Learning outcomes

- To describe the concept of language and LPP
- To appreciate the history of LPP
- To identify and analyse the main actors in LPP
- To critique Haugen’s language planning process model— the main types of LPP
- To highlight the main stages of LP
- To describe the main ideologies underpinning LP
- To critically analyse the concepts of language endangerment and revitalisation
What is Language?

- Is an asset and a **primary instrument of human communication**
- It gives a **sense of identity** to an individual, as well as a social group.
- However, language can also become a problem and a **barrier to communication**, which necessitates language planning.
LPP was revitalised mostly after the newly independent states, in the post-colonial era, needed to **reconstruct their identity** (including language) in a context of multi-ethno-linguistic diverse populace.

E.G: after Algeria got its independence, its leaders decided to follow a nationalistic model of nation-building- to make most community members alike: **sharing the same behaviours, thought patterns and certainly the same language.**
WHAT IS LPP?

- **Language policy**: official guidelines imposed in a deliberate attempt to influence language behaviour by means of official codes
  - done by the government officially through *legislations and policies* (Haugen, 1966)

- **Language planning**:
  - deliberate (conscious) efforts to influence the behaviour of others with respect to the acquisition, structure, or functional allocation of their language codes (Ruben and Jernudd, 1971b: xvi)
  - is official, government-level activity concerning the selection and promotion of a unified administrative language or languages.
  - Who is involved (the actors): *individuals, groups, or organizations* to influence language use or development.

- act in a specific socio-cultural and socio-political context and each having their own overt and/or covert agenda and motivations influencing the policy-making process (Ager, 2001).
The actors in LPP...

– Who are the actors involved in the decision-making process?
– What is their agenda?
– Who sets (has the power to set) the agenda?
– How are decisions made?
– What kind of (ideological and practical) motivations influence the policy-making and the decision-making process?
– What is the role of identity?
– How do these elements fit into the socio-political, economic, cultural ... context?
LPP → 4 overlapping ‘activities’ or ‘actions’

- Actions that aim at ...
  - modifying the corpus
  - influencing the status
  - raising the prestige
  - promoting the acquisition

of a language (variety)
Why LPP?

- Solves many problems and conflicts:
  - Such as the **multilingual geographical spread that may cause miscommunication** between people of the same nation
  - Which language(s) is/are going to be selected and standardised as the official language(s)?
Why language planning?

- Arises in response to socio-political needs:
  - Unification (national integration)
  - Modernisation
  - Democratisation
  - Improved communication
  - Political control
  - Economic development
  - Preservation of old ones
  - Pacification or cooption of minority groups
Why language planning?

- Language planning decisions may be required, for example, *where a number of linguistic groups compete for access to the mechanisms of day-to-day life, or where a particular linguistic minority is denied access to such mechanisms*. E.g. Court Interpreters- the decision provides an interpreter to any victim, witness, or defendant whose native language is not English.

- Therefore, both governmental and social institutions must effectively and equitably meet the needs of the population, so that groups varied in linguistic repertoire have an equal opportunity to participate in their government and to receive services from their government.
Why language planning?

- attempt to meet society’s needs by reducing linguistic diversity, e.g. where a single language is declared a national language in a multilingual country (e.g. in Namibia?), or where a single variety of a language is declared "standard" to promote linguistic unity in a country where divergent dialects exist. e.g. Oshiwambo, although many dialects (seven) of Oshiwambo exist, the promotion of a single variety as the national language contributes to a sense of national unity - only Oshikwanyama and Oshindonga have standard written forms and are taught as subjects in schools.

- **Important societal domains:**
  - Government
  - Assembly/Parliament
  - Courts
  - Administration (gvt departments)
  - Education
  - Business
  - Media
Types of language planning (Haugen, 1966)

- **Status Planning:**
  - the social and political position a language will be assigned
  - Changes the function of a language, and the people who use it, e.g. elevating one language as a national language and denying minority languages national status
  - done by the government officials
  - Includes the “selection” and “implementation” stages
Types of language planning

- **Corpus planning**: changes or standardisation of certain elements of the language. E.g. Lexicon, orthography
- Includes “codification” and “elaboration”
- done by linguists
- activities include coining new terms, reforming spelling and adopting a new script
  - the selection from alternative forms in a spoken or written code
  - Internal structure and features of languages – pronunciation, spelling, syntax
Acquisition Planning: type of language planning in which a national, state or local government system aims to influence aspects of language, such as language status, distribution and literacy through education.

- usually done by government officials or private organizations that control textbooks and dictionaries... etc

- The Education Sector’s six principal goals:
  - To decide what languages should be taught within the curriculum
  - To determine the amount and quality of teacher training
  - To involve local communities
  - To determine what materials will be used and how they will be incorporated into syllabi
  - To establish a local and state assessment system to monitor progress
  - To determine financial costs
Stages of Language Planning

Language planning efforts typically include several stages.

1. **Needs analysis (fact-finding):** a socio-political analysis of communication patterns within the society.
2. **Selection** of a language or language variety
3. Implementation
4. Evaluation
Stages of language planning

- **Codification**: Characteristics or criteria of a "good" language are established. Is the creation of linguistic standards or norms:
  - Graphisation – writing system
  - Grammatication – syntax and morphology (rules & norms of grammar)
  - Lexicalisation – deciding on vocabulary
  - Done by language academies, government bodies, individuals

- **Standardisation**: A unified variety of the language is established, if necessary.
Stages of language planning

- **Corpus planning**
  - ("Fine-tuning" the selected language)

- **Elaboration**. Any of a variety of developments which allows the language to function in a greater range of circumstances.
  - Modernization
  - Development
  - Internationalisation

- **Cultivation**. The establishment of arbiters, such as dictionaries or language academies, maintains and advances the status of the language.
Implementation:
✓ Production of written materials
✓ Extension of domains
✓ Marketing strategy
✓ Enforcement – official or unofficial

In addition to the establishment and implementation of changes through status and corpus planning, evaluation and feedback provide a mechanism for determining how well the language planning efforts are progressing.

Implementation can be either vigorous legal enforcement or encouragement where the use language is encouraged, but not enforced.
## Language planning

<table>
<thead>
<tr>
<th></th>
<th>Norm (political planning)</th>
<th>Function (cultivation)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Society (status planning)</td>
<td>1. Selection of norm (decision procedures)</td>
<td>3. Implementation (educational spread)</td>
</tr>
<tr>
<td>Language (corpus planning)</td>
<td>Codification (standardization procedures)</td>
<td>4. Elaboration (functional development)</td>
</tr>
</tbody>
</table>

Haugen, 1990 (revised)

- 1 and 3 are the responsibility of society • 2 and 4 are taken care of by linguists and authors (Haugen 1990:49)
What is affected during these stages?

- Language planning may affect all areas of language use but typically concentrates on the more observable ones.
  - **Writing:** The **written form of a language** may have to be developed, modified, or standardized.
  - **Lexicon:** The **vocabulary of a language** may need to expand to keep pace with increasing technological development. E.g. new terminology in media, government and industry.
  - **Syntax:** The **syntax of the language** may need to expand as the language takes on a national function.
The education sector has to take a number of language planning and policy decisions:

- **Medium** of instruction
- **Supply** of teachers
- **Profile** of the students
- **Methodologies** to be employed
- **Assessment** process involved
- **Economic and physical resources** required
Namibia to consider the introduction of Kiswahili in local schools (NBC, 2019)

Tuesday, 28. May 2019 - 18:56

Namibia to consider the introduction of Kiswahili in local schools

The Namibian government is considering a proposal by Tanzania to introduce the Kiswahili language in local schools.

Tanzania's President, John Magufuli made the proposal to the Namibian government, saying this could help remove barriers to trade between the two countries.

- Discuss this issues in the context of language planning and policy decisions.
Linguistic Assimilation: This principle states that every person within society should be fluent in that society’s dominant language. For example: In the USA, the “Only-English Movement” maintains that everyone in the US should speak English well, regardless of their first language.
Linguistic Pluralism: is the opposite of assimilation. This principle teaches that it is better to have **multiple languages within society**.

- E.g. South Africa (English, Afrikaans, isiZulu, isiXhosa, Ndebele, seSotho, TshiVenda, etc - 13 official languages)
Vernacularisation

It is a principle that wants to restore a native language into a commonly spoken language.

For example: Jews from around the world gathered in the so-called “Israel” and revived the Hebrew language with success!
Internationalisation

- Promotes adopting a non-indigenous language in order to communicate easily with other nations.

- English is the global language, and is taught worldwide.
Half of the world’s nearly 7,000 languages are poised to become **extinct** (no longer have any speakers) within the next century.

When these languages die, it will impact the endangered language community and the academic community alike.

Language plays a large role in **identity formation, and the loss of a language has significant consequences for its speakers.**

Endangered language communities also stand to **lose valuable cultural practices, such as oral histories, traditional songs and poetry, and other art forms that are tied to language.**
What is language endangerment?

- Current reports- slightly less than 7,000 languages in the world.
- 80% of the world’s population speaks one of just 83 languages (Harrison 2007:14).
- About 3,000 languages are spoken by 20.4% of the people, and some 3,586 languages are spoken by only 0.2% of the world’s population (Harrison 2007: 14).
- These languages are generally considered to be endangered- at risk of losing all of their speakers.
- Krauss (1992: 6): 50% of the world’s languages are no longer being learned by new generations of speakers, meaning that “the number of languages which, at the rate things are going, will become extinct during the coming century is 3,000 of 6,000.”
Leonard (2008) challenges the use of the word extinct in languages. Calling a language “extinct” (or “endangered,”) clearly refers to the biological analogy of an extinct species—no longer living and there is no hope or chance of resurrection. Leonard (2008: 23): that is not necessarily the case for languages. Instead, some languages are “sleeping languages,”—“those that are not currently known but that are documented, claimed as part of one’s heritage, and thus may be used again.” A sleeping language, unlike a truly extinct language, can be “awakened” if some parts of the population relearn the language from documentation.
Language endangerment...
How does a language become endangered?

- **Physical loss of speakers** (due to genocide, natural disasters, or similar causes)

- **Disintegration of the language community** (due to displacement, assimilation into the dominant population, or economic concerns)

- Homogenising **effects of mainstream media** (English-dominant language in television, radio and print media)

- **Forced abandonment of the language** (through overt suppression, often accompanied by the institution of dominant-language schools)

- Colonialism

- Migration
<table>
<thead>
<tr>
<th>Level of Endangerment</th>
<th>5 Critically Endangered</th>
<th>4 Severely Endangered</th>
<th>3 Endangered</th>
<th>2 Threatened</th>
<th>1 Vulnerable</th>
<th>0 Safe</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intergenerational Transmission</td>
<td>There are only a few elderly speakers</td>
<td>Many of the grandparent generation speak the language, but younger people generally do not.</td>
<td>Some adults in the community are speakers, but the language is not spoken by children.</td>
<td>Most adults in the community are speakers, but some children are not</td>
<td>Most adults and some children are speakers.</td>
<td>All members of the community, including children, speak the language.</td>
</tr>
<tr>
<td>Absolute Number of Speakers</td>
<td>1-9 speakers</td>
<td>10-99 speakers</td>
<td>100-999 speakers</td>
<td>1000-9999 speakers</td>
<td>10,000-99,999 speakers</td>
<td>&gt;100,000 speakers</td>
</tr>
<tr>
<td>Speaker Number Trends</td>
<td>A small percentage of the community speaks the language, and speaker numbers are decreasing very rapidly.</td>
<td>Less than half of the community speaks the language. Speaker numbers are decreasing at an accelerated pace.</td>
<td>Only about half of community members speak the language. Speaker numbers are gradually decreasing.</td>
<td>A majority of community or ethnic group speak the language. Speaker numbers may be decreasing, but very slowly.</td>
<td>Most members of the community or members of the ethnic group speak the language. Speaker numbers are stable or increasing.</td>
<td></td>
</tr>
<tr>
<td>Domains of use of the language</td>
<td>Used only in a few very specific domains, such as in ceremonies, songs, prayer, proverbs, or certain limited domestic activities.</td>
<td>Used mainly just in the home and/or with family, and may not be the primary language even in these domains for many community members.</td>
<td>Used mainly just in the home and/or with family, but remains the primary language of these domains for many community members.</td>
<td>Used in some non-official domains along with other languages, and remains the primary language used in the home for many community members.</td>
<td>Used in most domains except for official ones such as government, mass media, education etc.</td>
<td>Used in most domains, including official ones such as government, mass media, education, etc.</td>
</tr>
</tbody>
</table>
Impact of language loss on culture

- Losing a language will not kill the people who once spoke it, but something very valuable is lost - identity.

- Language is closely tied with identity - the language you speak defines who you are in a major way.

- Your native language also binds you to others and creates a community of speakers.

- Sir James Henare: “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?” (Nettle & Romaine 2000: 23).

- Language plays a major role in defining ourselves in relation to, and in contrast with, others.
Impact on culture...

- The loss of language also causes the loss of other culturally significant practices that are dependent on the language:
  - Oral histories are lost if no one can speak the language any more.
  - Traditional songs, poetry and other verbal art forms are lost.
  - Written tales may be lost as well, if they were not translated into another language first.
The study of endangered languages is important for the field of linguistics.

For academics who study the human capacity for language, the more we know about the varied ways of using language, the better we will be able to explain such capacity: "Linguistic diversity gives us unique perspectives into the mind because it reveals the many creative ways in which humans organize and categorize their experience" (Nettle & Romaine 2000: 11).

The fewer languages in existence (or the less documentation there is), the less diversity there is with which to work, and the less we can learn about human creativity in language. E.g endangered languages can provide data on previously unattested linguistic forms.

Endangered languages are also the storehouses of information that is valuable not only to linguists, but to other academics as well.

Indigenous communities have very specialised knowledge of the plants and animals in the areas where they live. With the abandonment of traditional languages and cultures, this kind of specialised knowledge may be lost forever. Therefore, both linguists and speakers of an endangered language are in danger of losing something very valuable when a language dies.
What is language revitalisation?

- Rescuing a language from near extinction due to colonialism, expansionism, assimilationist policy, migration (in diasporic communities) and more recently... globalization

- Osborn (2006): As the study of natural sciences is vital to those who would live in and seek to understand our natural world, so **the study of languages is indispensable for those who live in our social worlds**. The former may be oriented toward technicist control, the latter toward **under-standing and promoting social justice**.
UNESCO’s 1996 Universal Declaration of Linguistic Rights:

Article 3 (1)

This Declaration considers the following to be inalienable personal rights which may be exercised in any situation: the right to be recognized as a member of a language community; the right to the use of one’s own language both in private and in public; the right to the use of one’s own name; the right to interrelate and associate with other members of one’s language community of origin; [and] the right to maintain and develop one’s own culture;

Article 7 (1&2)

All languages are the expression of a collective identity and of a distinct way of perceiving and describing reality and must therefore be able to enjoy the conditions required for their development in all functions. All languages are collectively constituted and are made available within a community for individual use as tools of cohesion, identification, communication and creative expression.

UNESCO 1996 Article 3(1)
Why revitalise?
Elevating the prestige of a language is required to keep a language from being abandoned. If the speakers of a language feel that it is valuable and important to maintain their language, then they are less likely to stop using it.

Using the language in media and technology, official governmental recognition for the language, and increased economic status of its speakers.

Krauss (1992) refers to television as “cultural nerve gas,” but television and radio can also be useful in enhancing the prestige of a language (broadcasting in indigenous languages)- the speakers will not only have more opportunities to hear their language, but they will be hearing it in a context often associated with higher economic and social standing. E.g.

Cultural Survival, Inc. (2009: Guatemala Radio Project website) runs a Guatemala Radio Project which supports community radio stations that broadcast in various indigenous languages, providing “news, educational programming, health information and traditional music, all reinforcing pride in Mayan heritage.”
Revitalisation...

- In schools (immersion or bilingual schools or language classes)
  - Master-apprentice programs (native speaker “masters” paired with non-speaker “apprentice” learners)
- Home-based immersion
Indigenous Language Education and Technology

finding inspiration and resources for indigenous language education
Curated by Allyson Earner

First Nations language apps released by Saskatchewan tribal council
From www.cbc.ca - June 24, 1:28 AM
"A Saskatchewan First Nations agency worried about youth losing their traditions has released a series of iPhone apps for Cree and other aboriginal languages."

98% of Indigenous Music Traditions have been lost
From blogs.abc.net.au - May 27, 2:27 AM
"You often hear about the loss of Indigenous language in Australia, some language experts still maintain that more languages have been lost here than anywhere else on the planet. The same seems to be true for Indigenous music."

First Nation knowhow to help save our landscapes
From alyx.org - May 27, 2:25 AM
"The deep knowledge of First Nations…"
Technology and Language Revitalization: A Conspectus

Increasingly, the world's indigenous people are recognizing the value of using digital environments in the battle against the extinction of their languages and cultures (Hermes & King 2013). Likewise, as indigenous languages become increasingly visible on the internet, perceptions of them as antiquated, irrelevant or anachronistic in the Information Age are being challenged. Thanks to sites such as http://www.languagegeek.com/, which provide freely downloadable keyboard layouts, typography and diacritical markings, the digitization of the scripts of many of the...
Revitalisation

Europe

- The Norwegian North Sàmi language has been programmed into downloadable dictionaries (http://giellatekno.uit.no/words/dicts/index.eng.html).

- Gaelic bloggers are sharing tips on the use of the Irish language (http://blogs.transparent.com/irish/).

- Students of Manx, the indigenous language of Isle of Man, are using smartphone and tablet apps to improve their proficiency (http://www.bbc.com/news/world-europe-isle-of-man-20392723)
A CD ROM self-study course has been developed in Navajo which is spoken in the South-West U.S. (http://shop.multilingualbooks.com/collections/navajo/talk-now).

Learners of Cherokee (spoken in the South-Central U.S.) can communicate within a virtual world (http://www.youtube.com/watch?v=tmP17acPYCE).

The Ojibwe of Manitoba, Canada are using an iPhone app to revitalize their language (http://fner.wordpress.com/2012/03/28/ojibway-language-iphone-ipad-app-ogoki-learning-systems-inc) as are the Winnebago in the Mid-West U.S. (http://bigstory.ap.org/article/save-endangered-languages-tribes-turn-tech).
Africa

❖ Orthographies and databases are being developed for oral languages in Kenya (Wamalwa and Ouloch 2013).
❖ Ancient stories are being recorded in the indigenous languages of Mali (http://www.youtube.com/watch?v=GHB-yMoDhYo).
❖ An online language learning company (busuu.com) is offering a course in the whistle language of the Canary Islands (http://www.youtube.com/watch?v=jkGwzFYj6dE).
Ground breaking language documentation of the Kĩsēdjê language is being done in Brazil (http://web.mit.edu/newsoffice/2013/student-profile-rafael-nonato-0722.html).

A talking dictionary of the Pipil language of El Salvador has been developed (http://talkingdictionary.swarthmore.edu/pipil/).

Recordings of personal narratives of the Aché people in Paraguay are being made (http://dobes.mpi.nl/projects/ache/project/).
Asia

- Digital storytelling software now includes some of the minority languages of China (http://www.chinasmack.com/2013/stories/phonemica-americans-mapping-and-preserving-chinese-dialects.html).
- Folklore recordings and an online dictionary have been completed for the Ainu language of Japan (http://scholarspace.manoa.hawaii.edu/bitstream/handle/10125/5110/5110.pdf?sequence=2).
- Lessons in the Tajik language of Uzbekistan are now available on YouTube (http://www.youtube.com/watch?v=iWlSuuGMMbc)