



Malta: A Functional Bilingual Society

An analysis of societal and individual bilingualism

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Abstract

With the rich history of territorial conquest on the island of Malta, each regime has left its mark on the small archipelago, especially with each linguistic conquest, a new language was formed, influenced and fortified to what we know now as Maltese. Within this thesis we will identify the factors of these regimes which have led Malta to become a bilingual nation. This thesis investigates the Maltese language situation along with the status of the social and individual characteristics the theories of bilingualism adhere. In order to address how Malta has become a functional bilingual society, theoretical measures of both societal and individual bilingualism will be explored. The thesis applies research methodology with special participation of University students and staff from the University of Malta. Together they help bring insight in answering just how Maltese and English are encouraged in the Maltese social strata. It shows just how it is maintained individually by understanding the environmental mechanisms put in place by the Maltese government as well as how it is encouraged at home. Furthermore, it explains how the policies help the languages continue to coexist and form a functional bilingual society.

Keywords: Malta, bilingualism, societal bilingualism, individual bilingualism, bilingual status.

1. Introduction

Although the Archipelagos of Malta have existed for several thousand years, until this day it remains relatively unknown to most of the worlds' population. For instance, some word associations to the word *Malta* could be: Maltesers, the chocolate; The Maltese Falcon, the movie; Maltese, a breed of canine. Being as miniscule as it may be, Malta is an island nation composed of approximately 450,000 inhabitants, laid across a small area of about 316km² in the middle of the Mediterranean. Malta counts with its rich culture, heritage and history to attract and interact with tourists all year round. Along with these rich aspects which Malta contains, its linguistic history has been influenced by the many nations which have occupied it since its prehistoric beginnings (Cremona, 2006). Currently, Maltese and English are the two official recognized languages of the nation. Maltese is the designated language of the people, and English is an Official Language used amongst the people and in governance (Const. of Malta, art. V, § 2)

Cremona (2006), explains that Maltese is a Semitic tongue, originating from influence of the Arab rule in Malta, but is the only recognized Semitic language in Europe written in Latin alphabet. Such a diverse culture has been mixed by influence from its Sicilian and Tunisian neighbors. When Malta become a British Crown colony it achieved a form of bilingualism within its people and its nation. But what is most fascinating about this island off the Mediterranean, is its people's ability to use English and Maltese in a functioning manner (Brincat, 2011). The aim of this thesis is to investigate the bilingual situation in Malta with relation to its language policies, and personal views. In particular my study will address the following research question:

- How is bilingualism maintained after basic mandatory education, through governmental and educational policies and by the individuals?

2. Background

This thesis will begin on exploring the historical linguistic development starting with the first empire until British rule in the 19th century, with Malta becoming a British crown colony. It is important to highlight the aspects of the linguistic history of Malta (see section 2.1) thus, it has been taken over by many regimes which have influenced the linguistic situation of Malta but have not succeeded in abolishing the national language, Maltese. As Wright (2004) explains, the influence of another linguistic culture and the need to be a functional bilingual in these societies, to move forward the identities of the people in a certain language group to alter from their original form of mono-social and mono-cultural thinking. Brincat (2011)

explains that the introduction to the English language on the other hand has an important role in Malta, unlike previous linguistic conquests. The British have had a rather positive stand with the Maltese by fortifying the nation's educational, social and political grounds.

The theoretical background (see section 2.2) that will be discussed in this thesis will focus on *bilingualism* and will identify general definitions which are socially understood and those definitions which have been investigated in depth by linguistic scholars. This will include the discussions amongst scholars with regards to a deeper understanding of social and individual bilingualism. Furthermore, the definitions will be applied specifically to identify the bilingual status of Malta, and what type of bilinguality Maltese have. The sections within the Maltese spectrum have been divided to explain the measurement and implementation of the societal and individual aspects.

2.1 Malta: Linguistic history

To begin with, this small archipelago was inhabited by the Bronze Age natives (2500-725 BC) whom were later colonized by the Eastern Mediterranean Phoenicians in its primordial days of contact with civilization, around 9th century B.C. Along with them came their language and custom of trade to the islands (Brincat, 2005). The most important aspect of the Phoenicians, which has persisted into the modern Maltese identity, is the introduction to Semitic languages (Brincat, 2006, p.8). Under the ruling of the Phoenician empire, Malta had its first known instance of contact with a Semitic language, leaving behind traces of the language on ascribed temple monuments along their settlements on the islands (Hoberman, 2007, p.257). Such instances of Phoenician writing lead towards an insight for them to be considered the Rosetta stone of the Phoenician language (See appendix 1, 'Cippi of Melqart').

Furthermore, during the 5th century B.C the original Phoenicians begun to lose control of their empirical power and were merged into the succeeding Punic rule. Their language, a dialect of the Phoenicians continued throughout the islands until their own defeat to the Ancient Romans around 3rd century B.C (Brincat, 1995, p.4). Along with them the Romans brought its successor, the Byzantine Empire in 6th century A.D and its religious influence. The Byzantine began practicing bilingualism with a non-standardized Latin and mixing it with the Greek language (Brincat, 2006, p.8). The latter is credited with influencing the Maltese language to be written in the Latin alphabet rather than Phoenician or Greek. The first record of Arab rule in Malta comes around 870 A.D., having been already influenced by a Semitic language, this only fortified the speaking aspect of the language but not the written (ibid). With all the languages brought into Malta during these conquests from the different empires, it is safe to say that the Maltese were accustomed to language change, being exposed to

bilingualism throughout these times (Brincat, 2005. pp.1-2). The Arabs did not have a positive presence on the Maltese islands, they were becoming the majority in comparison to the already residing Maltese natives (Hoberman, 2007, p.258). In terms of religion, Christianity persisted within the communities which remained and with it, Latin script. Nevertheless, in its short Arab rule of 240 years the Arabic language influenced the Maltese language into what it is today (Sciriha, 2002).

The Norman rule in 1090 restored the Christian faith of Maltese society today. Along with them came their own diverse language of Norman French, a mixture of Scandinavian, French and Germanic tongues. Christianization was restored on the islands by forcing out the remaining Islamic family's which resided on Malta and along with it the influence of the Arabic tongue (Sciriha, 2002, p.96). In addition, Brincat (2005), emphasizes the importance of Latin in the Christianization of Malta and the use of local dialects in order to convert the populations, a practice seen across Europe in this time. The Knights of St. John followed the Norman and French conquests of Malta, introducing Malta to a deeper Italian influence alongside the language of the country, Maltese (p.1). The Knights did so by carrying out their orders and purposes with Italian. In order to teach and communicate with the locals they used this as the Lingua Franca. In regard to its proximity with Italy, the influence was inevitable in these times (Brincat, 2005, p.2; Brincat, 2006, p.9).

Finally, the most important rule in Malta in regard to modern times is that of the British. English, which is currently the international Lingua Franca as David Crystal (2003) describes, is the language to which Malta has been historically most welcoming. English was introduced to the islands under the British rule from 1800-1964, with help from the Italians while at war with the French on the islands. Yet, English was then challenged due to the large Italian influence, thus delaying a full English status for 120 years. Brincat (2011) explains that the Maltese decided to stick to the Italian customs, and their catholic faith (p.308). English promised the Maltese that their language would persist as the principle language in Malta. In the following century, the need for English within the working spectrum, (e.g. civil servants, work in the armed forces, police) pushed way for English to start being accepted as a beneficial skill instead of a negative imposition (Brincat, 2011, p.270). By the late 20th century up until modern times, the position of English in Malta became a skill which would economically and educationally benefit the nation and its people. In the following section, we will explore how these benefits are conceptualized in Malta through bilingualism: socially and individually.

2.2 Bilingualism

The concept of bilingualism centers itself around the general connotation of the ability to speak two languages and use them in an individual's everyday life. Dictionary definitions such as that of the Merriam-Webster online dictionary states that *bilingualism* is (*noun*) something having or being expressed in two languages, (e.g. bilingual document, bilingual nation); (*verb*) the use or ability to use two languages especially with equal fluency, (e.g. Bilinguals in Malta). If we separate the word bilingual, its suffix from its root, we are left with *Bi-* which means, in Latin nomenclature, 'twice of' in this sense; and *-lingual*, which means 'tongue'. In other words, *two-tongues* (Skutnabb-Kangas, 1981, p.84).

Certain views or attitudes towards bilingualism raise questions such as, what exactly is bilingualism? How is one classified as bilingual? Is the variable dependent on whether the speaker articulates the languages with socially acceptable fluency? Therefore, while dictionary definitions give us a general idea of bilingualism, it simply cannot give us a concrete answer to these questions. Furthermore, linguists have vastly researched and formulated their own opinions and theories about what bilingualism entails. To begin with, it is important to note the way in which definitions of bilingualism begin to occur. In regard to an article by Monica Heller, she explains the stands in which researchers begin their assumptions while intending to define bilingualism. She has observed that most ethnographic methods consist of identifying bilingualism through either an *interpretivist* or a *positivist* approach. Heller begins with explaining the forms of interpretation:

These are assumptions that are *interpretivist* rather than *positivist*: that is, they posit that "bilingualism" is a social construct, which needs to be described and interpreted as an element of the social and cultural practices of sets of speakers, rather than a fixed object existing in nature, to be discovered by an objective observer.

(In Wei & Moyer, 2008, p. 249)

In other words, while studying bilingualism, researchers intend to define bilingual cases according to what they check off as. Therefore, various definitions and sub definitions of bilingualism are investigated and used in the process of categorizing the cases. Heller insists every case is different, and worthy of recognition and as to the results that come from the investigations, they go towards qualifying or not qualifying the case as being bilingual (Skutnabb-Kangas, 1981, p.83). The first example is that of Wei (2006), it explains that in the world today there are more *second language leisure learners* than there used to exist in, for example, unilingual countries. In light of this, bilingualism and what it constitutes stands in a grey area. The dimensions of bilingualism and the measurements which can be applied in

order to identify a bilingual depends on the varying degrees of proficiency. Wei (2006) explains, the status which the language carries in a certain place, certainly depends on the amount of use and importance (*language contact*) the society around it gives it. This leads to having vast interpretations of what bilingualism could possibly be in relevance to what a certain nation defines bilingualism as, in comparison to another (pp.1-2).

Nevertheless, other researchers such as François Grosjean (2008), argue that there are two ways of comparing bilingual competency. The first way of explaining it is that, “Bilinguals, are two monolinguals in one person” (p.10). This is a **fractional** view of what a bilingual is, with the notion that a bilingual person has the same linguistic abilities as a monolingual person. These abilities could expand to a native extent yet possess an additional parallel language to which they have the same ability of execution. The second and **holistic** view of bilingualism is that “[t]he bilingual is not the sum of two complete or incomplete monolinguals; rather, he or she has a unique and specific linguistic configuration” (p.13).

Ruth Fielding (2015) in her work *Multilingualism in the Australian Suburbs*, agrees with the previous examples used to define what bilingualism is by the scholars presented, adding that theorists believe in something called a *balanced bilingual*. A balanced bilingual is defined as an individual who ideally possesses equal competence, a native-like knowledge and use of both languages. Fielding however, explains that this theory or belief that there are people who possess monolingual ability to understand two languages purely, clashes with a lot of dilemma. Most of the existing cases are extremely rare and not enough to formulate a generalized idea of a bilingual with monolingual abilities. Fielding on the other hand argues that it is necessary to consider people who have a low competency in speaking more than one language, sufficient to be identified as bilingual.

Wei (2006) explains that in a multilingual society, the political agenda behind language is not necessarily to promote bilingualism but much rather maintain the purity of each language. Therefore, she emphasizes the importance “to distinguish bilingualism as a societal phenomenon from bilingualism as an individual phenomenon” (p.1). The next section will discuss the theories of the societal and individual factor of bilingualism.

2.2.1 Societal bilingualism

This next section will discuss the first aspect which is that of *societal bilingualism*. It is vital to note that a *society* is composed of its heritage, language, geographical location, politics, etc. The identity of the individuals which comprise a certain type of society is influenced by all these aspects, which allows them to identify with the social category to which they belong (Mooney & Evans, 2015). With the case of Malta, this paper aims to understand how Malta

functions under certain linguistic guiding principles, while taking part in exercising societal bilingualism. For this section, the book *Bilinguality and Bilingualism* by Josiane F. Hamers and Michel Blanc (2004), will be taken as the main theoretical background to explain the concepts and guiding principles of societal bilingualism.

To begin with, it is important to define societal bilingualism, although it is not a concept popularly investigated. Hamers and Blanc (2004), explain that societal bilingualism, stems from disciplines such as sociology, psychology, social sciences, politics and linguistics, and their subdisciplines (p.29). Furthermore, the guiding principles described by Hamers and Blanc of societal bilingualism are necessary to understand how a bilingual society works. In order to do so, one needs to consider the linguistic policies implemented by the societies' government(s) (p.30). Fishman (1967) on the other hand, explains that when a country implements two languages within its society it leads way for its people to be expected to respond and understand what is being said to them in any situation. With this key advantage, citizens of these countries are expected to be able to automatically understand and switch between either language, which in turn may benefit them (Fishman, 1967, p.32).

Hamers and Blanc (2004) divide the guiding principles to include the dimensions and measurements of societal bilingualism (SB). In reference to the dimensions and measurements of SB, this paper will investigate the three most prominent modes of each in order to identify the type of bilingualism that exists in Malta. The latter are modes which exists based on the certain reoccurring aspects and features inside a provided space. It is important to note that these methods are used to “make rather crude predictions about collective behavior in a language-contact situation” (p.45). Furthermore, this section will define the importance and purpose of language policies within the social sphere of bilingualism. It will consider various articles from Thomas Ricento's *Introduction to Language Policy: Theory and Method* as a basis to understanding how the policies are intended to work within societal bilingualism.

Guiding principles of societal bilingualism

The guiding principles are divided into theoretical aspects that underline societal behaviors. Hamers and Blanc (2004), consider the following aspects of language behavior while when approaching various analysis described with in their book:

1. The constant interaction between the societal and the individual dynamics of language.
 - How it is used in the landscape and how it is used in everyday life.
2. Within and between levels there are complex mapping processes between the form of language behavior and the functions it serves.
 - What is the communicative intention and how is it expressed through the form it is given.
3. There is a reciprocal interaction between culture and language.

- What the language use means within the culture, how it has been shaped by the historical background of its use.
- 4. Self-regulation characterizes all higher-order behaviors, and therefore language.
 - The motivation one has towards the language and using social sources efficiently to obtain their language goal.
- 5. Valorization is central to these dynamic interactions.
 - The value the country has given the language(s) in its society.

(in Hamers & Blanc, 2004, p.249)

The analysis which they conduct have to do with the matters surrounding behaviors and issues of language contact on individual and societal levels. Hamers and Blanc emphasize that with the guiding principles, they can apply their initial examinations to any study of bilinguality and SB. By using these principles, they create a path for analyzing the dimensions and measurements and intern apply them to their analysis of bilingualism.

Methodology of societal bilingualism

These guiding principles in (Hamers & Blanc, 2004), sets the space for what is to be expected to be seen of SB within a country. In order to evaluate if a society is bilingual, there are 3 modes of data acquisition which can be set into place. In order to acquire the data collection, one can start through censuses, surveys or any sociolinguistic or ethnolinguistic measurement method. Hamers and Blanc (2004), explain *censuses* to be effective modes of data collection, mainly created by governments sent out to their residing population. *Census* are used for this magnitude of data collection to which they are aiming, being the only one of its kind. Yet the census may have its short comings, depending on the answers given they could be ambiguous, or citizens may hide their linguistic habits or abilities (p.46).

The second form of measurement can be done through by *surveys*, which could be from describing geographical distribution of languages through a nation; Graphic Atlas, the combined use of surveys and census'; ethnolinguistic study, surveys of language use and language teaching; and inquiries from governments. Yet the survey may not be the most suitable to conduct with a large population, since it will only acquire vague data. However, when conducted with a small sample area, it may be effective (Hamers & Blanc, 2004, p. 47).

The third and last form of measurement is *sociolinguistic* and *ethnographic methods*, which combine the two previous forms of measurement. Sociolinguistic approach will intend to describe language behavior through questionnaires (reported behavior) and recorded interviews (reported and actual behavior, in order to examine covariation of social, cultural, socio-psychological, etc. factors with language behavior (p.48). This is all used to describe the patterns of language choice through miniscule participant observation. Since it can only be

done through case study which may limit the amount of data therefore predisposition to a favorable outcome may occur.

By having measured and investigated upon what kind of societal bilingual aspects are reported with the data collection, we continue on to identify the dimensions which the results lead us to. Hamers and Blanc (2004), divide the three dimensions of SB between, Territorial, Institutional and Diglossia bilingualism. In other words, the dimensions are based on the space in which bilingualism exists. It is necessary to be able to observe how a bilingual community comes in contact with languages it has within its realm.

Territorial is based on multiple groupings of people who exist within a specific “politically defined” territory in a nation where multiple languages are spoken among individual groups of people (p.31). *Institutional* bilingualism is the ability to have a lingua franca at one’s disposition to communicate consistently within their own country (p.31). *Diglossia* is the ability to use languages of a nation, two or more, in formal and informal modes (p.32). It is important to identify the dimension a nation classifies under; therefore, we can see how societal bilingualism is implemented based on where it is placed.

Language policies for societal bilingualism

Once the dimension of bilingualism has been identified, it is necessary to identify what factors are put into place in order to promote, protect or purify a language. Therefore, it is important to investigate how language policies are implemented in multilingual and bilingual societies in order to regulate and implement their language plans among a nation. In this section, two prominent professors and linguists will be used to exemplify and define the concepts of language planning and language policies. Examples and articles from the book written by Thomas Ricento will be used. To begin with, in his article Jan Blommaert defines that language policies are “invariably based on language ideologies, on images of “societally desirable” forms of language usage and of the “ideal” linguistic landscape of society, in turn often derived from larger sociopolitical ideologies” (Blommaert in Ricento, 2006, p. 244). From there, Blommaert continues to explain the three effects that language policies should ideally fulfill. Such effects are to inform practical language regimes; produce and regulate identities; and create an impact on scholarship.

Thomas Ricento (2006) argues, that by planning and implementing policies, it leads to a predisposed relation of power. The influential entities behind these policies decide where, what, who and why these implementations benefit. The benefits to which they adhere could be social, political, and/or economical. Some reasons as to why language policies are put into

place on a social level were, in the past, necessary to set in place a language order to the newly forming postcolonial states. (p.256).

Harold Schiffman argues that linguistic policies can be *overt* or *covert* (Ricento, 2006). To elaborate, the policies which are implicit or common-law/ common-knowledge are known as *covert* and *overt* policies are implicated in all forms of legal documentation and are pursued further in studies within the realm of linguistics (p.115). Here it is visible to notice the caliber to which position politics takes in regard to language ruling, and which are simply followed by society in a covert manner. He insists that policy-makers discard the cultural identity of a language, by trying to reduce the use of colloquial and rural uses of the languages by naming them as impure (p.116).

2.2.2 Individual bilingualism

In the previous sections, bilingualism has been defined in accordance to the general perspective, which includes the political and social aspects, but this section will focus on the individual who lives with bilingualism in their everyday life. Bilinguality in the individual occurs in many ways in comparison to a general knowledge of either being introduced to the languages since birth or acquiring the languages in later stages of life (Wei, 2006). The circumstances and motivations to which the individual is exposed to calls for a much more in-depth analysis. This general ideal that a bilingual is proficient in both languages has been contested over and over, thus many measurements and dimensions of individual cases of bilinguality exist (Hamers & Blanc, 2004). Needless to say, each case can have a mixture of various sub-definitions of bilingualism, thus making every individual unique.

François Grosjean (1999), explains that bilinguals have come under scrutiny when identifying themselves as such, this in part has led them “to criticize their mastery of language skills, [...] strive their hardest to reach monolingual norms, [...]and most simply do not perceive themselves as being bilingual” (p. 2). Therefore, when individuals cannot identify within any of the preconceived ideas of ‘being *bilingual*’, it has led researchers to understand that bilinguals have their own unique structure of language of which is worthy of individual study and evaluation (Grosjean, 2008, p.23). The following section is about the measurement and dimension of individual bilingualism to which the Maltese closely fall under.

It is important to identify theories of which dimension Maltese bilinguals fall under. Hamers and Blanc (2004) describe the dimensions as the form one acquires two languages. These dimensions can be composed of competence, age of acquisition, as well as, portray their social and environmental implications. While looking through the various dimensions, this paper will investigate the two most likely dimensions which exist in Malta, on an

individual level. It is important to note that every case of Bilinguality should still be treated uniquely, therefore this is a general description of the cases in Malta. It should be noted that these cases are multidimensional, and failure to recognize that may result in failure of obtaining a valid interpretation (p.25). Hamers and Blanc address the relevant dimensions an individual encounter in bilingualism:

- Relative competence
- Cognitive organization
- Age of acquisition
- Exogeneity
- Social cultural status
- Cultural Identity

The main point that this section will look into are those in relation to *relative competence* and *social cultural status*.

Grosjean (2008) explains that the theory of looking into *linguistic competence* is important to note when describing a bilingual. Consequently, the definition of someone who is bilingual is always judged based on their competence (p.9). Competence in language compares the grammatical speech and literacy strengths of an individual (p.14). Previous studies have approached bilingualism through comparison with monolinguals. The aim is finding elements of *pure bilingualism*, and while looking into finding elements of a *dominant bilingual* (Wei & Moyer, 2008). The dimension of competence is to view how much an individual has accomplished in their unique case of bilingualism (Romaine, 1995, p.19).

Furthermore, the *social cultural status* is dependent on how the two languages in the country are received and valued inside the community (Wei, 2006). The first concept of this theory is of an *additive* bilingual, meaning that if the individuals' surroundings enable them to continue on with their language learning and processing, then their ability to manage the languages increases. Otherwise if in the society one of the two languages are ignored within the individual's home life, this creates a *subtractive* bilingual and causes the individual's learning and processing to be acquired by force at a later time and with a lot of delay.

Methodology of individual bilingualism

This section will explore the characteristics that linguists investigate in order to identify the type of bilinguality an individual has. Hamers and Blanc (2004) explain, the measurement is based on type and the characteristics it comes with are what need to be noted in order to place an individual in its respective scope (p.33). In order to measure competence various tests and evaluations need to be implemented. In the case of this paper the form of measurements will

be in relation to the dimensions of individual bilingualism, mentioned in the previous section. The first form of measurement is of competence, where certain tests are carried out; such as tests of *competence in the mother tongue*, where the users internalized system of grammatical knowledge is tested, this can be done in school mostly inside literary and language teaching courses (p.36).

To measure the socio-cultural aspect various forms of data compilation such as language biographies, self-evaluation, and judgements of bilingual production are considered. The first purpose of *language biographies* is to collect basic informational data of the individual, age, location, and academic ability of the speaker. These are the factors that are crucial to understanding the individual as a person in order to evaluate their competence. Followed by a *self-evaluation* assessment, where the individual scales their competence from non-native to native competence, also by judging their own level of understanding (Hamers & Blanc, 2004, p.40).

Through self-evaluation comes the *declared behavior* of the individual, a personal insight into how the individual manages the languages within themselves. For this particular part, a questionnaire was distributed in this study. The questionnaire is the main method which will be used in this paper with relation to individual bilingualism. A large-scale test of competence and language biographies would need individual qualitative interviews to be obtained, which was not necessary for this study. Since declared behavior will be the focus of the methodology in conjunction to the questionnaire. Furthermore, a small-scale language biography will be used to understand the demographic of the participants, but not their academic ability.

Wei (2006), emphasizes the crucial use of asking the correct questions when it comes to identifying a bilingual through what they have submitted in their questionnaire. For this purpose, certain types of foundations (in parenthesis) within the questions need to be addressed. The following are general questions which should be considered while conducting a study.

- i. What is the nature of language, or grammar, in the bilingual person's mind, and how do two systems of language knowledge coexist and interact? (competence)
- ii. How is more than one grammatical system acquired, either simultaneously or sequentially? (language biographies)
- iii. How is the knowledge of two or more languages used by the same speaker in bilingual speech production? (self-evaluation)

(in Wei, 2006, p.2)

In the questionnaire, which was created for this study, the questions were divided in five groups in accordance to demographic. The first three groups were divided in regard to the three questions for bilingual research by Wei (above), and two groups in regard to the questions of personal views. Furthermore, within the scope of the sociocultural dimensions, the evaluations can be found within the answers to the surveys or census' given out to the participants of this survey (Hamers & Blanc, 2004, p. 100). The individual and personal answers can be found in a study of societal bilingualism such as the one which will be presented further along in this paper. Furthermore, this paper will look into school policies which are important to demonstrate to what level of competency can be achieved with the use and execution of these policies.

2.3 Bilingual situation in Malta

2.3.1 Societal bilingualism in Malta

For societal bilingualism to be achieved, it is a basic need to be able to understand various terms with regards to the influence policies have in order to promote the usage of a language. It is not a simple task, but in the case of Malta, through its various historical linguistic occupations, Maltese has held its ground for personal identity purposes while English has become a positive means of beneficial communication in a socio-economic level (Brincat, 2011). Therefore, Malta falls under the scope of bilingualism due to its high degree of communication abilities, it is not to be confused or credited with being on the low ranks of minimal proficiency. Since the languages of Malta are composed of their native Maltese and their Maltese-English dialect, this calls for the mixture of two types of ethnolinguistic language group relations. The first ethnolinguistic language group is that of the British as per the colonization, and the other is of the Maltese. These ethnolinguistic language connections, come from what Hamers and Blanc explains as, being found through trade, wars, the interruption of political frontiers (see section 2.1).

In regard to Hamers & Blanc's guiding principles of societal bilingualism, it is important to note that on the basis of institutional societal bilingualism there exist linguistic policies put forward by governments, which set way for a society to become bilingual. Therefore, alongside the ideal results of policies brought forward by Blommaert in Ricento, the following section illustrates the Language Policies and Acts put into place in Malta, a fuller version of the Policies and Acts are given in appendix 2. Within the ultimate ideal goal of language policies, the specific goal of the Maltese state is to promote a bilingual state, as well as to preserve the Maltese language.

Maltese Language Policies

With the historical and political developments of the island, Malta has incorporated several language policies and acts whose main goal is to preserve and promote bilingual language use amongst its citizens. In this paper we will focus on three types of language policies which are used to promote language use after basic mandatory education; the Maltese constitution, Scholastic Policies and Language Acts.

Within the Maltese Constitution, there are seven articles in four chapters which clarify the status of the languages inside Maltese society. Most importantly, chapter 1 of the Maltese Constitution, Article 5, establishes the national languages of Malta; Maltese as the National language, and English as an Official language (appendix 2.a.1). The other three chapters explicitly adhered to the judicial Laws of Malta, and do not approach the promotion of the language within the educational sphere, yet they can be viewed in (appendix 2.a. 2-4).

In regard to the scholastic policies, there exists two main policies which are used after basic mandatory education, the first being *Language Education Policy Profile: Malta (2015)* (appendix 2.b.1) and the *National Literacy Strategy for all: Malta and Gozo (2014-2019)* (appendix 2.b.2). The first, allows for the European state to evaluate their language learning policies which promote multilingualism in the social sphere and plurilingual individuals. This policy states that Malta is a non-diglossia state, where both languages are/can be used in all domains equally. The second, seeks to ensure the learning and access to English and Maltese in the educational realm, it emphasizes that it is necessary to present an equal number of linguistic tools to ensure competence. This last scholastic policy is mainly for the basic mandatory education sphere, primary and secondary education.

Furthermore, apart from Maltese Language Policies we have the Language Acts such as Chapter 470, which emphasizes the promotion and protection of the National Language of Malta, *Maltese*, by providing necessary and equal material to all citizens of Malta (appendix 2.c.1). The second Language Act which incorporates English into the Maltese society is Chapter 189: Judicial Proceedings Act, states that any Judicial proceeding needs to provide a full Maltese and English translation (appendix 2.c.2).

Pace and Borg (2017) conducted a study at the University of Malta (UoM) and their findings confirm that the educational system is provided in both languages, as per entry requirements of Maltese Nationals (p.80). This is established in the Education Act Chapter 327, under the section of the University of Malta (part VII. art 72-84). On the other hand, to accommodate the international students who are enrolled at UoM, lecturers must speak in English and all lecture material must be provided in English. In the case of language-based

courses, the language of instruction will pertain according to that specific language curriculum, without the need to speak either Official languages (appendix 2.c.3).

2.3.2 Individual bilingualism in Malta

This section is about the individual competence Maltese people have, due to their schooling and the environmental factors which motivate the progression of English alongside Maltese. In early primary education, children in Malta are exposed to English within their learning curriculum, the *overt* institutional approach to language learning. The *covert* approach to language learning comes from the home sphere. Therefore competence in the nuclear family spectrum varies with each individual. Pace and Borg (2017), explain that Maltese “actually boast that they “think” in English and that their English is better than their Maltese. Some even use this as the justification for writing and reading only in English” (p.75).

In tertiary education in Malta, the language requirements towards Maltese students corresponds to each individual’s competence and secondary grades. Special reinforcement for prospective Maltese university students in the English language, is provided along the two first years one attends their programme. English Communicative Aptitude Programme Policy (ECA), is provided to those who have not taken Advanced or Ordinary levels in English or have received a grade lower than a D in English learning. ECA, enables the student to fortify their knowledge in English to become sufficiently competent in their career (Office of the Registrar, 2018). In regards to English in practice, documents from the government are meant to be provided in English and Maltese. For example, street signs and sign postage are in some places bilingual, especially the places with heavy concentration of tourists such as the Northern harbour of Malta.

2.4 Previous Works

Since Maltese is a small nation, most of the previous studies about Malta have been made by Maltese and/or Maltese diaspora. The University of Malta has researched its national language in depth and created its own linguistic institute, within its walls. Several dissertations and articles will be analyzed in this section.

The first study is from Chiara Fenech (2014) who wrote about the code-switching situation in Malta as her bachelor’s dissertation. In her dissertation she writes about the receptibility of the two languages by comparing the North and South areas of the island. She looks into the competence of individuals in relation to the locality of individuals; what are and how do attitudes affect the use of either language in certain contexts. She focuses on aspects under bilingualism such as code-switching and diglossia. In her data compilation, she uses factors such as locality, class, age and gender to discuss the drastic differences of responses in

her data. Her research concludes with the push in acceptance of their being a Maltese-English variety rather than insisting that Maltese speak British; she calls for the safe guarding of the languages in order for them to progress.

In addition, Antoinette Camilleri Grima *Maltese Bilingual Classroom* (2011), which focuses on the educational and societal aspects of Maltese. Her aim is to illustrate how the level of education learning is reflected later on in society, and politics. She emphasizes the functional distribution of Maltese and English, a view this thesis also shares. She also speaks about how code-switching is just an enforcer of the two languages and a common consequence of bilingualism (p.11). Yet in her research she takes an approach into primary and secondary education only speaking about the adult situation while talking about government and legislative realms.

The third work is by Lydia Sciriha, *The Rise of Malta: Social and Educational Perspectives* (2002), where she examines the language situation of Malta through the various surveys she conducted and compiled through 1993-2000 in this paper. The paper examines the receptibility of Maltese throughout that 7-year time period, identifying when Maltese has been looked down upon, and when and why it started to surge on the Maltese islands.

3. Design of the Present Study

When I first landed in Malta, it astounded me to see how the Maltese people had nearly no difficulty in switching from Maltese to English. It prompted me to question their level of bilinguality, being a bilingual myself I have never encountered another nation with English as their official language alongside their own. After spending a year in Malta, I learned that from the influence of the British, the Maltese thrived in English. Of course, some claim to speak British-English but Malta has their own Maltese-English. Mainly in their pronunciation and writing, the Maltese have a very unique way of living with both languages. Having studied in a bilingual school in Ecuador, South America, I never once spoke with my peers in English outside our educational institution or outside our bilingual study units. The Maltese opened my curiosity in asking how come it *does* work in their country? The Maltese are very nationalistic people who will not let go of their language, but they are also clever to know that being proficient in English brings them many opportunities and benefits (Brincat, 2011, p.347).

As previously mentioned, this study aims to find out how English and Maltese are encouraged throughout the country, and how it is maintained after primary education. Therefore, a form of qualitative research methodology was used via form of a survey/questionnaire (appendix 4) to compile the data of the participants and relate their experiences

with the policies which are put into place by the Maltese nation. This way we can see if the policies are effective in Maltese society and if they comply with the views and answers given. The survey was sent out through Facebook (University of Malta KSU Common Room Family group) which reached 17 individuals; WhatsApp (Chatgroups of several Maltese friends), which reached 17 individuals; and through email (mass email to teachers and staff of Media and Knowledge Sciences Faculty (MaKS) at UoM), which received responses from 10 individuals. Totaling with 44 individual responses.

The survey was on these sites and sent out from March 15th till May 3rd. Thus, the main focus of the study was to obtain as much insight as possible from adults, only. Four of the participants answers were discarded due to lack of input or understanding in the explanatory questions. The method of inquiry was quantitative in order to discover themes within the acquired information of the study. It was also used to compile the demographic data for the study. As seen in the previous studies (see section 2.5), mainly primary and secondary education were taken into consideration to speak about the future out comes of Maltese and English in Malta.

3.1 Limitations

The limitations of this study may result in the small sampling size. Pace and Borg (2017), describe the reason behind this possibly being that amongst Maltese they “tend to shun, or at least look down on, monolingual speakers of Maltese, or speakers with a poor knowledge of English” (p.75). Such limitations came about while posting the survey in different forums. One example in particular was when the survey was posted to an all Maltese group page called ‘Sallot’, a forum where people discuss controversial topics, with about 48,000 members. Due to the administrator not wanting members to be surveyed, the questionnaire was deleted, and there were no responses made in the short time it was posted. Therefore, the idea of resorting to emailing the teachers and staff at the University of Malta came about.

4. Results

The design of the present study centers itself around the following characteristics of the sample participants:

- Maltese;
- minimum 18 years of age;
- has completed secondary education;
- preferably studying or have studied in the university.

In this case the 40 participants were of Maltese origin. Certain questions were asked to see the personal linguistic perspective, and others to understand the current linguistic status of

Maltese. The ages of the participants ranged from 18-67 years of age, from all parts of Malta. 31 out of 40 (77.5%) of the participants were aged 18 through 29 (early adulthood) and were all students at the UoM, area of study was not considered; the remaining 9 out of 40 of the participants were aged 30 and above; all from the MaKS faculty. It was important for me to have students and academics answer my questionnaire since they were the people most likely to give an educated perspective to the questions.

4.1 Demographic of the participants

It is important to note that the demographics of the participants perhaps relates to the views of Maltese and English. *Area of residence* was generated to fulfill a personal curiosity, but it does not establish any specific connection to the aim of this thesis. *Age* is used as a generational divide with regards to the opinions and views given within the survey. *Gender* does not consider any feminine views or masculine views in regard to the opinions and views but gives an overview of the type of participants whom answered the survey. Finally, *level of education* was used to clarify that the participants went on to further their education in order to examine the Educational Policy and its effectiveness in the University of Malta.

Figure 1. Shows the *Area of Residence* in regard to the participants, to get an overview of what areas of Malta the questionnaire had reached. In order to condense the answers given by the individuals, a new chart was made dividing the area of residence between North, South, West and Gozo Districts, illustrated in appendices 2-5. North District totaling with 57,5% of participants, South District with 20% of participants, West District with 17.5% of participants and Gozo District with 5% of participants, out of the overall 40 participants.

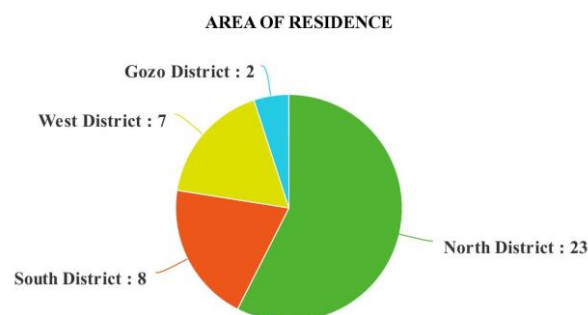


Figure 1: Area of Residence of the participants

Figure 2. Below shows the *age range* of the participants who participated in the survey. Ranging from 18-67, the participants were divided in the following age groups 18-29 (early-adulthood, 30-50 (adult hood), and 51+ (late adulthood). The results were as follow: 18-29

age range accounted for 77.5% of the participants; 30-50 age range accounted for 7.5 % of the age range; and 15% accounted for anyone 51 and above.

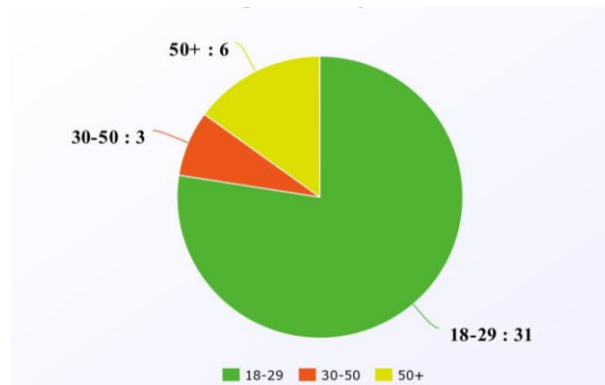


Figure 2: Age of the Participants

Figure 3. Below shows the *gender* of the 40 participants whom took part in the survey, of which 52.5% of the participants were male; and the remaining 47.5 % of participants were female.

4.2 Language Acquisition

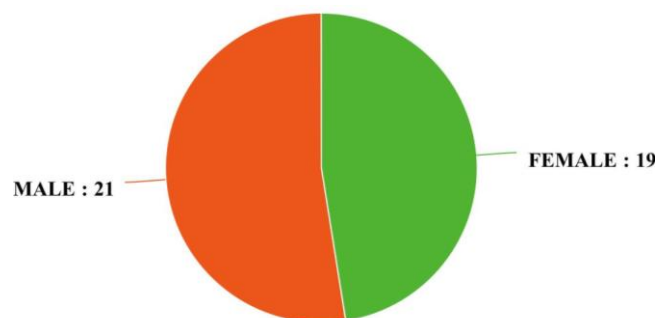


Figure 3: Gender of the participants divided into Male and Female

This section will focus on interpreting the results from the questionnaire, through percentiles. It will explain the purpose of the results obtained of the individual's experience with bilingualism. The questions are divided and placed under language preference, language competency, and views and attitudes towards Malta's languages. The three main bilingual research questions which were used to divide the questionnaire will present the results of the individual questions in accordance to which category they have fallen in, the demographic questions 1-4 (appendix 4) were already established in section 4.1. In this section we will view the results of the form of language acquisition in accordance to the overt (institutional) and covert (personal) forms that language is acquired in Malta.

4.2.1 Home environment

Within the nuclear of the home environment, participants were asked to complete the following sentence for question 17, ‘When at home, I mostly speak_____’, given the multiple choice of a) English b) Maltese or c) both, as I see fit. For the first option, (a) only 15% answered English. For the second option (b), participants admitted to using only Maltese in their household totaling at 67.5%, leaving the remaining 17.5 % to a household where both English and Maltese were being used in everyday communications. Pace and Borg (2017), credit this phenomenon to the nationalistic identity of the Maltese people, as the” language being a top marker of the identity”. The participants were asked to what extent their language learning was covertly approached in the realm of the home. In question five, ‘Does one or both of your parents have another nationality other than Maltese?’, it was necessary to establish if there were any other language influence in the household which may expose the child to a third language acquisition which is not necessarily supported by the Education Act or the Maltese Language Act.

4.2.2 Public environment

With regard to the public environment to which a Maltese may find themselves, the participants were asked; ‘Do you feel you speak Maltese in public spaces to keep foreigners from understanding private conversations?’. With the growing concentration of foreigners in Malta and the lack of accessibility to learn Maltese, since English is an official language, Maltese may resort to speaking amongst themselves in their national language with the support of what the constitution states is possible. The Maltese speak English so when in front of foreigners they decide to speak Maltese, it is seen upon as rude and done on purpose to exclude someone from conversation. When asked this particular question, the results are shown as follows, 47,5% admitting to doing so with such justifications as only when abroad; sometimes but mostly no. The higher percentage of 52.5 % of people stated that they do not, and some justified it that they do not do it to keep foreigners from understanding them but much rather because they can better express themselves in Maltese.

4.3 Co-existence of the Languages

As Wei establishes, in bilingual research it is necessary to look into how the languages coexist with in society. Therefore, the questions ask how the languages coexist in the individual’s everyday life, social and institutional aspects (see appendix 4).

4.3.1. Educational Environment: Language at the university written and taught

Participants were asked in question 13, about their academic life at the University. They were asked if their education was completed or current, and they were asked in which language

they were being taught. The questions were not based on the participants answering just English or just Maltese, but to recall if in their lessons, instances of code-switching may have occurred. Therefore, the results from the questionnaire are as follows; 25% of participants observed that as required by the university the course lecture, power points and assignments were predominantly presented in English but explained in Maltese; while 75% of participants reported that the courses were strictly in English.

4.3.2 Thought process

When the individuals were asked in question 11 about their thought processes, 21 out of 40 of participants reported to create a thought only in English and the other 37% said they would create a thought in Maltese, and 10% claimed to use both for different contexts. Furthermore, to understand the process thought and translation, the participants were asked in question 18, to see if there was the need to translate Maltese to English or English to Maltese while holding a conversation. This is to see if they are aware of any need to translate thoughts due to their language inventory. For example, to avoid code-switching in front of foreigners, a common practice amongst the Maltese. For the question, 40% of participants said they need to do it for certain contexts; 15% reported English to Maltese, and 10 % reported Maltese to English; the remaining 35 % of participants stated that either language comes naturally to them and the need to translate was not existent.

4.3.3 Native Language standpoint

To understand the native language stand point of individuals, question 19 was asked in order to understand what Maltese identify themselves as linguistically. The question is used to see where they feel most comfortable from a language stand point, if they feel they are a balanced bilingual or not. The question is as follows: ‘English and Maltese are the two official languages of Malta, can you say you are a native speaker of both? or do you feel you are a native speaker of one?’. The results yielded a 95% balanced bilingual status and 5 % stated they felt they were not balanced in their knowledge with English.

4.3.4 Reading competency

Since the official governmental documents are provided in bilingual form, meaning with translations in each of the national languages, it was asked in question 10, ‘If provided a text in Maltese and English, which one do you prefer or tend to read?’. The participants answered that 85% would prefer to read the text in English, 12,5 % would prefer to read it in Maltese, and 2,5% of participants would not mind reading it in either language.

4.3.5 After primary education

The participants were asked in question 15 if they proceeded to use their knowledge of English after their primary school years, or if they continued to use Maltese more than English, or both hand in hand. The results which were yielded were as follows: that for English they continued to speak it based on comfort, and academic life, corresponding to 40% of participants. 50% of participants stated that they continued to predominantly use Maltese, because of their home and social life. The remaining 10 % of participants reported that they chose to use both languages in their everyday lives, seeing that Maltese is a bilingual nation, and either can be used on a daily basis.

4.3.6 Social Communication: Written

When the participants were asked in question 12, ‘In which language do you text?’ and given the options of a) English; b) Maltese; c) English, few words in Maltese d) Maltese, few words in English. The results were as follow; for (a) 17.5% of people used strictly English in text messages ; for option (b) 0% answered that they used strictly Maltese; for option (c), 57.5% of participants said they use English and a few words in Maltese; and last but not least for option (d), 25 % of participants stated that they used Maltese while texting but a few words in English.

4.4 Views and Attitudes

For questions 20-23 participants were asked their opinions on ‘English being declassified from official to the purpose of second language learning and Maltese was used as the only national and official language’. It is important to note, that in the majority of response cases, respondents showed a sense of national pride when speaking about the promotion Maltese language, yet discarded the that they would support English being declassified as a national language. Some stated that for educational and economic reasons, the means to promote more Maltese does not seem viable. See appendix 3.

5. Discussion

Based on the research presented and the data obtained, it is clear to see that although Malta is a bilingual society, views and attitudes about bilingualism vary drastically. The individual views versus what is created on a societal level by the governing entities, create this distinction. The study shows that the guiding principles of societal bilingualism put forward by Hamers and Blanc are indeed followed by Malta. In regard to self-regulation, the country is well equipped to maintain the English language as viable form of economic and scholastic prospectus. Alongside the maintenance of the English language, we are seen with the

promotion of the Maltese language, scholastically, with the Maltese Language Act, and Educational act in regard to tertiary education in Malta. Through these Language acts and the answers provided from the questionnaire we can actively identify Malta as an institutional bilingual country. On the scope of the guiding principle of valorization, the public sphere and the social context promote the usage of the languages in the confines of governmental entities, schools, public and work spaces. The study found that this is possible due to value of the language policies put in place in Malta.

On the other hand, as initially thought, the language situation in Malta retains a bilingual status. According to the answers provided, only about 95% confirmed that they are equally comfortable and have been motivated, whether in their nuclear family as well as institutionally, to speak both English and Maltese on daily bases. Others whom did not feel comfortable with one of the two languages, stated that Maltese was understood and used more in their daily life. Their competence in English was not equal to that of their competence in Maltese, namely making them a dominant bilingual. Here in turn the communicative intentions and its form of expression is answered. This study also touches upon the possibility that bilingualism, can also exist socially in the form of subtractive bilingualism, where one is exposed to or uses one language preferably over the other.

6. Concluding Remarks

Overall, the study shows that bilingualism exists in Malta, but it still encounters the possibility that it is not a total case of balanced bilingualism which accounts for few in Malta.

Individually, it is seen that the Maltese are fond of both languages a part of their culture and heritage. The Maltese emphasize the need to know both languages as a special addition to what makes their country unique. The reason for this is that they are constantly encountering the English language out in the physical environment, through television and radio, and social media. Therefore, adhering to Hamers and Blanc's principle of constant social and individual interaction.

For further study, the form in which Malta establishes bilingual policies to an effective manner could be used in South American countries. English could be used as a form to better the society and the economy of certain economically impoverished countries and communities. This form of implementing and stimulating the guiding principles of societal bilingualism could be applied to these countries through sociolinguistic methods. It is vital to have a strong linguistic understanding of the benefits of bilingualism, not just in south America but around the world. Such sociolinguistic methods can be done by linguists while

helping preserve the native language and identity of a country, such as the Maltese linguists and policy makers have.

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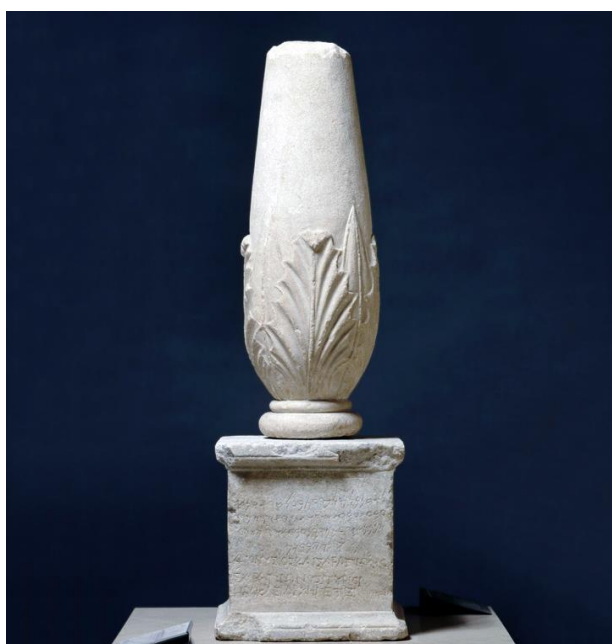
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Appendix

Appendix 1. Cippi of Melqart- “The cippi (plural of cippus) of Malta are a pair of ornamental pillars with engravings dedicated to the god Melqart, the most important Phoenician god. Around the 4th century B.C. the Greeks started to identify Melqart with their own legendary hero, Hercules. This inscription confirms the god Melqart and Heracles as being one and shows how successfully the Phoenicians exported their gods and culture. The bi-lingual dedication on the Cippi of Melqart can be seen as a marriage of the older Phoenician culture and the more recent Greeks beliefs, reflected in such temple objects.”

Sources: <https://www.louvre.fr/en/oeuvre-notices/cippus-malta>
<https://leslievella.wordpress.com/tag/cippus/>



Appendix 2. Maltese Language policies: links are provided for entire relevant Acts or policies.

Maltese constitution	Chapter 1: Republic of Malta Art.5	1964	5. (1) The National language of Malta is the Maltese language. (2) The Maltese and the English languages and such other language as may be prescribed by Parliament (by a law passed by not less than two-thirds of all the members of the House of Representatives) shall be the official languages of Malta and the Administration may for all
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			<p>official purposes use any of such languages: Provided that any person may address the Administration in any of the official languages and the reply of the Administration thereto shall be in such language.</p> <p>(3) The language of the Courts shall be the Maltese language: Provided that Parliament may make such provision for the use of the English language in such cases and under such conditions as it may prescribe.</p> <p>(4) The House of Representatives may, in regulating its own procedure, determine the language or languages that shall be used in Parliamentary proceedings and records.</p>
	Chapter 4: Fundamental Right and Freedoms of the individual Art.34, Art. 39	1964	<p>Art 34. Those persecuted for a crime have the right to be informed in a language they understand (interpreter provided). If charged for an offence a complete detailed written declaration shall be provided in the language of understanding of the individual</p> <p>Art 34.</p> <p>(2) Any person who is arrested or detained shall be informed at the time of his arrest or detention, in a language that he understands, of the reasons for his arrest or detention: Provided that if an interpreter is necessary and is not readily available or if it is otherwise impracticable to comply with the provisions of this sub-article at the time of the person's arrest or detention, such provisions shall be complied with as soon as practicable</p> <p>Art. 39</p> <p>(6) Every person who is charged with a criminal offence - (a) shall be informed in writing, in a language which he understands and in detail, of the nature of the offence charged (e) shall be permitted to have without payment the assistance of an interpreter if he cannot understand the language used at the trial of the charge.</p>
	Chapter 6: part 2 Art. 74	1964	<p>Language of Laws: states that if any inconsistency within the translations of a Maltese or English text occurs, the Maltese Version of the Law prevails over the English</p> <p>(4) Save as otherwise provided by Parliament, every law shall be enacted in both the Maltese and English</p>

			languages and, if there is any conflict between the Maltese and the English texts of any law, the Maltese text shall prevail.
Scholastic policies	Language Education Policy Profile: Malta	March, 2015	Promotion of Multilingualism amongst member states of the European union. Promotion of Plurilingual individuals, inside of these member states. Stating Malta to be a non-diglossia state, where both languages are/can be used in all domains equally. https://www.academia.edu/36083366/ Language_Education_Policy_Profile_MALTA
	National Literacy Strategy for all Malta and Gozo	June, 2014-2019	Seeks to ensure the learning and access to English and Maltese in the educational realm, emphasizes the need to present equal number of linguistic tools to children while in general learning to ensure competence. https://education.gov.mt/en/Documents/Literacy/ENGLISH.pdf
Language Acts	Chapter 470: Maltese Language Act	14th April, 2005	To promote and protect the National Language of Malta, by providing necessary and equal material to all citizens of Malta http://www.justiceservices.gov.mt/DownloadDocument.aspx?app=lom&itemid=8936&l=1
	Chapter 189: Judicial Proceedings (Use of English Language) Act	15th Sept, 1965	Provide judicial proceedings in the English language, any documentations as well. To provide translations to and from Maltese to English. http://www.justiceservices.gov.mt/DownloadDocument.aspx?app=lom&itemid=8703&l=1
	Chapter 327: Education Act: University of Malta	5th, Sept 1998	A - STATUTES Statute 1 - GENERAL 1.1 Official Languages Maltese and English shall be the official languages of the University. The University administration may use either language for official purposes. 1.2 Compulsory Subjects for Admission Maltese and English shall be compulsory subjects for admission to the degree and diploma courses of the University: Provided that the Senate may by regulations allow candidates in special circumstances to offer other subjects instead. 1.3 Entry Requirements: Period of Notice The University shall give adequate notice (normally two

			years) before any amendments to regulations, which may affect a candidate's preparation for admission to any course of studies (such as the requirement of a new subject in the special course requirements) come into effect and two years notice for a change in a grade
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Appendix 3. Views on promotions of Maltese only as a National and official Language.

1. English being an official language does not mean that Maltese will become extinct.	2. It's important to make the importance of both very clear. We need both, not one or the other.
3. Stupid move intended as a deparste culture save at the expense of logic and communication with anyone who's not Maltese	4. I'm proud that we have our own language, but English has become an essential necessity in the world
5. In my opinion both languages are essential, but English specifically helps us to communicate and be able to work in foreign countries.	6. I think that more emphasis should be given to the Maltese language without diminishing the importance of the English language, after all it is still part of our culture and history
7. I wouldn't agree, I'm very happy that we're bilingual. English is a very important language internationally and should still be taught in schools.	8. I feel that as a small state we would be isolating ourselves by cutting ties with the English language, however, more needs to be done to ensure the Maltese language does not get phased out
9. I think it's a bad move because only knowing Maltese well won't get you far on an international scale since it is only spoken in Malta	10. Govt should concentrate on ensuring that the Maltese Language CONTINUES being given the importance and place it has always enjoyed so far in our country. Including keeping it as a requisite for all Maltese Nationals wishing to go to University

Appendix 4. Questionnaire in regard to Wei's questions for bilingual research.

Demographic Data

1. Area of Residence
-Open Text

2. Age of Participant
 - Open Text
 - Range from 18-29, 30-50, 51+
3. Gender of Participant
 - Male
 - Female
4. Level of Education
 - Secondary
 - Post Secondary (College)
 - University

i. How is more than one grammatical system acquired, either simultaneously or sequentially?

5. Does one or both of your parents have another nationality other than Maltese?
 - Yes
 - No
6. How was your experience growing up in Malta, linguistically, did you only learn English while in school or were you brought up speaking both languages? Please specify how it was for you. (e.g. Father spoke one language and mother the other?)
 - Open Text

ii. What is the nature of language, or grammar, in the bilingual person's mind, and how do two systems of language knowledge coexist and interact?

7. In your personal life, where do you use English and where do you use Maltese?
 - Open Text
8. Do you feel you speak British English, American English, or Maltese English?
 - British English
 - American English
 - Maltese English
9. Do you feel you are better at expressing yourself in one language than the other?
 - Yes, Maltese
 - Yes, English
 - No, I can express myself in both
10. When reading a text provided in Maltese and English, which one do you prefer or tend to read?

-Maltese

-English

11. When creating a thought, in which language do you think?

-English

-Maltese

12. While texting/emailing (friends, family, professionals), do you write more in Maltese, English, or both?

-Maltese

-English

-Maltese, some English

-English, some Maltese

13. Are your courses at University, in English or Maltese? If no longer studying, how were they in your time at University?

-Maltese

- English

-Officially (power-points, texts) in English but my professors speak in Maltese while explaining.

iii. How is the knowledge of two or more languages used by the same speaker in bilingual speech production?

14. Do you feel you speak Maltese in public spaces to keep Foreigners from understanding private conversations? If so, why/when?

-Yes

-No

- No, I just express myself better in Maltese

- Yes, justification on Open-text

15. After primary did you choose to speak more English or Maltese? Why?

-English, no justification

-Maltese, no justification

-Open-text

-No Justification

16. Which language do you count in, quickly? (e.g. change, amount of something)

-Maltese

-English

17. When at home, I mostly speak:

-English

-Maltese

18. When you speak to someone, do you need to mentally translate from Maltese to English or English to Maltese?

-Maltese to English

-English to Maltese

- Both, context dependent

-English speech with English thought

-Maltese speech with Maltese thought

19. English and Maltese are the two official languages of Malta, can you say you are a native speaker of both? or do you feel you are a native speaker of one?

-I'm Bilingual

- English

-Maltese

Views on bilingualism in Malta

20. Are you concerned if future generations know more Maltese than English or vice versa? *

-Yes,

-No

-Yes, justified open-text

-No, Justified open-text

21. WHY do you consider it important to know English?

-Open-text

22. Do you consider it essential to be bilingual in Malta? Why?

-Yes,

-No,

-Yes, with justification Open-text

-No, with justification Open-text

23. How would you feel if the Maltese government decided to declassify English as an Official Language in order to keep Maltese from becoming extinct?

-Open-text