The American University in Cairo

The Attitude of Egyptian Nubian University Students towards Arabic and Nubian Languages

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And among His Sign is the creation of the heavens and the earth, and the variations in your language and your colors; verily in that are Sign for those who know.

(Al- Rum: 22)
Dedication

I dedicate my work to my parents who passed away long time ago. They did not see my work, my improvement after I joined AUC. They provided me with all the things I need. I never suffered after they left. Thank God for my parents. I miss them so much.

I also dedicate my work to Tarek, my fiancé, who have been always caring, supporting and encouraging. Since I have left my home in Alexandria to study in Cairo at AUC, I have never felt lonely.

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Abstract

This research investigates the attitude of Egyptian Nubian university students towards the Arabic and the two Nubian languages, Nobiin and Kenuzi-Dongola. The Nubian languages are called by Egyptian Nubians, Fadjja/Fadicca and Kenzi, respectively. Nubians are people who live in the Nubia area which lies between Egypt’s southern borders with the northern part of Sudan. Nubia is divided into two parts - one under the Egyptian regime, and the other under the Sudanese regime. The number of participants used in the study was forty - half male and half female. Twenty of these participants live in the Nubian region and are enrolled at the South Valley University in Aswan, Egypt. This number was compared with an additional twenty Egyptian-Nubian university students who live outside the Nubian region and attend various Egyptian universities located in Alexandria and Cairo. The hypothesis of this study is that Egyptian Nubian university students tend to have positive attitudes toward Arabic and also the Nubian languages. This research is a qualitative and partially quantitative one. Observations, questionnaires, and interviews were used to collect data in order to explore the following: (1) the language students prefer to speak at home and in public and if language preferences are gender-related, (2) the factors that influence the Egyptian Nubian university students’ attitudes towards Arabic and Nubian languages, and (3) a look at the future of these ethnic Nubian languages. Results that answered the main question on the attitude of Egyptian Nubian university students toward Arabic and Nubian languages revealed that students who live inside and outside the Nubian region tend to have positive attitudes towards both the Arabic and the Nubian languages.

Keywords: Language attitude; Minority; Arabic language; Nubian language.
Abbreviations

HD     : The High Dam
CHD    : The Construction of the High Dam
AL     : Arabic Language
NL     : Nubian Language
# Table of Contents

Abbreviations .................................................................................................................. VI

Chapter One .................................................................................................................... 8

Introduction ..................................................................................................................... 8

I- Historical background ................................................................................................. 9

II- Rationale for the study: ............................................................................................. 18

III- Research questions .................................................................................................. 20

IV- Hypothesis ................................................................................................................ 20

V- Limitations and Delimitations .................................................................................... 21

Chapter Two ................................................................................................................... 22

Review of the Literature ................................................................................................. 22

I- Language Attitude ....................................................................................................... 22

II- Attitude of minority towards their native language and the dominant language ....... 25

III- Language attitude of minorities toward Arabic as a dominant language ............... 28

Chapter Three ............................................................................................................... 31

Methodology ................................................................................................................. 31

I- Participants .................................................................................................................. 31

II- Instruments ................................................................................................................ 31

III- Procedures ............................................................................................................... 32

IV- Method used for measuring the attitude ................................................................. 33

Chapter Four ................................................................................................................... 34

Analysis and Discussion ............................................................................................... 34

I- Multiple Choice Questions ......................................................................................... 34

II- Likert Scale ............................................................................................................... 52

III- (Yes) or (No) questions ............................................................................................ 62

IV- The Observation ...................................................................................................... 75

Chapter Five .................................................................................................................... 79

Conclusion and Recommendations ................................................................................. 79

References ....................................................................................................................... 81

Appendix I ....................................................................................................................... 85

Appendix II ..................................................................................................................... 91
Chapter One

Introduction

In sociolinguistics, research on language attitude is important because it reflects the way people think and feel about the language. Crystal (as cited in Coronel-Molina, 2009) mentioned that language attitudes are what people feel and think about their language or the languages of others. Another definition of attitude by Baker (1992: 10) is, "Attitude is a hypothetical construct used to explain the direction and persistence of human behavior". The present study examines the attitude of Egyptian Nubians toward the Arabic and the Nubian languages. Nubians represent a minority within the Egyptian society, with their own Nubian languages, and make up a culture that is a closely woven social network. Historically, Nubians were isolated in a remote area using only the Nubian languages, although they were surrounded by Arab countries. This was because people who came to Nubia did not transmit their language and, similarly, Nubians who moved to Cairo, Alexandria, Suez or Ismailia did not transmit the Arabic language when they were coming back to Nubia on holidays. Then the High Dam (HD) was built in the Nubian region, south of Aswan, between 1960 and 1970 to safeguard Egypt from the danger of flooding and also to produce electricity. Accordingly, Nubians were forced to move to Kom Ombo, an area which is totally different from the Nubian area. Following this migration, Nubians, Nobin and Kenuzi-Dongola speakers, tried to cope with the new society, resulting in radical changes in their characteristics, traditions, behaviors, and language. Concerning Nobin and Kenuzi-Dongla languages, Nubians had to deal with being the new area residents and listen to Arabic-language television and radio transmissions. Then, obvious and unavoidable changes, such as the
insinuation of some Arabic words into the Nubian languages emerged, raising fears that the Nubian languages may become obsolete. Accordingly, the current study will shed light on the attitude of Nubians towards Nubian and Arabic languages after the Arabic interference occurring in the Nubian languages.

I- Historical background

Nubians are an ethnic group who live in Egypt and Sudan. In this background, the study will focus on Egyptian Nubia. Nubians are a distinct group from Egyptians; as such, they constitute a minority. They come from a different cultural, linguistic, and ethnic background. Nubians faced a drastic change that affected their lives when the Egyptian government forced them to leave their homeland permanently in order to construct the "HD". A brief summary of Nubian history, Nubians, and the Nubian language is given here.

a- The History of Nubia

The emergence of Nubia dates back to the Stone Age. It can be divided into two stages; the Old Stone Age (Paleolithic) in which the first Nubians were hunters (25,000 to 8000 BC), and the New Stone Age (Neolithic) when Nubians started to tame animals and to harvest grains (6000 – 4000 BC). Following this era (between 3500 and 2400 BC), two cultural groups emerged, termed A-Group and C-Group by Reisner (Education Development Center, 2001). A-Group evolved between the 1st and the 2nd Cataracts or waterfalls, (Lower Nubia), during which time it maintained relations with the Pharaohs. The earliest Egyptian pharaohs, as recorded in their brief inscriptions, were apparently determined to conquer the "Land of the Bow". This may have been due to the dispute with the A-Group rulers over commodity prices, control of trade routes, or rivalry for empire. At least five Egyptian military campaigns into Lower Nubia are recorded
between 3100 and 2500 BC. Although the Egyptians succeeded in occupying Lower Nubia between 2800 – 2400 BC, the arrival of tribal groups from the western deserts pushed them back to the north, and these tribes were classified by Reisner as (C-Group) Culture (Education Development Center, 2001).

Before it became a kingdom, Badr (1955) mentioned that Nubia was under the control of a tribal system and at that time Nubia was known as Kush territory. Kush was the father of Nubians while his brother, Masrayem, was the father of Egyptians. Both were sons of Ham, Noah's son. In both the ancient Nubian and Egyptian languages respectively, the word Nubia means "gold". Badr added that, it is not clear when the Nubian royal system emerged, but highlights the fact that the first organized kingdom emerged around 1600 BC.

According to Granville (2008), archeologists have confirmed the establishment of three well rooted successive kingdoms in the ancient Nubian region:

- Kush (2400–1500 B.C.E.)
- Napata (1000–300 B.C.E.)
- Meroe (300 B.C.E.–300 C.E.)

Welsby (1998) stated that Kushites ruled from central Sudan to the border of Palestine when Rome was just a village and the Greek city-states were limited to very small territories. Napata was the capital of the Ethiopian Kingdom in the south of Egypt (Badr, 1955). Then, Meroe, a city near Ancient Napata, became the capital due to its location far from the reach of enemies.

Meroe was a great kingdom that fell into decline as a result of decreased natural resources, loss of control on trade routes, and the emergence of the Axum state in Ethiopia in 350 BC. The
Axum State declared itself Christian in the fourth century AD. At that time, the Christian Byzantine planned to invade Yemen with the help of troops from Nubian tribes, namely, the Blemmyes and Nobadae. Thus, the Byzantine emperor thought to secure the borders by converting these tribes to Christianity (540 AD).

In 641 AD, Muslims forged their path into Nubia, but the Nubians resisted them vigorously. By the 14th century, however, all Nubians had converted to Islam (Shinnie, 1996:23) with the result that the region is now overwhelmingly Muslim.

b- Geography

According to Badr (1955), the ancient Nubian borders extended from Khartoum, in the north of Sudan, all the way to Edfu, in Upper Egypt. Modern day Nubia is the area between the first and the fourth Cataracts. The first cataract is in Egypt and the second, third and fourth cataracts are located in Sudan as shown in Figure1

Figure1

Source: Google Images (2012)
Badr added that the area between the First and Second Cataract was called "Wawat". The area between the Second and Fourth Cataracts was named the Kush area. According to Keating (1975), geographically, Nubia was a passage of the Nile connecting the northern part of the Sudan to Aswan, the southernmost end of Ancient Egypt. Keating added that Lower Nubia was the area between the First Cataract at Aswan in Egypt and the Sudanese border, while Upper Nubia is between the Second Cataract and the Fourth Cataract. Abu-Bakr (1962) stated that Nubia extended from North Aswan in Egypt to the Fourth Cataract in Al-Debba, south of Sudan.

According to Rouchdy (1991), part of Nubia today lies in Egypt (Lower Nubian) and the other part is located in Sudan (Upper Nubia). Egyptian Nubia was located in the south of Egypt along the river Nile bank before the CHD.

In 1902, the Egyptian government had built the Aswan Dam which was not big enough to hold the existing body of water. Thus, the situation required the Egyptian government to raise the dam in 1912. Emery (1965) mentioned that between 1907 and 1912 the reservoir was extended 45 miles, submerging other villages in Nubian territory when the dam was raised 16 ft. After that, the Egyptian government decided to raise the Aswan Dam for the third time in 1933 because the second raise was also not sufficient.

A German researcher of Nubian languages, Marcus Jaeger (personal contact, February 23, 2012) stated that after the successive heightening of the Aswan Dam in 1912 and 1933, Nubians of the two Kenzi villages, Ambarkab and Kalabsha, moved further south to Toshka; one of the Fadijja villages. Other Kenzi Nubians from the Kenzi village of Dabood resettled in West Aswan.
Fadiija and Kenuz are Nubian groups who speak two different Nubian languages, Nubiin and Kenuzi-Dongola, respectively. After the 1933 heightening of the Aswan Dam, some Fadiija Nubians relocated to the village of Daressalam south of Daraw which lies in the north of Aswan. Daressalam is referred to as Kanub by some researchers' papers. Jaeger added that the Dabood people may have left to West Aswan because other Dabood people had already settled in Shelal since 1902. The new Nubian residents in the west of Aswan are considered the most conservative speakers of their language. This is because they did not come into contact with the Arabic language since the River Nile constituted a barrier. In 1964, after the Egyptian government decided to build the HD, Nubians were forced to relocate to Kom-Ombo, Figure 2.
It is a town north of Aswan in the southern part of Egypt, at some distance from the River Nile. Rouchdy (1991) said that with the CHD, Egyptian Nubians were forced to move to Kom-Ombo because their land, palm trees, houses, and their family cemeteries would be submerged under water. Kennedy (1978) stated that during this era, there was an attempt to solve Egypt’s major economic problems by modernizing the country. The building of the HD as part of this process was a key factor in forcing the Nubian people away from their traditional villages, which were flooded by the building of the dam. About 100,000 Nubians in Egypt and Sudan were moved and relocated in stone compressed houses in Kom-Ombo and Khashmelgerba respectively. According to Keating (1975) and Sambaj (1998), Nubia, which is called the Old Nubia, was located between the south of Egypt and the north of Sudan along the River Nile. Granville (2008) mentioned that in 1821 Mohammad Ali, the ruler of Egypt at that time, sent his son, Ibrahim Pasha, to the south in order to conquer Sudan. This invasion placed the Sudan under the control of Mohammad Ali.

From 1898 to 1956, Sudan remained a British colony. At that time Sudan was considered an extended part of Egypt. Then, in 1956, Sudan became an independent country and Nubia, as it is located between Egypt and Sudan, was divided into two parts. Accordingly, part of Nubia fell under the regime of Egypt and the other under the regime of Sudan. However, Nubia remained undivided in terms of language, traditions, and cultural identity. In this sense, Nubia can be viewed as one distinct country.

c- The origin of Nubians

The precise origin of the Nubians is controversial. Some say that Nubians originally came from Wadi Howar, the remainder of the ancient Yellow Nile. This ancient Nile was a branch of the Nile from about 8000-1000 BCE before it dried up. According to Török (2008), some people
who lived in Wadi Howar, which is located between Sudan and Chad, moved to Dongola. Török added that Wadi Howar dried up, formed several lakes and finally became a desert. At that time most of the ancient rivers had dried up and vanished, leaving the Nile River as it is today. Therefore, people moved away to live around the Nile River. Jochannan (1988) stated that Nubians are indigenous people of the southern border of Ancient Egypt. Another opinion is that Nubians are Asian groups. Sambaj (1998) stated that Nubians had originally come from East Asia before crossing the Red Sea. He supports this view by stating that there are great similarities in facial and vocal features as well as traditions between people in northeastern India and present-day Nubians. Sambaj added that, physically, Nubians cannot be considered African because their noses are straight, their lips are not thick, and their foreheads are wide, none of which characteristics are African.

**d- The Nubian language**

The Encyclopedia Britannica (2012) described the Nubian languages as ethnic languages which descend from the Nilo-Saharan phylum. They are spoken by Nubians in Egypt and Sudan. As stated in Ethnologue (Lewis 2009), these languages are called Nobiin and Kenuzi-Dongola. Moreover, other Nubian languages (Hill Nubian or Kordofan Nubian) are spoken in some small and closed societies in the Nuba Mountains in central Sudan and in Darfur. "Probably the Nubian language is an Eastern Sudanic language, a branch of the Nilo-Saharan group" Rouchdy (1991:4).

**e- Changes to the Nubian language**

Before the spread of Islam, Arabs came to Nubia across the Red Sea to live in the valleys of what is now Northern Sudan, especially in Upper Nubia. Trade was one of the reasons that encouraged Arabs to move to Nubia. However, this immigration to Nubia was not easy initially due to resistance by the Christian Kingdom of Nubia (Badr, 1955). Arabs who lived in Nubia
learned the Nubian languages, so the Nubian language remained unaffected by the Arabic language. The same thing happened with Egyptian and Turkish groups who invaded Nubia; they learned the Nubian language, while Nubians did not learn their languages (Badr, 1955).

Rouchdy (1991:7) mentioned in her study that Arabic replaced the Coptic language after the spread of Islam in Egypt. In addition, Arabic became the language used in Coptic churches; since Nubian churches at that time followed the Egyptian Coptic Church, Arabic was also used in Nubian churches. However, the Nubian language did not die out since Arabic was limited to churches for worshipping. When Islam started to spread in Nubia, the Nubian language became affected by Arabic, the language of Islam; Nubians learned some Arabic words that allowed them to practice Islam.

Rouchdy (1991) added that Nubians converted to Christianity in the middle of the 6th century. Some Nubians kept their Christian religion and others started to convert from Christianity to Islam. By the 14th century all Nubians had become Muslims and remain so to this day. Kennedy (1978) stated that Nubians consider themselves strong Muslims because every single Nubian is Muslim. Rouchdy (1991) mentioned that Nubians kept on speaking Nubian although they stopped writing it. In addition, before CHD, Nubian men who were working in Cairo or Alexandria were speaking Arabic at work, so they were using more Arabic, but they continued to speak to each other in Nubian.

After being resettled in Kom-Ombo in 1964, most Nubian men preferred to leave the new and undesirable location to seek jobs in cities such as Cairo, Alexandria, Ismailia, and Suez.
Therefore, Nubians were put in a situation which impelled them to speak Arabic, since they needed it to work in the cities. Another reason is that Kom-Ombo was, and still is, an area where Arabic is dominant in all linguistic domains outside of the home.

There are still other factors that make Nubians in Egypt less associated with Nobiin and Kenuzi-Dongola. One of these is the activity of watching television and listening to the radio, which can only be done in Arabic. Another is the increasing number of Nubians who have received education after the relocation to Kom-Ombo, since Arabic is the only language of instruction in Egyptian government schools. A fourth factor was the increasing number of men who left Nubia in order to work in cities, where Arabic began to encroach on their heritage languages. This, in turn, resulted in a transmission of more Arabic to their children when they returned home on holiday. This factor is a primary indicator in the attrition of the Nubian language. However, Rouchdy (1991) pointed out that older generations of Nubians continue to keep up use of the Nubian language which works to conserve Nubian.

What has been noticed during the field work in Nubia is that Nubians always think of preserving their language. While conducting the questionnaires and interviews in the Nubian villages, Nubians showed a positive attitude because they thought that the study under investigation would solve the problem of Nubian language obsolescence. They are very aware that the spread of Arabic amongst young Nubians can lead to eventual language death unless action is taken. The Egyptian Nubians who live outside the Nubian region share this feeling. The general sentiment of Egyptian Nubians is to learn the Nubian language otherwise it may be lost forever. Based on my own observations, almost all inhabitants of villages such as west of Aswan, West of Sohail, and Aswan Island still speak the Nubian language except when talking
to non-Nubians. Before conducting this study, the researcher thought that people of these
villages were less associated with the Kenuzi language than Nubians who live in Kom-Ombo
because the former live on the west side of Aswan. Yet, as the researcher was collecting data
from participants in Nubian villages in Kom-Ombo, people said that Nubians who live in the
area to the west of Aswan speak more Nubian than those who live in Kom-Ombo. This is
because, although the inhabitants of these villages cross the river every single day to the east side
of Aswan for professional and educational purposes, they are still considered a closed society.
Even vendors who come from the east side of Aswan to the west side are not allowed to stay
after sunset. This kind of enforced isolation is one factor aiding the survival of Kenuzi.

Nevertheless, the influence of Arabic is increasing in the generation who are now of school age.
On one of the researcher visits to a West Aswan village, one university student stated that she is
anxious about the future of the Nubian language because children now speak more Arabic than
children in the past. She added that parents are very concerned because their children will only
speak Nubian until they attend schools and then they face difficulties in schools where they
speak Arabic for the first time. Thus, it is getting common that parents speak Arabic with their
children in order for children to be familiar with Arabic when they attend schools.

II- Rationale for the study:
Before the CHD, Nubians lived in a region which was surrounded by Arabic-speaking countries;
Sudan to the south, The Red Sea and Saudi Arabia to the east, Egypt to the north and the
Western Desert to the west. Although Arabs moved to the area of Nubia, they did not originally
transmit the Arabic language to Nubians. On the contrary, it was people who came from Arab
countries who learned the Nubian language. This state of affairs existed for centuries until Egyptian Nubians were forced to move to Kom-Ombo, north of Aswan, because of the CHD. The result of this was that Nubians were no longer isolated, and thus the Nubian languages spoken in Egypt were exposed to contact with Arabic speakers. At the time of this forced migration, Nubians were forced to learn the Arabic language in order to integrate into the Egyptian society. However, they kept on speaking the Nubian languages along with Arabic. There were also educational opportunities for those who could speak Arabic, as well as exposure to Arab-language media. Nubian fluency in Arabic increased, eventually leading to a language shift from Nubian to Arabic in a wider spectrum of linguistic domains. Nevertheless, Nubians retained the Nubian languages. The dynamics between Nubian and Arabic encouraged the researcher to conduct a study to investigate why Nubians, under all these previously mentioned conditions, still speak the Nobiin and Kenuzi languages. Do Nubians have a negative attitude towards the Arabic language? If this is the case, why are there so many Nubians, outside and inside the Nubian region, who speak only Arabic? Finally, does the Arabic language have a gradual effect on the Nubians and their attitudes towards their ethnic language?

The importance of this study is that its findings are expected to contribute to a deeper understanding of the effect that the joint Nubian-Arabic linguistic environment has on the attitudes of Egyptian Nubian university students toward both the Arabic and Nubian languages. The researcher chose to conduct this study on university-level students because they are mature enough to assess and express their opinions about language, either Arabic or Nubian. In addition, it is possible to predict the future of their ethnic language by eliciting their attitude towards their ethnic language.
III- Research questions

a- Primary Research Question

What are the attitudes of Egyptian Nubian university students toward the Arabic and the Nubian languages?

b- Secondary Research Questions

This paper will attempt to further investigate this issue by answering some questions:

1- Is there any difference in attitudes due to gender?

2- What are the factors that affect the university students' attitudes?

3- What does the future hold for the Nubian language?

IV- Hypothesis

Since the researcher is Nubian and frequently discusses the problem of losing the Nubian language inside and outside Nubian region, it is claimed that:

a) Egyptian Nubian university students who live in a Nubian region tend to have positive attitudes toward the Arabic and Nubian languages.

b) The Nubian language is not in danger of dying out.
V- Limitations and Delimitations

The current study was conducted on Egyptian Nubian university students only. Accordingly, the opinions that have been gathered represent only Nubian minority students. Therefore, the results reached by this study cannot be generalized to include all Nubians.

Since the study concentrates on Egyptian Nubian university students only, the researcher had to know the number of Nubians studying in the universities to determine the number of the sample. Since all Nubians in Egypt are Egyptians, the researcher had no way of determining the exact number of Nubians studying at Egyptian universities. The reason is that no details of Nubian ethnicity are included in Nubians’ identification papers, so it was too difficult to get the number of Nubians from the Census. Consequently, a person cannot differentiate between Nubians and non-Nubians in Egypt.
Chapter Two

Review of the Literature

The goal of this review is to look at the current research that has been done on language attitudes and, in particular, attitudes of minorities toward their own language and the dominant language. The focus of this review is the attitude of minorities toward Arabic in the context of where Arabic is dominant. It is important to look at the similarities and differences of findings in relation to the study of Nubians’ attitudes toward Arabic and Nubian languages. This literature review may help provide a deeper understanding of Nubians' language choice and the future of the Nubian languages. Since this study was conducted on the attitudes of university students, studies on the attitude of children towards language were excluded.

I- Language Attitude

Language attitudes have been at the core of an enormous number of studies. In some studies, researchers have focused on reasons for using a certain language. People may learn a new language for integrative or instrumental motives. According to Baker (1992), integrative attitude is to learn a language in order to attach to or be recognized or affiliated to a certain group or to practice their cultural dealings. "An instrumentally motivated attitude, on the other hand, is induced by a desire to gain social recognition or economic advantages through knowledge of a foreign language" (Gardner & Lambert, 1972: 14)

Ennaji (2005) conducted a study on the attitude of educated Amazigh people in Morocco to examine their attitudes towards Amazigh, Arabic, French, English and Spanish. The researcher
concluded that language shift gives a complex image at the individual level and causes uncertainty of language choice which implies mixed feeling about mother tongue. Ennaji claims that language attitude decides language choice and is considered a significant indicator that helps us understand why multilingual people choose a certain language. The researcher added that there is a relation between language use, language choice and language attitude. Therefore, when people like a language they use it in communication very often. In the same way, when people dislike a language, they use it less frequently.

Kauhanen (2010) conducted a study on Finns that explored their attitudes toward English as a foreign language. The study was conducted when it was noticed that English is used in many domains in the Finnish society. The study revealed that English has a strong presence in Finland and that Finns have very positive attitudes towards English. This fact raised fears of a possible language shift in Finland, as Finns may use English all the time and then lose their native language. The study reported that Finns do not think they will lose their own language even if they use English because they appreciate their native language. This study suggests that usage does not necessarily reflect positive attitude or vice versa.

A study was conducted by Zhang & Hu (2008) on 30 Chinese pursuing their Masters or Doctoral degrees in United States. The study focused on their attitude toward three of English varieties; American English, British English and Australian English. The participants were required to listen to a passage consisting of 69 words spoken in the three varieties by a female speaker of English. They were also required to evaluate some language-related and person-related characteristics about the three varieties.

The results revealed that Chinese ESL learners have more positive attitudes toward AmE and BrE than AuE. In terms of the three language-related qualities (eloquence, understandability, no
accent), person-related qualities (education, intelligence, sincerity), and speakers' nativeness, there was no major difference between AmE and AuE or between BrE and AuE. However, the Chinese students' rates were higher to American and British English than to Australian English according to the patterns.

Chiung (2010) conducted a study on 244 students from Tamkang University and Tamsui College in Taiwan. They were required to assess readings that written in Taibun (written Taiwanese) with different orthography; only Han, Han-Roman, and only Roman. Results showed that students, generally, have positive attitudes toward Taiwanese writing, but they evaluated the various prepared reading differently. The highest rate went to the Taiwanese that written in Han characters only as it is the most readable and the lowest rate was given to the Taiwanese that was written in Roman characters only. Chiung added that orthography is not the only factor that led to this result. The students' backgrounds had a significant impact on the students' evaluation. These factors are: (1) place of the residence (Taipei vs. non-Taipei), (2) the student's major (Taiwanese and English vs. Mechanical Engineering vs. Chinese, Japanese, and Public Administration), (3) student's mother tongue (Taiwanese vs. non-Taiwanese), (4) language ability (Taiwanese vs. non-Taiwanese), (5) national identity (Taiwanese vs. non-Taiwanese), and (6) assertions on national status (independence vs. non-independence). This study asserts that many factors contribute to attitude formulation.
II- Attitude of minority towards their native language and the dominant language

Few studies have been done on attitudes of minorities towards their native language and the dominant language. Some studies linked between language use and language attitude. Therefore language use can be studied in the hope of understanding attitudes. For example, Broermann (2007) conducted a study on the attitudes of the young generation toward the minority languages of the two minority groups, Swedish-speaking Finns in Finland and Sorbs in Germany. He suggested that the different environment of the two groups led to dissimilar socio-historical contexts. Accordingly, the language proficiency and language use in official fields are not the same. Sorbs are weaker than Swedish-speaking Finns in minority language proficiency. The reason for the Sorbs’ weakness in minority language is the gap between generations. It was stated by Wolck (as cited in Broermann, 2007) that language transfer from one generation to another is critical for linguistic imitation. However, there are many similarities between the two groups such as the frequent use of the minority language in private and semi-official domains. Also, each group uses the majority language in official domains. In both groups, youth have the highest level of speaking the majority language and English. Another similarity between the two groups is that both use the minority language for integrative and instrumental motives, while they have low affinity to the languages of the neighboring countries. The researcher stated that language use is related to the attitude toward the language. The two groups use the minority language, but the Swedish-speaking informants use the minority language less than the Sorbs do. The researcher attributed decreasing proficiency of Sorbian informants in using their minority language to the impracticality of using it among their partners whom they communicate with. The fact that the two groups’ majoritylanguages and English are used increasingly in the same
domain in Finland and Germany may pose a threat to the minority languages. The researcher added that the field loss of the minority language points to language shift. Taking things one step further, Delsing and Lundin Akesson (as cited in Broermann, 2007) believed that the English language is used more in some domains such as in youth culture, science and economy. Thus, English has become a threat to a small majority language, which may be considered more dangerous to the minority language. Broermann believed that this is the case with taking the societal and situational power relation into consideration that guides language selection.

However, Wolck (as cited in Broermann, 2007) disagrees with this interpretation as he said that using the language of the majority and minority in the same field strengthens the vivacity of the minority language more than being used in separated fields. Broermann believes that the young generation's feeling toward the minority languages in Finland and Germany has been radically changed. The two groups have an instrumental orientation of their minority languages meaning that they use their minority languages for certain purpose. The researcher mentioned that the instrumental motives at present tend to influence and direct European choice. According to Eurobarometer (2006), in Europe, foreign languages are taught only in schools. In this respect, Rampton (as cited in Broermann, 2007) mentioned that mastering an inherited language and affiliation are unrelated to each other because inherited language and affiliation depend on social dealings. Finally, Broermann ponders whether this instrumental aim is enough for a small language to stay alive or if stronger integrative motives are required. This study is very helpful for interpreting Nubian university students' behavior under examination. The study focuses on examining the reason behind Nubians' choosing a certain language; instrumental motives, integrative motives, or both.
Similarly, Piestly, Mckinnie, and Hunter (2009) showed that the Slovene minority in Austria Carinthia had a positive attitude towards their minority language. In this study, the researchers concluded that being exposed to a language in the educational domain led to competence in telling stories. They also claimed that there was a strong connection between language use in family and neighborhood domains and competence in telling stories in Slovene. Therefore, linguistic competence correlates with positive ideas and feeling about minority ethnolinguistic vitality. In addition, there is a relationship between the minority members' positive attitudes towards their own language and their language competence in language use in their daily activities. Accordingly, the researchers confirm that there are statistical correlations among language use, language attitude, and language competence.

Other studies linked between attitudes of minorities and language transfer. Letsholo (2009) conducted a study on youth aged 17-25 years old. The researcher studied the Ikalanga language which is a minority language in Botswana. The study focused on the probability of language shift from Ikalanga to English or Setswana (the majority language). It also focused on the measurement of Bakalanga youth’s attitudes in Botswana towards their own language. The results revealed that Ikalanga is not facing the risk of language shift. However, the pace of language change may be faster in the future unless steps are taken to remedy the situation. In this study, the researcher suggests providing students with the opportunity to study minority languages. Each student chooses at least one of the minority languages to be studied alongside Setswana. Concerning the relationship between language attitude and opinion in a language, Schüpbach (2009) in his study on migrants to Australia from German-speaking Switzerland, suggested that attitudes and beliefs are individual aspects that are formed by feelings, passion, and the
experience of participants’ parents, which differ from one to another. These attitudes and beliefs are affected by socio-historic environment, circumstances, and ideologies. The researcher said that attitude and beliefs are attached. Since I agree with Schüpbach that beliefs and attitudes are related, a section of the Likert scale has been included in the questionnaire of the study under investigation to explore students’ attitudes toward the Arabic and Nubian languages. Also, in line with Schupabach’s suggestion of the important role of parents in children’s attitudes, the current study interviewed parents to try and understand their attitude toward the Nubian and Arabic languages which in turn, shapes their preferences in talking to their children in either Arabic or Nubian.

Another study on a minority language was conducted by Wright (2010) on a Cambodian community residing in the United States. The study presents a historical and existing outline of the Khmer language of Cambodians in the United States and argues its future. The researcher concluded that Cambodians in the United States still speak the Khmer language. Few numbers of the school-age youth are fluent in Khmer and the rest are at a low level of proficiency in Khmer language. Those who are at low level use their ethnic language as an identity marker.

III- Language attitude of minorities toward Arabic as a dominant language

There are few studies that have been conducted on the attitude toward the Arabic language as a dominant language. It is important to look at studies done on the Arabic language in light of its unique position amongst Muslims as the language of the Quran. It is therefore important to look at attitudes towards Arabic separately as well because of this important factor. For many, Arabic cannot be separated from the religion. The studies mentioned here mainly focused on language
attitudes of immigrant ethnic groups towards Arabic. The results highlight the positive attitudes of the minority towards the Arabic language and the status of the minority language in terms of shifting to the language of majority or maintenance minority language.

Mugaddam (2005) conducted a study on ethnic groups of south Sudan who represent a minority in Khartoum. Mugaddam used a questionnaire to gather data about the language that parents prefer their children to learn. He concluded that the younger generation tends to have a positive attitude toward Arabic. They prefer speaking the Arabic language for educational, economic, social and religious reasons while the older generation is interested in preserving their ethnic language. In another study, Sokarno (2007) explored the attitudes of Egyptian bilingual Nubians toward the Nubian and the Arabic languages. Sokarno also investigated the domains in which the Arabic language is used to decide if the reason for learning Arabic is instrumental or integrative. Sokarno agrees with Mugaddam by concluding that Nubians, regardless of their age, feel that they appreciate their own vernacular. In the case of Nubian, Sokarno reports that when Nubians discuss issues like sports, politics and religion, they use the Nubian languages and the terminology of these domains are obtained through media. In this way the media has a great influence on people’s languages. However, Sokarno reports that Nubians are aware that the Arabic language is necessary for practicing religion and equally important for education and social promotion. He also mentioned that Arabic is becoming more important to Nubian in many areas. Both of these studies (Sokarno's study in particular) are very similar to the current study because they look at the attitude of minority group toward Arabic as a dominant language. The current study is conducted on the attitude of Nubians as an ethnic group in Egypt. It focuses on Egyptian-Nubian university students. Results and discussions of Sokarno and Muggaddam’s
studies may help to interpret the students' behavior and feeling toward Arabic and Nubian languages.

Another study was conducted by El Aissati (2001) which examined the Amazigh identity in Morocco and Algeria, suggesting that preserving a language can preserve a culture and identity. The researcher mentioned that for Algerian and Moroccan people to maintain their indigenous culture and autonomous identity, they created a language revival movement. Keeping a language alive would preserve identity and culture. This is applicable to the Nubian situation because losing the ethnic language leads to cultural destruction. Conversely, Bentahila and Davies (1992) examined members of 180 families who speak both Amazigh and Arabic in Morocco. The researchers revealed that young people in these families shifted to the Arabic language but have no regrets because they do not think it affects their identity. Their parents also reported that they did not have any problem with such a shift.
Chapter Three

Methodology

I- Participants:
This study was conducted on Egyptian Nubian university students who live in a Nubian speaking environment while attending South Valley University in Aswan. They were compared with Egyptian Nubian students who live in an Arabic speaking environment while attending Alexandria University and Cairo University. Twenty students were randomly chosen from the native Nubian region and Twenty other students were also randomly selected from outside the Nubian region. Nubians speak two languages, Kenzi and Fadijja. The 20-student sample from the Nubian region was selected from ten different villages of Kenzi-speaking villages and Fadijja-speaking villages. Also, the other 20-student sample outside the Nubian region was obtained from ethnic Nubian students from different Nubian villages who live in Alexandria and Cairo. To ensure objectivity, half of the participants were males and the other half females.

II- Instruments:
This is a qualitative and partially quantitative study. Observations, questionnaires and interviews have been used in this research. Observation is a very important method to obtain the students’ attitudes indirectly. Mugaddam (2005) stated that the indirect method enables the researcher to elicit data about language attitude as the participants are unaware that their attitudes are being examined. According to Baker (1992: 9), changing beliefs of language of minority can be determined by questionnaires because they provide the researcher with information about to what extent the government could apply its policy concerning minority language. Therefore, an entire part of the
Likert scale was used in the questionnaire. Moreover, Coronel-Molina (2009), mentioned that many questionnaires about attitude are “belief questionnaires”. After the observations and questionnaires, interviews were conducted on some of the participants with conflicting answers to collect data that help shed light on why university students choose a certain language in different situations.

III- Procedures:

To collect data from the university students who live in Nubia, the researcher had to travel to the Nubian region to observe the students. As one of the Nubian people, the researcher wanted to be objective, so her village was excluded from the samples. For observation, the researcher went to Abu-Simbel village, one of the Fadijja villages located in the south of the Nubian region. As one of the Nubian community, the researcher could attend a party as a guest in order to find out which language the university students choose to speak. By arrangement with her companion, a Nubian lady, the researcher observed her interacting with people at this gathering while pretending to be looking the other way. As a result, the students were not aware that they were being watched.

After she finished observing the university students in Abu-Simbel village, the researcher held discussions with them to gain insight into their language choice. To conduct the questionnaire three months later, the researcher went to several Nubian villages in company with another Nubian lady. A car with a Nubian driver was rented to tour these villages. The Nubian lady and the driver were acquainted with several people in many of these villages. The samples were randomly chosen from the south, middle, and north of the Nubian region. Concerning the area outside the Nubian region, Alexandria and Cairo, it was not difficult to collect data from there because the researcher is Nubian. Some of the students whose answers were contradictory in the questionnaire were interviewed.
IV- Method used for measuring the attitude:

There are some popular methods to measure attitude. One of those methods is to create a scale of attitude consisting of statements. In this regard Baker (1992) gave an example concerning Welsh. He said that Welsh people overuse English and that Welsh should not be forced on non-Welsh pupils. Therefore, statements will be used to measure the attitude of Egyptian-Nubian university students who live in the Nubian region toward Arabic and Nubian. This will be accomplished by comparing their attitude with the attitude of Egyptian-Nubian university students who live outside the Nubian region, Alexandria and Cairo, towards Arabic and Nubian.
Chapter Four

Analysis and Discussion

I- Multiple Choice Questions

Question 1:

The first question was asked to find out which language/languages are used amongst Egyptian-Nubian university students in the Nubian region and outside the Nubian region.

1- I speak:

The Arabic language only
The Nubian language only
Both languages (Arabic & Nubian)

Chart 1: The language participants speak
According to Chart (1), half of participants living in the Nubian region speak both AL and NL. The chart shows that 45 percent speak AL only, although they understand NL. These participants were not addressed in NL as children by their parents.

The rest of the participants, representing 5 percent of those living in the Nubian region, speak NL only among others who know the language, unless they are talking to non-Nubians. In Alexandria and Cairo, outside the Nubian region, most participants speak AL only. The percentage of participants, 30 percent, speaking both AL and NL, is considerably high in an AL speaking environment.

Thus, it can be concluded that the percentages of participants who live in the Nubian region, 95 percent (45 percent +50 percent) and those who live outside the Nubian region, 100 percent (70 percent + 30 percent), are almost equal. In fact, the percentage, 45 percent, of participants who live in the Nubian region and speak Arabic only, was unexpected. Also, participants living outside the Nubian region, Alexandria and Cairo speaking both languages, AL and NL, have recorded surprising results. Concerning the latter finding, it was noticed that some students are able to speak both Nubian and Arabic. Others understand Nubian but are able to speak only a few Nubian sentences. Although they do not speak Nubian fluently, they are very proud of speaking these few Nubian sentences with their parents and Nubian friends. This situation corresponds with that of Morocco where young people believe that shifting to Arabic does not affect their identity (Bentahila & Davies, 1992). Nubians also feel that they relate to their identity even when they speak Arabic. However, they seem concerned about the future of their ethnic language.
Question 2:

2- My father:

- Talks to me only in Arabic
- Talks to me only in Nubian
- Talks to me in both (Arabic & Nubian)

Though this question addresses the language(s) participants grew up with, three participants whose fathers passed away in their early childhood did not find it applicable. They were, therefore, excluded from this question’s results.

![Chart 2: The language participants' fathers speak with them](image)

Participants’ current language(s) is mainly determined by the language(s) spoken to them in their early childhood by their fathers. According to Chart (2), about half of the participants living in the Nubian region are addressed in AL and NL by their fathers. Meanwhile, about half of the participants, 42 percent, are addressed in AL only although they live in the Nubian region. Few
participants living in Nubia are addressed in Nubian by their fathers. These results may explain why the majority of Egyptian Nubian university students living in the Nubian region speak AL.

Outside the Nubian region, Alexandria and Cairo, more than half of the participants are addressed by their fathers in AL only. Less than one third of participants are addressed in both languages, AL and NL. A small number of participants are addressed in NL only by their fathers.

**Question 3:**

3- My mother:

- Talks to me only in Arabic
- Talks to me only in Nubian
- Talks to me in both (Arabic & Nubian)

Mothers linguistically affect their children the most. The third question aims at finding out the linguistic influence of mothers on participants.

![Chart 3: The Language Participants’ Mothers Speak with them](chart3.png)
The above Chart (3) shows that more than half of the participants, 60 percent, living in the Nubian region, are addressed in both languages, AL and NL, by their mothers. Mothers of 25 percent of the participants talk to their children only in AL. Therefore, the participants who use AL are 85 percent (60 percent + 25 percent) of the total participants in the Nubian region. Although the participants live in the Nubian region, only 15 percent are addressed in NL only by their mothers.

60 percent of participants, living in Cairo and Alexandria, are addressed only in AL by their mothers. 35 percent of participants are addressed in both languages, AL and NL, by their mothers. Only 5 percent of the participants are addressed in Nubian only by their mothers.

The results show that 95 percent (60 percent + 35 percent) of mothers speak to their children in AL. 40 percent (5 percent + 35 percent) of the mothers speak to their children in NL. Only one participant reported being spoken to only in Nubian by the mother. Thus, this percentage is expected to be less than 5 percent in the larger sample.

The large number of participants who speak AL, either inside or outside the Nubian region, can be attributed to the large number of participants' parents who talk to their children (participants) in AL. Upon asking participants' parents why they talk AL and NL to their children, some reported that if they do not speak Arabic with them, they will suffer when they go to school. This corresponds to Bentahila and Davies' findings (mentioned above) when they reported that
Amazigh fathers are convinced that it is very important for their children to master the Arabic language to get jobs because Arabic is the majority language.

In the current study, it was noticed that all fathers master NL, but some mothers only understand it, which hinders them from speaking Nubian with their children. A mother of one of the observed participants said that she used to live in "Kafr-Ezzayyat", a non-Nubian region in Egypt, where almost no Nubians live. She spent a long time there until she got married to a Nubian who lives in the Nubian region. Thus, lack of proficiency in NL amongst the participants can be attributed to mothers who cannot speak NL. It is worth mentioning that all students and their mothers who do not speak Nubian inside or outside the Nubian region expressed a strong desire to learn NL. They expressed their disappointment with their inability to speak Nubian. Moreover, some students said they blamed their mothers because they did not speak Nubian to them at their early childhood. They consider themselves deficient at the personal level.

**Question 4:**

4- My siblings speak:

- The Arabic language only
- The Nubian language only
- Both languages (Arabic & Nubian)

It is assumed that family members will have a linguistic influence on participants; hence this question was introduced to examine the linguistic environment where participants grew.
In the Nubian region, participants’ siblings speaking Nubian only are 10 percent, which denotes a low percentage. Participants’ siblings speaking AL and both NL and AL are equal, 45 percent. Therefore, most participants' siblings in the Nubian region use Arabic (45 percent +45percent).

Outside the Nubian region, all participants' siblings, (80percent + 20percent), speak AL. This high percentage of participants' siblings who speak AL inside or outside the Nubian region indicate the importance of AL amongst Nubians as it is the language of formal education and religion, hence its status as a majority language.

**Question 5:**

5- My neighbors speak:

- The Arabic language only
- The Nubian language only
- Both languages (Arabic & Nubian)
This question was asked to investigate the effect of neighbors' language and to complete the image of the linguistic environment of participants.

Neighbors of 60 percent of the participants living in the Nubian region speak both AL and NL, while 30 percent of them speak NL only. 10 percent of the neighbors speak AL only.

Outside the Nubian region, neighbors of 60 percent of participants speak AL only. Moreover, neighbors of 35 percent of the participants speak both AL and NL while neighbors of 5 percent of the participants speak NL only. The large percentage of participants (35 percent), whose neighbors speak AL beside NL, is not out of the ordinary as many families who lived in the Nubian region moved to cities after CHD, but they kept their ethnic language. Since they always live close to each other, they prefer using the Nubian language.
Question 6:

6- My friends are:

- Nubians only
- Not Nubians only
- Some of them are Nubians and some are not

By asking this question, the researcher wanted to find out the extent to which the Nubian participants are integrated in the non-Nubian society.

Chart 6: The participants' Friends

As shown in Chart (6), 95 percent from the Nubian region have both Nubian and non-Nubian friends. Only 5 percent of the participants have Nubian friends only, and this applies to just one participant within the sample. Thus, this percentage is expected to be reduced with a larger number of participants. Outside the Nubian region, all participants have Nubian and non-Nubian friends, with none of the participants limiting themselves to Nubian friends only. It is evident that Nubians are totally integrated in the Egyptian society, regardless of ethnicity.
**Question 7:**

The Nubian language:

- I use it all the time
- I understand Nubian, but I cannot speak it
- I know some words
- I do not know Nubian at all

This question is very important in order to determine how much the participants use AL and NL.

**Chart 7: Mastering and using the Nubian Language**

Half of the participants in the Nubian region use Nubian all the time and less than half of those who live in the Nubian region cannot speak this language, but they understand it. Only 5 percent knows some Nubian words although they live in the Nubian region as well as another 5 percent who reported knowing no NL at all.
Outside the Nubian region, more than half of participants, 60 percent, know some Nubian words and only 5 percent do not know any NL. Participants who use NL all the time when they talk to Nubians represent 20 percent while those who understand NL, but are not able to speak it, are 15 percent.

By comparing the two linguistic environments, a surprising result emerged. 60 percent of participants living outside the Nubian region reported that they can understand NL while some of them even speak some words of it. This high percentage is an acceptable result and shows how Nubians have remained attached to their roots. In fact, Nubians make a point of attending family and friends’ weddings and funerals while keeping in touch with their families and friends living in the Nubian region. This enables Nubians to at least listen to NL, which, in turn, enhances their understanding of the language.

Conversely, only 5 percent of participants in the Nubian region know only some Nubian words although they live in Nubia. It is a fact that southern Egyptians, Sa'dis, live amongst Nubians in the Nubian region, understand NL and know many Nubian words. Some Sa'dis even speak Nubian, which does not make sense given that Nubians in the Nubian region are not speakers of NL and know only a few words. The present data along with the background information can suggest that those who know only a few words tend to have a negative attitude toward NL, so they pretend that they know only some words. The answers of about 5 percent of participants who reported not knowing anything about NL is not acceptable at all in the Nubian region. It can be predicted that the participants representing 5 percent of the sample living in the Nubian
region in this study have a negative attitude toward NL. Outside the Nubian region, it is accepted for someone not to know NL on the grounds that they live in an Arabic speaking environment.

**Question 8:**

I speak Nubian when I talk about some issues such as:

- **Politics**
- **Religion**
- **Economy**
- **Family**
- **Sport**

This question is to examine the participants' desire to use their own language in different domains. Moreover, this question is asked in order to know which language those who speak Arabic and Nubian prefer to use in each domain.

[Chart 8: Using Nubian]
The results shown in Chart (8) reveal that 15 percent of participants in the Nubian region use NL when they talk about politics and the economy. 20 percent of the participants use NL when they discuss religious issues and 25 percent use NL to discuss football matches. On the other hand, 70 percent use NL to discuss family issues. The low percentages can be attributed to the terminologies of domains since most of them are discussed in AL in the media, which makes it easier to use Arabic to discuss these issues. Most Nubians living in the Nubian region use NL to discuss family issues.

Outside the Nubian region, 35 percent use NL to discuss family issues. This percentage is surprising as the participants live in an Arabic speaking environment. Participants living outside the Nubian region will not use NL to discuss issues of other domains.

The difference between NL linguistic environment and AL linguistic environment when they use NL to express themselves in different domains is clearly illustrated in Bar Chart (8).

**Question 9:**

1- I speak Arabic when I talk about some issues such as:

- Politics
- Religion
- Economy
- Family
- Sport

This question is to measure to what extent participants who master NL use AL.
In the Nubian region, 90 percent of the participants use AL when they discuss political and economic issues while 85 percent speak Arabic when talking about religious issues. The participants use AL when they discuss family and sports issues, 60 percent and 80 percent respectively.

The above Bar Chart (9) shows that all participants outside the Nubian region use AL when they discuss politics, sports, the economy, religion, and family issues.

**Question 10:**

When I talk to someone who speaks Arabic and Nubian, I use…..

This question will help the researcher to know which language is preferred by participants; whether they speak NL, AL or both when they talk to someone who speaks both NL and AL.
The results show that 30 percent of participants in the Nubian region speak only Nubian with people who speak Nubian and Arabic while 20 percent speak both AL and NL. 50 percent speak Arabic only because they are not able to speak Nubian. When asking some participants to speculate which language they would use if they had mastery over both languages, they reported that they would speak both AL and NL.

Outside the Nubian region, the results show that 80 percent of participants speak AL when talking to someone who speaks AL and NL because they cannot speak NL. Similar to participants in the Nubian region, those who live outside the Nubian region wish they could speak NL when they talk to people who speak both AL and NL. This feeling stems from the fact that NL is a live manifestation of the Nubian identity that all Nubians feel attached to. Again, the results support those of Bentahila and Davies (1992) who claimed that Amazigh students in Morocco do not feel that speaking Arabic influenced their identity. One participant living in
Cairo who is highly proficient in NL stated that his language preference goes to Arabic. The reason for this is because he cannot find suitable domains where he can utilize his NL as he interacts with monolingual speakers of Arabic most of the time. Only 20 percent prefer to speak NL and none chose to speak both AL along with NL.

Most of the participants in the Nubian region and outside the Nubian region prefer speaking both NL and AL when they talk to Nubians who are proficient in both NL and AL. They said in the interview that if they mastered the Nubian language, they would speak both NL and AL.

**Question 11:**

1- When Nubians speak Nubian amongst non-Nubians…….

   I feel very embarrassed  
   I feel somewhat embarrassed  
   I do not feel embarrassed at all

This question is to infer how closely associated the participants are with their ethnic language and how they feel about it in relation to non-Nubians.
As illustrated by Chart (11) above, 40 percent within the Nubian region feel somewhat embarrassed when they are accompanied by people who speak NL among non-Nubians while 60 percent do not feel embarrassed at all. Outside the Nubian region, only 10 percent feel uncomfortable when they are accompanied by Nubians who speak NL among non-Nubians, while 90 percent do not feel embarrassed at all. One drawback of this question is that many participants failed to understand what it is asking. When Nubians and non-Nubians are together, participants thought it a shameful act to speak NL in the presence of others who do not understand it. This applied to those who live in the Nubian region and those who do not. Others said that they feel embarrassed when their non-Nubian friends know that they do not speak their own language, NL.
**Question 12:**

12- When I have children………

- I will teach them the Nubian language
- I will not teach them the Nubian language
- I will leave them to decide

The last question in the MCQ part was asked in order to measure an important aspect of the study. This question is concerned with the future of NL amongst Nubians that may give a clearer image about the attitude of the Nubian participants toward AL.

![Chart 12: Teach their children the Nubian Language](image)

The chart above, (12), shows that 65 percent in the Nubian region are interested in teaching their children NL and 30 percent will let them decide. Only 5 percent of participants will not care to teach their children NL. Outside the Nubian region, 75 percent are willing to teach their children NL and 25 percent will let their children decide.
II- Likert Scale

These questions are meant to confirm the answers of multiple choice questions and show the degree of agreement to the answers provided by participants. Likert scale questions will help identify the attitude of participants toward AL and NL.

**Question 1:**

I always attend family and friends’ events (do you agree)?

This question is designed to determine to what extent Nubians are involved in the Nubian society, whether they are inside or outside the Nubian region.

![Chart13: Participants who Attend Relatives' Events](image)

The results show that all participants in the Nubian region agree on attending different occasions of their relatives and friends. Almost the same results apply outside the Nubian region. Results also show that Nubians inside and outside the Nubian region are strongly attached to the Nubian society.
**Question 2:**

I travel if the event is in another town (do you agree)?

This question is proposed to find out the extent to which participants are involved in the Nubian society.

![Chart 14: Participants Who Travel for Attending Relatives Occasions](image)

The results of this question show that Nubians are a close-knit group, whether they live inside or outside the Nubian region. Travelling to another city in order to attend family and friends’ events indicates how much they relate to each other as a show of solidarity to preserve their identity.

**Question 3:**

Nubians should learn and speak Nubian (do you agree)?

By asking this question, it will be clear to what extent Nubians appreciate NL.
Chart 15: Nubians Should Learn the Nubian Language

The graph shows that 90 percent (80 percent +10 percent) agree that Nubians should learn and speak NL. Only 10 percent disagree to the statement given in Question 3 on the Likert Scale. Outside the Nubian region, 90 percent (70 percent +20 percent) agree while 5 percent are neutral and 5 percent disagree.

The results reveal Nubians' perceptions regarding the importance of their ethnic language. They are disappointed because their parents did not teach them their ethnic language which means that they appreciate the Nubian language as an identity marker.

**Question 4:**
Those proficient in the Nubian language should not speak Arabic except with those who do not speak Nubian (do you agree)?

The fourth question gives information about students' opinions if it is necessary to speak only Nubian with everyone who masters the Nubian language.
In the Nubian region, 65 percent (20 percent + 45 percent) of participants think that it is necessary for those proficient in NL to speak Nubian. Only 15 percent are neutral and 20 percent disagree.

Outside the Nubian region, 60 percent (30 percent + 30 percent) of participants think it is essential for those proficient in NL to speak Nubian. About 15 percent are neutral, but 25 percent oppose this idea. A large number of participants, inside and outside the Nubian region, are convinced that Nubians should speak AL, even if they master NL, when they speak to someone who masters both NL and Al. Nubians believe that Arabic is part of their Islamic identity and it is the language of the majority, so they cannot imagine not speaking Arabic at all or in limited domains.
Question 5:

Arabic should be spoken only for religious and educational purposes (do you agree)?

The answer to this question reveals how Nubians feel about Arabic and to what extent they can set limits for using Arabic.

![Bar Chart](chart17)

**Chart 17: Arabic should be used for Religion & Education only**

It is shown in Bar Chart (17) that 40 percent (20 percent+20 percent) of participants living in the Nubian region agree on using Arabic exclusively in education and religion. 15 percent of participants are neutral and 45 percent (25 percent+20 percent) of participants disagree on using AL in education and religion. Outside the Nubian region, 25 percent (5 percent+20 percent) of participants accept the idea of using Arabic exclusively in education and religion. Only 15 percent are neutral and 60 percent (50 percent+10 percent) disagree. It is obvious that Nubians do not accept the idea of restricting AL to certain domains. Some participants reported that it would be considered unacceptable if they do not speak Arabic.
**Question 6:**

Arabic language is the official language in Egypt, so all Nubians should speak Arabic (do you agree)?

This question is meant to predict the degree to which students accept that Nubians should speak Arabic only because it is the official language in Egypt.

![Chart 18: Nubians Should Speak only the Language of Majority](image)

Most participants in the Nubian region and outside the Nubian region agree that it is necessary to speak Arabic. About 45 percent (15 percent + 30 percent) in the Nubian region agree and only 25 percent (20 percent + 5 percent) disagree that it is necessary to speak Arabic while 30 percent are neutral. Outside the Nubian region, 60 percent (20 percent + 40 percent) agree that Nubians should speak Arabic. Only 25 percent (15 percent + 10 percent) and the rest (10 percent) are neutral.
Question 7

NL should be an official language alongside AL (do you agree)?

The seventh question is to elicit the opinion of Nubians if NL should be appreciated and classified as an official language besides AL.

![Chart 19: Nubian should be an Official Language](image)

The results show that more than half of participants (30 percent + 30 percent) in the Nubian region think that NL should become a formal language. About 10 percent disagree, 5 percent strongly disagree and 25 percent are neutral. Outside the Nubian region, half of the participants, (15 percent + 35 percent) agrees with the idea of making Nubian an official language. 25 percent of the participants disagree (15 percent + 10 percent), and 25 percent are neutral.

All participants who reported disagreement or strong disagreement to the statement presented in Question (7) on the Likert Scale feel that teaching NL to non-Nubians would be invasive.
**Question 8:**

Arabic is the language of the Qur’an and all Nubians are Muslims, thus, they have to speak Arabic (do you agree)?

This question is to measure to what degree students agree that only Arabic should be spoken as it is the language of Qur’an and all Nubians are Muslims.

![Chart 20: All Nubians should Speak Arabic, the Language of Qur'an](image)

In the Nubian region, more than half of the participants (40percent+20percent)think that it is necessary to speak AL as it is the language of religion. However, when they were told that Nubians should speak only Arabic, they rejected the idea. They are strongly against the idea of not using their ethnic language for the sake of being Muslims, since all Nubians are Muslims. 25 percent are neutral, while 15percent disagree to the statement in Question (8).
Outside the Nubian region, less than half of the participants (10%+20%) think that it is necessary to speak AL as it is the language of Qur'an. More than half of the participants, 60% (40%+20%), do not agree. Only 10% are neutral.

**Question 9:**

Speaking Arabic is superior to speaking Nubian (do you agree)?

This question investigates to what extent do university students value NL as their ethnic language.

![Chart 21: Speaking Arabic is Superior to Speaking Nubian](image)

According to Chart (21), only 10% of participants in the Nubian region agree that AL is more prestigious than NL. 75% (35%+40%) disagree and 15% are neutral.
Outside the Nubian region, only 15 percent (5 percent + 10 percent) agree that AL is more prestigious than NL. Most participants 75 percent (25 percent + 50 percent) do not believe that AL is more prestigious than NL.

**Question 10:**

Nubian will be completely replaced by Arabic very soon (do you agree)?

The last question on the Likert Scale is to figure out whether the participants expect that the AL will replace the NL or not.

![Chart 22: Nubian will be completely replaced by Arabic very soon](chart)

The total participants in the Nubian region who think that NL will die out very soon is 25 percent (5 percent + 20 percent). However, 70 percent (30 percent + 40 percent) of participants, who do not think that NL will be replaced by Arabic, believe that Nubian is a strong language in Egypt as it is still spoken. The rest of the participants, 5 percent, are neutral.
Less than half of the participants, 45 percent (5 percent + 40 percent), outside the Nubian region, think that NL will die out very soon. The same percentage, 45 percent (30 percent + 15 percent) do not believe that NL will be replaced by Arabic. Only 10 percent of participants are neutral.

Participants who agree that NL will be replaced by AL are worried about the future of NL and feel that the numbers of Nubians inside and outside the Nubian region who speak Arabic outnumber those who speak Nubian. This corresponds with the findings of Kauhanen (2010) that Finns have fears of language shift because English has a strong presence. Nevertheless, they do not think that their ethnic language faces the danger of being lost. In the current study a great number of participants do not think that they will suffer language loss.

III- (Yes) or (No) questions:

Question 1:

Do you write your opinion on Facebook?

This question was asked to see how much the participants use AL to express their opinions through the Internet.
In the Nubian region, participants expressing their opinion on Facebook are fewer than those who live outside the Nubian region. When students express their opinion through the Internet, they only use AL even if they prefer to speak NL all the time. The reason is that although the Nubian language can be written now, its characters are not available for all. Sometimes Nubians use Arabic characters to transliterate NL.

**Question 2:**

Do you send emails to your friends?

This question examines the extent to which students use AL to interact through the Internet.
Most participants in the Nubian region and those outside the Nubian region, Cairo and Alexandria, contact their friends through Internet using AL. Even though there are Nubian characters, not all Nubians know that the Nubian language can be written. Furthermore, even if they knew that there is a Nubian alphabet, they would not use it because its special Greek-based characters are not available on keyboards. Lack of awareness of the existence of the Nubian alphabet stems from a failure to acknowledge recent efforts to resurrect the Nubian alphabet from ancient scripts for the purpose of making NL a written rather than spoken language as it was in the past.

**Question 3:**

Do you watch Arabic movies?

This question was asked to see how immersed the Nubian students are in AL as they listen to Arabic and engage in discussions of movies with their friends afterwards.
Chart 25: Watching Arabic Movies

The results show that there is almost no difference between participants who watch Arabic movies in the Nubian region and those who live outside the Nubian region. Participants who do not watch movies represent 25% inside the Nubian region and 30% outside the Nubian region. Some of those participants are somehow religious while others prefer to spend their spare time exploring the Internet.

Question 4:

Do you listen to the radio? Which station do you listen to?

This questions aims at acknowledging listening exposure to AL media by Nubian university students, bearing in mind the unavailability of a Nubian audio medium.
The participants living in the Nubian region listen to the radio less often than those who live outside the Nubian region, 25 percent and 45 percent respectively. It may be that participants in the Nubian region are interested in other activities, such as reading, more than their peers who live outside the Nubian region. Most participants inside or outside the Nubian region listening to the radio prefer Qur’an and song broadcasts to other audios.

**Question 5:**

Do you read? In which language do you read?

This question was asked to determine the degree to which Nubian students like to read. Answering this question will help to predict volume of exposure of Nubians to AL.
Most participants in the Nubian region like to read in AL and in other languages. Only half of the participants outside the Nubian region like to read in AL and in other languages. The other half of participants does not like reading.

Nubians in the Nubian region indulge in AL by reading more than those who live outside the Nubian region, Cairo and Alexandria. This may be because Nubians in the Nubian region have more free time, as it is an area of villages compared to city inhabitants outside the Nubian region.

**Question 6:**

Do you write? What do you write?

This question aims at finding out if Nubian students utilize AL in writing.
Chart 28: Participants and Writing

The graph shows that the participants who live in the Nubian region like writing more than those who live outside the Nubian region. Participants' answers to what they write and which language they use in writing show that they write poems and short stories in Arabic. Most participants do not like writing as a hobby.

**Question 7:**

Is it a must to get married to a Nubian?

This question was asked in order to measure to what level participants are associated with the Nubian society.
The results show that most participants representing 80 percent in the Nubian region think that they must get married to fellow Nubians. Outside the Nubian region, about 60 percent of participants feel that they must get married to Nubians as well.

The percentage between those who are inside and outside the Nubian region is different due to the fact that people in rural areas tend to be more conservative than those in urban areas. However, outside the Nubian region, the percentage is high because Nubians are not separated and consider themselves a minority group in Egypt, so they prefer to have intermarriages.

**Question 8:**

Do you listen to songs in another language?

Question Eleven was asked to measure the degree to which Nubian students tend to integrate into the non-Nubian society of the majority, particularly to AL during their leisure time.
By answering Question (8), we can see from the results shown on Bar Chart (30) that many participants listen to songs in AL - about 65 percent of the participants in the Nubian region and 85 percent of the participants outside the Nubian region. This can be considered a sign of integration in the Arabic speaking society and indicate that Nubians are not in isolation from their fellow Egyptians.

**Question 9:**

Do you listen to songs in other languages?

This question aims at finding out if students are indulged in other languages or not.
As shown in Bar Chart (31), most participants in the Nubian region and all participants outside the Nubian region listen to Nubian songs. Few participants inside the Nubian region listen to songs in other languages such as English, French, and Indian.

**Question 10:**

Which language would you like to improve? ………………………………………

Most participants in the Nubian region want to improve NL and other languages such as English, French and German. 15 percent of them want to improve their AL. Outside the Nubian region, more than half the participants want to improve NL and other languages as well. Few participants want to improve some skills in AL such as dictation and Arabic grammar.

**Question 11:**

How many times do you travel to Nubia every year? How many days do you spend each time?
…………………………………………………………………………………………
About half of the participants living outside the Nubian region travel to Nubia once a year and the other half travel more than once a year to in order to visit their families.

The following are the answers to research questions based on the previous analysis:

1- What are the attitudes of Egyptian Nubian university students toward the Arabic and Nubian languages?

The results of this research suggest that Nubian students inside or outside the Nubian region tend to have positive attitudes towards Arabic and Nubian languages. All participating students, inside and outside the Nubian region tend to have positive attitudes toward the Nubian language as a way of emphasizing their identity as an ethnic group in Egypt. In the MCQ, Questions 7, 8, 10, 11 and 12 show the Nubians' preference to speak NL and the contradiction revealed by Questions 10 and 11 was clarified above in the analysis section. In the Likert Scale section, Questions 1, 2, 3, 7, 9, and 10 also indicate the Nubians' preference for NL. In addition, the (Yes) or (No) questions’ section, Questions 7, 9, 10, and 11 point to the same thing: participating Nubian university students show they favor to learn and use NL.

Moreover, most of the participants think that NL should be taught only to Nubians. More than one participant, reflecting the views of others, reported that the NL is their own language and they are not in favor of non-Nubians learning it. However, since they are Muslims, they also recognize that Arabic is essential to their lives, and have no intention of abandoning AL for Nubian. This is clear in Questions 1, 2, 3, and 4, which indicate the participants' tendency to use the AL. Furthermore, Questions 5 and 6 on the Likert Scale section show that Nubians prefer
AL. The last part of the questionnaire, especially Questions 1, 2, 3, 4, 5, 6, and 8, show that participants prefer to use Arabic.

2- *Is there any difference in attitudes due to gender?*

The questionnaires, interviews, and observation did not show any differences based on gender. Both male and female students, either inside or outside the Nubian region, show similar feelings and perceptions about NL and AL. Egyptian Nubian university students living in the Nubian region who are fluent in one of the Nubian languages prefer to speak Nubian at home, but use both Nubian and Arabic in other linguistic domains. Though most students, regardless of gender, prefer to use NL in non-academic public settings, they display a tendency toward Arabic in the same type of setting in certain situations when necessary. However, academic and other public settings force the same students to use Arabic more than Nubian, while they sometimes tend to speak NL amongst themselves, even when discussing academic subjects.

Proficiency in NL amongst Nubian students regardless of gender, living outside the Nubian region, is less common. The students participating in this study seldom use their NL if they speak it. One participant reported that he speaks NL at home but not speaking it in other contexts does not reflect a linguistic inferiority complex. This participant is proud of his NL, but he attributed this attitude to the domination of Arabic in the Egyptian society. He stated that since he lives in an Arabic speaking environment, he would rather speak Arabic.
3-What are the factors that affect the university students' attitudes?

Preston in Garrett (2001) noted that there are some factors such as parents, school, and media that shape language attitudes. Preston drew more attention to the significant role of media in attitude formation and preservation. This was the case with Nubians when they moved to Kom-Ombo where television and radio were available. Therefore, based on observations and the questionnaire, the factors can be categorized as follows:

(1) Media influence: the exposure to television and radio led to more desirability to speak Arabic.

(2) Community influence: the language(s) used by parents, siblings, neighbors and friends has direct influence on the language(s) used by students participating in the study.

(3) Educational influence: as formal education in Egypt is entirely in AL, parents may prefer to accustom their children to Arabic in order to prepare them for school.

(4) Professional influence: AL is a must for any Egyptian citizen to get a job, which makes it a must for any Nubian to learn AL.

In the current study, most parents [(42% + 48% fathers) + (25% +60% mothers)], in the Nubian region, speak to their children in AL only to help them become fluent for educational or professional purposes. However, other parents prefer to speak Nubian with their children. Those parents are convinced that NL represents their identity and, at the same time, their children will learn Arabic in school anyway. This difference in parents’ motivations contributed to different levels of proficiency in Nubian language.
According to these results, it is not feasible to claim that the Nubian language is highly endangered, especially with current efforts and suggestions exerted to revive the Nubian language.

IV- The Observation:
A qualitative technique was used to collect data. Since the study is concerned with description and explanation of data rather than measurements, covert field observation was the type employed. This is meant to strengthen the data collected because it examines authentic, naturally flowing conversations. According to the behaviorist view, the observation approach is the one used to study the attitude toward a certain language in which data is collected by observing the participant (Coronel-Molina, 2009). The attitudes are formed depending on the situation in which the participants interact with others in specific circumstances. In other words, attitudes are not attached to one’s mind and can be retrieved (Liebscher & Dailey-O’Cain, 2009).

The researcher traveled to Abu-Simbel; a Nubian village located in the Kom-Ombo region in Upper Egypt, to observe Egyptian Nubian university students away from their educational setting. Participants were not aware they were under study. Since the researcher’s presence raised some curiosity, the reason given for being there was the attendance of a wedding party. Participants were told, however, about the nature of the research after they covertly participated for ethical reasons. A bilingual Nubian in both Egyptian Colloquial Arabic and the Nubian varieties was recruited to help in conducting the observation process. She was asked to converse with the university students, sometimes in Nubian and sometimes in ECA. The researcher's presence was camouflaged since she is comes from the city, a factor which could affect the way the students conversed. Some students responded in ECA regardless of whether they were
addressed in ECA or Nubian. Other students responded in ECA when addressed in ECA and they responded in Nubian when they were addressed in Nubian. By the end of the conversations, the researcher questioned the linguistic behavior of respondents. A participant who was responding in ECA all the time reported that her mother was responsible for this gap since she did not speak any Nubian with her as a child.

Based on many participants’ responses, it is proposed that Nubian university students tend to have positive attitudes towards Nubian. This does not mean that they have negative attitude toward ECA. This has been explored through the data collection tools in the form of questionnaires and interviews. On the other hand, the university students who responded in Nubian when they were addressed in Nubian said that their parents used to talk to them in Nubian when they were young.

Intrigued by these responses, the researcher also met the parents of the university students to inquire about the language preferred for usage among their children. One mother was asked about the reason her children speak ECA only. She reported her deficiency in spoken Nubian since she was brought up in a village located north of Egypt where no Nubian of any variety is spoken. When she later moved to Nubian, she avoided spending time with Nubians who would converse only in Nubian and joined ECA conversers. “I know that it is shameful; not to speak Nubian as I live here in Nubia now, but that is what happened, yet, I understand Nubian”, she said. This is the case with children who were raised in a monolingual setting of ECA and do not have anything to do with parents’ language preference.
Another mother reported that her daughter, who understands Nubian, speaks only ECA because she talked to her daughter in ECA when she was young. She added that her daughter speaks some Nubian and she prefers her daughter to speak both Nubian and ECA, not only one of them.

Other parents who taught their children the Nubian language prefer their children to speak Nubian. When asked about the reason, they reported that the Nubian language is more important than ECA. This led to questioning the importance of Nubian over Arabic. A native Nubian whose children were only exposed to Nubian before school age reported that the Nubian language is more important than Arabic because Nubian represents identity while Arabic will be taught in school, so children will inevitably learn it.

One university student, who speaks Nubian all the time and speaks ECA only when addressed in it, said that her family told her when she was young, "when you join school you will be forced to learn and speak Arabic.” Thus, she is fluent in Nubian and always uses it. She is also fluent in Arabic since she is enrolled at an Egyptian university where Arabic is the language of instruction.

It is worth mentioning that many Nubian families prefer their children to speak Nubian. An elementary teacher reported that about 4 out of 30 pupils speak ECA as a first language and the rest are Nubian native speakers. For confirmation, 5 children at an elementary school were approached, and it was found that Arabic is their second language. What has been previously mentioned indicates that families prefer their children to speak Nubian. Meanwhile, it is evident that families expect their children to learn Arabic in school. This works to preserve Nubian and promote the importance of Arabic as well. However, some families prefer their children to speak
ECA as a first language because they do not want their children to face difficulties when they go to school.
Chapter Five

Conclusion and Recommendations

Language attitudes reflect people’s feelings and behaviors toward their native language and languages of others based on how they conceptualize, perceive, and appreciate them. The current study examined such attitudes employing Egyptian Nubian university students and their attitudes towards Arabic and Nubian. The Arabic varieties included were ECA as a spoken variety and MSA taught in schools. The Nubian varieties considered were Nobiin and Kenuzy-Dongola varieties, called by natives Fadijja and Kenzy, respectively.

While the results of the questionnaires only suggest negative or positive attitudes, follow-up interviews for some participants confirmed these attitudes and explained them. The study proposed that Egyptian Nubian university students inside and outside the Nubian region have a positive attitude toward Arabic and Nubian languages. The results did not register any significant differences between male and female students. Thus, it is suggested that male and female students tend to have positive attitudes toward Arabic, not only in terms of religion and education, but also for integration.

The linguistic environment, the language used by siblings, neighbors and friends, has an effect on the attitude of participants. Another factor that has been added in the study under investigation is to what extent the students were immersed in NL or AL. There are no differences in the results between participants who are inside or outside the Nubian region.
For the sake of preventing the Nubian language, as a language of minority, from dying out, numerous efforts have been exerted to contribute to the maintenance of the Nubian language. PhD holder Egyptian Nubian, Mukhtar Kabbara, worked tirelessly in order to resurrect the old Nubian alphabet from ancient Nubian scripts so as to enable present day Nubians to write their language. Kabbara passed away, leaving behind a collection of books that help Nubians and non-Nubians write the Nubian language today. Some of his books are used to teach Nubian in many social associations in and outside of Egypt. As an extension of Kabbara’s work, the Mo Ibrahim Foundation offers Nubian students grants to study at the American University in Cairo (AUC) on the condition that they pass a Nubian language examination, or take Nubian language classes after they are accepted at AUC.

According to Cantoni (1997), in order to conserve a minority language, it is better to be learnt and taught by individuals of the group who possess this language. Therefore, many Nubian clubs and associations have organized Nubian languages classes, responding to the demands of Nubians of all ages to learn their ancestral language. Beside these efforts, some suggestions have been offered to maintain the Nubian languages. One of these suggestions is teaching Nubology in Egyptian university. Another suggestion is teaching the Nubian language in schools located in the Nubian region (El-Baker, 2011). According to Baker (1992), minority language attitude assesses the health of the language. Thus, judging by the efforts exerted and the positive attitudes found toward the Nubian language, it can be safely claimed that the Nubian language is perfectly healthy, and will stay alive for the foreseeable future.
References


Appendix I

استبيان

أولاً: البيانات الأولية.

الاسم (اختياري): ...........................................................

الجنس - 1
رقم التليفون

المحل الإقامة - 2
السن - 3

القرية الأم - 4
محل الميلاد - 5

الكلية - 6
الجامعة - 7

البريد الإلكتروني:

ثانياً: اختر الإجابة المفضلة

1. أتحدث:
   □ اللغة العربية فقط
   □ أتحدث اللغة النوبية فقط
   □ أتحدث اللغتين (العربية والندبية)

2. والدي:
   □ يتحدث معي باللغة العربية فقط
   □ يتحدث معي باللغة النوبية فقط
   □ يتحدث معي باللغتين (الندبية والعربية)
3- والدتني:

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<th>واعتقدت معي باللغة النوبية فقط</th>
<th>واعتقدت معي باللغة العربية واللغة النوبية؟</th>
</tr>
</thead>
</table>

4- إخواني وأخواتي يتحدثون:

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<th>اللغة النوبية فقط</th>
<th>اللغتين العربية واللغة النوبية</th>
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</table>

5- جيرانني يتحدثون:

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<th>اللغتين العربية واللغة النوبية</th>
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6- أصدقائي:

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<tr>
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<th>بعضهم نوبيون والبعض الآخر غير نوبيين</th>
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</thead>
</table>

7- اللغة النوبية

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<tr>
<th>أتعامل بها في كل الأوقات</th>
<th>أفهمها ولكن لا أكون أتمكن من التحدث بها</th>
<th>أعرف منها بعض الكلمات فقط</th>
</tr>
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<tbody>
<tr>
<td>لا أعرف شيئا عنها</td>
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</tbody>
</table>
8- موضوعات أتحدث فيها عادة باللغة النوبية

- سياسية
- دينية
- اقتصادية
- عائلية
- رياضية

9- موضوعات أتحدث فيها عادة باللغة العربية

- سياسية
- دينية
- اقتصادية
- عائلية
- رياضية

10- إذا تحدثت مع شخص يجيد اللغة العربية والنوبية أستخدم اللغة:

- العربية فقط
- النوبي فقط
- اللغتين معا

11- عندما يتحدث النوبيون اللغة النوبية في وجود غير النوبيين:

- أشعر بحرج شديد
- إلى حد ما أشعر بحرج
- لا أشعر بأي حرج
عندما يكون عندي أولاد:

☐ سأهتم بتعليمهم اللغة النوبية

☐ لن أهتم بتعليمهم اللغة النوبية

☐ سوف أتركها لاختيارهم
ثالثاً: اختر الإجابة المناسبة من الآتي:

<table>
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<tr>
<th>م</th>
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<th>لا أوافق جدا</th>
<th>لا أوافق ولا أتساءل</th>
<th>أوافق</th>
<th>أيداً أوافق</th>
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<td>1.</td>
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<td>اللغة العربية يجب أن تكون لممارسة الدين والتعليم فقط</td>
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<td>6.</td>
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<td>7.</td>
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<td>8.</td>
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<td>9.</td>
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رابعاً: أجب على ما يلي:

1. هل تكتب أراءك في الفيس بوك؟
   - نعم
   - لا

2. هل تراسل أصدقائك بالبريد الإلكتروني؟
   - نعم
   - لا

3. هل تحب أن تشاهد أفلام عربية؟
   - نعم
   - لا

4. هل تستمع كثيراً إلى الراديو؟ و إلى أي إذاعة تستمع أكثر؟
   - نعم
   - لا
   - استمع إلى:

5. هل تحب القراءة؟ بأي لغة تقرأ؟
   - نعم
   - لا
   - أقرأ باللغات:

6. هل تحب الكتابة؟ ماذا تكتب؟
   - نعم
   - لا
   - أكتب:

7. هل من الضروري أن تتزوج من النوبة؟
   - نعم
   - لا

8. هل تستمع إلى أغاني باللغة العربية؟
   - نعم
   - لا

9. هل تستمع إلى أغاني بلغات أخرى؟
   - نعم
   - لا

10. ماذا تريد أن تحسن في مهاراتك اللغوية؟
   - أريد تحسين:

11. كم مرة ترتقي إلى النوبة؟ كم يوماً في السنة تقضي هناك؟
   - أسافر: ...
   - مرات، وأعطي تقريباً: ... يوماً
Appendix II

Questionnaire

I  Personal information:

Name (optional):..............................................................

<table>
<thead>
<tr>
<th></th>
<th>Phone number</th>
<th>2</th>
<th>Gender</th>
<th>3</th>
<th>Age</th>
<th>4</th>
<th>Place of residence</th>
<th>5</th>
<th>Place of birth</th>
<th>6</th>
<th>Native village</th>
<th>7</th>
<th>University</th>
<th>8</th>
<th>Faculty</th>
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<td>E.mail:</td>
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</table>

II  Choose one

1- I speak:

- The Arabic language only
- The Nubian language only
- Both languages (Arabic & Nubian)

2- My father:

- Talks to me only in Arabic
- Talks to me only in Nubian
- Talks to me in both (Arabic & Nubian)
3- My mother:

- Talks to me only in Arabic
- Talks to me only in Nubian
- Talks to me in both (Arabic & Nubian)

4- My siblings speak:

- The Arabic language only
- The Nubian language only
- Both languages (Arabic & Nubian)

5- My neighbors speak:

- The Arabic language only
- The Nubian language only
- Both languages (Arabic & Nubian)

6- My friends are:

- Nubians only
- Not Nubians only
- Some of them are Nubians and some are not

7- The Nubian language:

- I use it all the time
- I understand Nubian, but I cannot speak
- I know some words
- I do not know Nubian at all
8- I speak Nubians when I talk about some issues such as:

- Politics
- Religion
- Economy
- Family
- Sport

9- I speak Arabic when I talk about some issues such as:

- Politics
- Religion
- Economy
- Family
- Sport

10- When I talk to someone who speaks Arabic and Nubian, I use.....

- Arabic only
- Nubian only
- Both
11- When Nubians speak Nubian as they are among non-Nubians……

I feel very embarrassed
I feel somewhat embarrassed
I do not feel embarrassed at all

12- When I have children………..

I will teach them the Nubian language
I will not teach them the Nubian language
I will let it to their decision
### III  Choose one

<table>
<thead>
<tr>
<th>No</th>
<th>Thoughts</th>
<th>Strongly agree</th>
<th>agree</th>
<th>Neutral</th>
<th>Disagree</th>
<th>strongly disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I always attend my family and relatives’ events</td>
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<td>2</td>
<td>I travel if the event is in another town</td>
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<td>3</td>
<td>Nubians should learn to speak Nubian</td>
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<td>4</td>
<td>People who master the Nubian language should not speak Arabic except with those who do not speak Nubian</td>
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<td>5</td>
<td>Arabic should be spoken only for religious and educational purposes</td>
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<td>6</td>
<td>Arabic language is the official language in Egypt, so all people should speak Arabic.</td>
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<td>7</td>
<td>Nubian must be an official language alongside Arabic</td>
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<tr>
<td>8</td>
<td>Arabic is the language of Qur’an and all Nubians are Moslem, so they have to speak Arabic</td>
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<td>9</td>
<td>Speaking Arabic is superior to speaking Nubian</td>
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<tr>
<td>10</td>
<td>Nubian will be completely replaced by Arabic very soon</td>
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</tbody>
</table>
VI Answer:

1- Do you write your opinion on facebook?  

2- Do you send emails to your friends?  

3- Do you watch Arabic movies?  

4- Do you listen to the Radio? Which station do you watch?  

5- Do you read? In which language do you read?  

6- Do you write? What do you write?  

7- Is it a must to get married to a Nubian?  

8- Do you listen to Arabic songs?  

9- Do you listen to songs in another language?  

10- Which language skill do you want to improve? ........................................... 

11- How many times do you travel to Nubia a year? How many days do you spend each time? ..........................................................................................................................