

Language Diversity Week in Warsaw



From November 13 to 18 Warsaw was the capital of unique languages. Guests at a **series of open gatherings** organised by the University of Warsaw had a chance to hear languages that are at risk of becoming extinct. Events included **free concerts, workshops, photo exhibitions and film screenings**. The purpose of Linguistic Diversity Week was to draw public attention to the special role that minority languages play in culture, as well as to the benefits of multilingualism.

Language Diversity week began on Monday, November 13 at 11 am in the lobby of the Warsaw University Library with the opening of the **photo exhibition** entitled, *Linguistic diversity is the cultural wealth of the world*. The event was accompanied by the performance of the Lemko poet Petro Murianka. **Another photo exhibition** was inaugurated in Kazimierzowski Palace on Thursday, November 16 at 5 pm and was accompanied by the performance of the Lemko poet Ołena Duć-Fajfer.



On Wednesday, November 15 the ENGHUM project organized on an **evening of film and music** entitled, *Voices of diversity* at the "Fort Sokolnickiego" Art Centre. Guests heard songs performed in the Warsaw dialect of Polish by the intergenerational musical group *Cała Praga Śpiewa* (Whole Praga Sings), cover versions of popular songs in Wymysiöeryś, and folklore performances from the Warmia and Masuria regions in the modern hybrid arrangements of Ola Turkiewicz, creator of the Arboretum Project. The evening concluded with the first screening of a film about Wilamowice - the only town in Poland which has its own unique language: Wymysiöeryś.



On Saturday November 18 there was a **workshop for preschoolers** (aged 5-6), **grade schoolers** (7-10) **and youth** up to the age of 14. Participants in *Language surprises from distant lands*, worked with literature for children and young people written in disappearing languages, including Nahuatl (the language of the descendants of the Aztecs), Buryat (the language of the Buryats in Asia) and Wymysiöeryś.



The above events accompanied the ENGHUM workshop and conference for researchers devoted to the revitalization of endangered languages. The Language Diversity week received a broad media coverage, with two materials in national TV, 6 national and 2 local radio information (see for example here: <https://www.polskieradio.pl/130/2788/Artykul/1919559,Warszawa-Tydzien-Roznorodnosci-Jezykowej>) and over 40 news in various digital media. The detailed media report shows that the information about Language Diversity Week reached a total of **1 498 223 people**. Please enjoy the attached **Language Diversity Week posters**, the **conference abstract book**, as well as the **contents of both photo galleries**. The **documentary film about Wilamowice** can be watched on our project's YouTube Channel: <https://youtu.be/OdoddTAz9Ac> .

Posters

**WYSTAWA FOTOGRAFICZNA RÓŻNORODNOŚĆ
JĘZYKOWA – KULTUROWE
BOGACTWO ŚWIATA**

Photo exhibition "Language diversity:
a world of cultural abundance"

**Biblioteka Uniwersytecka w Warszawie
13-26 listopada 2017**

**Podczas wernisażu wystawy
13 listopada 2017, godz. 11⁰⁰
odbędzie się mini-recital
łemkowskiego poety
Petra Muriánki**

Zapraszamy także na koncert,
konferencję oraz warsztaty dla dzieci
organizowane w ramach Tygodnia
Różnorodności Językowej (13-18.11.2017)
oraz wystawę fotograficzną Różnorodność
Językowa na Świecie (16-30.11.2017)
w Pałacu Kazimierzowskim,
ul. Krakowskie Przedmieście 26/28,
Warszawa. Wernisaż odbędzie się
16 listopada, godz. 17⁰⁰, towarzyszyć
mu będzie prezentacja poezji
kempinki Ołery Duć-Fajfer.



<http://engagedhumanities.nl/wedup/>
<https://www.facebook.com/EngagedHumanities/>

Wernisaż odbędzie się w ramach Tygodnia
Różnorodności Językowej i Kulturowego
Bogactwa Świata



Project financed by Leiden program: Strategic Plan 2017-2020 in which we
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TYDZIEŃ RÓŻNORODNOŚCI JĘZYKOWEJ *Language* Diversity Week 13-18.11.2017r.

International conference **Engaged Humanities: preserving and revitalizing endangered languages and cultural heritage**

November 15-16, 2017

Centre for Research and Practice in Cultural Continuity
Faculty of "Artes Liberales" University of Warsaw
ul. Dobra 72, Warszawa

Plenary speakers:

Wednesday, November 15

09⁰⁰-09⁴⁵

Lenore Grenoble (University of Chicago),
Language vitality and well-being

10⁰⁰-10⁴⁵

Peter Austin (SOAS, London University),
*Preserving and revitalizing endangered languages
and cultural heritage: the role of digital archives*

Thursday, November 16

9¹⁵-10⁰⁰

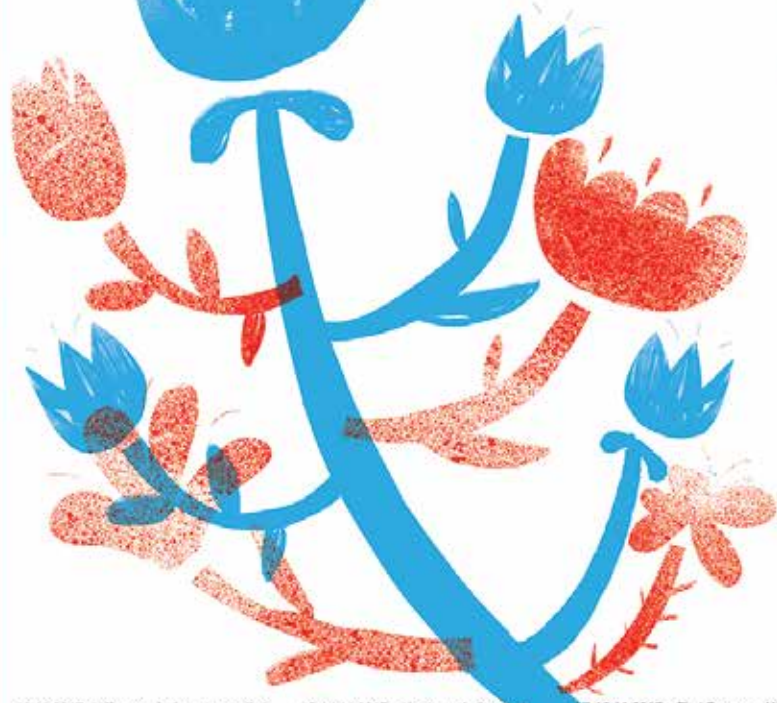
Julia Sallabank (SOAS, London University),
*Sustainability, engagement and research
methods in language revitalisation*

<http://engagedhumanities.al.uw.edu.pl/eng/conference>
<https://www.facebook.com/EngagedHumanities/>



TYDZIEŃ RÓŻNORODNOŚCI JĘZYKOWEJ Language Diversity Week

13-18.11.2017r.



13.11.2017, 11⁰⁰ - wernisaż wystawy zdjęć Różnorodność językowa - kulturowe bogactwo świata: mini-rocjal Tomkowskiego poety Petra Murlaniki, BUW

15.11.2017, 19⁰⁰ - Głosy różnorodności. Koncert w ramach projektu Humanistyka Związagównia: Ola Turklicwicz z Projektu Arboretum, Cała Praga Śpiewa, Rodzina Majerskich, Centrum Sztuki Fort Sokolnickiego, ul. Stefana Czarnieckiego 51

15-16.11.2017 - Konferencja Engaged Humanities: preserving and revitalizing endangered languages and cultural heritage. Wydział „Artes Liberales” UW, ul. Dobra 72

16.11.2017, 17⁰⁰ - wernisaż wystawy zdjęć Różnorodność językowa na świecie: poezja temkini Oleny Duć-Fajfer, Pałac Kazimierzowski, ul. Krakowskie Przedmieście 26/28

17-18.11.2017 - First European Nahuatl Conference in Memory of James Lockhart, Wydział „Artes Liberales”, ul. Dobra 72

18.11.2017 - warsztaty edukacyjne dla dzieci Językowe niespodzianki z dalekich krain, Wydział „Artes Liberales”, ul. Dobra 72. Zgłoszenia od 6.11.2017 pod adresem: olga.chromlik@gmail.com

info@engagedhumanities.uw.edu.pl
<https://www.facebook.com/Engaged-Humanities/>

Projekt finansowany w ramach programu współpracy Unii Europejskiej w zakresie badań naukowych i innowacji - program 2007-2013 (działanie 1) i w ramach budżetu państwa - Programu Operacyjnego „Wzrost i Pracę” (działanie 1.1).



TYDZIEŃ RÓŻNORODNOŚCI JĘZYKOWEJ Language Diversity Week

13-18.11.2017r.

Warsztaty edukacyjne dla dzieci

Językowe niespodzianki z dalekich krain

Marzysz, by być odkrywcą, to zapisz się na warsztaty! Stworzymy mapy, poznamy mieszkańców z odległych zakątków świata i ich języki. Dziadek Mróz, Starzec Bajkał i Święty Mikołaj czekają z workami wypełnionymi grami, zabawkami i prezentami. Nie zwlekaj, czekamy na Ciebie!

Warsztaty odbędą się **18 listopada 2017** dla trzech grup:

11:00-12:15 dzieci 5-6 lat
13:00-14:30 dzieci 7-10 lat
15:00-16:30 dzieci 11-14 lat

Zapisy ruszają 6 listopada 2017
pod adresem olga.chromik@gmail.com.
Obowiązuje kolejność zgłoszeń.

Uniwersytet Warszawski
Wydział „Artes Liberales”
ul. Dobra 72, sala nr 1

<http://engagedhumanities.aluw.edu.pl/>
<https://www.facebook.com/EngagedHumanities/>

Projekt współfinansowany przez Unię Europejską w ramach Europejskiego Funduszu Społecznego. Projekt finansowany ze środków Europejskiego Funduszu Społecznego w ramach Europejskiego Funduszu Społecznego. Projekt współfinansowany przez Unię Europejską w ramach Europejskiego Funduszu Społecznego.



TYDZIEŃ RÓŻNORODNOŚCI JĘZYKOWEJ Language Diversity Week

13-18.11.2017r.

Głosy różnorodności Koncert w ramach projektu Humanistyka Zaangażowana *Voices of Diversity: Engaged Humanities Concert*

Wystąpią:

Ola Turkiewicz z Projektu Arboretum

– muzyka hybrydowa Warmii i Mazur

Cała Praga Śpiewa

– piosenki warszawskiej Pragi

w międzypokoleniowym wykonaniu

Rodzina Majerskich z Wilamowic

– piosenki w języku wymysiöeryś

Premiera filmu o Wilamowicach
autorstwa Piotra Strojnowskiego

15 listopada 2017, 19³⁰

Centrum Sztuki Fort Sokolnickiego

ul. Stefana Czarnieckiego 51, Warszawa

Wstęp wolny

<http://engagedhumanities.al.uw.edu.pl/>
<https://www.facebook.com/EngagedHumanities/>

Projekt finansowany ze środków Fundacji na Rzecz Uniwersytetu Warszawskiego. Wykonawcą projektu jest Centrum Sztuki Fort Sokolnickiego. Wykonawcą projektu jest Centrum Sztuki Fort Sokolnickiego. Wykonawcą projektu jest Centrum Sztuki Fort Sokolnickiego.



International conference
**Engaged Humanities: preserving
and revitalizing endangered
languages and cultural heritage**

November 15-16, 2017

Centre for Research and Practice in Cultural Continuity

Faculty of "Artes Liberales" University of Warsaw

ul. Dobra 72, Warszawa

Conference
abstract
book



	Location A (conference room)
8:00–9:00	Welcome & Registration
9:00–9:45	Plenary: Lenore Grenoble, <i>Language vitality and well-being</i> (conference room)
9:45–10:00	Coffee break (room 13)
10:00–10:45	Plenary: Peter Austin, <i>Preserving and revitalizing endangered languages and cultural heritage: the role of digital archives</i> (conference room)
10:45–11:00	Coffee break (room 13)
	PANEL 1A Chair: Lenore Grenoble
11:00–11:30	Ben Levine, <i>A Report on an Evolving Methodology for Facilitating Heritage Language Reacquisition with Fluent Comprehenders, People Who Understand but Can Not Speak Their Language</i>
11:30–12:00	Frauke Sachse, <i>Translating colonial linguistic heritage from highland Guatemala: methodological challenges and digital solutions</i>
12:00–12:30	Mathilde Craker, <i>Where people, territory and culture meet: an insight into endangered language revitalization through cultural landscape integrated management</i>
12:30–13:30	Lunch (room 13)



Wednesday
15.11.2017



Location B (room 9)	Location C (room 11)
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PANEL 1B Chair: Tjeerd de Graaf	PANEL 1C Chair: Nicole Dołowy-Rybińska
Tomasz Wicherkiewicz, <i>Power relations and scriptal identities in language endangerment scenarios</i>	Efrosini Kritikos, <i>Community-based curriculum development in endangered language revitalization: a case study in Tsakonian, Greek</i>
Michael Hornsby, <i>Marketing the Welsh language in Caernarfon: Indexing a local linguistic identity</i>	Maria Olimpia Squillaci, <i>Identity (under)construction & language revitalisation in Greek Calabria</i>
Justyna Olko & Stanisław Kordasiewicz, <i>Engaged Humanities and PAR</i>	Annemarie Sorescu Marinkovic & Monica Hutanu, <i>Language visibility and the revitalization of Vlach</i>



Wednesday
15.11.2017



	PANEL 2A Chair: Peter Austin
13:30–14:00	Michel Bert, Colette Grinevald and Bénédicte Pivot, <i>Articulating the sociolinguistic context of very endangered language revitalization projects: LED TDR and PAR</i>
14:00–14:30	Colette Grinevald, <i>Different versions of PAR over the thirty years of the Rama Language Project of Nicaragua</i>
14:30–15:00	Janne Underriner & Robert Elliott, <i>An analysis of the actors of an Ichishkíin language collaborative research project</i>
15:00–15:30	Coffee break (room 13)



Wednesday
15.11.2017



<p>PANEL 2B Chair: Michael Hornsby</p>	<p>PANEL 2C Chair: Robert Borges</p>
<p>Ewa Nowicka, <i>Žejane language and Žejane community in time of globalisation: efforts for revitalisation</i></p>	<p>Hugh Escott, <i>Language as talisman: valuing cultural-linguistic heritage through co-production</i></p>
<p>Klara Bilić Meštrić & Lucija Šimičić, <i>Tilting at windmills or a sustainable model: language policy and planning for Zadar Arbanasi – a participatory approach</i></p>	<p>Przemysław Pawelec, <i>Establishing literary standard for Kurpian</i></p>
<p>Iryna Dryga, <i>Preservation and revitalization of Crimean Tatar in Ukrainian environment</i></p>	<p>Guillem Belmar Viernes, <i>Using social media to make small languages visible: boosting digital language presence for European minority languages</i></p>



Wednesday
15.11.2017



	PANEL 3A Chair: Julia Sallabank
15:30–16:00	Michel Bert and Cheucle Marion, <i>On the revitalization of Francoprovençal of France: reflexions on the accompanying role of linguists</i>
16:00–16:30	Bénédicte Pivot, <i>Revitalization issues in postvernacular sociolinguistic contexts</i>
16:30–17:00	Aurelie Joubert, <i>Engaging with communities' new speakers: issues of language standardisation and learners' attitudes</i>
17:00-19:00	Break
19:00	Trip to the The Sokolnicki FORT Arts Center
19:30-22:00	<i>Voices of Diversity: Engaged Humanities Concert</i> in The Sokolnicki FORT Arts Center (Warsaw, Stefana Czarnieckiego 51)



Wednesday
15.11.2017



PANEL 3B Chair: Genner Llanes-Ortiz	PANEL 3C Chair: Maria Olimpia Squillaci
Nelli Mirzakhanyan, <i>Perception of "time" in the languages of Naukan and Yup'ik indigenous people</i>	Maggie Bonsey, <i>Revitalising Irish through media: Examining the #AnKlondike Fandom</i>
Tjeerd de Graaf, <i>Endangered languages and traditional knowledge in Siberia</i>	[Jason Ostrove and] Maggie Bonsey, <i>Gaelic language revitalization and community empowerment on Barra</i>
[Silke Tribukait &] Tonjes Veenstra, <i>On preserving and enhancing biological and linguistic diversity in the Amazon</i>	



Wednesday
15.11.2017



9:15–10:00	Plenary: Julia Sallabank, <i>Sustainability, engagement and research methods in language revitalisation</i> (conference room)
10:00–10:30	Coffee break (room 13)
	PANEL 4A Chair: Janne Underriner
10:30–11:00	<i>Ołena Duć-Fajfer, Стратити язык - што то значыт, што то творит. Лемківске выгнаня з языка (Losing a language: What it means and what it does to speakers. Lemko's expelled from their own tongue)</i>
11:00–11:30	Nicole Dołowy-Rybińska, <i>Maintaining minority language: for the minority itself or for all? The education project "2plus" in Upper Lusatia (Germany)</i>
11:30–12:00	Agnieszka Hamann, <i>The glass is half-full – building a sense of success in teaching a minority language</i>
12:00–12:30	Franco Finco, <i>Minority languages in the cross-border Alps-Adriatic Community: Teacher education in a multilingual area (PHK Klagenfurt)</i>
12:30–13:30	Lunch (room 13)



Thursday
16.11.2017



PANEL 4B Chair: Colette Grinevald	PANEL 4C Chair: Robert Borges
Justyna Olko & John Sullivan, <i>Strategies for the empowerment of Nahuatl speakers. Results of the ENGHUM field school in Nahua communities</i>	Iwona Kaliszewska, <i>Shiri and Sanzhi in Daghestan. Documenting two endangered languages in a setting with multiple endangered languages: methodological issues</i>
Elwira Sobkowiak, <i>Responsible linguistics and observer's paradox: fieldwork experience from the Nahua communities in Huasteca Potosina, Mexico</i>	Oti Ayenbi Okpeyeaghan. <i>Language contact in the context of Language Endangerment</i>
Osiris Sinuhe Gonzalez Romero, <i>Nahuatl indigenous translators and human rights</i>	Gregory Haimovich, <i>Why terminology management is important in language revitalisation: education and not only</i>
Genner Llanes-Ortiz, <i>Revitalization or re-folklorization? The aesthetics and politics of the New Maya Song</i>	Maciej Mętrak, <i>The dilemmas of a gardener – discussing the arguments against language revitalisation</i>



Thursday
16.11.2017



	PANEL 5A Chair: Tomasz Wicherkiewicz
13:30–14:00	Tymoteusz Król, Justyna Majerska & Bartłomiej Chromik, <i>Documenting linguistic and cultural heritage of Wilamowice</i>
14:00–14:30	Bartłomiej Chromik, <i>Micro- and macro linguistic ideologies. The case of Wilamowice</i>
14:30–15:00	Robert Borges, <i>New speakers and methodological approaches to measuring the success of revitalization in Wilamowice</i>
15:00–15:30	Coffee break (room 13)
15:30–16:00	Katarina Slobodová Nováková, <i>Cultural and linguistic revitalization as a potential means of preservation of specific German ethnic group in Slovakia</i>
16:00–17:00	Conference closing



Thursday
16.11.2017



PANEL 5B Chair: Robert Elliot	PANEL 5C Chair: Maria Olimpia Squillaci
Omar Aguilar Sánchez & Héctor Juárez Aguilar, <i>Teaching cultural heritage to pre-schoolers of the Nuu Savi People (México)</i>	Ester Baiget i Bonany [& Mariona Sabaté], <i>Language revitalisation in Northern Catalonia: A participatory action research proposal</i>
Juan Carlos Reyes Gómez, <i>Alfabetización en lengua ayuuk: acciones comunitarias para el fortalecimiento de la identidad y la resistencia de un pueblo</i>	Renée Pera-Ros, <i>Rethinking language policies in Catalonia: taking migrant languages into account</i>
Karolina Grzech, <i>Collaborative language documentation: challenges and opportunities, on the example of the Tena Kichwa documentation project</i>	Wojciech Ostapik, <i>La situación del catalán en la Cataluña del Norte y la política del Estado francés de cara al dicho idioma</i>

Rosaleen Howard, <i>Language policy and the emergence of indigenous language revitalisation activism in Peru</i>	Sumittra Suraratdecha, <i>Embracing the Difference: Reducing Linguistic Bias and Discrimination for Well-being Society in Black Tai Language and Cultural Heritage Reclamation Efforts</i>
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Thursday
16.11.2017



Plenary: Lenore Grenoble, Language vitality and well-being

Revitalizing and maintaining language vitality is an important goal for indigenous peoples and the scientific community alike. In this talk I explore the connections between language and well-being, anchoring the discussion in my own work in the Arctic. Of the 50 or so indigenous languages spoken in the Arctic, all but one (Greenlandic) are endangered to some degree; all of the indigenous languages of Siberia are highly endangered, and many have less than 5,000 speakers (Barry et al. 2013).



A major factor driving language shift, in the Arctic and elsewhere, is urbanization. This is a widespread phenomenon in the Arctic, bringing with it major changes in lifestyle (Crate et al. 2010; Rasmussen 2011) and introducing cultural tension. Urbanization fosters a shift to urban culture, assimilation to the majority language, and, correspondingly, a host of social problems for indigenous peoples. It is also taking place at a particularly rapid rate in the Arctic (Crate 2006; Cruikshank & Argounova 2000); even rural settlements in northeastern Siberia (in the Republic of Sakha) are undergoing a range of changes in lifestyle indicative of urbanization (Kuklina & Krasnoshtanova 2017). At the same time, indigenous peoples who maintain a traditional lifestyle and are connected to the land show higher language retention rates, both in terms of language transmission as well as the preservation of different linguistic domains (such as those linked to traditional knowledge or cultural practices).

Studies have linked native language use to overall well-being, showing that higher language retention and a traditional lifestyle are linked to lower levels of diabetes and heart disease, along with lower rates of suicide, alcoholism, and drug abuse, with research conducted in North America and Aboriginal Australia (Capone et al. 2011; Chandler & Lalonde 1998; Hallett et al. 2007; McIvor et al. 2009; Oster et al. 2014; Parker & Schertow 2016). Indigenous peoples who maintain a traditional lifestyle and are connected to the land show higher language retention rates, both in terms of language transmission as well as the preservation of different linguistic domains (such as those linked to traditional knowledge or cultural practices). These findings suggest deep connections between physical and mental well-being and lifestyle; urbanization poses major challenges to indigenous peoples around the world.



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Plenary: Peter Austin, Preserving and revitalizing endangered languages and cultural heritage: the role of digital archives

Over the past 20 years, with the emergence of language documentation (or documentary linguistics), digital archives have taken an increasingly significant role in linguistic research. As Henke & Berez-Kroeker (2016:411) state:

“It is difficult to imagine a contemporary practice of language documentation that does not consider among its top priorities the digital preservation of endangered language materials. Nearly all handbooks on documentation contain chapters on it; conferences hold panels on it; funding agencies provide money for it; and even this special issue evinces the central role of archiving in endangered language work. In fact, archiving language data now stands as a

regular and normal part of the field linguistics workflow (e.g., Thieberger & Berez 2011).”

In this paper we explore the actual and possible roles of archives in preservation and revitalisation of endangered languages and cultures, looking at a range of questions including: who uses digital archives today? (cf. Austin 2011) What do they use them for? Do the data in and interfaces to digital archives support efforts to revitalise languages?

To what extent do digital archives in 2017 meet the desideratum proposed by Nathan (2011:271) that they should be “a forum for conducting relationships between information providers (usually the depositors) and information users (language speakers, linguists and others)”? Are the current practices of archives “making endangered language documentations [that] people can read, use, understand, and admire” (Woodbury 2014:19) or are they leading towards an “unstable and narrow culture of misinformation” (Foer 2017)? We will explore these questions using case studies from the ELAR, Paradisec and AILLA digital archives.



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language documentations people can read, use, understand, and admire. In David Nathan & Peter K. Austin (eds.) *Language Documentation and Description*, vol 12: Special Issue on Language Documentation and Archiving, 19-36. London: SOAS.

Ben Levine, A Report on an Evolving Methodology for Facilitating Heritage Language Reacquisition with Fluent Comprehenders, People Who Understand but Can Not Speak Their Language



Fluent comprehenders or passive bi-linguals are people who understand but cannot speak their heritage language. The paper will describe 20 years of work in several communities employing a variety of techniques that have resulted in many people becoming fluent. It is not a language education problem as evident in the fact that many fluent comprehenders are highly motivated learners who have been trying to learn their language but still can not speak. The paper reviews recent cognitive and neuro-science research and attributes the condition to the effect of trauma associated with children being prevented from speaking the language of their parents as well as the physical punishments and stigmatization of the language by the dominant culture. A number of interventions have produced promising results including immersion, awareness raising with video feedback, personal and group exposure therapy, meditation, and personal amygdala defense deconditioning and these are briefly described. Finding interventions that work for the condition is of high priority as almost every endangered language community has a group of younger members (35-60 years old) who are fluent comprehenders, and bringing them back to fluency in a relatively short time can be a major part of a community's language revitalization effort.

Frauke Sachse, Translating colonial linguistic heritage from highland Guatemala: methodological challenges and digital solutions

The colonial linguistic heritage from Highland Guatemala includes both doctrinal writings and language descriptions from the hand of missionaries as well as texts by indigenous authors, such as native historiographies, calendars and other administrative documents.

Most of these sources are preserved for the Highland Mayan language K'iche'. Both missionary and indigenous texts are valuable resources for linguistic and cultural research. They provide insights into the creation of Christian discourse and allow us to draw conclusions about lexical semantics and the continuity of cultural conceptualisations.

This paper will analyse and discuss the methodological implications of translating missionary and indigenous colonial text sources. Drawing on data and results from several current research projects (Dürr & Sachse 2017; NEH 2016–2019), I will address the challenges for translating colonial K'iche' texts, including the change or loss of lexical and pragmatic meaning and the unstandardised literalisation with the Spanish alphabet that often leaves multiple solutions to the phonemic rendering of forms, which can result in varying interpretations of the texts. Translation needs to take into account that colonial missionary and indigenous language sources are intertextually related and that a transcultural context has shaped the creation of these texts.

To suggest a digital solution for the challenges, I will present the prototype of a software application developed at the University of Bonn (Tool for Systematic Annotation of Colonial K'iche', TSACK) that



facilitates lexical corpus-building by transferring colonial K'iche' manuscript texts into machine-readable formats that permit comparison and collation. The tool supports orthographic standardisation, glossing and lemmatisation of K'iche' forms in a semi-automated XML-annotation process (Sachse et al. 2017). I will discuss how TSACK can be further developed to support the process of philologically sound translation of orthographically unstandardised colonial texts within a digital research environment that permits collaborative analysis and manages the multivocality of different translations and textual interpretations.



Mathilde Craker, Where people, territory and culture meet: an insight into endangered language revitalization through cultural landscape integrated management

This article intends to give a cultural landscape approach to the preservation and revitalization of endangered languages and cultural heritage, an urging concern in our fast-paced globalized world. Language lives through people who themselves are attached to a specific territory. The multi-dimensional interactions between a territory and the societies living in it are what form a cultural landscape. Because a language exists to be used - as a support for knowledge sharing, communication and a basis for culture and identity - it cannot be maintained without effective strategies that enables and encourages its practice and implementation. Hence, the space and opportunities for language to be dynamic and alive must be provided and encouraged by and within the territory. Cultural landscape integrated management addresses both territorial and cultural resources issues in a holistic way, and engages all actors

at all levels (communities, academics, policy-makers, and organisations) to design sustainable and comprehensive solutions.

Using this approach, the paper will develop two examples for which such a strategy appears to be a way to tackle the threats on our world's linguistic and cultural diversity.



The ꞤKhomani San, in Southern Africa. Their supposedly extinct language and dispersed society revived as the ꞤKhomani reclaimed their land in the Kalahari Desert. Through a community-driven program, using the technique of cultural mapping which calls for both fieldwork and ethnolinguistic documentation, the N|u language and culture reacquired a space of use and life.

The Mayangnas, in the Bosawás Biosphere Reserve of Nicaragua. Bilingual education and projects with local and international organizations enable the active promotion and safeguarding of the indigenous language and traditional knowledge. Their participation in the conservation of their local ecosystems have given their voice the strength to be heard and listened to.

Tomasz Wicherkiewicz, Power relations and scriptal identities in language endangerment scenarios

The paper shall focus on the analysis and discussion of the language power relations transmitted and expressed by writing/spelling systems.

An interesting dimension of dominance of language(s) over other language(s) is that of dominance of writing system(s), which very often takes place and goes on in the most visible spheres of language performance. Wherever peoples are under the political influence

of others, the more powerful culture usually imposes its principles of writing, be it a script, spelling system, and/or orthography. That aspect of language dominance, however, has not attracted much attention from sociolinguists who deal with language endangerment and/or language revitalization.

Writing systems affect the users' communities in multiple ways: they might be the place for dispute and serious political antagonisms, they might be connected to major socio-cultural shifts in a society, they might be linked to other contentious issues like identity, ethnicity, cultural conflicts, religion, literacy, modernization, progress, and to some degree even gender. All of these issues, which are already part of traditional sociolinguistic research, are also at work in the complex dynamic between scripts / languages and speech / writing communities. Some studies on sociolinguistics of writing (systems) show, that a tendency to digraphism (or even multiscriptality) can be observed among more peripheral language communities – where 'peripherality' is understood in a geographical, political, religious or socio-cultural sense. Since the same factors manifest also in language endangerment scenarios, the present paper intends to analyze the interrelations between them. Of focal importance will be the role of language ideologies and language attitudes in the status, corpus and acquisition planning of writing systems, scripts and orthographies, as well as an attempt to answer, how those questions can be addressed by language revitalization strategies.



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Michael Hornsby, Marketing the Welsh language in Caernarfon: Indexing a local linguistic identity

As language preservation and revitalisation become more pressing as the 21st century progresses, the economic worth of lesser-used languages is sometimes explored by community members when working toward the maintenance of their threatened language. Coulmas (1992) has shown how the unequal distribution of languages in multilingual societies makes for economic inequality and how the economic value of languages can be assessed. Furthermore, he explains how languages have a so-called 'internal economy' and how this has to be adapted to the demands of an external, more widespread economy. This adaptation can lead to the commodification of language, with its salience as a resource with exchange value increasing with the growing importance of language in the globalised new economy, under the political conditions of late capitalism (Heller, 2010). This paper explores the very specific, commercial use of a distinctive variety of a minoritised language, the urban Welsh dialect of the town of Caernarfon in north-west Wales, UK. The town has a majority population that speaks Welsh as a first language (Williams, 2009: 71). It is the site for the production of a number of Welsh-language products, which includes publishing, media and, of particular interest for the current paper, novelty greetings cards which directly index

the local sociolect of the Welsh language. The paper explores the commodification of Welsh for commercial purposes through a critical sociolinguistic examination of the product itself by documenting the indexicality of specific linguistic forms which are employed. This examination is further complemented with data obtained through sociolinguistic interviews with the producers of the cards, Cardia Cofi, and which provide an insight into the language ideologies which have enabled the producers to commodify the local dialect in a commercially successful way. By way of a conclusion, the paper will examine to what extent local linguistic skills are being positioned as 'marketable commodities' in a 'concatenation of forms from formerly distinct spheres in a blurring of boundaries' (Heller, 2010: 103).



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Justyna Olko & Stanisław Kordasiewicz, Engaged Humanities and PAR

In this paper we focus on possible roles of research institutions in providing and generating support for minority languages. Our projects, built in partnership with international academic partners, local activists and NGOs, aim at constructing collaborative networks buttressing community-based programs of language revitalization and providing extensive capacity-building, both for researchers and for members of minority ethnic groups, including activists,

teachers, social workers and indigenous researchers. An essential framework for these activities is participatory action research and community-driven activities, with a special focus on the development of practical strategies for language revitalization, including the creation of curricula, materials, and methodologies for teaching minority languages. Within the Engaged Humanities project—carried out by the University of Warsaw, SOAS and University of Leiden—we have designed and are running an integrated program of summer schools, fields schools, and workshops, all of which involve researchers, students, language activists, and representatives of different minority ethnic groups struggling to preserve their languages, including speakers of over 25 minority tongues.



In addition to presenting the results and impact achieved so far, we would like to discuss how we envision long-term continuity, sustainability and extension of these outcomes through two other collaborative projects that will start within the next several months. The research project Language as a cure: linguistic vitality as a tool for psychological well-being, health and economic sustainability will be carried out together with groups/communities speaking minority and migrant languages (Lemko and Wymysorys, Ukrainian migrants in Poland, Nahua communities in Mexico) and relevant NGOs. Its major focus is the causal relationship between language vitality and psychological and physical health as well as wellbeing, including economic sustainability, development and productivity. On the application level, we envision results contributing to societal, educational, economic, psychological and healthcare-related levels. Our third project Minority Languages, Major Opportunities. Collaborative Research, Community Engagement and Innovative

Educational Tools (COLING) will bring together 13 academic and community based NGO partners from Poland, Netherlands, Italy, Latvia, US, and Mexico to collaborate for 48 months. COLING aims at strengthening the usage of minority languages and promoting their revitalization, as well as elaborating guidelines to implement specific programs for this purpose. The project's objectives focus on developing and sharing expert knowledge on language revitalization programs that combine community-driven and top-down approaches; it will promote collaboration between academic, non-profit and community-based institutions as well as collaborative studies on linguistic and cultural development. The latter will entail challenges relating to raising self-confidence, well-being, and social cohesion in multilingual and multicultural contexts. An important focus is to develop innovative teaching methodologies and curricula in textual and digital formats that can be efficiently employed in new community-based and university-run collaborative teaching programs that we plan to create.



Efrosini Kritikos, Community-based curriculum development in endangered language revitalization: a case study in Tsakonian, Greek

This study provides a model of endangered language documentation with the goal of revitalization based on fieldwork being carried out on Tsakonian, a dialect of Ancient Greek in Arcadia, Greece. It is argued that the interface between these two complementary but distinct activities can be exploited to develop processes and products needed in sustainable language revitalization. In particular, within the framework of applied linguistics, this study examines how theories

of second language acquisition and models of community-based design can guide syllabus design and materials development within the broader context of curriculum planning. Data collected through participatory processes becomes a special corpus of the language in and of itself leading to an emerging standard. Apart from increasing community control and ownership, it is also a valuable language resource to support the community's grassroots efforts for revival. With the guidance of applied linguists, the community is actively engaged in syllabus design and materials development and therefore not only consumers but producers of knowledge. This ensures that the traditional knowledge systems of the native speakers are introduced in the classroom. The classroom acts as a third space where the learner's language can develop under the guidance of the teacher to greater levels of autonomy in order to transfer skills and knowledge back to the community. Linking classroom activities back to the home where language is used in its true social context that is, meaningfully and for a real purpose, supports its intergenerational transmission and sustainability. The shift in discourse from the preservation of a "dying" language to that of the community's engagement in a "living" language reinforces cultural identity and increases community cohesion and overall wellbeing.



Maria Olimpia Squillaci, Identity (under)construction & language revitalisation in Greek Calabria

In 1981, a professor from Bova (Italy), G.Crupi, wrote *emi immaste to mesimeri to mesimeriu* – 'we are the mezzogiorno of the mezzogiorno of Italy', referring to the disastrous economic condition

of southern Calabria, the poorest region of Italy. He intentionally wrote this sentence in Greko, an ancient and endangered Greek dialect spoken in Calabria (Rohlf 1972) at a time when the revitalisation of Greko had just begun, after 60 years of stigma surrounding the Greek-speaking community in southern Italy.

Since the early 20th century and particularly during the fascist period, people were ashamed of speaking a 'useless' dialect, of belonging to a culture that was not 'the great Italian culture' (Katsoyannou 1995) and this sentiment of inferiority worked underground for many decades, almost leading to the disappearance of this identity and language. However, towards the end of the 70s, the sudden growth of a small movement dedicated to the rediscovery and re-evaluation of Greko turned this negative vision on its head. It transformed the prevailing view about the language as an obstacle to social progress, offering a new view of the language as an exceptional opportunity for both a cultural awakening and economic growth of the area.

In the last 40 years, many programmes have been established to aid the revival of this language. These activities shed a new light on Greko, secured relations with the language, and brought about the revival of the 'area Greca'. Nevertheless, despite many cultural initiatives being finalised, the number of speakers sharply decreased. A new generation of speakers was not created and Greko began only to be used by old speakers in front of researchers and tourists. What caused this big discrepancy between the number of educational and cultural programmes and the number of speakers? Why was the revitalisation of Greko not effective? To what extent are educational programmes always efficient and sufficient in revitalising a language? In this paper, I investigate the process of revitalisation of Greko,



ultimately claiming that the programmes implemented missed the opportunity to foster a deep awareness of a Greek identity in the community. Despite the initial genuine enthusiasm of the activists in the 80s, the programmes became a tool for crystalizing the status quo of the language, producing a number of cultural and touristic activities which capitalised on the 'glorious Greek roots' of the land yet without affecting people's attitude towards the reality of the language. Whilst the language could be used as an instrument to connect the area's Greek history with contemporary everyday life, it has been abandoned in favour of connecting with an Italian identity that is forward looking, with no space for a language stigmatises again as 'old'.



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Annemarie Sorescu Marinkovic & Monica Hutanu, Language visibility and the revitalization of Vlach

In this paper we discuss the visibility of the recently standardized Vlach language (2015) in the linguistic landscape of Eastern Serbia, where this Romance variety closely connected to Romanian is spoken. While the intergenerational transmission of the language is reduced, the recent measures taken by the engaged members of the community (the creation of an official script for the Vlach language, the publication of various translations, original creations or folklore

collections in Vlach, the introduction of the Vlach language as an optional subject in a few primary schools), all testify to the fact that the language is undergoing an intense process of revitalization.

The appearance of public signage in Vlach in the traditionally monolingual landscape of this region should be seen in the context of these revitalization actions, as the impact of a language's visibility on its vitality, status and general chances of survivability is well known (Landry, Bourhis 1997; Cenoz, Gorter 2006; Gorter, Marten, Van Mensel (eds.) 2012; Ritchie 2016).

During our 2016 and 2017 fieldwork research in the area inhabited by Vlachs, we have come across different types of inscriptions in Vlach, which have appeared mainly in the last 10 years: graffiti, posters, epitaphs, commercial signs. The signs are therefore private, non-governmental, and characterized by a high degree of variability, due to the absence of a commonly accepted linguistic norm (in spite of the recent, but contested, standardization) (Huțanu, Sorescu-Marinković 2016). Even though there are still no top-down, governmental signs and no official language policies regarding the use of Vlach in the public space, the appearance of inscriptions in Vlach is definitely symptomatic of change (Blommaert 2013). We will discuss the function of the signs, as some of them have largely symbolic value and are used as markers of identity or as support for the legitimacy of this newly standardized minority language, while others can be connected with the commodification of the language.



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Michel Bert, Colette Grinevald and Bénédicte Pivot, Articulating the sociolinguistic context of very endangered language revitalization projects: LED TDR and PAR

For the last ten years, the research group LED TDR (Langues en Danger: Terrain, Documentation. Description et Revitalisation) has been exploring issues of fieldwork on endangered languages, originally to analyze the challenges of producing descriptions of un(der)described languages, and more and more to understand the phenomenon of language revitalization and the roles linguists can (be called to) play in them.

This particular talk will present the essence of some of the elements of clarification the research group has developed in attempting to make sense of the unavoidable complexity of revitalization projects. The combined expertise of this research group is based on familiarity with long term field projects (2-3 decade long), i.e. projects started before talks of language endangerment and of PAR in linguistics departments. LED TDR has been talking of the evolution over decades of academic fieldwork frameworks, from doing fieldwork "ON a language, to doing it FOR a people, later WITH the speakers, more recently adding, as per demand of the communities, fieldwork done BY the speakers.

Among the themes that LED TDR has been considering are: the situations of very endangered languages and the purpose of linguistic revitalization in such contexts (the notion of postvernacularity); the great variety of speakers which we plan to incorporate in a study of the great varieties of all actors involved in language revitalization; the multiple spheres of ideology in and across which those actors operate; and the ever changing dynamics operating in those spheres with unavoidable corresponding impact on revitalization activities and evolution.



A variety of talks are being proposed to illustrate the productivity of conceiving projects of revitalization in LED TDR terms, allowing for comparative studies of projects sharing this PAR framework in which the authors have been involved in different capacities over time, in a variety of fields, from regional languages of France (Francoprovençal) to native languages of North America (Ishishkin Oregon and Washington) and Central America (Rama of Nicaragua).

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Colette Grinevald, Different versions of PAR over the thirty years of the Rama Language Project of Nicaragua

In its three decades of existence (1985-today), the "Rama Language Project" (RLP) of Nicaragua has gone through very different phases, all cast in some form of Participatory Action Research (PAR). As a project of description, revalorization and revitalization of a severely endangered language, this project has been one of the field "terrains" for the "Langues En Danger: Terrain, Description, Documentation, Revitalization" (LED TDR) research group.



This talk will focus on the different types of actors that have been involved at each phase of the RLP and the different forms the RLP has taken over time, depending on the Rama actors involved, but always through a PAR framework, although a changing one with different types of actors. It will outline the different roles played at those different stages by the university based language team in its relation to the different types of (speakers of) Rama involved.

It will contrast the initial phase that took the form of a one female speaker revitalization initiative, after whose death (in 2001) the dynamics of PAR took another shape: that of community workshops organized by the RLP team for speakers and non-speakers alike for a systematic knowledge transfer and for support to the on-going territorial demarcation process. Today, new dynamics are definitely being set up, in which neo-speakers are taking charge and are calling on the RLP linguist for Rama language support in their initiatives. The talk will conclude by casting the evolving PAR approach in the context of postvernacular revitalization efforts to consider in what ways and to what extent the RLP has been successful.

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Janne Underriner & Robert Elliott, An analysis of the actors of an Ichishkíin language collaborative research project

This paper discusses the application of participatory action research (PAR) within a language revitalization framework centered in equitable partnership between academic institutions and Ichishkíin speaking people of Oregon and Washington states, in the Pacific Northwest of the United States. Ichishkíin together with the Nez Perce language comprise the Sahaptian family of the Plateau branch of Penutian. Ichishkíin has upwards of forty Elder first speakers; it is

being revitalized on reservations in both states. The case study presented is an example of the work that the Northwest Indian Language Institute (NILI) has practiced for the past twenty years. It is rooted in an empowerment and action research model of the 1990s (for example, Craig 1993), and speaks to the role of academia in strengthening collaborative partnerships with endangered language communities, as framed more recently through the Spheres of Ideology model of Grinevald and Bert (2014). It lays out a pedagogical and documentation model that incorporates human and linguistic rights. And it contributes to healing relationships between tribes and the educational systems that perpetuated the loss of language and culture.



Our paper focuses on the analysis of the actors involved in a linguistics seminar at the University of Oregon (UO) which emphasizes producing useable language materials with tribal language teachers, while teaching linguistics students about language documentation, curriculum development, and linguistics. This analysis is an outgrowth of collaboration between NILI and LED TDR (of the University of Lyon). The model is responsive to speech communities needs and promotes relationships of reciprocity. The seminar: (i) addresses the request of a Yakima Ichishkíin speaking Elder to document a traditional food; and (ii) participates in finding solutions to Ichishkíin teachers' need for culture place-based curriculum. During the course, students documented in Ichishkíin wáq'amu ('camas') identification, life cycle, gathering, preparation and use; and developed lesson plans and materials with the input of tribal teachers. The curriculum was piloted the following term at a Yakama reservation high school and at the UO, then refined at NILI's summer program, which led to additional documentation. The materials are

now part of the Ichishkíin language curriculum, and are used as tools to further document language and processes involving wáq'amú. In this PAR framework, the speech community's need for culturally authentic linguistics documentation, curriculum development, and training is at the center. We argue that honoring and incorporating tribal values promotes the human and linguistic rights of Native teachers, students and communities (Roskos 2004, Falcón and Jacob 2011, Brayboy et al. 2012). Furthermore, through sharing linguistic and cultural knowledge, not only are products improved, but relationships between academic and tribal institutions move towards healing.



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Ewa Nowicka, Žejane language and Žejane community in time of globalisation: efforts for revitalisation

There are several romance language villages in Istria (Croatia). This is tiny enclave of eastern romance language in Balcans. Two villages: Žejane and Susnjevica are two most important places of language preservation and revitalisation, where the language is taught in local elementary school. The purpose of my paper is to present the ideological and organisational background of the local leaders' activity. The paper is based on intensive fieldwork (observation and interviews) in 2016 and 2017.



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Klara Bilić Meštrić & Lucija Šimičić, Tilting at windmills or a sustainable model: language policy and planning for Zadar Arbanasi – a participatory approach

Protecting 22 languages under several federal laws, the language policies (LP) in Croatia seem to be rather developed, with the Constitutional Law on the Rights of National Minorities being the most important law granting the rights to education and other

provisions in the minority language. However, the fate of small, non-official languages does not fall under the provision of these laws and their status is basically in the hands of the communities that speak them and under concern of (a) few involved scientists. These communities are often too small, which then renders their languages imminently endangered, and, more often than not, completely neglected and the efforts to save them may seem dismal.



The paper aims to discuss a present day situation of one such language – Arbanasi in Zadar, with a particular focus on bottom-up (grassroots) approach to language revitalization in the present-day context. Arbanasi is a language spoken by approximately 300, mostly elderly, people in the Zadar region of Croatia. A language that began as a Gheg dialect spoken by alabanophone Catholics who were fleeing Ottoman wars in the 18th century, today bares traces of a unique oral tradition for its blending of Croatian and Italian elements with Albanian syntax. Being moribund and nearly extinct (between 8a and 8b on EGIDS scale), Arbanasi is on the UNESCO's list of highly endangered languages having also the status of intangible heritage in Croatia. This position does not mean much (in terms of finances or legal status), except for the aura of elitism and honour that surrounds it. As for language planning initiatives, they are hardly ever part of the formal language policy framework because, as stated, formal language policy does not regulate the status of small, non-national languages. For these reasons, we conducted participatory ethnographic research with the community from 2015 to 2017 trying to see what grassroots language planning initiatives existed and to examine to what extent we as researchers can contribute to these initiatives and revitalise the language. In this paper, we will present some of the elements of the research in which we took an active part:

an Arbanasi language course, workshops with the community and the editing work on the Arbanasi handbook that is to be published in 2017. In order to contextualize our data we will also draw on interviews with the endangered-language community members that we conducted in 2015 and 2016.

In general, the revitalisation efforts at the grassroots level are met with numerous obstacles common to such small communities. Disputes over orthography and the 'correct' version of language dominate the language course with another constant problem being the lack of attendees. Historical divides within the community came to the fore in our workshops and underdeveloped writing system challenged the systematic preparation of the handbook. One of the few remaining speakers suggested that trying to revitalise Arbanasi is like tilting at windmills, and there were several other occasions when we were reminded that this was the lost cause. However, with the new handbook being published in 2017 and the growing popularity of the language course, workshops with the community and transformations of the dominant discourse where the endangered language will not be perceived as of lesser importance (Grenoble and Whaley 2006, Sallabank 2011) the whole effort is perhaps not so donquichotesque as it seems.



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Iryna Dryga, Preservation and revitalization of Crimean Tatar in Ukrainian environment

The UNESCO Atlas of the World's Languages in Danger has six classifications of language survival status, and Crimean Tatar falls in the fourth classification, "severely endangered." In this designation, "language is spoken by grandparents and older generations; while the parent generation may understand it, they do not speak it to children or among themselves." In real, the language situation among Crimean Tatar families both in Crimea and in immigration is more catastrophic, and the measures in the Atlas need to be reconsidered.



%For 2 years Ukraine is talking about the social integration of the immigrants from occupied Crimea. As regards to a certain national group this may mean it's assimilation, thereupon it is very important to demonstrate this national group and, moreover, this indigenous nation, how all the Ukrainian society is involved in maintaining its national and cultural identity. Therefore after 20 years of sporadic field studies and documentation of endangered Turkic languages and teaching Turkish and Crimean Tatar in the language community we held in 09.2014 1 International conference "Endangered Turkic Languages in Ukraine" (Kyiv), where the leaders of Turkic speaking communities and European linguists came together to speak about the fact of Turkic language endangerment in Ukraine (see <http://janelutsenko.wixsite.com/endangered-languages>), and we published a book on the topic: *Загрожнені мови. Кримськотатарська та інші тюркські мови в Україні: збірник наукових праць / НАН України, інститут сходознавства ім. А.Ю.Кримського. - Київ, 2016. – 343 p.* In October 2014 we participated to the 1st CUA International Conference on Endangered Languages "Before shooting stars vanish" (Ardahan, Turkey, with Harvard Univ.), where spoke about the International

Research Collaboration on Documentation and Revitalization of Endangered Turkic Language in Ukraine (Dryga Ĩ. International Research Collaboration on Documentation and Revitalization of Endangered Turkic Language in Ukraine: Crimean Tatar, Gagauz, Karaim, Qrymchak and Urum Experience //Endangered Languages of the Caucasus and Beyond (ed. By Ramazan Korkmaz and GŪrkan Dođan). Leiden: Brill, 2016. P. 51-60).



The main purpose of the report is to examine how to realize the initiatives put forward during the Conferences mentioned above, to find out the ways to continue supporting measures are required for a successful revitalization of Crimean Tatar in Kyiv region (NGO Qryym Ailesi), to apply and maintain the language information at our disposal. We will try to show that for more successful revitalization in Ukraine an attention should be concentrated on the following points:

immediate adoption of the decision to transit Cyril graphics to Latin for written literary Crimean Tatar like Gagauz on the legislative level, and printing of proper textbooks and ancillary materials in Latin graphics;

- immediate opening of various training centers and weekend classes not only in Kyiv but in the main Crimean Tatar habitation places in Ukraine, involving linguistic communities to the transmission of their cultural, ethnic and confessional experience from generation to generation;
- the main thing here is to reconnect the community members with their collections and efficiently return the language data to the members of the communities, so to make the Crimean Tatar language issues a hotspot of the state language policy in Ukraine;
- methodological support of all know-hows in teaching of Crimean

Tatar for all ages of children as a foreign language.

An interdisciplinary project consists in: 1) involvement of Crimean Tatar teachers from Turkey, 2) from Crimea, 3) in cooperation with specialists in the methods of teaching Turkish as a foreign language for different age groups (from 3 to 17). A short review of YADOT center efforts; 4) how European revitalizers with successful experience in the revitalization of an endangered language could prove themselves useful for Crimean Tatar linguistic communities in Ukraine; 5) training of community members teaching their mother language to young generations in summer schools on Turkology;

a multilingual educational system that can increase the degree of trust among the two main indigenous nations in Ukraine.

We hope that all these measures will stabilize the Crimean Tatar complex of national dignity, their self-awareness in the European discourse in contrast to the present time 'Russian' Crimea, will enhance the prestige of Ukraine in the eyes of the Crimean Tatar community, which, in contrast to the nowadays Crimea, provides realization of indigenous nation's language rights.

Hugh Escott, Language as talisman: valuing cultural-linguistic heritage through co-production

This paper will describe outcomes and research findings from an interdisciplinary community research project called 'Language as Talisman', funded through an AHRC Connected Communities Development grant. The project involved young people from youth centres and schools working to co-produce research with academics



from English and Education departments. The project was site specific, based in a community context, in this case, a school, in Herringthorpe, Rotherham, UK with a focus on language as a source of protection and resilience for young people. In this paper I will outline how teachers and academics worked to address language-deficit discourses by embedding research insights, relating to repertoires (Snell 2013) and valuing the out-of-school language and literacy practices of children (Clark 2013, Parry 2013, Leander and Boldt 2012), into the whole school behaviour policy. This policy worked to celebrate the cultural-linguistic heritage of children in this school whilst recognising the importance of context in how language is understood. In relation to this policy, I will discuss instances of co-produced research data that surface pupils' embodied everyday understandings of language.



In recent years, the UK has seen a resurgence in language deficit perspectives in political, educational and media discourses (Grainger and Jones 2013). The homogenising influence of these perspectives do not work to recognise the socio-cultural contexts in which schools are positioned or the role recent trends in migration have played in increasing the linguistic and ethnic diversity of classrooms. The 'Language as Talisman' project drew on arts-practices, co-production methodologies, and an interdisciplinary team of researchers in order to respond to problems that language deficit perspectives were raising for community partners. Working in this way raises questions concerning how everyday understandings of language are valued by institutions, the cultural politics of knowledge production and the way researching with participants, rather than on them, involves theoretical and methodological shifts (Escott and Pahl, under review).

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Przemysław Pawelec, Establishing literary standard for Kurpian

The paper presents the work done since 2003 by Jerzy Rubach on Kurpian, a Polish dialect.

Background

Kurpian is a dialect of Polish, spoken in Kurpia, an area around Kadzidło, ca 130 km north of Warsaw. Jerzy Rubach is a phonologist, a professor of linguistics at the University of Warsaw and the University of Iowa. In 2003, as a part of his larger project of studying the phonologies of various Slavic languages, Rubach began research on the phonology of Kurpian. While carrying out his own fieldwork, he realized that there was a group of educated Kurpians who wanted to write in their dialect but lacked a uniform orthographic system compatible with the phonology of Kurpian."

The project In the subsequent years, Jerzy Rubach devised a uniform system of Kurpian orthography, which he presented in his 2009 book *Zasady pisowni kurpiowskiego dialektu literackiego* (Spelling rules of the Kurpian literary dialect). It was followed by *Kurpiowska koniugacja* (Kurpian conjugation), published in 2016. A third book,

Kurpiowska deklinacja (Kurpian declension), is in print.

The impact on the community

The new spelling system was immediately adopted by the speakers of Kurpian, and it is in current use. It was used in *Słownik wybranych nazw i wyrażeń kurpiowskich* (A dictionary of selected names and expressions in Kurpian), authored by three native speakers and published in 2013, it is taught in schools in three Kurpian counties, poetry and prose are being written and published in it. As to the book on conjugation, the feedback from native speakers shows that it is felt to be helpful in preventing the erosion of the system, brought about by contacts with "standard" Polish.



Problems encountered

Natural Kurpian is not entirely uniform, it has subdialects. Establishing a standard came at the price of not reflecting the differences between them. This is a common problem of every standardization.

Oddity

Surprisingly, Jerzy Rubach's work met with total lack of enthusiasm on the part of some Polish philologists who had been working in the area—rather than welcoming an ally they felt indignant about someone from the outside of their department 'trespassing' on what they considered their domain.

Note

The author of the present paper was a reviewer of Kurpian conjugation and Kurpian declension.

Guillem Belmar Viernes, Using social media to make small languages visible: boosting digital language presence for European minority languages

In the European Union there are about 74 Minority Languages, only 15 of which have over 1 million speakers and 11 of which have fewer than 1.000 speakers. In total, there are approximately 64.300.000 speakers of minority languages in the European Union—without taking into account the languages of immigrants. Of these languages, only Irish and Maltese are official languages of the Union, and only Catalan has a reasonably strong presence on the Internet—with, for example, over 539,000 articles in Wikipedia and being the 19th most used language on Twitter (Mocanu, D. et al. 2013).



And yet, most language activists and most scholars would agree that presence on the Internet is key for the survival of any language. As Soria (2016) argues «a language's digital presence is of the utmost importance to be perceived as fitting the needs of the modern world». Digital presence is, therefore, essential for many varied reasons, among which:

It helps raise awareness of linguistic diversity among the wider public

It helps create a positive image of the Minority Language, by associating it with modern life

It encourages people to use the language outside formal settings (i.e., classrooms)

It narrows the digital language divide

It helps speakers to feel proud of their language and their identity, which in turn helps boost confidence to use the language elsewhere.

This presentation aims to highlight the importance of making

Minority Languages visible on the Internet through the experience

of Europe Minority Languages. This started as a one-man blog (www.europeminoritylanguages.wordpress.com) which later expanded with a Twitter account and, recently, a Facebook profile. The blog contains information on many minority languages spoken throughout the continent of Europe—we have got some information on 84 languages—and its goal is to make the information available on the net as readily accessible as possible. We are now expanding and trying to recruit volunteers from different backgrounds—especially native speakers of minority languages—to improve our content.



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Michel Bert and Cheucle Marion, On the revitalization of Francoprovençal of France: reflexions on the accompanying role of linguists

This talk addresses some of the themes discussed by the LED TDR (Langues en Danger : Terrain, Description, Documentation, Revitalization) research group on the basis of very varied field experiences on several continents and mostly dealing with very endangered languages.

The themes of LED TDR reflexions on revitalization considered here will be those of the relations between the different actors involved

with a focus on the varying roles of linguists, and the dynamics of revitalization considered over time within the framework of spheres of ideologies.

The talk considers first the interesting case of the Francoprovençal (FP) language being originally identified and named by linguists quite late, at the end of the XIXth century. Followed then a long debate internal to the academic sphere about its existence and its geographic delimitation, which will end in a scientific consensus in the middle of the XXth century. Linguists then participate in diffusing the idea of FP as a common language within the sphere of the civil society.

The talk will then show, in a second step, how the dynamics set in stage by this scientific identification have led to the present situation. It will identify the different types of actors involved in the revitalization, from those of the local sphere (speakers and local associations) to those of the sociopolitical spheres (militants, Regional Government, State Government), leading to the analysis of the relations across these spheres and that of the Academic world. It will describe the progressive evolution of the posture of linguists, from simple scientific observers to real actors involved first with the Regional Government recognition of FP (FORA sociolinguistic survey and recommendations), then accompanying the regional language policy and working with local associations, for instance in establishing a graphic system.

The talk will close with an analysis of the successes and the failures of the projects, from the perspective of the PAR paradigm and focused on interactions between academics, members of the local communities and non academic organizations. It will question not only the necessary conditions for success but also the feelings of



success or failure in themselves, which can vary from some type of actors to others in terms of their objectives, and what is underlyingly at stake, according to the models of revitalization chosen.



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Bénédicte Pivot, Revitalization issues in postvernacular sociolinguistic contexts

The notion of linguistic revitalization can apply to very different sociolinguistic realities and can entail very different programmatic objectives. For instance, it can concern the situation of an endangered language where the number of speakers is still substantial and the practice of the language still common on a daily basis, in which case revitalization means actions meant to reverse the diminution of usage by reinvesting all the functional domains of language use, reinforcing intergenerational transmission and establishing school programs (Fishman 2001).

In other situation, there is no more daily practice of the language, but

local actors are mobilized to fight against the complete disappearance of the language and set up programs and activities meant to revitalize the language.

In these cases, the various objectives of the revitalization associated with it, be they linguistic, speech acts or social practices, are not always clearly articulated, a situation which leads to tensions among the various actors involved, leading possibly to frustrations that end with a feeling of failure.

The research team LED-TDR (langues en danger : terrain, description et revitalisation) of the research laboratory DDL (dynamique du langage) from the University of Lyon has developed expertise in the domain of the reflection on the process of revitalization of VERY endangered languages. It bases itself on numerous field experiences of description and documentation of endangered languages (see (Grinevald & Bert 2010), with a particular emphasis on the specifics of two situations of very endangered languages—Rama of Nicaragua and Francoprovençal of France, for which it has further developed the concept of « postvernacularity » originally defined by (Shandler 2006) for a better account of what is at stake sociolinguistically in such situations (Auteur 2014).

Taking the situations of Rama and Francoprovençal as examples, we will demonstrate how postvernacular sociolinguistic dynamics question the meaning and the goals of revitalization. In such cases, languages have lost their daily conversational function and speech acts now deal essentially with demonstrative symbolic functions, an essential characteristic of their statute of sociolinguistic postvernacular situations.



Nelli Mirzakhanyan, Perception of "time" in the languages of Naukan and Yup'ik indigenous people

The issue of endangered languages and cultures carry on reminding scholars about the urgency of their profound observation. Minor ethnic languages which do not have writing are at even more risk. Along with the loss of a language cultural heritage and specific knowledge of this language and people is lost altogether.

Therefore, to draw out and preserve such ethnic groups' cultural values and languages as Naukan (in Chukotka) and Yup'ik (in Central Alaska)

interdisciplinary research must be implemented. One of these studies is ethnolinguistics which elicits not only the deep study of languages but also cultural background (cultural, language images of the world) and language mind the study of which would give the linguists and interdisciplinary scholars the complete picture of their ethnic and language identities. The current paper aims to pull out the peculiarity of their ethnic and language thoughts the cognitive aspects stressing the time categories and perception.



Methods and references

Meanwhile as a methodological basis using cognitive analysis and comparative method find out the resemblances and differences of two relative languages. The practical part of the research is adverbs of frequency and their usage in two indigenous languages. It is mainly based on the textbooks of G.A. Menovshchikov "Language of Naukan Eskimos", Moscow, 1975 and St. Jacobson's "Practical grammar of Central Alaskan Yup'ik language", Alaska Native language center, 2000.

Conclusion

As a result it has been disclosed remarkable similarities of semantic and lexical categories of these adverbs hereby the analogy of their language minds.

Tjeerd de Graaf, Endangered languages and traditional knowledge in Siberia

During a stay in the Sakha Republic (Siberia), local linguists in Yakutsk told us about the history of the Yakut language. They mentioned the fact that the first written information on this language could be found in the book *Noorden Oost Tartarye* by the Dutch author Nicolaas Witsen, which first appeared in 1692. In this book Witsen gives many details on the peoples of Siberia, their languages and cultures, and he provides the first maps of this part of the world. For many of the Siberian languages, for example for Yakut, word lists are provided. The book is written in seventeenth century Dutch and it was difficult for colleagues in Russia to get access to the interesting material it contains. With a group of Russian and Dutch scholars we have prepared a Russian edition of this work, which has been published in 2010. The historical data of 26 minority languages and cultures mentioned in the book are now available. Soon a new book will be published on these languages and on their historical and present situation, such as for the Uralic languages Hanty, Mansi, Nenets and Enets.

In other joint Russian-Dutch research projects we reconstructed the material on historical sound carriers. From 2006 until 2013 we received grants from the Endangered Archives Programme of the British Library, which made it possible to re-record material from mainly private collections on historic sound carriers according to



up-to date technology and to store them in safe places together with the related metadata. The results demonstrate the traditional knowledge of some Siberian peoples and their language. In our presentation we consider some examples of data in these archives, such as the historical sound recordings which in 1935 Wolfgang Steinitz made of the Hanty language and folklore.



The Foundation for Siberian Cultures, which was founded in 2010, has the aim to preserve the indigenous languages of the Russian Federation and the ecological knowledge expressed in them. During fieldwork expeditions to Sakhalin, Kamchatka, Northern Yakutia and Central Siberia processes of language shift and language death have been studied for some minority peoples of Russia, in particular for the Nivkh of Sakhalin, the Itelmen and Koryak of Kamchatka, the Yukagir of Sakha and the Siberian Mennonites. The results of modern field work and the reconstructed data from sound archives will provide important information for the preparation of language descriptions, grammars, dictionaries and edited collections of oral and written literature. These can also be used to develop teaching methods, in particular for the younger members of certain ethnic groups who do not have sufficient knowledge of their native language. Some of the results will be illustrated during the conference.

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[Silke Tribukait &] Tonjes Veenstra, On preserving and enhancing biological and linguistic diversity in the Amazon

The Amazon region is a special area as it has harbours not only the greatest biological diversity but also constitutes one of the most diversified linguistic areas (Aikhenvald 2015). At the same time both are under serious threat, due to deforestation and monocultural farming. Forest clearing and disturbance in the Brazilian Amazon have a devastating effect on the biological diversity (Ochoa-Quintero et al 2015) as well as a major impact on climate change. The set up of big plantation-like businesses leads to social disruption and weakening the position of indigenous communities in the region. Small farming techniques on the other hand have a positive effect on both the biological and linguistic diversity, as it strengthens the linguistic and cultural viability of these communities preventing en mass language shift, in addition to protecting the biological diversity of the forest (Blackman et al 2017). In this paper we discuss a social project in Brazil that was directed towards enhancing the transmission of cultural heritage between different generations in Quilombolas communities, which are maroon societies established during the colonial period by run-away slaves of African descent, in the following states of the Brazilian Amazon: Para, Amapá, Tocantins and Maranhao. The main idea behind the project was to strengthen the communities in their struggle for attaining formal legal title to their lands to slow tropical forest destruction as well as their cultural viability. This was done by having young adolescents interview the older generation on a variety of topics, including their oral history and traditional ways of cultivating their lands. The interviews were all recorded on video. Due to the fact that the interlocutors were all



from the local communities, the recordings also document the local linguistic repertoires of the different Quilombolas communities without possible interference from (more) standard varieties of Brazilian Portuguese. As such, they give us a new and unique glimpse of the rich tapestry of Afro-Brazilian language varieties in the Amazon region, still a rather neglected area (cf. Lucchesi et al 2016, Mufwene 2014).



Maggie Bonsey, Revitalising Irish through media: Examining the #AnKlondike Fandom

In recent years, Twitter has become a popular platform for fandom engagement, both among fans and with content creators. While a considerable amount of research has been done regarding the fans of television media in majority languages (Wood and Baughman, 2012), there has been notably less work done for media in minority languages (see Moriarty, 2015). This project seeks to address this gap by examining language use among Twitter users within fan community focused on the Irish language Western television series, *An Klondike*, originally broadcast on TG4 in 2015. The \#AnKlondike corpus is comprised of tweets using Irish and English, and separated into three groups of users: Creators, who are directly involved with making the show, Promoters, who advertise the programme, and Consumers, i.e. members of the audience of the show. Preliminary results show that many of the promotional tweets within the corpus are bilingual, to reach an audience with diverse linguistic capabilities, who then respond with multilingual tweets of their own.

The content of the corpus is examined in a mixed methodological approach combining a critical discourse analytic (CDA) framework adapted to facilitate analyses of corpora (Baker and McEney, 2015),

and referee design (Bell, 1984), adapted to fit the parameters of social media (Androstopoulos, 2014). The application of referee design will further inform the discourse present within the tweets, allowing additional social context to the linguistic phenomena present in the tweets, such as language choice and code-switching. The conclusions drawn from these mixed frameworks will advise the creation of a profile of the active fandom on twitter, especially those with a non-traditional linguistic history, whether they identify themselves as New Speakers (Hornsby, 2015), or not. This audience profile is critical to further understanding the role of minority language media has in successful linguistic revitalisation.



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[Jason Ostrove and] Maggie Bonsey, Gaelic language revitalization and community empowerment on Barra

Eilean Bharraigh, or the Isle of Barra, is one of the smallest inhabited islands of the Outer Hebrides at just under 23 square miles. About

1200 people live on this rural island 70 miles from the Scottish mainland, and most islanders work in fishing, subsistence farming, and in the tourist industry during the summer. Barra has two schools, one grocery store, one gas station, and a handful of shops. The traditional language of Barra is Barra Gaelic (Gaidhlig Barraigh), a distinct variety of Scottish Gaelic (Gaidhlig). Recognizing the perilous position of Gaelic on Barra is difficult because the most recent census data claims that 68% of Barra Islanders, about 700 people, are Gaelic speakers (Comhairle nan Eilean Siar, 2013). We consider this initial number to be misleading for two reasons. First, a careful examination of the census indicates that only 31% of people claim full fluency. The remaining 69% reported varying language skills, but the largest group at 25% reported "I have only a few words and phrases." This means that the number of fluent speakers is probably closer to 200. Patterns of migration have made it difficult to establish a stable language community. Until recently, people had to leave Barra to access basic secondary education. Relatively few people returned, and if they did, they usually brought back English-speaking partners. Children raised by such couples are usually English monolinguals or otherwise English dominant.

The Sgoil Samhraidh Gaidhlig Barraigh (Barra Summer School for Gaelic), a flagship programme which aims to teach community members to document their language, and combat the reluctance that Barra Gaelic speakers often express to share their language. People frequently claim that they do not have "good Gaelic" if their Gaelic differs from the quasi-standardized dialect associated with other islands (Patton, 2016). We hope to educate speakers against this myth, which will hopefully provide easier access when they go out to gather archival materials. The curriculum is to provide training



using standard recording technology, which will allow the community to begin the process of revitalizing and documenting their language. It is worth noting that we are intentionally vague here because the goal of this project is to empower the community with training and resources to revive and record Barra Gaelic themselves. As such, it is not our place to say what the specific goals of these recordings and archiving will be. Rather, these are necessarily conversations at the community level. We hope that the summer school, in addition to the curriculum discussed above, will provide just such a forum.



This paper will discuss the findings of this summer school, which will take place August 4th through 6th in the Barra Learning Centre, with on-ground assistance from the Barra Heritage Centre and Cobhair Bharraigh.

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Plenary: Julia Sallabank, Sustainability, engagement and research methods in language revitalisation

This presentation examines the concepts of sustainability and resilience in relation to language revitalisation and research practices, with reference to case studies from my own research, as well as referring to experiences from the ENGHUM project. These concepts will also be related to language practices and ideologies, with regard

to their importance for sustainability in language policies for revitalisation. For example, I will examine issues related to linguistic purism, and how revitalisers and language planners deal with the inevitability and nature of language change, in light of Folke's (2006) assertion that resilience “concerns the capacity for renewal, re-organization and development ... in a resilient social-ecological system, disturbance has the potential to create opportunity for doing new things, for innovation and for development”.

I will also discuss the implications of the concepts of sustainability, resilience, and ideologies for researchers in the field of language revitalisation, especially with regard to research practices, training, and innovation and development in research methodology. For example, academics tend to be ‘engaged’ researchers, and funders nowadays are keen for research projects to have ‘Impact’ outside academia; I will examine potential implications for research methods and practices, bearing in mind questions of cause and effect, research ethics, academic distance, rigour, and our obligations to members of speech communities.



Nicole Dołowy-Rybińska, Maintaining minority language: for the minority itself or for all? The education project "zplus" in Upper Lusatia (Germany)

The paper presents the preliminary results of a research project (2017-2020) concerning the way young people from German speaking homes who attend the Upper Sorbian High School in Bautzen/ Budyšin acquire Sorbian language competence and how they create an identity in relation/opposition to their Sorbian speaking peers. The number of Upper Sorbian speakers is diminishing although the

community with stable language transmission still exists and counts about 10,000 Upper Sorbian speakers. Nevertheless, because of the demographic crisis, internal migration of Sorbs, linguistic assimilation, mixed marriages etc. there are fewer children who learn the language through family transmission. To counteract the process of language loss, the Sorbian immersive pre-school education program, "Witaj", functioning there since the beginning of XX century, was established. The idea was to invite children from both Sorbian-speaking families and from German-speaking families to it. This education path finds continuation in "2plus" – a bilingual model of education in which (in theory) pupils from Sorbian- and from German-speaking homes are expected to learn together, through language contact, to facilitate gaining Sorbian language competence and to break the existing ethnic boundaries between Sorbs and Germans. This system is perceived by language planners as the only possibility of augmenting the number and range of people who know Sorbian. But this project meets numerous problems resulting from the German speaking pupils' attitudes to Sorbian and relations between the two language groups. In my paper I will present the results of the sociolinguistic survey carried out in the school among pupils in the 10 and 11 grades in March 2017. I will also discuss the importance and problems with breaking ethnic and linguistic boundaries and other prejudices against a minority and its language in order to attract "new-speakers".



Agnieszka Hamann, The glass is half-full – building a sense of success in teaching a minority language

As part of revitalization projects all over the world, speakers of numerous indigenous or minority languages decide to return to their heritage language, which means that revitalizers, who are anthropologists, linguists or simply local activists with no pedagogical experience, have to take on an additional role of language teachers. This paper attempts to define the basic methodology for teaching minority languages. In particular, it analyses the purposefulness of using tools such as films, photos, stories, flashcards, etc. It further investigates methods of evaluation of students' performance on the basis of current methodological literature, describing the advantages and potential problems that may arise from the use of particular methodological approaches to teaching and testing. Finally, it aims to build a teaching repertoire by providing simple procedures for the use of various types of teaching tools in the classroom.



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Franco Finco, Minority languages in the cross-border Alps-Adriatic Community: Teacher education in a multilingual area (PHK Klagenfurt)

The area of the cross-border Alps-Adriatic Working Community (Alpen-Adria/Alpe-Adria/Alpe-Jadran/Alpok-Adria) includes neighboring Regions, Provinces and Counties under the sovereignty of different countries: Austria, Italy, Slovenia, Croatia, Hungary and Germany. In this area live a number of minority language communities: Slovenian, Croatian and Hungarian in Austria (Carinthia and Burgenland); Slovene, Friulian, Dolomite Ladin and German(ic) varieties in Italy (Friuli Venezia Giulia and Veneto); Italian, Hungarian and Romani in Slovenia; Italian, Rumanian, Czech, Slovak, Serbian, Hungarian and Pannonian Rusyn in Croatia, etc. The Status of these minority languages is different for each country and region of this area, as shown by the data collected for this presentation. Situated in the heart of Alps-Adriatic Community area, at the intersection of the major European language families (Germanic, Romance, Slavic, Finno-Hugric), the University College of Teacher Education Carinthia - Viktor Frankl UC (Pädagogische Hochschule Kärnten - Viktor Frankl Hochschule, PHK) in Klagenfurt is a post-secondary college and an educational centre for teachers and for persons who engage themselves in several pedagogical fields. Among other tasks, the PHK focuses on the development and support of scientific projects in the fields of minority language didactics, language acquisition, and intercultural learning. The purpose of this paper is to present the new curriculum in teacher education "Plurilingualism and Intercultural Education in the Alps-Adriatic Area", started at the PHK in the academic year 2016/2017. Many courses, seminars



and field researches of this curriculum are specifically dedicated to the minority languages and linguistic varieties of this area and their teaching, with a view to their development and revitalization. The curriculum also deals with conservation and promotion of the various cultural heritage in this area. Among others, we highlight the following modules and courses:



Module: Multilingualism and intercultural education in the school context;

Language education in Europe: global - national – regional;

Principles of intercultural education;

Autochthonous languages in the Austrian school system;

The importance of neighboring languages ;

Culture vs nature in the Alps-Adriatic area (seminar with excursion);

Field research: An approach to regional diversities;

Module: The Alps-Adriatic region in the research focus I - II;

Action-oriented approach to diversity in and between systems;

Art, culture and identity in the bilingual area of Carinthia (seminar with excursion);

Slovenian as a medium of instruction: the bilingual schools in Carinthia;

Module: The Alps-Adria region as a research field I;

Minority languages and multilingual school systems in Friuli VG (Italy);

Research learning in the region Friuli Venezia Giulia (seminar with excursion);

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Justyna Olko & John Sullivan, Strategies for the empowerment of Nahuatl speakers. Results of the ENGHUM field school in Nahua communities

This paper presents the underlying ideas, activities and results of the 2017 Field School in the Nahua community of San Miguel Xaltipan (Tlaxcala, Mexico), organized as part of the EngHum project. Participants of the event included native speakers of a number of variants of Nahuatl and other indigenous languages of Mexico, scholars working on language documentation and language revitalization as well as language activists from Europe and America. Nahuatl and Spanish were the working languages of the School, and its activities included workshops on language documentation techniques (audio and video recordings), data and metadata management, linguistic software used in language documentation and revitalization, and the design of pedagogical materials in

language revitalization. An important part of the event were fieldwork sessions held in three native communities, which focused on several major themes. We discuss the results of the Field School in terms of capacity-building and empowerment of indigenous activists and community members, as well as the possible short- and mid-term impact on a host community currently undergoing rapid shift from Nahuatl to Spanish.



Elwira Sobkowiak, Responsible linguistics and observer's paradox: fieldwork experience from the Nahua communities in Huasteca Potosina, Mexico

Academic training and Western scientific research methodology require a linguist to be detached from the object of their study in order to guarantee collecting quality data and ensuring an impartial analysis of it. Contrary to this approach, ethics of field linguistics involving documentation projects with indigenous and often endangered languages advise a collaborative and engaged work with the language communities. Whereas some field trips are of a limited period of time, there are also documentation projects that require a longer stay in an indigenous village and, as a result, becoming more engaged in the community life. Although this linguistic work model is nowadays considered a moral imperative, or 'responsible linguistics' (Dobrin 2008), involvement with the speech community can have a range of consequences on data collected, study results and outcomes of a revitalization project.

This paper reflects on responsible linguistics and observer's paradox (Labov 1972) as experienced in a long-term linguistic fieldwork in the Nahua communities in Huasteca Potosina, Mexico between 2014 and

2017. On the one hand, long-term stay and the social intimacy and trust built thanks to everyday interactions between the linguist and the language community can have a positive effect in consciousness building as for the situation of the indigenous language, linguistic rights speakers have, etc. and, as a result, it can help in revitalization efforts. Linguist's advocacy and implementation of village-based revitalization projects can motivate the speakers to develop their own community-based initiatives, the optimal solution in language revitalization. The presence of a linguist and their efforts to document and revitalize a language can also provoke a dialogue on both informal and formal levels and facilitate institutional help for language promotion which might not have been available before. On the other hand, despite linguist's efforts to stay neutral as for personal opinion on the declining situation of the language, in some occasions it may become the case that linguist's presence is affecting how people speak, how they respond in elicitation tasks and the answers they provide in questionnaires on e.g. language attitudes, attitudes to borrowings or code-mixing. Whereas linguist's long-term involvement in village life can help build trust with the speakers it can also manipulate (change?) attitudes people express towards the indigenous language or the dominant language.

Long-term commitment with a language community and assisting the speakers in their village life endeavours is seen by many linguists as an obligation and moral imperative. However it has to be taken into consideration that presence of a non-national and representing a foreign culture researcher in a language community can have consequences on community dynamics, research outcomes and effects of language projects.



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Osiris Sinuhe Gonzalez Romero, Nahuatl indigenous translators and human rights

This paper, focus on the critical analysis of cultural rights and language revitalization of indigenous peoples in Mexico, especially related with Nahua culture. For example, the full recognition of cultural and linguistic rights attached to indigenous languages is related to various relevant topics such as the right to non-discrimination, the right to bilingual education, the right to healthcare or the right to counsel legal in indigenous languages. In that sense, the reflection about language revitalization is very useful to understand the social relevance of this issue. I want to analyse with detail the right to counsel legal in indigenous languages, because is a very sensitive topic with an important social background and is directly related with other important political issues as: human rights, citizenship and gender. This paper is divided in 3 sections. In first section I will analyse the international and national laws related with cultural and linguistic rights, especially the United Nations Declaration of Rights of Indigenous Peoples (UNDRIP) and American Declaration of Rights of Indigenous Peoples OAS. At national level, I will focus on some articles of Constitucion Política de los Estados Unidos Mexicanos and Ley General de Derechos Lingüísticos. In second section, I want to explain some concrete examples related with each one of the topics listed above, in order to show a contrast between real cases and official language policy, in order to do this I will take into



account the own experience of indigenous translators, especially in Nahua communities of Acaxochitlan, Mexico. Finally, in third section I will present some proposals related with this issue.

Genner Llanes-Ortiz, Revitalization or re-folklorization? The aesthetics and politics of the New Maya Song

The New Maya Song in Yucatan has excited the imagination of young Yucatec Maya-speaking people and stimulated the use of the language in global genres, like hip hop, reggae and rock, among others. These new singing genres join a long tradition in the region, and are accompanied by campaigns and performances that bring old and new Maya identities to the foreground. While the hybridity of New Maya singers' performances defy conventional understandings of indigeneity and language appreciation in the region, they are not entirely unproblematic. In this presentation I examine the aesthetics and politics embodied in these efforts to revitalise the language, wondering whether these would be enough to overcome strong associations that link the Yucatec Maya language with poverty, rurality, folklore and backwardness. To unpack these questions I look at the lyrics, as well as the images projected by these new Maya interpreters, their political engagement (or lack thereof), their marketing strategies and the role of digital technologies in their artistic projects. After analysing these elements and the reception that New Maya Song has had among the Maya speaking public I raise questions about the significance of this new strategy when confronted with the realities of everyday racism in the Yucatan and Mexico.



Iwona Kaliszewska, Shiri and Sanzhi in Daghestan. Documenting two endangered languages in a setting with multiple endangered languages: methodological issues



The Caucasus is the place with the greatest linguistic variation in Europe, a classical 'residual zone' (Nichols, 1992) and Daghestan is the area with the highest number of languages, many of them endangered.

Shiri and Sanzhi belong to Dargi languages (Dargwa) which form a subgroup of the Nakh-Daghestanian language family. The number of Shiri and Sanzhi speakers is declining, Russian is used as a lingua franca in most social situations outside household. The general question that I want to address in my paper is how to research and help revitalize a language in a setting full of small endangered languages which importance is downplayed by certain actors and discourses?

In the first phase of the project we tried to find "good" Shiri and Sanzhi speakers in Shiri village and in the lowland settlements of Druzhba and Chinar. We asked about local folktales, customs and holidays. On one hand, these often half forgotten notions and stories became of interest and pride to local people, who felt distinguished among other groups. On the other hand, certain groups downplayed the importance of preserving Shiri and Sanzhi and doubted our motivations.

How in Daghestan the romanticized view of languages and tradition coexist with strong emancipatory movement: to get rid of tiring traditional obligations like attending weddings and funerals of distant relatives, helping kinfolks in the mountains? How people make sense of the re-invented notion of being Shiri or Sanzhi and at the same time presenting themselves as "modern" in multi-language

environment of the Daghestani lowlands? How is this friction handled and what is the role of Islam in it? How does the presence of researchers and their activities essentialize the notion of Shiriness and Sanzhiness?

The above questions will be addressed in a broader frame of methodological discussion about research and revitalization of endangered languages in the areas with multiple languages facing similar fate.



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Oti Ayenbi Okpeyeaghan, Language contact in the context of Language Endangerment

This paper analyses language contact issues in the Itsekiri speaking community of about 1,200 million people, located in the Niger Delta Region, South of Nigeria in West Africa. A language under threat due to lack of intergenerational transmission arising from the existence of linguistic diversity in a multilingual environment. Members of the Itsekiri linguistic group seem to be increasingly changing their speech discourse due to preference for English, an economically viable, dominant and official language in Nigeria. Fishman (1991) argues that a language not transmitted from one generation to the next risk extinction. The paper examines different levels of language contact induced phenomena in the context of endangerment and threats as well as language change or shift. The objective is to bring to the fore characteristics indicative of regression and decline consequent upon interactions of people in a linguistically diverse context and its impact on Itsekiri, a micro minority language with a view to suggesting strategies to reverse the trend. Nigeria out numbers

Papua New Guinea linguistically with more than 500 languages, an indication of a rich linguistic diversity. (Austin & Sallabank 2010) posits that when languages come into contact and speakers of one language are learning another, a change in language use takes place. This paper focuses on empirical and ethnographic research based on data collected from members of the community from diverse background including young people and children through interview and questionnaires. Findings highlights the need for revitalization, preservation and maintenance through concerted family language transmission, policy and practice.



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Gregory Haimovich, Why terminology management is important in language revitalisation: education and not only

Terminology management, a discipline, which developed into a separate field of studies in the last third of twentieth century, has been primarily associated with languages of general use. However, as the whole field of language policy and planning once shifted its focus from national languages onto minority and endangered languages, it is probable that terminology studies can also contribute to the search

of solutions of the problems of endangered languages worldwide. In various situations language scholars and language activists who intend to revitalise a language face the issue of insufficient vocabulary, which requires a response particularly when there are plans to use the language as a medium of education or establish a public service in it.



Lexical expansion is a process that usually results from the need to introduce a language into new domains of use or restore its place in those domains, from which it has been alienated for a long time. At the same time, an initiation of this process also generates a number of questions directly related to its efficiency: who is involved in a development of the new lexicon, what are the methods employed, how the new terminology is communicated to native speakers and how it is perceived by them. Only by answering these questions we can evaluate, to what degree the lexical expansion serves the declared purpose of language revitalisation and revalorisation. Terminology studies suggest a number of ideas about creation, implementation and standardisation of new terminology that are often not included in design of language revitalisation projects, although such inclusion may enhance their impact. This presentation will show, with a number of examples (with an emphasis on indigenous languages of the New World), how a loose approach to terminology management can undermine a revitalisation activity and what benefits a more responsible approach to this issue can provide. It will demonstrate that language revitalisation can profit from the theory of terminology management if its aspects would be properly adjusted to local specifics.

Maciej Mętrak, The dilemmas of a gardener – discussing the arguments against language revitalisation

According to the age-old metaphor, a linguist has to choose between acting either as a "botanist" (i.e. describing a language from distance) or a "gardener" (i.e. intervening in the matters of a language according to his/her own knowledge and insights). Although coined to tackle linguistic purism, this metaphor can also be used to describe various activities concerning minority languages. Most of the scientists researching endangered languages stand on the „gardener's" side, getting involved not only in the linguistic documentation but also working with the speech communities to revitalise their ancestral tongues.

Workshops and conferences dedicated to the subject focus mainly on practical aspects and „gardening" tools, rarely questioning the very point of these actions. However, even people deeply committed to the revitalisation cause sometimes face doubts about what they're doing. Outside their own field of work, even amongst other linguists, they are often challenged with scepticism. Arguments supporting the struggle to protect endangered languages are both rationalistic and idealistic, but most of them can be somehow rebutted. At the most basic level the decision to get involved is a non-rational choice, most of us – scientists working with minority languages – have already made. Studying the minority issues we believe that every language is worth preserving and our actions aren't just hopeless quixotism. Arguments of the opposing side, usually stated in essayistic form rather than scientific papers, are based on common sense approach and may appear convincing. However, they are often relying on false premises and straw man fallacies (e.g. drawing parallels between



linguistic revival and racism, as in K. Malik's essay "Let them die" from 2000). Using different polemical texts, I'd like to restate the arguments used against language revitalisation and discuss them. The point of my presentation is not to discourage minority researchers (myself included), but rather to help them express their own doubts about language revitalisation, and consider which counterarguments can be easily dismissed, and which pose real problems to be faced.



Tymoteusz Król, Justyna Majerska & Bartłomiej Chromik, Documenting linguistic and cultural heritage of Wilamowice

The town of Wilamowice is the unique place, where Wymysiöeryś, one of the most endangered languages of Europe is spoken. Before the Second World War the first, however not yet systematic, attempts to document either material or non-material heritage of the town were taken. Some of them were ideologically used by Germans and Poles. After persecutions which had started in 1945 Wymysiöeryś was drifting into oblivion. At the beginning of twenty first century two children from the town – Tymoteusz Król and Justyna Majerska undertaken methodical documentation of language and attire of Wilamowice. So far c.a. 1000 hours of recordings with native speakers were taken and a few hundreds of elements of attire were collected and described. Since 2014, initiative of the youth is supported by scholars from the Faculty of "Artes Liberales". History, challenges and prospects of the process of documentation Wymysiöeryś will be presented.

Bartłomiej Chromik, Micro- and macro linguistic ideologies. The case of Wilamowice

Popularization of the term linguistic ideologies by Michael Silverstein marked a beginning of a small scientific revolution. It helped to recognize interconnections between linguistic and social structures. After almost four decades since Silverstein's seminal paper was published, the term is still inspiring new generations of scholars, however it was overgrown by many, sometimes contradictory meanings. Paraphrasing Kroskrity, it needs clarification. The case of Wilamowice will be used to propose some basic steps in this course. In particular, the concepts of micro- and macro linguistic ideologies will be presented. It will be used to challenge the concept of social class predominant in sociolinguistics.



Robert Borges, New speakers and methodological approaches to measuring the success of revitalization in Wilamowice

In recent years, efforts to revitalize Wymysorys have been noteworthy; as a result, there is now a small group of young people who engage with local customs, and importantly, study and speak the language. As is often the case in situations of severe language endangerment, research on Wymysorys has been focused around the now elderly “native speaker” population. While this is a necessary and time-sensitive endeavor, the emerging group of new speakers allows for the in-situ observation of speech community formation. The project The new speakers of Wymysorys: the reconstitution of the local language and sociolinguistic identity in Wilamowice aims to document the sociolinguistic profiles of these young speakers with a focus on language attitudes, proficiency, and the spread of innovations. This

talk will outline the methodological approach to (a) data collection and (b) the mixed-methods analyses to be performed on the data in order to address these themes at the individual and group level.

Katarina Slobodová Nováková, Cultural and linguistic revitalization as a potential means of preservation of specific German ethnic group in Slovakia



The article discusses the influence of macro-social processes and issues of assimilation, acculturation, cultural and linguistic revitalization on the example of one particular group of German woodsmen in the social context of Western Slovakia. It attempts to analyse how historical and political transformations during the 20th century influenced changes in the structure, system of values and hierarchy of the ethnic group and whether that contributed to assimilation or prevented the assimilation of the group's members. The article also attempts to indicate the possibilities of their contemporary ethnic and linguistic revitalization. The uniqueness of the members of this group lies in a specific way of coping with the new conditions and also in their way of identification with their own group and its cultural traditions. Peculiarity of the life of Huncokári was determined above all by cultural and language distinctness, geographical and social isolation (life in hamlets, endogamy) and also by specific forms of communication within the group as well as outside the group. These factors resulted in conservation and long-term preservation of multiple archaic elements of their traditional culture. Huncokári of the Little Carpathians present a specific form of adaptation and acculturation of a group in different ethnic surroundings. Therefore we consider them to be an important

component of European and global cultural heritage.

**Omar Aguilar Sánchez & Héctor Juárez Aguilar,
Teaching cultural heritage to pre-schoolers of
the Ñuu Savi People (México)**



The study of the historical and cultural heritage of the Ñuu Savi people is a key input for their language's revitalization. But, how can we transmit this scholarly knowledge to the younger generation? This paper introduces the preliminary results of a methodological development pilot (involving planning, implementation and evaluation) which focused on the teaching of cultural heritage to Ñuu Savi pre-school children. In this, different didactic strategies were employed to share the interpretation of the codices' pictographic elements with 3-6 year old children. The results confirm that codices are a rich potential source for the development of didactic materials to support children's intellectual development; especially in areas, such as mathematics, linguistics, arts, cultural history, psycho-motricity and cognitive development. The assessment of this pilot is also examined according to the UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples) guidelines. Ultimately, this methodological pilot aims to be included in the curricular plan of the educational system for the Ñuu Savi people.

Juan Carlos Reyes Gómez, Alfabetización en lengua ayuuk: acciones comunitarias para el fortalecimiento de la identidad y la resistencia de un pueblo

En esta ponencia se analiza el término “alfabetización” y sus implicaciones. Asimismo, se habla de la oposición “alfabetismo”

/“analfabetismo”, en relación con el término “iletrismo”. Se exponen los principales propósitos de la alfabetización y de la imperante necesidad de formar lectores y escritores en potencia. En relación con lo anterior, se trata también la recurrente asociación analfabetismo, pobreza y falta de oportunidades, así como también la de alfabetismo, concienciación y la lucha por la libertad; esto es, por una vida con equidad, justicia y dignidad.



Karolina Grzech, Collaborative language documentation: challenges and opportunities, on the example of the Tena Kichwa documentation project

In this talk, I explore the practical and theoretical aspects of setting up a collaborative documentation project for an endangered language while being a non-speaker of the language, external to the speech community. Such a situation, although not ideal, is common in the contemporary language documentation setting; Linguists with little prior knowledge of a given country, culture and language arrive on site to carry out a documentation project, constrained by the timing and conditions imposed on them by funders. The speech community often has no say in setting up the goals of the project. Yet, linguists expect the speakers to be involved in the project. Are there any general rules which should be applied to such situations to make sure projects successful? Are there any benefits to be drawn from this seemingly unfavourable situation? This talk aims to answer these questions, drawing on my own experience of carrying out a collaborative language documentation of Tena Kichwa (Quechuan, Ecuador) and from other documentation projects the world over. In the first part of the talk, I focus on the challenges of trying to

document a language as a non-member of the speech community. I will concentrate, in particular, on two issues: (1) achieving ideological clarification regarding the goals and objectives of a documentation project, and (2) defining the ownership of the project. The notion of 'prior ideological clarification' (cf. Fishman 1991) has predominantly been used in studies of language revitalisation, but can also be applied in the documentation context. In such a setting, ideological clarification would mean that the speech community and the linguist agree on the goals and objectives of the project, or agree that they want different things from the project, and negotiate the fulfilment of these needs. For instance, in case of Tena Kichwa the members of the community wanted to create a collection of oral histories describing their history and culture, while I wanted to study the evidential system of the language. Both these objectives have been fulfilled, as we have created an extensive corpus of spoken data, containing both oral histories and elicitation sessions regarding more theoretical aspects of the language. The issue of ownership was, in this case, connected to the goals we have previously clarified: the members of the community were mainly interested in the narratives and interviews we have collected. In recording those, they have done all the work: selecting participants, devising questions, making the recordings and transcribing and translating them, and hence could easily claim the ownership of that data. The elicitation part, however, was my domain - although it was not always clear to my consultants why I was asking them to participate in games and experiments, they agreed to take part, since their goals were also met. In the talk, I describe the process of arriving at this consensus, and compare it with other language documentation projects in different linguistic and cultural settings.



The second part of the talk concentrates on the potential advantages of carrying out a documentation project as an outsider to the speech community. I show that if the project is truly collaborative, some such advantages can indeed be found. In case of the Tena Kichwa documentation, such positive aspect was broadening the original scope of the project. The Kichwa researchers chose the topics, themes and cultural practices on which documentation should focus. However, the external researchers' perspective highlighted some of their cultural and linguistic practices which are still vivid enough not to be considered 'heritage'. Consequently, some of these (conversations, certain agricultural practices) were also included in the final project.



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Rosaleen Howard, Language policy and the emergence of indigenous language revitalisation activism in Peru

This paper will examine the relationship between indigenous language rights activism and state language policy in the Andean states, with particular focus on the case of Peru. Approaches from the field of critical policy studies allow us to think of policy not only as a set of directives from the top down, but also as socially constructed practice from the bottom up, involving a diverse range of actors (Sutton and Levinson 2011). From our observations in Peru, increasingly, grassroots activism and state-formulated policy on indigenous language rights can become a two-way street, mutually influencing one another.

Peru has a high level of linguistic diversity, with an officially estimated 47 languages spoken across the Andean and Amazonian regions, many of them severely endangered in UNESCO's terms, whose speakers are recognised and provided for by language rights legislation passed in 2011 and being actively implemented. The context is one of tension between the state and the indigenous organisations around the presence of extractive industries (mining and petroleum) on community lands. In addition, our research shows that human rights violations occur whereby speakers of indigenous languages may fail to receive adequate legal representation or medical treatment due to communication difficulties.



With the aim of improving intercultural communication in such settings, since 2012 the Indigenous Languages Division of the Ministry of Culture has been training indigenous language speakers bilingual with Spanish to become translators and interpreters in public service settings. The paper will explore outcomes of this training, from which some 307 translator-interpreters, speakers of thirty-six different languages, have graduated to date.

Translating and interpreting between mainstream and indigenous languages in a postcolonial setting such as that of Peru, present complex challenges with social, political, cultural and cognitive dimensions. The paper will focus on the way the training programme provides opportunities for the empowerment of indigenous trainees (speakers of, for example, Quechua, Aymara, Ashaninka, Shipibo and Awajún) both as promoters of language rights on behalf of their peoples and as linguists, developing transferable analytical and writing skills in their languages, often for the first time. The paper shows how indigenous language development and documentation is evolving in the hands of the speakers, as a spin-off from state training

in translation and interpreting, rather than, in this case, its deliberate outcome.

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Ester Baiget i Bonany [& Mariona Sabaté], Language revitalisation in Northern Catalonia: A participatory action research proposal



The situation of the Catalan language in Northern Catalonia has been critical for the last 60 years (Baylac-Ferrer, 2009; Escudero, 2008; Iglesias, 1998; Lluís, 2002; Peytaví, 2016; Puig, 2008): The Catalan community has experienced language shift, and French, the language of the wider society, education, the media and the administration, has superseded Catalan in most Northern-Catalan households. Nevertheless, the Catalan language has acquired greater prestige in the last 20 years, and it has been introduced as the medium of instruction in immersion school programmes at schools such as La Bressola and Arrels. As a result, a significant number of members of the younger generation is fluent in both Catalan and French. However, interestingly enough, the language of communication among peers continues to be French.

Among the current language revitalisation endeavours we have to highlight the work by authors such as Joan Lluís Lluís (2002, 2017) and Joan Daniel Bezsonoff (2005, 2010), who have written essays, memoirs and novels about the process of reclaiming one's heritage language, and the poet Joan Pere Cerdà (2003), who did extensive work in schools to make students aware of their heritage language and culture and who encouraged youngsters to learn Catalan and to use it in their day-to-day lives. In addition, some bands of young

musicians, the so-called 'Col.lectiu Angelets de la Terra', are working actively in order to encourage the younger generation to listen to music in Catalan.

The present paper outlines the present sociolinguistic situation in Northern Catalonia, it describes the language revitalisation programmes being currently implemented in the region, and it presents a participatory action research project. This project involves music and literature in Catalan and it has been designed to make secondary school students aware of their heritage language and culture and to encourage the active use of Catalan with their peers.



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Renée Pera-Ros, Rethinking language policies in Catalonia: taking migrant languages into account

The aim of this research is to suggest new language policies which, on the one hand, help the Catalan language adapt to the challenges that globalization has brought and, on the other hand, promote migrant languages as part of Catalonia's heritage. New language policy approaches will be discussed by commenting on literature on successful integration models, such as the Swedish and Canadian ones, and by analyzing interviews with a few associations which have been formed by newcomers.

In the last few years the Catalan demography has significantly changed because of the massive wave of migration, with migrants currently representing 13.6% of the total Catalan population (Idescat 2016). All these migrant people, who have come from around the world, have brought their languages and cultures with them, creating a context of superdiversity (Vertovec 2007): according to GELA, about 280 languages are spoken in Catalonia (Barrieras 2013). Catalonia has left bilingualism behind and it has become highly multilingual, which is why language policies need to be rethought in order to successfully manage this new sociolinguistic situation. However, neither a melting pot nor an assimilationist model are to be desired: it is about reinforcing Catalan without neglecting the other languages and cultures (Marí 2007). As Gogolin (2002) claims, new policies need to evolve from the monolingual habitus to a plurilingual one. Thus, specific measures and good practices regarding education and multilingual public spaces are suggested in this research, which will not only allow Catalan to grow stronger but will also promote linguistic diversity.



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Wojciech Ostapik, La situación del catalán en la Cataluña del Norte y la política del Estado francés de cara al dicho idioma

A pesar de la situación geopolítica actual, la conciencia de la gente que vive en los Pirineos Orientales lo dice todo muy claramente : ¡somos catalanes y basta!. Las investigaciones sobre el tema son muchas, sobretodo en los tiempos en los que se intenta revitalizar el catalán en la Cataluña del Norte. La situación, por lo tanto, no cambia. Por un lado tenemos a los representantes del poder afirmando que la catalanidad está muy bienvenida en la región y que los contactos político-sociales entre la Cataluña del Norte y el Principado de Cataluña no pueden sino mejorar. Por otro, un sistema francés que está reduciendo la identidad francesa a la cultura universal de París y del idioma francés que tiende a dominar todos los aspectos de la vida como lo vemos en la historia. Intentaremos explicar esta situación dicotómica tan particular de los Pirineos Orientales en tres etapas. En una primera parte nos acercaremos del aspecto cultural de la catalanidad y las diversas expresiones de ese sentimiento en la región. Explicaremos cómo, de cuál manera y por qué las

manifestaciones públicas de la catalanidad, como fiestas populares (con el ejemplo de la fiesta de San Juan) o manifestaciones más cotidianas (la presencia de las banderas catalanes) son tan importantes en la sociedad catalana del siglo XXI.

En un segundo tiempo, confrontaremos este sentimiento de la catalanidad con los últimos resultados de la encuesta sobre las costumbres lingüísticas de la gente de la Cataluña del Norte, pasando por una breve explicación histórica del fenómeno de la ruptura de transmisión intergeneracional.

En una tercera etapa, que vendrá a completar la segunda, analizaremos la situación en cuanto a la presencia del catalán en la vida pública de cada día, la enseñanza del catalán en las escuelas franceses y la política aparente de sustitución del espíritu cosmopolita por el espíritu francés uniformizado que no es del todo egalitario de cara a diferentes lenguas.

Veremos también cómo esta política fracasa y provoca disparidades entre idiomas (sean regionales o no) así como de qué manera las personas implicadas luchan porque el idioma catalán vuelva a utilizarse en la vida pública. Daremos ejemplos de acciones e instituciones que pelean de manera activa para reactivar la lengua catalana en la región (actores como APLEC, Universidad de Perpinyà, l'Òmnium u otros).

En nuestra investigación, nos apoyamos en los resultados de la Encuesta de Usos Lingüísticos de la Cataluña del Norte (EULCN) de la Generalitat de Catalunya, los escritos sobre la sociolingüística de Alà Baylac-Ferrer y la publicación de Joan Peytaví Deixona El català al nord de Catalunya a principis del segle XXI. También nos servirán las encuestas hechas entre los alumnos de un colegio de Perpinyà a principios del 2016 y los resultados de investigación que se llevó a



cabo para la tesis de máster durante el año 2016.

Sumittra Suraratdecha, Embracing the Difference: Reducing Linguistic Bias and Discrimination for Well-being Society in Black Tai Language and Cultural Heritage Reclamation Efforts



This present paper addresses the notions of ethnocultural identity, language rights, stigma, prejudice, and discrimination in a process of language and cultural heritage reclamation in a Black Tai community in Thailand. The paper describes the history and current status of the Black Tai language and culture and the ways in which reclamation activities and restoration of their linguistic and cultural rights could enhance the well-being of the speakers of these languages. Essentially, the research aims to investigate the psychological outcomes of the reclamation efforts such as better attitudes, better self-esteem. The Nongprong School and Khaoyoi School in Khaoyoi district, Petchburi province are selected as the research sites for the reason that these schools have chosen to incorporate the Black Tai ethnic language and culture into their school curricula. The present study aims to answer three research questions: (1) what kinds of stigma and prejudice are present in the research sites?; (2) do members of the general-culture group have a better attitude toward the sub-culture group after exposure to the introduction of languages and cultures of the sub-culture group in classroom?; and (3) do members of the sub-culture group have a better self-esteem and take pride in being a member of the sub-culture group in bilingual education program? The result shows that by having inclusive curriculum content and language and cultural reclamation activities in the community, not only can the greater mosaic of human diversity be better understood in the community, but the local history, local wisdom and pride in one's ethnic identity can also be promoted.

Photo galleries





ENGAGED HUMANITIES IN EUROPE:

CAPACITY BUILDING FOR PARTICIPATORY RESEARCH IN LINGUISTIC-CULTURAL HERITAGE

The ENGHUM project aims at constructing collaborative networks and community-based programs for language revitalization and providing extensive capacity-building, both for researchers and for members of minority ethnic groups, including activists, teachers, social workers and indigenous researchers. For more information about our activities, please visit: www.engagedhumanities.oi.uw.edu.pl

A large number of languages around the world are endangered. Revitalization is a process designed to reverse or slow down a negative shift in language usage. Its implementation requires the active participation of the local community interested in preserving its own traditions. Researchers, national and regional authorities, the media and non-governmental organizations also play a very important role in the effort to save the world's cultural and linguistic heritage. Revitalization efforts do not focus only on language documentation and education. They also seek to influence linguistic attitudes, policies and rights, as well as the positive empowerment of marginalized groups. Every language helps us to better understand the world. Their existence is a vital part of our human heritage. Science has proven that communities using their own native language are healthier and more resilient to the diseases (both mental and physical) of modern civilization. Many studies show that language revitalization is also beneficial for the education of children and can foster local economies.

This photo gallery presents a selection of four cultures and their endangered languages in Europe and beyond that researchers and activist are trying to preserve and revitalize, both for the benefit of local communities and the wider society:

1. **Wymysiöeryś** was the basic language of communication in Wilamowice until the end of the second world war.
2. **Nahuatl**, the language of the Nahuatl people, descendants of the Aztecs, is used today mainly in Mexico and, to a lesser degree, in the United States by Nahuatl-speaking migrants. Its speakers often face discrimination.
3. **Buryat** was originally spoken in Southeastern Siberia, on the shores of Lake Baikal; however, due to mass migrations early in the 20th century, its population is now divided by the borders of China, Mongolia and Russia. The language is heavily affected by globalisation processes and is losing ground in contact with Russian and Chinese.
4. **Lemko** is an indigenous language of the ethnic group of Lemkos/Rusyns. It began to fade from public spaces, mainly because of the persecutions and forced displacement of its population in 1945-1947 and then as a result of the assimilation programs of the post-war period.





HUMANISTYKA ZAANGAŻOWANA W EUROPIE:

BUDOWANIE POTENCJAŁU DLA PARTYCYPACYJNYCH BADAŃ DZIEDZICTWA JĘZYKOWO-KULTUROWEGO

Celem projektu „Humanistyka Zaangażowana w Europie” (ENGHUM) jest stworzenie sieci współpracy naukowej oraz programów rewitalizacji językowej w odpowiedzi na rzeczywiste potrzeby danej społeczności, a także przy zachowaniu dbałości o wszechstronny rozwój potencjału naukowców i przedstawicieli mniejszości, w tym aktywistów językowych, nauczycieli, pracowników społecznych oraz badaczy. Więcej informacji o naszych działaniach: www.engagedhumanities.oi.uw.edu.pl

Wiele z używanych obecnie na świecie języków jest zagrożonych. Rewitalizacja to proces, którego celem jest odwrócenie lub spowolnienie niekorzystnej zmiany językowej. Działania takie wymagają aktywnego uczestnictwa ze strony społeczności zainteresowanej zachowaniem własnej mowy, ale spore ułatwienie może stanowić współpraca z badaczami, władzami lokalnymi, mediami, czy organizacjami pozarządowymi. Działania rewitalizacyjne koncentrują się nie tylko na dokumentacji językowej i edukacji. Obejmują również zmianę sposobu myślenia o językach i ich odmianach, kształtowanie polityki i praw językowych, a także dowartościowanie oraz wzmocnienie grup zagrożonych marginalizacją. Istnienie każdego języka pomaga w sposób pełniejszy rozumieć świat, w którym żyjemy – jest elementem ogólnoludzkiego dziedzictwa.

Prezentowana wystawa dotyczy czterech zagrożonych języków i kultur, które dzięki wspólnym wysiłkom przedstawicieli mniejszości, aktywistów oraz badaczy mogą zostać uratowane:

1. **Wilamowski** (wymysieryś) to język, który do końca drugiej wojny światowej był podstawowym językiem codziennej komunikacji w Wilamowicach.
2. **Nahuatl** (nahuatlātlālli), język Indian Nahuā, potomków Azteków. Język przetrwał hiszpańską kolonizację, jednak jest przedmiotem silnej dyskryminacji – zwłaszcza od połowy XX wieku – i jego dalsze istnienie jest zagrożone.
3. **Buriackim** posługują się Buriaci, pierwotnie zamieszkujący obszary nadbrzeżne jeziora Bajkał na Wschodniej Syberii. Ze względu na procesy migracyjne największe skupiska tej grupy etnicznej można dziś znaleźć w Chinach, Mongolii i Rosji. Język podlega procesom globalizacji i często przegrywa w starciu z językiem chińskim czy rosyjskim.
4. **Lemkowski** to rdzenny język wspólnoty etnicznej Lemków/Rusinów. Zaczął zanikać z powodu masowych prześladowań i wysiedleń w latach 1945-1947 oraz programów asymilacyjnych w okresie powojennym.



LANGUAGE DIVERSITY: A WORLD OF CULTURAL ABUNDANCE

RÓŻNORODNOŚĆ JĘZYKOWA – KULTUROWE BOGACTWO ŚWIATA

13-26.11.2017



1. Interest in traditional material culture among tourists has been on the rise, unfortunately this has not been the case for language revival.

Zainteresowanie tradycyjną kulturą materialną wśród turystów wzrosło. Niestety odrodzenie językowe nie było i nie jest priorytetem.

© Vladislava Filipenko



2. Today, after years of persecution, both vernacular language and dress are seeking to be proud of.

Po latach prześladowań, obydwa rodzaje języka i odzienia są powoli się dumnie podnoszą.

© Jessica Kauer



3. The vernacular language was the inspiration for designers working on local textiles, which was part of the project of the "New Literals" Department and the "Newborn Emigrants" Association.

Wzrost popularności regionalnych, szczególnie języków rękodzielniczych, stanowiły w ramach projektu "Nowe Literals" i "Noworodzeni Emigranci".

© Jessica Kauer



4. The song and dance ensembles in the industry of tradition and the source of language revitalization in Wisconsin.

zespoły piosenek i tańców w "Wissconsinconsin" stały się powolnie tradycją i inspiracją renowacji językowej.

© Robert Jovanovi



5. The members of the Lardin group "Jersovica" sustain the language of their ancestors.

Członkowie zespołu "Jersovica" utrzymują język przodków.

© Jasak Miroslav



6. The last traditional fair producer.

Ostatni tradycyjny organizator.

© Jasak Miroslav



7. Linguists field research in the Redfish Head museum.

Językowiślanie badawcze w muzeum Redfish Head.

© Jasak Miroslav



8. The Museum of Lardin Culture in Zyrardowice is active.

Muzeum Kultury Lardinowej w Zyrardowicach jest aktywne.

© Jasak Miroslav



9. A Hubus girl sitting between stalks of maize, the sacred plant of indigenous people in Mexico (Sierra Negra, Puebla, Mexico).

Hubuska dziewczyna siedząca między kłosa kukurydzy, świętej rośliny dla Hubusów i innych rdzennych grup Meksyku (Sierra Negra, Puebla, Meksyk).

© Aleksandra Bergner



10. An indigenous offering on the floor of the church in Huehuetlan, Puebla, the former Aztec town of Quauaquahutlan (Puebla, Mexico).

Tradycyjna ofiarość na podłodze kościoła w Huehuetlan, Puebla, dawnym mieście Quauaquahutlan (Puebla, Meksyk).

© Justyna Olsza



11. Preparing a traditional meal in the Polanco-speaking town of Santa Maria Zapotila (Puebla, Mexico).

Przygotowanie tradycyjnego posiłku w miasteczku Santa Maria Zapotila, gdzie się mówi polniskim (Puebla, Meksyk).

© Justyna Olsza



12. Hubus students reading the old Aztec myth of the Four Suns in modern Huehuetlan (Huehuetlan, Puebla, University of Warsaw).

Hubuskie dzieci czytają starożytny mit o czterech słońcach w nowoczesnym Huehuetlan (Puebla, Uniwersytet Warszawski).

© Justyna Olsza



13. Community classes in Santa Maria Coahuila – a space dedicated to the promotion of the town's linguistic and cultural heritage (Coahuila, Mexico).

Miejsce spotkań społeczności Santa Maria Coahuila – przestrzeń poświęconej kulturze lokalnej (językowi i dziedzictwu kulturowemu) (Coahuila, Meksyk).

© Oscar Aguilar



14. Indigenous children in Polanco women's club and dance group, San Francisco Huehuetlan (Huehuetlan, Mexico).

Dziewczęta Polniskie w klubie i grupie tańcowej w San Francisco Huehuetlan (Huehuetlan, Meksyk).

© Justyna Olsza



15. A Polanco-speaking woman with her grandmothers, who is learning the ancestral language and cultural heritage from her grandmothers, San Pedro Toluquapan (Huehuetlan, Mexico).

Dziewięćdziesięcioletnia Polniskosporożająca kobieta uczy się od babek języka przodków i kultury przodków od swoich dziadków, San Pedro Toluquapan (Huehuetlan, Meksyk).

© Oscar Aguilar



16. The occasional use of traditional dress is an easy way to reaffirm Hubus identity.

Okazyjne używanie strojów przodków nie musi być sposobem na odnowienie tożsamości.

© Vladislava Filipenko





















LANGUAGE DIVERSITY AROUND THE WORLD

16-30.11.2017

Engaged Humanities in Europe

Capacity building for participatory research in linguistic-cultural heritage

The ENGHUM project aims at constructing collaborative networks and community-based programs for language revitalization and providing extensive capacity-building, both for researchers and for members of minority ethnic groups, including activists, teachers, social workers and indigenous researchers. For more information about our activities, please visit: www.engagedhumanities.oi.uw.edu.pl

A large number of languages around the world are endangered. Revitalization is a process designed to reverse or slow down a negative shift in language usage. Its implementation requires the active participation of the local community interested in preserving its own traditions. Researchers, national and regional authorities, the media and non-governmental organizations also play a very important role in the effort to save the world's cultural and linguistic heritage. Revitalization efforts do not focus only on language documentation and education. They also seek to influence linguistic attitudes, policies, rights, as well as the positive empowerment of marginalized groups. Every language helps us to better understand the world. Their existence is a vital part of our human heritage. Science has proven that communities using their own native language are healthier and more resilient to the diseases (both mental and physical) of modern civilization. Many studies show that language revitalization is also beneficial for education of children and can foster local economies.

This photo gallery presents a selection of cultures and their endangered languages in Europe and beyond that researchers and activist are trying to preserve and revitalize, both for the benefit of local communities and the wider society. You can find more information about each of the communities in this presentation on the respective posters.





RÓŻNORODNOŚĆ JĘZYKOWA NA ŚWIECIE

16-30.11.2017

Humanistyka Zaangażowana w Europie:

budowanie potencjału dla partycypacyjnych badań dziedzictwa językowo-kulturowego

Celem projektu „Humanistyka Zaangażowana w Europie” (ENGHUM) jest stworzenie sieci współpracy naukowej oraz programów rewitalizacji językowej w odpowiedzi na rzeczywiste potrzeby danej społeczności, przy zachowaniu dbałości o wszechstronny rozwój potencjału naukowców i przedstawicieli mniejszości, w tym aktywistów językowych, nauczycieli, pracowników społecznych oraz badaczy. Więcej informacji o naszych działaniach www.engagedhumanities.oi.uw.edu.pl

Wiele z używanych obecnie na świecie języków jest zagrożonych wymarciem. Rewitalizacja to proces, którego celem jest odwrócenie lub spowolnienie niekorzystnej zmiany językowej. Działania takie wymagają aktywnego uczestnictwa ze strony społeczności zainteresowanej zachowaniem własnej mowy, ale ułatwienie może stanowić współpraca z badaczami, władzami lokalnymi, mediami czy organizacjami pozarządowymi. Działania rewitalizacyjne koncentrują się nie tylko na dokumentacji językowej i edukacji. Obejmują również zmianę sposobu myślenia o językach i ich odmianach, kształtowanie polityki i praw językowych, a także dowartościowanie oraz wzmocnienie grup zagrożonych marginalizacją. Istnienie każdego języka pomaga w sposób pełniejszy rozumieć świat, w którym żyjemy – jest elementem ogólnoludzkiego dziedzictwa. Badania naukowe wskazują, że w społecznościach, które posługują się swoimi językami ojczystymi, ludzie są zdrowsi, rzadziej zapadają na niektóre choroby cywilizacyjne i te o podłożu psychicznym. Znane są przypadki, że proces rewitalizacji językowej wpłynął na przyspieszenie rozwoju gospodarczego danego regionu.

Prezentowana wystawa dotyczy zagrożonych języków i kultur, które dzięki wspólnym wysiłkom przedstawicieli mniejszości, aktywistów oraz badaczy mogą zostać uratowane zarówno w interesie danej grupy jak i całego społeczeństwa. Informacje o każdej z nich przedstawiają plansze wprowadzające do wystawy.



The Buryat people are an ethnic group living in Southeastern Siberia, on the shores of Lake Baikal. Ethnically Mongol, they have been part of the Russian state since the 18th century. Although they have preserved their traditions, language and religious practices, as in many parts of the world, they have been affected by processes of assimilation and globalization.

The events of the Civil War and the policies of the new Soviet state triggered waves of mass migration all over the former Russian Empire, including ethnic Buryatia. Buryats were divided by the borders of three countries: Russia, Mongolia and China. In each country they have different ideas regarding their ethnicity, their culture development and their language. There is a great gap between the different versions of Buryatness, formed, for the most part, during the XX century in completely different political, cultural and ethnic environments; cohesion exists merely at the level of symbols. Together with the rapid loss of the language in ethnic Buryatia and the cultural transformations of Buryats in Mongolia, China, the gap seems to be widening.



Challenges to and points in favor of language revitalization:

- The problem of the "proper" version of the Buryat language (vocabulary changes appeared in the XX century)
- The problem of the writing system (the disappearance of a unified writing system which facilitates communication)
- The gap between the continuity of literary traditions (Literature in Classic script, Soviet literature in Cyrillic, etc.)
- The language barrier (Russian, Chinese)

Text: Ayur Zhanaev



Lenka is an East Slavic indigenous language spoken by the Lemkos/Rusyns ethnic group. It has various cross-border characteristics, with many West Slavic and South Slavic elements and influences from Hungarian and Romanian, but it also preserves numerous archaic features of the Old Church Slavonic language. In traditional classifications, Lemko variants were usually included in the Ukrainian or Rusyn group. The contemporary language is classified as one of the many regional variants of the Rusyn language, together with Prešov Ruthenia (Slovakia), Carpathian Ruthenia (Ukraine) and Bachyn Ruthenia (Serbia and Croatia). The tradition of recording texts with local Lemko characteristics dates back to the 16th century. They were documented graphically according to the rules adopted for Ruthenian languages, with historical modifications. The first manifesto speaking of the distinctiveness of the Lemko language was published in 1871. Since 1911 magazines and books in this language have been regularly published. Lemko spelling is based on the Cyrillic alphabet used for East Slavic languages with certain peculiarities reflecting its phonetic specificity.

In the interwar period (1934-1938) Lemko was the language of education in schools in Lemkivno. Between 1939-1989 it was completely eradicated from public spaces, first by the Ukrainization of Lemkos during the German occupation, later by the persecution and the displacement of their population between 1945-1947 and, finally, by the post-war assimilation programs which resulted in a drastic reduction in the number of speakers. Lemko returned to the schools in 1991, but it was taught as a minority language (even though it is the Lemkos' native tongue) and as an extra-curricular activity for only three hours per week. Since 2001 it has also been taught as a philological specialisation at the Pedagogical University in Cracow. Currently this language is growing in at least nine areas of use: daily, literary-artistic, journalistic, theatrical, political, educational, religious, and specialised scientific. In other areas it is used only occasionally. It has the legal status of a minority language in Poland.



The modern standard of the Lemko language is based on the codification processes created during the interwar period which set the dialectal forms typical of central Lemkivno as the norm. It was systematised in the 2000 Lemko grammar and is used in school books, teaching, periodicals ("Бесіда" bi-monthly, "Лемківській Річник" and "Річник Руської Бурші" annuals), books (literary anthologies, collections of fairy tales, memoirs, "The Library of Lemko Classic" series), translations (literary translation, official documents, teaching materials), radio (lem.fm radio station), websites (lemkivno.net, lem.fm, Lemko associations' websites) and public signs (bilingual placename signs). There is also an online Lemko language course.

In 2011, 6279 citizens of Poland declared Lemko their mother tongue. Outside Poland it is spoken by the community of people in Ukraine who were displaced from Lemkivno and by emigrants, mainly in the USA and Canada. It is rated as a highly endangered language.

Text: Olena Duč-Fajfer



Náhuat-Pipil is a language spoken in El Salvador with approximately 300-500 speakers. The language is related to the variants of Nahuatl spoken in Mexico but is classified by linguists to be its own independent language under the ISO code [ppi]. Náhuat-Pipil is principally spoken in western El Salvador in the state of Sonsonate. The language is deemed to be in a state of critical endangerment according to sources such as Ethnologue and the UNESCO map of languages in danger. In the 1930s, the indigenous population of El Salvador suffered from a military genocide whereupon it is estimated that somewhere between 15,000-45,000 indigenous people were killed. Some survivors of the genocide fled to the surrounding mountains and jungle, and it is believed that indigenous people still live in remote parts of the country today. Other survivors who chose to remain in towns and villages lived in fear of being discovered and as such, chose to reject their language, dress and traditions in public spheres. Nevertheless, in the privacy of homes and families, the language and culture continued to thrive and was passed on from generation to generation. It is because of this, that we see it still being spoken today.



The pictures showcased here were taken in the town of Witzapan, where the highest concentration of speakers reside. The photographer and researcher who made a pictures (Ebany Dohle) is documenting the semantic categorization of plants in Náhuat-Pipil and how knowledge of the environment is encoded in the language. The research looks at semantic categories in terms of prototype theory and how this interacts with Whorfian views of language relativity and theory of mind.

Although Náhuat-Pipil has managed to survive, it is under constant threat due to the political and social instability of the country, as well as the appeal that more widely spoken languages such as English, have for children and young adults. Research and exhibitions such as this one help remind us of our rich culture and history, and encourage us to interact with contemporary expressions of it.

This selection of pictures was taken by Ebany Dohle, a PhD candidate from SOAS, University of London, while she was conducting her fieldwork in El Salvador in 2015-2016.

Text: Ebany Dohle

NÁHUAT-PIPIIL

Nahuatl (Uto-Aztecan) is one of the most widely known Amerindian languages. Nahuatl has had a long trajectory in Mexico, going back at least to the first millennium A.D. It was spoken in numerous, often multilingual communities and polities in Central Mexico and beyond. It also flourished as the dominant language of the Aztec empire. After the arrival of the Spaniards, it became the main indigenous language used by the Europeans in New Spain, sometimes also in communication with non-Nahua groups. These circumstances, along with administrative and church policies, further contributed to the spread of Nahuatl during the colonial period. According to the most recent national census (INEGI 2010), there is still a large number of native speakers of Nahuatl – 1,544,968 – however, most are over the age of 50, while communities are increasing becoming isolated “islands of speakers”. Bilingualism is not stable, and it usually leads to rapid shift within one or two generations. The dominant monolingual ideology and racism toward indigenous speakers was promoted by the independent Mexican state, educational and legal systems, as well as the church. The spaces that existed for the use of Nahuatl earlier in the colonial period have been drastically reduced or closed. During the second half of the twentieth century, this change also started to affect individual households in originally Nahua-speaking communities. Parents and grandparents who had been normally communicating among themselves in Nahuatl, began to speak to their children in Spanish. In general they were succumbing to the widespread ideology associating indigenous identity with shame and backwardness; specifically, teachers had been instructed to admonish them to stop speaking Nahuatl to their children.



Researchers from the Faculty of “Artes Liberales” of the University of Warsaw along with their partners in Mexico have been promoting and supporting the revitalization of Nahuatl since 2012. Crucial to this approach is integration of both Western and native-speaking indigenous researchers as equal partners, creation of monolingual Nahuatl spaces and teaching programs as well as preparation of language materials; close collaboration with Nahua communities in developing community-based programs as well as empowerment through capacity-building and other joint activities. An important aim has been to restore the culture of literacy in Nahuatl through the monolingual *Toflahtl* series, encompassing works from all variants of the language. Another essential objective has been to strengthen the historical and cultural identity of native speakers by facilitating their access to the alphabetical texts written by their ancestors during the colonial era.

Text: Justyna Olko



Wilamowice is a town located in southern Poland, in the borderland where two historical regions meet – Lesser Poland (Małopolska) and Silesia (Śląsk). The settlers who established the community arrived there from Western Europe in the thirteenth century. The local theory has them coming from Flanders or Friesland. Unlike surrounding towns and villages, which have similar origins, the people of Wilamowice were not Polonized or Germanized. Until the end of World War II, the basic language of communication in the town was Wymysiöeryś, a Germanic language, unique to Wilamowice. It derived from Middle High German and adopted many lexical and grammatical Slavic features during eight centuries of contact.

Many inhabitants of the town were weavers and traders. They sold their products in Vienna, Warsaw, Hamburg or Istanbul. Their incomes helped the community to buy itself out of serfdom in 1808. This event marked the beginning of the "golden era" of the town. Thanks to the local system of scholarships, a number of students from Wilamowice obtained their higher education and achieved high positions at universities, schools, private companies, in state administration or in the Catholic church. Wymysiöeryś was used to create literary works and was described by linguists and other scholars. In the nineteenth century the local attire, another important marker of identity, obtained its most sophisticated forms. Parts of the costume were brought by Wilamowian traders from many parts of Europe and together they constituted an unique, eclectic system.

At the turn of the nineteenth and twentieth century, when the Austro-Hungarian Empire faced the growth of nationalisms, Wilamowice also became the scene of "discursive struggle" between Poles and Germans. The former emphasized the fact, that "the good mother" Poland was a safe home for the guests from Western Europe. The latter focused on the "antiquity" of Wymysiöeryś and the fact that inhabitants of the town avoided linguistic polarization. As a consequence, local German intellectuals perceived inhabitants of Wilamowice as "arch-Germans". Neither Poles nor Germans paid much attention to self-identification of Wilamowians, who were a pre-nationalistic community at this point in time.



During World War II, Wilamowice was declared "a German colony". Inhabitants of the town were forced to sign Volksliste, a declaration of adhesion to the German nation. Many of those who refused were killed in concentration camps. Men who signed were forcibly incorporated into the German army, although many of them fled. After the end of World War II, use of the language was banned and severely punished. Wilamowians were killed, raped, sent to concentration camps in Jawarzewo or Oświęcim, or exiled to Ural and Siberia. A large portion of the oppressors were local communists, Poles from surrounding villages, who wanted to take over farms in Wilamowice. After the persecutions the relative and absolute number of native speakers of Wymysiöeryś started to drop dramatically. The language drifted into oblivion and for decades no one cared about it. When the situation started to change in 2001, hardly 100 people could speak Wymysiöeryś fluently. Only some twenty-five of them are alive today.

The pioneer of modern research in Wymysiöeryś, Tomasz Wicherkiewicz, wrote in 2001 that he suspected that the language would no longer be used within ten years. These words were read by Tymoteusz Król, an eight-year-old child born in Wilamowice. He decided to do everything to prove this prediction wrong. When he was ten, he began to record the last native speakers of Wymysiöeryś. Soon after, he wrote his first poems in the language, and initiated work on a dictionary and a grammar. Accompanied by his friend Justyna Majerska, he started to teach the language to the youngest generation. In 2012 their efforts were backed by the Faculty of "Artes Liberales" from the University of Warsaw. A unique model of collaboration between a local community, academia and local authorities emerged. Now Wymysiöeryś is taught both in school in Wilamowice and at the University of Warsaw. Some elderly native speakers are able to use their language now with their grand-grandchildren. Wymysiöeryś is expanding its domain, with local youth already having performed three successful theatre plays. After years of decay, in 2017 there is some cause for optimism regarding the future of the language.

Text: Bartłomiej Chronik

WYMYSIÖERYŚ





















La Universidad Don Bosco y el Ministerio de Educación
A través del Programa de Revitalización de la Lengua Nahuatl a Pico de El Salvador
Por este medio certifica que el señor

Jefferson Emanuel Ramirez Ramirez

ha regularmente al Programa de Inmersión Lingüística Trilingüe en Lengua Nahuatl, Cuna Nahuatl / Salskaha Nawat

Por lo cual le conferimos el presente

Diploma

en el Ciudad de Don Bosco, San Salvador, a los diecisiete días del mes de diciembre de 2014.

Revisor Académico y Director General
Luisa Dignat

Director de Arte, Cultura e Interacción Comunitaria
Instituto de Educación

Alcaldé de Don Bosco
Universidad Don Bosco







Science PR for University of Warsaw

Information campaign related to
Language Diversity Week

Warsaw, 30 November 2017

Results in key figures

- 51 - total number of publications, including:
 - 9 radio broadcasts
 - 2 television broadcasts
 - 40 online publications in digital media
- Over 50 minutes - total airtime in radio and television dedicated to Language Diversity Week and endangered languages
- ~30 000 euro* - Advertising Value Equivalent

* source: Institute of Media Monitoring

TV Broadcast

- Polsat News, 25.11.2017, 12:44 – interview with Enghum expert, Bartłomiej Chromik, about endangered languages and language revitalization
- Second broadcast: 26.11, godz. 01:39.



Radio broadcast

- Polish Radio Three, 15.11, 16:42 - interview with dr hab. Justyna Olko, Bartłomiej Chromik, Tymoteusz Król and other participants of the Enghum Conference
- Polish Radio 24, 12.11, 12:06 - interview with dr Stanisław Kordasiewicz
- Information about the Conference in the news services of Polish National Radio: Radio One (14.11, 12:41), Radio Two (13.11, 16:02) and RDC (14.11, 7:32)
- Radio Color, 9.11, 19:00 and 13.11, 19:01 - information about Language Diversity Week
- Chilli ZET, 14.11, 10:38 - dr hab. Justyna Olko and information about Language Diversity Week
- Radio Kampus, 13.11, 2:06 - interview with Bartłomiej Chromik





Engaged Humanities

Engaged humanities in Europe: Capacity building for participatory research in linguistic-cultural heritage.

Humanistyka Zaangażowana w Europie: budowanie potencjału dla partycypacyjnych badań dziedzictwa językowo-kulturowego.



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