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ABSTRACTS

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Language planning trends in present-day Judaeo-Spanish

This paper analyzes and compares language planning trends among heritage and new speakers of spoken and written Judaeo-Spanish.

Judaeo-Spanish has gone through “processes of fixation and linguistic elaboration that contributed to the implicit standardization of the language” (Bürki 2024: 315), but it has never been formally standardized. The language boundaries are rather being constantly negotiated in virtual communities actively involved in language maintenance and revitalization.

This study is based on the corpora of articles published in the journal *Aki Yerushalayim*, whose writing system has become a *de facto* standard (cf. García Moreno 2023: 423), and the weekly interview program *Enkontros de alhad* and compares the language planning trends in virtual spaces that exclude the use of other languages with the use of Judaeo-Spanish in “real” communities, where this endangered language is rarely the main component and translanguaging is very common (Bornes Varol 2003).

While the categories of heritage and new speakers are not always clear-cut, distinctions can be observed in the speakers’ use of Judaeo-Spanish and the ideologies associated with it (Romero 2015: 65).

Recent calls for the standardization and certification of Judaeo-Spanish (*Enkontros de alhad*, April 21, 2024) may result in exclusion of some heritage varieties of speakers whose language is at an advanced stage of attrition but retains authentic characteristics that might no longer be considered “correct”.

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Ulfatmi Azlan
(University of Aberdeen)

*Language Attrition Among Young People of Duano and Its Implications for the Vitality of
Heritage Language*

The Duano, a sea-nomadic group living in Riau, particularly in Indragiri Hilir Regency Sumatra, face many constraints as they adapt to changes in their sedentary life from sea to land. The condition has transformed their lifestyles and other aspects, including cultural traditions and linguistic vitality. Compared with other ethnic groups that inhabited this land, the Duano people have lived here since their ancestors, but they lived in a different geographical landscape. As a sea nomad who is also a marginalised group, they should assimilate with the dominant culture. This assimilation resulted in a language shift that is vulnerable to younger people. Intergenerational language transmission and family language policy do not work in this community, as parents introduce their children to speaking Riau Malay from a young age. As a result, the younger generations face language attrition as they cannot speak Duano fluently and only understand some words. They also do not know specific words of their language, such as *dolak* (sea), *desin* (people), and *tiangan* (shell). This condition can threaten its language, as data from Ethnologue and Badan Bahasa (Language Bureau) indicate that its status is endangered. Heritage language is an identity marker for both individuals and groups. Therefore, the loss of this language also influences the loss of their group and cultural heritage.

Martón A. Balo (ELTE Research Centre for Linguistics)

Anna Lovas (ELTE Research Centre for Linguistics)

A Dynamic Model for Romani Revitalisation

Romani, a non-territorial Indo-Aryan language spoken across Europe is definitely endangered according to the UNESCO Atlas of World's Languages in Danger (Moseley & Nicolas 2010). From the perspective of revitalisation, it represents a special case, as its setting is not a clear-cut case of either the migrant or the territorial minority settings of Pauwels (2016: 22-25), although it shares certain characteristics with both.

The diversity of Romani dialects, its speakers' language attitudes, circumstances and opportunities, regional and international standardisation efforts (Halwachs 2020: 436-440; Baló 2022: 146-147), and the fact that Romani is "a primarily oral, functionally restricted, dominated, stateless diaspora language with no monolingual speakers" (Halwachs 2011: 382) pose various challenges to its maintenance and revitalisation. Not only the 'how', in some instances even the 'what' and the 'with whom' to revitalise may not have a definite answer. This paper outlines a dynamic model for Romani revitalisation that can offer a flexible solution to the problems raised above by adopting a pluralistic approach (cf. Matras 2005), by working together with the Roma communities in a bottom-up manner in order to better understand their goals and possibilities and by establishing a polycentric network of local initiatives and utilising local-level activism.

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Rene Bonifacio (University of Nottingham)

Invisibilisation of Manobo in Philippine language planning and policy

Manobo Kulamanen language variety is spoken by approximately 1,300 Manobo people in Lumintao Barangay, Quezon Municipality, Bukidnon Province, south-central Philippines. This paper examines the invisibilisation of Manobo in Philippine language planning and policy (LPP), particularly under the Indigenous commission, education, court, policing, healthcare, and local governance. I analysed 88 LPP between 1946 (after US colonisation) and 2026, conducted semi-structured interviews with regional and local officials in Region 10 (Northern Mindanao), and analysed the linguistic landscapes in 16 local and regional government offices. Philippine LPP across the six institutions have advanced Manobo's invisibilisation, including other Indigenous languages. Because of English's economic value, English is heavily ingrained across the LPP. Filipino serves as an emblem for national homogenisation. Cebuano is preserved in the local system, underscoring its lingua franca function. The integration of Indigenous languages through LPP remains nominal, performative, and tokenistic, rather than transformative, substantive, and genuine, recognising linguistic diversity in paper but rarely operationalised in policy practice and implementation. In fact, Manobo is hardly visible in the examined building signs, signage, and posters in the research area. Manobo's invisibilisation exacerbates linguistic injustice and discrimination, neglecting the multilingual ecology in Lumintao Barangay and the whole region.

Keywords: *invisibilisation, language planning and policy, linguistic injustice, linguistic marketplace, Manobo Kulamanen, multicultural tokenism*

Maria Dimitropoulou (Trinity College, Dublin)

Rethinking support for Irish-speaking families: Recognition, redistribution and everyday language revitalisation

This paper examines the role of Irish-speaking families in language revitalisation, focusing on households where Irish has been introduced or reintroduced in the current or recent generation, mainly outside traditional Irish-speaking regions (Seoighe et al., 2021; Singleton et al., 2000). Drawing on semi-structured interviews with 51 parents, 2 grandparents and 19 children across 35 families, the study explores how participants confront social and emotional pressures, respond to expectations of cultural and linguistic legitimacy, and negotiate boundaries of acceptable language use. Data were analysed using reflexive thematic analysis (Braun & Clarke, 2022), allowing for an interpretive exploration of patterns of meaning in participants' accounts.

Findings suggest a sense of 'in-betweenness', as families confront external assumptions and internalised expectations regarding fluency and cultural participation. Drawing on debates on recognition and redistribution (Fraser, 2000), the paper suggests that support for Irish-speaking families may be most effective when it emphasises empowerment and choice while also addressing structural and material barriers to language use. Combining language planning with provision of resources, time, and institutional backing may help families engage with Irish on their own terms, rather than being constrained by externally imposed expectations of "direct identity planning".

Nicole Dołowy (Institute of Slavic Studies, Polish Academy of Sciences)
Anna Nikitiuk (Institute of Slavic Studies, Polish Academy of Sciences)

'Po swojomu' [in our way] – phonetic variation as a challenge for local language policy in Podlachia region

In Podlachia, eastern Poland, local people speak *po swojomu* (“in our way”). This variety is collateral to two minority languages officially recognized in Poland—Belarusian and Ukrainian—and to Polish. *Po swojomu* is characterized by considerable phonetic variation, a feature that constitutes a source of local pride. At the same time, representatives of both minority groups seek to attract this speech community, organizing cultural initiatives that aim to shape patterns of identification.

Until recently, *po swojomu* was regarded as an exclusively oral and low-prestige variety. Only in the past decades has a written literature begun to emerge, accompanied by initiatives that revalue local identity as distinct from Belarusian and Ukrainian. Script practices reflect both phonetic variation and writers’ identity choices: texts may be rendered phonetically in the Polish (Latin) alphabet, in Belarusian or Ukrainian Cyrillic, or in a codified system known as “Podlachian,” described in a grammar by Jan Maksimiuk.

Drawing on research conducted within the project “Linguistic Diversity in Poland,” led by Nicole Dołowy, and Anna Nikitiuk’s British Academy Postdoctoral Fellowship (2023) at the University of Cambridge, this paper examines attitudes toward phonetic variation, script, and codification, as well as bottom-up language policy initiatives advanced by grassroots activists.

James Foran (Adam Mickiewicz University, Poland)

Linguistic Landscapes at Northern Irish Heritage Sites: A Vignette from Fermanagh

Recent years have seen considerable revitalisation efforts of the Irish and Ulster-Scots language varieties in Northern Ireland (Gardner 2016; Costello 2022). In particular, the topic of multilingual signage in Northern Ireland has received particular attention amongst scholars and the media (e.g. Conradh na Gaeilge 2025). Whilst much literature has focused on linguistic landscapes in urban settings such as Belfast, the question of rural and particularly heritage sites with their historical associations remain understudied. To address this gap in the literature, this case study compares the linguistic landscape of two heritage sites alongside their local urban setting of Enniskillen in the context of the local council's language policy for both language varieties.

The study was carried out by gathering linguistic landscape data as defined by Backhaus (2007) and analysed through a discourse analysis lens in order to clarify explicit or implicit linguistic and semiotic ideological work. The results reveal the important role of placename explanations in the presentation of Irish in the public sphere. Consequently, it is suggested that, following further attitudinal study, heritage sites may have potential as a means of positively influencing attitudes towards Irish in Northern Ireland through careful language planning and by extension, supporting language revitalisation efforts.

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Agnes Grond (University of Graz)

Explorative Codification and Standard Development in Bazayni-Kurdish

Bazayni is a Western Iranian language belonging to the Kurdish group and going back to the Early Middle Ages. The main settlement area today and the focus of this investigation is Central Anatolia (Çelebi 2017). Over the past decade, a process of linguistic reclamation has started, leading to intense internal community discussions about Bazayni, its status, and its relationship to other Kurdish varieties. At the same time, linguists began to research and describe Bazayni, resulting in a growing number of conference papers and publications (Grond 2024).

This contribution focuses on the community internal codification attempts of the to date orally transmitted Bazayni. Empirical data include interviews, an online ethnography (Grond & Akin 2025), questionnaires on explorative writings and texts published by community members (essays, short novels and fairy tales but also translation from other languages into Bazayni) mostly in the journal *Bîrnebûn*. The analysis is based on key questions such as the community's discussions and choices of orthography, dealing with linguistic variation, how identity is constructed and negotiated through the act of standard creation, and the broader implications for the status of Bazayni through an emerging standard. Special attention is paid to the symbolic importance of codification for external representation.

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Jessica Hampton (University of Liverpool)

Alice Cresta (University of Liverpool)

Guglielmo Diamante (University of Liverpool)

Jacopo Federico Dovico (University of Liverpool)

Maria Scetta (University of Liverpool)

A Language in Crisis, a Language for Crisis: Econarratives of Healing and Revitalisation of Gallo-Romance of Northern Italy

This paper builds on Hampton and Tufi (forthcoming) who examined the relationship between linguistic diversity and environmental stewardship following the 2012 earthquake and more recent flooding in Emilia-Romagna (Italy), when communities reverted to local and endangered languages, including Emilian. In these contexts, Emilian became visible in the landscape as the language of community cohesion and resilience. We extend this work to the wider spectrum of local languages in Northern Italy, whose speakers are often unaware of their loss, preventing the emergence of a collective narrative of healing and, with it, opportunities for meaningful revitalisation efforts. Without acknowledging loss, there can be no shared story of recovery. By sharing reflections on memories, stories, and ecological knowledge rooted in the local language, participants were able to confront the hidden loss of their language, articulate the grief that accompanies it, and begin to reclaim suppressed ecocultural identities (Milstein et al. 2020). We adopt citizen science as a catalyst for collective healing. Through this project, participants fashioned new econarratives in which the survival of the local language is inseparable from the health of the landscapes it names. Their accounts provide fertile grounds for language revitalisation efforts as meaningful reconnection with both language and land.

Hampton J., & Tufi, S. (forthcoming). Centring peripherality as cultural resilience: Crisis, trauma and the linguistic landscape of speech communities in Emilia Romagna. In D. Lloyd & E. Tangham Hazelhurst (eds.), *Apocalyptic Ecolinguistics: Language, Landscape, and Ecoanxiety in the Age of Ecological Crisis*. Bloomsbury Advances in Ecolinguistics.

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James Hawkey (University of Bristol)

Language variation and standard language ideologies among Esperanto speakers

This presentation highlights the connections between language ideologies (as a form of language planning ‘without the agent’, after Spolsky 2004) and language variation among speakers of Esperanto in the UK. Interview participants provided qualitative testimonies regarding language planning and linguistic purism, which is used as a backdrop against which to examine phonetic/phonological variation. I examine the realisation of rhotics and the mid-vowels /e/ and /o/, analysing the degree of interference from speakers’ L1, Standard Southern British English.

Quantitative analysis supports the existence of stylistic variation for rhotics and the mid vowel /o/, with a greater use of normative variants correlated with increased attention paid to speech. The key to understanding stylistic practices in Esperanto lies in the indexical field (Eckert 2008). Speakers invoke different standard language ideologies in order to make stancetaking moves that allow for the building of stylistic ‘registers’ (Silverstein 2003; Agha 2004) in Esperanto. Normative pronunciation variants in Esperanto, as in other languages, can be used to index correctness and articulateness and to lend the language legitimacy. However, the indexical field has shown us that, unlike in many other cases, standard Esperanto can be used to index shared community values of kindness, solidarity and egalitarianism.

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Azra Hodžić-Kadić (Language Centre of the University of Vienna, Austria / Friedrich-Schiller-Universität Jena, Department of Slavic and Caucasian Languages, Germany)

Language Revitalization and Identity in Slavic Minority Communities: Molise Slavs, Bosniacs in Hungary, and Burgenland Croats

This paper examines language revitalization and identity dynamics within three Slavic-speaking minority communities in Europe: the Molise Slavs in Italy, the Bosniacs in Hungary and the Burgenland Croats in Austria. Despite facing different sociopolitical pressures, these communities have made considerable efforts to preserve their linguistic heritage.

The Molise Slavs, whose dialect is at risk of extinction, have pursued revitalization through local initiatives that balance the desire for linguistic diversity with the pressures of standardization. Meanwhile, the Bosniacs in Hungary strive to maintain Bosnian within a Hungarian-dominated environment, navigating the tensions between national identity and cultural survival. The Burgenland Croats, meanwhile, are a bilingual community whose language revitalization is shaped by historical ties to Croatia and contemporary shifts in language ideologies, particularly with regard to bilingualism and integration into Austrian society.

Through these case studies, the paper explores the intersection of language planning and identity, investigating how language revitalization interacts with competing language standards, linguistic variation and social dynamics. It also examines the roles of various stakeholders, including community members, policymakers, and linguists, in shaping language policy. The study sheds light on the complex relationship between language, culture, and identity, offering valuable insights into the revitalization of minority languages in modern Europe.

Elwin Huaman (University of Cambridge)

Bridging Language Planning, Variation, and Speech Community for Endangered Languages in the Digital Age: A Case Study of Puno Quechua

The digital representation of Quechua has historically been homogenized under the ISO 639-1 code: qu, an approach that has been replicated when collecting data, developing applications, and language planning. The subsequent adoption of ISO 639-3 codes, which allows a more granular identification of language variants and dialects, now identifies 44 Quechua varieties that can be studied, organized, and planned equitably in the digital age.

In this work, we detail a participatory speech data collection campaign of Puno Quechua (639-3 code: qxp) where the speech community participates in the whole process. For instance, community members decided what to record, how to record it, and who was recorded. The campaign achieved over 35 hours of scripted speech (92% validated) and more than 30 hours of spontaneous speech (30% transcribed), alongside a substantial corpus of phrases and open-ended questions.

Our findings demonstrate a replicable model for bottom-up language planning that can complement top-down language planning. We show how variation-centered documentation resists standardisation, empowering speech communities to assert sovereignty over their linguistic resources. By creating an open-source speech dataset for Puno Quechua, we offer a crucial pathway for other endangered languages facing resource scarcity for future educational and technological applications.

Keywords:

Endangered Languages, Language Planning, Quechua Languages, Speech Data

Aurélie Joubert (University of Groningen)

Language revitalisation and speakers' wellbeing in Europe: a case study on the impact of music performance

This presentation presents some reflections on the effects of revitalisation processes on the wellbeing of communities of speakers in Europe. Issues of transgenerational trauma and psychological reparation have been investigated in Indigenous contexts (McKenzie, 2022). In Europe, research has focused on corpus, acquisition, and status planning (Kaplan & Baldauf 1997) as well as on language attitudes and ideologies but more work needs to be done on speakers' socio-psychological and emotional experiences (Olko & Sallabank, 2021). Building on insights from postcolonial contexts, this paper considers how processes of discrimination, or glottophobia in the French context (Blanchet, 2021), have caused intergenerational rupture among speakers of Breton and Occitan, as well as for speakers of Low Saxon in the Netherlands. Through an analysis of interview and media data, the study analyses firstly, how language revitalisation processes can be considered a healing practice that enhances speakers' sense of identity and agency. Secondly, results from a recent project on the impact of music performances in Low Saxon highlight the potential of certain communities of practices to act as safe places and channel positive feelings that are necessary for any language revitalisation project to succeed.

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Kaplan, R. B., & Baldauf, R. B. (1997). *Language planning: From practice to theory*. Clevedon: Multilingual Matters.

McKenzie, J. (2022). Addressing historical trauma and healing in Indigenous language cultivation and revitalization. *Annual Review of Applied Linguistics*, 42, 71 - 77.

Olko, J., & Sallabank, J. (2021). Toward a comparative approach to language revitalization. *Language Documentation & Conservation*, 15, 1–33.

Janina Kofoet (University College Dublin)

Is Irish trending? An exploratory study of young Irish speakers' perception of Irish on social media

The Irish language seems to be booming online and offline. A recent study carried out by Amárach Research, Gaelchultúr and Údarás na Gaeltachta (2025) has shown that more young people than ever are learning and speaking Irish. This can also be observed online. Young Irish speakers, interviewed for a pilot study between October and December 2025, observed a surge in Irish language social media content in the last two years. Termed by some the “Kneecap effect”. The increased interest in the Irish language also became a prominent factor during the 2025 Irish presidential election, observed by media, e.g. the Irish Times opinion poll included “speaks Irish” as an attribute voters find important, as well as the pilot study’s participants. The participants reported the candidates’ Irish language abilities as well as social media content surrounding the election as having influenced their voting decision. Overall, this paper aims to demonstrate young Irish speaker’s perception of Irish online in recent years and its effects on a major political event in Ireland by using a thematic discourse analysis on pilot interviews with young Irish speakers on their Irish language and social media use, as well as their Irish language social media content consumption.

Amárach Research, Gaelchultúr & Údarás na Gaeltachta (2025). Public Attitudes Towards the Irish language and the Gaeltacht. An Amárach Survey Briefing Report. Available at: <https://www.gaelchultur.com/Media/PDFs/AmarachResearch-Gaelchultur-Udaras-na-Gaeltachta-2026-EN.pdf> (Accessed: March 15, 2026).

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Eve Koller (Brigham Young University)

Language Revitalization: Incorporating variation into language planning

Hinton provides an outline of the importance of language planning in revitalization, types and stages of planning (including goal setting), and a pre-planning survey that can assist communities and linguists to prepare effectively (Hinton 2009:50-55). Speas notes that “Ken Hale taught all of his students that languages belong to those who speak them, not to those who study them as outsiders” (2009: 24). Following Berez-Kroeker et al. 2022, I expand this to people who use languages, to be inclusive of sign languages.

While it is often the case that language planning in revitalization can result in a standardized version of the language, language planning can incorporate linguistic variation into revitalization methods. The author conducted IRB approved ethnographic interviews with 12 language revitalization programs. One of these, Waadookodaading, is an Ojibwe language nest that invites native speakers of different Ojibwe varieties to the program (Okura 2017: 47). The Mohawk Freedom School also involves both L1 elder Mohawk speakers and young L2 Mohawk speakers (Okura 2017: 124). Just as genetic variation is an indicator of the robustness of a species, in addition to numbers of language users and intergenerational transmission, language variation can be an indicator of the vitality of a language.

Aimée Lahaussais (Laboratoire Histoire des théories linguistiques, CNRS/Université Paris Cité)

An evaluation of the corpus of linguistic materials for Thulung and their potential for use in revitalization

This talk aims to present the linguistic materials that exist for the Thulung language, an endangered language of the Kiranti subgroup (Tibeto-Burman, Eastern Nepal). My main goal is to evaluate their potential use as materials to support a revitalization project.

The earliest materials date back to the mid-19th century; the most recent are in the form of a 2026 "community" grammar by Nepali linguist. While most of the materials I have compiled are linguistic in nature — grammars, sketch grammars, word lists, pedagogical materials — they also include audio recordings from the 1970's (in the process of being transcribed with the help of an ASR-model), and speaker-produced Bible translations.

This corpus is considered for what the sources reveal about the following questions, through the lens of the bias that may have been introduced:

- who is the author and what were their (explicit/implicit) goals?
- what analytical decisions do the materials reveal and with what consequences?
- what are the possibilities for reuse for a potential revitalization project?

I will also consider the question of how to define and identify the speaker community (or, more accurately, communities) and of changing attitudes towards revitalization that I have been able to observe over the past two decades.

Bhim Lal Gautam (Tribhuvan University, Nepal)
Emilia Wąsikiewicz-Firlej (Adam Mickiewicz University, Poland)
Anna Szczepaniak-Kozak (Adam Mickiewicz University, Poland)

*Family Language Policy as Micro-Level Language Planning:
Negotiating the Repositioning of Newar in the Kathmandu Valley*

This paper examines the evolving sociolinguistic ecology of the Kathmandu Valley through an integrated framework combining Family Language Policy (FLP), ethnographic sociolinguistics, language ideology, and functioning multilingualism. In a linguistic market where Nepali holds entrenched institutional dominance, while English and Hindi index socioeconomic mobility and educational capital, Newar faces increasing pressure, reflected in long-term intergenerational decline and its classification as “definitely endangered.” This trajectory aligns with broader sociolinguistic patterns in Nepal documented by Gautam (2018, 2025) and Gautam and Poudel (2025), who highlight shifting dynamics of multilingualism, language contact, and minority language vulnerability, including among Sherpa and Tamang communities.

Drawing on semi-structured interviews with parents and children’s language portraits, the study operationalises Spolsky’s (2004) FLP model to analyse how families negotiate ideological tensions between prestige- and economically driven linguistic choices and affective commitments to Newar. Engaging Hornberger’s (2022) updated formulation of the Continuum of Bilinguality, the analysis shows how Newar circulates within asymmetric literacy ecologies and is revalorised through culturally anchored, identity-affirming practices despite dominant Nepali-, English-, and Hindi-medium pressures.

The interviews indicate that many speakers express deficit ideologies toward Newar, which encourages the use of dominant languages across a wider range of domains. Although speakers recognise the functional value of Newar and attempt to maintain it, their language practices are constrained by economic opportunities, employment prospects, and the social capital attached to dominant languages. These choices are further shaped by national policies, societal norms, and broader neoliberal pressures. By theorising FLP as a site of ideological negotiation and contestation, the paper contributes to discussions on minority language vitality in stratified multilingual contexts.

Christopher Lewin (University of Edinburgh)

Including ideological diversity in corpus and acquisition planning: the case of Manx

“Don’t worry about making mistakes: speak Manx and let the language live!” – so wrote the prominent language activist Brian Stowell in 1970. Certainly since the mid-twentieth century, pragmatism, egalitarianism and tolerance of different views and abilities have been prominent themes in the community discourse of the Manx language revitalization movement. In marked contrast to fellow Celtic revived language Cornish, the Manx community has been free from explicitly named factions and rival language varieties. At the same time, this meta-narrative of tolerance and pragmatism has sat alongside strongly embedded purist ideological stances favouring real or perceived ‘Gaelic’ features over elements perceived as deriving from English, creating a degree of rupture with the linguistic norms of the traditional language of the Manx Bible and the last native speakers. More recently, greater ideological diversity has developed within the community, partly fostered by greater digital access to historical Manx texts and recordings, and by new research. Drawing on sociolinguistic interview data as well as analysis of published reference and pedagogical resources, this paper will consider how contemporary Manx speakers, learners and teachers are negotiating ideological diversity in practice, and the implications for future corpus and acquisition planning and standardization efforts.

Naijing Liu (University of Oxford)

Liang Chen (Australian National University)

'Our way of writing': community-led language documentation and orthography development in the Manaslu region.

Orthographic design in Nepal's remote Himalayan region requires balancing linguistic accuracy with community usability. Key decisions include script choice (Devanagari, Tibetan 'Uchen, or Roman-based) and how to represent segmental contrasts, tone, and morpho-phonological alternations. This talk presents ongoing orthography development for two endangered Tibeto-Burman languages, Tsum (ISO code: ttz) and Kuke (ISO code: ght), spoken in Gorkha, Nepal. Both remain severely under-documented and have historically been transmitted exclusively through oral practice. I show how documentation practices shift when they become speaker-led and technologically mediated.

In this talk, I first discuss the orthographic choices and the factors that shaped them. In multilingual settings where Tibetan script is tied to religion and Devanagari to Nepali, Roman-based script has emerged as the preferred system among local writers, influenced by English, Wylie transliteration, and, more importantly, the usage of social media mobile apps.

Technology also empowers the local collaborators in orthography development. Fieldwork in 2024 integrates phonemic consolidation, speaker-led ELAN transcription, and collaborative evaluation of readability. After six months of practising in ELAN, local collaborators in both projects took increasingly active roles in orthographic decision-making developing convenient conventions and initiating discussions about symbol choices. The workflow involves two input-output loops: i) creating and reviewing audio-visual records, and ii) consolidating and revising transcriptions in ELAN. The visualisation through ELAN proved crucial for enabling community-driven evaluation of representation choices.

Overall, this case study demonstrates that introducing basic documentation methods and computer skills can substantially strengthen community agency in orthography development and improve usability of orthography for endangered languages.

Isabella Matticchio (University of Rijeka, Croatia)

Revitalizing Istriot: Community Attitudes and Language Planning

Istriot is a Romance variety of Istria (Croatia) whose classification remains unclear; according to a widely accepted theory, it derives from the regional Vulgar Latin of the Istrian peninsula (Cergna 2014, Filipi 2005, Tamaro 2009). Its development was shaped by contact with Slavic varieties and later Venetian, which became established in administration, trade, and culture, eventually developing into Istro-Venetian, now the common language of Italian minority speakers in informal settings. Language shift toward Istro-Venetian contributed to the decline in Istriot speakers. Today, Istriot is severely endangered. Over the last decade, documentation and revitalization projects have been initiated (e.g. Vrzić 2013), which contributed to raising language awareness.

After an introduction to Istriot and research on language use (e.g. Matticchio and Tamaro 2020), I will present findings from a questionnaire and interviews with community members showing how documentation and revitalization activities have reshaped language ideologies and fostered new forms of language planning. These activities have strengthened the perception of Istriot as a culturally valuable variety, mobilized community members as key actors in language planning, and supported efforts to secure recognition of the Istriot varieties as intangible cultural heritage by the Ministry of Culture and Media of the Republic of Croatia in 2023.

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Anna Terra Veloso Mendes (Umea University, Sweden)

Planning for language acquisition in a multi-level and multi-actor revitalisation context: the case of the Master-Apprentice Language Learning Programme in the Swedish Saami Homeland

Saami is a group of five Indigenous languages spoken on the Swedish side of the Saami Homeland. All Saami languages are classified by UNESCO as endangered (Moseley & Nicolas, 2010), although at different degrees of minoritization (Huss, 2008). The Master-Apprentice Language Learning (MALLP) model (Hinton, 1997) has been implemented by the Saami Parliament's Language Center (SLC) since 2011 (Fjellgren, 2013), promoting encounters among adult mentors and apprentices that put their ancestral language first while carrying out everyday life activities together. Over the years, SLC has run MALLP in partnership with grassroots associations, bringing about a kaleidoscope of actors working towards the revitalization of Saami, whose interactions shape program operations, target audience, objectives and practices. In line with Grenoble and Whaley's (Grenoble & Whaley, 2021, p. 916) definition of language practices as a function of social domains, activities, language proficiency and choices determined by authorities, this presentation examines the interplay between programmatic structures and institutional strategies, on the one hand, and mentor-apprentice language practices, on the other hand. Following a linguistic ethnographic approach (Copland & Creese, 2015), the presentation highlights the complexity and dynamicity of language planning in multi-level and multi-actor revitalization contexts as denoted by the Swedish Saami MALLP.

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Daniela Mereu (University of Turin, Italy)

Towards an ecological approach to revitalisation: exploring the language continuum in Sardinian

Sardinian is a Romance language spoken almost exclusively in Sardinia (Italy). In the local community, Italian, the official language, is commonly used in both formal and private settings, whereas Sardinian is only spoken in informal contexts. According to the Atlas of the World's Languages in Danger (Moseley 2010), Sardinian is classified as a definitively endangered language.

After gaining recognition as a minority language through regional and national legislation, Sardinian was incorporated into the school curriculum, and a certification project for the language has been launched (Grosso et al. 2024).

In this context, Sardinian speakers show variation in terms of language proficiency, as well as differences influenced by age and ways of language acquisition/learning. This allows for the identification of distinct categories of speakers (*bilingual speakers, semi-speakers, near-native speakers, new speakers*, Ballmer 1981; Dorian 1981; O'Rourke et al. 2015; Mereu, Vietti 2020), and different varieties, even within the same geographical variety.

Focusing on Campidanese Sardinian (Viridis 1988) and analyzing spontaneous speech data from two corpora including 38 speakers, the aim of this contribution is to discuss the consequences of recent language revitalisation efforts from an ecological perspective (Haugen 1972), through the lens of the language varieties used by the speech community.

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Keao NeSmith (University of Hawai'i)

Swimming Upstream: Ni'ihau Speakers Go It Alone

The development of a revitalization movement includes the identification of opposing forces. In the case of the Hawaiian language (since the 1970s to the present), these forces are the US occupiers of the Hawaiian Kingdom on one hand, responsible for the near eradication of Hawaiian in the 20th century, and Anglophone Hawaiians and supporters in academia, who were denied the opportunity of being raised naturally as Hawaiian speakers. But a third party exists: Native speakers of Ni'ihau Island (population 100), living on privately owned Ni'ihau (since 1864), with most family members living on neighboring Kaua'i, a total of perhaps 300 speakers, the last remaining Hawaiian-speaking community. Social momentum has toppled staunchly antagonistic political paradigms, but Ni'ihau speakers have been left behind by both parties identified above. Ni'ihau advocates experience stonewalling at every turn in government—one of the parties identified above—as well as in the offices of academia—the other party identified. The government currently only recognizes newspeaker hegemony and language, which Ni'ihau speakers find largely foreign, unintelligible, and unhelpful. Ni'ihau speakers carry on with their daily lives as a community in isolation, with adhoc resources, while newspeakers are afforded millions of dollars-worth of support from government coffers.

Andreea Pascaru (Friedrich Schiller Univ., Jena/VLACH Commission, Vienna)

Planning without a plan: language practices and the emergence of linguistic futures among Pontic Greek and Romeyka speakers

In this paper, I compare contemporary language practices among Pontic Greek speakers in Greece and Romeyka speakers along the Black Sea coast of Turkey, two communities that share a common linguistic heritage but operate within different sociolinguistic environments. While Pontic Greek in Greece has become the focus of revitalization initiatives involving books, teaching materials, and cultural activities, Romeyka in Turkey continues to exist primarily as an oral language without standardized orthography or institutional support. Drawing on ethnographic fieldwork and engagement with community initiatives, this paper examines how forms of language planning emerge in the absence of formal institutional frameworks. In Greece, teachers, writers, activists, and scholars promote different approaches to orthography, vocabulary, and linguistic authenticity. Rather than producing a unified standard, these multiple perspectives often sustain the visibility of internal variation within Pontic Greek. Among Romeyka speakers from Turkey, linguistic engagement takes different forms: community members record speech, document local varieties, and discuss vocabulary across villages through informal and digital networks. I argue that language planning in minority communities should be understood as an ongoing spectrum of practices, through which speakers attempt to shape the future of their language while simultaneously sustaining linguistic diversity.

Julia Peck (UC Berkeley)

Convergence Without Policy: Dialect Variation and De Facto Standardization in the Revitalization of Ladino

Ladino (Judeo-Spanish), the severely endangered Ibero-Romance language of the Sephardic Jewish diaspora, has no governmental body regulating its revitalization. Yet informal language planning occurs at a constellation of sites — pedagogical materials, non-profits across the diaspora, and the well-trafficked online forum *Ladinokomunitá* (est. 1999), which prescriptively moderates users' submissions while explicitly permitting some dialectal variation. This paper examines how *Ladinokomunitá* shapes treatment of the variable most salient to Ladino speakers: word-initial prevocalic [f], which distinguishes Balkan from Turkish dialect groups.

Drawing on a corpus of over 77,000 forum messages spanning 25 years, I show that despite official tolerance of Balkan features, the Turkish variant constitutes 96% of tokens — evidence of de facto standardization through practice rather than policy. A longitudinal analysis probes whether Turkish-variant dominance intensifies as more new speakers (trained on Turkish-dominant materials) join the forum. I complement this with a survey on forum users' metalinguistic awareness of the variable, offering a window into the ideologies driving convergence.

Finally, as a Ladino teacher and revitalization practitioner myself, I reflect on an alternative, transparency-based approach to variation in our pedagogical materials: attributing features to specific speakers and offering multiple variants as a legitimate, available choice for learners.

Elyse Ritchey (Maynooth University, Ireland)

Planning for Nature Connection in Language Revitalisation

The myriad connections between language, land, and human wellbeing have received increasing attention from scholars of language revitalisation in recent years (Menzies et al., 2024, Wehi et al., 2024). Such works suggest that the use of the languages that are embedded in local ecologies is positively correlated to individuals' cultural belonging and connection to the environment. However, there is relatively little scholarly work on language planning initiatives relying on nature connection, even though fostering attachment to place and environment is an under-exploited function of endangered languages (Couée 2024).

This paper employs a survey methodology to assess the current extent and characteristics of nature-related regional language initiatives in France. The research sites are France's 59 regional natural parks (PNRs), whose shared mission is to contribute to the sustainable development of their territories while nurturing their unique ecology and lifeways. This approach centres the role of nature connection in language planning in the unique meso-level setting of the PNRs, a nationally supported network serving local communities' needs. It finds that cultural and artistic activities are a primary locus of connection between nature experiences and regional languages.

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Madeleine Strait (University of California, Berkeley)

Toponyms as Dialectical Archives: Coast Yurok in the Place Name Record

Yurok (Algic; Northern California, USA) is traditionally divided into River and Coast varieties, the latter of which is significantly under-documented relative to River Yurok. This paper argues that the Yurok place name inventory constitutes a previously underutilized resource for recovering Coast Yurok dialectal features, with implications for both linguistic analysis and ongoing revitalization efforts.

Working from archival sources, I identify three types of dialectal variation preserved in place names: phonetic variation between River and Coast varieties captured in historical elicitations; lexical material in Coast Yurok place names unattested elsewhere in the documentary record; and distinct River and Coast names for the same sites, which suggest that toponyms can encode not only linguistic variability but also differing place-based perspectives.

I discuss the methodological challenges of working with archival place name records given historical documentary biases and the fragmentary nature of the corpus. Nonetheless, I argue that such analysis offers a transferable model for recovering dialect-specific features where one variety is substantially under-documented. Place names also function as sites of language revalorization by reintegrating Coast Yurok features into community consciousness and providing a concrete resource for variation-inclusive language planning that resists the flattening pressures of standardization.

Monica Ward (Dublin City University, Ireland)

Standardisation in Nahuat – Let the Community Decide.

There is always a tension between having a standardised language that is more systematic for learners and one that accommodates linguistic variation. For example, standard Irish (An Caighdeán Oifigiúil), which aligned the Irish writing system with the Latin alphabet, is what is taught in schools, but it is not spoken by L1 Irish speakers.

This paper looks at the standardisation process for Nahuat (also known as Nawat or Pipil), an endangered, indigenous language in El Salvador. The definitive grammar of the language was produced by Campbell (1985), with an alphabet based on the IPA. Lemus (1997) proposed a similar alphabet. When the first online learning website was developed for Nahuat (Ward, 2001), it was based on the Lemus (1997) alphabet. However, while the website was being developed, a different alphabet, based on the preferences of the community in El Salvador and more aligned with the instincts of Spanish speakers, was developed by King in 2001 and the website and resources were subsequently updated to reflect this. This paper provides an overview of the evolution of the Nahuat writing system and the importance of community involvement in its design to facilitate its usage and acceptance. Takeaway - listen to the community.

Rosa H. Yanez Rosales (University of Guadalajara, México)

Language Reclamation and Planning: Lessons from a Nahuatl Community in Southern Jalisco

Nahuatl (NHN), also known as *Mexicano* was spoken in Ayotitlán and nearby communities in southern Jalisco, Mexico, until the 1950's. The existing records of the language are limited in terms of lexicon and phonological features. In 2010, people from Ayotitlán of different age groups, decided to reclaim the language back.

An important disagreement about which dialect would be elected for teaching and writing activities arose at the beginning of the language planning meetings. Elders stated the dialect had to be the “real *Mexicano* language”, which they considered was the dialect from Ayotitlán, whereas youngsters, mainly high school students, were not concerned about which dialect would be taught and learned, as long as it was the Nahuatl language.

This paper will focus on the situation where a dialect no longer has speakers to provide the input of the language, and the community faces the dilemma of either designing materials in a different dialect, lowering its expectations or giving up their intentions. It seeks to explain why no matter how discouraging the reality might be, a community is ready to persist in its efforts for bringing the language back.

Carlos Yebra López (California State University, Fullerton)

Estreyika Speaks:

Designing an AI Chatbot as a Language Planning Intervention for Ladino

This presentation examines *Estreyika*, the first AI-powered chatbot designed for Ladino (Judeo-Spanish), as a case study in language planning within a digitally reconstituted speech community. Ladino, a severely endangered language spoken by the descendants of the Sephardic Jews expelled from the Iberian Peninsula in 1492, has undergone a profound sociolinguistic transformation in the 21st century. What was once a co-territorial vernacular has become a cyber-post-vernacular sustained almost entirely online — a stage the I designate Sepharad 4 (Yebra López, 2024). Within this dispersed, heterogeneous speech community, *Estreyika* functions simultaneously as a corpus planning tool, encoding decisions about orthography, register, and dialectal variation, and as a status planning intervention, asserting Ladino's viability in emergent Web 3.0 technologies. Analysis of learner interactions during the chatbot's Alpha phase (Acero Ayuda & Yebra López 2026) reveals how variation within the Ladino speech community — across heritage speakers, L2 learners, and genealogical outsiders — shapes and complicates the planning process, exposing the ideological tensions inherent in codifying a pluricentric endangered language. These findings raise urgent questions for language planners about community representation, normative authority, and the role of AI as both a product and a driver of language policy.

Keywords: Ladino, language revitalization, AI chatbot, language planning, authentication, endangered languages, digital heritage

Jelena Živojinović (University of Graz)

*Same Roots, Different Routes.
Variation under Endangerment in Molise and Burgenland Croatian*

Endangerment and contact jointly shape morphosyntactic change, but their interaction does not produce uniform outcomes. We argue that the contact situation (cf. Thomason & Kaufman 1988) determines the direction and character of morphosyntactic change, with consequences that extend beyond linguistics into the assumptions underlying language planning.

We compare Molise Croatian (MC; southern Italy) and Burgenland Croatian (BC; Austria), two peripheral South Slavic varieties sharing common origins but diverging sharply under different contact conditions. Drawing on Breu (2008, 2019) for MC and Stojic & Turk (2017) for BC, we examine clitic placement as a diagnostically sensitive domain. We show that sustained Italo-Romance contact in MC has produced systematic structural convergence toward the dominant contact language, while BC shows remarkable rigidity, preserving inherited placement patterns despite centuries of contact with Germanic varieties.

We argue that these outcomes are qualitatively distinct and have direct consequences for language planning. Indeed, if different contact situations produce qualitatively different morphosyntactic outcomes, planning cannot apply a uniform revitalization framework across communities. Instead, an effective intervention requires contact-sensitive approaches that are tailored to the specific (socio-)linguistic pressures shaping each variety.

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