and **1.2**.

If you already answered No, then skip questions **1.1** and **1.2**.

1.1. How has data been collected about Australian aboriginal language(s) degree of vitality?

○ Evidence from field work and direct observation

○ Evidence from other reliable sources

○ Very little evidence ; a 'best guess'

○ No data available

○ Any other: ……………………………………

1.2. What is the overall vitality score?

○ Safe: *The language is used by all ages, from children up.*

○ Unsafe/vulnerable: *The language is used by some children in all domains; it is used by all children in limited domains.*

○ Definitely endangered: *The language is used mostly by the parental generation and up.*

○ Severely endangered: *The language is used mostly by the grandparental generation and up.*

○ Critically endangered: *The language is used mostly by very few speakers, of great-grandparental generation.*

○ Extinct: *There exists no speaker.*

2. Has assessment been done to identify aboriginal language(s) domains of use. i.e., contexts when the language is used?

 ○ Yes ○ No ○ I don't know ○ Any other: ……………………………………

3. Has there been inclusive data about language variation for the aboriginal language(s)?

O Yes   O No   O I don't know   O Any other: …………………………………….

4. Has inclusive data been available about the aboriginal language(s) speaker base .i.e., number of speakers?

O Yes   O No   O I don't know   O Any other: …………………………….

5. Has assessment been done to understand speech community attitude towards their aboriginal language?

O Yes   O No   O I don't know   O Any other: …………………………………….

If you already answered Yes, then you have to complete question **5.1**.

If you already answered No, then skip question **5.1**.

5.1. How would you describe the speech community attitude towards their aboriginal languages?

O Supportive   O Opposing   O Indifferent   O Any other: …………………………….

6. Has assessment been done to understand speech community attitudes towards the aboriginal language program?

O Yes   O No   O I don't know   O Any other: …………………………………….

If you already answered Yes, then you have to complete question **6.1**.

If you already answered No, then skip question **6.1**.

6.1. How would you describe the speech community attitude towards the aboriginal language program?

O Supportive   O Opposing   O Indifferent   O Any other: …………………………….

7. How would you describe **non-**aboriginal majority population attitudes towards multilingualism?

O Supportive   O Opposing   O Indifferent   O Any other: …………………………….

8. How would you describe **non-**aboriginal majority population attitudes towards Australian aboriginal languages revitalization?

O Supportive   O Opposing   O Indifferent   O Any other: …………………………….

9. How would you describe the official governmental attitudes/policies towards aboriginal languages prior to the creation of the language program?

O Equal support for all languages, including the aboriginal language.

O Differentiated support: Non-dominant languages are protected primarily as the language of the private domain. The use of the aboriginal language is prestigious.

O Passive assimilation: The dominant language prevails in the public domain, and no explicit policy exists for non-dominant languages

O Active assimilation: Government encourages shift to the dominant language. There is no protection for non-dominant languages, including the aboriginal language.

O Forced assimilation: The use of non-dominant languages, including the target language, is discouraged; the aboriginal language is neither recognized nor protected by the Government.

O Prohibition: Non-dominant languages, including the aboriginal language are prohibited.

10. Have enough human resource in terms of linguists been available prior to curriculum design?

O Yes   O No   O I don't know   O Any other: …………………………………

11. Have enough human resource in terms of professional pedagogues been available prior to curriculum design?

O Yes   O No   O I don't know   O Any other: …………………………………

12. Have enough human resource in terms of teachers been available prior to curriculum design?

O Yes   O No   O I don't know   O Any other: …………………………………

13. Have enough human resource in terms of teacher trainers been available prior to curriculum design?

O Yes   O No   O I don't know   O Any other: …………………………………

14. Have enough human resource in terms of curriculum designers been available prior to curriculum design?

O Yes   O No   O I don't know   O Any other: …………………………………

15. How have financial resources been generated to support the aboriginal language creation?

O Governmental grant

O Non-governmental grant

O Donation

O Speech-community proper funding

O Any other: ………………………

Contact information

We would like to contact you if we ever have any follow-up questions regarding the current research.

Please provide your contact details:

Email: …………………………………………………….

Phone number: …………………………………………………………

(Case 1: Arabana Curriculum Design)

Questionnaire B: Corpus Planning activities on Behalf of Australian Aboriginal Languages

This questionnaire is administered to identify any changes introduced to Australian aboriginal languages from three different perspectives: status planning, corpus planning, and prestige planning. For the purpose of the current research, have a close look at the following definitions before you start answering the questions:

Status planning: official authorities granting aboriginal languages an official status.

Corpus planning: efforts to change the structure of aboriginal languages which involve:

    Graphization: the creation of a writing and orthographic system.

    Grammatication: the development of a standard grammar.

    Lexication: the development of a standard lexicon and terminology.

Prestige planning: efforts to improve or change the level of regard accorded a language within a speech community.

This is **NOT A TEST**, so there is no "right" or "wrong" answer. Your response has to be voluntary and will be considered confidential. Responses will not be identified by individual. All responses will be compiled together and analyzed as a group.

The questionnaire must apply to the aboriginal language you know best (either previously taught, currently teaching, attend workshops about, produce teaching material about, or any other related language revitalization activities).

You are kindly requested to answer questions by ticking (✓) only one option or filling out spaces.

Thank you.

1. What is the official status attributed to Australian aboriginal languages before the creation of the school-based language program?

O Sole official language

O Joint official language

O Regional official language

O Lack official status on a national or regional level

O Tolerated language

O Proscribed language: discouraged by official sanction or restriction

○ Any other: ………………………………

2. Have been any changes made to the status attributed to aboriginal language(s) before the creation of the school-based language program?

○ Yes   ○ No   ○ I don't know   ○ Any other: ……………………………………

If you already answered Yes, then you have to complete question **2.1**.

If you already answered No, then skip question **2.1**.

2.1. Briefly describe the changes:

………………………………………………………………………………………………………

3. Have been any changes made to the status attributed to aboriginal language(s) after the creation of the school-based language program?

○ Yes   ○ No   ○ I don't know   ○ Any other: ……………………………………

If you already answered Yes, then you have to complete question **3.1**.

If you already answered No, then skip question **3.1**.

3.1. Briefly describe the changes:

………………………………………………………………………………………………………

4. If an aboriginal language has more than one variety spoken, has been any scholarly attempt to reduce it into one standard variety before the creation of the school-based language program?

○ Yes   ○ No   ○ I don't know   ○ Any other: ……………………………………

If you already answered Yes, then you have to complete questions **4.1**, **4.2** and **4.3**.

If you already answered No, then skip questions **4.1**, **4.2** and **4.3**.

4.1. How decision has been made about the variety to standardize and use as a norm?

4.2. How decision has been made about the variety to implement into the curriculum?

4.3. Has the aboriginal speech community been involved in the selection process?

○ Yes   ○ No   ○ I don't know   ○ Any other: ……………………………………

5. If the language is basically oral and lacks any form of a writing script, has a script been established before the creation of the school-based language program?

○ Yes   ○ No   ○ I don't know   ○ Any other: ……………………………………

If you already answered Yes, then you have to complete questions **5.1** and **5.2**.

If you already answered No, then skip questions **5.1** and **5.2**.

5.1. How has the writing script been established?

O Use an existing script from a neighbouring variety

O Adapt an existing script

O Develop a new script

O Any other: ……………………………………………

5.2. Has the aboriginal speech community been involved in the process?

O Yes   O No   O I don't know   O Any other: ……………………………………

6. If the language lacks basic grammar conventions, has a standard grammar been established before the creation of the school-based language program?

O Yes   O No   O I don't know   O Any other: ……………………………………

If you already answered Yes, then you have to complete question **6.1**.

If you already answered No, then skip question **6.1**.

6.1. Has the aboriginal speech community been involved in the process?

O Yes   O No   O I don't know   O Any other: ……………………………………

7. If the language lacks vocabulary, have core lexicon/agreed meaning been established before the creation of the school-based language program?

O Yes   O No   O I don't know   O Any other: ……………………………………

If you already answered Yes, then you have to complete questions **7.1** and **7.2**.

If you already answered No, then skip questions **7.1** and **7.2**.

7.1. How new lexicon/terminology have been created?

O Existing terms are adapted

O New terms are created

O Terms are borrowed from another neighbouring language

O Terms are borrowed and adapted from another neighbouring language

O Any other: ……………………………………………………

7.2. Has the aboriginal speech community been involved in the process?

O Yes   O No   O I don't know   O Any other: ……………………………………

8. Has a dictionary been published?

○ Yes   ○ No   ○ I don't know   ○ Any other: ……………………………………

(Case 1: Arabana Curriculum Design)

Questionnaire C: Curriculum design for Australian Aboriginal Languages

This questionnaire is administered to better understand the process of curriculum design for Australian aboriginal languages. For the purpose of the current research "curriculum" is defined as "a process which includes needs analysis, goals setting, syllabus design, methodology, and evaluation."

This is **NOT A TEST**, so there is no "right" or "wrong" answer. Your response has to be voluntary and will be considered confidential. Responses will not be identified by individual. All responses will be compiled together and analyzed as a group.

The questionnaire must apply to the aboriginal language you know best (either previously taught, currently teaching, attend workshops about, produce teaching material about, or any other related language revitalization activities).

You are kindly requested to answer questions by ticking (✓) only one option or filling out spaces.

Thank you.

1. Who has/have been entrusted with developing the curriculum for Australian aboriginal languages?

O Governmental body

O Non-governmental body

O Quasi-governmental body

O Expert consultant

O Expert curriculum designer

O Expert teachers

O Any other: …………………………………………………

2. Name the body (be it an organization, hired staff, teachers, or any other) entrusted with curriculum development for Australian aboriginal languages.

……………………………………………………………………………………………………

3. Is there a representative body of aboriginal speech community within the board for curriculum development?

O Yes   O No   O I don't know   O Any other: ……………………………………

If you already answered Yes, then you have to complete question **3.1**.

If you already answered No, then skip question **3.1**.

3.1. What constitute the aboriginal representative body?

……………………………………………………………………………………………………

4. Is there a direct aboriginal speech community involvement in the curriculum design?

O Yes   O No   O I don't know   O Any other: ……………………………………

If you already answered Yes, then you have to complete question **4.1**.

If you already answered No, then skip question **4.1**.

4.1. What is the role of the aboriginal speech community in the curriculum design?

……………………………………………………………………………………………………

5. What framework model has been used to design the curriculum?

O Tyler's model

O Taba's model

O Saylor and Alexander's model

O Grave's model

O Murdoch's model

O Wheeler's model

O Kerr's model

O Any other: ……………………………………………………………

6. What teaching approach/principles have been adopted to design the curriculum?

……………………………………………………………………………………………………

7. What learning theory/principles have been adopted to design the curriculum?

……………………………………………………………………………………………………

8. What are the short-term goal(s) of the aboriginal language program given the language endangerment context?

……………………………………………………………………………………………………

9. What are the long-term goals of the aboriginal language program given the language endangerment context?

……………………………………………………………………………………………………

10. What are the intended learning outcomes for the curriculum?

……………………………………………………………………………………………………

11. What is the pattern of organization within the curriculum?

O Topic-based

O Grammar-based

O Function-based

O Situation-based

O Strategy-based

O Wordlist-based

O Skill-based

O Any other: …………………………………………………

12. Have aboriginal language cultural/spiritual values been considered within the curriculum?

O Yes   O No   O I don't know   O Any other: ……………………………………

If you already answered Yes, then you have to complete question **12.1**.

If you already answered No, then skip question **12.1**.

12.1. How have cultural / spiritual values been implemented within the curriculum?

……………………………………………………………………………………………………

13. Have teaching materials been produced to implement the curriculum within the language classroom?

O Yes   O No   O I don't know   O Any other: ……………………………………

If you already answered Yes, then you have to complete questions **13.1** and **13.2**.

If you already answered No, then skip questions **13.1** and **13.2**.

13.1. What teaching materials have been produced to implement the curriculum?

……………………………………………………………………………………………………

13.2. Who have produced the materials?

○ Experts as producers (linguists, textbook writers, … etc)

○ Users as producers (teachers)

○ Speakers as producers (in collaboration with teachers and linguists)

14. What means of evaluation is/are included to measure the effectiveness of the language curriculum?

……………………………………………………………………………………………………

15. Who is entitled to evaluate the aboriginal language curriculum?

……………………………………………………………………………………………………

16. Which aspect of the curriculum is evaluated?

……………………………………………………………………………………………………

17. When is the curriculum evaluated?

○ Periodically

○ When problems arise

○ At the midterm

○ At the end of the whole course

○ Any other: ……………………………………………………

18. What is done with the results of the evaluation?

……………………………………………………………………………………………………

19. The aboriginal language has been taught at:

○ Kindergarten level only

○ Primary school only

○ Secondary school only

○ Any other: …………………………………………………………………

20. The aboriginal language has been taught as:

○ Subject course (just like math, physics, … etc)

○ Second language

○ Foreign language

○ Any other: …………………………………………………………………

21. The aboriginal language has been taught as:

O Mandatory course

O Optional course

O Any other: ……………………………………………………

22. The aboriginal language has been taught to:

O Aboriginal learners only

O Non-aboriginal learners only

O Both aboriginal and non-aboriginal learners

O Any other: …………………………………………………

Interview Questions (Case 1: Arabana Curriculum Design)

My name is Abdallah Amin Terriche, a teacher and research staff in Hassiba Ben Bouali University. I am doing a research about Australian aboriginal languages revitalization through school-based language programs. The current research is more focused on the process of curriculum design.

The purpose of this interview is to gain a full picture about the process of curriculum design for aboriginal languages in Australia such as who did what, how the process goes, just to mention a few.

Your response has to be voluntary and will be considered confidential. Responses will not be identified by individual. All responses will be compiled together and analyzed as a group.

The interview must apply to the aboriginal language you know best.

Any curriculum design activity requires primarily a fact finding stage such as assessment of the learning environment, allocation of resources, just to mention few.

Let's get started with: **Assessing community needs**

Let's talk about the parent generation first.

Q 1: How has contact been established with aboriginal communities to assess their expectations and objectives from the language program?

Now, let's talk about the learners themselves.

Q 2: How would you describe the speech community expectations (or their goals) from the language program in terms of cultural and linguistic recovery?

Q 3: Decision about curriculum design is always shaped by assessment of the learning environment and the availability of different types of resources. How has assessment been done about the following factors?

_ Aboriginal language vitality level, I mean level of endangerment.

_ Domains of language use, I mean contexts where the aboriginal language is used.

_ Language variation, I mean number of varieties spoken.

_ Number of speakers.

_ Speech community attitude towards the language.

_ Speech community attitude towards the language revitalization program.

_ Official government policy/attitude towards aboriginal languages.

_ Availability of human resource (teachers, teacher trainers, linguists, curriculum designers).

_ Financial resources

Q 4: It is very critical for an aboriginal language program to include information about traditional knowledge and culture, then how has such data been collected? Has there been any field work documentation activities?

Not all aboriginal languages could be directly implemented into curriculum. They could be only oral and lack a writing script, lack vocabulary, a standard grammar or any other. Due to the aforementioned issues, corpus planning could be a prerequisite for curriculum development.

Q 5: In language situations where an aboriginal language has more than one variety spoken, what sort of action has been taken before curriculum design?

Q 6: For aboriginal languages lacking proper writing and orthographic conventions, what sort of action has been taken before curriculum design?

Q 7: For aboriginal languages lacking proper grammar conventions, what sort of action has been taken before curriculum design?

Q 8: For aboriginal languages lacking proper lexicon, what sort of action has been taken before curriculum design?

Now let's talk about the curriculum design for Australian aboriginal languages.

Q 9: Who has been entrusted with the task of curriculum design? Is it a governmental body, consultant expert, teachers themselves?

A prerequisite criterion for language revitalization success is the degree of the speech community involvement in the whole process.

Q 10: How would you describe the role of the speech community within the curriculum design process? Which role they have been allocated?

Q 11: How would you describe the decision process throughout the curriculum development: is it "top down" or rather goes through a democratic process where decisions are taken by majority vote?

Q 12: What are the goals of the language revitalization program given the language endangerment context?

There has been different models and frameworks suggested to design a language curriculum:

Q 13: What guiding principles or framework have been considered to give a shape to the curriculum?

The curriculum is also designed to abide with basic teaching and learning theories or principles so;

Q 14: Which teaching principles have been considered to design the curriculum?

Q 15: Which learning principles have been considered to design the curriculum?

The curriculum could also abide by some indigenous pedagogy principles so;

Q 16: What aboriginal or learning principles have been considered for curriculum development?

In conventional curriculum design for languages, the following steps have been considered:

Assessing needs / Principles / Goals / Content and sequencing / Materials / Finding a format and presenting materials / Monitoring and assessing / course evaluation

Q 17: How would you describe the curriculum design process in terms of sequenced steps?

Q 18: What does each step involve?

Teaching materials are considered so critical to the implementation of the curriculum so;

Q19: What instructional materials have been produced to implement the curriculum? (Example may include grammar books, dictionaries, reading texts, textbooks,… etc)

Q20: Who has produced major instructional materials?

Q21: Does the curriculum require teacher-produced material?

Q22: How have the cultural essence and values of indigenous people been transformed into curriculum material?

The involvement of indigenous people as "cultural bridge" who help transform cultural/spiritual issues into the curriculum is critical so,

Q23: How would you describe the role of aboriginal people as cultural bridge during the instructional materials productions?

Q24: Does the curriculum include outdoor activities? What are these activities?

Teachers are considered a central component of curriculum implementation so;

Q25: How have teachers been recruited for the purpose of curriculum design?

Q26: Has any preference been made towards more aboriginal teachers?

Q27: What training has been offered to teachers before the curriculum implementation?

Q28: Has more training been provided after curriculum implementation?

For the purpose of course evaluation, the curriculum could go through a piloting stage to determine its effectiveness in terms of instruction and revitalization purposes so,

Q29: Has the curriculum been assessed before implementation?

Q30: What sort of evaluation has been used before implementation? (Teachers feedback, external board of jury, … etc.)

Q31: What sort of evaluation has been put in place to determine of the effectiveness of the curriculum after implementation?

Q32: Who has been put in place to conduct the evaluation?

Q33: Has continuous changes been introduced to the curriculum since its first release?

(Case 2: Tamahaq Curriculum Design)

Questionnaire 1: Assessing Resources for language Revitalization

وزارة التعليم العالي و البحث العلمي

جامعة جيلالي ليابس بسيدي بلعباس

اعداد البرنامج التعليمي للغة الطوارق بولاية تمنراست

يهدف هذا البحث بالاساس الى التعرف على كيفية اعداد البرنامج التعليمي للغة الطوارق بولاية تمنراست قبل البدء بتعميم تدريس اللغة في المدارس. يحتوي هذا البحث على ثلاثة استبيانات.

الاستبيان الاول يهدف الى التعرف على مختلف العوامل و الظروف المحيطة التي تم اخضها بعين الاعتبارقبل البدء بعملية تصميم البرنامج التعليمي

الاستبيان الثاني يهدف الى التعرف على مختلف التغييرات و التعديلات التي تم ادراجها على لغة الطوارق مثل استحداث الكلمات, المصطلحات و نمط الكتابة قبل او اثناء عملية تصميم البرنامج التعليمي

الاستبيان الثالث يهدف الى التعرف على كيفية تصميم البرنامج التعليمي للغة الطوارق مثل المراحل المتبعة بالاضافة الى الاطراف المشاركة في هذه العملية

تكون الاجابة ✗ على **خيار واحد** فقط من الخيارات المقدمة او **الاجابة كتابيا في خانة شيء اخر** اذا كانت الخيارات المقدمة بوضع علامة لا تعبر و لا تصف ما حدث

بعض الاسئلة تستوجب الاجابة كتابيا و لا تحتوي على خيارات مقدمة لذلك نطلب منكم الكتابة بخط واضح

اذا لم تتمكن من الاجابة عن بعض الاسئلة لانها تعبر عن اشياء لم تحدث, يجب اختيار خانة **لا يوجد** او كتابة جملة **لا يوجد** في شيء اخر

يمكن طلب نسخة الكترونية عن طريق البريد الالكتروني, الاجابة عن الاستبيان ثم ارسال النسخة الالكترونية الي العنوان الاتي:

faty0285@yahoo.com

ليست كل الاسئلة اجبارية فمثلا اذا كانت الاجابة ب:(**لا**) يطلب منك عدم الاجابة عن سؤال معين

لا يعتبر هذا الاستبيان اختبار اي انه لا توجد اجابات صحيحة او خاطئة, اجابتك عن الاسئلة يجب ان تعبر عن ما حدث في الواقع

معلوماتك الشخصية الواردة في الاستبيان لن يتم ادراجها في البحث و تبقى سرية

يرجى منكم اعطاء الهاتف الشخصي و ذلك للاتصال بكم لطلب توضيحات اخرى, مزيد من المعلومات او القيام بمقابلة شفهية عبر الهاتف

المعلومات الشخصية للاستاذ الباحث:

الاسم الكامل: تريش عبد الله امين

الهاتف: 80 80 74 96 06

شكرا جزيلا

تقييم الموارد والوسائل المتوفرة لاعداد المنهج الدراسي للغة الطوارق بولاية تمنراست

نحن بصدد القيام ببحث لفهم الكيفية التي تم بها اعداد البرنامج التعليمي للغة الطوارق بولاية تمنراست لغرض اعادة احياء اللغة و الحفاظ عليها من خطر الاندثار

هذا الاستبيان يهدف الى معرفة مختلف العوامل التي تم اخضها بعين الاعتبار قبل البدء بعملية تصميم البرنامج التعليمي للغة الطوارق.

المعلومات الشخصية

اللقب و الاسم: ....   رقم الهاتف: ....

السن:

☐ 0-- 19   ☐ 20--39   ☐ 40--60   ☐ 61-- فما فوق

الجنس:

☐ ذكر   ☐انثى

اللغة التي تعتبرها الام بالنسبة لك:

☐ اللغة العربية   ☐ لغة الطوارق   ☐لغة اخرى (ما هي) ....

هل شاركت من قبل في اي عملية من عمليات المحافظة على لغة الطوارق من الاندثار سواء عن طريق تدريس اللغة في المدارس، حضور ملتقيات، ورشات عمل، اصدار مواد تعليمية او اي شئ مماثل؟

☐ نعم   ☐ لا   ☐شيء اخر (ما هو) ....

اذا كانت الاجابة ب **نعم**, كيف يمكن وصف الدور الذي قمت به؟

☐ مختص في علم اللغة   ☐ استاذ   ☐ خبير في تصميم البرامج التعليمية

☐ استاذ مؤطر   ☐ خبير و مستشار تربوي   ☐شيء اخر (ما هو) ....

1_ قبل البدء في تصميم البرنامج التعليمي للغة الطوارق، هل تم تقييم مدى خطر الاندثار الذي تتعرض له لغة الطوارق حسب سلم المنظمة العالمية لليونسكو؟

☐ نعم   ☐ لا   ☐ لا اعلم   ☐ شيء اخر (ما هو) ....

اذا كانت الاجابة ب **نعم**، قم بالاجابة عن السؤالين 1.1 و 2.1

1.1_ كيف تم جمع المعلومات حول مدى خطر اندثار لغة الطوارق؟

☐ معلومات موثقة عن طريق ابحاث ميدانية

☐ معلومات من مصادر موثوقة (اذكر هذه المصادر في الفراغ ادناه)

....

☐ معلومات شحيحة في غالب الاحيان عبارة عن توقعات

☐ شيء اخر: اشرح

....

2.1. ما هو مدى تعرض لغة الطوارق الى خطر الاندثار؟

☐ اللغة آمنة: اللغة تستعمل بصفة يومية من قبل مختلف الاعمار

☐ اللغة غير آمنة: اللغة تستعمل بصفة يومية و لكن في مجالات محددة

☐ اللغة في خطر: اللغة تستعمل خاصة من طرف جيل الاباء فما فوق

☐ اللغة مهددة بالاندثار بشدة: اللغة تستعمل من طرف جيل الاجداد فما فوق

☐ اللغة مهددة بالانقراض بشكل خطير: اللغة تستعمل من طرف عدد محدد من طرف جيل الاجداد فما فوق

☐ اللغة منقرضة: لا يوجد من يتحدث اللغة

2_ هل تم تقييم و تحديد المجالات التي تستعمل فيها لغة الطوارق؟

☐ نعم   ☐ لا   ☐ لا اعلم   ☐ شيء اخر (ما هو) ....

3_ هل كانت هناك معلومات كافية حول التنوع اللغوي (عدد اللهجات و اللغات) بالنسبة للغة الطوارق بولاية تمنراست؟

☐ نعم   ☐ لا   ☐ لا اعلم   ☐ شيء اخر (ما هو) ....

4_ هل كانت هناك معلومات كافية حول العدد الاجمالي للسكان الذين يتقنون الحديث بلغة الطوارق بولاية تمنراست؟

☐ نعم   ☐ لا   ☐ لا اعلم   ☐ شيء اخر (ما هو) ....

5_ هل تم تقييم مدى اهتمام الطوارق بالمحافظة على اللغة من الاندثار؟

☐ نعم   ☐ لا   ☐ لا اعلم   ☐ شيء اخر (ما هو) ....

اذا كانت الاجابة ب **نعم**، قم بالاجابة عن السؤال 5.1

1.5_ كيف يمكن وصف مدى اهتمام الطوارق بالمحافظة على اللغة من الاندثار؟

☐ يدعمون جهود انقاظ اللغة

☐ يعارضون جهود انقاظ اللغة

☐ لا يهتمون

☐ شيء اخر (ما هو) ....

6_ هل تم تقييم مدى اهتمام الطوارق بانشاء و تصميم برنامج تعليمي في المدارس للمحافظة على اللغة من الاندثار؟

☐ نعم   ☐ لا   ☐ لا اعلم   ☐ شيء اخر (ما هو) ....

اذا كانت الاجابة ب **نعم**، قم بالاجابة عن السؤال 6.1

1.6_ كيف يمكن وصف مدى اهتمام مجتمع الطوارق بالبرنامج التعليمي في المدارس للمحافظة على اللغة من الاندثار؟

☐ يدعمون جهود انشاء هذا البرنامج

☐ يعارضون جهود انشاء هذا البرنامج

☐ لا يهتمون

☐ شيء اخر (ما هو) ....

7_ هل تم تقييم مدى اهتمام السكان غير الطوارق بانشاء و تصميم برنامج تعليمي في المدارس للمحافظة على اللغة من الاندثار؟

☐ نعم   ☐ لا   ☐ لا اعلم   ☐ شيء اخر (ما هو) ....

اذا كانت الاجابة ب **نعم**، قم بالاجابة عن السؤال 7.1

1.7_ كيف يمكن وصف مدى اهتمام السكان غير الطوارق بالبرنامج التعليمي في المدارس للمحافظة على اللغة من الاندثار؟

☐ يدعمون جهود انشاء هذا البرنامج

☐ يعارضون جهود انشاء هذا البرنامج

☐ لا يهتمون

☐ شيء اخر (ما هو) ....

8_ كيف يمكن وصف السياسة الحكومية اتجاه لغة الطوارق قبل انشاء و تصميم البرنامج التعليمي في المدارس للمحافظة على اللغة من الاندثار؟

☐ دعم متساوي لكل اللغات

☐ دعم متباين: لغة الاقليات مثل الطوارق محمية كلغة للاستعمال في مجال خاص و محدد

☐ اندماج سلبي: اللغة السائدة مثل العربية تستعمل في المجال العام بينما لا توجد سياسة واضحة اتجاه لغة الاقليات

☐ اندماج ايجابي: السلطات الحكومية تشجع الانتقال لاستخدام اللغة السائدة مثل العربية و لا توجد حماية للغة الاقليات

☐ اندماج الزامي: استخدام لغة الاقليات غير مرغوب فيه و لغة الاقليات غير معترف بها و غير محمية

☐ المنع: استخدام لغة الاقليات ممنوع

9_ هل كان هناك عدد كاف من مختصين في علم اللغة قبل البدء في تصميم البرنامج التعليمي للغة الطوارق؟

نعم ☐   لا ☐   لا اعلم ☐   شيء اخر (ما هو) ....
☐

10_ هل كان هناك عدد كاف من مختصين في علم البيداغوجيا و التعليم قبل البدء في تصميم البرنامج التعليمي للغة الطوارق؟

نعم ☐   لا ☐   لا اعلم ☐   شيء اخر (ما هو)☐ ....

11_ هل كان هناك عدد كاف من الاساتذة قبل البدء في تصميم البرنامج التعليمي للغة الطوارق؟

نعم ☐   لا ☐   لا اعلم ☐   شيء اخر (ما هو) ....
☐

12_ هل كان هناك عدد كاف من الاساتذة المكونين و المؤطرين قبل البدء في تصميم البرنامج التعليمي للغة الطوارق؟

نعم ☐   لا ☐   لا اعلم ☐   شيء اخر (ما هو)☐ ....

13_ هل كان هناك عدد كاف من المختصين في تصميم البرامج التعليمية قبل البدء في تصميم البرنامج التعليمي للغة الطوارق؟

نعم ☐   لا ☐   لا اعلم ☐   شيء اخر (ما هو) ....

14_ كيف تم جمع الاموال الخاصة بانشاء البرنامج التعليمي؟

☐ اموال حكومية ممولة من طرف وزارة مسؤولة عن التعليم مثل وزارة التربية الوطنية

☐ اموال غير حكومية

☐ اموال تبرعات

☐ اموال غير حكومية تم جمعها من طرف سكان الطوارق

شيء اخر (ما هو)
☐...

(Case 2: Tamahaq Curriculum Design)

Questionnaire 2: Corpus Planning activities on Behalf of Tamahaq

استبيان رقم 2

عمليات تخطيط اللغة من اجل تصميم برنامج تعليمي للغة الطوارق

يهدف هذا الاستبيان الى معرفة مختلف التغييرات التي تم ادراجها على لغة الطوارق لاجل تحسين و تجديد اللغة قبل او اثناء تصميم البرنامج التعليمي. الرجاء قراءة التعاريف الاتية قبل البدء في الاجابة عن الاستبيان:

تخطيط الحالة: تعديلات تم ادراجها فيما يخص مكانة اللغة مثل ادراج لغة الطوارق كلغة وطنية و رسمية

تخطيط اللغة: تعديلات تم ادراجها على اللغة مثل:
نمط الكتابة: اختيار او استحداث خط لكتابة اللغة
قواعد اللغة: اختيار، تحديد او استحداث قواعد استخدام اللغة مثل النحو و الصرف
مجموع الكلمات و المفردات: اختيار، تحديد او استحداث الكلمات و المصطلحات
تخطيط مكانة اللغة: جهود تحسين صورة اللغة خاصة في وسط مجتمع الطوارق

لا يعتبر هذا الاستبيان اختبار اي انه لا توجد اجابات صحيحة او خاطئة. هدف الاستبيان هو معرفة ما حدث قبل او اثناء البدء بتصميم البرنامج التعليمي

1_ ما هي مكانة لغة الطوارق قبل البدء بتصميم البرنامج التعليمي؟

☐ اللغة الرسمية الوحيدة

☐ لغة رسمية ثانية بالاضافة الى لغة اخرى (اللغة العربية)

☐ لغة رسمية في اقليم جغرافي معين

☐ لا يوجد مكانة رسمية لا على الصعيد الوطني او الاقليمي

☐ لغة مسموح باستعمالها

☐ لغة محظورة

شيء آخر(ما هو)
☐...

2_ هل تم ادراج اي تغيير في المكانة الرسمية للغة الطوارق قبل البدء بتصميم البرنامج التعليمي؟

☐ نعم   ☐ لا   ☐ لا اعلم   ☐شيء اخر (ما هو) ....

اذا كانت الاجابة ب **نعم**، قم بالاجابة عن السؤال 2.1

1.2_ باختصار ماذا كان محتوى هذا التغيير؟

....

3_ هل تم ادراج اي تغيير في المكانة الرسمية للغة الطوارق بعد تصميم البرنامج التعليمي؟

نعم   ☐ لا   ☐ لا اعلم   ☐ شيء اخر (ما هو) ....
☐

اذا كانت الاجابة ب **نعم**، قم بالاجابة عن السؤال 3.1

1.3_ باختصار ماذا كان محتوى هذا التغيير؟

....

4_ في حالة اذا ما كانت لغة الطوارق تحتوي على تنوع لغوي (اكثر من لهجة و لغة واحدة)؛ هل كانت هناك محاولة لتحديد اللغة التي سيتم اعتبارها اللغة المرجعية و الاساسية في تصميم البرنامج التعليمي؟

نعم ☐ لا ☐ لا اعلم ☐ شيء اخر (ما هو) ....

اذا كانت الاجابة ب **نعم**، قم بالاجابة عن السؤالين 1.4, 2.4

1.4_ كيف تم تحديد اللغة التي سيتم اعتبارها اللغة المرجعية و الاساسية في تصميم البرنامج التعليمي؟

....

2.4_ كيف تم تحديد اللغة التي سيتم تدريسها في القسم؟

....

5_ هل تم استدعاء اعيان او ممثلين من مجتمع الطوارق للمشاركة في عملية اختيار اللغة المرجعية؟

نعم ☐ لا ☐ لا اعلم ☐ شيء اخر (ما هو) ....

6_ كيف تم تحديد خط كتابة اللغة؟

☐ اللغة تحتوي على خط كتابة اصلي

☐ استعمال خط كتابة موجود في لغة مجاورة و شبيهة

☐ تعديل و تحديث خط الكتابة الاصلي

☐ تم استحداث خط كتابة جديد

☐ شيء اخر (ما هو) ....

7_ هل تم استدعاء اعيان او ممثلين من مجتمع الطوارق للمشاركة في عملية تحديد خط الكتابة؟

نعم ☐ لا ☐ لا اعلم ☐ شيء اخر (ما هو) ....

8_ اذا كانت لغة الطوارق تفتقد قواعد النحو و الصرف، هل تم وضع و تحديد قواعد قبل تصميم البرنامج التعليمي؟

نعم ☐ لا ☐ لا اعلم ☐ شيء اخر (ما هو) ....

اذا كانت الاجابة ب **نعم**، قم بالاجابة عن السؤال 1.8

1.8_ هل تم استدعاء اعيان او ممثلين من مجتمع الطوارق للمشاركة في عملية تحديد قواعد اللغة؟

نعم ☐ لا ☐ لا اعلم ☐ شيء اخر (ما هو) ....

9_ اذا كانت لغة الطوارق تفتقد للكلمات و المصطلحات، هل تم استحداث الكلمات و معانيها قبل تصميم البرنامج التعليمي؟

نعم ☐ لا ☐ لا اعلم ☐ شيء اخر (ما هو) ....

اذا كانت الاجابة ب **نعم**، قم بالاجابة عن السؤال 1.9

1.9_ كيف تم استحداث الكلمات جديدة؟

☐ تكييف معاني الكلمات لاستيعاب معاني جديدة

☐ خلق كلمات جديدة

☐ استعارة كلمات من لغات مجاورة

☐ استعارة و تكييف كلمات من لغات مجاورة

☐ شيء اخر (ما هو) ....

10_ هل تم استدعاء اعيان او ممثلين من مجتمع الطوارق للمشاركة في عملية استحداث الكلمات و معانيها؟

نعم ☐ لا ☐ لا اعلم ☐ شيء اخر (ما هو) ....

11_ هل تم اصدار قاموس؟

نعم ☐ لا ☐ لا اعلم ☐ شيء اخر (ما هو) ....

(Case 2: Tamahaq Curriculum Design)

Questionnaire 3: Curriculum design for Tamahaq

<div dir="rtl">

استبيان رقم 3

تصميم البرنامج التعليمي للغة الطوارق بولاية تمنراست

يهدف هذا الاستبيان الى معرفة كيف تمت عملية تصميم البرنامج التعليمي للغة الطوارق، المراحل المتبعة بالاضافة الى الاطراف المشاركة في هذة العملية.

لغرض البحث الحالي، تم تعريف البرنامج التعليمي كالاتي:
تصميم برنامج تعليمي يحتوي على التعرف على احتياجات المتعلمين، تحديد الاهداف، تصميم المحتوى التعليمي، تصميم منهجية التدريس، و التقييم
لا يعتبر هذا الاستطلاع اختبار اي انه لا توجد اجابات صحيحة او خاطئة هدف الاستبيان هو معرفة ما حدث اثناء تصميم البرنامج التعليمى
اذا لم تتمكن من الاجابة عن بعض الاسئلة لانها تعبر عن اشياء لم تحدث, يجب اختيار خانة **لا يوجد** او كتابة جملة **لا يوجد** في شيء اخر

1_ متى بدء تدريس لغة الطوارق في ولاية تمنراست؟
....

2_ ما هو عدد المدارس التي تقدم دروس في لغة الطوارق حاليا؟

....

3_ اذكر هذه المدارس
....

4_ في اي طور تقدم هذه الدروس؟
☐ الطور الابتدائي
☐ الطور المتوسط
☐ الطور الثانوي
☐ في كل الاطوار الدراسية
☐ شئ آخر (ما هو) ....

5_ هل تعتبر هذه الدروس:
☐ اجبارية
☐ اختيارية
☐ شيء آخر (ما هو) ....

6_ تقدم هذه الدروس الى:
☐ المتعلمين من سكان الطوارق فقط
☐ المتعلمين من سكان الطوارق و غير الطوارق
☐ المتعلمين غير الطوارق فقط
☐ شيء آخر (ما هو) ....

7_ من تم تكليفه بمهمة تصميم البرنامج التعليمي للغة الطوارق؟
☐ هيئة حكومية (اذكرها) ....
☐ هيئة غير حكومية (أذكرها) ....
☐ هيئة شبه حكومية (أذكرها) ....
☐ هيئة مختلطة (أذكرها) ....

</div>

☐ خبير استشاري (او مجموعة خبراء استشاريين) (اذكره) ....

☐ خبير في تصميم البرامج التعليمية (او مجموعة خبراء) (اذكره) ....

☐ استاذ (او مجموعة اساتذة) (اذكره) ....

8_ اذا تم تكليف هيئة معينة سواء كانت حكومية، غير حكومية، او مختلطة، هل احتوت هذه الهيئة على ممثلين من مجتمع الطوارق؟

نعم ☐ لا ☐ لا اعلم ☐ شيء اخر (ما هو) ....
☐

اذا كانت الاجابة بـنعم، قم بالاجابة عن السؤال 1.8

1.8_ من هم الاشخاص الذين قامو بتمثيل مجتمع الطوارق؟

....

9_ هل قام الممثلين عن مجتمع الطوارق بالمشاركة في عملية تصميم البرنامج التعليمي؟

نعم ☐ لا ☐ لا اعلم ☐ شيء اخر (ما هو) ....

10_ كيف يمكن وصف دور الممثلين عن مجتمع الطوارق في عملية تصميم البرنامج التعليمي؟

....

11_ هل تم الانتهاء من اعداد و تصميم البرنامج التعليمي من طرف الهيئة المخولة قبل البدء في تدريس اللغة في المدارس؟

نعم ☐ لا ☐ لا اعلم ☐ شيء اخر (ما هو) ....

اذا كانت الاجابة بـنعم، واصل الاجابة عن الاسئلة الموالية
اذا كانت الاجابة ب لا، انتقل الى الصفحة رقم 13 و قم بالاجابة عن الاسئلة

12_ هل تم جمع معلومات و التعرف على هدف التلاميذ من تعلم لغة الطوارق؟

نعم ☐ لا ☐ لا اعلم ☐ شيء اخر (ما هو) ....

اذا كانت الاجابة بـنعم، قم بالاجابة عن السؤال 1.12

1.12_ كيف يمكنك وصف هدف التلاميذ من تعلم لغة الطوارق؟

....

13_ ما هو الهيكل او النموذج الذي تم استخدامه لتصميم البرنامج التعليمي؟

....

☐لا يوجد

14_ ما هي المبادئ التعليمية التي تم اعتمادها لتصميم البرنامج التعليمي؟

....

☐لا يوجد

15_ ما هي نظرية التعلم/مبادئ التعلم التي تم تبنيها لتصميم البرنامج التعليمي؟

....

☐لا يوجد

16_ ما هي الاهداف قصيرة الاجل المرجوة من تعلم لغة الطوارق في ضوء تعرض اللغة لخطر الاندثار؟

....

□ لا يوجد

17_ ما هي الاهداف بعيدة الاجل المرجوة من تعلم لغة الطوارق في ضوء تعرض اللغة لخطر الاندثار؟

....

□ لا يوجد

18_ ما هو الاساس الذي تم اعتماده لتنظيم المحتوى التعليمي؟

□ المحتوى التعليمي يجب ان يحوي مجموعة مواضيع مختلفة

□ المحتوى التعليمي يجب ان يركز على قواعد استخدام اللغة

□ المحتوى التعليمي يجب ان يركز على المهام الوظيفية للغة

□ المحتوى التعليمي يجب ان يركز على بناء مهارات معينة

□ شيء اخر (ما هو) ....

□ لا يوجد

19_ هل يحتوي البرنامج التعليمي على عناصر من الموروث الثقافي للطوارق (مثل الادب، الموسيقى، الغناء، الاشغال اليدوية، الخ)؟

نعم □   لا □   لا اعلم □   شيء اخر (ما هو) □ ....

اذا كانت الاجابة بـنعم، قم بالاجابة عن السؤال 1.19

1.19_ ما هي هذه العناصر؟

....

20_ هل يحتوي البرنامج التعليمي على نشاطات خارج القسم مثل زيارة المناطق الاثرية، زيارة ورشات الاعمال التقليدية، المشاركة في الايام الثقافية، مشاركة الطوارق في الاحتفالات، الخ؟

نعم □   لا □   لا اعلم □   شيء اخر (ما هو) □ ....

21_ ما هي الوثائق التي تمثل المحتوى التعليمي؟

□ الكتاب المدرسي

□ وثائق مرافقة تشرح و تبين المحتوى التعليمي (اشرح)

....

□ شيء اخر (ما هو)

....

□ لا يوجد

22_. كيف تم انجاز المحتوى التعليمي؟

□عن طريق ورشات عمل

□ عن طريق تكليف هيئة معينة (ما هي) ....

□ عن طريق تكليف اخصائي او اخصائيين في علم اللغة (اشرح)

....

□ عن طريق تكليف اخصائي او اخصائيين في علم البيداغوجيا (اشرح)

....

☐ لا يوجد

23_ هل شارك ممثلون عن شعب الطوارق في صياغة المحتوى التعليمي؟

نعم ☐   لا ☐   لا اعلم ☐   شيء اخر (ما هو) ☐ ....

24_ ما هي الوثائق التي تم اصدارها لتجسيد و تنفيذ المحتوى التعليمي؟

☐ الكتاب المدرسي

☐ الكتاب المدرسي ووثائق مرافقة (اشرح)

....

☐ مواد تعليمية مثل قصص، ملصقات، اقراص مضغوطة، قواميس (اذكره)

☐ شيء اخر (ما هو) ....

☐لا يوجد

20_ هل يحتوي البرنامج التعليمي على نشاطات خارج القسم مثل زيارة المناطق الاثرية، زيارة ورشات الاعمال التقليدية، المشاركة في الايام الثقافية، مشاركة الطوارق في الاحتفالات، الخ؟

نعم ☐   لا ☐   لا اعلم ☐   شيء اخر (ما هو) ☐ ....

21_ ما هي الوثائق التي تمثل المحتوى التعليمي؟

☐ الكتاب المدرسي

☐ وثائق مرافقة تشرح و تبين المحتوى التعليمي (اشرح)

☐شيء اخر (ما هو)

....

☐ لا يوجد

22_ كيف تم انجاز المحتوى التعليمي؟

☐عن طريق ورشات عمل

☐ عن طريق تكليف هيئة معينة (ما هي) ....

☐ عن طريق تكليف اخصائي او اخصائيين في علم اللغة (اشرح)

....
.....

☐ عن طريق تكليف اخصائي او اخصائيين في علم البيداغوجيا (اشرح)

....

☐ لا يوجد

23_ هل شارك ممثلون عن شعب الطوارق في صياغة المحتوى التعليمي؟

نعم ☐   لا ☐   لا اعلم ☐   شيء اخر (ما هو) ☐ ....

24_ ما هي الوثائق التي تم اصدارها لتجسيد و تنفيذ المحتوى التعليمي؟

☐ الكتاب المدرسي

☐ الكتاب المدرسي ووثائق مرافقة (اشرح)

....

☐ مواد تعليمية مثل قصص، ملصقات، اقراص مضغوطة، قواميس (اذكره)

☐ شيء اخر (ما هو) ....

....

☐ لا يوجد

25_ من قام باصدار هذه الوثائق؟

....

☐ لا يوجد

26_ هل تعتبر الوثائق الصادرة لتجسيد البرنامج و المحتوى التعليمي كافية؟

نعم ☐   لا ☐   لا اعلم ☐   شيء اخر (ما هو) ....

27_ هل يحتاج الاستاذ الى اقتناء او اصدار وثائق تعليمية اخرى لتنفيذ المحتوى التعليمي؟

نعم ☐   لا ☐   لا اعلم ☐   شيء اخر (ما هو) ....

28_ ما هي الوثائق الاضافية التي تم اصدارها لهدف تنفيذ البرنامج و المحتوى التعليمي؟

....

☐لا يوجد

29_ ما هي منهجية او نمط التدريس التي تم اتخاذها كمرجع اساسي لتدريس لغة الطوارق؟

....

☐لا يوجد

30_ هل تم تأطير الاساتذة على هذا النمط قبل البدء بتعميم تدريس لغة الطوارق في مدارس ولاية تمنراست؟

نعم ☐   لا ☐   لا اعلم ☐   شيء اخر (ما هو) ....

اذا كانت الاجابة ب **نعم**، قم بالاجابة عن السؤال 30.1

30.1_ كيف تم تأطير الاساتذة؟

☐ ورشات تدريب تطبيقية

☐ ندوات و محاضرات

☐ ورشات تدريب افتراظية (مشاهدة فيديوهات مثل درس نموذجي)

☐ شيء آخر (اشرح)

....

31_ هل الاساتذة

☐ من سكان الطوارق الاصليين فقط

☐ ليسو من سكان الطوارق الاصليين

☐ شيء آخر (اشرح)

....

☐لا يوجد

33_ من الذي وكلت له مهام تقييم مدى جودة و فاعلية البرنامج التربوي؟

☐ الاساتذة الذين يدرسون اللغة

☐ لجنة مشتركة مستقلة (اشرح)

....

☐اخصائي او مجموعة اخصائيين في علم اللغة

☐ اخصائي او مجموعة اخصائيين في علم التربية و البيداغوجيا

☐ شيء آخر (اشرح)

....

☐ لا يوجد

34_ اي جانب من البرنامج التربوي يتم تقييمه؟

....

☐لا يوجد

35_ متى يتم تقييم البرنامج التربوي؟

☐ بصفة دورية

☐ عند ملاحظة مشكلة في البرنامج

☐ في منتصف العام الدراسي

☐ بعد الانتهاء من تدريس البرنامج التعليمي كلية

☐ شيء آخر (اشرح)

....

☐ لا يوجد

36_ اذا كان البرنامج بحاجة الى تعديل او تغيير، من يقوم باقتراح او القيام بهذا التعديل؟

....

☐ لا يوجد

يتم الاجابة عن هذا الجزء من الاستبيان فقط اذا كنت قمت بالاجابة ب **لا** عن السؤال **11** الوارد في الاستبيان **رقم 3** اي انه لم يتم الانتهاء من اعداد و تصميم البرنامج التعليمي للغة الطوارق من طرف الهيئة المخولة **قبل او بعد** البدء في تدريس اللغة في المدارس.

اذن يهدف هذا الاستبيان الى معرفة كيف يقوم الاساتذة بتعليم اللغة في ظروف غياب برنامج تعليمي رسمي سواء تم انجازه من طرف هيئة حكومية او غير حكومية

اذا لم تتمكن من الاجابة عن بعض الاسئلة لانها تعبر عن اشياء لم تحدث, يجب اختيار خانة **لا يوجد** او كتابة جملة **لا يوجد** في خانة شيء اخر

1_ في ظل غياب برنامج تعليمي منجز, من قام او يقوم بمحاولة تصميم البرنامج او المحتوى التعليمي لغرض تدريس اللغة؟

....

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2_ كيف تم او يتم القيام بانجاز هذا البرنامج او المحتوى التعليمي؟

☐ عن طريق ورشات عمل تحت وصاية و تنسيق مديرية التربية

☐ عن طريق تكليف هيئة معينة (ما هي) ....

☐ عن طريق تكليف اخصائي او اخصائيين (اشرح)

....

3_ هل شارك او يشارك ممثلون عن شعب الطوارق في صياغة المحتوى التعليمي؟

نعم ☐   لا ☐   لا اعلم ☐   شيء اخر (ما هو) ☐ ....

4_ هل تم استطلاع راي التلاميذ و التعرف على الهدف من تعلم لغة الطوارق؟

نعم ☐   لا ☐   لا اعلم ☐   شيء اخر (ما هو) ☐ ....

اذا كانت الاجابة بـنعم، قم بالاجابة عن السؤال 1.4

1.4_ كيف يمكنك وصف هدف التلاميذ من تعلم لغة الطوارق؟

....

5_ ما هو الهيكل او النموذج الذي تم استخدامه لتصميم البرنامج التعليمي؟

....

☐ لا يوجد

6_ ما هي المبادئ التعليمية التي تم اعتمادها لتصميم البرنامج التعليمي؟

....

7_ ما هي نظرية التعلم/مبادئ التعلم التي تم تبنيها لتصميم البرنامج التعليمي؟

....

☐ لا يوجد

8_ ما هي الاهداف قصيرة الاجل المرجوة من تعلم لغة الطوارق في ضوء تعرض اللغة لخطر الاندثار؟

....

☐ لا يوجد

9_ ما هي الاهداف بعيدة الاجل المرجوة من تعلم لغة الطوارق في ضوء تعرض اللغة لخطر الاندثار؟

....

☐ لا يوجد

10_ ما هو الاساس الذي تم اعتماده لتنظيم المحتوى التعليمي؟

☐ المحتوى التعليمي يجب ان يحوي مجموعة مواضيع مختلفة

☐ المحتوى التعليمي يجب ان يركز على قواعد استخدام اللغة

☐ المحتوى التعليمي يجب ان يركز على المهام الوظيفية للغة

☐ المحتوي التعليمي يجب ان يركز على بناء مهارات معينة

☐ شيء اخر (ما هو)

....

☐ لا يوجد

11_ هل يحتوي البرنامج التعليمي على عناصر من الموروث الثقافي للطوارق (مثل الادب، الموسيقى، الغناء، الاشغال اليدوية، الخ)؟

☐ نعم   ☐ لا   ☐ لا اعلم   ☐ شيء اخر (ما هو) ....

اذا كانت الاجابة بـ**نعم**، قم بالاجابة عن السؤال 1.11

1.10_ ما هي هذه العناصر؟

....

12_ هل يحتوي البرنامج التعليمي على نشاطات خارج القسم مثل زيارة المناطق الاثرية، زيارة ورشات الاعمال التقليدية، المشاركة في الايام الثقافية، مشاركة الطوارق في الاحتفالات، الخ؟

☐ نعم   ☐ لا   ☐ لا اعلم   ☐ شيء اخر (ما هو) ....

13_ ما هي الوثائق التي تمثل المحتوى التعليمي؟

....

☐ لا يوجد

14_ كيف تم انجاز المحتوى التعليمي؟

....

☐ لا يوجد

15_ ما هي الوثائق التي تم اصدارها لتجسيد و تنفيذ المحتوى التعليمي؟

....

☐ لا يوجد

16_ من قام باصدار هذه الوثائق؟

....

☐ لا يوجد

17_ ما هي منهجية او نمط التدريس التي تم اتخاذها كمرجع اساسي لتدريس لغة الطوارق؟

....

☐ لا يوجد

18_ هل تم تأطير الاساتذة على هذا النمط قبل البدء بتعميم تدريس لغة الطوارق في مدارس ولاية تمنراست؟

☐ نعم   ☐ لا   ☐ لا اعلم   ☐ شيء اخر (ما هو) ....

اذا كانت الاجابة ب **نعم**، قم بالاجابة عن السؤال 1.18

1.18_ كيف تم تاطير الاساتذة؟

....

19_ ما هي الوسائل التي تم وضعها لغرض تقييم مدى جودة و فاعلية البرنامج التربوي؟

....

☐لا يوجد

20_ من الذي وكلت له مهام تقييم مدى جودة و فاعلية البرنامج التربوي؟

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....

☐ لا يوجد

21_ اي جانب من البرنامج التربوي يتم تقييمه؟

....

☐ لا يوجد

_ متى يتم تقييم البرنامج التربوي؟

☐ بصفة دورية

☐عند ملاحظة مشكلة في البرنامج

☐ في منتصف العام الدراسي

☐ بعد الانتهاء من تدريس البرنامج التعليمي كلية

☐ شيء آخر (اشرح)

....

23_ اذا كان البرنامج بحاجة الى تعديل او تغيير، من يقوم باقتراح او القيام بهذا التعديل؟

....

Interview Questions (Case 2: Tamahaq Curriculum Design)

تهدف هذه المقابلة الى جمع معلومات لفهم كيف تمت عملية اعداد البرنامج التعليمي للغة الطوارق بولاية تمنراست في غياب برنامج رسمي منجز من طرف هيئة معينة

يجب ان تعبر الاجابات عن ما حدث. اذا لم تتمكن من الاجابة عن بعض الاسئلة لانها تعبر عن اشياء لم تحدث، يجب الاجابة ب: ليس لدي اجابة

يسبق عملية تصميم البرنامج التعليمي، التعرف على الظروف المحيطة و الامكانيات المتوفرة.

كيف يمكنك ان تصف كيف تم الاتصال و التنسيق مع سكان الطوارق لمعرفة الاهداف التي يتوقعونها من هذا البرنامج

_1_ التعليمي؟

_2_ كيف يمكنك وصف توقعات سكان الطوارق خاصة التلاميذ من البرنامج التعليمي خاصة الانتعاش اللغوي و الثقافي؟

_3_ كيف تم التعرف على احتياجات التلاميذ لغرض تعلم اللغة؟

_4_ قبل تصميم البرنامج التعليمي، هل تم جمع الموروث الثقافي تحظيرا لادراجه في البرنامج التعليمي؟

_5_ يتم ايضا القيام بتعديلات و تحسينات على اللغة مثل اختيار او استحداث الكلمات، اخيار نمط الكتابة الى غير ذالك

ما اهم التعديلات و التحسينات التي تم ادراجها على اللغة سواء قبل او بعد البدء بتصميم البرنامج التعليمي؟

_6_ بعد تقرير تعميم تدريس لغة الطوارق في المدارس، كيف بدء التحظير لاعداد البرنامج التعليمي؟

_7_ ما هي الهيئة او الجهة او الاشخاص التي وقع عليها الاختيار لتصميم و اعداد البرنامج التعليمي؟

_8_ هل احتوت هذه الهيئة او الجهة ممثلين عن مجتمع الطوارق؟

اذا كانت الاجابة بنعم، ما هو دورهم خلال عملية تصميم البرنامج التعليمي؟

_9_ ما هي اهداف البرنامج التعليمي؟

_10_ ما هو النموذج الذي تم استخدامه لتصميم البرنامج التعليمي؟

_11_ ماهي الاسس التعليمية او النظريات التي تم تبنيها في تصميم البرنامج التعليمي؟

_12_ ما هي المراحل في اعداد البرنامج التعليمي؟

_13_ ماذا تم القيام به في كل مرحلة؟

_14_ ماذا يحتوى المحتوى التعليمي؟

_15_ ما هي الوثائق التي تترجم المحتوى التعليمي؟

_16_ من يصدر هذه الوثائق؟

_17_ هل يحتوي البرنامج التعليمي على محتوى ثقافي، اذا كانت الاجابة بنعم، ما هو هذا المحتوى؟

_18_ هل يحتوي البرنامج التعليمي على نشاطات خارج القسم،اذا كانت الاجابة بنعم، ماهي هذه النشاطات؟

_19_ كيف تم تاطير الاساتذة؟

_20_ ما هي منهجية التعليم المتبعة في التدريس؟

_21_ كيف يتم تقييم نوعية و جودة المحتوي التعليمي؟

_22_ هل تم تقييم البرنامج قبل البدء بتطبيقه و تفعيله في المدارس؟ اذا كانت الاجابة بنعم من قام بهذا التقييم؟

_23_ اذا كانت الاجابة بنعم، ماذا كانت نتائج هذا التقييم؟

_24_ هل تم اجراء تعديل على محتوى البرنامج؟

Summary

Despite Tamahaq was promoted national language through the 2012 constitutional amendment, not much has been done to implement it in schools, notably in terms of curriculum design. It is only thanks to language loyalty from some Tuareg individuals, particularly Mr. Hamza Mohamed, Tamahaq courses are still maintained through some Tamanrasset schools. Given such precarious conditions, the current research aims to improve the practice of curriculum design on behalf of Tamahaq. This investigation seeks first to understand how curriculum was developed in the first place by highlighting the major breakdowns. Then, curriculum design for Aboriginal languages in Australia, strictly speaking for Arabana language, is compared to its Tamahaq counterpart so as to deduce recommendation for change and improvement. The research findings clearly stress the Ministry of National Education is called to step in and support curriculum design efforts with the necessary human resources, funding, training, and work out a genuine action plan to materialize its supportive policy towards minority languages. The participation of more stakeholders such as Tuareg as a speech community and linguists is no less vital.

Resumé

Bien que Tamahaq a été promu la langue nationale par la modification constitutionnelle de 2012, peu a été fait pour la mettre en œuvre dans les écoles, notamment en termes de conception des programmes d'études. C'est seulement grâce à la fidélité linguistique de certains individus touaregs, en particulier M. Hamza Mohamed, que les cours de Tamahaq sont encore maintenus à travers certaines écoles de Tamanrasset. Compte tenu de ces conditions précaires, la recherche actuelle vise à améliorer la pratique de la conception des programmes d'études pour le compte de Tamahaq. Cette enquête cherche d'abord à comprendre comment le programme d'études a été élaboré en mettant en évidence les principales pannes. Ensuite, la conception du programme d'études pour les langues aborigènes en Australie, à proprement parler à la langue arabana, est comparée à son homologue tamahaq afin de déduire la recommandation de changement et d'amélioration. Les résultats de la recherche soulignent clairement que le ministère de l'Éducation nationale est appelé à intervenir et à soutenir les efforts de conception des programmes d'études avec les ressources humaines, le financement, la formation et l'élaboration d'un véritable plan d'action pour concrétiser sa politique de soutien vers les langues minoritaires. La participation d'un plus grand nombre d'intervenants tels que les Touaregs en tant que communauté et les linguistes n'en est pas moins vitale.

ملخص

بالرغم من ترقية لغة تامشق الى لغة وطنية عبر التعديل الدستوري لسنة 2012 الا انه لم يتم انجاز شيء كثير لادراجها في المدارس لا سيما فيما يتعلق بتصميم برنامج تعليمي. بفضل الانتماء اللغوي لبعض افراد الطوارق خاصة السيد حمزة محمد لازالت تامشق تدرس في بعض المدارس في تمنراست. بالنظر الى هذه الظروف الخطيرة يهدف البحث الحالي الى تحسين عملية اعداد البرنامج التعليمي لصالح لغة تامشق. يسعى هذا البحث اولا الى فهم كيف تمت عملية اعداد البرنامج التعليمي بتسليط الضوء على الاخفاقات الرئيسية. كخطوة موالية تم اعداد مقارنة لكيفية اعداد البرنامج التعليمي لاحد اللغات الاصلية لاستراليا بالتحديد ارابانا و لغة تامشق لهدف استنتاج توصيات لتغيير و تحسين اعداد البرنامج التعليمي لتامشق. تؤكد نتائج البحث بوضوح ان وزارة التعليم الوطني مدعوة للتدخل و دعم جهود اعداد البرنامج التعليمي بالموارد البشرية الضرورية, التمويل, التكوين و وضع خطة عمل حقيقية لتجسيد سياستها الداعمة تجاه لغات الاقليات. مشاركة المزيد من الفاعلين مثل مجتمع الطوارق و علماء اللغة لا يقل اهمية.