Summer 6-15-2021

Family Language Policy within Nubian Families in Egypt: Parents' Perspectives of Their Children's Prospective Bilingualism

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A Thesis Submitted to

The Department of Applied Linguistics

In partial fulfillment of the requirements for

The Degree of Master of Arts in Teaching Arabic as a Foreign Language

By

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Under the supervision of Dr. Dalal Abo El Seoud

December 2020

Acknowledgements

Foremost, I would like to express my sincere appreciation to my thesis supervisor Dr. Dalal Abo El Seoud for the continuous support, patience, motivation, enthusiasm, and immense knowledge. Her guidance helped me through all the phases of research and writing this thesis. She was always there whenever I ran into a trouble spot or had a question about my research or writing. She consistently allowed this thesis to be my own work, and steered me in the right direction whenever she thought I needed it.

I would also like to thank Dr. Zeinab Taha, the first reader, for her valuable comments which have inspired me a lot regarding my thesis topic. With her broad vision, she changed my attitude towards sociolinguistics. I started with a narrow idea about bilingualism in the Nubian community, but she encouraged my research and put me on the right track.

My profound gratitude and appreciation goes to Dr. Atta Gebril, the second reader, who did not spare any effort to help me achieve success in this study through his unfading support, answering all my questions and giving me great advice.

Besides my thesis committee, I am indebted to my Nubian Friend Sanaa Abo Ras who helped me a lot to reach the Nubian community and have access to a wider base of participants. I could not have imagined getting this promising number of Nubians engaged in my study and being welcomed within the Nubian community.

I would also like to thank my dearest friend Gihan Hussein who was always there like a sister encouraging me and helping me overcome all my fears. It is whole-heartedly appreciated that her endless support and her encouraging words pushed me forward not only in my study and research but also in life. She is the friend you get only once in life.

To my sister Mayada Ezzat for standing by me through thick and thin supporting, caring, and helping me overcome all difficulties I passed through. To my mother, Nazla El Kourdy, for her unconditional love and her constant prayers for me. She has never lost her faith in me. I hope I made them proud.

Abstract

This study attempts to investigate the main features of family language policy (FLP) within Nubian families in Egypt in relation to the maintenance of the Nubian language. Further examination of the relationship between the major demographic characteristics of Nubian parents and the FLP they follow with their children is pursued along with an exploration of the role contextual factors play in FLP within these Nubian families. To this end, the study employed a mixed methodological approach for data collection starting with employing an online questionnaire and terminating with conducting a number of follow-up semi-structured interviews with a selected group from the questionnaire participants. One hundred and twenty participants took part in the questionnaire, and 11 of them participated in the follow-up interviews. Findings of this study show that the FLP applied by the Nubian parents with their children was influenced by a complex web of connections including the demographic characteristics of Nubian parents and some contextual factors that have played an important role in shaping the language profiles of these families. In terms of the demographic characteristics, the results have revealed that there is a positive correlation between the parental age and the parental language proficiency in Nubian and the FLP supporting the maintenance of the Nubian language, while there is an inverse correlation between the parental education and the FLP supporting the maintenance of the Nubian language. As for the contextual factors, it has been found that there is an inverse correlation between socioeconomic background and the acculturation of the parents on one hand, and the FLP supporting the maintenance of the Nubian language on the other hand. Also, the results have shown that there is no significant relationship between the family structure as one of the contextual factors and the FLP supporting the maintenance of the Nubian language.

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List of Abbreviations

FLP: family language policy

MSA: Modern Standard Arabic

ECA: Egyptian Colloquial Arabic

OPOL: the one-parent one-language strategy

HL: home/heritage language

NL: native language

Chapter I

Introduction

1.1. Background and context

Family language policy (FLP) is a newly emerging field which is defined as "explicit and overt planning in relation to language use within the home among family members" (King, Fogle, & Logan-Terry, 2008, p. 907). FLP is mostly applied to situations in which parents are bilingual or even multilingual who use different languages in different situations and contexts. It is all about how languages are managed, learned, and negotiated within families. In particular, the present study focuses on the way in which parents deal with the minority-majority language reality where children grow up with a minority language used at home and a majority language used in the outside community.

The recent research on family language policy includes analysis of language ideology, practice, and management which have been categorized by Spolsky (2004) as components of his model of language policy in terms of the speech community. According to Spolsky (2004), each component is distinguished from the other; that is, language ideology refers to the beliefs about language and language use (what family members think about language and language use), language practice means the usual pattern of choosing among the varieties available in the linguistic repertoire (what family members do with language), and language management involves any efforts to modify or affect the language practice by any sort of intervention or planning (what family members try to do with language). Spolsky's (2004) ternary model, with

relevant empirical studies, has deepened the understanding of the intricacy of FLP and the considerable amount of contextual factors influencing it (King et al., 2008).

The current study investigates the family language policy (FLP) within Nubian families in Egypt through exploring the three components of Spolsky's (2004) model of language policy in the family domain. Accordingly, this study is expected to help provide a deep understanding of how languages (Nubian and Arabic) are managed, learned and negotiated within Nubian families in Egypt. Also, it would help investigate the extent to which the demographic and contextual factors like parental age, family structure, socioeconomic background, acculturation of the parents, language proficiency, and parents' educational background are influential in the FLP within Nubian families in Egypt. Moreover, this study would help predict the future of the Nubian language in terms of its survival or loss.

It is important, here, to shed light on Nubians and their linguistic environment. Many centuries ago, the kingdom of Kush founded a civilization to which Nubian people belong. Along the Nile, prior to 1964, all the way from North Aswan in Egypt until the fourth cataract waterfall of al-Debba in South Sudan, Nubians lived constituting an ethnic group characterized by dark skin (Abu-Bakr, 1962). Egyptian Nubians, or Nubian people living in the Egyptian part, inhabited along the Nile River in a land that encompassed 44 Nubian villages with 44 different names. This homeland is now known as Old Nubia which is currently under the water of the great Aswan High Dam project of Lake Nasser. By 1964, Egyptian Nubians were asked to abandon their homes and move 60 Km to North Aswan in Kom Ombo region in Southern Egypt. Then, Egyptian Nubians were relocated and given a new land with new homes in Kom Ombo region in Aswan, which is known as Al-Nuba al-jadeeda or Nuba al-tahjeer by Nubians (Tomoum, 2006).

In terms of the linguistic situation in the Nubian community in Egypt, at the time being, the Nubian people are bilinguals of the Nubian language (minority language) and the Arabic language (majority language). They speak the Nubian language in two varieties, Fadijja/Fadikka and Kenzi/Mettoki, all over Nubia and among older generations of Nubians living in major cities of Egypt. These varieties represent two linguistic groups: Kenuz (Beni Kenz) in the North and Fadijja/Fadikka in the South. Each variety is used by a specific Nubian group (tribe) at home and within the group, while the Arabic language is used in education and to communicate within the Egyptian society. It is noteworthy to indicate that the modern Nubian language is only spoken and is neither written nor read. However, there are some efforts to teach the Nubian language with its written script by some Nubian associations named after Nubian villages in Egypt (Tomoum, 2013). Some studies were conducted to investigate the linguistic community of Nubian people. Tomoum's ethnography (2013) addressed the phenomenon of code-switching within the Nubian community in southern Egypt and examined the factors influencing this phenomenon. Another study (Abou Ras, 2012) investigated the Egyptian Nubian university students' attitudes towards Arabic and the two varieties of the Nubian language in Cairo and Alexandria.

1.2. The role of the family in home/heritage language maintenance

The family, in classic sociolinguistic theories, has been viewed as a private domain, a group of settings and relationships influencing decisions regarding language choice within its members (Fishman, 1991). As such, the family has been conceptualized as a space for language learning (Canagarajah, 2013) and a potential safe space for the family's language learning and use, which is extremely important for the process of the children's linguistic socialization

(Purkarthofer, 2019). Therefore, the family can be perceived as a special private scope in which linguistic decisions were made by parents in order to shape their children's linguistic environment playing a significant role in promoting or dissuading home/heritage language (HL) development among new generations.

The family in the research concerning the field of language maintenance and loss is considered as the central powerful force in children's language socialization within the context of both minority and majority languages due to its crucial role in creating the child's linguistic environment (Schwartz, 2010). According to Fishman (1991), the family has a natural boundary which represents a protector against the outside pressure. The intimacy and privacy among the family members make the family able to resist the outside competition.

Although the family in modern urban environments has lost much of its power regarding socialization, it is, nevertheless, "the most common and inescapable basis of mother tongue transmission, bonding, use and stabilization" (Fishman, 1991, p. 94). Fishman (2001) focused on the idea that there is no contradiction between the desire in maintaining and transmitting the home language among generations and modernization. He also claimed that such a desire to maintain the home language serves as a welcome alternative in order to complete globalization.

According to Fishman (2000), the most important point to transfer the home language to new generations is the use of ethnic language at home by women with their children. He has justified his suggestion by the fact that the family and the community represent critical factors in the process of maintaining the home language. Along the same lines, researchers have found that the mother's role is one of the most influential factors on heritage language (HL) maintenance in children (Nesteruk, 2010; Tannenbaum, 2003).

Furthermore, by placing emphasis on the nuclear traditional family and the interactions among its members with children, we can investigate more closely the children's linguistic socialization within the context of both minority and majority languages (Spolsky, 2007). Consequently, we can examine the way in which "younger children…, through interactions with older and more experienced persons, acquire the knowledge and practices that are necessary for them to function as, and be regarded as, competent members of the communities" (Garrett & Baquedano-López, 2002, p. 341).

1.3. Family language ideology, practice, and management

Research on FLP has shown that the relationship between language ideology, practice, and management is inconsistent. Some studies asserted the relationship between the parents' beliefs about the language or languages (home and host languages) acquirement and their linguistic behavior towards their children (De Houwer, 1999; Spolsky, 2007). For example, Barkhuizen (2006) has noticed that Afrikaans-speaking South African immigrant parents in New Zealand thought that if their children would grow up in an English environment, they should have been shifted to English in the period prior to immigration.

On the other hand, other studies have shown that the parents' beliefs or ideology about language could have no relation to the language practices parents follow within their children (Kopeliovich, 2010; Schwartz, 2008; Spolsky, 2004). For example, Kopeliovich (2010) conducted a study on a Russian immigrant family in Israel. The study investigated how the pro-activist mother, who insisted on maintaining her home language within her children, changed her language policy after some time living in the host country to use the Hebrew with her children. The study indicated that there were some conflicting issues that forced her to change her

language practice with her children. Consequently, it is clear how the mother used a language practice which is different from her belief or ideology of language.

Similarly, Schwartz (2008) has found the contradictory between the declared commitment to maintain the home language and the actual language practice followed by parents among Russian-Hebrew immigrants' families. In this study, the children's attitudes about the home language were in contrast to parents' declared commitment; that is, the children have shown positive attitudes towards Hebrew, although the language ideology that parents declared.

In terms of the language management, it begins with the decision the parents make about determining the language that is going to be used with their children. This decision is considered a very crucial decision with respect to the home language maintenance (Fishman, 1991; Spolsky, 2007). Furthermore, the absence of this decision could indicate the absence of the conscious and knowledgeable FLP (Spolsky & Shohamy, 1999). For instance, Okita (2002) has found that decisions related to the language use among family members do not always include obvious processes discussed by parents, but it could emerge spontaneously without any organization. Furthermore, the process of raising a bilingual child needs a high intellectual environment that provides the child with all of what he needs to acquire two languages with their cultures.

Some studies have investigated the efforts done by parents to transmit their home language to their children and the effect of such efforts on the children's linguistic behavior (Okita, 2002; Pease-Alvarez, 2003; Caldas & Caron-Caldas, 2002). For example, Caldas and Caron-Caldas (2002) have noticed that despite the parents' efforts to maintain the French language (home language) in an environment in which the English language is the dominant one, their children's level of French tended to be deteriorated when the children became adolescent.

Another study was conducted by Okita (2002) on Japanese-British families to investigate the invisible work done by the parents in order to shed some light on how the language management could include different and complex processes that could be invisible and difficult to be measured. Mothers in Okita's study (2002) devoted all of their time for their child rearing, but in Pease-Alvarez's study (2003) Mexican mothers had to work outside home which resulted in the deterioration of the proficiency level of their children concerning their home language (French). Therefore; the data suggest that there is a gap between the parents' role as experienced teachers to maintain their home language within their children and the reality in authentic families; that is, even if the parents have the commitment and readiness to transmit the home language to their children, the results in the real life could be inconsistent with their language beliefs (language ideology) and efforts (language management).

1.4. Research gap

In their review of FLP research, King et al. (2008) indicated that although the field of FLP is centrally focused on the intergenerational transmission of a language, there is still an apparent lack of knowledge about "intergenerational transmission as a process, as well as what is needed to adequately support that process" (p. 917). Furthermore, Schwartz (2010) pointed out that the field of family language policy (FLP) still needs more focused research to address the links between its components, taking into accounts its background and longitudinal consequences.

Much of the existent research on FLP has aimed at examining what and how different factors, including factors internal and external to the family domain, can affect language ideology, language practices, and/or language management at home (e.g., Hornberger, 1988;

King, 2000; King & Fogle, 2006b; Kopeliovich, 2010; Tannenbaum, 2005). Other empirical research has investigated the complex interrelationships, mutual impacts, and dynamic tensions among the three components of FLP (e.g., Barkhuizen, 2006; Curdt-Christiansen, 2009; Schwartz, 2008; Zhang & Slaughter-Defoe, 2009).

However, it is crucial to explore which components of the family language policy (FLP), as sociolinguistic factors, may support or impede home/heritage language (HL) maintenance. These components seem to vary from a certain language community to another. In most cases, the extent to which members of a language community have knowledge of their home/heritage language (HL) is likely to be related to a complex web of many factors. Also, the same factors, which are related to the family, that support the transmission of the home/heritage language (HL) across generations in one group may lead to a shift away from the home/heritage language (HL) in other ethnolinguistic groups (Kaufman, 2004; Kloss, 1966; Spolsky, 2004). Consequently, it is important to investigate the FLP in each ethnolinguistic group separately. In this context, the focus on the Nubian community in Egypt as an ethnolinguistic group provides a unique and intriguing case study of how family language policy can enhance home/heritage language (HL) transmission across generations. The demographic, sociocultural, and linguistic distinctiveness of this ethnolinguistic group makes it an ideal subject of study.

In some of the studies addressing the bilingual families, the children's minority language is usually a majority language and often a world language in its own right; such as in the case of immigrant families (e.g., Kaveh, 2018; Bozorgmehr & Meybodi, 2016; Shirazi & Borjian, 2012). While other studies investigated families in which one of the languages used within these families is autochthonous minority language (e.g. Kulick, 1992; Makihara, 2005; Meek, 2007; Morris & Jones, 2007; Ó hIfearnáin, 2007) and/or a stigmatized variety (e.g. Garrett, 2005;

Paugh, 2005). This kind of research helps to provide a deeper understanding of the mechanisms by which language choice occurs among the family members, the interactive relationship between the language choice within the family and within the community, and what is crucial in order to maintain any minority language. The current study aims at adding to the body of work which explores the FLP in the context in which one of the languages under investigation is an autochthonous minority language.

Additionally, very limited studies were done on the Nubian community in Egypt and its language. According to Tomoum (2013), the Nubian language is dying which makes it of utmost importance to examine the family language policy within Nubian families because this language policy could influence the linguistic situation of the Nubian community in the future, and also could affect the future of the Nubian language as an endangered language. Hence, the current study tries to investigate the family language policy with its various components within the Nubian community in Egypt.

1.5. Research questions

The current study addresses the following three research questions:

1. What are the features of the FLP within Nubian families?

Three sub-questions fall under this primary question:

A. What are the family language practices described by parents?
B. What are the parents' beliefs regarding knowledge of Nubian and Arabic?
C. What language management strategies do parents use and how are they related to their beliefs?

2. What is the relationship between the demographic characteristics of Nubian families like parental age, parental education, and language proficiency and the FLP in these families?

3. What role, if any, do contextual factors related to family structure, socioeconomic background, and acculturation of the parents play in the FLP within Nubian families?

1.6. Delimitations

The participants of the study were mainly from a number of governorates in Egypt, namely Cairo, Giza, Alex, Suez, and Aswan, which does not cover all the governorates of Greater Egypt, but which represents a sampling of several regions with distinctive socio-economic and socio-cultural characteristics. The study emphasized only the parents' perspectives without attention to observing the children and their views about their prospective bilingualism. This was decided to avoid swerving into issues that lie beyond the scope of this study.

Despite including questions pertaining to the children's proficiency level in Nubian and Arabic in the questionnaires and interviews, no attempt was made to verify their proficiency level in both languages. The reason why some questions targeted the children's proficiency level is the mere endeavor to sketch a general idea of the family language policy (FLP) in Nubian families and how these policies are reflected on the children's proficiency level in the Nubian language as the minority language and Arabic as the majority one.

The main purpose of the current study is strictly exploratory, and no attempt was made to generalize the findings to larger or similar populations elsewhere. The questionnaire and the interviews were conducted only one time during the study time. Conducting both instruments one more time with the same participants after a period of time would ensure the test-retest

reliability of both instruments used in this study since it would help measure the stability of these instruments over time, but unfortunately this was not possible due to the time limitations designated for the current study (thesis).

1.7. Definitions of Constructs

This section presents the theoretical and operational definitions of constructs as used in the current study. The theoretical definitions introduce the definitions as found in the relevant literature, while the operational definitions, as Perry (2017) elucidates, define the constructs "in terms of observable behavior" (p. 251) the researcher decides to measure throughout his/her study.

1.7.1. Theoretical Definitions

Family language policy (FLP): Family language policy (FLP) is defined as "explicit and overt planning in relation to language use within the home among family members" (King et al., 2008, p. 907). It "addresses child language learning and use as functions of parental ideologies, decision-making, and strategies concerning languages and literacies, as well as the broader social and cultural context of family life" (King & Fogle, 2013, p. 172).

Bilingualism: It is defined as "the constant oral use of two languages" (as cited in Hamers & Blanc, 2000, P. 6). It is likewise Bloomfield's (1935) definition who defines bilingualism as "the native-like control of two languages" (p. 56).

Acculturation: Acculturation is "the process by which a group, usually a minority group, adopts the cultural patterns (e.g., beliefs, religion, folkways, language) of a dominant or host group" (Satia-Abouta, 2003, p. 73).

1.7.2. Operational Definitions

Family language policy (FLP): The current study adopts Spolsky's (2004) model of language policy in the context of family. According to this model, three components form the language policy, which are: language beliefs or ideology, language practices, and language management. Each one of these components is defined in chapter II (Literature Review).

Bilingualism: It is defined as the phenomenon of speaking and understanding two languages (Wardhaugh & Fuller, 2015). In the current study, the two languages under investigation are the Arabic language and the Nubian language.

Bilingual: It refers to a person who can speak or understand two languages. In the current study, it refers to the person who can speak or understand both Nubian and Arabic.

Monolingual: It refers to a person who can speak or understand one language. In the current study, it refers to the person who can speak or understand one of the languages; Nubian or Arabic.

Nubian Language: Nubians in Egypt speak two varieties of the Nubian language: Fadijja and Kenzi. The current study comprises families (participants) belonging to both varieties.

Acculturation: In the current study, the acculturation of the parents has been investigated through examining three elements including: parents' birth in Nubia, parents' age of leaving Nubia, and the period parents lived outside Nubia.

Chapter II

Literature Review

2.1. Introduction

This chapter provides a review of relevant literature under the general sociolinguistic framework of family language policy. The work reviewed in this chapter shows research theories and practices that helped determine the research topic and impacted the methodology chosen to be followed in the current study. The main purpose of the current study is to explore the family language policy followed by Nubian parents in Egypt in order to recognize to what extent Nubian parents are insisted to raise their children as bilingual speakers of Nubian and Arabic as well as maintain their home language and convey the Nubian language (home language or minority language) to the new generations.

To this end, this review is categorized into four major themes and sub-themes in line with the research questions targeted in this research project. The first section elucidates how and why the parents make their decision to raise their children bilingually or even multilingually. The second section investigates the new emerging field of family language policy. The third section reviews language practices, beliefs and ideologies, and management that shape the family language policies followed by bilingual families and how such policies could help them maintain their home/heritage language (HL) and transmit it to the next generations. The fourth section addresses the factors influencing the family language policy in bilingual families.

2.2. Bilingualism and parental role

The concept of bilingualism seems to be problematic. Definitions of bilingualism range from a native-like competence in two languages to a minimal level of proficiency in a second language. According to Webster's dictionary (1961) bilingual is defined as "having or using two languages especially as spoken with the fluency characteristic of a native speaker; a person using two languages especially habitually and with control like that of a native speaker" and bilingualism as "the constant oral use of two languages" (as cited in Hamers & Blanc, 2000, P. 6). Along the same lines, Bloomfield (1935) defines bilingualism as "the native-like control of two languages" (p. 56). Away from this view that places more emphasis on being perfect in two languages to be a bilingual, Macnamara (1967) suggests that a bilingual is the person who has a minimal competence in only one skill from the four language skills, listening, reading, writing, and speaking, in a language other than his native language (NL). On the way between these two extremes of definitions, Titone (1972) proposes that bilingualism is the individual's capability of speaking a second language while using the concepts and regulations of that language instead of the mere rewording of his/her native language (NL).

Nowadays, bilingual and multilingual speakers represent the majority of the whole world's population. Due to internationalism, which is viewed as an omnipresent feature of the global economy, travel, mass media and education, there is a noticeable increase in the number of bilingual and multilingual speakers (Baker, 2011). As a result, immigration and intermarriage can be viewed as of the direct main factors leading to raise bilingual or even multilingual children.

Lately, the study of bilingualism has been most focused in the field of applied linguistics, particularly the branch of sociolinguistics, because of the decision made by an increasing number of parents who choose to raise bilingual or even multilingual children. The reason for making such a decision is parents' desire to ensure better life for their children economically and socially, as well as achieving educational and professional goals (Cummins, 2001).

Studies addressing language development, maintenance and loss have crystallized the critical role played by parents in the process of children language acquisition (Lanza, 2007; Skutnabb-Kangas, 1981), and in maintaining home/heritage language (HL) as well (García, 2011; King and Fogle, 2006b; King et al., 2008). There is great evidence in the literature documenting the immigrant families' efforts and attempts to maintain their home/minority language in the context of the societal/majority language and transmit their home language to the next generation (Barkhuizen, 2006; Chatzidaki & Maligkoudi, 2013; Kang, 2013; Schwartz et al., 2011). In addition, in the context of intermarriage, it has been found that parents strive to maintain two home languages (father's language and the mother's language) with the intention to achieve personal and familial goals (King & Fogle, 2006b).

2.3. Family language policy as an emerging field of research

The family is a "community of practice" (Wenger, 1998), "a social unit that has its own norms for language use. Moreover, it "provides a focus on praxis that is a cornerstone for language socialization" (Lanza, 2007, p. 47). The family has been most emphasized in recent sociolinguistic research by the emerging field of family language policy. Family language policy as a field of research carrying this name dates back to King, Fogle, and Logan-Terry's (2008) fundamental article. In this article, the importance of family language policy is clearly stated as it

draws the trajectories of the children's linguistic development and delineates the future status of minority languages and their maintenance. Family language policy, in this seminal publication, is defined as "explicit and overt planning in relation to language use within the home among family members" (p. 907), with placing more emphasis on the decision-making processes undertaken by families in the home and how these processes may be pertaining to the children linguistic development. Emanating from Spolsky's (2009) ternary model of language policy, language ideologies, language practices, language management in the family have been considered in recent research. Furthermore, Spolsky (2012) himself has indicated to the family as "the critical domain" of language policy.

Initial research on family language policy has focused on the significance of assessing the influence of language ideologies on language use to the child and how this affected the child's linguistic development. Simply put, Initial research on family language policy has set the frame for its scope with regard to work on child language acquisition (King et al., 2008). Nevertheless, recent studies of family language policy has involved not only the examination of actual policies in the home but also language practices, in other words, not only "explicit and overt decisions about language planning" but also "implicit and covert linguistic socialization practices" (Curdt-Christiansen, 2013a, p. 4).

As King and Fogle (2013) state, "family language policy addresses child language learning and use as functions of parental ideologies, decision-making, and strategies concerning languages and literacies, as well as the broader social and cultural context of family life" (p. 172). Accordingly, family language policy studies have tried to "draw clear causal links across ideologies, practices, and outcomes" (King, 2016, p. 731). In other words, such studies have discussed the connection between explicit language planning and parental language use, and

language learning outcomes in children. There is a need, here, to indicate that whereas most studies of family language policy have been conducted on western, educated, industrialized, rich, and democratic countries, there is a lack of research conducted within Africa or the Middle East countries (Smith-Christmas, 2017).

2.4. Family language policy: Theoretical framework

Spolsky (2004) proposed a tripartite model for language policy of a speech community. This model provides a theoretical conceptualization to depict how various elements shape the complex interplay of language policies in dynamic ways. Three components of language policy are distinguished, according to this model: (1) language practices which refers to "the habitual pattern of selecting among the varieties that make up the linguistic repertoire" (p. 5) of this community, (2) language beliefs or ideology which involve "the beliefs about language and language use (p. 5), and (3) language management which comprises "any specific efforts to modify or influence that practices by any kind of intervention, planning, or management" (p. 5). Some studies have considered this model in the context of family to investigate the family language policy within different communities (Schwartz, 2008; Kopeliovich, 2009; Kaveh, 2018). In the following sections, the three components of family language policy (FLP) are discussed through reviewing studies addressing family language policy and heritage language maintenance in bilingual families.

2.4.1. Language practices

Research on family language policy and heritage language maintenance proposes that language practices followed by parents in bilingual families serve as a crucial indicator of the extent to which the children could maintain the heritage language (De Houwer, 2007; Kenji &

D’andrea, 1992; Li, 1999). The role of mothers has been highlighted by researchers as one of the most influential and powerful factors on heritage language maintenance in children (Nesteruk, 2010; Tannenbaum, 2003). It has been found that mothers robustly affect the proficiency level of heritage language in their children because of their strong dependence on heritage language in their home interactions (Extra & Verhoeven, 1999). Moreover, some studies observed the children’s high tendency to use heritage language when speaking to their mothers. They have justified this tendency by either the mothers’ limited proficiency of the dominant or host language, or the conception of realizing mothers as cultural warriors and language gatekeepers (Nesteruk, 2010; Tannenbaum, 2003).

On the other hand, other studies have indicated that mothers’ and fathers’ impact can be varied according to the origin country and the families’ cultures (Kim & Starks, 2010). In this context, it is important to indicate that modern life with its growing socioeconomic demands may consume the time and effort that immigrant mothers used to employ to transmit heritage language to their children, which may change the language environment in families (Nesteruk, 2010).

Inspired by Spolsky’s definition of language practices (2004), home language practices can be viewed as the actual language use, including routines, norms, and traditions, followed by family members within interaction processes at bilingual homes. Home language practices have been investigated in the literature; such as: goal directed code-mixing, flexible language use, ritual language practices, and reciprocal bidirectional learning. In the following section, these practices are elucidated in detail and some representative studies addressing these practices are reviewed.

2.4.1.1. Goal directed code-switching

Parents who abide to use one language at home, or those who opt to use the one-parent one-language strategy (OPOL strategy)_ which could be applicable when one of the parents has a different native language (NL) from the other parent and each one of them speak to the children using only his/her own native language (NL) (Grammont, 1902); e.g., the mother speaks English and the father speaks Italian_ might sometimes resort to code-switching and using mixed utterances in communication with their children in order to achieve a specific goal.

In Goodz's study (1989), four 1st-born children and their parents living in Canada were investigated. The families used the OPOL strategy; i.e., one of the parents spoke English as a native language (NL) and the other spoke French as a native language (NL). The study depended on recordings of naturally occurring interactions between children and each parent for a period of 19 to 36 months. The study found that parents used to switch to their non-native language in order to achieve various goals including; attracting children's attention, disciplining the children, or stressing parental intentions.

Along the same lines, Schwartz, Moin, and Leikin (2011) examined the home language strategies and practices of eight immigrant Russian-speaking parents in Israel. The study relied upon semi-structured interviews with each parent separately. The study showed that parents used goal directed code-mixing and switching from Russian to Hebrew to achieve objectives related to parenting; such as: disciplining the children, placing emphasis on certain tasks/demands, and enriching the linguistic environment the children are exposed to.

2.4.1.2. Flexible language use and translanguaging at home

The happylingual approach to childhood bilingualism/multilingualism refers to flexible language practices followed by parents that suppose creating a positive emotional atmosphere of home language activities and an "unbiased attitude to diverse languages that enter the household and respect for the language preferences of the children" (Kopeliovich, 2013, p. 251). This approach echoes in translingual practices that have been addressed recently under the general umbrella of family language practices (e.g., Alvarez, 2014; Lindquist & Garmann, 2019). Translingual practices occur in "translingual spaces" (Wei, 2018, p. 23), where "different languages are brought together", and where speakers employ linguistic resources belonging to all the language they know for the purpose of meaning-making (García & Wei, 2014).

Alvarez (2014) conducted ethnography to investigate the language practices of the volunteering mentors who participated in homework at the Mexican American Network of Students after-school homework assistance program as translanguaging events. The study was based on six yearlong ethnographic observations to collect data which included field notes, video and audio recordings, and photographs. The results of this study showed that language practices and translanguaging events helped Spanish-speaking immigrant mothers in assisting their children to get their homework done and encouraged the children to communicate using these practices in spite of mothers' less competence in L2 (English).

In the same context, Lindquist and Garmann (2019) explored the home language strategies and practices used in communication with three toddlers from multilingual families in Norway. The data included video recordings of everyday family communications and interactions for the duration of one year, which was the first year for the toddlers in a

Norwegian-speaking preschool. Also, three interviews with families were conducted during the same year of research where each couple of parents was interviewed together in the same interview. The findings have shown that the three multilingual families used some of the varieties of translingual practices as a natural norm in the everyday communications and interactions among toddlers, parents, and siblings. The interesting point is that all families involved in the study let their toddlers make their own choice concerning language use, although the families were different regarding their home language ideology and management.

2.4.1.3. Ritual language practices

Family language management requires making a control on the environment of the home language through constructing family cultural norms, traditions, and rituals that are strongly connected to home language(s) (Schwartz, 2010). Ritual language practices are frequently noticed within processes of learning, communication, and interaction among generations. Through such processes, old generations, i.e. grandparents, have the opportunity to transmit their home language to new generations, i.e. children, through different activities; including, daily religious activities, telling stories, reading stories and poems in a home language as in the case of reading about Bengali traditions and reciting Bengali poetry in Bengali-speaking families living in London. This daily routine conducted by grandparents gives the children the feeling of security and self-esteem as speakers of home language (Kenner et al., 2007).

Between the border of the United States and Mexico, Piedra (2011) conducted a study addressing the transnational practices performed ritually by mothers and daughters together in Mexican-origin transnational families. The collected data included individual interviews with 11 transnational mothers with low income. It has been found that mothers and daughters performed

ritual reading together, as a home language activity, in a frequent way. This language practice helped in intergenerational language transmission of the Spanish language, maintaining close relationships between mothers and their daughters, and keeping the family unity and coherence. In addition, this practice was performed by relatives of these families which assisted mothers and daughters to keep in contact with relatives in Mexico across time and space, thereby this practice served as a transnational home language practice.

In her study, Kopeliovich (2013) introduced a research depending upon her experience as a parent-researcher belonging to a Russian-Hebrew bilingual family living in Israel. She conducted an empirical longitudinal study which continued 12 years. The study has provided evidence on the importance of ritual language practices in maintaining home language, that is, by virtue of daily ritual exposure to literature in home languages, Russian and Hebrew, children became strongly attracted and interested in bilingual humor depended upon Hebrew-Russian word puns, linguistic games, rhymes, intermixing the two languages in blissful play. In addition, these ritual language practices fall under the happylingual approach towards childhood bilingualism where joyful language activities are performed to create a positive emotional atmosphere towards home languages in order to help generate a positive emotional attitude among children toward their home languages.

2.4.1.4. Bidirectional reciprocal learning

The concept of bidirectional learning is important to comprehensive understanding of home language practices. Recent studies addressed immigrant families have found that home language support might be bidirectional; which means that parents and grandparents who are considered experts and responsible for transmitting the home language knowledge to the children

turn into novice learners of the dominant language of the host country when they carrying out language practices with their children or grandchildren (Kenner et al., 2007; Reyes, 2006). Furthermore, bidirectional reciprocal learning was noticed among siblings within their communications and interactions when they teach and learn from each other.

A study (Kenner et al., 2007) conducted on Sylheti/Bengali-speaking families of Bangladeshi origin living in East London to investigate transmission of knowledge of home language among generations. The results have shown that interactions between grandparents and their grandchildren, ranging from storytelling in Bengali to computer activities in English, were bidirectional and varied. Simply put, it has been observed grandparents' frequent action of placing a hand over their grandchildren in order to explain an action physically. On the other side, it has been noticed that children sometimes used a similar way to guide their grandparents, specifically by steering their grandparents' hand while moving the computer mouse.

Reyes (2006) attempted to explore home language practices by conducting ethnography investigating three four-year-old children belonging to first generation Mexican Spanish-speaking families living in Arizona. The study was based on observations of family members' natural interactions, field notes, collection of "writing" samples, and informal conversations with children and their parents. The findings of this study emphasized the bidirectional role of language practices; that is, the process of involving family members in various language practices did not only support the children's linguistic development but also support the development of other members in the family. In other words, parents and older siblings represented experts and knowledge scaffolds; that is, they were in charge of transmitting the home language (Spanish) to younger members in the family; however, they were novice learners

when participating in performing language practices in English (L2/dominant language) with younger members of the family.

2.4.2. Language beliefs

Recent research in the field of home language maintenance in relation to parental beliefs reveals that parents see their home language as the core of their identity and consider maintaining it the cornerstone to hold on to their roots and keep their children in touch with grandparents and extended family (Brown, 2011; King & Fogle, 2006b). Parents have the idea that home language is the magical tool that enables them to convey their cultural values to their children and gives them the ability to make their children belong to "the kind of the men and women they want them to be" (Fillmore, 1991, p. 343). Nevertheless, parents do not always express their values and include them in language practices used at home (Brown, 2011). Usually, immigrant parents have high affection and motivation to maintain their home language, in contrast to the children who are more likely to use the societal language (the dominant language of the host country) to make personal and emotional connections with people in their society. However knowing that their parents are speakers of both languages (the home language and the societal one), immigrant children from the second-generation living in the U.S preferred to use the societal language (English) all the time, even when speaking to their parents (Portes & Hao, 1998).

Nerenberg (2008) implemented a bottom-up view of family language policy, ideology, and language shift among fifteen Iranian families in the Washington, DC area. In this study, all parents were interviewed personally to investigate some issues related to parents' desired language outcomes, motivations, decision-making processes, management tactics, language

ideologies, and language shifts. The findings have reported that all parents had the desire to have their children know their home language (Persian) and to employ the family language policy that is based on using home language only. Parents' motivations to maintain their home language were driven by the sociocultural benefits of bilingualism and a feeling of being in charge of conveying their cultural values to the next generations.

On the contrary, recent literature on language ideologies and beliefs within immigrant families has revealed an increasing tendency, among immigrant parents, towards language shift and moving away from the family language policy depending upon using home language only. Two studies were conducted in the U.S. with Iranian families. The data gathered included in-depth interviews with parents. The study has shown that parents decided to teach their children their home language (Persian) side by side with the societal/dominant language (English) with the purpose of having the sociocultural and cognitive advantages of being bilingual. Also, they saw that teaching Persian to their children would help connect their families to their cultural roots (Bozorgmehr & Meybodi, 2016; Shirzai & Borjian, 2012).

Given what was mentioned above, many immigrant and minority language speaking parents are insisted to teach their children the home language with the intention of conveying their values and traditions to the next generations, asserting their ethnic identity, maintaining close contact with relatives (Kopeliovich, 2010; Riches & Curdt-Christiansen, 2010; Schwartz, 2010). Parents' language beliefs are considered an inevitably crucial element to set the frame of home language strategies and practices; those in turn strongly influence the children's language use at home and their general linguistic development (De Houwer, 1999).

2.4.3. Language management

Research on family language policy has addressed various language strategies supporting home language maintenance; such as expanding home language use beyond everyday activities, scaffolding children's home language use, endorsing cultural values, and establishing a strong monolingual familial network (Bayley et al., 1996; Phinney et al., 2001). Other strategies have been also indicated in the literature; including: time allotment for home language use, visits to homeland, children's interaction with home language-speaking peers, and enrollment in home language classes (Bayley et al., 1996; Park et al., 2012). It has been noticed that the latter group of strategies is not always effective enough to develop more than the basics of the home language if they are used only without daily strategies that can help reinforce and support the children's linguistic development to move forward in their home language learning and use (Bayley et al., 1996). Among Persian-speaking Iranians, children's enrollment in Persian schools along with using daily home-based strategies; such as: watching TV and reading books in Persian, appeared to be effective in the children's home language learning process (Najafi, 2009; Shirzai & Borjian, 2012). Parental feedback and linguistic support in daily interactions are also viewed as of great importance in home language maintenance (Kang, 2013; Park et al., 2012). Research indicates that bilingual children exposed to one of their languages by less than 20% are very resistant to use that language (Pearson et al., 1997).

Literature in the field of family language policy shows that parents, especially those belonging to the middle-class, resort to different resources in order to help them choose the most appropriate and effective language strategies; including: popular parenting literature, expert advice, and childcare professionals. However, the utmost motivation underlying their decisions

regarding language strategies is their own personal experience with the language(s) as immigrants (King & Fogle, 2006b).

Recently, research has revealed the strong relationship between the parental language practices, beliefs, and management on the one hand, and the children's proficiency and preference for home language use at home on the other. That is, parents may stop trying to maintain their home language when they notice their children's continuous use of the societal language, reluctance or even resistance in using the home language, or low proficiency in the home language (King & Fogle, 2006a; Nesteruk, 2010; Park et al., 2012; Tsai et al., 2012). Once the children highly depend on the societal language in their interactions and communications, parents will not only give up encouraging and motivating their children to use their home language, but they might also diminish their own use of the home language. Thus, many immigrant families limit their usage of the home language to normal everyday activities over the years (Brown, 2011). However, it has been suggested by Bozorgmehr and Meybodi (2016), who conducted a study on the Iranian families and Persian language teachers in the U.S., that if the language strategies followed by parents to support the home language maintenance have an influential and effective impact over time, they could provide an alternative to the home language loss among second-generation immigrant children.

Drawing on Spolsky's definition of language management (2004), family language management can be distinguished by applying specific strategies planned to directly regulate, modify, and control the language input the children are expected to be exposed to in a given family context. Therefore, home language strategies refer to family language management. As noted above, many home language strategies have been examined in the literature addressing immigrant bilingual families. The subsequent section discusses the most famous ones of these

strategies; including: the one-parent one-language strategy (OPOL), diverse discourse strategies (minimal grasp, expressed guess, repetition, move on, and code-switch), maximal engagement with the minority language, and design of home language environment. A number of studies using these strategies are also presented in the following section.

2.4.3.1. The one-parent one-language strategy (OPOL)

In the context of the family language policy, the one-parent one-language strategy (OPOL) can be viewed as language management strategies used by parents, in the bilingual families, in the long term where parents clearly decide beforehand which of the family's languages will be spoken by which parent consistently. In their studies, Döpke (1988) and Lanza (1997) asserted that, in most families, one of the parents decides to speak the societal/dominant language (majority language) whereas the other chooses to speak the non-societal language (minority language). Although the OPOL strategy is popular among the bilingual families, research indicates that transmitting the home language to the next/new generation by relying on this approach can be unguaranteed, especially, in the case of the minority language since, in many cases, the parents informing to adhere to OPOL strategy do not actually carry it out in a consistent manner (De Houwer, 2007; Yamamoto, 2001). Consequently, it seems that parents who are expected to use the minority language in communications and interactions with their children often make a shift and use their non-designated language.

Okita (2002) explored the family language policy within the Japanese-British families in the UK. In this study, two data instruments have been used; survey and semi-structured interviews with parents. The results have shown that mothers who were highly motivated to convey their home language (Japanese) to their children used the OPOL strategy of language

management at home. In addition, it has been indicated that mothers had a feeling of personal responsibility for their children's low proficiency in the societal/dominant language (English) due to their endeavor to maintain their home language.

Along the same line, Doyle (2013) examined the formation and application of family language policy among 11 families in Tallinn, Estonia. The study employed data gathered through semi-structured interviews with the family members (parents and their children). The analysis of these interviews has revealed that those families adopted the OPOL strategy, alongside other home language strategies; such as: move on and code-switching to transfer their home language to their children. The findings have shown 10 of the 11 families have been capable of rearing at least one of their adolescent children with productive competence in both Estonian and non-Estonian languages.

2.4.3.2. Diverse discourse strategy

Research done on home language strategies has discussed many discourse strategies used by bilingual families to maintain their home languages. Additionally, the critical role these strategies play in home language maintenance has been highlighted in the literature. In her study of two 2-year-old children in bilingual English-Norwegian families living in Norway, Lanza (1997) identified five discourse strategies parents in Norwegian families used with their children to reach a particular linguistic behaviour; including: minimal grasp, expressed guess, repetition, move on, and code-switch. The study shed light on the crucial role these strategies play in fostering the child's development of productive bilingualism.

Juan-Garau and Pérez-Vidal (2001) have discussed the parental usage of different home language strategies in their longitudinal case study focused on one Catalan-English bilingual

boy. The child raised in Barcelona, Catalonia had an English-speaking father and Catalan-speaking mother who stuck to the OPOL strategy. The collected data included audio-recordings, note-taking, video-recordings and parental diary. The study has shown that parents used various strategies in line with the changes in the child's sociolinguistic environments and his linguistic development. This study argued that adhering to the OPOL strategy by the parent speaking the minority language would not have been enough to accomplish productive usage of the minority language if the parent had not insisted on receiving responses from the child in the target language (minority language).

In the same context, another study (Curdt-Christiansen, 2013b) investigated the parental discourse strategies among three bilingual English-Chinese families living in Singapore. The study depended upon ethnographic observations of discourse strategies used by three mothers during their help with their children's school homework. The study found that the three families used different parental discourse strategies; such as: repetition, move on, and code-mixing. The various strategies used by mothers reflected that mothers in these families had adopted different language ideologies ranging from a strong tendency to achieve balanced bilingualism in both languages (English and Chinese) among their children to the attitude of "English only" indicating a strong belief in the benefits of using English.

2.4.3.3. Maximal engagement with the minority language

Yamamoto (2001) has introduced the "principle of maximal engagement with the minority language" arguing that providing more input in the minority language is necessary in the context of inter-lingual families. To illustrate, "the more engagement the child has with the minority language, the greater her or his likelihood of using it" (p. 128). Furthermore, De

Houwer (2011) confirmed that the maximal engagement principle "may create much more of an environment conducive to using that minority language" (p. 227) particularly when the parents have a tendency towards using their minority language among themselves.

Yamamoto (2001) studied how languages are used in inter-lingual families living in Japan. One hundred and eighty eight families using Japanese as a majority language and English as a minority language participated in a survey about their language use. The study showed how the majority language-speaking parents can express their support for raising a bilingual child by using the minority language with their spouses and children. Further, Yamamoto (2001) indicated that if the principle of maximal engagement with the minority language distinguishes the child linguistic environment, the child is given not only more input in the minority language, but also an implied message from their parents that he/she is supposed to use the minority language as the means of communication in the family.

According to the principle of maximal engagement with the minority language, the majority language-speaking parents play an important role in promoting and reinforcing the process of minority language development and maintenance amongst their children. In Brisbane, Australia, a case study (Venables et al., 2014) has been done to explore language strategies majority language-speaking parents used to foster the development of the minority language amongst three bilingual families whose minority language is either French or Spanish. The collected data incorporated video and audio recordings of natural and spontaneous interactions, along with interviews. The results pointed out that the majority language-speaking parents used diverse home language strategies with the purpose of facilitating the minority language-speaking parents' interactions with children and providing affective support for the minority language at home.

2.4.3.4. Design of home language environment

Design of home language environment is one of the strategies used by parents in order to add a quality of the home language input by performing practices; such as: joint book reading in a joyous atmosphere, and using instruments; such as: storybooks, educational literacy-based games, computer games, and educational TV programs, which foster the children's bilingual development. Performing such language practices within the family is of great importance because they help get the children interested in language, develop their meta-linguistic awareness of the language, and let them have family funds of knowledge. Furthermore, the concept of joint parent–child book reading involves a socioemotional dimension of parent–child communications and time spent together, which has an unavoidable effect on the children's emotional, cognitive, and linguistic development (Piedra, 2011).

Riches and Curdt- Christiansen (2010) investigated the family efforts to create a home language environment in a multilingual context, which encompassed English, French, and Chinese. During their ethnographic study, they compiled observations of 13 Anglophone families and 10 Chinese immigrant families in Montreal to compare the children's bilingual development, in the case of Anglophone families, and the children's multilingual development, in the case of Chinese families. The study found that the home language environment in both types of families was representative of Montreal's multilingual nature, including visible reading materials for children in all contextual languages. In addition, some of the Chinese parents not only resorted to hiring private tutors to help their children in French as an external support strategy, but they also took French classes to be able to help their children with their French homework.

Little (2018) discussed the use of games-based digital technology as a part of the home language environment for language development. The study depended upon data taken from 212 web-based questionnaires which were responded to by families with more than 40 different languages and 10 in-depth interviews with heritage language families in the UK. In seven of the ten interviews, the children attended and shared their own views. In terms of the design of home language environment, the results have shown that 25% of families reported their usage of technology-based games or apps to promote home language development. The majority of the families used the technology side by side with book reading which provided extra sources to increase the children's exposure to the home language. The interesting point is that most parents, in the interviews, declared that they did not consider the online materials to be shared home language practices but they saw such online materials as technology-enhanced language resources that encouraged the children to learn language, often in an independent manner away from their parents.

Given the literature reviewed above, the immigrant/bilingual families, living in the context of a majority language (the dominant language) used in the society of the host country and a minority language (the home language) used only at home among family members, use home language strategies and practices that reflect their family language policies. In the case of the Nubian community, Egyptian Nubians live in a similar linguistic context where Arabic represents the majority language used in the whole society of Egypt, whereas the Nubian language represents the minority language used only at home and within the Nubian community that constitutes an ethno-linguistic minority group. The current study mainly attempts to investigate the family language policy within Nubian families in Egypt as well as the home language practices and strategies they use to maintain their home Nubian language.

2.5. Factors influencing family language policy

There are some factors that were found to be directly related to family background and could drive the family language policy. These factors include family structure, parental education, and acculturation of the parents. In the following section, these factors are discussed in some detail through reviewing the relevant literature.

2.5.1. Family Structure

The family structure is considered to be a crucial factor affecting the FLP. Some studies have placed emphasis on the role of the family structure, especially the older children and sibling position, on the preservation and transmission of the home language (Spolsky, 2007; Fishman, 2001; Baker, 2011). For example, Kopeliovich (2010) described the language situation in a multi-children family where the mother imposed strict rules on the older siblings to use the home language with their younger siblings until they reach the age of formal preschool education. However, Spolsky (2007) argues that older children's role with their younger family members could be in a reversed direction, that is; they bring the majority language to home and use it in a regular way with their parents and sometimes with their younger siblings. Many studies support Spolsky's (2007) idea about the role of older children in the language socialization of their younger siblings, in particular among the immigrants' families (Gregory, 2004; La Piedra & Romo, 2003; Altman et al., 2014).

From another perspective, other studies addressed the impact of extended family members on the maintenance of the home language. For instance, Smith-Christmas (2014) showed that despite the effort done by the parents and the advantage of the presence of more family members (grandparents, uncles, and aunts) who can and occasionally do use the minority

language/home language with the youngest speakers, these speakers had a language shift to the majority language. However, Kaveh (2018) indicated the effectiveness of family members (grandparents, relatives, etc.) in the heritage language maintenance within the Iranian families living in the US when they were present. This study found that the development of Persian language (the minority language/home language) depended largely on the way languages were managed at home.

2.5.2. Parental education

Research findings regarding parental education are conflicting. It has been argued that ethno-linguistic minorities should have powerful educational knowledge and experience to be capable of maintaining their mother tongue/home language and ethnic identity across generations (Kloss, 1966; Lambert & Taylor, 1996; Allard & Landry, 1992). King and Fogle (2006b) have found that the American families with a high level of education were able to preserve their heritage language within their children. On the other hand, Doucet (1991) and Harres (1989) have found an inverse relationship between the educational level of the informants and the home language maintenance. In other words, the higher the educational level of the informants was, the greater their shift away from the home language was.

2.5.3. Acculturation of the parents

Acculturation is "the process by which a group, usually a minority group, adopts the cultural patterns (e.g., beliefs, religion, folkways, language) of a dominant or host group" (Satia-Abouta, 2003, p. 73). Doucet (1991) has argued that there is a relationship between the immigrant age at arrival in the host country and the shift to the majority language (host country language); that is, the younger the immigrant arrives in the host country, the greater shift away

from the mother tongue is. Moreover, Clyne (1982) has found the correlation between the immigrants' age at arrival and the linguistic habits and behaviors. He has noticed the high frequency of using the home language among the immigrants who arrived in the host country at an older age. Similarly, Baker (2011) has found that, in the immigrants' families, the length of the accommodation time influences the proficiency level of the host/majority language and the attrition level of the home/heritage language (HL) among the immigrants' children. In other words, the more time the immigrants spend in the host country, the greater proficiency level they achieve and the shift away from the home language is.

In addition, it is important here to indicate that there is a strong relationship between language and culture. In other words, the immigrants while living in the host country have acquired not only the majority language but also the host culture, and their acquirement of the host culture has affected their proficiency in L2 and their shift away from their L1. For instance, Pease-Alvarez (2003) conducted a study on 63 families from Mexico and living in California. His study indicated that parents tended to move away from their mother tongue (Spanish) and raise their children in a monolingual environment of English norms and Anglo values. He justified the parents' behavior by their desire to improve their social class and acquire a new cultural identity. In another study (Ben-Rafael, Olshtain, & Geijst, 1997) conducted on Russian-Jewish immigrants in Israel, it has been indicated to the immigrants' tendency to maintain their original cultural identity (Russian) and their readiness to acquire the new host culture with its own language (Hebrew).

To the best knowledge of the researcher, there are no studies conducted on the Nubian community in Egypt for the purpose of investigating the family language policy (FLP) in such a community that represents a community of an ethnolinguistic minority group. To this end, this

study aims to explore the family language policy (FLP) within Nubian families living in Egypt with an attempt to unearth particular language practices, beliefs, management strategies followed by Nubian parents, as well as the factors influencing this family language policy (FLP) adopted by those parents. As parents' language practices, beliefs, management strategies shape their FLP, understanding FLP in the Nubian community and the factors influencing it is a critical issue for the Nubian language itself as an endangered language of an ethnolinguistic minority group.

Chapter III

Methodology

3.1. Introduction

This chapter presents the research methodology used for the purpose of answering the research questions proposed in the current study, which are:

1. What are the features of family language policy within the Nubian families?

   Three sub-questions fall under this question:

   A- What are the family language practices described by parents?

   B- What are parents' beliefs regarding knowledge of Nubian and Arabic?

   C- What language management strategies do parents use and how are they related to their beliefs?

2. What is the relationship between the demographic characteristics of Nubian families like parental age, parental education, and language proficiency and family language policy in these families?
3. What role, if any, do contextual factors related to family structure, socioeconomic background, and acculturation of the parents play in family language policy within Nubian families?

This chapter embraces a detailed description of the methodological approach, research design, sample selection, participants, data collection procedures and instruments including an online questionnaire and semi-structured interviews, and data analysis techniques. The rationale

for these issues is explained to justify why they were selected to be used in this study. In addition, an explanation of each data collection instrument and how it was used to serve the purpose of the current study is provided. Ethical issues concerning protection of human subjects who participated in the study is also discussed in this chapter.

3.2. Methodological Approach

Mixed methods approach is a research approach in which qualitative and quantitative data are collected and analyzed within the same research project. In other words, mixed methods research can be defined as the form of research where the qualitative and quantitative research techniques, methods, approaches, and concepts are combined together to be used in a single study (Johnson & Onwuegbuzie, 2004). In his book, Creswell (2014) defines the mixed methods of research as follows:

> An approach to research in the social, behavioral, and health sciences in which the investigator gathers both quantitative (closed-ended) and qualitative (open-ended) data, integrates the two, and then draws interpretations based on the combined strengths of both sets of data to understand research problems. (p. 2)

The core assumption of this approach is to show how the qualitative and quantitative forms of data might work together to foster a deeper understanding of the phenomenon of interest, as well as, to obtain greater confidence in the findings and conclusions of the study (Johnson et al., 2007).

Consequently, the mixed methods approach best fits the current study since it will help answer the proposed research questions. The first question aims to explore the three components of family language policy, including practices, beliefs, and management, within Nubian families in Egypt. Therefore, the mixed methods approach is suitable to help answer this question because it helps provide detailed information about the family language policy parents follow in Nubian families through interviews, and include a wider range of data about the same issue through the questionnaire. Furthermore, the second and third questions are about variables and their influences on the family language policy within Nubian families. For more explanation, these questions seek to investigate the influence of factors related to age, family structure, socioeconomic background, acculturation of the parents, language proficiency, and educational background on the family language policy within Nubian families in Egypt. Thus, using the quantitative method through questionnaires is appropriate to provide an answer to those questions because the quantitative method is after measuring variables.

3.3. Research design

As evident from the proposed research questions, three components of family language policy of Nubian families, including practices, beliefs, and management, are explored through the study. Accordingly, the researcher employed a mixed methods sequential explanatory design to provide descriptive data of the parents' practices, beliefs, and management using questionnaires. Then, the descriptive data from questionnaires were complemented through richer and in-depth data gathered by follow up semi-structured interviews that helped to provide more detailed information to extend the data produced by the questionnaires.

Comprising two distinct phases, the sequential explanatory design begins with a quantitative approach and culminates with a qualitative one (Creswell et al., 2003). In this process, the researcher begins by gathering and analyzing the numeric data – the quantitative aspect. Then, qualitative data (text) is collected afterwards to explain and extend on the numeric results obtained previously. And as such, the second stage (the qualitative approach) builds on the first (the quantitative), and both phases overlap halfway through the study. The rationale behind opting for this approach is that the quantitative data and their ensuing analysis yield a general understanding of the research problem, whereas the qualitative data provide a refined and precise interpretation of the statistical results through an in-depth exploration of the participants' views (Rossman & Wilson, 1985; Tashakkori & Teddlie, 1998; Creswell, 2003).

The solidity and fragility of this mixed-methods design have been widely tackled in the literature (Creswell, Goodchild, & Turner, 1996; Greene & Caracelli, 1997; Creswell, 2003; Creswell, 2004; Moghaddam, Walker, & Havre, 2003). The edge of this approach lies in its directness and for providing more room for exploring the quantitative results in more detail. This approach can be exceptionally useful when unforeseen outcomes result from a quantitative study (Morse, 1991). The limitations of this design are in the extended time required and the accessibility of resources needed to gather and analyze both types of data (Ivankova et al., 2006).

3.4. Data collection procedures

The procedures for data collection started by administering the online questionnaire on a number of primary participants of the researcher's Nubian acquaintances after explaining that the purpose of the study is generally about understanding the Nubian parents' use of languages

(Nubian and Arabic) with their children. Then, these primary participants helped to post the online questionnaire on some WhatsApp groups and Facebook pages.

By the end of the questionnaire, there was a place for participants to leave their phone numbers if they were willing to be contacted later for follow-up interviews. Analysis of the data coming from the questionnaires started instantly in order to arrange appointments and prepare a schedule for interviewing the participants. The interviews were conducted by phone due to the current circumstances regarding COVID-19.

3.4.1. Sample Selection

The sample selection was based on the criterion-based selection where participants have to meet predetermined characteristics set by the researcher. LeCompte and Schensul (2010) define criterion-based selection as a strategy "in which researchers choose individuals to study because they possess a set of characteristics that match those of interest to the researcher" (p. 131). Parents were invited to participate in the current study, if they met the following criteria:

- Belonging to an ancestral Nubian Family (from both Nubian tribes Fadija and Kenuz).
- Being married to a Nubian (from both Nubian tribes Fadija and Kenuz).
- Having a child or children.
- Being bilingual even if at different proficiency rates in both Nubian and Arabic.

The reason for these criteria is that the focal point of the study is concerned with family language policy within bilingual Nubian families in Egypt. Therefore, the participants had to have a Nubian origin and be speakers of both Nubian and Arabic languages. Moreover, the participants had to include Nubians from both Nubian tribes, Kenuz and Fadijja, to make the sample representative of the target population (Nubian community) as much as possible. It is important here to indicate that the total population of Nubian people consists of three tribes including Kenuz, Fadijja, and Arabs (Sokarno, 2007). Arabs are excluded from the current study since Arabs are monolingual of Arabic.

3.4.2. Participants

Parents who participated in this study consisted of 120 Nubian parents from the two Nubian tribes (Fadijja and Kenuz). Participants varied to include Nubian parents from five different governorates in Egypt including Cairo (32), Giza (49), Alexandria (11), Suez (3), and Aswan (21). It is important here to indicate that four of the participants lived outside Egypt (in Arab countries). The reason for this choice is that these governorates were available for the researcher to get participants in the study time. All the participants took the questionnaire, whereas only 11 families/parents were selected from the Nubian parents who have participated in the questionnaire with elaborated, unique, or interesting responses to be interviewed. In the following subsections, the demographic and contextual characteristics of the participants/parents who took part in the current study are presented in more detail.

3.4.2.1. Demographic characteristics of Nubian participants

As shown in table (3.1), (120) participants were engaged in the current study; (67) from them were males and (53) were females. Sixty-one participants of the (120) sampled participants belonged to the tribe of Kenuz, whereas (59) participants were from the other tribe of Nubian people "Fadijja". As for the marital status, (100) of the participants were married living with their partners, while (14) were widowed and (6) were divorced. In terms of the participant's age, (68) participants were in the age from (25) to (50) years old, and (52) were more than (50) years old. On the other side, the participants' spouses included (71) in the age from (25) to (50) years old, (47) more than (50) years old, and (2) less than (25) years old.

The employment status of the participants presented in table (3.1) shows that (76) of the participants were employed, while (44) were unemployed. Concerning their spouses, (62) spouses were employed, whereas (58) were unemployed. In addition, the educational level of the participants and their spouses was presented in the same table showing that most of the participants and their spouses have high levels of education. For more elaboration, (64) participants have Bachelor degrees, (3) have Masters, (3) have PhDs, (38) completed their high school, (8) completed their middle school, and (4) completed their elementary school. With regard to the participants' spouses, (55) of them are university graduates, (3) have Masters, (2) have PhDs, (46) completed their high school, (11) completed their middle school, and (3) completed their elementary school.

In terms of the participants' and their spouses' proficiency level in the Nubian language, table (3.1) shows that many of them understand and speak Nubian perfectly. With respect to the extent to which participants understand the Nubian language, (64) participants understand

Nubian perfectly, (25) understand Nubian well, (24) understand Nubian to some extent, and (7) do not understand Nubian at all. In terms of the extent to which the participants speak the Nubian language, (46) of the participants can speak Nubian perfectly, (24) can speak Nubian well, (38) can speak Nubian to some extent, and (12) cannot speak Nubian at all. As for the extent to which participants' spouses understand the Nubian language, (49) of them understand Nubian perfectly, (25) understand Nubian well, (27) understand Nubian to some extent, and (19) do not understand Nubian at all. Pertaining to the extent to which the participants' spouses speak the Nubian language, (41) of them can speak Nubian perfectly, (23) can speak Nubian well, (34) can speak Nubian to some extent, and (22) cannot speak Nubian at all.

Given what is shown in table (3.1), the participants varied in the number of children they have which ranged from only one child to six children. To elaborate, (20) of the participants have only one child, (36) have two children, (34) have three children, (24) have four children, (3) have five children, and (3) have six children. It is important here to indicate that the total number of the participants' children is (323) children whose ages ranged from (1) years old to (58) years old.

Table (3.1): Frequencies and percentages of participants' demographic characteristics

Characteristics	Frequency (Number of participants)	Percentage (%)
1) Gender		
Male	67	55.8
Female	53	44.2
2) Tribe		
Kenuz	61	50.8
Fadijja	59	49.2
3) Marital status		
Married	100	83.3
Widowed	14	11.7
Divorced	6	5

4) Age		
a- Participants' age		
Less than 25	0	0
From 25 to 50	68	56.7
More than 50	52	43.3
b- Participants' spouses' age		
Less than 25	2	1.7
From 25 to 50	71	59.2
More than 50	47	39.2
5) Employment		
a- Participants		
Employed	76	63.3
Not employed	44	36.7
b- Participants' spouses		
Employed	62	51.7
Not employed	58	48.3
6) Education		
a- Participants		
Elementary school	4	3.3
Middle school	8	6.7
High school	38	31.7
Bachelor	64	53.3
Master	3	2.5
PhD	3	2.5
b- Participants' spouses		
Elementary school	3	2.5
Middle school	11	9.2
High school	46	38.3
Bachelor	55	45.8
Master	3	2.5
PhD	2	1.7

7) Language proficiency		
a- Participants		
1- Understand Nubian		
Do not understand at all	7	5.8
Understand to some extent	24	20
Understand well	25	20.8
Understand perfectly	64	53.3
2- Speak Nubian		
Cannot speak it at all	12	10
Can speak it to some extent	38	31.7
Can speak it well	24	20
Can speak it perfectly	46	38.3
b- Participants' spouses		
1- Understand Nubian		
Do not understand at all	19	15.8
Understand to some extent	27	22.5
Understand well	25	20.8
Understand perfectly	49	40.8
2- Speak Nubian		
Cannot speak it at all	22	18.3
Can speak it to some extent	34	28.3
Can speak it well	23	19.2
Can speak it perfectly	41	34.2
8) How many children participants have		
1- Only one child	20	16.7
2- Two children	36	30
3- Three children	34	28.3
4- Four children	24	20
5- Five children	3	2.5
6- Six children	3	2.5

3.4.2.2. Contextual characteristics of Nubian participants

As can be seen in table (3.2), most of the participants (90.8%) lived in nuclear families, while only (9.2%) of the participants lived in extended families. In terms of the residency place level, it was crucial to divide the participants into categories according to their residency place level. Three categories were resulted from the process of categorization. As shown in table (3.2), the majority of the participants (74.2%) belonged to the medium residency place level, while (11.7%) and (14.2%) of the participants were of low and high residency place level, respectively.

With respect to the job level, it was important to divide the parents, who include the participants and their spouses, into categories according to the level of their jobs. Three categories arose out of the process of categorization. As shown in table (3.2), the majority of the participants (71.1%) and their spouses (80.6%) belonged to the medium job level, whereas (10.5%) and (12.9%) of the participants and their spouses were of the low job level, respectively. As for the high job level, (18.4%) of the participants and (6.5%) of their spouses worked in jobs falling under the category of high job level.

As shown in table (3.2), the highest percentage of the participants (48.3%) falls under the category of "EGP 16.000 – EGP 30.000". The rest of the participants split into the percentages of (33.3%), (10.8%), and (7.5%) which belong to the categories of "EGP 35.000 – EGP 75.000", "EGP 75.000 – EGP 100.000", and "EGP 100.000 and above", respectively.

The participants' responses in the questionnaire shown in table (3.2) revealed that (50.8%) of the participants were born in Nubian villages, while (49.2%) participants were born away from Nubia. Regarding the participants' spouses, (41.7%) of them were born in Nubian villages, whereas (58.3%) of them were born outside Nubia.

In terms of the age in which the parents left Nubia, table (3.2) shows that (39.8%) of the participants left Nubia in the age less than one years old, (24.6%) of the participants left Nubia in the age ranging from 1 to 14 years old, and (31.4%) of the participants left Nubia in the age of 15 years old and above. As for the participants' spouses, (43.6%) of them left Nubia in the age less than one years old, (21.4%) of them left Nubia in the age between 1 to 14 years old, and (32.5%) of them left Nubia in the age of 15 years old and above.

As for the period parents lived outside Nubia, table (3.2) indicates that (2.5%) of the participants lived outside Nubia for a period ranging from 1 to 9 years, (3.4%) of the participants lived outside Nubia for a period between 10 to 14 years, and (88.2%) of the participants lived outside Nubia for a period of 15 years and above. In terms of their spouses, (4.2%) of them lived outside Nubia for a period ranging from 1 to 9 years, (3.4%) of them lived outside Nubia for a period between 10 to 14 years, and (85.7%) of them lived outside Nubia for a period of 15 years and above.

Table (3.2): Frequencies and percentages of participants' contextual characteristics

Characteristics	Frequency (Number of participants)	Percentage (%)
1) Family structure		
Nuclear family	109	90.8
Extended family	11	9.2
2) Residency place level		
Low	14	11.7
Medium	89	74.2
High	17	14.2
3) Job level		
1- Participants		
Low	8	10.5
Medium	54	71.1
High	14	18.4

2- Participants' spouses		
Low	8	12.9
Medium	50	80.6
High	4	6.5
4) Household yearly gross income level		
EGP 16.000 – EGP 30.000	58	48.3
EGP 35.000 – EGP 75.000	40	33.3
EGP 75.000 – EGP 100.000	13	10.8
EGP 100.000 and above	9	7.5
5) Parents' birth in Nubia		
1- Participants		
Born	61	50.8
Not born	59	49.2
2- Participants' spouses		
Born	50	41.7
Not born	70	58.3
6) Parents' age of leaving Nubia		
1- Participants		
Less than one years old	47	39.8
1 - 14 years old	29	24.6
15 years old and above	37	31.4
2- Participants' spouses		
Less than one years old	51	43.6
1 - 14 years old	25	21.4
15 years old and above	38	32.5
7) The period parents lived outside Nubia		
1- Participants		
1 - 9 years	3	2.5
10 - 14 years	4	3.4
15 years and above	105	88.2
2- Participants' spouses		
1 - 9 years	5	4.2
10 - 14 years	4	3.4
15 years and above	102	85.7

3.4.3. Data collection instruments

In addressing the research questions of the current study, two data collection instruments were employed which are the online questionnaire and semi-structured interviews. Since this study used the mixed methods approach of research, the study used both qualitative and quantitative techniques; while the interview served as a qualitative technique, the questionnaire served as a quantitative one. The two different tools of data collection did not only support each other, but also they provided the backup needed if one tool is not complete to answer the proposed research questions of the current study (LeCompte & Schensul, 2010). The reason for choosing the semi-structured interviews is that such interviews "combine the flexibility of the unstructured, open-ended interview with the directionality and agenda of the survey instrument to produce focused qualitative textual data" (Schensul & LeCompte, 2012, p. 174).

The questionnaire and the interview questions are adopted from Kaveh's study (2018) addressing family language policy (FLP) of Iranian immigrant families in the northeast United States. Both instruments are adapted to best answer the research questions of the current study. Throughout all the questions of the questionnaire and the interview, two phrases were modified; "Farsi" to "Nubian" and "English" to "Arabic" since the current study investigates Nubian families living in Egypt. Other modifications in the instruments are discussed in more detail in the next section.

In order to establish content validity, the questions of the questionnaire and the interview were revised by two researchers in the field of linguistics; the supervisor of the researcher in this research project (thesis) and another researcher who is Nubian. The Nubian researcher helped in modifying some cultural issues related to the Nubian people. Based on the feedback from these

researchers and reviews of the literature, the questions in the questionnaire and the interview were modified to best cover all the aspects of the constructs and/or concepts being measured in the current study.

3.4.3.1. Questionnaire

All of the questions in the questionnaire are taken from Kaveh's study (2018) except 11 questions (No. 7, 8, 9, 12, 13, 15, 16, 22, 23, 30, and 32) are tailored specifically to fit the needs of the current study. Furthermore, some details related to behavioral and cultural issues were added to question (26) for the purpose of the current study. The questionnaire is divided into four sections. The first section (from question 1 to 23) is intended to address the demographic and sociocultural characteristics of the participants. The second section (including questions 24, 25, 26, 28, 29, 31, 33, 34, 35, 37, 38, 39, 41, 42, and 43) targets the family language practices described by parents. The data from this section was used to answer the first sub-question which falls under the first research question. The third section (including questions 27, 36, and 40) addresses parents' beliefs and ideologies about language and language use regarding knowledge of Nubian and Arabic. The data from this section was used to answer the second sub-question which falls under the first research question. The fourth section (including questions 30, 32, 44, 45, 46, and 47) explores the language management strategies parents use with their children. The data from this section helped answer the third sub-question which falls under the first research question. In order to answer the second and third research questions, an investigation of the relationship between the data from section one and the data from the other sections was conducted because both questions examine the relationship between demographic and

sociocultural characteristics of participants addressed in section one and the family language policy (FLP) addressed in sections two, three, and four.

The questions in the questionnaire are presented randomly; that is, questions of each section are randomly distributed throughout the questionnaire. The rationale for that is to avoid the probability of participants' expectation of certain questions and giving expected responses. The questionnaire conducted online to be available for a wide range of participants. There was an invitation at the end of the questionnaire asking participants who had willingness to participate in follow-up interviews to leave their phone numbers to be contacted later by the researcher to conduct interviews. The questionnaire was written in Modern Standard Arabic (MSA) because this is the variety of the Arabic language used in the formal writing in Egypt. The focal point of the questionnaire is to investigate the impact of the demographic and sociocultural factors related to family structure, socioeconomic background, acculturation of the parents, language proficiency, and educational background on the family language policy (FLP) within Nubian families in Egypt.

3.4.3.2. Semi-structured interview

With regard to the interview questions, all of them are taken from Kaveh's study (2018) except two questions (14 and 15) which are designed especially with the intention of fulfilling the requirements of the current study. The interview questions comprise three sections including language practices, language beliefs and ideologies, and language management.

The interviews, which were semi-structured, were conducted by phone with one or both parents. It was a follow-up of the questionnaire. It serves as an in-depth complement of the questionnaire through providing the study with the qualitative data by gathering information

about the features of the family language policy (FLP) within Nubian families. The interviews were conducted in Egyptian Colloquial Arabic (ECA) in order to be convenient for the participants. During the interviews, the participants were asked for elaborations when needed. The interviews were audio-recorded using a recording application on the researchers' mobile phone.

3.4.4. Data analysis

Questionnaires were firstly revised for illogical responses or errors in the submission process. Then, the researcher prepared a summary of the questionnaire responses. In this phase, color coding was used to help the researcher identify various themes in the open-ended questions. The questionnaire tool (Google Forms) provided Pie charts and bar charts automatically showing the percentages of responses on each item of the questionnaire. Then, statistical analysis for the questionnaire's responses was conducted using the computer program "SPSS" with the purpose of getting the cross-tabulations which were further used to build the tables presenting relationships between different variables in the current study. The chi square tests were run to measure differences in the family language policy (FLP) according to the demographic characteristics of the Nubian parents (parental age, parental education, and parental language proficiency) and the contextual factors (family structure, socioeconomic background, and acculturation of the parents).

In terms of the interviews, the relevant sections of the data resulted from these interviews were translated into English. By using the qualitative data analysis software "NVivo 12", the researcher identified the emerging themes the same way in the questionnaire. Further, these

relevant data were interpreted with respect to the research questions concerned with language practices, beliefs, and management followed by Nubian parents.

3.4.5. Ethical issues

For ethical reasons, the participants (families/parents) were aware that they were under investigation and knew that the research is about the Nubian language usage. Furthermore, to ensure privacy and confidentiality of participants, questionnaires and interviews were anonymous. Since the current study deals with human participants, the researcher got the IRB approval. Needless to say, the process of gathering data did not start except after receiving the IRB approval.

Chapter IV

Results

4.1. Introduction

This study aims mainly to investigate the family language policy (FLP) within Nubian families in Egypt. To this end, language practices, beliefs, and management have been explored as the three elements that construct the concept of family language policy (FLP). In addition, the relationship between the demographic characteristics of Nubian families like parental age, education, and parental language proficiency and the family language policy was examined with further exploration of the role contextual factors related to family structure, socioeconomic background, and acculturation of the parents play in the family language policy (FLP) within these families. Two instruments were employed for data gathering: an online questionnaire and semi-structured interviews. The questionnaire yielded (120) responses of which (11) were selected for follow-up interviews.

In this chapter, the study's findings which incorporate the participants' responses to the questionnaire and detailed information retrieved from the interviews are presented. Furthermore, this chapter includes the findings of a test for the relationship between major demographic characteristics and contextual factors on one hand, and the family language policy (FLP) on the other hand. Statistical analysis for the questionnaire's responses using the computer program "SPSS" was done in order to get the cross-tabulations which were used to produce the tables showing relationships between different variables in the current study. In terms of the qualitative data resulting from the interviews, they were analyzed using the qualitative data analysis

software “NVivo 12”. All results are discussed further in the next chapter (Discussion and Conclusion).

4.2. Family language policy within Nubian families

In this section, the results pertaining to the three components of the family language policy (FLP) are presented in an attempt to answer the primary research question of the current study, which is “**what are the features of the family language policy within Nubian families?**” The answer of this question will be presented according to three thematic elements that demonstrate answers to the three sub-questions which fall under the primary research question. The three sub-questions are: “what are the family language practices described by parents?”, “what are the parents’ beliefs regarding knowledge of Nubian and Arabic?”, and “what language management strategies do parents use and how are they related to their beliefs?” Results from questionnaire items and interviews are incorporated.

4.2.1. Language practices

This subsection demonstrates an answer for the first research sub-question which is “**what are the family language practices described by parents**?” This theme will be sub-itemized in order to exhibit language practices which were described by Nubian parents in their responses to the questionnaire and the interviews.

4.2.1.1. Language use at home

As can be seen from table (4.1), when the participants/parents asked about language/languages they use at home, the majority of them reported using Arabic at home, while

some of them declared their usage of the Nubian language at home. For more elaboration, (39.2%) of the parents reported that they use the Arabic language only at home, (27.5%) use Arabic mostly, (22.5%) use Nubian and Arabic equally. On the other hand, (3.3%) of the parents reported their usage of the Nubian language only at home, and (6.7%) use the Nubian language most of the time. It is noteworthy here that only one participant selected the option of "other" to report their usage of English language at home.

Table (4.1): Frequencies and percentages of language(s) participants use at home

Language	Frequency (Number of participants)	Percentage (%)
1- Only Nubian	4	3.3
2- Mostly Nubian	8	6.7
3- Equally Nubian and Arabic	27	22.5
4- Only Arabic	47	39.2
5- Mostly Arabic	33	27.5
6- other	1	0.8

Through the interviews, most of the participants who have been interviewed confirmed their usage of Arabic more than Nubian at home. Some participants reported their usage of the Nubian language between each other and also with their children at home, although they indicated that they deliberately used the Arabic language with their children when they were younger in order to make them ready for attending school, as well as make them able to engage in the surrounding community that use Arabic all the time as a dominant language. For more clarification, one of the participants said, "…as you know, they need Arabic more they need Nubian. Arabic is important for school and education, also they need it to communicate with people in the community they live in. If we were still in Nubia, perhaps I would concentrate more on the Nubian language".

When asked if the parents use language/languages for different things or activities; which means whether there are certain subjects/activities parents usually talk about to their children in Nubian and certain ones for which they switch to Arabic, (68) participants chose "No", (52) participants opted for "Yes". Figure (4.1) shows respondents' answers to "Do you use the language(s) for different things or activities? (Are there certain subjects/activities you usually talk about to your children in Nubian and certain ones for which you switch to Arabic?)"

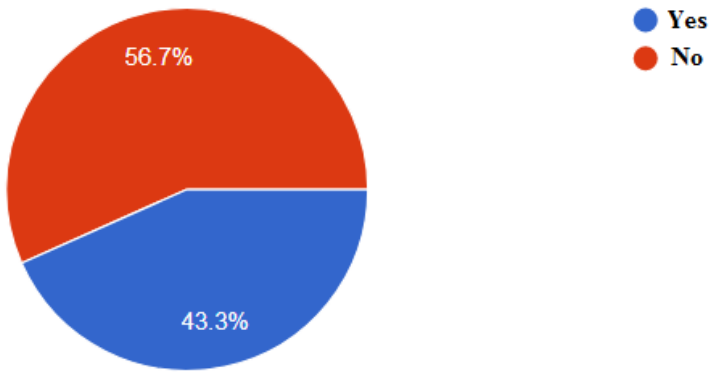

Figure (4.1) Responses to "Do you use the language(s) for different things or activities?"

For more exploration, the participants who selected "Yes" were asked to identify the subjects/activities in which they use the Nubian language, as well as the subjects/activities where they opt for using Arabic. As shown in table (4.2), many participants (65.4%), (90.4%), (75.0%), (73.1%), (73.1%), (55.8%), (71.2%), (59.6%), and (65.4%) chose using Arabic language in most subjects/activities including daily routine, homework and school stuff, punishing their children, explaining what they do wrong, giving them some advice, showing anger towards them, praising and encouraging them when they do right, storytelling, and playing games respectively. However, in some activities/subjects participants (51.9%), (53.8%), and (86.5%) reported their

usage of the Nubian language in talking about Nubia, talking about their grandparents, and singing songs respectively.

Table (4.2): Frequencies and percentages of subjects/activities in which parents use Arabic or Nubian

Activity/Subject	Arabic		Nubian	
	Frequency	Percentage (%)	Frequency	Percentage (%)
Daily routine	34	65.4	18	34.6
Homework & School stuff	47	90.4	5	9.6
Behavioral issues:				
a- Punishing their children	39	75.0	13	25.0
b- Explaining what they do wrong	38	73.1	14	26.9
c- Giving them some advice	38	73.1	14	26.9
d- Showing anger towards them	29	55.8	23	44.2
e- Praising and encouraging them when they do right	37	71.2	15	28.8
Cultural issues:				
a- Storytelling	31	59.6	21	40.4
b- Talking about Nubia	25	48.1	27	51.9
c- Talking about their grandparents	24	46.2	28	53.8
d- Singing songs	7	13.5	45	86.5
e- Playing games	34	65.4	18	34.6

In the same context, when participants were asked to mention any other activities or subjects other than those in the previous table (4.2), some of them reported that they use the Nubian language in visits to Nubian villages, recreational trips with Nubians, social events like weddings, and in situations where they want to speak to their children about private issues in the presence of non-Nubian who do not understand Nubian. In addition, through interviews some parents reported their usage of the Nubian language between each other in talking about private issues when they want to make their speech not understandable by their children who still do not perfectly understand the Nubian language.

Along the same lines, when parents were asked if they find it challenging to speak more than one language at home/ one language at home and another one outside home, most of the participants (83) reported that they do not find it challenging through choosing the option "No", while (37) participants resorted to the option "Yes" to declare that they find it challenging. Figure (4.2) shows respondents' answers to the question "Do you find it challenging to speak more than one language at home/ one language at home and another one outside home?"

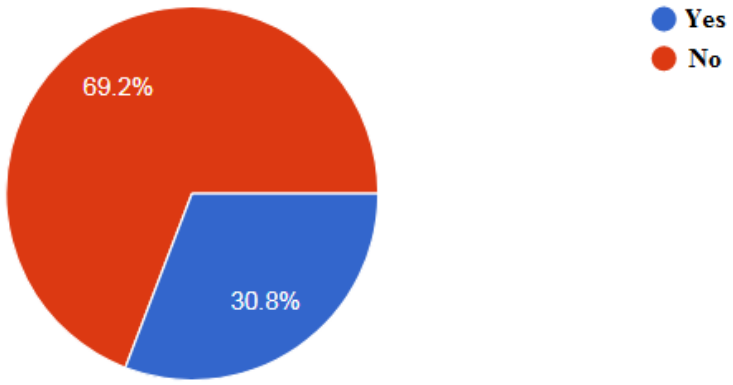

Figure (4.2) Responses to "Do you find it challenging to speak more than one language at home/ one language at home and another one outside home?"

In addition, most of the participants who have been interviewed reported that it is easy for any person to speak two languages or even three languages as long as he/she learns and practices these languages from their childhood and he/she is surrounded by people who speak these languages fluently.

In terms of the access types provided for the children in the Nubian families in order to be exposed to the Nubian language, as shown in table (4.3), when asked about the type of access the children had to Nubian speakers now/when they were growing up, most of the parents

(46.7%) reported that their children had access to Nubian friends and/or family members, (31.7%) declared that their children had access to a community of Nubians, and (18.3%) chose that there was no external access provided for their children beside their parents. Only (3.3%) of the parents opted for the option "Other" and mentioned another type of access which is the Nubian language courses/classes in civil associations named after their Nubian villages.

Table (4.3): Frequencies and percentages of access types the children had to Nubian speakers now/when they were growing up

Types of access the children had to Nubian speakers	Frequency (Number of participants)	Percentage (%)
1- Nubian friends and/or family members	56	46.7
2- A community of Nubians	38	31.7
3- No external access beside his/her parents	22	18.3
4- Other	4	3.3

From the interviews, when the participants were asked "How much access do/did your child/children have to Nubian speakers now/when growing up?", most of them indicated that their children had limited access to the Nubian language because they lived away from Nubia which represent the linguistic environment that could enhance their opportunities to learn the Nubian language. For instance, one of the participants declared, "…here it is very rare to find a person who speaks Nubian, but there in Nubia they will find all people around them speaking Nubian all the time, especially old people".

The participants also were asked about the impact of maintaining their native language (the Nubian language) on Arabic proficiency. As can be seen in the following table (4.4), the majority of the participants (82.5%) reported that maintaining their native language (the Nubian language) has no effect on Arabic proficiency. However, some participants (10.8%) declared that

keeping the Nubian language helps Arabic proficiency, while others (5%) chose that preserving the Nubian language interrupts the Arabic proficiency. Only two participants resorted to the option "Other" to express their not knowing about the effect of maintaining the Nubian language on Arabic proficiency.

Table (4.4): Frequencies and percentages of the influence of maintaining the native language (the Nubian language) on the Arabic proficiency

The influence of maintaining the Nubian language on the Arabic proficiency	Frequency (Number of participants)	Percentage (%)
1- It interrupts it	6	5
2- It helps it	13	10.8
3- It has no effect on it	99	82.5
4- Other	2	1.7

As regards the change of language use, the participants were asked if they have noticed any changes in the language use at home over the years. As shown in table (4.5), the highest percentages (40%) and (35.8%) of the participants reported the usage of "a mix of Nubian and Arabic" and the permanent usage of "Arabic only" respectively. The rest of the sampled participants are divided between those who indicated they used more Nubian when their children were younger but increased their use of Arabic as they grew up (14.2%), and those who confirmed their permanent use of "Nubian only" (7.5%). Only (3.3%) selected the option "Other" to show their use of the Nubian language in specific situations only not all the time.

Table (4.5): Frequencies and percentages of the changes in the language use at home over the years

Have you noticed any changes in the language use at home over the years?	Frequency (Number of participants)	Percentage (%)
1- No, we have always used only Nubian	9	7.5
2- No, we have always used only Arabic	43	35.8
3- No, we have always used a mix of Nubian and Arabic	48	40
4- Yes, we used more Nubian when our children were younger, but increased use of Arabic as they grew up.	17	14.2
5- Other	3	3.3

From the interviews, some participants reported that their children started to be more interested in learning Nubian when they became older by attending Nubian classes/courses in the Nubian associations named after their Nubian villages. They justified this behavior by the fact that when their children were younger, they were busy with their study and they did not have enough time to learn the Nubian language.

In the context of the change of language use, when asked if the parents have noticed any changes in their children's Nubian proficiency when they attended school, (92) parents representing the majority of the participants chose "No" indicating that they have not noticed any changes in their children's Nubian proficiency when they attended school, while (28) participants opted for "Yes" reporting they have noticed changes in their children's Nubian proficiency when they attended school. Figure (4.3) shows the percentages of the respondents' answers to the question "Have you noticed any changes in your children's Nubian proficiency when they attended school?"

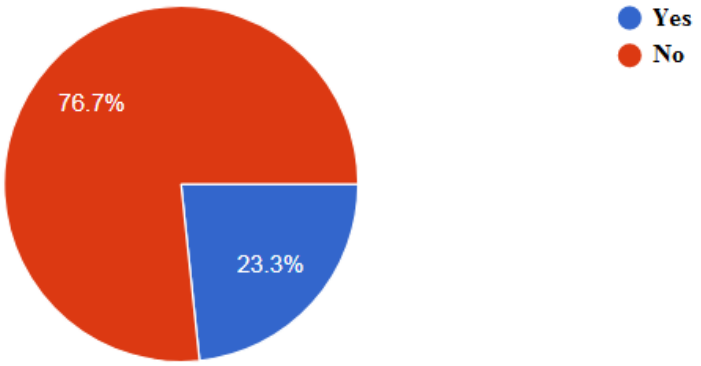

Figure (4.3) Responses to "Have you noticed any changes in your children's Nubian proficiency when they attended school?"

The participants who selected "Yes" were then asked how attending school has affected the children's Nubian proficiency. As seen in table (4.6), most of the participants reported that attending school has decreased their children's Nubian proficiency. In this case, the participants are divided equivalently between that attending school has decreased their children's Nubian proficiency "considerably" (42.9%) and "to some extent" (42.9%). On the other hand, a limited number of the participants (7.1%) indicated that attending school helped their children to become more proficient in the Nubian language.

Table (4.6): Frequencies and percentages of how attending school has affected the children's Nubian proficiency

How attending school has affected the children's Nubian proficiency?	Frequency (Number of participants)	Percentage (%)
1- It has considerably decreased their Nubian proficiency.	12	42.9
2- It has decreased their Nubian proficiency to some extent.	12	42.9
3- It has helped them to become more proficient in Nubian.	2	7.1
4- Other	2	7.1

During the interviews, one of the participants reported his insistence to use the Nubian language in an excessive way when his children attended school since he was afraid that the children got completely engaged in the external community out of the family through studying in Arabic and making new friends speaking Arabic.

In the same context, the participants were asked if any educational level has made different changes in their children's Nubian proficiency. Most of them, (96) participants, chose "No" indicating that no educational level has made different changes in their children's Nubian proficiency. Correspondingly, (24) participants opted for "Yes" to confirm that there was a certain educational level that has made different changes in their children's Nubian proficiency. Figure (4.4) below demonstrates the percentages of the participants' responses to "Has any educational level made different changes in your children's Nubian proficiency?"

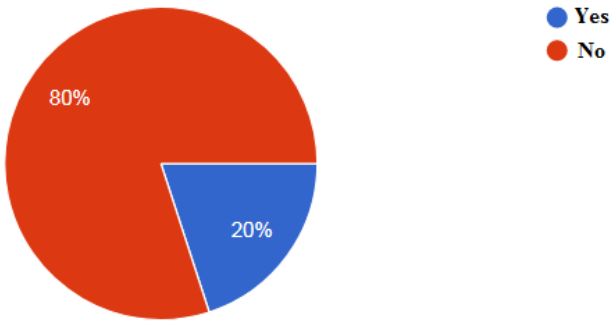

Figure (4.4) Responses to "Has any educational level made different changes in your children's Nubian proficiency?"

The participants who selected "Yes" were then asked to specify the educational level where changes in their children's Nubian proficiency happened. Table (4.7) shows that participants' responses varied to some degree to include; the elementary school, middle school,

high school, and university with percentages of (37.5%), (20.8%), (8.3%), and (33.3%) respectively.

Table (4.7): Frequencies and percentages of the educational levels in which changes in the children's Nubian proficiency happened

The educational level where changes happened	Frequency (Number of participants)	Percentage (%)
1- Elementary school	9	37.5
2- Middle school	5	20.8
3- High school	2	8.3
4- University	8	33.3

At this point, it was crucial; to ask the participants how those educational levels they chose in the previous question influenced their children's Nubian proficiency. As shown in table (4.8), the educational levels, according to the parents, have affected the children's Nubian proficiency to varying degrees. Many participants (33.3%) and (16.7%) reported that those educational levels decreased their children's Nubian proficiency "considerably" and "to some extent" respectively. Nevertheless, other participants (45.8%) confirmed that those educational levels helped their children to become more proficient in the Nubian language.

Table (4.8): Frequencies and percentages of the impact of the educational levels on the children's Nubian proficiency

The effect of educational levels on the children's Nubian proficiency	Frequency (Number of participants)	Percentage (%)
1- It has considerably decreased their Nubian proficiency.	8	33.3
2- It has decreased their Nubian proficiency to some extent.	4	16.7
3- It has helped them to become more proficient in Nubian.	11	45.8
4- Other	1	4.2

4.2.1.2. Children's language proficiency

In this subsection, the participants' responses showing their children's language proficiency in Nubian and Arabic are presented. Participants were asked to report their children's language proficiency in Nubian and Arabic through six questions that have been included in the questionnaire. It is important here to indicate that the total number of the participants' children is (323) children.

4.2.1.2.1. Children's language proficiency in Nubian

In terms of the children's language proficiency in Nubian, three questions have been asked to explore the children's language proficiency in Nubian. Firstly, participants were asked about the extent to which their children can speak Nubian. Their responses can be seen in table (4.9) in which many participants' children (55.7%) have been reported by their parents that they cannot speak Nubian at all. The rest of the participants' children have been declared that they can speak Nubian in varying degrees where children are divided into who can speak Nubian to some degree (23.5%), well (13%), and perfectly (7.7%).

Another question was asked to investigate the extent to which the children can understand Nubian when it is spoken to them. In this question, participants' responses shown in table (4.9) indicated that the greatest number of the children understands Nubian in varied degrees; including those who understand to some degree (28.2%), well (15.5%), and perfectly (16.1%). In addition, the table (4.10) shows that many children (40.2%) do not understand Nubian at all.

Participants were then asked how they would describe their children's proficiency in the Nubian language. As seen in table (4.9) more than half of the children (58.8%) have been reported that their proficiency in Nubian is weak, while the rest of the children have been confirmed that their proficiency in Nubian diversified to include intermediate (19.2%), good (11.1%), and perfect (10.8%).

Table (4.9): Frequencies and percentages of the children's language proficiency in Nubian

Children's language proficiency	Frequency (Number of participants)	Percentage (%)
1- How well can your child/children speak Nubian?		
a- She/he cannot speak Nubian at all	180	55.7
b- She/he can speak it to some extent	76	23.5
c- She/he can speak it well	42	13
d- She/he can speak it perfectly	25	7.7
2- How well can your child/children understand Nubian when it is spoken to them?		
a- He/she does not understand it at all	130	40.2
b- He/she understands it to some extent	91	28.2
c- He/she understands it well	50	15.5
d- He/she understands it perfectly	52	16.1
3- Overall, how would you describe your child's proficiency in Nubian?		
a- Weak	190	58.8
b- Intermediate	62	19.2
c- Good	36	11.1
d- Perfect	35	10.8

4.2.1.2.2. Children's language proficiency in Arabic

Three questions have been asked in the questionnaire to investigate the children's language proficiency in Arabic. First of all, the extent to which the participants' children can speak Arabic has been examined through the question of "how well can your child/children speak Arabic?" According to table (4.10), the majority of the children have been reported that they can speak Arabic in different degrees; including children who can speak Arabic perfectly (65.3%), well (17.6%), and to some extent (3.4%). On the other hand, only a limited number of children have been indicated that they cannot speak Arabic at all (13.6%).

After that, participants were asked to determine how well their children understand Arabic when it is spoken to them. Their responses shown in table (4.10) confirmed that most of the children (74.9%), (14.2%), and (4.6%) understand Arabic perfectly, well, and to some extent, respectively. Only a few children (6.2%) have been reported that they do not understand Arabic at all.

On top of that, participants were asked to describe their children's proficiency in the Arabic language. Table (4.10) shows that the highest percentage of the children has been reported that their proficiency in Arabic ranged from the intermediate to perfect level. In this case, children are divided between children whose proficiency is perfect (63.5%), good (19.5%), and intermediate (8%). Only (9%) of the children have been indicated that their proficiency level in Arabic is weak.

Table (4.10): Frequencies and percentages of the children's language proficiency in Arabic

Children's language proficiency	Frequency (Number of participants)	Percentage (%)
1- How well can your child/children speak Arabic?		
a- She/he cannot speak Arabic at all	44	13.6
b- She/he can speak it to some extent	11	3.4
c- She/he can speak it well	57	17.6
d- She/he can speak it perfectly	211	65.3
2- How well can your child/children understand Arabic when it is spoken to them?		
a- He/she does not understand it at all	20	6.2
b- He/she understands it to some extent	15	4.6
c- He/she understands it well	46	14.2
d- He/she understands it perfectly	242	74.9
3- Overall, how would you describe your child's proficiency in Arabic?		
a- Weak	29	9
b- Intermediate	26	8
c- Good	63	19.5
d- Perfect	205	63.5

4.2.2. Language beliefs

This subsection introduces an answer for the second research sub-question which is "**what are the parents' beliefs regarding knowledge of Nubian and Arabic?**" This theme will show language beliefs held by Nubian parents concerning knowledge of Nubian and Arabic according to their responses to the questionnaire and the interviews.

4.2.2.1. Importance of knowing Nubian and Arabic

As shown in table (4.11), when participants were asked about the importance of learning the Nubian language for their children, most of the participants (65%) reported that they thought that learning the Nubian language for their children is “very important”. Responses of the rest of the participants ranged from those who believed that learning the Nubian language for their children is “important” to those who saw that learning the Nubian language for their children is “not important at all”; including: “important” (25.8%), “of average importance” (5.8%), “of little importance” (1.7%), and “not important at all” (1.7%).

Table (4.11): Frequencies and percentages of the importance of learning Nubian for children

The degree of importance	Frequency (Number of participants)	Percentage (%)
1- Not important at all	2	1.7
2- Of little importance	2	1.7
3- Of average importance	7	5.8
4- Important	31	25.8
5- Very important	78	65

In the same way, participants were then asked how important they thought learning Arabic was for their children. As can be seen in table (4.12), the highest rates of the participants went to the options “very important” (60%) and “important” (30.8%). While the lowest rates of the participants (7.5%) and (1.7%) opted for the options “of average importance” and “of little importance”, respectively.

Table (4.12): Frequencies and percentages of the importance of learning Arabic for children

The degree of importance	Frequency (Number of participants)	Percentage (%)
1- Not important at all	0	0
2- Of little importance	2	1.7
3- Of average importance	9	7.5
4- Important	37	30.8
5- Very important	72	60

In addition, participants were asked about the language or languages they would like their children to know when they are older. Table (4.13) shows the majority of the participants (77.5%) chose that they would like their children to know both Nubian and Arabic. Very few participants reported that they would like their children to know Nubian (10%) and Arabic (2.5%). Some participants resorted to the option "Other" and mentioned languages like English, French, and German because it is important for the children's future work and study.

Table (4.13): Frequencies and percentages of the language(s) parents would like their children to know when they are older

Language(s)	Frequency (Number of participants)	Percentage (%)
1- Nubian	12	10
2- Arabic	3	2.5
3- Nubian & Arabic	93	77.5
4- Other	12	10

These beliefs about importance of knowing Arabic and Nubian and are further reinforced in the interviews data as the respondents affirmed that it is very important for them to make their children learn both Arabic and Nubian since the Arabic language is the language of the society which is important for daily life, study, and work, while the Nubian language is their native language (NL) which represents their heritage, culture, history, and identity. Furthermore, all of

the participants interviewed expressed their discontent if their children forgot the Nubian language over time, and mentioned that they always tried to encourage their children to learn Nubian by practicing the language with their parents or attending Nubian courses/classes in the Nubian associations named after the Nubian villages.

Moreover, in the interviews, the parents endorsed the importance of learning other languages; such as: English, French, German, and Spanish in order to foster the children's opportunities in better work and study, as well as create and deepen their connection to other cultures. In this context, one of the participants uttered, "...when the person learns another language, he/she becomes aware of not only the language he/she learns but also of the culture of this language".

4.2.2.2. Reasons for keeping/dropping the Nubian language

For the purpose of exploring the reasons for which children kept/dropped the Nubian language, participants were asked firstly to report if they see their children keep or drop the Nubian language. The responses showed that the largest number of the participants (74 participants) reported that they see their children dropped the Nubian language, while (46) participants declared that their children kept the Nubian language. Figure (4.5) below presents the percentages of the participants' responses to the question "You see your children keep/drop the Nubian language".

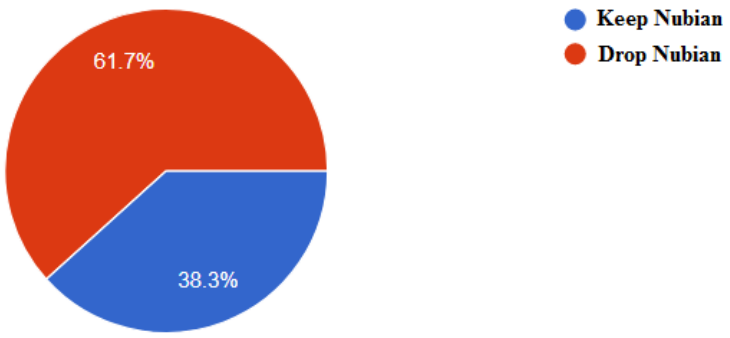

Figure (4.5) Responses to "You see your children keep/drop the Nubian language."

4.2.2.2.1. Reasons for keeping the Nubian language

Participants who chose that their children kept the Nubian language in the previous question were asked about the main reason for that. The highest rate of the participants (69.6%), (54.3%), and (43.5%) opted for three reasons; which included: parents' teaching their children to respect their heritage language (HL) and culture by their behaviors, parents' friends and/or family members around them with whom children could interact in Nubian, and parents' frequent travelling to Nubia, respectively.

Only very few participants (13%), (8.7%), and (4.3%) selected reasons; including: parents' strictness on allowing only Nubian at home, children's attendance of Nubian classes, and parents' attendance of workshops that helped them know how to raise bilingual children, respectively. Figure (4.6) below shows responses to "What do you think was the main reason your children kept Nubia?" It is important here to indicate that participants in this question were allowed to select more than one reason.

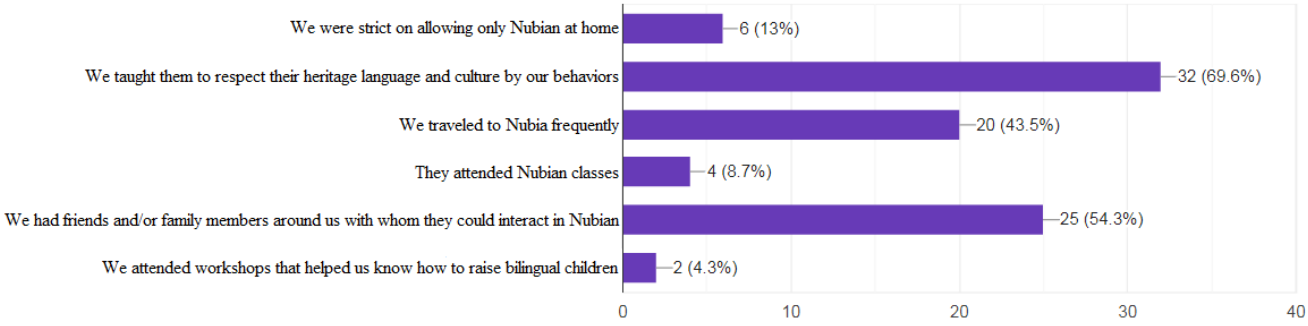

Figure (4.6) Responses to "What do you think was the main reason your child kept Nubian? *(You can select more than one)*"

Participants were then asked to mention any other reasons made their children keep the Nubian language. Some participants reported that their usage of Nubian songs, games, and stories about grandparents helped their children learn and keep the Nubian language. Other participants indicated that their children's usage of the Nubian language makes them feel distinguished from the others in their environment; which made them keep this language. In addition, many participants expressed that the main reason for which their children kept the Nubian language is their feeling about it as part of their Nubian identity and their connection to their old civilization, culture, and heritage.

Through the interviews, most of the participants confirmed the importance of having a community of Nubian speakers around the children. They indicated that having such a community could help the children not only learn and practice their native language (NL) but also keep and maintain this language.

4.2.2.2.2. Reasons for dropping the Nubian language

On the other side, participants who selected that their children dropped the Nubian language were then asked about the main reason for that. As shown in figure (4.7), most of the participants (63.5%), (44.6%), and (33.8%) reported three reasons for dropping their children the Nubian language; which are children's obligation to use Arabic all the time interacting with others in their environment, parents' stopping from using Nubian at home, and the high emphasis of the children's schools on the value of knowing Arabic, respectively.

Other participants confirmed that the peer pressure at school and outside (24.3%), the media (23%), and their desire to focus more closely on learning Arabic than Nubian (9.5%) played a role in getting their children to drop the Nubian language. Figure (4.7) below demonstrates responses to "What do you think was the main reason your children dropped Nubia?" It is important here to indicate that participants in this question were allowed to select more than one reason.

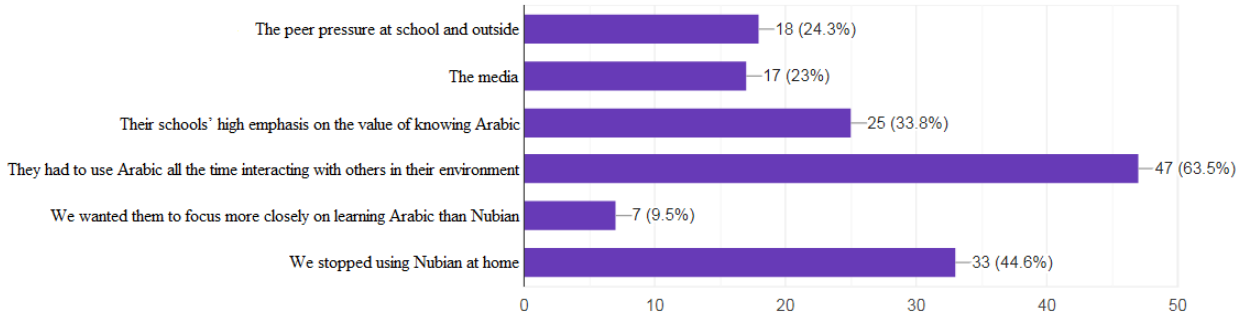

Figure (4.7) Responses to "What do you think was the main reason your child dropped Nubian? *(You can select more than one)*"

Participants were then asked to mention any other reasons that made their children drop the Nubian language. Some participants (parents) indicated that their low proficiency level in Nubian affected their children and did not provide them with the opportunity to learn Nubian. Other parents confirmed that their residence away from Nubia decreased the extent to which their children could be exposed to the Nubian community and the Nubian language; which made them drop Nubian. In addition, some participants reported that they did not try to teach their children the Nubian language; accordingly they dropped it. Some participants attributed their children's dropping of the Nubian language to the absence of incentives that could encourage their children to learn Nubian; such as teaching Nubian at schools and universities, and establishing specialized centers to teach it.

During the interviews, all of the participants who have been interviewed emphasized on the impact of school, peers, and surrounding community on the children's lack of proficiency in the Nubian language. For more explanation, one of the participants said, "… everything around them is speaking Arabic; school, friends, neighbors, market, everything ...everything. How do not they speak Arabic?! And you want them to speak Nubian!!! How?! It is difficult. There is no Nubian around us".

4.2.3. Language management

This subsection provides an answer for the third research sub-question which is "**what language management strategies do parents use and how are they related to their beliefs**?" This theme will show language management strategies used by Nubian parents according to their responses to the questionnaire and the interviews.

To explore the language management strategies Nubian parents use with their children, they were firstly asked if they had a language strategy with their children. Their responses confirmed that the majority of the participants (98 participants) (81.7%) had no language strategy with their children, whereas only (22) participants (18.3%) reported that they had a language strategy with their children. Figure (4.8) below presents the participants' responses to "Do you have a language strategy with your children?"

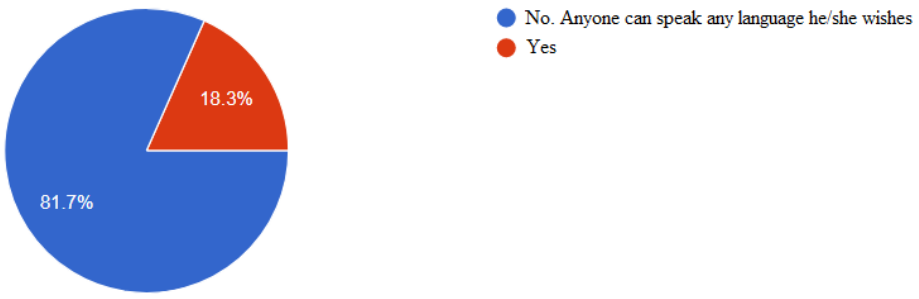

Figure (4.8) Responses to "Do you have a language strategy with your children?"

Participants who confirmed their having of a language strategy with their children were then asked to show this strategy. As shown in table (4.14), half of the participants (50%) claimed that their strategy is "One parent speaks Nubian and the other one speaks Arabic". The other half selected various strategies; such as: "We only allow Nubian" (4.5%), "We only allow Arabic" (18.2%), and "Parents speak Nubian and children respond in Arabic" (22.7%).

Table (4.14): Frequencies and percentages of the language strategies parents use with their children

Language strategy	Frequency (Number of participants)	Percentage (%)
1- We only allow Nubian	1	4.5
2- We only allow Arabic	4	18.2
3- One parent speaks Nubian and the other one speaks Arabic	11	50
4- Parents speak Nubian and children respond in Arabic	5	22.7
5- Other	1	4.5

Also in this context, participants were asked if they and their spouses shared the same language strategy. As shown in figure (4.9), most of the participants (75%) reported that they shared the same strategy with their spouses. Other participants (25%) indicated that they did not share the same strategy with their spouses.

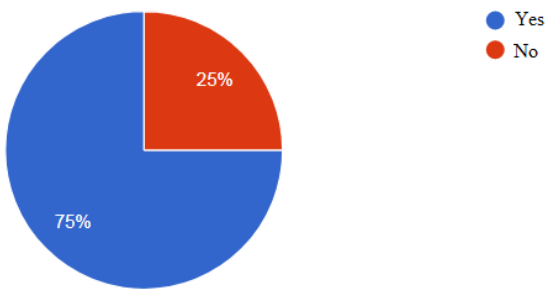

Figure (4.9) Responses to "Do you and your spouse share the same strategy?"

Participants were then asked how both/each of the parents came up with the decision concerning the language strategies used with their children. Some participants reported that they developed that language strategy spontaneously. Others declared that they premeditated a

scheme and regulated their language use accordingly influenced by research they have previously done or according to other recommended parenting resources. These responses are further reinforced in the data resulting from the interviews as some respondents affirmed that they decided about their language strategy at home without any planning, while others confirmed their deliberate design of the language strategy used at home with their children in order to support the process of maintaining their native language (NL).

Along the same lines, participants were asked about how they encouraged their children to speak Nubian at home. Participants in their responses to the questionnaire and the interviews reported various activities they did to encourage their children to speak Nubian at home; such as: intentional speaking Nubian a lot in front of their children at home, using Nubian stories, games, and cartoon movies, developing tangible and intangible motivations such as money, gifts, trips, and verbal praise, showing the importance of the Nubian language and maintaining it since it is their native language (NL) and part of their Nubian identity, talking and reading about old Nubia and its history and civilization, encouraging them to attend Nubian classes and practicing with their parents at home, and getting them engaged in the Nubian community through communicating with their relatives, frequent visits to Nubian villages, attending social events like weddings and parties, and participating in activities run by Nubian associations.

In the same regard, participants were asked how they would react when their children refuse to speak Nubian at home. In most of the parents' responses coming from both the questionnaire and the interviews, some participants indicated their negative response though they did nothing towards their children's refusal to communicate in Nubian. One of the participants reported his daughter's response as follows, "…when I told my daughter to learn and speak Nubian, her answer was shocking for me. She claimed that the Nubian language is useless, and

no one uses it anymore. People neither use it to communicate with each other, nor do they need it for work or study. Why should she then waste her time learning such a language? From this time onwards, I realized it is a matter of personal preference, and each one should have the liberty in their own choices. And so I let her speak in whichever language she prefers. What can I do about it?"

However, other parents expressed their sadness and anger about their children's refusal of speaking Nubian and mentioned various reactions they opted for in order to face this refusal; including: encouraging their children to learn and practice Nubian, speaking with other family members in Nubian to trigger their children's curiosity, and discussing the children and attempting to convince them of the importance of the Nubian language and their role as Nubians in preventing its extinction because it is their mother tongue and represents a part of their Nubian identity and heritage.

4.3. Relationship between demographic characteristics of Nubian families and the family language policy in these families

This section illustrates the relationship between the major demographic characteristics of Nubian families taking part in the current study and the family language policy (FLP) followed by parents in these families in order to provide an answer to the second research question in this study; which is "**what is the relationship between the demographic characteristics of Nubian families like parental age, parental education, and language proficiency and the family language policy in these families?**"

Accordingly, the results presented in this section are divided into three themes to demonstrate the relationship between the parental age, parental education, and parental language proficiency on one hand, and the family language policy (FLP) on the other hand. The most crucial pillars that could reflect the family language policy (FLP) have been determined in order to explore the influence of the demographic characteristics on them. These pillars included the children's capability of speaking Nubian, the children's capability of understanding Nubian, the children's overall proficiency in Nubian, and the language/languages used at home. These pillars have been selected since they could portray an overall picture of the family language policy (FLP) in the families. The results shown in this section are taken from the questionnaire's responses and based upon cross-tabulations conducted using the statistical program SPSS where the targeted variables are cross-tabulated against one another (See Appendix V).

4.3.1. Parental age

This subsection demonstrates the relationship between the parental age as one of the major demographic characteristics and the family language policy (FLP) represented in the four pillars mentioned above. Chi Square tests were performed and significant relationships were found between the parental age and the four pillars reflecting the family language policy (FLP) in the Nubian families.

As shown in table (4.15), the results of the chi square test have revealed that there is a significant relationship between the parental age and the children's capability of speaking Nubian at the $p < .05$ level, $\chi^2 (6, N = 646) = 62.48, p < .001$. Referring to the cross tabulations in Appendix V, it is clear that the parents with age more than 50 years old have (15.3%) of their children who can speak Nubian perfectly and (12.2%) who can speak it well, while the parents

with age from 25 to 50 years old have (14.1%) of their children who can speak Nubian well and none of their children can speak it perfectly. In addition, the parents with age less than 25 years old have no children who can speak Nubian perfectly or even well.

Table (4.15): Chi-Square test results of the relationship between parental age and the children's capability of speaking Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	62.478[a]	6	$P < .001$

As can be seen in table (4.16), the Chi-Square test results indicated a significant relationship between the parental age and the children's capability of understanding Nubian at the $p < .05$ level, χ^2 (6, $N = 646$) = 33.28, $p < .001$. The cross tabulations in Appendix V shows that parents who are more than 50 years old have percentages of (22.9%) and (16.5%) of their children who can understand Nubian perfectly and well respectively, whereas parents who are in the age from 25 to 50 years have percentages of (9.3%) and (14.7%) of their children who can understand Nubian perfectly and well, respectively. The cross tabulations also show that parents who are of age less than 25 years old have none of their children who can understand Nubian perfectly or even well.

Table (4.16): Chi-Square test results of the relationship between the parental age and the children's capability of understanding Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	33.282[a]	6	$P < .001$

According to table (4.17), the results of the Chi-Square test showed that a significant relationship exists between the parental age and the children's overall proficiency in Nubian at the $p < .05$ level, χ^2 (6, N = 646) = 48.35, $p < .001$. As reported by, the cross tabulations in Appendix V, the parents of age more than 50 years old have (17.7%) of their children perfect in Nubian, while the parents whose age is from 25 to 50 years old have (3.8%) of their children perfect in Nubian. As for the parents whose age is less than 25 years old, they get none of their children perfect in Nubian.

Table (4.17): Chi-Square test results of the relationship between the parental age and the children's overall proficiency in Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	48.347[a]	6	$P < .001$

In terms of the usage of the Nubian language at home, the Chi-Square test results shown in table (4.18) indicated a significant relationship between the parental age and the language/languages used at home at the $p < .05$ level, χ^2 (10, N = 240) = 21.36, p = .019. The cross tabulations in Appendix V indicate that (13.1%) of the parents whose age is more than 50 years old use the Nubian language mostly at home, while (2.2%) of the parents who are between 25 to 50 years old use the Nubian language mostly at home. As for the parents whose age is less than 25 years old, the cross tabulations indicate that none of them use the Nubian language mostly at home.

Table (4.18): Chi-Square test results of the relationship between the parental age and the language/languages used at home

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	21.355[a]	10	.019

4.3.2. Parental education

In this subsection, the relationship between the parents' education level as a demographic characteristic and the family language policy (FLP) determined in the four pillars mentioned previously are presented. Chi Square tests were performed in order to investigate the relationships between the parental education and the four pillars reflecting the family language policy (FLP) in the Nubian families.

As shown in table (4.19), the results of the Chi-Square test have revealed that there is a significant relationship between parental education and the children's capability of speaking Nubian at the $p < .05$ level, $\chi^2 (15, N = 646) = 144.02$, $p < .001$. Referring to the cross tabulations in Appendix V, it is obvious that parents with education levels of elementary and middle school have (16.7%) and (30.3%) of their children who can speak Nubian perfectly respectively, while the parents with education levels of high school and bachelor have (7.7%) and (2.4%) of their children who can speak it perfectly, respectively. In addition, parents with a master and PhD have no children who can speak Nubian perfectly.

Table (4.19): Chi-Square test results of the relationship between the parental education and the children's capability of speaking Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	144.016[a]	15	$P < .001$

According to table (4.20), the Chi-Square test results indicated a significant relationship between the parental education and the children's capability of understanding Nubian at the $p < .05$ level, χ^2 (15, $N = 646$) = 102.24, $p < .001$. The cross tabulations in Appendix V report that parents with educational levels of elementary and middle school have percentages of (26.7%) and (39.4%) of their children who can understand Nubian perfectly, respectively. Parents with educational levels of high school and bachelor have less percentages of their children (20.5%) and (7.6%) who can understand Nubian perfectly, respectively. The cross tabulations also indicate that parents holding master and PhD have none of their children who can understand Nubian perfectly.

Table (4.20): Chi-Square test results of the relationship between the parental education and the children's capability of understanding Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	102.238[a]	15	$P < .001$

In the same context, the Chi-Square test results shown in table (4.21) indicated a significant relationship between the parental education and the children's overall proficiency in Nubian at the $p < .05$ level, χ^2 (15, $N = 646$) = 144.89, $p < .001$. As can be seen clearly in Appendix V, the parents with education levels of elementary and middle school have (20%) and

(34.8%) of their children perfect in Nubian respectively, whereas the parents whose educational levels include high school and bachelor have (12%) and (4.5%) of their children perfect in Nubian, respectively. As for the parents who are holders of master and PhD, they have none of their children perfect in Nubian.

Table (4.21): Chi-Square test results of the relationship between the parental education and the children's overall proficiency in Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	144.887[a]	15	$P < .001$

Regarding the usage of the Nubian language at home, the results of the Chi-Square test have shown that there is a significant relationship existing between the parental education and the language/languages used at home at the $p < .05$ level, χ^2 (25, $N = 240$) = 63.82, $p < .001$ (See Table 4.22). The cross tabulations shown in Appendix V confirm that (28.6%) and (15.8%) of the parents whose education stopped in the level of the elementary and middle school use Nubian mostly respectively, whereas (9.5%) and (2.5%) of the parents whose education is up to high school and bachelor use Nubian mostly, respectively. Concerning the parents holding master and PhD, the cross tabulations indicate that none of them do use Nubian mostly.

Table (4.22): Chi-Square test results of the relationship between the parental education and the language/languages used at home

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	63.820[a]	25	$P < .001$

4.3.3. Parental language proficiency

This subsection introduces the relationship between the parental language proficiency in Nubian and the family language policy (FLP) reflected in the four crucial pillars mentioned above. The parental language proficiency is represented in two elements: parents' capability of speaking Nubian, and parents' capability of understanding Nubian. Given what was mentioned previously about the Nubian language and its current state in which this language is only spoken, the capability of reading and writing were excluded from the current research. Chi Square tests were performed and significant relationships were found between the parental language proficiency in the Nubian language and the four pillars reflecting the family language policy (FLP) in the Nubian families.

4.3.3.1. Parents' capability of speaking Nubian

As can be seen in table (4.23), the Chi-Square test results have shown that the relationship between the parents' capability of speaking Nubian and the children's capability of speaking Nubian is significant at the $p < .05$ level, $\chi^2 (9, N = 646) = 180.53$, $p < .001$. According to the cross tabulations in Appendix V, parents who can speak Nubian perfectly have (17%) of their children who can speak Nubian perfectly and (20.6%) who can speak it well. Parents who can speak Nubian well have (1.7%) of their children who can speak Nubian perfectly and (12.7%) who can speak it well. As for parents who can speak Nubian to some extent and those who cannot speak it at all, (6%) and (1.3%) of their children can speak Nubian well respectively, as well as none of their children can speak Nubian perfectly.

Table (4.23): Chi-Square test results of the relationship between the parents' capability of speaking Nubian and the children's capability of speaking Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	180.531[a]	9	$P < .001$

According to table (4.24), the Chi-Square test results indicated a significant relationship between the parents' capability of speaking Nubian and the children's capability of understanding Nubian at the $p < .05$ level, χ^2 (9, $N = 646$) = 256.36, $p < .001$. Referring to the cross tabulations (See Appendix V), it is clear that parents who can speak Nubian perfectly have (33%) of their children who can understand Nubian perfectly, parents who can speak Nubian well get (5.9%) of their children who can understand Nubian perfectly, and parents who can speak Nubian to some extent have (2.4%) of their children who can understand Nubian perfectly. With regard to parents who cannot speak Nubian at all, they have no children who can understand Nubian perfectly.

Table (4.24): Chi-Square test results of the relationship between the parents' capability of speaking Nubian and the children's capability of understanding Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	256.355[a]	9	$P < .001$

According to table (4.25), the results of the Chi-Square test have revealed that there is a significant relationship existing between the parents' capability of speaking Nubian and the children's overall proficiency in Nubian at the $p < .05$ level, χ^2 (9, $N = 646$) = 149.38, $p < .001$. Depending upon the cross tabulations shown in Appendix V, parents who can speak Nubian

perfectly have (20.2%) of their children perfect in Nubian, parents who can speak Nubian well get (7.6%) of their children perfect in Nubian, parents who can speak Nubian to some extent have (2.4%) of their children perfect in Nubian. As for parents who cannot speak Nubian at all, they have none of their children perfect in Nubian.

Table (4.25): Chi-Square test results of the relationship between the parents' capability of speaking Nubian and the children's overall proficiency in Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	149.384[a]	9	$P < .001$

The Chi-Square test results shown in table (4.26) confirmed a significant relationship between the parents' capability of speaking Nubian and the language/languages used at home at the $p < .05$ level, χ^2 (15, $N = 240$) = 93.02, $p < .001$. The cross tabulations shown in Appendix V indicate that (6.9%) of the parents who can speak Nubian perfectly use the Nubian language only at home, (2.1%) of the parents who can speak Nubian well use the Nubian language only at home, and (1.4%) of the parents who can speak Nubian to some extent use the Nubian language only at home. Needless to say, parents who cannot speak Nubian at all do not use the Nubian language at all at home.

Table (4.26): Chi-Square test results of the relationship between the parents' capability of speaking Nubian and the language/languages used at home

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	93.017[a]	15	$P < .001$

4.3.3.2. Parents' capability of understanding Nubian

As can be seen in table (4.27), the results of the Chi-Square test have shown that the relationship between the parents' capability of understanding Nubian and the children's capability of speaking Nubian is significant at the $p < .05$ level, χ^2 (9, $N = 646$) = 145.93, $p <$ .001. The cross tabulations (See Appendix V) report that parents who can understand Nubian perfectly have (19.1%) and (13.9%) of their children who can speak Nubian well and perfectly, respectively. Parents who can understand Nubian well get (11.3%) and (0.8%) of their children who can speak Nubian well and perfectly, respectively. Parents who can understand Nubian to some extent have (2.7%) of their children who can speak Nubian well, as well as (0.9%) of their children who can speak it perfectly. With respect to parents who cannot understand Nubian all, they have only (1.6%) of their children who can speak Nubian well and none of their children can speak it perfectly.

Table (4.27): Chi-Square test results of the relationship between the parents' capability of understanding Nubian and the children's capability of speaking Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	145.932[a]	9	$P < .001$

As shown in table (4.28), the Chi-Square test results have revealed that there is a significant relationship between the parents' capability of understanding Nubian and the children's capability of understanding Nubian at the $p < .05$ level, χ^2 (9, $N = 646$) = 218.49, $p <$ .001. Based upon the cross tabulations (See Appendix V), parents who can understand Nubian perfectly have (28.1%) of their children who can understand Nubian perfectly, parents who can

understand Nubian well get (4%) of their children who can understand Nubian perfectly, and parents who can understand Nubian to some extent have (1.8%) of their children who can understand Nubian perfectly. In terms of parents who cannot understand Nubian at all, they have none of their children who can understand Nubian perfectly.

Table (4.28): Chi-Square test results of the relationship between the parents' capability of understanding Nubian and the children's capability of understanding Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	218.490[a]	9	$P < .001$

The Chi-Square test results shown in table (4.29) also reveals a significant relationship between the parents' capability of understanding Nubian and the children's overall proficiency in Nubian at the $p < .05$ level, χ^2 (9, $N = 646$) = 125.54, $p < .001$. Drawing upon the cross tabulations in Appendix V, parents who can understand Nubian perfectly have (17.7%) of their children perfect in Nubian, parents who can understand Nubian well get (5.6%) of their children perfect in Nubian, parents who can understand Nubian to some extent have (1.8%) of their children perfect in Nubian. Regarding parents who cannot understand Nubian at all, they have none of their children perfect in Nubian.

Table (4.29): Chi-Square test results of the relationship between the parents' capability of understanding Nubian and the children's overall proficiency in Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	125.535[a]	9	$P < .001$

According to the results of the Chi-Square test shown in table (4.30), a significant relationship has been found between the parents' capability of understanding Nubian and the language/languages used at home at the $p < .05$ level, χ^2 (15, N = 240) = 88.62, $p < .001$. Given shown in the cross tabulations in Appendix V, (13.3%) and (2%) of the parents who can understand Nubian perfectly and well, respectively, use the Nubian language mostly at home. On the other hand, neither the parents who can understand Nubian to some extent nor those who cannot understand it at all use the Nubian language mostly at home.

Table (4.30): Chi-Square test results of the relationship between the parents' capability of understanding Nubian and the language/languages used at home

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	88.623[a]	15	$P < .001$

4.4. Role of contextual factors in the family language policy within Nubian families

This section depicts the role of the contextual factors in the family language policy (FLP) within Nubian families participating in the current study for the purpose of providing an answer to the third research question in this study; which is "**What role, if any, do contextual factors related to family structure, socioeconomic background, and acculturation of the parents play in the family language policy within Nubian families?**"

To this end, the results presented in this section are sub-itemized into three themes to elucidate the role of family structure, socioeconomic background, and acculturation of the parents in the family language policy (FLP). As mentioned previously, the most crucial pillars

that could reflect the family language policy (FLP) have been delineated with the aim of investigating the impact of contextual factors on them. These pillars comprised the children's capability of speaking Nubian, the children's capability of understanding Nubian, the children's overall proficiency in Nubian, and the language/languages used at home. The reason for which these pillars have been designated is that they could sketch a general framework of the family language policy (FLP) in the families. The results shown in this section depended upon the parents' responses in the questionnaire and have been founded on cross-tabulations carried out by using the statistical program SPSS in which the targeted variables are cross-tabulated against one another.

4.4.1. Family structure

In this subsection, the relationship between the family structure and the four pillars representing the family language policy (FLP) has been explored to investigate the role family structure as a contextual factor plays in the family language policy (FLP). Chi Square tests were performed and no significant relationships were found between the family structure and the four pillars reflecting the family language policy (FLP) in the Nubian families.

The Chi-Square test results shown in tables (4.31), (4.32), (4.33), and (4.34) confirmed that there are no statistically significant relationships between the family structure and the four pillars reflecting the family language policy at the $p < .05$ level (the children's capability of speaking Nubian: χ^2 (3, N = 323) = 4.21, p = .239; the children's capability of understanding Nubian: χ^2 (3, N = 323) = 2.31, p = .510; the children's overall proficiency in Nubian: χ^2 (3, N = 323) = 4.11, p = .250; the language/languages used at home: χ^2 (5, N = 120) = 3.04, p = .694) (See Appendix V for the cross tabulations). Accordingly, the family structure does not play a

significant role in the family language policy (FLP) within Nubian families taking part in the current study.

Table (4.31): Chi-Square test results of the relationship between the family structure and the children's capability of speaking Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	4.213[a]	3	.239

Table (4.32): Chi-Square test results of the relationship between the family structure and the children's capability of understanding Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	2.314[a]	3	.510

Table (4.33): Chi-Square test results of the relationship between the family structure and the children's overall proficiency in Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	4.105[a]	3	.250

Table (4.34): Chi-Square test results of the relationship between the family structure and the language/languages used at home

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	3.038[a]	5	.694

4.4.2. Socioeconomic background

In this subsection, the relationship between the families' socioeconomic background and the four pillars representing the family language policy (FLP) has been examined for the purpose of investigating the role socioeconomic background plays in the family language policy (FLP). It is important here to indicate that families' socioeconomic background has been determined through three elements: residency place level, job level, and household yearly gross income level. In the following subsections, the role of these elements is investigated through exploring the relationship between each element and the four pillars reflecting the family language policy (FLP).

4.4.2.1. Residency place level

In this subsection, the relationship between the residency place level and the family language policy (FLP) determined in the four pillars mentioned previously are presented. Chi-Square tests were performed in order to investigate the relationships between the residency place level and the four pillars reflecting the family language policy (FLP) in the Nubian families.

As shown in table (4.35), the Chi-Square test results have revealed that there is a significant relationship between the residency place level and the children's capability of speaking Nubian at the $p < .05$ level, $\chi^2 (6, N = 323) = 31.37$, $p < .001$. Referring to the cross tabulations in Appendix V, parents who belong to the low residency place level have (15.6%) of their children who can speak Nubian well, whereas parents with medium and high residency place level have (14.5%) and (2.3%) of their children who can speak Nubian well, respectively.

Table (4.35): Chi-Square test results of the relationship between the residency place level and the children's capability of speaking Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	31.374[a]	6	$P < .001$

The results of the Chi-Square test shown in table (4.36) indicated a significant relationship between the residency place level and the children's capability of understanding Nubian at the $p < .05$ level, χ^2 (6, N = 323) = 26.70, $p < .001$. Given the cross tabulations in Appendix V, the parents with low residency place level have (37.5%) of their children who can understand Nubian well, while parents who belong to medium and high residency place levels have (14.1%) and (7%) of their children who can understand Nubian well, respectively.

Table (4.36): Chi-Square test results of the relationship between the residency place level and the children's capability of understanding Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	26.698[a]	6	$P < .001$

According to table (4.37), the Chi-Square test results have confirmed that there is a significant relationship between the residency place level and the children's overall proficiency in the Nubian language at the $p < .05$ level, χ^2 (6, N = 323) = 29.18, $p < .001$. Based upon the cross tabulations in Appendix V, parents who belong to the low residency place level have (28.1%) of their children who are good in the Nubian language, whereas parents with medium residency place level get (10.9%) of their children good in the Nubian language. As for parents

belonging to the high residency place level, they have none of their children good in the Nubian language.

Table (4.37): Chi-Square test results of the relationship between the residency place level and the children's overall proficiency in Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	29.183[a]	6	$P < .001$

In addition, the Chi-Square test results shown in table (4.38) have revealed that there is no significant relationship between the residency place level and the language/languages used at home at the $p < .05$ level, χ^2 (10, $N = 120$) = 8.44, $p = .586$ (See Appendix V for the cross tabulations).

Table (4.38): Chi-Square test results of the relationship between the residency place level and the language/languages used at home

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	8.444[a]	10	.586

4.4.2.2. Job level

In this subsection, the relationship between the job level and the family language policy (FLP) represented in the four pillars mentioned previously are presented. Chi-Square tests were performed in order to investigate the relationships between the job level and the four pillars reflecting the family language policy (FLP) in the Nubian families.

The Chi-Square test results shown in table (4.39) indicated a significant relationship between parents' job level and the language/languages used at home at the $p < .05$ level, χ^2 (10, $N = 138$) = 20.48, $p = .025$. With reference to the cross tabulations in Appendix V, (18.8%) of the parents belonging to the low job level use the Nubian language only at home, while only (1%) of the parents with medium job level use the Nubian language only at home. Additionally, none of the parents who belong to the high job level use the Nubian language as their only language at home.

Table (4.39): Chi-Square test results of the relationship between the job level and the language/languages used at home

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	20.484[a]	10	.025

In terms of the relationship between the parents' job level and the other three pillars representing the family language policy (FLP), which involve the children's capability of speaking Nubian, the children's capability of understanding Nubian, and the children's overall proficiency in Nubian, the results of the Chi-Square test shown in table (4.40), (4.41), and (4.42) have reported that there are no significant relationships between the parents' job level and these three pillars reflecting the family language policy (FLP) at the $p < .05$ level (the children's capability of speaking Nubian: χ^2 (6, $N = 356$) = 12.35, $p = .055$; the children's capability of understanding Nubian: χ^2 (6, $N = 356$) = 5.88, $p = .437$; the children's overall proficiency in Nubian: χ^2 (6, $N = 356$) = 12.25, $p = .057$) (See Appendix V for the cross tabulations).

Table (4.40): Chi-Square test results of the relationship between the job level and the children's capability of speaking Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	12.353[a]	6	.055

Table (4.41): Chi-Square test results of the relationship between the job level and the children's capability of understanding Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	5.880[a]	6	.437

Table (4.42): Chi-Square test results of the relationship between the job level and the children's overall proficiency in Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	12.249[a]	6	.057

4.4.2.3. Household yearly gross income level

In this subsection, the relationship between the household yearly gross income level and the family language policy (FLP) determined in the four pillars mentioned previously are presented. Chi-Square tests were performed in order to examine the relationships between the household yearly gross income level and the four pillars reflecting the family language policy (FLP) in the Nubian families.

According to table (4.43), the Chi-Square test results have shown that there is a significant relationship between the parents' household yearly gross income level and the children's capability of speaking Nubian at the $p < .05$ level, χ^2 (9, N = 323) = 21.59, p = .010. On the basis of the cross tabulations in Appendix V, parents who belong to the income levels of "EGP 16.000 – EGP 30.000" and "EGP 35.000 – EGP 75.000" have (16.1%) and (12.8%) of their children who can speak Nubian well, respectively. On the other side, parents whose income levels are higher including "EGP 75.000 – EGP 100.000" and "EGP 100.000 and above" have (3%) and (5%) of their children who can speak Nubian well, respectively.

Table (4.43): Chi-Square test results of the relationship between the household yearly gross income level and the children's capability of speaking Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	21.588[a]	9	.010

As can be seen in table (4.44), the Chi-Square test results have shown that a significant relationship has been found between the parents' household yearly gross income level and the children's overall proficiency in Nubian, at the $p < .05$ level, χ^2 (9, N = 323) = 18.52, p = .030. The cross tabulations in Appendix V indicate that parents with the income levels of "EGP 16.000 – EGP 30.000" and "EGP 35.000 – EGP 75.000" have (8.7%) and (16.5%) of their children good in the Nubian language, respectively. On the other hand, parents whose income levels are higher incorporating "EGP 75.000 – EGP 100.000" and "EGP 100.000 and above" have (9.1%) and (5%) of their children good in the Nubian language, respectively.

Table (4.44): Chi-Square test results of the relationship between the household yearly gross income level and the children's overall proficiency in Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	18.517[a]	9	.030

In addition, the results of the Chi-Square test shown in tables (4.45) and (4.46) have confirmed that there are no significant relationships between the parents' household yearly gross income level and the other two pillars reflecting the family language policy (FLP) at the $p < .05$ level (the children's capability of understanding Nubian: χ^2 (9, N = 323) = 11.84, p = .222; the language/languages used at home: χ^2 (15, N = 120) = 13.25, p = .583) (See Appendix V for the cross tabulations).

Table (4.45): Chi-Square test results of the relationship between the household yearly gross income level and the children's capability of understanding Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	11.840[a]	9	.222

Table (4.46): Chi-Square test results of the relationship between the household yearly gross income level and the language/languages used at home

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	13.245[a]	15	.583

4.4.3. Acculturation of the parents

This subsection investigates the relationship between the acculturation of the parents and the family language policy (FLP) reflected in the four pillars mentioned previously in order to examine the role acculturation of the parents as one of the contextual factors plays in the family language policy (FLP). It is important to mention that the acculturation of the parents has been determined through three elements: parents' birth in Nubia, parents' age of leaving Nubia, and the period parents lived outside Nubia. Consequently, this subsection is divided into three themes representing these three elements of the parents' acculturation.

4.4.3.1. Parents' birth in Nubia

In this subsection, the relationship between the parents' birth in Nubia and the family language policy (FLP) represented in the four pillars mentioned previously are presented. Chi-Square tests were performed in order to explore the relationships between the parents' birth in Nubia and the four pillars reflecting the family language policy (FLP) in the Nubian families.

As shown in table (4.47), the Chi-Square test results have reported that there is a significant relationship between the parents' birth in Nubia and the children's capability of speaking Nubian at the $p < .05$ level, $\chi^2 (3, N = 646) = 135.03$, $p < .001$. According to the cross tabulations in Appendix V, parents who were born in Nubia have (14.5%) and (22.1%) of their children who can speak Nubian perfectly and well, respectively. However, parents who were not born in Nubia have (0.6%) and (3.5%) of their children who can speak Nubian perfectly and well, respectively.

Table (4.47): Chi-Square test results of the relationship between the parents' birth in Nubia and the children's capability of speaking Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	135.034[a]	3	$P < .001$

According to the Chi-Square test results shown in tables (4.48), a significant relationship has been found between the parents' birth in Nubia and the children's capability of understanding Nubian at the $p < .05$ level, χ^2 (3, $N = 646$) = 160.31, $p < .001$. Referring to the cross tabulations in Appendix V, parents who were born in Nubia have (29%) and (22.7%) of their children who can understand Nubian perfectly and well, respectively. Nevertheless, parents who were born outside Nubia have (2.5%) and (7.9%) of their children who can understand Nubian perfectly and well, respectively.

Table (4.48): Chi-Square test results of the relationship between the parents' birth in Nubia and the children's capability of understanding Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	160.313[a]	3	$P < .001$

The results of the Chi-Square test shown in table (4.49) also showed a significant relationship between the parents' birth in Nubia and the children's overall proficiency in Nubian at the $p < .05$ level, χ^2 (3, $N = 646$) = 121.60, $p < .001$. Depending upon the cross tabulations in Appendix V, parents who were born in Nubia have (18.4%) and (16.3%) of their children with perfect and good proficiency levels in the Nubian language, respectively. On the other side,

parents who were not born in Nubian villages have (2.9%) and (5.7%) of their children with perfect and good proficiency levels in Nubian, respectively.

Table (4.49): Chi-Square test results of the relationship between the parents' birth in Nubia and the children's overall proficiency in Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	121.602[a]	3	$P < .001$

In regards to the usage of the Nubian language at home, the Chi-Square test results shown in table (4.50) indicated a significant relationship between the parents' birth in Nubia and the language/languages used at home at the $p < .05$ level, $\chi^2 (5, N = 240) = 51.88$, $p < .001$. The cross tabulations shown in Appendix V indicate that (7.2%) of the parents who were born in Nubia use the Nubian language only at home, while (11.7%) of them use the Nubian language mostly at home. On the other hand, (2.3%) of the parents who were born outside Nubia use the Nubian language mostly at home, whereas none of them use the Nubian language as an only language at home.

Table (4.50): Chi-Square test results of the relationship between the parents' birth in Nubia and the language/languages used at home

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	51.884[a]	5	$P < .001$

4.4.3.2. Parents' age of leaving Nubia

In this subsection, the relationship between the parents' age of leaving Nubia and the family language policy (FLP) reflected in the four pillars mentioned previously are presented. Chi-Square tests were performed in order to investigate the relationships between the parents' age of leaving Nubia and the four pillars reflecting the family language policy (FLP) in the Nubian families.

As can be seen in table (4.51), the Chi-Square test results have revealed that there is a significant relationship between the parents' age of leaving Nubia and the children's capability of speaking Nubian at the $p < .05$ level, χ^2 (9, $N = 630$) = 144.19, $p < .001$. According to the cross tabulations in Appendix V, parents who left Nubia in the age less than one years old have (5.8%) of their children who can speak Nubian well, while parents who left Nubia in the age between 1 to 14 years old have (14.5%) of their children who can speak Nubian well. In terms of the parents who left Nubia at an older age from 15 years old and above, they have (21.2%) of their children who can speak Nubian well.

Table (4.51): Chi-Square test results of the relationship between the parents' age of leaving Nubia and the children's capability of speaking Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	144.191[a]	9	$P < .001$

According to the results of the Chi-Square test shown in table (4.52), a significant relationship has been found between the parents' age of leaving Nubia and the children's capability of understanding Nubian at the $p < .05$ level, χ^2 (9, $N = 630$) = 88.84, $p < .001$. The

cross tabulations in Appendix V indicate that parents who left Nubia in the age less than one years old have (3.6%) of their children who can understand Nubian perfectly, while parents who left Nubia in the age ranging from 1 to 14 years old have (18.9%) of their children who can understand Nubian perfectly. In terms of the parents who left Nubia at an older age from 15 years old and above, they have (23.4%) of their children who can understand Nubian perfectly.

Table (4.52): Chi-Square test results of the relationship between the parents' age of leaving Nubia and the children's capability of understanding Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	88.836[a]	9	$P < .001$

As shown in table (4.53), the Chi-Square test results have confirmed that the relationship between the parents' age of leaving Nubia and the children's overall proficiency in Nubian is significant at the $p < .05$ level, $\chi^2 (9, N = 630) = 96.06$, $p < .001$. The cross tabulations shown in Appendix V report that parents who left Nubia in the age less than one years old have (6.7%) of their children good in the Nubian language, while parents who left Nubia in the age between 1 to 14 years old have (11.3%) of their children good in the Nubian language. In terms of the parents who left Nubia at an older age from 15 years old and above, they have (15.3%) of their children good in the Nubian language.

Table (4.53): Chi-Square test results of the relationship between the parents' age of leaving Nubia and the children's overall proficiency in Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	96.058[a]	9	$P < .001$

With regard to the usage of the Nubian language at home, the Chi-Square test results shown in table (4.54) indicated a significant relationship existing between the parents' age of leaving Nubia and the language/languages used at home at the $p < .05$ level, χ^2 (12, $N = 235$) = 52.79, $p < .001$. Based on the cross tabulations in Appendix V, (3.7%) of the parents who left Nubia in the age between 1 to 14 years old use the Nubian language only at home, while (8%) of the parents who left Nubia at an older age from 15 years old and above use the Nubian language only at home. Concerning the parents who left Nubia in the age less than one years old, the cross tabulations indicate that none of them use the Nubian language as an only language at home.

Table (4.54): Chi-Square test results of the relationship between the parents' age of leaving Nubia and the language/languages used at home

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	52.785[a]	12	$P < .001$

4.4.3.3. Period of living outside Nubia

In this subsection, the relationship between the period parents lived outside Nubia and the family language policy (FLP) represented in the four pillars mentioned previously are presented. Chi-Square tests were performed in order to explore the relationships between the period parents lived outside Nubia and the four pillars reflecting the family language policy (FLP) in the Nubian families.

As shown in table (4.55), the Chi-Square test results have revealed that there is a significant relationship between the period parents lived outside Nubia and the children's capability of speaking Nubian at the $p < .05$ level, χ^2 (9, $N = 638$) = 82.41, $p < .001$. Depending

upon the cross tabulations in Appendix V, parents who lived outside Nubia for a period between 1 to 9 years have (14.3%) of their children who can speak Nubian well, parents who lived outside Nubia for a period ranging from 10 to 14 years have (27.3%) of their children who can speak Nubian well, and parents who lived outside Nubia for a period of 15 years and above have (12.2%) of their children who can speak Nubian well.

Table (4.55): Chi-Square test results of the relationship between the period parents lived outside Nubia and the children's capability of speaking Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	82.407[a]	9	$P < .001$

The Chi-Square test results shown in table (4.56) indicated a significant relationship between the period parents lived outside Nubia and the children's capability of understanding Nubian at the $p < .05$ level, χ^2 (9, $N = 638$) = 50.11, $p < .001$. Drawing from the cross tabulations in Appendix V, parents who lived outside Nubia for a period between 1 to 9 years have (42.9%) of their children who can understand Nubian perfectly, parents who lived outside Nubia for a period ranging from 10 to 14 years have (36.4%) of their children who can understand Nubian perfectly, and parents who lived outside Nubia for a period of 15 years and above have (13%) of their children who can understand Nubian perfectly.

Table (4.56): Chi-Square test results of the relationship between the period parents lived outside Nubia and the children's capability of understanding Nubian

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	50.113[a]	9	$P < .001$

According to the Chi-Square test results shown in table (4.57), it has been found that the relationship existing between the period parents lived outside Nubia and the children's overall proficiency in Nubian is significant at the $p < .05$ level, χ^2 (9, N = 638) = 79.33, $p < .001$. Given the cross tabulation shown in Appendix V, parents who lived outside Nubia for a period between 1 to 9 years have (50%) of their children good in the Nubian language, parents who lived outside Nubia for a period ranging from 10 to 14 years have (22.7%) of their children good in the Nubian language, and parents who lived outside Nubia for a period of 15 years and above have only (9.5%) of their children good in the Nubian language.

Table (4.57): Chi-Square test results of the relationship between the period parents lived outside Nubia and the children's overall proficiency in Nubian

	Value	**df**	**Asymptotic Significance (2-sided)**
Pearson Chi-square	79.325[a]	9	$P < .001$

With respect to the usage of the Nubian language at home, the results of the Chi-Square test shown in table (4.58) indicated a significant relationship between the period parents lived outside Nubia and the language/languages used at home at the $p < .05$ level, χ^2 (15, N = 238) = 50.97, $p < .001$. Drawing upon the cross tabulations in Appendix V, (25%) of the parents who lived outside Nubia for a period between 1 to 9 years use the Nubian language only at home, (12.5%) of the parents who lived outside Nubia for a period ranging from 10 to 14 years use the Nubian language only at home, and only (1.9%) of the parents who lived outside Nubia for a period of 15 years and above use the Nubian language only at home.

Table (4.58): Chi-Square test results the relationship between the period parents lived outside Nubia and the language/languages used at home

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-square	50.965[a]	15	$P < .001$

Chapter V

Discussion and Conclusion

5.1. Introduction

This chapter presents a discussion and interpretation of the results presented in the previous chapter (Chapter IV) with reference to the proposed research questions in this study. The results presented are also discussed in light of research studies introduced in the literature review (Chapter II). The chapter first addresses the three components of the family language policy (FLP) within Nubian families. This is followed by a discussion of the relationship between the demographic characteristics of Nubian families and the family language policy (FLP) in these families. In a subsequent section, an assessment of the role contextual factors play in the family language policy (FLP) within Nubian families is conducted. Further to this, the limitations of the current study are discussed with the intention of being undertaken in future research. Finally, the implications of the findings of the current study are discussed and recommendations are made for supporting the survival of the Nubian language.

5.2. Family language policy within Nubian families

In this section, the results pertaining to the three components representing the family language policy (FLP) within Nubian families are discussed. Consequently, this section is divided into three subsections addressing the following themes: language practices, language beliefs, and language management. This section provides an answer to the main research

question in this study, which is "**what are the features of the family language policy within Nubian families?**"

5.2.1. Language practices

This subsection discusses the results associated with language practices followed by Nubian parents with their children. This is aligned with the first research sub-question derived from the first research question mentioned above, which is "**what are the family language practices described by parents**?" To this end, this subsection is divided into sub-themes that reflect language practices in the Nubian families.

5.2.1.1. Language use at home

This study has found that most of the participants used a mix of the Arabic language and the Nubian language at home; that is, the majority of the participants comprising more than half of the participants (56.7%) used both the Arabic language and the Nubian language at home in different degrees; including: mostly Nubian (6.7%), equally Arabic and Nubian (22.5%), and mostly Arabic (27.5%). This is followed by those who used the Arabic language only at home (39.2%). However, only very few participants (3.3%) used the Nubian language only at home without any switching to the Arabic language. This is consistent with Kaveh's (2018) findings which confirmed that Persian families living in the U.S. described different patterns of language use at home; including: using mostly Persian, mixing Persian and English, using mostly English, or using Persian exclusively at home.

In addition, the parents affirmed that their language use at home, which was mentioned above, did not change much over the years. For more explanation, many participants (54.2%)

reported that they used a mix of Nubian and Arabic to communicate at home. This means that the Nubian language still represents a component of the linguistic environment where Nubian families live. This is further reinforced by the parents' responses in which most of them (69.2%) reported that they do not find it challenging to speak more than one language at home/ one language at home and another one outside home. It is critical to note that the presence of Arabic, parallel to Nubian, in these families is not entirely unorthodox. Translanguaging is the ordinary method of communication in bilingual families (Garcı'a & Wei, 2014). However, it is a cause for concern when the societal/majority language overpowers other languages over the time.

In the same context, the majority of the participants (82.5%) claimed that maintaining their native language (the Nubian language) had no effect on the proficiency in Arabic. This could help elucidate the children's high proficiency in Arabic, which is discussed further in this chapter.

It has been also found that most of the Nubian parents (56.7%) did not use the Nubian and Arabic languages for different activities. This finding diverges from Kaveh's (2018) study on Iranians living in the U.S. in which most of the parents reported their usage of Persian and English for different activities. On the other side, the parents in the current study who reported they used both languages for different activities confirmed their excessive usage of the Nubian language when singing songs, talking about Nubia, and talking about their grandparents. As a result, it can be concluded that the cultural issues may trigger the usage of the Nubian language within Nubian families.

In terms of the type of access which was available for the children when they were growing up to Nubian speakers, most of the parents (46.7%) and (31.7%) declared that their

children had the chance to be exposed to “Nubian friends and/or family members”, and “a community of Nubians”, respectively. However, all the parents interviewed confirmed that this exposure to Nubian speakers was so limited due to living away from Nubia. This could help explain the children’s lack of proficiency in the Nubian language which is discussed further in this chapter.

The results of this study have shown that attending school is not of great influence on the children’s proficiency in Nubian. The majority of the parents (76.7%) claimed that they did not notice any changes in their children’s Nubian proficiency when they attended school. These findings gainsay the literature that starting school can add to empowering the dominant or the societal language (Fillmore, 1991; Hammer et al., 2003).

In a similar vein, it has been shown that there was no specific education level that had an effect on the children’s proficiency in Nubian. Most of the parents (80%) informed that there was not a certain educational level that made different changes in their children’s Nubian proficiency. This implies that school pressure in whichever educational level cannot be considered as the main reason underlying behind making the children keep or even drop the Nubian language. Reasons for the children’s keeping or dropping the Nubian language are discussed further in this chapter.

5.2.1.2. Children’s language proficiency

The children’s language proficiency can be considered a reflection of the language practices followed by the Nubian parents. In this sense, the children’s proficiency in the Nubian language may reflect the effectiveness of the parents’ language practices in maintaining their

native language (NL), as well as children's proficiency in the Arabic language may reflect the extent to which the Arabic language dominates in the Nubian community.

The results have demonstrated that most of the children are of low proficiency in the Nubian language. According to the parents' responses, (55.7%) and (23.5%) of their children "cannot speak Nubian at all" and "can speak Nubian to some extent", respectively. In addition, (40.2%) and (28.2%) of the children "cannot understand Nubian at all" and "can understand Nubian to some extent", respectively. The parents also declared that most of their children (58.8%) and (19.2%) are "weak" and "intermediate" in the Nubian language, respectively. These results indicate that language practices followed by the Nubian parents were not effective enough to maintain their native language (NL) and pass it to the new generations.

With regard to the children's proficiency in the Arabic language, the results have revealed that the majority of the children are of high proficiency in the Arabic language. With reference to the parents' responses, (65.3%) and (17.6%) of their children can speak Arabic "perfectly" and "well", respectively. Moreover, (74.9%) and (14.2%) of the children can understand Arabic "perfectly" and "well", respectively. The parents also affirmed that most of their children (63.5%) and (19.5%) are "perfect" and "good" in the Arabic language, respectively. These findings reflect the dominance of the Arabic language in the Nubian community.

5.2.2. Language beliefs

This subsection discusses the results concerning language beliefs held by Nubian parents. This is compatible with the second research sub-question emerged from the primary research question of the study mentioned above, which is "**what are the parents' beliefs regarding knowledge of Nubian and Arabic?**"

It has been found that Nubian parents believe that both Nubian and Arabic languages are of great importance to be learned by their children. Most of the parents (65%) and (25.8%) declared that learning the Nubian language (the heritage language) is "very important" and "important" to their children, respectively. As for the Arabic language (the dominant language), the majority of the parents (60%) and (30.8%) reported that learning Arabic is "very important" and "important" to their children, respectively. These findings contradict what has been found by Kaveh (2018) in her study on Iranian immigrants in the U.S. The Iranian parents rated the English language (the dominant language) as more important than the Persian language (the heritage language). Furthermore, the highest percentage of the Nubian parents (77.5%) who participated in the current study confirmed their desire of making their children know both Nubian and Arabic when they are older. These findings not only reflect the parents' positive attitude towards both the Nubian and Arabic languages, but they also affirm the parents' strong desire to maintain the Nubian language and transmit it to their children.

These outcomes are further reinforced in the interviews in which Nubian parents confirmed that it is very important for them to make their children learn both Arabic and Nubian since the Arabic language is the language of the society which is important for daily life, study, and work, while the Nubian language is their native language (NL) which represents their

heritage, culture, history, and identity. As Curdt-Christiansen (2009) contends, such parental beliefs imply an inner drive for an imposed integration with the society. The way in which educational and social opportunities are intertwined with the dominant language and culture of the society sends a deafening message to immigrant parents. Hence, they utilize their family language policy (FLP) as a "survival mechanism" to secure a more promising future for their children and the generations to come (Tannenbaum, 2012).

In spite of the parents' positive attitude towards the Nubian language and their strong desire to maintain their native language (NL) and pass it to their children, most of them (61.7%) declared that they think their children drop the Nubian language, while others (38.3%) reported that they see their children keep the Nubian language. In addition, most of those who reported their children's keeping of the Nubian language (69.6%) claimed that the main reason for keeping the Nubian language is the efforts made by parents to teach their children to respect their heritage language (HL) and culture. On the other hand, most of the parents who declared their children's dropping of the Nubian language (63.5%) claimed that the main reason for dropping the Nubian language is the children's obligation to use Arabic all the time interacting with others in their environment.

Given what was mentioned above, it can be concluded that Nubian parents believe that their appreciation and respect to their heritage language (HL) and culture and teaching their children such values could maintain their native language (NL) and protect it from extinction, whereas they also believe that the effect of the dominant language (Arabic) is of great importance and could threaten the survival of their native language (NL).

5.2.3. Language management

This subsection discusses the results regarding language management strategies applied by Nubian parents with their children. This is in line with the third research sub-question falling under the first research question of the current study mentioned previously, which is "**what language management strategies do parents use and how are they related to their beliefs**?" Needless to say, the language management strategies represent a reflection of the language beliefs the parents hold.

The results of this study have revealed a contradictory between the parents' language beliefs and their language management strategies. Although the findings have shown that Nubian parents have a positive attitude towards their children's learning of the Nubian language and a strong desire to keep their heritage language (HL), it has been found that the majority of the parents (81.7%) reported that they had no language strategy with their children. This may indicate the absence of the conscious and knowledgeable family language policy (Spolsky & Shohamy, 1999). Along the same lines, Okita (2002) has found that the decisions associated with the language use among family members are not always clearly discussed by parents, but it could be generated spontaneously without any organization.

In this context, many participants reported that they feel sad or even angry when their children refuse to speak Nubian at home; however, they declared that they did not do anything towards this. These outcomes reaffirm findings in the literature which contend that parents will in general give up endeavors to keep up the heritage language (HL) once they notice their kids' steady utilization of the language of the society, defiance in speaking the heritage language (HL), or constant low proficiency in it (Brown, 2011; Park et al., 2012; Tsai et al., 2012).

Nevertheless, few parents confirmed that they used different techniques to encourage their children to speak and learn the Nubian language. These parents declared their efforts to develop language plans in order to provide their children with the linguistic environment that could enhance their opportunities to learn the Nubian language. In addition, they mentioned their endeavors to convince their children with the importance of the Nubian language and their role as Nubians to protect their native language (NL) from extinction by asserting the fact that the Nubian language is part and parcel of their heritage and identity as Nubians. This corresponds to the positive attitudes towards the Nubian language and the strong desire to maintain the heritage language (HL) reflected by the parents' language beliefs discussed in the previous section. These findings have been echoed by another study (Kaveh, 2018) on Iranians parents living in the U.S. In her study, Kaveh (2018) found that not all parents planned for maintaining the Persian language. That is, some Iranian parents reported that they had never forced their children to do anything while other parents confirmed their development of language strategies for maintaining the Persian language (the heritage language).

5.3. Relationship between demographic characteristics of Nubian families and the family language policy in these families

In this section, the relationship between the major demographic characteristics of Nubian families participating in the current study and the family language policy (FLP) followed by parents in these families is discussed. This is aligned with the second research question in this study; which is "**what is the relationship between the demographic characteristics of Nubian families like parental age, parental education, and language proficiency and the family language policy in these families?**" The major demographic characteristics that have been

investigated in this study are: parental age, parental education, and parental language proficiency.

5.3.1. Parental age

The statistical analysis of the data affirmed that the positive correlation between the parental age and the family language policy (FLP) supporting the maintenance of the Nubian language is statistically significant. The older the parents are, the more their family language policy (FLP) supports maintaining the Nubian language. The results have shown that the older parents have higher percentages of their children who can speak and understand the Nubian language well in comparison to the children of younger parents. Also, the older parents have higher percentages of their children who are perfect in the Nubian language compared to the children of younger parents. As for the usage of the Nubian language at home, it has been found that the older parents tended to use the Nubian language at home more than those of younger age.

5.3.2. Parental education

The statistical results have revealed that the inverse correlation between the parental education and the family language policy (FLP) supporting the maintenance of the Nubian language is statistically significant. The higher the parental education is, the less their family language policy (FLP) supports maintaining the Nubian language. The results have shown that the parents with higher levels of education have less percentages of their children who can speak and understand the Nubian language well in comparison to the children of the parents with lower levels of education. Additionally, the parents with higher levels of education have less

percentages of their children who are perfect in Nubian compared to the children of the parents with lower levels of education. Concerning the usage of the Nubian language at home, it has been found that the parents with lower levels of education tended to use the Nubian language at home more than those with higher levels of education.

The findings regarding the relationship between the parental education and the family language policy (FLP) are accordant with Doucet's (1991) and Harres's (1989) studies that have indicated the inverse relationship between the educational level of the parents and the home language maintenance. That is to say, the higher the educational level of the parents is, the greater their shift away from the home language is. Nonetheless, other studies have argued that ethno-linguistic minorities that have high educational knowledge and experience are able to maintain their heritage language and ethnic identity across generations (Kloss, 1966; Lambert & Taylor, 1996; Allard & Landry, 1992). In the same context, King and Fogle (2006b) have found that the parents in the American families with high educational level were capable of maintaining their native language (NL) within their children.

5.3.3. Parental language proficiency

The statistical analysis of the data gathered indicated that the positive correlation between the parental language proficiency in Nubian and the family language policy (FLP) supporting the maintenance of the Nubian language is statistically significant. The higher the parental language proficiency in Nubian is, the more their family language policy (FLP) supports maintaining the Nubian language. The results have demonstrated that the parents with higher language proficiency in the Nubian language have higher percentages of their children who can speak and understand the Nubian language well in comparison to the children of the parents with lower

language proficiency in the Nubian language. Additionally, the parents with higher language proficiency in Nubian have higher percentages of their children who are perfect in Nubian compared to the children of the parents with lower language proficiency in Nubian. With respect to the usage of the Nubian language at home, it has been found that the parents with higher language proficiency in Nubian tended to use the Nubian language at home more than those with lower language proficiency in Nubian.

5.4. Role of contextual factors in the family language policy within Nubian families

This section discusses the role contextual factors play in the family language policy (FLP) within Nubian families. This helps provide an answer to the third research question in this study, which is "**What role, if any, do contextual factors related to family structure, socioeconomic background, and acculturation of the parents play in the family language policy within Nubian families?**" The contextual factors whose role has been explored in the current study are: family structure, socioeconomic background, and the acculturation of the parents.

5.4.1. Family structure

According to the statistical analysis of the data in this study, there is no significant relationship between the family structure, which is either nuclear or extended, and the family language policy (FLP) followed by the Nubian parents. This echoes Smith-Christmas's (2014) findings which have showed that the presence of more family members (grandparents, uncles, and aunts) who can provide an opportunity for the children to be more exposed to the minority

language and practice it was not influential enough to maintain the home language with the children. That is; the children in Smith-Christmas's (2014) study had shifted to the majority language despite the advantage of living in extended families. However, this contradicts what has been found in Kaveh's (2018) study in which it has been shown that the family members like grandparents and relatives were effective in the process of maintaining the heritage language when they were present.

5.4.2. Socioeconomic background

The socioeconomic background has been examined in the current study through three elements, which are: residency place level, job level, and household yearly gross income level. It has been found that the inverse correlation between the socioeconomic background and the family language policy (FLP) supporting the maintenance of the Nubian language is statistically significant.

With regard to the residency place level, the statistical results have revealed that the inverse correlation between the residency place level and the family language policy (FLP) supporting the maintenance of the Nubian language is statistically significant. The higher the parents' residency place level is, the less their family language policy (FLP) supports maintaining the Nubian language. The parents with higher residency place level have less percentages of their children who can speak and understand the Nubian language well in comparison to the children of the parents with lower residency place level. In addition, the parents with higher residency place level have less percentages of their children who are good in Nubian compared to the children of the parents with lower residency place level.

In terms of the job level, the results have shown that the inverse correlation between the job level and the family language policy (FLP) supporting the maintenance of the Nubian language is statistically significant. The higher the parents' job level is, the less their family language policy (FLP) supports maintaining the Nubian language. The parents with lower job levels tended to use the Nubian language at home more than those with higher job levels.

As for the household yearly gross income level, the results have demonstrated that the inverse correlation between the household yearly gross income level and the family language policy (FLP) supporting the maintenance of the Nubian language is statistically significant. The higher the parents' household yearly gross income level is, the less their family language policy (FLP) supports maintaining the Nubian language. The parents with higher household yearly gross income level have less percentages of their children who can speak the Nubian language well in comparison to the children of the parents with lower household yearly gross income level. Moreover, the parents with higher household yearly gross income level have less percentages of their children who are good in Nubian compared to the children of the parents with lower household yearly gross income level.

5.4.3. Acculturation of the parents

The acculturation of the parents has been investigated in this study through three elements, which are: parents' birth in Nubia, parents' age of leaving Nubia, and the period parents lived outside Nubia. The statistical results have shown that the inverse correlation between the acculturation of the parents and the family language policy (FLP) supporting the maintenance of the Nubian language is statistically significant.

The results of this study have shown that the positive correlation between the parents' birth in Nubia and the family language policy (FLP) supporting the maintenance of the Nubian language is statistically significant. The parents who were born in Nubia (less acculturation) adopt a family language policy (FLP) that supports maintaining the Nubian language. The parents born in Nubia have higher percentages of their children who can speak and understand Nubian well in comparison to the children whose parents were born outside Nubia. Additionally, the parents born in Nubia have higher percentages of their children who are perfect in Nubian compared to the children whose parents were born outside Nubia. With respect to the usage of the Nubian language at home, it has been found that the parents born in Nubia tended to use the Nubian language at home more than those who were not born in Nubia.

It has been also found that the positive correlation between the parents' age of leaving Nubia and the family language policy (FLP) supporting the maintenance of the Nubian language is statistically significant. The older the parents left Nubia (less acculturation), the more their family language policy (FLP) supports maintaining the Nubian language. The parents who left Nubia when they were older have higher percentages of their children who can speak and understand Nubian well in comparison to the children whose parents left Nubia at a younger age. Also, the parents who left Nubia when they were older have higher percentages of their children who are good in Nubian compared to the children whose parents left Nubia at a younger age. As for the usage of the Nubian language at home, it has been found that the parents who left Nubia when they were older tended to use the Nubian language at home more than those who left Nubia at a younger age.

The current study's findings concerning the relationship between the parents' age of leaving Nubia and the family language policy (FLP) are in agreement with Doucet's (1991) study which has shown that the younger the immigrants left their home country, the more they move away from their heritage language and shift to the majority language. Likewise, Clyne's (1982) study has affirmed the correlation between the age at which parents left their home country and their linguistic behavior. He has found that the immigrants who left their home country at an older age used their home language more frequently while living in the host country.

The results have also revealed that the inverse correlation between the period parents lived outside Nubia and the family language policy (FLP) supporting the maintenance of the Nubian language is statistically significant. The longer the parents lived outside Nubia (more acculturation), the less their family language policy (FLP) supports maintaining the Nubian language. The parents who lived outside Nubia for a longer period have less percentages of their children who can speak and understand Nubian well in comparison to the children whose parents lived outside Nubia for a shorter period. The parents who lived outside Nubia for a longer period have less percentages of their children who are good in Nubian compared to the children whose parents lived outside Nubia for a shorter period. In terms of the usage of the Nubian language at home, it has been found that the parents who lived outside Nubia for a shorter period tended to use the Nubian language at home more than those who lived outside Nubia for a longer period.

These findings about the relationship between the period parents lived outside Nubia and the family language policy (FLP) align with Baker's (2011) findings which indicated that the length of the residency time in the host country and away from the home country not only improves the proficiency level of the majority language but also leads to the attrition of the

heritage language among the immigrants' children. Strictly speaking, the longer period the immigrants live in the host country, the better proficiency level in the majority language they achieve and the greater shift away from the heritage language is.

5.5. Limitations and Further research

In spite of the fact that this is the first study of its kind in the Egyptian context to study the family language policy (FLP) within the Nubian community as an ethnolinguistic minority group, there were some limitations that must be mentioned in order to be noted in the future research. First, the main purpose of the current study is to explore the family language policy (FLP) within Nubian families living in Egypt. Hence, it was planned to travel to Nubia to conduct the study in the region where high populations of Nubian people live. Yet, the concurrent circumstances of COVID 19 pandemic made the travelling to Nubia and the direct contact with people very dangerous. Therefore, the researcher decided to conduct an online questionnaire and phone interviews in order to have safe access to the participants who included Nubians from several governorates in Egypt. Profound exploration of Nubian families living in Nubia may provide different data and even reveal different results.

In addition, the investigation scope of this study was basically centered on the family language policy (FLP). Thus, even though the discoveries on sociocultural setting are significant, they need more in-depth investigation in future research. Also, this research provided data about the family language policy (FLP) of a relatively small group of parents. Most of them were with medium financial status and lived outside Nubia. Examining sizable samples of Nubian families from different socio-economic backgrounds, living inside and outside Nubia, may yield different outcomes.

Furthermore, there is a need to conduct comparative studies that investigate the family language policy (FLP) within Nubian families living in Nubia in comparison to other Nubian families living outside Nubia in order to explore the differences, if any, and the factors influencing the family language policy in both contexts. In this context, ethnographies might help provide a useful tool to observe and trace the components of the family language policy (FLP) and the factors influencing it within these families for the purpose of portraying an all-inclusive picture of the family language policy (FLP) in these families. That is, we need, as researchers, to know what every member of the family does with languages and also what they think about what they already do.

Furthermore, the current study investigated the influence of some demographic and contextual factors on the family language policy (FLP) within Nubian families, but there are still many other factors that need more in-depth investigation; such as: the school peers, the Nubian-speaking community, the public education, the media, the cultural environment, and the language status. Another significant factor that should be taken into consideration is religion since Islam, which is the religion of Nubian people in Egypt, is so closely tied with the Arabic language. Consequently, future research should see the family language policy (FLP) as a dynamic phenomenon that incorporates different relationships and significant memberships which may change over time according to a complex web of tangled factors that could be internal or external to the family.

Finally, future research should provide more focus on the children of all ages and the role of their developmental processes, individual qualities, and attitudes towards languages in shaping the family language policy (FLP) in their families. A few parents implied this during the interviews, yet this data was not included here since it would be beyond the scope of the

investigation in the current study. To this end, future studies should place more emphasis on observing the linguistic socialization of the children, exploring the children's perspectives on the family language policy (FLP), and measuring their proficiency level in their heritage/native language and the dominant/societal language in the society where they live.

5.6. Implications and Recommendations

The current study investigated the family language policy (FLP) within Nubian families in Egypt and examined the impact of some factors on it. As mentioned previously, many factors have been proved that they had an effect on the family language policy (FLP) in Nubian families. Therefore, one can conclude that language choices and decisions made in bilingual or even multilingual families are in every single case contextually arranged, and thus, they mirror the more extensive setting of the public. In like manner, the family language policy (FLP) research needs to see beyond the family borders to adequately clarify the inner choices made by the family members; including parents, children, and even relatives, who are unquestionably influenced by the broader context of the society in which they live.

Additionally, understanding the family language policy (FLP) with its three components, which are: language practices, beliefs, and strategies in bilingual families can assist teachers with supporting young learners' double language improvement even more viably. To elaborate, knowing successful language practices and strategies parents use to maintain their heritage language in a comparative context where another language dominates in the society could help teachers to generate more effective practices and strategies to be used with their students with the intention to help them learn new targeted languages in a better way. Additionally, investigating language beliefs lying beyond these language practices and strategies could help teachers be

more capable of giving advice, guiding their students, and even create positive attitudes in their students through their learning journey.

Furthermore, studies addressing the family language policy (FLP) can fill in as instructive apparatuses for advising parents in migrant and minority communities in which there is one language that dominates in the whole society while the heritage/native language is only used at home and/or among the migrant or minority groups. Parents, particularly those with small kids, could profit by the experience of others who have brought bilingual children up in a comparative setting.

As a sub-product of the current study, the results have shown that the percentages of the Nubian parents and their children who master the Nubian language are low. Therefore, it can be concluded that the Nubian language is an endangered language that needs help and support to survive. Thus, it is important here to admit that if no serious actions were done to preserve the Nubian language, it will completely disappear after a few generations. Forestalling the loss of the heritage language in new generations of Nubians needs a level of high mindfulness and utmost efforts among parents, children, and decision makers to take place.

Firstly, for the decision makers, one of the suggestions that could help prevent the Nubian language from extinction is the enactment of educational policies that could help build up a positive manner of speaking around heritage languages and bilingualism in all schools of the nation. In addition, the broadcasting of a Nubian language radio or even TV channel could provide parents with various contents to introduce to their children and increase the chance of the children's exposure to the Nubian language. Furthermore, since the current situation of the Nubian language is that it is a spoken language which is not read or written, writing the Nubian

language could be another possible solution that may support its survival. This could help create recorded and printed resources of the Nubian language by native speakers and linguists. These resources could be published or even preserved in libraries, academic institutions, museums, and cultural centers. Another suggestion is to make the Nubian language one of the taught languages in schools, especially schools inside Nubia. In the same context, it could be helpful if the Nubian language is added to the languages taught in the universities.

Secondly, for the Nubian parents and their children, they should insist on speaking their native language and do their best to maintain their heritage language. One of the revivalist efforts already done by Nubians is the classes for teaching the Nubian language in their associations named after their Nubian villages. But they should work more to increase these classes and encourage more younger generations of Nubians to enroll in them. Nubian speakers could also make use of new modes of information sharing by utilizing social media channels such as "YouTube" and other different electronic platforms for the purpose of creating online courses, sharing expressions, and introducing traditional Nubian songs with printed lyrics. Such efforts of revitalization are supposed to be done by the Nubian people since maintaining the Nubian language means preserving the identity of this ethnic minority group. In his book, Edwards (2010) considered language as a marker of identity. He argues that "the single most important aspect of human language – beyond its obvious instrumental and communicative function – lies in its relationship to group identity" (p. 3). In the context of the Nubian community, the Nubian language, as most of the participants implied through the interviews, is an indispensable part of their heritage, culture, and even their identity as an ethnic minority group. Maintaining a language of an ethnic minority group is an important indicator of the group cohesion and solidarity. When a language of an ethnic minority group is at risk, the identity of this group is

threatened. Accordingly, when the Nubian people endeavor to maintain their heritage language, they not only preserve their native language, which is an endangered language, from being an extinct one but they also do protect their ethnic identity as Nubians from being dissolved and missing its uniqueness and distinctiveness.

Lastly, for the Egyptian society at large, it is necessary to completely understand that any language represents an essential part of its society and culture. As a result, when we lose a language, we lose a part of our culture. Diversity in any society enriches the culture of this society. Accordingly, the Egyptian society should encourage maintaining the Nubian language through respecting, accepting, and appreciating the distinctiveness of this language and its culture as part and parcel of the whole Egyptian society in which we all live. Needless to say, the maintenance of the linguistic and cultural diversity can be seen as an aspect of social justice in any society.

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Appendices

Appendix (I)

Online Questionnaire Protocol

This questionnaire addresses Nubian people. You are invited to take this questionnaire, if you are a Nubian (Fadija and Kenuz only), able to speak the Nubian language at any level, married to a Nubian (Fadija and Kenuz only), and having a child or children.

This questionnaire is designed to find out a few things about yourself, your language(s), how you use them, and how you feel about their usage. Please answer the questions truthfully. There are no right or wrong answers.

Mark the information that applies to you:

1- Gender: male ( ) female ( )

Tribe: Fadija ( ) Kenuz ( )

2- What is your marital status? Married ( ) widowed ( ) divorced ( )

3- How old are you? less than 25 ( ) 25-50 ( ) more than 50 ( )

4- How old is your spouse? less than 25 ( ) 25-50 ( ) more than 50 ( )

5- How many children do you have? 1 ( ) 2 ( ) 3 ( ) 4 ( ) 5 ( ) 6 ( )

6- How old are your children?

Child 1	age (…….)	Child 2	age (…….)
Child 3	age (…….)	Child 4	age (…….)
Child 5	age (…….)	Child 6	age (…….)

7- Do you live in: a nuclear family ( ) an extended family ( )

8- Were you born in a Nubian village? Yes ( ) No ( )

9- Was your spouse born in a Nubian village? Yes ( ) No ( )

10- How old were you when you left Nubia? ……

11- How old was your spouse when he/she left Nubia? ……

12- How long have you lived outside Nubia? ……

13- How long has your spouse lived outside Nubia? ……

14- Where do you live? Governorate …… Neighborhood ……

15- Do you work? Yes ( ) No ( )

If "yes" please specify your job (…….)

16- Does your spouse work? Yes ( ) No ( )

If "yes" please specify his/her job (…….)

17- What is your household yearly gross income?

EGP 16.000– EGP 30.000 ( ) EGP 35.000– EGP 75.000 ( )
EGP 75.000– EGP 100.000 ( ) EGP 100.000 and above ( )

18- What is your educational level?

Elementary school ( )
Middle school ( )
High school ( )
Bachelor ( )
Master ( )
PhD ( )

19- What is your spouse's educational level?

Elementary school ( )
Middle school ( )
High school ( )
Bachelor ( )
Master ( )
PhD ( )

20- How well can you understand Nubian?

I cannot understand it at all ( )
I can understand it to some extent ( )
I can understand it well ( )
I can understand it perfectly ( )

21- How well can you Speak Nubian?

I cannot speak it at all ( )
I can speak it to some extent ( )
I can speak it well ( )
I can speak it perfectly ( )

22- How well can your spouse understand Nubian?

He/she cannot understand it at all ( )

He/she can understand it to some extent ( )

He/she can understand it well ( )

He/she can understand it perfectly ( )

23- How well can your spouse speak Nubian?

He/she cannot speak it at all ( )

He/she can speak it to some extent ( )

He/she can speak it well ( )

He/she can speak it perfectly ( )

24- What languages are used at your home?

Only Nubian	( )	Mostly Nubian	( )
Equally Nubian & Arabic	( )	Only Arabic	( )
Mostly Arabic	( )		
Other	( )	please specify (……)	

25- How well can your child/children speak Nubian?

Please fill in the order of the oldest to the youngest child:

Child 1: She/he cannot speak it at all ( )
She/he can speak it to some extent ( )
She/he can speak it well ( )
She/he can speak it perfectly ( )

Child 2: She/he cannot speak it at all ( )
She/he can speak it to some extent ( )
She/he can speak it well ( )
She/he can speak it perfectly ( )

Child 3: She/he cannot speak it at all ( )
She/he can speak it to some extent ( )
She/he can speak it well ( )
She/he can speak it perfectly ( )

Child 4: She/he cannot speak it at all ( )
She/he can speak it to some extent ( )
She/he can speak it well ( )
She/he can speak it perfectly ( )

Child 5: She/he cannot speak it at all ( )
She/he can speak it to some extent ( )
She/he can speak it well ( )
She/he can speak it perfectly ( )

Child 6: She/he cannot speak it at all ( )
She/he can speak it to some extent ( )

She/he can speak it well ( )
She/he can speak it perfectly ( )

26- Do you use the language(s) for different things or activities? (Are there certain subjects/activities you usually talk about to your children in Nubian and certain ones for which you switch to Arabic?) Yes ( ) No ( )
If "yes" please specify: (Tick what applies to you)

Activity/Subject	**Arabic**	**Nubian**
Daily routine		
Homework & School stuff		
Behavioral issues: f- Punishing them g- Explaining what they do wrong h- Giving them some advice i- Showing anger towards them j- Praising and encouraging them when they do right		
Cultural issues: f- Storytelling g- Talking about Nubia h- Talking about their grandparents i- Singing songs j- Playing games		
If there are other activities, please write them and specify the language you use for these activities	……...……. ……	

27- How important do you think learning Nubian is for children like yours?

A. Not important at all ( )
B. Of little importance ( )
C. Of average importance ( )
D. Important ( )
E. Very important ( )

28- How well can your child/children understand Nubian when it is spoken to them?

Please fill in the order of the oldest to the youngest child:

Child 1: He/she cannot understand it at all ( )
He/she can understand it to some extent ( )
He/she can understand it well ( )
He/she can understand it perfectly ( )
Child 2: He/she cannot understand it at all ( )
He/she can understand it to some extent ( )
He/she can understand it well ( )
He/she can understand it perfectly ( )
Child 3: He/she cannot understand it at all ( )

He/she can understand it to some extent ( )
He/she can understand it well ( )
He/she can understand it perfectly ( )

Child 4: He/she cannot understand it at all ( )
He/she can understand it to some extent ( )
He/she can understand it well ( )
He/she can understand it perfectly ( )

Child 5: He/she cannot understand it at all ( )
He/she can understand it to some extent ( )
He/she can understand it well ( )
He/she can understand it perfectly ( )

Child 6: He/she cannot understand it at all ( )
He/she can understand it to some extent ( )
He/she can understand it well ( )
He/she can understand it perfectly ( )

29- Do you find it challenging to speak more than one language at home/ one language at home and another one outside home? Yes ( ) No ( )

30- How do you react when your children refuse to speak Nubian at home?

……..……
……..……

31- What type of access do/did your children have to Nubian speakers now/when they were growing up?

A. Nubian friends and/or family members ( )
B. A community of Nubians ( )
C. No external access beside his/her parents ( )
D. Other ( ) please specify (……..……)

32- How do you encourage your children to speak Nubian at home?

……..……
……..……

33- Overall, how would you describe your child's proficiency in Nubian?

Please fill in the order of the oldest to the youngest child:

Child 1: Weak ( ) intermediate ( ) good ( ) perfect ( )
Child 2: Weak ( ) intermediate ( ) good ( ) perfect ( )
Child 3: Weak ( ) intermediate ( ) good ( ) perfect ( )
Child 4: Weak ( ) intermediate ( ) good ( ) perfect ( )
Child 5: Weak ( ) intermediate ( ) good ( ) perfect ( )
Child 6: Weak ( ) intermediate ( ) good ( ) perfect ( )

34- Have you noticed any changes in the language use at home over the years?

A. No, we have always used only Nubian
B. No, we have always used only Arabic
C. No, we have always used a mix of Nubian and Arabic
D. Yes, we used more Nubian when our children were younger, but increased use of Arabic as they grew up.
E. Other ( ) please specify (…….……..……)

35- How do you think maintaining the native language (the Nubian language) can influence Arabic proficiency?

A. It interrupts it ( )
B. It helps it ( )
C. It has no effect on it ( )
D. Other ( ) please specify (……..……)

36- How important do you think learning Arabic is for children like yours?

A. Not important at all ( )
B. Of little importance ( )
C. Of average importance ( )
D. Important ( )
E. Very important ( )

37- How well can your child/children speak Arabic?

Please fill in the order of the oldest to the youngest child:

Child 1: She/he cannot speak Arabic at all ( )
She/he can speak it to some extent ( )
She/he can speak it well ( )
She/he can speak it perfectly ( )
Child 2: She/he cannot speak Arabic at all ( )
She/he can speak it to some extent ( )
She/he can speak it well ( )
She/he can speak it perfectly ( )
Child 3: She/he cannot speak Arabic at all ( )
She/he can speak it to some extent ( )
She/he can speak it well ( )
She/he can speak it perfectly ( )
Child 4: She/he cannot speak Arabic at all ( )
She/he can speak it to some extent ( )
She/he can speak it well ( )
She/he can speak it perfectly ( )
Child 5: She/he cannot speak Arabic at all ( )
She/he can speak it to some extent ( )

She/he can speak it well ( )
She/he can speak it perfectly ( )

Child 6: She/he cannot speak Arabic at all ( )
She/he can speak it to some extent ( )
She/he can speak it well ( )
She/he can speak it perfectly ( )

38- Have you noticed any changes in your children's Nubian proficiency when they attended school? Yes ( ) No ( )
If "yes" please specify: (Tick what applies to you)

A. It has considerably decreased their Nubian proficiency. ( )
B. It has decreased their Nubian proficiency to some extent. ( )
C. It has helped them to become more proficient in Nubian. ( )
D. Other ( ) please specify (……..……)

39- You see your child/children
Keep Nubian ( ) drop Nubian ( )
& What do you think was the main reason your child kept/dropped Nubian?
(You can select more than one)

They kept it because:

A. We were strict on allowing only Nubian at home.
B. We taught them to respect their heritage language and culture by our behaviors.
C. We traveled to Nubia frequently.
D. They attended Nubian classes.
E. We had friends and/or family members around us with whom they could interact in Nubian.
F. We attended workshops that helped us know how to raise bilingual children.
G. Other ( ) please specify (……..……)

They dropped it because:

A. Of the peer pressure at school and outside.
B. Of the media.
C. Of their schools' high emphasis on the value of knowing Arabic.
D. They had to use Arabic all the time interacting with others in their environment.
E. We wanted them to focus more closely on learning Arabic than Nubian.
F. We stopped using Nubian at home.
G. Other ( ) please specify (……..……)

40- What language or languages would you like your children to know when they are older?

A. Nubian ( )
B. Arabic ( )
C. Nubian & Arabic ( )
D. Other ( ) please specify (……)

Why did you choose this language/ these languages?

……..……
……..……
……..

41- How well can your child/children understand Arabic when it is spoken to them?

Please fill in the order of the oldest to the youngest child:

Child 1: He/she cannot understand it at all ( )
He/she can understand it to some extent ( )
He/she can understand it well ( )
He/she can understand it perfectly ( )
Child 2: He/she cannot understand it at all ( )
He/she can understand it to some extent ( )
He/she can understand it well ( )
He/she can understand it perfectly ( )
Child 3: He/she cannot understand it at all ( )
He/she can understand it to some extent ( )
He/she can understand it well ( )
He/she can understand it perfectly ( )
Child 4: He/she cannot understand it at all ( )
He/she can understand it to some extent ( )
He/she can understand it well ( )
He/she can understand it perfectly ( )
Child 5: He/she cannot understand it at all ( )
He/she can understand it to some extent ( )
He/she can understand it well ( )
He/she can understand it perfectly ( )
Child 6 He/she cannot understand it at all ( )
He/she can understand it to some extent ( )
He/she can understand it well ( )
He/she can understand it perfectly ( )

42- Has any education level made different changes in your children's Nubian proficiency?
Yes ( ) No ( )

If "yes" please specify the educational level where changes happened: (Tick one)

A. Elementary school ( )
B. Middle school ( )
C. High school ( )
D. University ( )

How? (Tick one)

A. It has considerably decreased their Nubian proficiency. ( )

B. It has decreased their Nubian proficiency to some extent. ( )
C. It has helped them to become more proficient in Nubian. ( )
D. Other ( ) please specify (……..……)

43- Overall, how would you describe your child's proficiency in Arabic?

Please fill in the order of the oldest to the youngest child:

Child 1: Weak ( ) intermediate ( ) good ( ) perfect ( )
Child 2: Weak ( ) intermediate ( ) good ( ) perfect ( )
Child 3: Weak ( ) intermediate ( ) good ( ) perfect ( )
Child 4: Weak ( ) intermediate ( ) good ( ) perfect ( )
Child 5: Weak ( ) intermediate ( ) good ( ) perfect ( )
Child 6: Weak ( ) intermediate ( ) good ( ) perfect ( )

44- Do you have a language strategy with your children?

- No. Anyone can speak any language he/she wishes.
- Yes,
  A. We only allow Nubian. ( )
  B. We only allow Arabic. ( )
  C. One parent speaks Nubian and the other one speaks Arabic. ( )
  D. Parents speak Nubian and children respond in Arabic. ( )
  E. Other ( ) please specify (……)

45- Do you and your spouse share the same strategy?
Yes ( ) No ( )

46- How did both/each of you come up with that decision?
……..……
……..……

47- If you have any further comments about maintaining a native language (the Nubian language) or learning a second language in children, or other related issues, I would really appreciate it if you share it with me.
……..…
……..…
……..……

If you do not mind to participate in a follow-up interview, kindly leave your phone number to be contacted later. The interview will be conducted by phone or via Zoom, according to your preference. Your participation is highly appreciated.
……..

Thank you so much for spending your valuable time to take this survey. The information you shared will be very helpful.

Appendix (II)

Interview Protocol

I - Language Practice

1. What languages do you speak at home?
   - *Probe for dynamics of language use:*
     Parent–parent,
     Parent–child,
     Child–child

2. What language do you use the majority of the time?
   - *Probe whether one was used more than another or both were used equally.*

3. Do you use the language(s) for different things or activities?
   - *Probe: Are there certain subjects they usually talk about in their native language (the Nubian Language) and certain ones for which they switch to Arabic? (If they aren't sure how to answer, give options such as talking daily routine, homework & school stuff, behavioral and cultural issues, etc.)*
   - *Probe: Why?*

4. Do you find it challenging to speak two languages at home/one language at home and one outside home?

5. How much access do/did your child/children have to Nubian speakers now/when growing up?
   - *Nubian friends and family members?*
   - *Probe: Is/Was there a community of Nubians around them?*
   - *If responds positive to the previous probe, ask: Did/Do those communities have cultural activities you would attend with your kids?*
   - *If not mentioned in the above questions, probe: Who took care of the child when he/she was growing up?*
   - *Options (parents, grandparents, nanny, babysitter, daycare, etc.)*
   - *If they say daycare, probe: When did he start the daycare?*

6. Did going to school affect native language use at your home?
   - *If yes, probe: How so? and How did that impact your kids' proficiency in Nubian?*
   - *If they say it had a negative impact on kids' Nubian, probe if they did anything in reaction.*

II - Beliefs and ideologies about language and language use

7. How important do you think is having a community of Nubian speakers in maintenance of native language in children?

8. To what extent do you think the external factors such as school, peers, media, and community have impacted your child/children's proficiency/lack of proficiency in Nubian?
9. How important do you think learning Nubian is for kids like yours?

10. How important do you think learning Arabic is for kids like yours?
    - *If the family has small kids, probe: What language or languages would you like your child/children to know when they are older? Why?*
    - *If they mention more than one language, ask if one is more important than the other given the context they are living in and why?*

11. Has the change, if any, in your children's language use patterns changed how you think of Nubian and Arabic over the years?

12. Will you feel discontented if your child/children forget Nubian over time?
    - *Probe if no: How come? Why?*
    - *Probe If yes: Do you do anything to prevent it?*

II – Language management

13. Do you have a ''language strategy'' at home?
    - *Probe: if the case/situation is that:*
        a. *No strategy. Anyone can speak any language he/she wishes.*
        b. *They only allow their native language (Nubian) at home.*
        c. *They only allow Arabic.*
        d. *One parent speaks the native language (Nubian) and the other speaks Arabic to them.*
        e. *Parents speak in their native language (Nubian) and children respond to them in Arabic.*
    - *Probe: How did you and your spouse come up with this decision?*

14. How do you encourage your children to speak Nubian at home?

15. How do you react when your children refuse to speak Nubian at home?

Thank you so much for participating and taking the time to sit with me for this interview. The information you shared will be very helpful.

Appendix (III)

Arabic Translation of Online Questionnaire Protocol

هذا الاستبيان يخاطب النوبيين. أنت مدعو للمشاركة في هذا الاستبيان إذا كنت نوبي/نوبية (فديجكا وكنوز فقط)، وتتحدث اللغة النوبية بأي مستوى، ومتزوج من نوبي/نوبية (فديجكا وكنوز فقط)، ولديك طفل أو أكثر.

هذا الاستبيان تم تصميمه لبحث بعض الأمور عنك وعن اللغات التي تتحدثها وكيفية استخدامك لتلك اللغات وشعورك وموقفك تجاهها. من فضلك أجب عن الأسئلة بما يتفق مع الواقع الذي تعيشه، فليست هناك إجابة صحيحة أو خاطئة.

<u>اختر ما يناسبك فيما يلي:</u>

1- النوع: ذكر ( ) أنثى ( )

القبيلة: فاديجكا ( ) كنوز ( )

2- الحالة الاجتماعية: متزوج ( ) مطلق ( ) أرمل ( )

3- السن: أقل من 25( ) من 25- 50 ( ) أكثر من 50 ( )

4- سن الزوج/الزوجة: أقل من 25( ) من 25- 50 ( ) أكثر من 50 ( )

5- عدد الأبناء: 1 ( ) 2 ( ) 3 ( ) 4 ( ) 5 ( ) 6 ( )

6- سن الأبناء :

سن الابن الأول ( )

سن الابن الثاني ( )

سن الابن الثالث ( )

سن الابن الرابع ( )

سن الابن الخامس ( )

سن الابن السادس ( )

7- هل تعيش في: أسرة صغيرة (تضم الزوج والزوجة والأبناء فقط) ( )

عائلة كبيرة (تضم الزوج والزوجة والأبناء والأجداد وأزواج الأبناء والأحفاد .....وهكذا) ( )

8- هل أنت وُلدت في قرية نوبية؟ نعم ( ) لا ( )

9- هل زوجك/زوجتك وُلد/ وُلدت في قرية نوبية؟ نعم ( ) لا ( )

10- كم كان عمرك عندما غادرت النوبة؟ .....

11- كم كان عمر زوجك/زوجتك عندما غادر/غادرت النوبة؟ .....

12- ما المدة التي عشتها خارج النوبة؟ .....

13- ما المدة التي عاشها/عاشتها زوجك/زوجتك خارج النوبة؟ .....

14- أين تسكن؟ المحافظة..... الحي.....

15- هل تعمل؟ نعم ( ) لا ( )

إذا كان اختيارك "نعم" من فضلك اكتب الوظيفة .....

16- هل يعمل/تعمل زوجك/زوجتك؟ نعم ( ) لا ( )

إذا كان اختيارك "نعم" من فضلك اكتب الوظيفة .....

17- ما هو الدخل السنوي لأسرتك؟

16000 – 30000 جنيه مصري
30000 – 75000 جنيه مصري
75000 – 100000 جنيه مصري
100000 جنيه مصري فأكثر

18- ما هو مؤهلك؟

الشهادة الابتدائية ( )
الشهادة الإعدادية ( )
الشهادة الثانوية ( )
مؤهل جامعي ( )
ماجستير ( )
دكتوراه ( )

19- ما هو مؤهل زوجك/زوجتك؟

الشهادة الابتدائية ( )
الشهادة الإعدادية ( )
الشهادة الثانوية ( )
مؤهل جامعي ( )
ماجستير ( )
دكتوراه ( )

20- إلى أي مدى تفهم اللغة النوبية؟

لا أفهمها إطلاقًا ( )
أفهمها بدرجة بسيطة ( )
أفهمها بدرجة متوسطة ( )
أفهمها بدرجة ممتازة ( )

21- إلى أي مدى تستطيع أن تتحدث اللغة النوبية؟

لا أستطيع تحدثها إطلاقًا ( )
أتحدثها بدرجة بسيطة ( )
أتحدثها بدرجة متوسطة ( )
أتحدثها بدرجة ممتازة ( )

22- إلى أي مدى يفهم/تفهم زوجك/زوجتك اللغة النوبية؟

لا يفهمها /لا تفهمها إطلاقًا ( )
يفهمها/تفهمها بدرجة بسيطة ( )
يفهمها/تفهمها بدرجة متوسطة ( )
يفهمها/تفهمها بدرجة ممتازة ( )

23- إلى أي مدى يستطيع/تستطيع زوجك/زوجتك أن تتحدث اللغة النوبية؟

لا يستطيع/لا تستطيع تحدثها إطلاقًا ( )
يتحدثها/تتحدثها بدرجة بسيطة ( )
يتحدثها/تتحدثها بدرجة متوسطة ( )
يتحدثها/تتحدثها بدرجة ممتازة ( )

24- ما اللغة/اللغات التي تتحدثونها في البيت؟

اللغة النوبية فقط ( )
اللغة النوبية معظم الوقت ( )
اللغة النوبية والعربية بالتساوي ( )
اللغة العربية فقط ( )
اللغة العربية معظم الوقت ( )
لغات أخرى ( ) من فضلك اذكر هذه اللغات .....

25- إلى أي مدى يستطيع ابنك/أبنائك أن يتحدث اللغة النوبية؟

من فضلك أكمل بترتيب الأبناء من الأكبر سنًا إلى الأصغر

الابن الأول: لا يتحدثها إطلاقًا ( ) يتحدثها بدرجة بسيطة ( ) يتحدثها بدرجة متوسطة ( ) يتحدثها بدرجة ممتازة ( )
الابن الثاني: لا يتحدثها إطلاقًا ( ) يتحدثها بدرجة بسيطة ( ) يتحدثها بدرجة متوسطة ( ) يتحدثها بدرجة ممتازة ( )
الابن الثالث: لا يتحدثها إطلاقًا ( ) يتحدثها بدرجة بسيطة ( ) يتحدثها بدرجة متوسطة ( ) يتحدثها بدرجة ممتازة ( )
الابن الرابع: لا يتحدثها إطلاقًا ( ) يتحدثها بدرجة بسيطة ( ) يتحدثها بدرجة متوسطة ( ) يتحدثها بدرجة ممتازة ( )
الابن الخامس: لا يتحدثها إطلاقًا ( ) يتحدثها بدرجة بسيطة ( ) يتحدثها بدرجة متوسطة ( ) يتحدثها بدرجة ممتازة ( )
الابن السادس: لا يتحدثها إطلاقًا ( ) يتحدثها بدرجة بسيطة ( ) يتحدثها بدرجة متوسطة ( ) يتحدثها بدرجة ممتازة ( )

26- هل تستخدم اللغات في أغراض أو أنشطة مختلفة؟ (هل هناك موضوعات أو أنشطة معينة تتحدث فيها عادة مع أبنائك باللغة النوبية وأنشطة وموضوعات أخرى تتحدث فيها مع أبنائك باللغة العربية؟) نعم ( ) لا ( )

إذا كان اختيارك "نعم" من فضلك أكمل ما يلي باختيار اللغة التي تستخدمها:

الموضوع / النشاط	اللغة العربية	اللغة النوبية
الروتين اليومي	.....	.....
الواجبات المدرسية والأمور المتعلقة بالمدرسة	.....	.....
الأمور المتعلقة بالسلوكيات: أ- عندما تعاقبهم	.....	.....

ب- عندما توضح لهم الأخطاء التي ارتكبوها	.....	.....
ج- عند إعطائهم نصيحة	.....	.....
د- عند إظهار الغضب تجاههم	.....	.....
ه- عند مدحهم وتشجيعهم عندما يفعلون الصواب	.....	.....
الأمور المتعلقة بالثقافة		
أ- سرد القصص والحكايات	.....	.....
ب- التحدث عن النوبة	.....	.....
ج- التحدث عن الأجداد	.....	.....
د- الأغاني	.....	.....
ه- الألعاب	.....	.....
إذا كان هناك أنشطة أو موضوعات أخرى، من فضلك اذكر هذه الأنشطة واذكر اللغة التي تستخدمها عند التحدث في تلك الأنشطة	....	

27- في رأيك ما مدى أهمية تعلم اللغة النوبية لأبناء/لأطفال مثل أبنائك؟

ليس مهم على الإطلاق ( )
مهم بدرجة قليلة ( )
مهم بدرجة متوسطة ( )
مهم ( )
مهم جدا ( )

28- إلى أي مدى يستطيع ابنك/أبنائك أن يفهم اللغة النوبية عندما يتحدث بها أحد إليه/إليهم؟

من فضلك أكمل بترتيب الأبناء من الأكبر سنًا إلى الأصغر

الابن الأول: لا يفهمها إطلاقًا ( ) يفهمها بدرجة بسيطة ( ) يفهمها بدرجة متوسطة ( ) يفهمها بدرجة ممتازة ( )
الابن الثاني: لا يفهمها إطلاقًا ( ) يفهمها بدرجة بسيطة ( ) يفهمها بدرجة متوسطة ( ) يفهمها بدرجة ممتازة ( )
الابن الثالث: لا يفهمها إطلاقًا ( ) يفهمها بدرجة بسيطة ( ) يفهمها بدرجة متوسطة ( ) يفهمها بدرجة ممتازة ( )
الابن الرابع: لا يفهمها إطلاقًا ( ) يفهمها بدرجة بسيطة ( ) يفهمها بدرجة متوسطة ( ) يفهمها بدرجة ممتازة ( )
الابن الخامس: لا يفهمها إطلاقًا ( ) يفهمها بدرجة بسيطة ( ) يفهمها بدرجة متوسطة ( ) يفهمها بدرجة ممتازة ( )
الابن السادس: لا يفهمها إطلاقًا ( ) يفهمها بدرجة بسيطة ( ) يفهمها بدرجة متوسطة ( ) يفهمها بدرجة ممتازة ( )

29- هل تجد أنه من الصعب أن تتحدث أكثر من لغة في البيت / أو لغة داخل البيت ولغة أخرى خارج البيت؟

نعم ( ) لا ( )

30- كيف تتصرف عندما يرفض أبناؤك التحدث باللغة النوبية في البيت؟

.....
.....

31- ما الطريقة المتاحة الآن (أو التي كانت متاحة في الماضي) لأبنائك للتواصل مع متحدثين باللغة النوبية؟

أصدقاء نوبيون و/أو أفراد من العائلة ( )
مجتمع من النوبيين ( )
ليس هناك أي طريقة متاحة إلا الوالدين ( )
طريقة أخرى ( ) من فضلك اذكر هذه الطريقة .....

32- كيف تشجع أبناءك على تحدث اللغة النوبية في البيت؟

.....
.....

33- كيف تصف مستوى ابنك/أبنائك في اللغة النوبية بشكل عام؟

من فضلك أكمل بترتيب الأبناء من الأكبر سنًا إلى الأصغر

الابن الأول: ممتاز ( ) جيد ( ) متوسط ( ) بسيط ( )
الابن الثاني: ممتاز ( ) جيد ( ) متوسط ( ) بسيط ( )
الابن الثالث: ممتاز ( ) جيد ( ) متوسط ( ) بسيط ( )
الابن الرابع: ممتاز ( ) جيد ( ) متوسط ( ) بسيط ( )
الابن الخامس: ممتاز ( ) جيد ( ) متوسط ( ) بسيط ( )
الابن السادس: ممتاز ( ) جيد ( ) متوسط ( ) بسيط ( )

34- هل لاحظت أي تغييرات في استخدام اللغة في البيت على مر السنين؟

لا نحن دائمًا نستخدم اللغة النوبية فقط في البيت ( )
لا نحن دائمًا نستخدم اللغة العربية فقط في البيت ( )
لا نحن دائمًا نستخدم مزيج من اللغة النوبية والعربية معًا في البيت ( )
نعم نحن كنا نستخدم اللغة النوبية بشكل أكبر في البيت عندما كان أبناؤنا صغارًا، ولكن زاد استخدامنا للغة العربية في البيت مع تقدم الأبناء في العمر ( )
غير ذلك ( ) من فضلك وضح .....

35- في رأيك كيف يمكن أن يؤثر الإبقاء على اللغة النوبية وتعلمها على إجادة اللغة العربية؟

الإبقاء على اللغة النوبية وتعلمها يعيق إجادة اللغة العربية ( )
الإبقاء على اللغة النوبية وتعلمها يساعد على إجادة اللغة العربية ( )
الإبقاء على اللغة النوبية وتعلمها ليس له تأثير على إجادة اللغة العربية ( )
غير ذلك ( ) من فضلك وضح .....

36- في رأيك ما مدى أهمية تعلم اللغة العربية لأبناء/لأطفال مثل أبنائك؟

ليس مهم على الإطلاق ( )
مهم بدرجة قليلة ( )
مهم بدرجة متوسطة ( )
مهم ( )
مهم جدا ( )

37- إلى أي مدى يستطيع ابنك/أبنائك أن يتحدث اللغة العربية؟

من فضلك أكمل بترتيب الأبناء من الأكبر سنًا إلى الأصغر

الابن الأول: لا يتحدثها إطلاقًا ( ) يتحدثها بدرجة بسيطة ( ) يتحدثها بدرجة متوسطة ( ) يتحدثها بدرجة ممتازة ( )

الابن الثاني: لا يتحدثها إطلاقًا ( ) يتحدثها بدرجة بسيطة ( ) يتحدثها بدرجة متوسطة ( ) يتحدثها بدرجة ممتازة ( )

الابن الثالث: لا يتحدثها إطلاقًا ( ) يتحدثها بدرجة بسيطة ( ) يتحدثها بدرجة متوسطة ( ) يتحدثها بدرجة ممتازة ( )

الابن الرابع: لا يتحدثها إطلاقًا ( ) يتحدثها بدرجة بسيطة ( ) يتحدثها بدرجة متوسطة ( ) يتحدثها بدرجة ممتازة ( )

الابن الخامس: لا يتحدثها إطلاقًا ( ) يتحدثها بدرجة بسيطة ( ) يتحدثها بدرجة متوسطة ( ) يتحدثها بدرجة ممتازة ( )

الابن السادس: لا يتحدثها إطلاقًا ( ) يتحدثها بدرجة بسيطة ( ) يتحدثها بدرجة متوسطة ( ) يتحدثها بدرجة ممتازة ( )

38- هل لاحظت أي تغييرات في مستوى أبنائك في اللغة النوبية عندما التحقوا بالمدرسة؟

نعم ( ) لا ( )

إذا كان اختيارك "نعم"، من فضلك وضح:

الإلتحاق بالمدرسة أدى إلى إضعاف اللغة النوبية لدى الأبناء بشكل كبير ( )
الإلتحاق بالمدرسة أدى إلى إضعاف اللغة النوبية لدى الأبناء إلى حد ما ( )
الإلتحاق بالمدرسة أدى إلى تحسين اللغة النوبية لدى الأبناء ( )
غير ذلك ( ) من فضلك وضح .....

39- أنت ترى أن أبناءك:

متمسكين ومحتفظين باللغة النوبية ( )
تاركين للغة النوبية ( )

- وما هو السبب الرئيسي في رأيك الذي جعل أبناءك يتمسكون/يتركون اللغة النوبية؟

لقد تمسك الأبناء باللغة النوبية لأن:

يمكنك اختيار أكثر من اختيار

لقد كنا نلتزم بتحدث اللغة النوبية فقط في البيت وكنا ننفذ ذلك بشكل صارم ( )
لقد علمناهم احترام اللغة النوبية والثقافة النوبية من خلال سلوكياتنا وتصرفاتنا ( )
كنا نسافر إلى النوبة بشكل متكرر ( )
كان الأبناء يلتحقون بفصول لتعلم اللغة النوبية ( )
كان لدينا الأصدقاء و/أو أفراد العائلة الذين يستطيع الأبناء أن يتحدثوا معهم باللغة النوبية ( )
لقد حضرنا ورش عمل وندوات ساعدتنا أن نفهم كيف يمكننا تربية طفل يجيد لغتين ( )
غير ذلك ( ) من فضلك وضح .....

لقد ترك الأبناء اللغة النوبية بسبب:

يمكنك اختيار أكثر من اختيار

ضغط الأقران والزملاء في المدرسة وخارجها ( )
وسائل الإعلام ( )
تركيز المدرسة على أهمية تعلم اللغة العربية ( )
لأن الأبناء كانوا مضطرين لاستخدام اللغة العربية طوال الوقت للتواصل مع الآخرين في البيئة المحيطة ( )

لأننا أردناهم أن يركزوا على تعلم اللغة العربية بشكل أكبر من اللغة النوبية ( )
لأننا توقفنا عن استخدام اللغة النوبية في البيت ( )
غير ذلك ( ) من فضلك وضح .....

40- ما اللغة أو اللغات التي تحب أن يجيدها أبناؤك عندما يكبرون؟

اللغة النوبية ( )
اللغة العربية ( )
اللغة النوبية واللغة العربية ( )
لغات أخرى ( ) من فضلك وضح .....

ولماذا اخترت هذه اللغة/اللغات؟.....

.....

41- إلى أي مدى يستطيع ابنك/أبنائك أن يفهم اللغة العربية عندما يتحدث بها أحد إليه/إليهم؟

من فضلك أكمل بترتيب الأبناء من الأكبر سنًا إلى الأصغر

الابن الأول: لا يفهمها إطلاقًا ( ) يفهمها بدرجة بسيطة ( ) يفهمها بدرجة متوسطة ( ) يفهمها بدرجة ممتازة ( )
الابن الثاني: لا يفهمها إطلاقًا ( ) يفهمها بدرجة بسيطة ( ) يفهمها بدرجة متوسطة ( ) يفهمها بدرجة ممتازة ( )
الابن الثالث: لا يفهمها إطلاقًا ( ) يفهمها بدرجة بسيطة ( ) يفهمها بدرجة متوسطة ( ) يفهمها بدرجة ممتازة ( )
الابن الرابع: لا يفهمها إطلاقًا ( ) يفهمها بدرجة بسيطة ( ) يفهمها بدرجة متوسطة ( ) يفهمها بدرجة ممتازة ( )
الابن الخامس: لا يفهمها إطلاقًا ( ) يفهمها بدرجة بسيطة ( ) يفهمها بدرجة متوسطة ( ) يفهمها بدرجة ممتازة ( )
الابن السادس: لا يفهمها إطلاقًا ( ) يفهمها بدرجة بسيطة ( ) يفهمها بدرجة متوسطة ( ) يفهمها بدرجة ممتازة ( )

42- هل هناك مرحلة تعليمية معينة أحدثت تغييرات كبيرة في مستوى أبنائك في اللغة النوبية؟

نعم ( ) لا ( )

إذا كان اختيارك "نعم"، من فضلك حدد المرحلة التعليمية التي حدثت فيها التغييرات

المرحلة الابتدائية ( )
المرحلة الإعدادية ( )
المرحلة الثانوية ( )
الجامعة ( )

وكيف كانت تلك التغييرات؟

هذه المرحلة التعليمية أدت إلى إضعاف اللغة النوبية لدى الأبناء بشكل كبير ( )
هذه المرحلة التعليمية أدت إلى إضعاف اللغة النوبية لدى الأبناء إلى حد ما ( )
هذه المرحلة التعليمية أدت إلى تحسين اللغة النوبية لدى الأبناء ( )
غير ذلك ( ) من فضلك وضح .....

43- كيف تصف مستوى ابنك/أبنائك في اللغة العربية بشكل عام؟

من فضلك أكمل بترتيب الأبناء من الأكبر سنًا إلى الأصغر

الابن الأول: ممتاز ( ) جيد ( ) متوسط ( ) بسيط ( )
الابن الثاني: ممتاز ( ) جيد ( ) متوسط ( ) بسيط ( )

الابن الثالث: ممتاز ( ) جيد ( ) متوسط ( ) بسيط ( )
الابن الرابع: ممتاز ( ) جيد ( ) متوسط ( ) بسيط ( )
الابن الخامس: ممتاز ( ) جيد ( ) متوسط ( ) بسيط ( )
الابن السادس: ممتاز ( ) جيد ( ) متوسط ( ) بسيط ( )

44- هل لديك استراتيجية لغوية معينة تستخدمها مع أبنائك؟

لا أنا أترك كل فرد يتحدث اللغة التي يريدها ( )

نعم : أ- نحن نتحدث فقط اللغة النوبية ( )

ب- نحن نتحدث فقط اللغة العربية ( )

ج- أحد الوالدين يتحدث باللغة النوبية والآخر يتحدث باللغة العربية ( )

د- الوالدان يتحدثان باللغة النوبية والأبناء يردون باللغة العربية ( )

ه- غير ذلك ( ) من فضلك وضح .....

45- هل أنت وزوجك/زوجتك تتبعان نفس الاستراتيجية؟

نعم ( ) لا ( )

46- كيف توصل كل واحد منكما أو كلاكما إلى اختيار هذه الاستراتيجية؟

.....

.....

47- إذا كان لديك تعليقات أخرى فيما يتعلق بالحفاظ والإبقاء على اللغة النوبية، أو تعليم أبنائك لغة أو لغات أخرى، أو غيرها من الأمور ذات الصلة بالموضوع، فإنني أتطلع لمشاركتك إياها معي وأقدر لك ذلك جدا.

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إذا كان لديك استعداد للمشاركة في مقابلة شخصية تتعلق بنفس موضوع الاستبيان، من فضلك اترك رقم التليفون الخاص بك ليتم التواصل معك لاحقًا. المقابلة الشخصية ستكون عبر التليفون أو الإنترنت من خلال تطبيق (زووم) حسب رغبتك.
مشاركتك في المقابلة الشخصية ستكون مفيدة جدا للدراسة الحالية وهي موضع تقدير كبير.

.....

شكرًا جزيلًا على قضاء وقتك الثمين في إجراء هذا الاستبيان والإجابة عن أسئلته. المعلومات التي شاركتها ستكون مفيدة للغاية في استكمال الدراسة الحالية.

Appendix (IV)

Arabic Translation of Interview Protocol

1- إيه هي اللغات اللي بتتكلموها في البيت؟
- الأب والأم مع بعض
- الأب والأم مع الأطفال
- الأطفال مع بعض

2- إيه هي اللغة اللي بتستخدموها معظم الوقت في البيت؟
(لابد من معرفة إذا كانت هناك لغة تستخدم أكثر من الأخرى أم كلا اللغتين تستخدم بقدر متساوي)

3- هل إنتو بتستخدموا لغة معينة لأغراض معينة أو أنشطة معينة؟ بمعنى هل فيه حاجات أو مواضيع معينة بتكلموا الأولاد فيها بالنوبي وحاجات تانية بتكلموهم فيها بالعربي؟ زي مثلا: الروتين اليومي – الواجبات والحاجات بتاعة المدرسة – الحاجات الثقافية والسلوكية ....وكده يعني؟ وليه؟

4- بتشوف إنه شيء صعب إنك تتكلم لغتين في البيت أو حتى لغة جوة البيت ولغة تانية برة البيت؟

5- قد إيه كان متاح لأطفالك وقت نشأتهم (أو دلوقتي لو هم صغيرين) التعرض لأشخاص بيتكلموا اللغة النوبية زي مثلا أصدقاء أو أفراد من العائلة؟
- هل فيه (أو كان فيه) مجتمع من النوبيين حوالين الأولاد؟
- هل المجتمع ده ليه (أو كان ليه) أنشطة ثقافية بتحضرها مع أولادك؟
- مين كان بيعتني بأولادك وهم صغيرين (مثلا: الأب والأم – الجد والجدة – مربية – جليسة أطفال .....وهكذا)؟
- إمتى المربية أو جليسة الأطفال بدأت رعاية الأطفال؟

6- هل الالتحاق بالمدرسة أثر على استخدام اللغة النوبية في البيت؟ وإزاي؟ وإزاي ده أثر على إجادة أو كفاءة الأولاد في اللغة النوبية؟ وإيه كان رد فعلكم؟

7- في رأيك إيه مدى أهمية وجود مجتمع من النوبيين حوالين الأطفال بالنسبة للمحافظة على اللغة النوبية عندهم؟

8- في رأيك إلى أي مدى العوامل الخارجية زي أصحاب المدرسة والإعلام والمجتمع المحيط ممكن يؤثر على كفاءة أو إجادة الأطفال للغة النوبية؟

9- في رأيك إيه مدى أهمية تعلم اللغة النوبية بالنسبة لأطفال زي أولادك؟

10- في رأيك إيه مدى أهمية تعلم اللغة العربية بالنسبة لأطفال زي أولادك؟
- إيه اللغة/اللغات اللي تحب ولادك (إذا كان الأبناء صغار) يتكلموها لما يكبروا؟ وليه؟ (إذا ذكر أكثر من لغة يكون هناك السؤال: هل فيه واحدة منهم أهم من الباقي؟ وليه؟).

11- هل لاحظت تغيير في أنماط استخدام أبنائك للغات في البيت؟ ولو فيه التغيير ده هل ده أثر على رأيك أو نظرتك بالنسبة للغتين العربية والنوبية على مدار السنين؟

12- هل هتحس إنك مستاء/متضايق لو أولادك نسيوا اللغة النوبية مع الوقت؟

- إذا كانت الإجابة لا: يكون السؤال: إزاي؟ وليه؟
- إذا كانت الإجابة نعم: يكون السؤال: هل بتعمل أي حاجة عشان تمنع ده؟

13- هل عندكم استراتيجية لغوية في البيت؟ بمعنى مثلا:
أ- مفيش استراتيجية خالص وكل واحد بيتكلم اللغة اللي يحبها.
ب- بتسمحوا بس باللغة النوبية في البيت.
ج- بتسمحوا بس باللغة العربية في البيت.
د- واحد منكم بيتكلم نوبي مع الولاد والتاني بيكلمهم عربي.
ه- إنتو الاتنين بتتكلموا نوبي والولاد بيردوا عليكم بالعربي.
- وإزاي أنت/إنتي وزوجك/زوجتك وصلتوا للقرار ده أو الاستراتيجية دي؟

14- إزاي بتشجعوا ولادكم إنهم يتكلموا نوبي في البيت؟

15- بتعملوا إيه لو ولادكم رفضوا يتكلموا نوبي في البيت؟

شكرًا على مشاركتك ووقتك اللي قضيته معايا في المقابلة دي. المعلومات اللي قدمتها هتكون مفيدة جدا.

Appendix (V)

Cross-Tabulations

Parental age:

Q27 How well can your child/children speak Nubian? * W04 Age:

Crosstab

			W04 age:			
			1 less than 25	2 25 - 50	3 more than 50	Total
48- Q27 How well can your child/children speak Nubian?	1 cannot speak it at all	Count	3	201	156	360
		% within W04 age:	42.9%	64.4%	47.7%	55.7%
	2 can speak it to some extent	Count	4	67	81	152
		% within W04 age:	57.1%	21.5%	24.8%	23.5%
	3 can speak it well	Count	0	44	40	84
		% within W04 age:	0.0%	14.1%	12.2%	13.0%
	4 can speak it perfectly	Count	0	0	50	50
		% within W04 age:	0.0%	0.0%	15.3%	7.7%
Total		Count	7	312	327	646
		% within W04 age:	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	62.478[a]	6	.000

Likelihood Ratio	81.745	6	.000
Linear-by-Linear Association	33.934	1	.000
N of Valid Cases	646		

a. 4 cells (33.3%) have expected count less than 5. The minimum expected count is .54.

Q28 How well can your child/children understand Nubian when it is spoken to them? * W04 age:

Crosstab

			W04 age:			
			1 less than 25	2 25 - 50	3 more than 50	Total
Q28 How well can your child/children understand Nubian when it is spoken to them?	1 cannot understand it at all	Count	3	151	106	260
		% within W04 age:	42.9%	48.4%	32.4%	40.2%
	2 can understand it to some extent	Count	4	86	92	182
		% within W04 age:	57.1%	27.6%	28.1%	28.2%
	3 can understand it well	Count	0	46	54	100
		% within W04 age:	0.0%	14.7%	16.5%	15.5%
	4 can understand it perfectly	Count	0	29	75	104
		% within W04 age:	0.0%	9.3%	22.9%	16.1%
Total		Count	7	312	327	646
		% within W04 age:	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	33.282[a]	6	.000
Likelihood Ratio	35.560	6	.000
Linear-by-Linear Association	28.376	1	.000
N of Valid Cases	646		

a. 4 cells (33.3%) have expected count less than 5. The minimum expected count is 1.08.

Q29 Overall, how would you describe your child's proficiency in Nubian? * W04 age:

Crosstab

			W04 age:			
			1 less than 25	2 25 - 50	3 more than 50	Total
Q29 Overall, how would you describe your child's proficiency in Nubian?	**1 weak**	**Count**	3	214	163	380
		% within W04 age:	42.9%	68.6%	49.8%	58.8%
	2 intermediate	**Count**	3	46	75	124
		% within W04 age:	42.9%	14.7%	22.9%	19.2%
	3 good	**Count**	1	40	31	72
		% within W04 age:	14.3%	12.8%	9.5%	11.1%
	4 perfect	**Count**	0	12	58	70
		% within W04 age:	0.0%	3.8%	17.7%	10.8%
Total		**Count**	7	312	327	646
		% within W04 age:	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	48.347[a]	6	.000
Likelihood Ratio	51.082	6	.000
Linear-by-Linear Association	25.586	1	.000
N of Valid Cases	646		

a. 4 cells (33.3%) have expected count less than 5. The minimum expected count is .76.

Q33 What languages are used at your home? * W04 age:

Crosstab

			W04 age:			
			1 less than 25	2 25 - 50	3 more than 50	Total
Q33 What languages are used at your home?	**1 Only Nbian**	**Count**	0	8	0	8
		% within W04 age:	0.0%	5.8%	0.0%	3.3%
	2 Mostly Nubian	**Count**	0	3	13	16
		% within W04 age:	0.0%	2.2%	13.1%	6.7%
	3 Equally Nubian & Arabic	**Count**	1	31	22	54
		% within W04 age:	50.0%	22.3%	22.2%	22.5%
	4 Mostly Arabic	**Count**	0	35	31	66
		% within W04 age:	0.0%	25.2%	31.3%	27.5%

	5 Only Arabic	**Count**	1	60	33	94
		% within W04 age:	50.0%	43.2%	33.3%	39.2%
	6 Other	**Count**	0	2	0	2
		% within W04 age:	0.0%	1.4%	0.0%	0.8%
Total		**Count**	2	139	99	240
		% within W04 age:	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	**df**	**Asymptotic Significance (2-sided)**
Pearson Chi-Square	21.355[a]	10	.019
Likelihood Ratio	25.675	10	.004
Linear-by-Linear Association	1.367	1	.242
N of Valid Cases	240		

a. 10 cells (55.6%) have expected count less than 5. The minimum expected count is .02.

Parental education:

Q27 How well can your child/children speak Nubian? * W19 What is your educational level?

Crosstab

			W19 What is your educational level?						
			1 Elementary school	2 Middle school	3 High school	4 Bachelor	5 Master	6 PhD	Total
Q27 How well can your child/children speak Nubian?	1 cannot speak it at all	Count	6	12	109	211	10	12	360
		% within W19 What is your educational level?	20.0%	18.2%	46.6%	73.0%	71.4%	92.3%	55.7%
	2 can speak it to some extent	Count	13	16	71	47	4	1	152
		% within W19 What is your educational level?	43.3%	24.2%	30.3%	16.3%	28.6%	7.7%	23.5%
	3 can speak it well	Count	6	18	36	24	0	0	84
		% within W19 What is your educational level?	20.0%	27.3%	15.4%	8.3%	0.0%	0.0%	13.0%
	4 can speak it perfectly	Count	5	20	18	7	0	0	50
		% within W19 What is your educational level?	16.7%	30.3%	7.7%	2.4%	0.0%	0.0%	7.7%
Total		Count	30	66	234	289	14	13	646
		% within W19 What is your educational level?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	144.016[a]	15	.000
Likelihood Ratio	138.542	15	.000
Linear-by-Linear Association	103.184	1	.000
N of Valid Cases	646		

a. 8 cells (33.3%) have expected count less than 5. The minimum expected count is 1.01.

Q28 How well can your child/children understand Nubian when it is spoken to them? * W19 What is your educational level?

Crosstab

			W19 What is your educational level?						Total
			1 Elementary school	2 Middle school	3 High school	4 Bachelor	5 Master	6 PhD	
Q28 How well can your child/children understand Nubian when it is spoken to them?	1 cannot understand it at all	Count	5	8	75	158	8	6	260
		% within W19 What is your educational level?	16.7%	12.1%	32.1%	54.7%	57.1%	46.2%	40.2%
	2 can understand it to some extent	Count	9	13	74	74	6	6	182
		% within W19 What is your educational level?	30.0%	19.7%	31.6%	25.6%	42.9%	46.2%	28.2%

	3 can understand it well	Count	8	19	37	35	0	1	100
		% within W19 What is your educational level?	26.7%	28.8%	15.8%	12.1%	0.0%	7.7%	15.5%
	4 can understand it perfectly	Count	8	26	48	22	0	0	104
		% within W19 What is your educational level?	26.7%	39.4%	20.5%	7.6%	0.0%	0.0%	16.1%
Total		Count	30	66	234	289	14	13	646
		% within W19 What is your educational level?	100.0%	100.0%	100.0%	100.0%	100.0 %	100.0 %	100.0 %

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	102.238[a]	15	.000
Likelihood Ratio	107.780	15	.000
Linear-by-Linear Association	76.738	1	.000
N of Valid Cases	646		

a. 8 cells (33.3%) have expected count less than 5. The minimum expected count is 2.01.

Q29 Overall, how would you describe your child's proficiency in Nubian? * W19 what is your educational level?

Crosstab

			W19 what is your educational level?						Total
			1 Elementary school	2 Middle school	3 High school	4 Bachelor	5 Master	6 PhD	
Q29 Overall, how would you describe your child's proficiency in Nubian?	1 Weak	Count	6	19	110	220	13	12	380
		% within W19 what is your educational level?	20.0%	28.8%	47.0%	76.1%	92.9%	92.3%	58.8%
	2 Intermediate	Count	14	20	50	38	1	1	124
		% within W19 what is your educational level?	46.7%	30.3%	21.4%	13.1%	7.1%	7.7%	19.2%
	3 Good	Count	4	4	46	18	0	0	72
		% within W19 what is your educational level?	13.3%	6.1%	19.7%	6.2%	0.0%	0.0%	11.1%
	4 Perfect	Count	6	23	28	13	0	0	70
		% within W19 what is your educational level?	20.0%	34.8%	12.0%	4.5%	0.0%	0.0%	10.8%
Total		Count	30	66	234	289	14	13	646

	% within W19 what is your educational level?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	144.887[a]	15	.000
Likelihood Ratio	139.605	15	.000
Linear-by-Linear Association	86.946	1	.000
N of Valid Cases	646		

a. 8 cells (33.3%) have expected count less than 5. The minimum expected count is 1.41.

Q33 What languages are used at your home? * W19 your educational level what is?

Crosstab

			W19 what is your educational level?						
			1 Elementary school	2 Middle school	3 High school	4 Bachelor	5 Master	6 PhD	Total
Q33 What languages are used at your home?	1 Only Nubian	Count	0	4	2	1	0	1	8
		% within W19 what is your educational level?	0.0%	21.1%	2.4%	0.8%	0.0%	20.0%	3.3%
	2 Mostly Nubian	Count	2	3	8	3	0	0	16

		% within W19 what is your educational level?	28.6%	15.8%	9.5%	2.5%	0.0%	0.0%	6.7%
	3 Equally Nubian & Arabic	Count	0	5	29	20	0	0	54
		% within W19 what is your educational level?	0.0%	26.3%	34.5%	16.8%	0.0%	0.0%	22.5%
	4 Mostly Arabic	Count	1	6	17	39	2	1	66
		% within W19 what is your educational level?	14.3%	31.6%	20.2%	32.8%	33.3%	20.0%	27.5%
	5 Only Arabic	Count	4	1	28	54	4	3	94
		% within W19 what is your educational level?	57.1%	5.3%	33.3%	45.4%	66.7%	60.0%	39.2%
	6 Other	Count	0	0	0	2	0	0	2
		% within W19 what is your educational level?	0.0%	0.0%	0.0%	1.7%	0.0%	0.0%	0.8%
Total		Count	7	19	84	119	6	5	240
		% within W19 what is your educational level?	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	63.820[a]	25	.000
Likelihood Ratio	59.057	25	.000
Linear-by-Linear Association	18.857	1	.000
N of Valid Cases	240		

a. 26 cells (72.2%) have expected count less than 5. The minimum expected count is .04.

Parental language proficiency:

Q27 How well can your child/children speak Nubian? * W22 How well can you Speak Nubian?

Crosstab

			W22 How well can you Speak Nubian?				
			1 cannot speak it at all	2 can speak it to some extent	3 can speak it well	4 can speak it perfectly	Total
Q27 How well can your child/children speak Nubian?	**1 cannot speak it at all**	**Count**	77	130	56	97	360
		% within W22 How well can you Speak Nubian?	97.5%	77.8%	47.5%	34.4%	55.7%
	2 can speak it to some extent	**Count**	1	27	45	79	152
		% within W22 How well can you Speak Nubian?	1.3%	16.2%	38.1%	28.0%	23.5%
	3 can speak it	**Count**	1	10	15	58	84

	well	**% within W22 How well can you Speak Nubian?**	1.3%	6.0%	12.7%	20.6%	13.0%
	4 can speak it perfectly	**Count**	0	0	2	48	50
		% within W22 How well can you Speak Nubian?	0.0%	0.0%	1.7%	17.0%	7.7%
Total		**Count**	79	167	118	282	646
		% within W22 How well can you Speak Nubian?	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	**df**	**Asymptotic Significance (2-sided)**
Pearson Chi-Square	180.531[a]	9	.000
Likelihood Ratio	208.237	9	.000
Linear-by-Linear Association	142.936	1	.000
N of Valid Cases	646		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 6.11.

Q27 How well can your child/children speak Nubian? * W21 How well can you understand Nubian?

Crosstab

			W21 How well can you understand Nubian?				
			1 cannot understand it at all	2 understand it to some extent	3 understand it well	4 understand it perfectly	Total
Q27 How well can your child/children speak Nubian?	1 cannot speak it at all	Count	62	96	71	131	360
		% within W21 How well can you understand Nubian?	96.9%	85.0%	57.3%	38.0%	55.7%
	2 speak it to some extent	Count	1	13	38	100	152
		% within W21 How well can you understand Nubian?	1.6%	11.5%	30.6%	29.0%	23.5%
	3 speak it well	Count	1	3	14	66	84
		% within W21 How well can you understand Nubian?	1.6%	2.7%	11.3%	19.1%	13.0%
	4 speak it perfectly	Count	0	1	1	48	50
		% within W21 How well can you understand Nubian?	0.0%	0.9%	0.8%	13.9%	7.7%
Total		Count	64	113	124	345	646
		% within W21 How well can you understand Nubian?	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	145.932[a]	9	.000
Likelihood Ratio	171.293	9	.000
Linear-by-Linear Association	115.104	1	.000
N of Valid Cases	646		

a. 1 cells (6.3%) have expected count less than 5. The minimum expected count is 4.95.

Q28 How well can your child/children understand Nubian when it is spoken to them? * W22 How well can you Speak Nubian?

Crosstab

			W22 How well can you Speak Nubian?				
			1 cannot speak it at all	2 speak it to some extent	3 speak it well	4 speak it perfectly	Total
Q28 How well can your child/children understand Nubian when it is spoken to them?	**1 cannot understand it at all**	**Count**	72	108	29	51	260
		% within W22 How well can you Speak Nubian?	91.1%	64.7%	24.6%	18.1%	40.2%
	2 understand it to some extent	**Count**	6	41	51	84	182
		% within W22 How well can you Speak Nubian?	7.6%	24.6%	43.2%	29.8%	28.2%

	3 understand it well	Count	1	14	31	54	100
		% within W22 How well can you Speak Nubian?	1.3%	8.4%	26.3%	19.1%	15.5%
	4 understand it perfectly	Count	0	4	7	93	104
		% within W22 How well can you Speak Nubian?	0.0%	2.4%	5.9%	33.0%	16.1%
Total		Count	79	167	118	282	646
		% within W22 How well can you Speak Nubian?	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	256.355[a]	9	.000
Likelihood Ratio	273.668	9	.000
Linear-by-Linear Association	193.449	1	.000
N of Valid Cases	646		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 12.23.

Q28 How well can your child/children understand Nubian when it is spoken to them? * W21 How well can you understand Nubian?

Crosstab

			W21 How well can you understand Nubian?				
			1 cannot understand it at all	2 understand it to some extent	3 understand it well	4 understand it perfectly	Total
Q28 How well can your child/children understand Nubian when it is spoken to them?	1 cannot understand it at all	Count	58	84	50	68	260
		% within W21 How well can you understand Nubian?	90.6%	74.3%	40.3%	19.7%	40.2%
	2 understand it to some extent	Count	5	24	42	111	182
		% within W21 How well can you understand Nubian?	7.8%	21.2%	33.9%	32.2%	28.2%
	3 understand it well	Count	1	3	27	69	100
		% within W21 How well can you understand Nubian?	1.6%	2.7%	21.8%	20.0%	15.5%
	4 understand it perfectly	Count	0	2	5	97	104
		% within W21 How well can you understand Nubian?	0.0%	1.8%	4.0%	28.1%	16.1%
Total		Count	64	113	124	345	646
		% within W21 How well can you understand Nubian?	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	218.490[a]	9	.000
Likelihood Ratio	242.990	9	.000
Linear-by-Linear Association	171.362	1	.000
N of Valid Cases	646		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 9.91.

Q29 Overall, how would you describe your child's proficiency in Nubian? * W22 How well can you Speak Nubian?

Crosstab

			W22 How well can you Speak Nubian?				
			1 cannot speak it at all	2 speak it to some extent	3 speak it well	4 speak it perfectly	Total
Q29 Overall, how would you describe your child's proficiency in Nubian?	**1 Weak**	**Count**	76	136	65	103	380
		% within W22 How well can you Speak Nubian?	96.2%	81.4%	55.1%	36.5%	58.8%
	2 Intermediate	**Count**	2	15	31	76	124
		% within W22 How well can you Speak Nubian?	2.5%	9.0%	26.3%	27.0%	19.2%
	3 Good	**Count**	1	12	13	46	72

		% within W22 How well can you Speak Nubian?	1.3%	7.2%	11.0%	16.3%	11.1%
	4 Perfect	**Count**	0	4	9	57	70
		% within W22 How well can you Speak Nubian?	0.0%	2.4%	7.6%	20.2%	10.8%
Total		**Count**	79	167	118	282	646
		% within W22 How well can you Speak Nubian?	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	**df**	**Asymptotic Significance (2-sided)**
Pearson Chi-Square	149.384[a]	9	.000
Likelihood Ratio	169.224	9	.000
Linear-by-Linear Association	119.548	1	.000
N of Valid Cases	646		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 8.56.

Q29 Overall, how would you describe your child's proficiency in Nubian? * W21 How well can you understand Nubian?

Crosstab

			W21 How well can you understand Nubian?				
			1 cannot understand it at all	2 understand it to some extent	3 understand it well	4 understand it perfectly	Total
Q29 Overall, how would you describe your child's proficiency in Nubian?	1 Weak	Count	62	98	77	143	380
		% within W21 How well can you understand Nubian?	96.9%	86.7%	62.1%	41.4%	58.8%
	2 Intermediate	Count	1	10	22	91	124
		% within W21 How well can you understand Nubian?	1.6%	8.8%	17.7%	26.4%	19.2%
	3 Good	Count	1	3	18	50	72
		% within W21 How well can you understand Nubian?	1.6%	2.7%	14.5%	14.5%	11.1%
	4 Perfect	Count	0	2	7	61	70
		% within W21 How well can you understand Nubian?	0.0%	1.8%	5.6%	17.7%	10.8%
Total		Count	64	113	124	345	646

	% within W21 How well can you understand Nubian?	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	125.535[a]	9	.000
Likelihood Ratio	146.643	9	.000
Linear-by-Linear Association	97.283	1	.000
N of Valid Cases	646		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 6.93.

Q33 What languages are used at your home? * W22 How well can you Speak Nubian?

Crosstab

			W22 How well can you Speak Nubian?				
			1 cannot speak it at all	2 speak it to some extent	3 Speak it well	4 speak it perfectly	Total
Q33 What languages are used at your home?	1 Only Nubian	Count	0	1	1	6	8
		% within W22 How well can you Speak Nubian?	0.0%	1.4%	2.1%	6.9%	3.3%
	2 Mostly Nubian	Count	0	1	0	15	16

		% within W22 How well can you Speak Nubian?	0.0%	1.4%	0.0%	17.2%	6.7%
	3 Equally Nubian & Arabic	Count	0	7	18	29	54
		% within W22 How well can you Speak Nubian?	0.0%	9.7%	38.3%	33.3%	22.5%
	4 Mostly Arabic	Count	7	22	16	21	66
		% within W22 How well can you Speak Nubian?	20.6%	30.6%	34.0%	24.1%	27.5%
	5 Only Arabic	Count	25	41	12	16	94
		% within W22 How well can you Speak Nubian?	73.5%	56.9%	25.5%	18.4%	39.2%
	6 Other	Count	2	0	0	0	2
		% within W22 How well can you Speak Nubian?	5.9%	0.0%	0.0%	0.0%	0.8%
Total		Count	34	72	47	87	240
		% within W22 How well can you Speak Nubian?	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	93.017[a]	15	.000

Likelihood Ratio	99.115	15	.000
Linear-by-Linear Association	65.706	1	.000
N of Valid Cases	240		

a. 11 cells (45.8%) have expected count less than 5. The minimum expected count is .28.

Q33 What languages are used at your home? * W21 How well can you understand Nubian?

Crosstab

			W21 How well can you understand Nubian?				
			1 cannot understand it at all	2 understand it to some extent	3 understand it well	4 understand it perfectly	Total
Q33 What languages are used at your home?	1 Only Nubian	Count	0	1	0	7	8
		% within W21 How well can you understand Nubian?	0.0%	2.0%	0.0%	6.2%	3.3%
	2 Mostly Nubian	Count	0	0	1	15	16
		% within W21 How well can you understand Nubian?	0.0%	0.0%	2.0%	13.3%	6.7%
	3 Equally Nubian & Arabic	Count	0	2	13	39	54
		% within W21 How well can you understand Nubian?	0.0%	3.9%	26.0%	34.5%	22.5%
	4 Mostly Arabic	Count	4	15	18	29	66

		% within W21 How well can you understand Nubian?	15.4%	29.4%	36.0%	25.7%	27.5%
	5 Only Arabic	Count	20	33	18	23	94
		% within W21 How well can you understand Nubian?	76.9%	64.7%	36.0%	20.4%	39.2%
	6 Other	Count	2	0	0	0	2
		% within W21 How well can you understand Nubian?	7.7%	0.0%	0.0%	0.0%	0.8%
Total		Count	26	51	50	113	240
		% within W21 How well can you understand Nubian?	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	88.623[a]	15	.000
Likelihood Ratio	94.946	15	.000
Linear-by-Linear Association	62.241	1	.000
N of Valid Cases	240		

a. 11 cells (45.8%) have expected count less than 5. The minimum expected count is .22.

Family structure:

Q27 How well can your child/children speak Nubian? * Q06 Do you live in a nuclear family or an extended family?

Crosstab

			Q06 Do you live in:		
			1 a nuclear family	2 an extended family	Total
Q27 How well can your child/children speak Nubian?	1 cannot speak it at all	Count	162	18	180
		% within Q06 Do you live in:	56.4%	50.0%	55.7%
	2 speak it to some extent	Count	67	9	76
		% within Q06 Do you live in:	23.3%	25.0%	23.5%
	3 speak it well	Count	34	8	42
		% within Q06 Do you live in:	11.8%	22.2%	13.0%
	4 speak it perfectly	Count	24	1	25
		% within Q06 Do you live in:	8.4%	2.8%	7.7%
Total		Count	287	36	323
		% within Q06 Do you live in:	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.213[a]	3	.239
Likelihood Ratio	4.187	3	.242
Linear-by-Linear Association	.110	1	.740
N of Valid Cases	323		

a. 2 cells (25.0%) have expected count less than 5. The minimum expected count is 2.79.

Q28 How well can your child/children understand Nubian when it is spoken to them? * Q06 Do you live in a nuclear family or an extended family?

Crosstab

			Q06 Do you live in:		
			1 a nuclear family	2 an extended family	Total
Q28 How well can your child/children understand Nubian when it is spoken to them?	**1 cannot understand it at all**	**Count**	115	15	130
		% within Q06 Do you live in:	40.1%	41.7%	40.2%
	2 understand it to some extent	**Count**	84	7	91
		% within Q06 Do you live in:	29.3%	19.4%	28.2%
	3 understand it well	**Count**	42	8	50
		% within Q06 Do you live in:	14.6%	22.2%	15.5%

	4 understand it perfectly	Count	46	6	52
		% within Q06 Do you live in:	16.0%	16.7%	16.1%
Total		Count	287	36	323
		% within Q06 Do you live in:	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.314[a]	3	.510
Likelihood Ratio	2.308	3	.511
Linear-by-Linear Association	.141	1	.707
N of Valid Cases	323		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.57.

Q29 Overall, how would you describe your child's proficiency in Nubian? * Q06 Do you live in a nuclear family or an extended family?

Crosstab

			Q06 Do you live in:		
			1 a nuclear family	2 an extended family	Total
Q29 Overall, how would you	1 Weak	Count	169	21	190

describe your child's proficiency in Nubian?		**% within Q06 Do you live in:**	58.9%	58.3%	58.8%
	2 Intermediate	**Count**	52	10	62
		% within Q06 Do you live in:	18.1%	27.8%	19.2%
	3 Good	**Count**	35	1	36
		% within Q06 Do you live in:	12.2%	2.8%	11.1%
	4 Perfect	**Count**	31	4	35
		% within Q06 Do you live in:	10.8%	11.1%	10.8%
Total		**Count**	287	36	323
		% within Q06 Do you live in:	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.105[a]	3	.250
Likelihood Ratio	4.914	3	.178
Linear-by-Linear Association	.204	1	.652
N of Valid Cases	323		

a. 2 cells (25.0%) have expected count less than 5. The minimum expected count is 3.90.

Q33 What languages are used at your home? * Q06 Do you live in a nuclear family or an extended family?

Crosstab

			Q06 Do you live in:		
			1 a nuclear family	2 an extended family	Total
Q33 What languages are used at your home?	1 Only Nubian	Count	4	0	4
		% within Q06 Do you live in:	3.7%	0.0%	3.3%
	2 Mostly Nubian	Count	6	2	8
		% within Q06 Do you live in:	5.5%	18.2%	6.7%
	3 Equally Nubian & Arabic	Count	25	2	27
		% within Q06 Do you live in:	22.9%	18.2%	22.5%
	4 Mostly Arabic	Count	30	3	33
		% within Q06 Do you live in:	27.5%	27.3%	27.5%
	5 Only Arabic	Count	43	4	47
		% within Q06 Do you live in:	39.4%	36.4%	39.2%
	6 Other	Count	1	0	1
		% within Q06 Do you live in:	0.9%	0.0%	0.8%
Total		Count	109	11	120

	% within Q06 Do you live in:	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	3.038[a]	5	.694
Likelihood Ratio	2.808	5	.730
Linear-by-Linear Association	.172	1	.678
N of Valid Cases	120		

a. 8 cells (66.7%) have expected count less than 5. The minimum expected count is .09.

Socioeconomic background:

Q27 How well can your child/children speak Nubian? * Q13G Where do you live?

Crosstab

			Q13G where do you live?			Total
			1 low	2 medium	3 high	
Q27 How well can your child/children speak Nubian?	**1 cannot speak it at all**	**Count**	11	143	26	180
		% within Q13G where do you live?	34.4%	57.7%	60.5%	55.7%
	2 speak it to some extent	**Count**	16	44	16	76
		% within Q13G where do you live?	50.0%	17.7%	37.2%	23.5%

	3 speak it well	**Count**	5	36	1	42
		% within Q13G where do you live?	15.6%	14.5%	2.3%	13.0%
	4 speak it perfectly	**Count**	0	25	0	25
		% within Q13G where do you live?	0.0%	10.1%	0.0%	7.7%
Total		**Count**	32	248	43	323
		% within Q13G where do you live?	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	**df**	**Asymptotic Significance (2-sided)**
Pearson Chi-Square	31.374[a]	6	.000
Likelihood Ratio	36.843	6	.000
Linear-by-Linear Association	3.708	1	.054
N of Valid Cases	323		

a. 3 cells (25.0%) have expected count less than 5. The minimum expected count is 2.48.

Q28 How well can your child/children understand Nubian when it is spoken to them? * Q13G Where do you live?

Crosstab

			Q13G Where do you live?			Total
			1 low	2 medium	3 high	
Q28 How well can your child/children understand Nubian when it is spoken to them?	1 cannot understand it at all	Count	9	100	21	130
		% within Q13G Where do you live?	28.1%	40.3%	48.8%	40.2%
	2 understand it to some extent	Count	9	64	18	91
		% within Q13G Where do you live?	28.1%	25.8%	41.9%	28.2%
	3 understand it well	Count	12	35	3	50
		% within Q13G Where do you live?	37.5%	14.1%	7.0%	15.5%
	4 understand it perfectly	Count	2	49	1	52
		% within Q13G Where do you live?	6.3%	19.8%	2.3%	16.1%
Total		Count	32	248	43	323
		% within Q13G Where do you live?	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	26.698[a]	6	.000

Likelihood Ratio	27.435	6	.000
Linear-by-Linear Association	6.338	1	.012
N of Valid Cases	323		

a. 1 cells (8.3%) have expected count less than 5. The minimum expected count is 4.95.

Q29 Overall, how would you describe your child's proficiency in Nubian? * Q13G Where do you live?

Crosstab

			Q13G Where do you live?			Total
			1 low	2 medium	3 high	
Q29 Overall, how would you describe your child's proficiency in Nubian?	**1 Weak**	**Count**	13	140	37	190
		% within Q13G Where do you live?	40.6%	56.5%	86.0%	58.8%
	2 Intermediate	**Count**	9	48	5	62
		% within Q13G Where do you live?	28.1%	19.4%	11.6%	19.2%
	3 Good	**Count**	9	27	0	36
		% within Q13G Where do you live?	28.1%	10.9%	0.0%	11.1%
	4 Perfect	**Count**	1	33	1	35
		% within Q13G Where do you live?	3.1%	13.3%	2.3%	10.8%
Total		**Count**	32	248	43	323
		% within Q13G Where do you live?	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	29.183[a]	6	.000
Likelihood Ratio	33.042	6	.000
Linear-by-Linear Association	11.389	1	.001
N of Valid Cases	323		

a. 4 cells (33.3%) have expected count less than 5. The minimum expected count is 3.47.

Q33 What languages are used at your home? * Q13G Where do you live?

Crosstab

			Q13G Where do you live?			Total
			1 low	2 medium	3 high	
Q33 What languages are used at your home?	**1 Only Nubian**	**Count**	1	3	0	4
		% within Q13G Where do you live?	7.1%	3.4%	0.0%	3.3%
	2 Mostly Nubian	**Count**	0	8	0	8
		% within Q13G Where do you live?	0.0%	9.0%	0.0%	6.7%
	3 Equally Nubian & Arabic	**Count**	5	20	2	27
		% within Q13G Where do you live?	35.7%	22.5%	11.8%	22.5%
	4 Mostly Arabic	**Count**	3	25	5	33

		% within Q13G Where do you live?	21.4%	28.1%	29.4%	27.5%
	5 Only Arabic	**Count**	5	32	10	47
		% within Q13G Where do you live?	35.7%	36.0%	58.8%	39.2%
	6 Other	**Count**	0	1	0	1
		% within Q13G Where do you live?	0.0%	1.1%	0.0%	0.8%
Total		**Count**	14	89	17	120
		% within Q13G Where do you live?	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	**df**	**Asymptotic Significance (2-sided)**
Pearson Chi-Square	8.444[a]	10	.586
Likelihood Ratio	10.920	10	.364
Linear-by-Linear Association	3.283	1	.070
N of Valid Cases	120		

a. 12 cells (66.7%) have expected count less than 5. The minimum expected count is .12.

Q27 How well can your child/children speak Nubian? * W15 What is your job?

Crosstab

			W15 What is your job?			
			1 Low	2 Medium	3 High	Total
Q27 How well can your child/children speak Nubian?	1 cannot speak it at all	Count	22	168	34	224
		% within W15 What is your job?	55.0%	64.4%	61.8%	62.9%
	2 speak it to some extent	Count	8	46	13	67
		% within W15 What is your job?	20.0%	17.6%	23.6%	18.8%
	3 speak it well	Count	5	34	1	40
		% within W15 What is your job?	12.5%	13.0%	1.8%	11.2%
	4 speak it perfectly	Count	5	13	7	25
		% within W15 What is your job?	12.5%	5.0%	12.7%	7.0%
Total		Count	40	261	55	356
		% within W15 What is your job?	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	12.353[a]	6	.055
Likelihood Ratio	14.011	6	.030

Linear-by-Linear Association	.484	1	.486
N of Valid Cases	356		

a. 3 cells (25.0%) have expected count less than 5. The minimum expected count is 2.81.

Q28 How well can your child/children understand Nubian when it is spoken to them? * W15 What is your job?

Crosstab

			W15 What is your job?			Total
			1 Low	2 Medium	3 High	
Q28 How well can your child/children understand Nubian when it is spoken to them?	**1 cannot understand it at all**	**Count**	16	119	23	158
		% within W15 What is your job?	40.0%	45.6%	41.8%	44.4%
	2 understand it to some extent	**Count**	8	74	20	102
		% within W15 What is your job?	20.0%	28.4%	36.4%	28.7%
	3 understand it well	**Count**	8	33	5	46
		% within W15 What is your job?	20.0%	12.6%	9.1%	12.9%
	4 understand it perfectly	**Count**	8	35	7	50
		% within W15 What is your job?	20.0%	13.4%	12.7%	14.0%
Total		**Count**	40	261	55	356
		% within W15 What is your job?	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	5.880[a]	6	.437
Likelihood Ratio	5.654	6	.463
Linear-by-Linear Association	1.231	1	.267
N of Valid Cases	356		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.17.

Q29 Overall, how would you describe your child's proficiency in Nubian? * W15 What is your job?

Crosstab

			W15 What is your job?			Total
			1 Low	2 Medium	3 High	
Q29 Overall, how would you describe your child's proficiency in Nubian?	**1 Weak**	**Count**	22	159	43	224
		% within W15 What is your job?	55.0%	60.9%	78.2%	62.9%
	2 Intermediate	**Count**	9	50	3	62
		% within W15 What is your job?	22.5%	19.2%	5.5%	17.4%
	3 Good	**Count**	3	28	2	33
		% within W15 What is your job?	7.5%	10.7%	3.6%	9.3%
	4 Perfect	**Count**	6	24	7	37

		% within W15 What is your job?	15.0%	9.2%	12.7%	10.4%
Total		Count	40	261	55	356
		% within W15 What is your job?	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	12.249[a]	6	.057
Likelihood Ratio	14.177	6	.028
Linear-by-Linear Association	2.331	1	.127
N of Valid Cases	356		

a. 2 cells (16.7%) have expected count less than 5. The minimum expected count is 3.71.

Q33 What languages are used at your home? * W15 What is your job?

Crosstab

			W15 What is your job?			Total
			1 low	2 medium	3 high	
Q33 What languages are used at your home?	1 Only Nubian	Count	3	1	0	4
		% within W15 What is your job?	18.8%	1.0%	0.0%	2.9%
	2 Mostly Nubian	Count	2	6	1	9

		% within W15 What is your job?	12.5%	5.8%	5.6%	6.5%
	3 Equally Nubian & Arabic	Count	3	23	2	28
		% within W15 What is your job?	18.8%	22.1%	11.1%	20.3%
	4 Mostly Arabic	Count	3	32	5	40
		% within W15 What is your job?	18.8%	30.8%	27.8%	29.0%
	5 Only Arabic	Count	5	40	10	55
		% within W15 What is your job?	31.3%	38.5%	55.6%	39.9%
	6 Other	Count	0	2	0	2
		% within W15 What is your job?	0.0%	1.9%	0.0%	1.4%
Total		Count	16	104	18	138
		% within W15 What is your job?	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	20.484[a]	10	.025
Likelihood Ratio	14.164	10	.166
Linear-by-Linear Association	7.138	1	.008

N of Valid Cases	138		

a. 11 cells (61.1%) have expected count less than 5. The minimum expected count is .23.

Q27 How well can your child/children speak Nubian? * Q18 What is your household yearly gross income level?

Crosstab

			Q18 What is your household yearly gross income level?				
			1 EGP 16000 – 30000	2 EGP 30000 – 75000	3 EGP 75000 – 100000	4 EGP 100000 and above	Total
Q27 How well can your child/children speak Nubian?	1 cannot speak it at all	Count	81	62	21	16	180
		% within Q18 What is your household yearly gross income level?	50.3%	56.9%	63.6%	80.0%	55.7%
	2 speak it to some extent	Count	36	31	6	3	76
		% within Q18 What is your household yearly gross income level?	22.4%	28.4%	18.2%	15.0%	23.5%
	3 speak it well	Count	26	14	1	1	42
		% within Q18 What is your household yearly gross income level?	16.1%	12.8%	3.0%	5.0%	13.0%
	4 speak it	Count	18	2	5	0	25

	perfectly	% within Q18 What is your household yearly gross income level?	11.2%	1.8%	15.2%	0.0%	7.7%
Total		Count	161	109	33	20	323
		% within Q18 What is your household yearly gross income level?	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	21.588[a]	9	.010
Likelihood Ratio	25.701	9	.002
Linear-by-Linear Association	8.741	1	.003
N of Valid Cases	323		

a. 5 cells (31.3%) have expected count less than 5. The minimum expected count is 1.55.

Q28 How well can your child/children understand Nubian when it is spoken to them? * Q18 What is your household yearly gross income level?

Crosstab

			Q18 What is your household yearly gross income level?				
			1 EGP 16000 – 30000	2 EGP 30000 – 75000	3 EGP 75000 – 100000	4 EGP 100000 and above	Total
Q28 How well can your child/children understand Nubian when it is spoken to them?	1 cannot understand it at all	Count	63	46	12	9	130
		% within Q18 What is your household yearly gross income level?	39.1%	42.2%	36.4%	45.0%	40.2%
	2 understand it to some extent	Count	37	33	12	9	91
		% within Q18 What is your household yearly gross income level?	23.0%	30.3%	36.4%	45.0%	28.2%
	3 understand it well	Count	28	16	4	2	50
		% within Q18 What is your household yearly gross income level?	17.4%	14.7%	12.1%	10.0%	15.5%
	4 understand it perfectly	Count	33	14	5	0	52
		% within Q18 What is your household yearly gross income level?	20.5%	12.8%	15.2%	0.0%	16.1%
Total		Count	161	109	33	20	323

	% within Q18 What is your household yearly gross income level?	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	11.840[a]	9	.222
Likelihood Ratio	14.741	9	.098
Linear-by-Linear Association	4.433	1	.035
N of Valid Cases	323		

a. 2 cells (12.5%) have expected count less than 5. The minimum expected count is 3.10.

Q29 Overall, how would you describe your child's proficiency in Nubian? * Q18 What is your household yearly gross income level?

Crosstab

			Q18 What is your household yearly gross income level?				
			1 EGP 16000 – 30000	2 EGP 30000 – 75000	3 EGP 75000 – 100000	4 EGP 100000 and above	Total
Q29 Overall, how would you describe your child's proficiency in Nubian?	**1 Weak**	**Count**	87	65	21	17	190
		% within Q18 What is your household yearly gross income level?	54.0%	59.6%	63.6%	85.0%	58.8%

	2 Intermediate	Count	39	18	3	2	62
		% within Q18 What is your household yearly gross income level?	24.2%	16.5%	9.1%	10.0%	19.2%
	3 Good	Count	14	18	3	1	36
		% within Q18 What is your household yearly gross income level?	8.7%	16.5%	9.1%	5.0%	11.1%
	4 Perfect	Count	21	8	6	0	35
		% within Q18 What is your household yearly gross income level?	13.0%	7.3%	18.2%	0.0%	10.8%
Total		Count	161	109	33	20	323
		% within Q18 What is your household yearly gross income level?	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	18.517[a]	9	.030

Likelihood Ratio	20.611	9	.014
Linear-by-Linear Association	3.342	1	.068
N of Valid Cases	323		

a. 5 cells (31.3%) have expected count less than 5. The minimum expected count is 2.17.

Q33 What languages are used at your home? * Q18 What is your household yearly gross income level?

Crosstab

			Q18 What is your household yearly gross income level?				Total
			1 EGP 16000 – 30000	2 EGP 30000 – 75000	3 EGP 75000 – 100000	4 EGP 100000 and above	
Q33 What languages are used at your home?	1 Only Nubian	Count	3	0	0	1	4
		% within Q18 What is your household yearly gross income level?	5.2%	0.0%	0.0%	11.1%	3.3%
	2 Mostly Nubian	Count	5	2	1	0	8
		% within Q18 What is your household yearly gross income level?	8.6%	5.0%	7.7%	0.0%	6.7%
	3 Equally Nubian & Arabic	Count	14	11	1	1	27
		% within Q18 What is your household yearly gross income level?	24.1%	27.5%	7.7%	11.1%	22.5%

	4 Mostly Arabic	**Count**	12	15	4	2	33
		% within Q18 What is your household yearly gross income level?	20.7%	37.5%	30.8%	22.2%	27.5%
	5 Only Arabic	**Count**	23	12	7	5	47
		% within Q18 What is your household yearly gross income level?	39.7%	30.0%	53.8%	55.6%	39.2%
	6 Other	**Count**	1	0	0	0	1
		% within Q18 What is your household yearly gross income level?	1.7%	0.0%	0.0%	0.0%	0.8%
Total		**Count**	58	40	13	9	120
		% within Q18 What is your household yearly gross income level?	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	**df**	**Asymptotic Significance (2-sided)**
Pearson Chi-Square	13.245[a]	15	.583
Likelihood Ratio	15.673	15	.404
Linear-by-Linear Association	1.295	1	.255

N of Valid Cases	120		

a. 17 cells (70.8%) have expected count less than 5. The minimum expected count is .08.

Acculturation of the parents:

Q27 How well can your child/children speak Nubian? * W07 Were you born in a Nubian village?

Crosstab

			W07 Were you born in a Nubian village?		
			1 Yes	2 No	Total
Q27 How well can your child/children speak Nubian?	1 cannot speak it at all	Count	119	241	360
		% within W07 Were you born in a Nubian village?	36.0%	76.5%	55.7%
	2 speak it to some extent	Count	91	61	152
		% within W07 Were you born in a Nubian village?	27.5%	19.4%	23.5%
	3 speak it well	Count	73	11	84
		% within W07 Were you born in a Nubian village?	22.1%	3.5%	13.0%
	4 speak it perfectly	Count	48	2	50
		% within W07 Were you born in a Nubian village?	14.5%	0.6%	7.7%
Total		Count	331	315	646
		% within W07 Were you born in a Nubian village?	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	135.034[a]	3	.000
Likelihood Ratio	151.491	3	.000
Linear-by-Linear Association	131.747	1	.000
N of Valid Cases	646		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 24.38.

Q28 How well can your child/children understand Nubian when it is spoken to them? * W07 Were you born in a Nubian village?

Crosstab

			W07 Were you born in a Nubian village?		
			1 Yes	2 No	Total
Q28 How well can your child/children understand Nubian when it is spoken to them?	**1 cannot understand it at all**	**Count**	67	193	260
		% within W07 Were you born in a Nubian village?	20.2%	61.3%	40.2%
	2 understand it to some extent	**Count**	93	89	182
		% within W07 Were you born in a Nubian village?	28.1%	28.3%	28.2%
	3 understand it well	**Count**	75	25	100
		% within W07 Were you born in a Nubian village?	22.7%	7.9%	15.5%
	4 understand it	**Count**	96	8	104

	perfectly	% within W07 Were you born in a Nubian village?	29.0%	2.5%	16.1%
Total		Count	331	315	646
		% within W07 Were you born in a Nubian village?	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	160.313[a]	3	.000
Likelihood Ratio	177.331	3	.000
Linear-by-Linear Association	159.177	1	.000
N of Valid Cases	646		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 48.76.

Q29 Overall, how would you describe your child's proficiency in Nubian? * W07 Were you born in a Nubian village?

Crosstab

			W07 Were you born in a Nubian village?		
			1 Yes	2 No	Total
Q29 Overall, how would you describe your child's proficiency in Nubian?	1 Weak	Count	127	253	380
		% within W07 Were you born in a Nubian village?	38.4%	80.3%	58.8%

	2 Intermediate	Count	89	35	124
		% within W07 Were you born in a Nubian village?	26.9%	11.1%	19.2%
	3 Good	Count	54	18	72
		% within W07 Were you born in a Nubian village?	16.3%	5.7%	11.1%
	4 Perfect	Count	61	9	70
		% within W07 Were you born in a Nubian village?	18.4%	2.9%	10.8%
Total		Count	331	315	646
		% within W07 Were you born in a Nubian village?	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	121.602[a]	3	.000
Likelihood Ratio	128.671	3	.000
Linear-by-Linear Association	105.939	1	.000
N of Valid Cases	646		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 34.13.

Q33 What languages are used at your home? * W07 Were you born in a Nubian village?

Crosstab

			W07 Were you born in a Nubian village?		
			1 Yes	2 No	Total
Q33 What languages are used at your home?	1 Only Nubian	Count	8	0	8
		% within W07 Were you born in a Nubian village?	7.2%	0.0%	3.3%
	2 Mostly Nubian	Count	13	3	16
		% within W07 Were you born in a Nubian village?	11.7%	2.3%	6.7%
	3 Equally Nubian & Arabic	Count	39	15	54
		% within W07 Were you born in a Nubian village?	35.1%	11.6%	22.5%
	4 Mostly Arabic	Count	28	38	66
		% within W07 Were you born in a Nubian village?	25.2%	29.5%	27.5%
	5 Only Arabic	Count	23	71	94
		% within W07 Were you born in a Nubian village?	20.7%	55.0%	39.2%
	6 Other	Count	0	2	2
		% within W07 Were you born in a Nubian village?	0.0%	1.6%	0.8%
Total		Count	111	129	240
		% within W07 Were you born in a Nubian village?	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	51.884[a]	5	.000
Likelihood Ratio	57.525	5	.000
Linear-by-Linear Association	50.234	1	.000
N of Valid Cases	240		

a. 4 cells (33.3%) have expected count less than 5. The minimum expected count is .93.

Q27 How well can your child/children speak Nubian? * W09 How old were you when you left Nubian?

Crosstab

			W09 How old were you when you left Nubian?				
			1 Less than one years old	2 1-14 years old	3 15 years old and above	4 still live in Nubia	Total
Q27 How well can your child/children speak Nubian?	**1cannot speak it at all**	**Count**	164	94	85	4	347
		% within W09 How old were you when you left Nubian?	72.9%	59.1%	38.3%	16.7%	55.1%
	2 speak it to some	**Count**	43	26	74	7	150

	extent	**% within W09 How old were you when you left Nubian?**	19.1%	16.4%	33.3%	29.2%	23.8%
	3 speak it well	**Count**	13	23	47	0	83
		% within W09 How old were you when you left Nubian?	5.8%	14.5%	21.2%	0.0%	13.2%
	4 speak it perfectly	**Count**	5	16	16	13	50
		% within W09 How old were you when you left Nubian?	2.2%	10.1%	7.2%	54.2%	7.9%
Total		**Count**	225	159	222	24	630
		% within W09 How old were you when you left Nubian?	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	**df**	**Asymptotic Significance (2-sided)**
Pearson Chi-Square	144.191[a]	9	.000
Likelihood Ratio	117.192	9	.000
Linear-by-Linear Association	40.608	1	.000
N of Valid Cases	630		

a. 2 cells (12.5%) have expected count less than 5. The minimum expected count is 1.90.

Q28 How well can your child/children understand Nubian when it is spoken to them? * W09 How old were you when you left Nubian?

Crosstab

			W09 How old were you when you left Nubian?				
			1 Less than one years old	2 1-14 years old	3 15 years old and above	4 still live in Nubia	Total
Q28 How well can your child/children understand Nubian when it is spoken to them?	1 cannot understand it at all	Count	124	65	54	4	247
		% within W09 How old were you when you left Nubian?	55.1%	40.9%	24.3%	16.7%	39.2%
	2 understand it to some extent	Count	62	37	75	6	180
		% within W09 How old were you when you left Nubian?	27.6%	23.3%	33.8%	25.0%	28.6%
	3 understand it well	Count	31	27	41	1	100
		% within W09 How old were you when you left Nubian?	13.8%	17.0%	18.5%	4.2%	15.9%
	4 understand it perfectly	Count	8	30	52	13	103
		% within W09 How old were you when you left Nubian?	3.6%	18.9%	23.4%	54.2%	16.3%
Total		Count	225	159	222	24	630
		% within W09 How old were you when you left Nubian?	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	88.836[a]	9	.000
Likelihood Ratio	92.678	9	.000
Linear-by-Linear Association	18.218	1	.000
N of Valid Cases	630		

a. 2 cells (12.5%) have expected count less than 5. The minimum expected count is 3.81.

Q29 Overall, how would you describe your child's proficiency in Nubian? * W09 How old were you when you left Nubian?

Crosstab

			W09 How old were you when you left Nubian?				
			1 Less than one years old	2 1-14 years old	3 15 years old and above	4 still live in Nubia	Total
Q29 Overall, how would you describe your child's proficiency in Nubian?	**1 Weak**	**Count**	167	94	101	5	367
		% within W09 How old were you when you left Nubian?	74.2%	59.1%	45.5%	20.8%	58.3%
	2 Intermediate	**Count**	33	26	62	1	122
		% within W09 How old were you when you left Nubian?	14.7%	16.4%	27.9%	4.2%	19.4%

	3 Good	Count	15	18	34	5	72
		% within W09 How old were you when you left Nubian?	6.7%	11.3%	15.3%	20.8%	11.4%
	4 Perfect	Count	10	21	25	13	69
		% within W09 How old were you when you left Nubian?	4.4%	13.2%	11.3%	54.2%	11.0%
Total		Count	225	159	222	24	630
		% within W09 How old were you when you left Nubian?	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	96.058[a]	9	.000
Likelihood Ratio	80.841	9	.000
Linear-by-Linear Association	44.198	1	.000
N of Valid Cases	630		

a. 3 cells (18.8%) have expected count less than 5. The minimum expected count is 2.63.

Q33 What languages are used at your home? * W09 How old were you when you left Nubian?

Crosstab

			W09 How old were you when you left Nubian?				
			1 Less than one years old	2 1-14 years old	3 15 years old and above	4 still live in Nubia	Total
Q33 What languages are used at your home?	1 Only Nubian	Count	0	2	6	0	8
		% within W09 How old were you when you left Nubian?	0.0%	3.7%	8.0%	0.0%	3.4%
	2 Mostly Nubian	Count	3	5	4	4	16
		% within W09 How old were you when you left Nubian?	3.1%	9.3%	5.3%	50.0%	6.8%
	3 Equally Nubian & Arabic	Count	14	14	26	0	54
		% within W09 How old were you when you left Nubian?	14.3%	25.9%	34.7%	0.0%	23.0%
	4 Mostly Arabic	Count	27	16	18	2	63
		% within W09 How old were you when you left Nubian?	27.6%	29.6%	24.0%	25.0%	26.8%
	5 Only Arabic	Count	54	17	21	2	94
		% within W09 How old were you when you left Nubian?	55.1%	31.5%	28.0%	25.0%	40.0%

Total	**Count**	98	54	75	8	235
	% within W09 How old were you when you left Nubian?	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	52.785[a]	12	.000
Likelihood Ratio	44.323	12	.000
Linear-by-Linear Association	4.010	1	.045
N of Valid Cases	235		

a. 9 cells (45.0%) have expected count less than 5. The minimum expected count is .27.

Q27 How well can your child/children speak Nubian? * W11 How long have you lived outside Nubia?

Crosstab

			W11 How long have you lived outside Nubia?				
			1 still live in Nubia	2 1 - 9 years	3 10 - 14 years	4 15 years and above	Total
Q27 How well can your child/children speak Nubian?	**1 cannot speak it at all**	**Count**	11	6	7	328	352
		% within W11 How long have you lived outside Nubia?	20.4%	42.9%	31.8%	59.9%	55.2%

	2 speak it to some extent	Count	15	6	6	125	152
		% within W11 How long have you lived outside Nubia?	27.8%	42.9%	27.3%	22.8%	23.8%
	3 speak it well	Count	9	2	6	67	84
		% within W11 How long have you lived outside Nubia?	16.7%	14.3%	27.3%	12.2%	13.2%
	4 speak it perfectly	Count	19	0	3	28	50
		% within W11 How long have you lived outside Nubia?	35.2%	0.0%	13.6%	5.1%	7.8%
Total		Count	54	14	22	548	638
		% within W11 How long have you lived outside Nubia?	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	82.407[a]	9	.000
Likelihood Ratio	62.990	9	.000
Linear-by-Linear Association	56.411	1	.000
N of Valid Cases	638		

a. 6 cells (37.5%) have expected count less than 5. The minimum expected count is 1.10.

Q28 How well can your child/children understand Nubian when it is spoken to them? * W11 How long have you lived outside Nubia?

Crosstab

			W11 How long have you lived outside Nubia?				
			1 still live in Nubia	2 1 - 9 years	3 10 - 14 years	4 15 years and above	Total
Q28 How well can your child/children understand Nubian when it is spoken to them?	1 cannot understand it at all	Count	11	4	2	235	252
		% within W11 How long have you lived outside Nubia?	20.4%	28.6%	9.1%	42.9%	39.5%
	2 understand it to some extent	Count	9	4	8	161	182
		% within W11 How long have you lived outside Nubia?	16.7%	28.6%	36.4%	29.4%	28.5%
	3 understand it well	Count	15	0	4	81	100
		% within W11 How long have you lived outside Nubia?	27.8%	0.0%	18.2%	14.8%	15.7%
	4 understand it perfectly	Count	19	6	8	71	104
		% within W11 How long have you lived outside Nubia?	35.2%	42.9%	36.4%	13.0%	16.3%
Total		Count	54	14	22	548	638
		% within W11 How long have you lived outside Nubia?	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	50.113[a]	9	.000
Likelihood Ratio	49.234	9	.000
Linear-by-Linear Association	33.813	1	.000
N of Valid Cases	638		

a. 5 cells (31.3%) have expected count less than 5. The minimum expected count is 2.19.

Q29 Overall, how would you describe your child's proficiency in Nubian? * W11 How long have you lived outside Nubia?

Crosstab

			W11 How long have you lived outside Nubia?				Total
			1 still live in Nubia	2 1 - 9 years	3 10 - 14 years	4 15 years and above	
Q29 Overall, how would you describe your child's proficiency in Nubian?	**1 Weak**	**Count**	11	6	8	347	372
		% within W11 How long have you lived outside Nubia?	20.4%	42.9%	36.4%	63.3%	58.3%
	2 Intermediate	**Count**	16	1	6	101	124
		% within W11 How long have you lived outside Nubia?	29.6%	7.1%	27.3%	18.4%	19.4%
	3 Good	**Count**	8	7	5	52	72

		% within W11 How long have you lived outside Nubia?	14.8%	50.0%	22.7%	9.5%	11.3%
	4 Perfect	Count	19	0	3	48	70
		% within W11 How long have you lived outside Nubia?	35.2%	0.0%	13.6%	8.8%	11.0%
Total		Count	54	14	22	548	638
		% within W11 How long have you lived outside Nubia?	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	79.325[a]	9	.000
Likelihood Ratio	65.825	9	.000
Linear-by-Linear Association	50.244	1	.000
N of Valid Cases	638		

a. 6 cells (37.5%) have expected count less than 5. The minimum expected count is 1.54.

Q33 What languages are used at your home? * W11 How long have you lived outside Nubia?

Crosstab

			W11 How long have you lived outside Nubia?				
			1 still live in Nubia	2 1 - 9 years	3 10 - 14 years	4 15 years and above	Total
Q33 What languages are used at your home?	1 Only Nubian	Count	1	2	1	4	8
		% within W11 How long have you lived outside Nubia?	6.7%	25.0%	12.5%	1.9%	3.4%
	2 Mostly Nubian	Count	4	0	2	10	16
		% within W11 How long have you lived outside Nubia?	26.7%	0.0%	25.0%	4.8%	6.7%
	3 Equally Nubian & Arabic	Count	5	4	4	41	54
		% within W11 How long have you lived outside Nubia?	33.3%	50.0%	50.0%	19.8%	22.7%
	4 Mostly Arabic	Count	5	2	0	57	64
		% within W11 How long have you lived outside Nubia?	33.3%	25.0%	0.0%	27.5%	26.9%
	5 Only Arabic	Count	0	0	1	93	94
		% within W11 How long have you lived outside Nubia?	0.0%	0.0%	12.5%	44.9%	39.5%
	6 Other	Count	0	0	0	2	2

		% within W11 How long have you lived outside Nubia?	0.0%	0.0%	0.0%	1.0%	0.8%
Total		**Count**	15	8	8	207	238
		% within W11 How long have you lived outside Nubia?	100.0%	100.0%	100.0%	100.0%	100.0%

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	50.965[a]	15	.000
Likelihood Ratio	49.395	15	.000
Linear-by-Linear Association	29.141	1	.000
N of Valid Cases	238		

a. 18 cells (75.0%) have expected count less than 5. The minimum expected count is .07.

Appendix VI: Consent Forms

الجـامـعـة الأمـريكيـة بالقـاهـرة

استمارة موافقة مسبقة للمشاركة في دراسة بحثية

عنوان البحث : (السياسة اللغوية الأسرية داخل الأسر النوبية في مصر: وجهات نظر الأباء تجاه ثنائية اللغة المحتملة لأبنائهم)

الباحث الرئيسي: (رضوى عزت مصطفى كمال)
البريد الالكتروني: radwahegazy@aucegypt.edu
الهاتف: 01066454812

أنت مدعو للمشاركة فى دراسة بحثية عن السياسة اللغوية الأسرية داخل الأسر النوبية في مصر.

هدف الدراسة هو التعرف على طبيعة السياسة اللغوية الأسرية داخل الأسر النوبية في مصر من حيث استخدام اللغتين العربية والنوبية داخل هذه الأسر.

نتائج البحث ستنشر فى دوريه متخصصه أو مؤتمر علمي أو ربما كليهما.

المدة المتوقعة للمشاركة فى هذا البحث بين 15 إلى 20 دقيقة.

اجراءات الدراسة تشتمل على استكمال نموذج استطلاع رأي والمبادرة بدعوة المزيد من الأباء والأمهات للمشاركه في الدراسة .برجاء الإشارة في نهاية النموذج إذا كنت/كنتي توافقين على المشاركة في مقابلة لاستكمال البحث.

الاستفادة المتوقعة من المشاركة في البحث: قد تفيدك نتائج البحث في تحديد أو مراجعة استخدامك للغات مع أبنائك كجزء من الخطة التربوية التي ترغب في تطبيقها . لا يوجد أي مخاطر متوقعة للمشاركة في البحث.

السرية واحترام الخصوصية: المعلومات التى ستدلى بها فى هذا البحث سوف تكون سرية. جميع إجاباتك سوف تستخدم لغرض البحث فقط ولن يتم كشف أي بيانات خاصة بك.

عند الرغبة فى الحصول على مزيد من المعلومات عن الدراسة وحقوق المشاركين برجاء الاتصال بـ :
رضوى عزت – ت/ 01066454812

إن المشاركة فى هذه الدراسة ماهي إلا عمل تطوعى، حيث أن الامتناع عن المشاركة لايتضمن أى عقوبات أو فقدان أى مزايا تحق لك. ويمكنك أيضا التوقف عن المشاركة في أي وقت من دون عقوبة أو فقدان لهذه المزايا.
بالضغط على التالي ، فإنك توافق على أنك قد قرأت وفهمت المعلومات الواردة في هذا النموذج وتوافق على المشاركة في هذه الدراسة.

الإمضاء: .....

اسم المشارك : .....

التاريخ : ...../...../.....

الجـامـعـة الأمـريكـيـة بالقـاهـرة

استمارة موافقة مسبقة للمشاركة في دراسة بحثية

عنوان البحث : (السياسة اللغوية الأسرية داخل الأسر النوبية في مصر: وجهات نظر الأباء تجاه ثنائية اللغة المحتملة لأبنائهم)

الباحث الرئيسي: (رضوى عزت مصطفى كمال)
البريد الالكتروني: radwahegazy@aucegypt.edu
الهاتف: 01066454812

أنت مدعو للمشاركة فى دراسة بحثية عن عن السياسة اللغوية الأسرية داخل الأسر النوبية في مصر.

هدف الدراسة هو التعرف على طبيعة السياسة اللغوية الأسرية داخل الأسر النوبية في مصر من حيث استخدام اللغتين العربية والنوبية داخل هذه الأسر.

نتائج البحث ستنشر فى دوريه متخصصه أو مؤتمر علمي أو ربما كليهما.

المدة المتوقعة للمشاركة فى هذا البحث بين 15 إلى 20 دقيقة.

اجراءات الدراسة تشتمل على استكمال نموذج استطلاع رأي والمبادرة بدعوة المزيد من الأباء والأمهات للمشاركه في الدراسة، ثم الدعوة للمشاركة في مقابلة شخصية لاستكمال الدراسة. سوف يتم إجراء المقابلات الشخصية عبر الهاتف أو من خلال الإتصال عبر الإنترنت من خلال تطبيق (Zoom) نظرًا للظروف الحالية وضرورة الحفاظ على التباعد الاجتماعي لتفادي الإصابة بـ COVID-19.

الاستفادة المتوقعة من المشاركة في البحث**:** قد تفيدك نتائج البحث في تحديد أو مراجعة استخدامك للغات مع أبنائك كجزء من الخطة التربوية التي ترغب في تطبيقها . لا يوجد أي مخاطر متوقعة للمشاركة في البحث.

السرية واحترام الخصوصية: المعلومات التى ستدلى بها فى هذا البحث سوف تكون سرية. جميع إجاباتك سوف تستخدم لغرض البحث فقط ولن يتم كشف أي بيانات خاصة بك.

عند الرغبة فى الحصول على مزيد من المعلومات عن الدراسة وحقوق المشاركين برجاء الاتصال بـ :
رضوى عزت – ت/ 01066454812

إن المشاركة فى هذه الدراسة ماهي إلا عمل تطوعى، حيث أن الامتناع عن المشاركة لايتضمن أى عقوبات أو فقدان أى مزايا تحق لك. ويمكنك أيضا التوقف عن المشاركة في أي وقت من دون عقوبة أو فقدان لهذه المزايا.

إن الحصول على الموافقة على المشاركة في المقابلات الشخصية سوف يكون شفهيًّا نظرًا لأن المقابلات سوف تجرى عبر الهاتف أو من خلال الإنترنت، وسوف يتم قراءة الفقرة التالية من قبل الباحث للمشاركين في الدراسة في بداية المقابلة للحصول على موافقتهم على المشاركة في الدراسة:

"أنت مدعو للمشاركة في هذه المقابلة الشخصية من أجل استيضاح بعض الأمور التي أدليت بها في استطلاع الرأي الذي شاركت فيه من قبل. الغرض من الدراسة هو التعرف على طبيعة السياسة اللغوية الأسرية داخل الأسر النوبية في مصر من حيث استخدام اللغتين العربية والنوبية داخل هذه الأسر. أنت مدعو للتعبير عن رأيك ووجهة نظرك بحرية.
برجاء العلم أن هذه المقابلة سوف تكون مسجلة صوتيًّا وأن المعلومات التى ستدلى بها فى هذا البحث سوف تكون
سرية. جميع إجاباتك سوف تستخدم لغرض البحث فقط ولن يتم كشف أي بيانات خاصة بك.
عند الرغبة فى الحصول على مزيد من المعلومات عن الدراسة وحقوق المشاركين برجاء الاتصال بـ :
رضوى عزت – ت/ 01066454812
إن المشاركة فى هذه الدراسة ماهي إلا عمل تطوعى، حيث أن الامتناع عن المشاركة لايتضمن أى عقوبات أو فقدان أى مزايا تحق لك. ويمكنك أيضا التوقف عن المشاركة في أي وقت من دون عقوبة أو فقدان لهذه المزايا."

الامضاء: .....

اسم المشارك : .....

التاريخ : ...../...../.....

Appendix VII: Proof of IRB approval

CASE #2019-2020-144

THE AMERICAN UNIVERSITY IN CAIRO
INSTITUTIONAL REVIEW BOARD

To: Radwa Kamal

Cc: Sara Tarek

From: Atta Gebril, Chair of the IRB

Date: August 28, 2020

Re: IRB approval

This is to inform you that I reviewed your revised research proposal entitled "Family language policy within Nubian families in Egypt: Parents' perspectives of their children's prospective bilingualism" and determined that it required consultation with the IRB under the "expedited" category. As you are aware, the members of the IRB suggested certain revisions to the original proposal, but your new version addresses these concerns successfully. The revised proposal used appropriate procedures to minimize risks to human subjects and that adequate provision was made for confidentiality and data anonymity of participants in any published record. I believe you will also make adequate provision for obtaining informed consent of the participants.

This approval letter was issued under the assumption that you have not started data collection for your research project. Any data collected before receiving this letter could not be used since this is a violation of the IRB policy.

Please note that IRB approval does not automatically ensure approval by CAPMAS, an Egyptian government agency responsible for approving some types of off-campus research. CAPMAS issues are handled at AUC by the office of the University Counsellor, Dr. Ashraf Hatem. The IRB is not in a position to offer any opinion on CAPMAS issues, and takes no responsibility for obtaining CAPMAS approval.

This approval is valid for only one year. In case you have not finished data collection within a year, you need to apply for an extension.

Thank you and good luck.

Dr. Atta Gebril
IRB chair, The American University in Cairo
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T: 02-26151919
Email: agebril@aucegypt.edu

Institutional Review Board
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