



## D.1.1. Training, instruction and capacity-building materials

related to

WP 1 Methods and theory of participatory action research<sup>1</sup>

---

<sup>1</sup> This work was developed within the project 'Engaged Humanities in Europe' funded by the European Union's Horizon 2020 research and innovation programme under grant agreement No 692199.

**The WP 1 Methods and theory of participatory action research** focused on the capacity building at Faculty of “Artes Liberales”, University of Warsaw, in the field of participatory research, the application of research results and the design of educational activities aimed at social transformation and the strengthening of linguistic and cultural diversity in Europe and beyond.

This document contains materials presented during Enghum events (workshops, summer schools and conference). The first group of presentations (numbers 1-5) discuss the issues of the impact of language vitality on health and show different practical examples of successful PAR projects. The second group of presentations (numbers 6-9) is related to problems of assessing ethnolinguistic vitality, supporting local communities and research of young minority language speakers. In the last group of materials (numbers 10-13) we present best practices of multipurpose language documentation.

List of presentations:

1. Lenore A. Grenoble, *Language vitality and well-being*
2. Janne Underriner, Robert Elliott, *An analysis of the Actors of an Ichishkiin Language Collaborative Research Project*
3. Janne Underriner, Robert Elliott, *20 years of relationship building, case study of eBook project*
4. Werner Hernández González, *Buenos resultados con poco dinero*
5. Elwira Sobkowiak, *Responsible linguistics and observer’s paradox: fieldwork experience from Nahua communities in Huasteca Potosina, Mexico*
6. Nicole Dołowy – Rybińska, *(Ethno)linguistic vitality: advantages and threats of qualitative and quantitative methods of assessment*
7. Nicole Dołowy – Rybińska, *Locally based and institutionally supported communities of practices (CoP) and their role in minority language revitalization*
8. Nicole Dołowy – Rybińska, *Assessing ethnolinguistic vitality: how to deal with the effects of language ideologies and trauma?*
9. Nicole Dołowy – Rybińska, *Researching young peoples’ minority language practices*
10. Efrosini Kritikos, *Community-based curriculum development in endangered language revitalization: a case study in Tsakonian Greek*
11. Birgul Yilmaz, *Kurdish language and identity in the UK*
12. Beñat Garaio, *Engaged Humanities in practice. Community based language documentation, support and revitalization. Workshop with Prof. Peter K. Austin*
13. Bartłomiej Chromik, Tymoteusz Król, Justyna Majerska, *Documenting linguistic and cultural heritage of Wilamowice*

We also would like to include two documentary films from ENGHUM field and summer school:

1. Amo miquiz totlahtol. Our language will not die: <https://youtu.be/xSp4AMiOIWU>
2. Field School in Wilamowice - Engaged Humanities: <https://youtu.be/0yveONt5kuM>

# Language vitality and well-being

Lenore A. Grenoble  
grenoble@uchicago.edu

The University of Chicago

15 November 2017

# With thanks to

- The Humanities Division of the University of Chicago
- American Council of Learned Societies
- American Councils for International Education ACTR/ACCELS Title VIII Research Scholar Award
- The many colleagues at Northeastern Federal University in Yakutsk (NEFU)



with Lindsay Whaley, Dartmouth College



- 1 The Arctic
- 2 Well-being
- 3 Language & Health
- 4 Arctic Social Indicators & Well-being
- 5 Typology of language endangerment
  - Globalization
  - Urbanization
  - Climate change
- 6 Vitality Network Model

# The Arctic





# Arctic Indigenous languages



## Arctic peoples subdivided according to language families

<b>Indo-European family</b>	<b>Isolated languages</b> (Ketic and Yukagir)
Germanic branch	
<b>Uralic family</b>	<b>Eskimo-Aleut family</b>
Finno-Ugric branch	Inuit group (of Eskimo br.)
Samoyedic branch	Yupik group (of Eskimo br.)
<b>Altaic family</b>	Aleut branch
Turkic branch	<b>Na-Dene family</b>
Tungusic branch	Athabaskan branch
<b>Chukotko-Kamchatkan fam.</b>	Eyak branch
	Tinglit branch

	Arctic circle
	Arctic boundary according to AMAP
	Arctic boundary according to AHDR

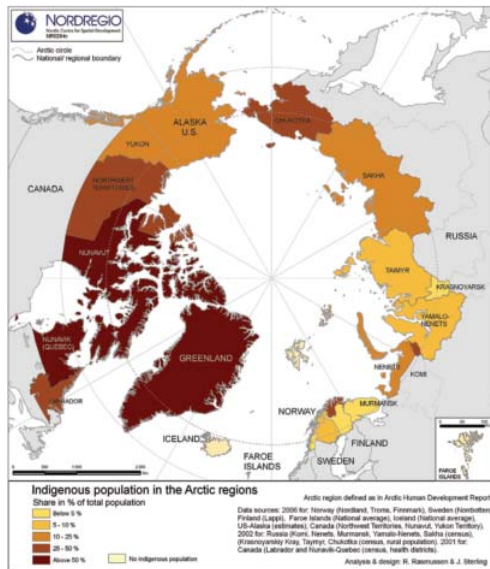
### Notes:

Areas show colours according to the original languages of the respective indigenous peoples, even if they do not speak their languages today.

Overlapping populations are not shown. The map does not claim to show exact boundaries between the individual language groups.

Typical colonial populations, which are not traditional Arctic populations, are not shown (Danes in Greenland, Russians in the Russian Federation, non-native Americans in North America).

# Arctic Indigenous peoples



# Well being, wellbeing or well-being?

- “Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity” (WHO–World Health Organization, 2014)
- Health, physiological well-being (physical health)
- Psychological well-being (mental health)
- Social well-being
- Ecosystems & well-being

# A working model of well-being

Figure 4. Definition of Wellbeing



from Dodge et al. (2012: 230)

**well-being:** a balance point between an individual's resource pool & the challenges faced

- Each time an individual meets a challenge, the system of challenges and resources comes into a state of imbalance, as the individual is forced to adapt his or her resources to meet this particular challenge (Kloep et al. 2009: 337)
- stable well-being is when individuals have the psychological, social and physical resources they need to meet a particular psychological, social and/or physical challenge
- when individuals have more challenges than resources, the see-saw dips, along with their well-being, and vice-versa
- NB: emphasis on the individual (versus the group); may need to be adjusted for some societies

# A rationale for revitalization?

“Our psychological, social, and physical well-being is connected with our native language; it shapes our values, self-image, identity, relationships, and ultimately success in life.”

*The Endangered Languages Project*

“Language revitalisation can be seen, therefore, as a health promotion strategy.” King et al. (2009:78)

- the Arctic Social Indicators project identified a core set of indicators to evaluate Arctic well-being (ASI-I; Larsen et al. 2010)
- based on preliminary work by the Arctic Human Development Report (AHDR I) & the United Nations Human Development Index (UN HDI). Further adapted and expanded in (ASI-II, Larsen et al. 2014: 36).

Indicators are useful aids for planning, informing policy, and for guiding decisions and actions. They are valuable simply in building awareness of current conditions and trends over time.

Indicators are used by some groups to **predict change**, while other groups use them to **promote change** (ASI-I, Larsen et al. 2010).

- The ASI working group confirmed the three domains suggested by the AHDR, further developed by ASI-II:

- 1 health & population
- 2 material well-being
- 3 education
- 4 cultural well-being & cultural vitality
- 5 contact with nature
- 6 fate control

In developing the indicators, they looked for **measurable** variables



- A number of studies, in particular in Australia & Canada, indicate a positive correlation between Indigenous (Native/Aboriginal) language use and physical well-being (health)
- including:
  - ▶ diabetes
  - ▶ obesity
  - ▶ suicide rates
  - ▶ cardiovascular disease

- diabetes rates are inversely to Native language retention:
- for the 31 Canadian First Nations communities in Alberta the authors found lower rates of adult-onset (Type II) diabetes in those communities with higher rates of indigenous language use
- MORE LANGUAGE = LESS DIABETES

(Oster et al. 2014)

# Suicide rates in British Columbia

- Halle, Chandler & Lalonde (2007) surveyed 150 Aboriginal communities surveyed
- Aboriginal “bands” that lack markers of cultural continuity regularly experience heightened rates of youth suicide and heightened school drop-out rates
- Markers of cultural continuity:
  - ▶ operationalized here using band-level measures of community control over the delivery of health, education, child protection and policing services, and
  - ▶ the achievement of a degree of self-governance, secure access to traditional lands, and
  - ▶ the construction of facilities for preserving cultural artifacts and traditions

## British Columbia Native communities:

- Native language knowledge varies inversely with suicide rates
- none of the other six cultural continuity factors was a better predictor of suicide rates
  - ▶ self-government; land claims; education; health care; cultural facilities; and police & fire services
- youth suicide:
  - ▶ in communities with 50% or more knowledge of the Native language: 13.00 in 100,000
  - ▶ in communities with less than 50%: 96.59 per 100,000
- youth suicide rates effectively dropped to zero in those few communities in which at least a third of band members reported a conversational knowledge of Native language
- MORE LANGUAGE = LESS SUICIDE

(Hallet et al. 2007)

## Methodological considerations:

- a convincing rationale for proposing that the viability of a given indigenous language contributes to the viability of the broader culture to which it gives voice.
- empirical support for the hypothesized link between language and/or cultural loss, and the deterioration of community wellbeing—indexed in the present study by band-level rates of youth suicide in the more than 150 Aboriginal communities surveyed.
- trustworthy means must be found for indexing the variable degrees to which whole Aboriginal communities have managed to both preserve their indigenous language and to create a cultural life that young people judge worth living

# Protective factors

Aboriginal communities in Canada, factors in maintaining & improving health, and in reducing risk factors:

- 1 land and health
- 2 traditional medicine
  - ▶ literature on traditional medicine makes direct links to land, language & culture
- 3 spirituality
- 4 traditional foods
  - ▶ foods linked to culture and bio-regions (living “off the land”)
- 5 traditional activities
  - ▶ hunting, fishing, trapping, storytelling, dancing, arts & crafts, pow-wows, etc.
- 6 traditional language

(McIvor et al. 2009)

Australian Aboriginal populations **living a decentralized lifestyle away from urban centers** exhibit:

- lower mortality rates
- lower rates of cardiovascular disease among
- “Conventional measures of employment, income, housing and education did not account for this health differential”
- MORE ACCESS TO THE LAND = LESS CARDIOVASCULAR DISEASE

Note: this study does not specifically consider the effects of language & culture

(Rowley et al. 2008)

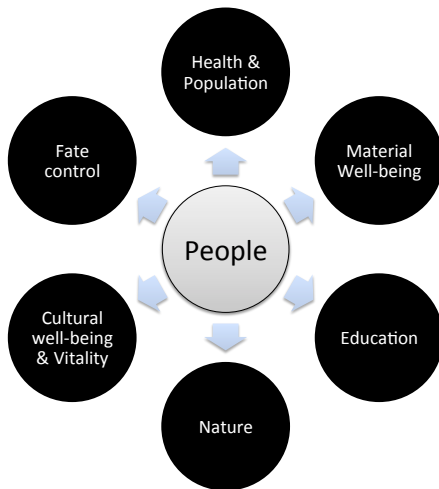
## Happiness among Australian Aboriginals

- positive relationship between language & well-being
- “even after controlling for a range of socio-economic variables, living on one’s homelands/ traditional country and undertaking harvesting activities is associated with a higher level of self-reported happiness for Indigenous Australians
- So too were learning an Indigenous language and participating in Indigenous cultural activities.”

(Biddle & Swee 2012)



# Arctic Social Indicators & Well-being



## ① Health and Population

- ▶ infant mortality rate
- ▶ net migration (total immigration - out-migration)

## ② Material Well-being

- ▶ per capita gross domestic product
- ▶ net-migration (total immigration - out-migration)
- ▶ unemployment rate
- ▶ poverty rate
- ▶ subsistence harvest

## ③ Education Domain

- ▶ proportion of students pursuing post-secondary education
- ▶ proportion of students completing post-secondary education
- ▶ proportion of graduates still in the community 10 years later

- ④ Cultural Well-being & Cultural Vitality
  - ▶ language retention
  - ▶ cultural autonomy
  - ▶ sense of belonging

- ④ Cultural Well-being & Cultural Vitality
  - ▶ language retention
  - ▶ cultural autonomy
  - ▶ sense of belonging

## *Belonging*

- What percentage of people are engaged in recreational or subsistence activities on the land?
- What is the relative size of the informal (subsistence-based) sector of the economy?

## *Cultural autonomy*

- Do laws and policies exist in a given state or region that recognize institutions that advocate for the cultural autonomy of national minority populations?
- Do institutions representing national minority cultures exist?
- What is the proportion of such institutions to minority peoples, e.g. are all peoples represented through such organizations?
- Are resources available to such institutions?
- Are funding policies in place and how well-resourced are they?

## *Language Retention*

- What percentage of a population speaks its ancestral language compared with the population as a whole?

## 5 Contact with Nature

- ▶ consumption of traditional food
- ▶ harvest of traditional food

Contact with nature: somewhat intangible; indicators are extremely challenging to develop and difficult to measure

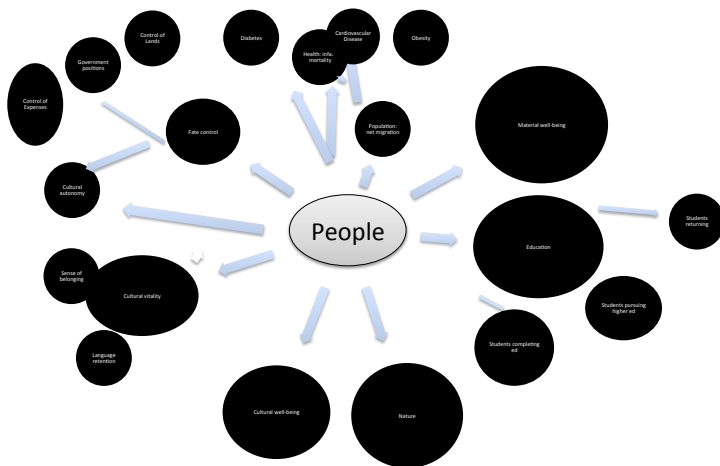
Major constraint = lack of current data



## 6 Fate Control

- ▶ **Political power:** Percentage of indigenous members in governing bodies (municipal, community, regional) relative to the percentage of the indigenous people in the total population
- ▶ **Decision-making power:** percentage of surface lands legally controlled by the inhabitants through public governments
- ▶ **Economic control:** percentage of public expenses within the region (regional government, municipal taxes, community sales taxes) raised locally
- ▶ **Knowledge construction:** percentage of individuals who speak a mother tongue (whether Native or not) in relation to the percentage of individuals reporting corresponding ethnicity

# How do we model this complexity?



# Typology of language endangerment

- a typology of language endangerment, with a set of cells of interrelated variables at the macro- and micro-levels (Grenoble & Whaley 1998)
- further developed with an expanded discussion of variables at different levels:  
*local, regional, national, and extra-national* (in Grenoble & Whaley 2006: 22-45)
- these relationships still hold
- We need to add others, including:
  - ① global level (and global English)
  - ② urbanization
  - ③ climate change

## Number of English speakers (approximate)

- 400 million L1 speakers; as many as 2 billion L2 speakers (Crystal 2008)
- 371 million L1 speakers; 611 million L2 speakers (Ethnologue 2017)

## Compare Mandarin:

- 897 million L1, 193 million L2
- Total L1 + L2: Mandarin 1.09 billion; English 983 million

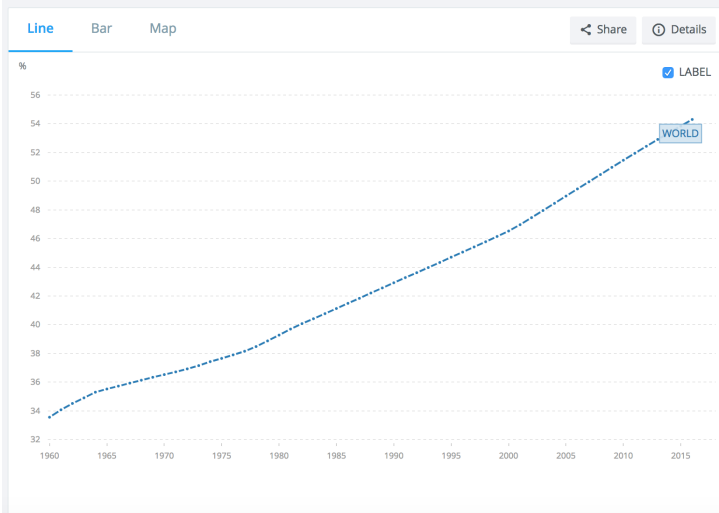
## Other factors in the Arctic (and elsewhere)

- standardized tests
- English as language of science
- Web of Science, Scopus
- English as a third official language?
  - ▶ in Sakha Republic
  - ▶ in Greenland
- Cyberspace: University students in Yakutsk, Sakha report ...
  - ▶ first, primary or best language: Sakha
  - ▶ Facebook, v Kontakte, Instagram: Russian
  - ▶ MMORPG (Massively multiplayer online role-playing games): English

## Worldwide trends: 1960-2015

The United Nations Population Divisions World Urbanization Prospects.

License: [Open](#)



Country	1960	2016
Canada	69%	82%
Finland	55%	84%
Greenland	59%	87%
Norway	50%	81%
Russia	54%	74%
Sweden	72%	86%
US	70%	82%

Percentage of total population living in urban centers

Source: World Bank

- Urbanization affects both levels of multilingualism but also the nature of multilingualism.



Location of the Sakha (Yakutia) Republic in Russia



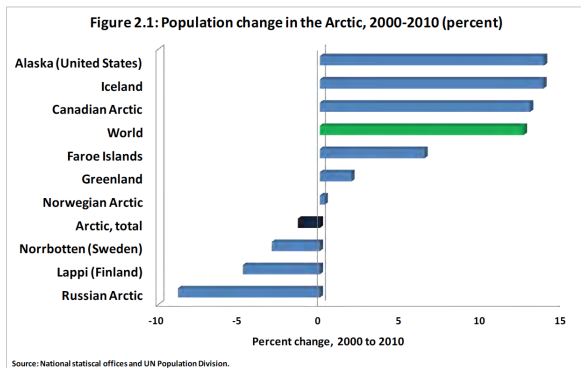
Location of Yakutsk in the Sakha (Yakutia) Republic

Coordinates:  62°02'N 129°44'E



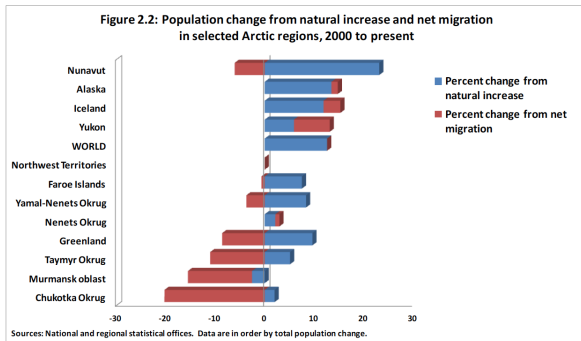
- Urbanization affects both levels of multilingualism but also the nature of multilingualism.
- In the post-Soviet period: increased internal migration, and immigration to Yakutsk from other parts of Russia, Central Asia & Caucasus
- SO indigenous people living
  - ▶ in Yakutsk, medium-sized cities (Neryungri) are in contact with Russians, Sakha(Yakut), and immigrant speakers of other languages (e.g. Kyrgyz, Ukrainian)
  - ▶ in rural settings they may be in contact with local indigenous groups, Russians (or Russian language), and Sakha

# Population dynamics in the Arctic



Source: Arctic Human Development Report II (2014: 56) (AHDR II)

# Population dynamics in the Arctic



Source: Arctic Human Development Report II (2014: 56)

# Climate change & environment

- issues: contaminants, land use, climate, security & access in the form of rights to land and sea
- coastal erosion & displacement



Climate change is accelerated in the Arctic (polar amplification effects)

- coastal erosion
- thinning sea ice
- access to oil, minerals
- loss of permafrost, release of methane
- changes in plants & animals
- changes in snow & ice

⇒ **massive cultural disruption**

Climate change has a direct impact on indigenous life in the Arctic:

- 1 Subsistence lifestyle
  - ▶ Hunting is disrupted
  - ▶ Changes in sea mammals
  - ▶ Changes in climate affect fish populations (in rivers, lakes and in sea water)
  - ▶ Inland: changes in climate affect caribou populations
- 2 Displacement of people
  - ▶ Coastal erosions: Shishmareff, Alaska
  - ▶ Resettlements of Canadian Inuit
  - ▶ Opening of Northern Sea Route
- 3 Influx (& immigration) of outsiders
  - ▶ access to natural resources
  - ▶ security issues
  - ▶ doomsday tourism

We need an integrating framework, one that integrates these many variables with social indicators of well-being

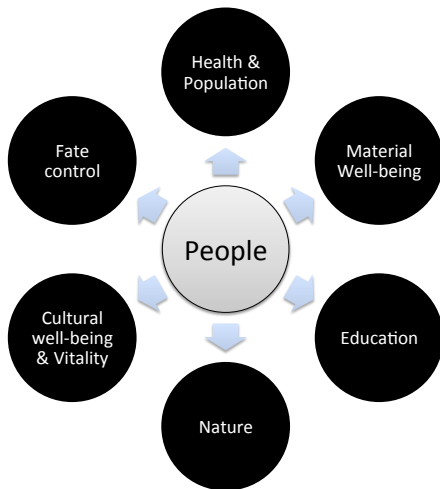
- Language as a node in a complex system of interacting behaviors
- Changes to a node can have an impact on the system
- Group networks, and the language ecologies that exist in them, are complex adaptive systems
- The system is dynamic

- group boundaries are emergent properties of complex networks of socio-historical variables, including language use
- an individual's connection to a group is established by the degree to which his/her own complex web of identity matches the group network
- networks of variables that define both groups & individuals are not static, are constantly in flux in subtle ways, and can, to some degree, be manipulated

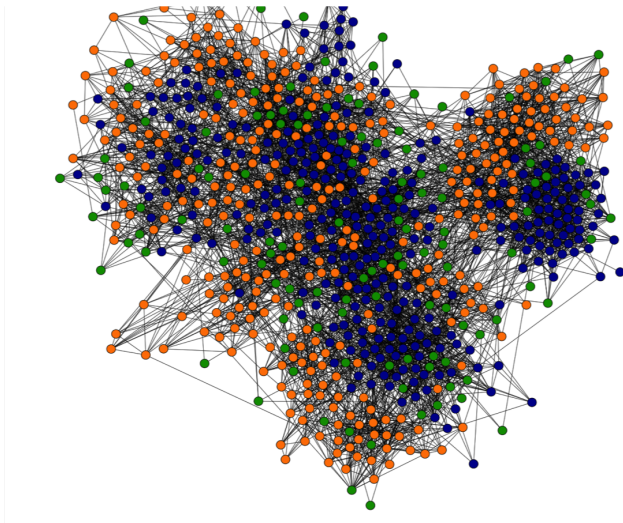


- variables that define the language ecology operate on multiple levels
- for the group and for individuals within the group, there can be considerable variation
- Example, in a multilingual community:
  - ▶ different individuals have different levels of multilingualism
  - ▶ language proficiency and usage is not constant for each individual
- a single speaker's proficiency & use of a language varies with the setting, domain & interlocutors
- usage can and does vary over time

# Modeling complexity?



# Vitality Network Model



- Capone, K., N. D. Spence, & J. White J. 2011. Examining the association between Aboriginal language skills and well-being in First Nations communities. In J. White, J. Peters, P. Dinsdale, & D. Beavon (Eds.), *Aboriginal Policy Research: Health and Well-Being Volume IX*, 57-78. Toronto, ON: Thompson Educational Publishing
- Chandler, M. J. & C. E. Lalonde. 1998. Cultural continuity as a hedge against suicide in Canada's First Nations. *Transcultural Psychiatry* 35: 191-219.
- Dodge, R., A. P. Daly, J. Huyton & L.D. Sanders. 2012. The challenge of defining wellbeing. *International Journal of Wellbeing*, 2(3), 222-235. doi:10.5502/ijw.v2i3.4
- Hallett, D., M. J. Chandler & C. E. Lalonde. 2007. Aboriginal language knowledge and youth suicide. *Cognitive Development* 22: 392-399.
- Heleniak, Timothy. 2017. Boom and bust. Population change in Russia's Arctic cities. In R.W. Orttung, ed., *Sustaining Russia's Arctic cities. Resource politics, migration and climate change*, 67-87. New York: Berghahn.
- Kloep, M., N. Güney, F. Cok & O.F. Simsen. 2009. Motives for risk-taking in adolescence: a cross-cultural study. *Journal of Adolescence* 32/1:135-151.
- Larsen, J. N. & G. Fondahl. 2014. *Arctic Human Development Report II*. Copenhagen: Nordic Counsel of Ministers.
- Mclvor, O., A. Napoleon, & K. Dickie. 2009. Language and culture as protective factors for at-risk communities. *The Journal Of Aboriginal Health* 5/1: 6-26.
- Oster, R. T., A. Grier, R. Lightning, M. J. Mayan, & E. L. Toth, E. L. 2014. Cultural continuity, traditional Indigenous language, and diabetes in Alberta First Nations: a mixed methods study. *International Journal for Equity in Health* 13/92. doi:10.1186/s12939-014-0092-4
- Parker, C. & J.A. Schertow. 2016. Preserving language key to overcoming Native suicide epidemic. *Intercontinental Cry* April 14, 2016. <https://intercontinentalcry.org/preserving-native-language-key-overcoming-native-suicide-epidemic/>

# An Analysis of the Actors of an Ichishkíin Language Collaborative Research Project

Janne Underriner  
[ju@uoregon.edu](mailto:ju@uoregon.edu)

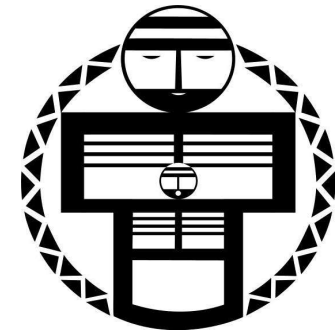
Robert Elliott  
[robert@uoregon.edu](mailto:robert@uoregon.edu)



UNIVERSITY  
OF OREGON

*Northwest Indian Language Institute,  
University of Oregon*

*Wednesday 15 NOV 2017  
Engaged Humanities Conference  
University of Warsaw*



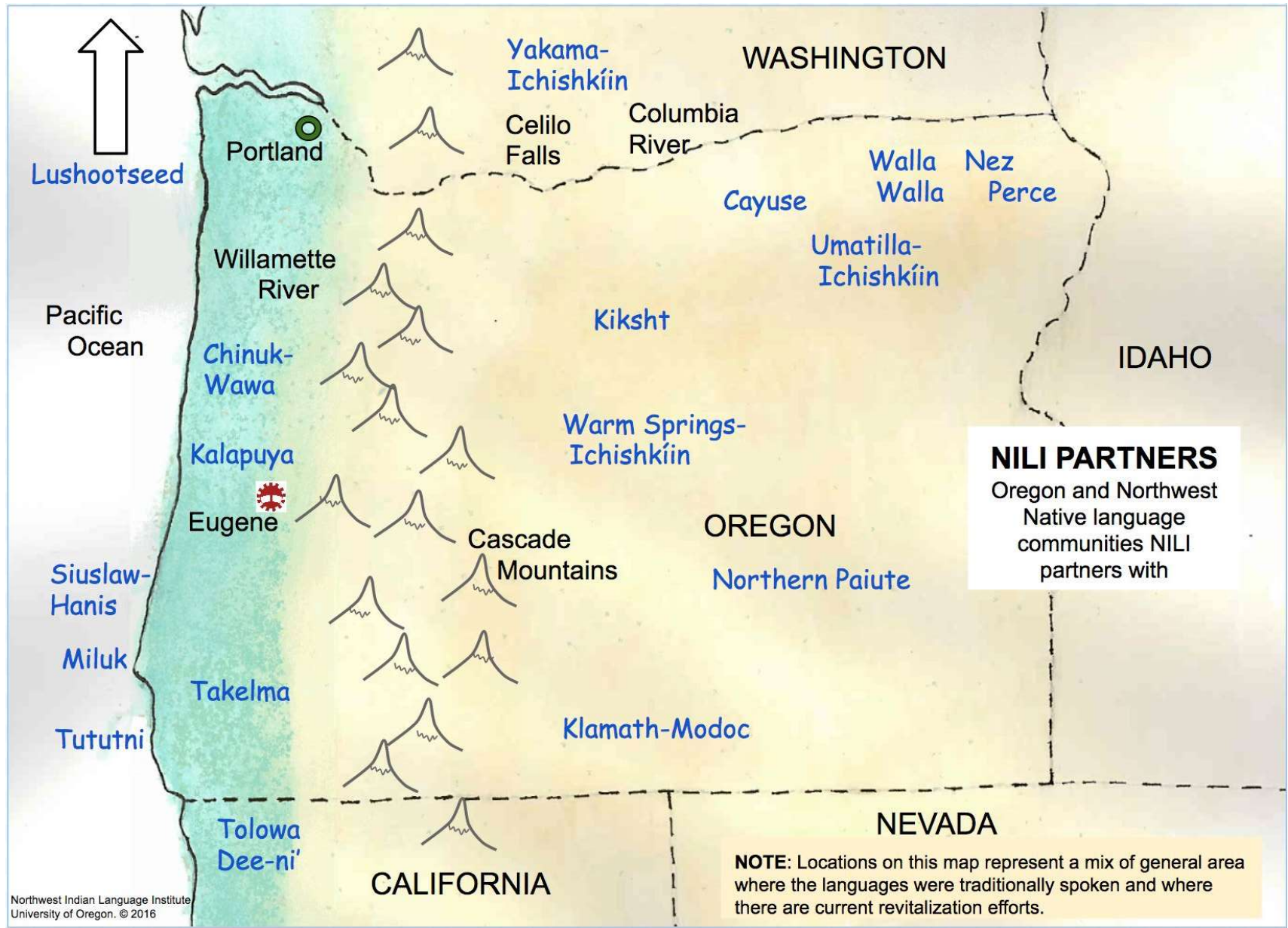
Context

Class

Spheres of influence

Analysis of Actors





Lushootseed

Pacific Ocean

Portland

Willamette River

Chinuk-Wawa

Kalapuya

Eugene

Siuslaw-Hanis

Miluk

Tututni

Takelma

Tolowa Dee-ni'

Yakama-Ichishkiin

Celilo Falls

Columbia River

Cayuse

Walla Walla

Nez Perce

Umatilla-Ichishkiin

Kiksht

Warm Springs-Ichishkiin

Cascade Mountains

Klamath-Modoc

OREGON

Northern Paiute

**NOTE:** Locations on this map represent a mix of general area where the languages were traditionally spoken and where there are current revitalization efforts.

WASHINGTON

IDAHO

**NILI PARTNERS**  
Oregon and Northwest Native language communities NILI partners with

NEVADA

CALIFORNIA





BRITISH  
COLUMBIA

WASHINGTON

Yakama

Yakima

Spokane

Seattle

MONTANA

Lewiston

Umatilla

Pendleton

Nez Perce

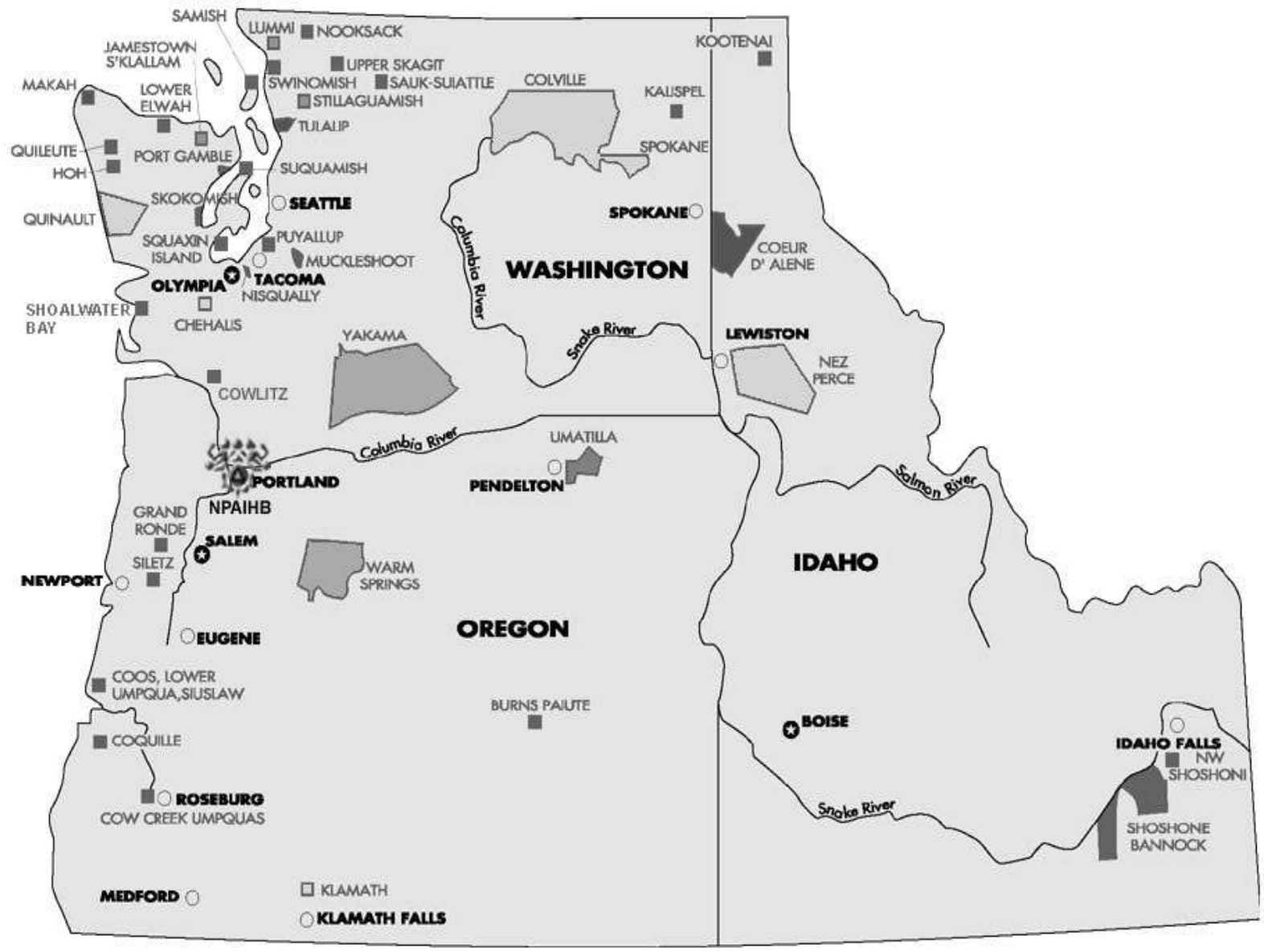
Portland

Warm Springs

IDAHO

Boise

OREGON



# Ichishkíin Language

With Nez Perce is the Sahaptian family.

Collectively is the largest language group, landwise and number of L1 (50+) and bilingual speakers (4 adults), and L2 (children, youth, young adults, adults (100+) learners, and learner-teachers, in Washington and Oregon.

Dictionaries and grammars/grammatical sketches exist for Yakama, Umatilla and Warm Springs dialects/languages.

# The Northwest Indian Language Institute (NILI)

 UNIVERSITY OF OREGON

 NORTHWEST  
INDIAN LANGUAGE  
INSTITUTE

[home](#) | [contact](#) | [site-map](#)

[About Us](#)   [Summer Institute](#)   [Conference 2017](#)   [Projects](#)   [Resources](#)   [News](#)

[Faculty, Staff & Advisory Board Members](#)   [Affiliated Faculty & Staff](#)   [Past NILI Activities & Events](#)

Faculty, Staff & Advisory Board Members



Those involved with NILI come from a variety of backgrounds and specialize in a variety of areas including:

# The Northwest Indian Language Institute (NILI)



# Class *Wáḱ'amu* Project – Linguistics Seminar

Linguistics 407/507 Seminar

“Language Revitalization: A community perspective”

Winter Quarter 2015

15 students, both UG and Gr

Mixed Native and Non-native

## Class *Wáḱ'amu* Project – Linguistics Seminar

- Goals
  - Training linguistics students
  - Curriculum development
  - Language documentation
- What is compelling to all the participants?
  - Projects go to communities
  - Experience documenting language and creating teaching materials
  - Contributing to the corpus of Ichishkíin texts



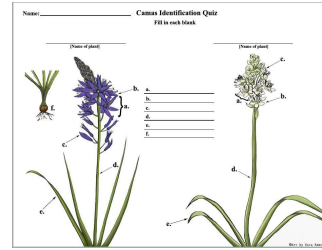
## Class *Wáq'amú* Project Products – Linguistics Seminar

- addressed the request of a Yakima Ichishkíin speaking Elder to document a traditional food by creating teaching materials
- documented in Ichishkíin *wáq'amú* ('camas') identification, life cycle, gathering, preparation and use
- developed lesson plans and materials with the input of tribal teachers
- curriculum was piloted at a Yakama reservation high school and at the UO
- refined at NILI's summer program, which led to additional documentation
- materials are now part of the Ichishkíin language curriculum,
- are used as materials to further document language and processes involving *wáq'amú*.



# Class Wáq'amu Project – Linguistics Seminar

- Student created
  - identification
  - life cycle
  - gathering
  - preparation and preservation



Camas Identification Quiz  
Fill in the blank

Name: \_\_\_\_\_

Class: \_\_\_\_\_

Teacher: \_\_\_\_\_

Directions: Write the name of the plant in the blank space.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_
10. \_\_\_\_\_

Plant	Number	How to Use	Type of	Medicine/Use
1	1	1. Eat the root to treat...	1. Root	1. Treats...
2	2	2. Use the root to treat...	2. Root	2. Treats...
3	3	3. Use the root to treat...	3. Root	3. Treats...
4	4	4. Use the root to treat...	4. Root	4. Treats...
5	5	5. Use the root to treat...	5. Root	5. Treats...
6	6	6. Use the root to treat...	6. Root	6. Treats...
7	7	7. Use the root to treat...	7. Root	7. Treats...
8	8	8. Use the root to treat...	8. Root	8. Treats...
9	9	9. Use the root to treat...	9. Root	9. Treats...
10	10	10. Use the root to treat...	10. Root	10. Treats...

### A Message from Tugimishish to Yakama Students

Paysh pam aw ák'ishsha shúkwaat íkwín xnit  
 Maybe you want a lesson on this kind of root.

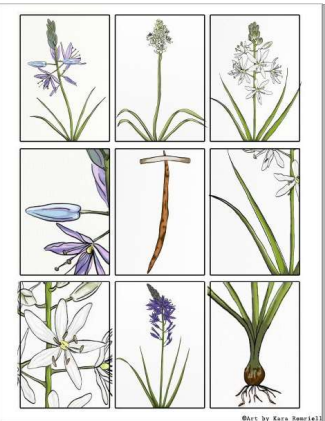
I know that íkwuk awínshima k'a'áwpa paxínka ku pam shokti ímmaki áxinta  
 I know that these days men dig and you will dig with good hearts.

Aw pam ku yit awínshima ku pam áwéw'áwtha wákwamran  
 Now you first will go to it and you will request (of the) camas

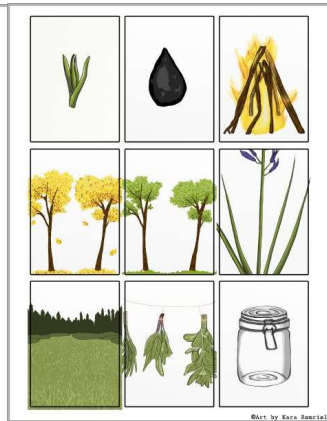
Shix nam ichi Bwááat pa'ánichí ichna ílichámpa Tamarwáanmi  
 And now I will take you as medicine for my body

ku mesh w'íka wéw'pá ímanak ímíyay tawukúlay wáwákwashay  
 And I will be grateful to you when you give yourself for my life'

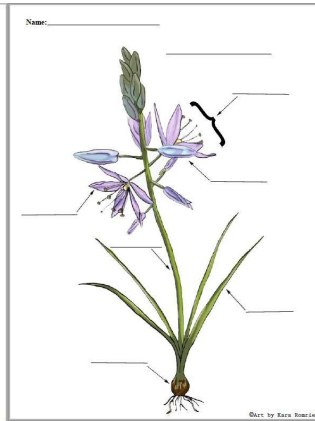
kush nam áwéw'pá emku yit áwáw'íka  
 This is how you will handle it when you first dig it up with the root digger.



Wáq'amu lámt	Alapishash	Tamshít'a
Wá'at	Kápin	Apí'apí'
Láfit	Wáq'amu Lúumt	Tymná



Wá'at	Ínásh	Íkwah
Tyám	Wúuxim	Páts'a
Taak	Léchx-	Nich



Level: 9-12  
 Unit: Camas  
 Lesson Title: Camas Lifecycle (Lesson 10)  
 Language: Traditional, First Nations, Oral Storytelling

### Camas Lifecycle

Standards

Explaining how plants cycle carbon and nitrogen within ecosystems.  
 Identifying secondary resources for rapid population growth.

Objective: By the end of the unit, students will be able to describe, in detail, the lifecycle of the Camas plant.

Outline: See attached lesson plan.

Materials:

- Camas Lifecycle Identification card.
- Photo cards of camas lifecycle.
- Camas pencil, drawing.
- Worksheets and copies.

Step One:

Plant Vocabulary (Lesson)

- Show students a diagram of the Camas plant for an actual mature plant, if possible.
- Ask students to name the parts of the plant.
- Teach the vocabulary for plant parts.

Step Two:

Plant Lifecycle

- Show students pictures of the Camas Lifecycle, ask them to order them as best they can.
- Ask students to name the parts of the plant.
- Teach which parts of the plant are involved in the nitrogen cycle, detailed on attached card.
- Teach/review ordinal numbering and first/then vocabulary.

Assessment:

Have students match descriptions of the stages to the correct order.

# Class *Wáq'amú* Project – Linguistics Seminar

Level: 9-12  
 Unit: Camas  
 Lesson Topic: Camas Lifecycle (Lesson 1)  
 Language Features: Plant Names, Ordinal Numbering

## Camas Lifecycle

### Standards

Explaining how plants cycle carbon and nitrogen within an ecosystem.  
 Evaluating conditions necessary for rapid population growth.

**Objective:** By the end of the unit, students will be able to describe, in detail, the lifecycle of the Camas plant.

**Outline:** See attached lesson plan.

#### Materials:

- Camus diagrams from identification unit.
- Photo cards of camas lifecycle.
- Camus plant(s), if possible.
- Worksheets and quizzes.

#### Step One:

##### Plant Vocabulary (review)

- Show students a diagram of the Camas plant (or an actual mature plant, if possible)
- Ask students to name the parts of the plant.
- Teach the vocabulary for plant parts.

#### Step Two:

##### Plant Lifecycle

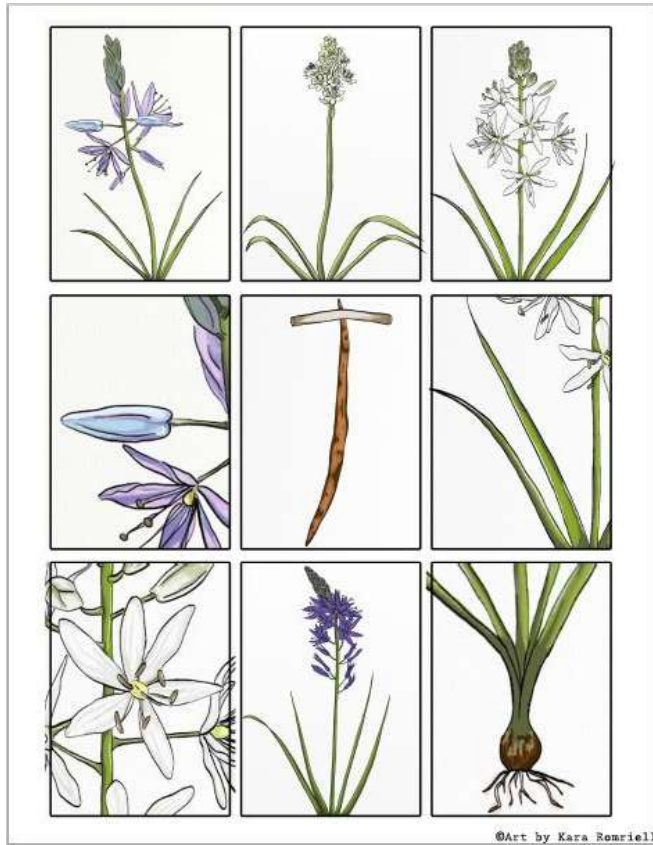
- Show students pictures of the Camas lifecycle, ask them to order them as best they can.
- Explain correct order to class, step by step.
  - Teach which parts of the plant are involved in the Nitrogen cycle, detailed on attached sheet.
- Teach/review ordinal numbering and first/then vocabulary.

#### Assessment:

Have students match descriptions of the stages to the correct order.

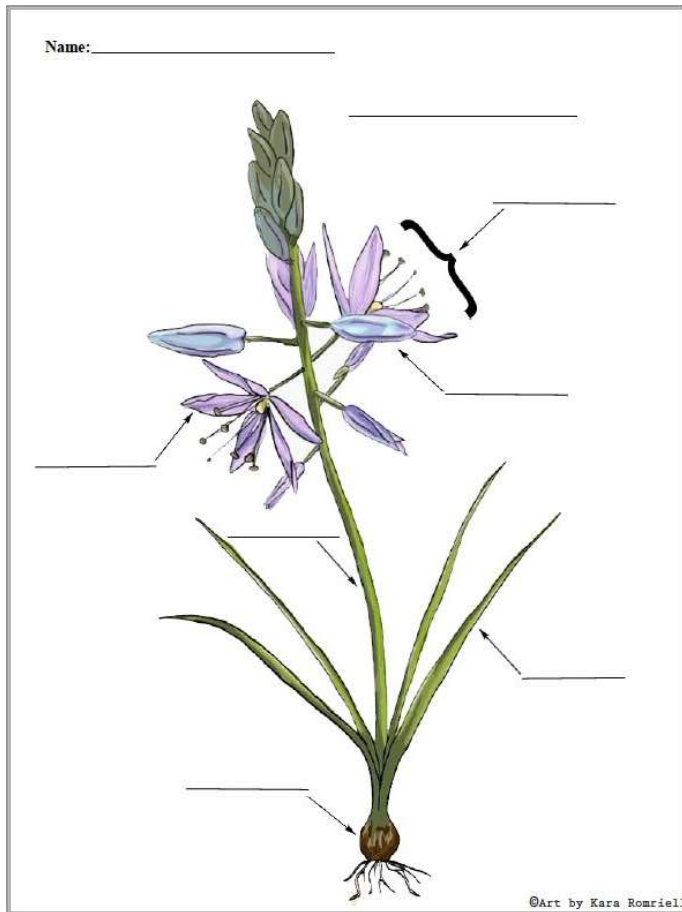
Sam Brazil Camas Lifecycle – Lesson Plan 1  
**Lesson Plan Title/Focus/Topic:** Lifecycle Unit, Day 1

Background:				
<ol style="list-style-type: none"> <li><b>Context &amp; Institution:</b></li> <li><b>Course:</b> Life Science</li> <li><b>Length of Class:</b> 50 minutes</li> <li><b>Students:</b></li> <li><b>Course Goals:</b> Students will understand camas in a biological, ecological, and cultural context.</li> <li><b>Texts/materials/technology:</b> Camas diagrams, lifecycle photo cards, live camas plant(s), chalkboard</li> <li><b>What students know already:</b> Students know camas vocabulary related to identification and plant parts</li> <li><b>Terminal objectives:</b> students will be able to describe, in detail, the lifecycle of the camas plant.</li> <li><b>Assessment:</b> Assessment will be based on engagement and verbal mastery of vocab.</li> </ol>				
Procedures				
Time	Activity and Objectives	Step-by-Step Description	Type of Interaction	Materials/Tech Needed
10 mins	Check-in and Announcements	<ul style="list-style-type: none"> <li>• T will check for HW</li> <li>• T will give announcements/agenda, writing them on board.</li> <li>• T will greet students</li> </ul>	T → Ss	Chalkboard
15 mins	Warmup/Review Ss will demonstrate that they know camas vocab necessary for lesson	<ul style="list-style-type: none"> <li>• T will review the vocabulary from the camas identification unit with Ss by verbally quizzing them, reviewing forgotten vocab as necessary.</li> <li>• T will ask Ss to retrieve their filled-out camas diagrams</li> <li>• T will ask for clarifying questions before proceeding.</li> </ul>	T → Ss Ss → T	Camas diagrams
20 mins	Lifecycle Picture Cards Ss will learn basic lifecycle through picture cards	<ul style="list-style-type: none"> <li>• T will hand out picture cards to Ss</li> <li>• T will ask Ss if they have seen these plants in person</li> <li>• T will ask Ss to order the cards to the best of their ability</li> <li>• T will explain to class correct order.</li> <li>• T will extrapolate on the pictures, describing steps not captured in photos in detail (15 steps in total)</li> </ul>	T → Ss S → Class Indiv T → Ss	Picture cards
5 mins	Assign HW	<ul style="list-style-type: none"> <li>• T will inform Ss of a short quiz the next day on the order of camas development.</li> <li>• T will ask Ss to write out in paragraphs the camas development cycle as HW</li> </ul>	T → Ss	N/A



Wák'amu lám̄t	Alapishash	Tamshít'a
Wá'at	Kápin	Apíl'ap̄t
Latit	Wák'amu Lúumt	T'imná

# Wák'amu Tsáx̄tsam



Tun íchi iwá?



Wapiitatát'ashamatash

Camas roots are placed in a sack in a hole, hot rocks are piled on top, then covered with earth and left to bake for 24 hours. The camas roots in the sack must be very wet but not so wet as to put the fire out.

Vocabulary for Cooking Camas	
Ichishkín	English
Where to cook camas:	
t̄kúni tichámpa	hole in ground
Materials needed to cook camas:	
láchuyxt pshwáshwa	hot rocks
ap̄h̄ap̄t̄	leaves
wixalxalí lisáak	burlap sack
Descriptors:	
shiwíwshiwíw	dark-orange, reddish-brown
át'ish	cooked, ripe
p̄x̄u	uncooked, fresh
x̄ápīt̄	unripe, uncooked, raw
Cooking:	
flkwsh	fire, light, flame
támak-	roast, bake, barbeque

#### Example Sentences

Áyat iwíip'iksha wák'amu támaktay. (dict, p.294 under wíip'ik-)  
*The woman is pressing out the liquid in the camas for baking in the ground.*

Áyat iwíip'iksha wák'amu támaktay.

*The woman is pressing out the liquid in the camas for baking in the ground.*

## A Message from Tuxámshish to Yakama Students

Paysh pam aw átk'ixsha shúkwaat íkwtin xnit  
*Maybe you want a lesson on this kind of root.*

I know that íkuuk awinshma k'a'áwpa paxníxa ku pam shixki timnáki áxnita  
*I know that these days men dig and you all will dig with good hearts.*

Aw pam ku uyt awinanúuta ku pam áwat'awita wák'amunan  
*Now you first will go to it and you will request (of the) camas*

Shix nam íchi tkwátat pa'ánichi íchna tiichámpa Tamanwítaanmí  
*'The Creator put you, this good food, here on his land*

ku mash t'íks wínpa imanák inmíyay tawtnúkitay wáwnakwshashay  
*And soon I will take you as medicine for my body*

ku mash kw'alanúusha imyúuk amkú wak'íshwit imínk pinánisha inmíyay wak'íshwitay  
*And I will be grateful to you when you give yourself for my life'*

Íkush nam áwinpta amkú uyt ámaat'l'kta  
*This is how you will handle it when you first dig it up with the root digger.*

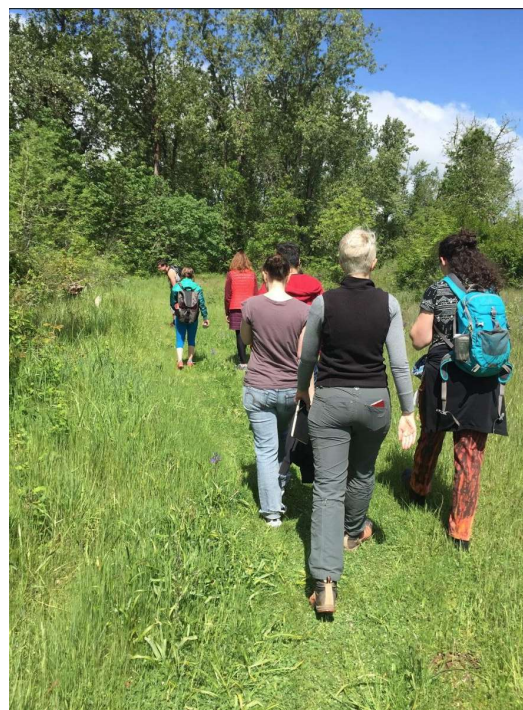
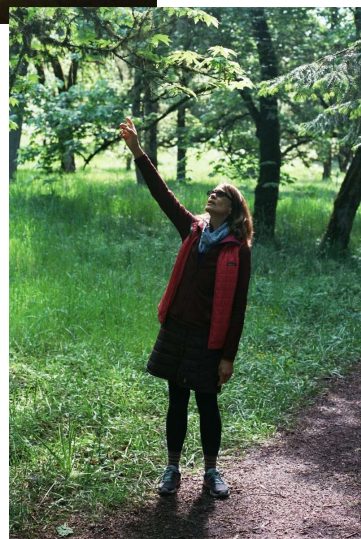
## Documentation projects

*Wák'amu* Project student-created materials circle around to serve as prompts for additional documentation.



- Materials are compelling to elders
- Provides an example of what can be done and how it can be done
- Builds trust in academic institutions
- Involves multiple elders and contexts; provides valuable feedback about about revisions and expansion of topic

# Class *Wáḱ'amu* Project – Actors



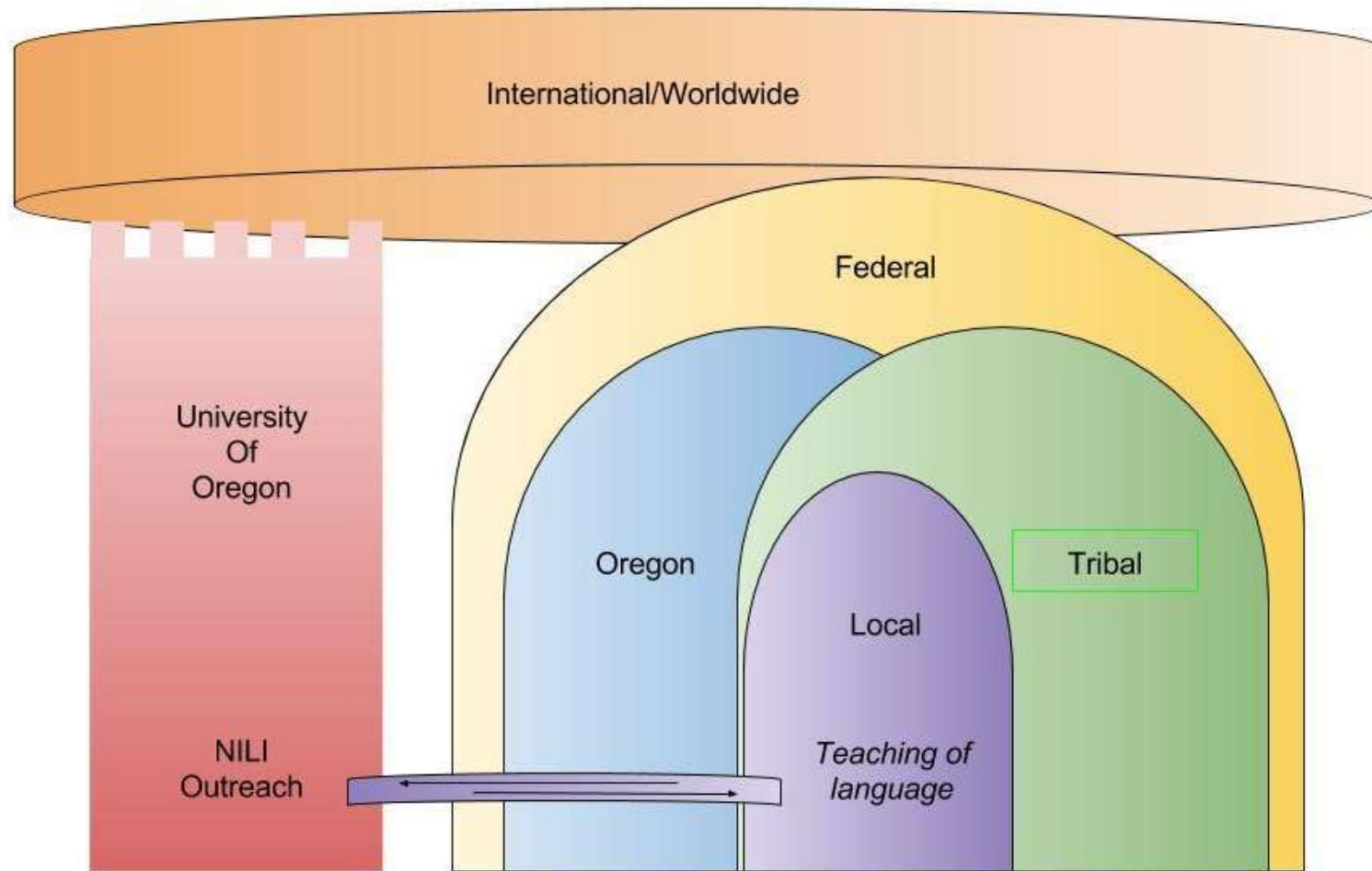


# Actors

**At UO** Professor, students, Elder, videographer trainer, Ichishkíin language instructor, Ichishkíin students, Associate Dean of Humanities, Dean of College of Arts and Sciences, Professor of/head of Linguistics Department, Professor of Education and Yakama Tribal member

**At Summer Institute** 3 Ichishkíin Elders for Yakama and Umatilla tribes, 15 students, tribal members from Umatilla, Yakama and Warm Springs tribes, 2 UO student volunteers

**At Tribe** Ichishkíin Elder 3 Ichishkíin language teachers, 50 high school students, 15 university students





International/Worldwide

**At UO:** Elder

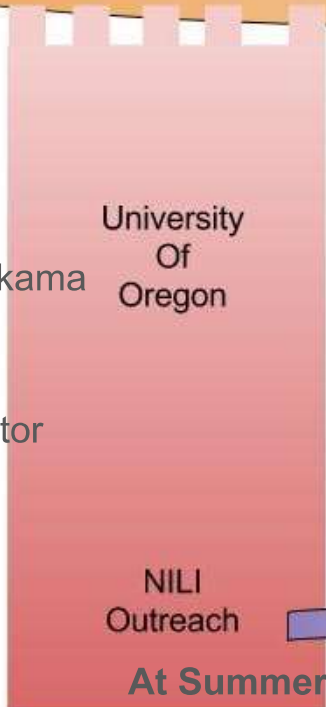
Ling Professors

Ed Professor (Yakama tribal member)

Language Instructor

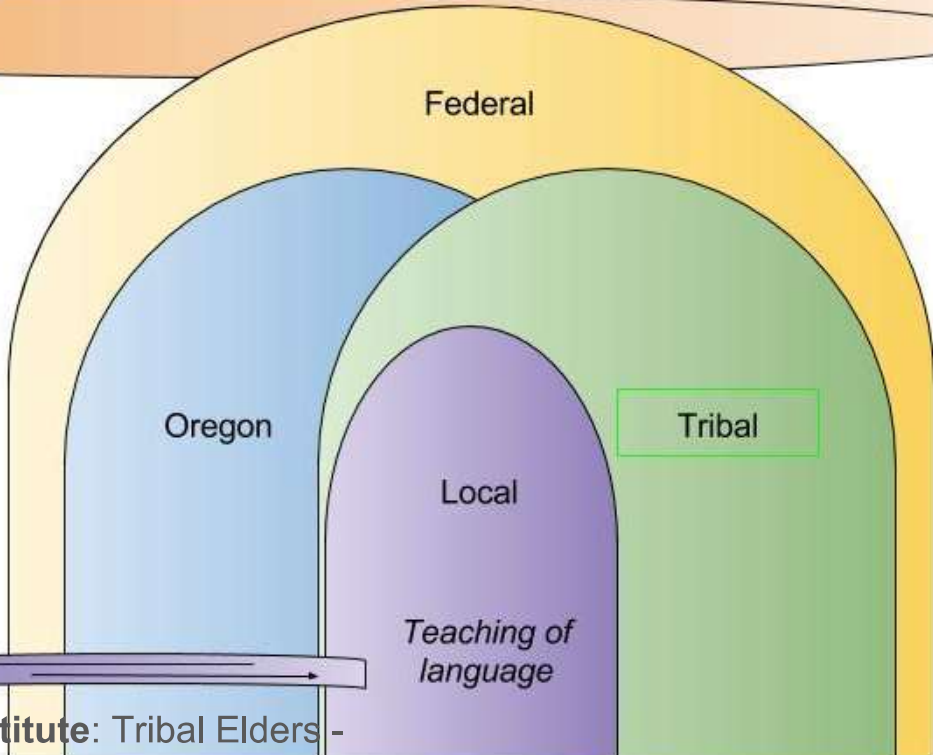
Students

Deans



University  
Of  
Oregon

NILI  
Outreach



Federal

Oregon

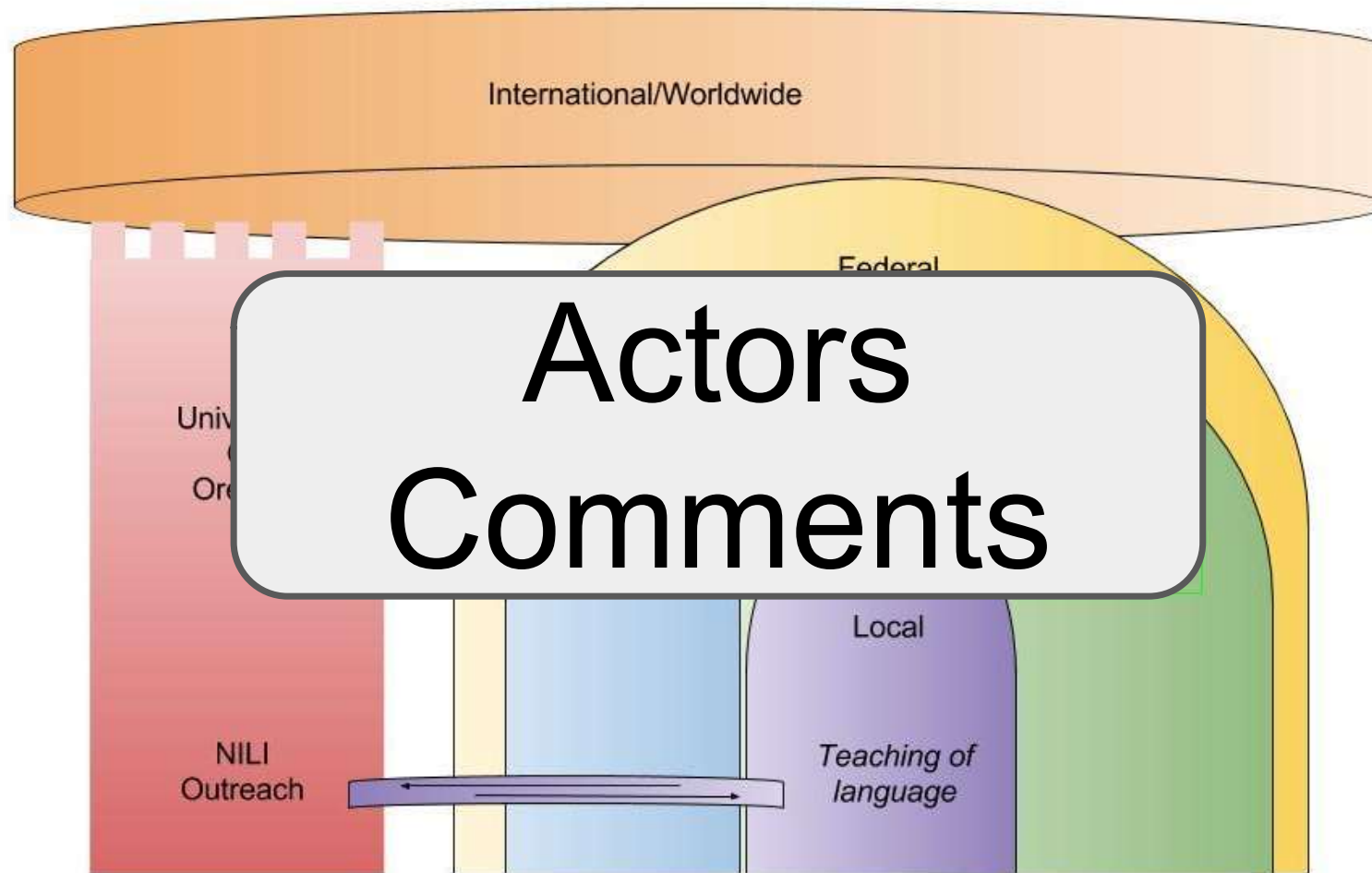
Local

Tribal

*Teaching of  
language*

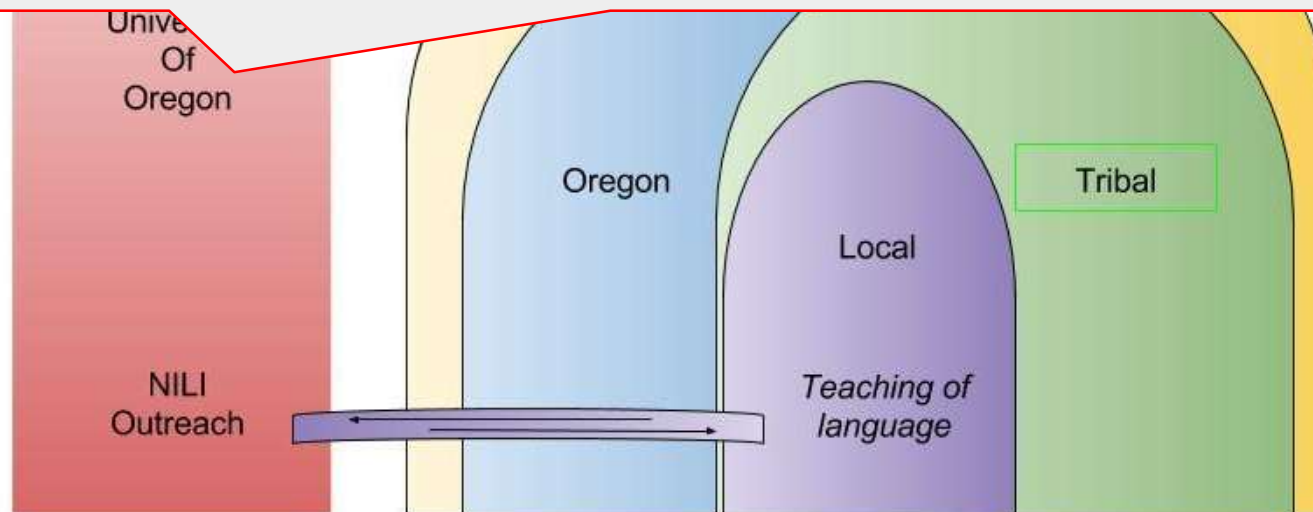
**At Summer Institute:** Tribal Elders -  
Students, Tribal members, Student  
volunteers

**At Tribe:** Elders, Ich Teachers,  
Students - High School &  
University



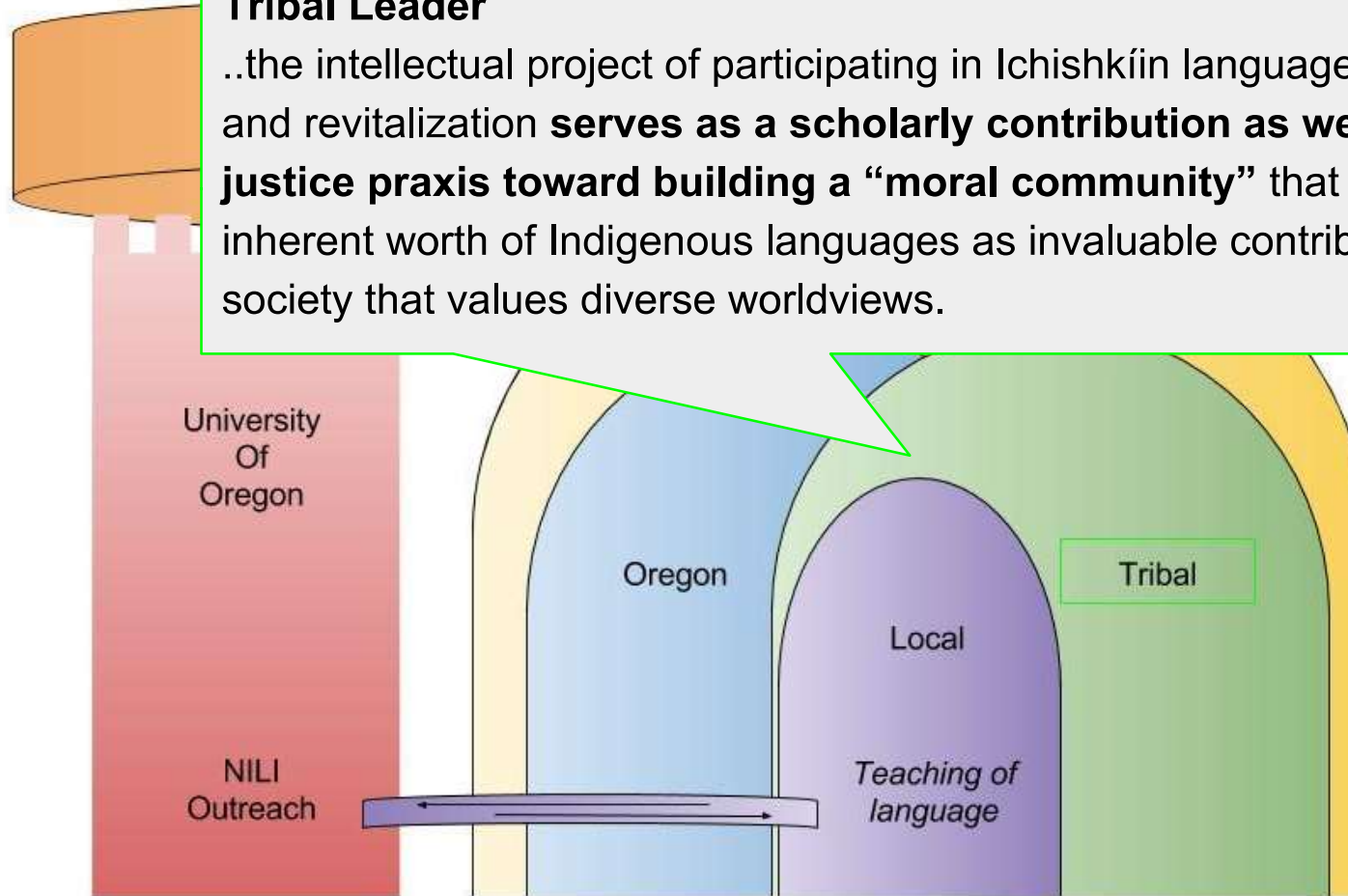
## University Dean

...offering Ichishkíin gives our students another option for language study and **contributes to the UO's diverse, demanding, and high-quality curriculum.** That kind of curriculum **makes us a strong Research 1 institution.** Ichishkíin study serves students who want to learn, in particular, about Native languages and culture because it is their own language and culture, because of an interest in the Pacific Northwest cultures, and/or because of myriad other interests.



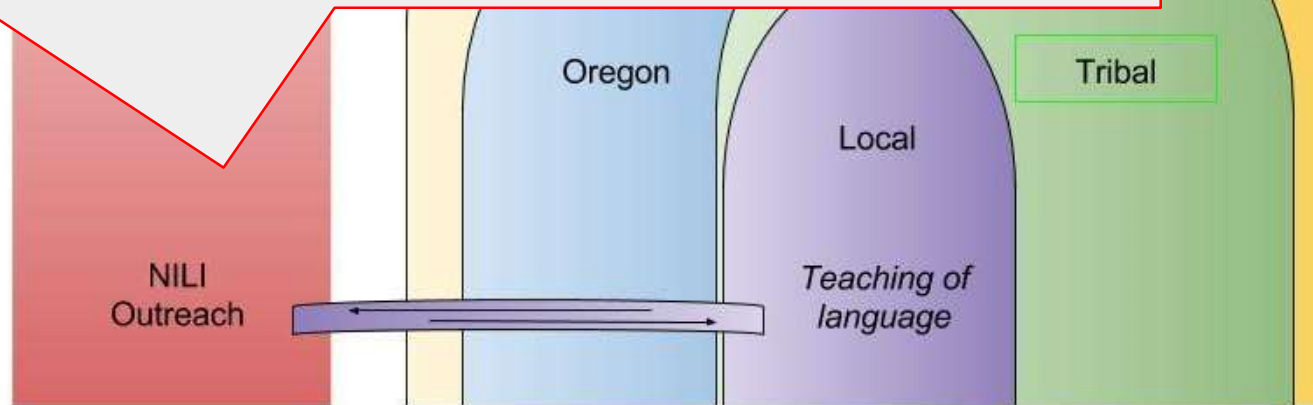
## Tribal Leader

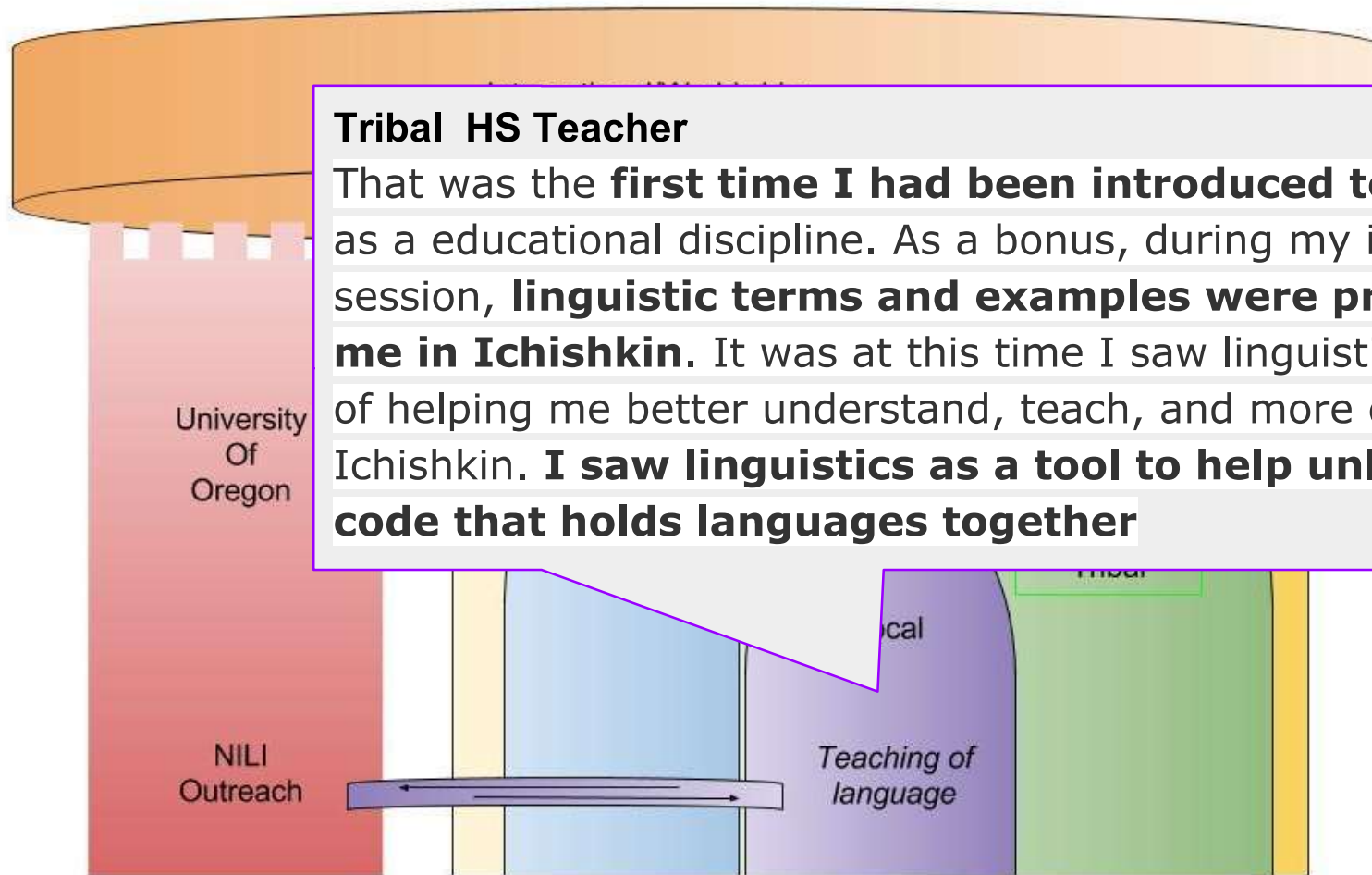
..the intellectual project of participating in Ichishkíin language documentation and revitalization **serves as a scholarly contribution as well as social justice praxis toward building a “moral community”** that recognizes the inherent worth of Indigenous languages as invaluable contributions to a society that values diverse worldviews.



## University Instructor

The communities have not historically been well served by academic institutions. With respect, trust and time, the tribal communities... see benefits in collaborating with universities. **Today, these communities are our partners in research, are regaining some trust in the mainstream educational system and enhance our collective research.**

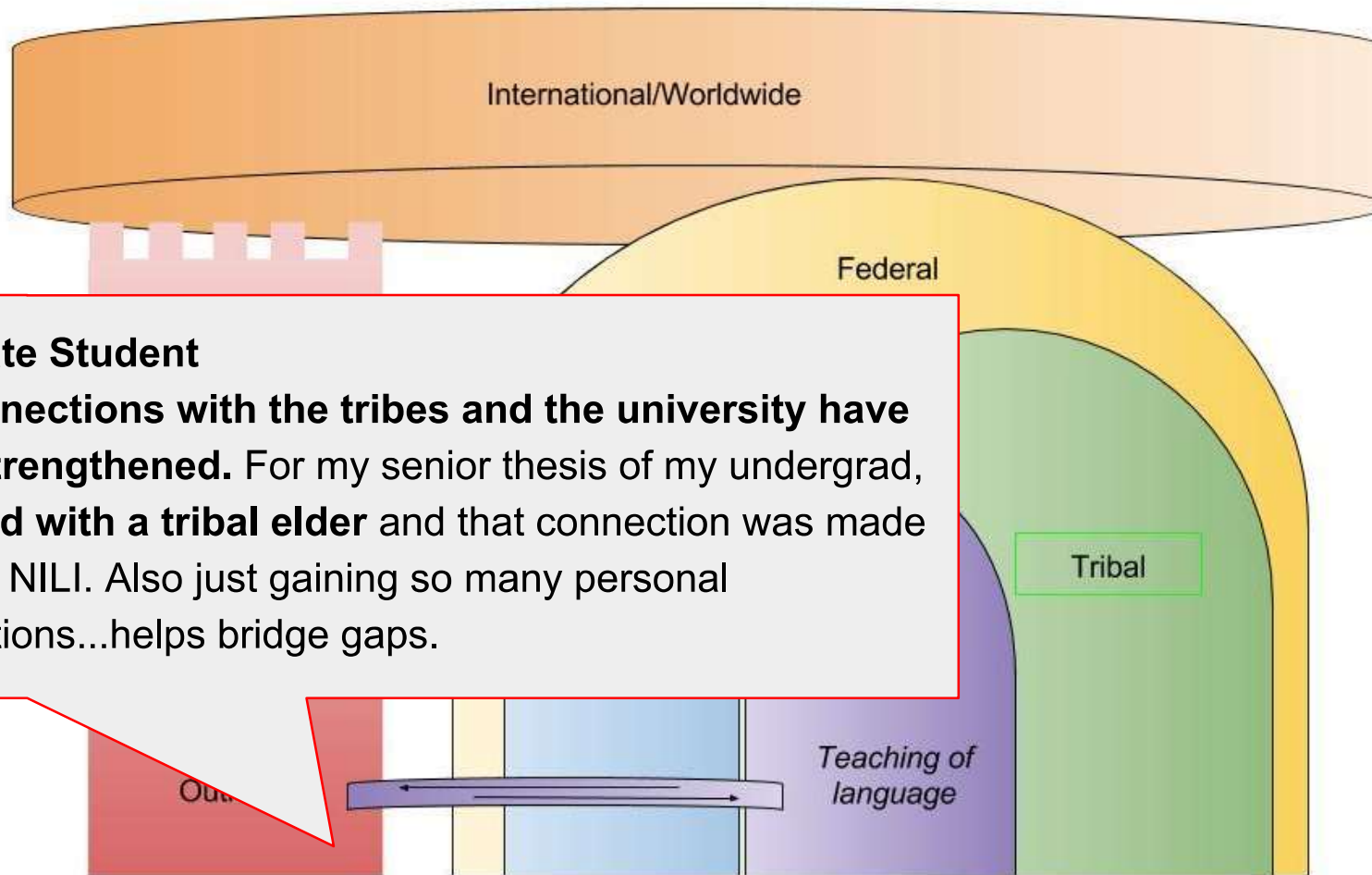




### Tribal HS Teacher

That was the **first time I had been introduced to linguistics** as a educational discipline. As a bonus, during my initial NILI session, **linguistic terms and examples were provided to me in Ichishkin**. It was at this time I saw linguistics as a way of helping me better understand, teach, and more quickly learn Ichishkin. **I saw linguistics as a tool to help unlock the code that holds languages together**





International/Worldwide

Federal

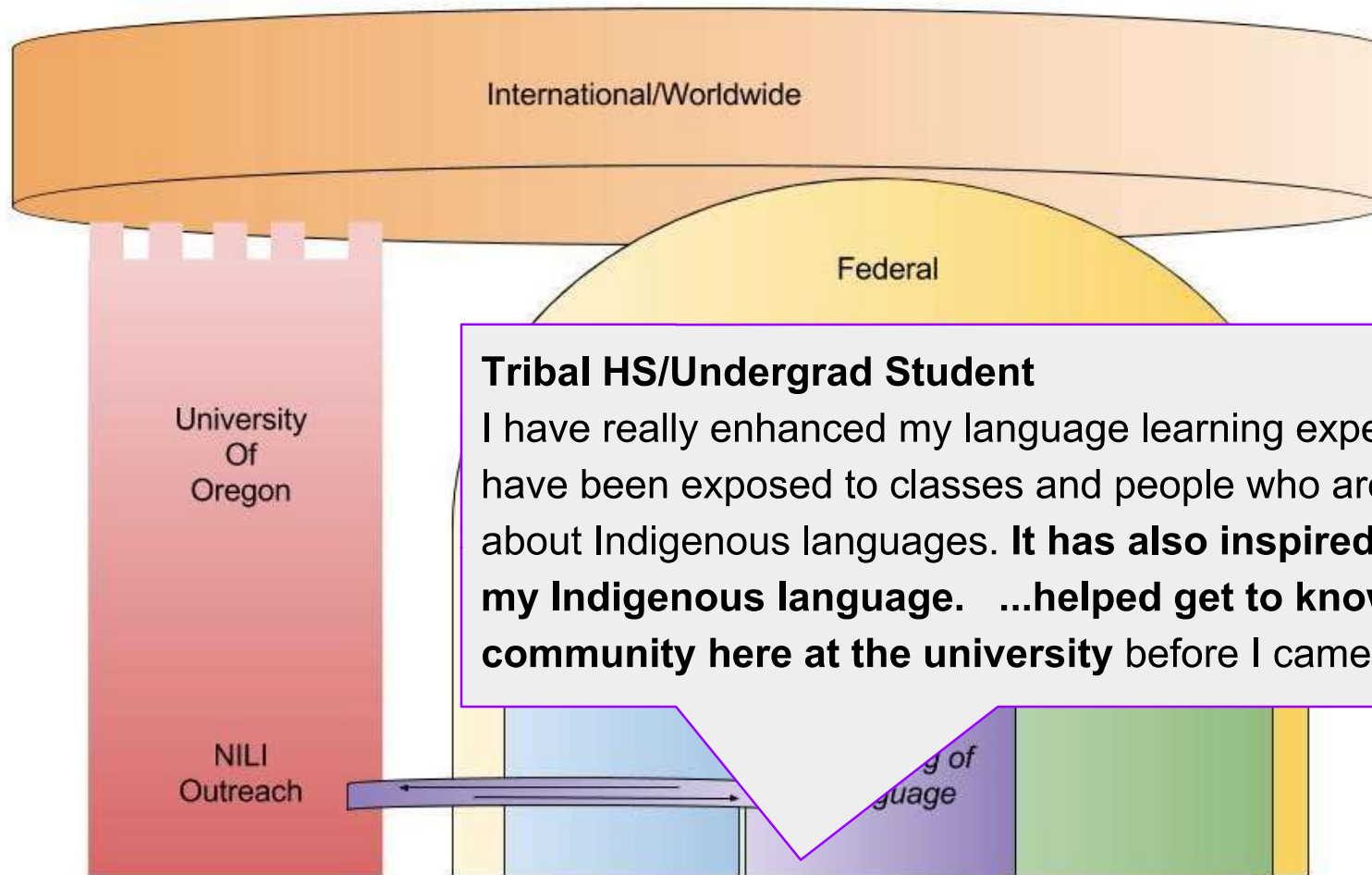
Tribal

Teaching of  
language

Out

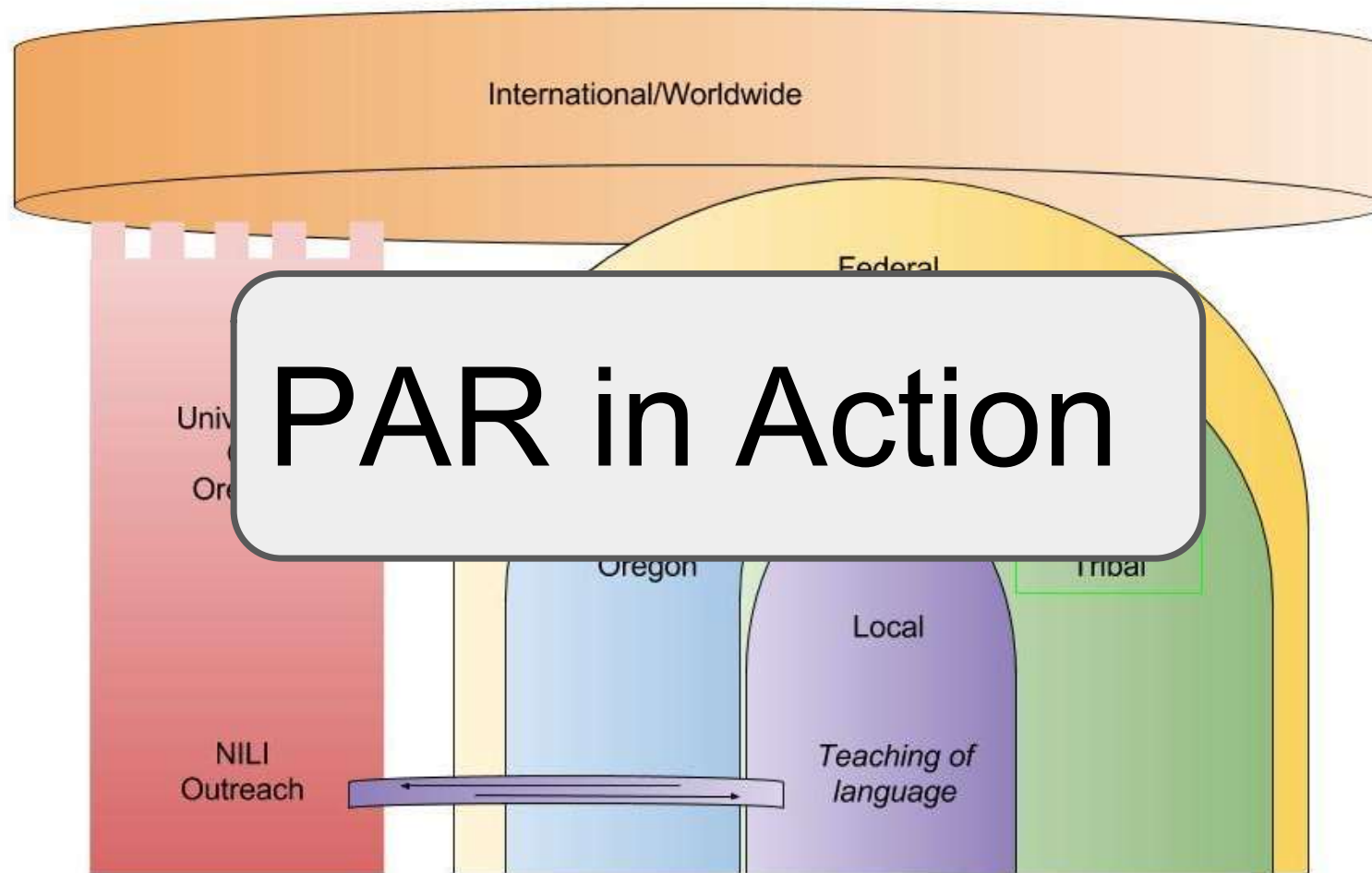
**Graduate Student**

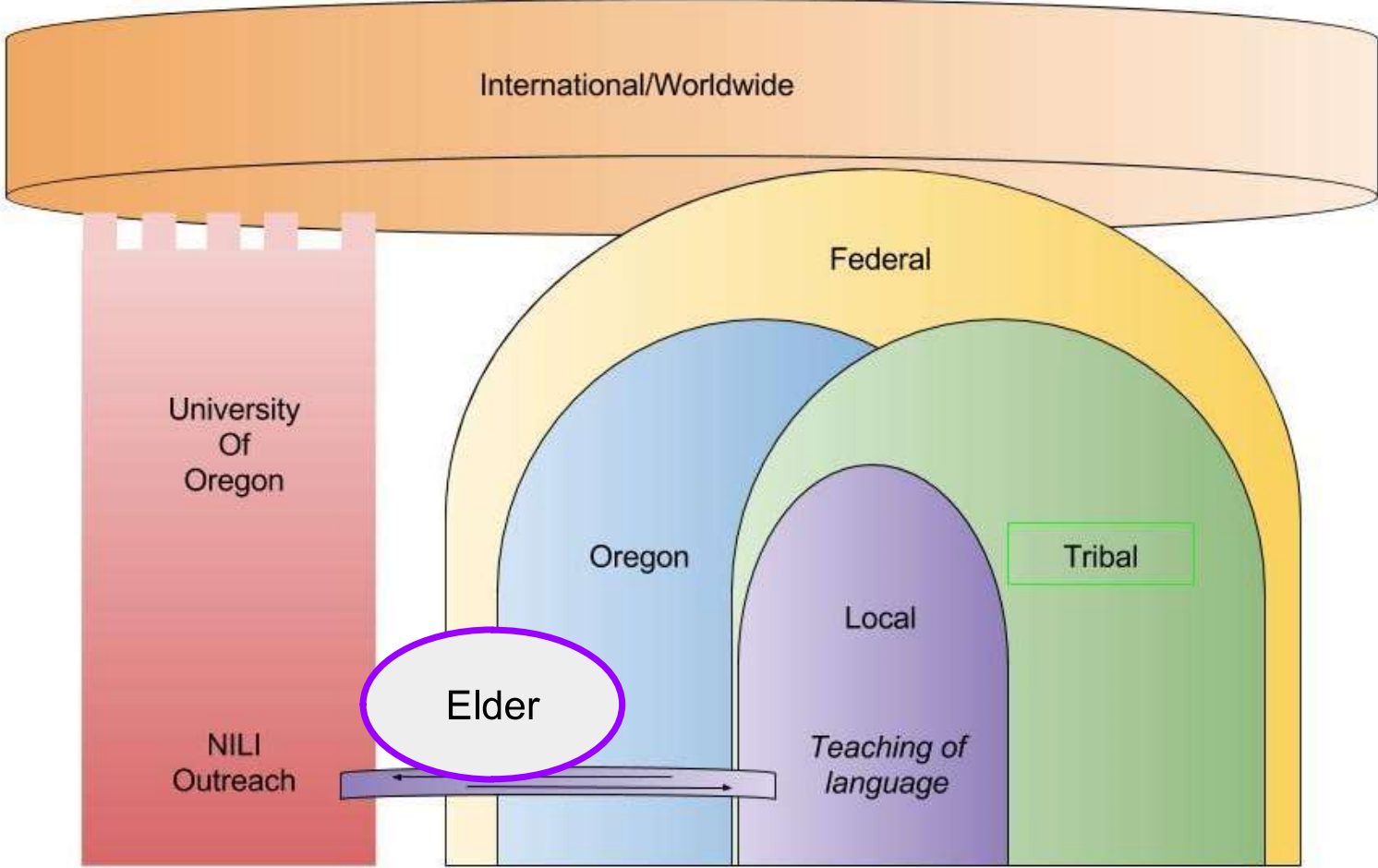
**My connections with the tribes and the university have been strengthened.** For my senior thesis of my undergrad, **I worked with a tribal elder** and that connection was made through NILI. Also just gaining so many personal connections...helps bridge gaps.

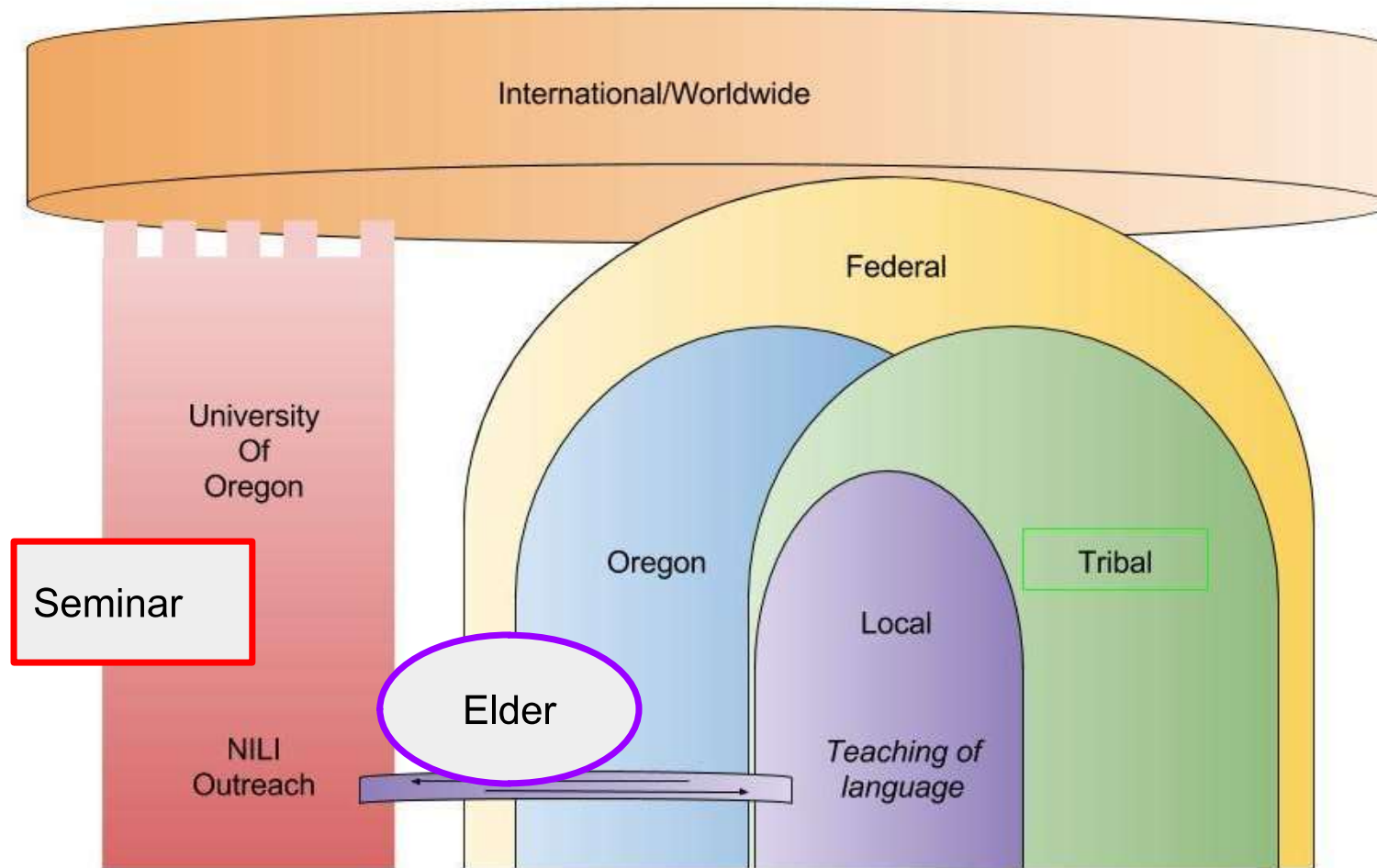


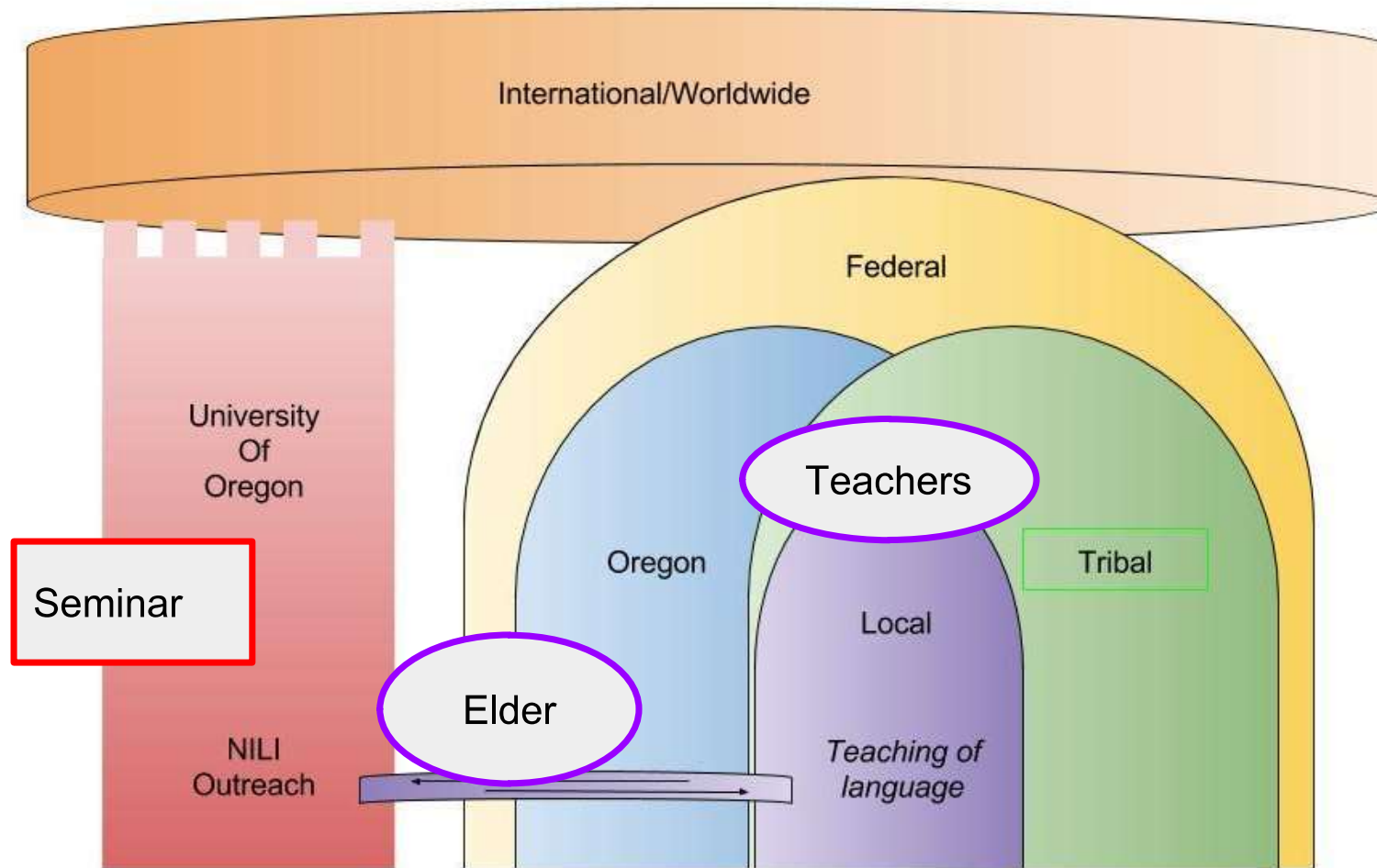
### **Tribal HS/Undergrad Student**

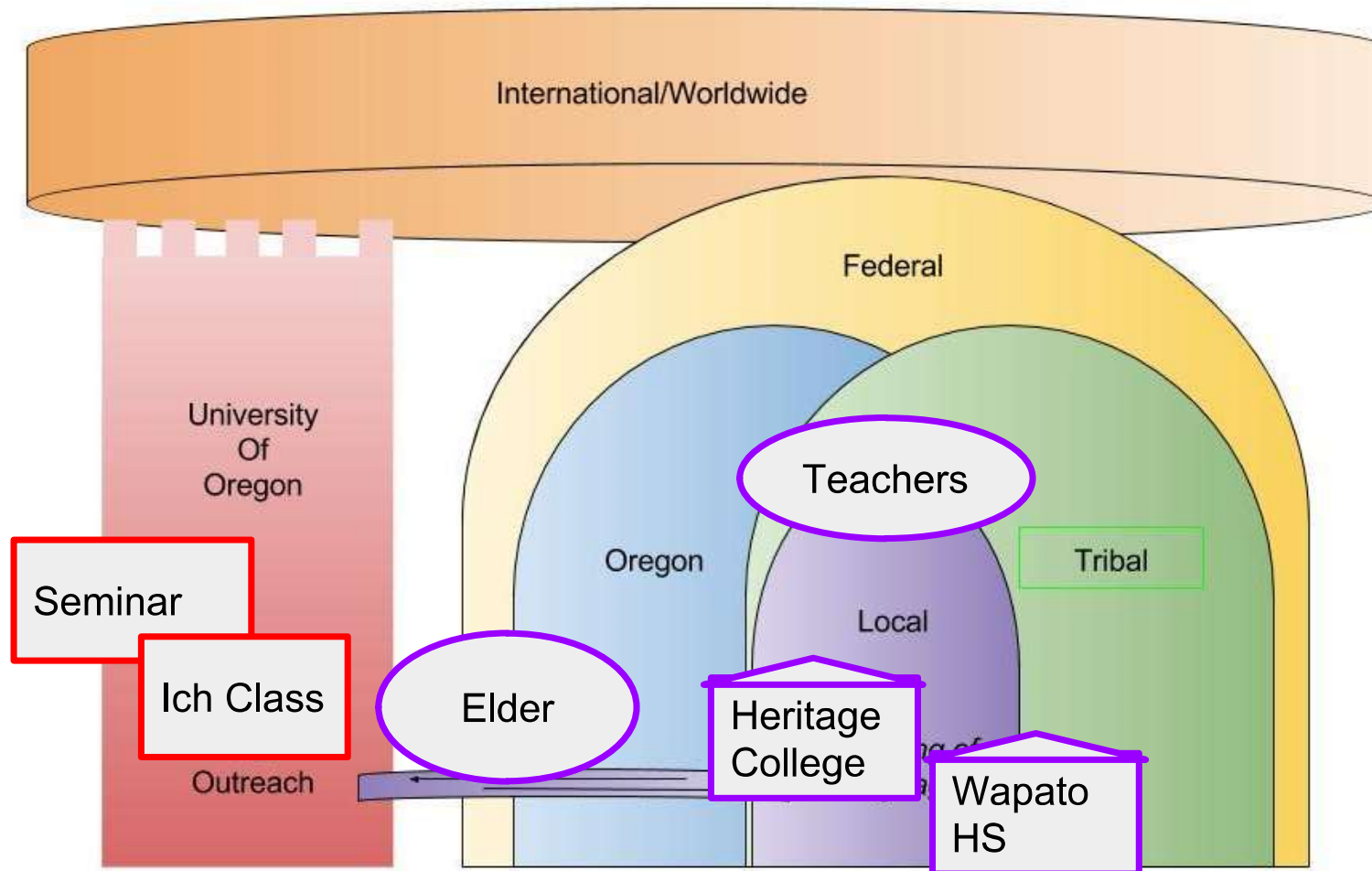
I have really enhanced my language learning experience because I have been exposed to classes and people who are so knowledgeable about Indigenous languages. **It has also inspired me to work with my Indigenous language. ...helped get to know the welcoming community here at the university** before I came in the Fall.

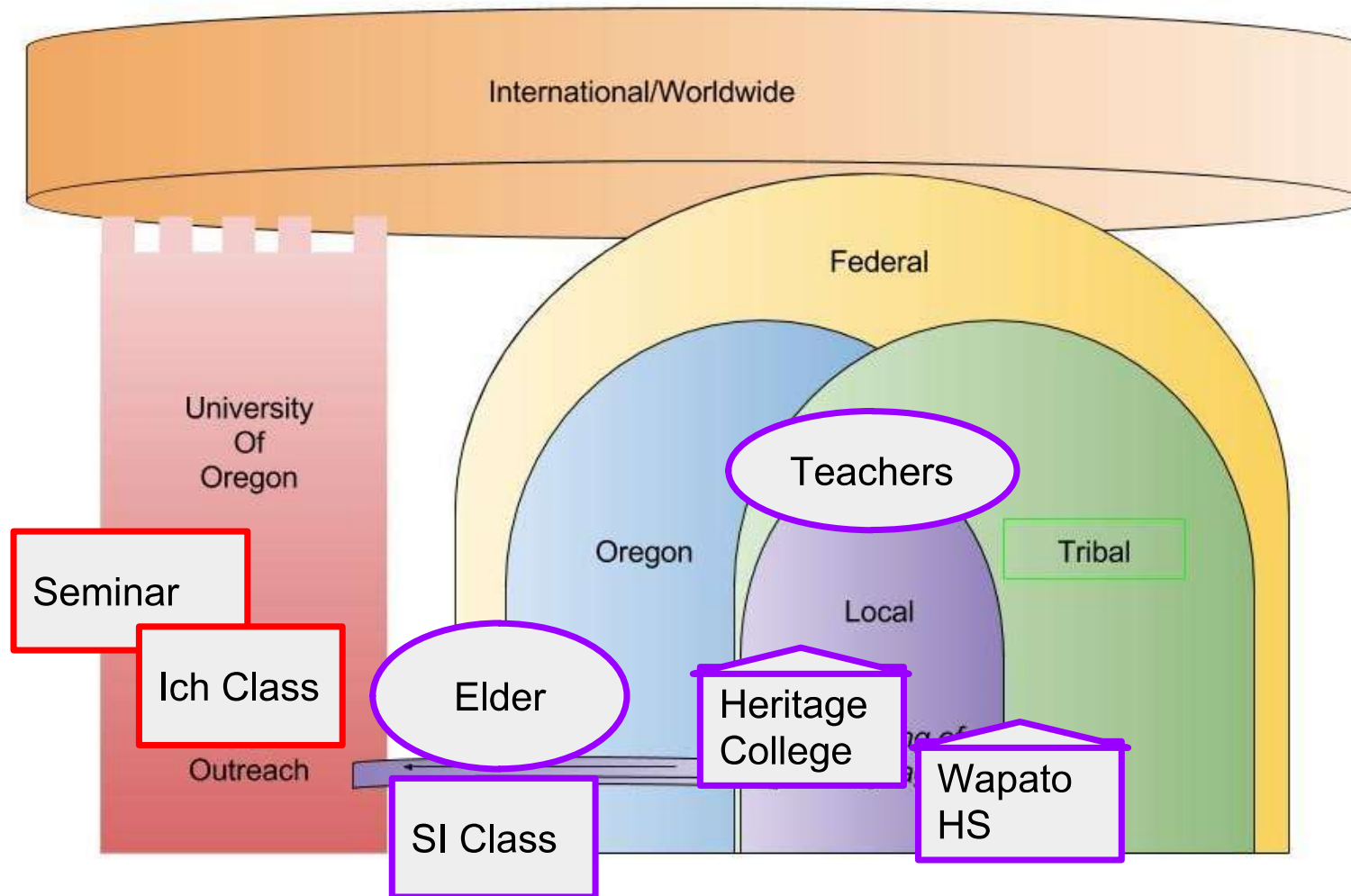




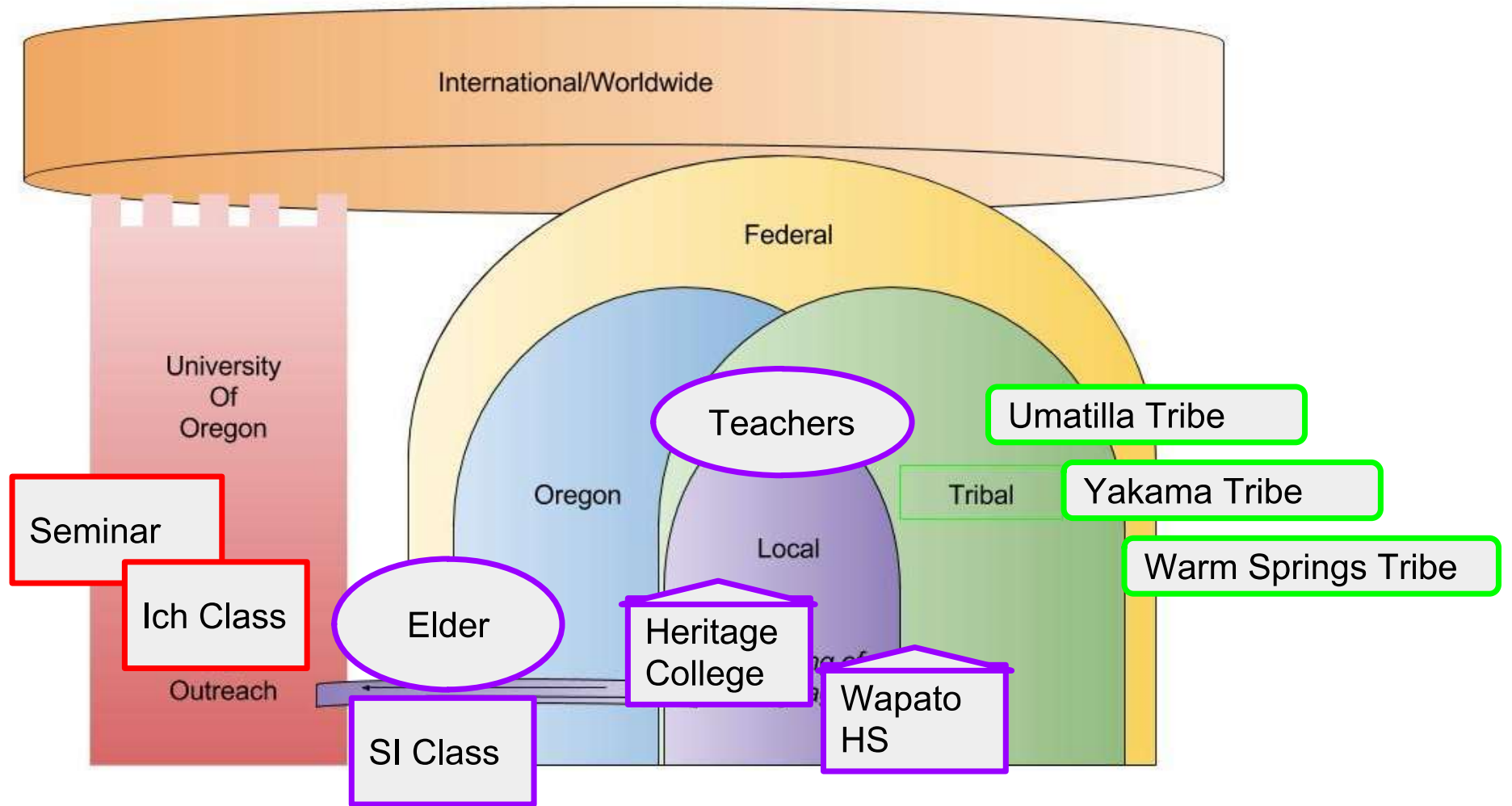


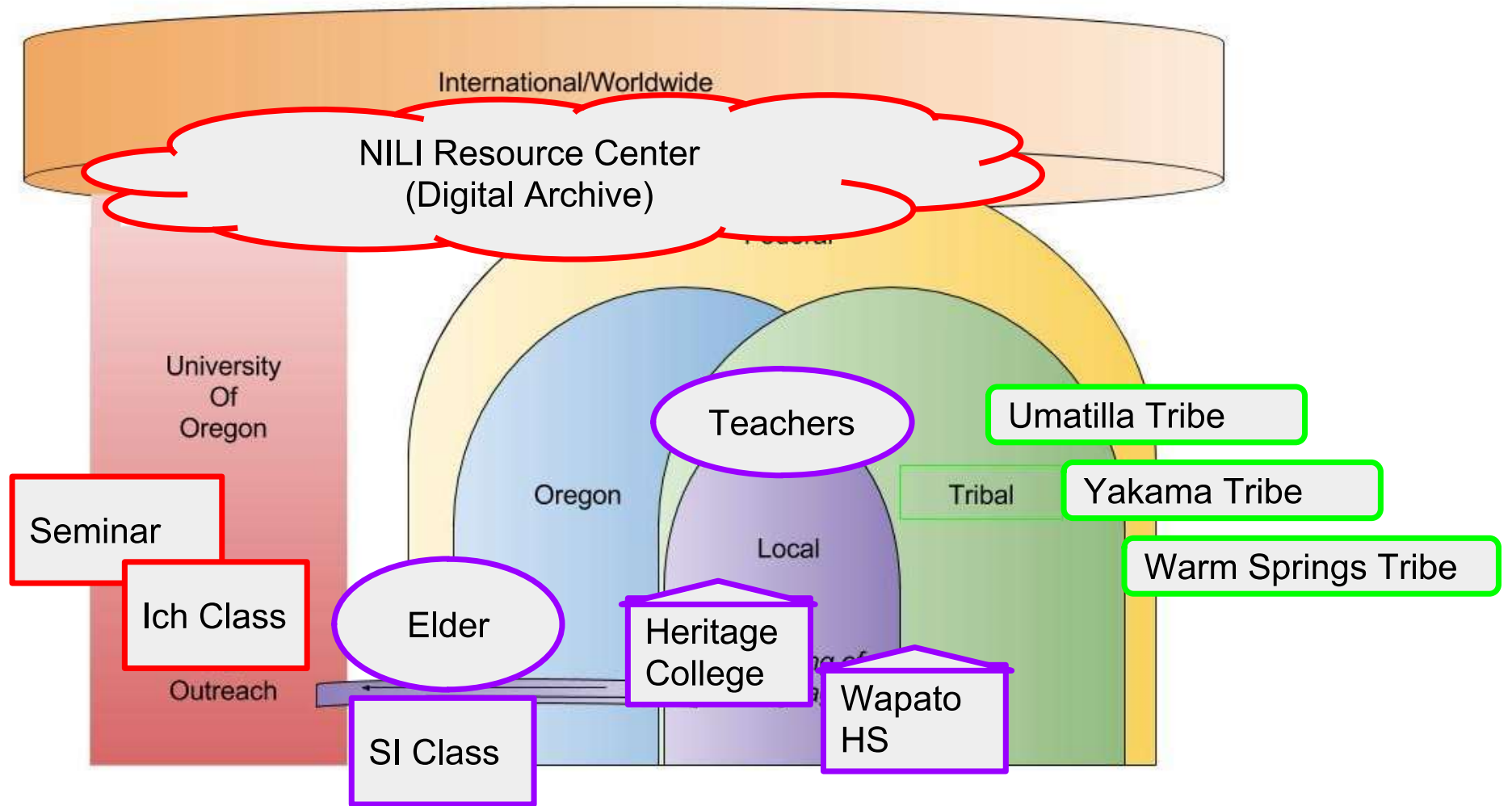












[FAQ](#)[About](#)[NILI](#)

*We Are Speaking Together*

The NILI Resource Center

### Welcome to Northwest Indian Language Institute Resource Center

The Northwest Indian Language Institute (NILI) provides Native language teachers and community members with training in language teaching, materials and curriculum development, benchmarks creation, and linguistics. With tribal partners, NILI supports and strengthens language preservation efforts by establishing collaborative, on-going projects which meet the specific needs and desires of each language community.

[Learn More >>](#)

**Click on your Language Community below to view your Digital Heritage items.**



**Ichishkīn**



**Chinuk Wawa**



**Lushootseed**



**Nuu-wee-ya'**

## Impacts/Benefits

- Builds capacity at schools and tribes
- Is multidisciplinary and transdisciplinary
- Develops strategies for institutional relationships and Ichishkíin language revitalization
- Is based on direct participation with and by Ichishkíin communities
- Creates a collaborative space for Ichishkíin elders, teachers, adult and youth learners

## Impacts/Benefits

- Indigenizes the academy
- Provides a pipeline for Native students to attend higher ed institutions
- The class and summer institute maintains a continuity of developing teaching and linguistic materials and relationships with elders, teachers and learners, tribes
- Supports the cross-institutional agreement of University of Oregon and Tribal Memorandum of Understanding (MOU)
- Materials are accessible in a materials resource at UO

# Conclusion

- PAR helps break down barriers between academia and tribal communities.
- PAR is responsive to speech communities needs and promotes reciprocity.
- Working in a PAR framework honors and incorporates tribal values, promotes the human and linguistic rights of Native teachers, students and communities (Roskos 2004, Falcón and Jacob 2011, Brayboy et al. 2012).
- PAR promotes sharing linguistic and cultural knowledge; products are improved, and relationships between academic and tribal institutions are strengthened

**Kw'álanúshamatash!.....Thank you**

## References

Brayboy , B. M. J., Fann, A. J., Castagno, A. E., & Solyom, J. A. (2012). “Postsecondary education for American Indian and Alaska Natives: Higher education for nation building and self-determination”. ASHE Higher Education Report, 37(5), 1–154. San Francisco: Jossey-Bass.

Craig, C. 1993 “Commentary on: Ethics, Advocacy and Empowerment: Issues in methods researching language”, in Cameron, Frazier et al. (Eds.), *Journal of Language and Communication*, 13-2.

Falcón, S. and M. Jacob. (2011). “Human rights pedagogies in the classroom: Social justice, US Indigenous communities, and CSL projects.” *Societies Without Borders* 6, 23-50.

Grinevald, C. and M. Bert. (2014). “Whose ideology, when and where: Revitalization of Rama (Nicaragua) and Francoprovençal (France)?” P. K. Austin & J Sallabank (eds). *Endangered languages: Ideologies and beliefs*, Oxford: Oxford University Press. pp-357-385.

Roskos, K., Tabors, P. O., Lenhart, L. (2004). Oral Language and Early Literacy. International Reading Association. Retrieved from <http://eric.ed.gov/?id=ED488968>



# 20 Years of Relationship Building

Case study of eBook Project



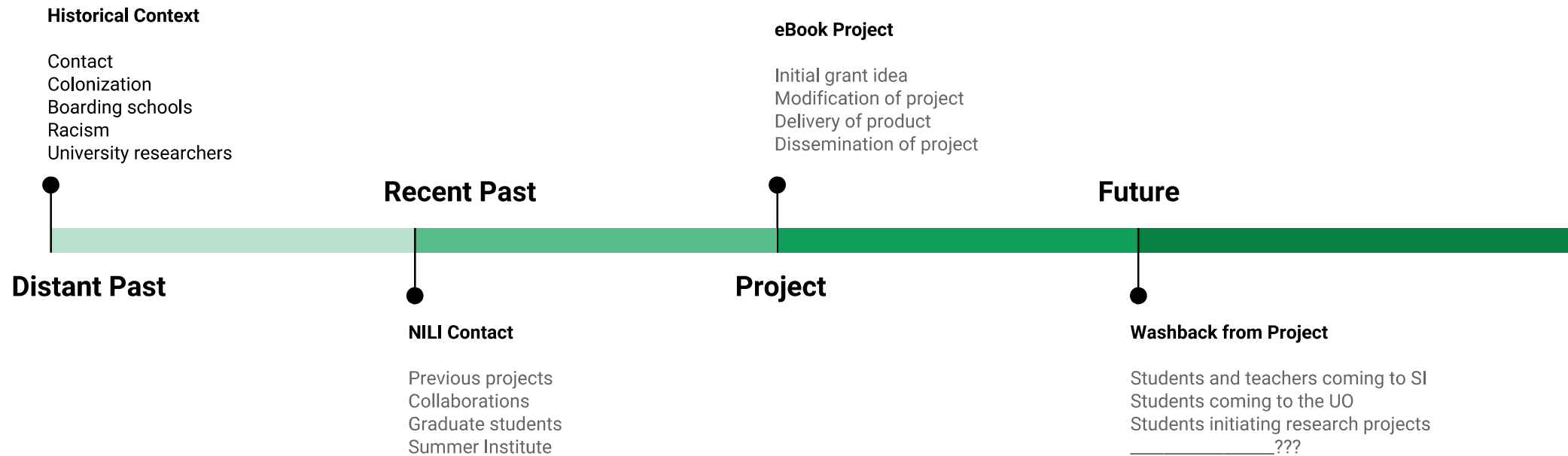
# OVERVIEW

- Native American Youth Statistics
- Language and culture as protective factors
- Culture place-based curriculum

## BREAK

- **Youth “language keepers”**
- Intergenerational family focus groups
- Protective factors survey
- Teacher Interviews

# Field Project Timeline

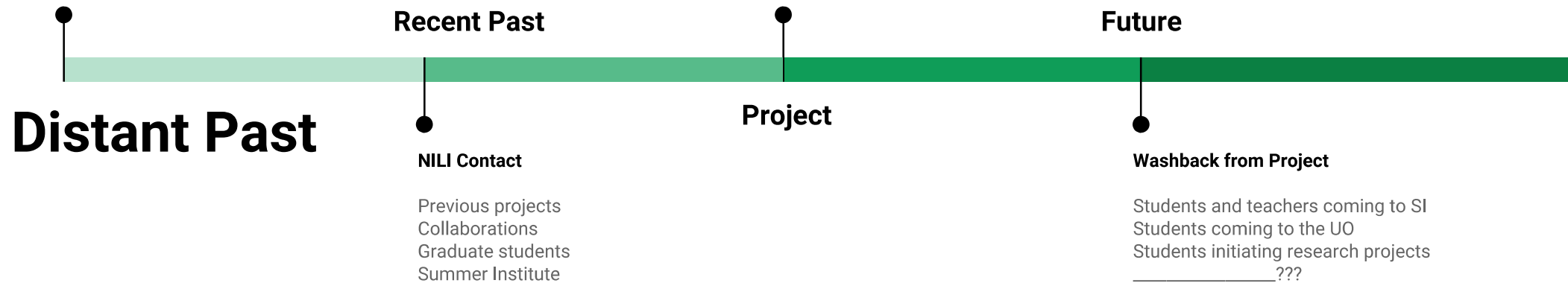




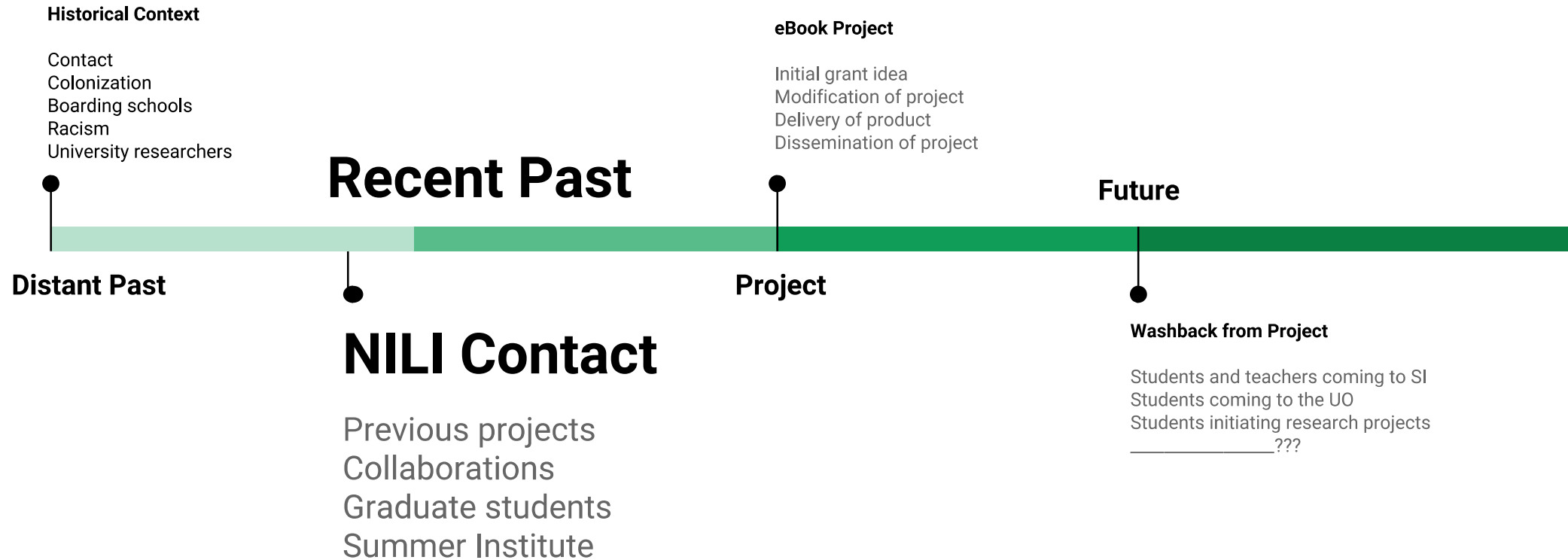
# Field Project Timeline

## Historical Context

Contact  
Colonization  
Boarding schools  
Racism  
University researchers

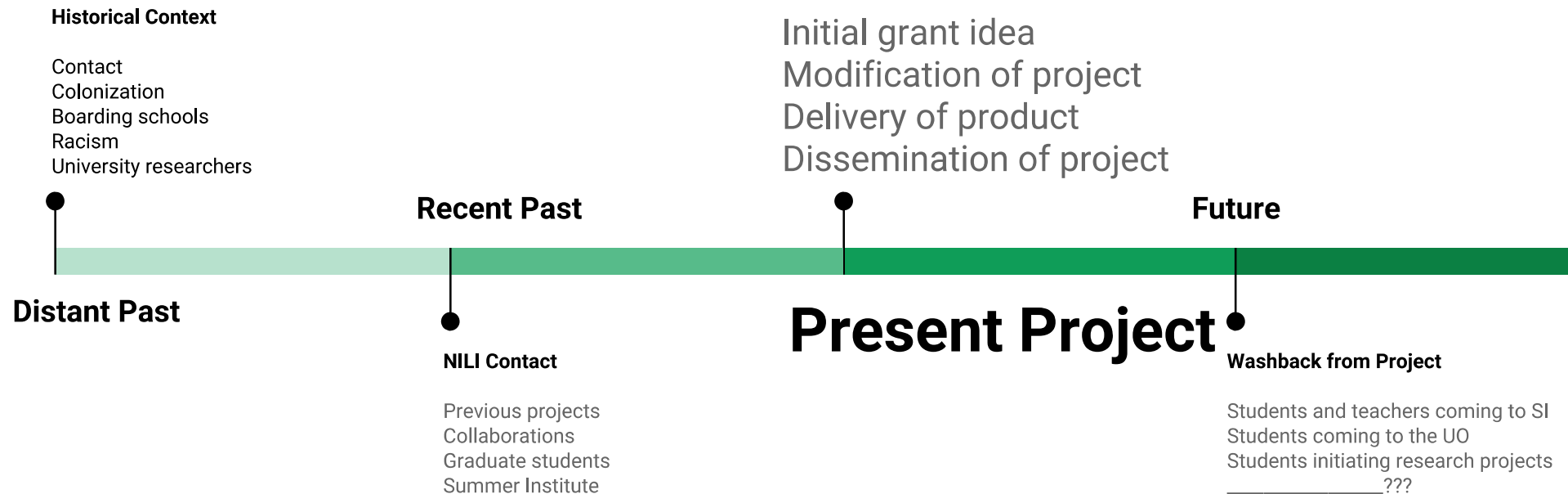


# Field Project Timeline



# Field Project Timeline

## eBook Project



# Project Goals

- raise visibility of language
- develop HS youth 21st century skills
- venue for language use
- foster new generation of language leaders





# Our Project Model - PAR in Action

co-develop with HS language teacher	see the Ss as budding language leaders
create small eBook library for preschool immersion	build college resume of youth
train the HS students in tech skills	unveil the books with preschoolers for leadership and intergenerational contact
project based learning design	books shared with wider community

# Portable Computer Language Lab



# Portable Computer Language Lab









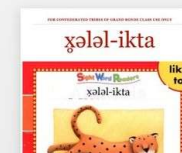
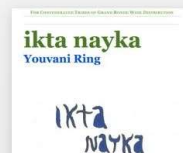
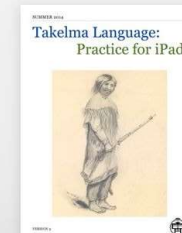
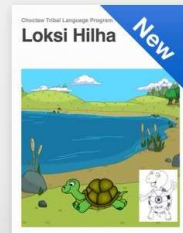
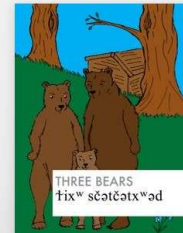
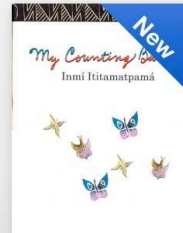
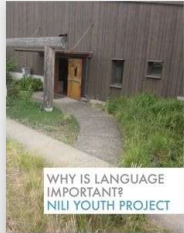
4:29 PM

18%

Store Collections

Books

Edit



HOME

1. RESOURCES

2. GRAND RONDE

CLASS VISIT

EBOOKS

INTRODUCTIONS

3. UMATILLA

EBOOKS

INTRODUCTIONS

4. WORKSHOPS

WKSHP 01

WKSHP 02

WKSHP 03

WKSHP 04

WKSHP 05

5. CONNECT

6. SUMMER INSTITUTE

EBOOKS

LANGUAGE IN YOUR LIFE

3. Umatilla >

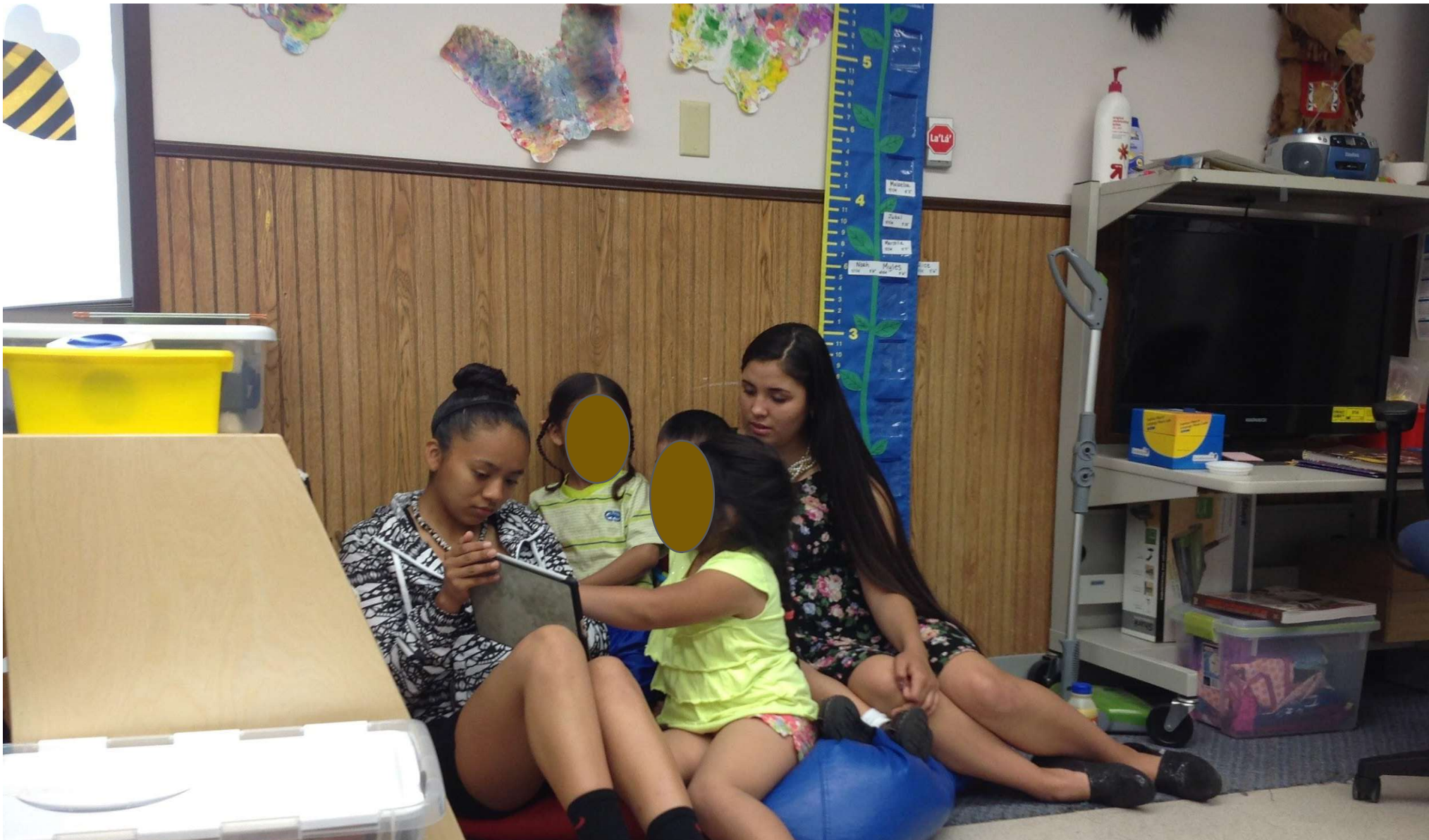
# Introductions



You can listen to the formal introductions of the Nixyaawii High School Umatilla Language class as they talk in their language and in English.





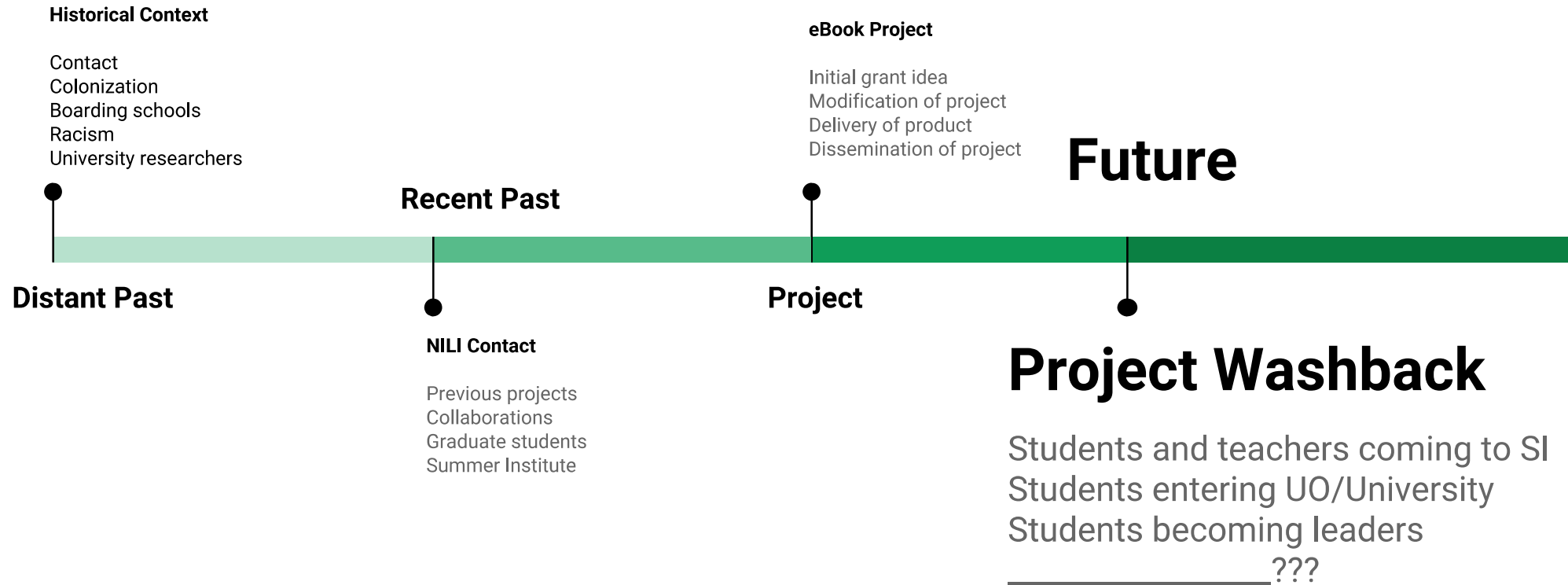








# Field Project Timeline





DOWNLOAD

CHANGE THUMBNAIL

MAKE VIDEO PRIVATE

DELETE

360p

### The Restoration and Revitalization of Imatalam

0:09:31 / Oct 18, 2014

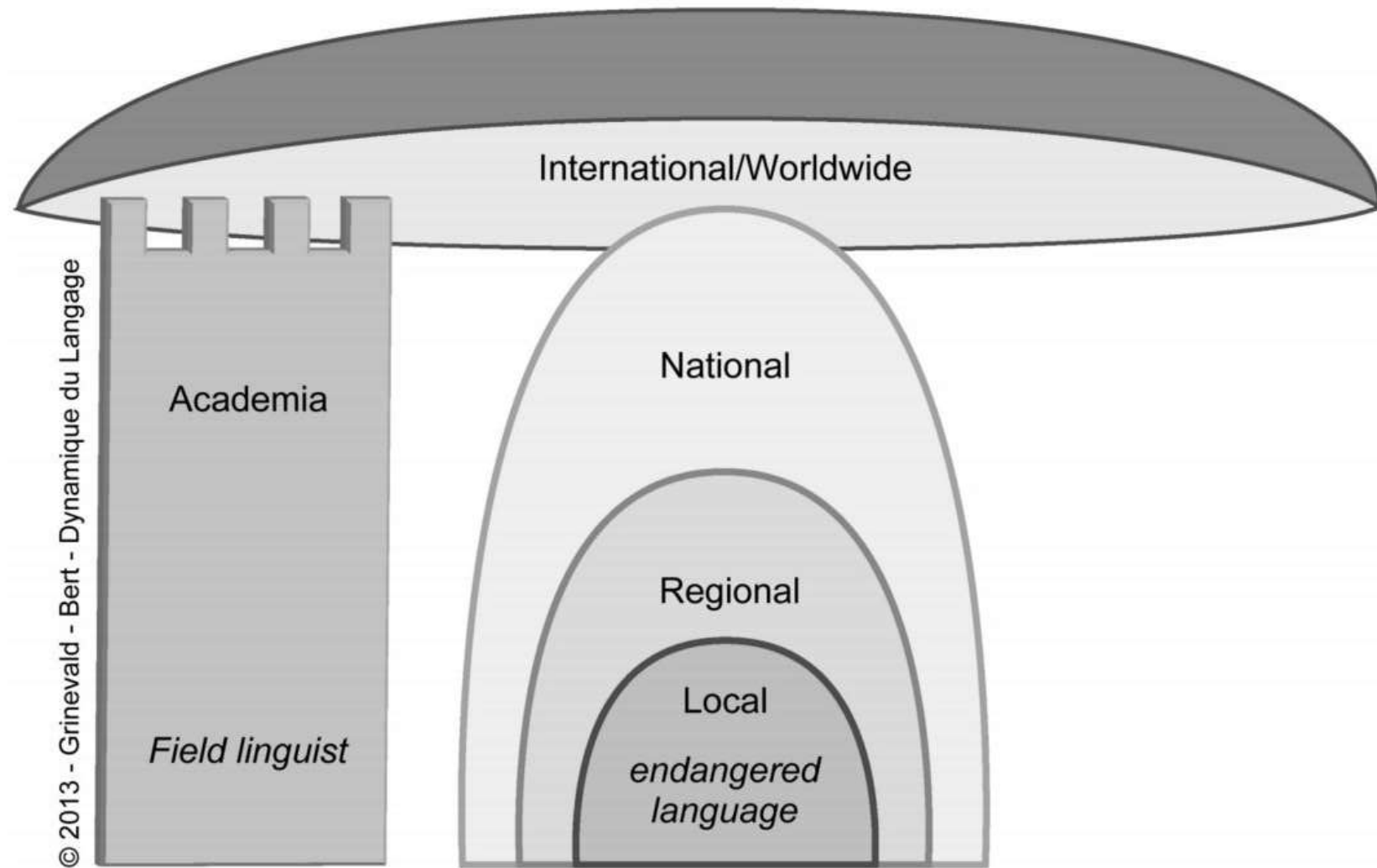


0

5

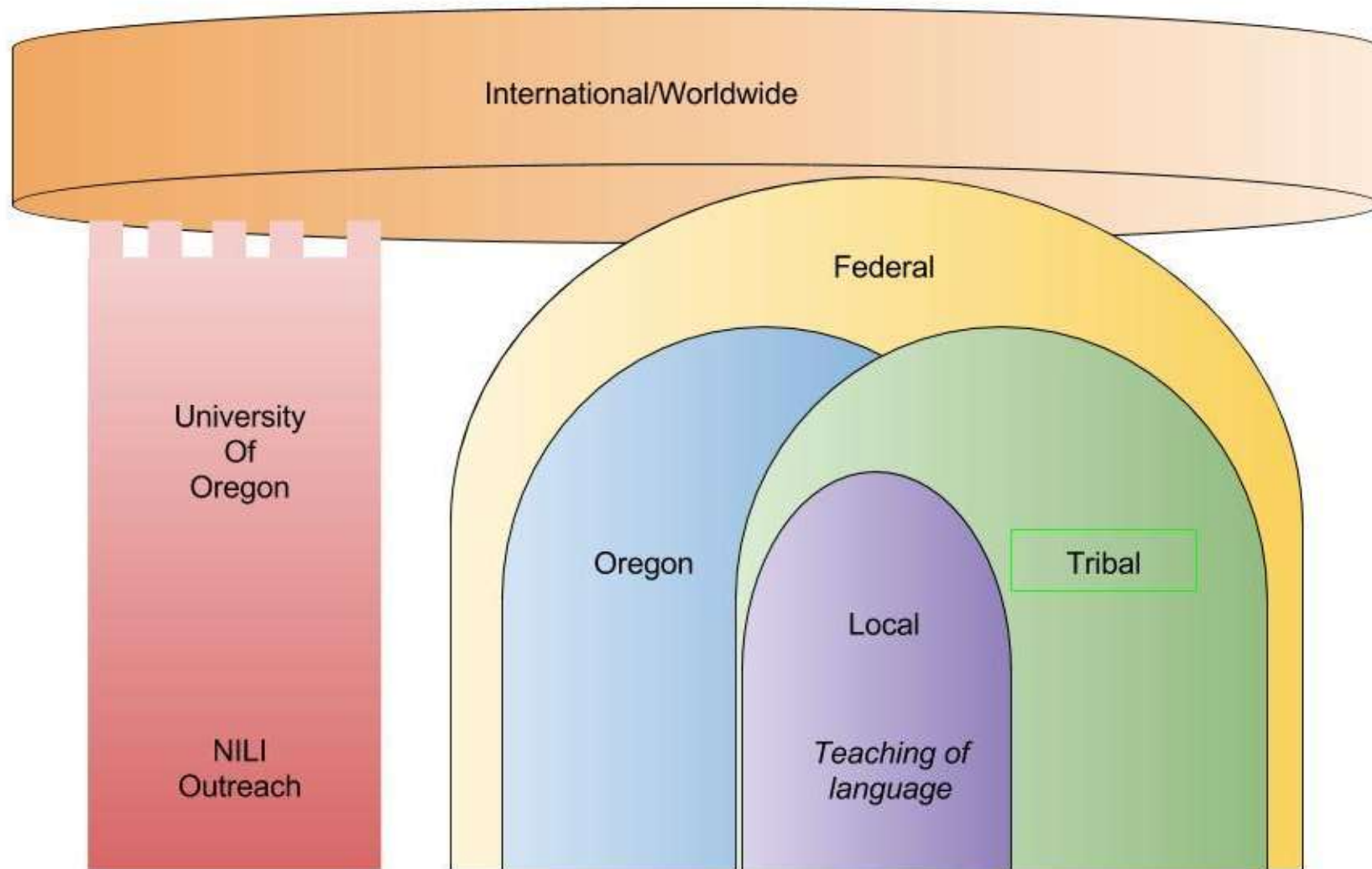


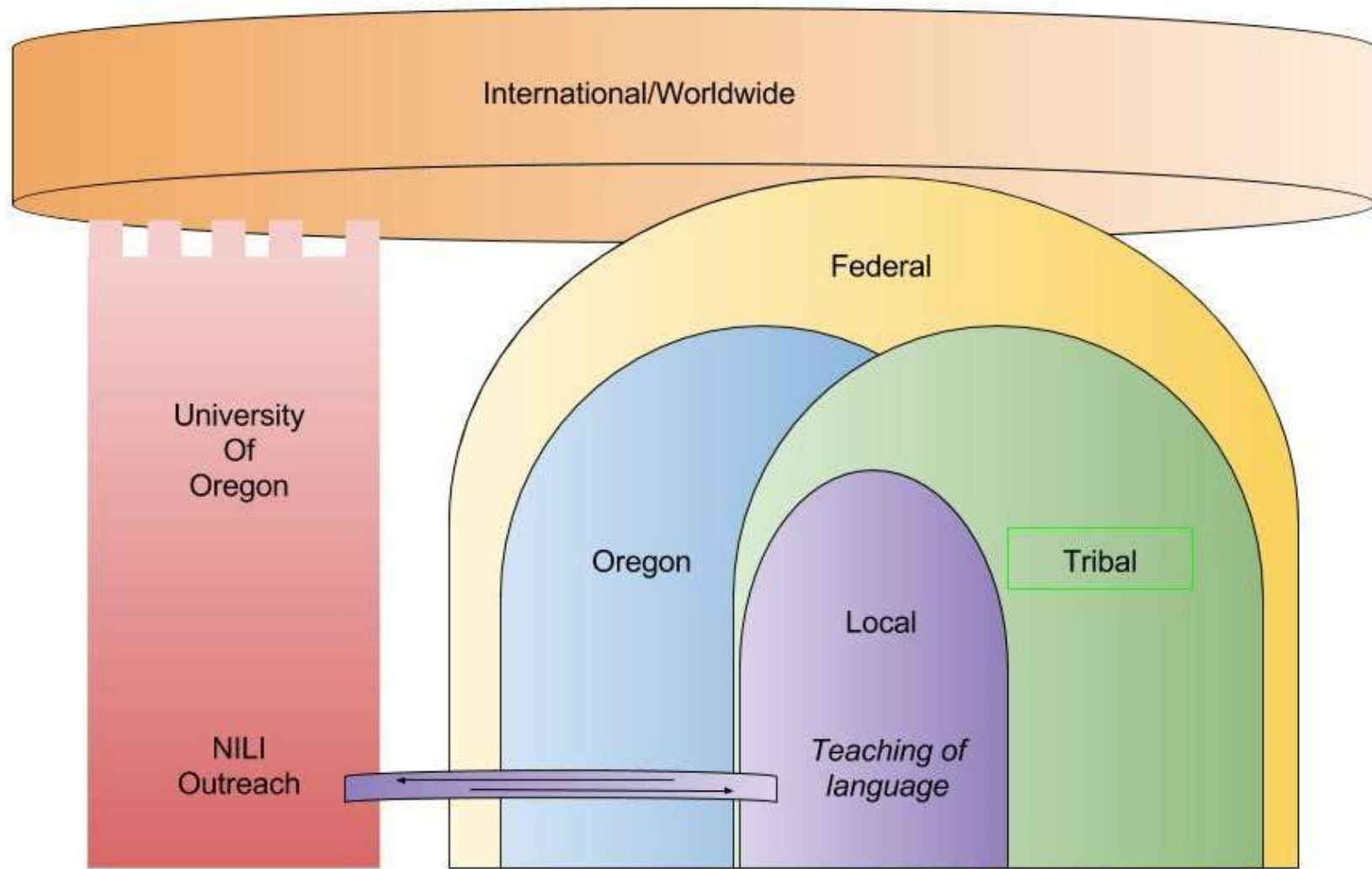
Made with  
"thinglink.."  
LEARN MORE >

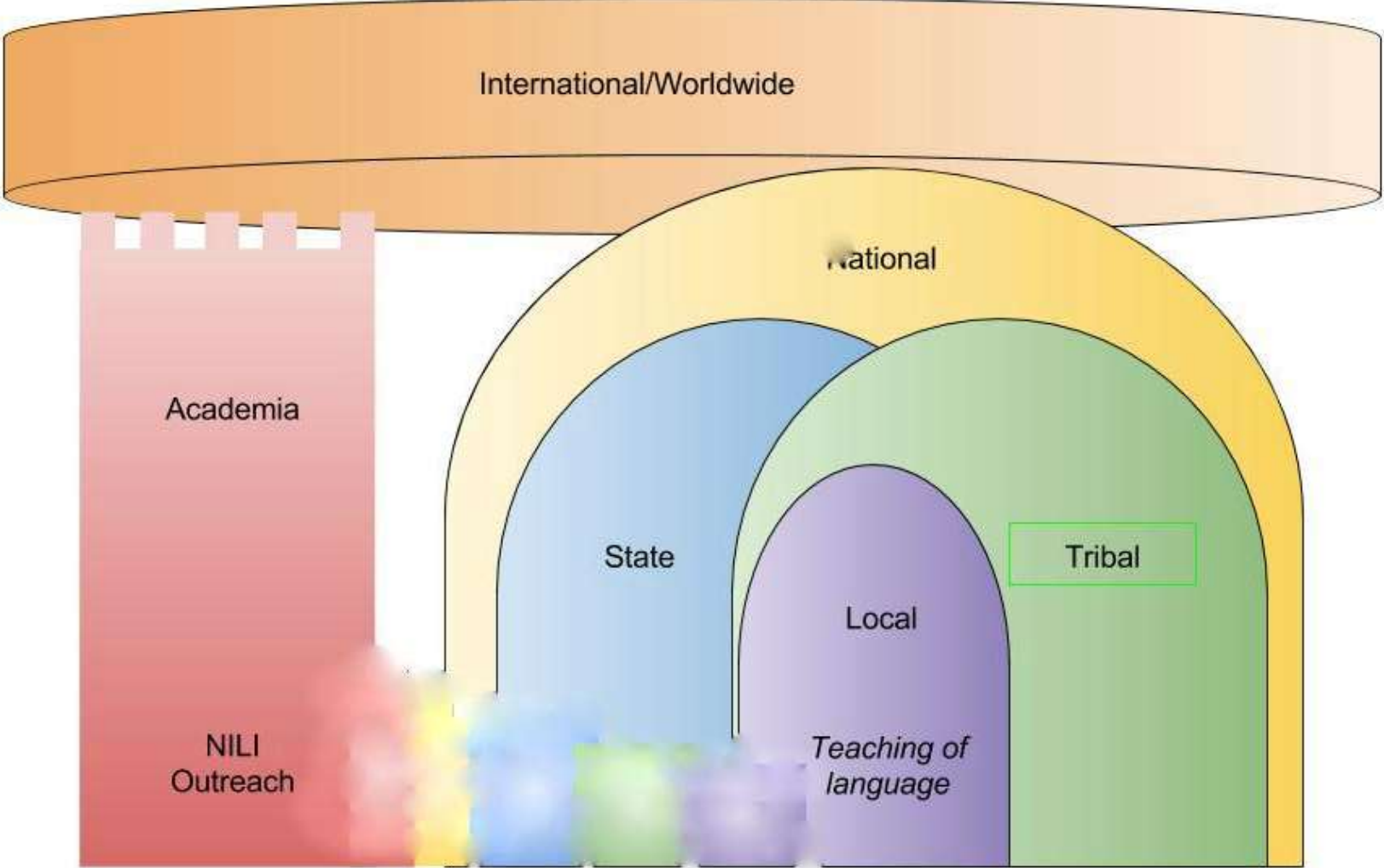


**Figure 17.1** Spheres of ideologies.









# Your turn...

How do we measure the “success” of a “language” project like this?

What parts of a PAR project like this could be useful in your community? What parts would not work?

How important is relationship building in your context? What elements of the past would be essential to know for any linguist or outside researcher entering your contact community?



# BUENOS RESULTADOS CON POCO DINERO

---

Werner Hernández González



# El Salvador





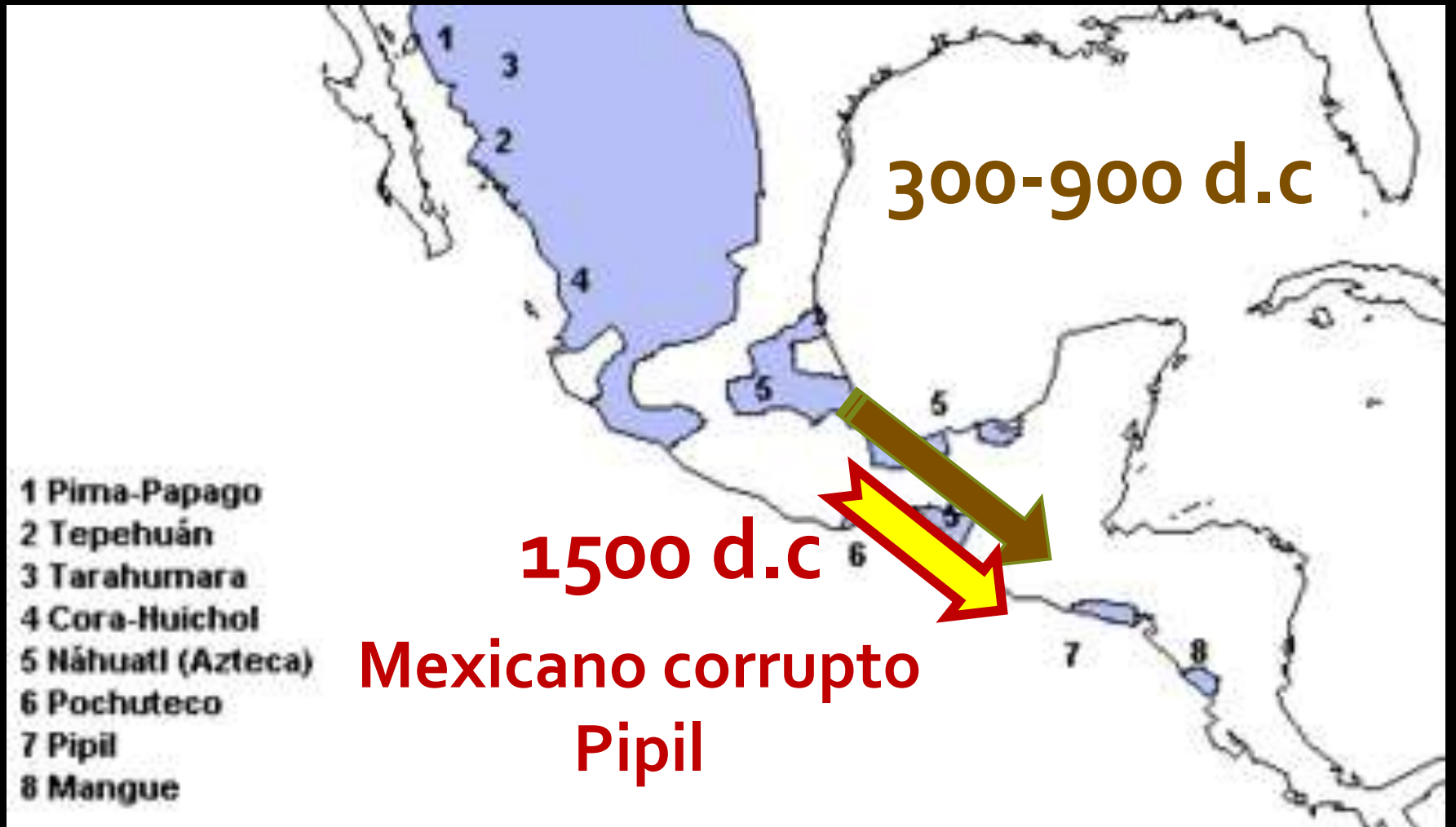
# NIK NE NAWAT

COLECTIVO TZUNEJEKAT 



- ¿POR QUÉ?







127,500,000  
...2,677,500  
(ZM Puebla 2,670,000)

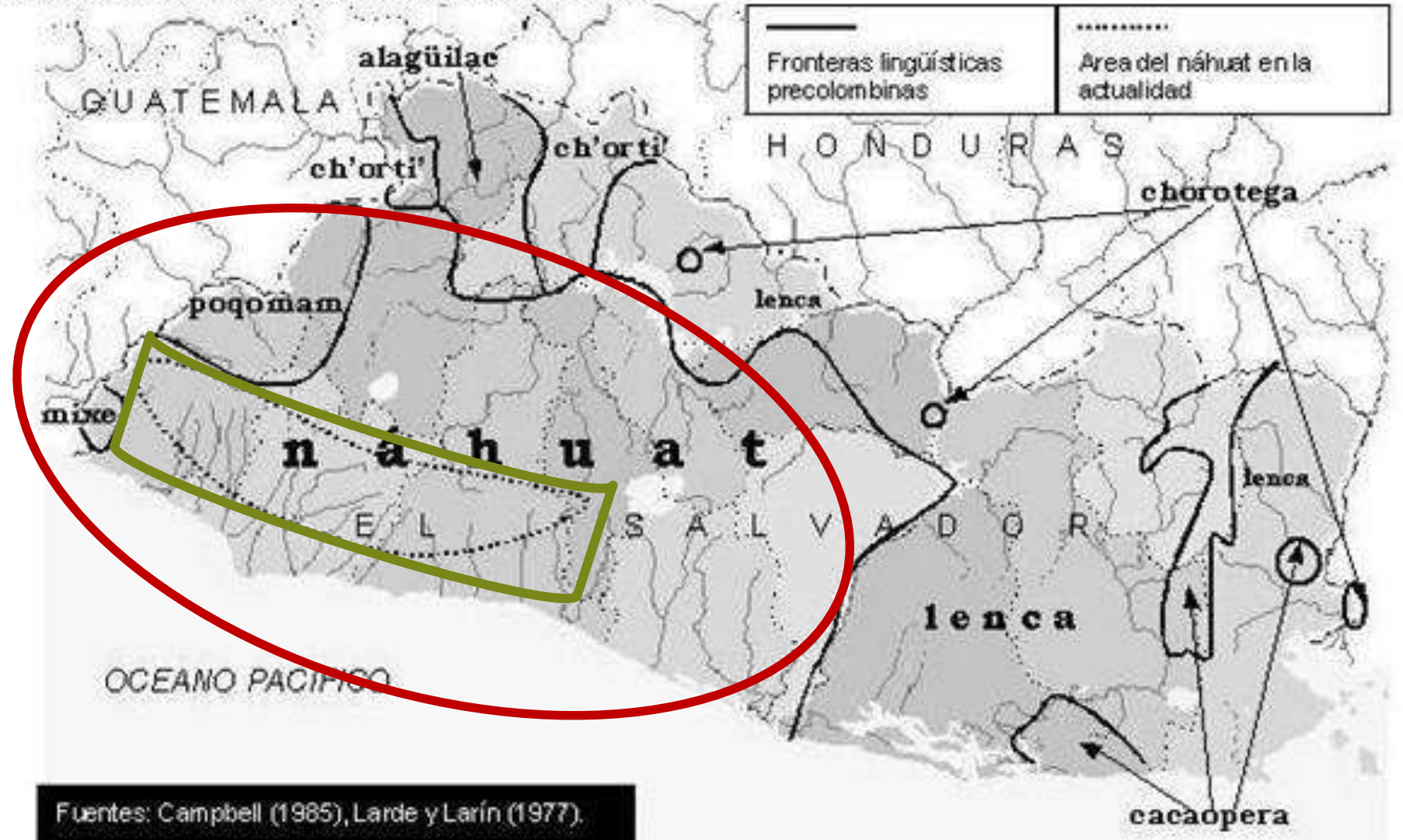
1932

30,000

2,10%

0.001%

Mapa 1. Repartición lingüística del territorio salvadoreño antes de la llegada de los españoles y hacia finales del siglo veinte.



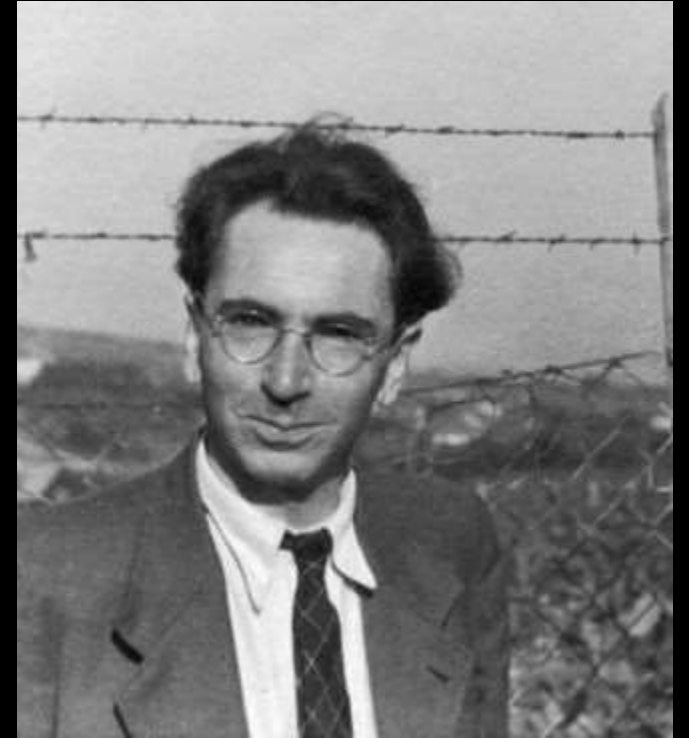
**SOMETIMIENTO  
MARGINACIÓN  
POBREZA  
ENFERMEDAD  
ASESINATO  
JUSTICIA  
DESAMPARO**



**ANALFABETISMO  
DISCRIMINACIÓN  
NEGLIGENCIA  
INDIFERENCIA  
RACISMO  
DESVENTAJA  
INVISIBILIDAD**

# VIKTOR FRANKL (1905-1997)

- Aún en las circunstancias más adversas el ser humano siempre tiene un margen de ventaja para hacer actos por sí mismo y cambiar su destino.
- Hay una categoría de cosas que nunca te pueden quitar
- Hay una categoría de cosas que solo uno puede hacer por uno mismos
- La adversidad es el mejor escenario para demostrar nuestras mejores cualidades



DEJEN DE CREER  
EN LA AUTORIDAD,  
EMPIECEN A CREER  
UNOS EN LOS OTROS



- **HABLEMOS DE FORTALEZAS**

- **HABLEMOS DE LO QUE  
PODEMOS HACER**

# 1. Entender el fenómeno lo mejor posible

- **EL DAÑO DE UNA LENGUA OCURRE POR MÚLTIPLES ACCIONES POR ELLO LAS ACCIONES DEBEN IR POR IGUAL EN MUCHOS CAMINOS**
- **Entendimiento a medias solo nos dan respuestas a medias**
- **Apuntar nuestros estándares hacia RESULTADOS REALES Y ALCANZABLES. A corto y a largo plazo.**



# ...O LOS FENÓMENOS

- Disminución de la población hablante
  - La no Renovación de generación relevo
  - Pasividad del estado y la población civil
  - Globalización e identidad cultural
- 
- HISTÓRICO/ SOCIAL / PSICOLÓGICO/ ECONÓMICO

después de  
todas las  
historias



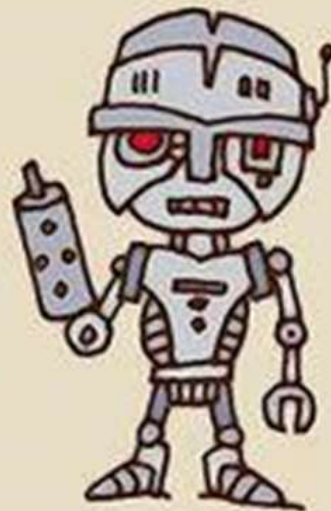
que raro  
sería



descubrir  
que



el peor  
enemigo del  
**NAWAT**



podría  
ser



**YO!!**



- **NO ES CASUALIDAD**

## 2. Busque gente que piense como usted



- Estudien la lengua (+)
- **HABLEN** la lengua
- Coincidan en dirección y en acciones
- Sumen esfuerzos
- Resuelvan conflictos como usted
- Pensen con la gente de la comunidad

# RECURSOS EMOCIONALES EL GRUPO

- COMPROMISO
- ENTUSIASMO
- IDENTIFICACIÓN
- CARIÑO
- RESPETO
- ADMIRACIÓN
- CUIDADO
- TIEMPO
- CONSTANCIA
- CERCANÍA
- CONFIANZA
- INGENIO
- HABILIDADES:  
Interdisciplinariedad



### 3. Sepan adónde dirigirse



Estado	Rango
5. Sin peligro	33-40
4. Vulnerable	25-32
3. Claramente en peligro	17-24
2. Seriamente en peligro	9-16
1. En situación crítica	1-8
0. Extinta	0

FACTORES de VITALIDAD	Puntaje máximo	1931	1932	2000	2017
F1 Transmisión intergeneracional	5	5	2	2	2
F3 Proporción	5	2	1	1	1
F4 Cambios en los USOS	5	4	1	1	2
F5 Nuevos ámbitos	5	1	0	0	1
F6 Materiales escritos	5	0	0	1	3
F7 Actitudes y políticas	5	2	0	2	3
F8 Actitudes comunidad	5	5	1	1	2
F9 Documentación	5	1	1	3	4
	40	20	6	11	18



FACTORES de VITALIDAD	Puntaje máximo	1931	1932	2000	2017
F1 Transmisión intergeneracional	5	5	2	2	2
F3 Proporción	5	2	1	1	1
F4 Cambios en los usos	5	4	1	1	2
F5 Nuevos ámbitos	5	1	0	0	1
F6 Materiales escritos	5	0	0	1	3
F7 Actitudes y políticas	5	2	0	2	3
F8 Actitudes comunidad	5	5	1	1	2
F9 Documentación	5	1	1	3	4
	40	20	6	11	18

5

1524



4

1821



3

1882

2

1932



1

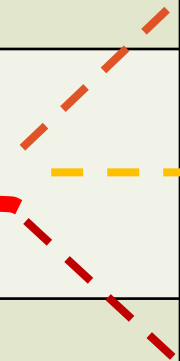
1992



0



2018







**Política**

Comunitario

Relacional

Individual



# 4.Trabaje en lo individual

## AUTOCONCEPTO: Abandonar el puesto de acusado

- **DESESPERANZA APRENDIDA**
- ¿Buena para quién? Inversión alarmante de los factores esenciales
- ¿Tiene razón? Mofa: el insulto solo indica que no conoces la lengua
- Inventar nuevos estándares: La lengua es hermosa. Te invito a conocerla
- “Podemos decidir nuestro propio concepto de lo bello”  
(Querer gustarles a los demás puede ser una tarea desgastante e infinita)
- La actitud se transmite. No compararnos

# Actitud del hablante hacia su idioma

- Aperturamos espacios donde se encuentre gente que aprecie el idioma con los hablantes.
- Desarrolle autoestima poco a poco mediante el apoyo de figuras externas importantes.
- Volver a los hablantes figuras públicas.
- ¿El resultado? Que ellos regresen a los pueblos diciendo "Oye, mira. Allá nos aprecian"
- Ayudar desde afuera hacia adentro (Luego ayudar desde adentro hacia adentro)



# El hablante físico

- “El mismo cuerpo que habla náhuatl es el mismo cuerpo que come y se enferma”







**Política**

Comunitario

Relacional

Individual

# 5. TRANSMISIÓN INTERGENERACIONAL

- Hacer una herramienta que sea divertida.
- Jugar es la principal actividad de los niños. Diseñar juegos y dinámicas acertadas hasta que el lenguaje se vuelva parte de la pandilla.





## CARTA A LOS MUCHACHOS

*Vengo a contarte lo que debés saber.*

*Muchos van a decirte que el náhuat no es valioso. Pasa que a veces los adultos hablan fácilmente pero eso no significa que tengan la razón. Mirá por vos mismo si quien te lo dice es persona que sabe ayudar o, todavía más, si sabe lo bonito que es el idioma (porque lo habla). Si no es así... entonces esa persona no tiene menor idea al respecto. A ellos no les hagás caso.*

*Aprender náhuat sí es valioso. Escuchá a los que sí lo hablamos. Te vuelve rico. Sí, rico*

*Te vuelve rico en identidad. Es así porque vas a conocer un mundo entero que hasta hoy estaba oculto para vos. Un mundo donde vas a descubrir el sentido de lo que conocés: Por medio de las palabras vas a saber de orígenes y vas a saber mejor quién sos. Vas a ver tu vida en completos colores. Vas a vivir maravillado.*

*Esta riqueza que el náhuat te da no se puede comprar con un sueldo ni con otros términos de dinero.*

*Pero el náhuat es más que eso. El náhuat es amor, fuerza y lucha. Ni la fuerza de las balas ni del poder pudieron terminarlo. Cuando la justicia se lanzó en feroz ataque contra el náhuat y contra los que los hablaban no imaginó que pasarían más de 80 años y habría quiénes lo seguirían guardando, amando y hablando.*

*Hablar náhuat es hacer resistencia. Hablar náhuat es decirle a los fieros de aquel momento: "Aquí seguimos. Ustedes todavía no han podido ganarnos".*

*Ya ves. El náhuat es valioso. Es tuyo. No hay otro país que lo tenga. Sentite orgulloso. ¡Mirá todo lo que podés decirle a quien te venga con el cuento aquel de "Náhuat ¿Para qué?"!*

**UN ABRAZO A TODOS USTEDES**



COLECTIVO  
**TZUNHEJEKAT**  
Cabeza de viento



COLECTIVO  
**TZUNHEJEKAT**  
Cabeza de viento

SERVICIO SOCIAL

Con los jóvenes es garantizar un contacto sin traumas. Mutuo entendimiento. Relacionarnos sin negarnos. PUENTE





# 6. Comunitario: abrir espacios

## DOMINIOS DE USO DE LA LENGUA

- Esté cerca de la comunidad y esté atento a cualquiera actividad, fecha, situación que atraiga a sus hablantes. Mejórelas y vuélvalas más de su utilidad. Consulte con los hablantes y si la experiencia fue buena: repita!

- Miércoles de náhuatl
- Chats
- Martes



# 7. NUEVOS USOS: MEDIOS DE COMUNICACIÓN/ REDES SOCIALES







1



BERTA CACERES



PAULA LOPEZ

Servicio Social  
**NAWAT**  
en línea  
**¿DÓNDE?**



COLECTIVO  
**TZUNHEJEKAT**  
Cabeza de viento

2



Escuela Nāhuat en Línea Tata Chelino

3

*Nāhuat El Salvador*



*Nawat El Salvador*

CUANDO UN PUEBLO PIERDE UN IDIOMA  
ESTÁ RENUNCIANDO AL DERECHO  
DE MANTENER SU IDENTIDAD



**SHITAKETZA TIK NAWAT!**

\*(Habla en Nāhuat!)

# Espectáculos

EL MUSEO NACIONAL DE ANTROPOLOGÍA DR. DAVID J. GUZMÁN

INVITA A LA INAUGURACIÓN DE LA EXPOSICIÓN FOTOGRÁFICA:

NE ISHKALYU NE NAWAT / LOS ROSTROS DEL NÁHUAT

EN COMMEMORACIÓN DEL DÍA INTERNACIONAL DE LA LENGUA MATERNA

PLAZA DEL MUVA: 10:00 A.M.; 18 DE FEBRERO DE 2016



LA MUSEOLOGÍA DEL MUSEO NACIONAL DE ANTROPOLOGÍA DR. DAVID J. GUZMÁN  
EL MUSEO NACIONAL DE ANTROPOLOGÍA DR. DAVID J. GUZMÁN  
JULIO SOTO TRUJILLO  
MUNA  
EL SALVADOR



PRIMER LUGAR CATEGORÍA INDÍGENA Festival del Cine Indígena de México 2014

MENTIÓN DE HONOR EXHIBICIÓN DE Cine Latinoamericano y del Caribe 2014

MENTIÓN ESPECIAL DEL JURADO CATEGORÍA CINEMA INDÍGENA IV Festival del Cine Indígena de México 2014

SELECCIÓN OFICIAL Festival del Cine Indígena de México 2014

SELECCIÓN OFICIAL Festival del Cine Latinoamericano y del Caribe 2014

SELECCIÓN OFICIAL Festival del Cine Indígena de México 2014

SELECCIÓN OFICIAL Festival del Cine Indígena de México 2014

SELECCIÓN OFICIAL Festival del Cine Indígena de México 2014

## EL TIGRE Y EL VENADO

THE TIGER AND THE DEER



# 7. Paisaje lingüístico







# Turismo local



# 8. ACTITUDES Y POLÍTICAS DEL GOBIERNO ACERCA DEL IDIOMA

- Volverlos figuras públicas de apoyo. Expresar en público la gratitud. Anuncien en fbk o en otras redes sociales. Es un ganar-ganar.
- Crear un vínculo entre la figura política y la causa.
- Eco del trabajo comunitario







**Política**

Comunitario

Relacional

Individual

# INI ACHTU TUNAL IPAL MARZO TESU UIJ

pal tikzintaliat ne  
nantzinmet wan tajtzinmet  
ipal tuasamblea Legislativa

Elecciones 2015  
Elecciones al parlamento, asamblea legislativa e integrantes de consejos departamentales

**4**  
NAWI

Shiyultaketzta ken tikneki tikilwia pero achtu shiktajtanili keski tikwil tiweli tikchiwa tik ne sesan papeleta ka mudepartamento wan kia ne shikchiwa



- Shiktliwi tik ne foto ne takamet ush siwatket tikneki ipal se partido isel, ush se coalición.
- Shiktliwi tik ne foto ne takamet ush siwatket tikneki ipal se partido isel, ush se coalición, ush shikchiwa kenha iwan uni takat u siwat tes kipia partido.

**1**  
SE

Shiktliwi tik ne bandera ipal se partido isel, ush tik se ush ne ume bandera ipal se coalición.



**2**  
UME

Shiktliwi tik ne bandera ipal se partido isel, ush tik se ush ne ume bandera ipal se coalición wan nusan tik se, miak ush muchi ne fotoj ne takamet wan siwatket ipal uni partido ush coalición



**3**  
YEY

Shiktliwi tik se, miak ush muchi ne foto ne takamet wan siwatket ipal se partido ush coalición



**5**  
MAKWIL

Shiktliwi semaya tik ne fotoj uni takat ush siwat tes kipia partido



Keski takamet wan siwatket ipal departamento:

**TSE**  
TRIBUNAL SUPREMO ELECTORAL

Tiktetiatiat ne democracia!





# MINED

- No siempre todo nos salió bien
- 1992/ 2003/ 2017
- Hermann Hesse: “Para que pueda surgir lo posible, es preciso intentar una y otra vez lo imposible”





# ¡Titaketzakan Nawat!

*"Ne taketzalis ipal ne tunoywan"*

Tiawit  
tipashaluat

Tay nemi  
kalijtik?



REPUBLICA DE  
EL SALVADOR  
UNÁMONOS PARA CRECER

# REGISTROS ELECTRÓNICOS

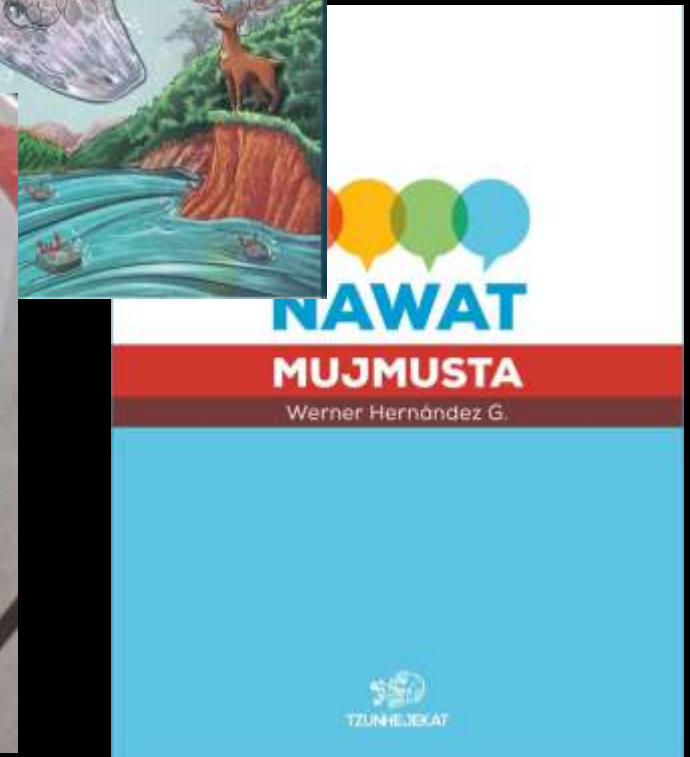
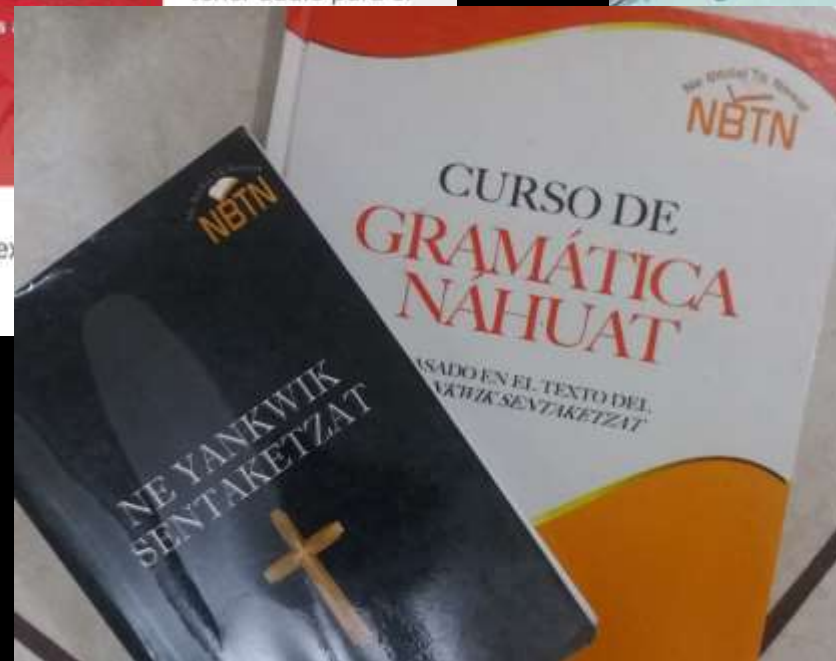
- **NawaCoLex**
- **Estandarización (es un proceso)**

# Producción de textos

**Timur  nachtikan!**  
Curso de lengua náhuatl para principiantes

Proyecto audio para Timumachtikan!  
Por fin vamos a tener audio para el

Quintanilla y Rubén Alvarenga. ¡Así va a haber menos ex...  
(más...) ...



- 1. Entender el fenómeno lo mejor posible**
- 2. Busque gente que piense como usted**
- 3. Sepan adónde dirigirse**
- 4. Trabajen en lo individual: Autoconcepto**
- 5. Transmisión intergeneracional**
- 6. Comunitario: abrir espacios/ REDES SOCIALES**
- 7. Paisaje lingüístico: EFECTO AMBIENTE**
- 8. Actitudes y políticas del gobierno acerca del idioma**
- 9. Registros electrónicos/ Literatura**



# LOGROS

- CAMBIO DE LA MENTALIDAD DEL HABLANTE NATIVO
- DILM
- ACTITUDES DE LAS AUTORIDADES
- ACTITUDES DE LA POBLACIÓN
- PRODUCCIÓN LITERARIA
- DENUNCIA
- MINED

# CAMINO PENDIENTE

- TRABAJAR CON JÓVENES
- MANTERNOS EN 3
- AUMENTAR NÚMERO DE HABLANTES
- DOCUMENTACIÓN (POR LA COMUNIDAD)
- ASPECTOS LEGALES



- *“Uno de los trucos de la vida consiste, más que en tener buenas cartas, en jugar bien las que uno tiene”.*

JOSH BILLINGS

# Padiush

TLASOHKAMATI

• *Thanks*

GRAZIE

**Cherámíne**

• Kutávisa

• Tyoskojuyëp



Dzięką

• Dios Bo'otik

Gràcies

• Göt bycoł dy`ś

• Gracias

Responsible linguistics and observer's paradox:  
fieldwork experience from Nahuatl communities  
in Huasteca Potosina, Mexico

Elwira Sobkowiak

[elwira.sobkowiak@al.uw.edu.pl](mailto:elwira.sobkowiak@al.uw.edu.pl)

EngHum Conference, Warsaw 15-16 November 2017

# Contents

- Principles of ethical, responsible linguistic fieldwork
- 'Observer's paradox' and other factors influencing language documentation and revitalization work
- Experience from Huasteca Potosina, Mexico (Nahuatl)
- Conclusions and implications

# Ethical principles of documentation and observer's paradox

- Inform consultants about all possible uses of the data (obtain informed consent)
- The research relationship must involve continuous negotiation and respect of collaborator's trust
- Recompensation with products of the documentation (eg. pedagogical materials) and other work (advice, work with or for the community)
- Involvement with the speech community



# Prior ideological clarification

- Prior ideological clarification (Fishman 1991) - honest **assessment of attitudes towards the language** - how people feel about using it and preserving it
- Need for **impartial assessment of language vitality**
- "**Rhetoric gap**" (Dauenhauer and Dauenhauer 1998: 75): perception and conceptualization of "the culture" differ widely from actual patterns of behavior
- These need to be addressed before any meaningful action can be taken

# Observer's paradox: Labov (1972)

Labov (1972: 209)

‘the aim of linguistic research in the community must be to find out how people talk when they are not being systematically observed; yet we can only obtain these data by systematic observation.’

**"Observer's paradox"**: the effect of the fieldworker in which awareness of being observed causes speakers to alter their behavior from the "natural" way that they would otherwise speak

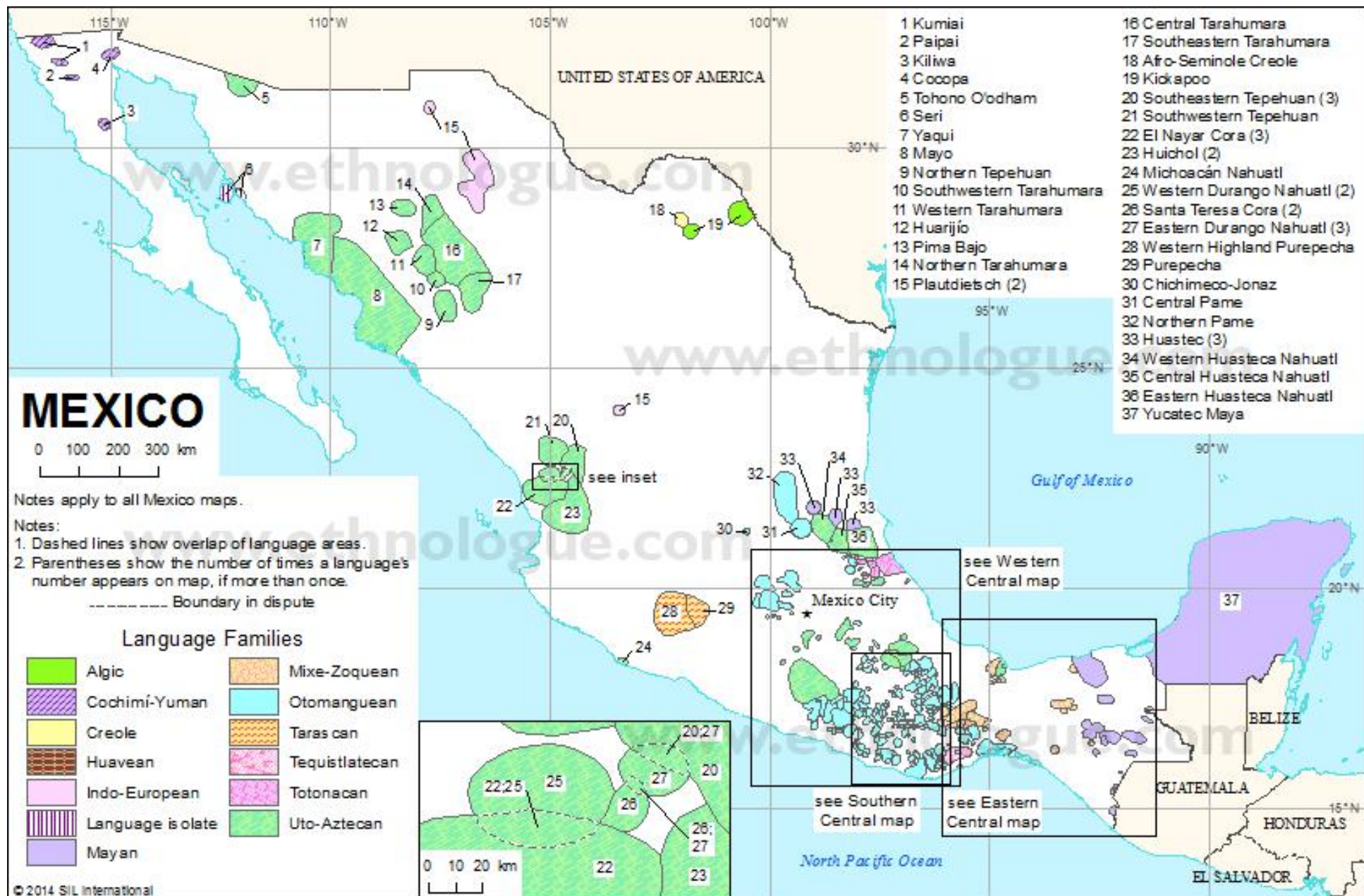
- **Solution**: find interview contexts in which the amount of attention informants pay to their speech is decreased, increase attention paid to content and diminish attention paid to form

# Other factors influencing fieldwork

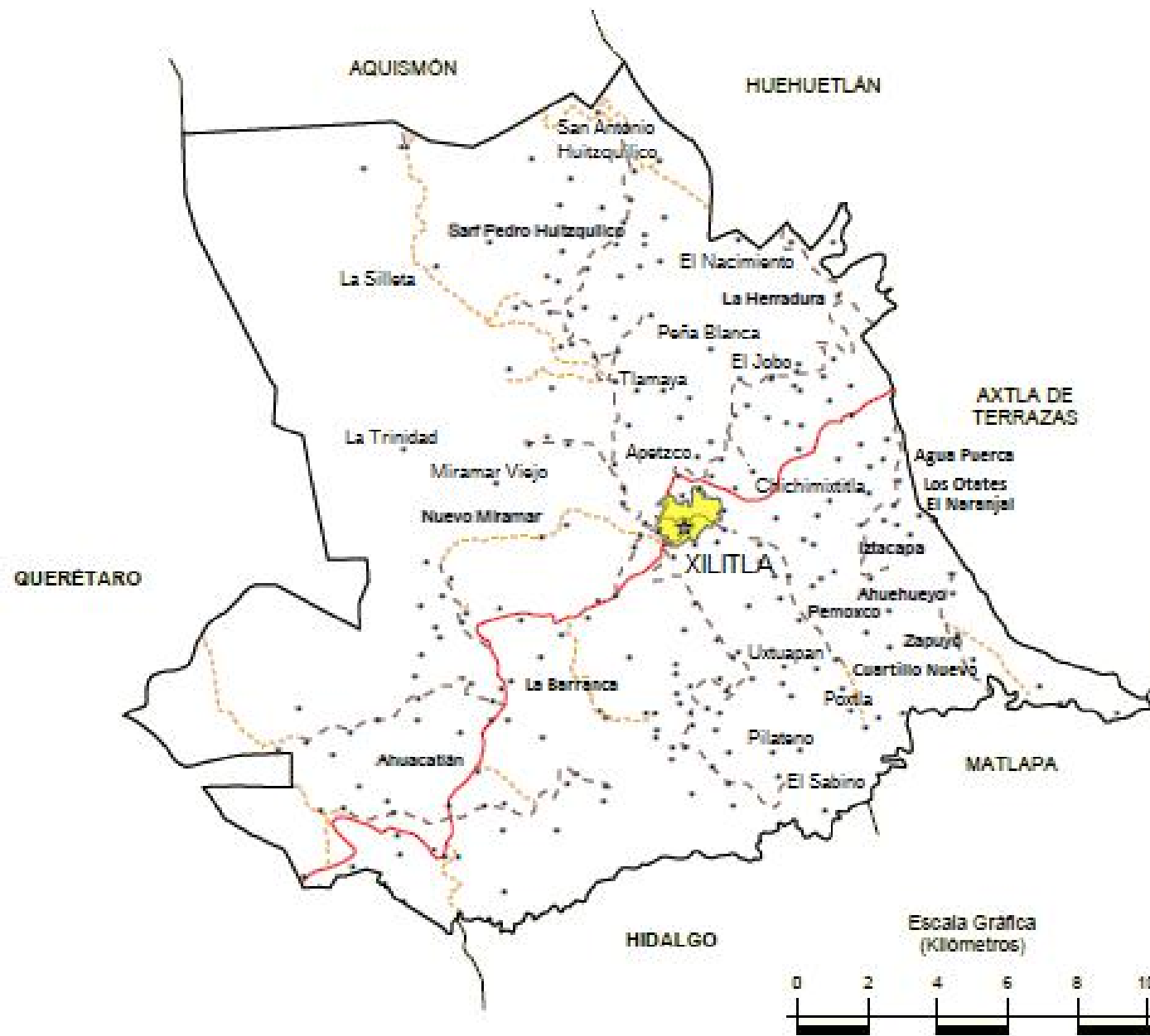
- Characteristics of the interviewer (e.g. gender, age, experience, social background, and race)
- Characteristics of the interview itself (e.g. relationship between interviewer and consultant, methodology used to gather data, the role of the fieldworker in the interview situation)
- Rickford and McNair-Knox (1994):
  - Effects of interviewer race on vernacular usage in interviews by African American and white field-workers with an African American Vernacular English-speaking teenager; **more reliable data come from interviews with same-race field-workers**
- Rickford and McNair-Knox (1994), Cukor-Avila and Bailey (2000)
  - Suggest that **any effects of race of the interviewer can be reduced by other factors such as familiarity, the amount of time spent in the community**
- Montgomery (1998: 117)
  - Effects of fieldworker's gender: "both men and women are more sensitive to the face of women they are speaking with than to that of men. In other words, they are more polite" with women

# Fieldworker within community's social networks

- Milroy (1987: 2)
  - Necessity of studying language in context, **social networks** of speakers being studied and the **location of the fieldworker within those social networks**
- Wertheim (2006)
  - The simultaneous insider and outsider status of the fieldworker, whose social status may change over time, may allow access to a wide range of speech styles over the course of extended fieldwork



Source: <http://www.ethnologue.com>



Source: INEGI arco Geoestadístico Municipal 2005, versión 3.1.

# Huasteca Potosina - Linguistic situation

- Xilitla, population: 52,000 (INEGI, 2015)
- 45% speaks an indigenous language, mostly Nahuatl
- language policy & reality
- racism and discrimination
- bilingual education (kindergarten, primary school) and intercultural universities - symbolic value (anthem, cardboard books etc.)
- intergenerational transmission interrupted
- linguistic landscape
- dynamics in different villages
- migration, social mobility
- language ideology
- influence of Spanish on Nahuatl lexicon and morphosyntax
- previous research on Nahuatl in the region



Photo: Elwira Sobkowiak

# Reseracher's academic needs

- PhD dissertation: Language contact and change (Nahuatl and Tének and Spanish induced changes in both indigenous languages):
  - lexical and morphosyntactic change,
  - code mixing,
  - factors in language change (gender, age, social mobility, migration, education etc)
- Documentation of oral tradition (Foundation for Endangered Languages 2015 grant)
- Documentation projects at the University of Warsaw
- Methodology:
  - participant observation, elicitation, sociolinguistic interviews, written texts, recording of audio and video, social media
- Researchers' profile:
  - beginner linguist, unmarried woman, white European, priviledged, potentially with resources for collaboration



# Researcher and the Nahuatl community

- Language revitalization:
  - talks at schools about cultural and linguistic heritage, applying Nahuatl in future work, orthography workshops
- Length of stay in Xilitla
- Level of fluency in Nahuatl
- Networking
- Engagement with the local community



Photo: Hilario Sánchez

# Presence of researcher and attitudes towards work with Nahuatl

**Statement of purpose** - in the Huasteca to learn and study Nahuatl and culture - **met with surprise**

Attitudes of the speech community:

'Foreigners give us an example to follow'

'Our language is spoken by a foreigner, it must be important then'

Attitudes of the mainstream culture representatives and officials:

'Face of Nahuatl'

Fundraising for revitalization projects made easy(ier)?

Racism and collaboration with local government

'They listen to you, and they don't listen to us'



Photo: David Cayetano

# Study of language change

- Spanish used in interviews - often increased use of Spanish in responses (code mixing or wish to be understood?)
- Use of recording equipment: increased code-mixing or stress of the consultants? (also at schools)
- Speaking better Nahuatl: 'I would have prepared myself if I had known I had to speak in Nahuatl'
- Work in Xilitla (municipality capital), some mestizo villages and in remote villages (different results depending on geographical location)
  - Shyness of people not used to working with foreigners but once more confidence gained better data collected

# Work at schools

- Work at primary and secondary schools - language identity workshops, interviews with students
- White woman speaking Spanish with a foreign accent - gaining trust with students essential (requires time, patience, adequate methodology of work)
- Nahuatl story contests: 'sensitive' or controversial stories
- Shyness and Nahuatl:
  - Some students speak less than others (although their Nahuatl may be their first language), girls tend to be shyer than boys
  - Boys visibly use more Nahuatl than girls, secret language of communication so teachers cannot understand them
- Results of interviews with students

## Interview with AAT, 13 years old, TS Peña Blanca (file: DM650208)

- Background: Student AAT Speaks Spanish with his parents, but Nahuatl with grandparents, parents speak Spanish with each other
- ES (Elwira Sobkowiak): 'Que piensan tus papás sobre náhuatl?'
- **AAT: 'Que es una lengua que todos deben saber'**
- ES: '¿En qué idioma vas a hablar con tus hijos?'
- **AAT: 'No sé, en náhuatl a lo mejor, porque aquí se ocupa este idioma más'**
- ES: '¿Porque?'
- **AAT: 'Porque toda la gente va aprendiendo en esa lengua'**
- ES: '¿Español tambien es util?'
- **AAT: 'Sí'**
- ES: '¿Eres religioso? ¿Hablas con dios? En qué lengua hablas con dios?'
- **AAT: 'En español'**
- ES: 'Pieras que deberian introducir clases en náhuatl en la escuela? Por ejemplo dar las materias en náhuatl en las telesecundarias, o es mejor en español?'
- **AAT: 'Yo creo que sí. De los dos, a lo mejor'**

# Course of Nahuatl

- From high to low attendance
- My involvement, my absence and its consequences: 'they stopped coming because you were not there'



# Observations, lessons learned

- If people know your agenda their answers in interviews may be biased (language attitudes); both speakers and mestizo authorities
- Work with children and their attitudes (biased after revitalization workshops)
- A foreigner speaking the language (and/or investigating it) raises the prestige of the language
- Language speakers want you to learn the purest possible variant of Nahuatl
- If you don't speak the language interlocutors may use more Spanish so you can understand them (not necessarily code mixing!)

# Implications

- Essential: prior investigation about language and language community, their customs and culture
- Learn the language:
  - 'Speaking local languages in the field is often advocated as a method for linguists and anthropologists to obtain better quality data. But it has another beneficial effect: it indicates to the local interlocutors that outsiders not only have things to say to them but that they are also capable of listening to them' (Dobrin 2008: 318)
- Work in several communities, understand your field
- Work with consultants from different age groups, genders
- Use varied reliable methodology to collect data but natural data in particular
- Work towards other people trusting you and feeling relaxed, better data
- No longer engaged in a quest for the 'true' vernacular
- Take your time in the field to understand the culture better, greater emphasis on ethnographic methods (in sociolinguistics)
- Engage in community life
- Be aware of your impact in community and on the language



# References

- Cukor-Avila, Patricia, & Bailey, Guy. 2001. "The effects of the race of the interviewer on sociolinguistic fieldwork". In: *Journal of Sociolinguistics* 5, pp. 254-270.
- Dauenhauer, Nora Marks, and Dauenhauer, Richard. 1998. "Technical, emotional, and ideological issues in reversing language shift: examples from Southeast Alaska". In: Lenore A. Grenoble and Lindsay J. Whaley (eds.), *Endangered Languages: Language Loss and Community Response*, Cambridge: Cambridge University Press, pp. 57-98.
- Dobrin, L. M. 2008. "From linguistic elicitation to eliciting the linguist: lessons in community empowerment from Melanesia". In: *Language* 84(2), pp. 300–324.
- Fishman, J. A.(ed.). 1991. *Reversing language shift: Theoretical and empirical foundations of assistance to threatened languages*. Clevedon: Multilingual Matters.
- Labov, W. 1972. *Sociolinguistic Patterns*, Oxford: Blackwell.
- Milroy, Lesley. 1987. *Language and social networks. 2nd ed.* Oxford & New York: Basil Blackwell.
- Montgomery, M. B. 1998. "Multiple Modals in LAGS and LAMSAS". In: M. B. Montgomery and T. E. Nunnally (eds.), *From the Gulf States and Beyond: The Legacy of Lee Pederson and LAGS*, Tuscaloosa: University of Alabama, pp. 90-122.
- Rickford, John, & McNair-Knox, Faye. 1994. "Addressee- and topic-influenced style shift: A quantitative sociolinguistic study". In: D. Biber & E. Finegan (eds.), *Sociolinguistic perspectives on register*, New York: Oxford University Press, pp. 235-276.
- Simons, Gary F. and Charles D. Fennig (eds.). 2017. *Ethnologue: Languages of the World, Twentieth edition*. Dallas, Texas: SIL International. Online version: <http://www.ethnologue.com>.
- Wertheim, Suzanne. 2006. "Cleaning up for Company: Using Participant Roles to Understand Fieldworker Effect". In: *Language in Society, Vol. 35, No. 5*, Cambridge: Cambridge University Press, pp. 707-727.

(Ethno)linguistic  
vitality: advantages and threats of  
qualitative and quantitative methods of  
assessment

Nicole Dołowy-Rybińska

Institute of Slavic Studies

Polish Academy of Sciences

nicoledolowy@gmail.com

Level	Label	Description
0	International	The language is widely used between nations in trade, knowledge exchange, and international policy.
1	National	The language is used in education, work, mass media, and government <b>at the national level</b> .
2	Provincial	The language is used in <b>education, work, mass media, and government</b> within major administrative subdivisions of a nation.
3	Wider Communication	The language is widely <b>used in work and mass media without official status</b> to transcend language differences across a region.
4	Educational	The language is in <b>vigorous oral use</b> , and this is reinforced by sustainable <b>transmission of literacy</b> in the language in <b>formal education</b> .
5	Developing	The language is vigorous and is being used <b>in written form</b> in parts of the community though <b>literacy is not yet sustainable</b> .
6a	Vigorous	The language <b>is used orally</b> by all generations and the <b>situation is sustainable</b> .
6b	Threatened	The language is still <b>used orally</b> within all generations but there is a significant threat to sustainability because at least <b>one of the conditions for sustainable oral use is lacking</b> .
7	Shifting	The child-bearing generation can use the language among themselves but they <b>do not normally transmit it to their children</b> .
8a	Moribund	The only remaining <b>active speakers</b> of the language are members of the <b>grandparent generation</b> .
8b	Nearly Extinct	The only remaining speakers of the language are <b>elderly</b> and have <b>little opportunity to use</b> the language.
9	Dormant	There are <b>no fully proficient speakers</b> , but some symbolic use remains as a reminder of <b>heritage identity</b> for an ethnic community.
10	Extinct	No one retains a sense of ethnic identity associated with the language, even for <b>symbolic</b> purposes.

# UNESCO – assessing vitality of a language

- 1. Inter-generational transmission:** from **no speakers** existing any longer (grade 0) to language **used by all age groups** (grade 5);
- 2. Absolute number of speakers:** the total number of speakers of a language;
- 3. Proportion of speakers within the total population:** from no speakers (grade 0) to all members of the community are speakers of the language (grade 5);
- 4. Trends in existing language domains:** **where and with whom** is the language used, and **for what range of topics**. The more consistently and persistently the language is used, the stronger the language is. Ideally, a language is used in all domains (universal use, grade 5).
- 5. Response to new domains and media:** the degree of **responsiveness of a language to new domains and new media**; ideally, a language is used in **all new domains**.
- 6. Materials for language education and literacy:** the extent to which **written material** is available and used in formal education. Scores are from 0, if no orthography available to the community, to 5, if there is an established orthography, literacy tradition with grammar, dictionaries, texts, literature, and everyday media. **Writing in the language is used in administration and education**.
- 7. Governmental and institutional language attitudes and policies, including official status and use:** official **external attitudes, not restricted to institutional protection**. Grades range from the prohibition of speaking minority languages (grade 0) to official protection (grade 5).
- 8. Community members' attitudes toward their own languages:** this factor addresses **the attitudes of community members** towards the language. The more positive their attitudes are and more pride they have in language and traditions, the stronger the language is.
- 9. Amount and quality of documentation:** the availability of historical and contemporary material, if any.

# COD (Grin and Vaillancourt)

For language to be used three conditions must be met:

- **Capacity:** people must be capable of using a language; the capacity is treated here in subjective terms so it is the speaker's confidence in their competences to use the language that is being assessed.
- **Opportunity:** the knowledge of a language is not sufficient for the language to be used. Speakers have to have also an opportunity to use it. Opportunity depends on one hand, on the existence of a speech community and the level of language transmission; and on the other hand, on the existing institutional arrangements (legislation, regulations at schools or workplaces, etc.) that allow for, support or prohibit the official and/or public use of the language.
- **Desire:** the speakers' wish and readiness to use the language, also reflected in attitudes and in their emotional reactions to the use of the language; It is here that the consequences of linguistic trauma and influences of language ideologies are the most important.

# Why to measure ELV?

**(Ethno)linguistic vitality assessment** can be used as an important tool in the language revitalization process.

- It can serve both **decision-makers, language policy planners** in taking a decision where directing financial and political support in an appropriate way (to help the speech community to maintain their language and not only to make a political gesture) and to **stakeholders** to understand what risk the language is facing. The results can also help **individuals, language users or potential users** to understand their linguistic situation and to decide what language to speak with their children and in different situations.
- BUT: these prognostics themselves have an influence on the endangered language condition! This is crucial from the point of view of language revitalization processes.

# Ethnolinguistic vitality

- A group's ability to maintain and protect its existence in time as a collective entity with a distinctive identity and language.
- A language exists in correlation with a community and not as an object that can be observed in isolation (~~= ESSENTIALIZATION OF A LANGUAGE!~~).
- Serves not to show the current condition of a given language/predict its future but most of all to **help to identify those areas in the maintenance and use of a language that need particular attention and support.**
- Vitality should be assessed in relation with the notion of identity.
- Vitality scales show some **tendencies** but whether a community disappear or survives depends on a number of **individual decisions** and **complex circumstances** that may **influence these decisions**. It concerns both language and collective identity.
- Any research can **influence negatively/positively people's language decisions and language attitudes.**

# Problems with researching language minorities:

- What does it mean a “speech community”?
- What does it mean a “speaker”? (semi-speaker, potential speaker, new speaker...)
- What does it mean to “use” a language?
- What is the relations betwwen language and identity?
  - Individual
  - Collective



# Personal experience

- Research on ethnolinguistic vitality of two groups in Europe that are using regional language – Kashubian in Poland and Piedmontese in Italy:
  - The sample – different approaches based on field experiences and relations with the community;
  - The sample – age, sex, education level;
  - The questions – language practices, language attitudes, intergenerational transmission, awareness, **language trauma**.
  - The quantitative research – surprising results;
  - The field: direct contact with people and its influence on understanding the problem (especially what concerns language trauma)

# Quantitative methods of assessment

- Observing language practices;
- Talking with people;
- Trying to understand their perspective;
- The language should not be essentialized!
- Finding out what is the relations between the language use and ethnolinguistic vitality – it may mean different things in different communities; it may mean different things for different groups (age, sex, social classes) within a community; it may mean different things from the point of view of language activists and people who suffered because of language trauma, etc.
- May serve to show particular mechanisms and allow further analysis but will not be representative for the community at large.

# Quantitative methods of assessment

- Scales of language endangerment, ethnolinguistic vitality;
- Language exists through people that are using it;
- Its functions (with relation to identity, wealthbeing, security etc...) may change over the time;
- Questionnaires – the problem of finding the representative sample;
- Questionnaires – the problem of finding the right questions;
- To what extent are the questions universal?
- What works in the case of one community may fail with another;
- There is a need of a pilot qualitative studies before any questionnaire serving for quantitative research may be used.

# Ethnolinguistic vitality

- To provide ethnolinguistic vitality assessment we need to know the **sociolinguistic, cultural and historical context** of a speech community.
- Assessing ethnolinguistic vitality should be **based on research** both quantitative and qualitative research.
- The results must be provided with a **deep analysis** of what circumstances could influence responses of speech community members.
- **Direct and in-depth contact** with respondents is needed at least on the level of constructing the questionnaire.

# Locally based and institutionally supported communities of practices (CoP) and their role in minority language revitalization

Dr. Nicole Dołowy-Rybińska

Institute of Slavic Studies, Polish Academy of Sciences

[nicoledolowy@gmail.com](mailto:nicoledolowy@gmail.com)

# Community of Practice

- A community of practice is a group of people who share a concern or a passion for something they do, and learn how to do it better as they interact regularly.



# Community of Practice

(Etienne Wenger)

- The concept of ‘community of practice’ can be useful to describe the process of acquiring language and skills connected with living in a certain community, sharing joint practices and constructing identities in relation to these communities.
- Developing a practice requires the formation of a community whose members can engage with one another and thus acknowledge each other as participants.
- Spending time together, creating a close relations, constructing a common identity, developing some passions...

# CoP

- Their members interact on different levels and create the *mutual engagement*;
- All the members are related by common goals and activities called *joint enterprise*;
- The members have a *shared repertoire* of resources related with language, style and routines by which they express their common identity.



# CoP and minority languages

- Creating a space to use a minority language;
- Meeting other people (in the same age, sharing the same interests etc.) with whom using a minority language is possible;
- Through shared practices a common identity of a group of practitioners is being created. When practices concern minority language/culture it becomes the base of this identity.

# CoP and ML

**D20F(W):** Some people just used the Welsh language without even thinking about it and others had to really think about using it. It depended on what you did in school. If you did a lot of extracurricular activities, like preparing different things for Eisteddfod, a lot of people did something connected with sport and some were involved in drama... they could speak a lot more Welsh, they got used to it. And those people who didn't get involved had a lot of difficulties to speak.

# Schools



# School-based groups

(Zapalaki Lower-Sorbian)



# Camps – creating a space to use the language



# Artistic groups in minority languages



# Activist groups



# Questions:

- Is it possible to purposely create a locally based CoP?
- Can CoP be officially established?
- What conditions should be fulfilled for CoP to work?
- How CoP can give motivation to use a ML?
- Why CoP organized around artistic activities (like theatre) gives the strongest results?
- What kind of relations are build through CoP and why are they important for ML use?
- Is the common identity created by CoP must be based on already existing common identity?
- How can the concept of CoP can be useful for language revitalizers?



# Assessing ethnolinguistic vitality: how to deal with the effects of language ideologies and trauma?

Dr Nicole Dołowy-Rybińska  
nicoledolowy@gmail.com

# Language endangerment

- Recent years have shown an important rise in the significance of this notion.
- Language extinction or language death are present even in popular magazines.
- Many prognostics concerning predicting the moment of language death are being created...
- BUT: these prognostics can also have an influence on the endangered language condition

# Scales and databases of language endangerment

- EGIDS (Expanded Graded Intergenerational Disruption Scale) based on Fishman's GIDS scale; UNESCO scale...
- The Ethnologue and the UNESCO Atlas of the World's Languages in Danger.
- Over the years, they have become “the” reference resources for language endangerment, and for finding evidence of the risk of extinction for any given language.
- These data are often oversimplified and not taken with the necessary caveats and exceptions.

Level	Label	Description
0	International	The language is widely used between nations in trade, knowledge exchange, and international policy.
1	National	The language is used in education, work, mass media, and government at the national level.
2	Provincial	The language is used in education, work, mass media, and government within major administrative subdivisions of a nation.
3	Wider Communication	The language is widely used in work and mass media without official status to transcend language differences across a region.
4	Educational	The language is in vigorous oral use, and this is reinforced by sustainable transmission of literacy in the language in formal education.
5	Developing	The language is vigorous and is being used in written form in parts of the community though literacy is not yet sustainable.
6a	Vigorous	The language is used orally by all generations and the situation is sustainable.
6b	Threatened	The language is still used orally within all generations but there is a significant threat to sustainability because at least one of the conditions for sustainable oral use is lacking.
7	Shifting	The child-bearing generation can use the language among themselves but they do not normally transmit it to their children.
8a	Moribund	The only remaining active speakers of the language are members of the grandparent generation.
8b	Nearly Extinct	The only remaining speakers of the language are elderly and have little opportunity to use the language.
9	Dormant	There are no fully proficient speakers, but some symbolic use remains as a reminder of heritage identity for an ethnic community.
10	Extinct	No one retains a sense of ethnic identity associated with the language, even for symbolic purposes.

# UNESCO

1. **Inter-generational transmission:** from no speakers existing any longer (grade 0) to language used by all age groups (grade 5);
2. **Absolute number of speakers:** the total number of speakers of a language;
3. **Proportion of speakers within the total population:** from no speakers (grade 0) to all members of the community are speakers of the language (grade 5);
4. **Trends in existing language domains:** where and with whom is the language used, and for what range of topics. The more consistently and persistently the language is used, the stronger the language is. Ideally, a language is used in all domains (universal use, grade 5).
5. **Response to new domains and media:** the degree of responsiveness of a language to new domains and new media; ideally, a dynamic language is used in all new domains.
6. **Materials for language education and literacy:** the extent to which written material is available and used in formal education. Scores are from 0, if no orthography available to the community, to 5, if there is an established orthography, literacy tradition with grammar, dictionaries, texts, literature, and everyday media. Writing in the language is used in administration and education.
7. **Governmental and institutional language attitudes and policies, including official status and use:** official external attitudes, not restricted to institutional protection. Grades range from the prohibition of speaking minority languages (grade 0) to official protection (grade 5).
8. **Community members' attitudes toward their own languages:** this factor addresses the attitudes of community members towards the language. The more positive their attitudes are and more pride they have in language and traditions, the stronger the language is.
9. **Amount and quality of documentation:** the availability of historical and contemporary material, if any.

# UNESCO

- **Safe**: language is spoken by all generations; intergenerational transmission is uninterrupted
- **Vulnerable**: most children speak the language, but it may be restricted to certain domains (e.g., home)
- **Definitely endangered**: children no longer learn the language as mother tongue in the home
- **Severely endangered**: 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
- **Critically endangered**: the youngest speakers are grandparents and older, and they speak the language partially and infrequently
- **Extinct**: there are no speakers left

# Language vitality scales - Kashubian

- Ethnologue: **moribound** (8a)

The only remaining active users of the language are members of the grandparent generation and older.

- UNESCO: **severely endangered** (3rd level on 5 grades scale)

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.

# Ethnolinguistic vitality

- A group's ability to maintain and protect its existence in time as a collective entity with a distinctive identity and language.
- Serves not to show the current condition of a given language/predict its future but most of all to **help to identify those areas in the maintenance and use of a language that need particular attention and support.**



# Ethnolinguistic vitality

As such the **ethnolinguistic vitality assessment** can be used as an important tool in the language revitalization process.

- It can serve both **decision-makers, language policy planners** in taking a decision where directing financial and political support in an appropriate way (to help the speech community to maintain their language and not only to make a political gesture) and to **stakeholders** to understand what risk the language is facing. The results can also help **individuals, language users or potential users** to understand their linguistic situation and to decide what language to speak with their children and in different situations.

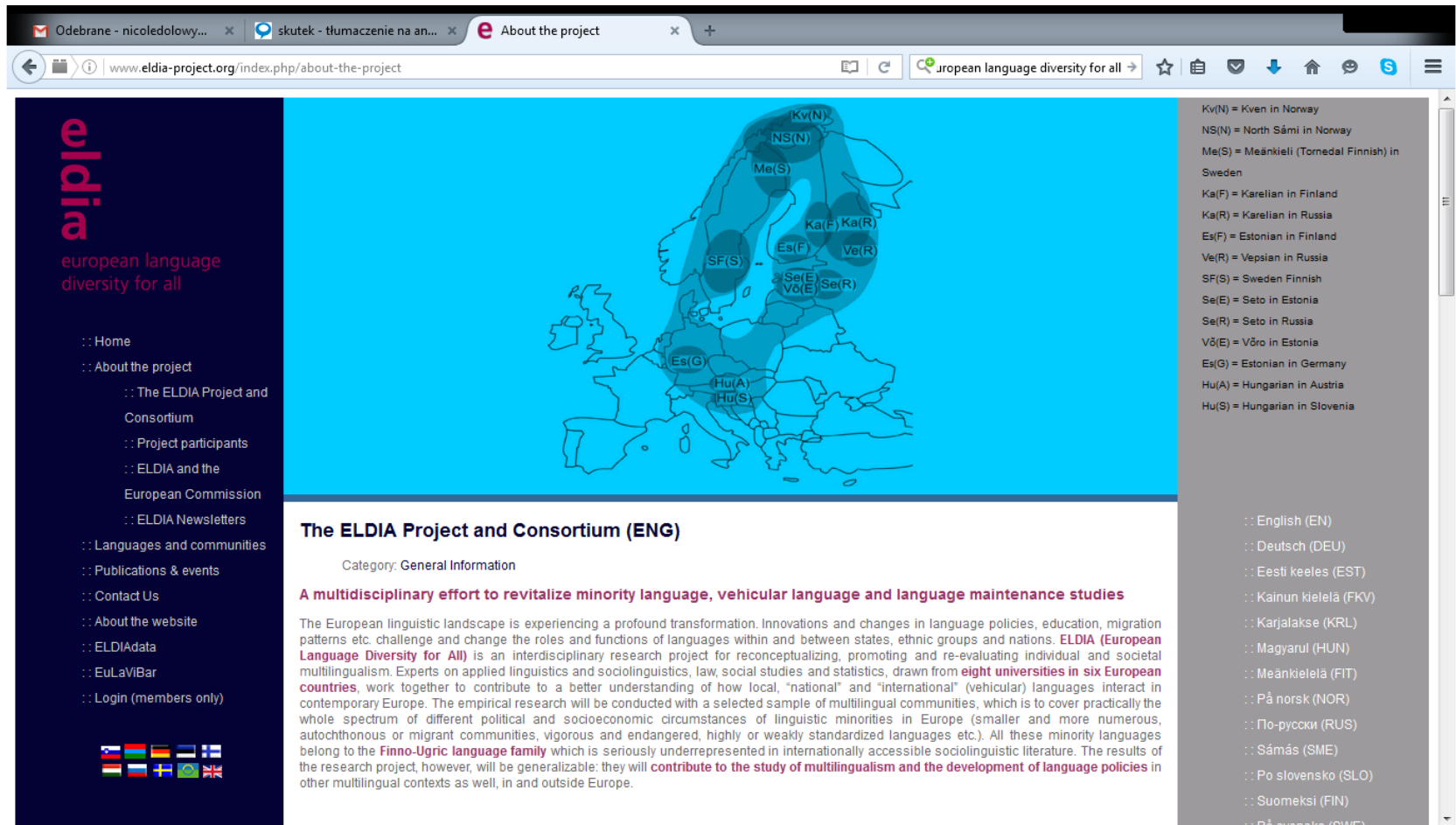
# Ethnolinguistic vitality

- In contrast to some sociolinguistic and sociological statistics, the ethnolinguistic vitality assessment **should not be used for predicting the future of any language!**
- It shows some **tendencies** but whether a language dies out or survives depends on a number of **individual decisions** and **complex circumstances** that may **influence these decisions**.
- That is why predicting language death can be **dangerous** for the language and its revitalization processes as it can **influence negatively people's decisions and language attitudes**.

# Ethnolinguistic vitality

- To provide ethnolinguistic vitality assessment we need to know the sociolinguistic, cultural and historical context of a language.
- The results must be provided with a deep analysis of what circumstances could influence responses of speech community members.
- It is especially important when we try to understand the effects of language trauma and influences of language ideologies on a language condition.


# ELDIA (European language diversity for all) <http://www.eldia-project.org/>



The screenshot shows the ELDIA website interface. On the left is a dark blue sidebar with the ELDIA logo and navigation links. The main content area features a map of Europe with various regions highlighted in light blue and labeled with language codes. To the right of the map is a list of these codes with their corresponding language names and locations. Below the map is a section titled 'The ELDIA Project and Consortium (ENG)' with a 'Category: General Information' and a bolded subtitle: 'A multidisciplinary effort to revitalize minority language, vehicular language and language maintenance studies'. The main text describes the project's goals and the languages it focuses on.

**eldia**  
european language  
diversity for all

- Home
- About the project
  - The ELDIA Project and Consortium
  - Project participants
  - ELDIA and the European Commission
  - ELDIA Newsletters
- Languages and communities
- Publications & events
- Contact Us
- About the website
- ELDIAdata
- EuLaViBar
- Login (members only)



**The ELDIA Project and Consortium (ENG)**  
Category: General Information

**A multidisciplinary effort to revitalize minority language, vehicular language and language maintenance studies**

The European linguistic landscape is experiencing a profound transformation. Innovations and changes in language policies, education, migration patterns etc. challenge and change the roles and functions of languages within and between states, ethnic groups and nations. **ELDIA (European Language Diversity for All)** is an interdisciplinary research project for reconceptualizing, promoting and re-evaluating individual and societal multilingualism. Experts on applied linguistics and sociolinguistics, law, social studies and statistics, drawn from **eight universities in six European countries**, work together to contribute to a better understanding of how local, "national" and "international" (vehicular) languages interact in contemporary Europe. The empirical research will be conducted with a selected sample of multilingual communities, which is to cover practically the whole spectrum of different political and socioeconomic circumstances of linguistic minorities in Europe (smaller and more numerous, autochthonous or migrant communities, vigorous and endangered, highly or weakly standardized languages etc.). All these minority languages belong to the **Finno-Ugric language family** which is seriously underrepresented in internationally accessible sociolinguistic literature. The results of the research project, however, will be generalizable: they will **contribute to the study of multilingualism and the development of language policies** in other multilingual contexts as well, in and outside Europe.

Kv(N) = Kven in Norway  
NS(N) = North Sámi in Norway  
Me(S) = Meänkieli (Tornedal Finnish) in Sweden  
Ka(F) = Karelian in Finland  
Ka(R) = Karelian in Russia  
Es(F) = Estonian in Finland  
Ve(R) = Vepsian in Russia  
SF(S) = Sweden Finnish  
Se(E) = Seto in Estonia  
Se(R) = Seto in Russia  
Võ(E) = Võro in Estonia  
Es(G) = Estonian in Germany  
Hu(A) = Hungarian in Austria  
Hu(S) = Hungarian in Slovenia

- English (EN)
- Deutsch (DEU)
- Eesti keele (EST)
- Kainun kielelâ (FKV)
- Karjalakse (KRL)
- Magyarul (HUN)
- Meänkiielelâ (FIT)
- På norsk (NOR)
- По-русски (RUS)
- Sámás (SME)
- Po slovensko (SLO)
- Suomeksi (FIN)
- På svenska (SWE)

# ELDIA

**The European Language Vitality Barometer** is based on the idea of measuring the vitality of a language in terms of the speakers:

- being able and willing to use the language;
- having the chances of using it in a wide variety of public and private contexts;
- being able to develop it further;
- being able and willing to transfer it to the next generations.

# COD concept

François Grin and François Vaillancourt's concept that for language to be used three conditions must be met: CAPACITY, OPPORTUNITY, and DESIRE.

# COD

- **Capacity:** people must be capable of using a language; the capacity is treated here in subjective terms so it is the speaker's confidence in their competences to use the language that is being assessed.
- **Opportunity:** the knowledge of a language is not sufficient for the language to be used. Speakers have to have also an opportunity to use it. Opportunity depends on one hand, on the existence of a speech community and the level of language transmission; and on the other hand, on the existing institutional arrangements (legislation, regulations at schools or workplaces, etc.) that allow for, support or prohibit the official and/or public use of the language.
- **Desire:** the speakers' wish and readiness to use the language, also reflected in attitudes and in their emotional reactions to the use of the language; It is here that the consequences of linguistic trauma and influences of language ideologies are the most important.

An additional category provided by EuLaViBar is:

- **Language products or services** that are available in the language (material and immaterial: books, papers, web pages, news broadcasts, concerts, theatre plays etc.) and the demand of such language products.

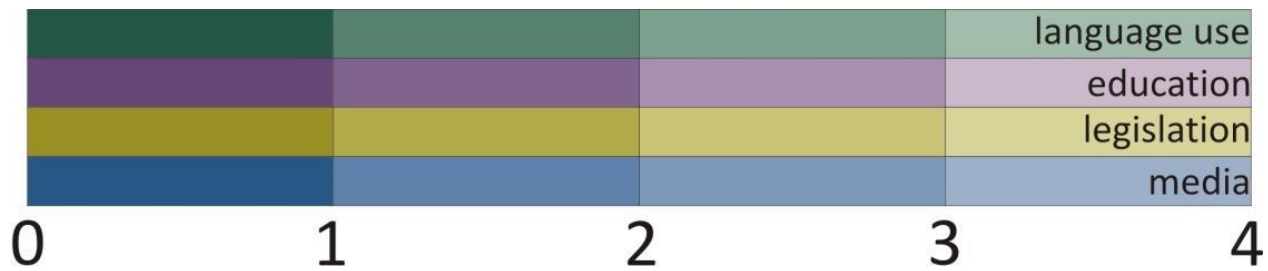
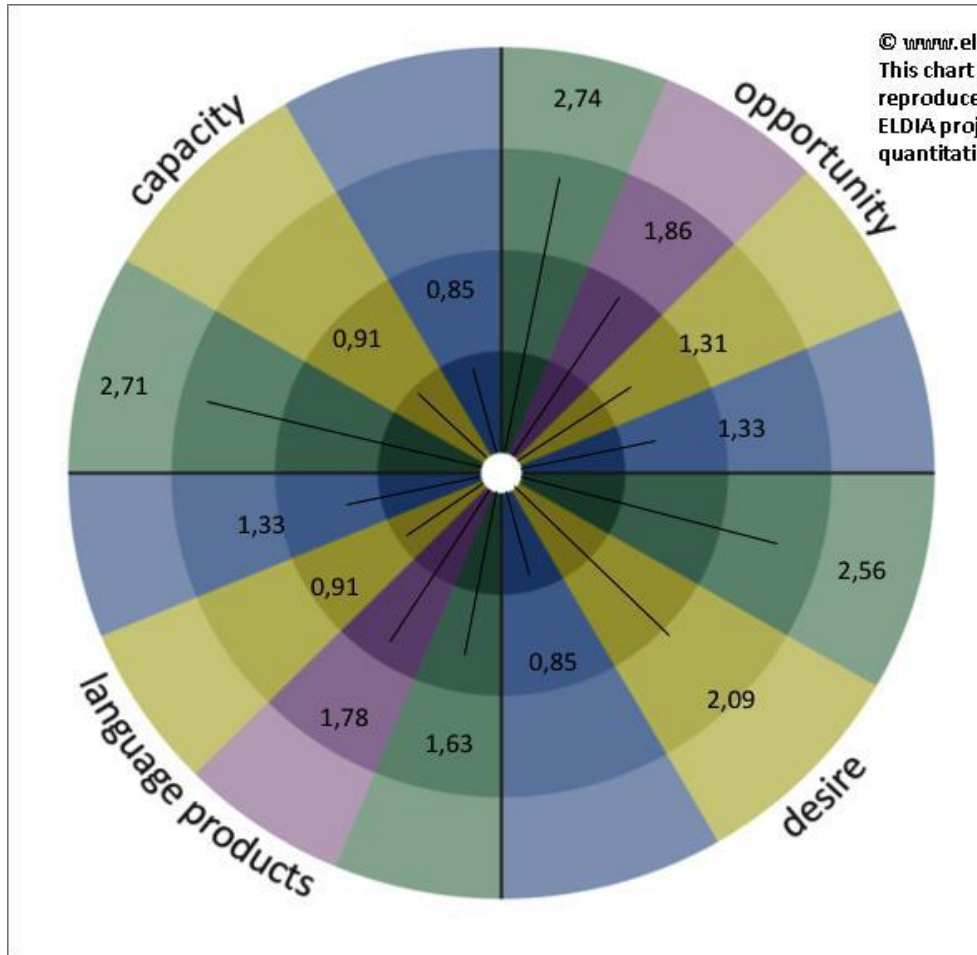
# EuLaViBar

Within each focused area language vitality is evaluated along the following **dimensions**:

- **Legislation**: whether there are laws which support the endangered language or multilingualism in general, whether the speakers know (about) these laws and what they think of them;
- **Education**: all types and levels of education (both language classes/courses and the use of a language in education), people's opinions, attitudes and feelings about education;
- **Media**: all questions relating to all types of media (traditional, electronic, social and interactive media), for instance: media use, language(s) used in media, minority issues in majority media, existence, accessibility, and types of minority media.
- **Language use and interactions**: how the languages are used in communication and social interaction in different situations, with different people etc.



© [www.eldia-project.org](http://www.eldia-project.org)  
 This chart must never be used or reproduced without reference to the ELDIA project and the complementary quantitative and qualitative data.



# EuLaViBar results

Grade	Description
0	Language maintenance is severely and critically endangered. The language is `remembered' but not used spontaneously or in active communication. Its use and transmission are not protected or supported institutionally. Children and young people are not encouraged to learn or use the language.
1	Language maintenance is acutely endangered. The language is used in active communication at least in some contexts, but there are serious problems with its use, support and/or transmission, to such an extent that the use of the language can be expected to cease completely in the foreseeable future.
2	Language maintenance is threatened. Language use and transmission are diminishing or seem to be ceasing at least in some contexts or with some speaker groups. If this trend continues, the use of the language may cease completely in the more distant future.
3	Language maintenance is achieved to some extent. The language is supported institutionally and used in various contexts and functions (also beyond its ultimate core area such as the family sphere). It is often transmitted to the next generation, and many of its speakers seem to be able and willing to develop sustainable patterns of multilingualism.
4	The language is maintained at the moment. The language is used and promoted in a wide range of contexts. The language does not appear to be threatened: nothing indicates that (significant amounts of) speakers would give up using the language and transmitting it to the next generation, as long as its social and institutional support remains at the present level.

# Variables

- Self-assessment of language competences
- Language transmission
- Language use
- Language attitudes
- Awareness of language situation
- Language stigma (as a consequence of language trauma and language ideologies)

# Questionnaire for Wymysiöeryś

## 1) The sample:

- How to compose the sample of respondents?
- We are talking here about a language as related to the community.
- Who are speakers or 'potential speakers' of Wymysiöeryś?

(potential speakers – those who are somehow related with the speech community and may be targeted with the revitalization activities; who may become language new speakers).

# Self-assessment

There are four axes of language use in two dimensions: **active language use** and **passive language use**:

- speaking
- understanding
- reading
- writing

# Language transmission

- Language of grandparents?
- Language of parents?
- Communication with grandparents?
- Communication with parents?
- Parents between themselves?
- Parents with children?
- Respondent with his/her partner?
- Respondent with his/her children?
- ....

# Language use: individual and by the community

- How often?
- With whom?
- When? In which circumstances?
- Is the language used in public spheres? In media?
- ...

# Language attitudes

Language attitudes are the feelings people have about their own language variety or language varieties of others.

- How to assess language attitudes? By what kind of questions?
- Would you like your child speak the language X?
- What is your opinion about the use of language X in different domains?
- Do you agree with such statements?

(competences in language X facilitates finding a job/ getting higher salary/ are useful/creating bonds with a community...)



# Awareness of language situation

- Do you know the status of language X?
- Is (can) language X (be) used in the following domains?
- ...

# Language trauma/ consequences of language ideologies

- How can language trauma be defined?
- What provokes language trauma?
  - prohibition of language use
  - punishment for language use
  - exclusion from a group because of language use...

# Language trauma/ consequences of language ideologies

- Language ideologies are internalized by a speech community and start to be perceived as an *objective truth* about the language.
- How to ask about it?
- These are difficult memories/experiences often hidden by people, hard to explain etc.
- Also, often these experiences are not direct.

# Questions

- When you were a child, did you ever notice that somebody tried to prevent your parents from using with you language X? If yes, who? (family members, school personnel, others?)
- When you were a child, did you feel comfortable while using language X (at school, with your peers, in hospital...)?
- ...

# Trauma

Often personal feelings, especially when painful or traumatic are hidden or unconscious.

Possible resolutions:

- Many different questions;
- Oral interviews – open questions and answers through narratives/stories to be analyzed.
- Knowledge of a wide context of the speech community is especially important here.
- It is needed to identify language ideologies that exist in a given community to be able to ask about their possible influences on language attitudes and language ethnolinguistic vitality.

# Researching young peoples' minority language practices

Dr. Nicole Dołowy-Rybińska

Institute of Slavic Studies, Polish Academy of Sciences

[nicoledolowy@gmail.com](mailto:nicoledolowy@gmail.com)

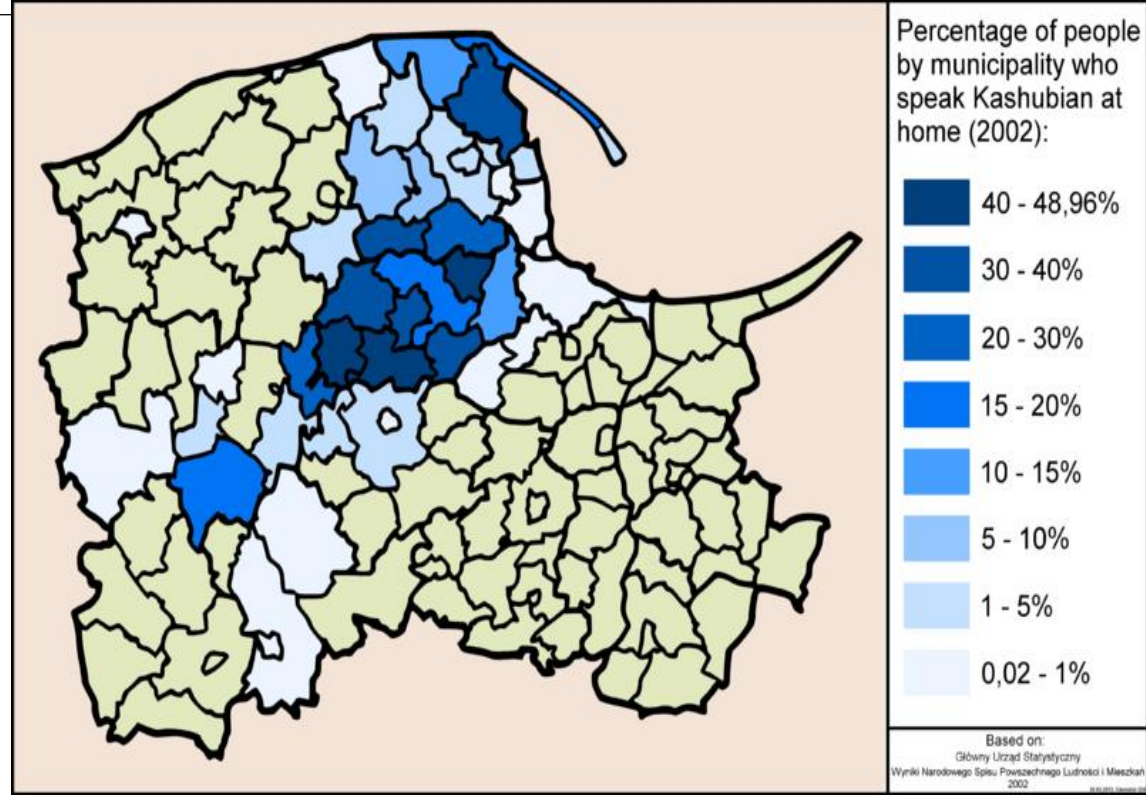
# The European languages



**STATE**

- Orange square: Languages in monolingualism situation
- Blue square: Languages in bilingualism situation
- Green square: Discussed languages' variety\*
- Red dot: Isolated languages
- Blue triangle: Speakers in the State

# Kashubs



- Kashubian has the status of a regional language of Poland (since 2005);
- There are about 350,000 Kashubs; ca. 100,000 use the Kashubian language, most of them belong to the oldest generation.
- The intergenerational transmission was weakened in the second half of XX century.



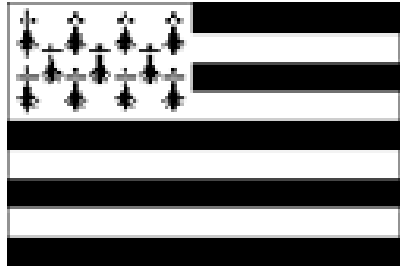
# Sorbs



- Upper and Lower Sorbs live in Germany (Saxony and Brandenburg);
- There are ca. 60 000 people with Sorbian identification.
- Upper Sorbian is used by 10-12 000 people; the intergenerational transmission is preserved but weakening.
- Lower Sorbian is used by less than 1000 old people ;
- The intergenerational transmission of LS was broken in the 30s' of XX century.
- The Sorbian language infrastructure exists since after WWII.



# Bretons:



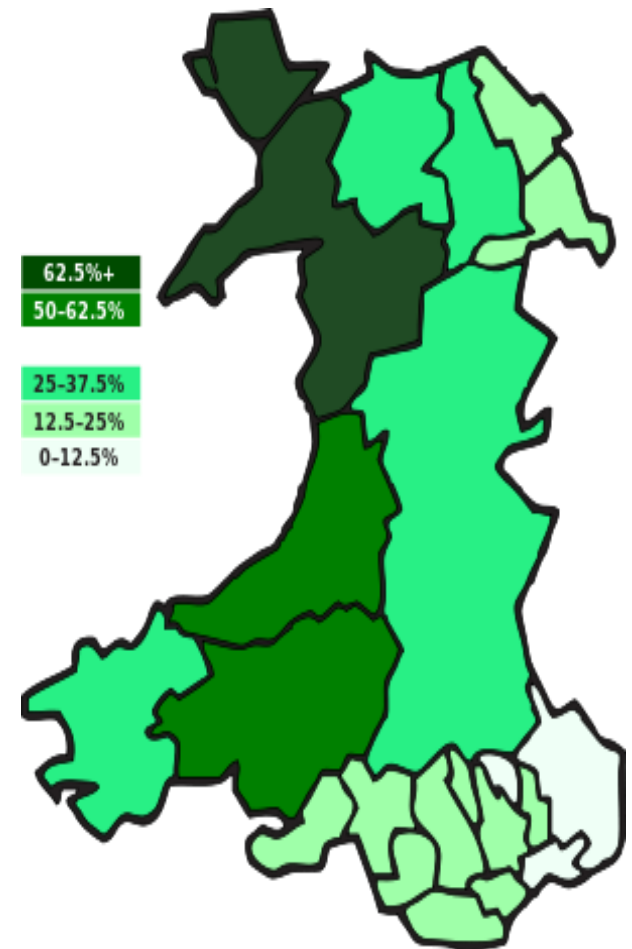
- Breton has no official status in France;
- About 4,1 mln. people live in Brittany
- About 200,000 people use the Breton language but 70% of them are over 60 years old.
- Interruption of intergenerational transmission of the Breton language in the second half of XX century.
- *Ethnic and linguistic revival* in Brittany in 1970's.
- *Néo-bretonnants* – people who have learned and use the Breton language.



# Welsh:



- Devolution changed the Welsh language situation;
- Welsh is a co-official language of Wales;
- About 3,1 mln people live in Wales;
- Ca. 562,000 people know (to different degree) the Welsh language;
- Institutionalized revitalization of the Welsh language.



# Research methodology

- **linguistic anthropology** which actually perceives languages as a set of practices; in this approach language is both affected by the reality around it and actively creates this reality;
- **ethnography of speaking (communication)** which studies language uses within a wider context of the social and cultural practices and beliefs of the members of a particular culture or speech community.
- Language in this optic should be researched not only as a mode of thinking or a tool of communication but, above all, **as a cultural practice**, that is, as a form of action that both presupposes and at the same time brings about ways of being in the world.
- Languages are being examined through the lenses of anthropological interest such as: the transmission and reproduction of culture, the relationship between cultural systems and different forms of social organization, and the role of peoples' lives in the context and conditions of existence in their way of understanding of the world.

# Research methodology:

- Ethnographic (participant observation + in-depth interviews)
- Discourse analysis.

Linguistic findings as representations of the world are never neutral! They are constantly used for the construction of cultural affinities and cultural differentiations between persons and groups. The differences concern not only the linguistic domains but also (and most of all) the social worlds.

- In a limited dataset of possible and meaningful language practices.
- Ethnographic research concentrates on a small sample of people and their practices which are possible to observe and interpret.
- In the world of minority/endangered languages every single language choice matter.

# Research methodology

- Social and cultural context of language production and practices: when and why people decide to choose one language (minority/dominant)? with whom? in which form? what does it mean? How it influences social relations in the group? At what level does it come and how does it influence the language revitalisation processes? etc.
- By analyzing young people's language practices I have an understanding of the social reception of some the existing activities concerning minority languages and I analyse what other activities could have a positive influence on ML use.
- In today's world (especially of young people) it is important to examine the widest possible range of language practices: oral, written, face-to-face; digital, internet-mediated etc.

# Cultural experiences

- Should be understood not as an outcome of events and intentional actions, but as an ongoing process or flow in which peoples' habits and routines are continually challenged and transformed.
- They include the everyday behavior of people which manifest in practices.

# Language practices

- Organised by the cultural environment and repetitive acts, regulated by practical schemata which are changeable according to the logic of situation (Pierre Bourdieu)
- Practices are structured by a *habitus*, some permanent dispositions which are contained in the processes of upbringing and growing up in a specific cultural and social environment which influences people's behavior, acts, mental processes and the way of perceiving the world.
- Practices (routinised type of behavior) do not have to and usually are not based on conscious, normalised rules and are not perceived by people in that way.
- Practices exist as performances.
- Each practice demands practitioners.



# Language practices as culture practices

- Languages are not abstracted from the cultural context but are one of the expressions and elements of people's reality.
- Language uses are not only conditioned or generated by cultural processes but they influence them in the same time. In that sense the linguistic phenomena ceases to have a privileged status as a research object and becomes a point of departure for research in cultural reality that is influenced by the language practices.
- Language use is always realised through contacts between people whose competences and resources are socially determined. Accordingly every linguistic contact and every language choice reproduces the social structure. Looking from this perspective the language practices of the younger generation should be understood as cultural practices that are based on their group's history and in the political, social and cultural context.
- In the case of linguistic minorities the context always refers to **conflict** (both with the dominant language and dominant society).

## Language practices observation as a source of knowledge about existing language ideologies

- **L23M(K):** [...] when someone in school still spoke in Kashubian then – maybe not teachers, but other kids made fun of him. And that is what I saw observing many of my friends who spoke Kashubian at home, but when at school – they didn't. Because their schoolmates laugh.
- **S19M(W):** [...] there were always the 'uncool' kids [in the school], those who spoke Welsh. I didn't want to be the 'uncool' kid and probably that is why I didn't use Welsh not to be in that network.

# Language discrimination

**O21F(S):** While playing football we had many problems. [...] Once it was like this: we came, prepared ourselves, we got changed, as usual. Obviously, we spoke Sorbian with each other. A referee approached to us and said “it would be better if you spoke German on the pitch, so the other team could understand you, they don’t want this [Sorbian]”. And we [said] “no”. Then she started: “you can’t use it, it is forbidden, you are not allowed to speak Sorbian and the consequences will be drawn.” And we “What? Wait a moment, we are on Sorbian speaking territory and we can use this language, even in court”. But we didn’t say it to her. She didn’t want to understand us and wanted to give us a warning. She was absent for a longer while and when she returned, she said that she called someone and that person said that we are not allowed to speak Sorbian. And she wanted to punish us. [...] That time I realized that Germans want to forbid us to use our language.

# LP observation as a source of knowledge of Language Policy results

**N22M(K):** Because this language is important to us, we are thrilled that it is so far Poland's only regional language; it gives us many benefits, but it also makes us more proud of it. Because a dialect's not the same. A regional language is something more important, something we can be proud of and it can spur us into further action.

**C21M(W):** [...] Welsh is ignored. I try to use Welsh all the time anyway but... for example when I need to fill in a form at University I want this form in Welsh. Which I can't have anyway but I report it. The woman on the phone says 'you can't have it in Welsh', and I [say that] 'I can'. She said that I complain, that I am an arrogant person, that the Welsh community have unreasonable demands, that the Welsh language is too expensive... And all I asked for is a form! [For that reason] we are accused of being arrogant. Just [because] of the language we want to use.

# Speech community?

- People born in families using minority languages, so called native-speakers;
- People born in linguistically assimilated homes for whom the minority language is a heritage language, important but not practiced;
- People who decided/were forced to learn this language with or without achieving high language competence – language learners;
- People who knew this language but have negative attitudes towards it and do not (want to) use it;
- People who would like to know this language and identify with a speech community but have never had time/money/possibilities to learn it, having at the same time strong positive attitudes towards it;
- People who have learnt this language (at school, on special courses, by themselves, by immersion in the speech community) and who decided to use this language and made it the language of (at least) a part of their lives – new speakers;
- .....

# Native speakers?

If parents spoke in a minority language to a child then it is this child's first language, hence – he/she is a native speaker of this language. **BUT:**

- when only one of parents use this language with a child when communicating with others in the dominant language?
- or: when grandparents spoke to the child's parents in the minority language but to a child everybody spoke in the dominant language?
- Is it possible that there are “**passive native speakers**”?

# Language competences (?)

**I19F(W):** [My younger sister] is one of those who doesn't speak Welsh with her friends. She is doing more activities outside of [Welsh medium] school. It is not only that she doesn't speak Welsh, she doesn't read [in] Welsh either. Her academic studies in Welsh are just crap. She doesn't understand why. I try to explain it to her: 'when you don't practice something you'll never be good at it'. But now she is angry and thinks that the Welsh teacher hates her. I say 'no, it is because you don't practice it at all'.

**W18F(K):** Well, my sisters say: 'we can't speak Kashubian' and refuse to respond in Kashubian. If someone use Kashubian they say that I speak great Kashubian and that person should talk to me.

# Language learners

- Those who decided themselves to learn this language and are positively motivated to practice it;
- Those whose parents decided to send them to a language school without explaining why this language can be important (if the community where the language is practiced is strong, the child can see the sense of learning it but when not many – or only old people – use it, the child's motivation to know this language can be minimal);
- Those who are able to use a minority language after some time;
- Those who have almost no minority language competences after spending years at school.
- There are some who become acquainted with other people who use the minority language and those who treat it as a “classroom language” only...



# Language learners:

- Problem of language authenticity and ownership:

**U25F(B):** I met a person once with whom I could speak Breton. But every time I made a mistake – even not in grammar but in spelling, this person corrected me saying: “your parents are from here so you should pronounce this word like you pronounce it in this region and not as you said”. It blocked my conversation totally; I couldn’t say another word in Breton.

- Language blockage:

**I22F(K):** (...) when I speak in Kashubian [to my pupils], they understand but don’t want to respond in Kashubian. But I see a growing language barrier, like there is with a foreign language such as English. For them to say something in Kashubian, they really need to push themselves. They need a dictionary and their book to make sure they write things correctly, because they are afraid of making a mistake.

# New speakers:

- those who still have difficulties in using a minority language;
- those who become fluent in a minority language and treat it as their first language;
- those who use a literary language form (as taught at school) and those who adopted a local/dialectal form and became accepted into a speech community as one of them...

In all cases these people make a conscious language choice:

**CC20M(B):** I have to say that when you go to such a school, you already face a **political choice**. A decision to learn the language and **use** it in conversations with other people, for whom it also **isn't their first language**... we can easily talk to each other in French, but when **we choose to speak Breton, it is already a decision that we have to make.**

# Conclusions:

- Language practices concern every sphere of people's lives;
- Studying them is important to know both 1) how ML function and 2) what is the real impact of language policy (top-down and bottom-up) on people's language use, attitudes, opinions...
- These studies will not give us any "precise" data (as a numerical one) but they can help us to understand people's needs/problems better.
- This in turn is not to be underestimated when projecting minority language policies and revitalization.



"Engaged Humanities: preserving and revitalizing endangered languages and cultural heritage"

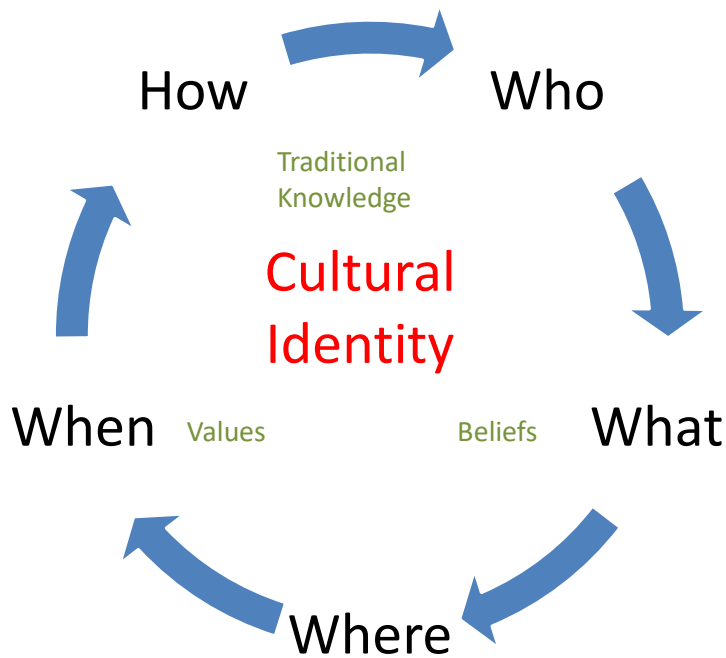
15–16 November, 2017  
Warsaw, Poland

## Community–based curriculum development in endangered language revitalization: a case study in Tsakonian Greek.

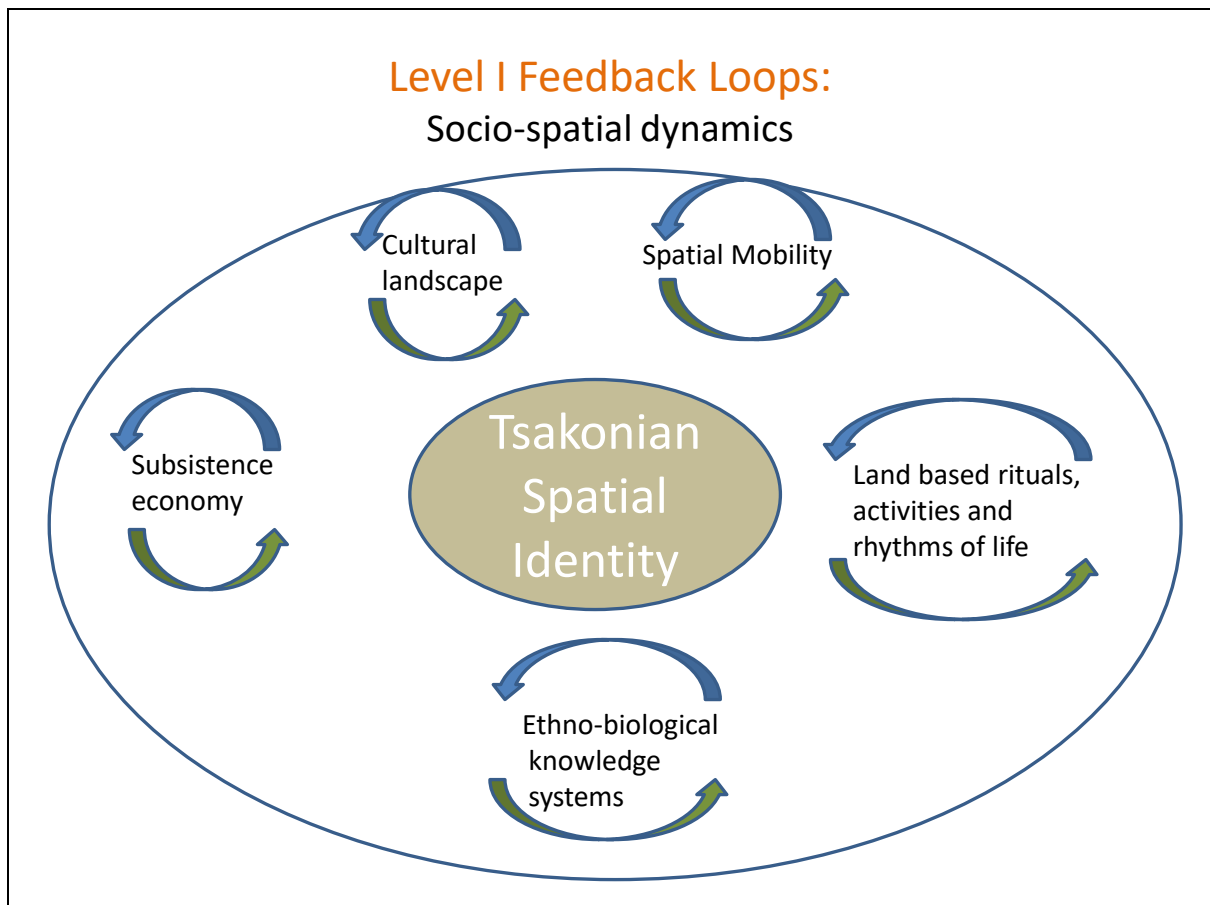
Efrosini Kritikos  
Independent Researcher

This presentation provides a model of endangered language documentation with the goal of revitalization. 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. The model proposed uses a systemic approach to community-based curriculum development based on fieldwork being carried out on Tsakonian, a dialect of Ancient Greek in Arcadia, Greece.

## Sustainable Endangered Language Revitalization: A Systemic Approach

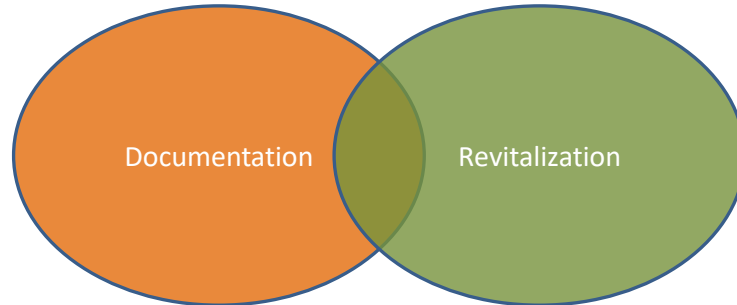


In order to create a sustainable model for language revitalization we need to examine the complex spoken language ecologies which keep non-standardized languages alive. The aim of a systemic approach is to provide a model which is viable and sustainable by examining the whole system in which the language is embedded and not only its parts. The core of any viable system is its identity (Beer, 1966) and of which language is a primary marker. Language is a vehicle of transmission of the values, beliefs and knowledge systems which make up our cultural identity. Therefore, it is vital that endangered language revitalization efforts observe the greater social and cultural framework within which the language is rooted. By examining the socio-spatial dynamics of language use and transmission in the community we can identify who the real stakeholders of the language are and what elements make up their social organization and cohesion. These spheres make up the feedback loops in the community that are to become the basis for curriculum design and development.



In order to channel revitalization efforts that are viable and sustainable we need to identify what the primary activities and interactions of the stakeholders are in the community and where language is used and transmitted 'organically' that is, in its true social context, meaningfully and for a real purpose. Tsakonian is spoken in a small community which has managed to preserve its old way of life characterized by transhumant pastoralism. The Tsakonians have always been self sufficient and autonomous with a strong sense of local pride and identity. This identity is based on their close connection to the land rooted in the cultural landscape; subsistence economy; ethno-biological knowledge systems; land based rituals, activities and rhythms of life; and a history of spatial mobility. These are the recursive social processes and activities that make up the feedback loops we can see here. Today, the Tsakonian language, spoken mainly by the older generation, is a marker of traditional character, authenticity, village roots, and community life. The family is the main socio-spatial sphere in the community in which the older generation plays an important role in the transmission of the language as they are the role models and mentors through whom tradition is passed down. The children are involved in all spheres of community life and are socialized mainly through the family, school, church but also nature with which they are in close contact. These socio-spatial spheres are being dislocated due to the abandonment of the land and changing family dynamics which has led to a whole generation lost in this life chain. Along with this has come the loss of the language due to language shift to Modern Greek which is the official language in Greece.

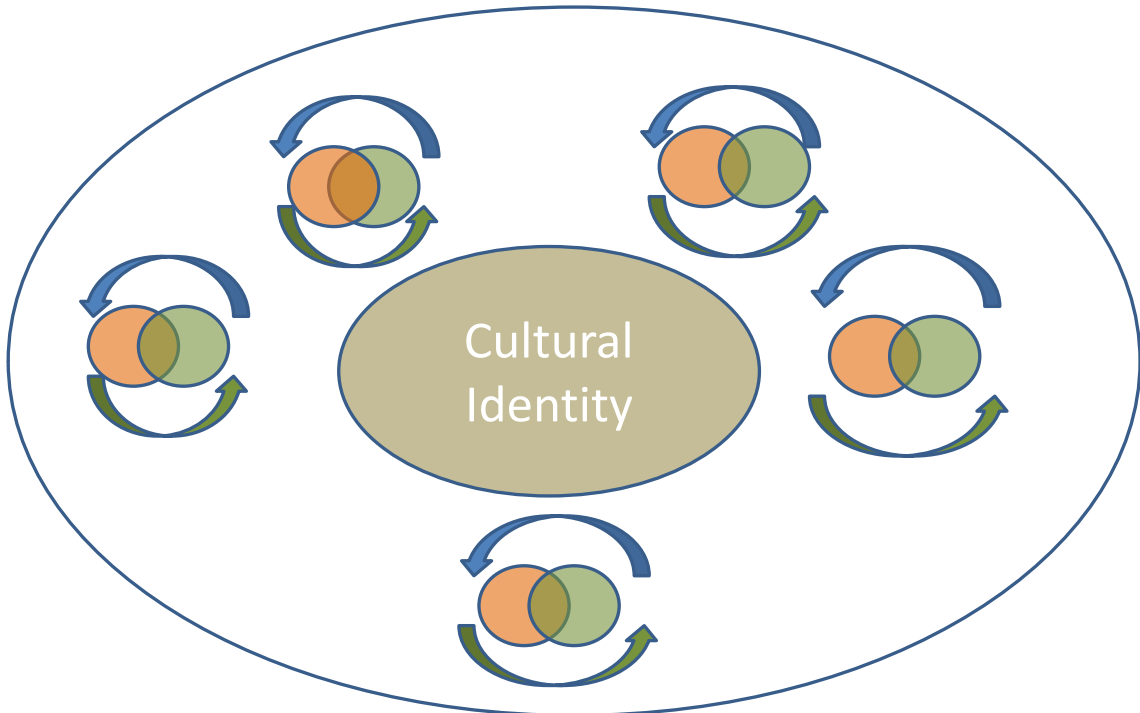
## Level II Feedback Loops: Documentation-Revitalization Interface



- real purpose for language use
- intergenerational transmission
- co-produced knowledge
- mediated interaction
- built-in dissemination of data
- reinforcement: identity, social cohesion, wellbeing

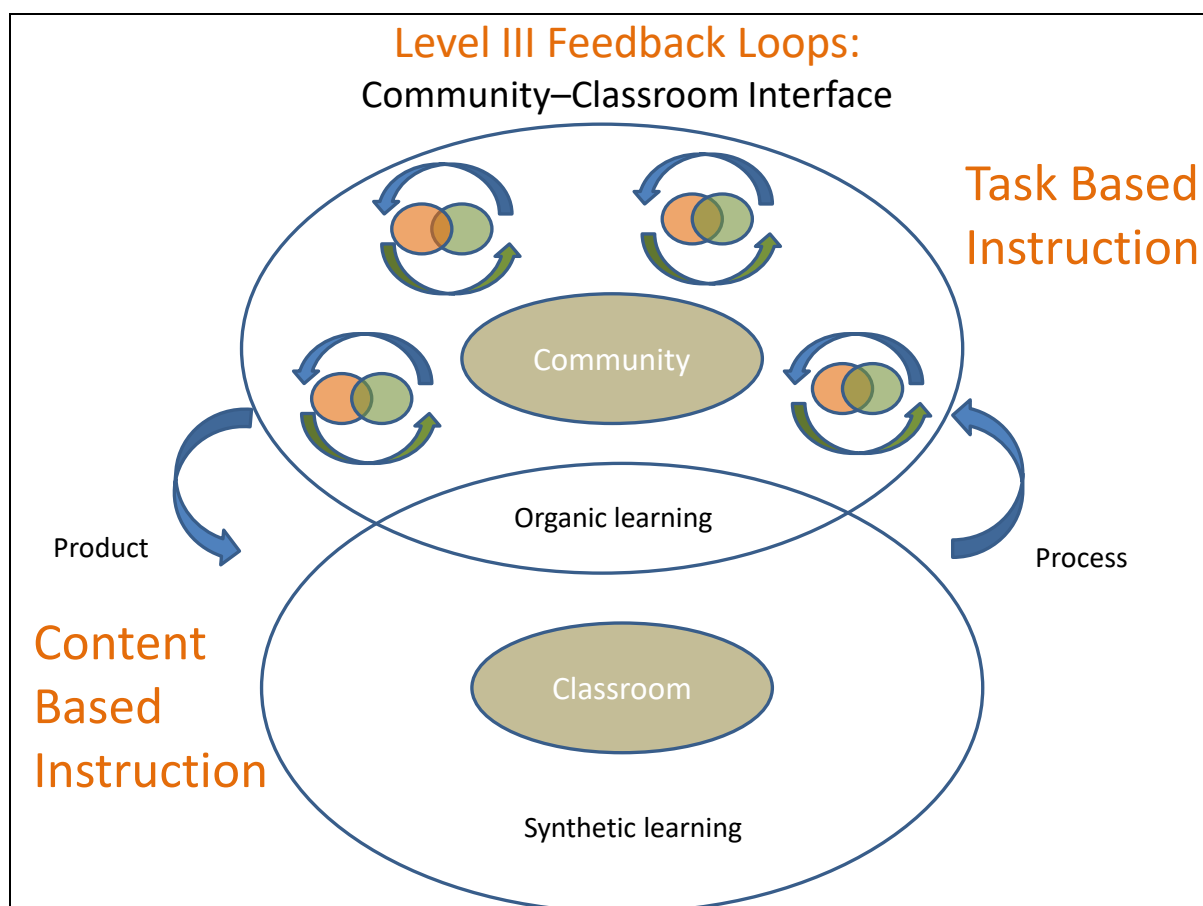
Languages are not viable nor sustainable without a real need and purpose for their use. We also know that learning comes through interaction (Rivers, 1987). Therefore, it is argued that the feedback loops which are generated at the interface between language documentation and revitalization are ideal for endangered language learning. Apart from making a valuable record of the language, the interface between language documentation and revitalization creates a real need to use the language which supports the intergenerational transmission of knowledge, values and beliefs that are being lost. Learning is supported at the interface between these two activities as knowledge is co-produced and shared from the very beginning. Through mediated interaction learning is not only guided by the pre-designed task at hand which is graded at the learner's level and age but also by the more knowledgeable elder who supports the learner to reach higher "zones of proximal development" (Vygotsky, 1978). Moreover, the interface raises awareness of the obligation and social responsibility of the real stakeholders to reclaim their language with the aim of creating life-long learners as they identify themselves with the speakers and the language itself. Community ownership of the processes and products produced from this activity not only reinforces a shared identity which creates solidarity in the community but also makes up the social capital and the resources needed for sustainability.

Level II feedback loops embedded in LI feedback loops:  
recursivity → viability

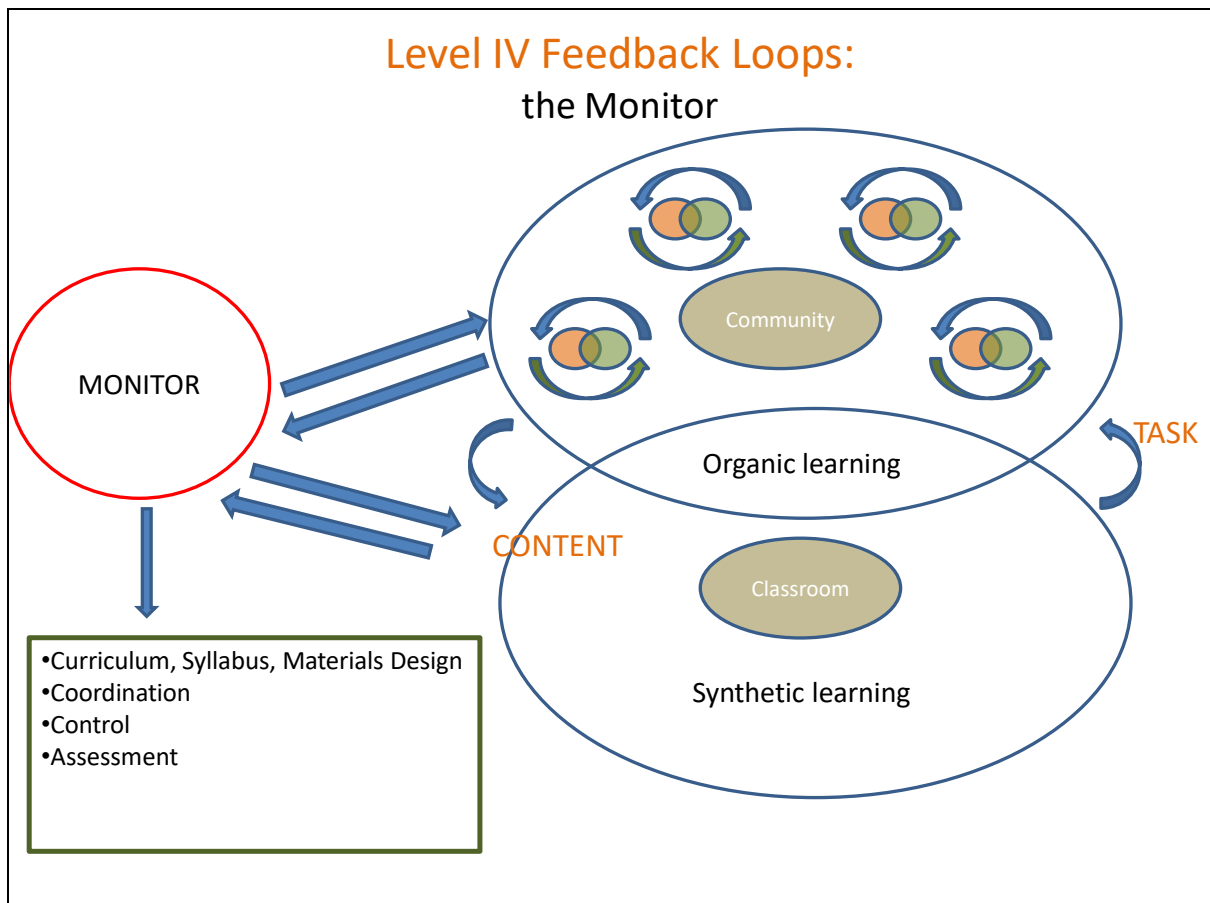


What is important for revitalization efforts to be viable and sustainable is that the feedback loops created at the interface are embedded in recursive social interactions and activities that make up every day community life. Since these recursive activities are rooted at the very identity and survival of the community it is usually also where the language has shown to be resilient. This provides a non-intrusive model for revitalization since the initiative comes from within the community and not from an external source and knowledge that is co-produced, shared, and reinforced in these socio-spatial spheres stands to become legitimate in the eyes of the community and more likely to be adopted.

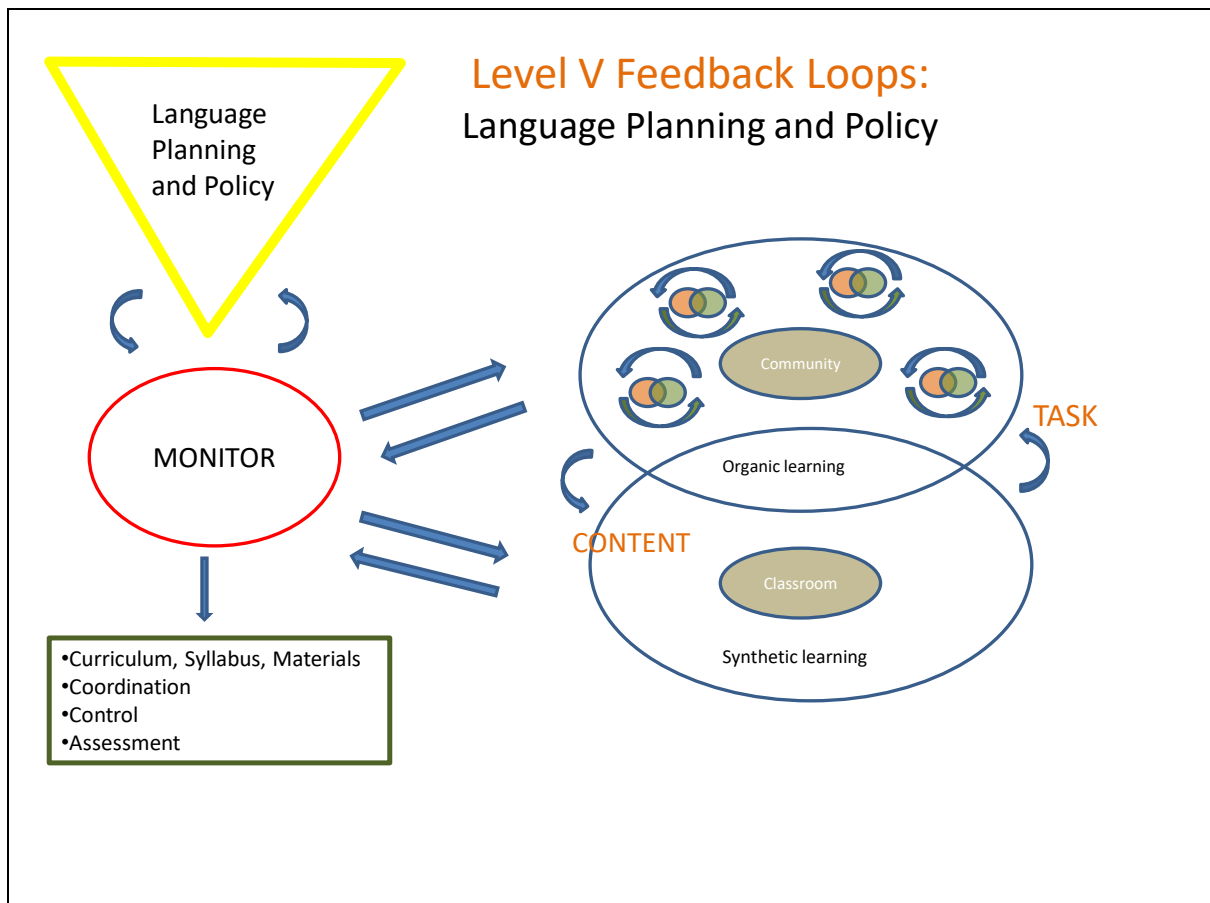




In this model, second level feedback loops embedded in first level feedback loops in the community are supported by third level feedback loops created at the interface between the community and the classroom. The classroom becomes a third space where learning is scaffolded in order to prepare the learners for the tasks to be completed at the language documentation and revitalization interface within the community. Therefore, the knowledge gained in the classroom is transferred for use in the community and vice versa. At the same time, the data collected is not only a valuable record of the language but a language resource from which authentic materials can be created and adapted for use in the classroom. These processes are guided by second language acquisition research and methodology. This particular model involves task based and content based instruction supported by communicative approaches to language learning and teaching. The aims of synthetic learning in the classroom combined with the insights gained from research into the organic learning in socio-spatial spheres in the community guides curriculum and syllabus design as well as materials development.



The model presented adds a fourth level feedback loop between the 'monitor' and the revitalization activities in the community and the classroom. The monitor can be an individual or group, most likely an applied linguist who can coordinate, control and assess the products and processes at all levels in the model. The monitor implements varying levels of control depending on the community's needs and stage in its learning curve. It is hoped that learning which is highly controlled in the beginning will be eventually internalized and lead to greater levels of autonomy in the community. The goal is for the community to control their own language revitalization efforts in the end and thus ensure language sustainability with minimal external support.



The fifth and highest level feedback loop in our model is the community’s language planning and policy with which revitalization efforts should be in line in order to be coherent, cohesive and sustainable. Language planning and policy involves the determination and regulation of the form and function of the language as well as its acquisition (see Kritikos, 2016 for full discussion on language planning and policy for Tsakonian). Data collected through participatory processes such as those discussed in this presentation becomes a special corpus of the language in and of itself leading to an emerging standard. The significance of the model proposed is that there is a shift in discourse from the preservation of a “dying” language to that of the community’s engagement in a “living” language which reinforces cultural identity and increases community cohesion and overall wellbeing.



I would like to thank the municipalities of North and South Kynouria in Arcadia, Greece for their consent and support to document and revitalize the Tsakonian language in their communities. I would also like to thank Ms. Milio Kounia for her collaboration in the documentation of the language and development of curriculum and materials for the classroom.

Note: The present model for endangered language revitalization has been partly informed by theories developed in the Viable System Model (Beer, 1966), the Monitor Model (Krashen, 1977), and Socio-cultural Theory (Vygotsky, 1978).

## References

Beer, S. (1966). *Diagnosing the system for organizations*. New York: John Wiley & Sons.

Krashen, S. P. (1977). The Monitor Model for adult second language performance. In M. Burt, H. Dulay and M. Finocchiaro (Eds.). *Viewpoints of English as a second language* (pp. 152-161). New York: Regents.

Kritikos, E. (2016). Challenges in the Codification of Endangered Languages: a case study of Tsakonian Greek. *Journal of Applied Linguistics*, 31, 34-48.

Rivers, W. (Ed.) (1987). *Interactive language teaching*. Cambridge: Cambridge University Press.

Vygotsky, L.S. (1978). *Mind in Society. The Development of Higher Psychological Processes*. M. Cole, V. John-Steiner, S. Scribner & E. Souberman (Eds.). Harvard University Press. Cambridge, Massachusetts: Harvard University Press.



# **Kurdish Language and Identity in the UK**

Birgul Yilmaz  
Department of Linguistics  
SOAS University of London

# Overview

- **Background**

- (i) Kurds: geography, politics, religion, education and language policy
- (ii) Assumptions & Theoretical Paradigms

**Part 1: Qualitative Study**

**Part 2: Attitude Study (MGT)**

# Kurds: geography, politics and religion



# Religion

- Along with variation in language, religion is an important aspect of Kurdish identity as it enhances the multilingual situation of the Kurds. The multi-religiosity of Kurds has been seen as one of the obstacles for their unification as there are various different religious groups such as Sunni Muslims, Yezidis, Alevi, Christians and Jews who also differ in their political affiliations.
- Alevi are the second largest belief community and most Kurds in the UK are Alevi
- No official statistics about the number of Alevi. However it is estimated there are 20 million (?) Alevi in Turkey.
- Alevi are often multilingual due to state policies in Turkey



# What is Alevism?

- An Alevi is a person who follows the faith of Alevism.
- God in Alevism is “Hak”, which means the truth.
- If God has created everything, the human beings are sacred in the world.
- Alevi consider everything is sacred and as the carrier of an essence from God.
- Alevi consider God, the cosmos and humanity in a state of total unity.
- Alevi do not consider God as fixed into a place of worship, iconography or written books but he is placeless and the human heart is his only domicile.

[http://www.alevinet.org/MAP.aspx?pid=AleviNewsEventsArticles\\_en-GB&aid=nn\\_150209782\\_92832609](http://www.alevinet.org/MAP.aspx?pid=AleviNewsEventsArticles_en-GB&aid=nn_150209782_92832609)

(Accessed 10 February 2016)

# Alevi in the UK

- Britain Alevi Federation estimates that there are approximately 300.000 (?) Alevi living in the UK
- There are 12 Alevi Cultural Centres and Cemevis in the UK: London, Glasgow, Coventry, South London, Croydon, Harrow, Bournemouth, Nottingham, Doncaster, Hull, Sheffield and Edinburgh.


# Controversies around Alevism

- In a nutshell: “Being the master of one’s hand, tongue, and loins”. However
- Alevism as a separate religion (?)
- Alevism is a spiritual path “yol” (?)
- Alevism is a sect within Middle Eastern beliefs(?)
- Alevism is a code for living, with no need for a personal “God”(?)
- Mixture of all these (!)

[http://www.alevinet.org/AjaxRequestHandler.ashx?Function=GetSecuredDOC&DOCUrl=App\\_Data/alevinet\\_org/AleviNewsEventsArticles\\_en-GB/Documents\\_2015-16/Alevisim%20Booklet.pdf](http://www.alevinet.org/AjaxRequestHandler.ashx?Function=GetSecuredDOC&DOCUrl=App_Data/alevinet_org/AleviNewsEventsArticles_en-GB/Documents_2015-16/Alevisim%20Booklet.pdf) (Accessed 10 February 2016)

# Language Policy

- The linguistic policy in Iran on Kurdish is described as “a case of restricted and controlled tolerance” (Sheyholislami, 2012:19) as the use of Kurdish is not totally banned but restricted in publications and education.
- Kurdish is an official language in Kurdistan Regional Government of Iraq.
- In Syria, Kurdish media is available, but the language is not used in public schools (however, after the uprisings Kurds are establishing language schools)
- In Turkey, after the nationalist founding of the Turkish Republic, the status of Kurdish deteriorated and was officially accepted as a “nonexistent” language. This is changing...

- 
- Alevis differ from Sunnis in many respects:
  - their religious gathering is called *cem* and the place they worship is called *cemevi* (as opposed to the *mosque*);
  - they have the tradition of *semah* which involves music and dance;
  - their religious leaders are called *dede*.
  - They do not fast during *Ramadan* instead they fast during *Muharrem ayı* for twelve days( if they wish).
  - Women and men along with children can participate in religious ceremonies together.

# Ritual Languages

- “The existence of Kurdish- ([Kurmanji]–my emphasis) and Zaza- speaking Alevi tribes, who almost exclusively use Turkish as their ritual language, and many of which even have Turkish tribal names is a fact that has exercised the explanatory imagination of many authors. Both Turkish and Kurdish nationalists have had some difficulty in coming to terms with the ambiguous identity of these groups, and have attempted to explain embarrassing details away” (Van Bruinessen 1997:1).

Kurds have been protesting against the bans on these letters.

Kurdish political prisoners went on a 68 day Hunger strike for Education in mother-tongue in 2012.



# Sound correspondences

<b><i>Standard Kurmanji</i></b>			<b><i>Maraş Kürtçesi</i></b>	
a [a:]	agir	<i>'fire'</i>	[ɔ:]	ɔ:gir
e [ɛ]/ [æ]	dev	<i>'mouth'</i>	[a:]	(æv/æw) da:v
ū [u:]	gūz	<i>'walnut'</i>	[u:]	gu:z
o [o:]	īro	<i>'today'</i>	[o:]	huro:
VbV [-b-]	hebū	<i>'there was'</i>	[-w-]	hawu
v	av	<i>'water'</i>	[v]	o:v
xw	xwē	<i>'salt'</i>	[xw/xw ]	xwe

(Öpengin and Haig 2014)



# What is “good” and “bad”?

## ***good***

“standard”

“Southeast”

“Bohtan”

“academic”

“clean”

“correct”

## ***bad***

“nonstandard”

“Northwest”

“Maraş”

“broken”

“contaminated”

“rough/ tough”

# Alphabet

1. Latin (mainly used in Turkey and Syria);
  2. Cyrillic (in the former Soviet Union);
  3. Arabic (in Iraq and Iran).
- Kurdish appeared in writing in a version of the Persian alphabet during the 7th century AD.
  - The first well-known Kurdish poet was Ali Hariri (1425-1495). Between 1920 and 1929 Kurdish was written with a version of the Armenian alphabet in Soviet Armenia (Hassanpour, 1992).

# The study

## 1. *Linguistic Ethnography*

- 1,5 years of attending adult language classes in two schools in London (2011-13)
- 2 months in Diyarbakir: participant observations in Kurdish language classes (2011)
- Interviews
- Court hearings in Turkey (KCK) and observed the language situation (eg. political prisoners demanded interpreters and rejected to speak in Turkish)
- Protests and cultural events in London

## 2. *Quantitative Study*

- Matched Guise Test (MGT): England, Wales, Scotland and Northern Ireland

# Assumptions

1) that everybody has individual and collective identities which are generally theorised together with concepts such as 'multiplicity' and 'constructedness' (Joseph, 2004) and that language and identity are inseparable: "identity is socially and linguistically constructed" (Joseph, 2004:8). The notion of "inseparable" suggests that today we cannot think of an identity theory without its linguistic components.


2) we assume that languages belong to people and that they are the most salient markers of their ethnic or national identities. However, there is a contradictory and paradoxical issue in connection to the relationship between language and identity namely, an "essence" is presupposed.

3) identity is an "essential", cognitive, socialised, phenomenological or psychological phenomenon that governs human actions" (Benwell and Stokoe, 2006:3)

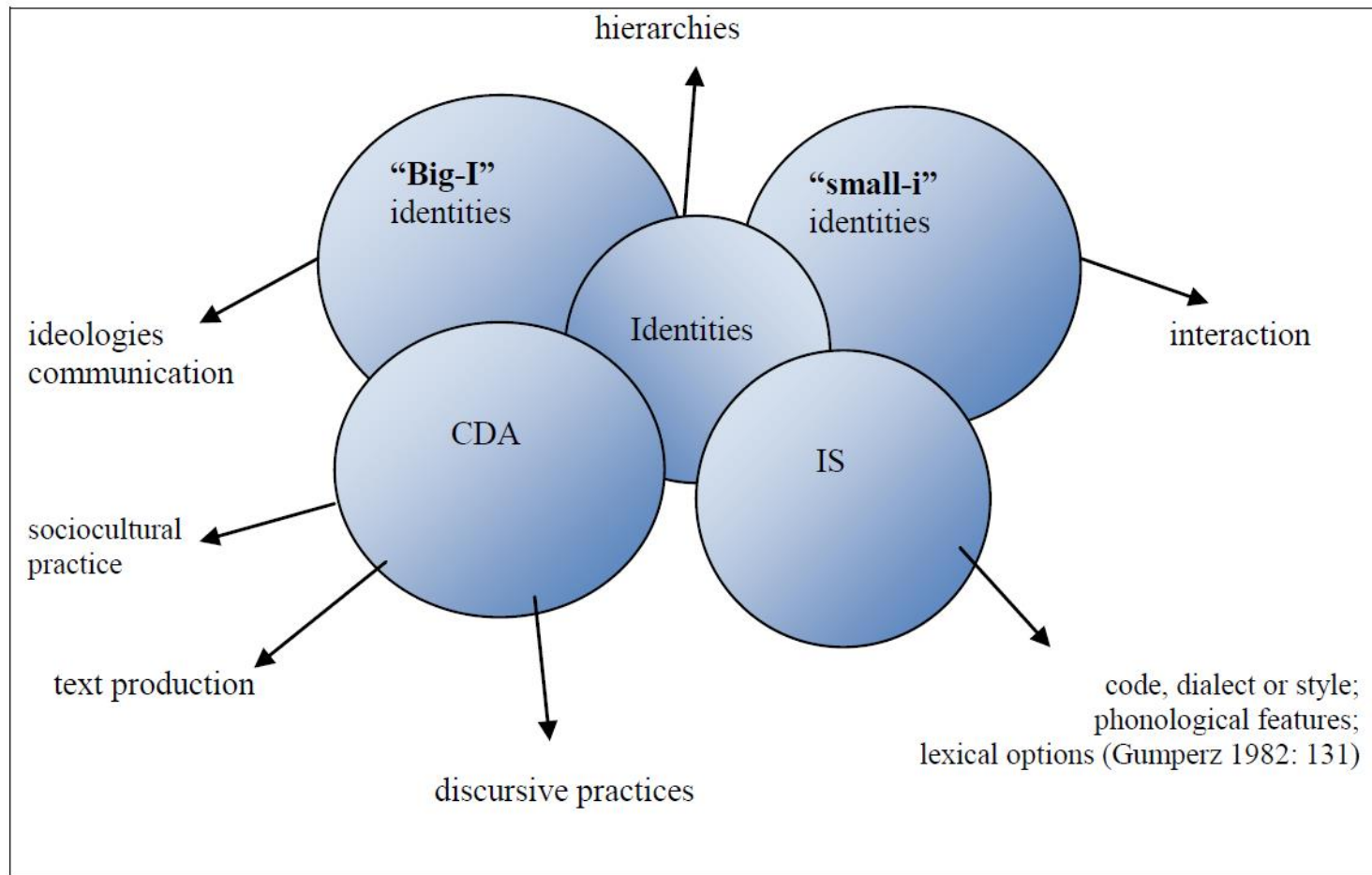
# Theoretical Paradigms

- Two competing approaches in the theorization of language and identity: essentialist (variationists Labov 1966 and Trudgill 1974) vs postmodern or constructivist theories
- Post- modern theoreticians often concentrate on in-situ or often what is described as “real language” situations.
- The terms “real language” and “authenticity” are criticised by Bucholtz (2003); Coupland (2010) and Eckert (2003) in that they argue that some kind of labelling or essentialism is attributed to groups and their languages.

“A critique does not consist in saying that things aren't good the way they are. It consists in seeing on just what type of assumptions, of familiar notions, of established and unexamined ways of thinking the accepted practices are based Foucault (2000:456)”.

- 
- both conceptualizations of language and identity need problematisation and should not be taken for granted;
  - the problem of essentialism vs. anti-essentialism needs justification, acknowledging that both are biased positions and that there is some kind of inherent essentialism in the research phenomena with which we are dealing;
  - neither identity nor language are fixed and constructed; rather they change over time. However, the essentialisms that are associated with these concepts need reconsideration, especially within the realm of postmodern paradigms;
  - contexts such as institutions are important in the process and production of identities;
  - multiplicity of identities cannot be reduced to “performativeness”: the historical and ideological underpinnings need tackling.

# The Model: “big-I” and “small-I”



# The model: the “big-I” and the “small-i”

- The step-by-step procedure that I have employed, based on (Gumperz, 2001), in my qualitative analysis could be summarized as follows:
- ethnographic immersion where I gained insights regarding the communicative context;
- determining the recurrent patterns in relation to language and identity;
- interviewing the participants in order to find out about their interpretations of my observations;
- transcription of the recorded material paying particular attention to code, prosody, lexical choice, paralinguistic cues so on.



# Identity in my research

- “sameness” and “difference”
- “self” and the “other/s”
- multiple: national, regional, religious, gender, class
- “constructed” (but postmodern vs. essentialist)

# #Extract

## East London School

### Discursive construction of national identities

1	Mikail	what do you say for "walking"?
2	Berkin	"diharrim"
3	Mikail	"darrim"
4	Mikail	we say "meşin"
5	Berkin	"meş" is Arabic
6	Perihan	"meş" is totally Arabic absolutely Arabic [frustrated]
7	Behram	I have a feeling.. feel like.. some words going to Turkish then
8		came back to Kurmanji like... ((gives examples)) [speech overlaps]
9		so many words...
10	Mikail	You know I have got like one [hesitates] (a)
11		dictionary with Kurdish,Turkish, English, Farsi and
12		Arabic .. like same word in five language and
13		when you look at them [words] like sixty percent of (are) very
14		similar.. are very similar [...] there are a lot of words very similar.. so 15
		we can't get out if we say this is Arabic this is blah blah...
16	Berkin	No no as long as it is in our dictionary
17	Perihan	It's just so interesting for us... We are using
18		everything strictly Kurdish (Sorani) whereas in Kurmanji
19		so much Arabic there is a lot of Arabic ...
20	Mikail	We can't say maybe they are Arabic [laughs] because
21	Perihan	yeah yeah yeah
22	Mikail	We can't really decide if it come(s) from Farsi,
23		Arabic or Kurmanji
24		Hemu ji heman malbatene {KR}
25		<They are all from the same family>
26		((Mikail suddenly starts speaking in Kurmanji, and Perihan listens to 27 him))
28		Yani tekili ce bu ye wan ji men standiye me ji wan {KR}
29		<There is a relationship. They took words from us and we took words 30 from them>
31		Her zimanake sistema xwe heye {KR}
32		<Each language has its own system>
33	Behram	like sixul.. sixul ji Arabiye {KR}
34		<like sixul.. sixul is Arabic>
35	Tülay	there is even a lot of Turkish words in Turkish. They say "hafta"
36		(week)/ it's "hefte" (week)
37		there is quite a lot...
38	Mikail	Yes yes/ a lot of
39	Perihan	[frustrated] aha aha it's OK!...

## Extract# South London School

### Discursive construction of regional identities

- 1 Yıldız Niye “ji dayik bun” **{KR}** diyoruz **{TR}**? Yani niye dünyaya geldi demiyoruz?**{TR}**  
2 <Why do we say “ji dayik bun”? Why don’t we say “dünyaya geldi” came to  
3 this world/was born?>  
4 Mikail Diğer dillerdede öyle **{TR}**... Öyle kullanılıyor..  
5 Yani Türkçededede diğer dillerdede ... öyledir ... **{TR}**  
7 <It is same as other languages.. That’s how it’s used.. In Turkish, as well as  
8 in other languages.. it’s the same.. it’s a pattern>  
9 Mikail Yani qalıptır **{TR}**  
10 Axaftin, peyivin, qisa kirin, qazin **{KR}**  
11 <synonyms of “to talk”>  
12 Deniz Xeber dayin **{KR}**  
13 <to talk>  
14 Mikail Xeber dan **{KR}**  
15 <to talk>  
16 Deniz Deyn kirin, li aliye Mereşe **{KR}** [resists]  
17 <in Maraş we say “deyn kirin”> (cf “dayn kirin”)  
18 Mikail Ştaxilin **{KR}**  
19 <to talk (used in Mardin region)>  
20 Birgul Merdine **{KR}** [laughs]  
21 <in Merdin>  
22 Mikail [Pointing at a student from Syria]  
23 Cem we ji dibejin. Li aliye Afrin na? **{KR}**  
24 <You also use (ştaxilin) in Afrin (isn’t it?)>  
25 Nagehan Deyn kirin am kar tinin **{KR}**  
26 <we use “deyn kirin”>  
27 Sabiha Mina Maraş [laughs] **{KR}**

## Extract# Discursive construction of religious identities

Dayika min qet peyvek Tirki nizane, bave min işte çend kelime dizane, nikane xwa bine zimon. Zaroke wi ew ji Tirki pir zede nizanin. Tirki bas nine. İlkokul tene xwendî bu. Ewdibe ez Tirkim dibe [...] ew na hemu Kurdi diaxivin diben ki em ne Kurd in em Tirkin. Kurdi diben haaa!!! Em ne Kurdin em Tirkin digotin [...] min ji digot qey hemu Alewi Kurd in ye di ji Tirkin u Sunni ne {KR} *(Interview with Fırat)*

My mother doesn't know a word of Turkish, my father (well) knows few words but cannot express himself (in Turkish). His children also don't know much Turkish. (Their) Kurdish is not good... Just went to primary school... He says I am Turkish [...] they all speak Kurdish and say they are Turks ... They say this in Kurdish, right!!! We are not Kurds.. we are Turks- they were saying [...] and I was thinking all Alevis were Kurds and the rest were Turkish and Sunni *(Interview with Fırat)*

## Extract# Discursive construction of gender identities

“A mother is 30 years old but although her mother language is Turkish **she can’t** even talk Turkish. I know a lady. Ben cox acidim o qadina <I felt sorry for her>. I swear her Turkish is **rubbish**, her Kurdish is **rubbish**. **She can’t** even talk proper Turkish you know... forget Kurdish. **She doesn’t** even know her mother language Turkish, **she doesn’t** know a word of English. What is she going to teach her children?” (*Interview with Sabiha-female- 31.01.13*)



# Part 2

Region

Religion

Gender

Social class

# Attitudes & MGT

- “a disposition to respond favourably or unfavourably to an object, person, institution or event” (Azjen 1988:4)
- “any affective, cognitive or behavioural index of evaluative reactions toward different language varieties or their speakers” (Ryan et al. 1982:7)
- “The feelings people have about their own language or the languages of others” (Crystal 1997: 215)
- Attitudes are often evaluated on two levels: solidarity and status
- Attitudes are closely related to group identity (Appel and Muysken, 1987; McNamara, 1988) which entails the notion of “self” and the “other”.
- These identifications, both in intra and inter-group relations, affect power relations among individuals and groups.

# Solidarity

A variety that is evaluated highly on the solidarity dimension, is one that ‘elicits feelings of attraction, appreciation and belongingness’ which is typically the case for the language/variety of one’s family life and intimate friendships, as this “acquires vital social meaning and comes to represent the social group with which one identifies” (Ryan et al., 1982:9). Such varieties are argued to have covert prestige: varieties that are evaluated positively on the solidarity dimension such as regional varieties (Trudgill, 1972).



# Status

Positive evaluations of traits such as intelligence, education and success (e.g. standard languages). Often associated with power and have overt prestige.

Lawson and Sachdev (2004:1347) argue that varieties associated with the dominant groups are ranked higher on the status dimensions, and regional varieties tend to be ranked higher on the solidarity dimensions.

## Extract #


They speak with few words... Many many Turkish words.. **They** talk about simple things. *Ez xwarin bixwim...* Very primitive... People from Maraş, Malatya and some parts of Adiyaman are assimilated. [...] Good Kurdish is spoken in villages. Celadet Bedirxan said 'Speak Kurdish or never say we are Kurds'. (*Musa, Southeast region*)

## Extract #

My child is aware of this... She says “mother your Kurdish is different because it’s different. They also say they speak Kurdish and you also say I am Kurdish. But why are the languages different, she says” [...] and I say... because we spoke Turkish a lot we forgot it. We learned a different Kurdish. But they speak “real” Kurdish. This is the truth I tell her.  
(*Hacer, Northwest region*)

# Extract #

Your question was what do I mean by “good Kurdish”. What I mean by good Kurdish is especially when I talk about people from Mardin, people from Diyarbakır, Bingöl, Muş – they are able to have full conversation in Kurdish. They speak fluently and they understand. They make full sentences; they make long sentences, short sentences – full conversation only in Kurdish. Right! Compared to people from my area Meleti or Kahraman Maraş or Pazarcix or Kayseri. So... [...] I mean we do use many Turkish words while talking in Kurdish. Basically their vocabulary is quite poor (meaning people from her region) I think, that’s what we can say. And grammatically it’s not right. That’s ... I found out after learning obviously after attending Kurdish classes, yeah. [...] actually we say /a/ /a/ /a/ you know what I mean by good Kurdish areas because they say /e/ it’s like it’s softer. You know we say Az hatim for example. It’s not grammar it’s pronunciation. Az hatim ex na diben Ez hatim which is softer (*Elif, Northwest region*)



“Beliefs about what is or is not a real language, and underlying these beliefs, the notion that there are distinctly identifiable languages that can be isolated, named, and counted, enter into strategies of social domination. Such beliefs, and related schemata for ranking languages as more or less evolved, have contributed to profound decisions about, for example, the civility or even the humanity of subjects of colonial domination. They also qualify or disqualify speech varieties from certain institutional uses and their speakers from access to domains of privilege” (Woolard and Schieffelin 1994:63).

Demek istediğim, bizim bölgede farklı bir kelime dile girince hemen dikkatlerini çekiyor, hemen eleştiri konusu oluyor. Halbuki Kürdistan'ın diğer bölgelerinde konuşulan dillerin içerisine diğer dillerden bir sürü kelime giriyor. O, onun Kürtçe olduğunu sanıyor. Böyle bir yanılgıya düşmemek ve kendi bölgemizin Kürtçesinden korkmamak, kendi bölgemizin Kürtçesini konuşmaktan korkmamak, klamlarını söylemekten korkmamak, müziğini icra etmekten korkmamak lâzım. Ancak böyle ayakta tutulur, geliştirilir ve yaşatılabilir bu kültür.

*What I mean is when a different word enters into our language it immediately takes their (other Kurds') attention and gets criticism. However, in other parts of Kurdistan many different words enter into their language. But s/he thinks it's Kurdish. We shouldn't be mistaken by this and should not fear to use our region's Kurdish, should not fear to sing the 'klams' (songs), and should not fear to perform our music. This is how our culture will stay alive and improve. (Mehmet Bayrak)*

# Matched Guise Tests

84 female and male participants

- 20: female
- 62: male (\*2= other/ missing)

Age 18- 56+

*Education*

3.6 %          No education

21.7%          Primary

13.3 %          Secondary

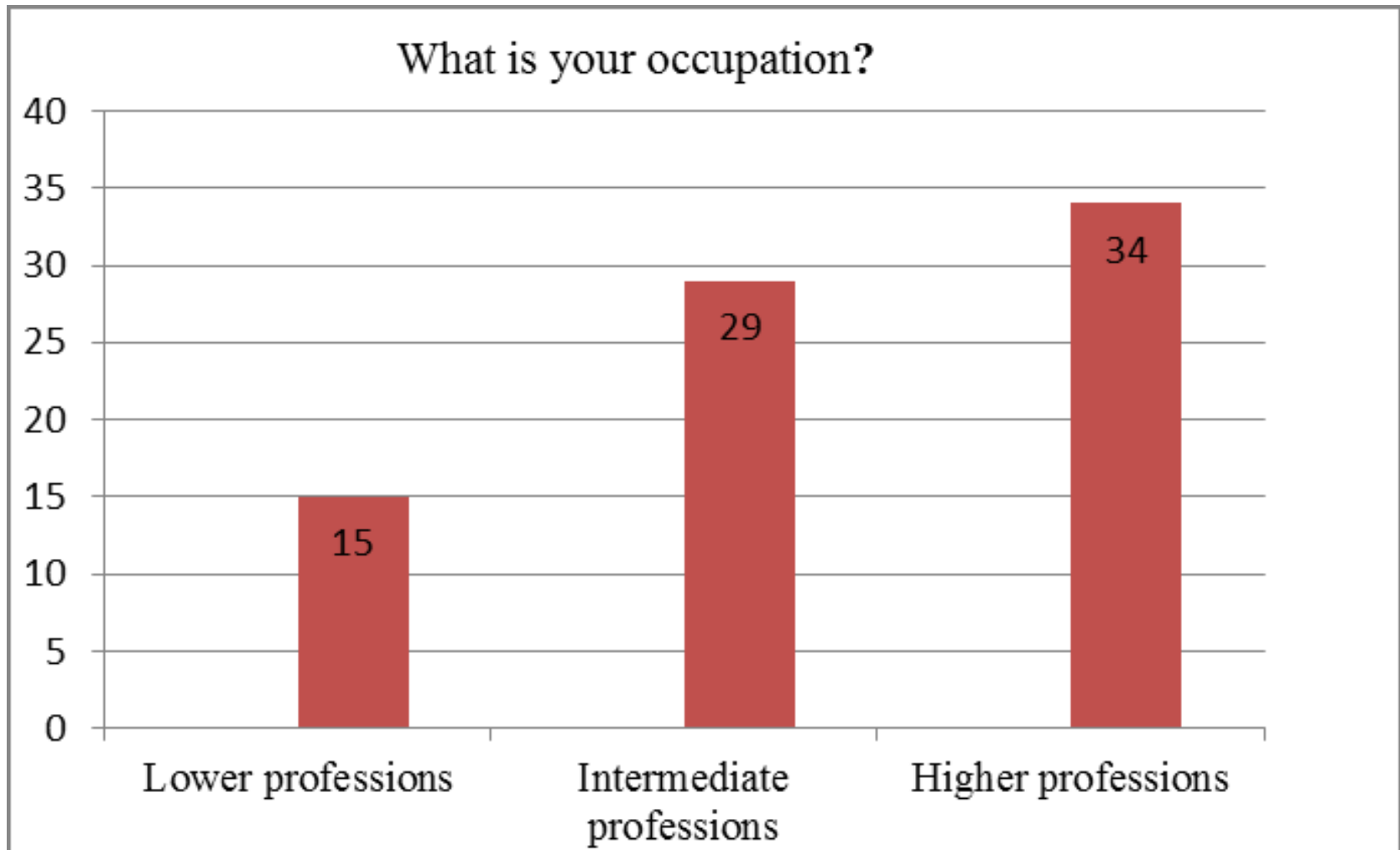
23.8 %          High school

24.1 %          University

12%              Masters

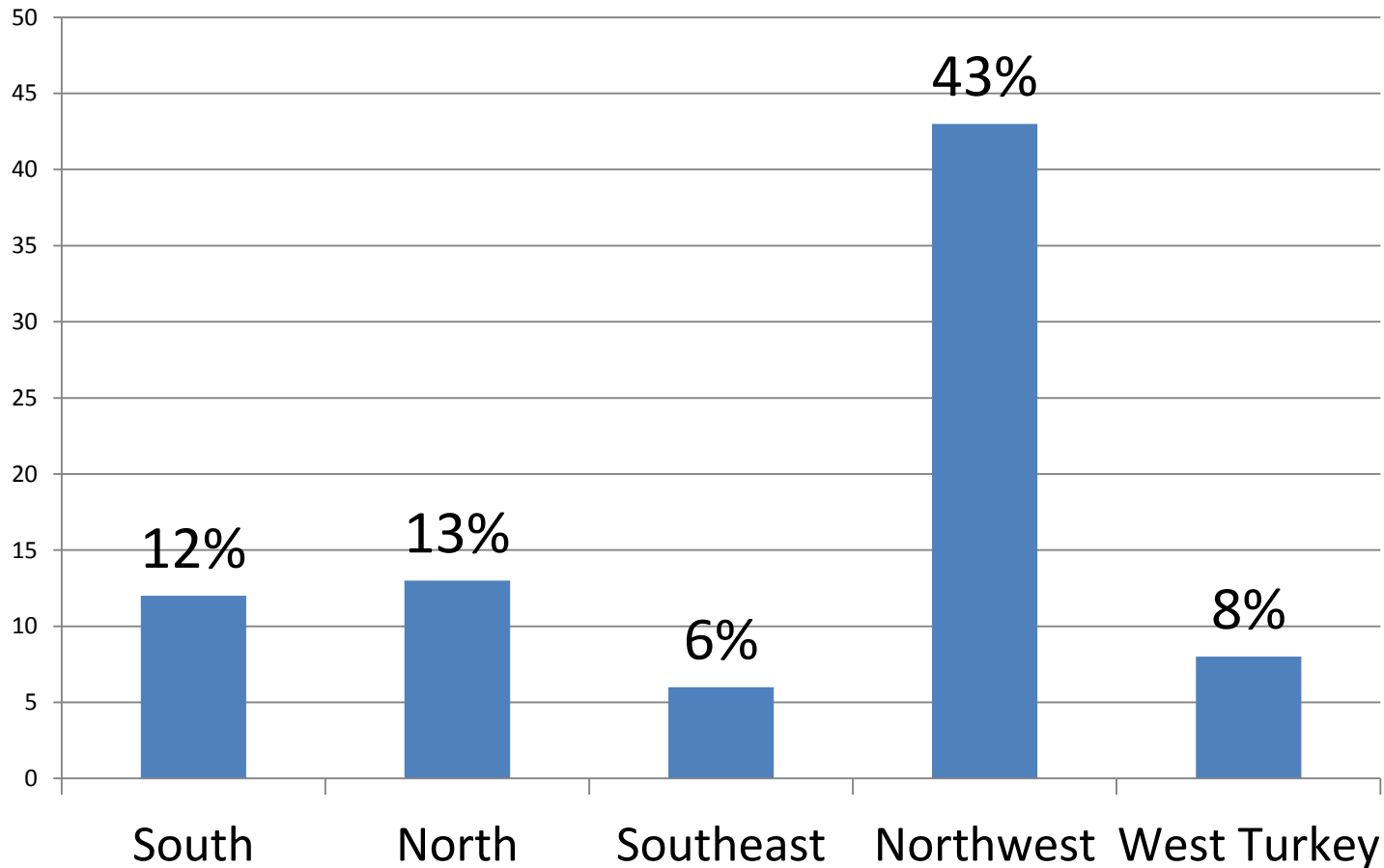
1.2 %            PhD

# Occupation

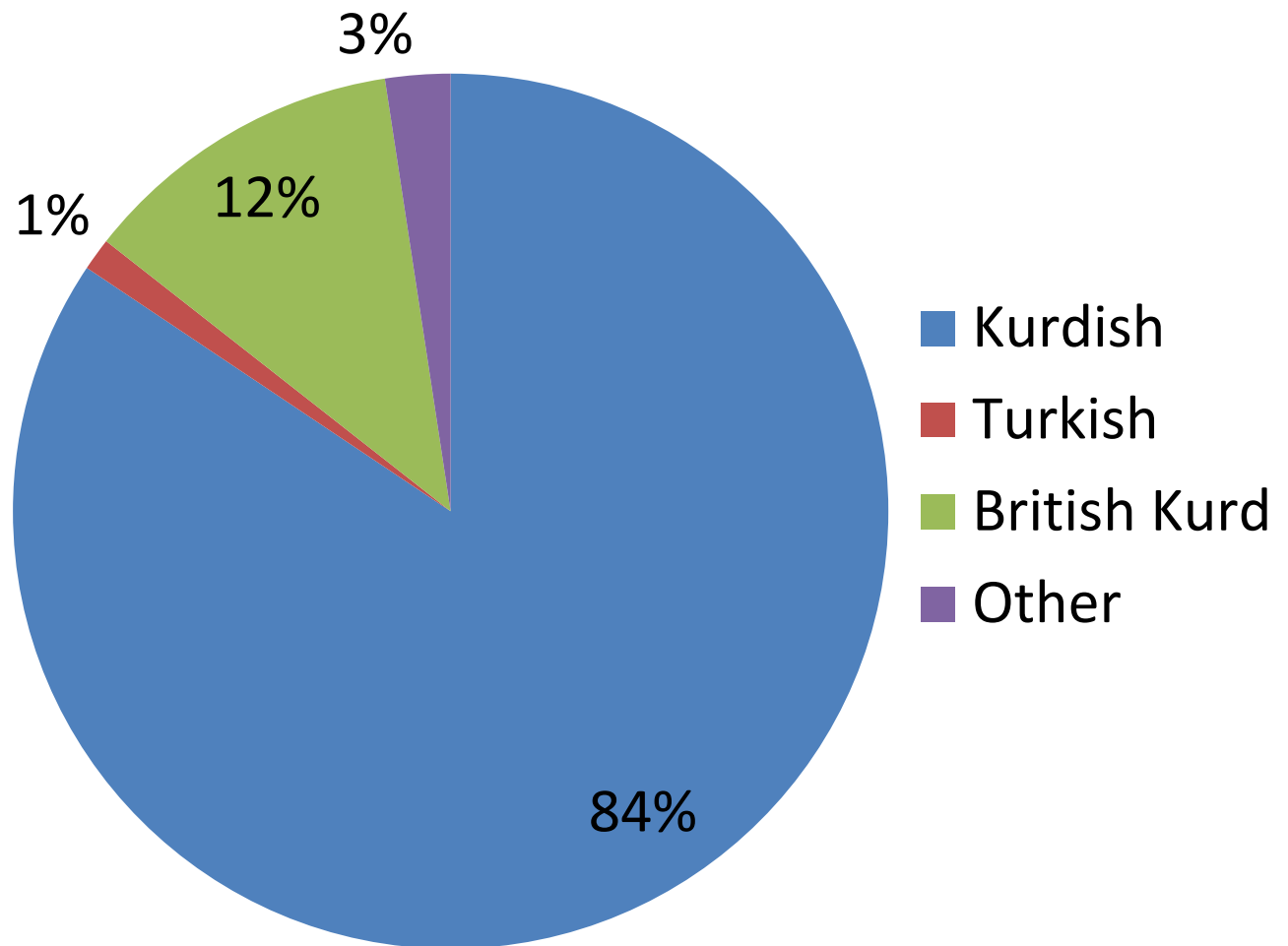




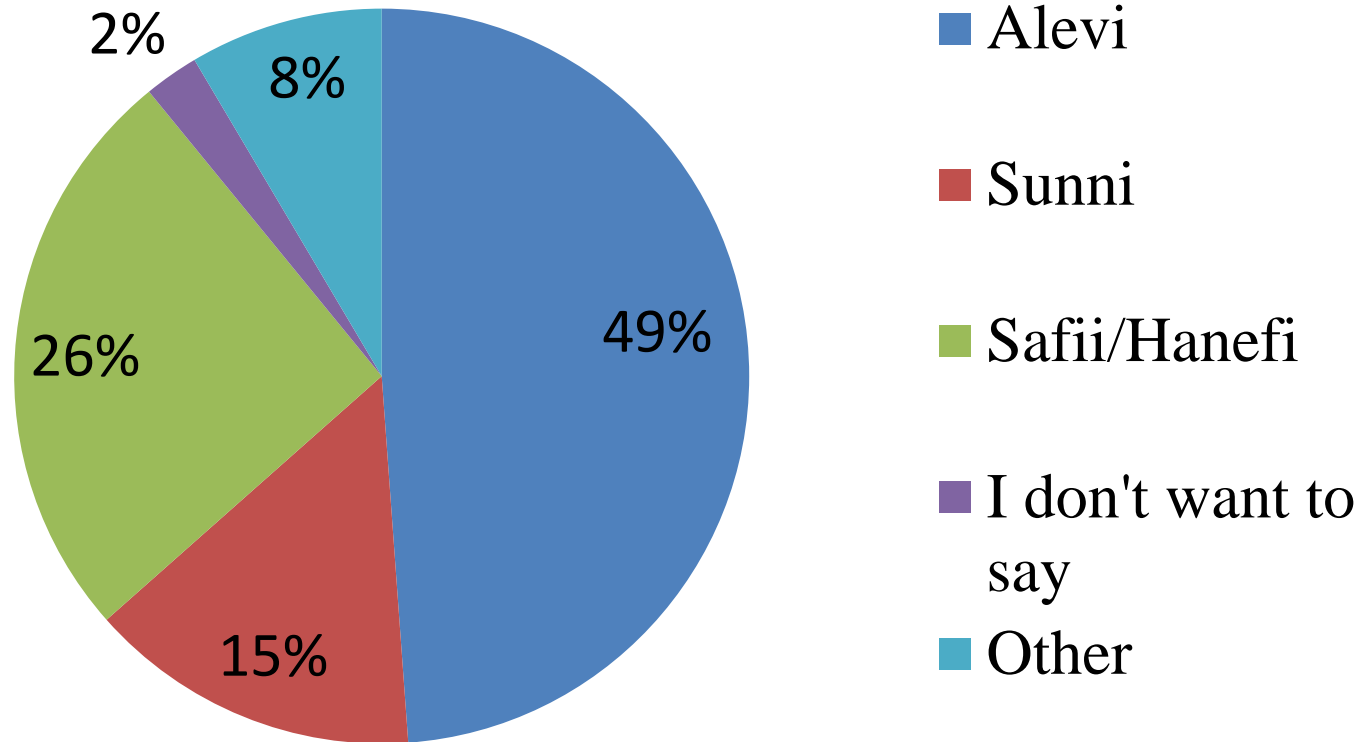
# Where were you born?



# Ethnicity



# Religious Affiliation



# Solidarity

**Table 5.7** Paired samples t-tests of the evaluations of the female and male guise in ST and NS Kurmanji on the solidarity dimension.

	<u>Female Speaker</u>		<u>Male Speaker</u>	
	<i>Bohtan</i>	<i>Maraş</i>	<i>Bohtan</i>	<i>Maraş</i>
<b>politeness</b>	3.67	3.78	4.02	3.77
<b>humour</b>	3.18	3.76*	3.61*	3.23
<b>warmth</b>	3.85	4.10	3.92	3.69
<b>likeability</b>	3.38	3.83*	3.69	3.49
<b>sociability</b>	3.52	3.75	3.78*	3.33

---

\*= score is higher and statistically significant ( $p < 0.05$ )

# Status

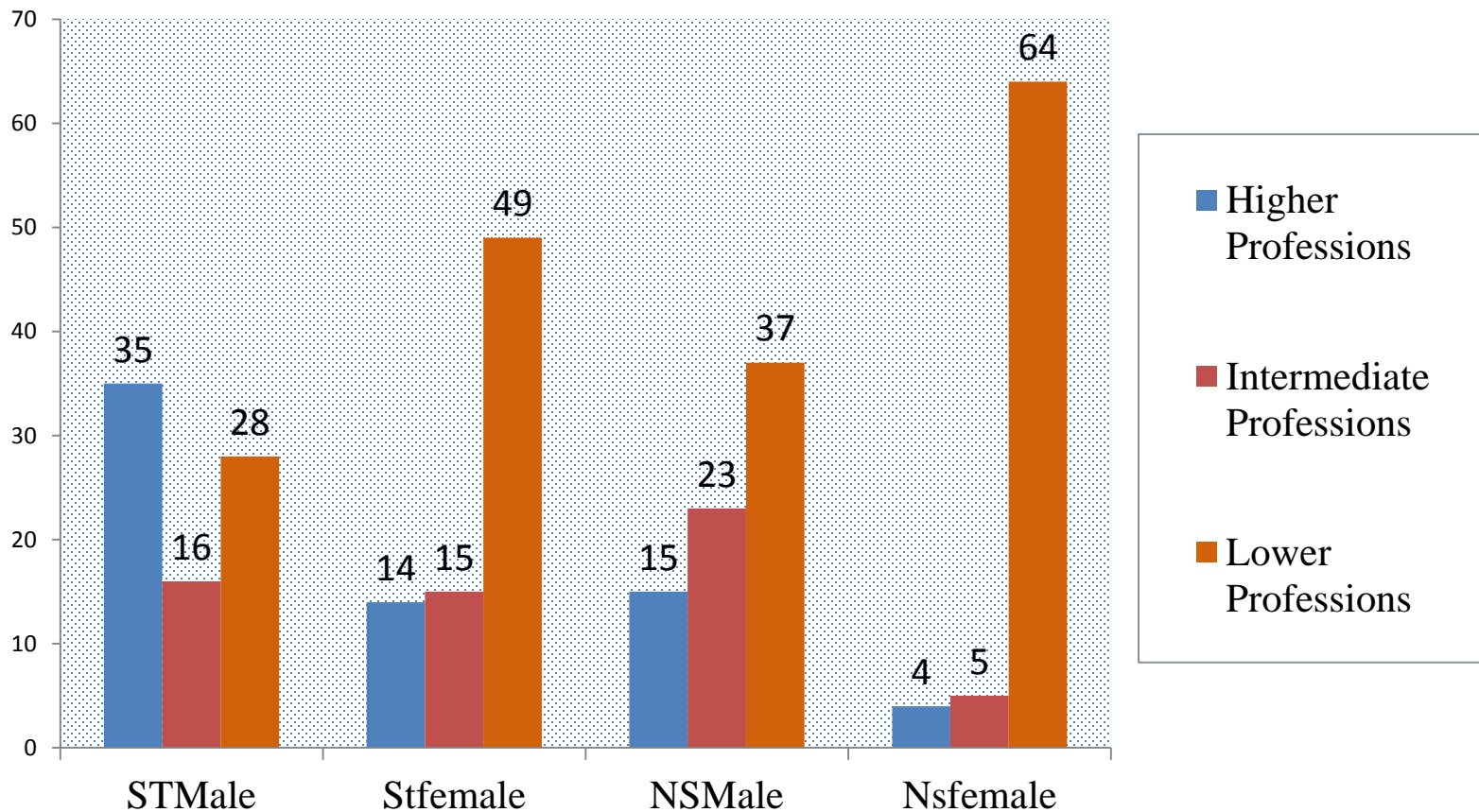
**Table 5.8** Paired sample t-tests of the evaluations of the female and male guise ST and NS Kurmanji on the status dimension.

	<u>Female Speaker</u>		<u>Male Speaker</u>	
	<i>Bohtan</i>	<i>Maraş</i>	<i>Bohtan</i>	<i>Maraş</i>
<b>intelligence</b>	<b>3.56</b>	<b>3.59</b>	<b>3.89*</b>	<b>3.44</b>
<b>dependability</b>	<b>3.76</b>	<b>3.71</b>	<b>3.53</b>	<b>3.55</b>
<b>education</b>	<b>3.08</b>	<b>2.86</b>	<b>3.57*</b>	<b>3.11</b>
<b>ambition</b>	<b>3.17</b>	<b>3.32</b>	<b>3.17*</b>	<b>2.81</b>
<b>leadership</b>	<b>3.10</b>	<b>3.28</b>	<b>3.36*</b>	<b>2.76</b>
<b>intelligibility</b>	<b>3.91</b>	<b>3.78</b>	<b>3.86</b>	<b>3.73</b>

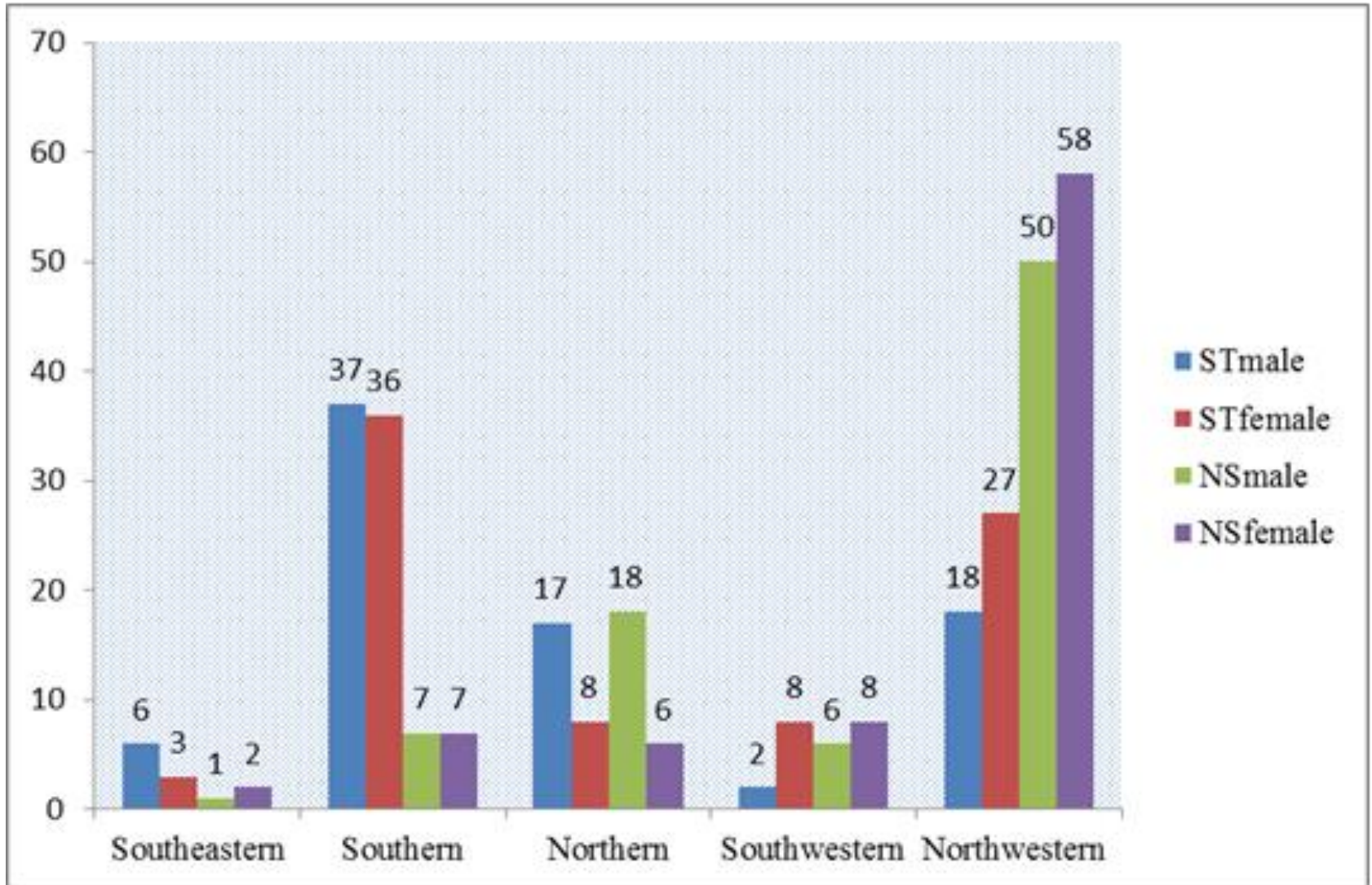
---

\*= score is higher and statistically significant ( $p < 0.05$ )

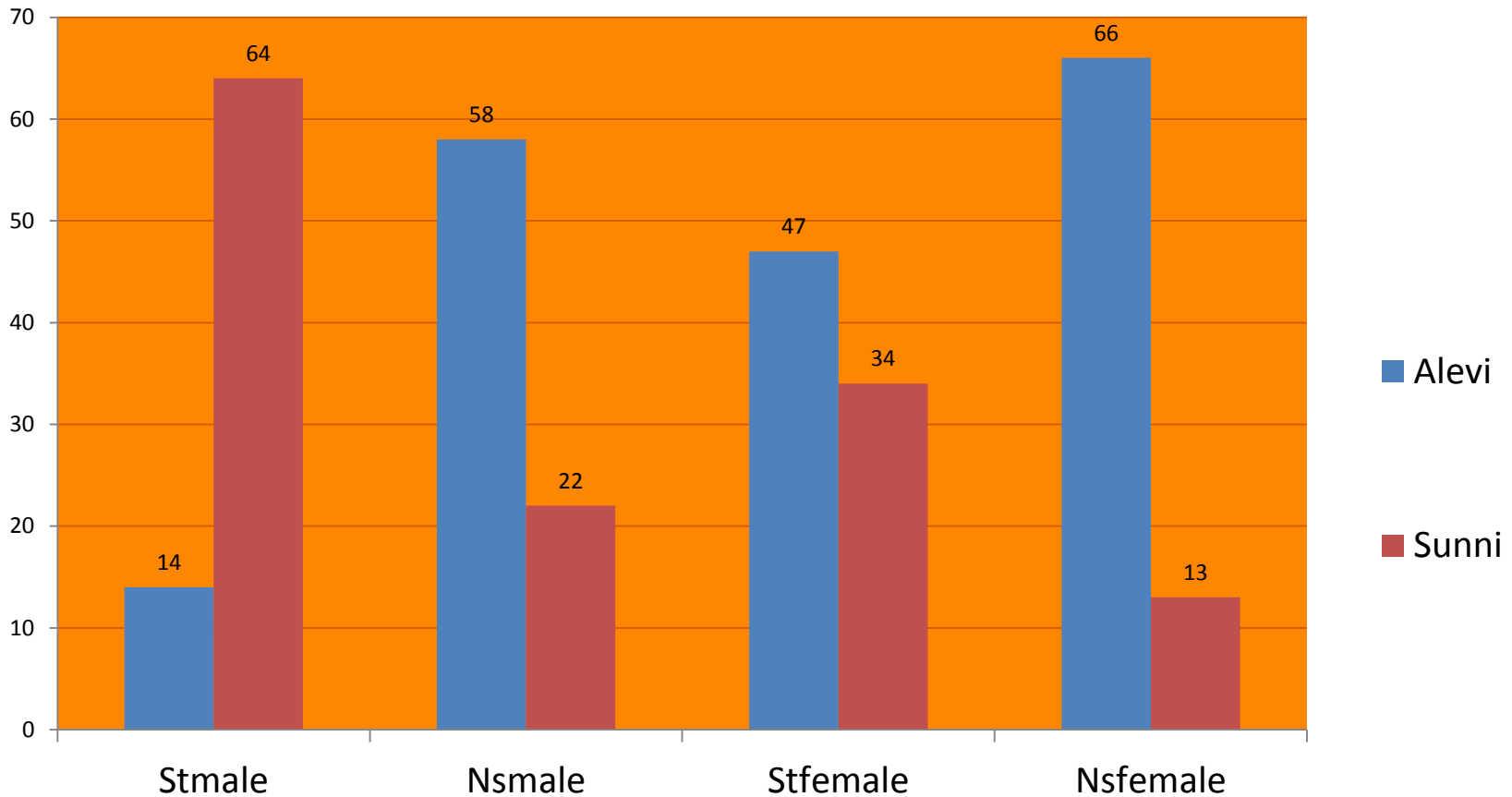
# What is the speaker's occupation?



# Where is the speaker from?



# What is the speaker's religious affiliation?





# Conclusion

1. “an individual’s multiple identities are unlikely to be equally salient at any particular moment in time: rather, one or more may be foregrounded at different times. It is quite possible for an individual not to be conscious of a particular identity until it becomes contextually salient” (Ivanič 1998:11).
2. Studies show that the relationship between language and identity is important in terms of the formation of a group identity: both language identity and group identity might affect each other (Sachdev and Hanlon, 2000).
3. “Social psychological research suggests that ingroup identification and positive language attitudes are important precursors of language maintenance, learning and revitalisation (Sachdev and Hanlon, 2000:71).

## Transcription notation based on Gumperz and Berenz (1993:121)

?	final rise
,	slight rise as in listing intonation (e.g., more is expected)
-	Truncation (e.g., what ti- what time is it/)
..	pauses of less than .5 second
...	pauses greater than .5 second (unless precisely timed)
=	overlap and latching of speakers' utterances
( )	unclear word
(did)	guess at unclear word
[laugh]	nonlexical phenomena, both vocal and nonvocal, that interrupt the lexical stretch
<translate>	translated segments
{TR}	Turkish
{KR}	Kurdish
<u>underline</u>	extra emphasis
[...]	omitted text

**Engaged Humanities in practice. Community-based language documentation, support and revitalization. Workshop with Prof. Peter K. Austin**

**Beñat Garaio**

University of the Basque Country &  
Society of Basque Studies

[benyat@garaio.eus](mailto:benyat@garaio.eus)

# **Beyond the Ancestral Code: Towards a Model for Sociolinguistic Language Documentation**

- Tucker Childs Portland State University
- Jeff Good University at Buffalo
- Alice Mitchell University at Buffalo

# Workshop on sociolinguistic language documentation in Sub-Saharan Africa held in conjunction with the Seventh World Congress of African Linguistics



## Introducing the topic

- “Sociolinguistic documentation can be understood as “ethnographically informed language documentation”, which advocates “the inclusion of ethnographic methods ... a restored balance between structuralist concerns and attention to cultural content of speech” (Harrison 2005:22).”

# Why SL documentation?

- To contextualize and improve 'purely linguistic' documentation
  - To provide additional information
  - to help us get a broader picture of the research question by using alternative methods and views
  - To encompass "sociolinguistics, linguistic anthropology, and applied linguistics, especially as it relates to multilingual contexts of developing nations in Africa"
- To work in both micro- and macro-levels

# Why SL documentation? (2)

- To extend “our conception of language documentation beyond its typical (see Woodbury 2011) to the sociolinguistic context and patterns of language use in a given community”
- **to** “the urgency of the task from the perspective of language endangerment in the face of globalization and other socioeconomic changes. Sociolinguistic contexts are more fragile than lexico-grammatical codes and, therefore, intrinsically more endangered”



# Why SL documentation? (3)

- Urban vs rural communities of practice
  - “speaker communities dispersed across both contexts in this part of the world, and many individuals move between the two contexts over the course of their life”
- To ideally align well with community needs due to the intrinsic nature of SL documentation
- To invite people from the community to get involved in activities they like (SL > documentation)

# Multilingualism

- “Multilingualism can be seen as both a challenge and an opportunity. At present there is no clear consensus on how to document or analyze multilingualism, nor is there agreement on how to operationalize a fair language policy (Martin-Jones, Blackledge & Creese 2012)”
  - Language-as-a-resource to “escape the tyranny of colonial language policies”
- Complex multilingualism with various mappings between languages and social factors is the rule rather than the exception (especially in Africa)

# Africa is different

- Multilingual societies in practice
- Fluidity of African linguistic societies
- Nationalisms and language ideologies in Africa
- A different worldview (ethical considerations)

# Ancestral code(s)?

- «Ancestral code» vis-a-vis the cult of authenticity
  - can affect world's linguistic diversity
- Similar to the Iberian concept of «language of its own» (lengua propia)
  - Not straightforward, as we miss data

A young man with dark hair and glasses is shown in profile, looking upwards and to the right. He has his hand resting on his chin in a thoughtful pose. A white thought bubble is drawn above his head, containing the text "Personal insights". The background is a plain, light gray color.

**Personal insights**

**HE TOLD ME**



**HE'S A  
SOCIOLINGUIST!**

Socioling...  
**What?**

Collaboration is **needed**



Ideologies are **central**





The world is bigger than **Europe** (and the West)



# Learning from Africa: multilingualism **at its best**



Let us not reproduce what **'kills'** us



# The **ethics** of 'parachuters'?





# Over and out!

- Dziękuję / Eskerrik asko!
- got becołt dih!



# Documenting linguistic and cultural heritage of Wilamowice

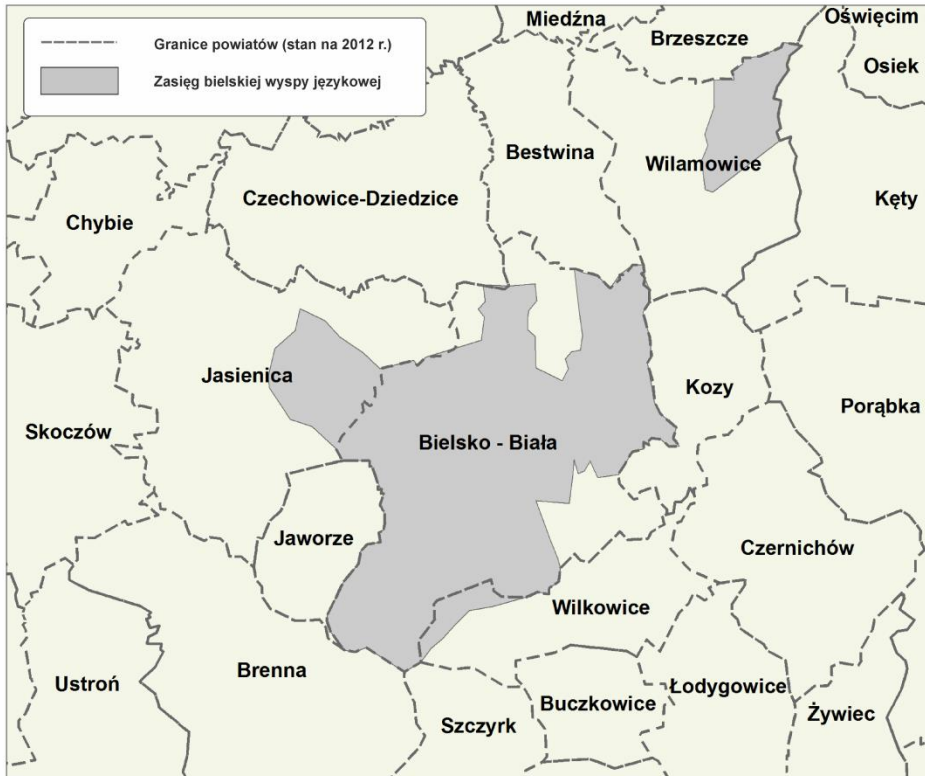
wymysojer@gmail.com  
majerska.jm@gmail.com  
bartlomiej.chromik@gmail.com

Engaged humanities in Europe



This project has received funding from the European Union's Horizon 2020 research and innovation programme under grant agreement No 692199.

# Wilamowice – Wymysoü - *Wilmesau*



# Markers of identity



- *Wymysiöeryś*
- *Austrianness* – ('post)-Habsburg' political nation
- endogamy, matriarchat
- better **economic** situation: weaving, market-gardening, trade contacts in Vienna, entire Austria-Hungary, even in Istanbul -> **different outfit**
- social structure and family ties > **nicknames**
- **isolation** from the surrounding Polish villages and – later – from villages of the *Bielitz-Bialer Sprachinsel* through Polonisation of villages located in between



„Of jier welt“

a gycytykji' tragedyj.

wymysojrysz, fy s flora flora.

Laxa guty Sas „of jier welt“

wajts nist sxlächtyz hann agystett,

szjetta xych goo nist myj fjem töt,

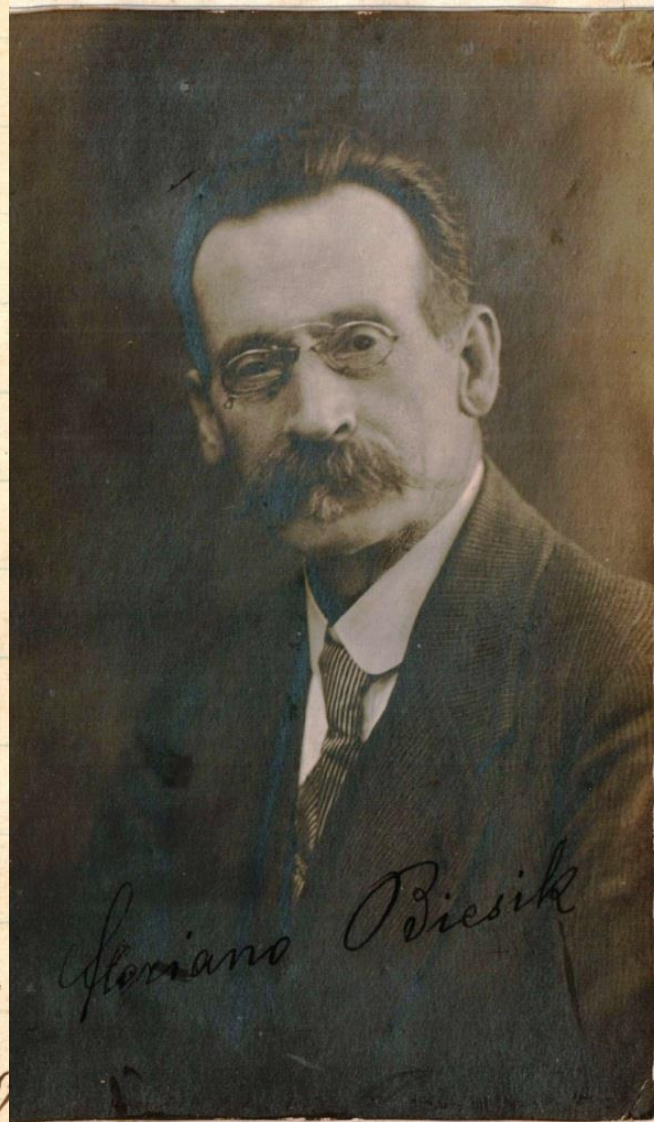
Sertroon besser s Tawa ye nöt.

Laxas sxlächty, cyttyns wjae esp

istykjes woot stychts, wjes a wes,

Krigia än szrek fy jëm Tawa,

wada besser, wann gut starna.

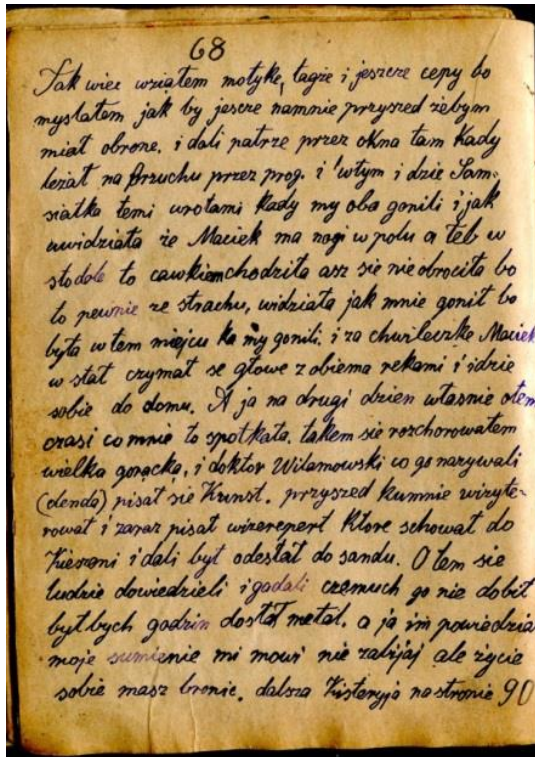


Florianus Piesik

\* 1849 - † 1928 in Tryosëic

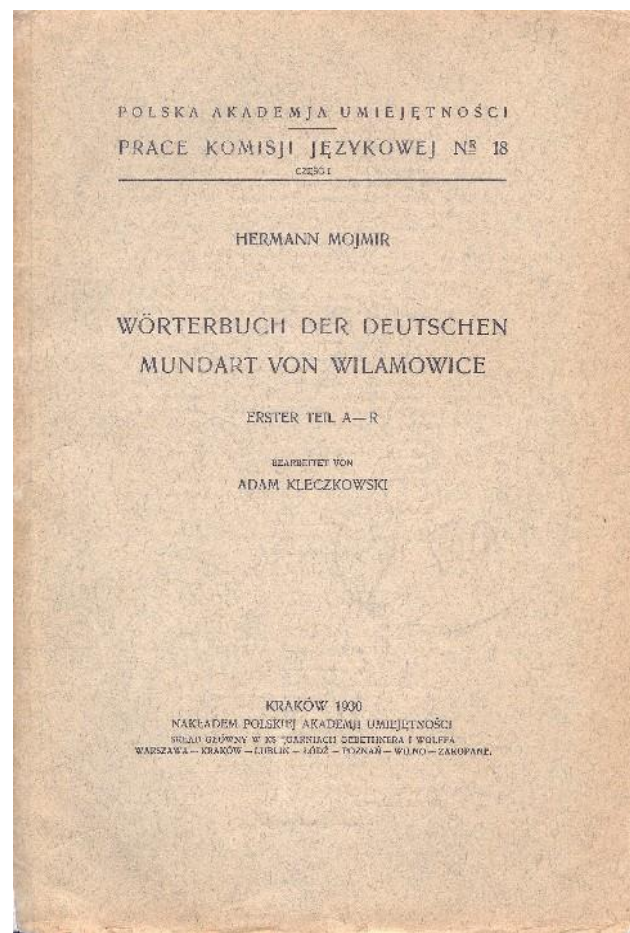
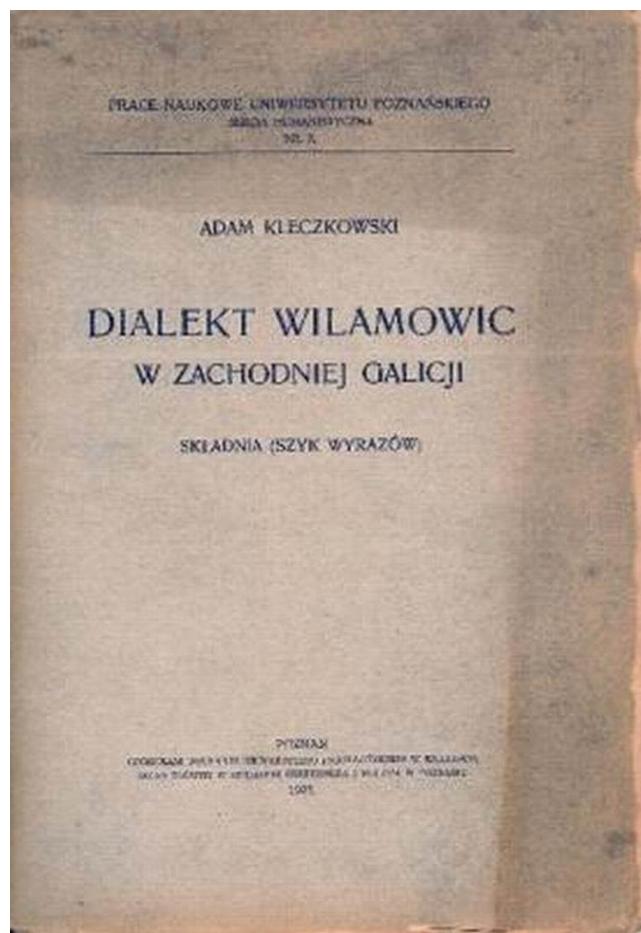
Stadl poľudniowej Tryosëic. Studia s Krakon  
i Wiedniu.

# Decline of language and culture



- prior to WW2 **common di- or triglossia** (Wilamowicean, Polish, German) school and church – in Polish, Austrian(-Hungarian)
  - **administration – bilingual** (German~Polish)
- the Nazi administration granted Wilamowiceans the *Volkliste* ~ Germanisation of public life, school, church, local dialect and *Heimatkultur* supported
- after WW2 - **ban on the usage of the language and costumes**

# First attempts to document language and culture



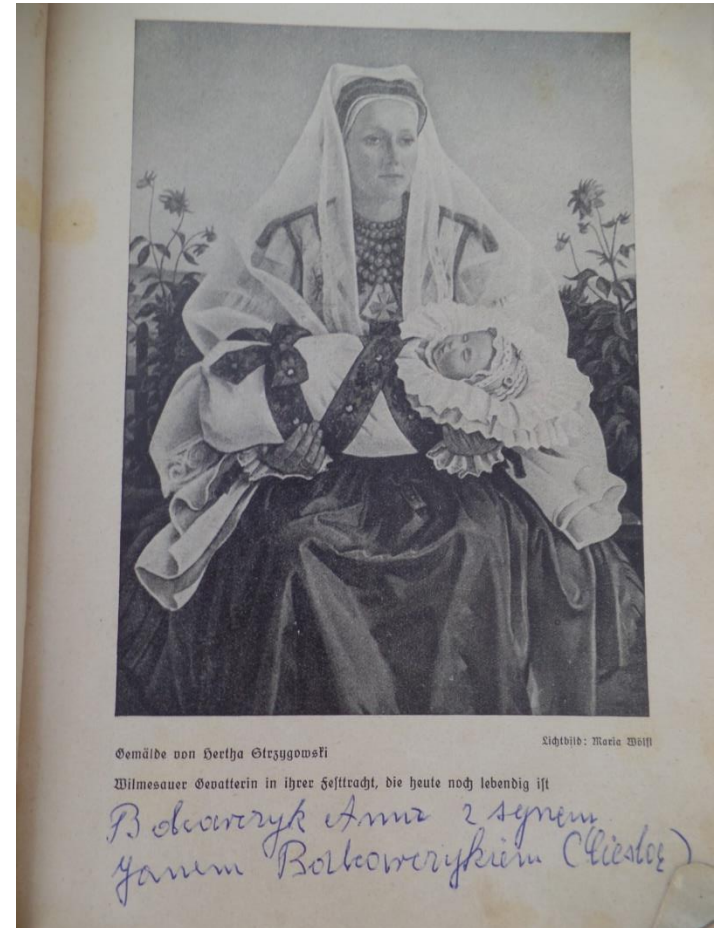
Engaged humanities in Europe

# First attempts to document language and culture

- KUHN

# World War II in Wilamowice

# Documentation and ideology (part I)



# Decline of language and culture

**(...) z dniem dzisiejszym zakazuje się używania tak w rodzinach jak i prywatnych rozmowach gwary wilamowickiej oraz używania odrębnych strojów wilamowskich.**

*Niestosujący się do tego zakazu pociągnięci będą do surowej odpowiedzialności.  
Czas bowiem najwyższy by kres położyć wszelkim odrębnościom tak w skutkach opłakanym.*

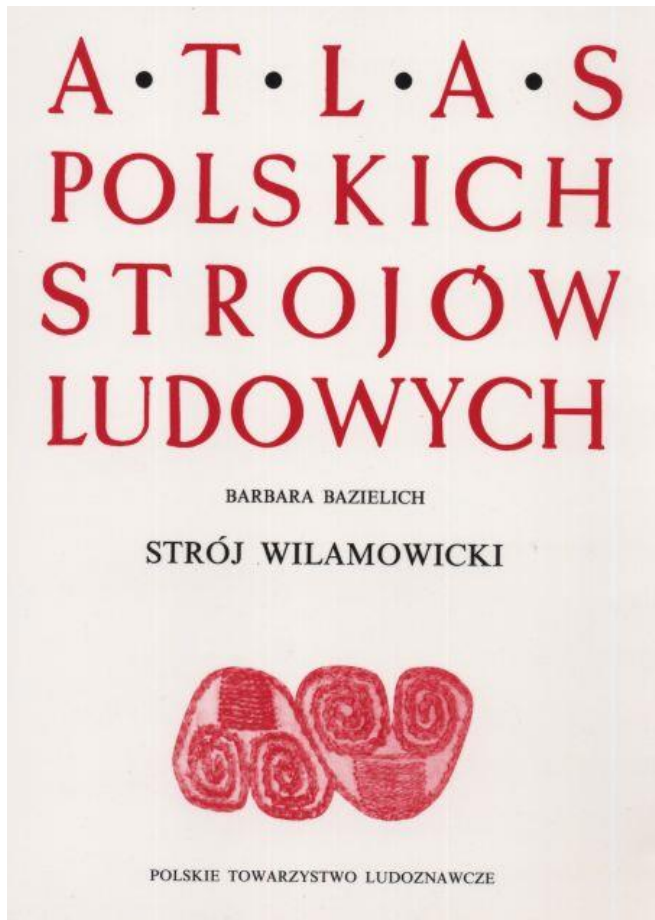
**(...) from now on, we ban any use of the local dialect – also in family and private situations, the forgoing concerns also wearing the distinct folk costumes.**

*Those who do not comply with the ban will be brought to severe punishment; since it is the high time to put stop to any distinctness and its lamentable results*

To jest specjalnie puste, żeby pokazać, że nic się nie dzieje



# Documentation and ideology (part 2)



Engaged humanities in Europe

# Bringing together scattered data

# Recording Vilamovian people...

- About 80 native speakers (born between 1913 and 1956)



About 1000 hours of recorded speech in  
Vilamovian (April 2004–November 2017)



# Very different topics:



- Songs
- Nicknames
- Anecdotes
- Grammar rules
- Recordings for dictionary
- Customs, mythology, folk-tales
- Memories and histories
- Biograms and genealogies
- Descriptions of costume

# Instigating speaking in Vilamovian...



Engaged humanities in Europe

# Sociolinguistic profile of Vilamovian native-speakers

- 20 speakers in 2017
- 5 passed away in 7 in 2015, ...
- **average age of 89**
- two speakers in their 50s, one – 30s, two 20s





[Home](#) / [Languages](#) / [Wymysorys / Wilamowicean](#)

## Wymysorys / Wilamowicean

[History](#)[Identity](#)[Typology](#)[Standards](#)[Speakers](#)[Endangerment](#)[Status](#)[Others](#)

### Linguistic overview of *Wymysöierys*

The grammar of Wymysöierys has been described in numerous publications (Andrason 2010, 2011; Kleczkowski 1920, 1921; Lasatowicz 1992; Latosiński 1909; Mlynek 1907; Mojmir 1930-1936; Morciniec 1995; Ritchie 2012; Wicherkiewicz 2003). It was Tomasz Wicherkiewicz and Jadwiga Zieniukowa who have written the most comprehensive summary of all available sources (2001)

## Gedichte

in der Mundart der deutschen schlesisch-galizischen

Gränzbewohner, resp. von Bielitz-Biala.

von

Jac. Dukowski,

Doctor der Medicin, Besitzer des goldenen Verdienstkreuzes mit der Krone, Mitglied der natur-histor. Section der k. k. mähr.-schles. Gesellschaft für Ackerbau, Natur- und Landeskunde, Ortsschulen-Aufsicht in Biala sc. sc.

ISO Code

ISO 639-3 **wym**

#### Source texts

- Rozalia Hanusz - opowieść o Wilamowicach
- biogram Heleny Biba - część 1
- biogram Heleny Biba - część 2
- AKowalczyk i TKról
- H. Biba w ogrodzie 1
- H. Biba w ogrodzie 2
- J. Gara - powitanie
- J. Gara o okolicy w Wilamowicach
- J. Gara i jego twórczość (A)
- J. Gara i jego twórczość (B)
- J. Gara o swoim życiu
- J. Gara o innych gwarach
- J. Gara o Żydach wilamowskich
- Pierzowiec 1
- Pierzowiec 2
- A.Foks i H. Biba - strój wilamowski 2
- J. Gara o Hałcnowie
- Florian Biesik - poemat "Óf jer weł"
- A.Foks i H. Biba - strój wilamowski 1
- artykuł o języku wilamowskim "Rzeczpospolita" cz.1



Grid Text Subtitles Lexicon Audio Recognizer Video Recognizer Metadata Controls

Volume: 100

hanuszowa.avi

Mute Solo

Rate: 100

00:00:00.000

Selection: 00:02:34.200 - 00:02:35.549 1349



	00:00:00.000	00:00:00.500	00:00:01.000	00:00:01.500	00:00:02.000	00:00:02.500	00:00:03.000	00:00:03.500	00:00:04.000	00:00:04.500	00:00:05.000	00:00:05.500	00:00:06.000
j. wilamowski [63]	Wymysoù ej à šejny kliny štot.									Wjyr hon à šejny kiyh;			
j. polski [68]	Wilamowice to ładne miasteczko.									Mamy ładny kościół;			
j. angielski [67]	Wymysoù = Wilamowice is a beautiful little town.									We've got a beautiful church;			
IPA [68]	vɨmɨsɔɨ ɛj a ʃɛjnɨ klinɨ ʃtɔt									vɨr hon a ʃɛjnɨ kɨx			
morfologia1 [68]	Wymysoù ej à šejn-y klin-y štot									wir hon à šejn-y kiyh			
morfologia2 [68]	Wymysoù be.PRS.3.SG ART.INDF beautiful-NOM.N small-NOM.N town									we have-PRS.1.PL ART.INDF beautiful-NOM.F church-ACC			
komentarze [2]													

# Documenting linguistic and cultural heritage of Wilamowice

■  
à Dokumentacja językowego  
i kulturowego dziedzictwa  
Wilamowic



NARODOWY PROGRAM  
ROZWOJU HUMANISTYKI

# First exam in Wymysiöeryś

## DYPLOM

fjyr Jyśta Prifnan yr Wymysiöeryśa Śpröh

Mà łyt kena, do

s'Dorka Leńska fum Pökner  
gybün à 29-ta mąja 1999 jür

höt dy Prifnan byśtanda diöh s'śrąjwa àn kuza.

dr Justyna Olko

dr Tomasz Wicherkiewicz

Tiöma fum Dökter

Bartłomiej Chromik



NARODOWY PROGRAM  
ROZWOJU HUMANISTYKI

# Contextual dictionary

The screenshot shows the Lexique Pro software interface. The window title is "wilam - Lexique Pro". The menu bar includes "File", "Edit", "View", and "Help". The toolbar contains "Back", "Forward", "Home", and "Pronounce" buttons. The search bar shows "wilam" and "Search" and "English" options. The main content area displays the word "ajlát" in a large font. Below it, there is a list of related words and phrases, including "wywód połoźnicy" and "à fasper cwü woħa nör gybürt, wen dy müter fu noügybünam kynd gejt s'jyſty möł y dy kjuh". A quote is also visible: „Cwü woħa nör gybürt, gejt dy bow mytum kynd cyr ajlát”. On the right side, there is a vertical list of letters from "a" to "š".

wilam Search English

ajldryn - v.  
ajegja - v.  
ajfan - v.  
ajferzihtik - adj. adv.  
ajfjyn - v.  
ajfofa - v.  
ajfosa - v.  
ajfyduma - v.  
ajgejn - v.  
ajgentlih - adv.  
ajgrowa - v.  
ajgyrysa - adj. adv.  
ajgytwjyſjyty/ajgytwiſyty  
ajgywunda - adj. adv.  
ajgywymyt - adj. adv.  
ajgywynn - v.  
ajħaħda - v.  
ajħamyſ - adj. adv.  
ajħanduſn - v.  
ajħiwyn - v.  
ajkamän - v.  
ajkastyn - v.  
ajkiöepċjän - v.  
ajkħöen - v.  
ajkħöün - v.  
ajkħumpa - v.  
ajkħoha - v.  
ajkħriħja - v.  
ajkħunft - s. f.  
ajkħuza - v.  
ajkħwatjyn - v.  
ajħa - v.  
ajħät - s. f.

**ajlát**

- wywód połoźnicy

s. f.

- à fasper cwü woħa nör gybürt, wen dy müter fu noügybünam kynd gejt s'jyſty möł y dy kjuh

„Cwü woħa nör gybürt, gejt dy bow mytum kynd cyr ajlát”

a  
b  
c  
d  
e  
f  
g  
h  
i  
j  
k  
l  
m  
n  
o  
p  
r  
s  
t  
u  
w  
y  
o  
u  
ć  
ł  
ś

# Documentation of attire

## ZBIORY KULTURY WILAMOWSKIEJ

		<b>PRZEDMIOT</b> JÜPKA	<b>POCHODZENIE</b>
<b>Nr inwentarza</b> TK/293	<b>Nr katalogu</b> 4	<b>Nazwa w języku polskim</b> JUPKA	<b>etniczna/grupa etnograficzna/użytkowanie</b>  Wilamowianie
<b>Przedmiot tworzy zespół z Nr</b>		<b>Cechy charakterystyczne</b> Bez bortów. Guziki zapinane z lewej strony	<b>Data i miejsce wykonania przedmiotu, imię, nazwisko, wiek wykonawcy itp.</b>  Nieznana
<b>Data i warunki pozyskania przedmiotu</b> 04.12.2009, za darmo			
<b>Material i technika wykonania</b> Wyrób krawiecki, tkaniny fabryczne; bawełna, len, elementy pasmanteryjne			
<b>Wymiary i waga (waga dla biżuterii)</b> dł. przodu: 47 cm dł. tyłu: 56 cm szer. u dołu: 62 cm dł. rękawa: 55 cm			
<b>Stan zachowania, restauracja i konserwacja</b>  dobry			



### Opis formy, barw, techniki wykonania i funkcji przedmiotu

**Jupka** – element damskiej, letniej odzieży wierzchniej – rozszerzana ku dołowi, zapinana po lewej stronie, krótsza z przodu i sięgająca bioder. O prostych, długich rękawach. Wykonana z lekkiej tkaniny bawełnianej we wzory florystyczne – białe kwiaty z różowymi środkami i przeciekami oraz z brązowymi łożdkami i zielonymi listkami.

**Kys** wykonany z tkaniny bawełnianej w drobne żółte i niebieskie kwiaty z zielonymi listkami na czerwonym tle. Po jego lewej stronie naszyto pięć guzików w kolorze koralowym. **Kys** jest ozdobiony aplikacjami pasmanteryjnymi o bogatych wzorach: biało-koralową z jedną zewnętrzną krawędzią ułożoną w regularne półokręgi oraz różowo-zieloną w formie dwóch nałożonych na siebie helis. Na górze naszyto poziomo biało-koralową taśmę, niżej – różowo-zieloną i biało-koralową ułożone w kształt litery V. Poniżej znajdują się dwie poziome tasiemki – różowo-zielona i biało-koralowa, a na dole **kysu** – różowo-zielona i biało koralowa ułożone w kształt litery V (analogicznie do sekwencji w górnej części **kysu**).

Dolne obszycie **jupki** wykonane z tego samego materiału co **kys**. U góry wykończony jest różowo-zieloną taśmą.

Mankiety rękawów wykonane są z tego samego materiału co dolne obszycie i **kys**. Przy górnej i przy dolnej krawędzi wykończono je różowo-zieloną taśmą.

Obszycie otworu na głowę wykonane jest z tego samego materiału co wierzchnia część **jupki**.

Wewnątrz **jupki** w ma podszewki. Jedyne **kys** podszyty jest w górnej połowie białym płótnem, w dolnej – takim samym materiałem jak wierzchnia część **jupki**.

**Jupka** szyta maszynowo.

**Przedmiot publikowano:**

**Data wypożyczenia**

**Nazwisko i imię zbieracza**  
Tymoteusz Król

**Sposób pozyskania**

Barania, Ola

**Podpis wypełniającego kartę i  
data wypełnienia**

Urszula Klimut 01.07.2015



# Documentation of music

# Grammar



# Diamentowy grant

# Future and challenges





# Wicherkiewicz (2000)

„...The Wilamowiceans are only now starting to be proud of their tradition and distinctiveness. Unfortunately, they can no longer be proud of their ethnolect, since, after 750 years of existence, this smallest (or the second smallest – after Karaimic) minority language in Poland faces imminent extinction which will inevitably accompany the death of its last speakers (probably within some 10 years)...”

# The situation of Vilamovian language in 2003

- about 100 living Vilamovian-speakers, using it very rare
- no possibility to learn Vilamovian at school
- no local interest in saving Vilamovian culture

# My activities

- Texts in school newspaper
- Circle of Vilamovian Culture
- Recording the speech and information about Vilamovian culture

# Circle of Vilamovian Culture

- School organization (supported by local priest)
- Existed since November 2003 to June 2004
- About 10 members
- Age: 10-11
- Children were taught about local traditions, folk costume, folk music and elements of the language as well
- Former members of the Circle have some knowledge about Vilamovian culture and they are members of Regional Dance Group „Wilamowice” or Association „Wilamowianie”. They take part in activities, which aim at saving Vilamovian culture.



# International organisations recognition of Vilamovian

- SIL (2007)
- Ethnologue (2008)
- UNESCO (2009)

# Józef Gara 1929-2013



„[*the Vilamovian language...*] doesn't play a decisive part, it is absolutely **deprived of sense**. It had served to describe times, which are gone and it is disappearing in a natural way.”

Aleksander Nowak, director of Local Center of Culture in Wilamowice

Source: „Szept z tylnej ławy”. Paweł Gawlik, Adam Robiński. Rzeczpospolita, 9 august 2010.

# The Catholic Parish in Wilamowice

The Way of the Cross in Vilamovian

Some prayers in Vilamovian

People wear Vilamovian folk dress

People speak Vilamovian during meetings in the church



# Community movement

## Regional Dance Group „Wilamowice”

- Established in 1929 (1948)
- Age of members: 6-86
- Vilamovian dances, songs, melodies and folk dress
- Some songs in Vilamovian language





Engaged humanities in Europe

# Activities in the group for saving language

## Regional Dance Group „Wilamowice”

- Established in 1929 (1948)
- Age of members: 6-86
- Vilamovian dances, songs, melodies and folk dress
- Some songs in Vilamovian language
- Ban of activity in 1995



# Activities in the group for saving language

- Greetings, votes of thanks
- More Vilamovian texts
- Knowledge about the names of Vilamovian dress elements
- Members are (become) speakers
- Ban of activity in 1995





# Activities in the group for saving language

Reconstruction of Vilamovian traditions (the scripts in Vilamovian, the actors are as well native-speakers as young members of the group)





# Association for the Preservation of Cultural Heritage of the Town Wilamowice „Wilamowianie”

- Established in 2000
- Publication of poetry and Vilamovian dictionary written by Józef Gara
- Support of the Regional Dance Group „Wilamowice”
- Guiding journalists in Wilamowice



# Presentations in institutions of culture in all over Poland



# Changing local language ideologies...





Engaged humanities in Europe

# Association „Wilamowianie”



- Vilamovian folk dress – a book with vilamovian scripts of texts
- S’ława fum Wilhelm- first book published only in Vilamovian
- Exhibitions with bilingual descriptions and audio-guide





# Association „Wilamowianie”

- Speeches in Vilamovian on meetings of members



# Other „language” activities:



- Bilingual boards
- Film „The Mill and the Cross”
- Cooperation with Alexander Andrason on preparing Vilamovian grammar
- Vilamovian dictionary

# Dictionary & orthography

**adbjerstroühla** s. n. <<å stroühla, uf wyłum wahsa dy adbjer>> =krzaczek poziomki  
„Dy adbjerstroühlaty ej å güty årcynaj s’błüt cy rånikja, ån dy ławer cy štåkja” Mojmir

**adbödum** s. m <<ad (åzu wi celin)>> =ziemia  
„A gåler adbödum brengt idum wjyt grusy åjkynfta, ån ber gełda ad bist ider wjyt zåj ołög,  
at, ån zöt” Mojmir

**adera** adj. <<fu ad, celin gymaht>> =gliniany  
„Adera tep zåjn ejer ådstanda wi dy åjzera plaścoka” Mojmir  
„S’adera ten ufer stuw ej fjyr idys hytła å wiöemy åna fojerfesty dek” Mojmir

**ådgłöćja** <<oüsröćja uf jynt åm głota ån diöh dos ymfłigja>> =poślizgnąć się  
cf. **oüsröćja**

# Language 'landscaping'

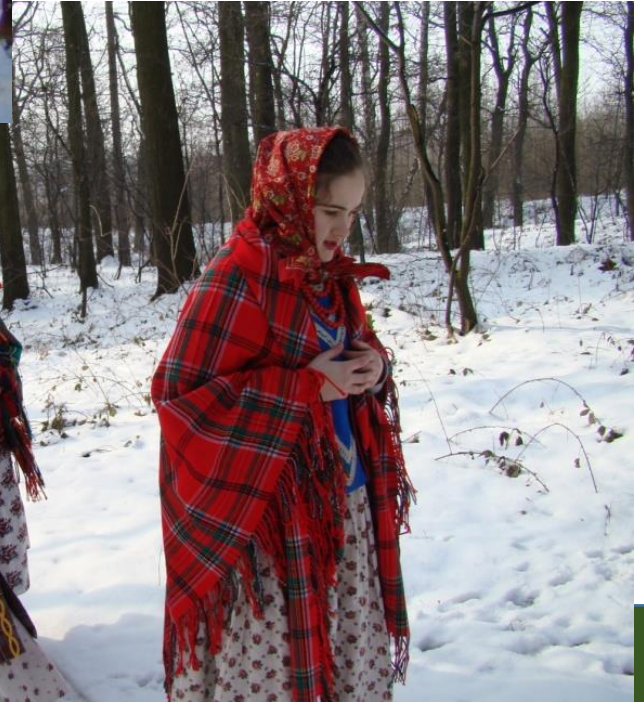


# Other activities



- Documentation of Vilamovian folk dress







Engaged humanities in Europe

# Other activities

- Documenting of material culture (buildings, chapells, tombs)
- Genealogical tree





# Endangered languages. Comprehensive models for research and Revitalization



Revitalizing  
Endangered  
Languages

[www.revitalization.al.uw.edu.pl](http://www.revitalization.al.uw.edu.pl)



NARODOWY PROGRAM  
ROZWOJU HUMANISTYKI

Engaged humanities in Europe



# Revitalizing Endangered Languages

FÜŠNAN

KULTÜR

EDUKACYI

mah cü



WYMYSIÖERYŚ

# Ynzer boümmüter

Ynzer spröh

Ynzer kyndyn



## Ynzer boümmüter

Carlo Ritchie

Warsawyßer Uniwersytet  
Tål „Artes Liberales”

Carlo Ritchie



# Wymysiöejer fibl

Justyna Majjerska



## Fürryd

Wymysiöerys wyt feršwynda, bo ze ej ä špröh, wu kon mä ny šräjwa, ä zyta zoc hüt yh hefa möt wi'h wiöe klin. Derwäjät ej oder ny dy wymysiöerys špröh feršwunda, ok dar zoc. Yta, yn cäjta, wen's wjyd hefa wymysiöerys gyšrejwa än gydrökt, hefa ioüt mahta dy oüga uf än zy derwiöerta, do ynzer wymysiöejer ryd ej zunymlik wat än wih-tik wi oly andry špröha. Cy dam ołum wje's oder ny kuma, wen ny der rewitalizacyjprojekt fum Täl Artes Liberales fum Warszawyša Uniwersytet. By dam hon ym mästa cy tün dy dökteryn Justyna Olko, der Chromik-Biöetuł fu dar instytucyj än der habilitjyter dökter Tomasz Wicherkiewicz fum Uniwersytet fum Adam Mickiewicz y Poznań.

„Wymysiöejer fibl” ej šun s'ander bihła fu seryj „Ynzer kyndyn”, wu ej ogyfanga fum bihła fum Carlo Ritchie, fu Oüsträljen „Ynzer boümmüter”. Zy derfyht ä grusy lyk y wymysiöerysum gyšrejwan – yr kyndliterätür. Fjy dy kyndyn ys's oder füt wihtik, do zy nojyša käjta ny nok diöh dy böštowa ufnama, ok oü diöh obrozła. Dos maha liwer ny nok dy kyndyn – s'bihła „Wymysiöejer fibl” zo ida, wu's wyt laza, y dy wymysiöerys wełt näjcin. Wen ny dy obrozła, wu wäjza taglik lawa fu Wymysiöejyn, jyr fläk, häłtaga än oüszihła, wje's ä zu läjht ny kuma. Dy teksta än dy obrozła wiöda fu är Wymysiöejeryn fjetikgymaht – Fryckja-Jüšja. S'ej bájšpil kām gykuz, do dy Wymysiöejer zoüwer kymyn zih yms wymysiöerys ny. Göt zäj dank di, wu zih ym jyr špröh kymyn, kynä yta zih wäjza.

S'bihła „Wymysiöejer fibl” wyt oü hylfa y dan, wu zih lžyn wymysiöerys Wymysoü än ufer ganca wełt, s'wyt trafa oü cyn kyndyn, wu zih lžyn wymysiöerys ufa lekca, gyfüt fur Gyzełsoft „Wymysiöejyn”

Tiöma fum Dökter (Tymoteusz Król)





WILAMOWICE



11-13 JUNE  
2014



INTERNATIONAL  
CONFERENCE



# ENDANGERED LANGUAGES COMPREHENSIVE MODELS FOR RESEARCH AND REVITALIZATION



# Mother tongue's day 2014



Engaged humanities in Europe

# Conference in Parliament



Engaged humanities in Europe

# Conference in Parliament



Engaged humanities in Europe





ЛОВ'Ь ДНЯ 1. (14) СЪЧНЯ 1911 Р.

Wymysiöeryś > [füśnan](#)

**füśnan**

Etnogenez

Ideologyj à dy wymysiöeryśy  
špröh

Špröhdokumentacyj

Rewitalizacyjtün

kultür

edukacyj



**Wymysiöeryś**

2013-08-12 | Etnogenez

Wymysoü ej à kliny štat cwyšar Byłc-Bejt àn Oü. ozidlyn fum öwyt fu Yłtrop. Fu wu zy roüsstoma zäjñ kuma fur granc fu hoütnikja Doüćłand àn M kultür.

Like Tweet

Tymoteusz Król



**Pochodzenie języka wilamowskiego**

2013-08-12 | Etnogenez

W ostatnich latach rośnie zainteresowanie wyja języka wilamowskiego. Pojawiają się też nowe nowe światło. Dotychczasowe opracowan językoznawczego punktu widzenia (nieza

lingwistycznej) pojawiały się w kilku okresach.

Like Tweet





# *Little Prince in Wymysiöeryś*



Engaged humanities in Europe

# *The Hobbit* in Wymysiöerys



Engaged humanities in Europe

# Tourism in Wilamowice



*Foundation for Polish Science*

# Media coverage



DZIENNIK ZACHODNI > hobbit wilamowice wymysiöeryś

SŁOWO KLUCZOWE: **HOBBIT WILAMOWICE WYMYSIÖERYŚ**



DATA: 22 listopada 2015, 15:04

**Wilamowice: Język wilamowski zainteresowałby Tolkiena [ZDJĘCIA + WIDEO]**

Fragmety "Hobbita" w języku wilamowskim wystawili w sobotni wieczór członkowie Stowarzyszenia Wilamowianie. Zakazany w 1945...

PolskieRadio.pl

SEUCHAJ | RAMÓWKA

PolskieRadio.pl > Czwórka > Pasjonanci

## Hobbit z Wilamowic. Czy na pewno go zrozumiesz?

CZWÓRKA 21.02.2016 11:00

"Hobbit: hejn an cyryk" to tytuł spektaklu opartego na książkach Tolkiena. - U nas Golum, Bilbo, krasnoludy mówią językiem, który ma osiemset lat i pochodzi z Wilamowic - opowiada doktorant Bartek Chromik.

Wiadomości

powiat bielski



## Język wilamowski staje się modny?!

data: 23:06, 22.11.2015  
autor: Magda Fritz  
ilość wyświetleń: 614

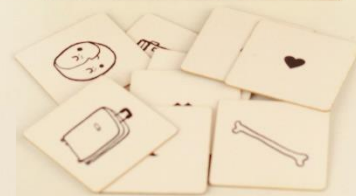
Na pewno jest to szansa na przetrwanie języka, którym posługują się tylko mieszkańcy Wilamowic w powiecie bielskim. Jest on pozostałością po osadnikach z Europy Zachodniej, którzy założyli tę miejscowość w XIII w.

W miejscowej strażnicy pokazano na scenie "Hobbita" po wilamowsku, premierę miał pierwszy obrazkowy słownik

wilamowskiego, a na ulicach miasta wkrótce pojawiają się tablice informacyjne w trzech językach: po polsku, angielsku i wilamowsku! *Tym ostatnim językiem sprawnie posługuje się zaledwie około trzydziestu, głównie starszych osób. Takich, jak mama Małgorzaty Norymberczyk. Postuchajcie.*

Engaged humanities in Europe

# Gadgets





# Boards +

## Achievements:

- implementation of new forms of **academic and non-academic partnership**, including an efficient way of collaboration between two leading Polish universities, a local non-profit organization and activists, municipal authorities, school authorities and international group of supporting scholars
- **language instruction** in a local school
- language transmission partly reestablished, several young **neo-speakers**, literary and teaching materials published
- vivid **artistic and dissemination activities** related to the language and with a broad community participation
- a notable **change of attitudes** toward the language in the community and more broadly in the Polish society
- **commercialization** path related to local linguistic-cultural heritage opened in order to make it part of the local economy by creating a touristic cluster and offering a broad range of activities promoting the local language and culture

# Challenges and objectives of the *Wymysiöeryś* language planning

- to make it officially recognised by the national *Law on national and ethnic minorities and the regional language* and by the *European Charter for Regional or Minority Languages*
- to make Wilamowicean a firm marker of strong local identity

- to identify the language education planning needs and objectives through/in medium- and long-term strategies, including financing perspectives, development of teaching aids, teachers' training programme etc.
- to settle the objectives of language learning, teaching and revitalisation at rational and measurable, but ambitious scale;
- to complement the teaching of Wilamowicean with teaching in the language of at least few school subjects, possibly on an interchangeable basis;



- to make Wilamowicean a visible and stable element of the local, municipal and county language landscape and language repertoire
- to extensively saturate the language landscape in the town with *Wymysiöeryś*

- to make Wilamowicean commonly understood (passively) in the town, through bilingualism promoted in official documents and semi-official use by local institutions (including the Municipal Office and the Church)
- to launch a local language planning programme - possibly modelled after regulations adopted for e.g. Aranés in Val d'Aran (Catalunya/Spain) or Mòcheno and Cimbrian in Trentino-Alto Adige/Südtirol (Italy)
- to promote multilingualism in the municipality, particularly in the school community: pupils, teachers and parents
- to stabilise and normalise its corpus, i.e. vocabulary, grammar, spelling rules, etc., when possible through the *Wymysiöeryśy Akademyj–Accademia Wilamowicziana*;

- to create and maintain spaces of language and cultural immersion for new speakers, if still possible through direct personal contact with the native speakers – such spaces should/could operate in the local school and in the to-be local museum
- to deal with the issue of historical trauma of the Wilamowiceans, its long-term consequences in language use, language attitudes and community's health
- to involve the local businesses and administration in revitalisation programmes, e.g. through a local cultural-economic-tourist cluster

- to promote and teach Wilamowicean at courses offered by Polish universities
- to make the endangered languages visible in Polish mass-media (dissemination campaign, through making the broader society aware of Poland's linguistic diversity)