

YOUTH, TECHNOLOGY AND INDIGENOUS LANGUAGE  
REVITALIZATION IN INDONESIA

by

Kristian Adi Putra

---

Copyright © Kristian Adi Putra 2018

A Dissertation Submitted to the Faculty of the

GRADUATE INTERDISCIPLINARY PROGRAM IN  
SECOND LANGUAGE ACQUISITION AND TEACHING

In Partial Fulfillment of the Requirements

For the Degree of

DOCTOR OF PHILOSOPHY

In the Graduate College

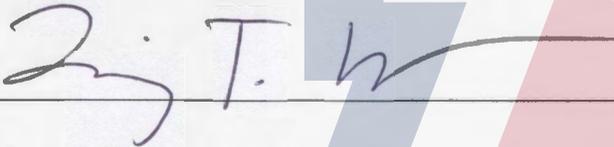
THE UNIVERSITY OF ARIZONA

2018

THE UNIVERSITY OF ARIZONA

GRADUATE COLLEGE

As members of the Dissertation Committee, we certify that we have read the dissertation prepared by Kristian Adi Putra, titled Youth, Technology and Indigenous Language Revitalization in Indonesia and recommend that it be accepted as fulfilling the dissertation requirement for the Degree of Doctor of Philosophy.



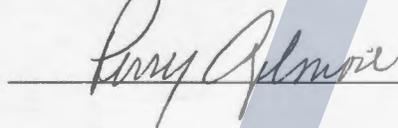
Date: (4 / 30 / 2018)

Leisy T. Wyman



Date: (4 / 30 / 2018)

Jonathon S. Reinhardt

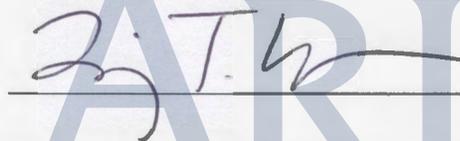


Date: (4 / 30 / 2018)

Perry Gilmore

Final approval and acceptance of this dissertation is contingent upon the candidate's submission of the final copies of the dissertation to the Graduate College.

I hereby certify that I have read this dissertation prepared under my direction and recommend that it be accepted as fulfilling the dissertation requirement.



Date: (4 / 30 / 2018)

Dissertation Director: Leisy T. Wyman

**STATEMENT BY AUTHOR**

This dissertation has been submitted in partial fulfillment of the requirements for an advanced degree at the University of Arizona and is deposited in the University Library to be made available to borrowers under rules of the Library.

Brief quotations from this dissertation are allowable without special permission, provided that an accurate acknowledgement of the source is made. Requests for permission for extended quotation from or reproduction of this manuscript in whole or in part may be granted by the copyright holder.

SIGNED: Kristian Adi Putra

## ACKNOWLEDGEMENTS

My academic journey in the Second Language Acquisition and Teaching (SLAT) PhD program at the University of Arizona would not have been possible without the Indonesian Education Scholarship from the Indonesian Endowment Fund for Education.

I am especially indebted to the chair of my dissertation advisor and my role model in academia, Dr. Leisy Wyman, whose teaching and works have been the biggest inspiration for my academic career and the projects in this dissertation. Her advice, encouragement, patience and enthusiasm for my research and career have made the completion of this dissertation possible.

I also would like to thank my other committee members, Dr. Jonathon Reinhardt and Dr. Perry Gilmore, for their valuable feedback on this dissertation. I am grateful to have Dr. Reinhardt as the advisor of my M.A. capstone project, as I had an opportunity to interact with him on a regular basis. Without doubt, his expertise on technology in second or foreign language learning and teaching has influenced me to develop expertise in the field. Dr. Gilmore has also been an inspiring figure for me. I wrote the very first draft of this study in her class. She encouraged me to do a pilot study and make it the focus of my dissertation.

I am also extremely thankful to all the participants of this study, particularly the Malay community in Tanjungpinang, Riau Islands, Lampung community in Bandar Lampung, Lampung, and Makassar community in Takallar, South Sulawesi, whose voices can be found within. I also would like to thank Sekolah Darma Bangsa in Bandar Lampung for letting me conduct several studies at the school, students in Columbus, Mozart and Shakespeare who always welcomed me so warmly, Ms. Mega Hasra and Mr. Hazizi Ibn Khaliq for their help in conducting the study, and the eight language activists involved in the study for their dedication in inspiring the students inside and outside the classroom.

Since the beginning of my graduate studies at the University of Arizona, I have been blessed with many good friends on and off campus. I would like to thank my classmates in CESL, ELL and SLAT program, particularly Sichon Koowuttayakorn, all members of Indonesian Students Association at the University of Arizona and my best friends, Dion Efrijum Ginanto, Taufik Mulyadin, Muhammad Jufriyanto, Pak Dedi Priadi and Ustadz Aria Novianto.

I also give thanks to Indonesian community in Tucson, especially Ibu Fatimah Zaki, whom I always regard as my mother in Tucson, and her family. The Indonesian community in Tucson really helped make my transition easier and made me feel that Tucson has become my real second home.

Last but not least, nobody has been more important to me in the pursuit of this degree than my family, especially my mother, Pamuji Astuti, my father, Lilik Agustono, my wife, Azma Zatin Septiarani, and my son, Zayn Habibie Adhyasta. As the only child in my family, I understand how hard it has been for my parents to let me live far away from them for the last six years. Their prayers are what make it easier and possible. I also have been extremely blessed with the endless support and love from my wife and the joy of being a parent for our son.

**DEDICATION**

for Bapak, Lilik Agustono, & Ibu, Pamuji Astuti,

for my wife, Azma Zatin Septiarani, and my son, Zayn Habibie Adhyasta,

for all Indigenous language activists in Indonesia.

## TABLE OF CONTENTS

|  |     |
|--|-----|
| ABSTRACT .....   | 7   |
| CHAPTER 1: INTRODUCTION .....  | 8   |
| 1.1. The State of Multilingualism in Indonesia .....   | 15  |
| 1.2. The Cases of Indigenous Language Shift and Endangerment in Indonesia .  | 19  |
| 1.3. Chapter Overview .....  | 24  |
| CHAPTER 2: “I HAVE LEARNED THE LANGUAGE FOR 9 YEARS, BUT I<br>STILL CAN’T SPEAK IT!”: LESSONS LEARNED FROM LAMPUNG<br>LANGUAGE REVITALIZATION PROGRAM IN EDUCATIONAL<br>SETTINGS ..... | 35  |
| CHAPTER 3: TECHNOLOGY AND INDIGENOUS YOUTH LANGUAGE<br>ACTIVISM IN INDONESIA .....   | 91  |
| CHAPTER 4: INDIGENOUS YOUTH LANGUAGE LEARNING, USE AND<br>ACTIVISM THROUGH SOCIAL MEDIA: INSIGHTS FROM A LAMPUNG<br>LANGUAGE CLASSROOM IN BANDAR LAMPUNG, INDONESIA .....              | 144 |
| CHAPTER 5: CONCLUSION .....  | 212 |
| 5.1. Voices from the Participants in the Three Studies .....   | 218 |
| 5.2. Implications .....  | 223 |
| APPENDICES .....   | 233 |
| GENERAL BIBLIOGRAPHY .....   | 248 |

## ABSTRACT

The three studies in this dissertation were carried out with the intention of showing how Indigenous communities in critically endangered language settings can “bring their language forward” (Hornberger, 2008) by encouraging Indigenous youth participation and integrating technology into Indigenous language revitalization efforts in and out of educational settings. Indigenous youth play a pivotal role in determining the future of their languages (McCarty, et. al, 2009). However, youth are often situated in contexts where they no longer have adequate supports to learn and use their Indigenous languages (Lee, 2009; McCarty, et.al, 2006; Romero-Little, et.al, 2007; Wyman et al, 2013) and Indigenous languages are continuously marginalized and unequally contested by other dominant languages (Tupas, 2015; Zentz, 2017). The study within was situated in a multilingual and multicultural urban area in Indonesia marked by complex dynamics of language shift and endangerment in and out of school settings, where the teaching of Indigenous language at school was managed by the local government and limited as a subject to two hours a week. At the same time, the study also documented multiple existing and potential resources for language revitalization and demonstrated possibilities for building language revitalization efforts on youth language activism and the availability of technology in and out of schools. In the first study, I examined the implementation of Lampung teaching in schools in Bandar Lampung, looking at the outcomes, challenges, and achievements of existing programs, and available resources for further developing and improving the programs. In the second study, I present ethnographic vignettes of three Indigenous youth and young adult language activists from three different Indigenous communities in Indonesia, highlighting how study participants initiated wide-ranging language activist efforts, and suggested new ways to encourage other youth to participate in Indigenous language revitalization. In the third study, I invited eight young adult language activists to share their stories of language activism with students in three Lampung language classrooms in Bandar Lampung, Indonesia, and help facilitate students’ Lampung language learning and use in online spaces together with Lampung language teachers. In the three studies, I used quantitative data from sociolinguistic surveys, writing and speaking tests, and qualitative data from interviews, focus group discussions, observations and documentation of language use in on and offline contexts. Overall findings from the three studies show how positioning youth and young adults as a resource (Wyman, et. al, 2016), and building on young peoples’ engagement with contemporary technology as a tool (Thorne & Reinhardt, 2008; Reinhardt & Thorne, 2017), can help youth learn, use and advocate for their Indigenous languages, offering hope for supporting language vitality in the future. Findings also demonstrate the potential for top down and bottom up language planning initiatives (Hornberger, 2005) to support youth Indigenous language learning and use beyond classroom settings, and encourage youth participation in community efforts to reverse language shift.

**Keywords:** *Youth, Technology, Schools, Indigenous Language Revitalization*

## CHAPTER 1: INTRODUCTION

*“Mak ganta kapan lagi, mak gham sapa lagi” (Anonymous).*

“If not now then when [we will do it], if not us then who [will do it].”

The proverb above is popular among Lampung people, an Indigenous community from the Province of Lampung, Indonesia. It is used to express their awareness of the challenging situation that their Lampung language and culture are facing. In formal speeches by public officials or columns in local newspaper, it is often quoted to raise Lampung people’s awareness and to invite them to do something to revitalize their endangered language and culture. The spirit brought by the proverb above also embodies all of the efforts to support the Lampung community, as well as the two other Indigenous communities, in this dissertation.

Following the lead of many previous scholars, such as Afiff & Lowe (2007), Li (2000), Perkasa & Evanty (2014) and Simons & Charles (2018), I use the term “Indigenous” to describe the three communities in Indonesia with whom I worked for this dissertation. The term Indigenous is commonly used interchangeably with the term “local” by the Government of Indonesia in the constitutions and government regulations that regulate the maintenance of Indigenous language and culture, as well as by scholars in previous studies, i.e. Cohn & Ravindranath (2014), Errington (1998) and Zentz (2017). The four Indigenous communities that I focus on in this dissertation are Malay from the City of Tanjung Pinang in the Province of Riau Islands, Lampung from the City

of Bandar Lampung in the Province of Lampung, and Makassar from the City of Takallar in the Province of South Sulawesi.

Informed by the conception of language activism and language policy (Combs & Penfield, 2012), this dissertation is comprised of three studies that focus on positioning Indigenous youth as a resource (Wyman, et.al, 2016) in language revitalization efforts. The dissertation also highlights how technology can serve as a tool and a space (Thorne & Reinhardt, 2008) to (re)learn and (re)use Indigenous language and to advocate for the equal place and voice of Indigenous languages (Skutnabb-Kangas, 2006) in and out of educational settings. In the first study, I examine the implementation of Lampung language teaching in multiple schools in Bandar Lampung, Indonesia, providing an overview of the state of Lampung language education at the time of this writing. I also share recommendations for possible ways to support and improve Lampung language programs today. In the second study, I documented the efforts of youth language activists in four additional Indigenous communities. I also shared youth language activists' recommendations of ways to encourage more Indonesian youth to participate in Indigenous language revitalization efforts, based on their lived experiences. I designed the third study in this dissertation in response to the challenges found in the first study and youth active participation in Indigenous language revitalization in the second study. Specifically, I focused on seeing how the presence of Lampung youth language activists in school, classroom and online settings could facilitate students' Lampung language learning and use, and

encourage heritage and non-heritage Lampung language learners to participate in Lampung language revitalization efforts.

The ideas of the three studies in this dissertation came from the combination of my personal life experiences, academic journeys and continuous interactions with students, teachers, Indigenous language scholars and members of the four Indigenous communities with whom I collaborated in previous studies. In 1997, I was in grade four of elementary school in a rural Javanese diaspora community in the Province of Lampung, Indonesia when the governor of the province first mandated that the Lampung language be taught for two hours a week from grade one to grade nine. Ethnically, the students in my elementary school were all Javanese and we spoke mainly Javanese with one another as well as with our parents at home and elders in our community. We rarely met Lampung people and interacted with them in Lampung. So, we practiced speaking in the language only with our Lampung language teacher in a very limited period of time in the classroom. It was, thus, undoubtedly challenging for us, as non-heritage learners of Lampung, to learn the language without additional support in and out of the school setting. In the classroom, our teacher encouraged us that although we were Javanese, we needed to learn Lampung, as well as the culture, because we were born, grew up and lived in the Province of Lampung. The teacher asserted that learning Lampung would be showing a form of respect from us, the immigrants from the Island of Java, to the Lampung people who had been warmly welcomed us to live nearby in their homeland.

In 2007, when I became an English teacher in a senior high school in Bandar Lampung, the capital city of the province, I started to realize that my students, both the heritage learners and the non-heritage learners of Lampung, faced similar challenges learning Lampung. The Lampung students told me that they did not speak Lampung with their parents at home and they could hardly find anyone in their neighborhood and the city speaking in the language. Everyone, including their parents at home, had spoken mostly in Indonesian. My Lampung students mentioned that they could be the first or the second generation who shifted to Indonesian in their families. Some of them noticed that their parents still spoke to each other in Lampung sometimes, but then shifted to Indonesian when they spoke with them. Some others told me that their parents always spoke Indonesian to each other and that they never saw their parents speak in Lampung. My students felt that it had been hard for them to find resources and opportunities to hear and use Lampung in Bandar Lampung, except with their Lampung language teachers at school. However, the students did not think that the school could adequately help them learning Lampung, as they only had Lampung classes for two hours a week up to grade 9 of junior high school.

At that time, I personally was not aware of the increasing endangerment status of Lampung. In 2011, however, I read a study written by Hartati Hasan (2009), which explained Lampung language endangerment and the case of Bandar Lampung, in particular, where community members were witnessing language shift from Lampung to Indonesian in the home domain of Native Lampung people. Dr. Leisy Wyman's Language and Culture in Education course that I took

in my first semester in the English Applied Linguistics master's degree program at the University of Arizona in the fall of 2012 helped me to contextualize the complex sociolinguistic dynamics I had encountered with my students, and introduced me to the field of Indigenous language revitalization and her work with Indigenous youth and Yup'ik Eskimo communities in Alaska. I could directly relate to this topic, as I saw many things in common between what was happening with the Indigenous communities in the United States in general and what was happening in Indonesia, especially with the Lampung youth and the Lampung communities in Bandar Lampung. Indigenous communities in both places similarly faced the reality that their Indigenous languages struggled for places and voices in public spaces, including schools, and experienced language shift within their communities leading towards the critical endangerment status of their languages. However, youth in both places- the ones who actually were the most affected by such complex sociolinguistic dynamics- remained hopeful that they could turn things around and tried to look for ways to (re)learn and (re)use their languages (Putra, in progress; Wyman, et.al, 2013;). Along the way at the University of Arizona, I had additional opportunities to take different courses with many Indigenous language scholars, linguists and applied linguists on campus including Dr. Richard Ruiz, Dr. Perry Gilmore, Dr. Sheilah Nicholas, Dr. Natasha Warner, Dr. Susan Penfield, Dr. Mary C. Combs and Dr. Jonathon Reinhardt. I participated in the regular Endangered Language Circle (ELC) meeting at the Department of Linguistics, and attended various cultural events on and off campus. I also presented early papers at several academic conferences where the

interaction and the feedback I got from scholars helped me develop the initial ideas of the three studies in this dissertation. In the final projects that I submitted for my courses, I tried to consistently focus on discussing 1) the role of schools in Indigenous education, 2) the contribution of youth to bring their Indigenous language forward, 3) the integration of technology in foreign and second language education, and 4) the need of intergenerational and multidisciplinary collaboration in Indigenous language revitalization efforts in and out of educational settings. These are the four themes that cut across this dissertation.

The same Lampung language education policy that I experienced as a learner and witnessed as a teacher remained until 2015, and inspired me to do the first study in this dissertation, collecting data from the summer of 2015 to the summer of 2017. After learning that the teaching of Indigenous language was possible up to grade 12 as long as there was an official support from the local government, academics from the University of Lampung and Lampung community leaders advocated to the Governor of Lampung in 2013 to expand of Lampung language programs through all grades at the high school level. Lampung language advocates hoped that the teaching of Lampung could provide more resources and opportunities for children and youth to learn and use Lampung. Then with the ability to speak Lampung, they could also participate in the efforts to reverse the continuous Lampung language shift that was still taking place.

The broad research questions that drove the studies in this dissertation are:

1. What is the current state of Indigenous language education in school settings in Bandar Lampung, Indonesia?
2. How are youth Indigenous language activists supporting language revitalization efforts in Indonesia?
3. How might connecting school-based Indigenous language education to youth language activists and social media support youth learning of Indigenous languages?

In the following sections, I will first overview the state of multilingualism and Indigenous language endangerment in Indonesia and continue with a brief overview of each chapter in this dissertation. I will begin with the description of how Indonesian people became accustomed to being in contact with people speaking different languages, including Indigenous languages of the people from other ethnicities in Indonesia and some foreign languages historically brought by traders from South Asia, Islamic preachers from the Middle East, and colonialists from Europe, while maintaining the use of their Indigenous languages at home and community. However, as I will describe, over time as Indonesian language gained official status and urbanization continuously expanded, the Indonesian language started encroaching the use of Indigenous language in the two domains (Gunarwan, 2006). In South East Asia in general, including Indonesia, English has also gained more recognition in education, business and media (Tupas, 2015; Zentz, 2017) making increasing the position and status of Indigenous languages more difficult. While Indigenous youth are learning their Indigenous language to

reclaim their Indigenous identities, they then do not only have to face limited linguistic resources, but also the unequal contestation of their local, national and global language ideologies (McCarty, 2014). In the three studies in this dissertation, however, I will try to show how Indigenous youth have challenged such language marginalization and used digital technology as a space to find resources and create opportunities to learn and use their Indigenous language, as well as to participate in their community efforts to revitalize their language.

### **1.1. The State of Multilingualism in Indonesia**

Geographically, Indonesia is located in a tropical region in Southeast Asia, neighboring with Malaysia, Singapore, Vietnam, Brunei Darussalam, the Philippines, Papua New Guinea, East Timor, India, Palau and Australia, on the equator and in between the Pacific and Indian Ocean. In addition to the beauty of the nature and the strategic location as an international trade hub, Indonesia is also blessed to be the home of 633 ethnic groups (Statistics Indonesia, 2015) and 701 living Indigenous languages (Simons & Charles, 2018), spreading over 17,504 islands in the country (Statistics Indonesia, 2018). Almost every ethnic group in Indonesia has their own Indigenous language with their unique local heritage, culture and tradition. This statistics makes Indonesia the second most multilingual country in the world behind Papua New Guinea with 839 Indigenous languages and ahead of Nigeria with 510 languages, India with 420 languages and China with 275 languages (Simons & Charles, 2018). To negotiate such diversity, Indonesia promoted and modernized Malay, an Indigenous language of the Malay

people in the Island of Sumatra and Malacca Peninsula, to become the official language of Indonesia. The language was later politically named Indonesian and since then has served as the lingua franca of the people of Indonesia.

The contact between the speakers of different Indigenous languages in Indonesia often allows them to be fluent in more than one Indigenous language. In the Province of Lampung, for instance, it is common to see a trader and the buyer in a traditional market in Lampung neighborhood use Javanese and Sundanese, in addition to Indonesian, in their transaction (Katubi, 2006; Rachmatia & Putra, 2015). Large numbers of Javanese and Sundanese traders in the market offer Lampung people opportunities to learn and use Javanese and Sundanese as they buy products to meet their various daily needs . Similarly, after years interacting with the Lampung customers or fellow traders in the marketplaces, Javanese and Sundanese traders may become fluent in Lampung. People from Lampung who migrate to another region for study, work or other reasons have additional opportunities to learn the Indigenous language in the region, as people in the surrounding communities commonly speak their languages on a daily basis.

In addition to Indigenous languages, Indonesian people also get used to being exposed to foreign languages. Long before Indonesia declared their independence from Japanese colonization in 1945, Malay traders from the Strait of Malacca who sailed and sold different commodities in different coastal regions in Indonesia used Malay as the lingua franca to the local people who spoke their own Indigenous languages (Paauw, 2009). Malay traders, along with traders from India and Islamic preachers from the Middle East, also introduced Islam to the

local people, in which its holy book, Quran, and references, hadiths, use Arabic. Following the introduction of Islam in different regions in Indonesia by the traders and the preachers, Islamic kingdoms were established and Islamic boarding schools were built. Arabic, along with the Indigenous language in the regions, was then used as the medium of instruction. However, unlike the cases of boarding schools in the United States (Lomawaima & McCarty, 2006), Canada (Battiste, 1998) and New Zealand (Benton, 1989) that left trauma for the Indigenous people and suppressed use of their Indigenous languages, in Islamic boarding schools in Indonesia the roles of Arabic and Indigenous language were equally important in the teaching of Islam in Indonesia, so that it did not lead to the endangerment of the Indigenous language. The mastery of Arabic was needed for the students to better comprehend Quran and hadiths, while the use of Indigenous language was needed for them later to teach Islam to the local people. Today, the statistics shows that Islam has become the majority religion in Indonesia (85.1 % of the total population) (Statistics Indonesia, 2015) and Indonesia has the largest Muslim population in the world (205,000,000 people or 13% of the total Muslim in the world) (Pew Research Center, 2010).

Arabic is not the only non-Indigenous language that has ever been in contact with the Indonesian people. When European colonialist powers, i.e. Portuguese, British, Dutch and Japanese, occupied Indonesia from 1512 until 1945, they used their languages to communicate with local people, and also built schools for their children and local people, in which colonial languages were used as the instructional language (Moeliono, 1993). During Dutch colonization, for

instance, Dutch became the language for the elite and educated group of Indonesian people and a requirement to get a job at the government office. Today, multiple foreign languages are taught and used in Indonesia. After Indonesian Independence in 1945, for instance, the government of Indonesia made the teaching of English mandatory at public schools. At the time of this writing, English is also used as the instructional language at international schools in many big cities in Indonesia and serves as the language of multiple media outlets. Foreign languages other than English, such as Mandarin, German, Korean, Japanese, French, are also often offered as an optional language to students at schools.

With such a long history of multilingualism in the country, the Government of Indonesia, through the Language Development and Fostering Agency under the Ministry of Education and Culture, promotes a slogan, “*Utamakan Bahasa Indonesia. Lestarikan Bahasa Daerah. Pelajari Bahasa Asing.*” or “Prioritize Indonesian language. Maintain Indigenous languages. Learn foreign languages.” The slogan can easily be found in many public places, especially in urban and peri-urban areas, to show how, in addition to celebrating the multilingualism in Indonesia, the government is promoting three different linguistic identities for the people of Indonesia to embrace, as local, national and global citizens. So, while the government continuously promotes Indonesian as the official language of Indonesia and the language of unity for the people of Indonesia, they also support Indigenous people on their efforts to maintain the use of their Indigenous language at home and community. They also encourage

people to learn foreign languages so that they can communicate with people from other countries.

The slogan above seems to be an ideal concept to place high value on multilingualism in the country, but its real applications is complex. In addition, Indigenous languages are not valued equally to Indonesian and English in the higher domains of language use in the society, such as schools, government, businesses and media. This raises concerns in some communities where the expanding use of the two languages is encroaching into the lower domains, such as home, neighborhood and traditional markets, affecting the stability of use of the Indigenous languages and cause the endangerment of the languages. In the following section, I will detail specific cases of Indigenous language shift and endangerment in Indonesia and relate them with the three studies in this dissertation.

## **1.2. The Cases of Indigenous Language Shift and Endangerment in Indonesia**

With the population of 261,100,000 people (Statistics Indonesia, 2015), some Indigenous languages in Indonesia still have a relatively big number of native speakers. Javanese, for example, has 84,300,000 speakers and is in the 11th position in the list of languages by number of native speakers in the world (Simons & Charles, 2018). This number is bigger than Malay, which includes Malaysian, Indonesian and other variants of Malay spoken in Singapore, Brunei Darussalam and Indonesia with 60,800,000 speakers in the 23rd position. Other Indigenous languages that also can be put in this category include Sundanese

(34,000,000 speakers), Madurese (6,770,000 speakers), Minangkabau (5,530,000 speakers), Balinese (3,330,000 speakers) and Palembangnese (3,105,000 speakers), among many others.

However, having a big number of native speakers does not always mean that the language can be considered as “safe.” Previous studies investigating Javanese language use among children and youth in the Province of Central Java (Errington, 1998; Smith-Hefner, 2009) and Yogyakarta (Nurani, 2015) found out the cases of language shift, especially on the higher register of the language, called *Krama*, that is used to communicate with elders in the community and the extended families as well as with respected people. Because children and youth had not really acquired *Krama*, they felt uncomfortable speaking in Javanese and would rather use Indonesian with elders in their community and extended families. They were worried about making mistakes and being ashamed if they used *Krama* and being impolite and making elders disappointed if they used *Ngaka*. With their parents at home and their peers in their neighborhood, they spoke mainly in *Ngaka*, the lower register of the language. They learnt *Krama* primarily from observing their parents communicating with elders in their community and extended families. Their opportunities to learn *Krama* were relatively minimal, which then made them acquire it quite later and experience linguistic insecurity.

In Indonesia commonly Indigenous languages are endangered because of their competition with Indonesian (Errington, 1998; Gunarwan, 2006; Musgrave, 2014). Language shift in multiple places is also being influenced by interrelated

factors including urbanization, globalization, migration, interethnic marriage, natural disasters and changes in the economy (Tondo, 2009). Gunarwan (2006), for instance, mentioned how the use of Indonesian expanded to the home and neighborhood domains of the Indigenous people in many Indigenous communities in Indonesia, particularly in urban and peri-urban areas. In such areas, many parents have shifted from speaking in their Indigenous language to speaking in Indonesian with their children to accommodate the multilingual diversity in their neighborhood as a result of migration and interethnic marriage, and their children's use of Indonesian since grade one at schools. Similar to what I have observed in Bandar Lampung, the resources and the opportunities for children and youth to hear and use Indigenous languages in such complex and challenging settings may be limited. This, in turn, contributes to the failure of intergenerational transmission of Indigenous languages from elders to the younger generations. In 2017, the Language Development and Fostering Agency of Indonesia reported that they identified 652 Indigenous languages from 2,452 research sites in Indonesia. Of the 652 languages, however, they reported that there were only 18 languages that were relatively safe; over the years, the interrelated factors that I mentioned above contributed to the endangerment of almost 95% of Indigenous languages in Indonesia.

To respond to such challenges, the Government of Indonesia has also tried various efforts to help Indigenous communities to maintain or revitalize their Indigenous languages. The central government issued several constitutions and provided supports that allow local governments to plan and implement strategies

and policies to maintain or revitalize Indigenous languages in and out of educational settings in collaboration with the Indigenous communities in their region. In 1994, for instance, the central government mandated the preparation of the teaching of Indigenous languages in public schools (Rusyana, 1999). Three years later, seven provinces, i.e. Lampung, West Java, Central Java, Yogyakarta, East Java, Bali and South Sulawesi, declared their readiness and started offering Indigenous language to the students in elementary school (grade 4 - 6) and junior high school (grade 7 - 9). Subsequently, other provinces also followed the steps of the seven provinces to teach Indigenous languages in their region in public schools. Today, some of these provinces teach Indigenous language from grade 1 until grade 9, while some others teach the language from grade 1 until grade 12.

UNESCO in Alan & Associates (1997, p. 2) defines the term “Indigenous” as follows:

1. Tribal people in independent countries whose social, cultural, economic, conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations;
2. People in independent countries who are regarded as indigenous on account of their descent from the populations which inhabited the country, or geographical region to which the country belongs, at the time of conquest or colonization or the establishment of present state boundaries and who irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions.

In line with this description, Canessa (2007), challenged the controversial use of the term “Indigenous” by Adam Kuper (2005) to distinguish people who live what is sometimes described as a “primitive” life of hunter gatherers from those living a “modern” life in cities, pointing out how contemporary Indigenous people live in urban as well as rural areas in the region. The four Indigenous communities in this dissertation are the descendants of the original inhabitants of the four provinces discussed within, regardless of whether they are living in urban areas, peri-urban areas and/or rural areas in the regions.

In general, the teaching of Indigenous language at schools in Indonesia is designed to support Indigenous communities in maintaining or revitalizing their Indigenous languages. More specifically, informed by previous studies investigating the cases of Indigenous language shift in different communities in Indonesia, this program is aimed at making the students fluent in their language and encouraging youth to participate in the efforts to reverse language shift with elders in their community. In the Province of Lampung, however, scholars pointed out that Indigenous language shift from Lampung to Indonesian has continued and expanded from urban areas (Gunarwan, 1994; Hasan, 2009) to peri-urban areas (Rachmatia & Putra, 2015) and rural areas (Katubi, 2006). In Bandar Lampung, the capital city of the province, it has been hard to hear people speak in Lampung, even in the house and the neighborhood of the Lampung community. Almost everyone speaks in Indonesian, while the use of foreign languages, particularly English, is also emerging. Indigenous youth lack support for Lampung language socialization beyond the classroom settings. However, I

also observed how, regardless of such complex sociolinguistic dynamics, youth continued to express positive views of their Indigenous language, and interest in finding and creating new spaces to learn and use their language. They also individually and collectively participated in Lampung language revitalization efforts with all of the skills and the tools at their disposal, particularly technology. In three studies in this dissertation, I will focus squarely on Indigenous language revitalization as a major theme shaping the studies within. As stated above, I also specifically focus on 1) the role of schools, 2) the contribution of youth, 3) the integration of technology, and 4) the importance of collaboration in Indigenous language revitalization efforts.

### **1.3. Chapter Overview**

In the following section, I will continue with a more detailed overview of the three studies above in this dissertation. I will start with the general description of the study, continue with the overview of literatures supporting the study, and end with the general lessons learned from each study.

#### **Chapter 2: “I have learned the language for 9 years, but I still can’t speak it!” Lessons Learned from Lampung Language Revitalization in Educational Settings**

In the first study, I examined the implementation of Lampung language revitalization program in educational settings in Bandar Lampung, Indonesia. Specifically, I focused on the successes, the challenges and the available resources that could potentially be used to develop and improve the program, and

programs like it that currently use particularly constrained curricular spaces to promote Indigenous languages in schools (Sobarna, 2010; Wibawa, 2007). The main goal of this project is, then, to formulate recommendations for stakeholders of the teaching of Lampung language at schools in Bandar Lampung, so that they might plan and implement new policies and strategies that can help achieve the goals of their program. The teaching of Lampung at public schools in the Province of Lampung in general started in 1997, however some studies consistently reported the continuous language shift from Lampung to Indonesian in urban areas (Gunarwan, 1994; Hasan, 2009), peri-urban areas (Rachmatia & Putra, 2015) and in rural areas (Katubi, 2006). The findings of these previous studies indicated that, regardless of the current efforts in schools, the spaces to use Lampung language outside the schools and the number of language speakers are dropping. At the same time, there are possibilities for fostering new links among school, home and community to collaboratively and committedly work on Lampung language revitalization efforts.

Since the beginning of Indigenous language revitalization movements in many contexts in the world, Indigenous language activists have continuously advocated for places for Indigenous language and cultural knowledge and the voices of Indigenous peoples in educational settings (McCarty & Nicholas, 2012). School is a strategic place where Indigenous communities can exercise tribal sovereignty, and Indigenous language and cultural knowledge can be integrated into school curriculum, and thus taught to Indigenous children. However, many scholars have also underscored how schools cannot make language revitalization

work alone, or without support and commitment from parents and all community members (Hinton & Hale, 2001; Hornberger, 2008). Schools might be able to make children fluent in Indigenous languages, but the use of Indigenous languages to fulfill various sociocultural functions at home and community depends on the support and the commitment from parents at home and elders in the community. If such continuity is absent and other languages continue to dominate in out of school spaces, the community can eventually end up facing the reality of critical endangerment status of their Indigenous language.

Scholars such as Baker (2011) have also argued for strong models of bilingual and immersion education programs that teach a second or foreign language. In these programs, the target language is not just taught as a subject but used as the medium of instruction to teach other subjects. Some successful examples of Indigenous language revitalization in educational settings in the world include efforts in Hawaii (Kawai'ae'a, et.al 2007) and among the Maori (May & Hill, 2008) to adapt immersion education programs, so that Hawaiian and Maori are taught not only in language classes, but also in all subjects in the schools. However, some contexts, like the case of Lampung language teaching in public schools in this study, still have not been able to develop such ideal programs as they are mostly state run and do not really allow Indigenous communities to exercise their sovereignty in the school settings. In Bandar Lampung, Lampung is only taught for two hours at school and the use of the language outside the school settings is minimal or almost absent. As in multiple contexts in the world (Hornberger, 2008), the stakeholders of Lampung also

mistakenly assume that any amount of the teaching of Lampung at schools is enough to address the challenges of language shift, while actually the two hours a week of instruction is very limited and will not work without support of the use of the language with parents at home and elders in the community. If such support is absent, the language will just be spoken at schools and the goal to reverse language shift will still be hard to achieve.

The questions that I address in this study are focused on identifying the kinds of solutions that we can provide for students to learn and use Lampung in and out of the school settings, using all of the potential resources that are available.

From this study, we will learn the challenges facing those who wish to achieve the goal of the teaching of Lampung at schools to make students fluent in Lampung, especially given the minimal number of the teaching hours devoted to Indigenous language learning in the classroom and highly constricted uses of the language outside the classroom. We also see additional challenges faced by school principals, teachers, students and parents, such as the lack of teachers with relevant academic qualification, and the unavailability of textbooks and supporting materials. While these challenges may be common in other settings, in the Lampung case, the teachers faced additional challenges serving the diverse heritage and non-heritage students with different levels of competence in the language. Parents also faced challenges helping their students at home, because they also could not speak in the language, especially for the non-heritage learners

of Lampung and the second or the third generation of Lampung parents who did not speak Lampung.

However, the study also documented a number of resources that could be used to support Indigenous language maintenance and teaching. The study found that the majority of the students in the study expressed positive Indigenous language ideologies and indicated their willingness to learn and use Lampung, as well as participate in Lampung language revitalization efforts. The chapter also documents language initiatives that have been forwarded by members of the Lampung community, the local government and the academia in the city. Important for the purposes of this study, the study highlighted additional resources, particularly access to technology, that could be used to facilitate students' Lampung language learning and use and encourage them to participate in Lampung language revitalization efforts. In addition to the setting of the study in a multilingual country in the Southeast Asian region where studies about Indigenous language education are still under explored, this study also sheds light on the dynamics of the teaching of an Indigenous language as a subject in an endangered language setting that is state-run (Fishman, 1991; Roche, et.al, 2018) and does not really allow Indigenous community to exercise their sovereignty in educational settings (McCarty & Lee, 2014). The study additionally explores the possibility of creating "ideological and implementation spaces" (Hornberger, 2005) in online settings that can connect students and Indigenous community members. At the end of the dissertation, I further discuss how stakeholders of Indigenous languages facing similar situations need to provide support to achieve

the goals of Indigenous language revitalization in general, and the teaching of Indigenous languages at schools, in particular.

### **Chapter 3: Technology and Youth Language Activism in Indonesia**

While the first study in the dissertation focuses on top down language education initiatives in schools in Bandar Lampung, in the second study I turn my focus to investigating bottom up initiatives in the three Indigenous communities to formulate additional recommendations for encouraging and supporting youth participation in Indigenous language revitalization. In the second study, I also went beyond school settings to find out how youth language activists from three Indigenous communities in Indonesia, Malay in the Province of Riau Islands, Lampung in the Province of Lampung, and Makassar in the Province of South Sulawesi, were using technology as a vehicle to innovatively support their community efforts to revitalize their Indigenous languages.

Using a mini ethnographic case study, I lived for at least one month in each community in the study to observe and document how the people in the community learned, used and maintained or revitalized their Indigenous languages. I also administered sociolinguistic surveys to youth, and conducted several in-depth interviews and focus group discussions with youth and elders in the three communities as a follow up of my initial findings. For instance, I learned about the different situations that the three communities were facing, and the bottom up and the top down language planning initiatives (Hornberger, 1996) that the people in the community and the local government had achieved. Then, in the

interviews with the three youth language activists, I focused primarily on how they reacted to what was happening with language shift and endangerment in their community, how they contributed to become a part of the solution for their community, and their perspectives on how they would encourage other Indigenous youth to be more proactive in Indigenous language activism.

Previous ethnographic and longitudinal studies on Indigenous communities in urban and rural settings have shown how, like adults, youth are often aware of Indigenous language endangerment and the inequities around them that marginalize their Indigenous languages. In some settings, youth are also actively engaged in efforts to advocate for more learning resources and opportunities in and out of school settings (Davis & Phyak, 2015; Lee & Carecer, 2010), take control of a more accurate representation of their Indigenous communities to the outside world through digital media production (Kral, 2011, 2012), and promote the use of their Indigenous language and the equalities of language right in public domains (Cru, 2015; Jimenez-Quispe, 2013). Some studies, such as Lee (2009), note how Indigenous youth may become the socializing agents and “police” of their family language policy (King & Fogle, 2006; 2013) and encourage their family members to use their Indigenous language more often. Together, these studies show how, in multiple spaces, youth have taken a stance as “language activists” alongside adults in their community and academic scholars while reclaiming their identities as members of their Indigenous communities. Through the medium of contemporary media and peer culture, youth may also negotiate the neoliberal force of dominant language and

society toward their Indigenous languages and communities to bring their Indigenous language forward.

In line with the literature, I show how Indigenous youth activists in Indigenous language revitalization efforts in the three communities described within gained awareness of what was happening in their communities, and felt that they also had the responsibility with elders to do something together to help their communities. The youth activists portrayed within were aware of the dominance of Indonesian and English over their Indigenous languages in today's world, but they similarly argued for the rights of their languages to maintain a place and a voice in public spaces. With the skills and the tools available to them, the youth activists described in the chapter then tried to do what they could and collaborated with different people and institutions. Although youth activists primarily used web based technology, particularly social media, as a vehicle to achieve the goals of their language activism projects, they also used other modalities and spaces, such as writing Malay poetry for formal and informal speeches, writing a novel in Javanese, and helping children in the neighborhood learn and use Makassar. Altogether, the vignettes of youth in the three Indigenous communities described within give us hope that there will still be generations other than elders in the communities who care about their Indigenous languages. Therefore, we will still have optimism that the Indigenous languages, along with the culture and the Indigenous knowledge, can be heard and used by the next generations for many years to come.

#### **Chapter 4: Indigenous Language Learning, Use and Activism Through Social Media: Insights from Lampung Language Classroom in Bandar Lampung, Indonesia**

The first study of the dissertation provided an overview of the implementation of Indonesia's Indigenous language planning and policies in educational settings in Bandar Lampung, with the focus on the successes, challenges and available resources to improve the language programs; the second study provided insights into what Indigenous youth have done for their community as language activists. The third study, in turn, used the resources identified in the first and second study, particularly the presence of young adult language activists and the students' engagement with contemporary technology, such as social media, to respond to the challenges and opportunities in one particular school. In this study, I collaborated with two Lampung language teachers and eight Lampung young adult language activists to design and implement an innovative Lampung language classroom project in Sekolah Darma Bangsa, a private international senior high school, in Bandar Lampung, Indonesia. I invited each of the activists to come to three Lampung language classrooms at the school to share their stories of Indigenous language learning, use and activism to the students in three classroom sessions. Together with the teachers, language activists also facilitated students in triweekly synchronous chats in Line chat group for seven weeks and help them to do classroom projects in Instagram. The main goals of the projects were 1) to create a new space for the students to learn and use Lampung, 2) to encourage youth to take a part in Lampung language

revitalization efforts, and 3) to give teachers and the language activists hands-on practice integrating technology into their teaching and activism projects.

Scholars have highlighted the role and the contribution of youth in Indigenous language revitalization efforts (Kral, 2012; McCarty & Wyman, 2009; Wyman, et.al, 2013), as well as the need to hear their voices and understand their experiences and cultural practices for the formulation of culturally sustaining/revitalizing language and educational policies (Davis & Phyak, 2015; Lee & Carecer, 2010; McCarty, 2014; Wyman, et.al, 2016). The role of Indigenous youth in language revitalization movements is central, as youth are the ones who will determine the future of their Indigenous language, and their loyalty, peer practices, and positive ideology toward their Indigenous language, culture, and identity will help contribute to the survivance of their language. Messing (2013) mentions how “young adulthood is a particularly crucial time in which ideological positions on Indigenous language and identity are in flux thus having important consequences for language shift and revitalization” (p. 111). Such ideological fluctuation is enabled, as Indigenous youth today no longer live in isolation (Kral, 2010) and the dynamics of migration among Indigenous youth to the other regions made them interconnected with people from outside of their community (Wyman, 2013). Indigenous youth mingle with others in mainstream, pluralistic, and multilingual societies and similarly employ multimodalities to connect and interact with one another, while trying to maintain and reclaim their Indigenous identities in the contexts where massive language shift to a more

dominant language is ongoing and their Indigenous language ideologies and uses are contested and oppressed.

In this study, students' proactive efforts to learn and use Lampung with the eight Lampung language activists in the online, classroom and school settings indicated that they had missed the presence of the spaces to use their Indigenous language and the people who could help them to (re)learn and (re)use it. It also indicated that youth had positive Indigenous language ideologies and were encouraged to (re)learn and (re)use Indigenous, as well as to participate in Indigenous language revitalization efforts regardless of the mixed messages about languages that youth received from home, community and school about the role of their Indigenous language, Indonesian and foreign languages, particularly English, German and Mandarin, in a globalized world. Young people were open to sharing their stories of learning and using Lampung with the language activists and asked them about how to say a certain thing in Lampung correctly, when youth found a safe zone where they would not be judged for making mistakes when they were speaking in Lampung or demonstrated inability to speak in the language. Overall, teachers and I found that we were able to answer the challenges found in the first study, particularly the limited time in the classroom and the lack of resources and opportunities to learn and use Lampung outside the classroom by integrating the classroom and the online intervention with the presence of language activists. The chapter ends with a discussion of how this model might be adapted in Indigenous language classrooms in other multilingual settings that face similar challenges.

**CHAPTER 2: “I HAVE LEARNED THE LANGUAGE FOR 9 YEARS,  
BUT I STILL CAN’T SPEAK IT!”: LESSONS LEARNED FROM  
LAMPUNG LANGUAGE REVITALIZATION PROGRAM IN  
EDUCATIONAL SETTINGS**

**ABSTRACT**

This study examined the implementation of Lampung language teaching at schools in Bandar Lampung, Indonesia. Lampung has been taught in schools since 1997. However, studies have documented language shift from Lampung to Indonesian in the houses of native Lampung families in urban areas (Gunarwan, 1994; Hasan, 2009), peri-urban areas (Rachmatia & Putra, 2015) and predominantly Lampung speaking regions in rural areas (Katubi, 2006). The dominance of Indonesian in higher domains, such as media, education, business and government affected language choices in lower domains, such as home and neighborhood, raising questions about ways that school, home and community collaboration might be strengthened to support Lampung language revitalization. In the study within, I administered speaking and writing tests and surveyed 201 students and 43 parents in two elementary schools, two junior high schools and six senior high schools in Bandar Lampung to examine the degree to which Lampung language programs successfully helped students learn to communicate in the language. I also documented students’, teachers’ and parents’ perspectives on language program challenges, successes, and the available resources for strengthening Lampung language planning and policies in and out of educational settings. Overall, the study found that the teaching of Lampung at schools was not achieving the goal of the program. However, the study also documented bottom up and top down language planning initiatives (Hornberger, 2012) and available resources that could potentially be used to strategically strengthen the program. Below I discuss implications and specific recommendations for Lampung school-based language revitalization efforts, and reflect on the ways that findings within might inform Indigenous communities and language revitalization efforts elsewhere.

**Keywords:** *Lampung, Language Revitalization, Educational Settings*

**INTRODUCTION**

Lampung is an Indigenous language spoken primarily in the Province of Lampung, Indonesia that belongs to Austronesian language family. This province is located in the southern part of the island of Sumatra (see picture 1 below), bordering Indian Ocean, the Province of Bengkulu, the Province of South Sumatra, Java Sea and Sunda Strait. Based on the Royen’s study in 1930,

Lampung has two primary dialects: *Lampung Api* and *Lampung Nyo*. *Lampung Api* is spoken in the coastal areas of Lampung, such as Kalianda, Kotaagung and Liwa, meanwhile *Lampung Nyo* is spoken in the middle part of Lampung, such as Kotabumi, Way Kanan and Menggala. Such division was confirmed in the two other studies done by Walker (1976) and Hadikesuma (1989) although they used different terms to name the two dialects. Walker used *Lampung Abung* for *Lampung Api* and *Lampung Pubian* for *Lampung Nyo*, meanwhile Hadikesuma used *Lampung A* to refer to *Lampung Api* and *Lampung O* to refer to *Lampung Nyo*. A more recent dialectology study done by Danardana, et. al (2008), however, reported that recently there were at least four dialects in Lampung. These dialects were *Abung*, *Pesisir*, *Pubian* and *Komering*. Similar with what Thomason (2008) argued about the predictors of contact induced change, the change in Lampung dialects was also assumed to be caused by some social and linguistic factors in different Lampung speaking regions, such as their contacts with different languages, primarily Indonesian, Javanese and Sundanese. Indonesian is the official and the national language of Indonesia, while Javanese and Sundanese are the first and the third most spoken Indigenous languages in Lampung respectively (Simons & Charles, 2018).



Picture 1. Map of the Province of Lampung (Google Map, 2018)

Previous studies reported the cases of continuous language shift from Lampung to Indonesian in the houses of native Lampung families in urban area (Gunarwan, 1994; Hasan, 2009), in peri-urban area (Rachmatia & Putra, 2015) and in predominantly Lampung speaking regions in rural area (Katubi, 2006). In the conclusion of his study, Gunarwan (1994) argued that if any serious efforts were not made to reverse Lampung language shift, the language might possibly be extinct in 75 - 100 years. Referring to Fishman (1991), he elaborated that the intergenerational transmission failure in the home domain of the native speakers of the language had already taken place quite massively and it could gradually lead to the critical endangerment of the language. Based on the Census 2010, the total number of population of Lampung was 7,608,405 people (Statistics Indonesia, 2016). Of this number, the proportion of the Lampung ethnic group was 25% of the total population, or around 1,902,101 people, while Javanese were 62%, Sundanese were 9% and some other ethnicities were 4%. However, as we also can see in the report, the number of Lampung ethnic community members above five years old whose first language (L1) was Lampung were less than

12.3% of the total population or around 936,039 people. This number shows us that the population of the Lampung ethnic groups did not accurately represent the number of native speakers of Lampung and evidences ongoing language shift from Lampung, as well as other Indigenous languages, to Indonesian in the home domain. It also shows that Lampung language speakers have become the minority in the region.

As a response to the studies investigating the cases of Indigenous language shift and endangerment in Indonesia, the Province of Lampung, along with West Java (Sundanese), Central Java, Yogyakarta and East Java (Javanese), Bali (Balinese) and South Sulawesi (Makassar and Buginese), became one of the first provinces in Indonesia that made their Indigenous languages a subject taught at schools in 1997 (Rusyana, 1999). To create the new Indigenous language programs, the local government has collaborated with local university, in this case the University of Lampung and Lampung community leaders, to prepare the teachers, the curriculum and the textbooks since 1994. In 1997, Lampung started to be taught from grades 4 to 9 for two hours a week in all public and private schools in the Province of Lampung. In 2006, the policy of teaching Lampung in schools was revised so students took Lampung from grades 1 to 9 for two hours as well. Then in 2013, using the momentum of the national curriculum renewal in 1994 and 2004, the Governor of the Province of Lampung issued a new policy requiring that Lampung be taught from grades 1-12. Starting from 2015, the teaching of Lampung was not limited to elementary schools (grade 1-6) and junior high schools (grade 7-9), but taught for the first time in senior high schools (grade

10-12), increasing the total number of schools with Lampung language programs from 7,496 schools to 8,296 schools located all over the province (Kemdikbud, 2018). This continuing expansion shows how the local government has tried to optimize the role of schools in the province to support Lampung language revitalization efforts.

Regardless of the effort to teach Lampung at schools, if we look at the data from the Statistics Indonesia and the series of the previous studies examining the cases of language shift from Lampung to Indonesian in urban, peri-urban and rural areas (Gunarwan, 1994; Hasan, 2009; Katubi, 2007; Rachmatia & Putra, 2015), we can see that in general, the teaching of Lampung in schools still has not reversed Lampung language shift. In spite of the efforts to expand language programs to increasing grade levels in schools described above, language shift has continued in home and community domains to the point that some Lampung youth now only use Lampung during lessons at schools. To date, new Lampung language programs have not extended Lampung language use in the family and community, in which the sociocultural functions of Lampung as the language of the Lampung people still need to be revitalized. The use of Indonesian has also continuously dominated in the higher domains of language use in the society, such as media, education, business and government, which also has likely influenced parents' language use with their children at home and in their neighborhoods.

As the vitality of Lampung at home and in the community has continuously decreased, the number of native speakers of Lampung has dropped.

As a result of this complex situation, the majority of Lampung children who attend schools are no longer native speakers of Lampung, but heritage learners of Lampung. In this study, I will use three terms, i.e. native speakers, heritage learners and non-heritage learners of Lampung, to categorize students based on their status in Lampung language learning adapted from Baker (2011). Native speakers of Lampung are students whose L1 at home is Lampung. Heritage learners are those who are ethnically Lampung but do not speak Lampung at home. They also can be from families in which the parents are both Lampung but also from mixed families, in which either their father or mother is Lampung. Their proficiency in Lampung may vary. Some of them may still get some exposure to language to some extent in their family, but some others may not get it at all. Non-native speakers of Lampung are those who are not from the Lampung ethnic group.

In this study, I examine the implementation of the teaching of Lampung at schools in Bandar Lampung, the capital city of the Province of Lampung, Indonesia and with the goal of using the findings within to formulate recommendations for the development and the improvement of Lampung language programs. More specifically, I sought to investigate 1) the extent to which the teaching of Lampung at schools has helped students become fluent in Lampung, 2) the challenges that schools, teachers, students and parents have faced with the implementation of Lampung language programs, 3) the successes achieved in the new language programs, and 4) the available resources that could

potentially be used to develop and improve the programs to better support the goals of Lampung language revitalization.

## **LITERATURE REVIEW**

In the first part of this section, I will firstly provide a brief overview of Indigenous language planning and policies in education in Indonesia and some examples of how different provinces in Indonesia interpret the laws regulating the maintenance and the revitalization of Indigenous languages. I will then review the literature on how schools have been used by Indigenous language activists as a vehicle to support Indigenous language revitalization efforts and point out some successful examples of such efforts.

### **Indigenous Language Planning and Policies in Education in Indonesia**

Indonesia's 1945 constitution in article 32, which was amended in 2002, mandates the Indonesian government, "to advance national cultures among the world civilization by assuring the freedom of local communities in preserving and developing the values of their cultures and to respect and preserve Indigenous languages as a national treasure." For its implementation in educational settings, this constitution is elaborated in Indonesia's constitution number 20 year 2003 about national education system, where in the article 33, the language of instruction in Indonesian education is regulated as follows:

1. Indonesian as the national language is the language of instruction in national education.

2. Indigenous languages can be used as the language of instruction in the early stages of education if needed to teach particular knowledge and skills.
3. Foreign languages can be used as the language of instruction in a certain educational institution to support students' foreign language ability.

(President of the Republic of Indonesia, 2003)

In the implementation, as mandated in the constitutions above, Indonesian has become the primary language of instruction at schools, while Indigenous language is used as the language of instruction in kindergarten and grade 1-3 if needed (Kemendiknas, 2013). The central government also allows local governments to develop a local-content class for two hours a week, and schools to have a school-content class also for two hours a week to be integrated into the school curriculum. In the local-content classes, local governments have an opportunity to exercise Indigenous language revitalization in educational settings. Each class has two hours a week of instruction allocation in the regular schedule and it can be done in grade 1 – 12, depending on the decision of the local government. In the Province of Yogyakarta, for instance, Javanese is taught in grade 1 – 12, while in the Province of South Sulawesi, Makassar and Buginese are taught in grade 1 – 9. However as it is optional, not all local governments in Indonesia use the slot of the local-content classes to teach Indigenous language. If local governments do not use the two hour local-content class allocation, schools have two additional hours for their school-content classes. Many schools in Indonesia commonly use the slot of school content classes to teach foreign

languages other than English, such as Japanese, German, and French to their students.

The same policy and implementation of the teaching of Indigenous language at schools are basically not new in Indonesia, as it has been practically the same since 1984. Such design is also not without criticism, as the role of Indigenous language at school remains marginalized, even compared to foreign languages. Foreign languages are allowed to be used as language of instruction in grade 1 – 12, such as in international schools as indicated in constitution, while Indigenous languages still do not have the same opportunity, except for kindergarten and grades 1 – 3. Similar with what Tupas (2015) has mentioned, the possibility of using Indigenous languages in early stages of education while valuing other languages higher than Indigenous languages in upper level grades is an irony. In the context of the Indonesian education system, although Indigenous language has a possibility to be used as the language of instruction in grade 1 – 3, the use of the language is challenged with the use of Indonesian in summative tests at the end of each semester, and the use of Indonesian in all teaching materials in grade 1. The purpose of Indigenous language instruction, then, is not necessarily to make students bilingual speakers, but to transition students fully to Indonesian as the primary language of instruction in all educational settings. If students can speak in Indonesian before they enter kindergarten and elementary schools, teachers then will use Indonesian directly starting from grade 1.

In general, although it seems that Indigenous language has a place at schools, the space for the language is still relatively limited and the value of the

language among other languages in the policy is still not equal. The language policy in Indonesia also has a tendency to make Indonesia a monolingual society, as it tends to be subtractive and influences parents to choose Indonesian to speak with their children at home (Putra, in progress). The Indigenous communities also basically still do not have voice and sovereignty to exercise critically cultural sustaining/revitalizing pedagogy (McCarty & Lee, 2014) as all of the educational policies related to the teaching of Indigenous language at schools are managed by the local government.

### **Schools and Indigenous Language Revitalization**

Since the beginning of Indigenous language revitalization movements in many contexts in the world, language activists have continuously advocated for places and voices of Indigenous language and cultural knowledge in educational settings. School is seen as a strategic place, where Indigenous communities can exercise tribal sovereignty, and where Indigenous language and cultural knowledge can be integrated into school curriculum and thus taught to Indigenous children (McCarty, 2003; McCarty, et.al, 2005). The United Nations (2010) on United Nations Declaration on the Rights of Indigenous People, for instance, have also explicitly stated that Indigenous communities have a right to self-determination, which includes educating their children in their own culture and language, formulating curriculum that is sensitive to the cultural and educational needs of their community, and having access to multilingual education, so that

Indigenous children can also participate in both national and international forums, while remain maintaining their Indigenous identity and ideology.

Such international support is undoubtedly crucial, as it gives hope to Indigenous communities facing the threat of Indigenous language loss not only to bring their language back, but also forward (Hornberger, 2008). The possibilities of integrating the use of Indigenous language in educational settings can help fill gaps in resources and opportunities for children to hear and use Indigenous language in the domain other than home, especially in an Indigenous community experiencing rapid language shift, or in an Indigenous family where intergenerational transmission of language is failing.

Scholars, however, have also underscored how schools cannot make language revitalization work alone, without support and commitment from parents and all community members (Hinton and Hale, 2001; Hornberger, 2008; McCarty and Nicholas, 2012; 2014). Schools might be able to make children fluent in an Indigenous language, but the continuity of its use to fulfill various sociocultural functions at home and community needs parents and community members. In other words, if such support is absent, schools can only make Indigenous children speakers of their Indigenous language, but not users of the language in interactions and spaces outside of school. Thus, the vitality of the Indigenous language in the community also cannot be achieved, while the dominance of other languages such as English over Indigenous languages remains strong. Lee (2009), for instance, shows an example of how rapid language shift took place among Navajo families in a rural community in the Navajo Nation, despite the success of

the implementation of Navajo language based curriculum in kindergarten and K-12 education system in the community. Lee mentions that in early 1980's, 90% of the students who enrolled into the school were native speakers of Navajo. After 10-15 years, 90% of the students in the kindergarten were native speakers of English. These statistics and other studies underscore how school, family and community are integral in Indigenous language revitalization efforts.

The inclusion of Indigenous languages in school curriculum, however, is not always as ideal as in Hawaiian or Maori medium education, in which the two languages are used as the medium of instruction at the schools. In the other contexts in the world, Indigenous languages are simply taught as a subject in a very limited number of teaching hours a week as in the case of Indonesia. In these contexts, although the Indigenous language is taught at schools, the use of Indigenous languages in the school settings is marginalized by the use of a more dominant language. Indigenous languages in Indonesia, for instance, were initially used as the medium of instruction at schools after Indonesians gained their independence in 1945. They were then fully replaced by Bahasa Indonesia in 1968 when Indonesia implemented its first national curriculum (Rusyana, 1999). The official status of Bahasa Indonesia in Indonesia has implication on its use at schools and government offices, while Indigenous languages remain the language at home and community. At schools, Indigenous languages are only offered as an optional subject for two hours a week, which are not an ideal proposal for the purpose of language learning compared to strong bilingual or immersion education models (Baker, 2011). This relatively weak support for Indigenous

language instruction in Indonesian language policy subsequently affects people's language preference at home and in neighborhood domains, especially in diverse urban communities, in which elders prefer not to use Indigenous languages anymore but Bahasa Indonesia (Gunarwan, 2006). As a result, many Indigenous youth do not have learning resources and opportunities that are adequate for them to be able to speak in their Indigenous languages, as their peers and elders generally do not speak the language in the community, and most parents do not speak the language anymore at home.

## **THE STUDY**

### **Research Questions**

In this study I sought to look at the current state of Indigenous language education in school settings in the Province of Lampung. I examined the implementation of the teaching of Lampung at schools in Bandar Lampung and looked specifically at the outcomes, challenges, and successes of the programs, and the potential resources to develop and improve the program. The research questions of this study are, then, as follows:

1. To what extent has the teaching of Lampung at schools in Bandar Lampung made the students fluent in Lampung?
2. What have been challenges in the implementation of the teaching of Lampung at schools?

3. What have been successes achieved that support the teaching of Lampung at schools?
4. What available resources exist that could potentially be used to develop and improve Lampung language programs?

### **Setting of the Study**

This study was conducted in two elementary schools, two junior high schools and six senior high schools in Bandar Lampung, the capital city of the Province of Lampung, Indonesia. The city of Bandar Lampung is located in the bay area in the southern part of the Island of Sumatra. In 2015, the population of the city was 979,287 people (statistics Indonesia, 2016). The city is often called as the miniature of Indonesia because of the ethnic, cultural and linguistic diversity of the people living in the city. Although there are also people who still use their Indigenous language with their family at home and neighbors in the community, the use of Indonesian is becoming more common in the lower and higher domains.

### **Data Collection and Analysis**

The data collection for the study within lasted approximately for two years, started in the summer of 2015 and ending in the summer of 2017. In the summer of 2015, I did some initial observations of how people used Lampung in the higher and lower domains of language use in Bandar Lampung and collected documents related to Lampung language teaching policies, curriculum and

materials and the pictures of use of Lampung in public places. In addition to observation and documentation, I administered a sociolinguistic survey, writing and speaking tests, and conducted interviews and focus groups, described below. I went back to Lampung in December 2015 – January 2016, in September 2016 – February 2017 and in May 2017 – August 2017 to continue observation, documentation, interviews and the focus groups.

In this study, I used mixed methods inquiry. I administered both speaking and writing tests to examine the degree to which the teaching of Lampung at schools had made students able to communicate fluently in Lampung. Together with two Lampung language teachers in a senior high school in Bandar Lampung, I developed the writing and speaking test instruments using IELTS speaking and writing test formats as our reference. The two teachers, who are native speakers of Lampung, also helped me to be the raters of the two tests. The speaking test instrument consisted of four parts. In the first part, I asked students to introduce themselves in Lampung. In the second part, I followed up their introduction with some related questions. In the third part, I asked them to choose one of two topics of conversation and asked questions related to the topic of their choice. Then in the last part of the test, I asked students to describe one of two pictures. Different from the speaking test instrument, the writing test instrument consisted of three parts. In the first part, I asked the participants to (1) write two sentences in Roman alphabet to Lampung alphabet, (2) write two sentences in Lampung alphabet to Roman alphabet, (3) translate two sentences in Indonesian to Lampung and (4) translate two sentences in Lampung to Indonesian. In the second part, I asked the

participants to fill the gap of a conversation in Lampung and continue the conversation. Then in the last part, I asked the students to choose one out of two pictures to describe. Before the two tests were administered, we piloted the tests with 5 native speakers, 5 heritage learners and 5 non-heritage learners of Lampung to perfect the test items in the two test instruments.

In the study described within, 202 students took the writing test, and 70 students took the speaking test. The results of the two tests were then graded by two raters and I analyzed the results in SPSS using one-way ANOVA.

To collect the qualitative data, I used ethnographic approaches, i.e. a sociolinguistic survey, in depth-interviews and focus group discussions, documentation and observations. The sociolinguistic survey was administered to document the 1) languages spoken by students and parents, including the level of competence, the frequency of use and the domains where they used the languages, and 2) their opinion about Lampung language revitalization in general and the teaching of Lampung at schools in particular. To recruit the students to participate in the survey, I went to six senior high schools and two junior high schools in Bandar Lampung. After getting written approval from the principals in the eight schools, I visited classrooms telling students about the study. I gave them parental consent forms to bring home, including the survey instrument and the consent form for parents to invite parents to participate in parent survey. In total, 201 students and 43 parents participated in the sociolinguistic survey. I also used the same procedure to recruit students for the speaking and writing tests. Students who took the sociolinguistic survey were not the same group of students who took

the writing test. However, students who took the speaking test were those who indicated their availability in the sociolinguistic survey.

Based on their availability as indicated in the survey, I also interviewed 30 students and 10 parents, along with the 10 Lampung language teachers in the 10 schools. I also conducted four focus group with 5 Lampung language teachers, 5 senior high school students, 7 college students and 6 parents. All of the data of interviews and focus groups were transcribed verbatim, coded and analyzed, following the guidance in analyzing qualitative data by Gibbs (2008). To code the data, I first went through all the transcripts, highlighting major themes repeatedly mentioned by the participants. I then categorized the themes and calculated the frequency of their appearance to get the sense of the participants' views related to the implementation of Lampung language revitalization efforts in educational settings. The most prevalent themes in the interviews and the focus groups included 1) lack of linguistic resources, 2) uneven multilingual policies and practices, 3) lack of speaking practice in Lampung in the classroom, 4) challenges learning two dialects of Lampung, 5) hopes to get more support to use Lampung in public places, and 6) hopes to participate in Lampung language revitalization.

In addition to the interviews and focus groups, I also triangulated the analysis of the findings with the data from pictures, documents and field notes taken from observation in classrooms, public places and the houses of the Lampung people in Bandar Lampung. I similarly coded and analyzed the data from pictures, documents and field notes and matched with the findings in interviews and focus groups. Using discourse analysis (Gee, 2004), I then

analyzed the general patterns found in the study and drew conclusions using inductive reasoning method.

## **FINDINGS AND DISCUSSION**

In the first part of this section, I will describe and discuss the quantitative findings of this study, based on the students' performance on the writing and speaking tests, to discuss the degree to which the teaching of Lampung at schools in Bandar Lampung has successfully made the students fluent in Lampung. In the second part, I will continue with the description and the discussion of the qualitative findings, sharing results from the sociolinguistic surveys, the interviews, the focus group discussions, the observations and additional documentation, to look at the implementation of the Lampung language teaching at schools in general, the challenges that schools, teachers and students still faced, the successes that have been achieved, and the available resources that can potentially be used to develop and improve Lampung language programs.

### **Quantitative Findings**

As we can see in table 1 below, there were 202 students taking the writing test from 5 senior high schools and 2 junior high schools in Bandar Lampung. At the time of this study, they were either in grade 9 or grade 10; the mean of their age was 15 years old. The decision was based on the policy issued in 2004, which remained in effect until the end of 2014-2015 academic year, that the teaching of Lampung at schools was from grade 1 to 9. In 2014, the Governor of Lampung

issued a new policy mandating the teaching of Lampung from grade 1 to 12, and it started to be implemented in 2015-2016 academic year. When the writing test was administered in August 2015, the teaching of Lampung just started in grade 10.

Table 1. The result of students' writing score

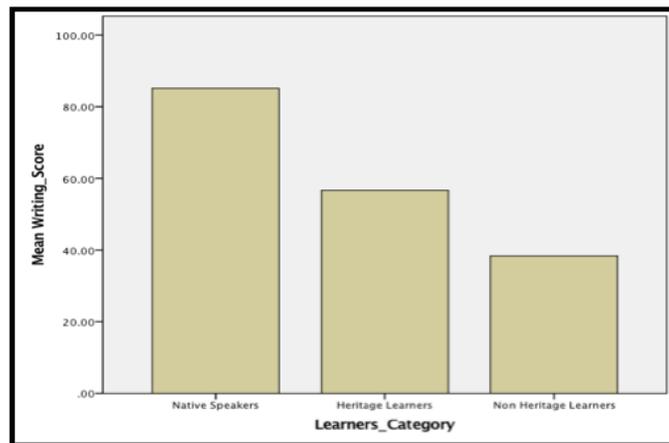
| <b>Writing Score</b> |  |                          |                   |
|----------------------|--|--------------------------|-------------------|
| <b>Scores</b>        | <b>Description</b>   | <b>N of Participants</b> | <b>Percentage</b> |
| 91 - 100             | Can write sentences in Lampung alphabet perfectly, complete a written dialogue with complex ideas, and write a short paragraph very effectively with no mistake in grammar and diction.                              | 26                       | 12.87%            |
| 81 - 90              | Can write sentences in Lampung alphabet well, complete a written dialogue with complex ideas, and write a short paragraph effectively but with a few mistakes in grammar and diction.                                | 11                       | 5.44%             |
| 71 - 80              | Can write in Lampung alphabet quite well but with a few mistakes, complete a written dialogue with quite complex ideas, and write a short paragraph quite effectively but with some mistakes in grammar and diction. | 15                       | 7.42%             |
| 51 - 70              | Can write in Lampung alphabet with some mistakes, complete a written dialogue with simple sentences and ideas, and write a short paragraph but often not too effective with major mistakes in grammar and diction.   | 33                       | 16.33%            |
| 21 - 50              | Cannot really write well in Lampung  | 63                       | 31.18%            |

|  |  |    |        |
|--|--|----|--------|
|  | alphabet, complete only some parts of written dialogues and often not logical, and write a short paragraph with few simple sentences but often not effective and have major mistakes in grammar and diction. |    |        |
| 0 - 20   | Cannot really write sentences in Lampung alphabet, complete a written dialogue, and write a short paragraph.   | 54 | 26.73% |
| N = 202, mean age = 15.2 years old, part 1 mean = 67.93, part 2 mean 41.46, part 3 mean = 32.9 |  |    |        |

The overall mean of students' writing test score was 45.91 out of 100, which, based on the description above, indicated that a majority of students still struggled to write in Lampung. In part 1, when the participants were asked to (1) write two sentences in Roman alphabet to Lampung alphabet, (2) write two sentences in Lampung alphabet to Roman alphabet, (3) translate two sentences in Indonesian to Lampung, and (4) translate two sentences in Lampung to Indonesian, their mean score was 45.91. In the second part, when they were asked to fill some gaps in a conversation and continue the conversation, their mean score was 41.46. In the third part of the assessment, when they were asked to choose one out of two pictures to describe in a short paragraph, their mean score was 32.9. Therefore in general, we can conclude that students still struggled to write in Lampung, especially in the third part of the writing test, when they had to describe a picture. It was noticed that, similar to the L1 to L2 writing strategy transfer reported in some previous studies (Kubota, 1998; Wolfersberger, 2003), students in this study also used their writing skills in Indonesian to fill the conversation gaps and write the short paragraph. However, because they lacked of

vocabulary mastery, they often mixed the use of Lampung and Indonesian in their answers. So, it affected the scoring done by the two raters.

If we separate the students based on their Lampung language learning status (see figure 1 below), we can see that a majority of the students were non-heritage learners of Lampung. There were 128 non heritage learners, 65 heritage learners and 9 native speakers. Using one-way ANOVA, it is found that there is significant difference in the language skill levels between the three groups,  $p < .05$ . There is also a significant difference between native speakers and non-heritage learners and between heritage learners and non-heritage learners, with the native speakers got the highest average score and the non-heritage learners got the lowest average score. However, we found out that the difference between heritage learners and native speakers was not significant,  $p = .016$ .



Note: Native Speakers = 9, Heritage Learners = 65, Non Heritage Learners = 128

Figure 1. Students' category based on their Lampung language learning status

Seventy students participated in the spoken part of the test. At the time of the test, they were in grade 10 from two senior high schools in Bandar Lampung and their mean age was 16.8 years old. As we can see in table 3 below, their mean score in speaking was relatively the same as those in writing, 45.57. In Common European Framework of references for Languages (CEFR), which I used as the reference to categorize the ranges of the scores, the students' mean score in the speaking test is categorized into A2 or "waystage basic users" of the language. The explanation of this category based on CEFR is as follows:

"Can understand sentences and frequently used expressions related to areas of most immediate relevance (e.g. very basic personal and family information, shopping, local geography, employment). Can communicate in simple and routine tasks requiring a simple and direct exchange of information on familiar and routine matters. Can describe in simple terms aspects of his/her background, immediate environment and matters in areas of immediate need." (CEFR, 2008, p.5)

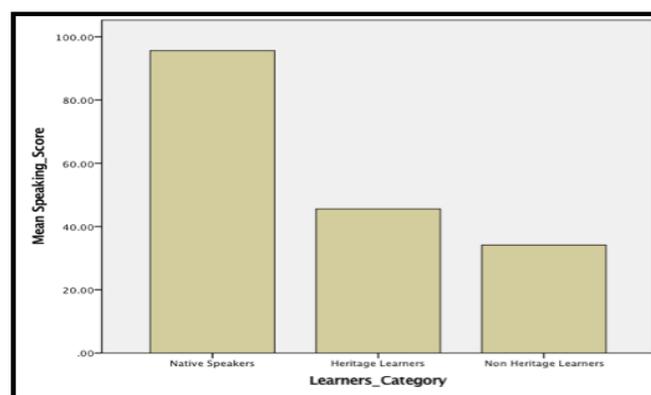
Table 2. Participants' speaking test score

| <b>Speaking Score</b> |                          |                   |
|-----------------------|--------------------------|-------------------|
| <b>Scores</b>         | <b>N of Participants</b> | <b>Percentage</b> |
| 91 - 100              | 5                        | 7.1%              |
| 81 - 90               | 3                        | 4.2%              |
| 71 - 80               | 3                        | 4.2%              |

|   |    |      |
|---|----|------|
| 51 - 70   | 10 | 1.4% |
| 21 - 50   | 20 | 42%  |
| 0 - 20  | 28 | 40%  |
| Note: 91 - 100 is equal to C2 in CEFR, 81 - 90 to C1, 71 - 80 to B2, 51 - 70 to B1, 21 - 50 to A2, and 0 - 20 to A1. Mean age of the participants is 16.8 years old. Mean score of the participants is 45.57. |    |      |

Of the 70 students, 48 students or 82% of them got below 50 on the test and were categorized as “basic users” of Lampung. 28 students were in A1 category and 20 others were in A2 category, which categorized them as “breakthrough basic users” and “waystage basic users” of Lampung. In terms of their ethnic and first language, however, the students, who were in A1 and A2 categories, came from multilingual and multicultural families. None of them mentioned Lampung as their first language, although five of them were ethnically Lampung. The five Lampung students clarified that they used Indonesian at home with their parents and extended family, as well as in the neighborhood with their peers and elders in the community. Therefore, like their non-heritage learner classmates, this condition made them unable to practice speaking Lampung, except with their Lampung language teacher in the classroom. Some other students who got A1 and A2 were from other ethnicities whose first languages were Indonesian, Javanese, Sundanese and Palembangnese. Ten students mentioned that they still spoke their Indigenous language at home, but the remaining 33 students said that they always spoke in Indonesian with their parents at home.

From the table, we also can see that there were also five students who got 91 - 100 or were in C2 or “mastery proficient user” category on the test. Four of them indicated that they were native speakers of Lampung, while one of them was a Padangnese student who had an especially high motivation to learn Lampung. Six other students, who were in C1 or “EOP proficient users” category and B2 or “vantage independent users” category, were all the heritage learners of Lampung. Similar with the pattern of results of the statistical analysis in the writing test, using one way between ANOVA, it was found out that there was a significant difference between the three groups,  $p < .05$ , with the native speakers getting the highest mean score while the non heritage learners got the lowest mean score. In the statistical analysis, it was also found that the difference between the native speakers and non-heritage learners was also significant. The same significant difference was also shown between non heritage learners and heritage learners. However, like in the writing test, the difference between heritage learners and Lampung first language speakers in the speaking test was not significant,  $p = .056$ .



Note: Native Speakers = 8, Heritage Learners = 27, Non Heritage Learners = 35

Figure 2. The result of students' speaking scores

From the results of both the writing and speaking tests above, we can conclude that students still got relatively low scores in writing and speaking. However, findings also suggested that the teaching of Lampung at schools in Bandar Lampung had positive effects for heritage learners. In the two tests, heritage learners were able to perform much better than non-heritage learners. Although the number of the native speakers were relatively smaller compared to the number of heritage learners, and this might have affected the power of the statistical analysis, the overall result also suggests that the passive knowledge of the heritage learners might have contributed to their writing and speaking test performance. Unlike the non-heritage learners, the heritage learners often still got exposure to Lampung to some extent. Some of their parents still spoke Lampung at home to one another although they did not speak in the language with them. They also still had access to their extended family in Bandar Lampung and their hometown who still spoke in the language. Such frequent contacts with speakers likely contributed to a passive knowledge of Lampung that worked to heritage learners' advantage over non-heritage learners in the writing and speaking test.

This result is then in line with some previous results comparing the performance of heritage learners and non-heritage learners. A study done by Kondo-Brown (2005), for instance, shows that Japanese heritage learners outperformed traditional Japanese as foreign language learners in grammatical knowledge and listening and reading skills. Similarly, another study done by Xiao (2006) also shows that heritage learners performed better than their non-heritage counterparts in speaking, grammar, listening and sentence constructions, but not

in reading comprehension, vocabulary learning, and Chinese character writing. In this study, the result of the writing test also shows the same trend if we only look at part 1, in which participants were asked to (1) write two sentences in Roman alphabet to Lampung alphabet, (2) write two sentences in Lampung alphabet to Roman alphabet, (3) translate two sentences in Indonesian to Lampung, and (4) translate two sentences in Lampung to Indonesian. Both the heritage learners and the non-heritage learners got relatively similar scores, indicating that the ability to write in Lampung writing system was not really influenced by their status as a native speaker, heritage learners or non-heritage learners, but the teaching and learning process at school. In part 2 and 3 of the writing test, however, it was apparent that heritage learners outperformed non-heritage learners, because of their better vocabulary mastery and pragmatic knowledge.

Additionally, these results also show us that a majority of the non-heritage learners still struggled learning Lampung. The fact that these students did not use Lampung in the lower and higher domains of language use in Bandar Lampung meant that these students only got the opportunity to hear and use Lampung for 2 hours a week in Lampung language classrooms and made the progress of their Lampung language acquisition and development relatively stagnant.

One non-heritage learner, whose speaking test placed her in the C2 or mastery proficient user category, however, was an exception. This student told me that although she was ethnically a Padangnese, she always identified herself as a Lampung youth as she was born, grew up and lived in Lampung. People from outside Lampung whom she met also always recognized her as a Lampung youth

and expected that she could tell them about Lampung culture, tradition and heritage as well as teach them how to speak in the language. These combined experiences then, encouraged her to make the most of the opportunity to learn Lampung at schools and to proactively use Lampung with her friends who were native speakers of Lampung in the classroom. This case indicated that in addition to the availability of learning and communicative context (Collentine & Freed, 2004), there were also various factors that might have contributed to students' Lampung language proficiency and their performance in the writing and speaking tests, such as motivation (Dornyei, 1994), identity and investment (Darvin & Norton, 2015), which we also need to consider in providing supports for students to learn and use Lampung in and out of classroom settings. In this case, we have seen the way the student identified herself as a Lampung youth, regardless of her status as a non-heritage learner of Lampung, became her motivation to learn Lampung until she became proficient in Lampung.

### **Qualitative Findings**

In what follows, I will continue with the description and the discussion of the qualitative findings of this study. Results in this section show how, regardless of the overall outcomes and the challenges facing Lampung language programs, the programs have also made progress and have potential resources that might be used to support the development and the improvement of the program. I will divide this section into four parts, i.e. 1) the implementation of the Lampung language teaching policy, 2) the challenges of the teaching of Lampung at

schools, 3) the progress of Lampung language revitalization efforts in and out of educational settings, and 4) the potential resources available for the development and the improvement of Lampung language programs.

### ***The implementation of the Lampung language teaching policy***

A year after the new policy of the teaching of Lampung was issued by the Governor of the Province of Lampung in regional regulation number 39 in 2014, all public and private schools in Lampung started to teach Lampung from grade 1 to 12 for 2 hours a week. It was significant progress from the time when Lampung language programs were started in 1997, when Lampung was taught only from grade 4 to 9. In 2004, when the Ministry of Education and Culture of Indonesia issued a new national curriculum, Lampung started to be offered from grade 1 to 9. This policy then remained in effect until the new policy was issued in 2014.

Dr. Farida Ariyani, the chair of the master's degree program in Lampung language teaching and literature at the University of Lampung, told me that initially she got the information from the Ministry of Education and Culture in 2013 that each province could teach their Indigenous language until grade 12 and they needed to get support, in form of an official policy of the teaching Indigenous language, from their governor. Together with her colleague at the University of Lampung and Lampung community leaders, Dr. Ariyani then advocated it to the Governor of Lampung. They eventually got full support from the governor and were asked to formulate the draft of the new policy. The proposed policy was then approved and issued in 2014.

Along with the document of the new policy, there was also the document of the curriculum for each grade that Lampung language teachers needed to follow. Teachers were expected to develop their syllabus, lesson plans and teaching and assessment materials based on the curriculum. However, the materials for the mid and final semester tests would be created by a team in the local *Musyawarah Guru Mata Pelajaran (MGMP) Bahasa Lampung* or Lampung language teacher forum in the city or the regency. All Lampung language teachers in the Province of Lampung would automatically be the members of the forum, both in the province and the city or the regency level. They would also be expected to come to a monthly meeting organized by the forum to learn from each other about how they taught Lampung in their classroom, to discuss recent issues related to new educational policies, and to talk about some upcoming events that they would organize or were invited to collaborate.

At the beginning of an academic year, Lampung language teachers commonly would select one textbook to be used in their classroom. In Bandar Lampung, students would not find it hard to get the book, as many bookstores in the city sold the book. Based on my observation in some bookstores in Bandar Lampung, there were at least five different textbooks for the teaching of Lampung at schools in grade 1 - 9 published by local publishers that teachers could choose. The textbooks for students in grade 10 - 12, however, were not yet available during the period of my data collection for this study from the summer of 2015 to the summer of 2017. Teachers then needed to prepare a handout for their students in each meeting or used slides to teach their students. One of the teachers,

however, told me that MGMP Bahasa Lampung in collaboration with some academia from the University of Lampung were still working on writing the textbooks relevant to the local cultures and dialects used in a certain area in Lampung. So, they hoped that the new textbooks would be available soon.

To support the teaching of Lampung at schools, the University of Lampung opened a three-year diploma program in the teaching of Lampung language and literature in 2000. However, the program was closed five years later because the government could not accommodate the alumni of the program to get the status of a civil servant, as they needed to have at least an undergraduate degree. Since then, the University of Lampung proposed the establishment of the undergraduate and master's degree program in Lampung language and literature to the Ministry of Research, Technology and Higher Education. The master's degree program was approved and starting accepting new students in 2014, while the undergraduate degree program was still in progress.

To mediate the issue of lack of Lampung language teachers, in 2006, the University of Lampung merged the courses of the three-year diploma program in the teaching of Lampung language and literature into the courses of the undergraduate degree program in the teaching of Indonesian language and literature. The name of the program was also changed into the undergraduate degree program in the teaching of Indonesian and Indigenous language and literature, in which the word "Indigenous" here referred to Lampung. The alumni of this program, then, had the credentials to teach Indonesian and Lampung in junior and senior high schools. Meanwhile for elementary schools, the University

of Lampung required the students in the undergraduate degree program in elementary school teacher education to take one mandatory course about how to teach Lampung for one semester. So when they graduated, they could teach Lampung in elementary schools.

In general, we can see that the policy of the teaching of Lampung at schools had relatively been ideal. It got full support from the Governor of Lampung, the academia from the University of Lampung and the Lampung community leaders. However, some challenges were also noticed and needed to get attention. In what follows, I will describe three challenges that Lampung language teachers, students and parents still faced.

### ***The challenges of the teaching of Lampung at schools***

One of the main challenges that Lampung language teachers, students and parents mentioned about the teaching of Lampung at schools in Bandar Lampung was the limited number of hours for students to learn Lampung in the classroom. Everyone agreed that the two hours a week time slot was not enough instruction time in the language, as it did not allow students to have enough time to practice speaking in Lampung. Additionally, Lampung language learners face major challenges learning the language given the decreasing and unavailable resources and opportunities for students, especially the non-heritage learners, to hear and use Lampung in their homes and neighborhoods in Bandar Lampung.

The relative lack of language learning resources out of school have undoubtedly contributed to stagnating Lampung language development and

acquisition skills in school. This was further demonstrated in students' performance on the writing and speaking tests, in which most students were still struggling to express their answers in Lampung. Students lacked Lampung vocabulary mastery, so often they mixed Indonesian in their answers or frequently paused when they did not know the vocabulary. Often students translanguaged (Creese & Blackledge, 2010; Garcia & Wei, 2014) on assessments, not because they were fluent in the two languages, but because they still did not know the vocabulary in one of the languages, more specifically in the language that they were still learning. Based on the data of the sociolinguistic survey (see table 5 below), we can see how Indonesian was the most dominant language used in the home and neighborhood domain. Out of 201 students, there were only two students (1%) who reported that elders in their neighborhood used Lampung and six students (3%) who used Lampung with their peers. These results demonstrated how the support from elders in the community was generally not available to youth, and how Lampung language use among youth was rare.

Table 3. The use of language at home with parents and in the neighborhood with elders and peers

|                            | <b>L1 at home</b> | <b>Language with elders in neighborhood domain</b> | <b>Language with peers</b> |
|----------------------------|-------------------|--|----------------------------|
| Indonesian                 | 74%               | 89%  | 83%                        |
| Lampung                    | 6.5%              | 1%   | 3%                         |
| Other Indigenous languages | 19.5%             | 10%  | 14%                        |

In an interview, Billy (17 y.o.), a non-heritage learner, told me, *“Saya udah belajar Bahasa Lampung 9 tahun, tapi masih tetep nggak bisa ngomong! Tiap selesai belajar di kelas, saya selalu tanya ke diri sendiri, “terus buat apa nih?” Ini mungkin yang nggak ada di Bahasa Lampung. Kita belajar Bahasa Lampung di sekolah, tapi kita nggak tau mau ngapain pakai Bahasa Lampung setelah itu. Hampir di manapun orang ngomong pake Bahasa Indonesia. Saya percaya kalau orang Lampung tetep pakai bahasa mereka dan kita berada di sekitar mereka setiap hari, perlahan kita pasti juga akan coba pakai Bahasa Lampung dan jadi lancar.”* [Billy, August 15, 2015 interview]

Translation:

“I have learned the language for 9 years, but I still can’t speak it! After each class, I always ask myself, ‘then, what’s next?’ It’s what is probably missing from the teaching of Lampung at schools. We learn the language at school, but we don’t know what to do with the language after that. Almost everywhere people speak in Indonesian. I believe if Lampung people maintain using their language and we are around them every day, eventually we will also try to use it and become fluent in the language.”

In the sociolinguistic survey, it was also found that out of the 201 students, 21 students were Lampung, 53 students were mixed heritage youth between Lampung and other ethnicities, 26 students were Javanese, 7 students were Palembangnese, 5 students were Bataknese, 4 students were Balinese, 4 students were Sundanese and 81 others were from the family with the combination of

various ethnicities other than Lampung. Out of the 21 students who were Lampung, there were only 6 students who spoke Lampung at home. While from the 53 mixed ethnic families, there were only 7 students who spoke Lampung with either their mother or their father at home, which indicates that the use of Lampung at home of the native Lampung people continuously decreased. In total, then, there were only 6.5% who were native speakers of Lampung and 26.8% who were heritage learners of Lampung. In general, this finding, then, supports what Gunarwan (1994) and Hasan (2009) found earlier about the cases of diglossia and language shift in the lower domains of language use in the Lampung community in Bandar Lampung.

The next challenge related to the unavailability of Lampung language teachers who have relevant academic qualification and required competence. Similar issues have been found in other contexts (Jorgensen et. al, 2010; White et. al, 2007), in which scholars have argued for the need of more Indigenous educators and offered solutions to prepare Indigenous community members to become teachers. When Lampung started to be taught in grade 10 in 2015, there was an increasing demand of Lampung language teachers. There were at least 800 senior high schools that needed new Lampung language teachers. However, as the three-year diploma program in the teaching of Lampung language and literature at the University of Lampung was closed in 2005, school principals then could not really hope to get a teacher with this degree. In 2010, after four years in operation, the undergraduate degree program in the teaching of Indonesian and Indigenous language and literature at the University of Lampung was also terminated and the

name of the program was returned to the teaching of Indonesian language and literature since then. The ministry of higher education recommended that it be separated, as initially they only gave approval for the establishment of the undergraduate degree program in the teaching of Indonesian language and literature. Therefore, practically since 2010, new Lampung language teachers with relevant academic qualification were no longer available.

When the new language policy expanding Lampung language classes into grades 10-12 started to be implemented in 2015, senior high school principals tried to see whether they had Indonesian language teachers with an undergraduate degree in the teaching of Indonesian and Indigenous language and literature or alternatively asked native Lampung teachers at the schools who originally taught other subjects to teach Lampung. Of the six Lampung language teachers in senior high schools that I interviewed, for example, there were three teachers who had relevant academic backgrounds. The other three teachers originally taught the other subjects in their schools, i.e. Islamic studies, mathematics and civics. However, as their schools could not get a Lampung language teacher with relevant academic qualifications, they were asked to teach Lampung. Their status as a native speaker of Lampung made their principals trust that they could teach Lampung. At the end, all the three teachers similarly mentioned that it was actually not as simple as we all assumed. Although they had experience in teaching and competence in the language, they admitted that teaching a language was different from teaching Islamic studies, mathematics and civics, in which they had to focus on achieving four language skills (listening, speaking, reading

and writing), not only on building knowledge about the language (vocabulary and grammar). Moreover, they also needed to teach two dialects of Lampung, when they spoke only one of the dialects. Therefore, they highlighted the need to get relevant training before they started to teach Lampung at schools.

In general, the irrelevance and lack of training that the Lampung language teachers received reduced the quality of the teaching and learning of Lampung at schools. In the sociolinguistic surveys, for instance, students mentioned that their teachers often focused on teaching them the Lampung writing system and Lampung tourism and cultures in Indonesian, instead of practicing using Lampung for communication or using Lampung as the language to present the content. In other words, the recommendation to teach the materials using content based language teaching approaches, which Lyster & Ballinger (2011) defined as an "...instructional approach in which non-linguistic curricular content such as geography or science is taught to students through the medium of a language that they are concurrently learning as an additional language" (p. 279), could not really be implemented, as the teachers did not get adequate training to implement this kind of instruction. During my classroom observations, I also noticed that some teachers had a tendency to use a more traditional language teaching methods, such as the grammar translation method, instead of other methods that focus on using the language for communication (see Larsen-Freeman & Anderson, 2013; Richards & Rodgers, 2014). The use of the grammar translation method as a common pedagogical method then meant that students had very little opportunity to practice communicating in the classroom, which also meant that

the teaching of Lampung at schools was ineffective when it came to solving the challenge of students lacking communication practice in Lampung.

The two dialects of Lampung, Lampung Api and Lampung Nyo, that were taught at schools have a lot of lexical variations (Hanawalt, 2007; Santika, 2018). In light of these differences, teachers and students often see Lampung Api and Lampung Nyo as two different languages, instead of two dialects. Simons & Charles (2018) similarly categorize Lampung Api and Lampung Nyo as two languages. Tiffany (20 years old), a native speaker of Lampung, mentioned in an interview that her parents could not communicate to each other because they spoke different dialects. Her father spoke Lampung Api, while her mother spoke Lampung Nyo. Tiffany's parents decided to talk to each other in Indonesian, and to talk Indonesian with her and her brother. However, as they still wanted her and her brother to be able to speak Lampung, they sent her and her brother to live with their grandparents in their two different hometowns in turn every holiday season. Tiffany and her brother ended up speaking in the two dialects and at home; they also often tried to talk to their parents in Lampung. In the interview, she added,

*“Aku percaya pasti susah buat temen-temenku yang bukan orang asli Lampung, dan bahkan buat yang orang Lampung asli tapi nggak ngomong Lampung di rumahnya, karena kita punya dua dialek itu. Ini kayak belajar dua bahasa yang beda. Tapi, aku ngerasa bersyukur orangtuaku nyuruh aku belajar dua dialek itu sama kakek nenekku, karena orangtuaku nggak mau aku kehilangan identitasku sebagai orang Lampung.”* [Tiffany, July 18, 2015 interview]

Translation:

“I believe it is complicated for my friends who are non heritage learners, and even for heritage learners, as we have two different dialects. It is like learning two different languages. However, I am glad that my parents encouraged me to learn the two dialects from my grandparents, as they don’t want me to lose my identity as a Lampung.”

Tiffany’s example shows us the counternarrative to the decision to use dominant language at home because of dialect differences, which is also a common issue that we can see in interethnic marriage causing language shift in Indonesia (Tondo, 2009). Tiffany’s parents negotiated a family language policy (King & Fogle, 2006; 2008; Spolsky, 2012; Schwartz, 2010) that they made by connecting her and her brother to Lampung community members in their ancestral hometown from their early ages, so that they gained enough exposure to learn and use Lampung. In this example, we also can see how, in the end, Tiffany and her brother became language socializing agents of change in her family, supporting the revitalization process and Lampung language learning in her family.

### ***The progress of the Lampung language revitalization in and out of educational settings***

We have seen earlier that, regardless of the outcomes and the challenges, there were also counterexamples and things that were progressing in the Lampung programs. One of the most noticeable signs of progress that I mentioned earlier

was the success of extending the teaching of Lampung language in schools up to grade 12 in all public and private schools in the Province of Lampung. The continuous advocacy by the academics from the University of Lampung and the Lampung community leaders had been so strategic that it resulted in some positive progress for the teaching of Lampung at schools, in particular, and for Lampung language revitalization, in general. It successfully sparked not only many top down initiatives, but also encouraged many bottom up language planning initiatives (Hornberger, 1996) by individuals and collective groups of language advocates that have had big impacts for Lampung language revitalization in and out of educational settings. In what follows, I will focus on describing other examples of the progress that have been crucial for Lampung language revitalization efforts.

Given the challenges that schools faced hiring Lampung language teachers with relevant qualification and competence, the establishment of the master's degree program in the teaching of Lampung language and literature at the University of Lampung in 2014 was one of the most notable successes that needs to be highlighted. It becomes crucial considering the central role of the University of Lampung in Lampung language revitalization since 1997, and the key role that the university has played not only in training pre-service and in-service Lampung language teachers, but also in developing curriculum, textbooks and other supporting policies in collaboration with the government of the Province of Lampung. The lack of a Department of Lampung since 2005 meant that the Department could not graduate new Lampung language teachers from 2010-2014.

The presence of the new program reestablished their role as the center of Lampung language studies in the Province of Lampung. While waiting for the approval of the establishment of the undergraduate degree program in the teaching of Lampung language and literature from the Ministry of Research, Technology and Higher Education, the master's degree program can also answer the demand of Lampung language teachers in senior high schools and be used to facilitate professional development for in-service teachers who do not have previous academic training in Lampung language teaching.

The advocacy of academics from the University of Lampung and the Lampung community leaders have also extended to the formulation of new policies that promoted the use of Lampung in public places and encouraged the participation of all the stakeholders of Lampung in the efforts. Starting from the summer of 2017, for instance, Raden Inten International Airport started using three languages, i.e. Indonesian, English and Lampung, to announce the departure and arrival schedules of the flights in the airport. Similarly, in accordance with the new policy, the planes that were going to land in the airport would also give arrival announcement to their passengers on board in the three languages. In local media, the frequency of use of Lampung also increased since the new policy was passed. In 2014, each local television and radio station had a special program that used Lampung and was broadcasted daily. In local newspapers, as we can see in the picture below, each local newspaper also started to have a special column written in Lampung. Often, they also had the online version, so that we could access them from our gadgets.



Picture 2. A column in local newspaper written in Lampung

In addition to the column in local newspapers, many authors in Lampung also started to write and publish books in Lampung in collaboration with some local publishers. After realizing that in many school and public libraries, the number of books written in Lampung were still relatively minimal or even unavailable. If any, it would probably be textbooks and dictionary, which in their opinion were not enough to help teachers and students. They added that one of the challenges that teachers had in the classroom was the lack of supporting materials. Therefore, if they could provide them books written in Lampung, it would be able to help them to teach their students. Additionally, it would also foster students' Lampung language learning in general and answer the issue of lack of vocabulary mastery found in the speaking and writing tests in this study, as many scholars have argued about the effects of reading on second language acquisition and building literacy skills (Elley & Manghubai, 1983; Krashen, 2004).

### *The potential resources for development and improvement*

In addition to the markers of progress described above, there were also some available resources that held potential for the development and the improvement of the teaching of Lampung at schools in Bandar Lampung. While the limited number of Lampung language instructional hours in schools remain difficult to negotiate at the time of this writing, there were other possible solutions that could potentially address the challenge of students' lack of opportunities for Lampung language socialization in and out of the school settings. In what follows, I would like to focus on two related potential resources, 1) the availability of technology-based supporting facilities at schools, and 2) the emergence of Lampung youth and young adult language activism through social media.

When I was doing a classroom observation in one elementary school, the Lampung language teacher started his class with a Lampung song from his laptop displayed on a large screen in front of the class. The teacher sang and danced together with the students and then discussed with his students what the song was about. He continued using slides, as well as whiteboard, until the end of the class to explain other materials that he had prepared. In the other classroom observations in a senior high school, similarly the teacher showed students a short movie in Lampung from YouTube and led the discussion about the movie in Lampung. She also used slides to help her explain additional materials she wanted to cover that day. These two examples indicated that to some extent, technology had been integrated into the teaching and learning activities in at least some

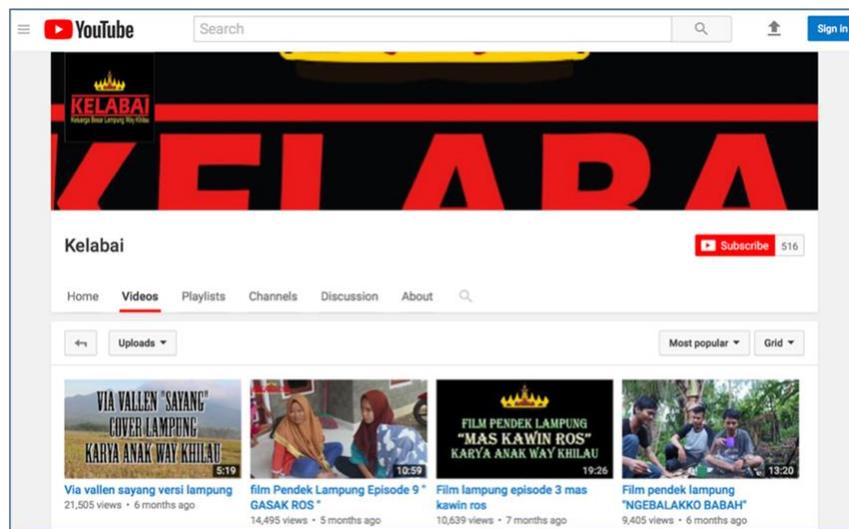
Lampung language classrooms in Bandar Lampung. In the ten schools where I conducted this study, I observed that all of the schools had tech based supporting facilities, such as computer laboratories, projectors and wifi connections, and the school principals highly encouraged teachers to use all the available facilities to teach their students.

In addition to the use of technology in the Lampung language classroom, I observed how Lampung youth and young adult language activism through social media started was beginning to emerge during the time of the study. Students who were native speakers of Lampung, for instance, often encouraged their friends, who were heritage learners and non-heritage learners of Lampung, to use Lampung in social media, particularly to comment on their posts. Initially, I saw how youth who moved to Bandar Lampung used Lampung in their social media to connect with their family and peers in their hometowns. As the students commonly came from out of town and moved to Bandar Lampung to get a better education, social media helped them to remain connected with their family and peers in their hometown, while continuing their contacts with their new friends in Bandar Lampung, who were mostly heritage learners and non-heritage learners of Lampung. After noticing that their use of Lampung in social media helped their friends in Bandar Lampung to find a space where they could learn and use Lampung, youth shared with me that they were then encouraged to help their friends to learn and use Lampung more frequently with them in social media. It is similar with the findings on an in-depth case study done by Lam (2009) where a Chinese youth who migrated to the United States used instant messaging to

connect with the Chinese community and Asian American youth in the United States, and peers in China. In addition to strengthening her local, translocal and transnational affiliations, the young person's multiliteracy knowledge and skills developed through her intense interaction with the three groups. In another study, Lam & Rosario-Ramos (2009) show how commonly immigrant youth use social media to remain connected across national borders, and how this influences language learning. The participants in the study described within also mentioned similar examples. They remained connected and used Lampung with their friends and family in their hometown or extended family in their parents' hometown in different kinds of messaging and social media applications, such as WhatsApp and Facebook. For those who did not speak the language anymore with their parents at home, the presence of their extended family's WhatsApp and Facebook groups helped them learn their Indigenous language from relatives in the group who still spoke the language.

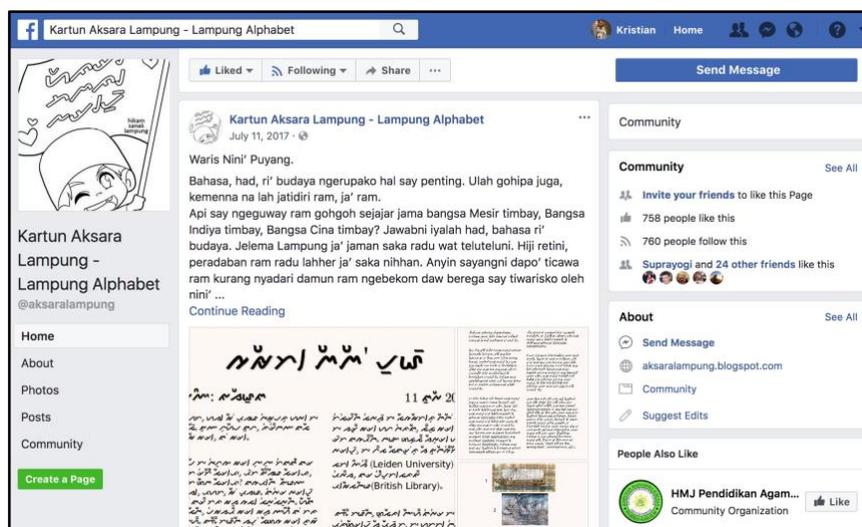
Outside of the school settings, there were also many individual and collective initiatives by Lampung youth and young adult language activists that positively contributed to Lampung language revitalization that had the potential to support the teaching of Lampung at schools. Often, the youth and young adult language activists collaborated with elders from their community and local governments to do the projects that they had initiated. In YouTube, for instance, there are currently many short movies and documentaries in the language that youth have produced and uploaded. These movies often use subtitles in Indonesian and sometimes English, so that these videos can also be watched by

people who do not speak Lampung. They also shared the video in other social media platforms, such as Facebook, Instagram and Twitter to reach larger audiences. One of the YouTube page that is quite active is *Kelabai* managed by a group of Lampung youth in Lampung community in Way Khilau, a rural district in the Regency of Pesawaran, Lampung. On their page, the youth frequently uploaded short movies, song covers and parodies based on their daily life in their community (see picture 3 below). They initiated their projects after they realized that there were not many videos using Lampung in YouTube, and thought people might be interested to watch and learn something, including the language, from the videos. Although not specifically created for classroom purposes, there were also teachers in Bandar Lampung who used the videos from the page in their classrooms while I was doing my observations.



Picture 3. Indigenous youth and young adult media production in Lampung

There are also some Facebook pages dedicated to promoting the use of Lampung, maintaining the use of Lampung alphabet, and giving information about Lampung culture, tradition and heritage. All of the posts in the page are written in Lampung, but often they also provide Indonesian translation. In the picture 4 below, for instance, we also can see one of the examples of the Facebook page used to maintain the use of Lampung alphabet. All of the posts on the page, which commonly relates to Lampung culture, tradition and heritage, use Lampung in both Lampung and Roman alphabets. The page also highlights the translation of the posts in Indonesian, so that non-heritage learners of Lampung can also learn from the posts. This site undoubtedly has potential for Lampung language classrooms, given its linguistic and cultural resources. It also offers opportunities for youth to use Lampung with the moderator of the page and other people commenting in the posts.



Picture 4. A Facebook page about Lampung alphabet

Together, the examples above show potential linguistic and cultural resources that Lampung language teachers can use in their classrooms. Given that the schools have the facilities and students also have access to technology, teachers might use these resources to facilitate students' Lampung language socialization beyond the classroom contexts. In another article (Putra, in progress), I describe how I worked with two language teachers in a high school classroom to create an online communication space to facilitate students Lampung language learning and use as well as to encourage them to participate in Lampung language revitalization efforts.

### **CONCLUSION**

Since 1997, the policy of the teaching of Lampung at schools has been changed three times, adding increasing grade levels to the point that Lampung language is now taught from grades 1 to 12. With this change in policy, Lampung language advocates hoped to provide more resources and opportunities for students to learn and speak Lampung, so youth can help reverse Lampung language shift. The low performance of non-heritage learners of Lampung on the speaking and writing tests described above strongly suggest that the two hours a week of Lampung language instruction allotted in schools under the current policy was still not enough to make the students fluent in Lampung. In addition, on surveys and in interviews and focus groups, the majority of students in the study shared that they did not use the language at home and neighborhood, and could not find spaces to authentically hear and use the language in public places

in Bandar Lampung. Therefore, additional efforts to facilitate their Lampung language socialization in and out of educational settings are still needed, particularly with all the potential resources that are available.

Regardless of the student language outcomes and the challenges facing Lampung language programs, there has also been positive progress in Lampung school-based language planning, given the individual and collective initiatives described above. At the time of this writing, there are also potential resources that can be used to develop and improve the teaching of Lampung language in schools in particular and Lampung language revitalization in general. The continuous advocacy of academics from the University of Lampung and Lampung community leaders to the Governor of Lampung has played a key role in Lampung language revitalization. The insignificant difference between the native speakers and the heritage learners of Lampung on the speaking and writing tests shows us that the teaching of Lampung helped the heritage learners of Lampung to make the most of their passive knowledge to (re)learn and (re)use their Indigenous language. This success needs to be continuously supported, as the heritage learners of Lampung are the one that should be the main target of Lampung language shift reversal. With their ability to speak Lampung, I hope youth can continue using the language, use the language with one another, and become the agents of change of Lampung language use in their family and community.

## IMPLICATIONS

While previous studies commonly focused on the dynamics of Indigenous language revitalization efforts through immersion and bilingual education programs, such as those in Hawaiian (Kawai'ae'a, et.al, 2007; Wilson & Kamana, 2011), Maori (Harrison, 2005; May & Hill, 2008), Navajo (Lomawaima & McCarty, 2006; McCarty, 2002), and Sami (Lie, 2003; Hirvonen, 2008), this study gives us new insights on the dynamics of the teaching of an Indigenous language as a subject in a very limited time allocation at schools in a province which has continued to gain momentum towards school-based language planning in diverse urban areas, as well as rural areas of Indonesia. By looking at available resources in the schools and community, as well as bottom up initiatives led by youth and young adult language activists, this study also sheds light on the possibility for such programs to create additional “ideological and implementation spaces” (Hornberger, 2005) for language learning and use in online settings to connect students in the schools with the Indigenous community, not only to learn and use Lampung but also to collaborate in Indigenous language revitalization efforts.

Practically, teachers need to think of an innovative way to facilitate students' Lampung language socialization beyond the classroom using methods, approaches and techniques that better facilitate students to practice communication in Lampung. Technology, for instance, can be used as an additional resource that might be utilized to promote language learning and use, as schools have the facilities and students also have access to it. Teachers can use

the technology to facilitate synchronous and asynchronous communication among students and to encourage the production of oral and written discourse in the language, in addition to presenting materials and initiate discussions in the classroom (Bax, 2003). The end goals of the teaching of Lampung at school are not only to make the students fluent in Lampung, but also to encourage their participation in Indigenous language revitalization. Parents also need to be informed about the reasons, the process and the goals of the teaching of Lampung at schools in general. They need to sit together with Lampung language teachers and Lampung community members to talk about how they can collaborate and support children and youth Lampung language learning at schools. Finally, the local government needs to continuously collaborate with all the stakeholders of Lampung to formulate policies that promote the use of Lampung in both lower and higher domains of language use in the society. If such a language planning initiative can be initiated, Lampung people will feel that their Indigenous language also has a place and voice along with other languages, and it will eventually encourage them to (re)learn and (re)learn their language.

## REFERENCES

- Baker, C. (2011). *Foundations of bilingual education and bilingualism*. Bristol, England: Multilingual Matters.
- Bax, S. (2003). CALL—past, present and future. *System*, 31(1), 13-28.
- CEFR. (2008). *Introductory guide to the Common European Framework of Reference (CEFR) for English language teachers*. Retrieved from: <http://www.englishprofile.org/images/pdf/GuideToCEFR.pdf>

- Collentine, J., & Freed, B. F. (2004). Learning context and its effects on second language acquisition: Introduction. *Studies in Second Language Acquisition*, 26(2), 153-171.
- Creese, A., & Blackledge, A. (2010). Translanguaging in the bilingual classroom: A pedagogy for learning and teaching? *The Modern Language Journal*, 94(1), 103-115.
- Danardana, A. S. (2008). *Pemetaan dialektal bahasa Lampung*. Bandar Lampung, Indonesia: Kantor Bahasa Provinsi Lampung.
- Darvin, R., & Norton, B. (2015). Identity and a model of investment in applied linguistics. *Annual Review of Applied Linguistics*, 35, 36-56.
- Dewan Perwakilan Rakyat. (1945). *Undang Undang Dasar Republik Indonesia Tahun 1945*. Jakarta, Indonesia: Dewan Perwakilan Rakyat.
- Dörnyei, Z. (1994). Understanding L2 motivation: On with the challenge! *The Modern Language Journal*, 78(4), 515-523.
- Elley, W. B., & Mangubhai, F. (1983). The impact of reading on second language learning. *Reading Research Quarterly*, 19(1), 53-67.
- Fishman, J. A. (1991). *Reversing language shift: Theoretical and empirical foundations of assistance to threatened languages*. Bristol, England: Multilingual Matters.
- García, O., & Wei, L. (2014). Translanguaging and education. In Garcia, O., & Wei, L. (Eds.). *Translanguaging: Language, bilingualism and education* (pp. 63-77). London, England: Palgrave Macmillan.
- Gee, J. P. (2004). *An introduction to discourse analysis: Theory and method*. New York, NY: Routledge.
- Gibbs, G. R. (2008). *Analysing qualitative data*. London, England: Sage.
- Gunarwan, A. (1994, August). The encroachment of Indonesian upon the home domain of the Lampungic language use: A study of the possibility of a minor language shift. Paper presented at the Seventh International Conference on Austronesian Linguistics, Leiden University, the Netherlands.
- Gunarwan, A. (2006). Kasus-kasus pergeseran bahasa daerah: Akibat persaingan dengan Bahasa Indonesia? *Linguistik Indonesia*, 24(1), 95-113.

- Hadikusuma, H. (1989). *Masyarakat dan adat budaya Lampung*. Bandung, Indonesia: Mandar Maju.
- Hanawalt, C. (2007). Bitter or sweet? The vital role of sociolinguistic survey in Lampungic dialectology. *Studies in Philippines Languages and Cultures*, 16, 11-40.
- Harrison, B. (2005). The development of an Indigenous knowledge program in a New Zealand Maori-language immersion school. *Anthropology & Education Quarterly*, 36(1), 57-72.
- Hasan, H. (2009). Language shift in home domain in Bandar Lampung. *Jurnal Kelasa*, 3(2), 20-30.
- Hinton, L., & Hale, K. (Eds.). (2001). *The green book of language revitalization in practice*. San Diego, CA: Academic Press.
- Hirvonen, V. (2008). 'Out on the fells, I feel like a Sámi': Is there linguistic and cultural equality in the sámi school?. In Hornberger, N. H. (Ed.). *Can schools save Indigenous languages?* (pp. 15-41). London, England: Palgrave Macmillan.
- Hornberger, N. H. (Ed.). (1996). *Indigenous literacies in America*. Berlin, Germany: Walter de Gruyter.
- Hornberger, N. H. (2005). Opening and filling up implementational and ideological spaces in heritage language education. *The Modern Language Journal*, 89(4), 605-609.
- Hornberger, N. H. (Ed.). (2008). *Can schools save Indigenous languages? Policy and practice on four continents*. London, England: Palgrave Macmillan.
- Jorgensen, R., Grootenboer, P., Niesche, R., & Lerman, S. (2010). Challenges for teacher education: The mismatch between beliefs and practice in remote Indigenous contexts. *Asia-Pacific Journal of Teacher Education*, 38(2), 161-175.
- Katubi. (2006, January). Lampungic languages: Looking for new evidence of the possibility of language shift in Lampung and the question of its reversal. Paper presented at the Tenth International Conference on Austronesian Linguistics, Puerto Princesa, Philippines.
- Kawai'ae'a, K. K., Housman, A. K., & Alencastre, M. (2007). Pu'a i ka'Olelo, Ola ka'Ohana: Three generations of Hawaiian language revitalization. *Online Submission*, 4(1), 183-237.

- Kemendiknas. (2013). *Kurikulum 2013*. Jakarta, Indonesia: Kemendiknas.
- King, K., & Fogle, L. (2006). Bilingual parenting as good parenting: Parents' perspectives on family language policy for additive bilingualism. *International Journal of Bilingual Education and Bilingualism*, 9(6), 695-712.
- King, K. A., Fogle, L., & Logan-Terry, A. (2008). Family language policy. *Language and Linguistics Compass*, 2(5), 907-922.
- Krashen, S. D. (2004). *The power of reading: Insights from the research*. Santa Barbara, CA: ABC-CLIO.
- Kubota, R. (1998). An investigation of L1–L2 transfer in writing among Japanese university students: Implications for contrastive rhetoric. *Journal of Second Language Writing*, 7(1), 69-100.
- Lam, W. S. E. (2009). Multiliteracies on instant messaging in negotiating local, translocal, and transnational affiliations: A case of an adolescent immigrant. *Reading Research Quarterly*, 44(4), 377-397.
- Lam, W. S. E., & Rosario-Ramos, E. (2009). Multilingual literacies in transnational digitally mediated contexts: An exploratory study of immigrant teens in the United States. *Language and Education*, 23(2), 171-190.
- Larsen-Freeman, D., & Anderson, M. (2013). *Techniques and principles in language teaching*. Oxford, England: Oxford University Press.
- Lee, T. S. (2009). Language, identity, and power: Navajo and pueblo young adults' perspectives and experiences with competing language ideologies. *Journal of Language, Identity, and Education*, 8(5), 307-320.
- Lie, K. (2003). Sámi heritage language program models: Balancing Indigenous traditions and western ideologies within the Norwegian educational system. *Scandinavian Studies*, 75(2), 273-292.
- Lomawaima, K. T., & McCarty, T. L. (2006). *"To Remain an Indian": Lessons in democracy from a century of Native American education*. New York, NY: Teachers College Press.
- Lyster, R., & Ballinger, S. (2011). Content-based language teaching: Convergent concerns across divergent contexts. *Language Teaching Research*, 15(3), 279-288.

- May, S., & Hill, R. (2008). Māori-medium education: Current issues and challenges. In Hornberger, N. H. (Ed.). *Can schools save Indigenous languages?* (pp. 66-98). London, England: Palgrave Macmillan.
- McCarty, T. L. (2002). *A place to be Navajo: Rough Rock and the struggle for self-determination in Indigenous schooling*. New York, NY: Routledge.
- McCarty, T. L. (2003). Revitalising Indigenous languages in homogenising times. *Comparative Education*, 39(2), 147-163.
- McCarty, T. L., Borgoiakova, T., Gilmore, P., Lomawaima, K. T., & Romero, M. E. (2005). Indigenous epistemologies and education—self-determination, anthropology, and human rights. *Anthropology & Education Quarterly*, 36(1), 1-7.
- McCarty, T., & Lee, T. (2014). Critical culturally sustaining/revitalizing pedagogy and Indigenous education sovereignty. *Harvard Educational Review*, 84(1), 101-124.
- McCarty, T. L., & Nicholas, S. E. (2012). Indigenous education: Local and global perspectives. In Martin-Jones, M., Blackledge, A. & Creese, A. (Eds.). *The Routledge handbook of multilingualism* (pp.145-166). New York, NY: Routledge.
- McCarty, T. L., & Nicholas, S. E. (2014). Reclaiming Indigenous languages: A reconsideration of the roles and responsibilities of schools. *Review of Research in Education*, 38(1), 106-136.
- Presiden Republik Indonesia. (2003). *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional*. Jakarta, Indonesia.
- Putra. (In progress). *Indigenous youth language learning, use and activism through social media: Insights from Lampung language classroom in Bandar Lampung, Indonesia*.
- Rachmatia, M. & Putra, K.A. (2015, August). *Perluasan dan keberlanjutan fenomena diglosia di daerah perkotaan di Provinsi Lampung*. Paper presented at the Seminar Kebijakan Bahasa Pasca Orba: Sebuah Penguatan Identitas at Indonesia's Institute of Science (LIPI), Jakarta, Indonesia.
- Richards, J. C., & Rodgers, T. S. (2014). *Approaches and methods in language teaching*. Cambridge, England: Cambridge University Press.
- Rusyana, Y. (1999). Penyelenggaraan pengajaran bahasa daerah. In Rosidi, A. (Ed.). *Bahasa Nusantara Suatu Pemetaan Awal*. (pp. 71-79). Jakarta, Indonesia: Pagelaran Bahasa Nusantara.

- Santika, M. (2018). *Phonological variation between api and nyo dialect in Lampung language* (Doctoral dissertation). Universitas Negeri Yogyakarta, Yogyakarta, Indonesia.
- Schwartz, M. (2010). Family language policy: Core issues of an emerging field. *Applied Linguistics Review*, 1(1), 171-192.
- Simons, G. F. & Charles D. F. (Eds.). 2018. *Ethnologue: Languages of the world, twenty-first edition*. Dallas, Texas: SIL International. Retrieved from: <http://www.ethnologue.com>.
- Spolsky, B. (2012). Family language policy—the critical domain. *Journal of Multilingual and Multicultural Development*, 33(1), 3-11.
- Statistics Indonesia. (2015). *Provinsi Lampung dalam Angka 2015*. Jakarta, Indonesia: Badan Pusat Statistik.
- Statistics Indonesia. (2016). *Kota Bandar Lampung dalam Angka 2016*. Jakarta, Indonesia: Badan Pusat Statistik.
- Thomason, S. G. (2008). Social and linguistic factors as predictors of contact-induced change. *Journal of Language Contact*, 2(1), 42-56.
- Tondo, H. (2009). Kepunahan bahasa-bahasa daerah: Faktor penyebab dan implikasi etnolinguistik. *Jurnal Masyarakat dan Budaya*, 11(2), 277-296.
- Tupas, R. (2015). Inequalities of multilingualism: Challenges to mother tongue-based multilingual education. *Language and Education*, 29(2), 112-124.
- United Nations. (2010). *United Nations declaration on the rights of Indigenous peoples*. United Nations Publications. Retrieved from: [https://www.iwgia.org/images/publications/0460\\_ACHPR\\_Advisory\\_Op-UNDRIP\\_UK\\_2010.pdf](https://www.iwgia.org/images/publications/0460_ACHPR_Advisory_Op-UNDRIP_UK_2010.pdf)
- Walker, D. F. (1976). A grammar of the Lampung language: The Pesisir dialect of Way Lima. In *Linguistics Studies in Indonesian and Languages in Indonesia*. Jakarta, Indonesia: Nusa.
- White, C. J., Bedonie, C., de Groat, J., Lockard, L., & Honani, S. (2007). A bridge for our children: Tribal/university partnerships to prepare Indigenous teachers. *Teacher Education Quarterly*, 34(4), 71-86.
- Wilson, W. H., & Kamanā, K. (2011). Insights from Indigenous language immersion in Hawai 'i. In Tedick, J. D., Christian, D., & Fortune, T. W.

(Eds.), *Immersion education: Practices, policies, possibilities* (pp. 36-57).  
Bristol, England: Multilingual Matters.

### CHAPTER 3: TECHNOLOGY AND INDIGENOUS YOUTH LANGUAGE ACTIVISM IN INDONESIA

#### ABSTRACT

In this article, I share vignettes of three youth language activists from three Indigenous communities in Indonesia, i.e. Malay in Tanjungpinang, Lampung in South Lampung, and Makassar in Takallar. The three youth worked on different language activist efforts, but similarly used technology, particularly social media, as a vehicle to achieve the goals of their projects. The first activist assisted the Mayor of Tanjungpinang by preparing Malay poems for his formal and informal speeches, and used social media to revive the sociocultural functions of poetry in informal conversation among Malay people and encourage his peers to use Malay in online spaces. The second activist collaborated with elders from his community and academics to write a digital dictionary for Lampung people in his community and make the resource available online and free for everyone. After noticing that many youth felt reluctant to use Makassar at school and in online settings, the third language activist encouraged her peers to maintain using Makassar with one another in both online and offline settings. She also invited her peers to help the younger generation in their community learn and use Makassar, after learning that many children in her neighborhood could not speak Makassar. This study highlights the contribution of youth, possibilities for the integration of technology, and the role of collaboration in Indigenous language maintenance and revitalization in formal and informal settings. The study also sheds light on the ways that Indigenous youth and young adult language activists initiate grassroots initiatives and use technology to forward their language activism. At the end of the article, I discuss the implications for Indigenous community members who wish to encourage youth participation in Indigenous language revitalization.

**Keywords:** *Technology, Indigenous youth, Collaboration, Language Activism*

#### INTRODUCTION

Statistics showing the state of world languages highlight serious challenges for many critically endangered languages (Baker, 2011; Hornberger, 2011; Romaine, 2006; UNESCO, 2009), and potential consequences including the destruction of rooted identity (Fishman, 1991), the erosion of human knowledge (Harrison, 2007) and the loss of unique human diversity (Suamida-Huaman, 2011). Indigenous language is often contested by a more dominant language in

almost all domains, like English in the United States (McCarty, 2003) and Bahasa Indonesia in Indonesia (Gunarwan, 2006). Many scholars, such as Lomawaima and McCarty (2006), Wyman et al. (2010), and Combs and Nicholas (2012), point out how unsupportive language and educational policies have consequences on restricting possible uses of Indigenous language in educational settings, which can then undermine intergenerational language transmission in the home domain, and lead to language endangerment and death. Of 6,800 languages in the world today, around 60 - 90 % of them are endangered and predicted to be extinct within the next 100 years (Romaine, 2006). UNESCO (2009) also added that 96% of the world languages are spoken only by 4% of the world population. More than 50% of countries in the world are monolingual, and fewer than 500 out of the 6,800 languages are taught at schools (Hornberger, 2010). Every two weeks, one language in the world dies (UNESCO, 2009); in many critically endangered language settings, the language only has a few speakers who are older than 50 years old and commonly no longer used the language to communicate to each other or younger members of the community on a regular basis. Therefore, when the older generation dies, the language will also follow, along with the Indigenous knowledge, values, and cultures embodied in the language.

Indigenous communities in many countries in the world are aware of the massive language shift taking place in their communities leading to language endangerment, and have initiated various efforts to revitalize their endangered languages. Some of them have established immersion school programs, while others have initiated language documentation work, beginning to integrate

technology into the language revitalization efforts. The advancement and improvement of access, ownership, and literacy to digital technology have so far been influential in the efforts to bring the endangered Indigenous languages back since early efforts to integrate the use of technology in Indigenous language revitalization and maintenance. Different kinds of applications, community web pages, as well as activities to support Indigenous language maintenance and revitalization efforts with and through technology have been developed and continuously improving in the last two decades, which gives us a hope for the place and voice of Indigenous languages among other languages in the contemporary world. Technology might not be able to replace the essential role of family and community as Indigenous language socializing agents for children in a daily face to face interaction. At the same time, technology has the potential to provide new spaces where members of Indigenous communities can reconnect and use their language, especially those living in diverse urban areas and scattered places who face the reality of limited language learning resources and opportunities. Technology can also help facilitate various Indigenous language revitalization efforts, such as language documentation, language references creation, and language teaching and learning materials development. Galla (2016) mentions how technology can also “bring together (Indigenous) youth, who are digital natives (Prensky, 2001), and elders, who are language and cultural knowledge holders to work collaboratively on language projects” (p. 9, see also Hermes et. al, 2012, and Huaman & Stokes, 2011). In this regard, the integration of technology has the potential to raise Indigenous youth awareness about what is

happening with their language and community, and what they can do with the skills they have to actively and creatively help elders in the community safeguard their linguistic and cultural knowledge, so that their language remains vital and the next generation can still hear and use it.

In this chapter, I begin with a thesis that positive Indigenous language ideology is what initially motivates youth to participate in Indigenous language revitalization efforts with all of the potentials and the resources that they have, particularly technology. To demonstrate how Indigenous youth identify challenging issues happening in their community and take action to solve the issues, I will share the vignettes of Indigenous language activism projects led by three youth language activists from four communities in Indonesia- Malay in Tanjungpinang, Lampung in South Lampung, and Makassar in Takallar- which involved the use of multimodalities. I will show how each of the three activists started their initiatives as they became aware of various challenging issues faced by their communities, which then encouraged them to do something and become a part of the solution. I will also show how the young language activists featured in the three cases below worked individually and collaboratively in both informal and formal settings with important stakeholders of the Indigenous languages.

In the following section, I describe the trend of research and practice integrating technology into Indigenous language maintenance and revitalization. I then overview key research focused on Indigenous youth language activism.

## **LITERATURE REVIEW**

## **Technology and Indigenous Language Revitalization and Maintenance**

Technology has been integrated into language revitalization efforts since the early 1890's or ten years after an audio recording tool, i.e. the Edison Wax Cylinder, was first invented and mass produced. Many related, early works commonly focused on the documentation of endangered languages and were initiated by linguists and anthropologists (Penfield, et.al, 2004, Begay, 2013). Since that time, especially after the first Apple PC and IBM PC appeared in 1970's and 1980's and digital recording technology was developed, language documentation work has continued in various formats, including audio, video and multimedia (Galla, 2009). Indigenous communities, in this case elders, young adults and youth, have also been actively involved in language documentation efforts, and often they collaborate with academia, NGO's, and technology experts. A study done by Kral (2010), for instance, shows how Indigenous youth in a remote Warlpiri community in Australia helped elders make an archive and document Warlpiri community knowledge and daily cultural practices, and stored their work in the databases of their community heritage materials. As part of the effort, Warlpiri youth created music videos and cultural documentaries with subtitles in Warlpiri and English with the help of elders and a technology expert in local Library and Knowledge Center, which was established and funded by Australian government. The youth uploaded the archive in YouTube and shared the videos in their social media, so that their networks from outside of their community could also watch and learn from it.

As mobile and digital technology advances and becomes much more accessible and feasible, Indigenous communities and language activists today have also incorporated the use of technology in many more creative and integrative ways. Buszard-Welcher (2001), for instance, shows some examples of early development of community web pages by language activists and Indigenous communities for Native American language maintenance and revitalization. The web pages that were created commonly provided general information about the communities, texts, audio and video files, teaching materials, and reference materials, such as dictionaries and grammar notes. Although still relatively few, some web pages also had synchronous and asynchronous chatting features, as well as a discussion board. The majority of the web pages provided English translation, but some web pages used only Indigenous language, such as those developed by the Hawaiian community. Together, these early examples showed how, since the invention of Internet, digital technology was not only used to document Indigenous languages, but also to promote the use of the languages, mediate asynchronous and synchronous communication in the language, create reference materials, such as online dictionaries and grammar books, and develop teaching and learning materials, such as online lessons and language learning applications.

Many recent studies and examples of Indigenous language praxis have underscored wide-ranging integrative applications of web-based technology for language revitalization in both formal and informal settings, as well as in and out of classroom settings. This includes the establishment of television (Arana, et. al,

2007) and radio stations (Kral, 2012) that were operated by Indigenous communities and broadcasted their programs in Indigenous language, the use of Indigenous language in social media, such as Facebook (Cru, 2015) and Twitter (Jones et.al, 2013), and mobile messenger applications, such as WhatsApp (Degai, 2016), and the development of interactive multimedia applications for PC and mobile devices, such as digital games and language learning applications (Begay, 2013; Hermes & King, 2002), the recordings of songs, documentary movies, and dubbed popular movies in Indigenous language uploaded in YouTube and shared in social media (Cru, 2015; Jimenez-Quispe, 2013; Kral, 2012), and videoconference classes with Indigenous language speakers (Galla, 2016), among many others. The people who initiated the use of these and other digital technologies for Indigenous language maintenance and revitalization projects were not limited to the members of an Indigenous community, but often included people from outside of the community, such as an academics, local and federal government agents, local and international-based NGO workers, and people who work for technology companies.

Some people engaged in Indigenous maintenance and revitalization efforts using digital technologies are also not necessarily Indigenous people from the ancestral land, but members of the community who live elsewhere, but want to reconnect and stay connected with people from their ancestral community. Degai (2016) mentions how Itelmen speakers in Russia in urban and rural areas installed Keyman, an app letting the users write in various alphabets, in their smartphone and used it to communicate to each other in their WhatsApp group. The app has

been very useful, especially since in 1930, the Russian government made an attempt at Russianization in all USSR regions, which made Native Russians illiterate in their written languages, changed churches into schools, and students used only Russian at schools. Both Keyman and WhatsApp apps offered new hope, especially for those living in urban and scattered places who wanted to stay connected with their community in the villages, by creating opportunities to use Itelmen's written alphabet once more.

Another example is from Javanese people in Suriname in the Southern America. JAVANESE FROM SURINAME, later renamed as NGUMPULKE BALUNG PISAH or "collecting separated bones" in English, is a Facebook group created by the Javanese community in Suriname to help them stay connected as a community, as well as with Javanese people in their ancestral homeland in Indonesia. During Dutch colonization in Indonesia and Suriname, Javanese people were brought by Dutch from the island of Java, Indonesia to work in plantations and natural resources exploration in Suriname around 1916 (Allen, 2011). Since then, they have stayed in Suriname, established a Javanese community, and maintained their Javanese language and tradition, although they study in Dutch at schools and use Dutch in public domains with non-Javanese people. After some generations, the presence of social media, like Facebook, has given community members hope and the possibility to research their family members in Indonesia and reconnect with them more frequently. The members of the group are from all ages; however, they are not limited to the Javanese people in Suriname and Indonesia, but also in the Netherlands and some other countries.

The language used in the group is mostly Javanese, but there are also some posts in Dutch, English, and Bahasa Indonesia. The admin and the members of the group from Suriname frequently share news, pictures, and videos of their tradition, cultural events, daily activities, and Javanese songs that they or other people created and posted in YouTube, and so do the members from Indonesia, who share pictures of Javanese villages and cities for their fellow Javanese in Suriname. These examples are in line with previous studies showing how digital technology is used by migrants to connect them with the people from their community in their native homeland and their local region, while continuing the connection with people they met in the new place that eventually improved their multilingual literacies (Lam, 2009; Lam & Rosario, 2009).

Specific to classroom settings, we also have seen how technology is integrated in Hawaiian language immersion education through the use of the Leoki bulletin board system (BBS) whose contents were all in Hawaiian (Warschauer, et.al, 1997), even before web based technology spread out. BBS is a computer software used to exchange messages and share files among the users in a local network, whereas in the case of Leoki, they had some features, such as private electronic mail, synchronous chat line, open forum where users could participate in a public discussion and survey, newslines where everyone could see advertisements, announcements, and upcoming events, marketplace for marketing textbooks or other Hawaiian materials, vocabulary list, online newspaper published by and for students in language immersion education, search for knowledge where users could post and share Hawaiian teaching resources and

materials, and Hawaiian language offices where users could see information about agencies supporting Hawaiian language revitalization movements. In recent research, participants in Galla's study (2016), for example, also mentioned online courses and how they used videoconferences via Skype, and involved community members in their language classes. In this regard, technology connects students and community members who speak the language as a learning resource, as well as benefits students who are geographically distant but willing to take an online Indigenous language course.

All of these examples show how the trend of integration of technology in Indigenous language revitalization looks relatively similar as in dominant L2 learning, such as English, French, and Spanish, in terms of the models of the activities, the technology that they use, and the motivations for technology use. In the classroom setting, we see how teachers have tried to adopt blended language learning course models, online courses, synchronous and asynchronous computer mediated communication (CMC) activities, blogging, and telecollaboration, which are all widely practiced in dominant language courses at schools and colleges (Galla, 2016). Supplementary materials, such as online dictionaries, digital storybooks, and movies in or with Indigenous language subtitles, have also been created. In informal settings, we see the increasing trend of the development of various language learning software and digital games for PC and mobile devices and social media interaction in Indigenous languages among Indigenous community members including elders, young adult and youth. In a word, the integration of technology into Indigenous language revitalization has been

relatively extensive. With continuous effort to document Indigenous languages, it will also give us hope that in the future we will still be able to hear Indigenous languages. As Warschauer (1998) and Hornberger (2010) mentioned, it will also not only bring Indigenous languages back, but also forward.

### **Youth and Indigenous Language Activism**

Language activism is not a new topic in Indigenous language revitalization efforts, but has relatively recently been theorized formally by scholars including Florey (2008), Florey, et.al (2009), and Combs and Penfield (2012). Early Hawaiian language activism, for instance, took place in 1896 after the use of Hawaiian in public education was suppressed by the Government of the United States at that time (Kawai'ae'a, et.al, 2007). In other countries, similar grassroots movements also took place around the same time or later, such as Hebrew in Israel in 1880's (Zuckerman & Walsh, 2011), Sami in Norway in 1960's (Hirvonen, 2010), Navajo in the United States in 1960's (Lomawaima & McCarty, 2006), Maori in New Zealand in 1970's (Harrison, 2005), and minority language groups in Zimbabwe in 1980's (Nyika, 2008). Language activists involved in these movements, very often including Indigenous youth, did not only advocate for the place and voice of Indigenous languages in educational settings, and the use of the language at home and public domains, but also for the documentation of the endangered Indigenous languages, the development of strategic community language planning and policies, the development of teaching and assessment materials, and the officialization of the Indigenous languages, as

in the case of Hawaiian as the official language of the State of Hawaii (Kawai'ae'a, et.al, 2007).

Combs and Penfield (2012) specifically define language activism as “energetic action focused on language use in order to create, influence and change existing language policies” (p. 462) while language activists as “individuals or groups who, through various means, actively defend their right to venerate and freely use their languages in multiple, often in the public domain” (p. 462). Therefore, language activism can be defined as any energetic efforts done by language activists to revitalize or to maintain the vitality of an Indigenous language, which according to Florey (2008) can range from “language documentation, language training, skill sharing to materials development, language programs, raising community awareness, and encouraging participation in language work” (p. 121). Language activists, thus, can be anyone and people of all ages, as well as people from inside and outside of the community, linguists and non linguists, and researchers and non researchers, as long as the activism that they do is for the sake of the well being of the language and the culture in the community. In literatures, for instance, scholars have pointed out how youth and elders (Kral, 2010, 2011) and community members and researchers from outside and inside of the community (Davis & Phyak, 2015; Thorne, et.al, 2015; Villa, 2002) collaborate in the maintenance of Indigenous language and culture in Indigenous communities both in offline and online settings. The activism also does not necessarily take place only in remote or rural Indigenous communities, but also in diverse urban areas and separated places. In addition, the advancement

of digital technology today opens up the possibility for language activists to be more connected and do the efforts together.

In recent literature, scholars also address specifically how Indigenous youth have actively taken part in language activism, what they can do and have contributed to Indigenous language revitalization efforts, and how community members and academic scholars can meaningfully assist them, as they cannot do such efforts alone (McCarty & Wyman, 2009; see also Kral, 2012; Wyman, et.al, 2014; Wyman, et.al, 2016). From the Warlpiri community in Australia, for instance, Kral (2010, 2011, 2012) shows how Indigenous youth from remote Indigenous communities used the facilities provided by Local Library Knowledge Centre in their community and their mobile gadgets to create videos of dances and songs of some local artists and videos of local community practices in collaboration with elders. They also took advantage of experts in the center to assist them during the process of production. Youth in the studies mentioned that through the production of such videos, they helped their community document the most crucial assets of Warlpiri for their next generation, as well as send messages and positive representations of their community, language, and cultural knowledge, values, and practices to people outside the community. Similarly, youth language activism involving digital technology has also been found in different part of the world, such as in Mexico (Cru, 2015b) and Bolivia (Jimenez-Quispe, 2013) where Indigenous youth created videos and used Hip Hop culture to deliver their message and critiques of social injustice issues around them to the public in Indigenous languages, Spanish, and English. In Ontario, Canada

(Witherspoon & Hansen, 2013; Hussan in Middaugh & Kirshner, 2015), Indigenous youth have also used social media, such as web pages, hashtags on Twitter, and Facebook, to organize various events for their “Idle No More” movement, a campaign to honor Indigenous sovereignty, land, and water.

Collaboration projects involving academic scholars and Indigenous youth studying in college have also been done (Villa, 2002; Lee, 2009; Galla, et. al, 2014; Thorne, 2015). The rationales of such projects commonly include raising the awareness of Indigenous youth about their endangered Indigenous language situation, and equipping them with academic and technical skills needed to participate and help revitalize their Indigenous languages, such as documenting their languages, developing authentic instructional materials, designing web based language learning, teaching the language, etc. Such collaboration and training are crucial, as gaining access to an Indigenous community for outsiders is often problematic, and providing members of the community skills can offer community members power over strategies, priorities, and decisions about information that will and will not be shared with the public (Villa, 2002; Thorne, et. al, 2015). In a study in the Southwestern United States, Villa (2002) invited Navajo youth from different colleges to New Mexico State University (NMSU) in the summer of 1999 and 2000 to take a part in several NMSU faculty members’ research projects related to Indigenous language issues, and to participate in language documentation training. The participating youth were firstly invited to discuss the critical issues related to Indigenous language shift and endangerment in their community with faculty members in the project, and determine together

what they need to do to help their community. The final product of the project itself was the audio and video recording of oral history from their community.

In similar higher education setting, Galla, et.al (2014), as discussed in Wyman, et. al (2016), show an example of a graduate course adopting a teleconference model that focused on Indigenous language and culture education and involved several universities in the United States, Canada, and New Zealand. The course offered apprenticeship opportunities for young scholars by language activists and established academic scholars from each participating site. Students participating in the class also had an opportunity to share and learn from one another's experiences and research projects, so that they could take lessons that might be relevant for the community they were working with. Similarly, Thorne, et. al (2015) discusses three grant-funded projects in Alaskan language revitalization efforts, focusing on improving Yup'ik and English language instruction and integration of technology in language learning process in Alaskan schools. The projects involved training Alaska Natives in M.A. and Ph.D. programs, and developing instructional materials for Yup'ik bilingual education in primary schools. These three projects were highly collaborative, involving university, schools, Alaskan Native non-profit organization, and local communities.

Together, these examples show us how Indigenous youth and young adults in many contexts have initiated and participated, as well as involved, trained, and been assisted by elders and external language activists, in various kinds of Indigenous language activism. The activism takes place in various formal, non-

formal, and informal settings, through multimodalities and multilingual practices, and often beyond geographic boundaries. Such activism undoubtedly needs to be appreciated, continuously expanded and fully supported, as it has positive implications for Indigenous language maintenance and revitalization. One crucial importance relates to the fact that in many endangered language settings, the remaining speakers of the language are elders (McCarty, 2003). Therefore, Indigenous language activism that actively advocates for more learning resources and opportunities, and encourages language normalization or the use of the language among youth and young children with parents and extended family in various possible spaces, has the potential to fill intergenerational gaps and ensure that the language is continuously spoken, even after the older generation dies. The successful advocacy of use of Indigenous language in educational settings (e.g. in Hawaii and New Zealand), for instance, has shown how the commitment and collaboration of all members of an Indigenous community in and out of school settings can contribute positively toward the survivance of an Indigenous language.

Another implication relates to learning resources and opportunities to interact in Indigenous languages in contexts where Indigenous language speakers that are limited and often not available. Indigenous youth efforts to participate in language documentation contributes to the availability of archives of Indigenous language and cultural knowledge that can be accessed by Indigenous community members in the future, and used for further language revitalization works, such as the development of reference materials and pedagogical materials. Indigenous

youth participation in such efforts is crucial, as youth have access to the community, have technical skills and tools to do the language documentation work, and have power, together with elders and other influential adults, to determine what should be prioritized and which should and should not be shared to public. Then finally, Indigenous youth language activism also has implications for the empowerment of Indigenous youth's language identity, ideology, and voice, which is crucial for language revitalization movement. As I have described above, some scholars pointed out how Indigenous community members' loyalty to continue using their language plays a key role to the maintenance of their language (Jimenez-Quispe, 2013), and how youth peer culture and socialization can effectively affect the change of linguistic ecology within a community (Harrison, 2007). Therefore, if Indigenous youth identity, ideology, and voice are still strong, there will always be a hope that the sociocultural functions of an Indigenous language remain vital in the society, regardless of endless battles with dominant language and culture in mainstream society.

Given the pivotal role of youth in Indigenous language revitalization efforts (Wyman, et.al, 2013), however there is still a need to understand what makes Indigenous youth initiate their language activism and how community members can encourage other youth to participate in the efforts. We also still need to understand how technology, as a part of youth contemporary culture, plays a role in young peoples' involvement in Indigenous language revitalization. These two gaps are the two main themes that I tried to address in this study.

## THE STUDY

### Settings and Participants

This study was conducted in three Indigenous communities in Indonesia, i.e. Malay in Tanjungpinang, Lampung in Bandar Lampung, and Makassar in Takallar. In terms of the number of speakers of the languages (Simons & Charles, 2018), Malay is still relatively stable, meanwhile Lampung and Makassar have experienced some degree of language shift leading to the endangerment of the two languages. Additionally, the speakers of Malay do not only live in their native lands. They are spread in some provinces in Indonesia and some countries in the world, so that the number of their speakers is still relatively high. In Tanjungpinang, while I was collecting data for this study, it was common to hear people speak in Malay in higher and lower domains of language use although the area could be categorized as urban area. In contrast, in Bandar Lampung, another urban area, people commonly spoke in Indonesian in both domains. Takallar was unique, as it was a peri-urban area, in which the influence of globalization had started to interfere in Indigenous language maintenance. It was observed that language shift from Makassar to Indonesian among children attending elementary schools in Takallar was already underway.

This study is a part of a bigger project investigating top down and bottom up Indigenous language planning and policies (Hornberger, 1996) in Tanjungpinang, Bandar Lampung and Takallar. In the study, I triangulated the data from sociolinguistic surveys participated by youth at schools with the data from observation as well as interviews and focus group discussions with youth,

young adults and elders in the three communities. The three participants whose stories I share in this study were the participants whom I interviewed for this bigger project. Two of them, i.e. Encik (28 years old) and Indra (27 years old), were young adults, while the other one, i.e. Dinda (18 years old), was still in grade 12 when the interview was done. All of the youth were fluent speakers of their Indigenous languages and spoke the language with their parents at home.

### **Data Collection and Analysis**

I used mini ethnographic case studies in collecting the data for this study. After getting approval from the leader of each community, I lived at least one month in each research site and did multiple observations to see how people in the community learned and used their Indigenous languages in higher and lower domains of language use in the three communities. I also focused on looking at grassroots initiatives done by the community members to maintain and revitalize their Indigenous languages. While taking notes, I also documented the use of the Indigenous languages in written forms in public places as well as in online settings. In each research site, I also conducted in-depth interviews with 3 youth, 3 young adults and 3 elders in the community as well as conducting one focus group discussion with the three groups. After all data of interviews and focus groups were collected, I then transcribed the interviews and focus groups in verbatim, and coded and analyzed the data. I used discourse analysis (Gee, 2004) as the framework to interpret the data in the transcriptions, which I triangulated with data from observations. I also sent drafts of the vignettes below to each of

the main participants, inviting the activists to provide their feedback, and change, delete or add any points that they wished.

From the bigger study, I then selected one Indigenous youth language activist from each community whose project involved uses of technology and collaborative efforts in line with the main themes of this dissertation. In selecting the activists, I considered the variety of kinds of projects that language activists were working on at the time, the technology that they used, and the people with whom they were collaborating in their projects. To do that, I wanted to provide diverse examples and inform community members about the possible tech-platforms and the various activities and supports that can involve Indigenous youth in Indigenous language revitalization efforts in their communities. Therefore, if I found a similar project in two different research sites, for instance the promotion of Indigenous language in the social media site Facebook, I tried to find a different project in one of the two sites. As described in the three vignettes below, the three participants were aware of unique challenges that their communities were experiencing; the desire to address these unique challenges motivated the participants to initiate their Indigenous language activism projects. I triangulated the data from the interviews with the three participants with sources of data from the bigger study to understand the language activists' efforts and experiences in context.

## VIGNETTES OF THREE INDIGENOUS YOUTH LANGUAGE ACTIVISTS

In this section, I share the vignettes of three Indigenous language activism projects involving the use of technology done by three youth language activists from four different communities in Indonesia, i.e. Malay, Lampung and Makassar. In each vignette, I begin with a brief description of the sociocultural situation in each setting, then continue with the profile of the activist and the overview of his/her project, and conclude with the lessons that we can learn from each story. As we will see below, the three projects shared some things in common, particularly in terms of the ways that the young activists collaborated with people from inside and outside of their Indigenous communities and used multimodalities to achieve the goals of their projects. However, the cases also differed, given the way that the activists worked in three Indigenous communities that were facing different complexities of language shift and endangerment, receiving different support from the local government to revitalize and maintain their languages.

### **Encik (28 years old), a Malay Poet**

On a sunny afternoon in a newly built city park by the beach, called *Laman Boenda* or Mother's Promenade, I met Encik (28 years old), a young poet from Malay community in the City of Tanjungpinang, the capital city of the Province of Riau Islands, Indonesia. In the park, there were many benches, small gardens with various plants and colorful flowers, an open space and a snail shaped

museum building, called *Gedung Gonggong* or Building of Snail, that was also functioned as the tourism information center of the city. On the right end, there was a port, named Sri Bintan Pura Ferry Terminal, that took people from the Island of Bintan to the other islands in the province as well as to the Province of Riau in the Island of Sumatra and to two neighboring countries, Singapore and Malaysia. On the left end, we could see an early stage of the development of a floating mosque, which was planned to become a symbol of religious identity of the Malay people in the city. Across the street, we could see another park on a small hill named *Taman Gurindam* or Park of Classic Malay Poetry where from there we could see the beautiful scenery of *Laman Boenda*, *Gedung Gonggong*, Sri Bintan Pura Ferry Terminal as well as the beach and the Island of Penyengat, in which the Islamic Malay Kingdom of Penyengat was located. Right next to this park, there were a Padangnese restaurant, a local office of Indonesian marine, and a complex of historic buildings built with the combination of Roman and Greek architectures by Dutch colony in 1800's, called *Gedung Daerah* or Building of the Region. This building functioned as the house for the governor of the province while they were still in office and as the venue of many formal and informal events, such as the annual ceremony of the Independence Day of Indonesia and the weekly community sport events every Sunday morning.

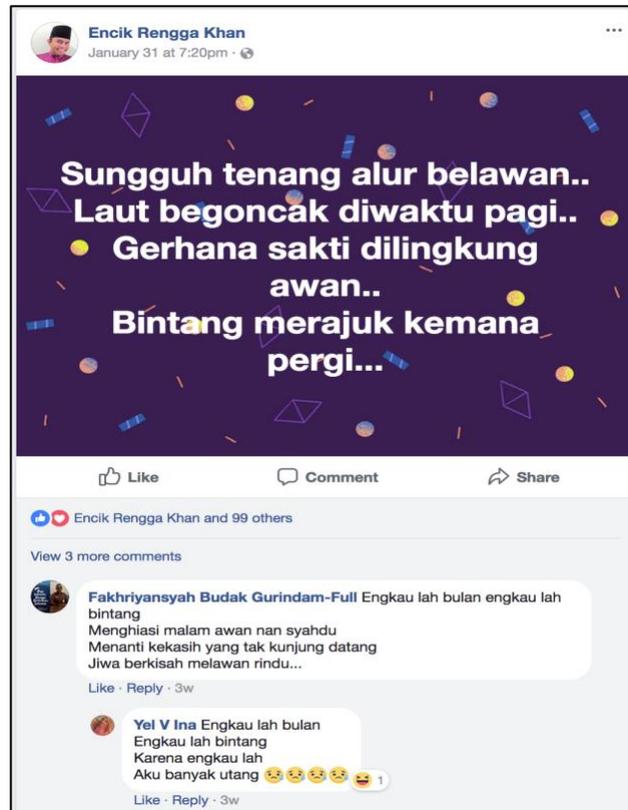
The City of Tanjungpinang labelled themselves as *Kota Gurindam* or the City of Gurindam. Gurindam is a type of classic Malay poetry, consisting of two lines of sentences with the same number of syllable and rhyme. Modern Malay poetry, on the other hand, has four lines of sentences, and similarly each sentence

in the poetry has same number of syllable and rhyme, e.g. AAAA, AABB or ABAB. Historically, in the golden era of the Islamic Malay Kingdom of Penyengat, there was a legendary historian, scholar and poet, Raja Ali Haji (1808 - 1873), who wrote a gurindam titled “Gurindam 12”, which until now still becomes a very influential literary work for the Malay people. Gurindam 12 consists of 12 articles, in which in each article there are 6 stanzas. It contains advices and reminders for Malay people to always be on the path of Islamic way of life. He also wrote a book titled “*Pedoman Bahasa*” or “The Handbook of Language” about the grammar of Malay, which became the main reference of the early standardization of Indonesian language. Because of his influential contribution to classic Malay literary works and Indonesian language, Raja Ali Haji was awarded a national hero of language by the President of Indonesia in 2004. The Government of the Province of Riau Islands was also planning to build a monument of Indonesian language in the Island of Penyengat, as it was widely regarded as the motherland of Indonesian language.

Encik Rengga told me how the influence of Raja Ali Haji’s scholarly works was massive and deeply rooted in the heart of the people of Malay. The only public university in the province, Universitas Maritim Raja Ali Haji (UMRAH), for instance, was named after his name, with the hope that the spirit and the contribution of Raja Ali Haji for the people of Malay could be continued by the students graduating from the university. Encik, who also got his undergraduate degree in the teaching of Indonesian language and literature from the university, told me how he, as a Malay youth, felt a huge responsibility on his

shoulders. He told me that he should have been an Indonesian language teacher at schools where he could teach how to write poems to his students and encourage them to revitalize the sociocultural functions of poems in the daily life of the people of Malay. However, he decided not to become a teacher, so he felt he had to do something else to remain participating in the efforts to maintain Malay poetry. Wherever he was and whenever he could, he then always tried his best to take a part in the community efforts to maintain Malay cultural traditions, especially the Malay poetry. At the time of this study, Encik worked as a staff at the Office of the Mayor of the City of Tanjungpinang. In addition to some administrative and operational responsibilities, he also had a special task to assist the mayor of the city to prepare Malay poems that he would read in his speeches.

I was interested to interview Encik after I saw Malay poems that Encik posted in his social media, specifically in Instagram, Path and Facebook, the three most popular social media in Indonesia at the time of this study. If not sharing a poem, Encik would always write the captions of his posts, which were usually about his friends and daily activities, in Malay. Interestingly, his friends often replied his poetry posts using a poem (see picture 1 below) and also replied his Malay captions using Malay (see picture 2 below).



Picture 1. Encik's poem and the replies in his Facebook

Translation:

*How calm it is in the Port of Belawan,  
The sea wave splashes in the morning.  
The magical eclipse is covered by the cloud,  
The angry star where are you going.*

First Reply:

*You are moon you are star,  
Beautifying the calm night cloud.  
Waiting for girlfriend that still has not come,*

*(Your) soul is telling (you) are missing her.*

Second Reply:

*You are moon,*

*You are star,*

*Because of you,*

*I have a lot of debt.*

In the picture 1 above we can see how Encik's poem in his Facebook post was replied using poems by two of his friends. Encik updated his status while he was in the Port of Belawan in Tanjungpinang and trying to express his feeling of missing his girlfriend. One of his friends then commented and teased him in a poem clarifying what Encik meant, which another friend then replied to with a joke using a poem, although not following the regular rhyme pattern. When we look at Encik's poem, we can see he had four lines of poem using ABAB rhyme and with the same number of syllables. This is the same with the poem in the first reply, but quite different in the second reply. Encik told me that in his work for the Mayor writing poetry, the themes would be different. In his social media, he posted something related to his daily life as youth, so the post would be relevant for his fellow Malay youth and young adults. In the mayor's office, on the other hand, he was responsible for creating poems that were relevant for the events that the mayor attended. For instance, when the mayor wanted to deliver a speech in the celebration of Mother's Day, Encik had to think of something that related to

what every mother had done sincerely for their children and how children owed their mothers and needed to love their mothers respectfully for everything she had sacrificed for them.



Picture 2. Encik's caption in Malay in his Instagram

Translation:

*I understand I am not handsome, Dear.*

*But if you talk about cooking,*

*If God wills, I am the expert.*

*Even when I close my eyes.*

Replies:

*astika\_ka Elaakkk look at this lakkk @brainhard he does not want to share with us lak*

*encikrengga @astika\_ka you were mean to me first*

*baryiahkhoiril awesome, my brother*

*ria\_anggel so delicious ... nak*

In this post, although not in a poem, Encik wrote the caption of his post in Instagram using Malay. He posted the picture of food he just cooked and tried to write a funny caption that would encourage his friends to comment. It can be seen in the post, that some of his friends commented praising the food in Malay, which he then also replied to in Malay. Altogether, the two examples above show us how Encik used social media as an ideological and implementation space (Hornberger, 2005) to revitalize the sociocultural functions of poem in the daily life of the people of Malay, particularly in informal settings, as well as to maintain the presence of Malay in social media.

During the interview, Encik told me how both the local government and the people of Malay in the Province of Riau Islands, including him, had done various things to maintain Malay poetry and to better represent their region as “*Tanah Bunda Melayu*” or the Motherland of Malay. Tanjungpinang, gurindam were historically part of an oral tradition of the Malay people and were later written by poets and became a popular literary tradition that was maintained through various ways. In public places, like the airport, schools and government offices, we could easily see a poster of Gurindam 12 on the wall of their main buildings. At schools, gurindam and modern Malay poetry were also taught to students. Then regularly, there were also gurindam and modern Malay poetry

reading contests for students and public that were held by different government institutions. Similarly, the people of Malay, through Lembaga Adat Melayu (The Institute of Malay Traditions), also maintained gurindam and modern Malay poetry in various events, such as in proposal and wedding ceremonies. They also created video documentation of various Malay cultural traditions and published them in their webpage and social media, particularly YouTube. In addition to Lembaga Adat Melayu, there were also many individual initiatives, for example, in the mosques in Tanjungpinang where the Islamic preachers often read a gurindam or a modern Malay poetry while they were giving a lecture. All of these examples show us how the cultural vision created by the government has been able to bring the government and community members in the same direction maintaining one of their Indigenous traditional literary art forms, which is crucial in Indigenous language revitalization.

Encik clarified that in general the audiences of the mayor's speeches were older generations of the Malay and the non-Malay people in Tanjungpinang. Encik's intention posting his poems in his social media, in contrast, was to make the poems accessible for his younger Malay and non-Malay friends, and to encourage them to practice replying to his poetry with a poem to him, in the hopes that later his friends would do the same in their social media with their friends. He argued that someday after the older generation of the Malay people died, he and his peers would be the one who was responsible for the maintenance of Malay poetry. Therefore, he felt that he needed to do something to encourage younger generation of the Malay people to be more proactive in the community efforts to

maintain Malay poetry. He realized that the way people used Malay poetry in Tanjungpinang might have changed a lot today, but it did not mean that Malay poetry did not have a place anymore in informal conversation. He felt that the presence of social media, in which many youth in Tanjungpinang might spend hours on a daily basis, needed to be used to revitalize the sociocultural function of the Malay poetry, but that someone needed to initiate it. Encik convincingly told me that he wanted to be the one to do so.

Encik's story gives us insight into how youth can participate in Indigenous language revitalization and maintenance both collaboratively and individually and in formal and informal settings, while considering specific, intergenerational target audiences for their efforts. In the formal setting, Encik worked collaboratively with the Mayor of the City of Tanjungpinang whose audiences were mostly young adults and elders. In comparison, in the informal setting, in this case in his social media, Encik engaged in language activism as an individual targeting younger audiences, particularly his close friends. From the story, we also can learn how the vision of the local government to represent the Province of Riau Islands as having deep foundational connections to a specific language "the Motherland of Malay," and deep connections to a specific genre of oral tradition with the City of Tanjungpinang marketed as "the City of Gurindam," influenced collective efforts from the local government and the local community in the region to collaboratively or individually participate and innovate. Encik's story also provides us insight in the ways it shows us how youth may also connect to traditional literary art forms and invest in this particular form and cultural

practice. Additionally, it is also striking that Encik used Indigenous language poetry for multiple contemporary purposes in ways that made sense for this context.

### **Indra (27 years old), a Lampung lexicographer**

It took almost 45 minutes for me to arrive at Sekolah Darma Bangsa, a private international school in Kedaton, Bandar Lampung from Raden Inten II International Airport in Branti, South Lampung to meet Indra (27 years old), a young adult Lampung language activist whom I had scheduled for interview for this study. I had known Indra since I was in college in Bandar Lampung. I met him several times in English debate competitions in Bandar Lampung that we participated either as a participant or an adjudicator. Eventually we became friends and we followed each other on Facebook where I noticed the digital dictionary project that he was doing.

Unlike in the Raja Haji Fisabilillah International Airport in the City of Tanjungpinang where people in the majority still communicated with each other in Malay, the use of Lampung in Raden Inten II International Airport in the Regency of South Lampung had been relatively rare. People mostly spoke in Indonesian and the signs in the airport were also written in Indonesian and English. However, in mid August 2017, Lampung started to have a special place in the airport. The airport announcements, such as the schedules of flight departures and arrivals, started to be done in three languages, i.e. Indonesian, English and Lampung. Sriwijaya Air, one of the airlines operating in the airport

that took me from Riau Islands to Lampung that day, also started to use the three languages to announce the departure and the arrival preparations for their passengers on board. Such progress indicated how the local government started to give serious attention to the efforts to revitalize Lampung and issued an Indigenous language policy that helped promote the use of Lampung in public spaces. Fishman (1991) and others have pointed out how the oral and written use of an Indigenous language in public spaces can positively contribute to efforts to reverse language shift.

On my way to Sekolah Darma Bangsa from the airport, I could see from the window of the bus the use of Lampung writing system on public schools' signposts, street signs and border gate of South Lampung and Bandar Lampung. Entering Bandar Lampung, the appearance of cultural symbols, particularly *siger* and *tapis*, in public places had increased greatly. Like the Government of the City of Tanjungpinang, the Government of the City of Bandar Lampung also issued policies that could better represent the brand of their city as *Kota Tapis Berseri* or the City of the Shining Tapis. The local government required public schools, government institution offices and business offices, including stores, to display a replica of *siger*, a traditional customary hat worn by a bride in a Lampung traditional wedding, on the top front side of their main building and to use motifs from *tapis*, a traditional Lampung tapestry, as the design of their front gates. Such representation of *tapis* could also be found in many public places and roadside walls in the city. In addition to *siger* and *tapis*, we also could easily find statues of couples wearing traditional Lampung costumes and Lampung traditional houses

in the city, including in the airport and in the junctions of some main streets in the city.

At the time of this study, Indra was working part time at a local seaport, Port of Panjang, handling the ships that docked in the seaport to discharge and load cargo. During our interview, he repeatedly highlighted to me that he was not a linguist, but just a Lampung youth who had a passion to take a part in Lampung language revitalization efforts by creating a Lampung Api dictionary for the Lampung people in his community in Kalianda, South Lampung. He had observed that the Lampung Api dictionary used by students at schools from his community was not really relevant. He found out that many lexical entries that he expected to be there were missing and many words in the dictionary were not spoken by people in his community. Indra's observation is in line with the finding of the study done by the Office of Language of the Province of Lampung (2008). Based on a dialectology study in 25 research sites, it was found that there were four dialects of Lampung: Lampung Abung, Lampung Pesisir, Lampung Pubian and Lampung Komering. Therefore, the division of Lampung dialects into two dialects, Lampung Api and Lampung Nyo, by Royen (1930), and Lampung Abung and Lampung Pubian by Walker (1976), as well as the later distinction by Hadikesuma (1989) into Lampung A and Lampung O, was actually no longer relevant.



Picture 3. Indra is presenting his Lampung dictionary project in front of senior high school students in Bandar Lampung

Indra added that the dictionary used by students at schools was also usually provided in the forms of a hard copy and sold in bookstores in big cities at a relatively expensive price, so they were hard to get, not handy and not affordable for students coming from rural areas. He was thinking that the situation could be different if students could install a Lampung dictionary application on their smartphone, tablet or laptop for free, as he had noticed that students living in urban and rural areas in Lampung had access to different kinds of technology and used them on a regular basis. In addition, the lexical entries in the dictionary in digital version could be updated regularly and students could easily download the

updated version from their gadgets. There were also more features that could be added into the dictionary application, especially the sound of the pronunciation of a word and the examples of how a word could be correctly used in a sentence, such as in some popular online dictionaries of English published by Oxford University Press, Cambridge University Press, Merriam-Webster, Longman and Collins, among many others. Indra envisioned that the final version of his digital dictionary project would hopefully look like one of these dictionaries.

Indra initially wrote the dictionary as a final project of one of his undergraduate courses in the Department of English literature at Indonesian University of Teknokrat in Bandar Lampung. After he finished writing the early version of the dictionary, his lecturer encouraged him to continue the project and make the digital version of the dictionary. While completing the lexical entries of the dictionary, Indra collaborated with a lot of people, particularly elders from his community and academics with expertise in linguistics and computer science, to perfect the basic features of the dictionary and to prepare the design of the digital version of the dictionary. He highlighted the importance of such collaboration in accomplishing his project. He said,

*“Saya kira semuanya menjadi mungkin karena kita berkolaborasi. Seperti yang saya katakan di awal, saya bukan ahli bahasa dan bukan programmer. Saya cuma punya draft kamus di Microsoft Word yang saya update setiap hari. Tetapi saya mulai mulai proyek ini dengan semangat bahwa ketika ini selesai, ini akan membantu banyak buat komunitas saya. Saya juga percaya, saya akan bertemu dengan banyak remaja yang punya*

*semangat yang sama dan mempunyai keahlian yang bisa mewujudkan impian dan menyempurnakan proyek kamus digital ini. Berkolaborasi dengan guru Bahasa Lampung, siswa dan remaja yang lain dalam penelitian ini dan harapannya orang-orang tua juga nantinya, membuat saya percaya bahwa ketika kita bekerja sama, Bahasa Lampung akan selalu memiliki harapan di masa depan.” [Indra, August 24, 2017 interview]*

Translation:

“I think everything becomes possible when we collaborate. As I said earlier, I am not a linguist nor a programmer. I just have a rough draft of the dictionary in Microsoft Word that I try to update every day. However, I started this project with the spirit that once it’s done, it would help my community in many ways. I also have a belief that along the way, I will be able to meet other youth who share the same spirit and have the expertise that will help me envision and finalize my digital dictionary project. Working with Lampung language teachers, students and other youth in this study, and hopefully also with elders in the community later, makes me believe that when we work together, Lampung will always have a hope in the future.”

Indra hoped that the dictionary could be completed soon and the Lampung people in his community, particularly students, could use the dictionary in their gadgets. He added that after completing the dictionary project, he hoped that he could also continue with other projects, such as writing short stories in Lampung

and creating short movies in Lampung, and making these available online. In addition to creating additional teaching resources for teachers, he hoped that the availability of such resources could complement the presence of his digital dictionary.

Indra's story re-emphasizes the importance of equipping language activists from within Indigenous communities with skills and tools (Villa, 2002; Kral, 2012; Thorne, et.al, 2015), since they can tailor their activities to more specifically the needs of their community and work strategically on the plans that they have discussed together. The difficulty of accessing the community, especially for external language activists and researchers, and the ethical issues regarding the use of specific information within the community that should not be public is also minimized. In this story, we also can learn how local government's political intervention can make Indigenous languages have a place and voice in public spaces, such as in the airport and the local media. Such top down political support is needed by Indigenous community members and can encourage them to (re)learn and (re)use the language, as they know that their language has a place and voice in such spaces.

### **Dinda (18 years old), Promoting Makassar in social media**

Staying in my friend's house, Jufriyanto (39 years old), while collecting data for this study made me experience what life was like in Pattalassang, the capital city of the Regency of Takallar in the Province of South Sulawesi. We got the same scholarship from USAID to pursue our master's degree in Teaching

English as a Second Language in the United States in 2012 - 2014 and ended up becoming close friends since then. In addition to being able to observe how he used Makassar with his wife (36 years old), daughter (10 years old), and son (6 years old) at home, I also had an opportunity to interact formally and informally with Makassar people in his neighborhood, especially in the mosque near his house, and with his extended family, friends, colleagues and students. This study, in particular, was a part of a bigger research project on the implementation of top down and bottom up Indigenous language planning and policies in and out of educational settings in four communities in Indonesia. Jufriyanto and his wife, who were English teachers at a public senior high school in Pattalassang, helped facilitate my research using sociolinguistic surveys in the school as well as interviews and focus group discussions with adult community members, elementary and junior high school principals and students in his classrooms for my overall research project

The use of Makassar in Pattalassang in general was still strong and ideal for youth and children to learn and use the language. In public places, like in traditional market, modern retail stores, restaurants and mosque, people still spoke in Makassar to each other. Jufriyanto told me that although there were people from other ethnicities coming from other provinces who lived in the neighborhood, they would usually be acculturated and eventually able to speak in Makassar. One of the elders in the community during an interview also mentioned to me that although he used Indonesian with his children at home, he noticed that his children could speak fluently in Makassar with his peers and elders in the

neighborhood. In addition to its vital use in daily interaction, we also still could see some banners on the streets and in front of some local stores, restaurants and government institution offices written in Makassar using Roman alphabet. However unlike in the City of Makassar, the capital city of the province, there were no street signs written in Makassar writing system in Pattallassang.

I met Dinda, Jufriyanto's student, for the first time in her school, when I was administering a sociolinguistic survey for this study in her class. Based on her availability for an in-depth interview and focus group discussion (FGD) indicated in the survey, Jufriyanto helped me facilitate the interview and the FGD with Dinda and two other students from the school, Siska (18 years old) and Jelita (18 years old), in the living room of his house. Dinda was originally from Pattallassang and her parents were ethnically Makassar and still spoke Makassar with her at home. She also still used the language with her peers at school. At the time of this study, she was serving as the president of the student council in her school, in which Jufriyanto was the advisor.

Dinda told me that she felt grateful that she was born and grew up in Pattallassang, as the majority of people in the community still spoke Makassar and practiced their cultural traditions. In the City of Makassar, she noticed that people mostly spoke in Indonesian. She felt that the young adult and youth in the city were already reluctant to speak Makassar, which, then, made the situation become complex for the children to learn and use Makassar. She added that it might be understandable that in such a diverse urban area, people used Indonesian more, but she regretted that it caused such a complex language shift among the

Makassar people in the city. In Pattallassang, which could be categorized as a peri-urban area, the situation was a little bit different. People, who commuted or lived in Pattallassang for work or school, mostly came from some rural districts in Takallar, who still spoke Makassar. Their presence, thus, did not change the language demography in the community.

Dinda, however, noticed how youth, referring to her friends at school, in Pattallassang often showed two different identities in online and offline settings. At school, she noticed that youth spoke mostly in Makassar to each other and in Indonesian during the lessons. She noticed that when youth were online, they rarely used Makassar, but mostly Indonesian and often English. Her friends saw social media as a higher domain of language use, so they preferred using Indonesian and English to Makassar in their posts and replies in their social media, like Facebook and Instagram. Dinda explained that the use of English in social media could possibly be influenced by various factors. She added that it also could be the translocal and transnational networks that their friends had in their social media that influenced such decision. Their friends in social media were not only from Pattallassang, but also from the City of Makassar and possibly from other provinces who spoke different languages. So, if they posted something in Makassar, they were afraid that their friends who did not speak Makassar would feel excluded. She thought the use of Indonesian was, therefore, was to accommodate the non speakers of Makassar. She also mentioned that Jufriyanto at school encouraged them to follow the Facebook pages or the Instagram accounts of Indonesian and international media outlets written in English, such as The

*Jakarta Post* and the *New York Times*, and practice using English to comment or reply someone's comment on some interesting posts on the pages. Jufriyanto also sometimes brought his friends, native speakers of English, to speak to the students in his classes, who later became students' friends on Facebook and Instagram. Therefore, students thought that posting something in English in social media would be able to include them in the conversation in their post. In addition to accommodating their networks who spoke English, Dinda also mentioned that the role of English as an international language and the need to master the language for their future often made them value the language more than Makassar, which also could be the reason why they used English more often in social media. Moreover, they still used Makassar with their parents at home and spoke mostly in Indonesian with their teachers at school. Therefore, social media was thought to be the best possible space for them to practice using English, given that there were unlimited online learning resources that they could access and networks that could help them try to communicate in English in social media.

What was the most worrying for Dinda, however, was the fact that some students in her school did not want to speak in Makassar anymore to one another while they were at school. She did not know the exact reason. However, she mentioned that it probably was influenced by how they used the language at home and how they thought the use of Indonesian was more relevant than Makassar at school. In addition, the current language policy at schools mandated the use of Indonesian as the primary medium of instruction. Such a policy was also likely to affect children in elementary school. New parents commonly were afraid that

their children could not follow the lessons at school if they could not speak Indonesian. Therefore at home, they decided to use Indonesian, instead of Makassar. She mentioned that probably today, although the children spoke Indonesian at home, the children would eventually still be able to speak Makassar because it was still strong outside. But in the next generations, we could not really guarantee whether Makassar speakers would have the same support. So, she really hoped that the young parents could reconsider their decisions to speak Indonesian at home with their children. When I did an observation at an elementary school where Jufriyanto's daughter studied, Dinda's statement was confirmed that the language shift from Makassar to Indonesian had already been taking place. The principal and one of the teachers at school also added that every year when they accepted new students in grade 1, most of them spoke in Indonesian already and only few of them spoke Makassar. So, the teacher in grade 1 decided to teach in Indonesian directly. Dinda's reflections showed the expansion of Indonesian use from higher domains to lower domains that had started to take place, causing the change of the linguistic demography in the community in Takallar.

Together with her school friends who shared similar concerns, Dinda then tried to initiate using Makassar more often with each other in social media, and encourage her friends at schools to comment and reply their posts in Makassar. She hoped that one day they would be influenced and use Makassar more often in their social media, along with Indonesian and English. She said,

*"Ini keliatan sederhana sebenarnya, tapi kita perlu melakukan sesuatu. Saya nggak mengatakan kalau pakai Bahasa Indonesia dan Inggris itu*

*nggak baik buat dilakukan, tapi saya ingin temen-temen saya merasakan kalau Makassar itu ada di sana dan Makassar juga punya tempat di social media. Dan sebagai remaja Makassar, mereka perlu bangga dengan Bahasa Makassar dan menunjukkannya dengan menggungkannya di sana. Saya percaya kok teman-teman kita yang berbicara bahasa lain juga akan senang belajar Bahasa Makassar dengan kita.” [Dinda, January 10, 2017 interview]*

Translation:

“It might look like a simple initiative, but we need to do something. I don’t try to say that using Indonesian and English in social media is not a good thing to do, but I need my friends feel that Makassar is there and it has place too in social media. And as a Makassar youth, they need to be proud of that and show that by using our language there. I believe our friends who speak other languages will be happy too to learn Makassar with us.”

Dinda added that if now Makassar already lost its ground at home and in social media, one day it would possibly also lose its ground in other domains, such as neighborhoods. If that happened, that could be the early sign of the critical endangerment of their language. She mentioned that the positive ideology toward Indigenous identity, which included language, was the key to reverse language shift, so she tried to start promoting a positive Indigenous identity from herself, especially with her role as the president of student council at school. She also invited people around her to be aware of the situation and join her initiative. In

addition to using Makassar among themselves, she encouraged her peers to help children in their neighborhood learn and use Makassar wherever and whenever they could. She told them that children needed to feel that there were people who wanted to help them to learn and use Makassar, their Indigenous language that they should be proud of and maintain.

Dinda's story is a reminder of the "inequalities of multilingualism" (Tupas, 2015) in online and educational settings that make Indigenous languages start losing ground. It also highlighted how globalization in Indonesia has been marked by the use of English as the *lingua franca*, and how related changes have influenced younger generations in certain settings in Indonesia to choose English over Indonesian and Indigenous languages (Zentz 2012; 2014; 2017). In the case of Pattallasang's youth, Indonesian, English and Makassar were contested in online settings. However, because of the role of Indonesian as the official language of Indonesia and the *lingua franca* of the Indonesian people, and the role of English in the global world and related beliefs about gaining a better future in education and occupations, Makassar was left out. Language shift from Makassar to Indonesian was also taking place in the home domain of young families in Pattallasang because the use of Indonesian as the primary medium of instruction at school made parents worried that their children could not follow the lessons at school and interact with their peers. This is similar to a pattern of language shift that can be found in many other endangered Indigenous language settings in Indonesia (Gunarwan, 2006). From Dinda's story, we learn how Indigenous youth need to be continuously supported, so that they will have positive language

ideology toward their Indigenous language and be willing to take a part in Indigenous language maintenance and revitalization.

## CONCLUSION

I began this chapter with the thesis that positive Indigenous language ideology is what sparks youth to participate in Indigenous language revitalization efforts, with all of the potential and the resources that they have, particularly technology. This thesis was based on the findings of previous studies elsewhere that have highlighted how Indigenous youth may continue having positive attitudes toward their Indigenous languages and indicate their willingness to (re)learn and (re)use the language, even as they experience complex dynamics of language shift in their families and communities (Lee, 2009; McCarty, 2014; Nicholas, 2009; Wyman, 2012). Youth in the studies pointed out that their Indigenous language was part of their cultural identity. Therefore, if they could not speak the language, they would feel that they had lost a part of their Indigenous identity. (Re)learning and (re)using Indigenous languages wherever and whenever they can is a part of young language activists' efforts to participate in Indigenous language revitalization and maintenance. In this study, we saw three cases of how Indigenous youth encouraged, supported and influenced one another to use their Indigenous languages in online settings.

The activism projects of the three Indigenous youth reinforced the thesis of this study, and provided additional insights on 1) the various innovative projects of Indigenous youth language activists in Indonesia, 2) the use of

multimodalities used by youth language activists, 3) the different stakeholders with whom youth collaborate, and 4) the complexities of Indigenous language use and policy in families and communities that encouraged the young people highlighted above to work on their language activism projects. These are also many other Indigenous language activism projects that go beyond this study in and out of Indonesia. The three youth in this study started working on their projects because they had concerns about what was happening within their Indigenous communities, and tried to do something that could help solving the problems. Along the way, their language activism motivated them to collaborate with different stakeholders in their Indigenous language efforts and to employ multimodalities to achieve the goals of their projects. The three Indigenous youth might have worked on different language activism projects, but they shared the same spirit that they did not want to see their language lost and that they wanted to become agents of change in a challenging situation.

This study continues the discussion on some basic topics in the literature about the contribution of youth, the integration of technology and the role of collaboration in Indigenous language revitalization and maintenance, by providing examples of language activism projects involving the use of technology done by three youth from three communities in Indonesia. While previous studies have looked at how external language activists collaborated with Indigenous youth to help their communities using the skills and the tools that they had (Villa, 2002; Kral, 2012; Jimenez-Quispe, 2013), this study narrated the efforts of three internal youth language activists who collaborated with people from their own

community, academia and government institutions to achieve the goals of their projects.

Practically, this study shed light on what governments can initiate politically to protect their Indigenous languages together with the leaders and the members of the local Indigenous community and how Indigenous language activism done by an internal member of an Indigenous community can create opportunities to tailor efforts to meet real community needs and generate new ways of using technology to accomplish related goals together. Finally, and importantly, the chapter demonstrates how we need to continuously raise Indigenous young people's awareness of the issue of the endangerment of their Indigenous languages and invite them into the efforts to revitalize and maintain their Indigenous languages.

## REFERENCES

- Allen, P. (2011). Javanese cultural traditions in Suriname. *RIMA: Review of Indonesian and Malaysian Affairs*, 45(1/2), 199.
- Arana, E., Azpillaga, P., & Narbaiza, B. (2007). Linguistic normalisation and local television in the Basque Country. In Cormack, M., & Hourigan, N. (Eds). *Minority language media: Concepts, critiques and case studies* (pp. 138 – 151). Bristol, England: Multilingual Matters.
- Baker, C. (2011). *Foundations of bilingual education and bilingualism*. Bristol, England: Multilingual Matters.
- Begay, W. R. (2013). *Mobile apps and Indigenous language learning: New developments in the field of Indigenous language revitalization* (Master's thesis). The University of Arizona, Tucson, Arizona.

- Buszard-Welcher, L. (2001). Can the web help save my language? In Hinton, L., & Halle, K. (Eds.). *The green book of language revitalization in practice*, (pp. 331-45). San Diego, CA: Academic Press.
- Cru, J. (2015a). Language revitalization from the ground up: promoting Yucatec Maya on Facebook. *Journal of Multilingual and Multicultural Development*, 36(3), 284-296.
- Cru, J. (2015b). Bilingual rapping in Yucatán, Mexico: strategic choices for Maya language legitimation and revitalisation. *International Journal of Bilingual Education and Bilingualism*, 20 (5), 481-496.
- Combs, M. C., & Nicholas, S. E. (2012). The effect of Arizona language policies on Arizona Indigenous students. *Language Policy*, 11(1), 101-118.
- Combs, M. C., & Penfield, S. D. (2012). Language activism and language policy. In Spolsky, B. (Ed.). *The Cambridge handbook of language policy*, (pp 461-474). Cambridge, England: Cambridge University Press.
- Davis, K. A. (2014). Engaged language policy and practices. *Language Policy*, 13(2), 83-100.
- Davis, K. A., & Phyak, P. (2015). In the face of neoliberal adversity: Engaging language education policy and practices. *L2 Journal*, 7(3), 146–166.
- Degai, T. (2016). *“Itelman: The one who exists”*: Sociolinguistic life of the Itelmen in Kamchatka, Russia in the context of language loss and language revitalization (Doctoral dissertation). The University of Arizona, Tucson, Arizona.
- Florey, M. (2008). Language activism and the ‘new linguistics’: Expanding opportunities for documenting endangered languages in Indonesia. *Language Documentation and Description*, 5, 120-135.
- Florey, M., Penfield, S., & Tucker, B. (2009). *Towards a theory of language activism*. Retrieved from: <https://scholarspace.manoa.hawaii.edu/bitstream/10125/5014/4/5014.pdf>
- Galla, C. K. (2009). Indigenous language revitalization and technology from traditional to contemporary domains. In *Indigenous language revitalization: Encouragement, guidance & lessons learned* (pp. 167 – 182). Flagstaff, AZ: Northern Arizona University.
- Galla, C. K. (2016). Indigenous language revitalization, promotion, and education: function of digital technology. *Computer Assisted Language Learning*, 29(7), 1137-1151.

- Gee, J. P. (2004). *An introduction to discourse analysis: Theory and method*. London, England: Routledge.
- Gunarwan, A. (2006). Kasus-kasus pergeseran bahasa daerah: Akibat persaingan dengan Bahasa Indonesia? *Linguistik Indonesia*, 24(1), 95-113.
- Hadikusuma, H. (1989). *Masyarakat dan adat-budaya Lampung*. Bandung, Indonesia: Mandar Maju.
- Harrison, B. (2005). The development of an Indigenous knowledge program in a New Zealand Maori-language immersion school. *Anthropology & Education Quarterly*, 36(1), 57-72.
- Harrison, K. D. (2007). *When languages die: The extinction of the world's languages and the erosion of human knowledge*. Oxford, England: Oxford University Press.
- Hermes, M., Bang, M., & Marin, A. (2012). Designing Indigenous language revitalization. *Harvard Educational Review*, 82(3), 381-402.
- Hermes, M. & King, K. (2013). Ojibwe language revitalization, multimedia technology, and family language learning. *Language Learning & Technology*, 17(1), 125 - 144.
- Huaman, E. S., & Stokes, P. (2011). Indigenous language revitalization and new media: Postsecondary students as innovators. *Global Media Journal*, 11(18), 1-15.
- Hirvonen, V. (2008). 'Out on the fells, I feel like a Sami: Is there linguistic and cultural inequality in the Sami school? In Hornberger, N. H. (Ed.). *Can schools save Indigenous languages? Policy and practice on four continents*, (pp. 15 – 41). London, England: Palgrave MacMillan.
- Hornberger, N. H. (Ed.). (1996). *Indigenous literacies in the Americas: Language planning from the bottom up*. Berlin, Germany: Walter de Gruyter.
- Hornberger, N. H. (2005). Opening and filling up implementational and ideological spaces in heritage language education. *The Modern Language Journal*, 89(4), 605-609.
- Hornberger, N. H. (Ed.). (2008). *Can schools save Indigenous languages? Policy and practice on four continents*. London, England: Palgrave MacMillan.

- Jimenez-Quispe, L. (2013). *Indians weaving in cyberspace, Indigenous urban youth cultures, identities and politics of languages* (Doctoral dissertation). The University of Arizona, Tucson, Arizona.
- Jones, R. J., Cunliffe, D., & Honeycutt, Z. R. (2013). Twitter and the Welsh language. *Journal of Multilingual and Multicultural Development*, 34(7), 653-671.
- Kawai'ae'a, K. K., Housman, A. K., & Alencastre, M. (2007). Pu'a i ka'Olelo, Ola ka'Ohana: Three generations of Hawaiian language revitalization. *Online Submission*, 4(1), 183-237.
- Kral, I. (2010). *Plugged in: Remote Australian Indigenous youth and digital culture*. Canberra, Australia: Center for Aboriginal Economic Policy Research, Australian National University.
- Kral, I. (2011). Youth media as cultural practice: Remote Indigenous youth speaking out loud. *Australian Aboriginal Studies*, (1), 4.
- Kral, I. (2012). *Talk, text and technology: Literacy and social practice in a remote Indigenous community*. Bristol, England: Multilingual Matters.
- Lee, T. S. (2009). Language, identity, and power: Navajo and pueblo young adults' perspectives and experiences with competing language ideologies. *Journal of Language, Identity, and Education*, 8(5), 307-320.
- Lee, T. S. & Carecer, P. D. Q. (2010). (Re) Claiming Native youth knowledge: Engaging in socio-culturally responsive teaching and relationships. *Multicultural Perspectives*, 12(4), 199 – 205.
- Lam, W. S. E. (2009). Multiliteracies on instant messaging in negotiating local, translocal, and transnational affiliations: A case of an adolescent immigrant. *Reading Research Quarterly*, 44(4), 377-397.
- Lam, W. S. E., & Rosario-Ramos, E. (2009). Multilingual literacies in transnational digitally mediated contexts: An exploratory study of immigrant teens in the United States. *Language and Education*, 23(2), 171-190.
- Lomawaima, K. T., & McCarty, T. L. (2006). *"To remain an Indian": Lessons in democracy from a century of Native American education*. New York, NY: Teachers College Press.
- McCarty, T. L. (2003). Revitalising Indigenous languages in homogenising times. *Comparative education*, 39(2), 147-163.

- McCarty, T. L. (2014). Negotiating sociolinguistic borderlands—Native youth language practices in space, time, and place. *Journal of Language, Identity & Education*, 13(4), 254-267.
- McCarty, T. L., & Wyman, L. T. (2009). Indigenous youth and bilingualism—theory, research, praxis. *Journal of Language, Identity, and Education*, 8(5), 279-290.
- Middaugh, E. & Kirshner, B. (Eds). (2015). *#youthaction Becoming political in the digital age*. Charlotte, NC: Information Age Publishing.
- Prensky, M. (2001). Digital natives, digital immigrants part 1. *On the Horizon*, 9(5), 1-6.
- Penfield, S., Cash, P., Galla, C. K., Williams, T., & Shadow Walker, D. (2004). *Technology-enhanced language revitalization*. Tucson, AZ: The University of Arizona. Retrieved from: <http://projects.ltc.arizona.edu/gates/TELR.Html>.
- Royen, J. W. (1930). *Nota over de Lampoengsche merga's, lansdrukkeij weltevreden*. Batavia, The Dutch East Indies: TBG Bruining & Wijt.
- Nicholas, S. E. (2009). “I live Hopi, I just don't speak it”—The critical intersection of language, culture, and identity in the lives of contemporary Hopi youth. *Journal of Language, Identity, and Education*, 8(5), 321-334.
- Nyika, N. (2008). Language activism in Zimbabwe: Grassroots mobilisation, collaborations and action. *Language Matters*, 39(1), 3-17.
- Romaine, S. (2006). Planning for the survival of linguistic diversity. *Language Policy*, 5(4), 443-475.
- Simons, Gary F. & Charles D. Fennig (Eds.). 2018. *Ethnologue: Languages of the world*. Dallas, TX: SIL International. Retrieved from: <http://www.ethnologue.com>.
- Sumida-Huaman, E. (2014). “You're trying hard, but it's still going to die”: Indigenous youth and language tensions in Peru and the United States. *Anthropology & Education Quarterly*, 45(1), 71-86.
- Thorne, S. L., Siekmann, S., & Charles, W. (2015). Ethical issues in Indigenous language research and interventions. In De Costa, P. I. (ed.), *Ethics in applied linguistics research: Language researcher narratives* (pp. 142-160). New York, NY: Routledge.

- UNESCO. (2009). *Investing in cultural diversity and intercultural dialogue*. Paris, France: UNESCO Publishing. Retrieved from: <http://unesdoc.unesco.org/images/0018/001852/185202e.pdf>
- Villa, D. J. (2002). Integrating technology into minority language preservation and teaching efforts: An inside job. *Language Learning and Technology*, 6(2), 92-101.
- Walker, D. F. (1976). A grammar of the Lampung language: The Pesisir dialect of Way Lima. In *Linguistics Studies in Indonesian and Languages in Indonesia*. Jakarta, Indonesia: Nusa.
- Warschauer, M. (1998). Technology and Indigenous language revitalization: Analyzing the experience of Hawai'i. *Canadian Modern Language Review*, 55(1), 139-159.
- Warschauer, M., Donaghy, K., & Kuamo'yo, H. (1997). Leoki: A powerful voice of Hawaiian language revitalization. *Computer Assisted Language Learning*, 10(4), 349-361.
- Witherspoon, T., & Hansen, J. (2013). The "Idle No More" movement: Paradoxes of First Nations inclusion in the Canadian context. *Social Inclusion*, 1(1), 21.
- Wyman, L. T. (2009). Youth, linguistic ecology, and language endangerment: A Yup'ik example. *Journal of Language, Identity, and Education*, 8, 335 - 349.
- Wyman, L. T. (2012). *Youth culture, language endangerment and linguistic survivance*. Bristol, England: Multilingual Matters.
- Wyman, L. T. (2013). Indigenous youth migration and language contact. *International Multilingual Research Journal*, 7(1), 66-82.
- Wyman, L. T., Galla, C. K., & Jiménez-Quispe, L. (2016). Indigenous youth language resources, educational sovereignty and praxis: Connecting a new body of language planning research to the work of Richard Ruiz. In Hornberger, N. H. (Ed.) *Honoring Richard Ruiz and his work on language planning and bilingual education*, (pp. 396 – 430). Bristol, England: Multilingual Matters.
- Wyman, L. T., Marlow, P., Andrew, C. F., Miller, G., Nicholai, C. R., and Rearden, Y. N. (2010). High stakes testing, bilingual education and language endangerment: A Yup'ik example. *International Journal of Bilingual Education and Bilingualism*, 13(6), 701 – 721.

- Wyman, L. T., McCarty, T. L., & Nicholas, S. E. (Eds.). (2013). *Indigenous youth and multilingualism: Language identity, ideology, and practice in dynamic cultural worlds*. London, England: Routledge.
- Zentz, L. R. (2012). *Global language identities and ideologies in an Indonesian university context* (Doctoral dissertation). The University of Arizona, Tucson, Arizona.
- Zentz, L. R. (2014). 'Is English also the place where I belong?': Linguistic biographies and expanding communicative repertoires in Central Java. *International Journal of Multilingualism*, 12(1), 68-92.
- Zentz, L. R. (2017). *Statehood, scale and hierarchy: History, language and identity in Indonesia*. Bristol, England: Multilingual Matters.
- Zuckerman, G. & Walsh, M. (2011). Stop, revive, survive: Lessons from the Hebrew revival applicable to the reclamation and empowerment of Aboriginal language and cultures. *Australian Journal of Linguistics*, 31(1), 111-127.

## CHAPTER 4: INDIGENOUS YOUTH LANGUAGE LEARNING, USE AND ACTIVISM THROUGH SOCIAL MEDIA: INSIGHTS FROM LAMPUNG LANGUAGE CLASSROOM IN BANDAR LAMPUNG, INDONESIA

### ABSTRACT

In this study, together with eight Lampung language activists and two Lampung language teachers, I designed and implemented a participatory and innovative Lampung language teaching project in a private international school in Bandar Lampung, Indonesia. I invited language activists, who were mostly young adults, to the Lampung language classroom to share their stories of learning, using and advocating for Lampung language, as well as to facilitate weekly online chats in Lampung language and participate in additional projects involving the use of social media with the students in the classroom. The study was designed 1) to create spaces in online settings for the students to learn, use and promote Lampung, 2) to encourage both young adult language activists and high school students to be more actively involved in Lampung language revitalization efforts, and 3) to give Lampung language teachers practical experience with how to design, implement and evaluate the integration of technology and how to involve the participation of Indigenous youth language activists in their classroom. In this study, I used participatory action research (McIntyre, 2007), involving students, teachers and language activists in discussion about all the activities from the beginning until the end. At the end of the study, the students indicated that they wanted to be much more proactive in Lampung language revitalization efforts, regardless of their status as native speakers, heritage learners or non-heritage learners of Lampung. Students also took advantage of the presence of the activists and their teachers in the school, classroom and online sessions to learn and use Lampung during the study, and even after the study ended and students graduated from the school. Meanwhile, the activists and the teachers indicated that they were inspired to continue using digital spaces in their teaching and activism. Positioning Indigenous youth and young adult as a resource (Wyman, et. al, 2016) and technology as a tool used to facilitate students' language learning and use (Reinhardt & Thorne, 2017; Thorne & Reinhardt, 2008), the study gives us insight into ways that technology can be used to facilitate students' Lampung language socialization, connect students with Indigenous community members, and open possibilities for new ideological and implementation spaces (Hornberger, 2005) for youth, young adults and elders to bring their Indigenous language forward (Hornberger, 2008) together.

**Keywords:** *Lampung, Indigenous youth, language activism, social media*

## INTRODUCTION

Located in a multilingual urban area with the status of a private international school, Sekolah Darma Bangsa in Bandar Lampung, Indonesia provided a good example of a context where students' ideology and identity of being local, national and global citizens were contested (McCarty, 2014; Tupas, 2015) and where the spread of English gained momentum (Zentz, 2012). Being a former English teacher at the school gave me the advantage of gaining access to conduct this study and connecting with the Lampung language teachers at the school. Additionally, I also had advantage of being one of the first teachers teaching at the school who participated in formulating and implementing the school language policies that focused on creating a supportive English speaking environment for the students. When I came back to the school as a researcher investigating ways to revitalize Lampung language with the students and the Lampung language teachers, it made me reflect upon the inequality of multilingualism (Tupas, 2015) taking place for years within the school as well as the possibility of encouraging the students to collaborate in Lampung language revitalization efforts.

In Sekolah Darma Bangsa, Indonesian and English were used bilingually as the medium of instruction at the school. Meanwhile Lampung, the Indigenous language in the region, was only taught as a subject for two hours a week. This number was relatively small compared to the number of hours of the teaching of English and Indonesian. English was taught for four hours a week, while Indonesian was taught for six hours a week. Outside the classroom, the uses of

Indonesian and English were also dominant both in formal and informal settings in the school. An additional emphasis on the teaching of Chinese and German in the school also placed additional pressure on Indigenous language use in the school as a site of tremendous linguistic diversity. While the school had many Indigenous students, and all students were encouraged to learn Lampung, the population of heritage learners of Chinese at the school was also high. Some students also wanted to learn German, hoping to follow the steps of some alumni of the school who attended college in Germany. To manage such various and competing goals for multilingualism, the school decided to offer Mandarin and German for two hours a week for the students, along with English for four hours a week, Indonesian for four hours a week and Lampung for two hours a week.

The teaching of Lampung at all public schools in the Province of Lampung was mandated by the governor. The Indigenous language also held a unique place in Sekolah Darma Bangsa. In terms of ethnicity, the students in the school were quite diverse and Lampung was a minority ethnic group. Most of the Lampung students spoke Indonesian with their parents at home, while some others still spoke in their Indigenous languages. Some were heritage learners of Lampung but did not speak their Indigenous language anymore. These students included students who were the second generation in their family who did not speak the language anymore, as their parents also could not speak the language. Some others mentioned that they were still the first generation who did not speak the language, though they often heard their parents, as well as the older generation of their extended family, communicate with one another in the language. These

students had passive knowledge of the language, but never had opportunity to speak the language. Yet another group of Lampung ethnic students who spoke Lampung mostly came from out of town, from places such as Menggala, Kotabumi and Kotaagung, where they commonly used the language on a daily basis with everyone in their community. For heritage learners and speakers of Lampung in the school, the teaching of Lampung was aimed at encouraging them to continue using the language. For non-heritage learners of Lampung, the teaching of Lampung in the school was viewed more as an enrichment program. The ability to speak Lampung was seen as a positive part of their unique identities as youth who were born, grew up and lived in Lampung.

#### *Sociolinguistic context*

In urban areas, in general, Indigenous youth often have to accept the reality that the resources and the opportunities to hear and use their Indigenous language are limited or even unavailable (McCarty, 2014; Putra, in progress). In Bandar Lampung, the challenge looks similar. Based on ethnicity, the demography of the city was very diverse. In general, people in the city spoke in Indonesian both in the lower domains of language use, such as home, neighborhood and traditional markets, and in the higher domains of language use, such as government offices, schools and media. Although sometimes a few elders from different ethnic communities in the city still spoke their Indigenous languages to each other, they did not really speak their languages anymore with their children. Therefore, young adults, youth and children mostly could no longer

speak their Indigenous languages. The language shift from Indonesian to Lampung in the home domain of the Lampung people, for instance, has taken place massively for quite a long time (Gunarwan, 1994; Hasan 2009). The massive use of Indonesian in higher domains influenced parents to replace the use of Lampung with their children at home, because they did not want their children to be unable to communicate with their neighbors, peers and teachers at schools. Lampung students that went to senior high school at the time of this study, then, were sometimes the second or the third generation in their families who no longer spoke Lampung. In such a complex and challenging setting, it was hard for students at schools in Bandar Lampung, especially the heritage learners and the non-heritage learners of Lampung, to find supportive resources and opportunities to hear and use Lampung, except within a very limited number of Lampung language classrooms at schools with their Lampung language teachers.

#### *Language ideologies and language distribution in the school*

Entering the lobby of Sekolah Darma Bangsa, visitors could directly experience the feeling of being in a private international school. In the lobby, signs, banners and posters of some school events in English, such as the sign that said “English Zone,” were visible. There were also national and international newspapers written in English, such as The Jakarta Post, Jakarta Globe and The New York Times, in addition to the local newspaper written in Indonesian available for students, teachers, staffs and visitors to read. The flyers on the desk of the marketing staff were written in both Indonesian and English.

In addition to teachers, the staff at the school were also fluent in English. They were expected to communicate well with students' parents who often spoke English, some expatriate teachers from the Philippines, New Zealand, the United States and India who taught at the school, and some exchange high school and college students from different countries who temporarily attended the school or did a voluntary teaching assistantship at the school. While I was there, for instance, I met an exchange college student from Thailand, Ploy (21 years old), who was assigned to assist a science teacher at the school as part of a pre-service teacher exchange program initiated by the College of Education at the University of Lampung that cooperated with colleges in Thailand. As Ploy could not speak Indonesian, everyone at the school talked to her in English. At the same time, there were also a group of youth from Australia and some Asian and European countries participating in the AIESEC (*Association Internationale des Étudiants En Sciences Economiques et Commerciales*) cultural exchange program. At the school, they were asked to assist various subject teachers and come to the classroom to share their culture and knowledge to the students in the classroom. They also actively took a part in various school events, such as the celebration of the Independence Day of Indonesia in August 17, 2017. During breaks, I often saw how Ploy and the AIESEC youth were chatted in English with students, teachers and staff in the hallway and cafeteria.

Overall language use at the school showed how English and Indonesian played important roles in Sekolah Darma Bangsa, as the instructional language and lingua franca among students, teachers, staffs and visitors at the school. As I

mentioned previously, the school context shows an example of how students were situated to witness the unequal positioning of Indigenous, national and international languages at the school. While reclaiming their Indigenous identities and voices, youth were situated in a challenging context where their Indigenous language did not have place. They were also witnessing the increasing role of English, in addition to Indonesian, at school. Zentz (2017), as well, has mentioned that in a private university in the Province of Central Java where she conducted her study, English also started playing an important role in higher education. She added that the presence of English in the setting of her study could be viewed in three ways, i.e. as a force for imperialism (Phillipson, 1992; 2008), as a force for democracy (Bolton, 2000; Gupta, 1998; Kachru, 2005) and as a tool for creating a global English community (Jenkins, 2007; Lamb, 2004, 2009; Ryan, 2006). The presence of English in Sekolah Darma Bangsa looked similar. The use of English in the school encroached upon the space where Indigenous language was used in the setting in the past. On the other hand, the use of English in the setting was supported by the Constitution and parents actually had a choice not to send their children to the school. Parents, however, wanted their children to be able to speak English and other foreign languages and get immersed in a global English community that the school could provide.

The students' main challenges to learning Lampung were the lack of resources and opportunities to hear and use Lampung and the limited time to practice speaking in Lampung in the classroom (Putra, in progress). In this study, to address these challenges, I collaborated with Lampung language teachers at the

school to create online spaces and “bridging activities” (Thorne & Reinhardt, 2008) for students to learn and use Lampung and connect with eight young adult language activists who facilitated students’ Lampung language socialization in the online spaces (Reinhardt & Thorne, 2017) as well as encourage them to take a part in Indigenous language revitalization efforts. According to Thorne & Reinhardt, a “*bridging activities* approach is designed to enhance engagement and relevance through the incorporation of students’ digital-vernacular expertise, experience, and curiosity, coupled with instructor guidance at the level of semiotic form to explore interactional features, discourse- level grammar, and genre,” (2008, p. 567), In the study described within, I used the principle of this framework to provide students with online activities and follow up sessions in the classroom, with the help of the Lampung language teachers and language activists in the social media and messenger platforms.

In the following section, I will briefly review the literatures on Indigenous youth language uses and ideologies in endangered language settings, and elaborate how Indigenous youth have participated in advocating for endangered Indigenous languages. I will also discuss the importance of youth participation for language revitalization efforts.

### **INDIGENOUS YOUTH LANGUAGE USES AND IDEOLOGIES IN ENDANGERED LANGUAGE SETTINGS**

In endangered language settings, Indigenous youth are often situated in the contexts where they face the reality of limited language learning resources and

opportunities (Wyman, et.al, 2013). In such settings, an Indigenous language may not have a place anymore in the domains other than home, while a more dominant language, such as English in the United States and Spanish in Mexico, is used widely at schools, media, government, and public spaces. In many communities elders are also becoming the only language experts and the primary language speakers in the community. The linguistic oppression that in many Indigenous communities experienced in boarding schools in the past also contributes to parents' choices of home language, where commonly many may speak in dominant languages with their children, as they do not want their children to be punished for similarly speaking Indigenous language at schools (Lomawaima & McCarty, 2006). Youth have limited productive skills in Indigenous languages, therefore, not necessarily because they do not want to learn their language, but because their family language policy and the "rapidly changing linguistic ecologies" in their communities and elsewhere are often no longer supportive for their Indigenous language learning (Wyman, 2009, 2012). Previous studies, however, show how even in such challenging situations, Indigenous youth may still maintain their positive ideologies toward their Indigenous language with all the fluidities, complexities and ambiguities, and indicate their willingness to learn (or re-learn) the language, as part of their cultural identity and broader efforts to help revitalize their endangered Indigenous language (Lee, 2009; Nicholas, 2009; McCarty, 2014).

Many scholars, such as Lee (2009), Wyman (2009), and May and Hill (2008), have pointed out how the number of native speakers of an Indigenous

language could drop dramatically within a decade due to rapid language shift. Lee (2009), for instance, shows how in the early 2000's, children entering Navajo immersion school in New Mexico were in majority native speakers of Navajo, but in the late 2000's, only 5% of the students were indicated as native speakers of Navajo. The same case was also found in New Zealand, in which recently students entering Maori immersion school were in the majority not L1 speakers of Maori, but English (May & Hill, 2008). In her decade long ethnographic study in a Yup'ik village in Alaska, Wyman (2009, 2012) shows how Yup'ik was still widely spoken by youth from 1992 to 1995, but in 2000 and 2001, the majority of youth in the village interacted to each other mainly in English or bilingually (English and Yup'ik). The community members in the study referred to the earlier group as the last "real speakers" of Yup'ik, and the latter as the "get by" group to indicate their limited productive Yup'ik competence as a result of "rapidly changing linguistic ecologies" in the village, and intensive exposure to English and lack of socialization in Yup'ik during their education outside the village. Wyman (2009) mentions how "young people's experiences of language maintenance and endangerment are deeply rooted within local relationships, practices, knowledge systems, and geographical places" (p. 346).

Reasons for language shift among youth and in general, therefore, may vary from migration and language contact (Wyman, 2009, 2012, 2013), linguistic oppression (Kawai'ae'a, et.al, 2007), and globalization, diglossia, and linguistic marketplace (Lee, 2009; Davis & Phyak, 2015) to unsupportive language and educational policy (Wyman, et.al, 2010; Combs & Nicholas, 2012). Combs and

Nicholas (2012), for instance, problematize English only policy in Arizona Proposition 203, which was originally aimed at restricting immigrants from Mexico entering Arizona, the United States. But later, this policy indirectly affected Arizona Indigenous students, as it “foreclose(d) educational opportunities and spaces for Indigenous communities (including youth) to exercise tribal sovereignty and self-determination” (p. 115), especially those in public schools.

In many countries, the effect of neoliberalism, globalization, and dominance of English can also be seen. In the countries that adopt mixed (exoglossic and endoglossic) language policy, such as Singapore (Mani & Gopinatan, 1983; Schiffman, 2003), the inequity of use between the two official languages is still apparent. Tamil and Malay, regardless of their official status, remain marginalized in Singapore due to the dominance of English in all domains of language use, which similarly leads to language shift to a more dominant language among youth in almost all domains, including home. In endoglossic settings, as Hirvonen (2008), Tollefson (2013), and Zentz (2015) asserted, the idea of “nation states” commonly makes Indigenous languages have no place at schools, as the national language will be the primary language of instruction and assessment, while Indigenous languages remain the language at home and community, which often results in subtractive bilingualism. In such settings, English also has a special place, as the ability to speak English is commonly associated with the possibility for a better career and education opportunities overseas. In addition to encouraging youth to study English at school, parents invest money to send their children to study English in a private afterschool

intensive English programs. Bilingual education also does not always refer to the use of an official language and an Indigenous language as the language of instruction at schools, but more often an official language and a foreign language, like English, which then makes schools with these programs exclusive and expensive programs that are not really accessible for everyone (Davis & Phyak, 2015; Phyak & Bui, 2014). Needless to say, regardless of the research findings that underscore the benefits of mother tongue based bilingual education (Baker, 2011; May & Hill, 2008), the place of Indigenous language in education praxis remain ideologically contested.

McCarty (2014) specifically refers to multilingual settings with similarly complex dynamics and relationships as “sociolinguistic borderland”s, or “spatial, temporal and ideological spaces of sociolinguistic hybridity and diversity” (p. 255), which is a common reality that Indigenous youth face today. Such settings, according to May (2014), brings us to what he calls “multilingual turn”, where people, including Indigenous youth, are situated in language contact zones, and are being exposed to, and possibly speaking in, multiple languages, so that the practices of translanguaging, code switching, or code mixing, as well as the birth of creole language and creative language play (Gilmore, 2016), are enabled. From the purist point of view, such practices are often seen as unacceptable and deficit, as it might lead educators and others to the conclusion that young speakers are not fluent in dominant or Indigenous languages, or they violate the appropriate norms of speaking the language (Gilmore, 2016). Wyman (2014) mentions how “adult responses to (such) youth innovation” may also feed “cycles of reduced resources

for and increased doubts about bilingualism” (p. 90). From another viewpoint, such practices may indicate how Indigenous youth try to position themselves as a multilingual speakers and members of local and global communities, and how they try to engage their multilingual audiences (Blommaert, 2010; Garcia, 2014). A study done by Cru (2015a), for example, shows how Indigenous youth living in a multilingual society in Yucatan Peninsula, Mexico used Facebook to promote the use of their Indigenous language, Maya, among their Indigenous peers through their posts, replies, and comments in their Facebook account, as well as to connect with their peers from outside of their community in Spanish and English. Youth in the study switched from one language to another and mixed different languages in one post, as well as online comments and replies, as they tried to address bilingual or monolingual speakers of Spanish in their networks appropriately in the languages that they knew. Instead of simply highlighting deficits, such practices, thus, can be potential resources for language revitalization, as they show how Indigenous youth may remain ideologically loyal to their language and Indigenous identity, and how they also may participate in encouraging the use of the language with one another through the medium of their contemporary culture.

To conclude, the dynamics of Indigenous youth language use and ideologies in endangered language settings are fluid and complex, as they are placed in spaces where different language ideologies and uses are contested, and young people’s Indigenous languages, cultural identities, and people often experience oppression and marginalization. Studies, however, disrupt the notion

that Indigenous youth should be the ones to blame for shifting to a dominant language, or the ones who care less about the endangerment of their Indigenous language (Wyman, et. al, 2014; Wyman, et. al, 2016). The causes of language shift among youth in an Indigenous communities, as I have described previously, are complex. Therefore, we need to carefully look at how various factors might contribute to shift over a certain period of time, such as unsupportive language and educational policies, and past histories of linguistic oppression, which often make Indigenous languages lose ground and reduce learning resources and opportunities for Indigenous youth. In relation to this complexity, Lee (2009) mentions how Indigenous youth are aware of “mixed messages” they receive from their home and community and from mainstream society, regarding the challenging situation of their Indigenous language and the role of dominant language in mainstream education and global economy. Indigenous youth, however, voice strong views that they need to be able to communicate in their Indigenous language. In many cases youth also show willingness to find and advocate for resources and opportunities to learn or relearn it, and show how they (want to and) have practically participated in helping their elders safeguarding their language and cultural knowledge, so that the next generation of their Indigenous community can still hear, use, and practice it.

## THE STUDY

### Research Question

The main challenges that students in Bandar Lampung faced at the time of the study, as I also mentioned previously, were 1) lack of linguistic resources at home and in community, and 2) limited time to practice speaking in Lampung in the classroom (Putra, in progress). As such, the study explored how presence of Indigenous youth language activists in school, classroom and online settings could address these two challenges. Additionally, the study also looked at ways that innovative pedagogical practices on and offline could encourage both language activists and students to be more actively involved in Lampung language revitalization efforts, while giving the Lampung language teachers practical experiences learning how to integrate technology into their classrooms. The study focused on the following research question:

*How might connecting school-based Indigenous language education to youth language activists and social media support youth Indigenous language learning?*

### Research Design

In this study, I used participatory action research (PAR) (McIntyre, 2008) to achieve the goals of this study. McIntyre mentioned that PAR has three characteristics:

“the active participation of researchers and participants in the co-construction of knowledge; the promotion of self- and critical awareness that leads to individual, collective, and/or social change; and the building

of alliances between researchers and participants in the planning, implementation, and dissemination of the research process.” (p. ix)

The three characteristics above imply the need of continuous discussion with all participants to improve the activities in the study. It also shows that the decision-making process in the study is not only done by researcher, but also centers on listening to the voices from all of the participants in the research. All of these characteristics became the reference of the continuous discussion with the study participants from the beginning until the end of this study.

The data collection lasted for thirteen weeks from July to September 2017. There were several types of data collected in this study: 1) surveys focused on students' language ideology, 2) interviews, 3) students' weekly journals, 4) focus group discussions, 5) formal and informal observations in the classroom setting and online, and 6) documentation of teaching materials and language use in online settings. To collect the data on students' language ideology, I used two surveys administered in week 4 and week 13 of the study. All students in the three classes took part in the survey. Interviews and the focus groups were also conducted twice, in week 4 and week 13, with 10 students, two Lampung language teachers and eight language activists. Each week, especially after the classroom session and the online chats had begun, I continuously discussed emerging topics in the classroom and online sessions, as well as concerns, critiques and suggestions for the on-going activities in the study informally with students, Lampung language teachers and language activists. I also asked students to complete weekly journals reflecting upon what they had learned in the classroom sessions and the online

chat sessions, and what they would like to improve in the two activities. I conducted observations of students' language use formally in the classroom, and informally in various places at school, such as lobby, library, canteen, corridor, a room at the school for prayer and the teachers' office. I also had a chance to take a part in some school events, such as various contests in the celebration of the Independence Day of Indonesia at the school. In addition to formal and informal observations, I also documented the teaching materials used by the Lampung language teacher and the language activists as well as the Lampung language use in the Line chat group and the Instagram projects, described below.

After the data was collected, the results of the initial and the final surveys were calculated and compared, while the recordings of interviews and focus group discussions were transcribed in verbatim, coded and analyzed using the framework of discourse analysis (Gee, 2004). Similarly, the observation notes and the documentation of language use in the Line chat groups and the Instagram projects were coded and analyzed. All the data was triangulated to see the patterns that appeared in the study.

### ***Designing and redesigning the class in dialogue with youth participants***

Each of our two co-designed curriculum units were designed to connect youth to specific topics and types of language activism, and involved three 90 minute classroom sessions. In each session, the teacher used the first 45 minutes to cover the topic in the curriculum such as Lampung proverbs, songs and poetry forms. Then, one or two language activists used the remaining 45 minutes to share

their research, project or activities related to Lampung language activism. At the end of every session, I held a discussion with the teacher and the invited language activists, and distributed a short survey to students asking their concerns and suggestions for how to make the classroom activities, the online chats and the classroom projects better.

The following chart shows the timeline and the activities done in the study.

Table 1. Research timeline and activities

| <b>Week</b> | <b>Research Agenda</b>  | <b>Classroom Activities</b> | <b>Online Chats in Line</b> | <b>Instagram Projects</b> |
|-------------|---|-----------------------------|-----------------------------|---------------------------|
| 1           | Meeting with principal, Lampung language teacher and youth language activists                             | -                           | -                           | -                         |
| 2           | Discussing the plan of the study with the Lampung language teacher and the youth language activists       | -                           | -                           | -                         |
| 3           | Meeting students, explaining about the study and distributing the consent forms                           | -                           | -                           | -                         |
| 4           | Collecting consent forms and distributing initial survey  | -                           | -                           | -                         |
| 5           | Going to computer laboratory to setup Facebook group and conducting interviews and focus group discussion | -                           | -                           | -                         |
| 6           | Introducing language activists to students  | -                           | 4 times a week              |                           |
| 7           | Introducing language activists to students  | -                           | 2 times a week              | 1st project               |

|    |   |   |                |             |
|----|---|---|----------------|-------------|
| 8  | Introducing language activists to students                            | - | 3 times a week |             |
| 9  |   | - | 3 times a week | 2nd project |
| 10 | Introducing a new teacher   | - | 3 times a week |             |
| 11 |   | - | 3 times a week | 3rd project |
| 12 |   | - | 3 times a week |             |
| 13 | Conducting online final survey, interviews and focus group discussion |   |                |             |

The class project as a whole emphasized continuous, blended dialogues between youth and language activists by doing after class discussion and weekly journals completed by all the participants. Given the nature of the ongoing discussion with all the participants in this study, changes in the classroom activities, the online chats and the classroom projects could not be avoided. At the beginning of the study, for instance, I initially planned to use Facebook group (see picture 1 above) and Facebook messenger application as an additional communication space. Together with the students, we went to the computer lab at the school and setup the Facebook group. In the computer lab, some students told me that they forgot their passwords, had Facebook but never used it anymore, or had uninstalled the applications from their smartphones. We tried to keep using Facebook for that week to see how it worked, but in the end, it ended up not working. I posted a thread on the Facebook group and invited them to comment

through Facebook messenger, but since they were not into it and did not have the apps in their smartphone, I found it hard to reach them. When I was in their classroom in the following week, one student told me,

*“Saya kira trennya berubah-ubah setiap saat. Kita dulu pakai Facebook terus pas masih di smp, tapi sekarang kita lebih sering pakai Instagram, Line, Snapchat. Saya masih punya akun Facebook dan kadangan ngecek, tapi waktu tau teman-teman saya nggak tertarik sama Facebook lagi. Sekarang saya nggak terlalu pake lagi.”* [Abdul, August 5, 2017 after class reflection]

Translation:

“I think the trend (of use of social media among youth) is changing all the time. We used Facebook a lot when we were in junior high school, but now we use Instagram, Line or Snapchat more often. I still have my Facebook account and sometimes check it, but I notice that my friends are not into it anymore. So, I don’t really use it now.”



Picture 1. Facebook closed group created for Mozart

Notes: In the example below, Indonesian appears in bold, English language use is underlined, the Lampung language is italicized, and the Arabic is unmarked.

Post:

Kristian Adi Putra

Assalamualaikum. *Greetings. How are you Mozart students!*

*Please answer the following questions, “In your opinion, what is the most interesting news for this week? Please copy the link of the news in the comments below and tell the news briefly (3 – 4 sentences) and explain why you think the news is interesting.”*

**In your opinion, what is the most interesting news for this week? Please copy the link of the news in the comments below and tell the news briefly (3 – 4 sentences) and explain why you think the news is interesting.**

Reply:

Ocha Fahrani

*Syahrini is known as a popular and eccentric actress, however on Monday she was told that she had a problem with his vocal cords. Syahrini went to Los Angeles to see a doctor and consult about her swollen vocal cords.*

Link attached:

**Having a problem with her vocal cord, Syahrini went to see a doctor in Los Angeles.**

Together, we then decided to change the social media we used from Facebook to Line and Instagram in the following week (the 6th week), which worked well until the end of the study. Line is a hybrid messenger and social media application that allows students to have synchronous and asynchronous chats, share pictures, videos and website links in the chats and post something with a picture, a video or a website link in the timeline of their account that their friends can comment, like or repost. It can be installed and used on laptops, tablets and smartphones. We used online chats in Line starting from the 6th week until the 12th week of class. In the 6th week, I started to experiment the best time

for everyone to do an online-synchronous chat. Per school conducts, students practically would not have their smartphones in their hands from 7am to 4pm on Monday to Friday. So, the online chats were only possible to complete at night or during the weekend. However, I also tried to negotiate how it would not disturb their quality time with their family and the schedule of their study time at home.

After this initial trial and adjustment, in the 7th week, we finally decided to do the chats three times a week at 7pm on the day before the class, 7pm on the day of the class and 7pm on Saturday night. One day before the class, the teachers would be the one responsible to manage the online chats. The topics they initiated would be something related to what the students would learn in the classroom on the following day. On the day of the class, I would initiate the online chats and invited the language activists to take a part in the chats. The topics in the chats at this time would be about the follow up of what students had learned in the classroom with their teacher and the language activists. Then on Saturday night, the language activists would take a turn moderating the discussion in the Line chat group on free topics, such as movies, songs, plan for weekends, etc. While the topics of the discussion on the day before the class and the day of the class was related to the academic topic covered in class, such as Lampung traditional ceremonies, Lampung traditional poetry, etc.

In addition to the classroom sessions and the synchronous online chats in Line chat group, we also had three projects in Instagram, a social media used to share photo and video. Together with the first Lampung language teacher, I created an Instagram account for the three classes. The teacher, all the students in

the class and all the language activists involved in this research were followed and followed back the class Instagram account. Although not instructed, I noticed that some students and the language activists followed each other after they knew each other in person in the classroom and in the Line chat group. They frequently liked and commented each other post in Lampung or in mixed languages, particularly Lampung with Bahasa Indonesia and English. The first project, for instance, was on the 7th week of the study about the celebration of the Independence Day of Indonesia. I asked the students, as well as the teacher and the language activists, to post a picture of the celebration in the school or in their neighborhood in their Instagram account, wrote a caption in Lampung, tagged the class Instagram account, and used some hashtags in their posts. I, then, reposted their posts in the class Instagram account and asked the students in the class, the teacher and the language activists to like and comment to each other post. In the following week, I gave small gifts for those whose posts had the highest number of likes, the best caption and the best picture based on my evaluation with the teacher and the language activists. In the second project or in the 9th week of the study, I posted the picture of the first Lampung language teacher who resigned in the class Instagram account and asked the students to give a farewell message to their teacher in Lampung. The language activists were also there commenting and replying to students' comments. Although leaving her job, she basically remained in the group and actively participated in triweekly Line chats and Instagram projects.

In the third project in the 11th week of the study, I asked students to post a video in their Instagram accounts about Lampung language activism. At the time of the study, students used Instagram, an application designed to share pictures and videos. As in the first project, I re-posted their posts in the class Instagram account and asked everyone in the research to like and comment to each other's posts. In the 13th week of the study, I sent a final online survey to all students in the three classes, asking them about their language ideology and language use preference that I would compare with their results in the initial survey.

Although the study was relatively short, (thirteen weeks long in total), I was interested in looking at whether or not this research was able to positively affect students' Indigenous language ideology and language use preference, in this case the frequency of Indigenous language use in online settings. In addition to the survey, I also did in-depth interviews and focus group discussion with the students to reflect on 1) what they had learned from their Lampung language teachers, the language activists and each other in the classroom, the Line chat group and the Instagram projects, and 2) what they would possibly do next to take a part in Lampung language revitalization efforts. I also conducted interviews and a focus group discussion the two Lampung language teachers and the eight language activists involved in the study. With the two Lampung language teachers, I tried to focus on 1) what they had learned from the study in general, especially on the integration of social media in their Lampung language classroom and on the collaboration with the seven language activists to encourage their students' Lampung language learning, use and activism, and 2) what they

would possibly do next in their classroom. Interviews with the language activists focused on 1) what they could reflect from their participation in this study, and 2) how the study inspired them to envision similar collaborative Lampung language activism projects with the organization or the community they were working with.

### **Setting and Participants of the Study**

As I described in the introduction, this study was conducted in a private international senior high school in Bandar Lampung, the capital city of the Province of Lampung, Indonesia. In total, there were five classes in the school, i.e. two classes in grade 10, one class in grade 11 and two classes in grade 12. The number of students in each classroom was relatively small and limited to 20 students. The principal let me conduct this study in grades 11 and 12. All of the students from the three classes took part in the study. Their average age at the time was 17.6 years old. Of the 44 student participants in the study, five were native speakers of Lampung, and fifteen students were heritage learners of Lampung. The 24 other students in the study were non-heritage, second language learners of Lampung.

In addition to the 44 students in the three existing classes, the participants of this study also included two Lampung language teachers and eight Lampung language activists. The first Lampung language teacher, Ms. Mega (29 years old, speaking Lampung Nyo) was pursuing her master's degree in the teaching of Indonesian language and literature at the University of Lampung, in which she also got her undergraduate degree in the teaching of Indonesian and Lampung

language and literature in 2011. Ms. Mega was part of the first cohort of students in a groundbreaking undergraduate program in the university that graduated students with the credentials to teach Indonesian and Lampung. She resigned in the second classroom session to concentrate on her thesis research, though she remained in the Line chat group and Instagram after her resignation.

The other teacher, Mr. Hazizi (25 years old, speaking Lampung Api) was introduced in the 10th week of the study and joined the Line chat group for three weeks. Mr. Hazizi was originally an Arabic language teacher. He got his undergraduate degree in Arabic language teaching from Islamic University of Raden Intan in Lampung in 2015. Upon his graduation from college, he started teaching Islamic studies at a private senior high school in Bandar Lampung. At the same time, the Governor of Lampung issued a new policy to teach Lampung in grades 1- 12, instead of grades 1-9. Because of his status as a native speaker of Lampung, the principal asked him to teach Lampung when he could not find Lampung language teacher. In the end, Mr. Hazizi enjoyed teaching Lampung and enrolled in the master's degree program in the teaching of Lampung language and literature at the University of Lampung in 2017 to get knowledge and credentials to teach Lampung.

Table 2. Schedule of classroom session

|             | 1st Classroom Session | 2nd Classroom Session | 3rd Classroom Session |
|-------------|-----------------------|-----------------------|-----------------------|
| Columbus    | Enny & Sufia          | Nala & Taufik         | Novry & Meutia        |
| Shakespeare | Enny & Sufia          | Indra & Taufik        | Novry & Meutia        |
| Mozart      | Indra                 | Meutia & Taufik       | Jarwo                 |

In total, there were eight young adult language activists taking a part in this study (see table 2 above). Each of them had participated in different kinds of activism projects individually or collaboratively with government institutions, non-governmental organizations, local Indigenous communities, and nuclear and extended families. Enny (23 years old, speaking Lampung Api), for instance, was active in Lampung youth organization in her local community in Bandar Lampung. Together with her peers in the community, she organized various cultural events for Lampung youth and encouraged youth and children in her community to maintain using Lampung. Sufia (23 years old, speaking Lampung Api) was originally from Talangpadang, a peri urban area in the Regency of Tanggamus where Lampung ethnic group was still dominant and whose elders in the Lampung community still spoke Lampung. She became the first generation in her family who experienced language shift from Lampung to Indonesian, an experience that, according to her, also continuously and sadly happened to many of her young adult peers, youth and children in the community. Her parents stopped speaking Lampung with her when she started studying at elementary school, because they were worried that she could not follow the lessons at school who were taught in Indonesian and interacted with her classmates who mostly spoke Indonesian. However, she started to (re)learn and (re)use Lampung when she was in senior high school and encouraged her cousins to do the same, especially when they were gathering.

Indra (27 years old, speaking Lampung Api), was working on his Lampung dictionary project. Like Sufia, Indra was not originally from Bandar

Lampung. He is originally from Kalianda, the Regency of South Lampung, where the majority of the community members still spoke Lampung and maintained the practice of Lampung cultural tradition. Indra started a Lampung dictionary project when he was still studying in college in Bandar Lampung, when he was guided by his professor to work on the project and submit it as his final project for a class. After he graduated, he was inspired to continue the project and make it digital and free for everyone. He often found out that the lexical entries in the dictionary used by students from his local community were not relevant for the language they used, so he was inspired to write dictionary based on daily language use in his community.

Nala (23 years old, speaking Lampung Api) was also not from Bandar Lampung. She originated from Kedondong, the Regency of Pringsewu, where the majority in her community still spoke Lampung and continued practicing their cultural tradition. At the time of this study, Nala was still working on her undergraduate thesis project for her undergraduate degree in Biology Education at the University of Lampung. While studying in college, she participated and won various competitions. In 2014, for instance, she became one of the finalists of an Islamic preacher contest in Jakarta broadcasted by a national television station. At the time of this study, she was the first winners of the language ambassador of the Province of Lampung. She served as a language ambassador for one year and worked under the guidance of the Office of Language of the Province of Lampung. One week after Nala came to Columbus, she represented Lampung to compete in the national language ambassador contest in Jakarta. Although she

could not come to the classroom sessions for two of the three class sections involved in the study, Nala took part actively in the Line chat group and the Instagram projects of the three classes until the end of the study. While Nala served as a language ambassador in 2017, Taufik (24 years old, speaking Lampung Api) was the first winner of the language ambassador of the Province of Lampung in 2016. He was ethnically a Lampung and from Bandar Lampung, though he mentioned that did not speak Lampung with his parents at home and learned Lampung primarily at schools. After stepping down, he initiated the establishment of the alumni forum for the finalists of the language ambassador of the Province of Lampung and maintained working on various projects with the Office of Language. After becoming language ambassador in 2016, Taufik won Mekhanai Lampung 2017 or Lampung Male Youth 2017, whose duty was to become the tourism and cultural ambassador of the Province of Lampung. He worked closely with the local Department of Culture and Tourism and frequently appeared in formal government events with the Governor of the Province of Lampung.

Meutia (26 years old, speaking Lampung Nyo) is originally from Kotabumi, a peri urban area in the Regency of North Lampung. The Lampung community in Kotabumi also experienced massive language shift from Lampung to Indonesian. Meutia was a part time lecturer of English at the Islamic State University of Raden Intan in Lampung and worked with the Ministry of Education to register the potential tourism and culture in the Regency of Pringsewu. In 2015, she and I conducted a collaborative study to see the

intergenerational language shift that was taking place in Kotabumi. Then in this study, I asked her to share the result of the study to the students in the three classes in the study. When I was discussing with Meutia about the need to invite someone who had concerns on Lampung arts, she mentioned Novri (20 years old, speaking Lampung Api), a young guitarist and singer of Lampung folk songs. At the time of the study, Novri was pursuing his undergraduate degree in Civics Education at the University of Lampung. Novri was also active in the arts and literature club on campus, in which Meutia was one of the alumni. He is originally from Liwa, the Regency of West Lampung, in which Lampung community in the region still spoke the language and practiced the cultural tradition. Novri learned playing guitar and singing Lampung folk songs from elders in his community. When he moved to Bandar Lampung to attend college and joined the arts and literature club, he frequently performed in various events organized by the club and the local performance art centers.

The final language activist involved in the study was Jarwo (29 years old, speaking Javanese). Jarwo is ethnically a Javanese and originally comes from Ambarawa, the Regency of Pringsewu. He spoke Javanese, but was also fluent in Lampung Api. I invited Jarwo because of his experience as a fellow in Teach in Indonesia and was delegated to teach in an elementary school in the Province of West Papua for one year in 2016. Before he went to West Papua, he was a master of ceremony in various events, a radio broadcaster and a journalist in a local newspaper. While he was pursuing his undergraduate degree in Economics at the University of Lampung, he was also active in college newspaper and was

appointed the president of the college newspaper in his junior year at the university. During his fellowship in West Papua, he mentioned how he was always assumed to have two identities, in this case a Javanese community member and a teacher coming from Lampung. He was often asked by his students, his host families and the people in the community about how the language and the culture of Javanese and Lampung looked like. Jarwo asserted how the opportunity to live in West Papua and learn their language and culture made him appreciate the diversity of language, culture and ethnicity in Indonesia and encouraged him to learn more about himself and the cultural traditions in his Javanese community and the place where he was born, grew up and lived, Lampung.

## **RESULTS AND DISCUSSION**

In the first part of this section, I discuss how students learned and used Lampung with their classmates, their Lampung language teachers and the eight young adult language activists in the classroom, Line chat group and Instagram projects. In the second part, I discuss how the study in general affect students' positive feelings about the Lampung language ideology, after they heard different stories of Lampung language learning, use and activism shared by the language activists and the reflections from classmates who were native speakers, heritage learners and non-heritage learners of Lampung. In this part, I also shared the study's impact on the students, the language activists and the teachers, and the

participants' stated desires for future actions related to Lampung language activism.

### **Section 1: Students' Lampung language learning and use**

#### *Creating supportive interactions around everyday Lampung language use in the school*

When I started the study described here, everyone at school spoke in Indonesian and English in daily conversation. This changed quickly, however, over the course of the project. One morning, I came early and found out that I was among the first people in the school. It was the 8th week of the study, and the 3rd week of our innovative classroom sessions with activists. Ms. Mega had resigned, and the principal of the school asked me to substitute for her that week while he was looking for a new Lampung language teacher. In the teacher's room, I put my bag on the rectangle table in the middle of the room. Near me, teachers looked busy preparing their teaching materials for the day, especially those who had classes at 7:30 am. On the wall of the room, we could see pictures of the principals since the school was established, an announcement board and some boards with information, like the vision and mission of the school and the schedule of the classes, written in both Indonesian and English.

In the corridor, janitors worked, while two teachers greeted students who came and asked to put their books and bags in their locker in front of their classroom. As students greeted teachers, they commonly greeted teachers initially in English, and the conversation would continue in Indonesian or both.

## Example 1

Notes: In the example below, Indonesian appears in bold, English language use is underlined, and the Lampung language is italicized.

- Teachers : “Good morning, Nurul!”
- Student : “Good morning, Miss Retno and Mister Anton!”
- Teacher 1 : “**Kok tumben datangnya nggak bareng sama** Aliya, Nurul?”  
*(Why aren't you with Aliya, Nurul?)*
- Student : “**Iya, Miss. Dia tadi belum siap waktu saya samperin, jadi saya berangkat duluan.**”  
*(Yes, Miss. She was not ready when I was in her house, so I decided to go first.)*
- Teacher 2 : “Okay, **ambil buku dan simpan hape nya di locker ya**, Nurul.”  
*(Okay, so please take your book and keep your phone in your locker, Nurul.)*
- Student : “Okay, Sir.”

In the transcript above, we can see how the two teachers on duty and the student initially used English, but then switched to Indonesian. At the end of the conversation, they again used Indonesian and English. The use of English salutation “Miss”, “Mister”, and “Sir” was also common to call teachers in the school, instead of the Indonesian terms “*Ibu*” for “Miss” and “*Bapak*” for

“Mister”. In the teachers’ room, the teachers also called each other using the English salutation before their first name to teach students how to do it. In general, the example above shows how the school environment in Sekolah Darma Bangsa was designed to provide students exposure to English, along with Indonesian, to establish their position as an international school.

While I was chatting with some teachers in the teachers’ room, two students from the study Rizka (18 years old) a Padangnese and non heritage learner of Lampung, and Ocha (18 years old) a Lampung and a heritage learner of Lampung, entered the room. They greeted me in Lampung.

#### Example 2

Notes: In the example below, Indonesian appears in bold, English language use is underlined, and the Lampung language is italicized.

Students : “*Api kabakh, Mister Kristian?”*

*(How are you, Mister Kristian?)*

Me : “Alhamdulillah. *Wawai. Api kabakh nikeu, Ocha? Haga belajakh*

*api tukuk hinji?”*

*(Praise be to Allah. I am fine. How are you, Ocha? What will*

*you learn this morning?)*

Student 1 : “*Nyak haga ujian Matematika, Sir. **Doakan ya, Sir.**”*

*(I will have Mathematics exam, Sir. Please pray for us, Sir.)*

Student 2 : “**Iya, Sir. Pusing nihan.**”

*(Yes, Sir. So stressful.)*

Me : “*Insyallah dapok lah nikeu kan pandai.*”

*Insyallah you can, you are smart students.*

This conversation strongly challenged the opinion that students, especially the heritage learners and the non-heritage learners of Lampung, were reluctant to speak in Lampung and the opinion that Lampung did not have a place and voice in such a challenging time, place and space. Such informal conversations in Lampung took place multiple times with me, and also with the language activists and Ms. Mega, their Lampung language teacher every time they were at the school. Sometimes, the principal and the teachers in the teachers’ room, who could also speak Lampung, joined our conversations. They mentioned that my regular presence at the school, along with the presence of the eight language activists, gave courage to students in the three participating classes to use Lampung with each other and their teachers in the teachers’ room.

In a final interview, Ocha told me that,

*“Apa yang saya dan mungkin teman-teman saya, orang-orang Lampung yang nggak ngomong Lampung, perlu itu lingkungan yang mendukung dan orang-orang yang mau sabar bantuin kita dan nggak nyalah-nyalahin sama nggak bisanya kita ngomong Lampung lancar.”* [Ocha, September 15, 2017 interview]

Translation:

“What I and possibly my friends, heritage learners of Lampung, need is supportive environment and people who want to patiently help us and do not judge our inability to speak Lampung fluently. I am often reluctant to speak in Lampung with the members of my extended family because I am afraid that my relatives will not be happy if I mix too many Indonesian words when I am speaking.”

Ocha added that instead of being bullied for not being able to speak Lampung properly, she expected to have more supportive environment. Her inability to speak Lampung fluently was, then, not because she did not want to learn the language and try to speak in the language, but because she never got a supportive environment to use the language when she was with her immediate and extended families.

In the example 1 and 2 above, we also can see how students were translinguaging (Canagarajah, 2011; Creese & Blackledge, 2010; Garcia & Wei, 2014), when they were speaking in Indonesian, English and Lampung. Firstly coined by Williams (1994), Canagarajah (2011) defines translinguaging as “the ability of multilingual speakers to shuttle between languages, treating the diverse languages that form their repertoire as an integrated system” (p. 401). In examples above we see how students in the study used the three languages and switched from one word in one language to another word in the other languages to express their meaning when they were communicating with their interlocutors. There were also basic differences between the ways that students were translinguaging in the two examples above. In the first conversation, Nurul, Ms. Retno and Mr.

Anton switched from Indonesian to English and from English to Indonesian because they were fluent in both languages. However in the second conversation, Rizka and Ocha switched from Lampung to Indonesian and from Indonesian to Lampung, because often they did not know some Lampung words to use. To respond to such pattern of Lampung use, the eight language activists, the Lampung language teachers and I agreed that we needed to let the students continue the conversation to build their confidence. We decided to provide feedback indirectly in the conversation by scaffolding students' sentences and explicitly give the translation and examples of how to use the words later in the classroom or in the Line chats. The following is the example of such feedback when students were translanguaging in an informal conversation with a language activist, Indra, in the corridor.

### Example 3

Notes: In the example below, Indonesian appears in bold, English language use is underlined, and the Lampung language is italicized.

Student : “*Khadu* **makan siang**, Kak Indra?”

*(Have you got your lunch, Brother Indra?)*

Indra : “*Khadu di kantin jama* Mister Kristian. *Nikeu khadu mengan,* Dinda?”

*(Already in the canteen with Mr. Kristian. Have you got your lunch, Dinda?)*

Student : “*Khadu lah, **Kak** Indra. Nyak mengan di kelas jama Norma.*”  
*(Already of course, Brother Indra. I ate in the classroom with  
 Norma)*

In the conversation above, we can see how the student, Dinda, asked Indra whether he had got his lunch and used the Indonesian words “*makan siang*” for “lunch”, instead of the Lampung word “*mengan*”. Indra answered Dinda’s question and then asked her whether she also had got her lunch by introducing the use of the word “*mengan*”. We can see how Dinda noticed the use of word “*mengan*” and used it in her reply. Similar examples of translanguaging by students and indirect feedback by the language activists and the Lampung language teachers were common in the Line chats.

Indirect feedback worked well for the students in this study, as it did not sound as if we were judging their mistakes that could make them discouraged (see Lyster et al, 2013, for related discussion). It helped students notice the Lampung words that they were trying to say and then try to use it in their sentences. Additionally, it helped students overcome linguistic insecurities, which are common among Indigenous youth who are still learning their language (McCarty & Wyman, 2009; Wyman et al, 2013). Errington (1998) and Smith-Hefner (2009), for instance, reported that Javanese children and youth felt insecure when they had to talk to elders, as they were still learning Krama, the high register of the language used to politely speak with elders. With their parents and peers, they spoke mostly in Ngaka, the low register of the language. They then used

Indonesian as it was thought more egalitarian and avoided speaking in Ngaka, as it would be impolite. The use of indirect feedback in this study offered an alternative strategy for Indigenous communities to overcome youth's linguistic insecurities when they were trying to speak their language.

*Helping students find and share vocabulary support in the new online space*

In the Line chats, we also can see some examples of how students explicitly asked the language activists for the meaning of words to when they were not sure how to use particular terms. The questions were not only asked by students who were the heritage learners and the non-heritage learners of Lampung, but also by students who were the native speakers of Lampung who spoke different dialects. Api, for instance, often asked the meaning of words of Lampung Nyo, when Ms. Mega or Meutia, who spoke Lampung Nyo, a dialect of Lampung, took a part in the conversation. The following is the example of the question from Frischa (18 years old), a non-heritage learner of Lampung, and Daffa (18 years old), a heritage learner of Lampung who spoke Lampung Api, a different dialect of Lampung, to Meutia, who spoke Lampung Nyo in Line chat group in one class.

Example 4



Picture 2. Asking for meaning of words

Notes: In the example below, Indonesian appears in bold, English language use is underlined, and the Lampung language is italicized.

Meutia : “*Nyow khasan debingei, sanak-sanak mozart sai sikep-sikep?*”  
 (*What are your activities tonight, beautiful and handsome Mozart students?*)

Frischa : “*Yaa punn kak meutia hehe*”  
 (*Hi, Sister Meutia. Hehe.*)

Frischa : “*Khasan **itu** api **kak**?*”  
 (*What is the meaning of “khasan”, Sister?*)

Daffa : “*Nyow khasan **itu** apa?*”  
 (*What is “nyow khasan”?*)

Meutia : “*Nyow khasan debingei itu “apa kegiatan malam ini”?*”  
*(Nyow khasan debingei means “what (are your) activities tonight”)*

In the transcript of the online chats above, Meutia got a chance to moderate informal chats on Saturday night and she started by greeting students in Lampung Nyo. Frischa, then, asked Meutia directly about the meaning of “*khasan*”, which means “activities”, while Daffa asked her the meaning of the word “*nyow khasan*”, which means “what (are your) activities”. Meutia, then, provided the translation in Indonesian. In the follow up conversation, Daffa told Meutia how she usually said “*lagi api*” to say “*nyow khasan*” in Lampung Api.

Often, the translation in the Line chats was provided not only by the language activists or the Lampung language teachers, but also by other students in the Line chat group. The students who helped were also not necessarily the native speakers, but often both heritage learners and non-heritage learners of Lampung. In the chats below, for instance, Frischa, a non-heritage learner of Lampung, was helped by Ocha, a heritage learner of Lampung.

## Example 5



Picture 3. Helping friends to know the meaning of word

Notes: In the example below, Indonesian appears in bold, English language use is underlined>, and the Lampung language is italicized.

Taufik : “*Wat sai haga nutuk muli mekhanai mak wat?*”

*(Who wants to join Muli Mekhanai?)*

Frischa : “*nutuk api **artinya kak***”

*(What is the meaning of “nutuk”, Brother?)*

Ocha : “Frischa **kak**”

*(Frischa, Brother.)*

Ocha : “**Ikut**”

*(Join)*

Frischa : “apaan”

*(What)*

Taufik : “Nutuk = ikut”

*(Nutuk = join)*

Frischa : “*Ikam haga jadi mekhanai nya kak*”

*(I want to be the mekhanai, Brother)*

In the chats above, Taufik got a turn to moderate informal chats on Saturday night and he started by asking the students who wanted to join “*Muli Mekhanai*” or “*Woman and Man*”, a competition to select a couple of youth to become ambassadors of tourism and culture of the Province of Lampung. Frischa, then, asked Taufik the meaning of “*nutuk*” that he used. Ocha, who indicated that she knew the meaning of the word “*nutuk*” replied to Taufik’s question that Frischa could be the one who wanted to join the competition. She, then, wrote another reply for Frischa to tell the meaning of the word “*nutuk*”. Taufik also gave the definition of the word, which was then replied by Frischa after she knew the meaning of the word. She joked that she wanted to join the competition as the “*mekhanai*” or the man, instead of joining as the “*muli*” or the woman. The two examples above show us how students were not reluctant to ask directly the meaning of a word in the Line chats, implying that they were following the on-going conversation and using the opportunities of the presence of the language activists as resources to learn and use Lampung.

In Instagram projects, it was also often found that students asked the language activists and me personally to translate certain words or check their

sentences, before they posted their picture using a caption in Lampung. Pandu (18 years old), a non-heritage learner of Lampung from one of the classes, for instance, sent me a personal message in Line to translate his caption one day before the deadline of the first Instagram project (see picture 4 below). In the post below, Pandu wrote his caption in Lampung related to the Independence Day of Indonesia and then commented by Meutia in Lampung.



Picture 4. Pandu's post in Instagram project

Translation:

@sanakmozartsdb Repost from @pandusecret using @RepostRegramApp - [I] want to go to school, [I] want to go to recite Quran, [happy] Indonesian INDEPENDENCE!

#Lampungwawai #sdbzone #merdeka

Reply:

@meutiarachmatia *what is this.. [you] want to go to school, want to go to recite Quran, meaning we have got our independence, right? @pandusecret*

Pandu told me that he could not really participate in the Line chats and interacted in Lampung in the classroom because he just moved from Jakarta to Lampung with his family when he was in grade 10. He described to me the challenges that he faced for two years to learn Lampung in Bandar Lampung, especially because there were no more people speaking Lampung in public and there were two dialects of Lampung that he needed to learn at the same time. During break time after classroom session ended, Pandu shared his reflection with me and said,

*“Sir, maaf ya saya nggak bisa terlalu aktif di kelas sama di Line. Tapi saya belajar banyak dari sana dan kadang ikut nimbrung juga tanya arti-arti kosakata baru yang saya belum tau. Seru sih. Setelah dua tahun di Lampung, saya nemu tempat di mana banyak orang yang ngomong pakai Bahasa Lampung. Saya juga bisa tanya langsung kayak saya sama Mr. Kristian tadi malem kan. Tapi kadang masih bingung dan campur-campur pakai dialeknya.”* [Pandu, August 24, 2017 after class reflection]

Translation:

“Sir, I am sorry I cannot really participate in Line chats. But I learn a lot from there and sometimes I try to participate too asking the meaning of vocabulary that I have not known. It’s fun. After 2 years living in

Lampung, I finally found a place where many people speak in Lampung. I also can ask directly via Line like with you last night, right? But often, I am still confused and mixed the two dialects.”

Pandu’s reflection highlighted the challenges of learning and using Lampung in Bandar Lampung, where it had been hard to hear people speaking in the language in public. The presence of language activists in this study therefore was able to help him. Similarly, at the end of the interview, Ocha also mentioned how my presence and the language activists at school, classroom, Line chats and Instagram projects made her feel that she finally found such a supportive environment and people to try to learn and use Lampung.

In the following section, I will describe how I worked with teachers and language activists to navigate the complexities of dialectal differences in the classroom, which was also mentioned by Pandu in his after-class reflection.

### *Negotiating dialects and the writing system in course design*

When I first met Ms. Mega, she explained to me the challenges that she faced to teach two dialects of Lampung in the classroom. She reflected how two hours a week was definitely not enough to teach a language that has two dialects to students from a very diverse background and students who have different levels of Lampung language competencies. The two dialects, in this case Lampung Api and Lampung Nyo, have a lot of lexical variation. She mentioned that the two dialects could even be possibly categorized as two different languages instead of dialects. She mentioned, for instance, the phrase, “*nyo kabakh?*” in Lampung Nyo

and “*api kabakh?*” in Lampung Api, which means “how are you?” Although still understandable, when the speakers of the two dialects were communicating, they often found it hard to understand each other. This is in line with the case I found in chapter 2. One of the participants in the study mentioned how her Lampung parents finally decided to speak in Indonesian to each other and to their children at home because they spoke different dialects (Putra, in progress).

Ms. Mega, herself, spoke Lampung Nyo and used the dialect to communicate with her immediate family in Bandar Lampung and extended family in Menggala, the Regency of Tulang Bawang. She learnt Lampung Api when she was in grade 1 - 9 and for two semesters when she was in college. When she graduated from the Department of Indonesian and Lampung Language and Literary Teaching at the University of Lampung, she had credentials to teach both Indonesian and Lampung language. When Ms. Mega started teaching, she decided to consistently use Lampung Nyo and explain the Lampung Api translation of some of the Lampung Nyo vocabulary she used on that day on the whiteboard. When I was observing her classes, she also often asked Lampung students who spoke Lampung Api to explain to the other students in the class how they said a certain phrase or word in Lampung Api. For this study, we asked the language activists to be consistent with the dialect that they used in the classroom sessions, the Line chats and the Instagram projects. We also provided the clarification of the word differences in the other dialect to the students when necessary. However, I also tried to balance the number of language activists who spoke Lampung Api and Lampung Nyo who came to one classroom. In each class, for instance, I tried

to present more than four language activists, in which at least one of them spoke Lampung Api and one of them spoke Lampung Nyo.

In addition to negotiating the dialects that we used in the classroom and online settings, we also discussed writing systems. Lampung has its own writing system and it is still used widely in public spaces, such as in street and office signs. When I did my initial observation in the classrooms and the school, I noticed how the availability of resources and opportunities to learn and use Lampung for students in Sekolah Darma Bangsa was very minimal. In the school library, for instance, there wasn't a single book written in Lampung. The majority of the books were written in either Indonesian or English, and the librarian told me how hard it was to get a book written in Lampung. Although some local authors wrote books in Lampung, the books were not sold in any bookstores in Bandar Lampung. To get the books, we needed to order them directly to the authors or the publisher. He mentioned that the school principals and the Lampung language teachers in elementary school, junior high school and senior high school had never requested the books to be available in the library. Similarly, in the classroom, I also noticed how Ms. Mega never used any textbooks. She told me that since the teaching of Lampung started in senior high school started in 2015, the textbooks were still unavailable in bookstores. However, she mentioned how faculty members and graduate students at the Department of Lampung language and literary teaching at the University of Lampung were still trying to finish the writing of the textbooks. She expected that in the following academic

year, the textbooks would be available. As a solution, she created slides and handouts that she developed based on the curriculum for each level of education.

Like the unavailability of books and textbooks, Lampung was hardly found in announcement boards and signs at Sekolah Darma Bangsa, which were generally written in Indonesian and English. Since we could not find any Lampung writing system applications in Android and iOS smartphones, either, we decided to use Roman alphabet in Line chat group and Instagram projects. In addition, the use of Roman alphabet was also common in students' textbooks when they were in elementary school and junior high school. A daily column written in Lampung in local newspaper also used Roman alphabet. When we started the Line chat group and the Instagram projects, the use of Roman alphabet worked well and students did not have any problems with the choice of the writing system. We, then, decided to be consistent in the use of the Roman alphabet until the end of the study and focused mainly on the Lampung language use, not on the teaching of Lampung writing system.

When I started the study, Lampung hardly had any place and voice in the school, except in the Lampung language classrooms. The presence of the eight young adult language activists in the classroom, Line chats and Instagram projects in this study, however, was able to change the complex and the challenging situation that the students were facing and fill the gap of lack of resources and opportunities to learn and use Lampung for the students, especially those in the three classes that were part of the innovative uses of online and offline settings. Students felt that they did not only have their Lampung language teacher to

support them and did not need to wait Lampung language classroom to try to use Lampung. They were encouraged to communicate in Lampung with each other and teach and learn from each other in the classroom sessions, the Line chats and the Instagram projects. The Lampung language learning process, therefore, was strengthened not only between students and the language activists or between students and their Lampung language teachers, but also among peers themselves, which was undoubtedly the main goal of this research project.

In the following section, I will discuss how the stories of learning, using and advocating for Lampung shared by the language activists encouraged students to share similar stories. As I describe below, the creation and use of the on and offline blended spaces for the students, language activists and Lampung language activists to learn and use Lampung together inspired participants to extend this learning with their family, organization and community.

## **Section 2: Students' Lampung language ideology and activism**

To measure whether the innovations in the Lampung language classroom and online space contributed positively toward students' Lampung language ideology, I used two surveys administered to the students in the three classrooms one week before the classroom session and online chat session began (week 4), and one week after the online chat session ended (week 13). There were five main categories of statements in the two surveys, i.e. 1) students' ideology about the ability to speak Lampung language, 2) students' ideology about their Indigenous identity, 3) students' ideology about Lampung language endangerment, 4)

students' ideology about Lampung language revitalization and 5) students' ideology about their participation in Lampung language activism. There were 20 statements in each survey, consisting of ten positive and ten negative statements with five options to choose in a Likert scale, i.e. strongly agree, agree, neither agree nor disagree, disagree and strongly disagree. Students were given five points in each positive statement if they choose "strongly agree", and one point in each negative statement if they choose "strongly agree". In total, students could get 100 points the highest or 20 points the lowest.

Table 3. The scoring criteria in the survey of students' Lampung language ideology

|   | <b>Statements</b>   | <b>SD</b> | <b>D</b> | <b>N</b> | <b>A</b> | <b>SA</b> |
|---|---|-----------|----------|----------|----------|-----------|
| + | Youth need to take a part in Lampung language revitalization efforts. | +1        | +2       | +3       | +4       | +5        |
| - | It is not really important to maintain Lampung language.              | +5        | +4       | +3       | +2       | +1        |

The results in the two surveys, however, showed that although there was an increase in students' average score before and after the study implying that their Indigenous language ideology became more positive, the increase of their average score was not significant.

Table 4. The average score of students' Lampung language ideology

| Classes     | 1 week before the study | 1 week after the study |
|-------------|-------------------------|------------------------|
| Columbus    | 85                      | 93                     |
| Shakespeare | 87                      | 91                     |
| Mozart      | 86                      | 88                     |

As we can see in the table 4 above, students in the three classes had relatively high average scores or above 84 in in the initial survey, indicating that in general they had positive Lampung language ideology. Although there were increases in the final survey, above 87 in each class, the increase was not really significant. In one class, for instance, the increase was only eight points; in another, it was four points and two points. So, on average the increase in the three classes was only 4.67 points.

This result indicated that students who had positive Lampung language ideology were not only the native speakers and the heritage learners of Lampung, but also the non heritage learners of Lampung in the three classrooms. While for the native speakers and the heritage learners, Lampung is their Indigenous language and a part of their cultural identity, the non heritage learners mentioned that Lampung language and culture had been a part of their life as a consequence of being born, growing up and living in the Province of Lampung. So, although they were ethnically not Lampung, they claimed that they were Lampung youth. As Lampung youth, students expressed in the open ended questions in the sociolinguistic surveys that they needed to know how to speak Lampung and tell something about Lampung culture. Therefore, they never thought that the

teaching of Lampung at school was a burden, but a resource and an opportunity for them to learn more about Lampung language and culture. Such a positive view on multilingualism in this study is in line with what Zentz (2012, 2014, 2018) found in her study that regardless of the fact of the increasing value of English and Indonesian, Javanese youth remained showing their positive ideology toward their Indigenous language. They mentioned that while English was a key to enter the globalized world and Indonesian was the medium of instruction in schooling and workplace as well as lingua franca in Indonesia, their Indigenous language was their cultural identity, so they needed to be able to speak the language. Each language has different yet similarly important roles, so that they needed to maintain the ability to speak the three languages.

Norma (17 years old), in the current study for instance, who is a Javanese and a non-heritage learner of Lampung, wrote a caption in her Instagram post that reflected such a similarly positive Lampung language ideology (see picture 2 below).



Picture 5. Norma's post in her first Instagram project

Translation:

“I am (ethnically) a Javanese who has been a Lampung person for 16 years. Through this post, I would like to encourage people who are close to me who seldom use Lampung to be able to speak Lampung, which is going to be extinct. It is no problem to use Lampung a little. I was born here, live here, so what is wrong (if I also want) to preserve Lampung?”

In the first part of her caption, Norma identified her two identities, i.e. ethnically and geographically. In the following part, she then encouraged her close friends to try to speak Lampung and added the information to her followers that Lampung was endangered. Then at the end, she highlighted that non-heritage learners also wanted to participate in Indigenous language revitalization efforts.

Norma's opinion above was similar with Rizka's opinion (18 years old), a Padangnese and a non-heritage learner of Lampung. During the time of the study, she regularly identified herself as a Lampung youth who also shared responsibility to maintain Lampung language and culture. Her identity of being a Lampung youth, according to her, was due to the fact that geographically she was born, grew up and lived in Bandar Lampung. When she met her relatives or friends from other provinces, especially West Sumatra and Jakarta, she would be asked to tell them how Lampung language was and how Lampung culture looked like. So regardless of her ethnicity, she was encouraged to learn and use Lampung whenever she could and learn more about Lampung culture, while also maintaining her ethnic language and learning more about Padangnese culture. Norma's and Rizka's positionality here is unique in general but common among non-heritage learners in the study, in a way while maintaining their cultural affiliation in their ethnic group, they also indicated their efforts to acculturate into the Lampung community, given that they were also born, grew up and live in Lampung. They then view the teaching of Lampung at schools as a resource to foster their multilingual competences, instead of seeing it as a burden. This perspective is in line with Ruiz's concept (1994) on viewing language as resource, not as a problem.

The presence of language activists in the classroom sessions, the Line chats and the Instagram projects in this study also ended up not only becoming a space for all students to learn and use Lampung, but also a space, especially for heritage learners and native speakers of Lampung, to share their own stories and

encourage one another to promote Lampung. While listening to the stories shared by the language activists, for instance, students often indicated that they could connect to the stories and add some important insights. While Meutia (26 years old) was sharing the result of her research on Lampung language shift in Kotabumi, North Lampung, for instance, Nurul (18 years old), who was also originally from Kotabumi, could relate to Meutia's study and reflect on her own story. In Indonesian, she said,

*“Saya beruntung orangtua saya masih bicara pakai Bahasa Lampung dengan saya. Tapi saya bisa melihat bagaimana teman-teman saya [yang suku Lampung di Bandar Lampung] hampir semuanya tidak bicara Bahasa Lampung lagi dengan orangtuanya di rumah. Kita harus merubah itu. Orangtua perlu tahu bahwa kita ingin belajar Bahasa Lampung, karena kita remaja Lampung dan seperti yang kamu katakan, Bahasa Lampung sudah terancam mau punah.”* [Nurul, August 8, 2017 classroom observation]

Translation:

“I am lucky that my parents still speak Lampung with me. But I can see how my [Lampung] friends [in Bandar Lampung] mostly don't speak the language anymore with their parents at home. We have to change that. Parents need to know that we want to learn Lampung, because we are Lampung youth and as you said, Lampung has been endangered.”

Nurul also added how it was not necessarily youth who did not want to speak Lampung, but the choice of language at home by their parents and the

presence of diverse neighbors who spoke Indonesian that made them have no opportunity to learn and use the language. Nurul highlighted how, like the elders, Lampung youth also had concerns about their language and culture, but they had not yet invited to take a part, like in cultural events who were commonly organized by elders. Nurul asserted how they needed to be given a chance to contribute as they would be the one who continued the tradition in their community in the future.

In the classroom session, Nurul was not the only student who tried to share such a strong reflection on youth participation in Lampung language activism. Some other students also often contributed strongly to the discussion. The age distance between the students (17.6 years old) and the language activists who were mostly young adults in their mid and late 20's became the main factor that made the conversation in the classroom and the online session go without barriers. Students were not reluctant to share their stories and voices related to their identity as a Lampung youth with young adults. In contrast, they appreciated me bringing in people who wanted to listen to them, shared the same struggles in learning and using Lampung, and could become their role model in doing language activism. In Indonesian, Reza, who was a heritage learner of Lampung (17 years old), for instance, mentioned,

*“Kak Indra itu kayak kakak saya sendiri. Saya nggak malu tanya ke dia dan salah-salah pas ngomong Lampung. Saya punya kontaknya di Line dan jadi temen juga di Instagram, jadi kalau saya mau tanya apa tentang bagaimana ngomong sesuatu hal di Lampung yang saya nggak tau, saya*

*bisa hubungi dia language. Sejauh ini dia sangat membantu. Saya sangat suka dia.*” [Reza, August 23, 2017 informal conversation]

Translation:

“Kak Indra is like my brother. I don’t feel shy asking him questions and making mistakes when speaking in Lampung. I have his contact in Line and become his friend in Instagram, so if I want to ask him questions about how to say a certain thing in Lampung that I don’t know, I can contact him directly. So far, he is so helpful. I like him so much.”

When I told Indra about Reza’s appreciation for him, he told me how the students in this study were also like his brothers and sisters, who always wanted to be listened to and continuously motivated. He was glad to be in the study, as he could learn from the students about their stories and learn from the other language activists about their projects and activities. He shared that the experience motivated him to finish his digital dictionary project and make it free for everyone who wanted to learn Lampung.

Some other students also showed their appreciation for the eight language activists and indicated their willingness to take a part in Lampung language revitalization efforts. Alia, who was a heritage learner of Lampung (18 years old), for instance, mentioned how she would try her best to use Lampung whenever she could, including in her social media, as a way to maintain Lampung language. The presence of language activists in Instagram, who frequently posted in Lampung, encouraged her to do the same and made her confident to show her identity as a Lampung youth. She referred to an infamous Lampung proverb to

describe what she was planning to do, “*mak ganta kapan lagi, mak gham siapa lagi*” or “if not now then when (will we do it?), if not us then who (will do it?).”

In addition to students, the creation of online communication space in Lampung in this study also inspired language activists to do the same with their family, community and organization they were working with. Indra, for instance, asked me about the possibility to create a Facebook group for Lampung community in Bandar Lampung. He was planning to invite Lampung youth, young adult and elders whom he knew to join the group and have commitment together to use Lampung in the group. There could also be a possibility that the members in the group would collaborate in any Lampung language revitalization efforts in the future, especially as he was still working on his Lampung dictionary project. Taufik, who was a language, tourism and cultural ambassador of the Province of Lampung, also mentioned his intention to continue working on the promotion of Lampung tourism and culture while promoting the use of Lampung, especially on the social media accounts he managed.

Besides Indra and Taufik, Sufia also planned to create a whatsapp chat group for her family in Talangpadang. In the interview, she told me how she and her cousins became the first generation in their family who did not use Lampung with their parents at home. Her parents initially talked to her in Lampung, but when she went to elementary school, her parents decided to speak only in Indonesian with her. Her parents were worried that she could not follow the lessons at school that were all taught in Indonesian and she could not communicate with her friends who mostly did not speak Lampung anymore at

home, but Indonesian. When Sufia went to Islamic boarding junior high school and senior high school in Pringsewu, she started to realize how she needed to relearn speaking in Lampung. Slowly, she started to reply in Lampung when her parents and extended family were talking to her. With her cousins, she also started talking in Lampung and made a commitment together to maintain the use of Lampung in her family. She also shared that being involved in this study inspired her to create intergenerational online communication space for her immediate and extended families in Talangpadang, so she could help the younger generation in her extended family to learn and use Lampung from elders in the family.

In general, we can see that in addition to having a space where students could try to use Lampung, they also found supportive people that they could ask and those that would not judge them when they made mistakes. When I checked the social media sites that we set up as part of the project 4 months after the classroom instruction portion of the study ended, I observed that 12 students and 5 language activists involved in the study were still in contact and used Lampung with one another, especially in Instagram. As I have also shown above in the examples of Nurul, Ocha and Pandu, students became more open to talk about their experiences to learn and use Lampung, as they had someone that wanted to listen to them and someone that did not judge them because of their inability to speak Lampung. As we have seen in the examples of Aliya, and Reza, students also felt the connection with the language activists because they could relate to the stories shared by them and were also inspired to take a part in Lampung language revitalization efforts.

## CONCLUSION

Although this study was conducted in a relatively short period of time, the conclusion drawn from the study provides insight into practical, theoretical and pedagogical questions on the topic of Indigenous youth language learning, use and activism in a challenging time, space and place. This study highlighted things that teachers might do to fill the gap of lack of resources and opportunities for Indigenous youth to learn and use Indigenous languages in urban areas, for Indigenous communities living in scattered places, and for Indigenous language teachers who have limited teaching hours in the classroom. The study also showed how to create a space that allows intergenerational communication and a space to immerse heritage learners and non-heritage learners of an Indigenous language in the setting where everyone uses the language, as well as how to encourage Indigenous youth participation and connect youth, young adults and adults to collaborate in Indigenous language revitalization efforts. Since the study took place in a school marked by inequalities of multilingualism similar to those found in other parts of the world (Tupas, 2015), the study also helps us understand how educators and others might negotiate educational and language policies that do not promote equal multilingualism.

Theoretically, this study contributes new insights to the literatures of Indigenous youth and multilingualism from a multilingual, multicultural and multiethnic country in the Global South, Indonesia, that is still relatively under-researched. This study is also one of the first studies that sought to explore the

possibility of the integration of social media in an Indigenous language classroom and to invite senior high school students, young adult language activists and Indigenous language teachers to collaborate in Indigenous language revitalization effort. While previous studies have focused on documenting what Indigenous communities thought about the potential use of technology and what they had tried to do with it, such as in Cru (2014), Galla (2010) and Kral (2012), this study intentionally explored innovative possibilities with Indigenous language teachers, young adult language activists and senior high school students. The study also showed how teachers, language activists and students might use social media as a new ideological and implementation space (Hornberger, 2005) to learn, use and advocate an Indigenous language together.

Practically, this study also offers a potential solution for the lack of resources and opportunities to hear and use Indigenous language for Indigenous youth in urban area, for Indigenous communities living in scattered places and for Indigenous language teachers having limited teaching hours in the classroom. As we have seen above, social media can facilitate organic intergenerational communication and immerse heritage learners and non-heritage learners of an Indigenous language in Indigenous language speaking environment. Every member of the group can learn from each other and they have people whom they can ask for help in the language. This can extend to its possible use in family and community levels, as mentioned by the two language activists in the study.

## REFERENCES

- Baker, C. (2011). *Foundations of bilingual education and bilingualism*. Bristol, England: Multilingual Matters.
- Blommaert, J. (2010). *The sociolinguistics of globalization*. Cambridge, England: Cambridge University Press.
- Bolton, K. (2000). The sociolinguistics of Hong Kong and the space for Hong Kong English. *World Englishes*, 19(3), 265-285.
- Combs, M. C., & Nicholas, S. E. (2012). The effect of Arizona language policies on Arizona Indigenous students. *Language Policy*, 11(1), 101-118.
- Creese, A., & Blackledge, A. (2010). Translanguaging in the bilingual classroom: A pedagogy for learning and teaching? *The Modern Language Journal*, 94(1), 103-115.
- Cru, J. (2014). *From language revalorisation to language revitalisation?: Discourses of Maya language promotion in Yucatán* (Doctoral dissertation). The University of Newcastle Upon Tyne, England.
- Cru, J. (2015). Language revitalisation from the ground up: promoting Yucatec Maya on Facebook. *Journal of Multilingual and Multicultural Development*, 36(3), 284-296.
- Cru, J. (2015). Bilingual rapping in Yucatán, Mexico: Strategic choices for Maya language legitimation and revitalisation. *International Journal of Bilingual Education and Bilingualism*, 20(5), 481-496.
- Davis, K. A. (2014). Engaged language policy and practices. *Language Policy*, 13(2), 83-100.
- Davis, K. A., & Phyak, P. (2015). In the face of neoliberal adversity: Engaging language education policy and practices. *L2 Journal*, 7(3), 146-166.
- Errington, J. J. (1998). *Shifting languages*. Cambridge, England: Cambridge University Press.
- Galla, C. K. (2010). *Multimedia technology and Indigenous language revitalization: Practical educational tools and applications used with native communities* (Doctoral dissertation). The University of Arizona, Tucson, Arizona.

- García, O. (2014). Commentary: En/countering Indigenous bi/multilingualism. In Wyman, L. T., McCarty, T. L., & Nicholas, S. E. (Eds.). *Indigenous youth and multilingualism: Language identity, ideology, and practice in dynamic cultural worlds* (pp. 207-214). New York, NY: Routledge.
- García, O., & Wei, L. (2014). Translanguaging and education. In García, O., & Wei, L. (Eds.). *Translanguaging: Language, bilingualism and education* (pp. 63-77). London, England: Palgrave Macmillan.
- Gee, J. P. (2004). *An introduction to discourse analysis: Theory and method*. New York, NY: Routledge.
- Gilmore, P. (2016). *Kisisi (Our Language)*. Sussex, England: Wiley Blackwell.
- Gutiérrez, K. D., Baquedano-López, P., & Tejeda, C. (1999). Rethinking diversity: Hybridity and hybrid language practices in the third space. *Mind, Culture, and Activity*, 6(4), 286-303.
- Gunarwan, A. (1994, August). The encroachment of Indonesian upon the home domain of the Lampungic language use: A study of the possibility of a minor language shift. Paper presented at the Seventh International Conference on Austronesian Linguistics, Leiden University, the Netherlands.
- Gupta, A. F. (1998). Singapore Colloquial English? Or deviant standard English. In *SICOL Proceedings of the second International Conference on Oceanic Linguistics* (pp. 43-57). Canberra, Australia: Pacific Linguistics.
- Hasan, H. (2009). Language shift in home domain in Bandar Lampung. *Jurnal Kelasa*, 3(2), 20-30.
- Hirvonen, V. (2008). 'Out on the fells, I feel like a Sámi': Is there linguistic and cultural equality in the Sámi school?. In Hornberger, N. H. (Ed.). *Can schools save Indigenous languages?* (pp. 15-41). London, England: Palgrave Macmillan.
- Hornberger, N. H. (2005). Opening and filling up implementational and ideological spaces in heritage language education. *The Modern Language Journal*, 89(4), 605-609.
- Hornberger, N. H. (Ed.). (2008). *Can schools save Indigenous languages? Policy and practice on four continents*. London, England: Palgrave MacMillan.
- Jenkins, J. (2013). *English as a lingua franca in the international university: The politics of academic English language policy*. New York, NY: Routledge.

- Kachru, B. B. (2005). *Asian Englishes: beyond the canon* (Vol. 1). Hong Kong: Hong Kong University Press.
- Kawai'ae'a, K. K., Housman, A. K., & Alencastre, M. (2007). Pu'a i ka'Olelo, Ola ka'Ohana: Three generations of Hawaiian language revitalization. *Online Submission*, 4(1), 183-237.
- Kral, I. (2012). *Talk, text and technology: Literacy and social practice in a remote Indigenous community*. Bristol, England: Multilingual Matters.
- Lamb, M. (2004). Integrative motivation in a globalizing world. *System*, 32(1), 3-19.
- Lamb, M. (2009). Situating the L2 self: Two Indonesian school learners of English. *Motivation, Language Identity and the L2 Self*, 229-247.
- Lee, T. S. (2009). Language, identity, and power: Navajo and pueblo young adults' perspectives and experiences with competing language ideologies. *Journal of Language, Identity, and Education*, 8(5), 307-320.
- Lomawaima, K. T., & McCarty, T. L. (2006). *"To Remain an Indian": Lessons in Democracy from a Century of Native American Education*. New York, NY: Teachers College Press.
- Mani, A., & Gopinathan, S. (1983). Changes in Tamil language acquisition and usage in Singapore: A case of subtractive bilingualism. *Southeast Asian Journal of Social Science*, 11(1), 104.
- May, S., & Hill, R. (2008). Māori-medium education: Current issues and challenges. In Hornberger, N. (Ed.). *Can schools save Indigenous languages?* (pp. 66-98). London, England: Palgrave MacMillan.
- May, S. (2014). Contesting Metronormativity: Exploring Indigenous Language Dynamism Across the Urban-Rural Divide. *Journal of Language, Identity & Education*, 13(4), 229-235.
- McCarty, T. L. (2014). Negotiating sociolinguistic borderlands—Native youth language practices in space, time, and place. *Journal of Language, Identity & Education*, 13(4), 254-267.
- McIntyre, A. (2007). *Participatory action research*. Los Angeles, CA: Sage Publications.
- Nicholas, S. E. (2009). "I live Hopi, I just don't speak it"—The critical intersection of language, culture, and identity in the lives of contemporary Hopi youth. *Journal of Language, Identity, and Education*, 8(5), 321-334.

- Phillipson, R. (1996). Linguistic imperialism: African perspectives. *ELT Journal*, 50(2), 160-167.
- Phillipson, R. (2008). The linguistic imperialism of neoliberal empire. *Critical Inquiry in Language Studies*, 5(1), 1-43.
- Putra, K.A. (In progress). "I have learned the language for 9 years, but I still cannot speak it!": Lessons learned from Lampung language revitalization in educational settings.
- Phyak, P., & Bui, T. T. N. (2014). Youth engaging language policy and planning: Ideologies and transformations from within. *Language Policy*, 13(2), 101-119.
- Reinhardt, J., & Thorne, S. L. (2017). Language socialization in digital contexts. In Duff, P. A. & May, S. (Eds.). *Language socialization* (pp. 397-409). Cham, Switzerland: Springer.
- Ruiz, R. (1984). Orientations in language planning. *NABE journal*, 8(2), 15-34.
- Ryan, S. (2006). Language learning motivation within the context of globalisation: An L2 self within an imagined global community. *Critical Inquiry in Language Studies: An International Journal*, 3(1), 23-45.
- Schiffman, H. F. (2003). Tongue-Tied in Singapore: A language policy for Tamil? *Journal of Language, Identity, and Education*, 2(2), 105-125.
- Smith-Hefner, N. J. (2009). Language shift, gender, and ideologies of modernity in Central Java, Indonesia. *Journal of Linguistic Anthropology*, 19(1), 57-77.
- Thorne, S. L., & Reinhardt, J. (2008). " Bridging activities," new media literacies, and advanced foreign language proficiency. *CALICO Journal*, 25(3), 558-572.
- Tollefson, J. W. (2011). *Language policies in education*. New York, NY: Routledge.
- Tupas, R. (2015). Inequalities of multilingualism: Challenges to mother tongue-based multilingual education. *Language and Education*, 29(2), 112-124.
- Wyman, L. T. (2009). Youth, Linguistic Ecology, and Language Endangerment: A Yup'ik Example. *Journal of Language, Identity, and Education*, 8, 335 - 349.

- Wyman, L. T. (2012). *Youth Culture, Language Endangerment and Linguistic Survivance*. Bristol, England: Multilingual Matters.
- Wyman, L. T. (2013). Indigenous youth migration and language contact. *International Multilingual Research Journal*, 7(1), 66-82.
- Wyman, L., Galla, C. K., & Jiménez-Quispe, L. (2016). Indigenous youth language resources, educational sovereignty and praxis: Connecting a new body of language planning research to the work of richard ruiz. In Hornberger, N. (Ed.) *Honoring Richard Ruiz and his work on language planning and bilingual education*, 396 – 419. Bristol, England: Multilingual Matters.
- Wyman, L. T., Marlow, P., Andrew, C. F., Miller, G., Nicholai, C. R., and Rearden, Y. N. (2010). High stakes testing, bilingual education and language endangerment: A Yup'ik example. *International Journal of Bilingual Education and Bilingualism*, 13(6), 701 – 721.
- Wyman, L. T., McCarty, T. L., & Nicholas, S. E. (2013). *Indigenous youth and multilingualism: Language identity, ideology, and practice in dynamic cultural worlds*. London, England: Routledge.
- Zentz, L. R. (2012). *Global language identities and ideologies in an Indonesian university context* (Doctoral dissertation). The University of Arizona, Tucson, Arizona.
- Zentz, L. R. (2014). 'Is English also the place where I belong?': linguistic biographies and expanding communicative repertoires in Central Java. *International Journal of Multilingualism*, 12(1), 68-92.
- Zentz, L. R. (2017). *Statehood, scale and hierarchy: History, language and identity in Indonesia*. Bristol, England: Multilingual Matters.

## CHAPTER 5

### CONCLUSION

In general, the three studies in this dissertation are tied to Indigenous language revitalization. In the studies, we have also seen how Indigenous language revitalization efforts can take place in and out of school settings, in online and offline settings as well as in formal and informal settings. In this dissertation, I have demonstrated the benefit of envisioning how Indigenous language revitalization efforts in multiple types of spaces might complement one another and, together, attempt to reach the same goal of engaging youth in Indigenous language revitalization. In the first study, for instance, we have seen how the available resources identified in the study created possibilities for additional ideological and implementation spaces (Hornberger, 2005) for students studying Lampung at schools to connect with Indigenous people outside of the school settings. In the second study, we saw how young adult language activism extended beyond the Lampung region, and how three language activists in different areas of Indonesia similarly used technology, particularly social media, as a vehicle for their language activism and related projects. We also saw how these youth activists also used other modalities and spaces to help their communities. In the third study, we saw how classrooms can be reorganized to extend opportunities for language learning beyond the allotted hours for class time and connect classroom learning to broader language revitalization efforts. The study also showed how the students in the three classes in the study took the

advantage of the presence of language activists to learn and use Lampung with them in online, classroom and school settings, when schooling was reorganized accordingly.

In the following section, I will overview the conclusions of each study based on the broad research questions for the dissertation mentioned in chapter 1. I then close with general conclusions drawn from the three studies together.

***Study #1: What is the current state of Indigenous language education in school settings in Bandar Lampung, Indonesia?***

In Bandar Lampung, Lampung was taught as a subject for two hours a week to students in grade 1 - 12 in all public and private schools. Although relatively limited, it had been a positive progress as initially in 1997 it was only taught in grade 4 - 9 and then made from grade 1 - 9 in 2004. With the continuous language shift from Lampung to Indonesian taking place in the home and the neighborhood domains of the Lampung people in the city due to urbanization (Gunarwan, 1994; Hasan, 2009), Lampung students had found it hard to find resources and opportunities to hear and use Lampung. Therefore, the use of Lampung was limited only during Lampung language lesson in the classroom. There were also some other challenges that school principals, teachers, students and parents faced that in general undermined the goals of helping students become fluent in Lampung, which was basically one of the main goals of the teaching of Lampung at schools stated in the document of the Lampung language teaching policy. Regardless of these outcomes and challenges, from summer of

2015 to summer of 2017, I observed that there had been already some top down and bottom up initiatives resulting in positive progresses for Lampung language revitalization. The presence of more Lampung in media and public spaces, along with Indonesian and English, for instance, was visible. Some students, particularly native speakers of Lampung from outside Bandar Lampung, also actively promoted the use of Lampung in social media and encouraged their peers, who were heritage learners of Lampung originally from Bandar Lampung, to try to use the language with them. There were also many other potential resources that could be used to develop and improve the program. Therefore, Lampung was starting to have more places and voices in public space, and the teaching of Lampung at schools in Bandar Lampung in particular, was starting to get more supports from multiple stakeholders of Lampung, even if the progress was happening slowly.

***Study #2: How are youth Indigenous language activists supporting language revitalization efforts in Indonesia?***

Realizing that there was a difficult situation within their community that needed attention, the three Indigenous youth language activists in this study stepped up, initiated action and tried to become a part of the solution. They used all of the skills and the tools at their disposal, as well as their connections and affiliations, to accomplish what had become the main goals of their participation in Indigenous language revitalization. As we saw, the stories of the Indigenous language activists' trajectories into language revitalization work shared key

similarities, even as their specific efforts ranged. Initially, the three youth started their initiatives as individual projects. The young people grew these efforts over time to the point that, at the time of the study, each activist was collaborating with many people, who were not limited to the people from their community, but also included others in academia and government institutions. The youth language activists featured in this study used technology, particularly social media, as a tool and space to exercise their language activism projects. Yet they also employed other modality, such as poetry, and other spaces, ranging from neighborhoods to a mayor's office. Technology served as a common tool and space for their activism, as they had access to it and recognized that the main targets of their activism also engaged in digital spaces no matter where they were located. The activists showed how digital technologies can be used to achieve what Hornberger (2008) has conceptualized as the goal of Indigenous language revitalization, which is not only to bring Indigenous languages back, but also forward into the future. From this study, we also learned that positive Indigenous language ideology was key for the three youth's participation in Indigenous language revitalization. Therefore, supporting youth to (re)learn and (re)use their Indigenous language and involving them in Indigenous language revitalization efforts can raise their awareness about what is happening within their community and to spark their initiatives to do individual language activism projects.

***Study #3: How might connecting school-based Indigenous language education to youth language activists and social media support youth learning of Indigenous languages?***

In study 3, we saw how teachers could reorganize language classrooms to support native speakers, heritage learners and non-heritage learners by utilizing the frameworks of bridging activities (Thorne & Reinhardt, 2008) and blended learning (Tomlison & Whittaker, 2013) and providing additional resources and opportunities for the three groups of students to learn and use the Indigenous language. As a result, the non-heritage learners as well as the heritage learners and native speakers of Lampung made the most of the opportunity to learn and use Lampung with the eight Lampung language activists in the online, classroom and school settings. It was observed that before students were connected with the language activists, the non-heritage learners and the heritage learners were relatively reluctant to participate in the classroom. In addition to the limited time in the classroom, they also indicated that they were not confident. The heritage learners particularly added that they had linguistic insecurity given their experience of being ashamed when they could not speak Lampung well. In the new redesigned class, however students were not reluctant to ask for the meaning of a word, the translation of a sentence and the difference of words in Lampung Api and Lampung Nyo with the activists, me, and their teachers in person or in the classroom and in the Line chat group with their teachers, their classmates and all the activists. In the three settings (school, classroom and online settings), students were also not afraid to try and help each other to use Lampung; in

contrast, students indicated that they wanted to take a risk and make mistakes. The learning process, then, did not only take place between students and language activists or between students and teachers, but among all of the groups in the project. The presence of language activists in the online, classroom and school settings was able to facilitate students' Lampung language socialization and encourage them to try to use Lampung more often. Students felt that they were in a safe space, as they were not afraid of being judged because of their inability to speak Lampung or their mistakes when speaking in Lampung. After the activists told their stories of learning, using and advocating for Lampung, students were also not reluctant to share their reflections based on their own stories, and indicated that they wanted to (re)learn and (re)use Lampung, as well as participate in Indigenous language revitalization. Thus, in a word, in addition to supporting students' Lampung language learning and use, connecting Indigenous language education to youth language activists and social media helps build students' confidence to use Lampung and their motivation to contribute something to their community. Additionally, this study also had positive effects on Indigenous language activists and teachers. The language activists mentioned that after connecting with Indigenous youth at schools, this project inspired them to pursue their work and possibly collaborate with the Indigenous youth at schools in the future. The teachers similarly mentioned that they would like to continue what we had done together in the classroom and were also able to envision of how they would make it better.

Altogether, the three studies show us how, in the settings that we thought impossible, there is always hope for Indigenous language learning, and something that we can do to negotiate and collaboratively support Indigenous language revitalization. As Fishman (1991) mentioned, what we need to do is to evaluate the situation, look around at what is happening and what is available, and think ahead of how we can deal with it together. In the following section, I will continue with the discussion about how such optimism needs to be present, so that everyone in the community has confidence to continuously use their language and advocate for the rights of their language in contemporary world.

### ***5.1. Voices from the participants of the three studies***

In this section, I will share some reflections expressed by the participants in the three studies in this dissertation. Instead of pessimism, many participants showed their optimism that their Indigenous languages will still always have hope for a place and a voice among other languages, particularly Indonesian and English. They regularly referred to the ideas that urbanization is something that Indigenous communities cannot prevent, avoid or reject, as it will take place anywhere in the world, a similar perspective shared by May (2014), McCarty (2014) and Hornberger (2014). What youth shared that they need to do is to adapt with all the changes, to remain strong as a community, and maintain the use of their language and the practice of their cultural traditions in their family and community. If everyone in the community has the same commitment and collaboratively passes the same spirit to the younger generations in the

community, their Indigenous languages, with all that attach to the languages, will still have a hope to remain vital in many more years to come.

In what follows, I will try to share quotes from the participants that highlight this optimism, sharing youth voices in comments about the four sub themes that guided the three studies in this dissertation: the role of schools, the contribution of youth, the integration of technology and the importance of collaboration in Indigenous language revitalization. Altogether these voices will, then, lead us to the discussion on the theoretical and the practical implications of the three studies in the final section of this chapter.

### *The role of schools*

The teaching of Lampung at schools still found it hard to achieve the goals of their program, given the ways that the curriculum of the teaching of Lampung at schools in Bandar Lampung still needed a lot of improvement, and the ways that the challenging contexts outside the classroom in Bandar Lampung gave students limited resources and opportunities to hear and use Lampung. Dr. Farida Ariyani, the chair of the master's degree program in the teaching of Lampung language and literature at the University of Lampung during our interview in the summer of 2017, however, remained sharing her optimism with me. She said,

“I know that (the teaching of Lampung for) two hours a week is definitely not enough, especially in Bandar Lampung, but that's the best that we can get (from the local government) now. And I will stress this to you, that it's just the beginning. Together with Lampung community leaders, I will try

to continue formulating and advocating new language policies to the local government that will better promote the use of Lampung in public spaces. But for now, we are still working on how to encourage the participation of parents at home and elders in the community to support their children. We have to be optimistic that we can do that.” [Ariyani, July 8, 2017 interview]

She also added that we needed to know the whole picture of the situation, but we needed to focus on what we had achieved and what we needed to do next. In other words, we should not use an outcome that has not been optimal as a reference to criticize, but as a reference to develop and improve the program. If we were too focused on the failures and not on the progresses, we could potentially demotivate all the stakeholders involved, and negatively affect the Lampung language revitalization efforts in general.

### ***The contribution of youth***

In one of the classroom sessions, as I narrated in chapter 3, Nurul responded to Meutia’s presentation about the study she and I did in Kotabumi, Nurul’s hometown. In addition to sharing her reflection about the study, she also argued for the need to give Lampung youth in her community a chance to be involved in some cultural events in the community. In a final interview, she again used this example to highlight the contribution of youth in Indigenous language revitalization, and shared her optimism that if they were given opportunity to learn, they could contribute more to their community, saying:

“Elders often misunderstand that we (youth) do not care about what is happening within our community and that we do not want to help them in Indigenous language revitalization. We care and we want to be involved and learn from them. At the end of the day, we will be the one who continues our cultural traditions and ensures that our language will still be spoken by our next generation. So, the sooner we start to get involved, the better we will learn and be able to do something for our community.”

[Nurul, September 12, 2017 interview]

### *The integration of technology*

As a native speaker of Lampung coming from a rural Lampung speaking community in Kotaagung, Hazizi was surprised to learn the fact that Lampung was not really used anymore by the people of Lampung in Bandar Lampung. So, when he started teaching Lampung in Bandar Lampung, he found out that his students could not really practice using the language except with him in the classroom. He shared his reflection to me in the 11th week of the study, after he took part in the online session for two weeks. He appreciated the project in general and showed his confidence that, with the help of technology, he could foster his students' Lampung language learning better in the future. He said,

“Thank you so much for initiating this. I used to think that it's impossible for students to hear and use Lampung except with me in the classroom. But then when I got involved in this study, I started to realize that social media could be one of the possible solutions. In addition, they are really

into it. So, when they know someone uses the language in it, they will possibly be encouraged to try to use it too. I have more confidence that we can do much better with it.” [Hazizi, August 25, 2017 interview]

### ***The importance of collaboration***

Indra, one of the language activists in chapter 3, highlighted how collaboration played a key role on his activism and how it would be hard to accomplish without collaboration. I would like to use again his quote here to highlight the importance of collaboration in any Indigenous language revitalization efforts. Indra said,

“I think everything becomes possible when we collaborate. As I said earlier, I am not a linguist nor a programmer. I just have a rough draft of the dictionary in Microsoft Word that I try to update every day. However, I started this project with the spirit that once it’s done, it would help my community in many ways. I also have a belief that along the way, I will be able to meet other youth who share the same spirit and have the expertise that will help me envision and finalize my digital dictionary project. Working with Lampung language teachers, students and other youth in this study, and hopefully also with elders in the community later, makes me believe that when we work together, Lampung will always have a hope in the future.” [Indra, August 24, 2017 interview]

Altogether, the quotes from the four participants above remind us that it is “*better to light a candle than to curse the darkness*” (Anonymous). In other words, we need to be a part of the solution and not to give up with what is happening with increasing language endangerment in Indonesia and elsewhere. In the last section of this chapter, in addition to describing the theoretical implications of the three studies in this dissertation, I will provide practical recommendations for scholars, educators and community members to support the teaching of their Indigenous language at schools, to integrate the use of technology into an Indigenous language classroom, and to encourage Indigenous youth participation in Indigenous language revitalization.

## **5.2. Implications**

The three studies in this dissertation shed light on key considerations in planning and implementing top down and bottom up Indigenous language policies (Hornberger, 1996) in and out of educational settings for Indigenous communities in a diverse urban areas, scattered places and multilingual, multicultural and multiethnic settings that have not really been investigated in many previous studies. For instance, while many studies have extensively explored the adoption of immersion and bilingual education models for Indigenous language revitalization, such as those for Hawaii (Kawai'ae'a, et.al, 2007; Wilson & Kamana, 2011), Maori (Harrison, 2005; May & Hill, 2008), Navajo (McCarty, 2002; Lomawaima & McCarty, 2006), and Sami (Lie, 2003; Hirvonen, 2008), in the first study of this dissertation in particular, I sought to examine the

implementation of the teaching of Lampung as a subject for a very limited number of hours a week at schools and find ways to support the program in and out of the school settings. Baker (2011) describes the teaching of a language as a subject in a limited time allocation as weak, however there are often political situations in many contexts in the world that do not really allow the adoption of immersion and bilingual education models for Indigenous language revitalization that use such models in school spaces marked by linguistic inequalities. Earlier, Fishman (1991) also placed attention on this issue by distinguishing two models of Indigenous language education: those managed by the community and those managed by the state. While the first model can give opportunities for all members of an Indigenous community to optimally exercise “culturally sustaining/revitalizing pedagogy” (McCarty & Lee, 2014), such as the possibility to adopt immersion and bilingual education models, the second model often cannot accommodate such need. With the first study, I sought to understand what possibilities still exist in situations where such limited programs are the only option for Indigenous language classroom-based learning in school. I also considered what supports all of the stakeholders of the language needed to provide to make the program support Indigenous language learning.

While the first study focused particularly in school settings and Lampung community in Bandar Lampung, the second study provided insights about the ways that Indigenous youth in three separate communities in Indonesia used technology to forward grassroots language activism. Therefore, while previous studies looked at how external language activists trained Indigenous youth to

work on various projects for their communities (Villa, 2002; Kral, 2010), this study looks from the ground up at some of the kinds of individual Indigenous language activism projects that youth in Indonesia have initiated to help their communities. In general, this study sheds light on the kinds of experiences that initially motivate Indigenous youth to initiate Indigenous language activism, so we can have better understanding of what we need to do to encourage more participation from youth in Indigenous language revitalization. The study also highlights how contemporary youth language activists working in out of school spaces use technology as a tool and a space for Indigenous youth participation in Indigenous language revitalization. Findings affirm what Galla (2009, 2016) argues, that technology can facilitate collaboration among Indigenous youth as digital natives and elders as cultural gatekeepers. The study also supports what Kral (2010) mentions that today, Indigenous youth do not live in isolation. The presence of technology, particularly social media, and the series of migration for work and education make Indigenous youth in urban and rural areas interconnected as their life trajectories connect them with people outside from their community in online and offline settings. The youth language activists in this study also recognized this reality and added that the use of technology would not only allow them to reach fellow Indigenous youth as the main target of their activism, but also non-Indigenous people who wanted to learn their Indigenous language.

The three studies in this dissertation also extend the discussion in the literature about the ways that some Indigenous youth participate in Indigenous

language revitalization efforts using the tools and the skills that they have, and ways we can encourage Indigenous youth to be more proactive in language revitalization efforts in formal, non-formal and informal settings. The third study in this dissertation is one of the first studies in an Indigenous endangered language setting that explores the possibility of connecting young adult language activists to Indigenous youth studying their language in high school, while previous studies connected Indigenous language scholars with Indigenous college students (Jimenez-Quispe, 2013; Villa, 2002) and a technology experts who work with youth in local Indigenous communities (Jimenez-Quispe, 2013; Kral, 2012). Altogether, we offer examples of how we can encourage the participation of youth in Indigenous language revitalization efforts. It is also one of the first studies to demonstrate how Indigenous youth and young adult language activists might collaboratively and independently work on language activism projects. Listening to the various language activism projects done by the eight young adult language activists in the classroom made the students reflect upon their experiences of learning and using Indigenous language, and raised their awareness about the challenging situation that their community was facing. The activities in online settings that guided them to promote the use of Lampung then inspired them to contribute something for their community in the future. Informed by “bridging activities” (Thorne & Reinhardt, 2008) and blended learning (Tomlison & Whittaker, 2013), this study is also one of the first studies that tried to exercise the implementation of the two frameworks in an Indigenous language classroom using social media as the tool and presenting language activists,

teachers and students who were native speakers as the learning resources. The findings of this study extend the discussion about the positive effects of bridging activities on second and foreign language learning (Reinhardt & Zander, 2011; Shih, 2011; Suthiwartnarueput & Wasanasomsithi, 2012) to the ways it opens the opportunity for Indigenous community members to connect with students at schools and to use the space as collaborative space to bring their Indigenous language forward.

In what follows, I would like to propose three recommendations for scholars, educators and community members based on the three studies in this dissertation. The first recommendation focuses on what those of us who consider ourselves language activists need to do to support Indigenous language education. The second recommendation will focus on how we should integrate the use of technology into Indigenous language classrooms. Then finally, the third recommendation will focus on what we can do to support and invite youth to take a part in Indigenous language revitalization.

***Recommendation #1: Support the teaching of Indigenous language at schools***

Drawing from a context that was still working on developing an ideal Indigenous language planning and policy in and out of educational settings, it was hard to achieve the goals of Indigenous language teaching at schools in Bandar Lampung by just teaching it as a subject for two hours a week without adequate supports from parents at home and elders in the community, and with the situation that another language was more dominant in use in higher domains of language

use in the society. In addition, the language policy in educational settings in Indonesia also tended to be subtractive, in which the use of Indonesian as the instructional language influenced Indigenous parents to shift from speaking in their Indigenous language to Indonesian with their children at home. Thus, similar with what Baker (2011) argues in his book, I would like to argue that the most ideal model to teach an Indigenous language in such a challenging context should be either a bilingual or immersion education program, in which the Indigenous language will not only be taught as a subject, but also used as the instructional language to teach and learn other subjects. Like in the French immersion programs in Canada, the process of students' language socialization to French will be optimal while outside, such as in public places, government offices and media, they will still get enough exposure to English.

However, if the teaching of the Indigenous language as a subject is the only available option, as in the case of the teaching of Lampung in Bandar Lampung, teachers need to find innovative solutions to facilitate students' communication practice in the language beyond the classroom settings. What I have done in the second study in collaboration with Lampung youth language activists can be one example. Another example might be trying to schedule regular after school activities for students to learn, use and possibly advocate Lampung and creating an online communication space that allows students and members of Lampung community to connect and help them use and learn Lampung. Parents and members of the local community also need to be invited to the schools and sit together to discuss how they can actively be involved in the

program. The schools need to make sure that parents and members of the local community have collective commitment to (re)use the language at home and in the community with the students, so that the students will feel that they are supported and the goal to make the vitality of Indigenous language in the home and the local community can be achieved. The local government also needs to create language policies that promote the use of Lampung in public places. It can make Indigenous people feel that their language also has place and voice, so that they eventually feel confident and motivated to (re)use their language in these places.

***Recommendation #2: Encourage youth participation in Indigenous language revitalization efforts***

The three studies in this dissertation affirm what scholars elsewhere have shown (McCarty et.al, 2006; McCarty, 2012; Wyman et.al, 2013; Wyman et al. 2016) regardless of their complex experiences in finding opportunities and resources to hear and use their Indigenous language in challenging places, times and spaces, many Indigenous youth maintain positive language ideologies and demonstrate willingness to (re)learn and re(use) their Indigenous languages and participate in Indigenous language revitalization. While reclaiming their cultural identities, Indigenous youth may also be critically aware of what is happening within their communities and want to be with elders in their community to safeguard their languages. In the second study, as I have mentioned earlier, Indigenous young people's ability to identify issues facing their community and

interest in doing something to solve these issues also became the key to their participation in Indigenous language revitalization. In general, there are, therefore, two supports that we need to provide for Indigenous youth to encourage their participation in Indigenous language revitalization. The first support is related with their Indigenous language learning and use. Community members need to have collective commitment to (re)use their language in their family and community, and fully support younger generations in their family and community to learn and use their language with them and each other. If the language is vital at home and community, we will still have a hope that the younger generation will continue doing it with the next generations in the community. The second support is related with their belongingness to their community. Community members need to include youth in organizing various communities' traditional ceremonies and cultural events, get them involved in the conversation about what is happening within their community, and collaborate with them in community members' efforts to revitalize their Indigenous language. If youth know that they are supported, listened to and involved, they will be ready to contribute more and possibly be motivated to initiate their own individual activism projects in the future.

***Recommendation #3: Find new ways to integrate social media into Indigenous language classrooms.***

In the third study, informed by the concept of “bridging activities” (Thorne & Reinhardt, 2008) and blended learning (Tomlison & Whittaker, 2013),

we have seen how at first I tried to use Facebook group and Messenger to create an online space for students to learn and use Lampung with the language activists, without success. Students were not into Facebook anymore, so it was quite hard to integrate it into Lampung language classrooms. Then, after I conducted a small survey of what social media youth used and how frequently they accessed these forms of social media and was able to change to use social media platforms that youth themselves were using, (in this case Instagram and Line), the plans for extending the class into social media went well. From this we can learn that, in addition to the issue of choosing the right social media platform, we need to consider carefully the ways and times that students generally access their social media. It can be complicated, as there can be multiple potential conflicts with schooling, so it needs to be tailored with awareness of competing deadlines and requirements of schooling. When it is done during the weekend, it can also cause a problem if they just want to have free time to be with their family. So, at the beginning and along the way in designing language classrooms to benefit from additional discussions in social media, we need to continuously communicate with students and listen to their concerns and feedback, so that the activities that we have planned can work.

We also need to consider the relevant, meaningful and authentic tasks that we will give to students in language revitalization work. We need to be very careful, as we actually use students' personal time and space for our teaching purpose. Students might not find the "fun" part of it anymore, as they know what they are doing is monitored by their teachers (Homsî, 2018). In this study, I tried

to negotiate such use of students' personal time and space by balancing free topics, the language activism-related topics and the classroom-related topics in the three weekly online chats. Another concern is related to what experiences that students will get from the online activities and how it will foster their language learning and acquisition. In this study, I used the principle of language socialization (Schieffelin & Ochs, 1986; Duff, 2007; Reinhardt & Thorne, 2017) by asking eight young adult Lampung language activists to facilitate students' Lampung language learning and use in the online settings. The activists, together with the teachers and the native speakers, played their roles as "experts" of the Lampung language, while the non-heritage learners and heritage learners in the three classrooms became the "novices". In this study, I always encouraged students, teachers and language activists to post a thread in the chat group any time they found something interesting for everyone in the group. Such threads allowed organic conversations to take place, in addition to the conversation on various topics in regular three weekly schedule. In a word, when all of the activities were well communicated with students and other parties involved, and the tasks were carefully designed as well as relevant, meaningful and authentic, the integration of social media into Indigenous language classroom supported students to learn and use Indigenous language better.

## APPENDICES

### Survey for Indigenous Youth *Survei untuk Pemuda Pribumi*

#### A. Personal Identity

##### A. *Identitas Diri*

Write your identity below.

*Tuliskan identitas diri anda di bawah ini.*

|   |   |  |
|---|---|--|
| Age<br><i>Usia</i>  | : |  |
| School<br><i>Sekolah</i>  | : |  |
| Indigenous Language Learned in School<br><i>Bahasa Daerah yang Anda Pelajari di Sekolah</i> | : |  |
| Your Father's Ethnicity<br><i>Suku Ayah Anda</i>  | : |  |
| Your Mother's Ethnicity<br><i>Suku Ibu Anda</i>   | : |  |
| Your Language with Your Parents<br><i>Bahasa Anda dengan Orangtua Anda</i>                  | : |  |
| Your Father's Language with His Parents<br><i>Bahasa Ayah Anda dengan Orangtuanya</i>       | : |  |
| Your Mother's Language with Her Parents<br><i>Bahasa Ibu Anda dengan Orangtuanya</i>        | : |  |

#### B. Language Competence

##### B. Kemampuan Berbahasa

Rate your language competence in each language you speak in the column below! See example (*Japanese*).

*Nilai kemampuan berbahasa di setiap bahasa yang anda kuasai di kolom di bawah ini!  
Lihat contoh! (Bahasa Jepang).*

- A : Excellent (*Sangat baik*)  
 B : Good (*Baik*)  
 C : Fair (*Cukup*)  
 D : Poor (*Kurang*)

| Languages<br><i>Bahasa</i>                | Listening<br><i>Menyimak</i> | Speaking<br><i>Berbicara</i> | Reading<br><i>Membaca</i> | Writing<br><i>Menulis</i> |
|---|------------------------------|------------------------------|---------------------------|---------------------------|
| <i>Japanese</i><br><i>(Bahasa Jepang)</i> | <i>B</i>                     | <i>A</i>                     | <i>C</i>                  | <i>D</i>                  |
|   |                              |                              |                           |                           |
|   |                              |                              |                           |                           |
|   |                              |                              |                           |                           |
|   |                              |                              |                           |                           |

### C. Frequency of Language Use

#### C. Frekuensi Penggunaan Bahasa

Write the languages that you speak and how often you speak the languages in the column below.

Tuliskan bahasa-bahasa yang anda kuasai dan seberapa sering anda berbicara dalam bahasa-bahasa tersebut di kolom di bawah ini.

| Languages<br>Bahasa | Frequency of Use<br>Frekuensi Penggunaan  |
|---------------------|---|
|                     | A. Everyday B. Sometimes C. Seldom D. Never<br>A. Setiap hari B. Kadang C. jarang D. Tidak Pernah |
|                     | A. Everyday B. Sometimes C. Seldom D. Never<br>A. Setiap hari B. Kadang C. jarang D. Tidak Pernah |
|                     | A. Everyday B. Sometimes C. Seldom D. Never<br>A. Setiap hari B. Kadang C. jarang D. Tidak Pernah |
|                     | A. Everyday B. Sometimes C. Seldom D. Never<br>A. Setiap hari B. Kadang C. jarang D. Tidak Pernah |
|                     | A. Everyday B. Sometimes C. Seldom D. Never<br>A. Setiap hari B. Kadang C. jarang D. Tidak Pernah |

### D. Language You Use the Most

#### D. Bahasa yang Anda Paling Sering Gunakan

Write the language you will use the most in each given situation below.

Tuliskan bahasa yang paling sering anda gunakan dalam situasi-situasi di bawah ini.

| No | Settings and Interlocutors<br>Konteks dan Lawan Bicara  | Language You Use the Most<br>Bahasa yang Anda Paling Sering Gunakan<br><i>You can write more than one language.<br/>Anda bisa menuliskan lebih dari satu bahasa.</i> |
|----|---|--|
| 1  | At home with parents<br><i>Di rumah dengan orangtua</i>   |  |
| 2  | At home with sibling and cousins<br><i>Di rumah dengan kakak, adik dan sepupu</i>                 |  |
| 3  | At home with uncles and aunts<br><i>Di rumah dengan paman dan bibi</i>                            |  |
| 4  | At home with grandparents<br><i>Di rumah dengan kakek dan nenek</i>                               |  |
| 5  | In the neighborhood with peers<br><i>Di lingkungan sekitar rumah dengan teman sebaya</i>          |  |
| 6  | In the neighborhood with elders<br><i>Di lingkungan sekitar rumah dengan orang yang lebih tua</i> |  |
| 7  | In the classroom with teachers in grade 1 – 3<br><i>Di kelas dengan guru saat kelas 1 - 3</i>     |  |

|    |  |  |
|----|--|--|
| 8  | In school ground with peers in grade 1 – 6<br><i>Di halaman sekolah dengan teman sebaya saat kelas 1 – 6</i>   |  |
| 9  | In the classroom with teachers in grade 4 – 12<br><i>Di ruang kelas dengan guru saat kelas 4 - 12</i>  |  |
| 10 | Outside the classroom with junior and senior high school peers, such as cafe and mall<br><i>Di luar kelas dengan teman sekolah, seperti di kafe dan mall</i>     |  |
| 11 | In public places, such as public transportation, with people you just met<br><i>Di tempat umum, seperti transportasi umum, dengan orang yang baru anda temui</i> |  |
| 12 | In mall, grocery store, restaurant and café with staff and cashier<br><i>Di mall, pusat perbelanjaan, restoran dan kafe dengan staff dan kasir</i>               |  |
| 13 | In traditional market with sellers<br><i>Di pasar tradisional dengan pedagang</i>  |  |
| 14 | In social media, such as Facebook, with your peers<br><i>Di sosial media, seperti Facebook, dengan teman-teman sebaya anda</i>                                   |  |
| 15 | In social media with your parents and extended family<br><i>Di media sosial dengan orang tua dan keluarga besar anda</i>   |  |
| 16 | In social media with elders from your community<br><i>Di media sosial dengan orang yang lebih tua dari komunitas anda</i>  |  |
| 17 | In messengers, such as Line and Whatsapp, with your peers<br><i>Di aplikasi penyampai penyampai pesan, seperti Line dan Whatsapp, dengan teman sebayamu</i>      |  |
| 18 | In messengers with your parents and extended family<br><i>Di aplikasi penyampai pesan dengan orantua anda dan keluarga besar anda</i>                            |  |
| 19 | In messengers with elders from your community<br><i>Di aplikasi penyampai pesan dengan orang yang lebih tua dari komunitas anda</i>                              |  |

### **E. Indigenous Language Ideology**

#### **E. Ideologi Bahasa Daerah**

Please give  on the column that reflects your opinion below.

Harap beri  pada kolom yang merefleksikan pendapatmu di bawah ini.

SA : Strongly Agree (Sangat setuju)

A : Agree (Setuju)

N : Neither Agree and Disagree (Ragu-ragu)

D : Disagree (Tidak setuju)

SD : Strongly Disagree (Sangat tidak setuju)

| No | Statements<br>Pernyataan   | SA | A | N | D | SD |
|----|--|----|---|---|---|----|
| 1  | I feel guilty if I cannot speak my Indigenous language.<br><i>Saya merasa bersalah jika saya tidak bisa berbicara bahasa daerah.</i>   |    |   |   |   |    |
| 2  | Indigenous language should not be used in urban areas.<br><i>Bahasa daerah seharusnya tidak digunakan di daerah perkotaan.</i>   |    |   |   |   |    |
| 3  | I do not care if my Indigenous language is extinct.<br><i>Saya tidak peduli jika bahasa daerah saya punah.</i>   |    |   |   |   |    |
| 4  | I am an Indigenous youth, so I should be able to speak my Indigenous language.<br><i>Saya adalah pemuda daerah, jadi saya harus bisa berbicara bahasa daerah.</i>                                      |    |   |   |   |    |
| 5  | Modernity does not mean losing Native identity.<br><i>Dunia modern bukan berarti kehilangan identitas kedaerahan.</i>  |    |   |   |   |    |
| 6  | The ability to speak Indigenous language is not important.<br><i>Kemampuan berbicara bahasa daerah tidak penting.</i>  |    |   |   |   |    |
| 7  | As I can speak Indonesian, I do not need the ability to speak Indigenous language.<br><i>Karena saya bisa berbicara bahasa Indonesia, saya tidak perlu memiliki kemampuan berbicara bahasa daerah.</i> |    |   |   |   |    |
| 8  | Indigenous language revitalization is elder's responsibility.<br><i>Revitalisasi bahasa daerah adalah tanggung jawab orangtua.</i>   |    |   |   |   |    |
| 9  | It is important to maintain my Indigenous language.<br><i>Pelestarian bahasa daerah adalah suatu hal yang penting.</i>   |    |   |   |   |    |
| 10 | I feel proud of my Native identity.<br><i>Saya merasa bangga dengan identitas kedaerahan saya.</i>   |    |   |   |   |    |
| 11 | My Indigenous language is my cultural identity.<br><i>Bahasa daerah saya adalah identitas kultural saya.</i>   |    |   |   |   |    |

|    |   |  |  |  |  |  |
|----|---|--|--|--|--|--|
| 12 | Speaking Indigenous language in public places is embarrassing.<br><i>Berbicara dalam bahasa daerah di tempat umum memalukan.</i>  |  |  |  |  |  |
| 13 | If I have kids later, I want them to be able to speak Indigenous language.<br><i>Jika saya mempunyai anak nanti, saya ingin mereka bisa berbahasa daerah.</i>   |  |  |  |  |  |
| 14 | Having Indigenous language accent does not make me comfortable.<br><i>Memiliki akses bahasa daerah membuat saya tidak nyaman.</i>   |  |  |  |  |  |
| 15 | Because I live in Yogyakarta, I need to be able to speak Javanese.<br><i>Karena saya tinggal di Yogyakarta, saya perlu bisa berbicara bahasa Jawa.</i>  |  |  |  |  |  |
| 16 | Youth do not need to take a part in Indigenous language revitalization effort.<br><i>Anak muda tidak perlu ikut dalam usaha revitalisasi bahasa daerah.</i>   |  |  |  |  |  |
| 17 | Indigenous language is just for old people and those from predominantly Indigenous language speaking population.<br><i>Bahasa daerah hanya untuk orantua dan untuk orang yang berasal dari daerah yang masih menggunakan bahasa daerah.</i> |  |  |  |  |  |
| 18 | The fact that many Indigenous people do not speak Indigenous language anymore makes me sad.<br><i>Fakta bahwa banyak orang daerah yang tidak berbahasa daerah lagi membuatku sedih.</i>   |  |  |  |  |  |
| 19 | In the era of globalization, youth only need foreign languages not Indigenous languages.<br><i>Di era globalisasi, anak muda hanya perlu bisa berbahasa asing bukan bahasa daerah.</i>  |  |  |  |  |  |
| 20 | We need to be able to speak foreign languages, but remain respecting local language and culture.<br><i>Kita perlu bisa berbicara bahasa asing, tetapi tetap menghargai bahasa dan budaya daerah.</i>  |  |  |  |  |  |
| 21 | I feel confident speaking in Indigenous language in public.<br><i>Saya merasa percaya diri berbicara dalam bahasa daerah</i>  |  |  |  |  |  |

## **F. Available Technological Resources and Technical Skills**

### ***F. Teknologi dan Kemampuan Teknis yang Tersedia***

1. Which gadgets and electronic devices do you and your parents have and use?  
*Perangkat elektronik apa yang anda dan orangtua anda miliki dan gunakan?*

| <b>You<br/>Anda</b> | <b>Your Parents<br/>Orangtua<br/>Anda</b> | <b>Gadgets<br/>Perangkat</b>   |
|---------------------|---|--|
|                     |   | Smart phone (Blackberry, iPhone, Android)  |
|                     |   | Cell phone (Just text and call)  |
|                     |   | Music player, e.g. iPod, MP4 player, etc.  |
|                     |   | Tablet, e.g. iPad, Samsung Galaxy Note, etc.   |
|                     |   | Laptop   |
|                     |   | Personal computer  |
|                     |   | Television   |
|                     |   | Radio  |
|                     |   | Internet connection at home, e.g. modem or Wi-Fi<br><i>Koneksi internet di rumah, seperti modem atau Wi-Fi</i> |
|                     |   | Land line phone at home<br><i>Sambungan telepon rumah</i>  |
|                     |   | Others (please write):<br><i>Yang lainnya (harap tulis):</i>   |

2. Which social media, such as Facebook, do you have? How often do you access it?  
*Sosial media apa, seperti Facebook, yang anda punya? Seberapa sering anda mengaksesnya?*

| <b>Social Media</b> | <b>Frequency of Access<br/>Frekuensi Akses</b>        |   |   |  |  |   |
|---------------------|---|---|---|--|--|---|
|                     | <b>&lt; 1<br/>hour a<br/>day<br/>(jam<br/>sehari)</b> | <b>1 – 3<br/>hours a<br/>day<br/>(jam<br/>sehari)</b> | <b>3 – 6<br/>hours a<br/>day (jam<br/>sehari)</b> | <b>&gt; 6<br/>hours a<br/>day<br/>(jam<br/>sehari)</b> | <b>Once a<br/>week<br/>(Sekali<br/>seminggu)</b> | <b>Once a<br/>month<br/>(Sekali<br/>seminggu)</b> |
|                     |   |   |   |  |  |   |
|                     |   |   |   |  |  |   |
|                     |   |   |   |  |  |   |
|                     |   |   |   |  |  |   |

3. Which social media, such as Facebook, do your parents have? How often do they access it?  
*Sosial media yang mana, seperti Facebook, yang orangtua anda punya? Seberapa sering mereka mengaksesnya?*

| <b>Social Media</b> | <b>Frequency of Access<br/>Frekuensi Akses</b> |              |              |               |               |               |
|---------------------|--|--------------|--------------|---------------|---------------|---------------|
|                     | <b>&lt; 1</b>                                  | <b>1 – 3</b> | <b>3 – 6</b> | <b>&gt; 6</b> | <b>Once a</b> | <b>Once a</b> |
|                     |  |              |              |               |               |               |

|  | hour a day<br>(jam sehari) | hours a day<br>(jam sehari) | hours a day (jam sehari) | hours a day<br>(jam sehari) | week<br>(Sekali seminggu) | month<br>(Sekali seminggu) |
|--|----------------------------|-----------------------------|--------------------------|-----------------------------|---------------------------|----------------------------|
|  |                            |                             |                          |                             |                           |                            |
|  |                            |                             |                          |                             |                           |                            |
|  |                            |                             |                          |                             |                           |                            |
|  |                            |                             |                          |                             |                           |                            |

4. Which messenger tools do you and your parents have and use?

*Alat penyampai pesan apa yang anda dan orangtua anda punya dan gunakan?*

| You<br><i>Anda</i> | Your<br>Parents<br><i>Orangtua<br/>Anda</i> | Messenger Tools<br><i>Alat Penyampai Pesan</i>               |
|--------------------|---|--|
|                    |   | Blackberry Messenger (BBM)                                   |
|                    |   | Line   |
|                    |   | Whatsapp   |
|                    |   | Kakao Talk   |
|                    |   | Skype  |
|                    |   | Face Time  |
|                    |   | Others (please write):<br><i>Yang lainnya (harap tulis):</i> |

5. List websites that you frequently visited when you opened Internet browser.  
For example: Facebook, Google, ...

*Tuliskan website yang anda sering kunjungi ketika anda membuka internet.*

*Misalnya: Facebook, Google, ...*

|  |
|--|
|  |
|--|

6. List computer applications that you frequently use everyday.  
For example: Microsoft office, Internet browser, ...

*Tuliskan aplikasi computer yang anda sering gunakan setiap hari. Misalnya:*

*Microsoft office, internet, ...*

|  |
|--|
|  |
|--|

7. List mobile applications you frequently use everyday.

For example: Path, Instagram, ...

*Buatlah daftar aplikasi di telepon genggam yang sering anda gunakan setiap hari.*

*Misalnya: Path, Instagram, ...*

|  |
|--|
|  |
|--|

8. If any, please list language-learning applications that you have in your gadgets (phone or laptop), e.g. dictionary.

*Jika ada, buatlah daftar aplikasi belajar bahasa yang anda punya di perlengkapan elektronik anda (telepon genggam atau laptop), misalnya kamus.*

|  |
|--|
|  |
|--|

9. Do you have these things in your school?

*Apakah sekolah anda memiliki fasilitas sebagai berikut?*

|  |  |
|--|--|
|  | Language laboratory<br><i>Laboratorium bahasa</i>  |
|  | Computer laboratory<br><i>Laboratorium computer</i>  |
|  | Computer with Internet access in every classroom<br><i>Komputer dengan akses internet di setiap ruang kelas</i>                |
|  | Built in projector in every classroom<br><i>Proyektor yang sudah terpasang di setiap kelas</i>                                 |
|  | Wi-Fi network<br><i>Jaringan Wi-Fi</i>   |
|  | Projector and laptop (should be checked out from teachers' room)<br><i>Proyektor dan laptop (harus di ambil di ruang guru)</i> |
|  | Others (please write):<br><i>Yang lainnya (harap tulis):</i>   |

10. Put a check if you see the following facilities in your community.

*Berikan tanda centang jika fasilitas di bawah ini ada di desa anda.*

|  |   |
|--|---|
|  | Internet café<br><i>Warnet</i>  |
|  | Public Wi-Fi network<br><i>Jaringan Wi-Fi umum</i>  |
|  | Public library with computers available and free to use<br><i>Perpustakaan umum dengan komputer yang bisa dipakai secara gratis</i> |
|  | Others (please write):<br><i>Yang lainnya (harap tulis):</i>  |

## G. Technology Integration into Indigenous Language Revitalization

***Integrasi Teknologi dalam Revitalisasi Bahasa Daerah***

Does your community have these things in your Native language?

*Apakah desa anda memiliki hal-hal di bawah ini dalam bahasa daerah?*

| <b>Platforms</b>                           | <b>Yes</b> | <b>No</b> |
|--|------------|-----------|
| Books                                      |            |           |
| Newspapers                                 |            |           |
| Textbooks                                  |            |           |
| Songs                                      |            |           |
| Movies                                     |            |           |
| Cassette tapes                             |            |           |
| CDs  |            |           |
| DVDs                                       |            |           |
| E-books                                    |            |           |
| On-line dictionary (with or without audio) |            |           |
| Websites                                   |            |           |
| Blogs                                      |            |           |
| Television program                         |            |           |
| Radio program                              |            |           |
| Online course                              |            |           |
| Facebook group                             |            |           |
| Instagram                                  |            |           |
| Twitter                                    |            |           |
| YouTube channel                            |            |           |
| Mobile language learning application       |            |           |
| Games                                      |            |           |
| Chat in messengers                         |            |           |
| Telephone at home                          |            |           |
| Mobile phone                               |            |           |
| Others ( <i>please write</i> ):            |            |           |

How often have you used these products in your Indigenous language?

*Seberapa sering anda melihat hal-hal di bawah ini dalam bahasa daerah?*

| <b>Platforms</b>            | <b>Everyday<br/><i>Setiap hari</i></b> | <b>Once a<br/>week<br/><i>Seminggu<br/>sekali</i></b> | <b>Once a<br/>month<br/><i>Sekali<br/>sebulan</i></b> | <b>Seldom<br/><i>Jarang</i></b> | <b>Never<br/><i>Tidak<br/>pernah</i></b> |
|-----------------------------|--|---|---|---------------------------------|--|
| Books                       |  |   |   |                                 |  |
| Newspapers                  |  |   |   |                                 |  |
| Textbooks                   |  |   |   |                                 |  |
| Songs                       |  |   |   |                                 |  |
| Movies                      |  |   |   |                                 |  |
| Cassette tapes              |  |   |   |                                 |  |
| CDs                         |  |   |   |                                 |  |
| DVDs                        |  |   |   |                                 |  |
| E-books                     |  |   |   |                                 |  |
| On-line dictionary (with or |  |   |   |                                 |  |



|                                 |  |  |  |  |  |  |  |  |  |  |  |
|---------------------------------|--|--|--|--|--|--|--|--|--|--|--|
| application                     |  |  |  |  |  |  |  |  |  |  |  |
| Games                           |  |  |  |  |  |  |  |  |  |  |  |
| Chat in messengers              |  |  |  |  |  |  |  |  |  |  |  |
| Call in telephone at home       |  |  |  |  |  |  |  |  |  |  |  |
| Call in mobile phone            |  |  |  |  |  |  |  |  |  |  |  |
| Others ( <i>please write</i> ): |  |  |  |  |  |  |  |  |  |  |  |

## H. Challenges of Technology Integration into Indigenous Language Revitalization

### H. Tantangan-Tantangan Integrasi Teknologi dalam Usaha Revitalisasi Bahasa Daerah

To what extent have you used technology to promote the use of Indigenous language?  
*Sejauh mana anda sudah menggunakan teknologi untuk mempromosikan penggunaan bahasa daerah?*

What barriers do you and your peers face when trying to use technology to promote the use of Indigenous language?

*Tantangan-tantangan apa yang anada dan teman-teman anda hadapi saat mencoba menggunakan teknologi untuk mempromosikan penggunaan bahasa daerah?*

|  | <b>Not a barrier</b><br><i>Tidak menjadi masalah</i> | <b>Somewhat of a barrier</b><br><i>Sedikit menjadi masalah</i> | <b>Moderate barrier</b><br><i>Bermasalah</i> | <b>Extreme barrier</b><br><i>Sangat bermasalah</i> |
|--|--|--|--|--|
| Access to technology<br><i>Akses pada teknologi</i>  |  |  |  |  |
| Using technology<br><i>Menggunakan teknologi</i>   |  |  |  |  |
| Speak in Indigenous language<br><i>Berbicara dalam bahasa daerah</i>                               |  |  |  |  |
| Using Indigenous language in online settings<br><i>Menggunakan bahasa daerah di konteks online</i> |  |  |  |  |
| Networks speaking in Indigenous language<br><i>Teman online yang menggunakan bahasa daerah</i>     |  |  |  |  |

What other barriers that you might have seen? If any, please write below.

*Permasalahan lain apa yang anda pernah hadapi? Jika ada, sebutkan di bawah ini.*

To what extent have your teachers used technology to teach Indigenous language?

*Sejauh mana guru bahasa daerah anda menggunakan teknologi saat mengajar bahasa daerah?*

What activities have your teachers at school designed to teach Indigenous language in the classroom using technology?

*Apa aktivitas yang guru anda lakukan saat mengajar bahasa daerah di dalam kelas dengan menggunakan teknologi?*

If you said they are not using technology very much in the classroom, what barriers do they encounter?

*Jika anda mengatakan mereka tidak terlalu menggunakan teknologi di dalam kelas, apa permasalahan yang mereka hadapi?*

|  | <b>Not a barrier</b><br><i>Tidak menjadi permasalahan</i> | <b>Somewhat of a barrier</b><br><i>Sedikit menjadi permasalahan</i> | <b>Moderate barrier</b><br><i>Bermasalah</i> | <b>Extreme barrier</b><br><i>Sangat bermasalah</i> |
|--|---|---|--|--|
| Facilities in the school<br><i>Fasilitas di sekolah</i>  |   |   |  |  |
| Digital materials in Indigenous language<br><i>Bahan ajar digital dalam bahasa daerah</i>              |   |   |  |  |
| Using technology<br><i>Menggunakan teknologi</i>   |   |   |  |  |
| Designing classroom activities with technology<br><i>Mendesain aktivitas di kelas dengan teknologi</i> |   |   |  |  |
| Time in the classroom  |   |   |  |  |

|   |  |  |  |  |
|---|--|--|--|--|
| <i>Waktu di dalam kelas</i>                                       |  |  |  |  |
| Student's technology literacy<br><i>Kemampuan teknologi siswa</i> |  |  |  |  |
| Student's access to technology<br><i>Akses siswa ke teknologi</i> |  |  |  |  |

What other barriers you might have seen? If any, please write below.

*Apa permasalahan lain yang anda pernah liat? Jika ada tuliskan di kolom di bawah ini.*

|  |
|--|
|  |
|--|

To what extent have elders in your community tried to use technology for Indigenous language revitalization?

*Sejauh mana orangtua-orangtua di komunitas anda mencoba menggunakan teknologi untuk usaha revitalisasi bahasa daerah?*

|  |
|--|
|  |
|--|

If you answered not very much, what barriers did they encounter?

*Jika anda menjawab kurang, apa permasalahan yang mereka temui?*

|  | <b>Not a barrier</b><br><i>Tidak menjadi permasalahan</i> | <b>Somewhat of a barrier</b><br><i>Sedikit menjadi permasalahan</i> | <b>Moderate barrier</b><br><i>Bermasalah</i> | <b>Extreme barrier</b><br><i>Sangat bermasalah</i> |
|--|---|---|--|--|
| Access to technology<br><i>Akses pada teknologi</i>  |   |   |  |  |
| Using technology<br><i>Menggunakan teknologi</i>   |   |   |  |  |
| Speaking in Indigenous language<br><i>Berbicara dalam bahasa daerah</i>                            |   |   |  |  |
| Using Indigenous language in online settings<br><i>Menggunakan bahasa daerah di konteks online</i> |   |   |  |  |

What other barriers you might have seen? If any, please write below.

*Apa permasalahan lain yang pernah anda temui? Jika ada, harap tuliskan di kolom di bawah ini.*

**I. Answer the following questions!**

***I. Jawab pertanyaan-pertanyaan berikut!***

1. In what ways can we use technology to support Indigenous language revitalization?

*Dengan cara apa kita bisa menggunakan teknologi untuk mendukung usaha revitalisasi bahasa daerah?*

2. In your opinion, what do youth and elders need to consider before using technology for Indigenous language revitalization?

*Menurut pendapat anda, apa yang anak-anak muda dan orang-orang tua perlu pertimbangkan sebelum menggunakan teknologi dalam usaha revitalisasi bahasa daerah?*

3. Have you ever asked to take a part in Indigenous language revitalization before? If so, who asked you? What did you all do?

*Pernahkah anda terlibat dalam usaha revitalisasi bahasa daerah sebelumnya? Jika iya, siapa yang meminta anda? Apa yang anda dan teman-teman anda lakukan?*

4. Would you be interested in using a tech-based project to connect and collaborate with elders from your community and Indigenous language teachers at schools in Indigenous language revitalization? If so, what kind of activities would you like to be involved in?

*Apakah anda tertarik untuk melakukan sebuah proyek berbasis teknologi yang menghubungkan dan mengkolaborasi anda dengan orang-orang tua dari komunitas anda dan guru bahasa daerah anda di sekolah dalam usaha revitalisasi bahasa daerah? Jika iya bagaimana sebaiknya aktivitasnya sehingga anda berkenan terlibat?*

5. If there is anything you would like to add regarding technology and Indigenous language revitalization, please include it below.

*Jika ada yang ingin anda tambahkan terkait dengan teknologi dan revitalisasi bahasa daerah, harap tuliskan di kolom di bawah ini.*

Would you like to participate in an in-depth interview session? If yes, please write your contact information below:

*Apakah anda berkenan untuk berpartisipasi dalam sesi wawancara mendalam? Jika iya, harap tuliskan kontak informasi yang bisa dihubungi di bawah ini:*

Phone number:

Email:

*Nomor telepon:*

*Email:*

Would you like to participate in a focus group discussion session? If yes, please write your contact information below:

*Apakah anda berkenan untuk berpartisipasi dalam sesi diskusi kelompok terarah? Jika iya, harap tuliskan kontak informasi yang bisa dihubungi di bawah ini:*

Phone number:

Email:

*Nomor telepon:*

*Email:*

Thank you for your participation in this survey!  
*Terimakasih sudah berpartisipasi dalam survei ini!*

## GENERAL BIBLIOGRAPHY

- Affif, S., & Lowe, C. (2007). Claiming Indigenous community: Political discourse and natural resource rights in Indonesia. *Alternatives*, 32(1), 73-97.
- Allen, P. (2011). Javanese cultural traditions in Suriname. *RIMA: Review of Indonesian and Malaysian Affairs*, 45(1/2), 199.
- Arana, E., Azpillaga, P., & Narbaiza, B. (2007). Linguistic normalisation and local television in the Basque Country. In Cormack, M. & Hourigan, N. (Eds). *Minority language media: Concepts, critiques and case studies* (pp. 138 – 151). Bristol, England: Multilingual Matters.
- Baker, C. (2011). *Foundations of bilingual education and bilingualism*. Bristol, England: Multilingual Matters.
- Battiste, M. (1998). Enabling the autumn seed: Toward a decolonized approach to Aboriginal knowledge, language, and education. *Canadian Journal of Native Education*, 22(1), 16.
- Bax, S. (2003). CALL—past, present and future. *System*, 31(1), 13-28.
- Begay, W. R. (2013). *Mobile apps and Indigenous language learning: New developments in the field of Indigenous language revitalization* (Master's thesis). The University of Arizona, Tucson, Arizona.
- Benton, N. (1989). Education, language decline and language revitalization: The case of Maori in New Zealand. *Language and Education*, 3(2), 65-82.
- Blommaert, J. (2010). *The sociolinguistics of globalization*. Cambridge, England: Cambridge University Press.
- Bolton, K. (2000). The sociolinguistics of Hong Kong and the space for Hong Kong English. *World Englishes*, 19(3), 265-285.
- Buszard-Welcher, L. (2001). Can the web help save my language? In Hinton, L. & Halle, K. (Eds.). *The green book of language revitalization in practice*, (pp. 331-45). San Diego, CA: Academic Press.
- Canessa, A. (2007). Who is Indigenous? Self-identification, indigeneity, and claims to justice in contemporary Bolivia. *Urban Anthropology and Studies of Cultural Systems and World Economic Development*, 195-237.

- CEFR. (2008). *Introductory guide to the Common European Framework of Reference (CEFR) for English language teachers*. Cambridge, England: Cambridge University Press. Retrieved from: <http://www.englishprofile.org/images/pdf/GuideToCEFR.pdf>
- Cohn, A. C., & Ravindranath, M. (2014). Local languages in Indonesia: Language maintenance or language shift. *Linguistik Indonesia*, 32(2), 131-148.
- Collentine, J., & Freed, B. F. (2004). Learning context and its effects on second language acquisition: Introduction. *Studies in Second Language Acquisition*, 26(2), 153-171.
- Combs, M. C., & Nicholas, S. E. (2012). The effect of Arizona language policies on Arizona Indigenous students. *Language Policy*, 11(1), 101-118.
- Combs, M. C., & Penfield, S. D. (2012). Language activism and language policy. In Spolsky, B. (Ed.). *The Cambridge Handbook of Language Policy*, 461-474. Cambridge, England: Cambridge University Press.
- Creese, A., & Blackledge, A. (2010). Translanguaging in the bilingual classroom: A pedagogy for learning and teaching? *The Modern Language Journal*, 94(1), 103-115.
- Cru, J. (2014). *From language revalorisation to language revitalisation? Discourses of Maya language promotion in Yucatán* (Doctoral dissertation). The University of Newcastle Upon Tyne, England.
- Cru, J. (2015). Language revitalisation from the ground up: promoting Yucatec Maya on Facebook. *Journal of Multilingual and Multicultural Development*, 36(3), 284-296.
- Cru, J. (2015). Bilingual rapping in Yucatán, Mexico: strategic choices for Maya language legitimation and revitalisation. *International Journal of Bilingual Education and Bilingualism*, 20(5), 481-496.
- Danardana, A. S. (2008). *Pemetaan dialektal bahasa Lampung*. Bandar Lampung, Indonesia: Kantor Bahasa Provinsi Lampung.
- Darvin, R., & Norton, B. (2015). Identity and a model of investment in applied linguistics. *Annual Review of Applied Linguistics*, 35, 36-56.
- Davis, K. A. (2014). Engaged language policy and practices. *Language Policy*, 13(2), 83-100.
- Davis, K. A., & Phyak, P. (2015). In the face of neoliberal adversity: Engaging language education policy and practices. *L2 Journal*, 7(3), 146-166.

- Degai, T. (2016). *"Itelman: The one who exists": Sociolinguistic life of the Itelmen in Kamchatka, Russia in the context of language loss and language revitalization* (Doctoral dissertation). The University of Arizona, Tucson, Arizona.
- Dewan Perwakilan Rakyat. (1945). *Undang Undang Dasar Republik Indonesia Tahun 1945*. Jakarta, Indonesia: Dewan Perwakilan Rakyat.
- Dörnyei, Z. (1994). Understanding L2 motivation: On with the challenge! *The Modern Language Journal*, 78(4), 515-523.
- Elley, W. B., & Mangubhai, F. (1983). The impact of reading on second language learning. *Reading Research Quarterly*, 19(1), 53-67.
- Emery, A. R., Emery, A. R., & Patten, L. (1997). *Guidelines for Environmental Assessments and Traditional Knowledge: A Report from the Centre for Traditional Knowledge to the World Council of Indigenous People; Funded by the Canadian International Development Agency and Environment*. Alan R. Emery and Associates. Retrieved from: <https://kivu.com/prototype-guidelines-1997/>
- Errington, J. J. (1998). *Shifting languages*. Cambridge, England: Cambridge University Press.
- Fishman, J. A. (1991). *Reversing language shift: Theoretical and empirical foundations of assistance to threatened languages*. Bristol, England: Multilingual Matters.
- Florey, M. (2008). Language activism and the 'new linguistics': Expanding opportunities for documenting endangered languages in Indonesia. *Language Documentation and Description*, 5, 120-135.
- Florey, M., Penfield, S., & Tucker, B. (2009). *Towards a theory of language activism*. Retrieved from: <https://scholarspace.manoa.hawaii.edu/bitstream/10125/5014/4/5014.pdf>
- Galla, C. K. (2009). Indigenous language revitalization and technology from traditional to contemporary domains. In *Indigenous language revitalization: Encouragement, guidance & lessons learned* (pp. 167 – 182). Flagstaff, AZ: Northern Arizona University.
- Galla, C. K. (2010). *Multimedia technology and Indigenous language revitalization: Practical educational tools and applications used with native communities* (Doctoral dissertation). The University of Arizona, Tucson, Arizona.

- Galla, C. K. (2016). Indigenous language revitalization, promotion, and education: function of digital technology. *Computer Assisted Language Learning*, 29(7), 1137-1151.
- Garcia, O. (2014). Commentary: En/countering Indigenous bi/multilingualism. In Wyman, L. T., McCarty, T. L., & Nicholas, S. E. (Eds.). *Indigenous youth and multilingualism: Language identity, ideology, and practice in dynamic cultural worlds* (pp. 207-214). New York, NY: Routledge.
- García, O., & Wei, L. (2014). Translanguaging and education. In Garcia, O. & Wei, L. (Eds.). *Translanguaging: Language, bilingualism and education* (pp. 63-77). London, England: Palgrave Macmillan.
- Gee, J. P. (2004). *An introduction to discourse analysis: Theory and method*. New York, NY: Routledge.
- Gibbs, G. R. (2008). *Analysing qualitative data*. London, England: Sage.
- Gilmore, P. (2016). *Kisisi (Our Language)*. Sussex, England: Wiley Blackwell.
- Gunarwan, A. (1994, August). The encroachment of Indonesian upon the home domain of the Lampungic language use: A study of the possibility of a minor language shift. Paper presented at the Seventh International Conference on Austronesian Linguistics, Leiden University, the Netherlands.
- Gunarwan, A. (2006). Kasus-kasus pergeseran bahasa daerah: Akibat persaingan dengan bahasa Indonesia? *Linguistik Indonesia*, 24(1), 95-113.
- Gupta, A. F. (1998). Singapore colloquial English? Or deviant standard English. In *SICOL Proceedings of the Second International Conference on Oceanic Linguistics* (pp. 43-57). Canberra, Australia: Pacific Linguistics.
- Gutiérrez, K. D., Baquedano-López, P., & Tejeda, C. (1999). Rethinking diversity: Hybridity and hybrid language practices in the third space. *Mind, Culture, and Activity*, 6(4), 286-303.
- Hadikusuma, H. (1989). *Masyarakat dan adat-budaya Lampung*. Bandung, Indonesia: Mandar Maju.
- Hanawalt, C. (2007). Bitter or sweet? The vital role of sociolinguistic survey in Lampungic dialectology. *Studies in Philippines Languages and Cultures*, 16, 11-40.

- Harrison, B. (2005). The development of an Indigenous knowledge program in a New Zealand Maori-language immersion school. *Anthropology & Education Quarterly*, 36(1), 57-72.
- Harrison, K. D. (2007). *When languages die: The extinction of the worlds languages and the erosion of human knowledge*. Oxford, England: Oxford University Press.
- Hasan, H. (2009). Language shift in home domain in Bandar Lampung. *Jurnal Kelasa*, 3(2), 20-30.
- Hermes, M., Bang, M., & Marin, A. (2012). Designing Indigenous language revitalization. *Harvard Educational Review*, 82(3), 381-402.
- Hermes, M. & King, K. (2013). Ojibwe language revitalization, multimedia technology, and family language learning. *Language Learning & Technology*, 17(1), 125 - 144.
- Hinton, L., & Hale, K. (Eds.). (2001). *The green book of language revitalization in practice*. San Diego, CA: Academic Press.
- Hirvonen, V. (2008). 'Out on the fells, I feel like a Sami: Is there linguistic and cultural inequality in the Sami school? In Hornberger, N. (Ed.). *Can schools save Indigenous languages? Policy and practice on four continents* (pp. 15-41). London, England: Palgrave MacMillan.
- Hornberger, N. H. (Ed.). (1996). *Indigenous literacies in the Americas: Language planning from the bottom up*. Berlin, Germany: Walter de Gruyter.
- Hornberger, N. H. (2005). Opening and filling up implementational and ideological spaces in heritage language education. *The Modern Language Journal*, 89(4), 605-609.
- Hornberger, N. H. (Ed.). (2008). *Can schools save Indigenous languages? Policy and practice on four continents*. London, England: Palgrave MacMillan.
- Hornberger, N. H. (2014). "Until I became a professional, I was not, consciously, Indigenous": One intercultural bilingual educator's trajectory in Indigenous language revitalization. *Journal of Language, Identity & Education*, 13(4), 283-299.
- Huaman, E. S., & Stokes, P. (2011). Indigenous language revitalization and new media: Postsecondary students as innovators. *Global Media Journal*, 11(18), 1-15.

- Jenkins, J. (2013). *English as a lingua franca in the international university: The politics of academic English language policy*. London, England: Routledge.
- Jimenez-Quispe, L. (2013). *Indians weaving in cyberspace, Indigenous urban youth cultures, identities and politics of languages* (Doctoral dissertation). The University of Arizona, Tucson, Arizona.
- Jones, R. J., Cunliffe, D., & Honeycutt, Z. R. (2013). Twitter and the Welsh language. *Journal of Multilingual and Multicultural Development, 34*(7), 653-671.
- Jorgensen, R., Grootenboer, P., Niesche, R., & Lerman, S. (2010). Challenges for teacher education: The mismatch between beliefs and practice in remote Indigenous contexts. *Asia-Pacific Journal of Teacher Education, 38*(2), 161-175.
- Kachru, B. B. (2005). *Asian Englishes: Beyond the canon*. Hong Kong: Hong Kong University Press.
- Katubi. (2006, January). Lampungic languages: Looking for new evidence of the possibility of language shift in Lampung and the question of its reversal. Paper presented at the Tenth International Conference on Austronesian Linguistics, Puerto Princesa, Philippines.
- Kawai'ae'a, K. K., Housman, A. K., & Alencastre, M. (2007). Pu'a i ka'Olelo, Ola ka'Ohana: Three generations of Hawaiian language revitalization. *Online Submission, 4*(1), 183-237.
- Kemendiknas. (2013). *Kurikulum 2013*. Jakarta, Indonesia: Kemendiknas.
- King, K., & Fogle, L. (2006). Bilingual parenting as good parenting: Parents' perspectives on family language policy for additive bilingualism. *International Journal of Bilingual Education and Bilingualism, 9*(6), 695-712.
- King, K. A., & Fogle, L. W. (2013). Family language policy and bilingual parenting. *Language Teaching, 46*(2), 172.
- King, K. A., Fogle, L., & Logan-Terry, A. (2008). Family language policy. *Language and Linguistics Compass, 2*(5), 907-922.
- Kral, I. (2010). *Plugged in: Remote Australian Indigenous youth and digital culture*. CAEPR Working Paper No. 69. Retrieved from: [http://caepr.cass.anu.edu.au/sites/default/files/docs/WP69\\_0\\_0.pdf](http://caepr.cass.anu.edu.au/sites/default/files/docs/WP69_0_0.pdf)

- Kral, I. (2011). Youth media as cultural practice: Remote Indigenous youth speaking out loud. *Australian Aboriginal Studies*, 1, 4-16.
- Kral, I. (2012). *Talk, text and technology: Literacy and social practice in a remote Indigenous community*. Bristol, England: Multilingual Matters.
- Krashen, S. D. (2004). *The power of reading: Insights from the research: Insights from the research*. Santa Barbara, CA: ABC-CLIO.
- Kubota, R. (1998). An investigation of L1–L2 transfer in writing among Japanese university students: Implications for contrastive rhetoric. *Journal of Second Language Writing*, 7(1), 69-100.
- Kuper, A. (2005). Indigenous people: An unhealthy category. *Lancet*, 366(9490), 983.
- Lam, W. S. E. (2009). Multiliteracies on instant messaging in negotiating local, translocal, and transnational affiliations: A case of an adolescent immigrant. *Reading Research Quarterly*, 44(4), 377-397.
- Lam, W. S. E., & Rosario-Ramos, E. (2009). Multilingual literacies in transnational digitally mediated contexts: An exploratory study of immigrant teens in the United States. *Language and Education*, 23(2), 171-190.
- Lamb, M. (2004). Integrative motivation in a globalizing world. *System*, 32(1), 3-19.
- Lamb, M. (2009). Situating the L2 self: Two Indonesian school learners of English. In Dornyei, Z. & Ushioda, E. (Eds.). *Motivation, language identity and the L2 self* (pp. 229-247). Bristol, England: Multilingual Matters.
- Language Development and Fostering Agency of Indonesia. (2017). *Data Bahasa 2017*. Jakarta, Indonesia: Badan Pengembangan dan Pembinaan Bahasa.
- Larsen-Freeman, D., & Anderson, M. (2013). *Techniques and principles in language teaching*. Oxford, England: Oxford University Press.
- Lee, T. S. (2009). Language, identity, and power: Navajo and Pueblo young adults' perspectives and experiences with competing language ideologies. *Journal of Language, Identity, and Education*, 8(5), 307-320.
- Lee, T. S., & Quijada-Cerecer, P. D. (2010). (Re)claiming Native youth knowledge: Engaging in socio-culturally responsive teaching and relationships. *Multicultural Perspectives*, 12(4), 199-205.

- Li, T. M. (2000). Articulating Indigenous identity in Indonesia: Resource politics and the tribal slot. *Comparative Studies in Society and History*, 42(1), 149-179.
- Lie, K. (2003). Sámi heritage language program models: Balancing Indigenous traditions and western ideologies within the Norwegian educational system. *Scandinavian Studies*, 75(2), 273-292.
- Lomawaima, K. T., & McCarty, T. L. (2006). *"To remain an Indian": Lessons in democracy from a century of Native American education*. New York, NY: Teachers College Press.
- Lyster, R., & Ballinger, S. (2011). Content-based language teaching: Convergent concerns across divergent contexts. *Language Teaching Research*, 15(3), 279-288.
- Mani, A., & Gopinathan, S. (1983). Changes in Tamil language acquisition and usage in Singapore: A case of subtractive bilingualism. *Southeast Asian Journal of Social Science*, 11(1), 104.
- May, S. (2014). Contesting metronormativity: Exploring Indigenous language dynamism across the urban-rural divide. *Journal of Language, Identity & Education*, 13(4), 229-235.
- May, S., & Hill, R. (2008). Māori-medium education: Current issues and challenges. In Hornberger, N. H. (Ed.). *Can schools save Indigenous languages?* (pp. 66-98). London, England: Palgrave Macmillan.
- McCarty, T. L. (2002). *A place to be Navajo: Rough Rock and the struggle for self-determination in Indigenous schooling*. London, England: Routledge.
- McCarty, T. L. (2003). Revitalising Indigenous languages in homogenising times. *Comparative Education*, 39(2), 147-163.
- McCarty, T. L. (2014). Negotiating sociolinguistic borderlands—Native youth language practices in space, time, and place. *Journal of Language, Identity & Education*, 13(4), 254-267.
- McCarty, T. L., Borgoiakova, T., Gilmore, P., Lomawaima, K. T., & Romero, M. E. (2005). Indigenous epistemologies and education—self-determination, anthropology, and human rights. *Anthropology & Education Quarterly*, 36(1), 1-7.
- McCarty, T., & Lee, T. (2014). Critical culturally sustaining/revitalizing pedagogy and Indigenous education sovereignty. *Harvard Educational Review*, 84(1), 101-124.

- McCarty, T. L., & Nicholas, S. E. (2012). Indigenous education: Local and global perspectives. In Martin-Jones, M., Blackledge, A. & Creese, A. *The Routledge handbook of multilingualism* (pp. 145 – 166). New York, NY: Routledge.
- McCarty, T. L., & Nicholas, S. E. (2014). Reclaiming Indigenous languages: A reconsideration of the roles and responsibilities of schools. *Review of Research in Education*, 38(1), 106-136.
- McCarty, T. L., Romero-Little, M. E., Warhol, L., & Zepeda, O. (2009). Indigenous youth as language policy makers. *Journal of Language, Identity, and Education*, 8(5), 291-306.
- McCarty, T. L., Romero-Little, M. E., & Zepeda, O. (2006). Native American youth discourses on language shift and retention: Ideological cross-currents and their implications for language planning. *International Journal of Bilingual Education and Bilingualism*, 9(5), 659-677.
- McCarty, T. L., & Wyman, L. T. (2009). Indigenous youth and bilingualism— theory, research, praxis. *Journal of Language, Identity, and Education*, 8(5), 279-290.
- McIntyre, A. (2007). *Participatory action research*. Los Angeles, CA: Sage Publications.
- Messing, M. J. (2013). “I didn’t know you knew Mexicano!”: Shifting ideologies, identities, and ambivalence among former youth in Tlaxcala, Mexico. In Wyman, L. T., McCarty, T. L., & Nicholas, S. E. (Eds.). *Indigenous youth and multilingualism: Language identity, ideology, and practice in dynamic cultural worlds* (pp. 137-155). New York, NY: Routledge.
- Middaugh, E. & Kirshner, B. (Eds). (2015). *#youthaction Becoming political in the digital age*. Charlotte, NC: Information Age Publishing.
- Moeliono, A.M. (1993). ‘The First Efforts to Promote and Develop Indonesian.’ In Fishman, J. (Ed.). *The Earliest Stage of Language Planning: The “First Congress” Phenomenon*, (pp. 129 – 142). Berlin, Germany: Mouton de Gruyter.
- Musgrave, S. (2014). Language shift and language maintenance in Indonesia. In Sercombe, P. & Tupas, R. (Eds.), *Language, education and nation building: Assimilation and shift in Southeast Asia*, (pp. 87 - 105). London, England: Palgrave Macmillan.

- Nicholas, S. E. (2009). "I live Hopi, I just don't speak it"—The critical intersection of language, culture, and identity in the lives of contemporary Hopi youth. *Journal of Language, Identity, and Education*, 8(5), 321-334.
- Nurani, L. M. (2015). *Changing language loyalty and identity: An ethnographic inquiry of societal transformation among the Javanese people in Yogyakarta, Indonesia* (Doctoral dissertation). Arizona State University, Tempe, Arizona.
- Nyika, N. (2008). Language activism in Zimbabwe: Grassroots mobilisation, collaborations and action. *Language Matters*, 39(1), 3-17.
- Paauw, S. (2009). One land, one nation, one language: An analysis of Indonesia's national language policy. *University of Rochester Working Papers in the Language Sciences*, 5(1), 2-16.
- Penfield, S., Cash, P., Galla, C. K., Williams, T., & Shadow Walker, D. (2004). *Technology-enhanced language revitalization*. Tucson, Arizona: University of Arizona. Retrieved from: <http://projects.ltc.arizona.edu/gates/TELR.Html>.
- Perkasa, V. & Evanty N. (2014, September 22). *The world conference on Indigenous peoples: A view from Indonesia*. Retrieved from: [https://www.cfr.org/councilofcouncils/global\\_memos/p33476](https://www.cfr.org/councilofcouncils/global_memos/p33476).
- Pew Research Center. (2010). *Muslim population of Indonesia*. Washington DC: Pew Research Center.
- Prensky, M. (2001). Digital natives, digital immigrants part 1. *On the Horizon*, 9(5), 1-6.
- Phillipson, R. (1996). Linguistic imperialism: African perspectives. *ELT Journal*, 50(2), 160-167.
- Phillipson, R. (2008). The linguistic imperialism of neoliberal empire. *Critical Inquiry in Language Studies*, 5(1), 1-43.
- Phyak, P., & Bui, T. T. N. (2014). Youth engaging language policy and planning: Ideologies and transformations from within. *Language Policy*, 13(2), 101-119.
- Presiden Republik Indonesia. (2003). *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional*. Jakarta, Indonesia.

- Putra, K.A. (In progress). "I have learned the language for 9 years, but I still cannot speak it!": Lessons learned from Lampung language revitalization in educational settings.
- Putra, K.A. (In progress). *Indigenous youth language learning, use, and activism through social media: Insights from Lampung language classroom in Bandar Lampung*.
- Rachmatia, M. & Putra, K.A. (2015, August). Perluasan dan keberlanjutan fenomena diglosia di daerah perkotaan di Provinsi Lampung. Paper presented at the Seminar Kebijakan Bahasa Pasca Orba: Sebuah Penguatan Identitas at Indonesia's Institute of Science (LIPI), Jakarta, Indonesia.
- Reinhardt, J., & Thorne, S. L. (2017). Language socialization in digital contexts. In Duff, P. A. & May, S. (Eds.). *Language socialization*, (pp. 397-409). Cham, Switzerland: Springer.
- Reinhardt, J., & Zander, V. (2011). Social networking in an intensive English program classroom: A language socialization perspective. *CALICO Journal*, 28(2), 326-344.
- Richards, J. C., & Rodgers, T. S. (2014). *Approaches and methods in language teaching*. Cambridge, England: Cambridge University Press.
- Roche, G., Huss, L., & Hinton, L. (2018). Revitalization through education. In Hinton, L., Huss, L., & Roche, G. (Eds.). *The Routledge handbook of language revitalization* (pp. 71-103). New York, NY: Routledge.
- Romaine, S. (2006). Planning for the survival of linguistic diversity. *Language Policy*, 5(4), 443-475.
- Romero-Little, M. E., McCarty, T. L., Warhol, L., & Zepeda, O. (2007). Language policies in practice: Preliminary findings from a large-scale national study of Native American language shift. *TESOL Quarterly*, 41(3), 607-618.
- Royen, J. W. (1930). *Nota over de Lampoengsche merga's, lansdrukkeij weltevreden*. Batavia, The Dutch East Indies: TBG Bruining & Wijt.
- Ruiz, R. (1984). Orientations in language planning. *NABE journal*, 8(2), 15-34.
- Rusyana, Y. (1999). Penyelenggaraan pengajaran bahasa daerah. In Rosidi, A. (Ed.). *Bahasa nusantara suatu pemetaan awal* (pp. 71 – 79). Jakarta, Indonesia: Pagelaran Bahasa Nusantara.

- Ryan, S. (2006). Language learning motivation within the context of globalisation: An L2 self within an imagined global community. *Critical Inquiry in Language Studies: An International Journal*, 3(1), 23-45.
- Santika, M. (2018). *Phonological variation between api and nyo dialect in Lampung language* (Doctoral dissertation). Universitas Negeri Yogyakarta, Yogyakarta, Indonesia.
- Schiffman, H. F. (2003). Tongue-tied in Singapore: A language policy for Tamil? *Journal of Language, Identity, and Education*, 2(2), 105-125.
- Schwartz, M. (2010). Family language policy: Core issues of an emerging field. *Applied Linguistics Review*, 1(1), 171-192.
- Shih, R. C. (2011). Can web 2.0 technology assist college students in learning English writing? Integrating Facebook and peer assessment with blended learning. *Australasian Journal of Educational Technology*, 27(5), 829 – 845.
- Simons, Gary F. & Charles D. Fennig (Eds.). 2018. *Ethnologue: Languages of the world, twenty-first edition*. Dallas, TX: SIL International. Retrieved from: <http://www.ethnologue.com>.
- Skutnabb-Kangas, T. (2006). Language policy and linguistic human rights. In Ricento, T. (Ed.). *An introduction to language policy: Theory and method* (pp. 273-291). Malden, MA: Blackwell Publishing.
- Smith-Hefner, N. J. (2009). Language shift, gender, and ideologies of modernity in Central Java, Indonesia. *Journal of Linguistic Anthropology*, 19(1), 57-77.
- Sobarna, C. (2010). Bahasa Sunda sudah di ambang pintu kematiankah? *Hubs-Asia*, 9(2), 13 – 17.
- Spolsky, B. (2012). Family language policy—the critical domain. *Journal of Multilingual and Multicultural Development*, 33(1), 3-11.
- Statistics Indonesia. (2015). *Kewarganegaraan suku bangsa agama dan bahasa sehari-hari penduduk Indonesia*. Jakarta, Indonesia: Badan Pusat Statistik.
- Statistics Indonesia. (2015). *Provinsi Lampung dalam angka 2015*. Jakarta, Indonesia: Badan Pusat Statistik.
- Statistics Indonesia. (2016). *Kota Bandar Lampung dalam angka 2016*. Jakarta, Indonesia: Badan Pusat Statistik.

- Statistics Indonesia. (2018). *Luas daerah dan jumlah pulau menurut provinsi, 2002-2016*. Jakarta, Indonesia: Badan Pusat Statistik.
- Sumida-Huaman, E. (2014). "You're trying hard, but it's still going to die": Indigenous youth and language tensions in Peru and the United States. *Anthropology & Education Quarterly*, 45(1), 71-86.
- Suthiwartnarueput, T., & Wasanasomsithi, P. (2012). Effects of using Facebook as a medium for discussions of English grammar and writing of low-intermediate EFL students. *Electronic Journal of Foreign Language Teaching*, 9(2), 194 – 214.
- Thomason, S. G. (2008). Social and linguistic factors as predictors of contact-induced change. *Journal of Language Contact*, 2(1), 42-56.
- Thorne, S. L., & Reinhardt, J. (2008). "Bridging activities," new media literacies, and advanced foreign language proficiency. *CALICO Journal*, 25(3), 558-572.
- Thorne, S. L., Siekmann, S., & Charles, W. (2015). Ethical issues in Indigenous language research and interventions. In De Costa, P. I. (Ed.), *Ethics in applied linguistics research: Language researcher narratives* (pp. 142-160). New York, NY: Routledge.
- Tollefson, J. W. (2011). *Language policies in education*. New York, NY: Routledge.
- Tomlinson, B., & Whittaker, C. (2013). Blended learning in English language teaching. *London, England: British Council*.
- Tondo, H. (2009). Kepunahan bahasa-bahasa daerah: Faktor penyebab dan implikasi etnolinguistik. *Jurnal Masyarakat dan Budaya*, 11(2), 277-296.
- Tupas, R. (2015). Inequalities of multilingualism: Challenges to mother tongue-based multilingual education. *Language and Education*, 29(2), 112-124.
- United Nations. (2010). *United Nations declaration on the rights of Indigenous peoples*. United Nations Publications. Retrieved from: [https://www.iwgia.org/images/publications/0460\\_ACHPR\\_Advisory\\_Op-UNDRIP\\_UK\\_2010.pdf](https://www.iwgia.org/images/publications/0460_ACHPR_Advisory_Op-UNDRIP_UK_2010.pdf)
- UNESCO. (2009). *Investing in cultural diversity and intercultural dialogue*. Paris, France: UNESCO Publishing. Retrieved from: <http://unesdoc.unesco.org/images/0018/001852/185202e.pdf>

- Villa, D. J. (2002). Integrating technology into minority language preservation and teaching efforts: An inside job. *Language Learning and Technology*, 6(2), 92 - 101.
- Walker, D. F. (1976). A grammar of the Lampung language: The Pesisir dialect of Way Lima. In *Linguistics Studies in Indonesian and Languages in Indonesia*. Jakarta, Indonesia: Nusa.
- Warschauer, M., Donaghy, K., & Kuamojo, H. (1997). Leoki: A powerful voice of Hawaiian language revitalization. *Computer Assisted Language Learning*, 10(4), 349-361.
- Warschauer, M. (1998). Technology and indigenous language revitalization: Analyzing the experience of Hawai'i. *Canadian Modern Language Review*, 55(1), 139-159.
- White, C. J., Bedonie, C., de Groat, J., Lockard, L., & Honani, S. (2007). A bridge for our children: Tribal/university partnerships to prepare Indigenous teachers. *Teacher Education Quarterly*, 34(4), 71-86.
- Wibawa, S. (2007, September). Implementasi pembelajaran bahasa daerah sebagai muatan lokal. Paper presented at Seminar Nasional Pembelajaran dan Sastra Daerah dalam Kerangka Budaya Yogyakarta in Universitas Negeri Yogyakarta, Indonesia.
- Wilson, W. H., & Kamanā, K. (2011). Insights from Indigenous language immersion in Hawai 'i. In Tedick, D. J., Christian, D. & Fortune, T. W. (Eds.). *Immersion education: Practices, policies, possibilities* (pp. 36-57). Bristol, England: Multilingual Matters.
- Witherspoon, T., & Hansen, J. (2013). The "Idle No More" movement: Paradoxes of First Nations inclusion in the Canadian context. *Social Inclusion*, 1(1), 21-36.
- Wyman, L. T. (2009). Youth, linguistic ecology, and language endangerment: A Yup'ik example. *Journal of Language, Identity, and Education*, 8(5), 335-349.
- Wyman, L. T. (2012). *Youth culture, language endangerment and linguistic survivance*. Bristol, England: Multilingual Matters.
- Wyman, L. T. (2013). Indigenous youth migration and language contact. *International Multilingual Research Journal*, 7(1), 66-82.
- Wyman, L., Galla, C. K., & Jiménez-Quispe, L. (2016). Indigenous youth language resources, educational sovereignty and praxis: Connecting a new

- body of language planning research to the work of Richard Ruiz. In N. Hornberger, (Ed.). *Honoring Richard Ruiz and his work on language planning and bilingual education* (pp. 396-419). Bristol, England: Multilingual Matters.
- Wyman, L. T., Marlow, P., Andrew, C. F., Miller, G., Nicholai, C. R., & Rearden, Y. N. (2010). High stakes testing, bilingual education and language endangerment: A Yup'ik example. *International Journal of Bilingual Education and Bilingualism*, 13(6), 701 – 721.
- Wyman, L. T., McCarty, T. L., & Nicholas, S. E. (Eds.). (2013). *Indigenous youth and multilingualism: Language identity, ideology, and practice in dynamic cultural worlds*. New York, NY: Routledge.
- Zentz, L. R. (2012). *Global language identities and ideologies in an Indonesian university context* (Doctoral dissertation). The University of Arizona, Tucson, Arizona.
- Zentz, L. R. (2014). 'Is English also the place where I belong?': Linguistic biographies and expanding communicative repertoires in Central Java. *International Journal of Multilingualism*, 12(1), 68-92.
- Zentz, L. R. (2017). *Statehood, scale and hierarchy: History, language and identity in Indonesia*. Bristol, England: Multilingual Matters.
- Zuckerman, G. & Walsh, M. (2011). Stop, revive, survive: Lessons from the Hebrew revival applicable to the reclamation and empowerment of Aboriginal language and cultures. *Australian Journal of Linguistics*, 31(1), 111-127.