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D4.2 Definition of quality criteria for practices, activities and tools



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Executive Summary

This deliverable is concerned with the definition of quality criteria for the resources that aim at the promotion of minoritised languages. This deliverable builds on the previous report D4.1 that provided a collection of practices, activities and tools that promote minoritised languages. The lists of these resources are also available on the RISE UP website (<https://www.riseupproject.eu/resources/>). Input from the communities is used to regularly update the lists during the project lifetime, i.e. until 2026.

While the lists represent a collection of available resources, the definition of quality criteria is an important step towards the evaluation of the resources and the identification of possible gaps as well as good practices in language revitalisation. The quality criteria – which we call *The Six A's for Language Safeguarding and Revitalisation Resources* – were developed within the context of a framework that combines an ecological approach to linguistic diversity with an investigation into the role of “new speakers” in language revitalisation and a usage-based approach to language learning.

This report also draws on preliminary findings of the RISE UP survey. Demographic survey data on the five RISE UP case study communities is presented in order to describe the respondents to the survey. The preliminary data is then related to the quality criteria for illustrative purposes, where applicable.

By providing six quality criteria for minoritised language resources, this report aims to encourage discussions about the quality of resources, inspire ideas for improvements, and initiate reflections on what to consider when developing a new resource. It should serve as a starting point for more in-depth exchanges with the language communities as well as the scientific community to further refine these criteria.

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Acronyms & Abbreviations

Term	Description
D	Deliverable
T	Task
WP	Work Package
ORF	Österreichischer Rundfunk
TV	Television
ChatGPT	Chat Generative Pre-trained Transformer

1 Introduction

1.1 Overview

The scope of this deliverable is to define quality criteria for practices, activities, tools, methods, etc. (we refer to them as ‘resources’) that aim at the promotion of minoritised languages. This report builds on the outcomes of the previous deliverable D4.1 that was concerned with the stock-taking of already existing resources in the five RISE UP case study communities (Aranese, Aromanian, Burgenland Croatian, Cornish, and Seto). As described in section 3, the definition of the quality criteria is based on our theoretical and empirical research, and was accompanied by exchanges with researchers in the field.

The work on quality criteria for language revitalisation methods is grounded in a refined theoretical framework (section 2.1) and evolves from the following questions that are related to the three main theoretical orientations presented in D4.1 (new speakers, language ecology, usage-based approach): Resources for whom? Resources in which language and variety? Resources for doing what?

The views expressed by the communities through the questionnaires were another important aspect for the development of the quality criteria. Preliminary survey results are discussed in section 4 alongside the quality criteria for illustrative purposes. The English version of the Cornish questionnaire which was utilised as a master document for the creation of the other four questionnaire versions can be found in Annex 1.

The centrepiece of this deliverable are the quality criteria, which we called *The Six A’s for Language Safeguarding and Revitalisation Resources*. These criteria are *Availability, Accessibility, Advertisement, Actuality, Acceptance, and Activation*.

By introducing these six quality criteria for minoritised language resources, our goal is to stimulate discussions about the quality of resources, raise ideas about what potential improvements could look like, and encourage reflections on future resource development. The aim is to initiate further exchanges with the language communities as well as the scientific community to further refine these criteria.

1.2 Relation to other tasks and deliverables

This deliverable is related to the following other RISE UP tasks and deliverables:

Receives inputs from:

Table 1. D4.2 Input from other tasks and deliverables

Deliverable	Due Date	Input for D4.
T4.1/D4.1	31.01.2024	Collection of practices, activities and tools that promote minority languages

Provides outputs to:

Table 2. D4.2 Output for other tasks and deliverables

Deliverable	Due Date	Output from D4.2
T4.3/D4.3	31.11.2025	The development of non-digital and digital strategies
T2.3	/	Identification of need for further research
D3.2	30.11.2025	Guidelines for language revitalisation
T3.3	/	Development of guidelines
D5.3	31.12.2025	Evaluation report of methods being used
T6.2	30.01.2025	Requirements, architecture concept, UI/UX Design of RISE UP digital toolset
T6.3	/	RISE UP digital toolset development / integration

1.3 Structure of the deliverable

This deliverable consists of three main sections. Section 2, the background, elaborates on and refines theoretical concepts relevant for the current and future work with regard to languages safeguarding and revitalisation methods. It also presents demographic survey data regarding the five case study communities, which serves as a basis for the preliminary results. The third section describes the path that led to the development of the quality criteria. Section 4 – the centrepiece of this deliverable – then introduces and describes *The Six A's for Language Safeguarding and Revitalisation Resources* and presents preliminary survey data for illustrative purposes. In the conclusion (section 5), we reflect on our theoretical and empirical findings and considerations regarding the quality criteria.

2 Background

In this section, we first elaborate on the theoretical background that resonates with language safeguarding methods. The three orientations already presented in D4.1, i.e. language ecology, “new speakers”, and usage-based learning, will be further refined. Secondly, we present preliminary findings from the RISE UP survey in order to demographically describe the respondents from the RISE UP communities. This aims to form the basis for the preliminary questionnaire data that we refer to in section 4 for illustrative purposes.

2.1 Introducing the need for theoretical refinement

The stock-taking of already existing resources in D4.1 was based on three theoretical orientations: an ecological approach towards revitalisation of endangered languages and varieties, a focus on “new speakers”¹, and a usage-based approach to language learning.

- Following Mühlhäusler [1] an ecological approach on revitalisation means creating long-term sustainability of languages and varieties. Revitalisation includes the maintenance of linguistic diversity, the restoration of functional links between different languages and varieties, and the embedding of languages in a meaningful cultural, economic, and ecological context.
- The focus on “new speakers” echoes O'Rourke and J. Pujolar [2], who, among other researchers from former “peripheral sociolinguistics” of Europe [3] identify the lack of intergenerational transmission and the lack of so-called “traditional speakers” as one of the main reasons for the endangerment of a language. For this reason, “new speakers” are considered as crucial for revitalisation.
- As to the learning of languages and varieties, we agree with the usage-based approach according to Ellis [4] that conceives of teaching, learning, and using languages and varieties as closely intertwined.

We illustrate these three theoretical orientations with the following slogans that guided our work for D4.1: “the danger of a single solution”, “the power of new speakers”, and “use it, don't lose it”. Our work on D4.2 is still grounded in these orientations. However, the development of quality criteria for the resources, which is the aim of D4.2, requires considerations that go beyond these preliminary theoretical orientations. We attempt to organise the necessary theoretical refinement along the following questions:

- Resources for whom? Who shall be the users? Which are the primary target groups for revitalisation?
- Resources in which language and variety? What is the language (variety) that shall be included?
- Resources for (doing) what? What is the didactic and pedagogical concept behind these resources?

In order to answer these questions, a further theoretical positioning with regard to the following key concepts is necessary: “new speaker”, legitimacy, ideology and ideological clarification, usage-based

¹ We put “new speakers” in quotation marks because “new” could be interpreted as misleading. We base our work on a certain understanding of new speakers that may also include traditional speakers, as we explain in section 2.1.1.

pedagogy and didactics of minoritised languages. The refinement and deepening of the theoretical frame is the subject of sections 2.1.1 to 2.1.3.

2.1.1 Resources for whom? “New speakers” at the focus

The scientific interest in “new speakers” of minoritised languages and varieties grew out of the criticism of nativeness [5] and the former sociolinguists’ focus on traditional speakers who were constructed as the guardians of a pure and intact language or variety [2, p. 50]. Revitalisation movements that put all their effort in reversing language shift on native-speaker communities became criticised for the reification and idealisation of traditional speakers and for reproducing the ideals of nation-state nationalism – with the exception that for revitalisation, legitimacy was not tied to the political and economic elite, but to isolated and apparently authentic and uncontaminated communities of speakers [2, p. 52]. The concept of “new speakers” is based on the critical reflection of these former disciplinary orientations and its ideological consequences. Moreover, the “new speaker” concept foregrounds the speakers and their individual trajectories. In doing so, it moves away from deficient perspectives on non-native speakers or language learner [2]. The decrease of traditional communities and the increase of new groups of minoritised language users has further encouraged the reconceptualisation of language revitalisation: bringing the language back to former domains of use is replaced by the goal to bring it to new contexts and learners [6].

The construction of a dichotomy between traditional, native, authentic speakers on the one hand and new, L2 speakers or learners on the other mobilises social representations of the respective group members, with the “traditional” being generally located in (peripheral) rural areas and the “new” being associated with the urban middle class [7, p. 12]. The language associated with the traditional group is evaluated as localised, vernacular or (un)contaminated, whereas the standardised variety is attributed to the new speakers. The legitimacy of both happens to be questioned, although from different perspectives and for different reasons. Questions of the legitimacy of languages and varieties evolve around ideologically based evaluations such as deformed, alienated, artificial, non-authentic or incorrect [8, p. 58].

The distinction between traditional and “new” speakers is most generally based on the criterion of language acquisition: Traditional native speakers acquire the language by intergenerational transmission, while the competencies of “new speakers” arise from engaging with the language outside the home [9]. The construction of these two groups of language users may act as a powerful strategy to better understand the needs and motivations of language users and learners or, as O’Rourke et al. [7, p. 2] put it, to understand “the new communicative order of the modern era”. At the same time, if the distinction is interpreted as clear-cut and dichotomic, these concepts bear the risk to hide the complex realities behind them. The fuzziness of the traditional and “new speaker” category appears when other characteristics than the context of acquisition are considered.

With regard to traditional speakers, early work on the attrition of two dialectal varieties in Lower Brittany [10] has shown that intergenerational transmission produces highly diversified outcomes. Dressler’s categorisation into six groups of native speakers is consistent with Dorian’s previous work on a Scottish Gaelic dialect [11]. In Dressler’s work, he relates qualitative and quantitative criteria of speakers’ competence in Breton to approximate age groups. Based on this, he classifies the native speakers as “healthy”, “weaker”, “preterminal”, “better terminal” and “worse terminal”. Those born after 1962 are considered to be “rememberers”, i.e. users who only recall isolated items of the

minoritised variety, and were not considered further in Dressler’s study. Although RISE UP does not strive for classifying traditional speakers, this early work is highly relevant since it highlights the impressive heterogeneity of the so-called traditional group with respect to language competence.

Like the traditional speakers, the “new speakers” are heterogeneous. Their competencies range from very high, classified as “expert/active” [12] and “defined as those who sometimes ‘pass’ as native speakers of their target languages” [12, p. 445], to “partially competent speakers” or “semi-speakers” following the classification of [13, p. 44]. In contrast to the traditional speakers, the context of acquisition for new speakers can also differ. Although new speakers share the characteristics that they do not acquire language through intergenerational transmission, they pursue quite different trajectories, i.e. informally, or formally through the education system or as newcomers to the territory where the language is spoken [14]. Holm’s study on Faroese shows how these trajectories link up with different ideological positions and motivations for learning [14, pp. 177–189].

The two categories of traditional speakers and “new speakers” are not only heterogeneous in themselves, they overlap and their boundaries are to be conceptualised as fluid. This is shown by Jaffe [15] for speakers of Corsican and by Pujolar and Puigdevall [16] for speakers of Catalan. The category of new speakers brings together both traditional members with various competences as well as newcomers. Potential speakers of a language – in the understanding of Grenoble & Whaley [17, p. 172] individuals who have certain ties with the language and the minoritised language community – are naturally included in the “new speaker” concept. In everyday interaction, the distinction between new and traditional may even become of little relevance.

Beyond the mode of acquisition, there is another pertinent feature to define “new speakers”: They consciously choose to acquire the minoritised language in question [18] and make a constant effort to speak this language regardless of their level of language competence [19]. This also includes language users who acquired the language within the family and who may or may not have continued to use their language throughout certain stages of their lives. Their essential characteristic is that they want to actively engage with the language again.

The conceptualisation of “new speakers” within our research is in line with the work presented above. We particularly refer to the feature of conscious decision to engage with the minoritised language. The focus on individual efforts allows for an understanding of “new speakers” that is broad enough to adapt to the different communities. In our understanding, “new speakers” are individuals who put their energy and effort into learning and using a minoritised language, be they originally labelled “traditional” speakers with partial competence, newcomers, or any other members of the communities. We also follow Dołowy-Rybińska [20] in differentiating between learners as the broader group and “new speakers” in the sense of learners who use the language outside the classroom.

2.1.2 Resources in which language? The need for ideological clarification

Within the ecological approach on revitalisation that aims at creating long-term sustainability of languages and varieties, the focus is on linguistic diversity. Hence, revitalisation comprises the restoration of functional links between different languages and varieties. All languages are to be conceptualised as embedded in a meaningful cultural, economic, and ecological context.

For the creation of sustainable linguistic diversity that supports minoritised languages, “new speakers” are highly important. The controversies around the notion of “new speakers” highlight the necessity

to take the different positions about language into account, i.e. to engage in a debate on ideology. According to the widely shared definition of Kroskrity [21, p. 192] language ideologies are “beliefs, feelings, and conceptions about language structure and use which often index the political economic interests of individual speakers, ethnic and other interest groups, and nation states”. They have dramatic consequences for individuals and communities. (Implicit) ideological conflicts may seriously jeopardise revitalisation. Hornsby [19] illustrates how communities reject political efforts if these are not grounded in a kind of common understanding. In this respect, Fishman’s (1990) criticism of the lack of coherence is widely received and the call for “language ideological clarification” is commonly shared within revitalisation research (from [22] to [23]).

Ideological clarification in the sense of the negotiation of common goals and a common sense of understanding may comprise questions such as “What kind of language shall be promoted (or eventually created)? What is the aim of revitalisation?”.

The first question brings about the debate on the legitimate language and the legitimate speaker. Legitimacy is not equally debated in minoritised communities. In the case of Brittany, for instance, the legitimacy of Breton is highly contested. Hornsby [18] reveals the intricate complexities that arise from different claims to legitimacy: Traditional speakers who grew up in a Breton environment can find themselves in a position of double alienation in relation to “new speakers”. They may still feel a sense of shame, firstly for speaking the marginalised language, and secondly for speaking it differently from those young speakers who claim to speak the same language. In order to overcome the divisions created by a discourse of failure, Hornsby suggests to raise awareness of the diversity of Breton. It has to be said that the double stigma [24] arising from speaking a minoritised language and from speaking it differently from the standardised version is not limited to traditional speakers alone. It represents an ideologically-driven challenge for all processes of language standardisation since the creation of standards goes along with the establishment of hierarchies that privilege some speakers over others [25].

The second question relates to the particular linguistic needs of “new speakers”. If revitalisation is at least partly understood as the process of creating “new speakers” [26, p. 439], the inseparable questions of identity for individuals and sovereignty for the community are to be taken into account. Elliott’s conception of revitalisation “as a plurilingual endeavour” is in line with the language ecological approach. He warns that these “new speakers” might not be focused on traditional ideas of language proficiency. It might even be possible that their goal is not to use the language at the store, the office (doctor, post), to read books, or listen to the language on TV. A first goal might be to start with bits and pieces of language. Here, simple phrases, greetings, prayers, songs or including the minoritised language in translanguaging can be a good start.

These questions on how (or if!) language ideological work is reflected and how the speakers are ideologically positioned, if there is conflict or consensus, are pertinent to the RISE UP project and need intensified exchange among the case study experts. From what has been studied so far, questions about naming languages arise, e.g., with respect to Aranese and Seto. For Burgenland Croatian we can safely assume conflictual beliefs about the correctness and legitimacy of language (Croatian from Croatia versus Burgenland Croatian) and language as an issue of identity (localised variants). Similar to other research, these questions are likely to be decisive for the success of the strategies for revitalisation.

2.1.3 Resources for (doing) what?

The following presentation of quality criteria for resources in minoritised languages is based on the stock-taking of resources and the RISE UP survey capturing the communities' voices. Therefore, it might be useful to think about how the speakers' engagement with the resources shall be theoretically conceptualised within the usage-based approach. In their study on highly proficient "new speakers", Puigdevall, Walsh, Amorrortu and Ortega were particularly interested in the transformation into becoming an active speaker of a minoritised language [12]. Their concept of *mude* addresses the changes in the way individuals organise language choices in their daily life and illustrates how they develop from one profile to another. It is connected with six so-called main life stages during which such moments of transformation take place [27]: (1) at primary school; (2) at secondary school; (3) at university; (4) when entering the labour market; (5) when becoming a couple and (6) when becoming a parent. Beyond this rather normative and static view, transformations can also occur when starting new activities (leisure, sports, etc.) or when moving to another place of residence.

This conceptualisation of change in individual lives is ideologically grounded and does not capture the diverse lifeworlds existing. However, the concept of *mude* is still used in this regard, as it illustrates how changes are linked to different kinds of motivations. They can gradually initiate slow processes of learning or prompt the fast adoption of a new language [12, p. 446]. The interview study shows that not all changes result in sustainable transformations in all contexts. From the experiences of these speakers, it can be learned that the most successful and sustainable transformations were grounded in a positive ideological disposition towards learning and using the language. The nature of the ideological position is crucial in all cases of successful change and "people who wish to become and remain new speakers of the target languages may overcome significant obstacles posed by the sociolinguistic context due to powerful ideological triggers" [12, p. 448]. Moreover, the consciously chosen change in the linguistic repertoire may also relate to more opportunities of language use when new speakers join communities of traditional speakers, enter in educational or work domains where the minoritised language is strongly present, or join networks on the basis of their sense of belonging.

This work on transformation is interesting for our research since it confirms the importance of opportunities of language use. It also points to a dynamic understanding of revitalisation [28] that promotes local language as a common identity feature for all and aims to increase the number of speakers, bring the minoritised language into new contexts, and increase its prestige. From the ongoing studies within RISE UP, we can assume that such a dynamic approach to language connects well with the situations of the five case study communities. In all communities there is lived practice of the minoritised languages, to a larger or smaller extent; beyond the important identitarian and ideological facets, the minoritised languages are used for communication. For this reason, we will focus on language as a living means of communication with important ideological and identitarian features. We prioritise this perspective over one that sees language as an object of study, a museum piece, or a treasure. In this respect, we connect with the usage-based approach to language learning, in which meaningful contextual exchange and exposure to real language are given preference over student interaction [29] and personal engagement with language and culture is perceived as more expedient than memorising vocabulary and grammar [4]. Usage-based language learning clearly goes beyond the classroom and includes 'the wilds' [30], [31] the various dynamic individual ways learners find towards a language.

From what has been said so far, the importance of connecting learning to using language is further stressed. There is research evidence that such an approach might even be productive in dealing with the ideologically loaded tensions between “new” and traditional speakers. Where traditional and “new” speakers are connected through language practice, the boundaries become permeable, learning takes place, and awareness of each other’s position may grow. Hornsby gives the example of a young speaker that connected with older people in his village only after leaving the Breton immersion school. In this local working domain, he adapted to local speech norms and older people gave up their initial scepticism [32, p. 396].

These thoughts do not only influence the quality criteria we elaborate on below, but also guide the development of strategies for revitalising languages in the future. Research on endangerment pedagogy [33] highlights the relationship between language pedagogy and the conception of language, e.g. language as treasure and value on the one end of a continuum and language as communicative practice on the other. Whereas teaching a ‘treasure’ is associated with highly controlled tasks, teaching for communicative practice prioritises meaningful social interaction within a task-based or immersion frame. The research presented in Tarsoly & Valijärvi [33] shows how the language teaching approach affects the conceptualisation of language. Language that is taught through meaningful social interaction is more likely to be seen as useful and accessible.

Meaningful social interaction can be encouraged through connecting formal, non-formal, and informal learning. This also resonates with the need for bringing different language users together. The Linguistic Risk-Taking Initiative at the University of Ottawa ([34], [35], [36], [37]) and subsequently at the University of Vienna ([38], [39]) is a promising approach in this respect. Language users are encouraged to take “risks”, i.e. to engage in everyday communicative acts that take place outside of the language classroom and involve meaningful target language use[37]. The Linguistic Risk-Taking Initiative has been adapted to the needs of minoritised language users (e.g. “Gausar la lengua” for Occitan, an adaptation for Galego is in the making) and it is planned to integrate it into the RISE UP toolkit.

2.2 The case study communities – demographic survey data

This chapter aims to present a demographic overview of the survey respondents from the five case study communities. Given the varying start dates of the questionnaires, there was no need to take the data offline simultaneously. Instead, it was taken offline for analysis on specific dates: Seto (n = 67) on March 7, Cornish (n = 37) on March 11, Aromanian (n = 228) on March 13, Aranese (n = 8) and Burgenland Croatian (n = 115) on March 25.

It is important to note that the results presented are preliminary and not representative of the entire case study communities. The study is ongoing, and the data presented is descriptive, focusing on descriptive statistics to outline the demographic profiles, including self-assessed language skills and technology use. This approach was chosen to accommodate the ongoing survey, aiming to provide a snapshot into the research.

The participants were asked to rate their fluency² in the four skills listening, reading, writing and speaking on a scale from “No knowledge [0]” to “Fluent [5]”. The questionnaire asked in which situations/contexts the participants mostly use the language in question and how often. The options being home/family, friends/neighbourhood/community, religion/worship, employment, education contexts, government offices, leisure arts and culture, online environments and others. This could be rated on a scale from “Never [1]” to “Always [5]”. The participants also provided information from whom they are learning or have learnt the relevant language. They could choose from: “Grandparents”, “Parents”, “Other family and community members”, “School or lessons”, “Online environments” and the possibility to add an alternative option. Participants could choose as many options as they found relevant.

Regarding their use of electronic devices, the participants provided information on the frequency of their use of mobile phones, laptops, tablets and other devices on a scale from “Not at all [1]” to “Very frequently [5]”.

2.2.1 Aranese

For the Aranese case study, a total of 8 participants completed the questionnaire. Among these participants, 38% identify as female, 50% identify as male, and 1 participant chose not to disclose their gender. The age distribution of the respondents varied from 18 to 69 years, with only 1 person being under the age of 29. The majority (63%) of participants fall within the 30 to 49 age range, and 25% of the participants were aged between 50 and 69. All participants reported having attained a higher education level, such as a university or college degree.

Regarding their proficiency in Aranese in writing, reading, speaking, and listening, at least half of the respondents claimed to be very proficient/fluent in each of these areas. Reading and listening both have very high percentages with 87.5% claiming to be very (option 5) or rather fluent (option 4). No participant claimed to have no proficiency in listening and reading. Writing is the skill with the lowest reported proficiency among the participants with only 50% claiming to be very proficient.

The majority of the participants reported learning Aranese through school or classes (87.5%) and half of the participants from their parents which indicates that family learning and school learning are combined. Only one individual (12.5%) attributed their learning to an online community. When it comes to the usage of Aranese, participants reported to most frequently use it in educational settings and at government offices, with 50% stating they always use it in these contexts. On the contrary, Aranese appears to be least commonly used in religious settings (with 62% of the respondents saying they never use it) and for work purposes (with 77% claiming they use it (almost) never). Regarding their technology usage, all respondents said that they regularly use smartphones or computers/laptops. Tablets, however, are less popular among the interviewed, with 50% reporting they never use this device.

2.2.2 Aromanian

The Aromanian case study, with 228 completed questionnaires, represents the biggest data corpus in our analysis. This group featured a nearly balanced gender distribution, with 53.9% identifying as male

² Fluency is the term used in the questionnaire. In the description of the data, we also use ‘proficiency’/‘proficient’, particularly with relation to the skills of listening, reading, and writing.

and 44.7% as female. Additionally, there is one person that reported to be non-binary, and another respondent that preferred not to disclose their gender. The age distribution among Aromanian respondents shows a large representation of individuals between 30-49 years old, accounting for 39.9%. Following closely are those who indicated an age between 50-69, accounting for 35.5%. Young adults between 18-29 years old reportedly constitute 14.9% of the sample. 8.3% indicated to be aged 70 and older and only 1.3% reported to be under the age of 17.

Similar to the other case studies, the individuals reporting to have completed a higher education, such as university or college degrees, are highly represented with 86.8% of the participants. This is followed by 10.1% of participants with a secondary school diploma as their highest completed education.

The majority of respondents (53.5%) rated their ability in speaking as fluent with an additional 20.6% of participants rating their speaking ability as rather fluent. Listening skills are expectedly more pronounced, with 65.8% of respondents rating their listening comprehension at the highest or second highest level. Reading abilities in Aromanian also show a tendency towards higher proficiency, with 47.8% of participants rating their reading skills at the highest level, option [5], plus 21.9% who rated their reading ability with option [4], indicating that nearly 70% of respondents are rather proficient in reading in Aromanian. Writing proficiency, while slightly lower than other language skills, still shows a substantial number of respondents (57.9%) rating their writing ability at either [4] or [5]. The participants claimed to use Aromanian in a wide array of situations/contexts. The results are generally high for the domains of employment, education contexts, government offices, and leisure. Over 40% of the participants said that they always use Aromanian in these contexts. The domain religion/worship has the highest rating (61% of reported options [4] or [5]).

96.5% of respondents reported some level of smartphone use with a dominant 89.9% of participants saying they use their mobile phone very frequently. Almost as popular is the reported use of laptops or computers. The use of tablets has diverse results with some (29.4%) using them very frequently and some using them never (18.4%).

2.2.3 Burgenland Croatian

115 questionnaires from the Burgenland Croatian community were analysed. Females reportedly make up 60% of the sample, while males reportedly represent 36.5%. A small percentage (3.5%) preferred not to disclose their gender identity. The largest group disclosed being aged 30-49 (36.5%), followed closely by the 18-29 (26.1%) and 50-69 (27%) age groups. Notably, respondents to the Burgenland Croatian survey have the highest percentage among the five case study communities that reported an age of 70 and older with 10.4%. No participant reported being under 18.

When it comes to education levels, there's a notable inclination towards higher education, with 74.8% of respondents saying they completed university, college, or other tertiary education programs. Secondary education, including middle and high school, was checked by 16.5% of participants, and vocational training was reported by 7%. None of the respondents reported to have only primary or elementary education.

When asked about how they are learning or have learned Burgenland Croatian, the most common source mentioned is family. 78.3% of respondents indicated they learned the language from their parents and 70.4% from their grandparents. Formal education also plays an important role, with 73.9% of respondents learning through school or organised lessons. Again, intergenerational transmission

and formal language learning are clearly intertwined. Moreover, only 10.4% stated to utilise online resources for learning Burgenland Croatian.

Overall, the respondents to the Burgenland Croatian survey asserted strong linguistic skills, particularly in speaking and listening. The majority (63.5%) rated themselves as fluent speakers and an additional 17.4% as rather fluent. Very few rated themselves at the lower end of the scale, with 12.2% at level 1. Listening skills are also reported to be strong with 71.3% giving themselves the highest rating. This is followed by 13.9% who rated themselves as rather proficient. Over half of the respondents (56.5%) also considered themselves fluent readers. Writing compared to the other skills has lower ratings but still nearly half (45.2%) felt that they are very proficient.

The participants indicated that they mostly use Burgenland Croatian at home with their family and friends, as well as in religious contexts. The language is least used in official settings such as offices. Its reported use in online environments inclined towards minimal usage. 25.3% of participants stated they never use Burgenland Croatian online, and only 4% reported always using it.

According to the respondents in the Burgenland Croatian community, smartphones are the most frequently used device, with 93% of respondents indicating frequent usage (rating it with [5] on the scale). Computers or laptops also apparently show a high frequency of use, with 80.7% of respondents saying that they use them very frequently. Tablet usage appears to be more diverse as about 45.9% of participants claim to rarely use them.

2.2.4 Cornish

For the Cornish case study, a total of 37 participants completed the questionnaire.

The majority of respondents reported to be aged between 50-69 (54.1%). Those in the 30-49 age bracket follow with 27% and a smaller representation from the 18-29 age group with 16.2%. Only one respondent (2.7%) reported to be aged 70 or older. Among the 37 respondents, the majority (54.1%) identify as male and 35.1% as female. 5.4% are non-binary and an equal percentage preferred to not disclose their gender. A significant majority with 83.8% of the respondents claimed to have completed higher education, such as university or college. Secondary education and vocational training as the highest completed education represented the other 16.2%.

Regarding their proficiencies in the four skills, we can observe a large diversity. 40.5% of the participants rated their speaking ability as not fluent, with a notable decline in percentage when it comes to options [3], [4] and [5] with only 13.5% rating their speaking ability as fluent. Similar to speaking, 29.7% rated their listening ability as not proficient [1]. However, 16.2% felt very proficient [5] in their listening skills. With reading, the distribution across the possible options is more even, but the highest percentage (27%) lies in not fluent reading/almost no reading proficiency. There are similar results for the writing skills, as also 27% of respondents rated their ability as not fluent but with an additional 2.7% stating that they have no proficiency at all.

The primary sources for learning Cornish are apparently through school or lessons, and online environments, all of them having a 54% approval. Other family and community members are also mentioned with a 13.5% approval rating while only one person reported learning Cornish from their parents. Additional unspecified sources were mentioned by 35.2%.

The data on the use of electronic devices shows – similar to the other case study communities – a preference for smartphones and computers. 89.2% of the respondents rated their usage of smartphones as very frequent and almost as many (86.5%) did so for their usage of computers or laptops. The reported usage of tablets is a bit higher than for the other case studies with 35.1% indicating a very frequent use.

2.2.5 Seto

For the Seto case study, the results of 67 questionnaires were analysed. 6% of the participants said that they are aged 10-17, 9% reportedly fall within the 18-29 age bracket and 26.9% are reportedly between the ages of 30-49. The largest group with 50.7% consists of individuals aged 50-69. 7.5% of the participants claimed to be 70 years or older. 56.7% of the interviewed people identified as female, 40.3% as male, and 3% preferred not to disclose their gender. As their highest completed education, the majority of the participants (64.2%) indicated higher secondary education, 13.4% checked vocational training, 11.9% secondary school and 6% elementary school.

The participants felt most confident in their listening skills, followed closely by speaking and reading. Writing is the area where they show the most diverse answers. The distribution of responses shows that many participants rated their listening skills as notably high with a significant majority of 67.2% rating themselves as very proficient/fluent. Among the participants, many also rated their speaking proficiency as (rather) fluent, as 70.1% opted for [4] or [5] on the scale. Only a few considered themselves less proficient, with 9% that chose the option [2] and 6% at the lowest option of proficiency [1]. The reading proficiency was judged similarly with 70% rating themselves as rather fluent or fluent. The participants chose lower options in writing than in the other skills. Only 13.4% rated themselves as very proficient in writing, whereas 28.3% stated that they are not that fluent [2] and an additional 6% indicating no knowledge at all.

When it comes to the usage of Seto, participants most frequently reported its use at home or with family, with 22.4% using Seto rather frequently and 20.9% always using it. It is also commonly used in the communication with friends and neighbours and for arts and culture, where 20.9% claim to always use Seto. Government offices showed the least usage, with 55.2% never using Seto. They reported limited use of Seto in online environments, with 35.8% saying that they never use Seto in this context. Only 3% indicated to always use Seto online.

Regarding their technology usage, almost all respondents answered to regularly use smartphones or computers/laptops, with only 4.5% of them saying they never use a smartphone and one person that never uses a computer/laptop. Tablets, however, are apparently less popular among the interviewed, with 43.3% of the participants reporting they never use this device.

3 The Path to the Quality Criteria

This deliverable builds on the work conducted for the previous deliverable D4.1. As elaborated in D4.1, we build on a holistic and bottom-up approach that is based on a comprehensive understanding of which practices, activities, tools, methods, etc. potentially contribute to endangered language learning and use (in short, we refer to them as “resources”). They all have in common that they require the active or passive use of a minoritised language.

Through our research on already available resources in and beyond the RISE UP case study communities, we came across a broad variety of practices, activities, tools, methods, etc. that require people to engage with the respective language. However, we not only identified, but also analysed them according to our research questions. The resources were categorised and their availability compared across the five case study communities. In another step, it was examined which level of a micro-meso-macro scale these categories target (see D4.1 for preliminary results).

This intensive examination of the available resources inspired initial ideas about what aspects make a resource a good helpful resource in terms of language safeguarding and revitalisation, initiating a first idea of potential quality criteria. The theoretical considerations set out in the previous section provided a sound basis for our reflections. The RISE UP survey also feeds into considerations in this regard very strongly, as we asked respondents about their use and their assessment of resources in relation to various aspects.

As already mentioned in D4.1, the questionnaire was set up in a joint effort with the RISE UP partners. It contains 68 questions and was developed to be distributed among all five case study communities. For this reason, five different versions of the questionnaire (content-wise regarding the listed resources, if applicable) were set up and these versions were translated into more than 15 language varieties. The questionnaires were released on a rolling basis during autumn and winter 2023/2024. The survey is still ongoing at the time of writing this report. For this reason, we were not able to conduct a full analysis of the survey, but we relate selected preliminary survey data to the quality criteria where suitable for illustration purposes. As already elaborated on in section 2.2, the data was analysed with descriptive statistics.

Our research was accompanied by exchanges with researchers in our field in order to discuss our ideas. The preliminary survey results provide us with input from the case study communities. These processes led to the quality criteria as we present them in the next section.

However, this is still a work in progress, as the quality criteria will be further refined until the end of the project. Currently, they are presented on a content level in order to explain the rationale behind every criterion. A further refinement would be to develop the actual measurements so that these criteria can be applied to rate and compare different resources.

4 The Quality Criteria: The Six A's for Language Safeguarding and Revitalisation Resources

Based on the process described in the previous section, six quality criteria for language safeguarding and revitalisation resources were defined. These criteria are *Availability*, *Accessibility*, *Advertisement*, *Actuality*, *Acceptance*, and *Activation*. In short, we call them *The Six A's for Language Safeguarding and Revitalisation Resources*. In this section, each criterion will be described and related to preliminary empirical data from our research, where applicable.

It is important to note that these criteria are intended to be a goal to be achieved, but should not be used to diminish any efforts in resource creation and maintenance. They should serve as a goal to strive for, but given the limited resources that are often associated with endangered language efforts,

we are well aware that not all of these criteria can be implemented (immediately) due to a lack of funding, workforce, etc.

Moreover, the current version of the quality criteria is still a work in progress. While they emerged through our research, they will also be discussed in the scientific community and throughout more exchanges with the case study communities.

4.1 Availability

The first criterion focuses on the availability of resources. In our understanding, availability incorporates three aspects:

- **Existence of resources:** Resources must exist in order for them to be potentially good resources. One fundamental issue with regard to endangered languages is that they have by far less resources available than majority languages. It is one goal of the *Availability* criterion to highlight this imbalance and raise awareness of the constant need for more resources.
- **Sufficiency of resources:** The existing resources have to be made available in sufficient quantities to ensure that all those who are interested in them have the opportunity to use/interact with them.
- **Adequacy of resources:** The resources must cover the interests and needs of different groups (age groups, etc.) in order for them to have adequate practices, activities, tools, etc. to engage with.

That the availability of resources is a matter of concern becomes strikingly evident in the preliminary survey data. One aspect that was asked for was the age group(s) for which resources in the respective language are lacking the most. The preliminary findings reveal the reported need for resources, with very low percentages of respondents saying that there are enough resources for all age groups (see figure 1).

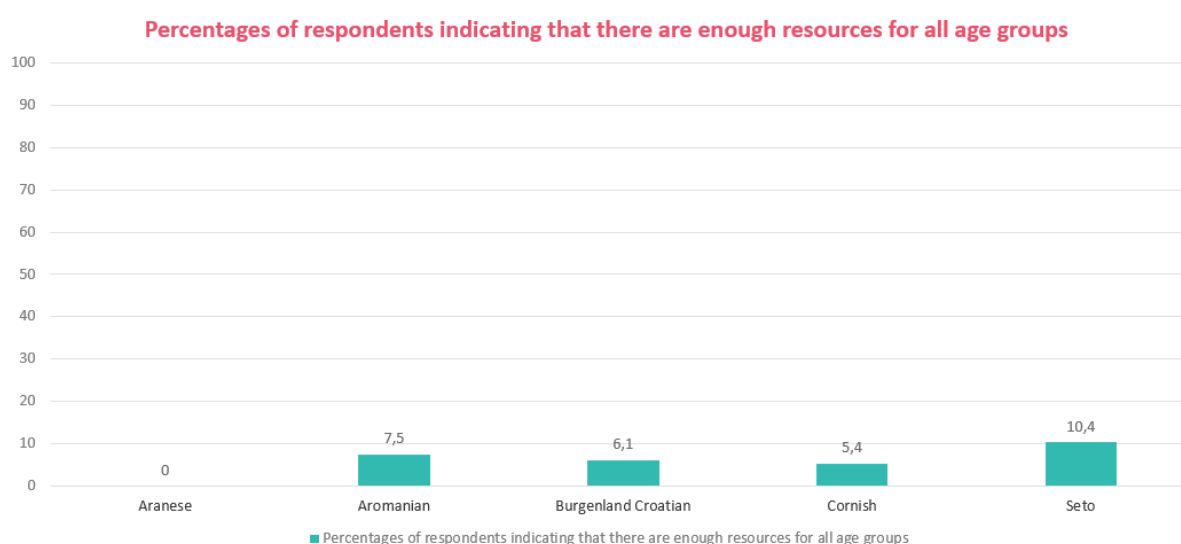


Figure 1. Percentages of respondents indicating that there are enough resources for all age groups (n = 455 across all five case study communities)

Figure 2 shows the percentages of respondents indicating the age groups for which they perceived resources are lacking the most in the respective case study. Teenagers and young adults are the age

groups that were reported to lack resources the most across the five case study communities. More than 60% of the respondents of all the case study communities checked these two options. Compared to the other age groups, respondents across the five case study communities voted least frequently for senior citizens to be the age group for which resources in the respective language are lacking the most.

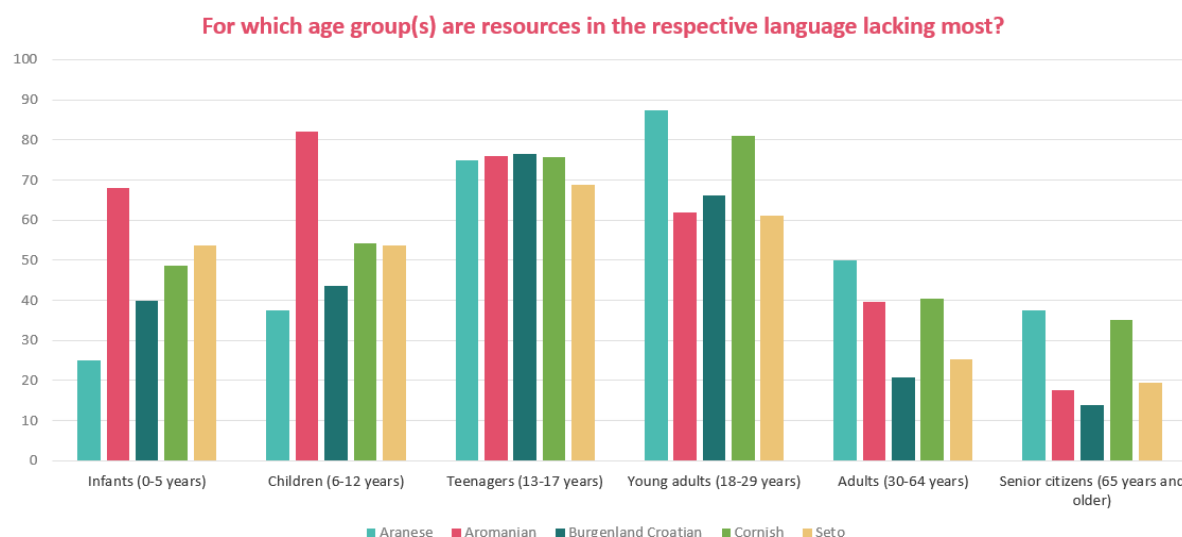


Figure 2. Percentages of respondents indicating the age groups for which they perceived resources are lacking the most (n = 455 across all five case study communities)

Another survey question asked in which areas resources in the respective case study community language are lacking the most. Taking Burgenland Croatian as an example, the top three areas in which respondents perceived Burgenland Croatian resources to be lacking most are digital services (63.5%), media, as well as facilities and services (both 56.5%). Given that only 3.5% of the respondents of the Burgenland Croatian questionnaire indicated that resources are lacking the most in no area, the need for more resources becomes evident.

When it comes to the resources available in other minoritised language communities beyond the case study communities, more than 62% of the respondents to the Cornish survey rated the mentioned options (Language Race, (intensive) language courses for vocational reorientation, mentoring programmes, translation contests) as desirable. Mentoring programmes, where one proficient speaker interacts with a learner of Kernewek/Cornish, was the resource rated most frequently as desirable, with 94.5% of the responses for [4] or [5] on a scale from “Extremely desirable [5]” to “Not at all desirable [1]”. These findings relate to the remarks in section 2.1.3, stating that interactions between traditional and “new” speakers might be helpful to deal with potential tensions between these groups. Moreover, these preliminary results suggest that the need or want for more resources is given among the respondents to the Cornish questionnaire.

These results are preliminary and partly only focus on specific minoritised language communities. However, they illustrate the continuous lack of and need for resources and therefore highlight the importance of the *Availability* criterion.

4.2 Accessibility

The second quality criterion focuses on the accessibility of resources. Resources must be physically and/or digitally accessible. There are no survey questions on this topic, but ethnographic research is expedient in this regard. Issues that were encountered during our ethnographic research were that resources such as books basically exist, but only in very limited editions and therefore they are difficult to find/buy/etc. Accessibility also concerns the digital sphere. Digital resources may be available, but sometimes they are outdated and inaccessible. Another important aspect is that resources are barrier-free, i.e. accessible to everyone. Accessibility is also an important issue when it comes to different writing systems, as it is the case for Aromanian.

Further qualitative research, such as interviews, group discussions, or ethnographic research will be necessary in order to gain a deeper understanding of the accessibility of different resources in the five case study communities of RISE UP.

4.3 Advertisement

The *Advertisement* quality criterion targets the issue that a resource will not reach its full potential if it is unknown to the respective community. A resource needs a certain amount of promotion in order to be known and used. The form of advertisement will depend on the respective (type of) resource as well as on the circumstances and practices of the respective community. As the identified resources and the RISE UP case study communities are very diverse, the appropriate advertisement will vary accordingly.

In the RISE UP survey, there are several examples on the aspects of advertisement. Many questions aiming at the interaction of respondents with different resources include an “I don’t know this resource” option. Based on the answers to this, we can get a first impression of which resources respondents may not be familiar with and therefore potentially require more advertisement. It also shows cases where all respondents reported to be familiar with a resource, indicating that the aspect of advertisement seems to be well met.

This can be illustrated with the preliminary results to question 25 in the Seto questionnaire (How regularly do you read articles in Seto in the following print media?). With regard to “Ajaleht Setomaa”, a monthly newspaper in Seto, none of the respondents chose the “I don’t know this printed medium” option, indicating that all of them seem to be aware that this newspaper exists. However, “Täheke seto keeles”, a yearly children’s magazine in the Seto language, had 6% of the respondents expressing that they do not know it. This is a very small percentage, but still an indication that there might be some minor room for improvement when it comes to advertisement.

Another example stems from the Burgenland Croatian questionnaire. According to question 36 (How regularly do you watch the following videos or TV programmes in Burgenland Croatian?), all of the respondents appear to be aware of the TV programmes in/with Burgenland Croatian by the ORF (Austrian public service broadcaster), as none of them chose the “I don’t know this video/TV programme” option. All the other options, however, did have a considerable amount of respondents indicating that they do not know them. The numbers range from 16.5% (Videos from Novi glas) up to 41.7% (Videos from ‘JIGT’) of respondents expressing that they don’t know the respective resource. One possible explanation might be that the ORF TV programmes are very well established, while the other audiovisual resources listed are fairly young (none of the videos on YouTube/the website of Novi

glas were published/posted before 2020). Moreover, the ORF TV programmes can be seen on TV as well as online (at least for a certain amount of time), whereas the other resources are only available online. As almost two thirds of the respondents to the Burgenland Croatian questionnaire are below the age of 50, these preliminary findings cannot be explained by the predominance of an age group that might not be as accommodated with online resources. These preliminary findings suggest that these video resources would require more advertisement for people to be aware of them.

4.4 Actuality

Actuality is another quality criterion for language safeguarding and revitalisation methods. Resources must be kept up-to-date with regard to different aspects:

- **Contentwise:** Resources must be kept up to date with regard to current events and standards.
- **Technical:** Resources must be available for current devices (e.g., websites are responsive for mobile devices) and generally up to date with the latest technology (or at least not digitally outdated).
- **Graphic:** Resources should be graphically appealing and modern; not outdated.

We do not have survey results on the criterion *Actuality*, but the actuality of resources can be checked in a number of ways, depending on the aspect that is being considered. With regard to online/digital resources, for example, one can examine the last date on which they were updated. A content analysis can lead to more in-depth insights into the extent to which a resource is kept up-to-date with regard to current events. Furthermore, involving tech specialists might help to evaluate in which resources the quality of experience for users could be increased.

4.5 Acceptance

Another important aspect is the acceptance of a resource by the respective community. No matter how well a resource meets the other quality criteria, if it is not considered useful or if it is not accepted by the community, it will not fulfil its purpose.

Acceptance is also an aspect that is closely related to the language ideologies at play (see section 2.1.2). What is the legitimate language? Who are legitimate speakers? These (and more) questions may be of importance with regard to what is accepted as a resource within a community.

A community's acceptance of a particular resource can be gathered in multiple ways. If it is an online resource, access data can be analysed. Ethnographic research, interviews and/or group discussions may also provide insights. Survey data on the perceived use of specific resources may also be of interest in this regard. To illustrate the latter option, we draw on some preliminary survey data with regard to questions that ask about the respondents' use of resources.

Taking a look at the reported usage of auditory media in Burgenland Croatian provides some interesting preliminary findings. In question 34 (How regularly do you listen to these podcasts, radio stations or audio resources in Burgenland Croatian?), we asked about five resources: "Podcast von Novi glas", "ORF Hrvati Podcast", "Centar.Podcast vom Kroatischen Zentrum", "ORF Radio Burgenland (Volksgruppenmagazin)" and "Radio MORA". "ORF Radio Burgenland (Volksgruppenmagazin)" had the least number of respondents indicating that they never listen to it, even though it was still at a considerable percentage of 17.4%. The resource with the most respondents indicating that they never

listen to it was “Radio MORA” (40%). These results suggest that “ORF Radio Burgenland (Volksgruppenmagazin)” might currently be more accepted within the Burgenland Croatian community than “Radio MORA”. Low(er) acceptance rates can be due to various reasons. In this case, an explanation might be that “ORF Radio Burgenland (Volksgruppenmagazin)” is an established radio programme, hosted by the Austrian public service broadcaster. “Radio MORA”, however, is a free multilingual radio in Burgenland, which also has about 30 years of history, but was relaunched in its current version in 2023. Individual factors such as taste in music, for instance, also have to be taken into account. Not every single person has to engage with a resource in order for the overall acceptance of a resource in a community to be high. Moreover, different resources have different audiences, meaning that there may always be a certain percentage of people who do not engage with a particular resource.

For the examination of acceptance, not only questions about the regularity of resource usage, but also questions about language choices may be of interest. Preliminary results of the Cornish questionnaire illustrate this. To the question in which language(s) the respondents mostly use Wikipedia, machine translation tools, computer operating systems, mobile phone software, chatbots (e.g. ChatGPT, Bard³), and games, the majority of respondents answered for each of those options that they use them in Standard English, i.e. the majority language. Again, the reasons for that can be manifold. More in-depth research is necessary to investigate further. One explanation could be a lack of availability, resulting in a lack of acceptance. For example, Wikipedia is available in Cornish, which has to be acknowledged, as other case study community languages such as Seto, for instance, do not have a Wikipedia. However, the Cornish Wikipedia has by far fewer articles than the English one, illustrating a lower level of availability, and therefore possibly leading them to switch to the English Wikipedia. This would support the assumption that the Cornish Wikipedia appears to have a lower level of acceptance than the English Wikipedia among respondents to the Cornish questionnaire.

4.6 Activation

Another quality criterion for a language safeguarding and revitalisation resource is that it activates people to interact with it. It has to create some kind of need, desire, or affordance that people want to engage with. Based on our usage-based approach, activation leads to engagement with a particular resource, which we associate with language use and language learning, and therefore with language maintenance and revitalisation.

From a research perspective, this can be illustrated through survey questions that aim at the interaction of respondents with different resources. If respondents report a regular interaction with a certain resource, it can be assumed that it activates them.

Taking the Aromanian case study community as an example, there are interesting preliminary findings with regard to social media engagement. Although Aromanian has been the case study community with the most social media channels/groups identified in D4.1, the survey results do not directly reflect this. Almost a third of the respondents (30.7%) indicated that they never actively post on social media channels/groups in Aromanian/Vlach. Only about a fifth of them (21.5%) responded to do so (rather) regularly. These results suggest that social media channels/groups do not activate the majority of our

³ During the development of the RISE UP survey, the name of Google’s generative AI chatbot was *Bard*. In the meantime, its name changed to *Gemini*.

respondents to regularly engage in them through posting content in Aromanian/Vlach themselves. However, they may still engage with ongoing interactions in these channels/groups by reading, sharing, or liking them. The results may also be due to the demographics of the respondents to the Aromanian questionnaire, as 43.8% indicated to be 50 years or older. Further statistical analyses as well as qualitative research are necessary to delve deeper into this aspect.

Another question in the survey asked about the regularity of listening to music in the respective case study language. In the Aranese questionnaire, there were no respondents indicating that they never listen to music in Aranese. Otherwise, the responses to this question were relatively evenly distributed. On a scale from “Regularly [5]” to “Never [1]”, 37.5% indicated that they regularly listen to music in Aranese (and chose option “Regularly [5]”). A quarter chose the middle option [3], and another 37.5% ticked option [2], which can be interpreted as that they only rarely listen to music in Aranese. These very preliminary findings indicate that Aranese music activates the respondents, but not all of them to the same extent. Again, the reasons for this need to be further explored through qualitative research, such as interviews or ethnographic methods.

These examples of the survey have taken a more general approach, but comparing individual resources through the lens of activation would also be an interesting endeavour.

5 Conclusions

The objective of WP4 is to identify resources (activities, practices, tools, etc.) that promote minoritised languages, to define quality criteria for these resources, and to contribute to the development of digital and non-digital strategies for the promotion of minoritised languages. Therefore, WP4 is closely connected to the work of other research groups within RISE UP, particularly to WP6 for the development of a gamification-based digital toolkit.

The work on quality criteria for revitalisation resources required a refinement of the theoretical framework that is still based on three main orientations, i.e. language ecology, focus on “new speakers”, and usage-based approach to language learning. Revitalisation is a process that includes the maintenance of linguistic diversity, the restoration of functional links between different languages and varieties, and the embedding of languages in a meaningful cultural, economic, and ecological context. In this process, “new speakers” have an important role to play since the lack of intergenerational transmission and the lack of so-called “traditional speakers” represent the main reasons for the endangerment of a language. We deeply acknowledge the intricate fuzziness of categories such as “new” and “traditional” speakers and agree with a broad definition of “new speakers”. In this understanding, “new speakers” are individuals who put their energy and effort into learning and using a minoritised language, be they originally labelled “traditional” speakers with partial competence, newcomers, or be they any other member of the communities.

Another issue of the theoretical refinement relates to ideological clarification for language revitalisation. The legitimacy of language and of speakers is a highly contested issue and calls for the continuous integration of the communities’ voices. Qualitative ethnographic work will be intensified at the later stages of the project. At the present stage we prioritise language as practice over language as treasure which resonates with usage-based language learning and the needs of “new speakers”.

The questionnaire was a joint effort of the RISE UP consortium and is a first attempt to include the communities’ voices on the availability and usage of resources. The survey is still ongoing at the time of writing this report and hence all results are preliminary. The numbers of respondents vary a lot between the communities (Seto n = 67, Cornish n = 37, Aromanian n = 228, Aranese n = 8), Burgenland Croatian n = 115). From the responses so far, we learn that those who have answered the questionnaire are highly educated and consider their language skills to be fairly good. Unsurprisingly, all of them perceived their receptive skills to be stronger than their productive written skills. These skills are attributed differently, language acquisition in the family predominates for Burgenland Croatian, whereas formal education is more important for Cornish and Aranese. In all communities, language learning at school and within the family are at least partly combined and do not exclude each other. Online environments exclusively apply to Cornish learning, for the other communities online learning is not reported as having any impact. Language learning and domains of language use appear to resonate with the particular language ecology. For instance, the active language policy for Aranese reflects the high representation of Aranese in the official domains of language use and the relevance of learning the language at school, whereas Seto, for example, is not used in official domains. Despite these differences, all community respondents agree upon the following issues:

- They regularly use digital devices.
- The use of the minoritised languages in online environments is, however, limited.

- They indicate a general need for resources in and for the respective minoritised language.
- Teenagers and young adults are the age groups that are reported to lack resources the most.

From these answers we derive an urgent need for stronger embedding the minoritised languages in online environments. Whereas all respondents from all communities engage with digital devices on a regular basis, the minoritised languages are quite absent from this important part of their daily experience. In other words: A nearly ubiquitous opportunity for language practice is not yet used. Although this goes beyond the scope of the present project, there is a clear need to adapt the minoritised languages to the online environment, in order to enable “new speakers” to use the smartphone (e.g. speech-to-text function) in the minoritised language, to translate existing content into minoritised languages etc. It has to be strengthened that the opportunities of AI for minoritised languages represent a great chance (or a high risk if not used). This need echoes the preliminary results of our work on the quality criteria.

The quality criteria for revitalisation are the core part of D4.2. While they emerged through our research, they will also be discussed in the scientific community and throughout further exchanges with the case study communities. The criteria are Availability, Accessibility, Advertisement, Actuality, Acceptance, and Activation. In short, we call them The Six A’s for Language Safeguarding and Revitalisation Resources. Beyond a definition of each criterion, we identify the need for further, predominantly qualitative, research. Concerning the criterion of Accessibility, interviews, group discussions, or ethnographic research will be necessary in order to gain a deeper understanding of the accessibility of different resources in the five case study communities of RISE UP. Acceptance refers to the ideological dimension of language and linguistic diversity and further work will include ideological clarification. Actuality will benefit from the involvement of tech specialists who can evaluate the potential for the enhanced activation of learners.

The preliminary results have drawn our attention to the need for supporting “new speakers” in their process of language learning and using. We hope that the definition of quality criteria for revitalisation resources inspires insightful next steps.

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Annex: Questionnaire (Cornish master)

RISE UP Language Revitalisation Survey (Kernewek/Cornish)



This survey is part of a Europe-wide research project known as RISE UP: Revitalising Languages, Safeguarding Cultural Diversity: www.riseupproject.eu, which aims to empower minoritised language communities by building and supporting connections between language activists, speakers and new speakers in different communities, identifying good practices and developing resources. We seek your collaboration in completing this short survey about the variety or varieties used in your community (**we refer to whichever way you speak as 'variety', whether you call it 'language', 'dialect', 'accent', 'idiom', 'slang' etc.**).

We envisage a number of potential benefits to participants and language communities, namely creating a set of tools to support local communities, and connecting groups and individuals, especially young people/learners. Completing this survey will take approximately 20-30 minutes. We don't expect there to be any negative impacts from filling in the questionnaire.

We invite anybody interested in Kernewek/Cornish to take part in this survey.

If you prefer to complete this survey in Cornish/Kernewek, please click this link to do so: <https://forms.office.com/e/sm7h1HU6dG>

* Required

Informed consent

For ethical reasons, we need your consent to take part in this research project. Your answers will only be used for the purposes of this research, and will be completely anonymised. You have the right to withdraw at any time.

If you have any questions, please contact riseup@soas.ac.uk

1. I understand the project information and agree to participate *

☐ Yes

Section

2. How old are you? *

- ☐ 10-17 (I have approval from my parent(s)/guardian(s) to complete this survey)
- ☐ 18-29
- ☐ 30-49
- ☐ 50-69
- ☐ 70 or older

3. What varieties are used in your community? *

- ☐ Kernewek/Cornish
- ☐ Standard English
- ☐ Cornish English
- ☐ British Sign Language
- ☐ Other

4. What varieties do you know/are you learning? *

- ☐ Kernewek/Cornish
- ☐ Standard English
- ☐ Cornish English
- ☐ British Sign Language
- ☐ Other

5. Which is the variety that is closest to your heart? *

6. How proficient/fluent are you in Kernewek/Cornish in the following skills? *

	Fluent [5]	4	3	2	Not fluent [1]	No knowledge [0]
Speaking	☐	☐	☐	☐	☐	☐
Listening	☐	☐	☐	☐	☐	☐
Reading	☐	☐	☐	☐	☐	☐
Writing	☐	☐	☐	☐	☐	☐

7. If you speak Kernewek/Cornish, who do you speak it with, and how often? *

	Always [5]	4	3	2	Never [1]	Not applicable (N/A) [0]
Spouse/partner	☐	☐	☐	☐	☐	☐
Children	☐	☐	☐	☐	☐	☐
Parents	☐	☐	☐	☐	☐	☐
Grandparents	☐	☐	☐	☐	☐	☐
Sibling(s)	☐	☐	☐	☐	☐	☐
Other family members	☐	☐	☐	☐	☐	☐
Community members	☐	☐	☐	☐	☐	☐
Friends	☐	☐	☐	☐	☐	☐
Online community	☐	☐	☐	☐	☐	☐
Others (please state below)	☐	☐	☐	☐	☐	☐

8. If you chose 'others' above, could you tell us who they are?

9. I learnt/am learning Kernewek/Cornish from [tick as many as appropriate]:

*

- ☐ My grandparents
- ☐ My parents
- ☐ Other family and community members
- ☐ School or lessons
- ☐ Online environments
- ☐ Other

10. Which age group(s) is able to hold a sustained, unrehearsed conversation on a range of topics in Kernewek/Cornish in your community? [tick as many as appropriate] *

- ☐ Infants (0-5 years)
- ☐ Children (6-12 years)
- ☐ Teenagers (13-17 years)
- ☐ Young adults (18-29 years)
- ☐ Adults (30-64 years)
- ☐ Senior citizens (65 years and older)
- ☐ No age group
- ☐ Other

11. In which situations/contexts do you mostly use Kernewek/Cornish, and how often? *

	Always [5]	4	3	2	Never [1]
Home/family	☐	☐	☐	☐	☐
Friends/Neighbourhood/Community	☐	☐	☐	☐	☐
Religion/Worship	☐	☐	☐	☐	☐
Employment	☐	☐	☐	☐	☐
Education contexts	☐	☐	☐	☐	☐
Government offices	☐	☐	☐	☐	☐
Leisure	☐	☐	☐	☐	☐
Arts and culture	☐	☐	☐	☐	☐
Online environments	☐	☐	☐	☐	☐
Others (please state below)	☐	☐	☐	☐	☐

12. If you chose 'Others' above, could you tell us in which situations/contexts?

13. To what extent do you agree with the following statements? *

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
Different varieties are appropriate for different contexts	☐	☐	☐	☐	☐
Speakers can choose the variety that they will use in any situation	☐	☐	☐	☐	☐
The ability to use more than one variety is an asset	☐	☐	☐	☐	☐
In the UK, public/official communication should occur only in English	☐	☐	☐	☐	☐
In the UK, using English is important for social and economic advancement	☐	☐	☐	☐	☐
English represents British identity	☐	☐	☐	☐	☐
Kernewek/Cornish has more prestige than English	☐	☐	☐	☐	☐
The use of more than one language creates social problems/makes social unity difficult	☐	☐	☐	☐	☐
Keeping Kern ewek/Cornish alive is important	☐	☐	☐	☐	☐
Using/learning Kernewek/Cornish is a strong part of my identity	☐	☐	☐	☐	☐

14. I want to be able to use/learn Kernewek/Cornish because: [tick as many as appropriate] *

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
It makes me feel good/positive about myself	☐	☐	☐	☐	☐
It makes me feel connected with who and where I come from	☐	☐	☐	☐	☐
Others (family members, friends/mentors etc.) expect me to be able to use Kernewek/Cornish	☐	☐	☐	☐	☐
For practical reasons such as education, getting a job, doing business etc.	☐	☐	☐	☐	☐
Other reasons (please state below)	☐	☐	☐	☐	☐

15. If you chose 'Other reasons' above, could you give us other reasons for which you want to be able to use/learn Kernewek/Cornish?

16. To what extent do you agree with the following statements? *

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
I have enough opportunities to learn/improve Kernewek/Cornish.	☐	☐	☐	☐	☐
I have enough opportunities to communicate/practise with other speakers of Kernewek/Cornish.	☐	☐	☐	☐	☐
It is OK for people who are not members of the Cornish community to learn Kernewek/Cornish.	☐	☐	☐	☐	☐
It is important for speakers of Kernewek/Cornish to pass the variety to future generations.	☐	☐	☐	☐	☐
Community members and community representatives agree on the role of Kernewek/Cornish in your community.	☐	☐	☐	☐	☐

17. Who is interested in keeping Kernewek/Cornish going [individuals, networks, organisations, associations, government agencies etc.] and what do they do to keep Kernewek/Cornish going? [You can mention specific activities, events, programmes etc.] *

18. Is enough being done to keep Kernewek/Cornish going by the following: *

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
members of the Kernewek/Cornish community?	☐	☐	☐	☐	☐
community organisations /representatives?	☐	☐	☐	☐	☐
national/state government?	☐	☐	☐	☐	☐
local/regional government?	☐	☐	☐	☐	☐
other groups? (please state below)	☐	☐	☐	☐	☐

19. If you chose 'other groups' above, please tell us which groups and the extent to which their activities are enough.

20. How necessary do you find the following in relation to keeping Kernewek/Cornish going? *

	Extremely necessary [5]	4	3	2	Not at all necessary [1]
Community centres and other spaces where one can use Kernewek /Cornish	☐	☐	☐	☐	☐
Localised language materials	☐	☐	☐	☐	☐
Positive attitudes	☐	☐	☐	☐	☐
Political will	☐	☐	☐	☐	☐
Effective teaching (e.g. trained teachers)	☐	☐	☐	☐	☐
Adequate and regular funding	☐	☐	☐	☐	☐
Support for families raising children in the language	☐	☐	☐	☐	☐
Other (please state below)	☐	☐	☐	☐	☐

21. If you chose 'Other' above, please tell us what else you consider necessary to keep Kernewek/Cornish going.

22. What is your opinion about having one standard form of written Kernewek/Cornish? [please write 'N/A' if none] *

23. To what extent do you agree that keeping Kernewek/Cornish going is beneficial for: *

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
physical well-being?	☐	☐	☐	☐	☐
mental well-being?	☐	☐	☐	☐	☐
sense of self-worth?	☐	☐	☐	☐	☐
economic benefits?	☐	☐	☐	☐	☐
tourism?	☐	☐	☐	☐	☐
cultural knowledge?	☐	☐	☐	☐	☐
others? (please state below)	☐	☐	☐	☐	☐

24. If you chose 'others' above, please tell us other (potential) benefits of keeping Kernewek/Cornish going.

25. How regularly do you read articles in Kernewek/Cornish in the following print media? *

	Regularly [5]	4	3	2	Never [1]	I don't know this printed medium
An Gannas: Cornish Language Magazine	☐	☐	☐	☐	☐	☐
Western Morning News articles in Cornish	☐	☐	☐	☐	☐	☐
The West Briton news articles in Cornish	☐	☐	☐	☐	☐	☐

26. Which other print media that publish articles in Kernewek/Cornish do you know which are not mentioned above?

27. Which of these print media do you subscribe to because you want to read articles in Cornish? *

- ☐ An Gannas: Cornish Language Magazine
- ☐ Western Morning News
- ☐ The West Briton
- ☐ None
- ☐ Other

28. How regularly do you visit these websites in Kernewek/Cornish? *

	Regularly [5]	4	3	2	Never [1]	I don't know this website
Kowethas an Yeth Kernewek: http://cornish-language.org/?lang=kw	☐	☐	☐	☐	☐	☐
Kresen Kernow: https://kresenkernow.org/a-dro-dhyn/	☐	☐	☐	☐	☐	☐

29. Which other websites in Kernewek/Cornish do you know which are not mentioned above?
Please name them and indicate the URL, if possible.

30. How regularly do you see content of the following social media channels/groups in Kernewek/Cornish? *

	Regularly [5]	4	3	2	Never [1]	I don't know this social media channel/gr oup
Speak Cornish (Facebook)	☐	☐	☐	☐	☐	☐
I pledge to become more fluent in Cornish (Facebook)	☐	☐	☐	☐	☐	☐
WE LOVE KERNEWEK, OUR CORNISH LANGUAGE (Facebook)	☐	☐	☐	☐	☐	☐
Kernewek Tweets (Twitter/X)	☐	☐	☐	☐	☐	☐
Sodhva an Yeth Kernewek/Co rnish Language Office (Twitter/X)	☐	☐	☐	☐	☐	☐
Cornish Language & Culture Society (Instagram)	☐	☐	☐	☐	☐	☐
Cornish Language Group/Bagas Gernowek (LinkedIn)	☐	☐	☐	☐	☐	☐
Kowethas: The Cornish Language Fellowship (Facebook)	☐	☐	☐	☐	☐	☐

31. Which other social media channels/groups in Kernewek/Cornish do you know which are not stated above? Please name them and indicate the social media platform and the handle, if possible.

32. Which of these social media channels/groups in Kernewek/Cornish have you liked/subscribed to/do you follow? *

- ☐ Speak Cornish (Facebook)
- ☐ I pledge to become more fluent in Cornish (Facebook)
- ☐ WE LOVE KERNEWEK , OUR CORNISH LANGUAGE (Facebook)
- ☐ Kernewek Tweets (Twitter/X)
- ☐ Sodhva an Yeth Kernewek/Cornish Language Office (Twitter/X)
- ☐ Cornish Language & Culture Society (Instagram)
- ☐ Cornish Language Group/Bagas Gernowek (LinkedIn)
- ☐ Kowethas: The Cornish Language Fellowship (Facebook)
- ☐ Other

33. How regularly do you actively post on social media channels/groups in Kernewek/Cornish?

Regularly [5] 4 3 2 Never [1]

☐ ☐ ☐ ☐ ☐

34. How regularly do you listen to these podcasts, radio stations or audio resources in Kernewek/Cornish? *

[illegible]

35. Which other podcasts, radio stations or other audio resources in Kernewek/Cornish do you know which are not mentioned above? Please name them.

36. How regularly do you watch the following videos, TV programmes or films in Kernewek/Cornish? *

	Regularly [5]	4	3	2	Never [1]	I don't know this video/TV programme /film [0]
BBC's Cornish Shorts	☐	☐	☐	☐	☐	☐
Hwerow Hweg (Bitter Sweet)	☐	☐	☐	☐	☐	☐
Pellwolok an Gernewegva/ An Mis Cornish Language Television Programme	☐	☐	☐	☐	☐	☐
Kernowpaloo za TV programme on YouTube	☐	☐	☐	☐	☐	☐

37. Which other videos, TV programmes or films in Kernewek/Cornish do you know which are not mentioned above?

38. Please list events that you find most important for the Cornish language community. *

39. Which events would you like to have/see introduced for the Cornish language community?
[If none, please enter 'N/A'] *

40. How regularly do you read the following in Kernewek/Cornish? *

	Regularly [5]	4	3	2	Never [1]	Does not exist
Fiction (incl. poetry)	☐	☐	☐	☐	☐	☐
Non-fiction	☐	☐	☐	☐	☐	☐

41. How much do you agree with the following statements? *

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	I don't know
There are enough fiction books (incl. poetry) in Kernewek/Co rnish for my needs.	☐	☐	☐	☐	☐	☐
There are enough non- fiction works in Kernewek/Co rnish for my needs.	☐	☐	☐	☐	☐	☐
There are enough children's books in Kernewek/Co rnish.	☐	☐	☐	☐	☐	☐
There are enough books for young people in Kernewek/Co rnish.	☐	☐	☐	☐	☐	☐

42. How regularly do you listen to music in Kernewek/Cornish?
*

Regularly [5]	4	3	2	Never [1]
☐	☐	☐	☐	☐

43. How do you listen to music in Kernewek/Cornish? (tick as many as appropriate)

- ☐ Streaming platforms (e.g. Spotify, YouTube)
- ☐ Live
- ☐ CD/recording
- ☐ Radio
- ☐ I do not listen to music in Kernewek/Cornish
- ☐ Other

44. Do you create art (e.g. music, film/videos, etc) in Kernewek/Cornish? (tick as many as appropriate) *

- ☐ Yes, privately, alone
- ☐ Yes, privately, with other people
- ☐ Yes, in public, alone (e.g. I perform as a solo artist)
- ☐ Yes, in public, with other people (e.g. I perform with a group, such as a band or in a music group)
- ☐ No
- ☐ Other

45. To what extent do you agree with the following statements?

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	I don't know
There are enough children's songs in Kernewek/Co rnish.	☐	☐	☐	☐	☐	☐
It is easy to find new children's songs in Kernewek/Co rnish.	☐	☐	☐	☐	☐	☐

46. Do you use the following facilities or services? (tick as many as appropriate)

*

- ☐ Bilingual (Cornish and English) pre-school (kindergarten) and/or creche
- ☐ Out-of-school educational projects for children to promote Kernewek/Cornish
- ☐ Extracurricular musical activities for children involving Kernewek/Cornish
- ☐ Language courses in Kernewek/Cornish for adults
- ☐ Library with Kernewek/Cornish books
- ☐ Evening events in or with Kernewek/Cornish
- ☐ Kernewek/Cornish folk dance groups
- ☐ Youth clubs/youth associations in which Kernewek/Cornish is used
- ☐ Religious events in Kernewek/Cornish
- ☐ Conversation groups in Kernewek/Cornish
- ☐ Kernewek/Cornish store
- ☐ Other

47. How important do you find the following competitions or awards? *

	Extremely important [5]	4	3	2	Not at all important [1]	I don't know this competitio n/award [0]
Gorsedh Kernow Awards and Competitions	☐	☐	☐	☐	☐	☐
FylmK: Annual contemporar y Cornish language short film competition	☐	☐	☐	☐	☐	☐
Go Cornish Awards for Primary Schools teaching Cornish	☐	☐	☐	☐	☐	☐
Cornwall Heritage Trust Award for language projects	☐	☐	☐	☐	☐	☐
Holyer an Gof: Cornish Books Awards organised by Gorsedh Kernow	☐	☐	☐	☐	☐	☐
Others (please state below)	☐	☐	☐	☐	☐	☐

48. If you chose 'Others' above, please tell us other awards and competitions related to Kernewek/Cornish language which are not mentioned above.

49. How do you estimate the contribution that the following resources make to the promotion of Kernewek/Cornish? *

	Very large [5]	4	3	2	No contribution [1]	I don't know [0]
Print media in Kernewek/Co rnish	☐	☐	☐	☐	☐	☐
Social media channels/groups in Kernewek/Co rnish	☐	☐	☐	☐	☐	☐
Podcasts, radio stations, audio resources in Kernewek/Co rnish	☐	☐	☐	☐	☐	☐
Videos, TV programmes and films in Kernewek/Co rnish	☐	☐	☐	☐	☐	☐
Events at which Kernewek/Co rnish is used	☐	☐	☐	☐	☐	☐
Books in Kernewek/Co rnish such as fiction (incl. poetry) or non-fiction works	☐	☐	☐	☐	☐	☐
Music in Kernewek/Co rnish	☐	☐	☐	☐	☐	☐
Kernewek/Co rnish competitions and awards	☐	☐	☐	☐	☐	☐
Kernewek/Co rnish facilities and services	☐	☐	☐	☐	☐	☐
Websites in Kernewek/Co rnish	☐	☐	☐	☐	☐	☐

50. How important do you find the following Kernewek/Cornish resources? *

	Extremely important [5]	4	3	2	Not at all important [1]	I don't know this resource [0]
Online Cornish Dictionary - https://www.cornishdictionary.org.uk/	☐	☐	☐	☐	☐	☐
Cornish Language Calendar	☐	☐	☐	☐	☐	☐
Learning platforms (e.g. Go Cornish, SaySomethin gInCornish)	☐	☐	☐	☐	☐	☐
Word Tango in Kernewek/Co rnish	☐	☐	☐	☐	☐	☐
Cornish Magi Ann app	☐	☐	☐	☐	☐	☐
SwiftKey (autocorrect for Cornish)	☐	☐	☐	☐	☐	☐
Kerdle (Cornish version of Wordle)	☐	☐	☐	☐	☐	☐

51. How important is it to you that the following digital tools or services are available in Kernewek/Cornish? *

	Extremely important [5]	4	3	2	Not at all important [1]	I don't know this digital tool/service [0]
Wikipedia	☐	☐	☐	☐	☐	☐
Machine translation tools (e.g. Google Translate, DeepL)	☐	☐	☐	☐	☐	☐
Computer operating systems	☐	☐	☐	☐	☐	☐
Mobile phone software	☐	☐	☐	☐	☐	☐
Chatbots (e.g. ChatGPT, Bard)	☐	☐	☐	☐	☐	☐
Games (PC/phone)	☐	☐	☐	☐	☐	☐
Others (please state below)	☐	☐	☐	☐	☐	☐

52. If you chose 'Others' above, please tell us which other digital tools or services you would want to become available in Kernewek/Cornish.

53. In which language(s) do you mostly use the following digital tools or services? *

	Kernewek/Cornish	Standard English	Other language	I don't use this digital tool/service
Wikipedia	☐	☐	☐	☐
Machine translation tools (e.g. Google Translate, DeepL)	☐	☐	☐	☐
Computer operating systems	☐	☐	☐	☐
Mobile phone software	☐	☐	☐	☐
Chatbots (e.g. ChatGPT, Bard)	☐	☐	☐	☐
Games (PC/phone)	☐	☐	☐	☐

54. In other minoritized language communities, the following offerings exist. How desirable would you find these offerings for Kernewek/Cornish? *

	Extremely desirable [5]	4	3	2	Not at all desirable [1]	This offering does already exist [0]
Language Race (running event aimed at raising visibility and support for Kernewek/Co rnish)	☐	☐	☐	☐	☐	☐
(Intensive) language courses for vocational reorientation, i.e. people learn Kernewek/Co rnish in order to have more professional opportunities	☐	☐	☐	☐	☐	☐
Mentoring programmes, where one proficient speaker interacts with a learner of Kernewek/Co rnish	☐	☐	☐	☐	☐	☐
Translation contests including Ker newek/Cornis h	☐	☐	☐	☐	☐	☐
Any other offerings (please state below)	☐	☐	☐	☐	☐	☐

55. If you chose 'Any other offerings' above, please tell us which other offerings you would find desirable for Kernewek/Cornish.

56. Are there any other resources and activities for the promotion of Kernewek/Cornish that you know of and would like to mention? [If none, please write 'N/A'] *

57. In which areas are Kernewek/Cornish resources lacking most? (tick as many as appropriate) *

- ☐ Media
- ☐ Events
- ☐ Literature and non-fiction works
- ☐ Music
- ☐ Facilities and services
- ☐ Competitions/awards
- ☐ Further resources/offerings
- ☐ Digital services
- ☐ In no area
- ☐ Other

58. For which age group(s) are Kernewek/Cornish resources lacking most? (tick as many as appropriate) *

- ☐ Infants (0-5 years)
- ☐ Children (6-12 years)
- ☐ Teenagers (13-17 years)
- ☐ Young adults (18-29 years)
- ☐ Adults (30-64 years)
- ☐ Senior citizens (65 years and older)
- ☐ There are enough resources for all age groups

59. What do you think will be the future of Kernewek/Cornish?

60. Is there anything else you'd like to tell us about Kernewek/Cornish?

61. Which gender do you identify as? *

- ☐ Female
- ☐ Male
- ☐ Non-binary
- ☐ Prefer not to disclose
- ☐ Other

62. What is the highest education you have completed? *

- ☐ Primary/elementary school
- ☐ Secondary school (incl. middle and high school)
- ☐ Vocational training
- ☐ Higher education (university, college, etc.)
- ☐ Other

63. How frequently do you use these devices? *

	Very frequently [5]	4	3	2	Not at all [1]
Smartphone	☐	☐	☐	☐	☐
Tablet	☐	☐	☐	☐	☐
Computer/laptop	☐	☐	☐	☐	☐
Other electronic devices (please state below)	☐	☐	☐	☐	☐

64. If you chose 'Other electronic devices' above, please tell us which other devices you use.

65. What is/was your field of occupation? *

66. Do you do any voluntary work in relation to Kernewek/Cornish? (e.g. are you a member of a Kernewek/Cornish organisation/group and do voluntary work for them?) *

67. In which country do you live? *

68. This survey is completely anonymous and your answers will be used solely for this study. However, we'd like to talk to you further if you're willing. If so, please leave us your contact details here (e.g. email address, telephone number).