



D.3.1. Training, instruction and capacity-building materials related to WP 3 Language revitalization and teaching minority languages¹

The WP 3 Language revitalization and teaching minority languages focused on the capacity building at Faculty of “Artes Liberales”, University of Warsaw, with the following objectives:

- Developing expert knowledge on language revitalization programs combining grassroots (community-driven) and top-down approaches
- Establishing new forms of collaboration with non-profit organizations, educational institutions and community-based organizations in order to design and carry out joint revitalization programs
- Acquiring practical skills for designing, implementing and managing specific projects related to linguistic and cultural revitalizations
- Developing efficient teaching methodologies and curricula for endangered languages and minoritized groups

This document is a collection of materials from ENGHUM workshops, summer schools and conference. First group of presentations (1-5) focus on principles and methods of language revitalization. The second group (6-15) demonstrate practical examples and best practices in the field, covering a wide range of communities and endangered languages. The third group (16-21) illustrates the importance of integrating various disciplines and skills for the success of language revitalization projects.

¹ 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.

List of presentations:

1. Lenore A. Grenoble, *Enhancing language revitalization through transdisciplinary collaboration*
2. Robert Elliot and Janne Underriner, The Northwest Indian Language Institute, *Practical workshop on placed based learning and language revitalization*
3. Itesh Sachdev, *Language Attitudes & Identity*
4. Itesh Sachdev, *Origins of Vitality Theory*
5. Itesh Sachdev, *Vitality of Urban Multilingualism (VuM)*
6. Werner Hernández, *Nawat. Linguicide and revitalization efforts. Injuries, damage and cure*
7. Werner Hernández, *Social violence, language revitalization and healing*
8. Elwira Sobkowiak, *Documentación y revitalización del náhuatl en Xilitla (Huasteca Potosina)*
9. Guillem Belmar Viernes, *Using social media to make small languages visible: Boosting Digital Language Presence For European Minority Languages*
10. Mathilde Craker, *Where people, territory and culture meet. An insight into endangered culture and language revitalization through integrated cultural landscape management*
11. Katarína Slobodová Nováková, *Cultural and linguistic revitalization as a potential means of preservation of specific German ethnic group in Slovakia*
12. Nicole Dołowy-Rybińska, *Maintaining minority language: for the minority itself or for all? The educationproject '2 plus' in Upper Lusatia(Germany)*
13. Ficenca Raquel Eliza, *The strengthening of the culture and language of ndyuka in Suriname*
14. Beñat Garaio, *Integrated research and practical strategies in teaching and learning basque*
15. Beñat Garaio, *Transdisciplinary humanistic research at its best. Case studies where documentation also meant revitalization*
16. Genner Llanes Ortiz, *Revitalisation or re-folklorisation? The aesthetics and politics of the New Maya Song*
17. Genner Llanes Ortiz, *Contemporary Indigenous Music: An opportunity for revitalization?*
18. Gregory Haimovich, *Failures in the lexical modernisation of southern quechua and possible ways to overcome them*
19. Gregory Haimovich, *Developing an effective model of lexical modernization for an endangered language*
20. Gregory Haimovich, *Why terminology planning is important in language revitalization*
21. Marta Ostajewska, *Basic principles of creating audio visual materials*



Enhancing language revitalization through transdisciplinary collaboration

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13 November 2017



Outline

Introduction

Applied Linguistics

Assessment

Proficiency Guidelines

Communicative Competence

Common European Framework of Reference for Languages

ACTFL

Discussion













The Arctic



compiled by:
W.K. Dallmann, Norwegian Polar Institute
P. Schweitzer, University of Alaska Fairbanks

Arctic peoples subdivided according to language families

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

 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.

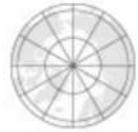
Overlapping populations are not shown. The map does not claim to show exact boundaries between the individual language groups.

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).



My work in the Arctic

- ▶ in Greenland: Kalaallisut (Unangan-Yupik-Inuit language, majority language, robustly spoken but potentially vulnerable due to small speaker population (50,000), rapid urbanization, high levels of multilingualism)
- ▶ in the Republic of Sakha (Yakutia), Russia:
 - ▶ Sakha or Yakut: (Turkic), 450,000 speakers, (slight) majority language in Sakha Republic
 - ▶ Even and Evenki: (Tungusic) reindeer herders & hunters; a larger percentage of the Even population speak (5656 of 15,071) than Evenki (4802 of 21,008)
 - ▶ Tundra Yukaghir: less than 50; Forest Yukaghir: 5
 - ▶ Chukchi: (Chukotko-Kamchatkan), 5095 speakers



ARCTIC LANGUAGES
VITALITY

AN ARCTIC COUNCIL PROJECT

РУССКИЙ

THE PROJECT

ASSESS

PROMOTE

ENGAGE

CONTACT

ASSESSING, MONITORING, AND PROMOTING ARCTIC INDIGENOUS LANGUAGES



LANGUAGE LEARNING
RESOURCES



PROJECT RESEARCH



SHARE YOUR IDEAS



Introduction

- ▶ Language revitalization takes many forms
 - ▶ school programs
 - ▶ community-based programs
 - ▶ summer camps
 - ▶ family language planning
 - ▶ one-on-one learning (e.g. Master-Apprentice)
- ▶ Revitalization programs differ and may
 - ▶ involve differing age groups
 - ▶ involve speakers with differing levels of proficiency
 - ▶ have various goals
- ▶ Languages vary in terms of vitality



Common goals include:

- ▶ increasing the number of speakers
- ▶ increasing the proficiency of speakers
- ▶ increasing the domains of language use
- ▶ improving self-esteem

Note: these are not the only goals, and we will be revisiting this list all week long, I predict (at least I will)

- ▶ Language ecologies differ
- ▶ Language revitalization programs differ

A common element in many is the **adult learner**

- ▶ parent generation that has grown up not knowing the target language
- ▶ efforts are undertaken to teach these adults the language through some sort of structured learning environment



Some concepts

Terminology

- ▶ target language (L2)
- ▶ dominant language (L1)
- ▶ inter-, multi-, transdisciplinarity

Acquisition paths

- ▶ structured/formal language education
 - ▶ (versus unstructured, “mother’s knee’ or “natural transmission”)
- ⇒ Focus today: teenage & adult L2 learners

Inter-, multi- or transdisciplinary?

- ▶ Often these three terms are used interchangeably



Inter-, multi- or transdisciplinary?

- ▶ Often these three terms are used interchangeably
- ▶ *alternatively*, **transdisciplinarity** can be distinguished from multidisciplinary and interdisciplinarity
- ▶ inter- and multidisciplinary are used interchangeable although one could argue that
- ▶ *maybe*: **interdisciplinarity** goes a step further in also implying that disciplines need to truly integrate their research work and outcomes.
- ▶ *in contrast*: **multidisciplinarity** could mean that different disciplines are represented in a common project but they work relatively independently from one another **and**
- ▶ not a lot of integration and actual exchange and cooperation between the disciplines takes place.



- ▶ Transdisciplinary research: cuts “across disciplines, integrating and synthesizing content, theory and methodology from any discipline area which will shed light on the research questions” (Russell 2000)
- ▶ **Researchers invent new science** together by exploring research questions at the intersection of their fields through joint research projects (Gray 2008)
- ▶ transdisciplinarity promotes new “theoretical, conceptual, & methodological reorientation” (McMichael 2000)



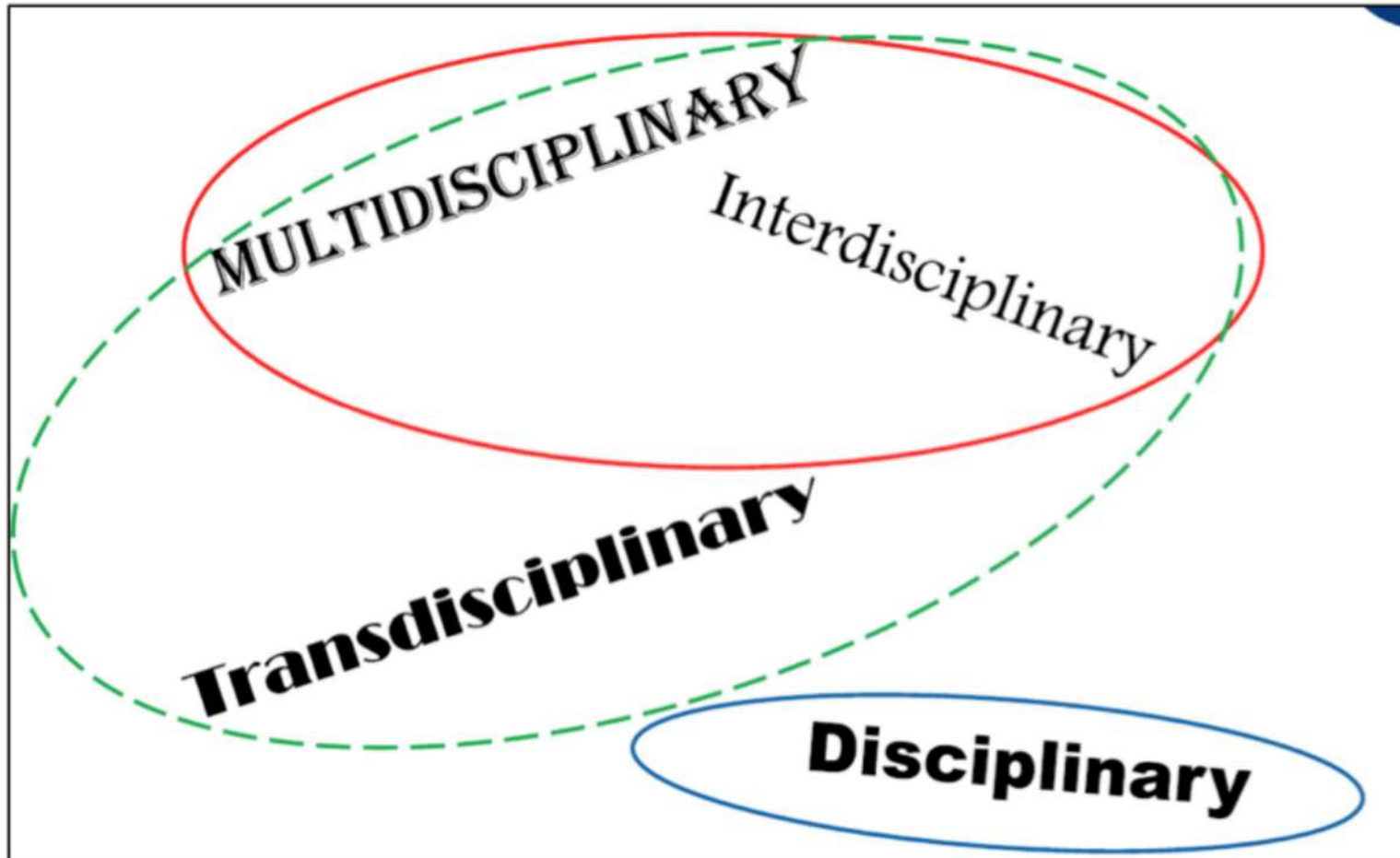
Interdisciplinarity in the Arctic

- ▶ Arctic researchers are increasingly required to use inter-/multi-/trans-disciplinary approaches to research
- ▶ one example: *Belmont Call for Proposals on Arctic Observing and Research for Sustainability* states:

“all proposals must integrate across the natural sciences and social sciences and should include an interdisciplinary, multinational approach, demonstrate strong relevance for user needs, and examine a variety of coupled interactions and feedbacks among relevant systems”



- ▶ **transdisciplinary research** is appropriate when your research is not or not only about science delivering solutions mono-directionally (i.e. only for scientific purposes), **but** when it is (also) about co-development where science is only one piece of the puzzle, **and** where the aim is to co-develop a range of options that support societal transformation pathways (Stephens 2015)



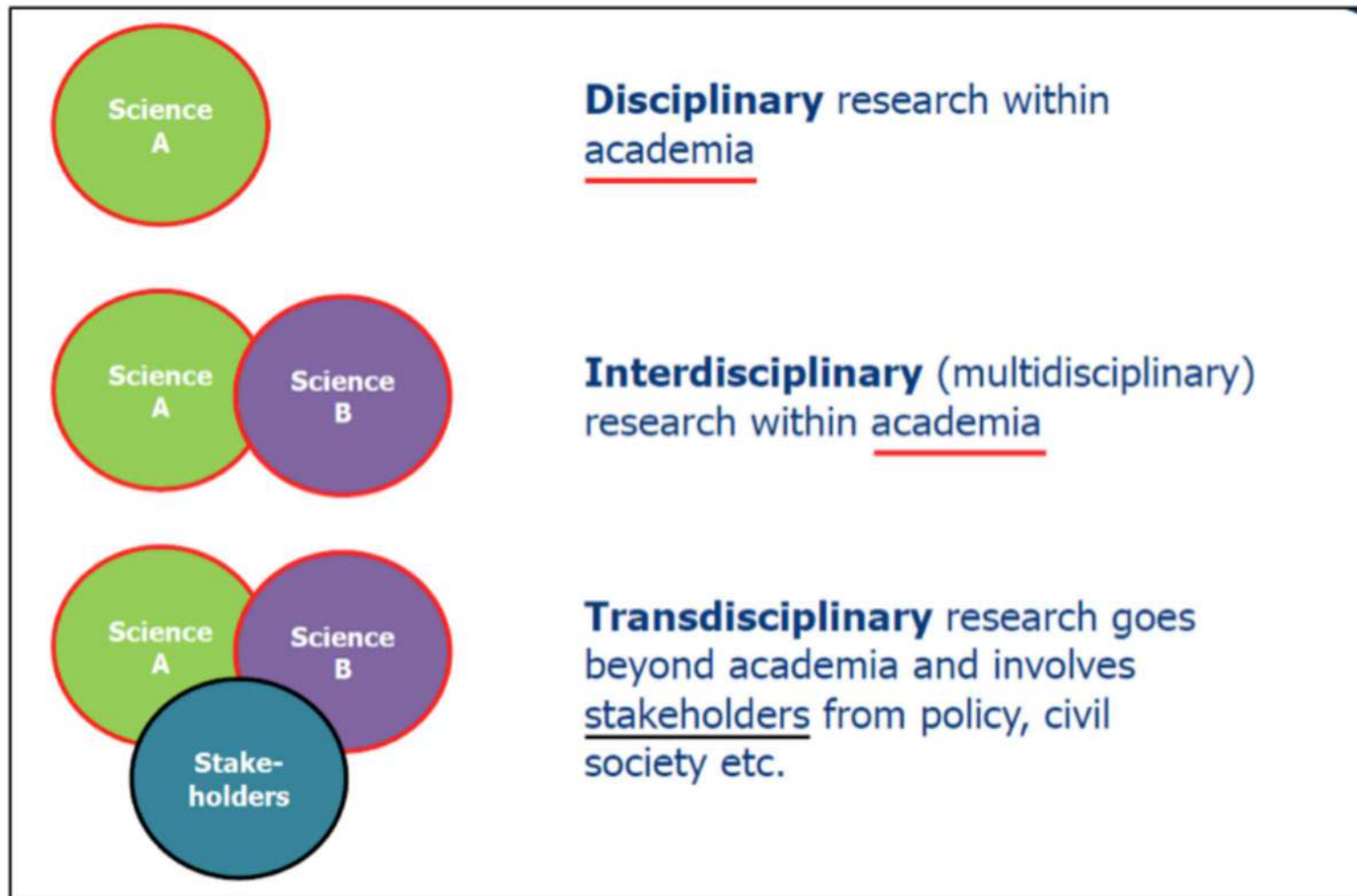
[Kathrin Stephen](#) | The Arctic Institute



The Solution

Institute for Advanced Sustainability Studies (IASS) puts at *the core of its transdisciplinary approach the engagement of societal stakeholders in all phases of the research process*, where it appears sensible and possible to do so.

These phases range from topic identification and process design to generation of solution-oriented knowledge to discussion with societal stakeholders.



(Stephen 2015)



- ▶ For which questions is inter- and transdisciplinary work sensible, relevant and possible?
- ▶ For which are such approaches not recommended?
- ▶ How to share the burden between disciplines in such approaches?
- ▶ How to avoid silo knowledge or how to achieve true integration of different disciplines and with societal knowledge and concerns?
- ▶ How to inform each other about assumptions, ideas, models, approaches, concepts etc.? How to convey the general thinking behind one's work, the "101" of each subject or how it generally works?
- ▶ What is the context-dependent "right" relationship between disciplinary, interdisciplinary and transdisciplinary work?

(Stephen 2015)

Partners

- ▶ Non-academic partners
- ▶ Academic partners, but which disciplines?



Applied Linguistics

- ▶ multidisciplinary approach to practical problems presented to learners and speakers of language
- ▶ In a strong interpretation, stands at the intersection of:
 - ▶ formal linguistics
 - ▶ speech pathology
 - ▶ sociology
 - ▶ psychology
 - ▶ anthropology
 - ▶ cultural studies
 - ▶ education

(Pennycook 2001)



Beginning with Assessment

- ▶ Much current foreign-language teaching in the US is based on teaching communicative competence
- ▶ Creating college language competency assessment and work backwards to create the curriculum
- ▶ This involves: setting goals
- ▶ and then assessing if you have achieved them



Daily Formative Assessments in Second Language Acquisition

The teacher sets the following **Instructional Target**:

- ▶ Students will speak spontaneously about an unexpected (but familiar) topic for one minute using sentences that are meaningful, appropriate, and comprehensible.

To help students meet the instructional target, the teacher has the students practice different “language functions” that cross topics and situations.



Concrete example

Ask the 5 Ws — Plus Which and How: Student is directed to address a topic and ask: Who, What, Where, When, Why, Which, and How. For example, the topic is “the neighborhood”:

- ▶ (Who?) The tall man lives here.
- ▶ (What?) He drives a blue car.
- ▶ (How?) He goes fast.

(Tuttle 2012)

Zoom In:

- ▶ Student is asked to start broadly with a topic and then pick something or someone to “zoom in on” to give focus and details.
- ▶ Sarah selects the strategy of zooming in and practices this strategy for the topic of describing her family. Sarah brings a family picture to class or uses her phone to show a picture of her family.



Go to the Voki site (<http://voki.com>). Voki is a program to create speaking avatars (i.e., a graphical representation of the user, such as a businessperson or a dog). They record their voice. Students report that they often re-record themselves several times to improve their quality of speaking.



www.voki.com

voki CREATOR PRESENTER CLASSROOM TEACH APP PRODUCTS PRICING

FAQ | Support | Log In

CREATE YOUR OWN

HUNDREDS OF CUSTOMIZABLE AVATARS

TRY IT - IT'S FREE

▶ WATCH THE VIDEO



The students are asked about specific topics and situations, with communicative goals such as:

- ▶ socializing,
- ▶ providing and acquiring information,
- ▶ expressing personal feelings and opinions, and
- ▶ getting others to adopt a course of action.



Proficiency Guidelines

Why look at proficiency guidelines?

- ▶ Proficiency guidelines informed by research in language acquisition, psycholinguistics, education
- ▶ Communicative language teaching

National and Regional Guidelines include:

1. CEFR = Common European Framework of Reference for Languages
2. ACTFL = American Council on the Teaching of Foreign Languages



- ▶ Communicative competence: includes cultural knowledge and knowledge of social conventions
- ▶ Knowing how to speak includes: knowledge of turn-taking mechanisms, appropriateness of nonverbal behavior, and so on.
- ▶ Documentation of communicative practices aimed at teaching such competence will bring about a rich documentation of language as culturally-situated and culturally-mediated, an ethnography of communication
- ▶ Proficiency guidelines aimed at teaching & assessing **communicative competence**

(Savignon 2002)



Theoretical foundations of CEFR & ACTFL informed by:

- ▶ concern with speech communities & integration of language, communication, & culture
 - ▮▶ *language as social behavior*
- ▶ context of situation viewed as central to understanding language systems & how they work (see Halliday, Firth, Hymes)



Common European Framework of Reference for Languages

Common European Framework of Reference for Languages

- ▶ adopts an action-oriented approach
- ▶ language users are social agents who develop general & particular communicative competences while trying to achieve their everyday goals
- ▶ “proficiency levels” should be dropped in favor of *competence profiles*
- ▶ emphasis on **discursive repertoire**: genres a speaker can use, to varying degrees & for various purposes, at a given moment
- ▶ communicative profile aimed at in language teaching must include **all the genres** a learner is expected to be capable of using



Advantages to ACTFL Proficiency Guidelines:

- ▶ lots of levels
- ▶ differences in levels pretty clearly defined by ACTFL (guarantees some sort of uniformity)
- ▶ training available to administer ACTFL proficiency test, certification
- ▶ take into account cultural awareness & knowledge, culturally appropriate language use
- ▶ designed for oral and for written language, including:
 1. listening
 2. speaking
 3. reading
 4. writing



Existing materials & networks

ACTFL: used in the US for Foreign Language (FL) & Second Language (SL) teachers for “major” languages

- ▶ realistic guidelines for outcomes
- ▶ guidelines for assessing outcomes & achieving goals
- ▶ methods for training to assess proficiency
- ▶ ACTFL Performance Descriptors: guides for teachers
- ▶ pedagogical materials for major languages are developed with ACTFL guidelines in mind
- ▶ teachers are trained with ACTFL in mind



ACTFL

ACTFL Proficiency Levels

Distinguished Superior Advanced

- ▶ Advanced High
- ▶ Advanced Mid
- ▶ Advanced Low

Intermediate

- ▶ Intermediate High
- ▶ Intermediate Mid
- ▶ Intermediate Low

Novice

- ▶ Novice High
- ▶ Novice Mid
- ▶ Novice Low

Context-based Learning

Context-based learning suggests that we should be doing revitalization (and documentation) in natural settings which things “happen” in the language, with local and/or external experts

Such settings in the Arctic might include:

- ▶ hunting
- ▶ berry-picking
- ▶ fishing
- ▶ camping
- ▶ kaffemik
- ▶ socializing at stores
- ▶ beading

ACTFL

Case study #1: Documenting plant knowledge in Greenland

My collaborator: Simone S. Whitecloud, PhD Biology



ACTFL

Reconstructing plant knowledge: Qassiarsuk school



ACTFL

Good & bad tea



Qajaasaq (Ledum groenlandicum)

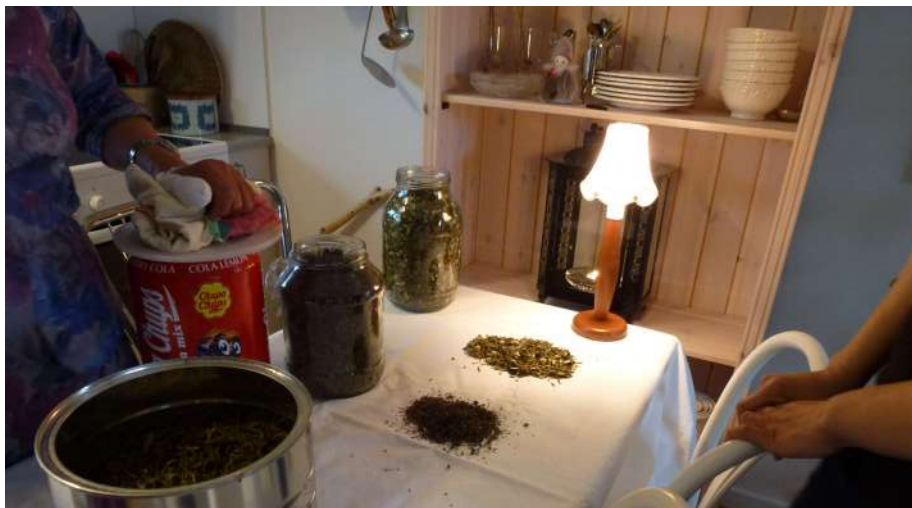


Avalaaqiaq (Betula nana)



ACTFL

Nanortalik plants



#2: The International Centre for Reindeer Husbandry

← → ↻ reindeerherding.org/herders/sami-norway/ ☆ 📷 🗨️



Reindeer Herding
A virtual guide to reindeer and the people who herd them

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Sámi – Norway




Satellite ↕

Norwegian Sea
 and
 Norway
 Sweden
 Finland
 Baltic Sea
 Estonia
 Latvia
 Lithuania
 North Sea
 United
 Denmark









ACTFL

International collaborations

← → ↻ ⓘ reindeerherding.org/projects/ ☆ □



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<p>6 WRHC 2017</p> 	<p>RIEVDAN - Knowledge: the Heart of Herding</p> 	<p>EALLU</p> 	<p>Nomadic Herders</p> 
<p>EALLIN - Reindeer Herding Youth</p> 	<p>Dávvgas</p> 	<p>IPY EALÁT Research</p> 	<p>EALÁT Information</p> 



Discussion

Some challenges:

1. Transdisciplinary research
2. Finding research partners
3. Context-based learning in realistic language settings



Some challenges:

1. Transdisciplinary research is inherently challenging

- ▶ How do we find partners in the other disciplines who are willing to commit to sustained engagement?
- ▶ How do we truly engage non-academic researchers and other stakeholders in true and meaningful ways?
- ▶ When is it appropriate (well-advised) to conduct transdisciplinary research, and when is it not?



Special attention needs to be given to integrating university-based research and local expertise

- ▶ absence of process skills (e.g., decision making, problem solving, conflict resolution, information exchange, coordination, and boundary management) has also been noted as a crucial detriment to collaboration
- ▶ can lead to failure to resolve questions of legitimacy, ameliorating power differences, and integrating diverse aims.
- ▶ university engineers helping to solve irrigation projects in Ecuador favored their own expertise over local knowledge from the community that ultimately proved essential to the project's success (Bouwen et al. 1999)



Repeat questions

- ▶ For which questions is inter- and transdisciplinary work sensible, relevant and possible?
- ▶ For which are such approaches not recommended?
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- ▶ What is the context-dependent "right" relationship between disciplinary, interdisciplinary and transdisciplinary work?



Some challenges:

1. Transdisciplinary research is inherently challenging
2. Natural settings may be multilingual (or the dominant language may dominate)
 - ▶ do we insist on monolingualism?
 - ▶ do we embrace the bi- or multilingual nature of the setting?
 - ▶ accept or reject code-mixing?
 - ▶ if language learners are in a mixed language environment, will they ever improve their L2 skills in the target language?



Workshop 1

Context in Oregon

Janne Underriner & Robert Elliott
*Northwest Indian Language Institute,
University of Oregon*

*Tuesday 14 NOV 2017
Engaged Humanities Workshops
University of Warsaw*



UNIVERSITY
OF OREGON



Historical Background

What are the languages

What is the state of those languages

What are the powers that hold influence over those languages



Sovereignty and Identity

1700s

1800s

1900s

Today

Land Claims by Tribe



**NATIVE AMERICAN
- LANDS -**

Colonization First Brought

- Disease – Smallpox (from Europeans living in close proximity to livestock), flu and measles.
- Wars/Genocide
 - killing 85-90+% of Native Americans

1700's policies

- 1700s Indian Nations recognized as ***sovereign entities***
- 1755 British government assumed direct responsibility for Indian Affairs (BIA today) assuming a ***protectorate position***
- 1763 Proclamation established a western boundary along the crest of the Appalachian Mountains
- 1787 Northwest Ordinance formed the blueprint for westward expansion of settlers. The government would observe “*the utmost good faith*” in dealing with Indians, ***protecting Indian land from ‘unjust and unlawful wars’***
- 1787 US Constitution Commerce clause established 3 sovereign entities – ***Indian Tribes, federal government, state government***

Sovereignty Criteria:

A Sovereign Nation is a distinct, unique group of people who must have:

- a distinct language
- a distinct moral and religious structure
- a distinct cultural base
- a specific geographic area that is self controlled and regulated

Sovereignty Criteria:

These governmental powers must be:

- acknowledged by the people who are subject to them
- be enforceable by some sort of authority - military, police, or general citizen control
- be recognized by another sovereign. For Indian tribes, that recognition has taken place through treaties.

Gayle Olson-Raymer, 2006

1800s Policy

1800-1860 Removal and Containment - removal to Indian Territory – Oklahoma and Kansas – and to reservations and boarding schools

- 1850 Donation Land Claim Act (by US Congress) - promoted homesteading settlements in the Oregon Territory (1846)
- 1855-1864 Oregon, Washington Treaties
- 1869 First intercontinental railroad completed
- 1887 Dawes Act – the General Allotment Act - -the division of reservation lands into 160 acre family parcels
- 1879 Carlisle Boarding School

Yakama and Oregon Treaties

- 1851-1855 Western Oregon Treaties
- 1864 Klamath
- 1853 Cow Creek Band of the Umpqua
- 1855 Warm Springs
- 1855, 1866 Umatilla
- 1868 Burns Paiute
- 1855 Yakama

Boarding School Era

"In the difference of language today lies two-thirds of our trouble ... Schools should be established, which children should be required to attend; their barbarous dialects should be blotted out and the English language substituted".

(1868, federal commissioner on making peace with the Plains Indians, Atkins, Arkansas, 1887).



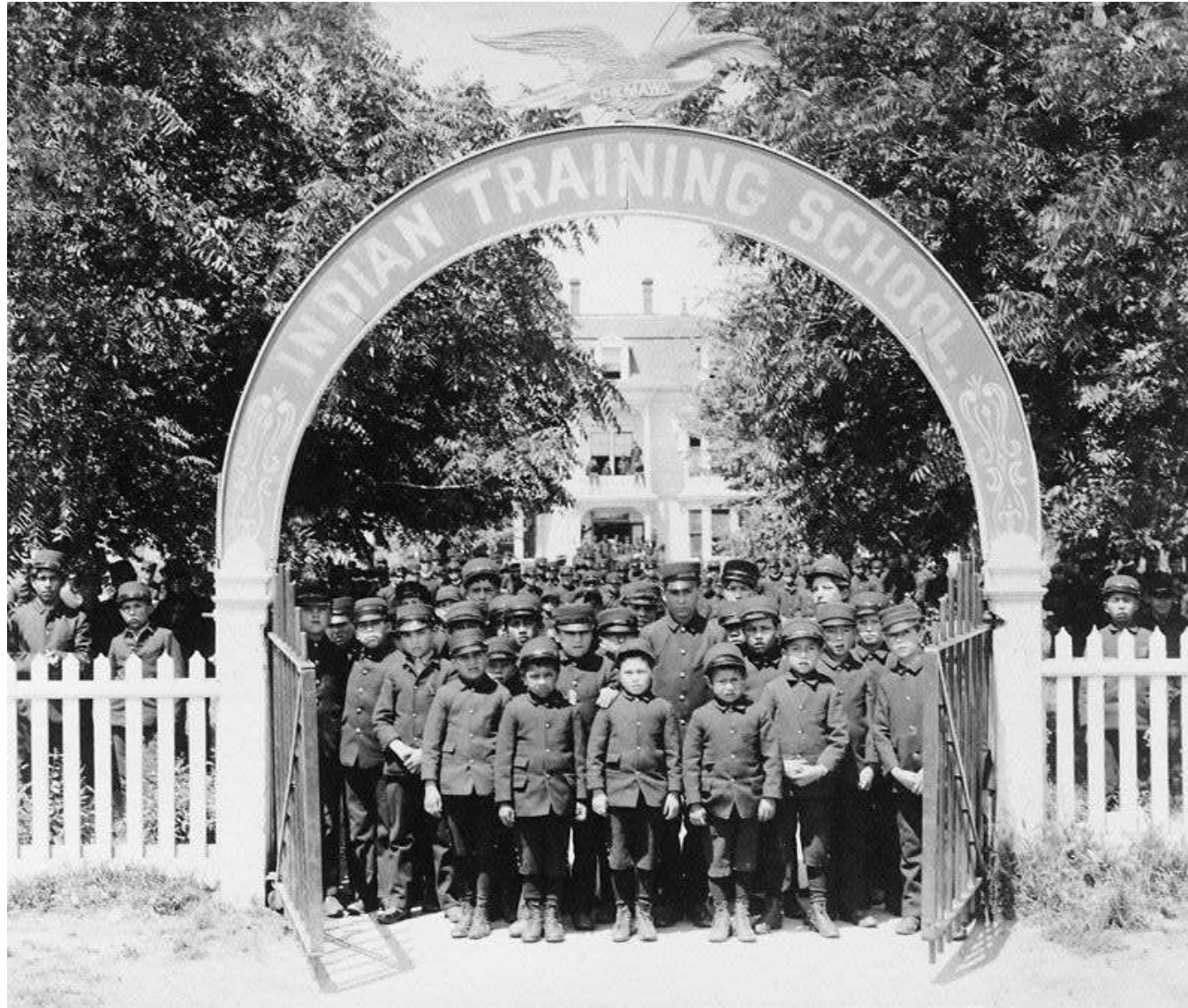














Kill the Indian, Save the Man

The purpose of Boarding Schools was:

- to break down our family ties
- to steal our children's hearts and minds
- to train our children to a life of servitude and trade

From the Yakama Nation National Cultural Center

20th Century Policies

- 1924 US Citizenship
- 1934 Indian Reorganization Act (self-determination act)
- 1950-1960s Termination and Relocation policies
- 1975 Self-determination (governance) Act
- 1977-1989 Federal Restoration Acts
- 1990-92 Native American Languages Act

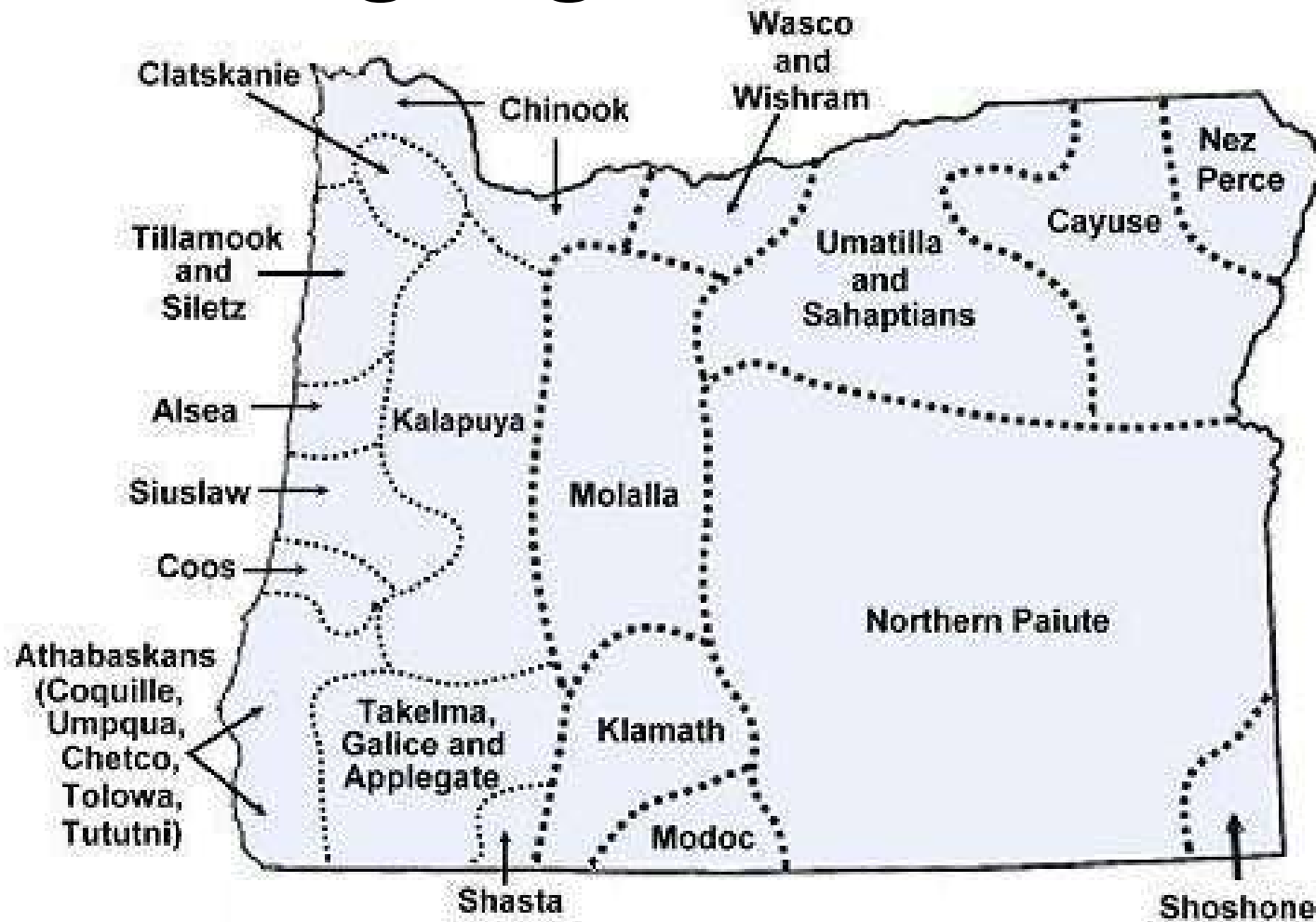
Historical Background

What are the languages

What is the state of those languages

What are the powers that hold influence over those languages

27+ languages and 13 families



Native American Tribes and Language Groups

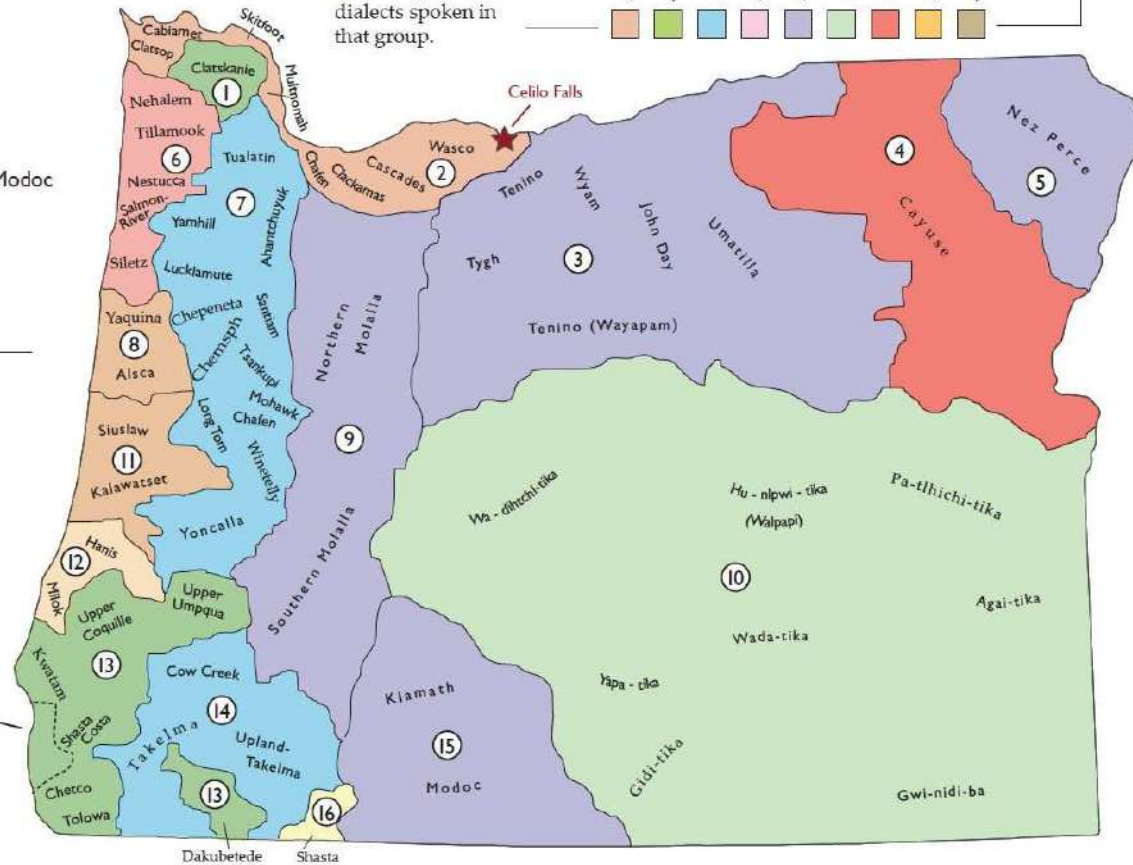
- Tribes**
- | | |
|--------------|-------------------|
| ① Clatskanie | ⑩ Northern Paiute |
| ② Chinook | ⑪ Siuslaw |
| ③ Sahaptin | ⑫ Coos |
| ④ Cayuse | ⑬ Tututni |
| ⑤ Nez Perce | ⑭ Takelma |
| ⑥ Tillamook | ⑮ Klamath/Modoc |
| ⑦ Kalapuya | ⑯ Shasta |
| ⑧ Alsea | |
| ⑨ Molalla | |

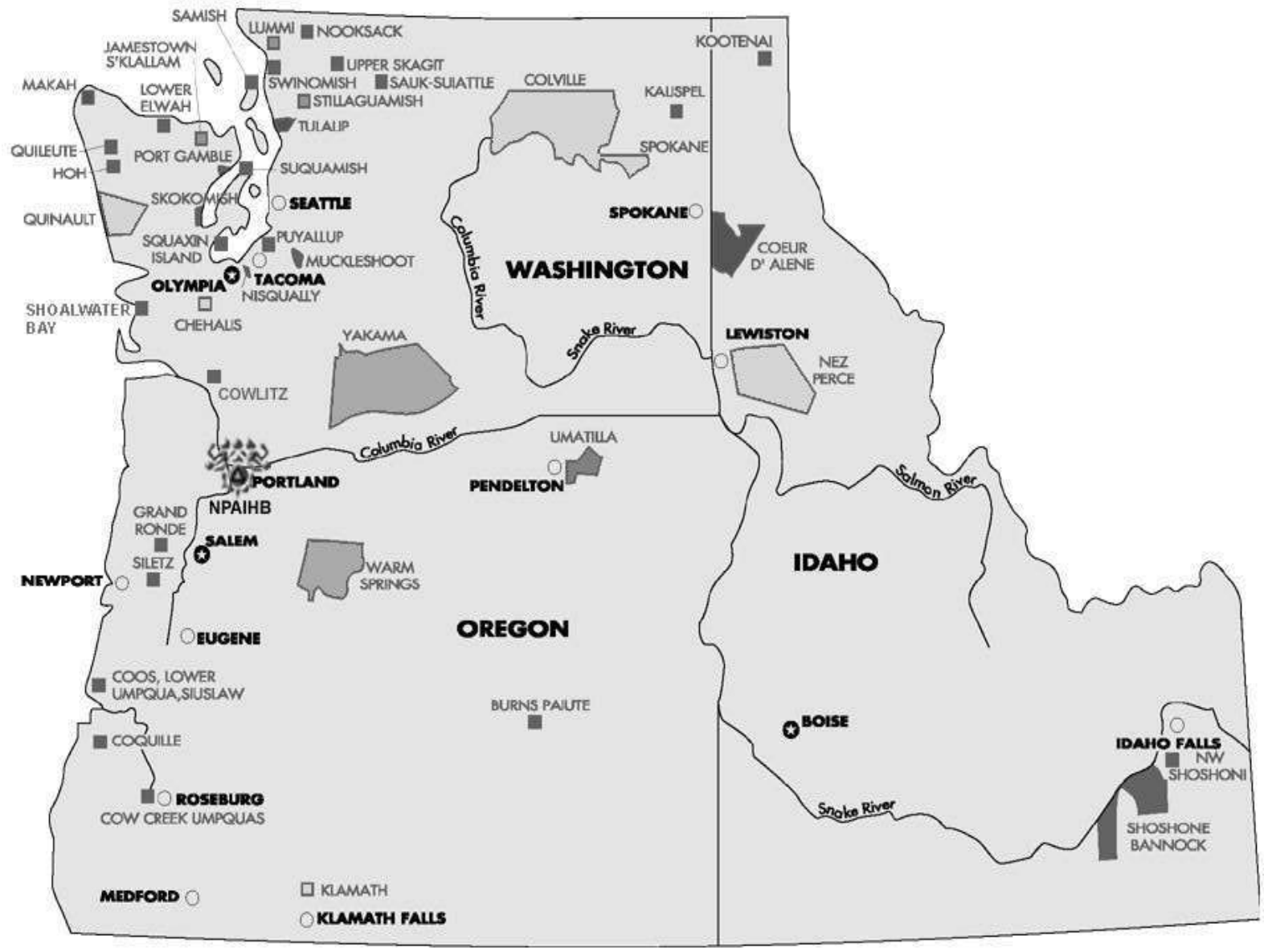
Language

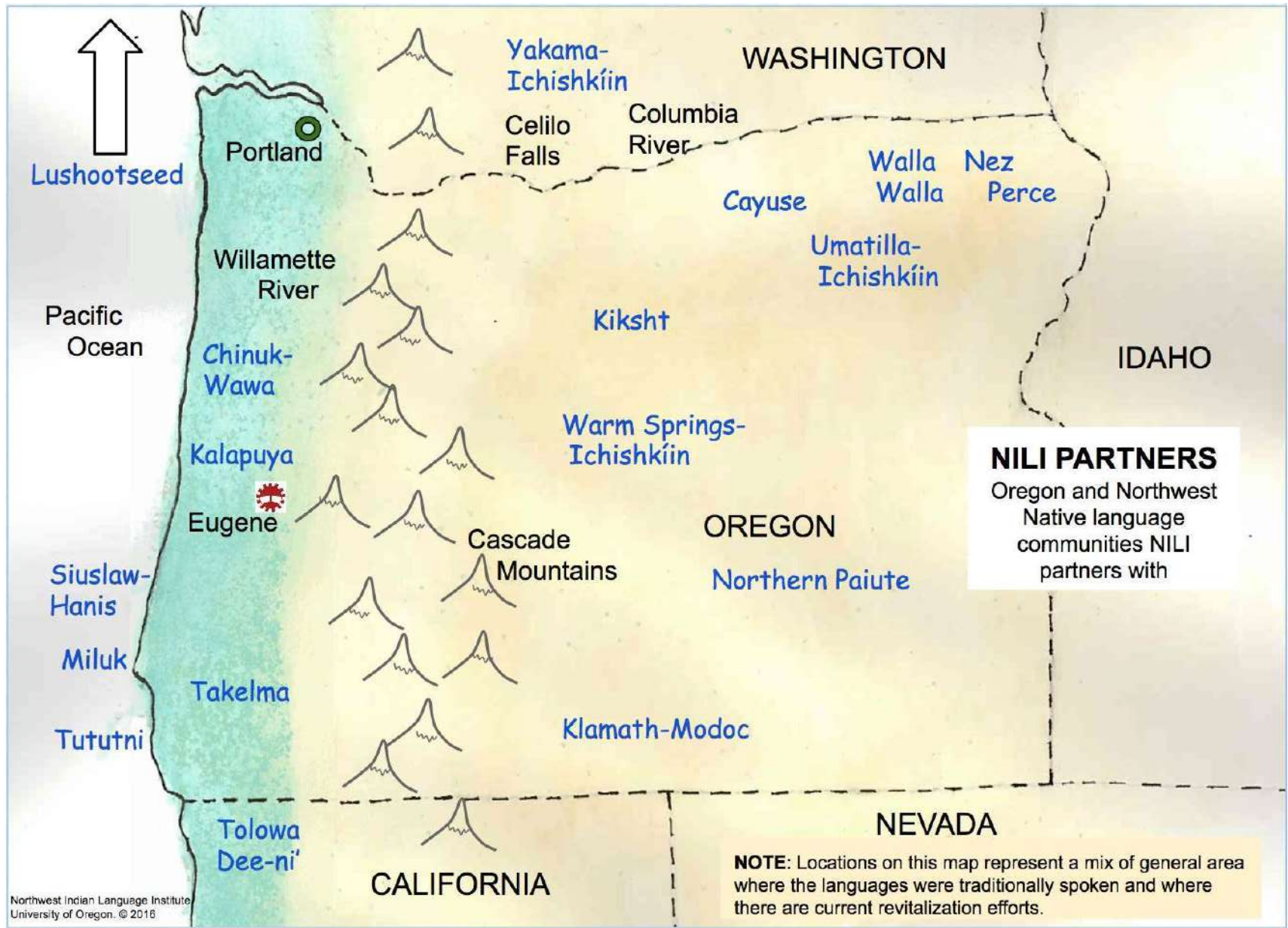
The color represents language groups. The names represent the dialects spoken in that group.

- | | | | | | | | | |
|----------|------------|-------------------|--------|------------------|-------------|--------|-------|-----------------|
| Penurian | Athabaskan | Takelma-Kalapuyan | Salish | Plateau Penutian | Uto-Aztecan | Cayuse | Hokan | Alsea & Siuslaw |
| | | | | | | | | |

This area inhabited by speakers of: Yukichetunne, Tutuni, Mikonotunne, Chemetunne, Chetleshin, Kwaishtunnetunne







9 FEDERALLY RECOGNIZED TRIBES of OREGON

Burns Paiute	
Confederated Tribes of Coos, Lower Umpqua and Siuslaw	
Coquille Indian Tribe	
Cow Creek Band of Umpqua Tribe of Indians	
Confederated Tribes of the Grande Ronde Community	
Klamath Tribe	
Confederated Tribes of Siletz Indians	
Confederated Tribes of the Umatilla Indian Reservation	
Confederated Tribes of Warm Springs Reservation	

9 FEDERALLY RECOGNIZED TRIBES of OREGON

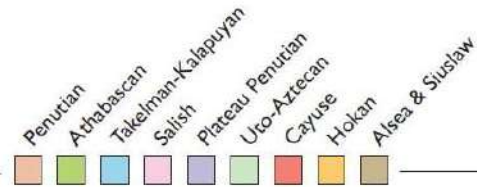
Burns Paiute	Burns Paiute (Northern Paiute)
Confederated Tribes of Coos, Lower Umpqua and Siuslaw	Miluk, Hanis Coos
Coquille Indian Tribe	Southern Athabaskan
Cow Creek Band of Umpqua Tribe of Indians	Takelma
Confederated Tribes of the Grande Ronde Community	Chinuk Wawa
Klamath Tribe	Klamath
Confederated Tribes of Siletz Indians	Southern Athabaskan
Confederated Tribes of the Umatilla Indian Reservation	Imatalam (Sahaptin), Nimipu (Nez Perce), Walla Walla (Sahaptin)
Confederated Tribes of Warm Springs Reservation	Warm Springs Ichishkiin (Sahaptin), Northern Paiute, Kiksht

Native American Tribes and Language Groups

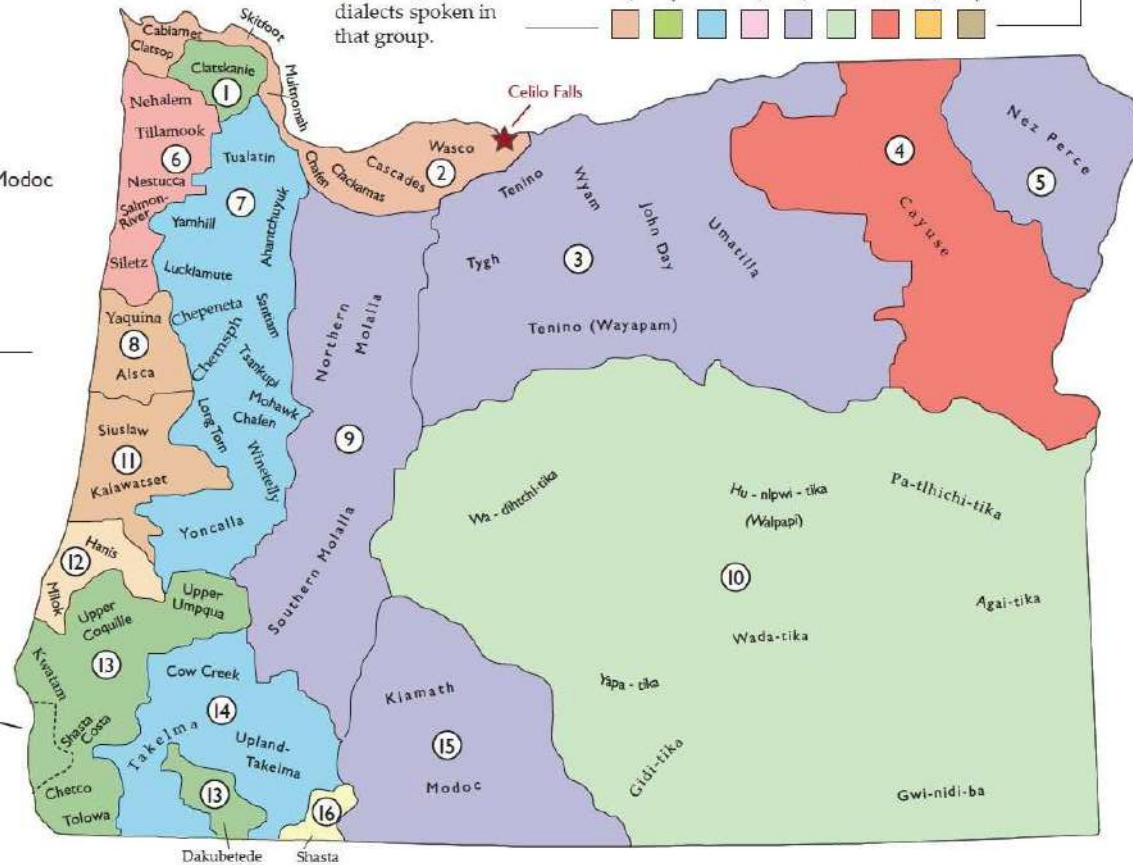
Tribes	
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② Chinook	⑪ Siuslaw
③ Sahaptin	⑫ Coos
④ Cayuse	⑬ Tututni
⑤ Nez Perce	⑭ Takelma
⑥ Tillamook	⑮ Klamath/Modoc
⑦ Kalapuya	⑯ Shasta
⑧ Alsea	
⑨ Molalla	

Language

The color represents language groups. The names represent the dialects spoken in that group.



This area inhabited by speakers of: Yukichetunne, Tutuni, Mikonotunne, Chemetunne, Chetleshin, Kwaishtunnetunne



Language Revitalization in Oregon

Native American Tribes and Language Groups

Nez Perce
 Umatilla (Ichishkiiin)
 Walla Walla (Ichishkiiin)
 Warm Springs (Tenino)

Northern Paiute

Klamath
 Modoc

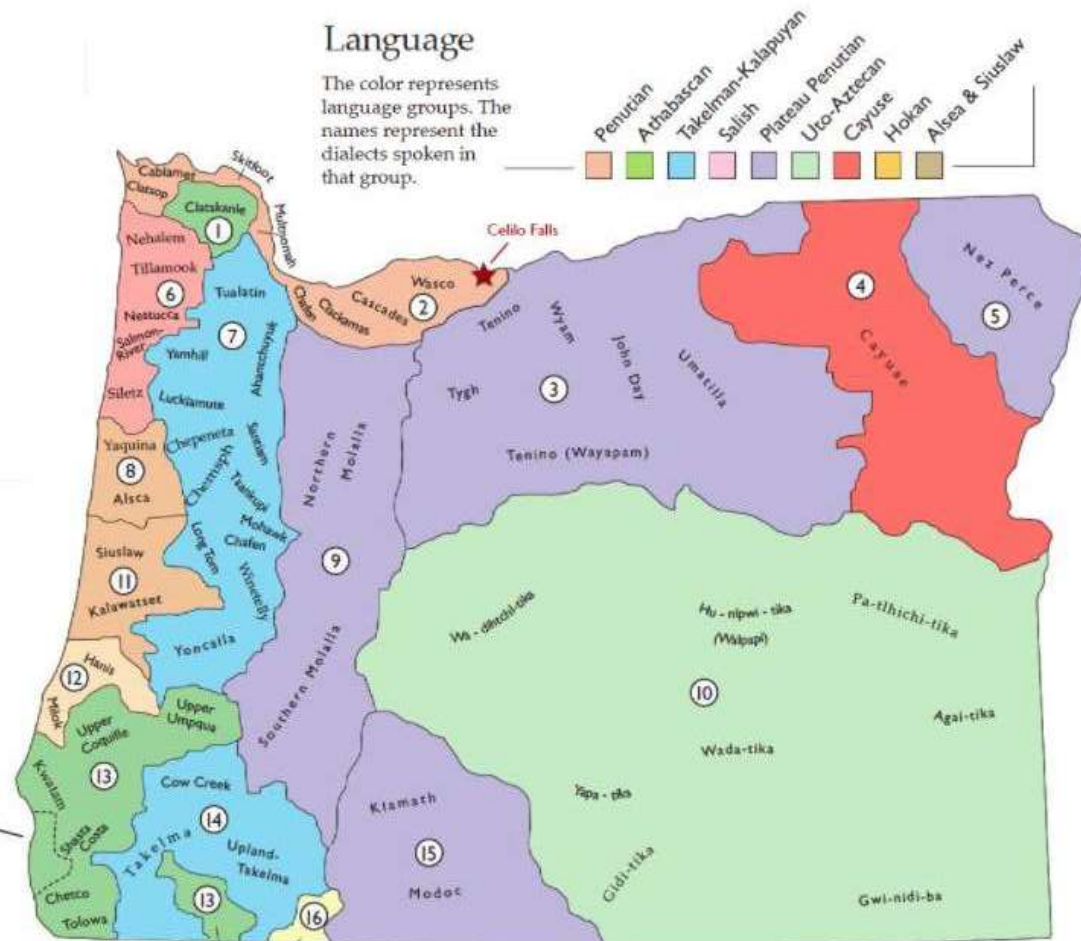
Takelma

Southern Athabaskan

Hanis and Miluk

Chinuk Wawa

This area inhabited
 by speakers of:
 Yukichetunne, Tutuni,
 Mikonotunne, Cheme-
 tunne, Chetleshin,
 Kwaishtunnetunne



Historical Background

What are the languages

What is the state of those languages

What are the powers that hold influence over those languages

Tribe	Language	Population (*on reservation)	# of Speakers/Age 1 st ; Bilingual; 2 nd /apprentices) other (school Ls)	Age of Acquisition	State of lg when learning
Burns	Northern Paiute	349	? >100; ?L2	Elder; all ages	No home transmission
Coos	Hanis, Miluk Coos	526	0 (1960s); 2 L2	Teenager, adult 30	1 L2
Coquille	Southern Athabaskin	258*	0		0
Cow Creek	Takelma	1400	0 (1930s); community Ls	All ages	0
Grand Ronde	Chinuk Wawa	5200	0 (1990s); 6 fluent L2; pre/high school Ls	Preteen (+12); 20s	+/-10 L1;
Klamath	Klamath	4500	0; 1 bilingual/L2; 6 L2	Adult (30-60)	2 L1
Siletz	Southern Athabaskin	4804	0; 3 L2; community Ls	Adult (20-30);	1 L1
Umatilla	Sahaptin - Imatalam	2916	0; 3 bilingual; 3 L2 pre/high school Ls	Adult (50-60)	Elders; 2 L1; 2 L2
	Walla Walla		0; 2; high school Ls	Adult (20-30)	2 L1; 2 L2
	Nez Perce		0; 2; high school Ls	Adult (20-30)	2 L1; 1 L2
Warm Springs	Sahaptin	4800	/+/-12; 8L2s;	Elder; adult (20-40); preschool Ls	? L1;
	Northern Paiute		?; 1 biling; +/-6 L2; school Ls	Adult (60); (40-+60)	?L1;
	Kikitsch		0; 4 L2; college Ls	Adult (30-50)	1 L1; 2 L2

Tribe	Language	Population (*on reservation)	# of Speakers/Age 1 st ; Bilingual; 2 nd /apprentices) other (school Ls)	Age of Acquisition	State of lg when learning
Burns	Northern Paiute	349	? >100; ?L2	Elder; all ages	No home transmission
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Historical Background

What are the languages

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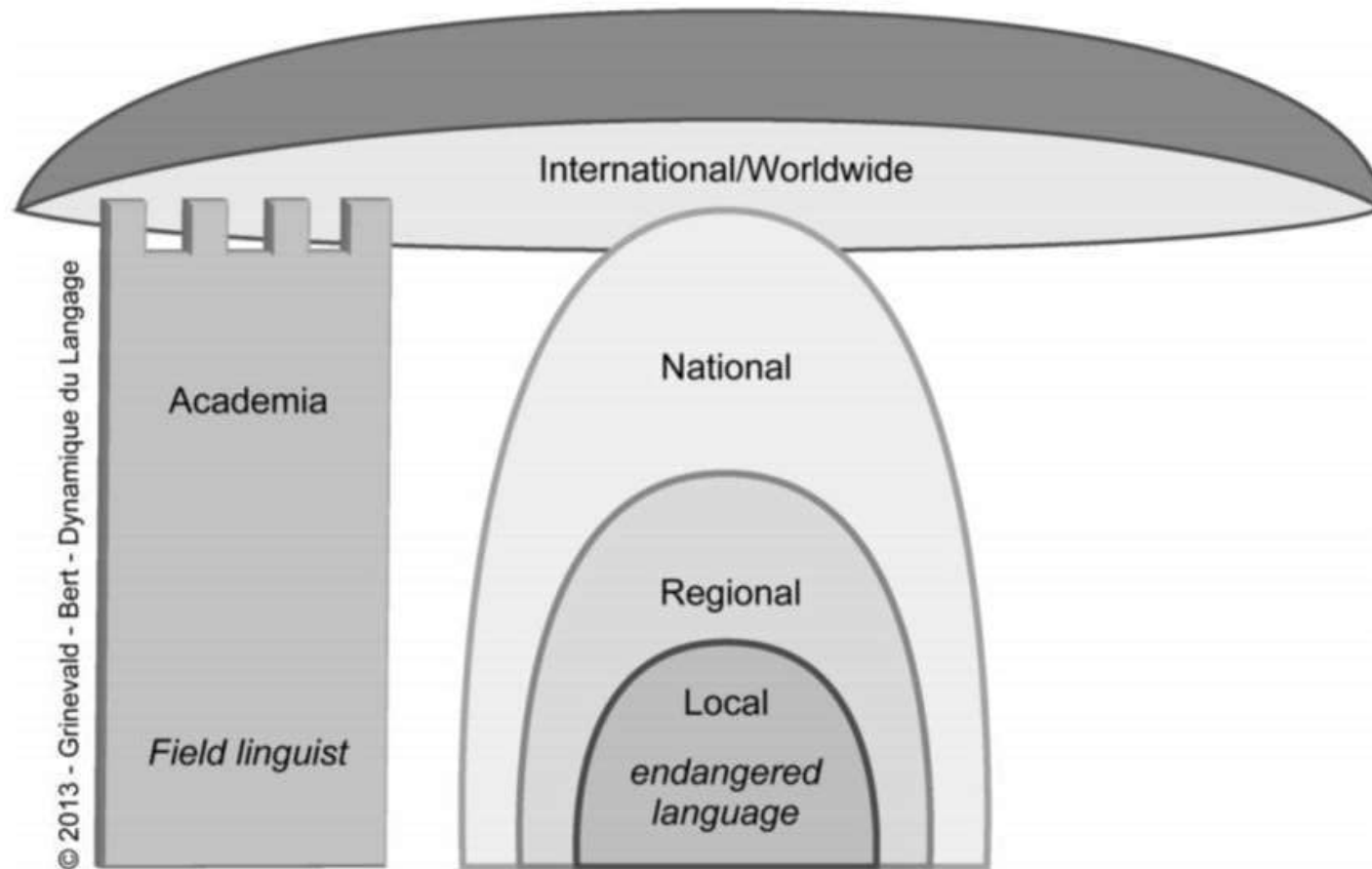
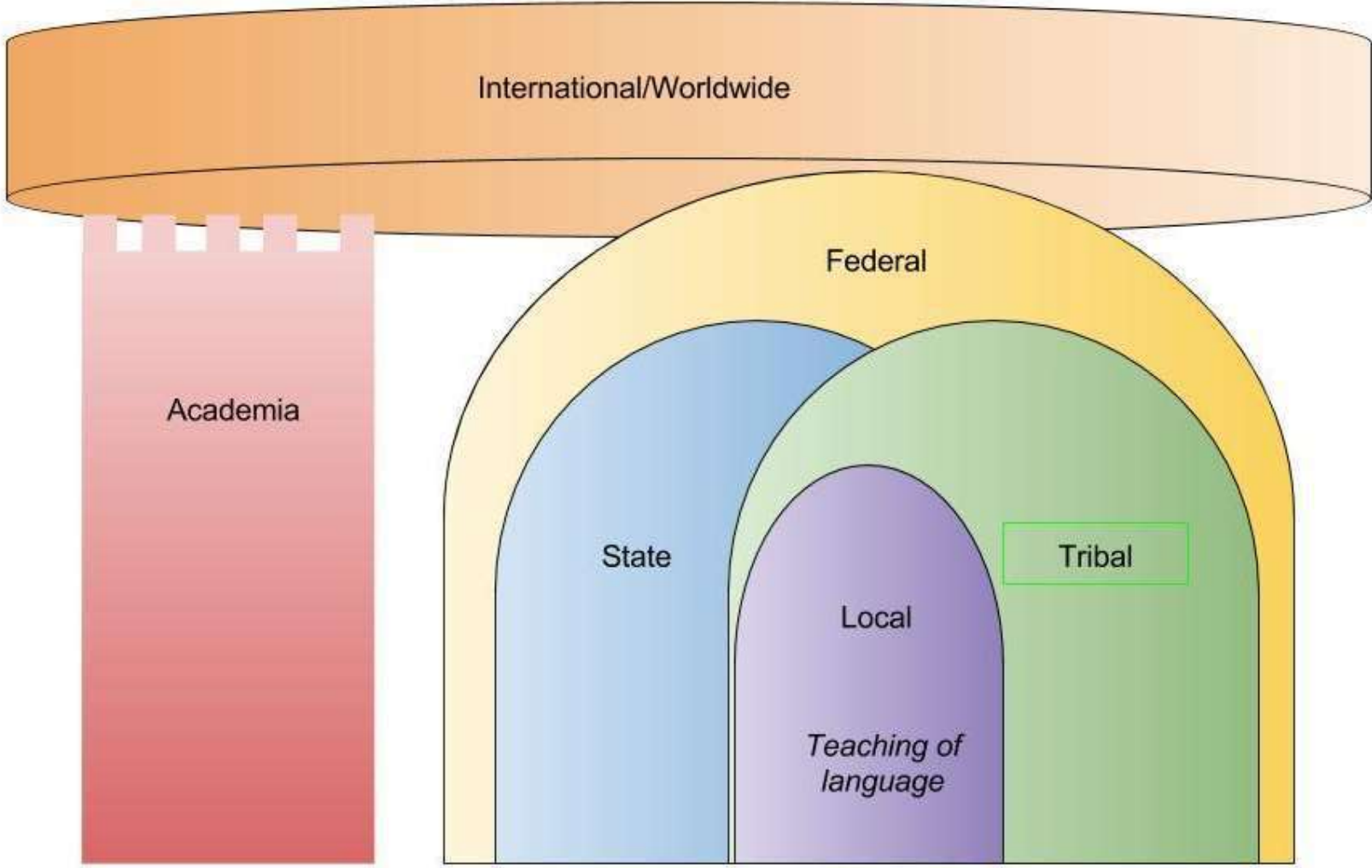


Figure 17.1 Spheres of ideologies.



International/Worldwide

Academia

Federal

State

Tribal

Local

Teaching of language

Tribal Level

Language can be housed in various departments such as

Education

Natural Resources

Culture and Heritage

Health

Independently

All overseen by the Tribal and General Councils

2000s Policy

- 2001 Oregon Senate Bill 690 *American Indian Language Teaching License*
- 2006, 2009 Esther Martinez Native American Language Preservation Act
- 2014 Oregon Indian Education Specialist position hired
- 2015 Every Student Succeeds Act (ESSA)
- 2017 Oregon Senate Bill 13 *Oregon Tribal History Curriculum in Public Schools*

State Level

April Campbell

Advisor to deputy state superintendent on Indian Education.

Works with creating Indian Education policy, including language



Native American Languages Act (NALA) 1990

Sec. 104 (2). It is the Policy of the United States to- allow exceptions to teacher certification requirements for Federal programs, and programs funded in whole or in part by the Federal Government, for instruction in Native American languages when such teacher certification requirements hinder the employment of qualified teachers who teach in Native American languages, and to encourage State and territorial governments to make similar exceptions;

State Level and Region

- 2001 Oregon Senate Bill 690 (342.144) – American Indian Language Teaching License
- 2007 Washington RCW 28A.410.045 - First peoples' language, culture, and oral tribal traditions teacher certification act: Honoring our ancestors
- 2009 California AB 544 – Eminence Credential: American Indian languages

NALA - Language Programs in the Schools

(8) encourage all institutions of elementary, secondary and higher education, where appropriate, to include Native American languages in the curriculum in the same manner as foreign languages and to grant proficiency in Native American languages the same full academic credit as proficiency in foreign languages.

K-12 Oregon Public Schools

K-12 Native language programs:

- Yakima Ichishkiin Wapato Middle School, EAGLE, Toppenish and Yakama Nation Tribal high schools
- Umatilla, Cayuse-Nez Perce, Walla Walla at Nixyaawii Community (high) School
- Siletz Dee-ni Siletz Valley K-8 Charter School
- Tolowa Dee-ni Del Norte High School
- Chinuk Wawa K-1 and Willamina High School

Higher Education

- Imatalam Blue Mountain, Pendleton, Oregon
- Chinuk Wawa Lane Community College, Eugene, Oregon
- Kiksht Central Oregon Community College
- Yakama Ichishkiin University of Oregon

2011 Oregon University System Native Language Policy - Incoming high school and college students who can show proficiency in their Native language

Your turn

Questions to discuss:

In what ways is the case of Oregon language loss similar to your context? In what ways is it different?

Is the term “language revitalization” sufficient to cover these situations of extreme language loss? Would we benefit by having a distinct - perhaps more suitable - term?

What are the policies you and your community work within?



We'd like to thank Levina Wilkens, Virginia Beavert and Tony Johnson for their inspiration and direction, and Ichishkíin teachers Rose Mary Miller, Roger Jacob and Greg Sutterlict; Michelle Jacob, evaluator and Patsy Whitefoot, Indian Education Director, Toppenish, WA. school district. And we thank Chinuk Wawa teachers IN Grand Ronde, Oregon.





“Throughout the years they have had to bear the strain of having to walk the dominant society’s walk – being in two worlds. Now they have been introduced to the way of their Elders: knowing about the earth, living with the natural environment, they learn to be who they are. The language, knowing the language has done this for them.”

(L. Wilkins, personal communication, 3.3.2008)

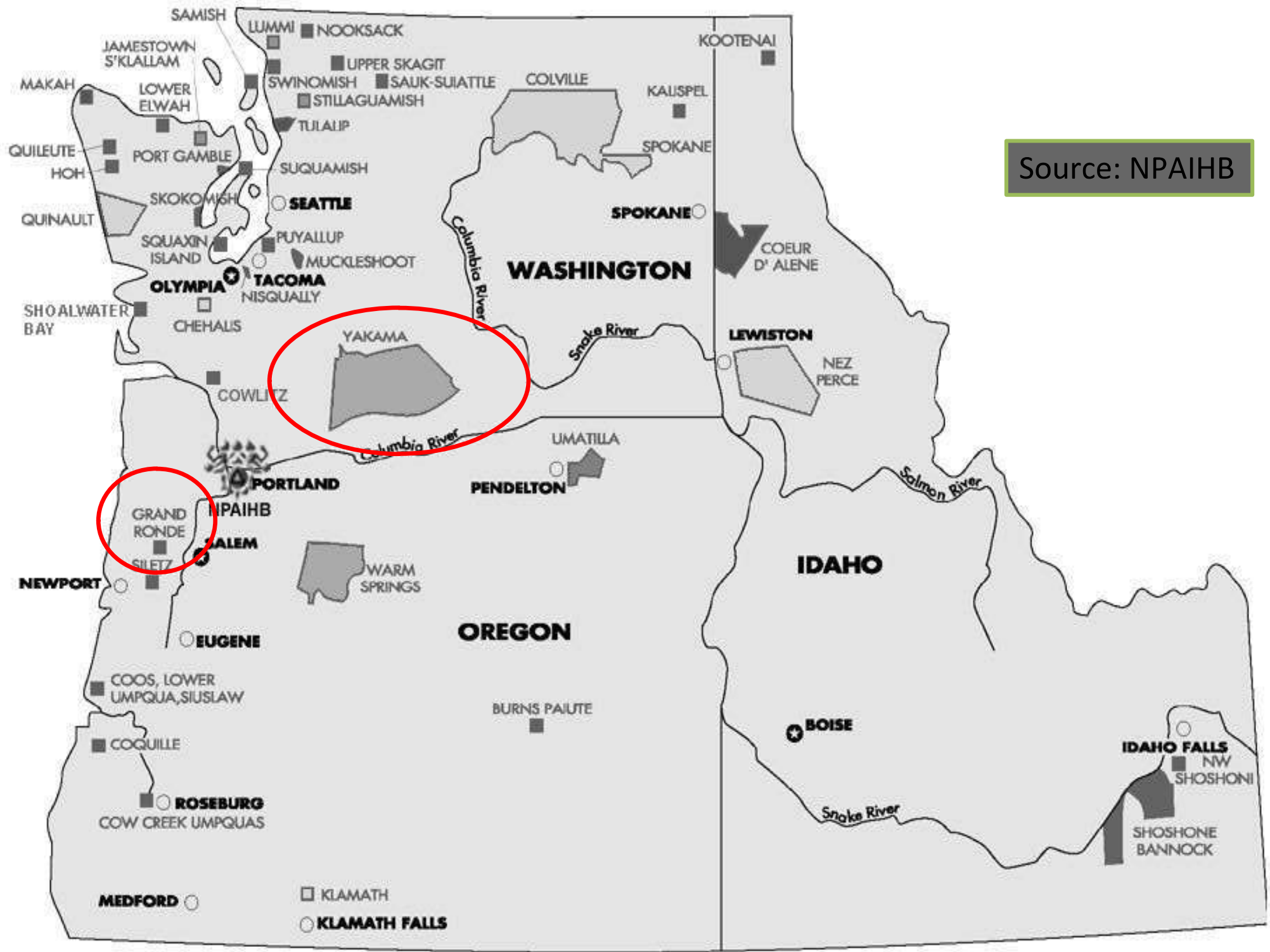
Overview

- 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

Source: NPAIHB





NA Youth Statistics, Youth Risk Behavior Survey

- 3rd highest rate of victimization
- highest rate of poverty
- suicide leading cause of death for 10-14 yo males
- 1/5 of 15-24 yo died by suicide
- highest level of mental disorders (anxiety, substance abuse, and depression)
- highest level of alcohol abuse (8.5% vs. 5.8% for gen pop)
- highest levels of gang involvement (15% for NA, 8% LA, 6% AA)
- Academic disparities - Highest dropout rate

Source: NICWA

http://www.nicwa.org/children_families/

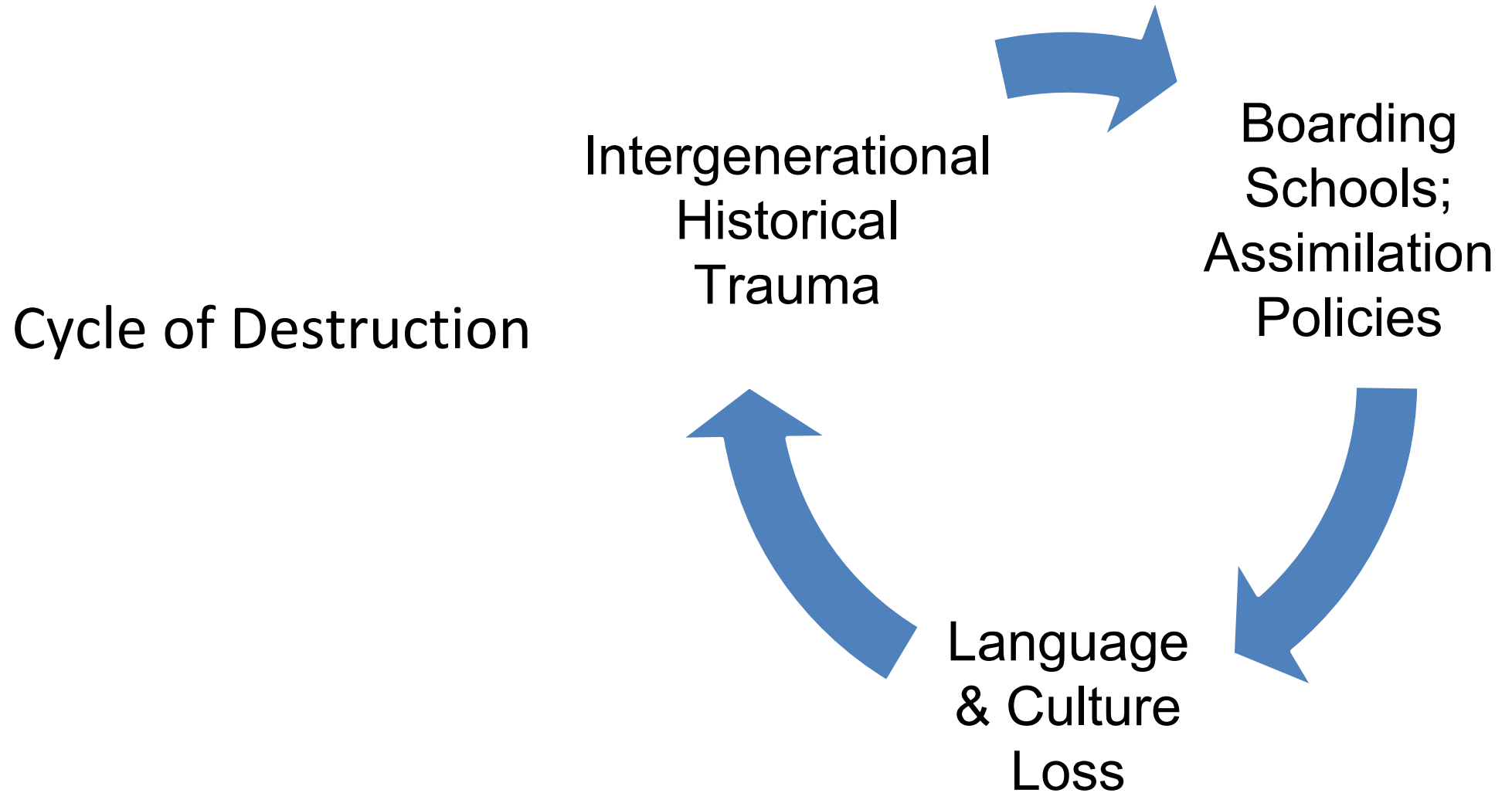
Overview

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

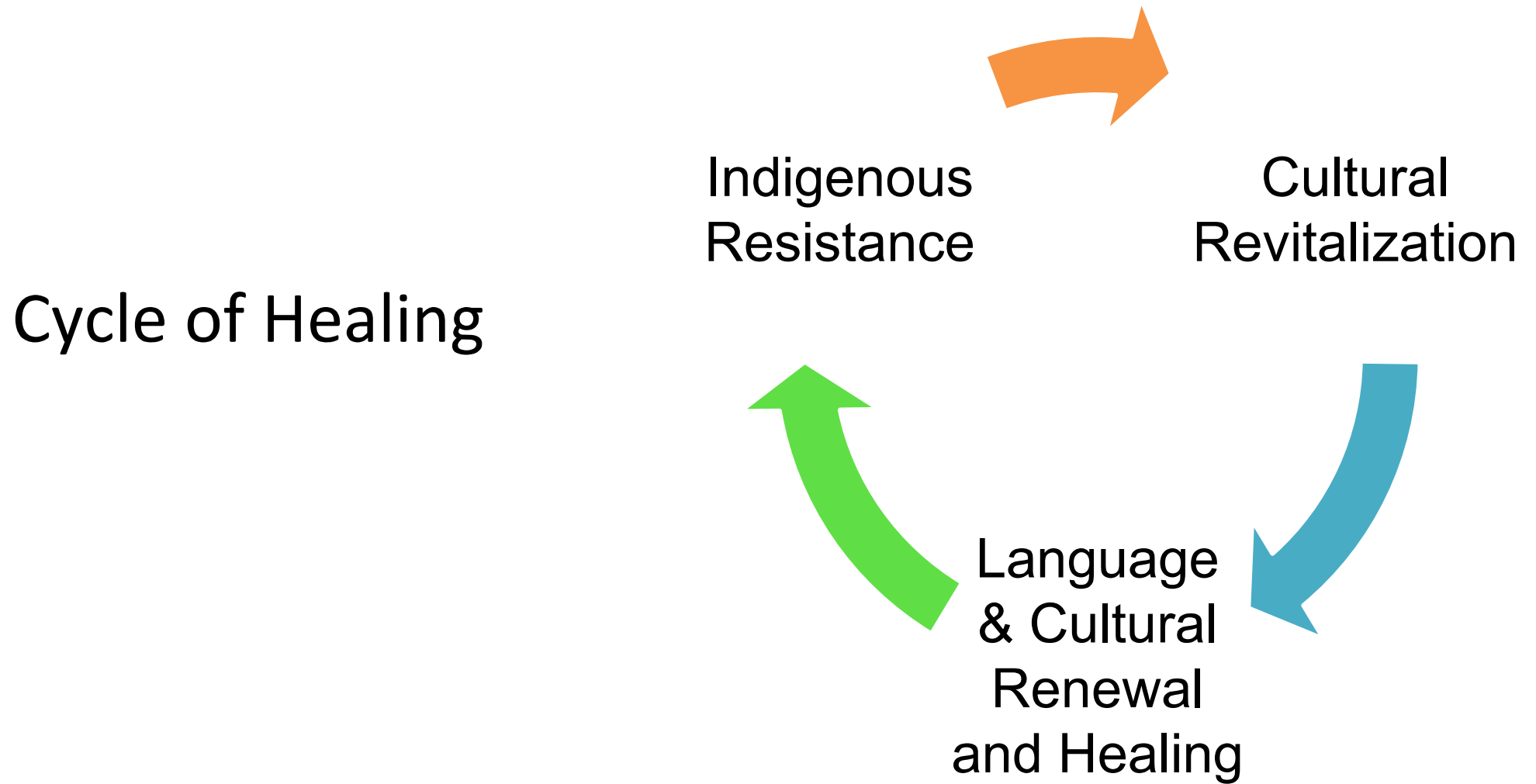
BREAK

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

Context of Indigenous Teaching and Learning



Context of Indigenous Teaching and Learning



MODEL

COMPONENTS

Culture place based curriculum

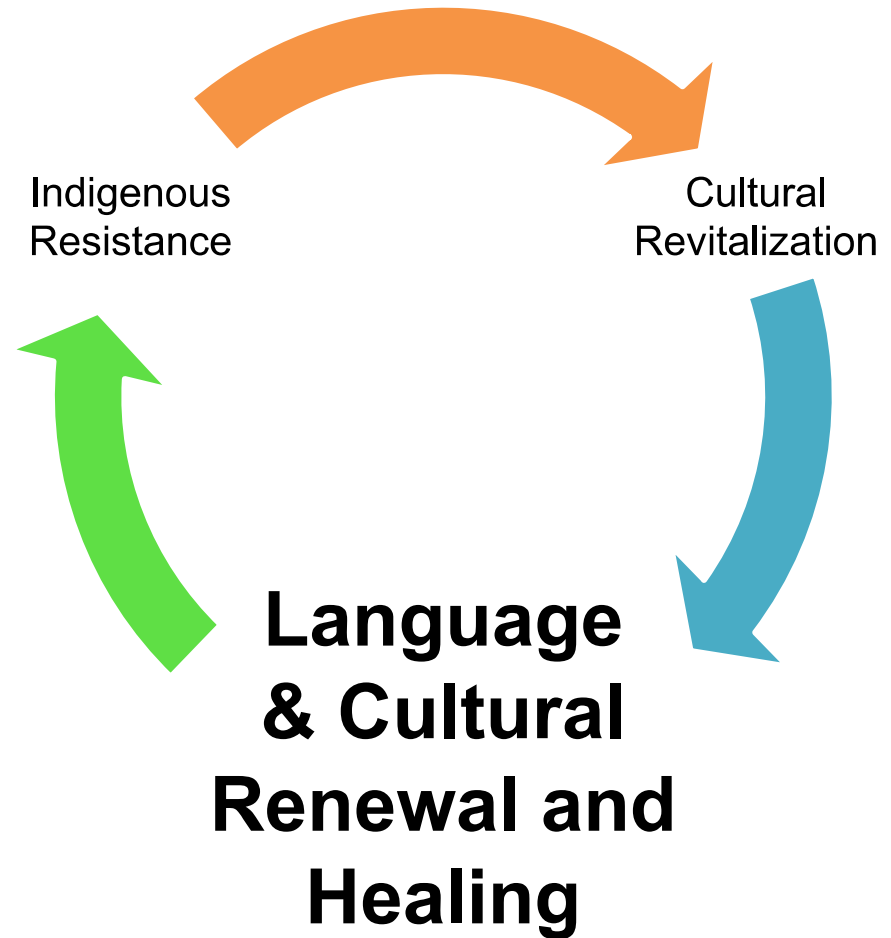
Teacher training

Youth “language keepers”

Youth mentoring children

Intergenerational family focus groups

Protective factors survey



Benefits of Language and Culture

Native language learning within a rich cultural context **shows promise as a protective factor** to support wellness and academic achievement of Native American and Alaska Native students (e.g. Demmert & Towner, 2003; Lipka & McCarty, 1994; McCarty & Lee, 2014; McIvor, Napoleon, & Dickie, 2009; Mmari, Blum, & Teufel-Shone, 2010).

Benefits of Language and Culture

Connecting Native youth with their languages:

- increases their long-term resiliency to addiction and delinquency
- improves academic performance and self-esteem (Ngai, 2006; Mmari et al., 2010)
- Improves ability to navigate in Tribal communities and mainstream society

Benefits of Language and Culture

Youth suicide rates in BC were lower in bands in which at least half the population reported a conversational knowledge of their language (Hallett, Chandler & Lalonde, 2007).

In Alberta, First Nations that had more cultural continuity, measured by language knowledge, had significantly lower diabetes prevalence (Oster, Grier, Lightning, Mayan & Toth, 2014).

In a study of overall wellness of Native Americans in California, the ability to speak a Tribal language differentiated “good” from “poor” wellness groups (Hodge & Nandy, 2011).

Whalen, Moss and Baldwin (2016) argue that language maintenance/revitalization is an aid to recovering from historical trauma.

Goals

- support academic success in youth
- affirm positive identity through culture and language
- build stronger ties between school, tribal elders, families and youth
- promote a lifestyle based on wellness, free of drugs and alcohol
- gather qualitative and quantitative data that supports the link between language learning and wellness

Methodology

- Culturally-based curriculum
- Daily language classes
- Student-developed projects
- Involvement of elders and preschool
- Evaluation

Overview

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

BREAK

- Youth “language keepers”
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- Teacher Interviews

Where to find more information

nili.uoregon.edu

resources > curriculum

Culture and Place-based Curriculum

- documentation
- repurpose archival materials
- focus on locations in the community
- can be seasonal
- learning takes place
outdoors and indoors



What is Culture Place-Based Curriculum Continued..

- it emerges from the particular attributes of place
- it is inherently multidisciplinary
- it is inherently experiential
- it is reflective of an educational philosophy that is broader than “learning to earn”
- it connects place with self and community

Woodhouse, J., & Knapp, C. (2000) Place based curriculum and instruction. (ERIC Document Reproduction Service No. EDO-RC-00-6).

Material Examples

hæti yaka munk upqwəna

upqwəna-lamiyay

Gathering Hazel Shoots

ntsayka ʃatwa

hæti yaka munk upqwəna





“łush-nanich uk masachi upqwəna-lamiyay. *aqashxináshxina*¹ yaka
nim. dret mashachi yaka. pał-ili?i yaka. yaka lulu upqwəna k^hapa
ya p^hikw.

¹ łakamas-wawa ukuk, pus ukuk masachi upqwəna-lamiyay.

ntsayka ʔatwa
xuq^hən



Pam Cardenas, Jeanne Johnson,
Misty Thorsgard, Jerome Viles



k^hapa chxi-k^hul-ili?i
ntsayka ɫatwa k^hapa
tsəq̄w pus iskam
upq̄wəna-tipsu.

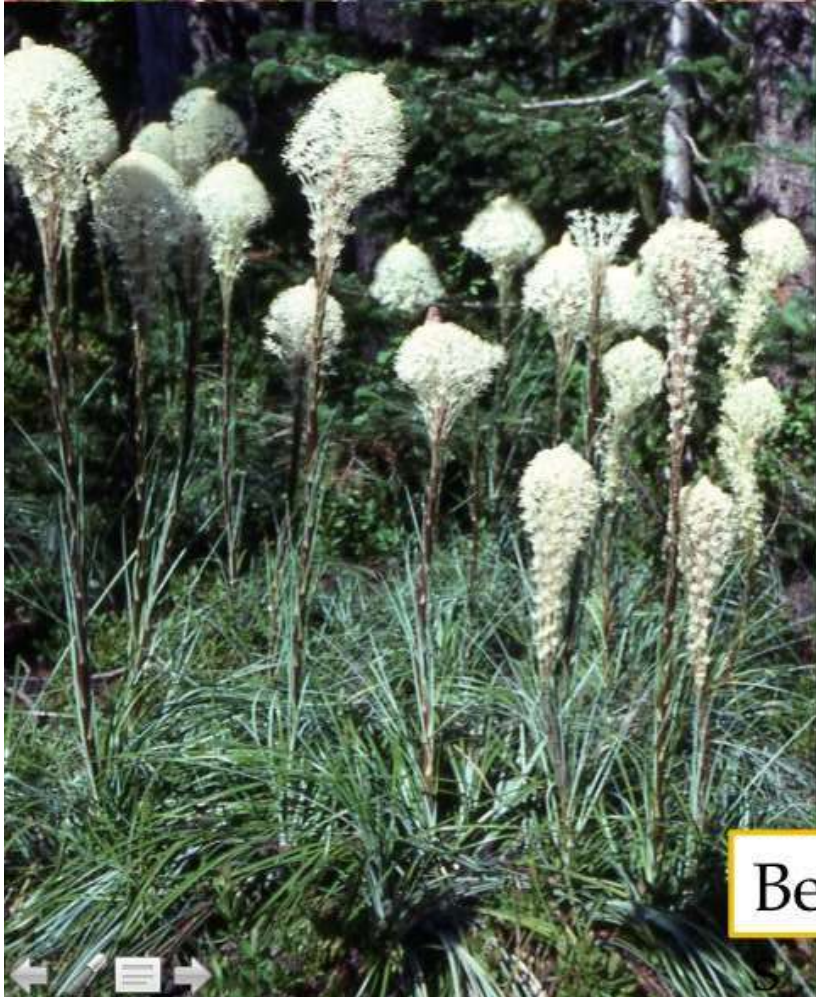
Cedar
Bark




Maidenhair
Fern

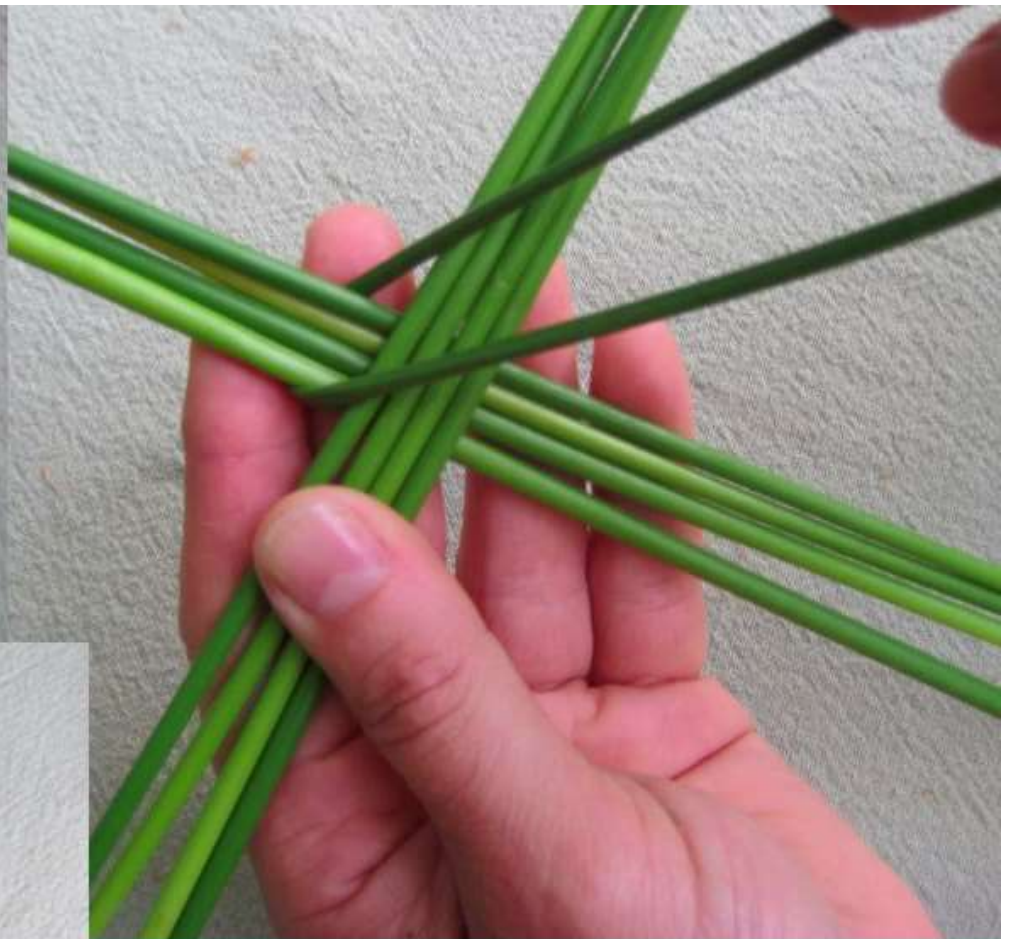


Beargrass





pus mayka iskam
taqwəla-stik k^hapa
katsaq chxi-wam-ili[?]i,
manaki ʔush chaku-
stux ʔaska stik-skin.
pus munk-hilu-skin,
iləp mayka iskam uk
stik k^hapa yaka tənəs-
uput. manaki ayaq
chaku-ʔaq skin k^hapá,
q^hiwa tənəs luxlux-
kakwa q^ha kikwəli
k^hapa stik-skin.



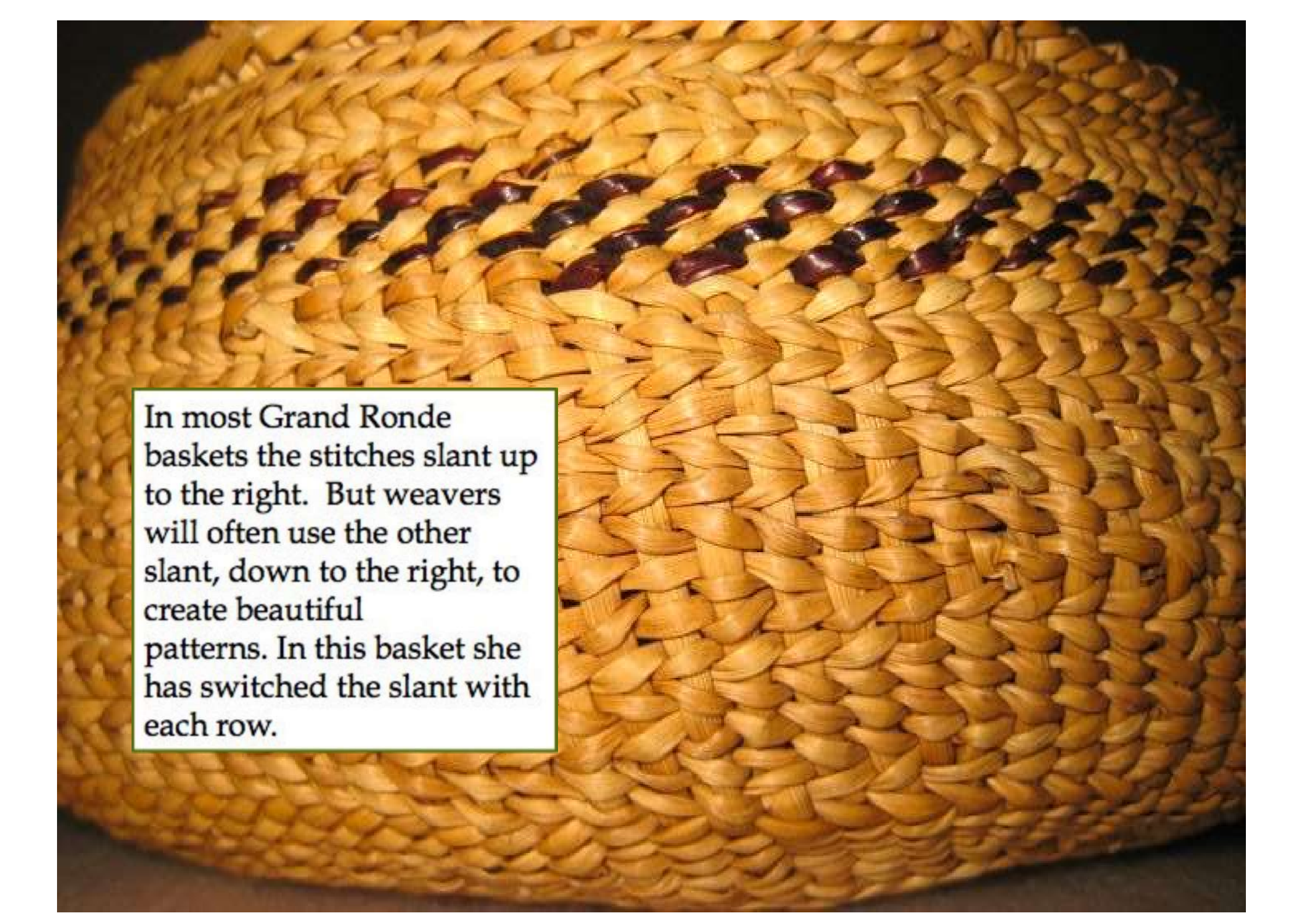
Cross
Eight
Rush
Stems

Four Over
Four



Begin the Twining by
folding a single Rush stem
in half.

Cross the left weaving
strand up and over the



In most Grand Ronde baskets the stitches slant up to the right. But weavers will often use the other slant, down to the right, to create beautiful patterns. In this basket she has switched the slant with each row.

Teacher Training

Teachers need to be trained

- To develop curriculum – units on traditional foods, plants, Longhouse and Sweathouse protocol
- To deliver curriculum



Questions

What are you doing about curriculum in your community?

What might place-based curriculum look like in your context?

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

Evaluation Measures

- Protective Factors Survey: determine relationship between language and cultural teaching to increased self-esteem and decreased risky behavior
- Ichishkiin language proficiency benchmarks and can-do statements: measures students' language proficiency
- Focus groups with families and students: determine impact of student learning on family members

Intergenerational Family Focus Group

Knowing their language is a beneficial influence in students' lives.

“...something you could experience and get experience—get to learn a part of your own heritage and just learn what only a few of our...a little amount of the Yakama people actually know the language. And we have that opportunity.”

Community and Family

Qf. When was the last time you heard Ichishkíin spoken? _____

Qg. Where did you hear it spoken?

Qh. How many Ichishkíin speakers are there in your family? _____

Who are they and how are they related to you?

Why Conduct Focus Groups?

It allowed students, parents and family members to openly discuss:

- issues of Ichishkíin language loss and now language learning; of the role of culture in their lives;
- the role the project played in interesting and in some instances motivating parents and other family members to learn Ichishkíin.
- parents shared with their students their feelings of pride in their learning Ichishkíin.
- and both groups discussed that a more culture centered learning environment encourages identity.

Students are seeking out opportunities to teach their relatives.

“Last summer I was watching my sister’s nieces so when my mom was gone I would help them write their name because the oldest is five now, she was starting kindergarten. So I was trying to talk to her a little bit in Sahaptin (Ichishkiin). And sometimes she’d kind of look at me and she’d kind of try and then sometimes afterwards she *would* say the words. So I was like, okay, I’m getting really inspired now to pass it on.”

Overview

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BREAK

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

Protective factors survey: Self

Diagnostic assessment:

Qb. How well do you speak your Tribal language? (circle one)

1 = I don't speak at all

2 = I speak some words and phrases

3 = I can ask and answer some questions and can introduce myself

4 = I can have a sustained conversation with my teacher and elder

Qc. In Ichishkíin, write what words, phrases, greetings you know (e.g. body parts, colors, numbers, animal, place names, relationships):

Qd. In Ichishkíin, write what words you know about the longhouse:

Qe. In Ichishkíin, write what words you know about sweats:

The following chart shows that as students were exposed more to the language, they became more able and comfortable using the language to communicate

Qj. Rate your comfort level introducing yourself in Ichishkíin: _____

1. Very comfortable [T1 27%; T2 80%]
2. Somewhat comfortable [T1 55%; T2 20%]
3. Neither comfortable nor uncomfortable
4. Somewhat uncomfortable
5. Very uncomfortable

At Time 1 students had little to no language ability/ proficiency.

At Time 2, Students performed at the Mid- Novice Level. Students were able to: identify themselves, greet each other and members of their family and community, talk about immediate family members; produce and use vocabulary and phrases associated with their classroom; produce words and phrases *in* the longhouse and sweathouse; use vocab from traditional foods curriculum in the community; talk about some First Foods protocol;

Family

Qo. Please circle how supportive your family is of you taking this language class:

1. Very supportive
2. Somewhat supportive
3. Neither supportive nor unsupportive
4. Somewhat unsupportive
5. Very unsupportive

Identity, Confidence, Health

Qr. Please circle below: Knowing my Native language makes me confident.

1. Strongly Agree [T1 42%; T2 50%]
2. Agree [T1 58%; T2 50%]
3. Disagree
4. Strongly Disagree

With Peers

Qt. You are at a party at someone's house and one of your friends offers you a drink containing alcohol. What would you say or do? (circle one)

1. drink it

2. tell your friend "No thanks" and suggest that you and your friend go do something else [T1 40%; T2 46%]

3. just say "no thanks" and walk away [T1 40%; T2 45%]

4. make up an excuse, tell your friend you had something else to do, and leave [T1 20%; T2 9%]

Outcomes

Project shows students and parents reporting increases in

- Health - well-being, self-esteem, links to the community and traditional ways
- Language use T1 – not speaking to elders or in the community; T2 – using Ichishkiin in the community; greeting elders; speaking in the Longhouse
- Language proficiency – T1 little to no language proficiency; T2 Novice-mid and using language in the community with elders and teachers

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- Protective factors survey
- **Teacher Interviews**

Overall Themes That Emerged

From current work in progress- Institute of Education Sciences

Teachers see themselves as a link between their own language teachers and their students.

Teachers' own identity, health and feelings of well-being are tied to their teaching, and they perceive the same for their students.

Teachers report that youth and families are strengthened when youth learn language.

(1) How Did Teachers Learn Their Language?

Teachers learned the language from

- elders
- family member(s) growing up
- feel a responsibility to carry what they learned forward to their students
- and carry the voices of their elders into the present

(2) Benefits Teachers Perceive in Learning Language on Their Identity

- learning the language
- learning their own history
- learning their oral traditions
- learning their own culture
- establishing identity
- learning about themselves
- respecting themselves

(3) Benefits Teachers Perceive of their Students Learning Language

- students learn about their families
- where they are from - identity
- students bring the language out into the community
- language carries over into assignments in other classrooms
- students feel the language class is a place for them

(4) Benefits Students Perceive of their own Language Learning

- get to be a part of one's own heritage
- teaching younger children
- identity

In Closing

“That's kind of my thoughts about how we are here as a circle of life. We call it the Journey of Life Cycle and that is part of our belief is to follow that life cycle and the traditions of it... and that's the way we live and when my students come in here that's just the way I see them.” (Language Teacher)

Does the concept of language as a protective factor make sense in your context?

What are you doing about curriculum in your community?

How important is identity for language learners in your community?



Language Attitudes & Identity

Itesh Sachdev (PhD Psychology)

Professor Emeritus of Language & Communication
SOAS, University of London, UK

Language Attitudes

- Introductions & definitions
- Measuring language attitudes
- Some findings on attitudes to UK Accents
- Language attitudes, use & identity
- "To be or not to be an 'Indian' ":
Some Canadian & Bolivian data
- Concluding Notes..



Background....



Born in Kenya with:

Gujarati, Hindi, Swahili &
English + others;

Studied in Kenya, UK &
Canada: Social
Psychologist

2016: Fritz Karsen Prof at
Humboldt Univ

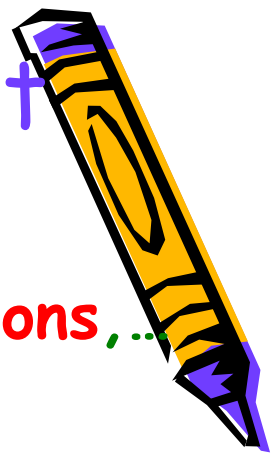
Professor Emeritus of
Language & Communication
@

School of Oriental &
African Studies (SOAS),
University of London:

- 40+ languages of
Africa, Middle East &
Asia taught



My areas of research interest



Social Psychology of Language & Intergroup Relations,...
but like being interdisciplinary..

... minority-majority relations and language, ethnolinguistic vitality of minorities, multiculturalism & multilingualism, intercultural and cross-cultural communication, language learning...

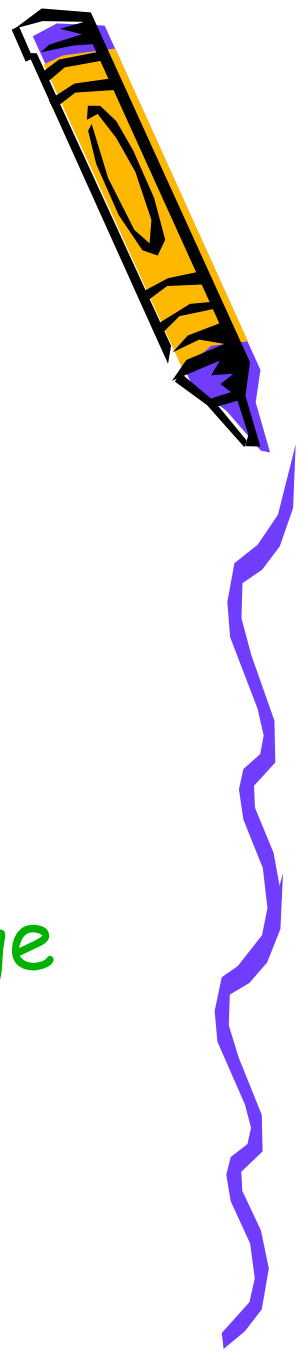
... **Attitudes, identities, beliefs, perceptions, behaviour**

Studies conducted with minorities and majorities in
Canada, USA, Bolivia, UK, France, India, Spain,
Tunisia, etc



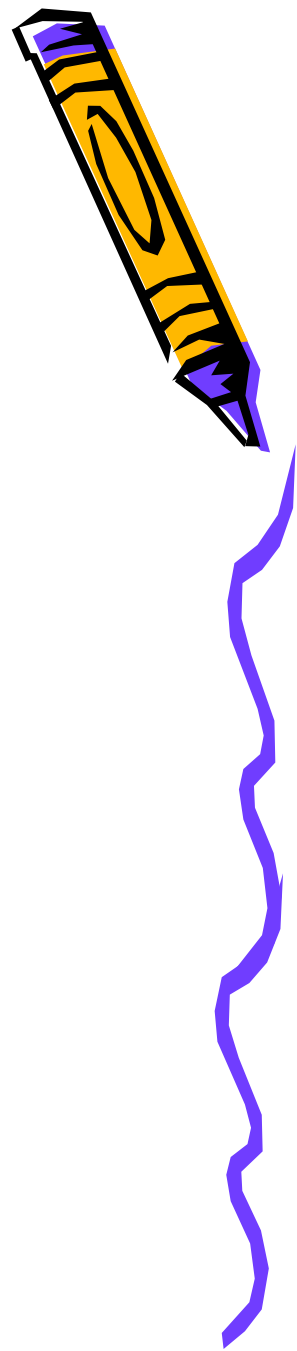
Definition of Language Attitudes

- Much debate about definitions & operationalisations... Many many studies (see reading list for examples)
- "Any affective, cognitive or behavioural index of evaluative reactions toward different language varieties or their speakers" (Ryan, Giles & Sebastian, 1982)



US English...

<http://uk.youtube.com/watch?v=4kW3K3OclnE>



THE INDEPENDENT ON SUNDAY

4th JULY, 1999 (U.K.)

Labour tells Asians to be like whites

BY SOPHIE GOODCHILD

ONE OF Britain's largest Asian communities has been warned by its Labour council that if it "qualifies" as a "white people". The warning was "racist and

adopting increasingly local customs and practices." The NUT and Asian leaders are demanding the book be withdrawn but last night the council was unapologetic.

Extreme right-wing groups, including the British National Party and Combat 18 are both active in the town and last year a primary school had to be closed for a day after it was daubed with racist graffiti.

Bryan Beckingham, the local NUT secretary and equal opportunities officer, said the comments could provoke racial violence. "We already have a problem with racism and these views do not help," he added.

"You treat racism in children with education but the council should know better, especially as its members are in a position of power. We are not saying the author should be censored but that the council should disassociate itself from his views."

Riaz Ahmad, an Oldham councillor, said Asians were angry and upset. "No community can be expected to drop its culture," he said. The Southall Monitoring Group, an anti-racist organisation in west London, said it was outraged.

of discrimination in allocating council houses "have lacked substance". "Distinctive communities more resistant to integration than other previous immigrant groups are 'here to stay,' as the saying goes," he adds.

ity of life and widen their opportunities, the Asians themselves will have to move away from some of their separateness, even intransigence, in dress, in language, in attitudes to particular occupations,

"...Asian communities..warned... members must dress and behave like white people.."

Measuring Language Attitudes

- 3 major ways

(i) Community Impressions

... Public treatment of Language Varieties

- Eg:
- analyses of national language policies
 - analyses of language in popular media
 - language in official places
 - language by subgroups in society ...

...no explicit requests from respondents



Measuring attitudes cont..



(ii) Direct Questions

... Questionnaires, interviews, etc

- Eg:
- how favourably is RP viewed?
 - which languages preferred when?
 - desirability of learning languages or particular languages
 - opinions about language use, policies ...

...general focus on beliefs,
though affect & behavioural intention
sometimes included...

but social desirability??



Measuring Language Attitudes cont.



(iii) Indirect Method

... 'Matched-Guise Technique' - Lambert et al, 1960

General procedure

- Same speaker creates different recordings/"guises" of varieties, languages, etc
- these are evaluated/responded to by listeners (status & solidarity scales, behaviour, etc)



- authenticity issues
- controls for voice quality and other idiosyncratic features

Measuring Language Attitudes cont.

... Matched Guise Technique ... On Youtube..

<http://www.youtube.com/watch?v=3UgpfSp2t6k>



Research on English Varieties in UK

Many years of research in sociolinguistics,
social psychology of language reveals
heirarchy:



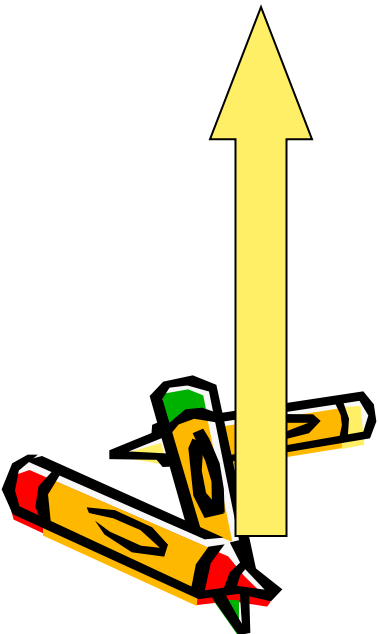
STATUS (prestige, intelligence,
competence...)

Received Pronunciation (RP)

Regional and European Accents (eg.
Somerset, S. Welsh,
French, etc)

Urban Working Class (Cockney,
Birmingham, etc)

"Visible-Minority" accents



Research on English Varieties in UK

However, research also shows:

Solidarity (warm, friendly,
trustworthy...)



Regional

Urban Working Class

Received Pronunciation



Applied Research on English Accents

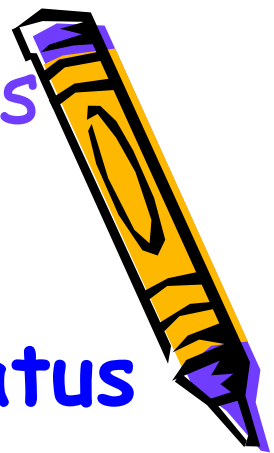
Employment

.... RP speakers get more high status jobs than Welsh Accented speakers...

(Giles et al, 1981)

Medical

..RP accented patients diagnosed as "psychosomatic"; regional accented ..."real physical problems"...(Fielding & Evered, 1980)



Oral Assessment & Accent Evaluation

Sachdev, Elmufti & Collins (1998)

Brief Background

1988: Maggie Thatcher's UK Govt introduced
G.C.S.E....

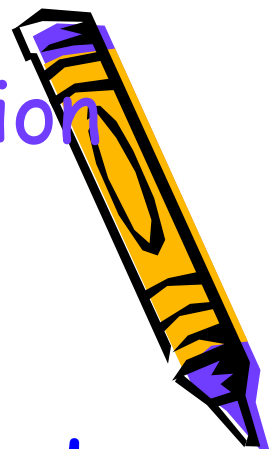
Teachers examiners.... Due to continuous assessment
component (today?)

From "Guide to Teachers" Booklet by UK
Examinations Council

"..care should be taken to avoid conveying
negative attitudes toward regional or local
accents and dialects"



How do teachers assess accents?



Study 1



Participants

51 Teachers of English(28f; 23m), all white and middle class; from 9 different London Schools

Design

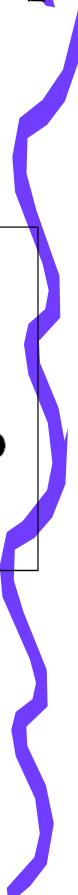
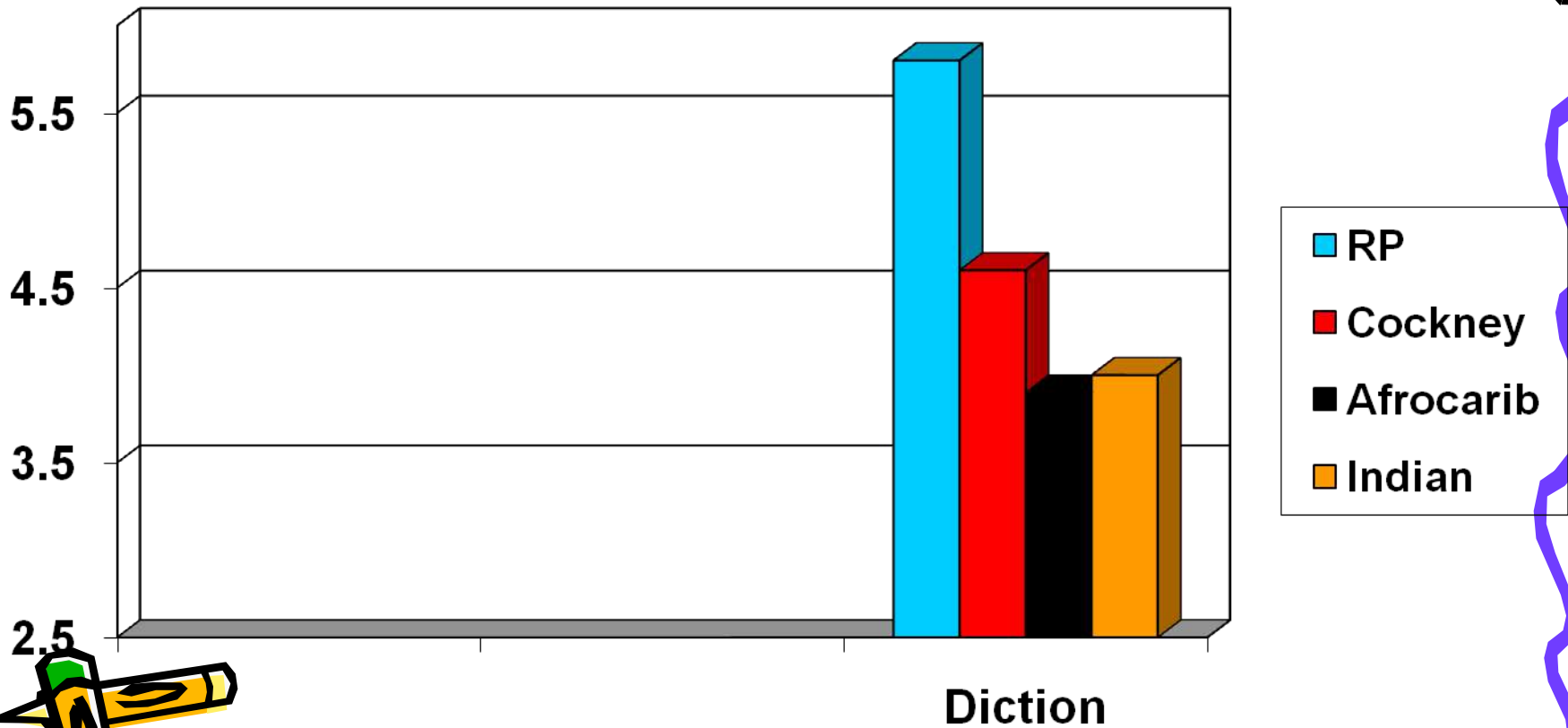
'Repeated Measures' - Participants evaluated same person speaking in 4 accents (random order and pre-rated different content for each accent): RP, Cockney, Asian & Afrocaribbean

Procedure

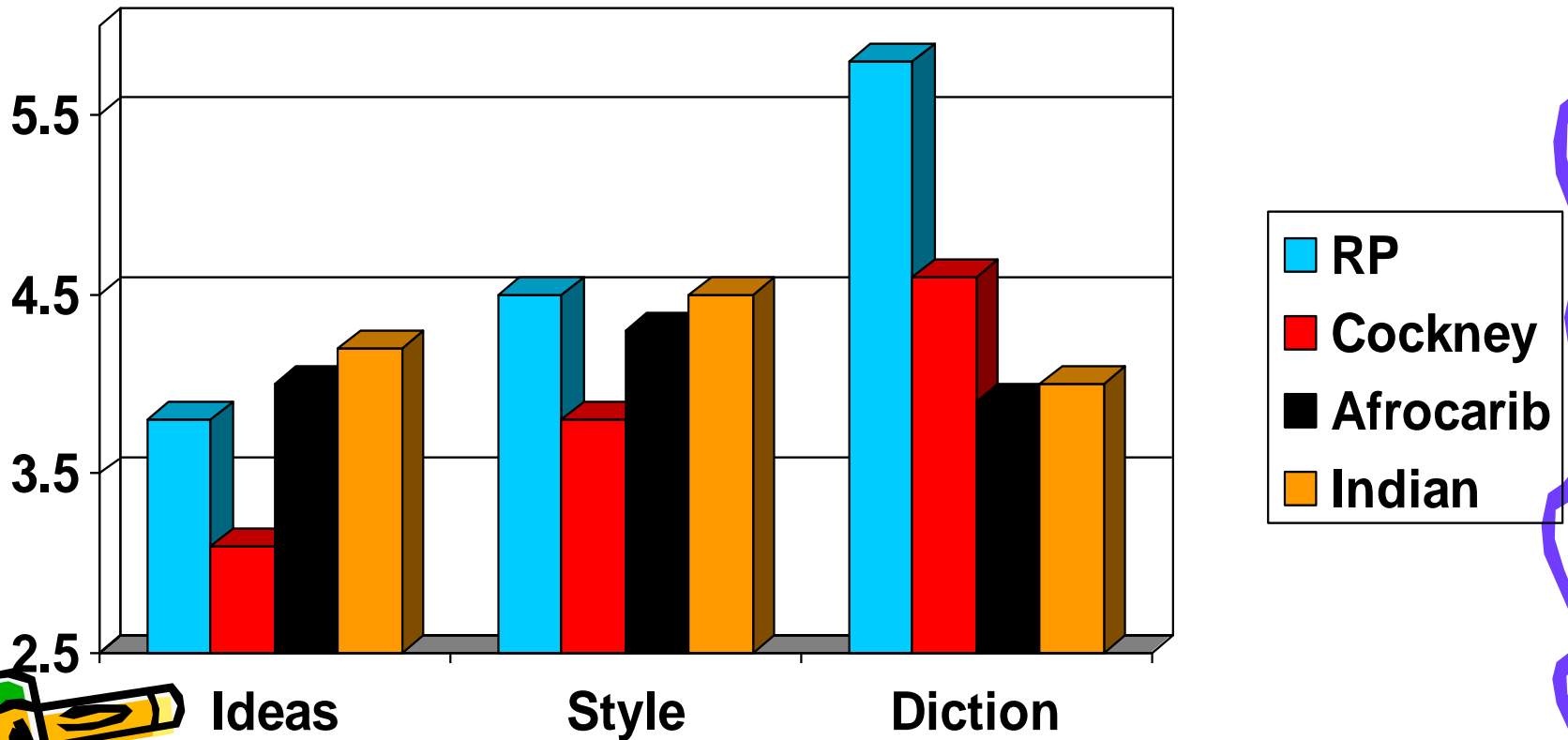
Evaluation of 4 accents on (i) GCSE criteria; (ii) Status and Solidarity Scales; (iii) 'own accent' & manipulation checks; (iv) what is study about? (v) other info.



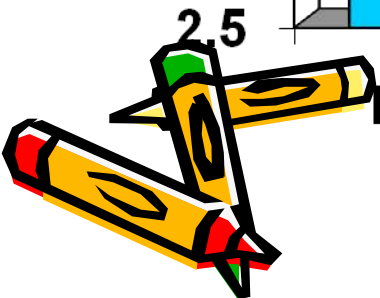
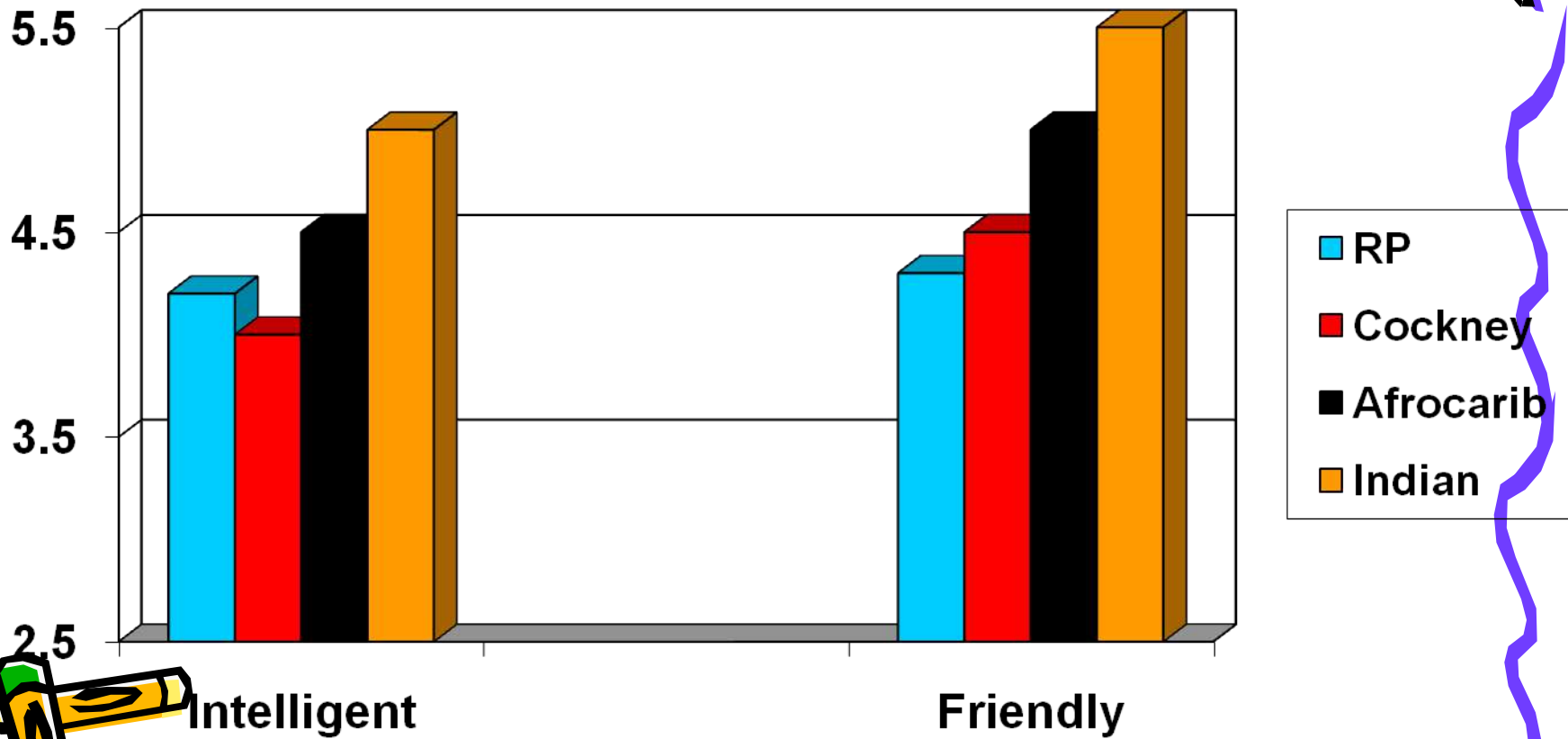
Evaluations of Accents on GCSE Criteria



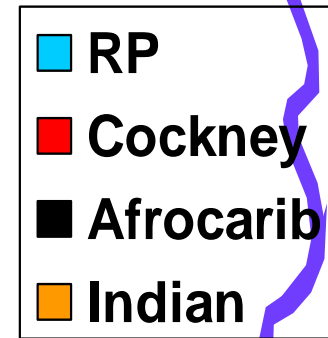
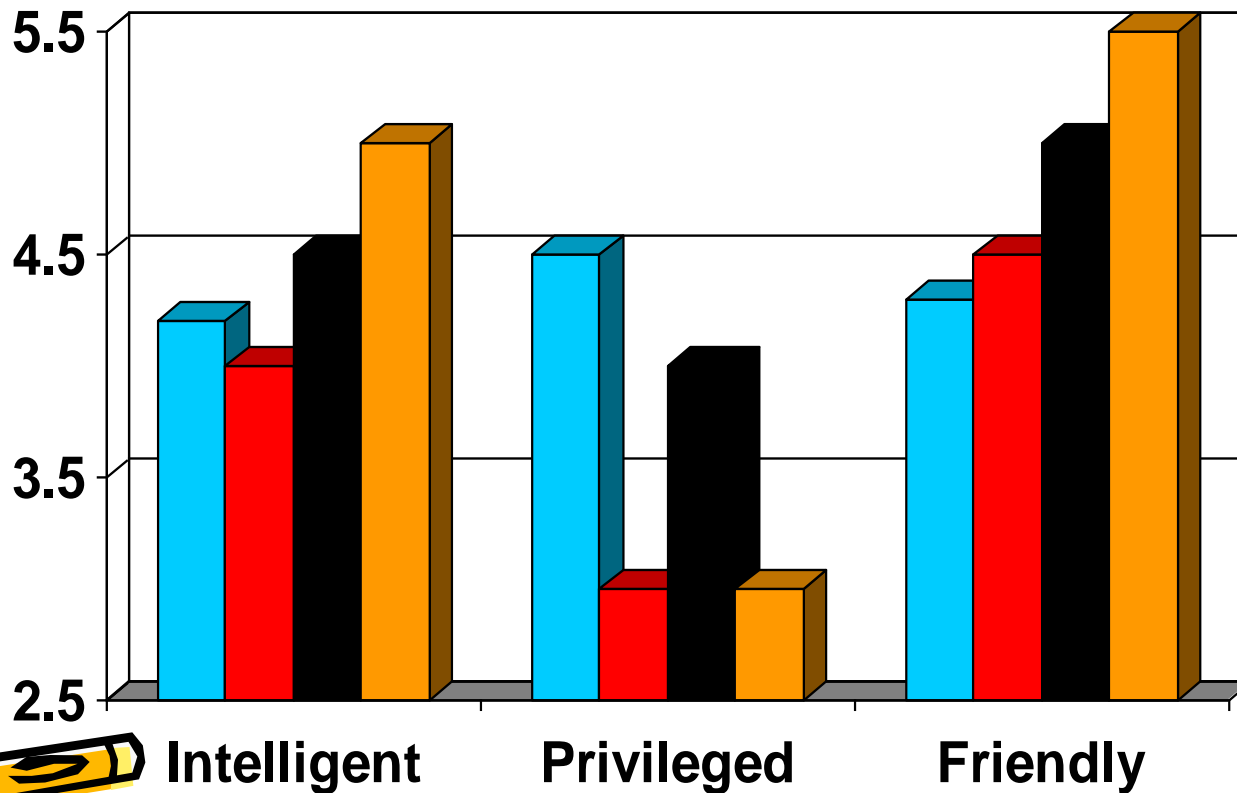
Evaluations of Accents on GCSE Criteria



Impressions of GCSE Accents



Impressions of GCSE Accents



Other results of Study 1

(i) 94% identified accents 'correctly'

(ii) 70% (+) said 'own' accent was close to RP

(iii) BUT 70% (+) said study was investigating prejudice!!!



Study 2



Participants

78 Teachers & Trainees: 44f; 34m; from London Schools

Design

Completely 'Independent-Groups' Design - Participants divided into groups so that they heard ONLY ONE OF 3 accents: RP/Birmingham/Asian

Procedure

Random assignment to accent so that each participant only heard one accent. Content Identical. Evaluation of 3 accents on (i) overall GCSE grade (out of 20); (ii) Impression formation & attributions for success; (iii) 'own accent' & manipulation checks; (iv) "what is study about?" (v) other info.



Other results of Study 2

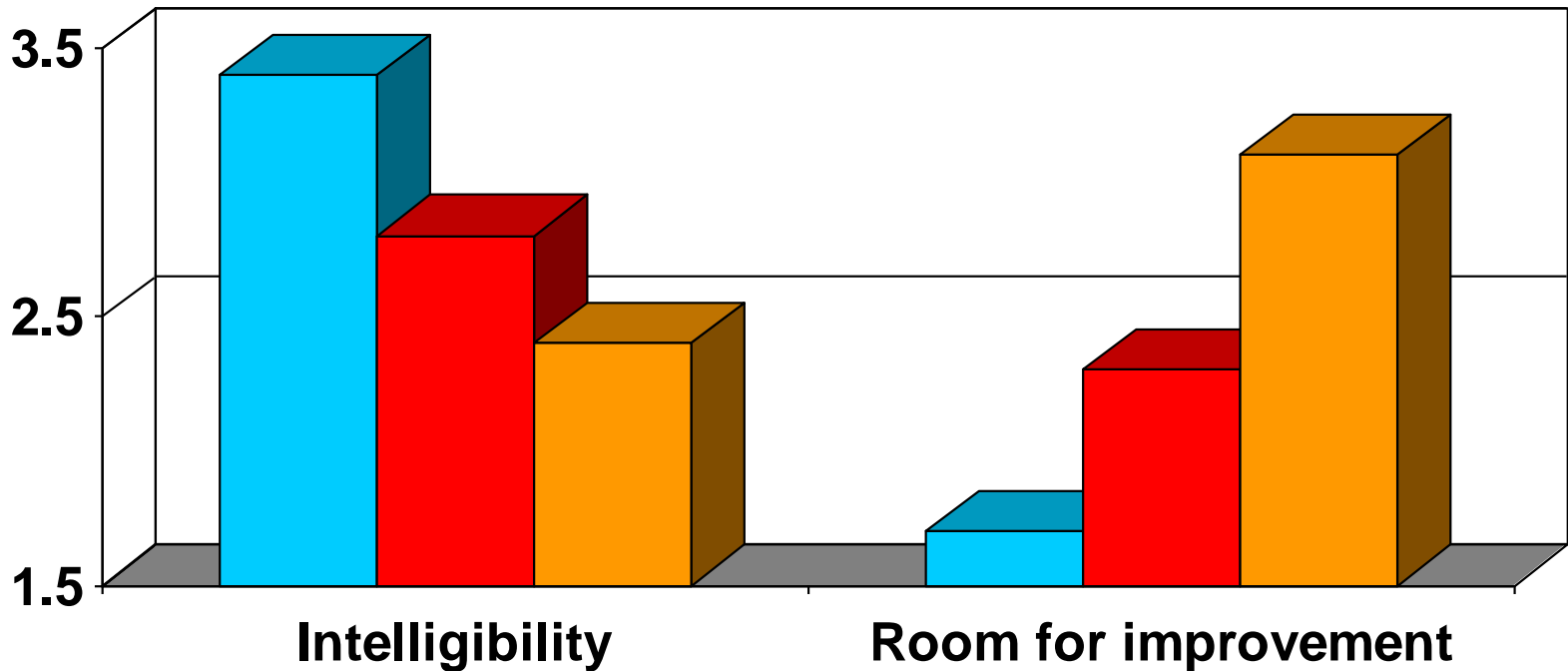
(i) 95% identified accents 'correctly'

(ii) 65% (+) said 'own' accent was close to RP

(iii) **NONE** said study was about prejudice!!!



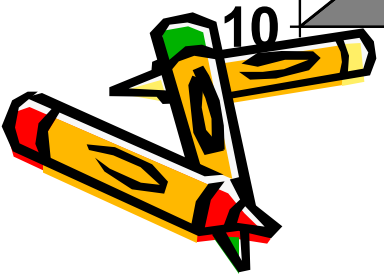
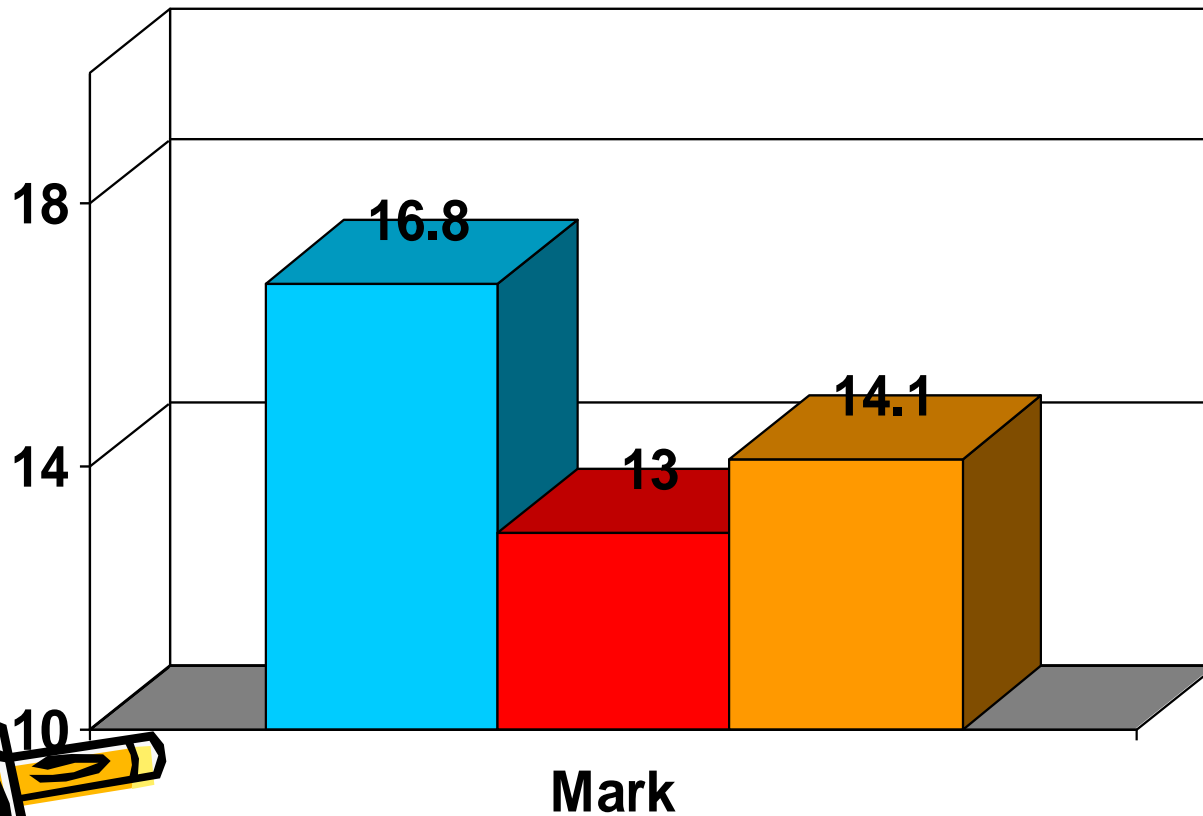
Ratings of GCSE accents in Study 2



■ RP ■ Birmingham ■ Indian



GCSE Marks out of 20



Summary & Conclusions

- Use multi-design & multi-methodological approach
- Attitudinal Hierarchy - difficult to change..
- <http://www.itv.com/news/2013-09-25/28-of-britons-feel-discriminated-against-due-to-accent/>



Cor blimey! Even the Queen no longer speaks the Queen's English

By Steve Connor, Science Editor, *The Independent*, 21 December 2000

Givin' it large Ma'am! Her Majesty may not be so amused to find that a team of linguists has found her guilty of no longer speaking the Queen's English.

A group of Australian researchers analysed every Christmas message made by the Queen since 1952 and discovered that she now speaks with an intonation more Chelmsford than Windsor.

Subjecting the Queen's speech to intense linguistic analysis, the scientists found that Elizabeth II has dumbed down – albeit unwittingly – to fit in with the classless zeitgeist of New Labour's Britain.

Jonathan Harrington, Sallyanne Palethorpe and Catherine Watson, from Macquarie University in Sydney, reported yesterday in the journal *Nature* that even the Queen is not immune to the rise of the estuarine English spoken by southerners. The researchers said: "The pronunciation of all languages changes subtly over time, mainly owing to the younger members of the community. What is unknown is whether older members unwittingly adapt their accent towards community changes.

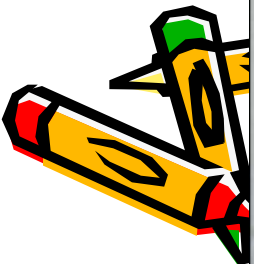
"Our analysis reveals that the Queen's pronunciation of some vowels has been influenced by the standard southern British accent of the 1980s which is more typically associated with speakers who are younger and lower in the social hierarchy."

David Abercrombie, the distinguished phonetician, remarked in 1963 about the importance of accent as a mark of class. "One either speaks received pronunciation, or one does not, and if the opportunity to learn it in youth has not arisen, it is almost impossible to learn it in later life," he said.

Although the Queen has resisted the more vulgar aspects of cockney English, such as aitch-dropping, she has been influenced by it. For example, there is now a tendency to pronounce the "l" in "milk" as a vowel.

With the permission of Buckingham Palace, and the help of the BBC's sound archive, the researchers investigated the Queen's pronunciation and found an evolution towards the southern British accent.

The researchers said: "We conclude that the Queen no longer speaks the Queen's English of the 1950s, although the vowels of the 1980s Christmas message are still clearly set apart from those of the standard southern British accent." A palace spokesman said: "We have been made aware of the research and we leave it for others to assess it."



Language and identity

- Did you consider language an indispensable element of your identity?
- Individual identity
- 'A self-understanding or self-objectification to which one is emotionally attached' (Holland 1997)
- Many psychological texts on identity scarcely mention language as a factor
- Social/Group identity:
'that part of an individual's self-concept which derives from his/her knowledge of his/her membership in a social group (or groups) together with the value and emotional significance attached to that membership'
(Tajfel 1981)



Individual and social identity

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Importance of Language to Identity



- (i) It is important to learn Gujarati to understand our culture. We have to keep Gujarati alive. By learning Gujarati we can keep our identity. *(Gujarati Interviewee of Creese et al, 2006, Language and Education).*

- (ii) "Mexican-Americans who can't speak Spanish should **CHOK** on their **CHILLI BEANS**"

- *New York subway graffiti*





To be or not to be an 'Indian':
some identity and language data
from Canada & Bolivia

...Focus on Indigenous Languages...

"Our languages are the cornerstone of who we are as a People. Without our languages our cultures cannot survive"

- *Assembly of First Nations, 1990*

Indigenous Peoples & languages in Canada and Bolivia..




(i) TODAY:

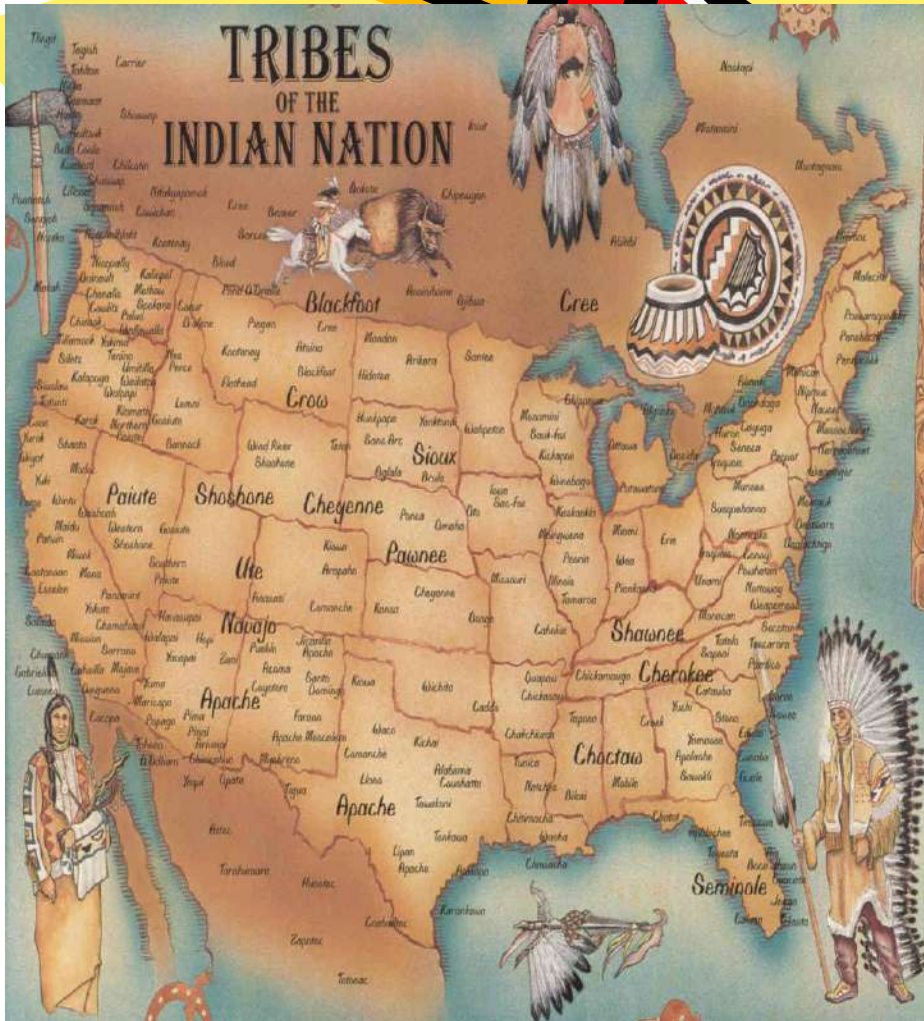
- **Canada**: Ind.: approx. 2%
- **Bolivia**: Ind.: approx. 60%

(ii) Years of concerted efforts by governments and church to eradicate "Indian" languages and cultures - these are thus either extinct or endangered or under severe threat...





To be or not
to be an
'Indian': some
identity and
language data
from Canada &
Bolivia



Focus on
Indigenous
Languages...





To be or not to be...

Am I Indian...?

Kenyan? African? Asian?

Gujarati? African Indian?

~~Indian/Asian British? British?...~~



What's in a name?... "Indian"?

Am I Gujarati? Indian? Kenyan?
African Indian? Indian/Asian
British? British? English?...

Names/labelling:

- Meaningful Identity
- Core Symbols
- Social Constructions



Little research on Indigenous Peoples' labels...



- (i) USA Webster's 3rd Edition:
 - Indigenous:** 1. Native
 - 2. **Indians** are the indigenous inhabitants of America
- (ii) UK Oxford Concise (1995 Edn.):
 - Indian:** 1. Native of India
 - 2. **American Indian** (note on usage about European search for route to India)



Little research on effects of self-labels by indigenous peoples.



How do indigenous self-labels affect language use and attitudes? (n = 150+... sociolinguistic survey, identity, etc)

Expectations:

"Indian/Indio" - colonial ... thus favourable about colonial language, i.e. in Canada - English, in Bolivia - Spanish

"Cree/Haida/Aymara" - self-determined... thus favourable about Cree/Haida in Canada & Aymara in Bolivia



Little research on effects of self-labels by indigenous peoples.



How do indigenous self-labels affect language use and attitudes?

Expectations:

"Indian/Indio" - colonial ... thus favourable about colonial language, i.e. in Canada - English, in Bolivia - Spanish: so positive correlation..

"Cree/Haida/Aymara" - self-determined... thus favourable about Cree/Haida in Canada & Aymara in Bolivia... so positive correlation





Identity and Language Correlations

(Sachdev, Arnold & Yapita, 2006; Sachdev & Hanlon, 2000;

	Canada		Bolivia	
	'Indian'	Haida/ Cree	'Indio'	Aymara
Colonial Language	.14*	-.16*	.10	-.29*
Indigenous Language	-.16*	.32**	-.20*	.34**



Summary of Findings

Expectations confirmed:

"Indian/Indio" - colonial ... thus favourable about colonial languages, i.e. English/Spanish

"Cree/Haida/Aymara" - self-determined... thus favourable about Cree/Haida/Aymara



Concluding Remarks

- (i) Attitude hierarchies are difficult to change
- (ii) Adopt multi-methodological approaches
- (iii) Attitudes and Identity linked...
- (iv) Identity - Key for Language Maintenance & Revitalisation: focus on Self-Determination & Rejection of Imposed Categorizations.
- (v) Relationship between language, attitudes and group identity is not static..

Hmmmmm...Whats missing in presentation and analyses so far... ? After the break..?

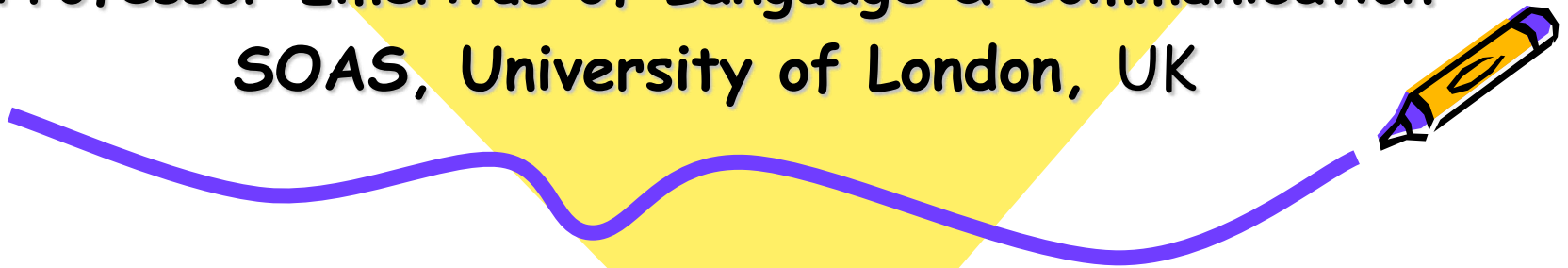




Origins of Vitality Theory

Itesh Sachdev (PhD Psychology)

Professor Emeritus of Language & Communication
SOAS, University of London, UK



Plan

- Introduction - what's missing..?
- Language & identity video...
- Ethnolinguistic Vitality..definitions..
- Subjective Vitality Questionnaire (SVQ)
- Concluding Notes..



Concluding Remarks from before...



- (i) Attitude hierarchies are difficult to change
- (ii) Adopt multi-methodological approaches
- (iii) Attitudes and Identity linked...
- (iv) Identity - Key for Language Maintenance & Revitalisation: focus on Self-Determination & Rejection of Imposed Categorizations.
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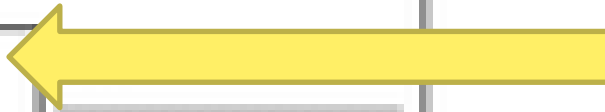


Concluding Remarks

- (i) Attitude hierarchies are difficult to change - *because of existing power and status of groups in society*
- (ii) *Attitudes and Identity linked... as a function of power and status differences between groups..*
- (iii) Identity - Key for Language Maintenance & Revitalisation: focus on Self-Determination & Rejection of Imposed Categorizations... *more powerful minorities are better able to do this..ie contextualise in terms of the economic, social, political & environmental empowerment of minorities*
- (iv) *Relationship between language, attitudes and group identity is not static; it varies as a function of power and status differences...*



Missing in previous frameworks/
models/ analyses on identity & language.

A form with a header that says "Lost!". Below the header is a large empty rectangular box. To the right of this box is a label "Name of animal" followed by a horizontal line. Below that is another horizontal line. The bottom of the form consists of several horizontal lines. At the very bottom, there is a small text prompt: "If you see anything, please contact".

Analyses of
socio-structural
variables like
power, status,
demography
since they have
clear effects
on intergroup
behaviour...



Filling the sociostructural lacuna...

- Power, status and other demographic variables.. ie.. sociostructural variables have clear effects on intergroup behaviour... *(my PhD research also demonstrated with experimental approach - 'the role of power and status in "minimal" minority-majority relations')*.
- Giles, Bourhis & Taylor (1977) proposed the notion of 'ethnolinguistic vitality' to fill the sociostructural lacuna in analyses of intergroup relations.



Definition of Ethnolinguistic Vitality



That which..

...“makes a group likely to behave as a distinctive and active collective entity in intergroup situations.”

(Giles, Bourhis & Taylor 1977: 308).



Factors underlying Ethnolinguistic Vitality

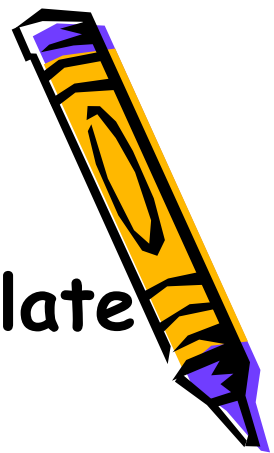


<https://screenshots.firefox.com/9QD64FRxBGcFCZce/www.researchgate.net>
†

Link to Bourhis et al (1981) original
SVQ..



Factors underlying Ethnolinguistic Vitality



(i) Demographic factors relate to:

...“sheer numbers ... and their distribution ...in urban, regional or national territory...”

- numbers: absolute, birthrate, mixed marriages, immigration, emigration

- distribution: concentration and proportion



Factors underlying Ethnolinguistic Vitality



International Languages with Official National Status¹



(ii) Status factors relate to:

...group's "...economic wealth, social status, socio-historical prestige, status of group language"

- Economic status, social status, sociohistorical status, language status inside and outside group.



Factors underlying Ethnolinguistic Vitality



(iii) Institutional Support
and Control factors
relate to:

... “...the extent to which
language group enjoys
formal and informal
representation in the
various institutions...”

- in mass media,
education, government
services, industry,
religion, culture,
politics...



Vitality and measurement..

- How can we measure ethnolinguistic vitality...?
- ... *discussion in small groups..?*



Factors underlying Ethnolinguistic Vitality



<https://screenshots.firefox.com/9QD64FRxBGcFCZce/www.researchgate.net>
†

Link to Bourhis et al (1981) original
SVQ..



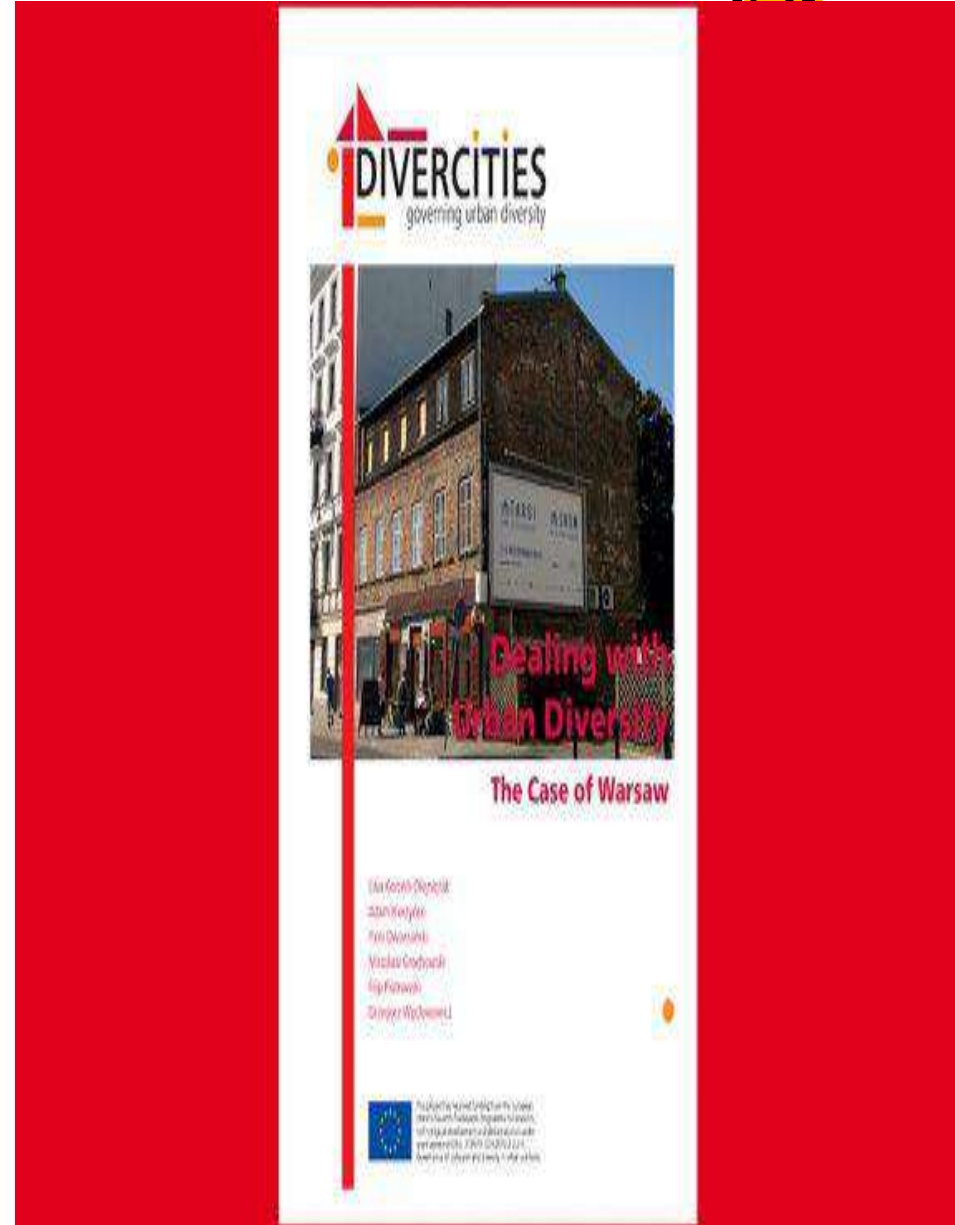
Vitality and measurement..

(i) 'Objective' and 'Subjective'

(ii) Measurement:

- Official statistics and data for 'objective'?

- Subjective Vitality Questionnaire (Bourhis et al 1981)...?



Examples of SVQ questions...

Demographic :

"Estimate the proportion of population in Warsaw of the following groups:-

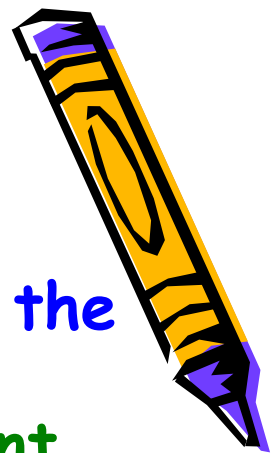
People of Polish descent
0% ___ : ___ : ___ : ___ : ___ 100%

People of Gujarati descent
0% ___ : ___ : ___ : ___ : ___ 100%

To what extent do the following marry only within their own groups:-

People of Polish descent
Not at
all ___ : ___ : ___ : ___ : ___ exclusively

People of Gujarati descent
Not at
all ___ : ___ : ___ : ___ : ___ exclusively



Examples of SVQ questions...



Status:

How highly regarded are the following languages in Warsaw:-

Polish

not at all ___:___:___:___:___ extremely highly

Punjabi

not at all ___:___:___:___:___ extremely highly



How proud of their cultural history and achievements are the following groups in Warsaw?:-

People of Polish descent

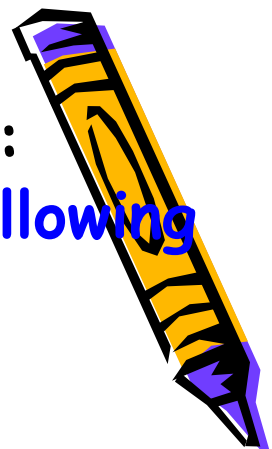
Not at all ___:___:___:___:___ extremely

People of Punjabi descent

Not at all ___:___:___:___:___ extremely



Examples of SVQ questions...



Institutional Support and Control:

How well-represented are the following languages in Warsaw mass media?: -

Polish

not at all ___:___:___:___:___ extremely well

Mandarin

not at all ___:___:___:___:___ extremely well

How well-represented are the following groups in the cultural life of Warsaw?: -

People of Polish descent

Not at all ___:___:___:___:___ extremely well

People of Chinese descent

Not at all ___:___:___:___:___ extremely well

What are
Linguistic
Landscapes?

"The language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government building combines to form the linguistic landscape of a given territory region or urban agglomeration."

Landry, R., & Bourhis, R. Y. (1997). Linguistic Landscape and Ethnolinguistic Vitality. *Journal of Language and Social Psychology*, 16(1), 23-49.



Findings of early studies using SVQ..

(was Bourhis & Sachdev 1981 Italian-Canadian study

the first empirical SVQ study, Martin?)

(i) Objective did not always match subjective - there were systematic biases (eg generational and other group differences)

(ii) SV was related systematically to language attitudes and self-reported use.. *Amongst Italian Canadians, Cantonese Chinese in UK and Canada..etc.*



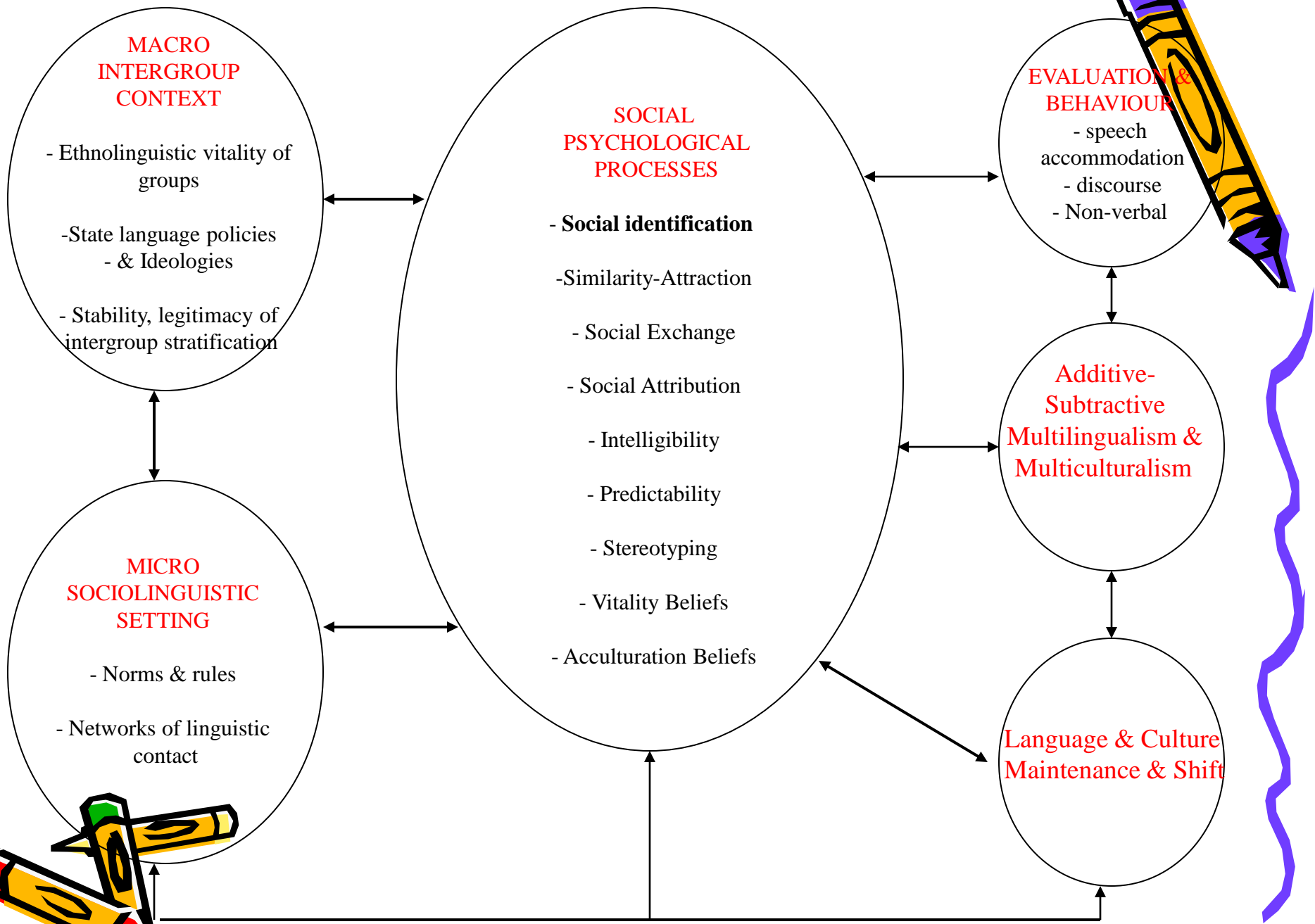
Then EXCITING research with the
BEVQ - Allard and Landry...early
1990s..)

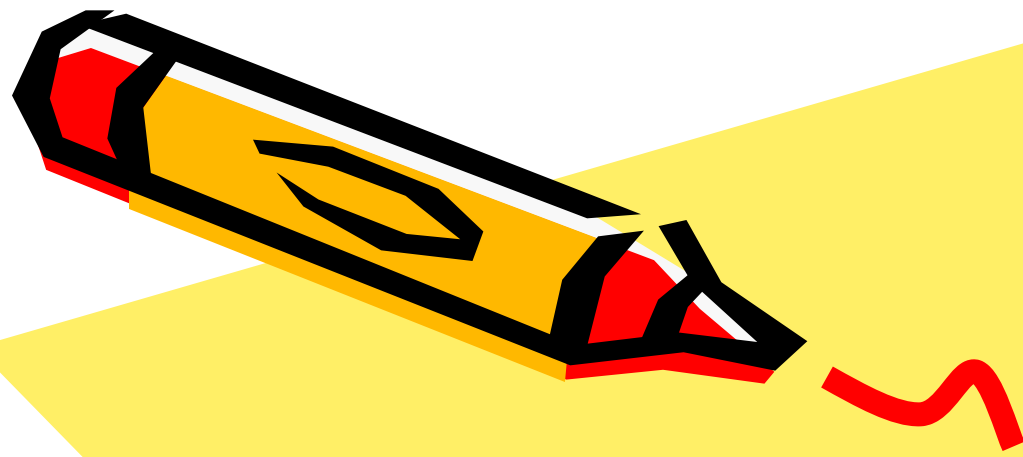


BEVQ: Beliefs about Ethnolinguistic
Vitality are better predictors...not just
"simple-one-shot" SVQ... beliefs in
terms of general (as SVQ), +
normative ("should be..") + personal
beliefs + Goal beliefs..

Is BEVQ better at predicting language
maintenance and other ethnolinguistic
behaviours than SVQ..? ... on to
Professor Martin Ehala...







Vitality of Urban Multilingualism (VuM)

Itesh Sachdev (PhD Psychology)

& Professor Emeritus of Language & Communication
SOAS, University of London



Plan

- Introductions & Definitions
- Age & Language Learning
- Benefits of Multilingualism
- Vitality of Urban Multilingualism (VUM) - let's VuM...!!
- Concluding Notes..



Why learn languages?

700 Reasons for
studying
languages...
(LLAS, 2005,

www.llas.ac.uk/700reasons

Barack Obama:

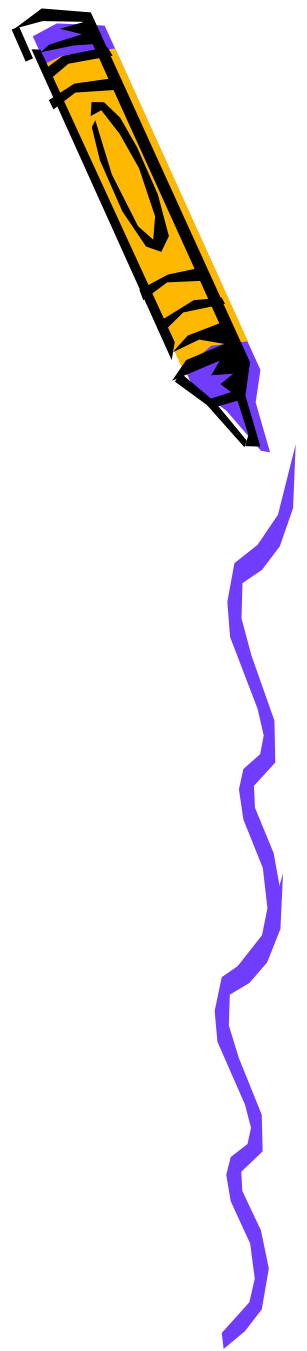
www.youtube.com/watch?v=BZprtPat1Vk



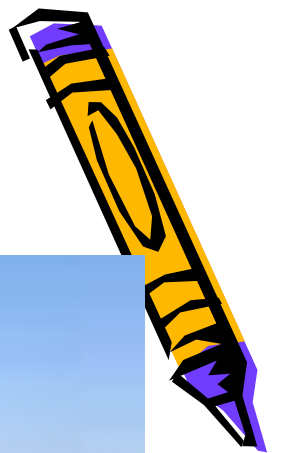
Learning Languages...?

Multilingualism/plurlingualism...?

- Is it a good idea?
 - What are the benefits?
 - Is it feasible & practical?
 - How, What, When, Where...
-and many other questions ..



Age & Learning Languages.....?



AGE & LEARNING LANGUAGES...



Why...?

- Sheer Time Spent on Learning...

..



AGE & LEARNING LANGUAGES...



Why....?

- Sheer Time Spent on Learning...
- Expectations of the learning of children and adults differ...



..



AGE & LEARNING LANGUAGES...



Why...?

- Sheer Time Spent...
- expectations of kids and adults differ...

IN FACT...

.. ADULTS have better memory techniques and other rules and strategies for learning..



Age & Learning Languages...the Scientific Evidence?



Adults Can Be Retrained To Learn
Second Languages More Easily,
Says UCL Scientist
ScienceDaily (June 15, 2005)

Age no excuse for failing to learn a
new language

New Scientist, 2011, C. de Lange

**"The adults were
consistently better in
everything we
measured"**

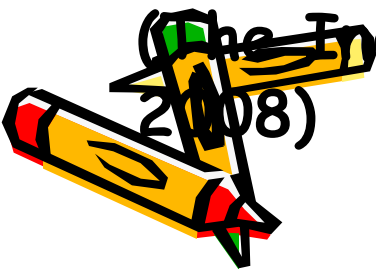


INSTRUMENTAL benefits of Multilingualism

a) 73% of employers think language skills are important (Confederation of British Industry Survey, 2011)

b) knowledge of another language can provide.. opportunities - and boost salary by 20%"

(The Independent, 2008)

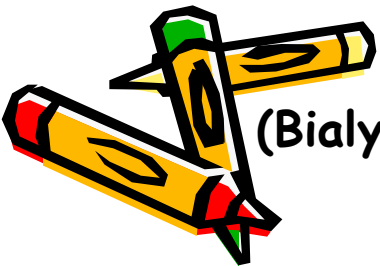
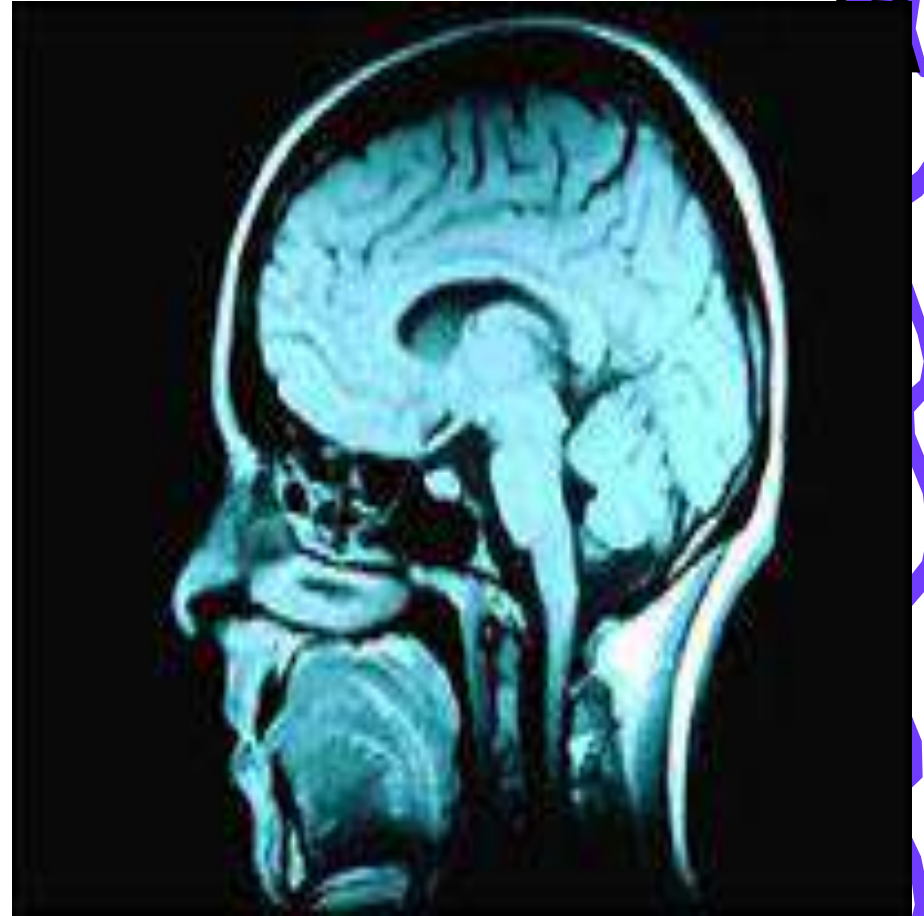


BRAIN/MENTAL SKILLS

benefits of Multilingualism

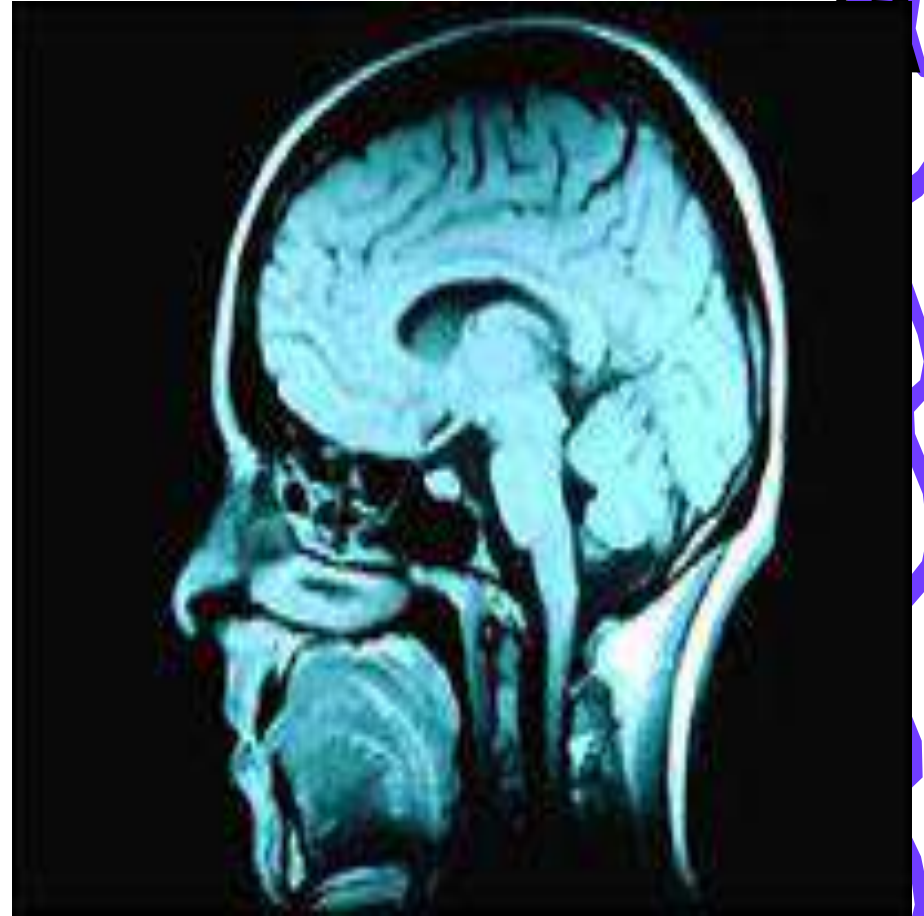
- Improves how we classify and form concepts
- Improves reasoning & visual-spatial skills,
- Increases creativity
- Makes us more aware of our and other languages

(Bialystock & Hakuta, 1994)



HEALTH benefits of Multilingualism

- ... 'protects brain' against mental decline in old age. (Bialystock, 2004)
- delays onset of Alzheimer's disease (Chertkow et al, 2010)

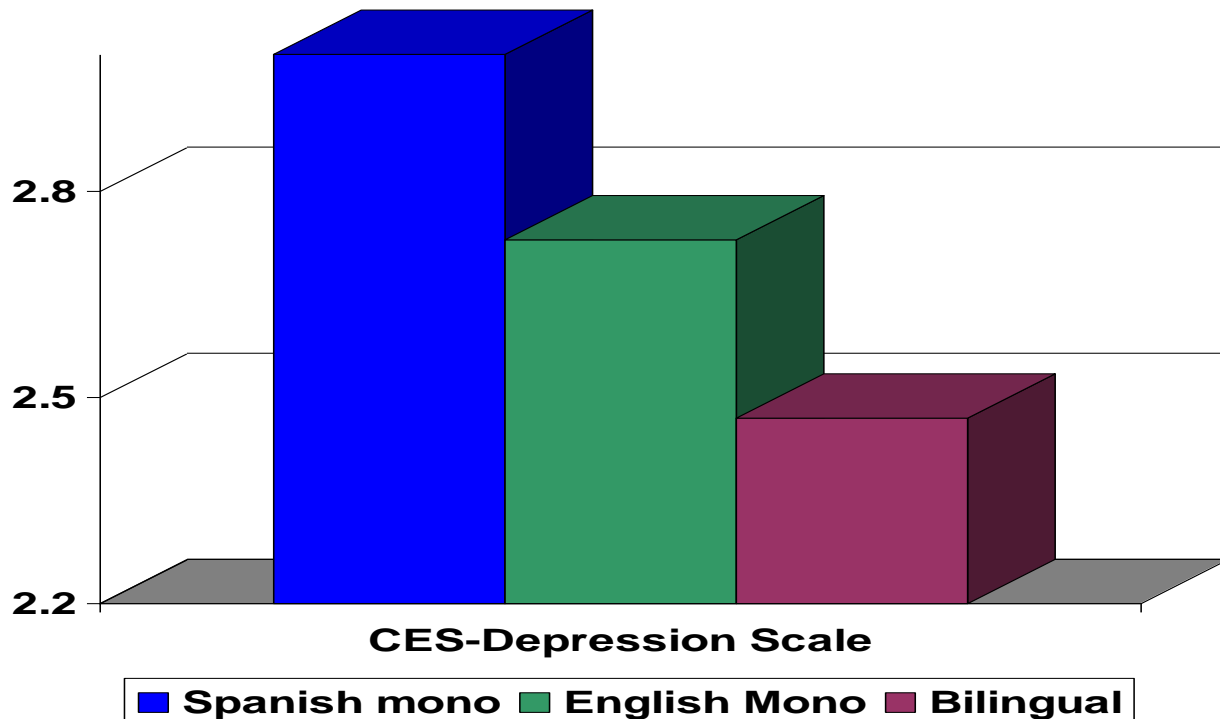


Well-Being & Bilingualism

Theodore M Singelis
California State University, Chico

Itesh Sachdev
School of Oriental and African
Studies,
University of London

Supported by a grant from the NIA #
R15AG025731-01



CULTURAL & SOCIAL benefits of Multilingualism



More social & cultural benefits...

- 'I get to go to parts of Russia I've never even heard of'

Sarah Gale, 37, a charity for vulnerable young people in Russia.

- 'It enables me to build up people's trust'

Diane Bouzebiba, 53, is MD of a technology & transactions company.

- 'I interpreted for Cristiano Ronaldo'

Marc Starr, 39, is a freelance translator and interpreter (Independent, 16.10.12)



LIVING JOYFULLY TOGETHER



Respecting each others identities:

If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language, that goes to his heart.

**Nelson
Mandela**



Vitality of Multilingualism...

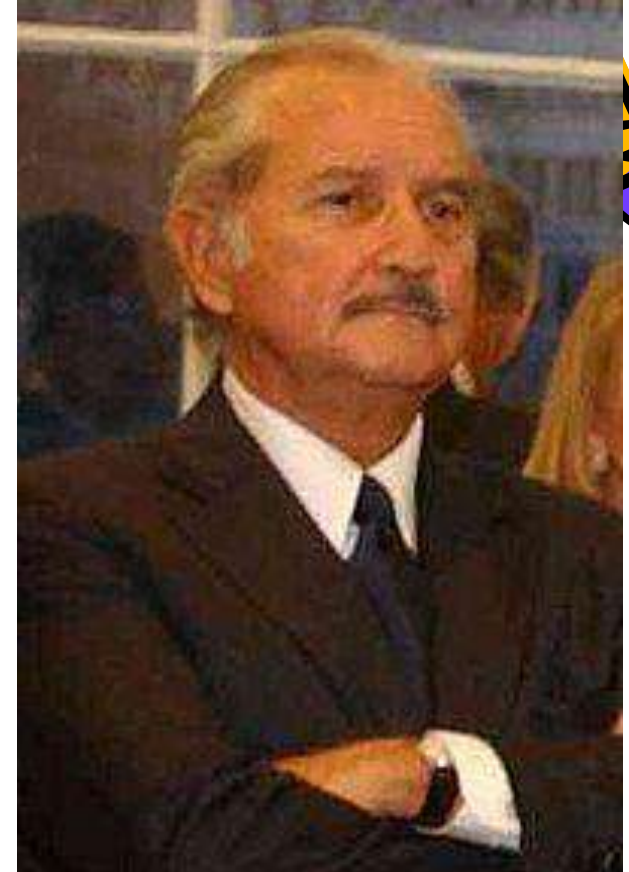
Multilinguals - a significant majority of world ...

Multilingualism is the 'norm' ...

Jednojęzyczność jest chorobą uleczalną

(Carlos Fuentes, 1928-2012)

Monolingualism is a curable disease



Since 1950....

...accelerated movement of people...

Increased migration...? From where to where...? **What is impact...?**



Since 1950....

...perhaps greatest migration is to
urban centres... within countries...

<http://www.unicef.org/sowc2012/urbanmap/>



Over last 30 years...

...Huge technology advances in/and era of
'Globalisation': increased movement and
exchange of people, ideas, money, food,
etc worldwide; across borders...

increased urban diversity
multi-ethnic
multi-faith
multi-community
multi-lingual ...

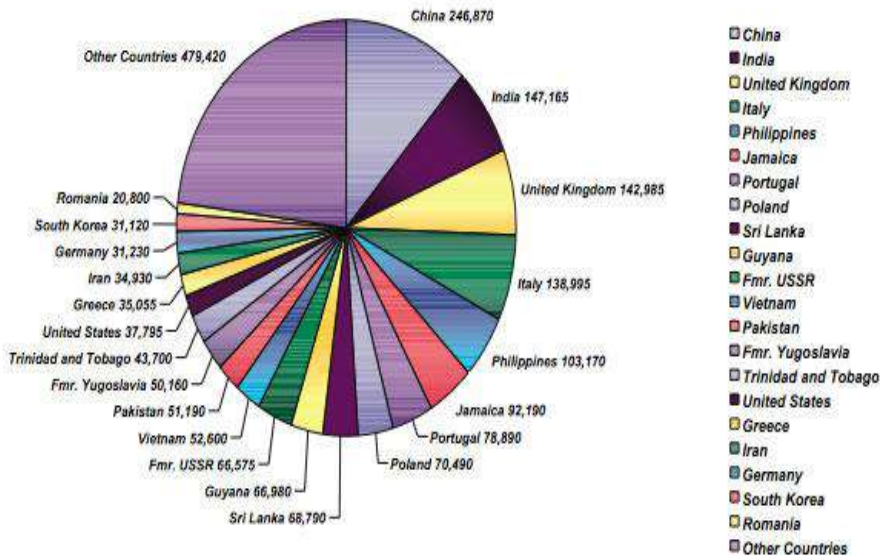


Era of SUPER/HYPERDIVERSITY



Toronto
Foreign Born
2001

Total Foreign Born: 2,091,100
Total Population: 4,647,960
Percent Foreign Born: 44.99%



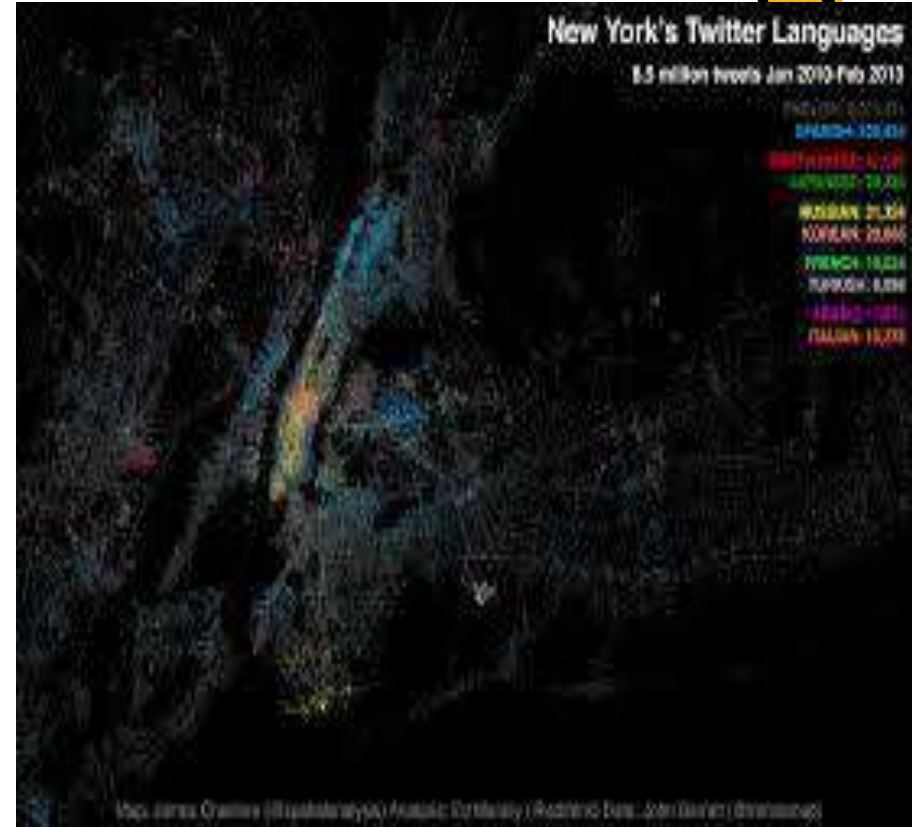
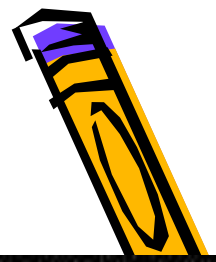
Source: Statistics Canada 2001

Linguistic hyperdiversity in Europe...

Hamburg: 150 languages of school pupils...

London: over 200 languages of school pupils...

London & New York Multilingual Twitter Maps



Vitality of Urban Multilingualism - VuM

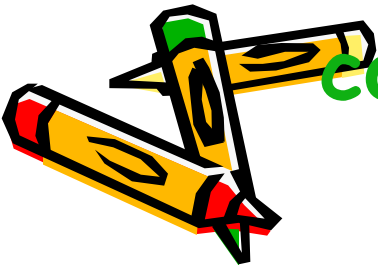
VuM: the degree to which **societal multilingualism and individual plurilingualism** are able to thrive and flourish in an urban conglomeration.

3 factors (following, Giles, Bourhis & Taylor, 1977):

Demography (Immigration, proportion, concentration, etc)

Status (cultural, economic prestige, etc)

Institutional representation, support & control (in education, government, NGOs, business, etc)



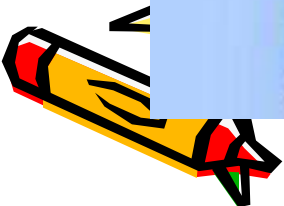
LUCIDE Project: Language in Urban Communities - Integration & Diversity for Europe - with partners in Canada & Australia,
<http://www.urbanlanguages.eu/project-background/partners>



Vancouver (Pacific coast)
Toronto
Ottawa
Montreal

Oslo
London
Hamburg
Utrecht
Osijek
Sofia
Dublin
Strasbourg
Varna
Madrid
Rome
Athens
Limassol

Melbourne



LUCIDE Methodology

(i) **Semi-structured interviews re multilingualism in city - city government, NGOs, individuals, social services, educators, etc**

(ii) **Available Statistics (Census etc)**

(www.urbanlanguages.eu; Carson & King (eds), 2016)



VuM in LUCIDE cities

Sachdev & Cartwright (2016)



FREE

VuM in LUCIDE cities

(i) Geographical location, history of empires, colonization and regional integration are important in shaping character of VUM

(ii.i) VUM in eastern European cities (late entrants to the EU), shows influences from ancient Hellenic, Roman, Austro-Hungarian through 20C end of the Ottoman Empire.
Languages of the Roma excluded.

(ii.ii) VUM in western European cities, Australia & Canada influenced more by recent colonial histories & EU emergence after WWII. **Indigenous languages and cultures oppressed for long...**



VuM in LUCIDE cities...



(iii) ALL cities officially monolingual, except Dublin (Ireland) & Ottawa (Canada); *'One language-One nation'* serious blow to VuM...!

(iv) Recent global migration - super / hyper-diversified many cities. Great boost to VuM...!

(v) Size matters: Bigger cities... increased VuM!



VuM in LUCIDE cities

(vi) All LUCIDE cities: a clear distinction between 'highly-valued' and 'less-valued' languages. **Decreases VuM**

(vii) English: special status - but not enough for VuM...

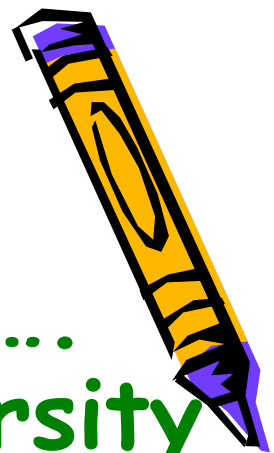
in non-Anglophone countries...

FACILITATOR for *bilingualism* but maybe *inhibitor* for VuM there.

in Anglophone countries: **VuM inhibitor** in USA, UK, Australia, Canada, Ireland...



VUM summary of LUCIDE data



(i) Despite '1 language:1 Nation'...
era of urban super/hyperdiversity
is here!

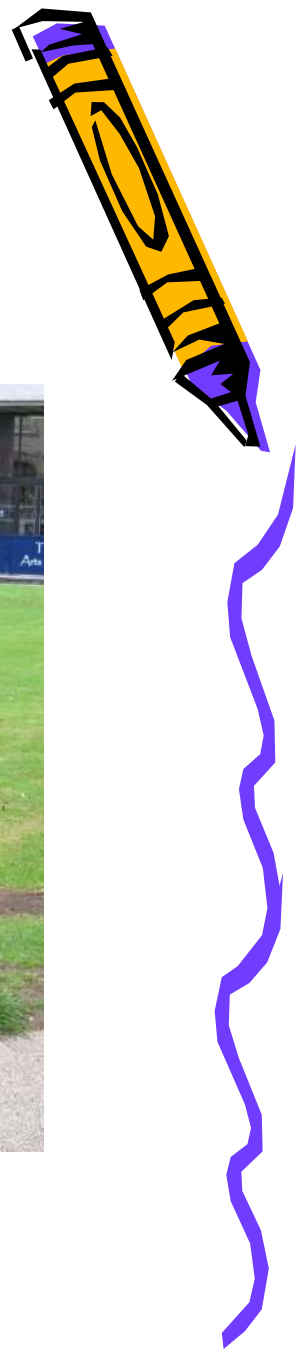
(ii) English is not enough

(iii) VUM varies as a function of
demography, mobility, history,
geography, politics, economics and
technological advance ...

PERCEPTIONS important..



(iv) Intergroup Nature of perceived VUM



- LUCIDE reported attitudes to multilingualism being associated with anti-immigrant attitudes in several cities...



A white female Irish-speaker in officially Irish-English Dublin (LUCIDE report)



- Dublin has experienced significant eastern European (and other) in last few years...



A white female **Irish**- speaker in officially bilingual **Irish**-English Dublin reported

“... Recently, I [**Irish**] was racially abused on a bus when I was speaking on the phone to my father [**in Irish**]. A[**n Irish**] woman started blasting that she was sick of us!...we were taking jobs, and her daughters were home with no work,... and it was because of the likes of us!” (LUCIDE report)



Concluding notes...

- (i) Multilingualism is THE norm worldwide with instrumental, cognitive, health and social and cultural benefits
- (ii) Though language is key dimension of group identity &...
- (iii) Relationship between language and group identity is not static and varies as a function of the power relations between groups, **WE NEED TO MOVE AWAY FROM ONE LANGUAGE-ONE NATION...**



Concluding ...

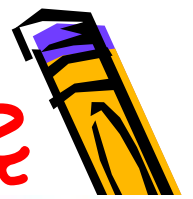
(v) Multilingual communication ... multi-factorial.. dynamically evolving throughout...

Multilingual accommodation= intergroup communication... ie. 'negotiating' group identities; balancing social inclusion and differentiation

(viii) Let's 'VuM' together.....!

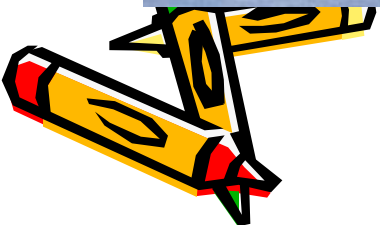


... આભાર... & Dziękuję



감사합니다 Natick
Danke Ευχαριστίες Dalu
Thank You Köszönöm
Tack
Спасибо Dank Gracias
谢谢 Merci See
ありがとう

Obrigado



NAWAT

Linguicide and Revitalization
efforts.

Injuries, damage and cure

WERNER HERNÁNDEZ G.



El Salvador
Ameryka Środkowa



21, 400 Km²

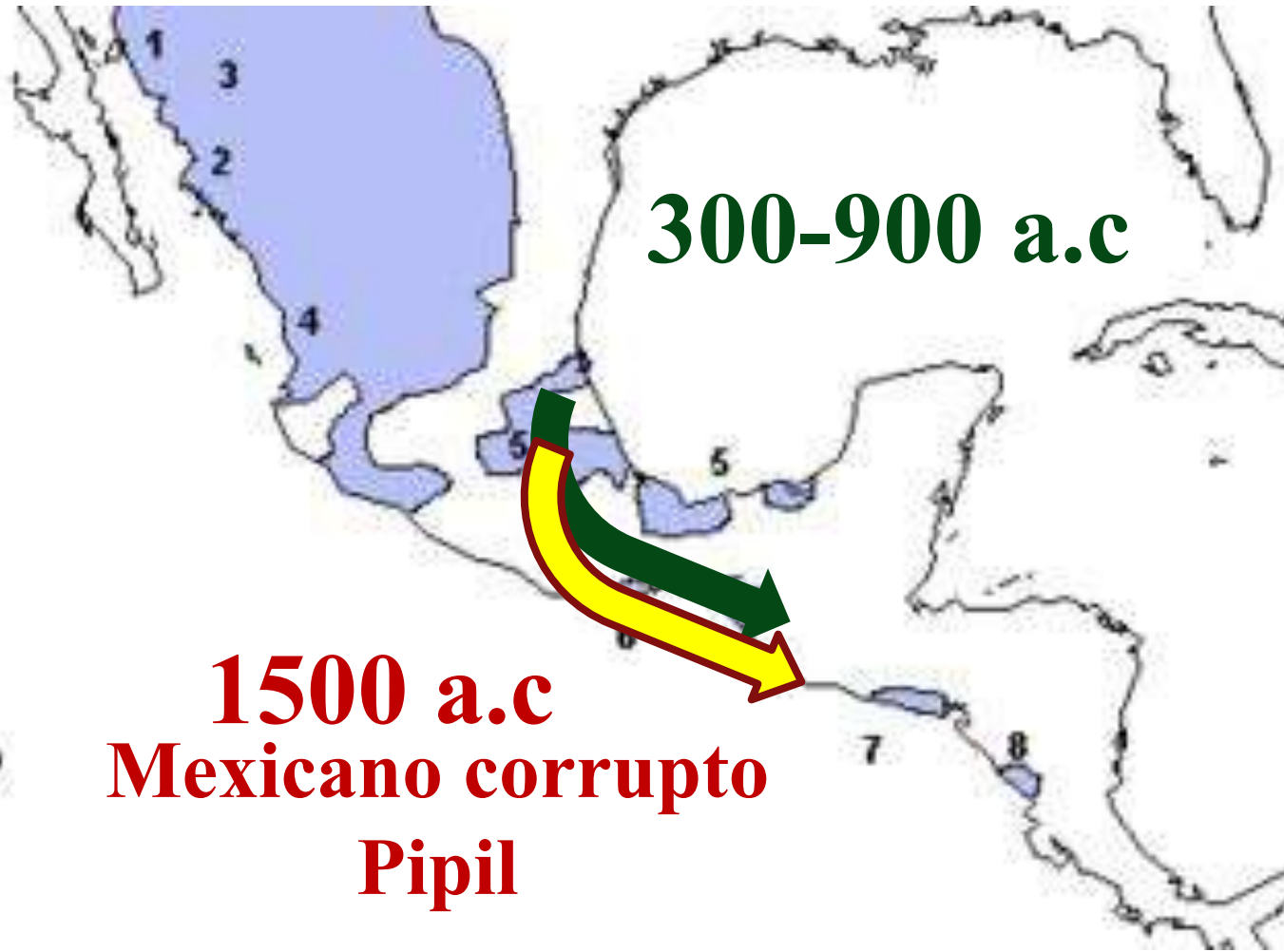


Słowenia



20,273 km²





300-900 a.c


1500 a.c
Mexicano corrupto
Pipil

- 1 Pima-Papago
- 2 Tepehuán
- 3 Tarahumara
- 4 Cora-Huichol
- 5 Náhuatl (Azteca)
- 6 Pochuteco
- 7 Pipil
- 8 Mangué



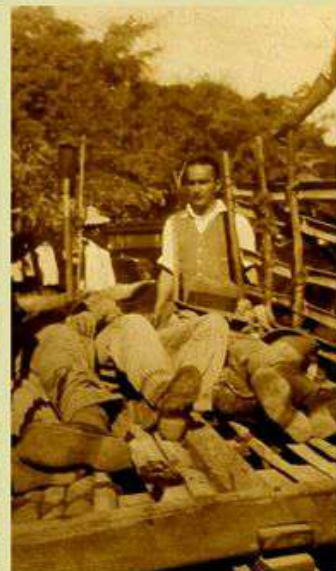
▶ *THE LAST AND ONLY NAHUA POPULATION OUT FROM MEXICO*



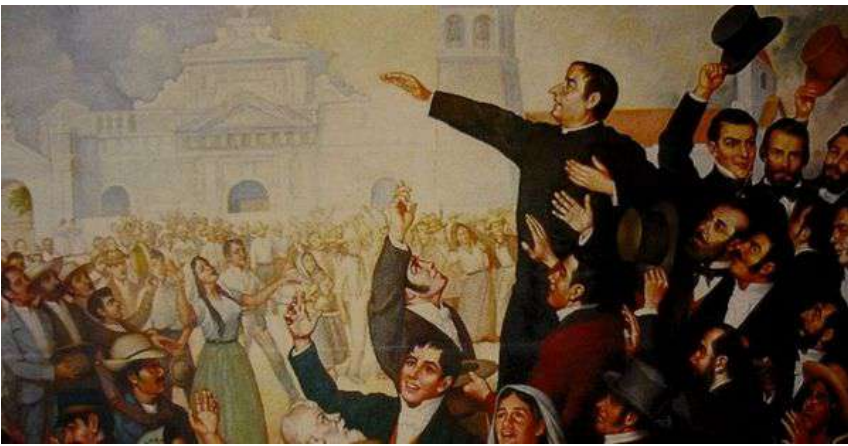


I.

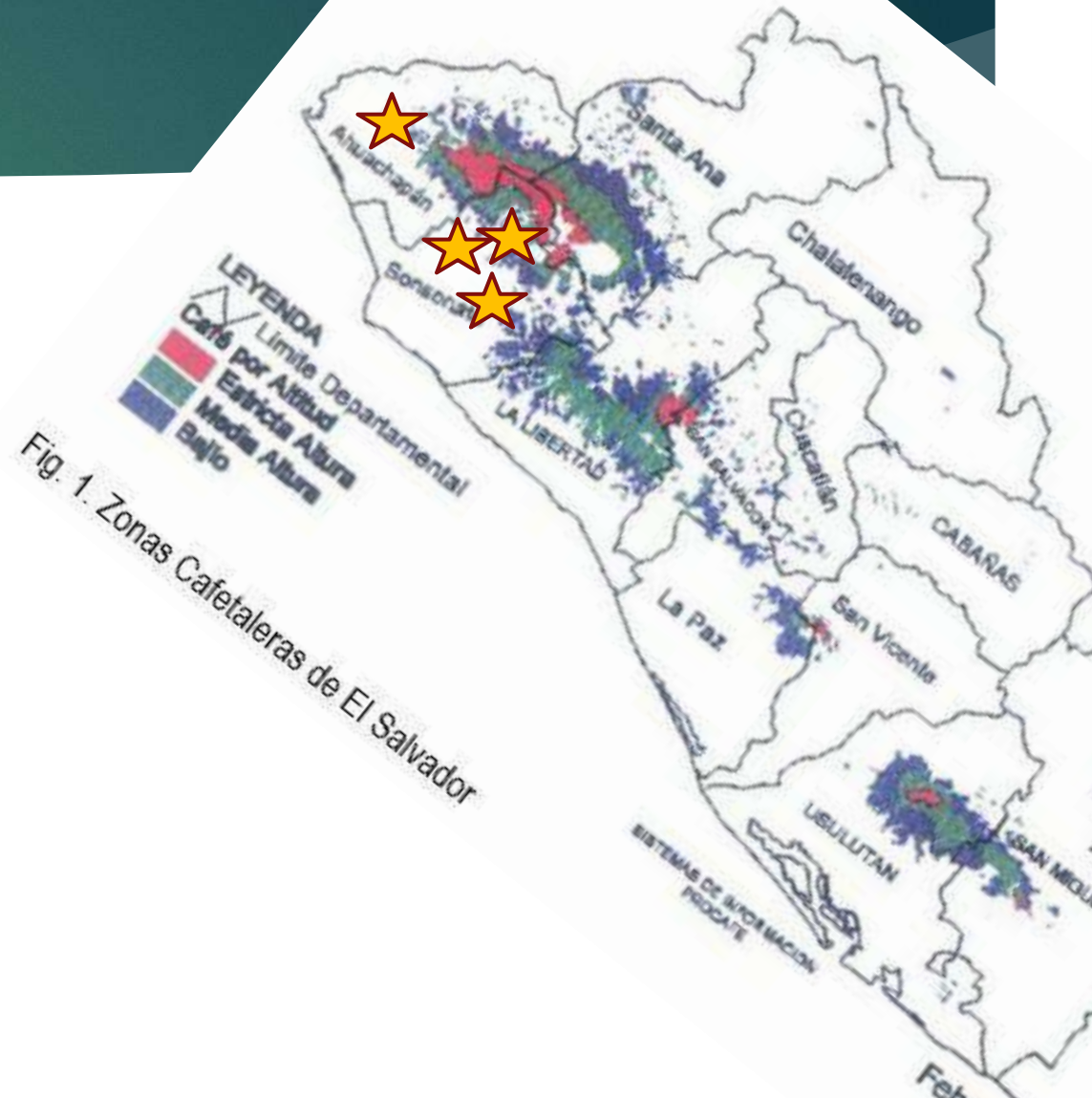
LINGUICIDE



1932 HOLOKAUST



- ▶ 1821
- ▶ 1892
- ▶ 1932



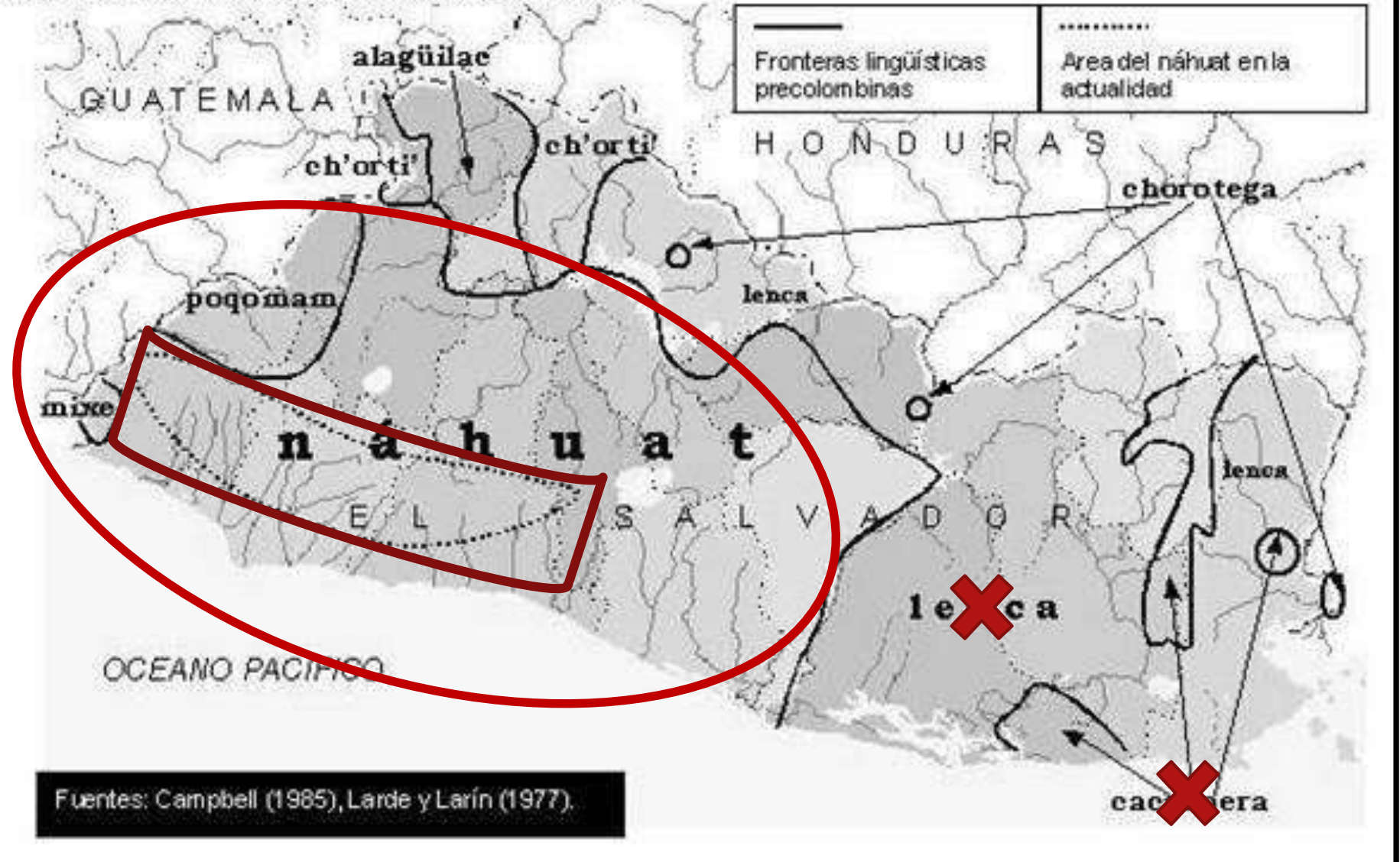
Ethnic/ Linguistic target

▶ **“IT IS FORBIDDEN TO
SPEAK IN NAWAT.
THE ONE WHO
SPEAKS NAWAT WILL
DIE”**

▶ **Genocide/ Linguicide**



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



2.10%
0.001%

WARSZAWA
1,738,000

(2.10%) 36,500





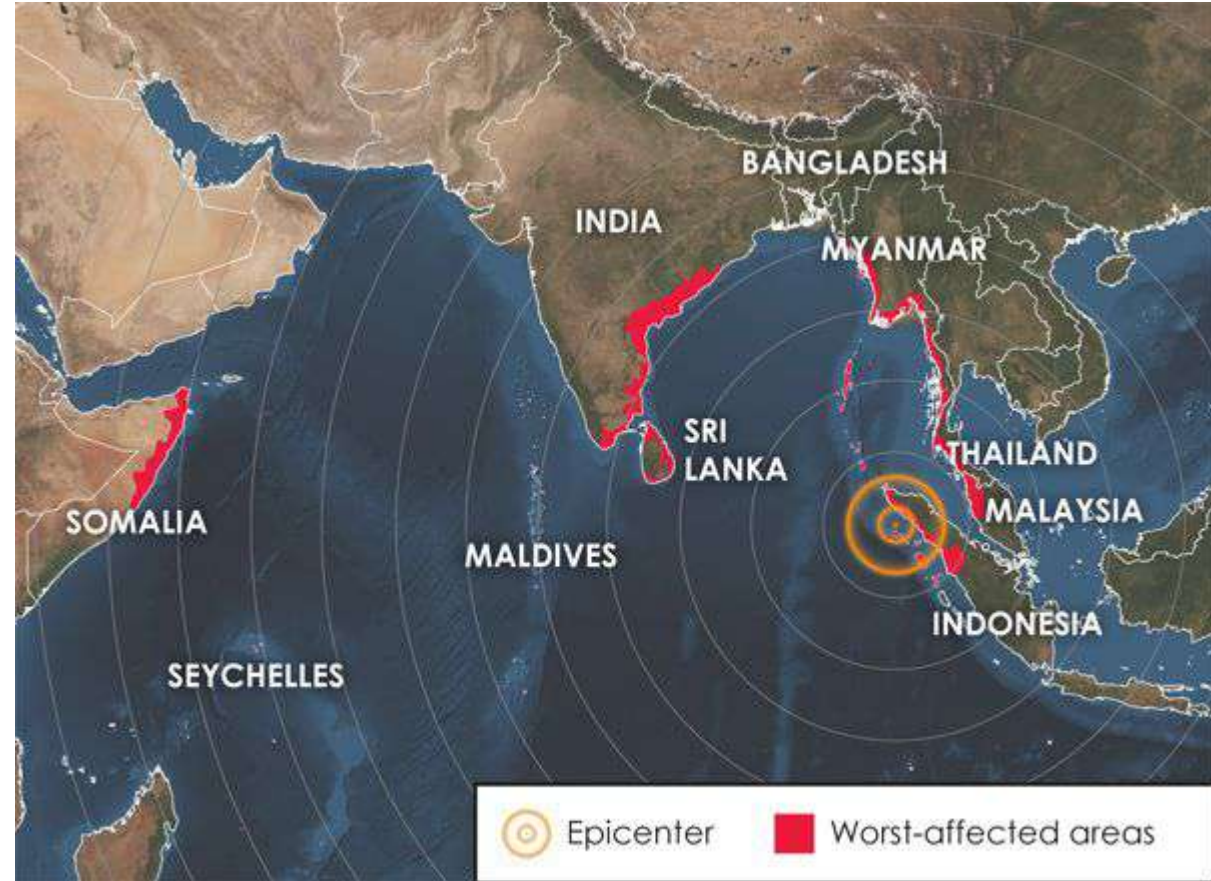
II.

REACTIONS

Damage and injuries

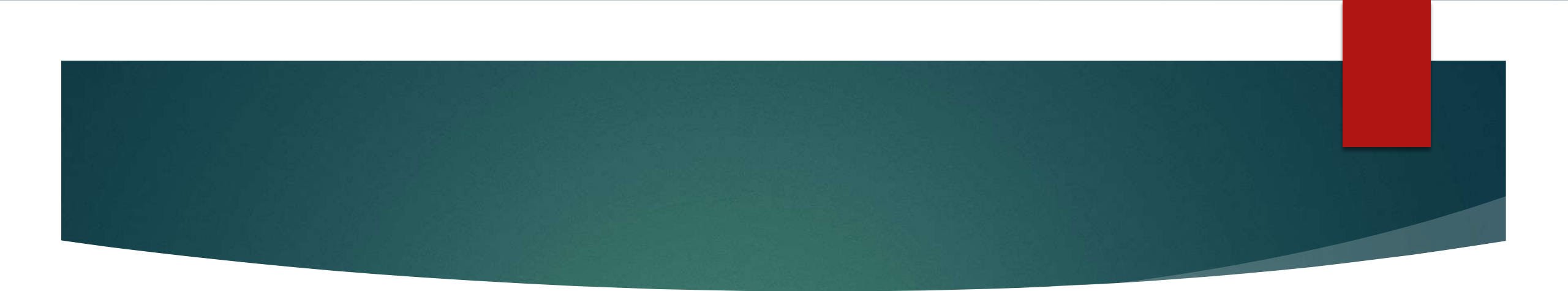
- ▶ Quitted the language
- ▶ Quitted their housing places
- ▶ Changed their names
- ▶ Changed their clothing
- ▶ Stopped teaching their children
- ▶ To mingle in the crowd and Don't give a clue





DISASTER

- ▶ An occurrence disrupting the normal conditions of existence and causing a level of suffering that exceeds the capacity of adjustment of the affected community.
 - ▶ **HUMAN SUFFERING**
 - ▶ **MENACE TO LIFE**
 - ▶ **DEATHS**
 - ▶ **INJURIES**
 - ▶ **DESTRUCTION**
 - ▶ **MATERIAL LOSS**

- 
- ▶ **Natural event** (earthquake, volcanic eruption, hurricane, mudslides, floods, droughts)
 - ▶ **Technological accident** (nuclear explosion)

 - ▶ **Events directly caused by human being:** armed conflicts, GENOCIDES, terrorist attack, social violence




HUMANITARIAN CRISIS

- ▶ VIOLATIONS OF HUMAN RIGHTS
- ▶ RIGHT TO LIFE
- ▶ PERSONAL INTEGRITY
- ▶ PRIVATE PROPERTY
- ▶ FREE MOVEMENT
- ▶ HOUSING DIGNITY CONDITIONS
- ▶ HEALTH

Health

- ▶ WHO Definition
- ▶ Is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.



**III. ACTUAL
SITUATION:
A BREAKPOINT**

Cure

BRING BACK HEALTH TO THE LANGUAGE



WE MUST NOTICE WHAT IS IN OUR HEAD

- ▶ *IF WE ARE SEEKING FOR A EXTERIOR ANSWER AND WE DON'T FIND IT... MAYBE THE ANSWER NOT OVER THERE*
- ▶ *CHANGES WIL NOT BE A LUCK MATTER*
- ▶ *INVOLVE YOURSELF*
- ▶ *LET'S WORK TOGETHER*

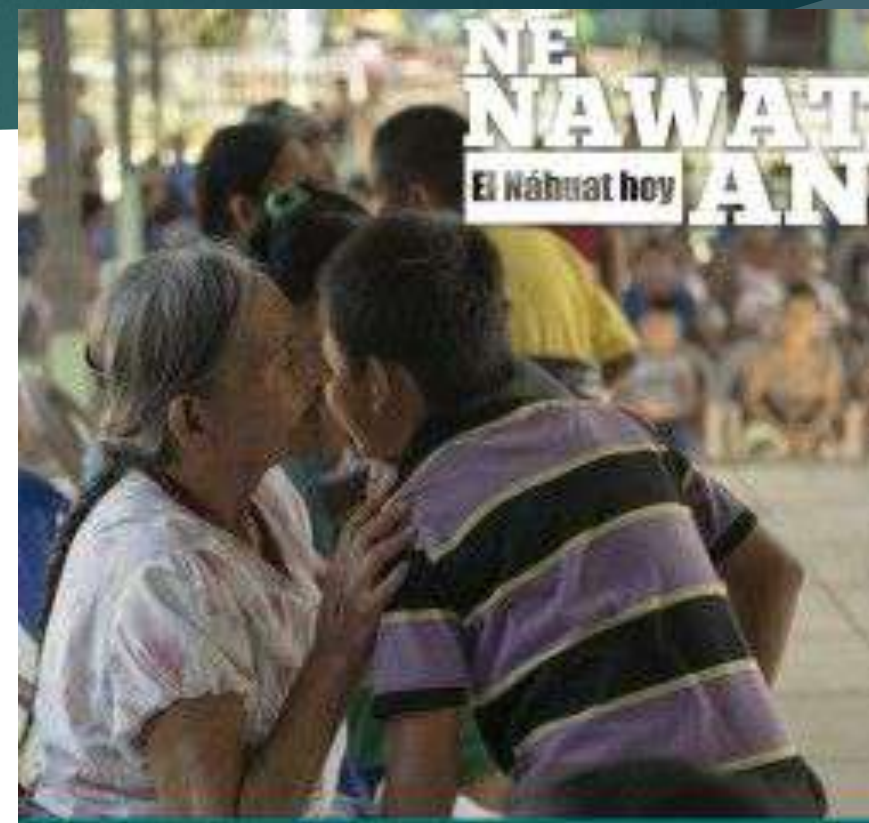


USING DISADVANTAGE TO OUR FAVOR

- ▶ We are very few people
- ▶ It's a little country
- ▶ They think we're not pretty enough

SEEKING FOR OPPORTUNITIES

- ▶ **Bringing joy and respect**
- ▶ **We have the chance to write a story. Even if we win or we don't we'll write a great story**



Innauguración:
Viernes 5 de febrero 2016
5:30 pm.
Entrada gratis.

La exposición se mantendrá abierta hasta el mes de febrero.








**Life consists not in holding
good cards but in playing
those you hold well.**

Josh Billings

 BrainyQuote



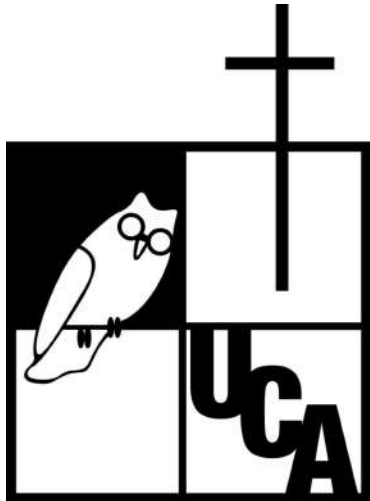
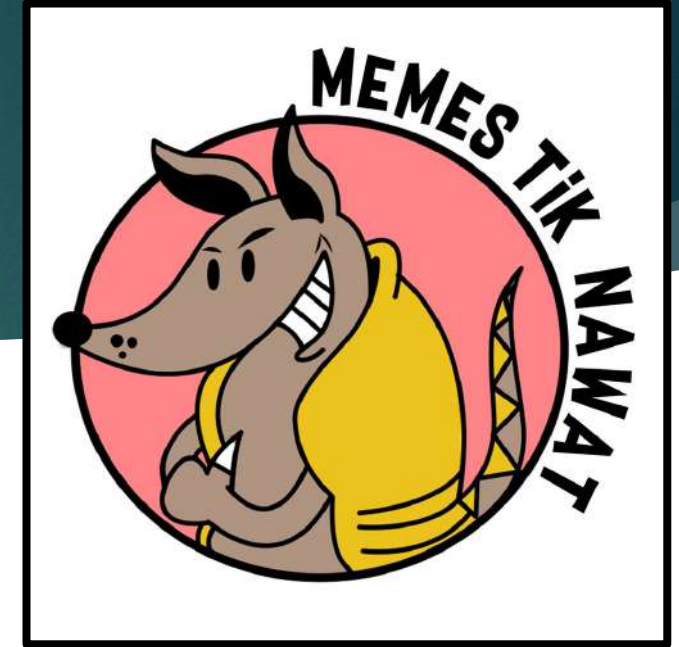
Ne Nawat Shuchikisa!

Naja nina ka ne tajtakamet
welit tajtaketzat nawat
Naja nina ka ne piipipil
welit tajtaketzat nawat
Naja nina ka ne siisiwaket
welit tajtaketzat nawat
Ne nawat shuchikisa
ne nawat nemi yultuk



HELPERS

COMUNITY



Tzawalamat: nebibliaj.org

CONNECT THE DOTS

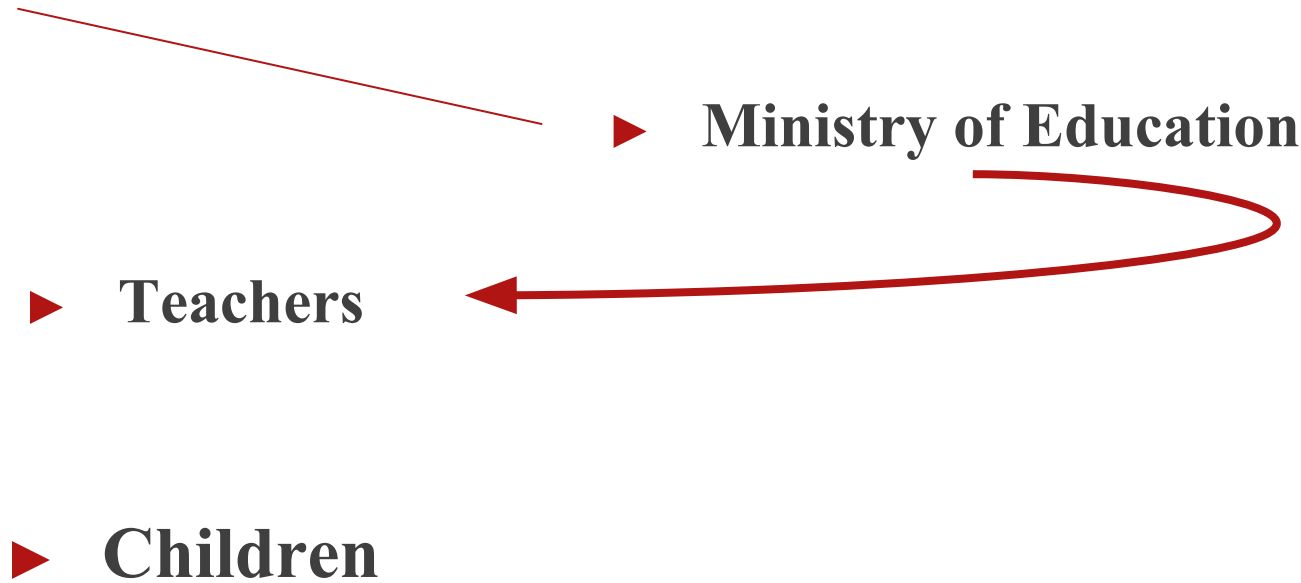
▶ **We want to teach nawat to the children**

▶ **Ministry of Education**

▶ **School**

▶ **Teachers**

▶ **Children**



WHAT IS HAPPENING WITH NAWAT?

- ▶ *Alternatively known as Pipil, this language is spoken in El Salvador. Despite a period of extinction in some regions, there is a growing number of second language speakers of it, signalling the language's revival.*



WHAT TO DO: CHANGE OUR MIND AND ATTITUDE

- ▶ **Quit passivity**
 - ▶ **Be brave**
- ▶ **Work together with organization**
- ▶ **Analyze the situation and have continuous debate**
 - ▶ **Be dynamic**
 - ▶ **Quit passivity**
 - ▶ **Seriously, quit passivity**
- ▶ **Open spaces where mental health and language could live together**
 - ▶ **Give Hope**

Mucha gente
pequeña

+

en lugares
pequeños,

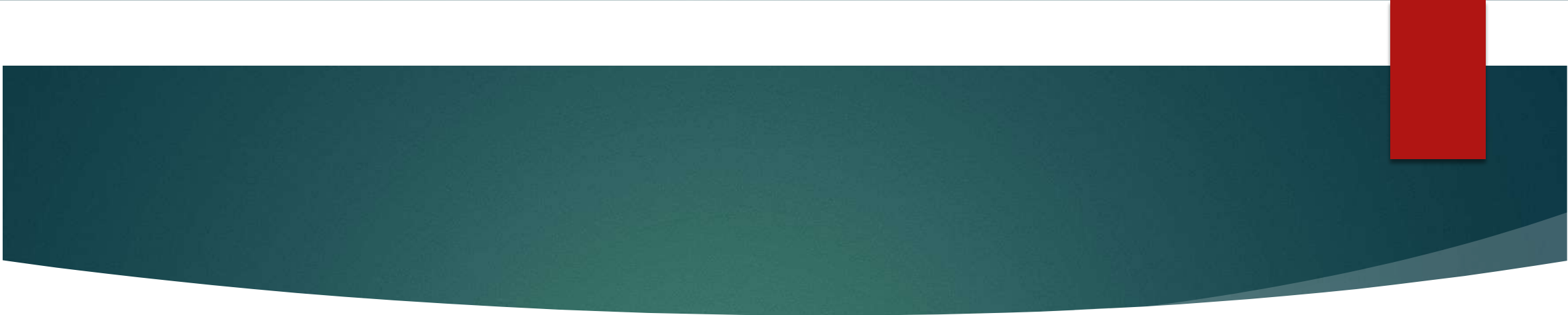
+

haciendo cosas
pequeñas,

=

pueden cambiar
el mundo.

Eduardo Galeano



ATTITUD

E

PADIUSH

Dziękuję

Thank you



COLECTIVO
TZUNHEJEKAT
Cabeza de viento

SOCIAL VIOLENCE, LANGUAGE REVITALIZATION AND HEALING

WERNER HERNÁNDEZ G.





El Salvador
Ameryka Środkowa



21, 400 KM2



SŁOWENIA



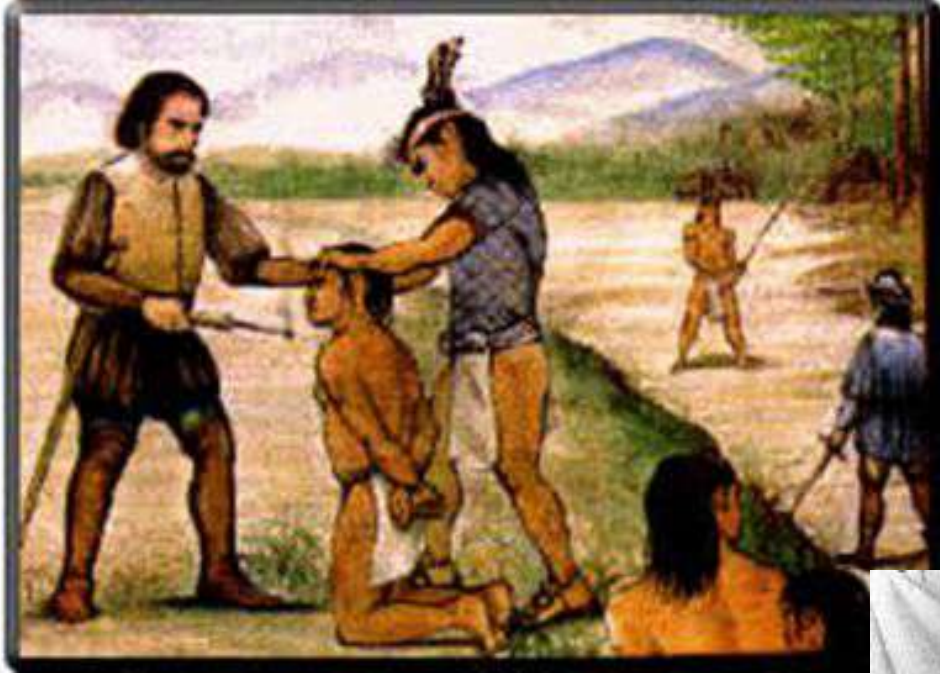
20,273 km²

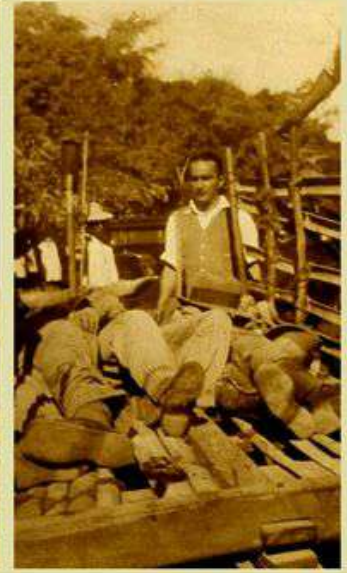






0





1932 HOLOKAUST

POINTS IN COMMON

- THE CONCEPT OF BEING SUBMITTED
- FEAR OF SPEAKING THEIR LANGUAGE
- NO HOPE
- THE YOUNG PEOPLE BECOMING PART OF GANGS



SOLUTIONS?

NO MONEY

■ ATTITUDE

A BAD SITUATION?

Half empty?
Half full?




CRIME SUCCESS

- Involve people of all kinds
- Violence has reached where the law or culture does not come effectively.
- Easy way to enter
- Short term recognition
- Young people must be a priority
- High capacity of organization

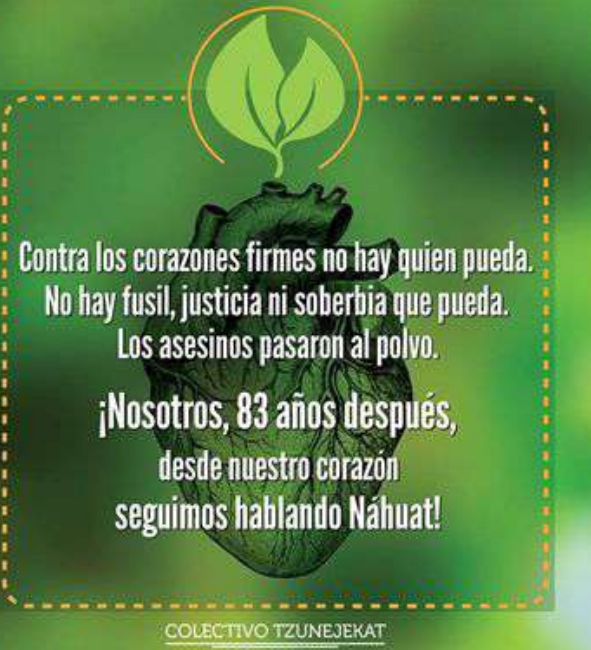
- Subjection,
- Marginalization,
- Poverty,
- Illness,
- Murder,
- Justice,
- Helplessness,
- Illiteracy,
- Discrimination,
- Classism,
- Invisibility.

- Commiseration
- negligence
- indifference

- 
- When there's damage and it's very easy to react with anger but that's not what we need to get healthy. It's better if we do celebrate life



TO GIVE MEANING



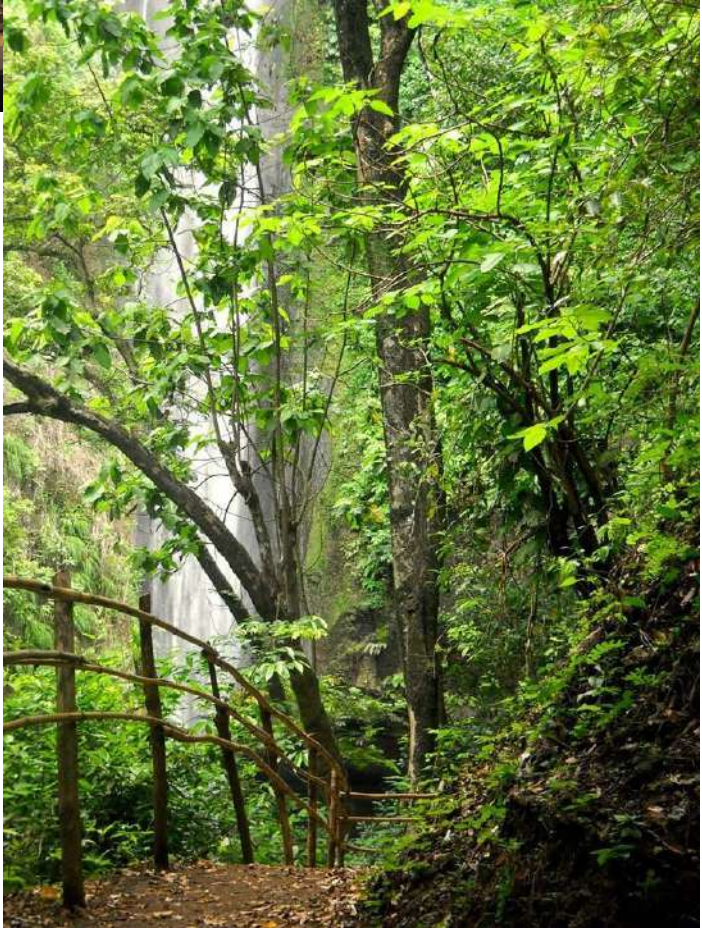


OPORTUNIDAD PARA...

WHO "Mental health is a state of well-being in which the person is aware of their own abilities, can face the normal stresses of life, can work productively and fruitfully and is able to make a contribution to their community."

- Ethics aesthetics and utilitarian
- ITS TIME TO SEE IF WE HAVE LEARNED OUR LESSONS BY CHANGING OUR VERY OWN SITUATION

- 
- IT'S A FREEWAY TO IDENTITY
 - IT'S AN OPORTUNITY



Documentación y revitalización del náhuatl en Xilitla (Huasteca Potosina)

Elwira Sobkowiak

Universidad de Varsovia, Polonia

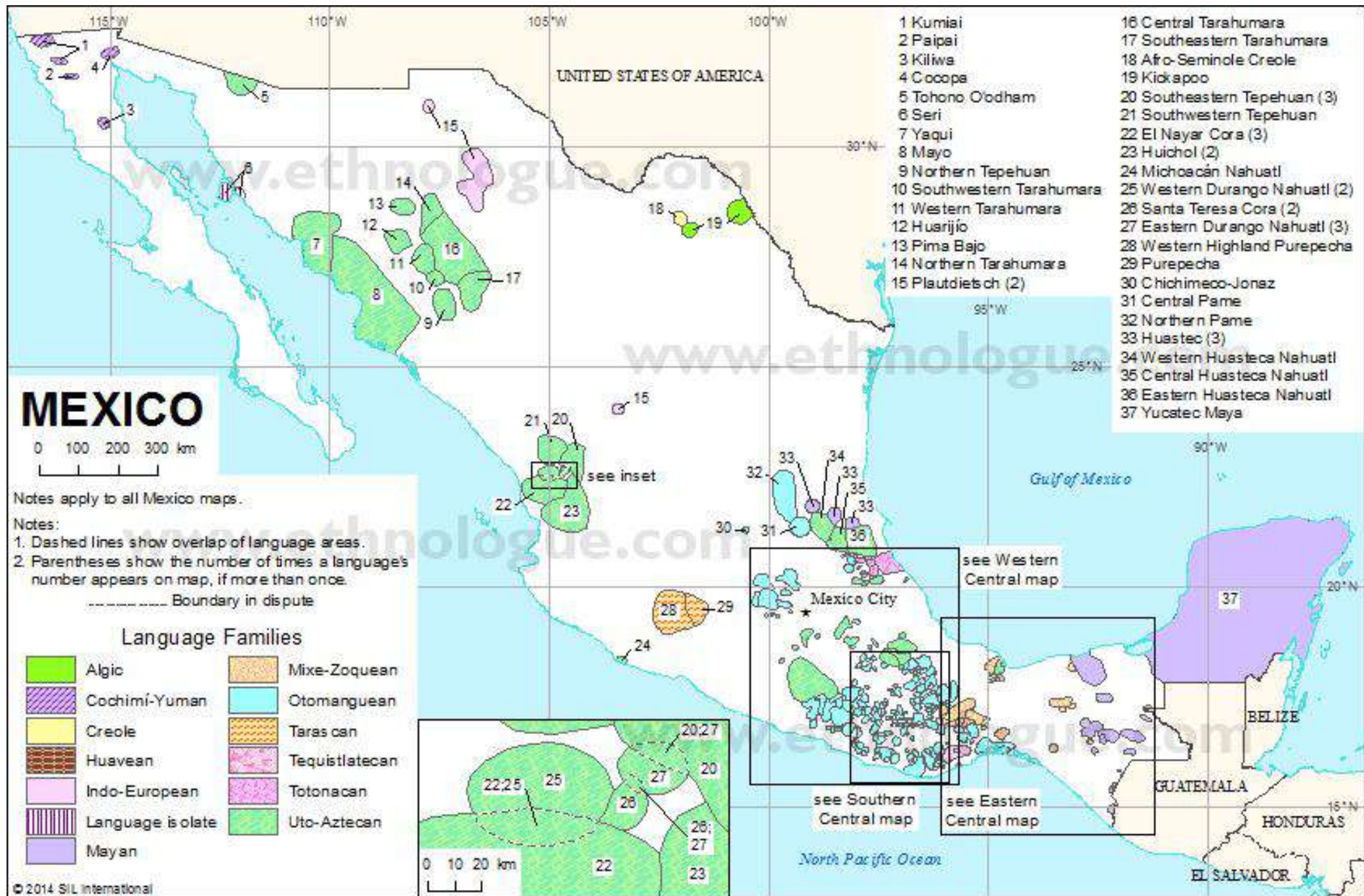
Colectivo Nauatlajtoli Xilitlan

San Miguel Xaltipan, Tlaxcala 24.08.2017



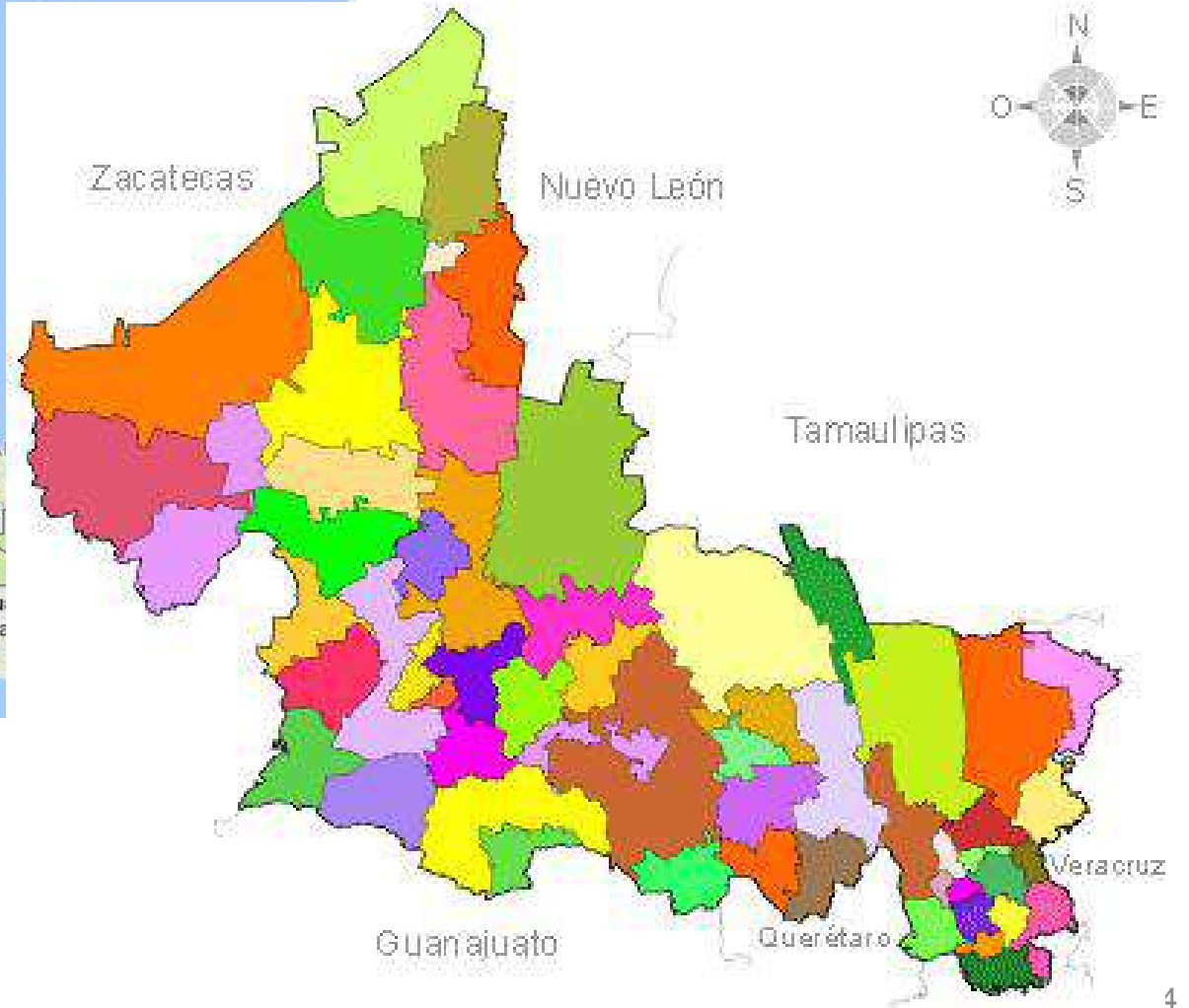
Contenido

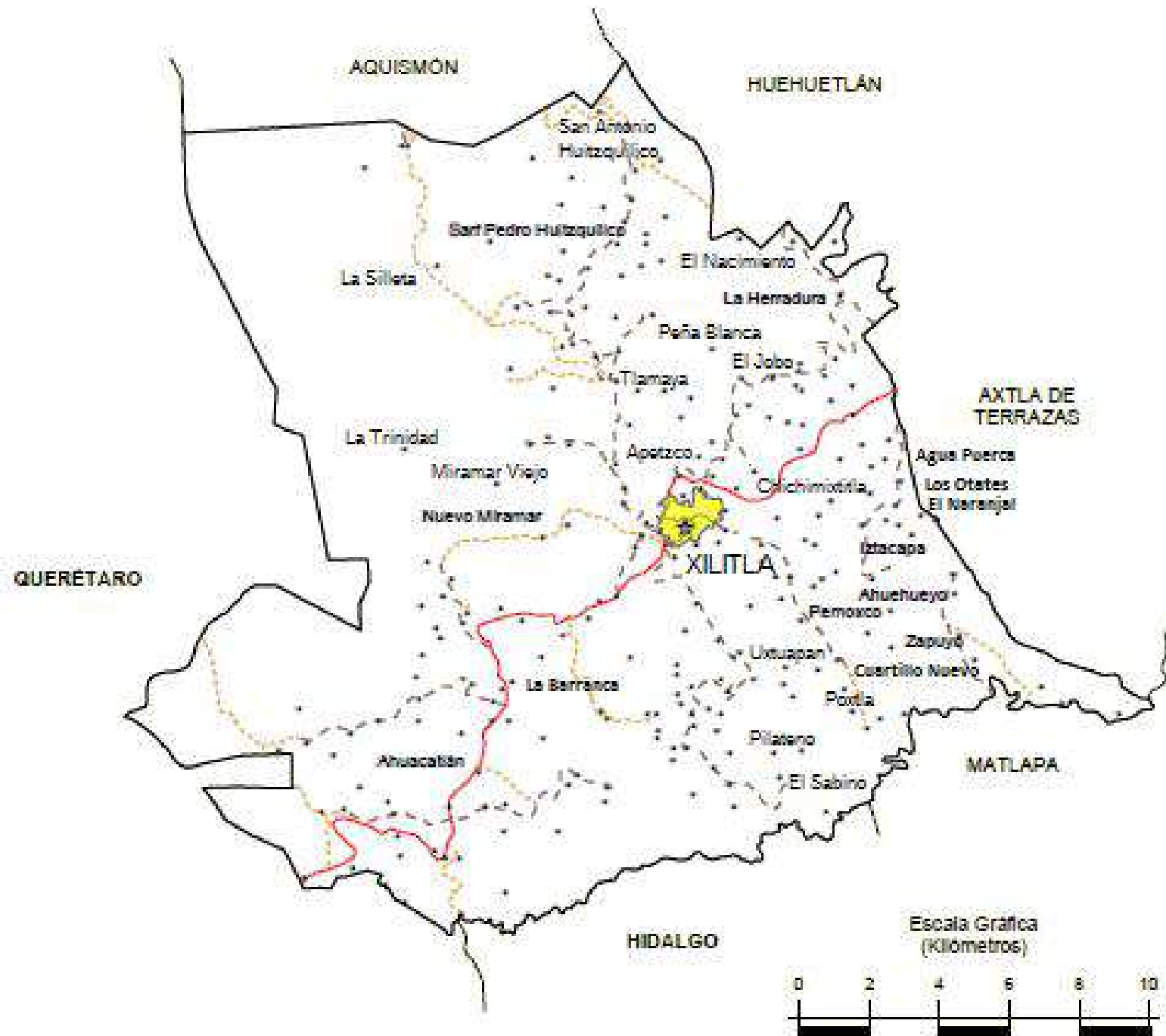
- Información introductoria
- Objetivos del trabajo con náhuatl en Xilitla
- Proyectos realizados
- Proyectos futuros
- Preguntas, comentarios y sugerencias

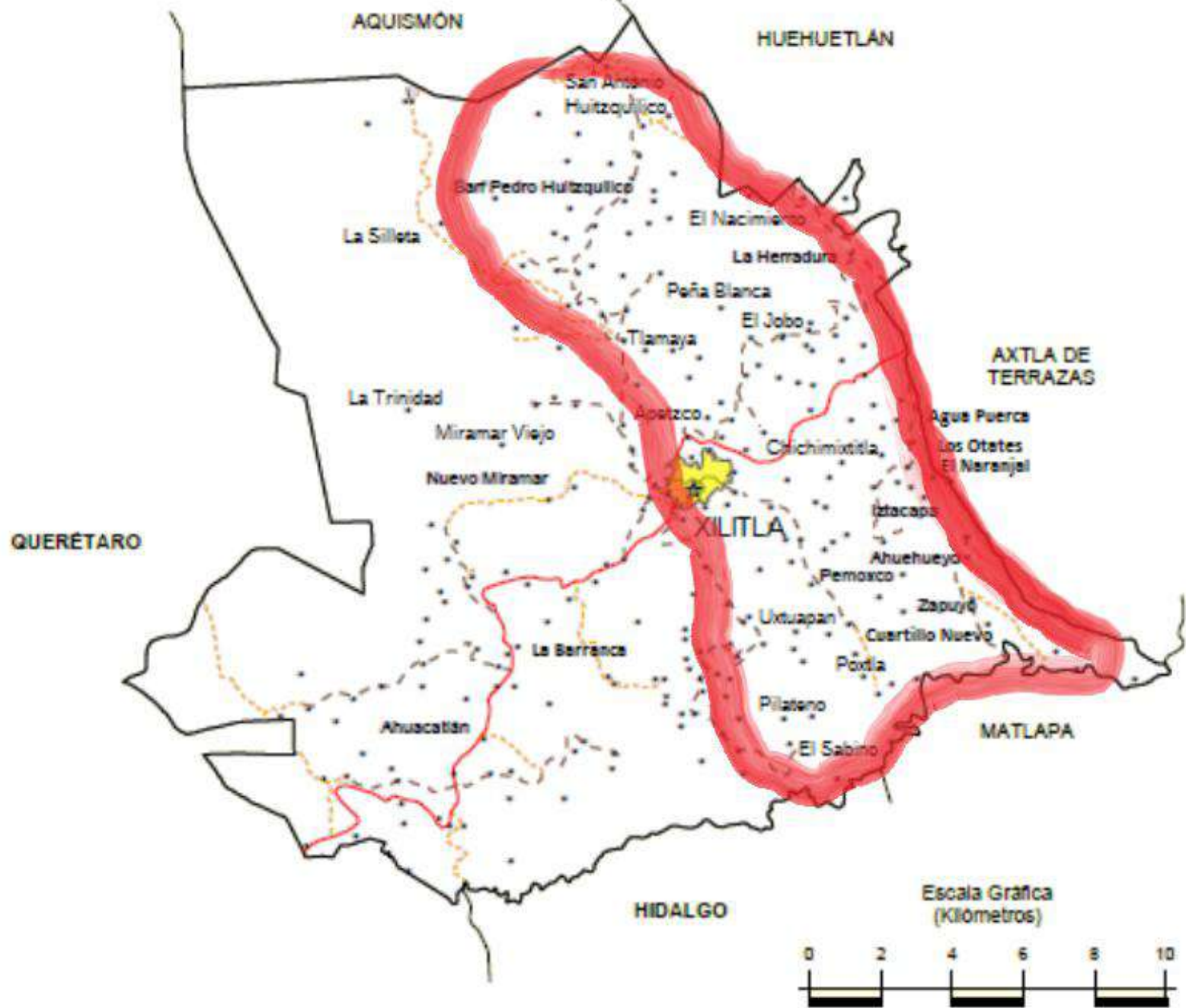




XILITLA, S.L.P.



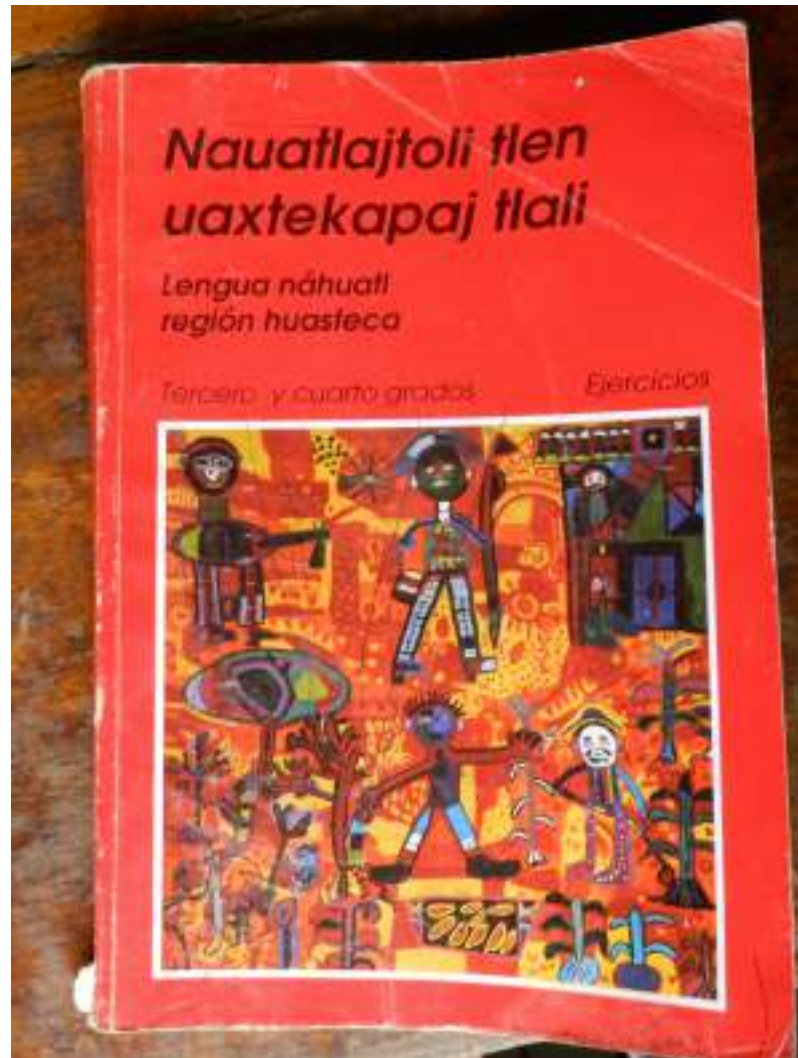




Xilitla



Educación bilingüe



Paisaje lingüístico en Xilitla



Actitudes ante el náhuatl



Sociedad y cultura nahua en transición



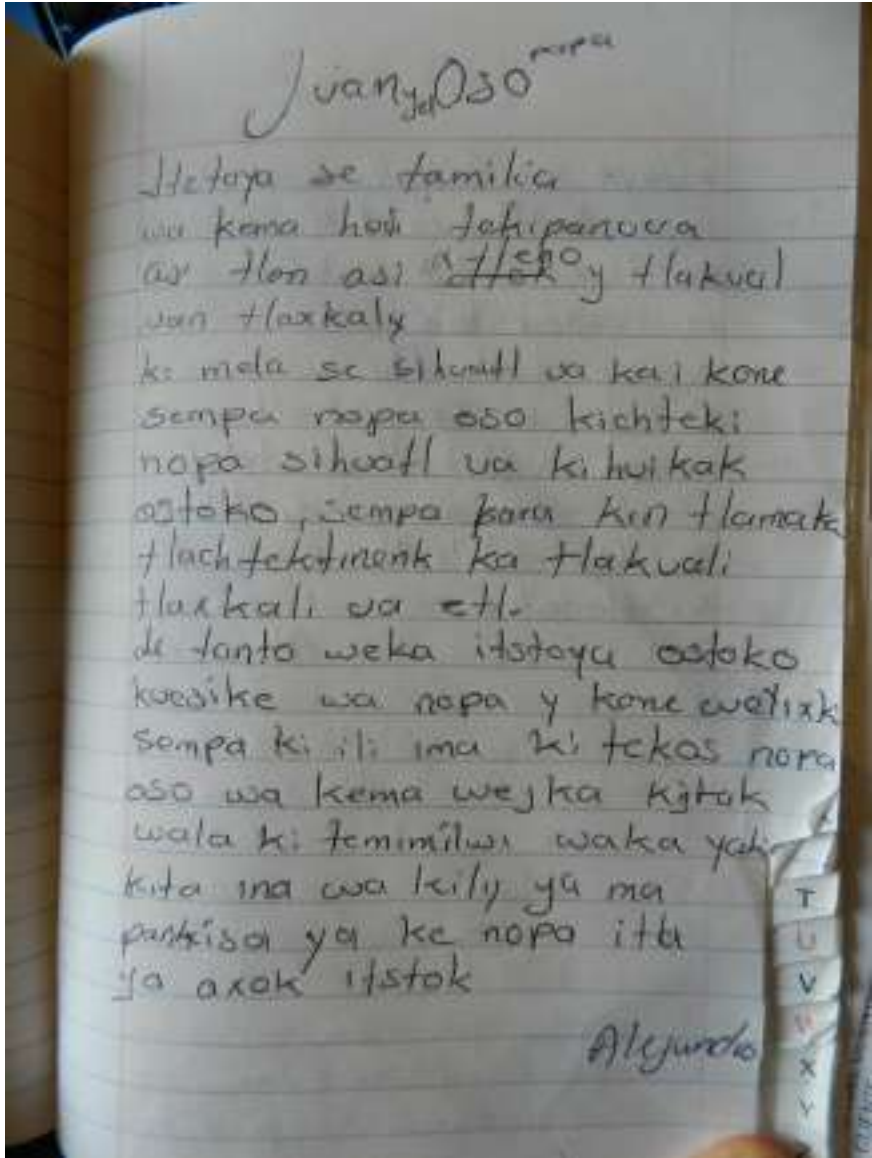
Objetivos del trabajo

- TRABAJAR LOCAL, un solo municipio, o comunidades
- CREER que con poco dinero se puede mucho
- INVITAR a la gente no-nativohablante (patrocinio del libro)& CONSCIENTIZAR sobre el problema de la pérdida de la lengua
- trabajar con JÓVENES
- hacia EMPODERAMIENTO de los hablantes de las comunidades
- trabajar en CAMBIAR las actitudes
- realizar trabajo más holístico: turismo comunitario (+turismo lingüístico?), talleres para concienizar sobre derechos y cómo exigirlos

Taller de la logística del turismo lingüístico y turismo comunitario Xilitla, 2-4 junio 2016



Documentar y DIFUNDIR la tradición oral



Trabajo en escuelas locales



GRUPO 'Nauatlajtoli Xilitlan'



Retos

- Temática de narraciones y elección de textos
- Ortografía
- Traducción al castellano
- Purismo lingüístico
- Variante del náhuatl representado
- Financiamiento del proyecto

Kamanaltlajtolmej Xilitlan

- **25** cuentos en náhuatl (con traducciones al español)
- **17** autores de **11** comunidades
- **5** textos elaborados por alumnos de escuelas TS
- **20** ilustraciones: alumnos
- **3** ilustraciones: artista local de Xilitla
- **1000** copias
- **600** copias en las bibliotecas de escuelas/espacios públicos en la Huasteca Potosina

Kamanaltlajtolmej Xilitlan

Narraciones en náhuatl de Xilitla



Xilitla 2016

Ex-hacienda en El Naranjal
("Ueyikakiuiltlali") &
Cascada El Guardián ("Akuitlauijketl")



Xantolo & rituales en las cuevas ("Teopanko")



Escuela TS Itztacapa 13.01.2017





“Kamanaltajtolmej Xilitlan”: una herencia que desaparece

● Elwira Sobkowiak de origen polaco presentó el pasado fin de semana el libro de Narraciones en Náhuatl de Xilitla

JUNTERIA/REABRACION

Si tu rostro refleja cansancio pero también satisfacción, ya que después de varios meses de intenso trabajo con el apoyo de un grupo colectivo vio cristalizado un proyecto de riqueza literaria cultural, porque asegura si no se propicia su revitalización y fortalecimiento existe el riesgo de su extinción.

Elwira Sobkowiak de origen polaco presentó el pasado fin de semana el libro de Narraciones en Náhuatl de Xilitla titulado Kamanaltajtolmej Xilitlan quien señala no obstante de que el náhuatl es la lengua más hablada en el país pero ante la falta de apoyo institucional, migración, la adopción del español, discriminación, entre otros factores han contribuido a que exista el riesgo de extinguirse.

¿Cómo nace este proyecto, qué fue lo que lo impulsó? Cuando vine a Xilitla empecé a trabajar y descubrí que la mitad de la población habla náhuatl y andando en las comunidades constata que hay mucha tradición oral al escuchar cuentos y leyendas pero también me empezaron a comentar que sus hijos y nietos ya no les interesaba esas historias y a mi me parecían muy interesantes por ser un patrimonio cultural de Xilitla y de todo México. Entonces surgió la idea de preparar un libro de cuentos y leyendas y difundirlas

porque a lo mejor aborta no quieren escuchar esas historias pero en el futuro redescubrir sus raíces y entonces empecé a buscar bocas para poder realizar el proyecto y si gané una beca con la Fundación Internacional Lenguas en Peligro y comencé a trabajar en el proyecto.

Con el grupo colectivo de trabajo de quienes se hace acompañar durante la entrevista con ZU-NOTICIA, sostiene comenzaron a recopilar las leyendas en las comunidades enfocándose en elementos de paisajes, cuevas, cerros, volcanes, inclusive de los orígenes de las comunidades, además de organizar concurso de cuentos en instituciones educativas, logrando finalmente plasmar en el libro 25 cuentos y leyendas.

Pero explica que el trabajo no solo era recopilar las leyendas sino posteriormente fue analizar el tipo de ortografía a plasmar porque no existe una ortografía fija en náhuatl y por consiguiente no fue fácil, “los textos que recibí en algunos casos realmente fue escrito con otra ortografía y eso de codificarlo o hacerlo estandarizado no fue fácil”.

¿Cómo una persona proveniente de otra nación se interesó en rescatar esta riqueza literaria? “primero porque estoy aquí, tengo formación en lingüística y antropología, pero como lingüista puedes trabajar con cualquier lengua del mundo, trabajar con cualquier lengua como académica la mayoría de los lingüistas como académicos trabajan con lenguas más reconocidas del mundo pero en mi caso siempre quería hacer algo más allá, porque desearía que se está extinguiendo y entonces quería usar mi conocimiento haciendo algo para rescatarlo”.



“Siempre sentí mucho interés, sentí mi elección a México para empezar hacer mi trabajo fue muy consciente, es un país que tiene mucha riqueza lingüística (68 lenguas) y también sabía que por cuestiones de discriminación y racismo esas riquezas se están perdiendo, entonces decidí venir aquí precisamente porque Xilitla está a orilla de la zona náhuatl.”

¿El papel de las instancias de gobierno, qué opinión te merece, ha faltado interés en fortalecer este idioma? “Claro

que sí, otra cuestión que percibí es que no hay mucho interés en preservar las lenguas indígenas, yo batallé bastante, empecé desde cero, logré tener confianza con la gente, hablé mucho el español y esos aspectos no es fácil ganar la confianza de la gente pero ya después de tres años trabajando aquí si logramos tener un grupo de trabajo comprometidos y hasta enviamos al Gobierno de Xilitla que nos echara la mano y nos apoyó y del cual agradezco”.

“Náhuatl es herencia del municipio, creo que falta difusión, hacerlo más visible, hasta ofertarlo de manera cultural y turística y vamos a luchar para lograr colocar señalética trilingüe español, náhuatl y tének, hay muchas ideas y que esperamos que el municipio (Ayuntamiento Municipal) nos apoye en esto”.

¿Comentabas en la presentación del libro el riesgo de extinguirse esta lengua, realmente lo existe? “absolutamente, aunque náhuatl es el idioma más grande de México y se supone tiene más de 1 millón y medio de hablantes que uno puede pensar son muchas personas, pero al mismo tiempo representa un riesgo grave de extinción, a lo mejor es el grupo etnolingüístico que sufrió más discriminación en México pero cuando vas a las comunidades el 80% habla la lengua náhuatl, pero tú entras en un aula y al preguntar si hablan la lengua nadie contesta y yo pienso que es algo que preocupa, no es una situación normal y pienso hay que actuar...”

En los niños, en nuestro mundo también por el fenómeno de globalización, migración se está cambiando muy rápido, pienso que en las últimas dos décadas la situación del náhuatl se deterioró bastante y va ser peor, entonces es algo que preocupa mucho a seguir documentando esta lengua.

¿Para su preservación es necesario establecerse como asignatura obligatoria en las escuelas? “primero la lengua náhuatl debe fomentarse en las familias pero muchos papás ya no le enseñan a sus hijos y creo hay que eliminar esa falta de orgullo que es algo fundamental y sé que es difícil cambiar porque en México el grupo etnolingüístico sufrió por más de 500 años de racismo y discriminación pero hay que trabajar en esto, obviamente el papel de las instituciones educativas sería muy importante, sería esencial”.

¿Cuál es el paso a seguir una vez presentado el libro? “realmente en la trayectoria de concretar este proyecto logramos recopilar muchas historias, mucha tradición oral y lo que tenemos presente en este libro realmente utilizamos solo un mínimo porcentaje de lo que tenemos en parate, estamos pensando en elaborar otro libro para seguir difundiendo la tradición oral, tenemos varias narraciones sobre rituales como la siembra de maíz, nacimiento de bebés, en si hay mucho material pero hace falta obtener fondos para hacerlo realidad, porque comprometidos si estamos, estamos dispuestos a seguir trabajando y que lo hemos venido haciendo de manera voluntaria porque nadie nos paga”.

Finalmente, cuál es tu mensaje a los hablantes náhuatl, a los que no hablan náhuatl, a las dependencias de gobierno? “náhuatl es una lengua propia que da identidad a los mexicanos, a mí me gustaría ver un día donde ya no haya discriminación por hablar esta lengua, que realmente se cumpla la ley de Derechos Lingüísticos que existe en el país porque desgraciadamente no se cumple en las instituciones públicas y entonces que se mejoren las cosas. A la gente que habla la lengua que no les da pena hablarlo y difundirlo, Napoleón dijo que una persona que habla dos lenguas vale dos personas, la gente debería sentirse orgullosa, eso es lo que hay que valorar a una persona”, finaliza Elwira Sobkowiak.

Xilitla 13.01.2017



Distribución del libro



8 Feria del Libro - Xoxocotla, Morelos: 17-19.02.2017


**8^{va} Amoxilhuitl in
Tonanyotlaltol**
Feria del Libro en Nuestra Lengua Materna

**Centro de Xoxocotla
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**Febrero 17, 18 y 19
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Zacatepec, Morelos: 20.02.2017



UNAM CELE: 22.02.2017



Trabajo en escuelas del mpio. de Xilitla



Talleres de escritura en náhuatl



Tlazcamati miac
K'ak'namal yan
Gracias
Thank you
Dziękuję



Engaged
Humanities

Engaged Humanities – Warsaw - 15.11.2017



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USING SOCIAL MEDIA TO MAKE SMALL LANGUAGES VISIBLE:

Boosting Digital Language Presence For European Minority Languages

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<https://europeminoritylanguages.wordpress.com/>



@EuroMinLang
@GuillemBelmar



This presentation

- Background
- Survey
- Minority Language Awareness
- Europe Minority Languages Project





~75 minority languages (EU)

~ 15 over 1M speakers

~11 <1,000 speakers

~65M speakers of ML (EU)

~13% of EU population speaks a ML





Digital Language Presence (1)

- In only one year, digital content had doubled in 2013, and there as an estimate 174.2M people using Social Networks in Western Europe alone (LTInnovative 2013)
- Much of our everyday interaction consists of Computer Mediated Communication (CMC)
 - CMC has an impact on:
 - Identity construction (Díaz 2011)
 - Bi-/Multilingual practices (Reershemius 2017)
 - Language education (Reinhardt 2017)
 - Socialization (Reinhardt & Thorne 2017)
 - Discourse construction (Tagg & Seargeant 2015)
 - Communication and language use (Tölke 2015)
 - Language vitality (Jongbloed-Faber et al. 2016)
 - Language Revitalization (Paricio-Martín & Martínez-Cortés 2010) (Moring 2013)
 - Language Documentation (Page et al. 2014)





Digital Language Presence (2)

- It creates a positive image of the minority language, by associating it with modern life (Soria 2016)
 - It encourages people to use the language in different contexts (Tölke 2015)
 - It narrows the digital language divide (Soria 2016)
 - It helps raise awareness of linguistic diversity among the wider public
 - It strengthens the connection between speakers and their language as well as their identity, which in turn helps boost confidence to use the language elsewhere.
-
- Also linked to the notion of Digital Readiness (=the availability/creation of the neologisms needed to cope with ever-evolving technology) (Díaz 2011).



Digital Language Divide

- ~56% of all online content is estimated to be in English
 - Plus ~25% divided among German, Russian, Portuguese, French, Spanish, Chinese and Japanese
 - Inequality of linguistic rights and digital opportunities for all languages and citizens;
 - Inequality of information and access to services;
 - Unequal access to technological development and unequal digital dignity;
 - Unequal opportunities for language survival
-
- (Soria 2016) ; (Kornai 2013)





WIKIPEDIA
The Free Encyclopedia



Europe
Minority
Languages





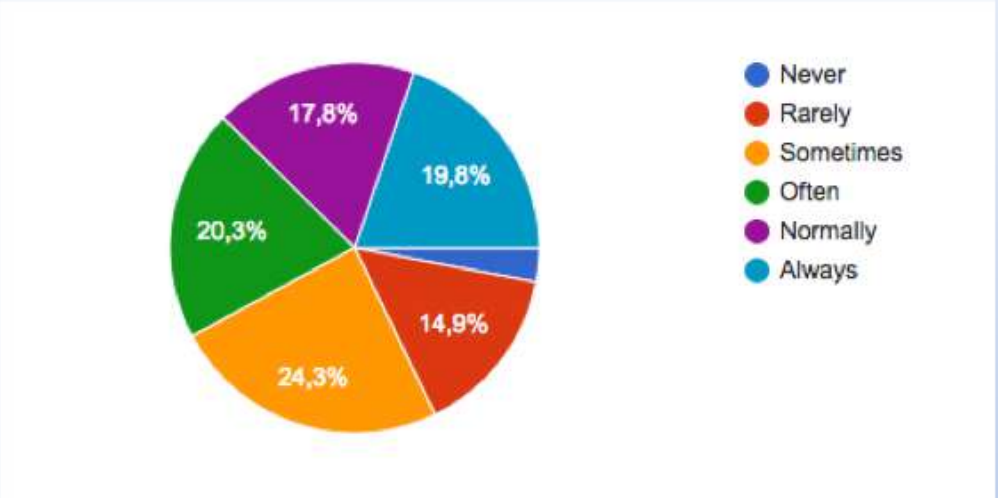
Online Questionnaire (1)

- (N = 256)
- 64 different 'national identities' / 36 different 'nationalities'
- About 54 different 'mother tongues' (among which ML such as: Catalan, Welsh, Scots, Lombard, Limburgish, Piedmontese, Low Saxon, Sami, Ladin, Istro-Venetian, Frisian, Kashubian...)
- Ages between 14-70
- Gender: 48.8% M // 47.7% F
- Educational background: 48.4% Graduate Students // 23% Undergraduate Students // 9.8% Higher education– Vocational training // 7.4% Secondary education // 5.9% PhD Candidates // 5.5% PhD
- ML: 76.5% speakers of a ML // 23.5% do not speak a ML

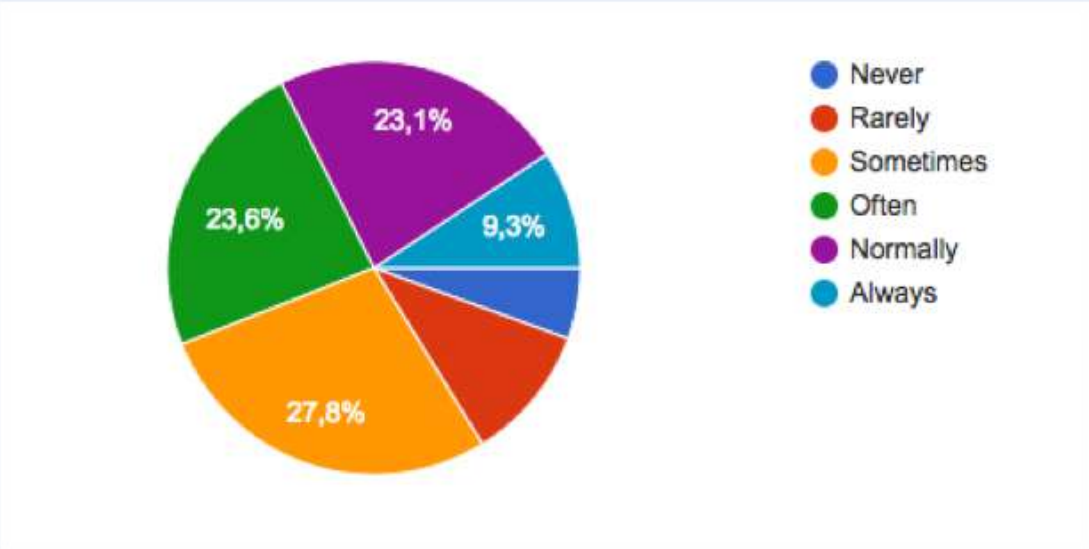




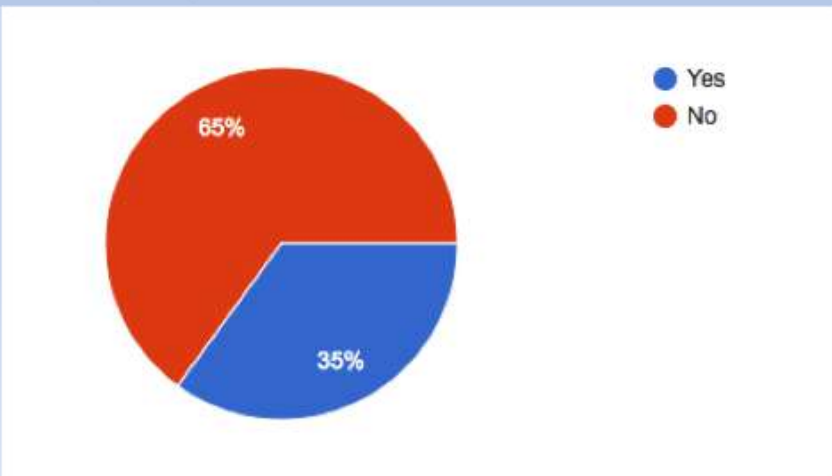
If you speak a minority language, do you use it on social media?



Do some of your friends also use your minority language on social media?

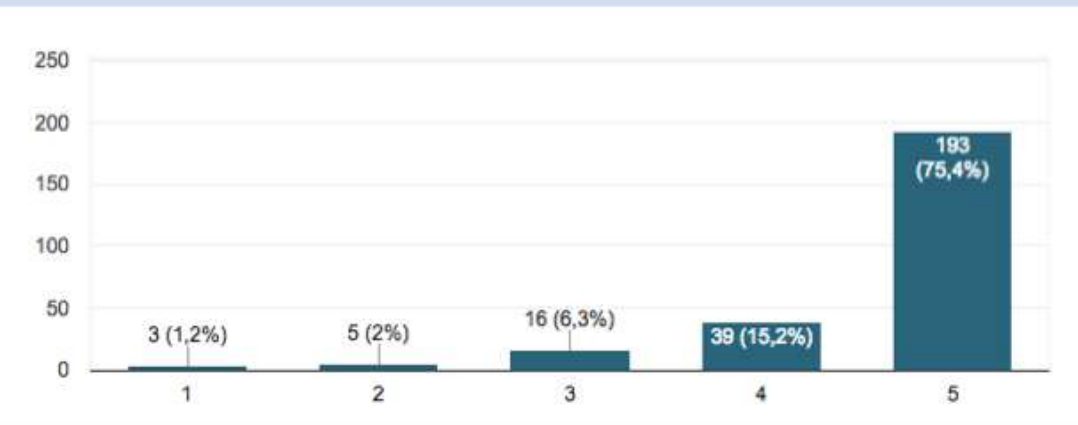


When using your ML in SM, have you ever been told to translate your post into a DL?

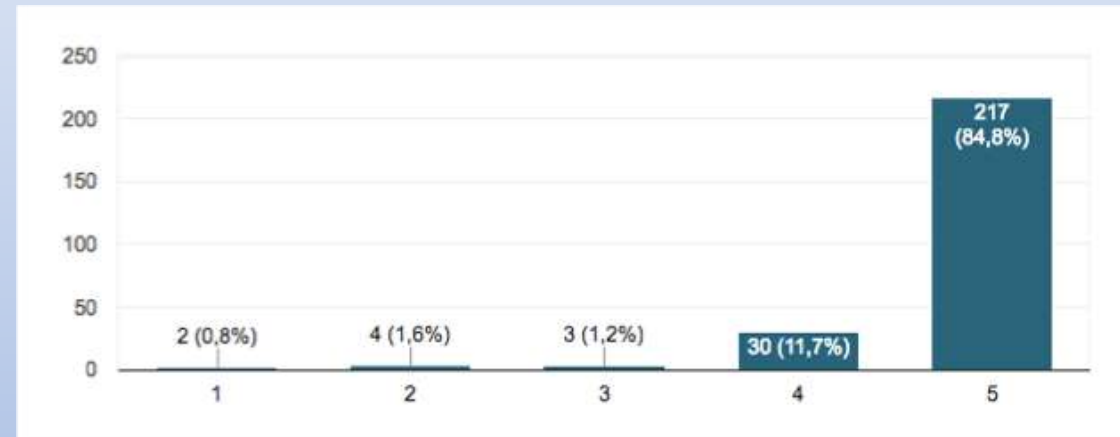




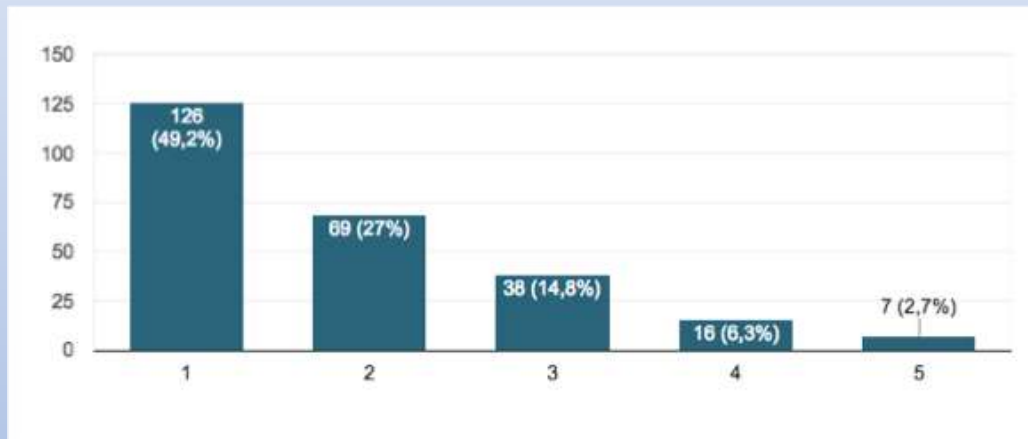
ML should be used in SM



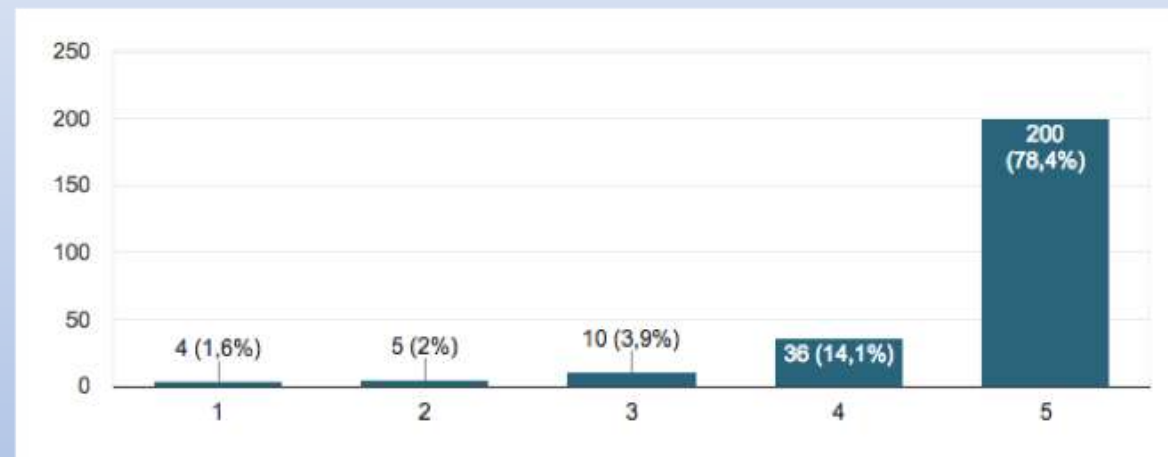
Using ML in SM increases their visibility



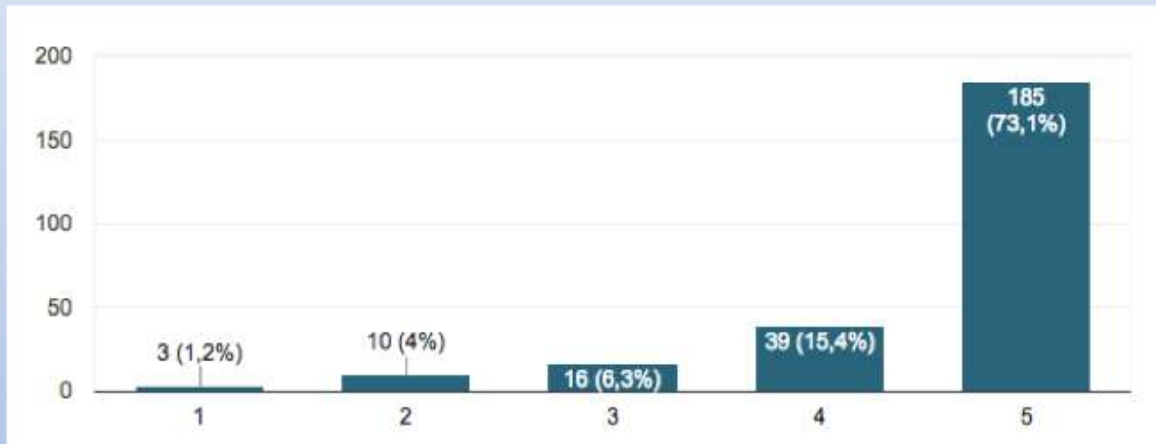
If I see a post in a language I do not understand, I feel excluded



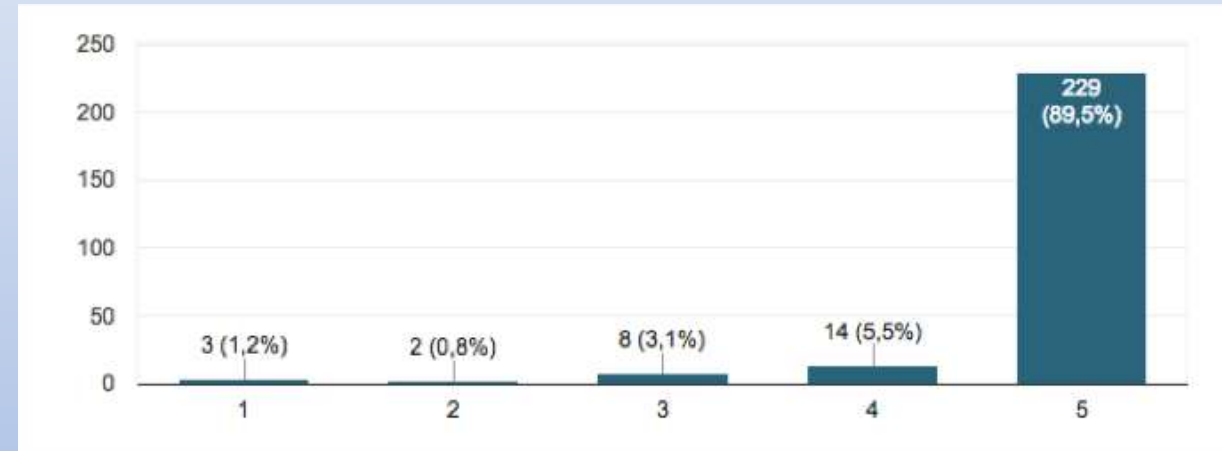
Facebook/Twitter/Instagram... should be available in MLs



If I spoke a minority language, I would use it on SM

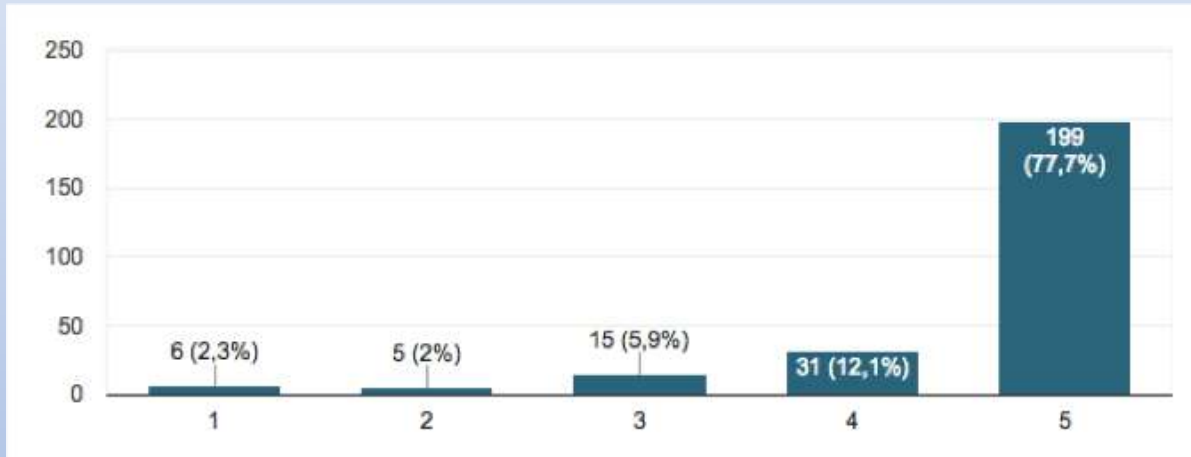


MLs can be used to chat with friends

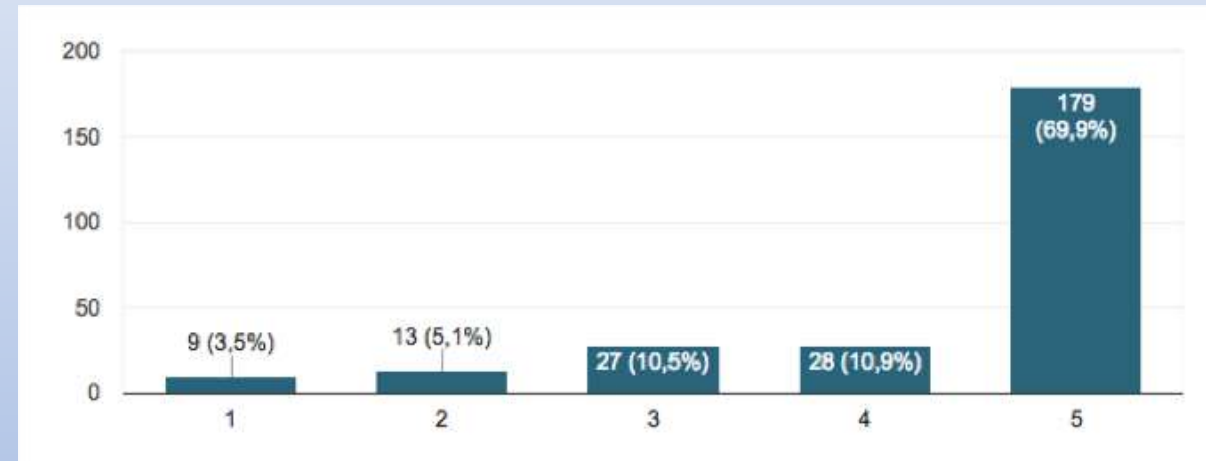




MLs can be used to post some interesting event on FB



MLs can be used to tweet about an interesting international event

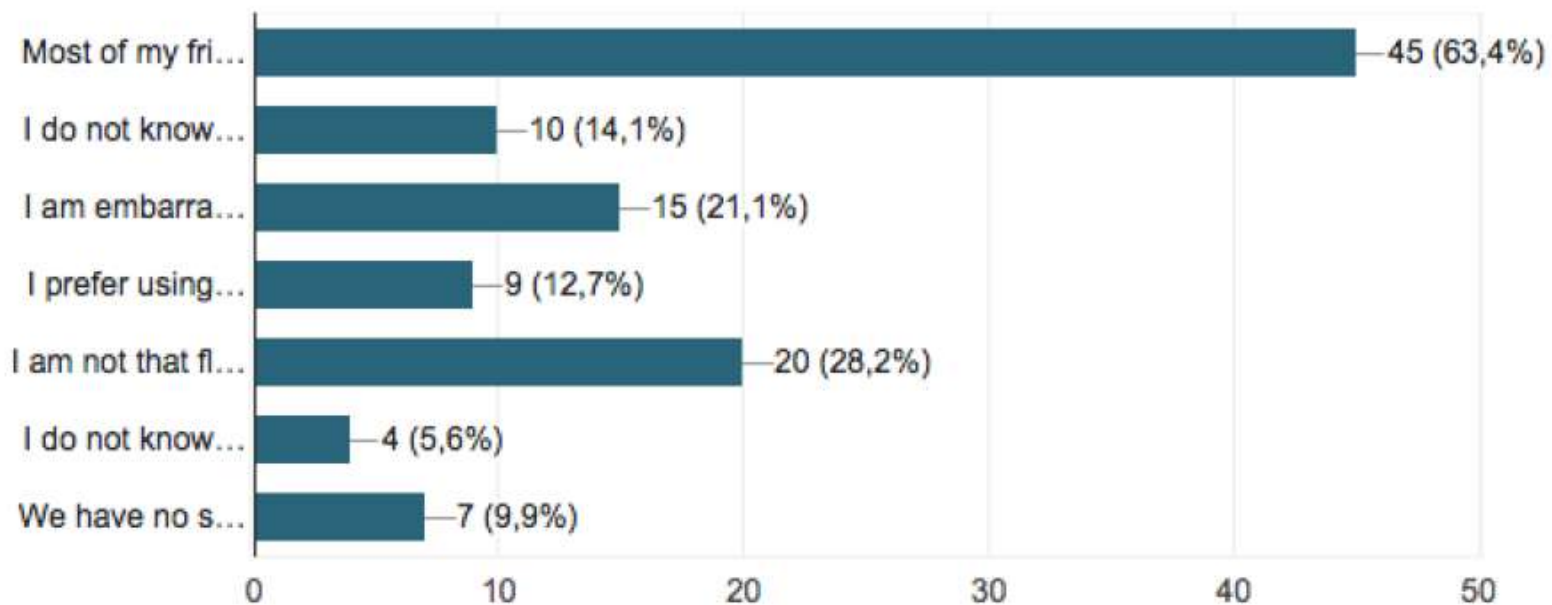




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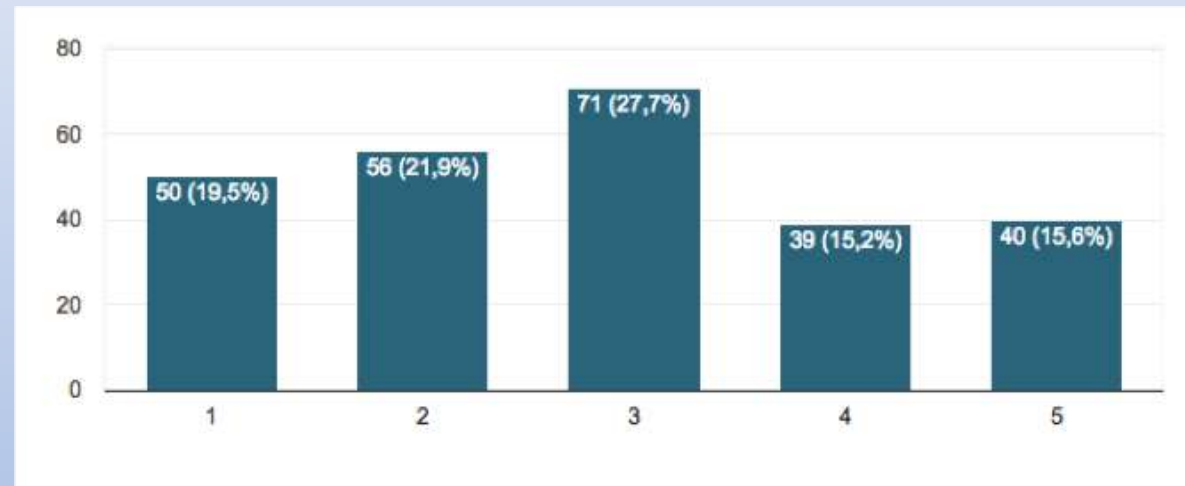
If you don't use your language on social media, why? Check all that apply

71 responses





Posts in MLs should be bilingual so that everybody in the community understands them





Online Questionnaire (2) – Minority Language awareness

- Name of the ML in English (in brackets other names were presented when deemed necessary)
- 5 options:
 - I have never heard of it - 0
 - I have heard the name - 1
 - I know where it is spoken – 2
 - I know some words - 3
 - I can speak it – 4

Average score = ML-Awareness (0-3)





Online Questionnaire (3) – Minority Language awareness

ADY – 0.3

ALE – 1.6

ANG – 0.6

ARA – 1.6

ARB – 0.5

ARM – 0.6

AST – 1.5

BGAG – 0.5

EUS – 2.3

BOA – 1.8

BRE – 1.9

CAL – 0.6

CAP – 0.8

CAT – 2.8

CHE – 1.3

KER – 1.6

COR – 1.8

CTAT – 1.2

DJU – 1.1

OLV – 0.4

EMRO – 1.0

ERR – 0.1

ERZ – 0.2

FAR – 1.3

ARP – 1.3

FUR – 1.0

GAD – 2.2

GAG – 0.4

GALE – 2.0

GALL – 0.8

HFRA – 0.9

ISAA – 0.8

ING – 0.3

GAE – 2.4

IST – 0.5

ISRO – 0.5

KAS – 0.4

KARA – 0.2

KARE – 0.7

KSAA – 0.7

LAD – 1.0

LEM – 0.2

LIG – 1.0

LIM – 0.9

LIV – 0.6

LOM – 1.4

PLAT – 1.5

LSER – 0.7

LSAA – 0.6

LUX – 1.7

MAL – 1.8

GAI – 1.2

VLA – 0.3

MIN – 0.1

NAP – 1.2

NORM – 1.0

NFRI – 1.2

NSAA – 0.9

OCC – 1.8

PIC – 0.8

PIE – 1.3

PSAA – 0.6

PON – 0.4

ROMI – 1.2

RUM – 1.1

RUSY – 0.5

SAR – 1.7

SFRI – 0.7

SCO – 1.7

SHE – 0.3

SIC – 1.9

SIL – 1.0

SKSAA – 0.6

SSAA – 0.7

TSA – 0.2

TSAA – 0.5

USAA – 0.5

USER – 0.5

VEN – 1.7

VEP – 0.3

VOR – 0.2

VOT – 0.2

WAL – 1.1

CYM – 2.1

WFRI – 1.0

WYM – 0.2

YID – 1.6





Online Questionnaire (5) – Minority Language awareness

ADY – 0.3

ALE – 1.6

ANG – 0.6

ARA – 1.6

ARB – 0.5

ARM – 0.6

AST – 1.5

BGAG – 0.5

EUS – 2.3

BOA – 1.8

BRE – 1.9

CAL – 0.6

CAP – 0.8

CAT – 2.8

CHE – 1.3

KER – 1.6

COR – 1.8

CTAT – 1.2

DJU – 1.1

OLV – 0.4

EMRO – 1.0

ERR – 0.1

ERZ – 0.2

FAR – 1.3

ARP – 1.3

FUR – 1.0

GAD – 2.2

GAG – 0.4

GALE – 2.0

GALL – 0.8

HFRA – 0.9

ISAA – 0.8

ING – 0.3

GAE – 2.4

IST – 0.5

ISRO – 0.5

KAS – 0.4

KARA – 0.2

KARE – 0.7

KSAA – 0.7

LAD – 1.0

LEM – 0.2

LIG – 1.0

LIM – 0.9

LIV – 0.6

LOM – 1.4

PLAT – 1.5

LSER – 0.7

LSAA – 0.6

LUX – 1.7

MAL – 1.8

GAI – 1.2

VLA – 0.3

MIN – 0.1

NAP – 1.2

NORM – 1.0

NFRI – 1.2

NSAA – 0.9

OCC – 1.8

PIC – 0.8

PIE – 1.3

PSAA – 0.6

PON – 0.4

ROMI – 1.2

RUM – 1.1

RUSY – 0.5

SAR – 1.7

SFRI – 0.7

SCO – 1.7

SHE – 0.3

SIC – 1.9

SIL – 1.0

SKSAA – 0.6

SSAA – 0.7

TSA – 0.2

TSAA – 0.5

USAA – 0.5

USER – 0.5

VEN – 1.7

VEP – 0.3

VOR – 0.2

VOT – 0.2

WAL – 1.1

CYM – 2.1

WFRI – 1.0

WYM – 0.2

YID – 1.6



Online Questionnaire (4) – Minority Language awareness

ADY – 0.3

ALE – 1.6

ANG – 0.6

ARA – 1.6

ARB – 0.5

ARM – 0.6

AST – 1.5

BGAG – 0.5

EUS – 2.3

BOA – 1.8

BRE – 1.9

CAL – 0.6

CAP – 0.8

CAT – 2.8

CHE – 1.3

KER – 1.6

COR – 1.8

CTAT – 1.2

DJU – 1.1

OLV – 0.4

EMRO – 1.0

ERR – 0.1

ERZ – 0.2

FAR – 1.3

ARP – 1.3

FUR – 1.0

GAD – 2.2

GAG – 0.4

GALE – 2.0

GALL – 0.8

HFRA – 0.9

ISAA – 0.8

ING – 0.3

GAE – 2.4

IST – 0.5

ISRO – 0.5

KAS – 0.4

KARA – 0.2

KARE – 0.7

KSAA – 0.7

LAD – 1.0

LEM – 0.2

LIG – 1.0

LIM – 0.9

LIV – 0.6

LOM – 1.4

PLAT – 1.5

LSER – 0.7

LSAA – 0.6

LUX – 1.7

MAL – 1.8

GAI – 1.2

VLA – 0.3

MIN – 0.1

NAP – 1.2

NORM – 1.0

NFRI – 1.2

NSAA – 0.9

OCC – 1.8

PIC – 0.8

PIE – 1.3

PSAA – 0.6

PON – 0.4

ROMI – 1.2

RUM – 1.1

RUSY – 0.5

SAR – 1.7

SFRI – 0.7

SCO – 1.7

SHE – 0.3

SIC – 1.9

SIL – 1.0

SKSAA – 0.6

SSAA – 0.7

TSA – 0.2

TSAA – 0.5

USAA – 0.5

USER – 0.5

VEN – 1.7

VEP – 0.3

VOR – 0.2

VOT – 0.2

WAL - 1.1

CYM – 2.1

WFRI – 1.0

WYM – 0.2

YID – 1.6



Online Questionnaire (5) – Minority Language awareness

ADY – 0.3

ALE – 1.6

ANG – 0.6

ARA – 1.6

ARB – 0.5

ARM – 0.6

AST – 1.5

BGAG – 0.5

EUS – 2.3

BOA – 1.8

BRE – 1.9

CAL – 0.6

CAP – 0.8

CAT – 2.8

CHE – 1.3

KER – 1.6

COR – 1.8

CTAT – 1.2

DJU – 1.1

OLV – 0.4

EMRO – 1.0

ERR – 0.1

ERZ – 0.2

FAR – 1.3

ARP – 1.3

FUR – 1.0

GAD – 2.2

GAG – 0.4

GALE – 2.0

GALL – 0.8

HFRA – 0.9

ISAA – 0.8

ING – 0.3

GAE – 2.4

IST – 0.5

ISRO – 0.5

KAS – 0.4

KARA – 0.2

KARE – 0.7

KSAA – 0.7

LAD – 1.0

LEM – 0.2

LIG – 1.0

LIM – 0.9

LIV – 0.6

LOM – 1.4

PLAT – 1.5

LSER – 0.7

LSAA – 0.6

LUX – 1.7

MAL – 1.8

GAI – 1.2

VLA – 0.3

MIN – 0.1

NAP – 1.2

NORM – 1.0

NFRI – 1.2

NSAA – 0.9

OCC – 1.8

PIC – 0.8

PIE – 1.3

PSAA – 0.6

PON – 0.4

ROMI – 1.2

RUM – 1.1

RUSY – 0.5

SAR – 1.7

SFRI – 0.7

SCO – 1.7

SHE – 0.3

SIC – 1.9

SIL – 1.0

SKSAA – 0.6

SSAA – 0.7

TSA – 0.2

TSAA – 0.5

USAA – 0.5

USER – 0.5

VEN – 1.7

VEP – 0.3

VOR – 0.2

VOT – 0.2

WAL - 1.1

CYM – 2.1

WFRI – 1.0

WYM – 0.2

YID – 1.6



<https://europeminoritylanguages.wordpress.com/>



@EuroMinLang (888 f)



@europeminoritylanguages (658 f)



EuroMinLang Europe Minority Languages (26 subscribers)



Currently, 8 contributors

Catalan, Lombard, Occitan,
Aragonese, Friulian, Arberesh,
West Frisian, Irish

Some info on 87 Oral Languages
+ 45 Sign Languages

Europe Minority Languages

Minority Languages spoken in Europe



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[Redacted] ha comentat el teu publicació. ✕



Europe Minority Languages



3 octubre · 🌐

Word of the Day #Tuesday in #Limburgish
 Daensdig #Europeminoritylanguages

👤 72 persones reached

Promociona la publicació

👍 M'agrada 💬 Comenta ➦ Comparteix 🌐

👍❤️ [Redacted] i 2 persones més Cronològic ▾

🌐 [Redacted] Or "dinsdig" as in my dialect
 M'agrada · Resposta · Missatge · 📢 1 · Data i hora: 4 octubre 14:23

🌐 Escriu un comentari... 😊 📷 GIF 🗨️

Tanca

Europe
Minority
Languages 



Europe Minority Languages
30 juliol · 🌐

Word of the Day #Sunday in #Gagauz пазар – Pazar #Europeminoritylanguages

👤 216 persones reached

Promociona la publicació

👍 M'agrada 💬 Comenta ➦ Comparteix

👍❤️ [Redacted] 3 persones més Cronològic ▾

[Redacted] And where is this spoken?
M'agrada · Resposta · Missatge · 🌐 2 · Data i hora: 30 juliol 11:42

Europe Minority Languages Mainly in Moldova, but there are also some speakers in Ukraine, Russia and Turkey.
M'agrada · Resposta · 🌐 1 · Data i hora: 30 juliol 11:44

[Redacted] And in Romania? In the zones of Danube Delta or Dobruđa: not?
M'agrada · Resposta · Missatge · 🌐 1 · Data i hora: 30 juliol 12:20

[Redacted] there may well be speakers in Romania and Bulgaria and other Balkan countries, but the data is scarce
M'agrada · Resposta · Missatge · 🌐 1 · Data i hora: 30 juliol 18:25

[Redacted] Ah, ok [Redacted]! Thank you for your answer!





Europe Minority Languages

18 juny · 🌐

Word of the Day #Sunday in #DjudaeoSpanish Alhad (אָהאַד)
#Europeminoritylanguages

👤 125 persones reached

Promociona la publicació



M'agrada



Comenta



Comparteix



Cronològic ▾



... is judeospanish a live language?? Where is it spoken??
M'agrada · Resposta · Missatge · Data i hora: 18 juny 12:00



... it's spoken by some communities in France, Belgium and the U.K., in Western Europe, in the US and, particularly, in Turkey and Israel, where most speakers currently live.
M'agrada · Resposta · Missatge · 🗳️ 1 · Data i hora: 18 juny 15:23



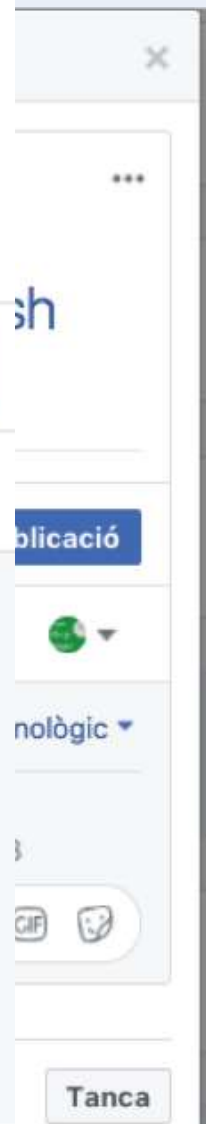
Escriu una resposta...



M'agrada · Resposta · Missatge · 🗳️ 1 · Data i hora: 30 juliol 18:25



... Ah, ok! Thank you for your answer!





Europe Minority Languages

18 juny · 🌐

Word of the Day #Sunday in #DjudaeoSpanish Alhad (אָהאַד)
#Europeminoritylanguages



125 people reached



Europe Minority Languages replied to @EuroMinLang

[Redacted]

19 Oct

Jovedi /dʒu've'di/



2

3



[Redacted] is judeospanish a live language?? Where is it spoken??

M'agrada · Resposta · Missatge · Data i hora: 18 juny 12:00



[Redacted] it's spoken by some communities in France, Belgium and the U.K., in Western Europe, in the US and, particularly, in Turkey and Israel, where most speakers currently live.

M'agrada · Resposta · Missatge · 1 · Data i hora: 18 juny 15:23



Escriu una resposta...



M'agrada · Resposta · Missatge · 1 · Data i hora: 30 juliol 18:25



[Redacted] Ah, ok [Redacted]! Thank you for your answer!

Europe
Minority
Languages





Engaged Humanities



Europe Minority Languages

14 juny · 🌐

Wo

#Eu



Language of the Day **#Erromintxela**, spoken by around 1,000 people in Spain and France.

#Erromintxela is the language of a group of Romani people living in the Basque Country, both in Spain and France.

#Erromintxela is a mixed language (Para-Romani): most of its vocabulary comes from Kalderash Romani, but it uses Basque grammar.

#Erromintxela is currently in decline, and most of its speakers can be found on the coast of Lapurdi and the various mountain regions in the area. The language is most endangered in Spain, where transmission stopped two generations ago and only the elderly are fluent. In France, however, it is still being passed on to children.

#Europeminoritylanguages

Erromintxela

Classification: Indo-Iranian – Indo-Aryan – Erromintxela
Number of speakers: 1,000 (Ethnologue)
Countries where it is spoken: France and Spain
Varieties: No known varieties
Example: (No...)

EUROPEMINORITYLANGUAGES.WORDPRESS.COM



/post

Facebook interaction sidebar with buttons: 'ació', 'gic', and 'Tanca'. Includes a close button (X) at the top and a share icon at the bottom.



Engaged Humanities



Europe
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Languages

I'll learn #tersaami to keep it alive. Who are the speakers, any idea?

M'agrada · Resposta · Missatge · 1 · Data i hora: 31 maig 23:44

Europe Minority Languages Elderly people. And the data was from 2010, so... who knows if they're both still alive

M'agrada · Resposta · 1 · Data i hora: 31 maig 23:50

Was thinking the same thing. Maybe we could find out where they live.

M'agrada · Resposta · Missatge · 1 · Data i hora: 1 juny 01:07

<https://goo.gl/ly4ccn>



Ter Sami language - Wikipedia

Ter Sami is the easternmost of the Sami languages. It was traditionally spoken in the...

EN.WIKIPEDIA.ORG

M'agrada · Resposta · Missatge · Elimina la visualització prèvia · 1 · Data i hora: 1 juny 01:08

Looks like a tough one! Hardly any resources

M'entristeix · Resposta · Missatge · 1 · Data i hora: 1 juny 07:05

Escriu una resposta...

people in

ving in the

s vocabulary

s can be

ons in the

mission

In France,

n: France

Example:

SS.COM

/post:



Engaged Humanities



I'll learn #tersaami to keep it alive. Who are the speakers, any idea?

M'agrada · Resposta · Missatge · 1 · Data i hora: 31 maig 23:44

Europe Minority Languages Elderly people. And the data was from 2010, so... who knows if they're both still alive

M'agrada · Resposta · 1 · Data i hora: 31 maig 23:50

Académie du Gallo @AcademieDuGallo Thank you @EuroMinLang to bring #Gallo in the limelight today! #Europeminoritylanguages

EuroMinorityLang @EuroMinLang Although some pupils choose to learn the language, #Gallo is still highly endangered europeminoritylanguages.wordpress.com/2016/10/25/gal... #Europeminoritylanguages

2 3

M' · Data i hora: 1 juny 01:08

Looks like a tough one! Hardly any resources

M'entristeix · Resposta · Missatge · 1 · Data i hora: 1 juny 07:05

Escriu una resposta...



SS.COM

/post:



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So happy and excited to see that [#Cappadocian](#)
[#Greek](#), the language I did my PhD on, is
[@EuroMinLang](#)'s language of the day! [twitter.com/
EuroMinLang/st...](https://twitter.com/EuroMinLang/status/1568000000000000000)

29 Jun 12:06

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Languages





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Europe
Minority
Languages





Current data, from public sources
semarasoc.wixsite.com/blog/single-po...
 Please, actualize info in your post.
 And thanks for your website, it's useful

EuroMinorityLang @EuroMinLang
 Language of the Day #Aragonese spoken in Spain by around 30,000 people en.wikipedia.org/wiki/Aragonese... #Europeminoritylanguages pic.twitter.com/cU26r4TP7K

24 Jan 15:04

4 RETWEETS 7 LIKES



Replying to @chabiergimeno
EuroMinorityLang @EuroMinLang 24 Jan
 I'd say 25,556 people claiming they can speak it, and 29,985 claiming they can read it is close enough to 30,000!

Replying to @chabiergimeno
EuroMinorityLang @EuroMinLang 24 Jan
 I'm gladly surprised those are the numbers! Yesterday some users suggested the number was actually as low as 3,000





Current data, from public sources semarasoc.wixsite.com/blog/single-po...
Please, actualize info in your post.
And thanks for your website, it's useful

EuroMinorityLang @EuroMinLang

Language of the Day #Aragonese spoken in Spain by around 30 people en.wikipedia.org/wiki/Aragonese... #Europeminoritylanguage pic.twitter.com/cU26r4TP7K

24 Jan 15:04

4 RETWEETS 7 LIKES



Replying to @chabiergimeno



EuroMinorityLang @EuroMinLang

I'd say 25,556 people claiming they can speak it, and 29, claiming they can read it is close enough to 30,000!



Replying to @chabiergimeno

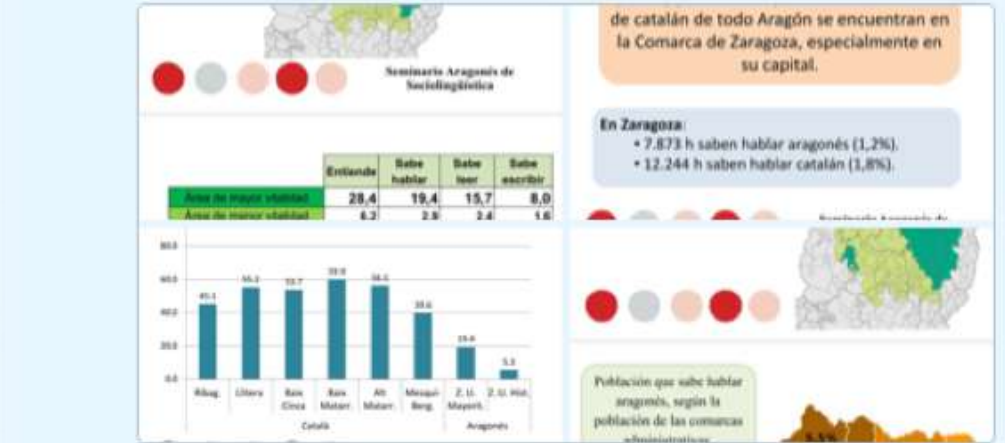


EuroMinorityLang @EuroMinLang

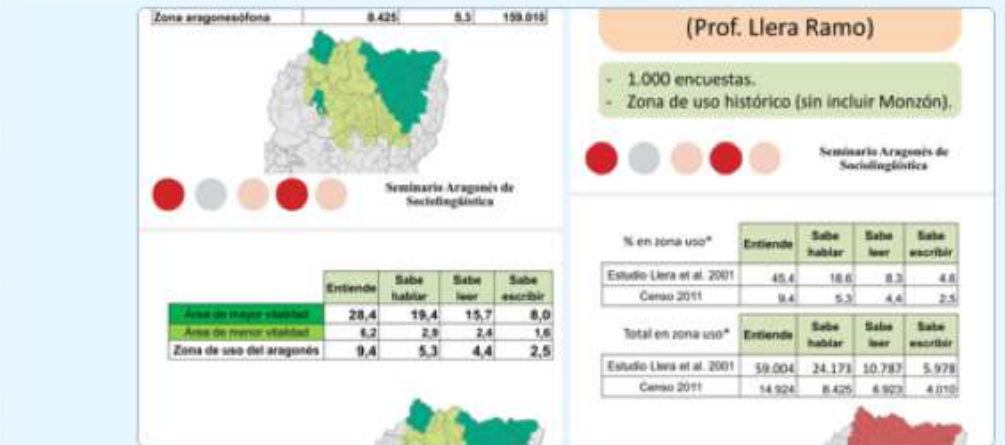
I'm gladly surprised those are the numbers! Yesterday some users suggested the number was actually as low as 3,000



most of Aragonese speakers are in urban areas yet [twitter.com/chabiergimeno/...](https://twitter.com/chabiergimeno/) So maps are changing. Only 8425 in Northern Aragón



maybe they mean in some villages where it's usually used (4457 speakers), sadly. It agrees with previous research (Llera, 2001)





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Europe Minority Languages



23 juny · 🌐

#Europeminoritylanguages Fact of the Day: Unlike its Romance neighbours, #Basque has no grammatical gender or 3rd person pronouns





Data i hora: 26 octubre 19:11 · 🌐

<http://www.dw.com/.../northern-german-states-pledg.../a-40944708>



Europe Mi

23 juny · 🌐

#Europeminorityla
neighbours, #Basc

Northern German states pledge to protect vulnerable Low Saxon language | News | DW | 13.10.2017

An estimated 3 million people in Germany speak Low Saxon. Several northern German states have now decided to ensure the language's long-term viability...

DW.COM





Europe Minority Languages



Europe Minority Languages



22h · 🌐

Chaidh an t-agallamh seo a dheanadh anns a' gheamhradh, 2015, ann am Membertou, Ceap Breatunn. Bha Leanne a' bruidhinn air suidheachadh nan Gaidheal, nam Mi'kmaq, agus sluaigh mion-chananan eile.

This interview was conducted in the winter of 2015 in Membertou, Cape Breton. Leanne spoke on the linguistic situation with the Gaels, the Mi'kmaq, and other endangered/minority language groups.

Please Share!



Europe Mi

23 juny · 🌐

#Europeminorityla
neighbours, #Basc



Leanne Hinton speaks on Language Renewal in Nova Scotia

Chaidh an t-agallamh seo a dheanadh anns a' gheamhradh,...

YOUTUBE.COM



Europe Minority Languages



1 compartició



M'agrada



Comenta



Comparteix



Missatge



3



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Europe Minority Languages



22h · 🌐

Chaidh an t-agallamh seo a dheanadh anns a' gheamhradh, 2015, ann am Membertou, Ceap Breatunn. Bha Leanne a' bruidhinn air



Just had first [#ShetlandDialect](#) elicitation interview and it went great! Adrenalin high. 🤔 😊 ❤️ 🍷
[#Shetland](#) @EuroMinLang @

23 Aug 23:53

0 RETWEETS 5 LIKES

Europe Minority Languages 

1 compartició

M'agrada

Comenta

Comparteix

Missatge

3



Europe Mi

23 juny · 🌐

#Europeminorityla
neighbours, #Basc

Europe
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Languages



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EuroMinorityLang Retweeted



Académie du Gallo @AcademieDuGallo

20 Jan

True but has a lot to do with [self-]denigration. A lot of work was done on #Breton to bring the pride back. Now onto #Gallo to do the same!

EuroMinorityLang @EuroMinLang

Despite the occasional bilingual sign, Upper Brittany isn't as bilingual with #Gallo as Lower Brittany with #Breton
pic.twitter.com/N8NptVb6A2



5

6

EuroMinorityLang Retweeted



Académie du Gallo @AcademieDuGallo

20 Jan

Thank you @EuroMinLang to bring #Gallo in the limelight today!
#Europeminoritylanguages

EuroMinorityLang @EuroMinLang

Although some pupils choose to learn the language, #Gallo is still highly endangered
europeminoritylanguages.wordpress.com/2016/10/25/gallo/
#Europeminoritylanguages



2

3

<https://europeminoritylanguages.wordpress.com/2016/10/25/gallo/>

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Engaged Humanities EuroMinorityLang Retweeted



Académie du Gallo @AcademieDuGallo

20 Jan

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EuroMinorityLang @EuroMinLang

Despite the occasional bilingual sign. Upper Brittany isn't as

23 Jan

with #Breton
[m/N8NptVb6A2](https://twitter.com/N8NptVb6A2)

. Igual se han pasado con la cifra pero da igual. Entalto!

EuroMinorityLang @EuroMinLang

Language of the Day #Aragonese spoken in Spain by around 30,000 people en.wikipedia.org/wiki/Aragonese...
[#Europeminoritylanguages pic.twitter.com/cU26r4TP7K](https://pic.twitter.com/cU26r4TP7K)

20 Jan

in the limelight today!



EuroMinorityLang @EuroMinLang

Although some pupils choose to learn the language, #Gallo is still highly endangered
europeminoritylanguages.wordpress.com/2016/10/25/gal...
[#Europeminoritylanguages](https://europeminoritylanguages.com)



<https://europeminoritylanguages.com/2016/10/25/gallo/>



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Languages





EuroMinorityLang Retweeted



ladinofresko @ladinofresko 9 Feb
and is spoken in at least one home in Toronto Canada ;) See #ladino too

EuroMinorityLang @EuroMinLang

Despite not having official status, #DjudaeoSpanish has been recognized as a minority language in Israel and Turkey #Europeminoritylanguages

1 retweet 2 likes

EuroMinorityLang Retweeted



ladinofresko @ladinofresko 9 Feb
But my dad's proverbs are 100% wacky ;) "Si los anyos calleron, los dedos quedaron = "if the rings fell off (at least)the fingers stayed"

EuroMinorityLang @EuroMinLang

#DjudaeoSpanish shares about 60% of its vocabulary with Old Spanish europeminoritylanguages.wordpress.com/2016/10/26/dju... #Europeminoritylanguages

4 retweets 4 likes





EuroMinorityLang Retweeted
 ladinofresko @ladinofresko 9 Feb
 and is spoken in at least one home in Toronto Canada ;) See #ladino too

EuroMinorityLang @EuroMinLang
 Despite not having official status, recognized as a minority language #Europeminoritylanguages



OSCEC Estremaúra @OscecEstremaura 7 Apr
 Thanks for including our definitely endangered #Estremeño #Extremaduran #EuropeMinorityLanguages

EuroMinorityLang @EuroMinLang
 #Europeminoritylanguages a website where you can find info on many Minority Languages spoken in Europe europeminoritylanguages.wordpress.com

EuroMinorityLang Retweeted
 ladinofresko @ladinofresko
 But my dad's proverbs are 100% wa los dedos quedaron = "if the rings fell off (at least)the fingers stayed"

EuroMinorityLang @EuroMinLang
 #DjudaeoSpanish shares about 60% of its vocabulary with Old Spanish europeminoritylanguages.wordpress.com/2016/10/26/dju... #Europeminoritylanguages





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↻ EuroMinorityLang Retweeted



League for Yiddish @yidishlige

8 May

thank you and a sheynem dank! in the yiddish alphabet: אַ שײַנעם דאַנק
~ [twitter.com/EuroMinLang/st...](https://twitter.com/EuroMinLang/status/1261111111111111111)

EuroMinorityLang @EuroMinLang

Follow @yidishlige @YiddishNews @YiddishBookCtr
@YiddishProject @YiddishProverbs to know more about
#Yiddish #Europeminoritylanguages



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 **EuroMinorityLang @EuroMinLang** 24 Apr
 European Social Media Day for Small Languages information:
[europeminoritylanguages.wordpress.com/european-socia...](http://europeminoritylanguages.wordpress.com/european-social-media-day-for-small-languages-information)
 @PraatmarFrysk @Afuk_ @topagunea

ura idangered #Estremeñu juages 7 Apr

ite where you can find info en in Europe ss.com



← ↻ 27 ❤ 26





Engaged Humanities
Domowina
 2 h · 🌐

Poslednja reprezentowana rěč džensa je Extremadurisćina. Strowimy Was a přejemy rjany wječor. #EDL2017 #Serbjja #Estremeňu OSCEC

Voir la traduction



J'aime



Commenter



Partager



Praat mar Frysk

2 h · 🌐

Ek tsjin de Extremaduranen sizze we: goeie! Groetnissen út Fryslân Dexa que la lengua viva! #Frysk #EDL2017 #Estremenu OSCEC



7 Apr

ed #Estremeňu

e you can find info
rope





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Humanities



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↻ EuroMinorityLang Retweeted



Talepaviljoen @Talepaviljoen

26 Sep

Did you sign the Minority Safepack? Hasto it Minority Safepack al tekene? #frysk #edl minority-safepack.eu



Yn #Brussel waard niiskrekt it #Minority #SafePack kollektyf ûndertekene troch ûnder oare @sietskepoepjes, @cdkfryslan en @jhuitema. #EDL pic.twitter.com/K2Uba6b9Ks



Europe
Minority
Languages





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 EuroMinorityLang Retweeted  @PraagelMam 26 Sep

Foon heer. Gröötneis foon Keerem, weer me jüst di tsuch sū ful wus, dāt ik di näiste naame schal.

EuroMinorityLang @EuroMinLang
Weer kamst dü jurt? #Frasch #EDL2017

← 1 2

← 2 2

Europe
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Languages






 EuroMinorityLang Retweeted
 @PraagelMam 26 Sep
 Foon heer. Gröötis foon Keerem, weer me jüst di tsuch sū ful


 EuroMinorityLang Retweeted

 Talepaviljoen @Talepaviljoen 26 Sep
 #EDL2017 #Occitan Let's use our languages every day!

 Bonjorn a totes uei nos cal escriure en occitan e cal contunhar aital, perquè pas? #EDLOccitan


 2
  7



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 EuroMinorityLang Retweeted
 @PraagelMam 26 Sep
 Foon heer. Gröötis foon Keerem, weer me jüst di tsuch sū ful

 EuroMinorityLang Retweeted
 Talepaviljoen @Talepaviljoen 26 Sep
 #EDL2017 #Occitan Let's use our languages every day!


 Bonjorn a totes uei nos cal escriure
 contunhar aital, perquè pas? #EDL

← ↻ 2 ❤️ 7

 EuroMinorityLang @EuroMinLang 30 May
 We currently don't have any info on sign languages, but we will
 more than welcome any contribution on sign languages in Europe!
 #LSF

← Replying to  and 1 other

 @EuroMinLang Of course French Sign Language (LSF) is
 EXCLUDED. #Audism #Linguicism

← ↻ 2 ❤️ 3





Replying to [redacted] 31 May
 [redacted]
 Actually 13: BSL, NISL, ISL and possibly 14 with Kentish Sign Language. No information on tactile languages, so possibly 14+

Replying to [redacted] 31 May
 [redacted]
 Please start including manual languages. Erasure is what is / killing/ Deaf peoples and manual languages.

EuroMinor
 Talepav
 #EDL20

[redacted]
 Bonjorn a totes uei nos cal escriure contunhar aital, perquè pas? #EDLC

30 May
 gn languages, but we will
 more than welcome any contribution on sign languages in Europe!
 #LSF

Replying to [redacted] and 1 other
 [redacted]
 @EuroMinLang Of course French Sign Language (LSF) is EXCLUDED. #Audism #Linguicism



EuroMinLang Europe Minority Languages

26 subscribers

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Jèrriais (Norman) - Fruits

149 views • 10 months ago



Djudaeo-Spanish - Fruits

72 views • 10 months ago



Yiddish - Animals

39 views • 10 months ago



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Where people, territory and culture meet

An insight into endangered culture and language revitalization through integrated cultural landscape management



The #Khomani San and the Desert of the Kalahari

Photo credits:

Khomani San Hugh Brody Archive, *Digital Collections of the University of Cape Town*

<http://www.digitalcollections.lib.uct.ac.za/khomani/>

Centre for African Language Diversity

www.caldi.uct.ac.za

Conceptual background

What is a **cultural landscape** ?

« combined works of nature and man » - *World Heritage Committee (1992)*

What is **integrated management** ?

a holistic and comprehensive framework, an ongoing process with sustainable objectives

Working tools
for the
preservation of
endangered
heritage



Case study



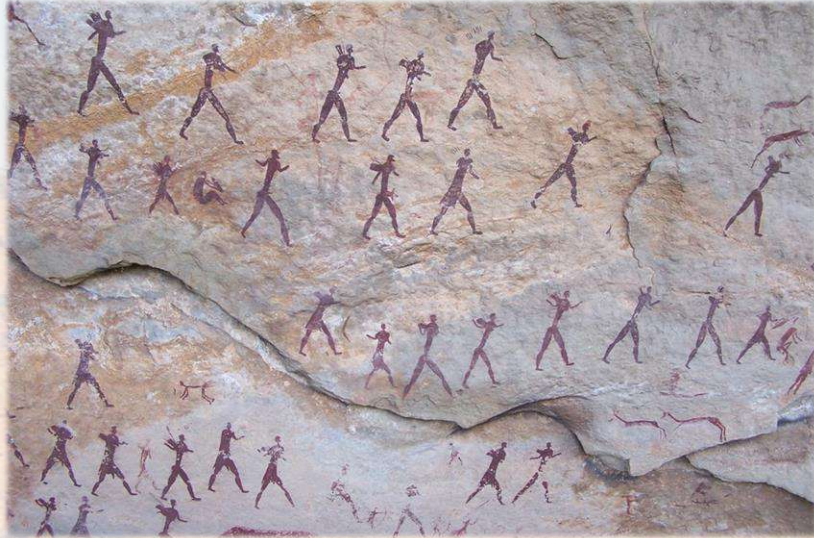
The nature:
Desert of the Kalahari, South Africa



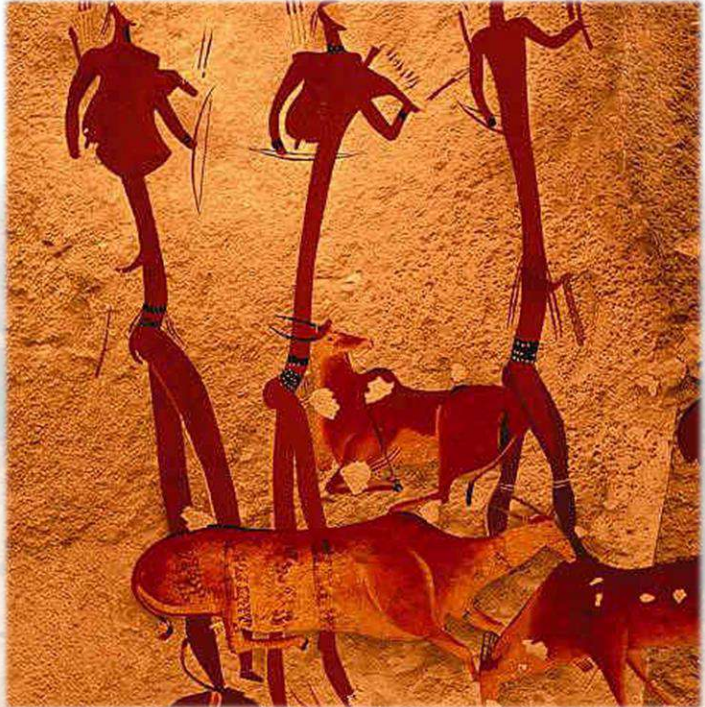
The men: ǀKhomani San

A long
time ago

San people, hunter-gatherers, clicks



San Rock Art



A long
time ago

2000 years ago

San people
(hunter-gatherers)

Migration of KhoiKhoi
and Bantu-speaking people
(pastoralists)



Khoikhoi herders

A long
time ago

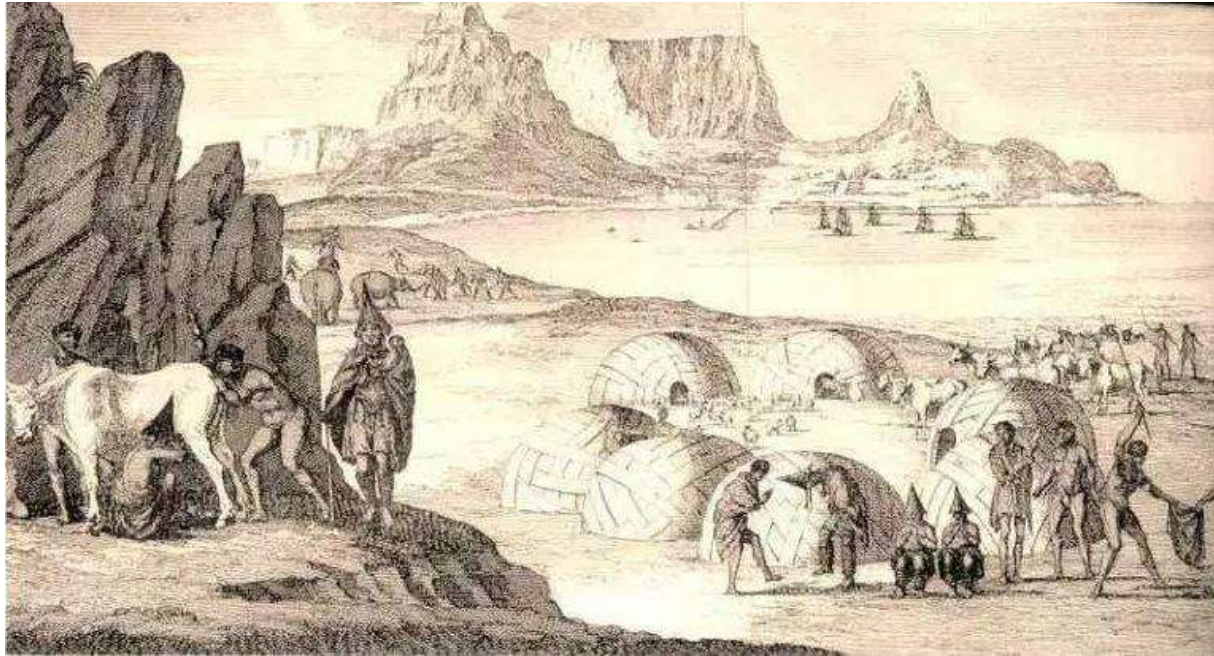
2000 years ago

1652

San people
(hunter-gatherers)

Migration of KhoiKhoi and
Bantu-speaking people
(pastoralists)

The Dutch arrive at the
Cape of Good Hope =
beginning of colonization



Boer campsite and KhoiKhoi



Boer family

A long
time ago

2000 years ago

1652

HOLOCAUST

1927

San people
(hunter-gatherers)

Migration of KhoiKhoi and
Bantu-speaking people
(pastoralists)

The Dutch arrive at the
Cape of Good Hope =
beginning of colonization

Last San hunting permit



A long
time ago

2000 years ago

1652

HOLOCAUST

1927

1931

San people
(hunter-gatherers)

Migration of KhoiKhoi and
Bantu-speaking people
(pastoralists)

The Dutch arrive at the
Cape of Good Hope =
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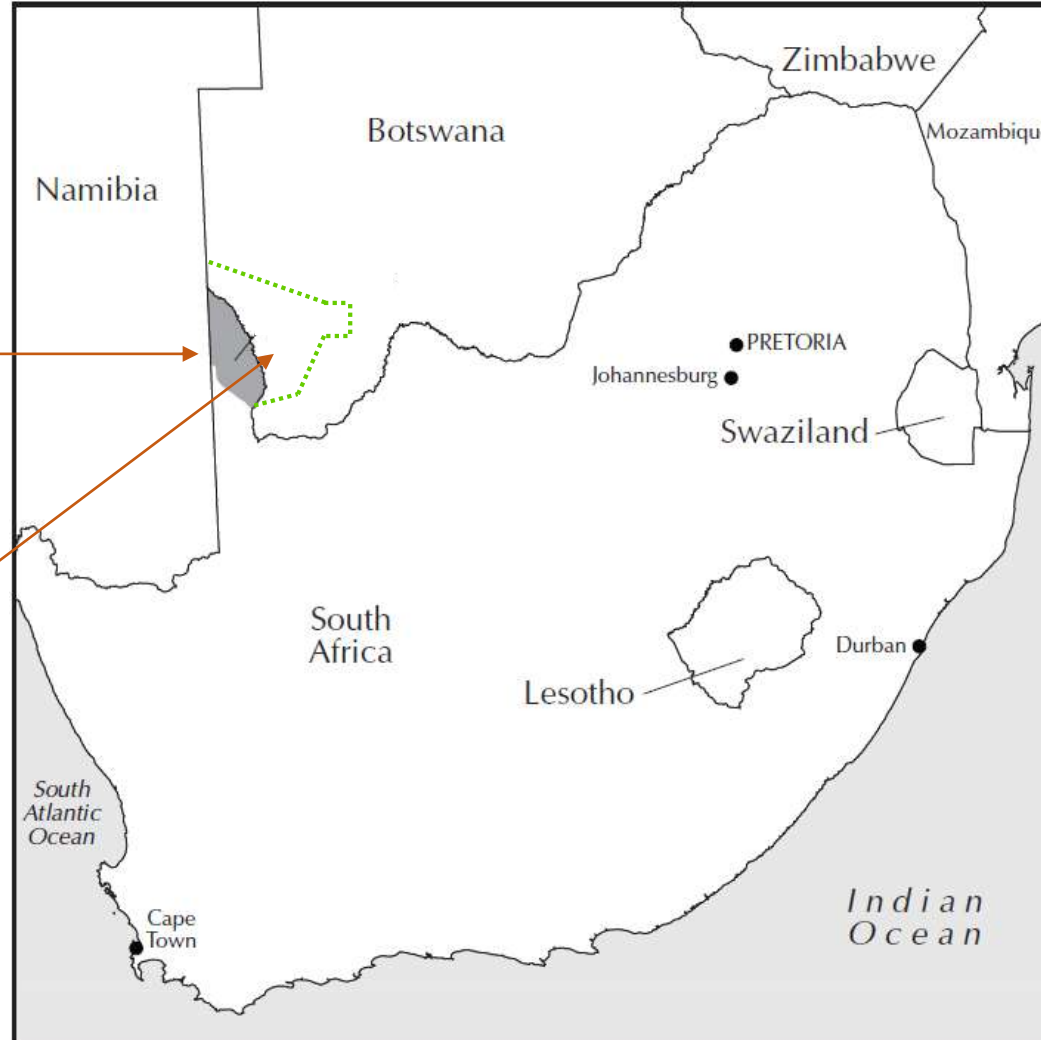
Last San hunting
permit

Kalahari
Gemsbok
National
Park

Kalahari Gemsbok
National Park



Kgalagadi
Transfrontier Park



A long time ago

2000 years ago

1652

HOLOCAUST

1927

1931

1948

San people (hunter-gatherers)

Migration of KhoiKhoi and Bantu-speaking people (pastoralists)

The Dutch arrive at the Cape of Good Hope = beginning of colonization

Last San hunting permit

Kalahari Gemsbock National Park

Beginning of the Apartheid



A long time ago

2000 years ago

1652

HOLOCAUST

1927

1931

1948

1973

San people (hunter-gatherers)

Migration of KhoiKhoi and Bantu-speaking people (pastoralists)

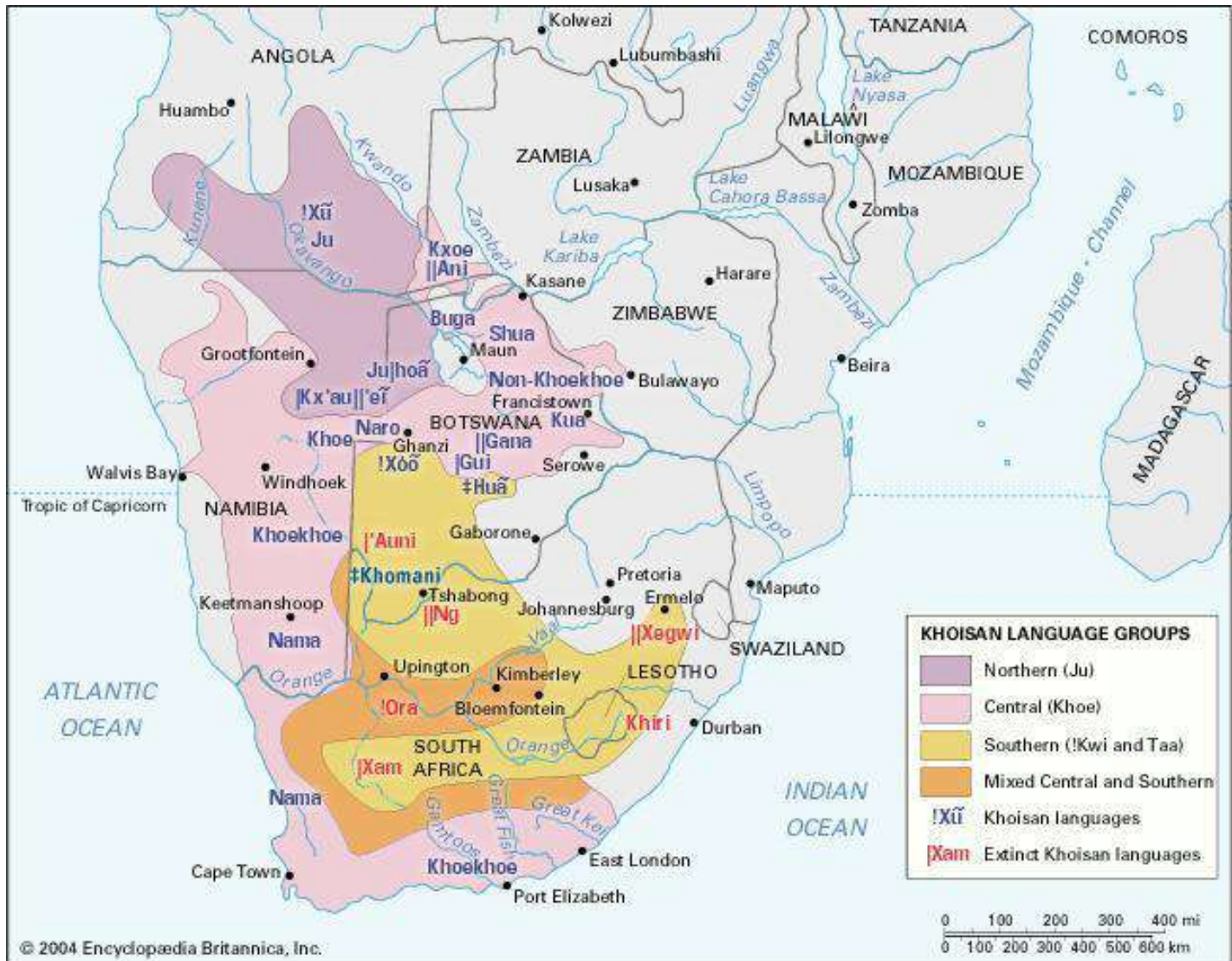
The Dutch arrive at the Cape of Good Hope = beginning of colonization

Last San hunting permit

Kalahari Gemsbok National

Apartheid

N/uu declared extinct



A long
time ago

2000 years ago

1652

HOLOCAUST

1927

1931

1948

1973

1993

San people
(hunter-gatherers)

Migration of KhoiKhoi and
Bantu-speaking people
(pastoralists)

The Dutch arrive at the
Cape of Good Hope =
beginning of colonization

Last San
hunting
permit

Kalahari
Gemsbock
National
Park

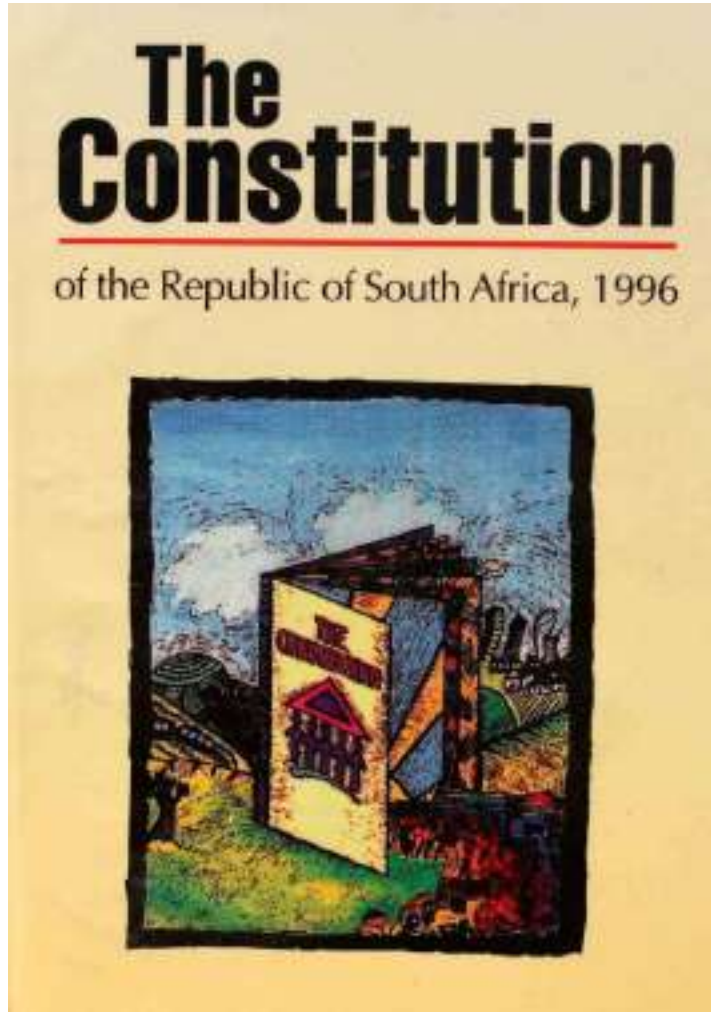
Apartheid

†
N/uu

End of the
Apartheid



New Rights



Language

Land

New language rights

Chapter 1: Founding Provisions

Section 6. Languages

- (1) The official languages of the Republic are Sepedi, Sesotho, Setswana, siSwati, Tshivenda, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu.
- (2) Recognising the **historically diminished use and status of the indigenous languages** of our people, the state must take **practical and positive measures** to elevate the status and advance the use of these languages.
- (5) A **Pan South African Language Board** established by national legislation must—
 - (a) promote, and create conditions for, the development and use of
 - (i) all official languages;
 - (ii) the **Khoi, Nama and San languages**; and
 - (iii) sign language;



Unsuccessful : Afrikaans and English as dominant languages,
failure to achieve multilingual nation

New land rights

Restitution of Land Rights - Act 22 (1994) :

To provide for the **restitution of rights in land** in respect of which persons or communities were **dispossessed under or for the purpose of furthering the objects of any racially based discriminatory law** ;

to establish a **Commission on Restitution of Land Rights** and a **Land Claims Court** ;

and to provide for matters connected therewith.

Launch of the Land Claim, 1995



Roger Chennells
Lawyer



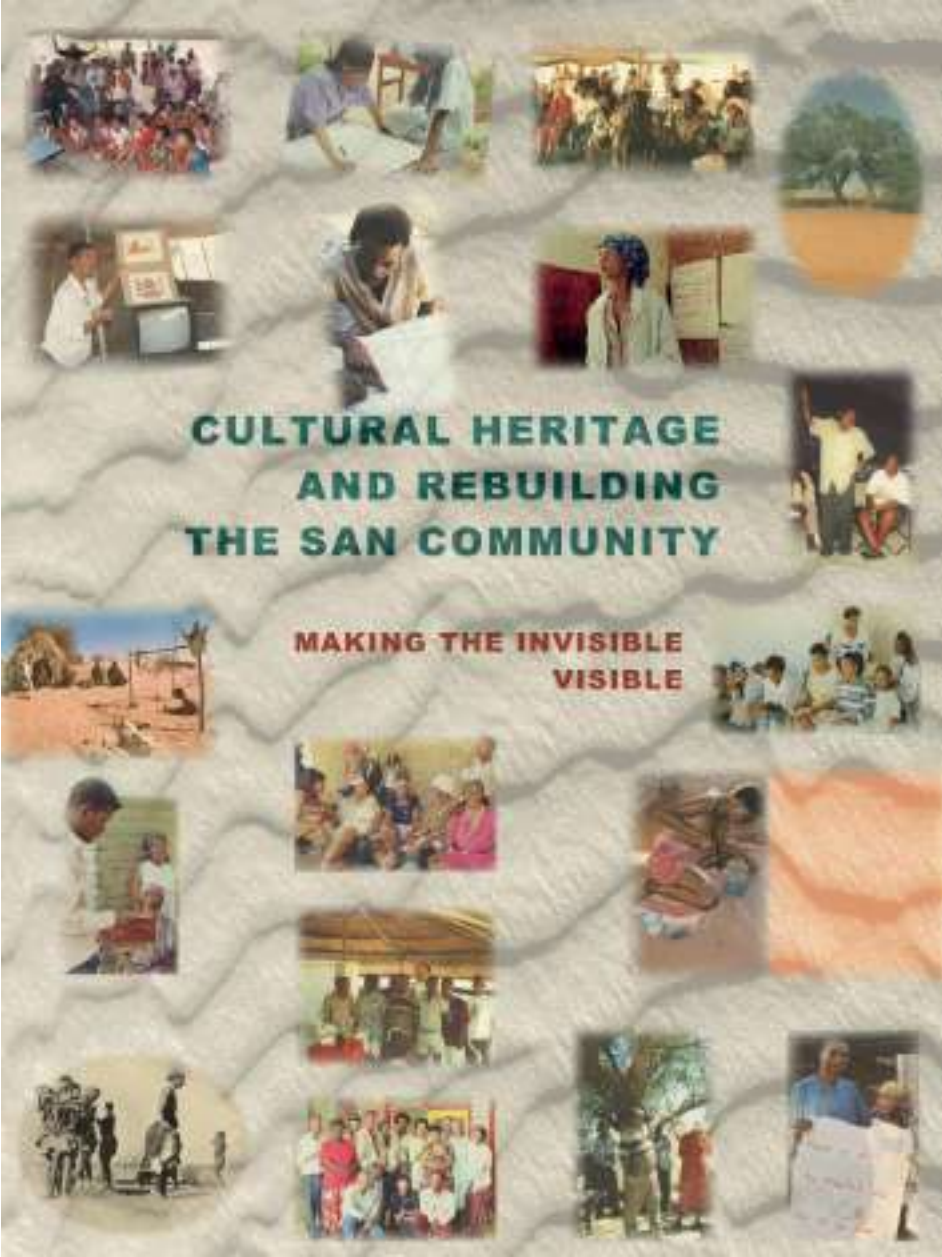
Bill Kemp Levi Namaseb Dawid Kruiper
Cartographer Linguist †Khomani San



Nigel Crawhall
Socio-linguist



Hugh Brody
*Anthropologist
and filmmaker*



CULTURAL MAPPING

« *Making the intangible...tangible* »

Cultural Resource Audit (community) → Geographic Information System → Cultural Map





Language



*Former
campsite*

History



Hunting grounds

Middle Block

Former living site





Natural
resources
and
knowledge



Seeren Plant

Tsamma melon



Ostrich shells in a pan

Sites of cultural significance

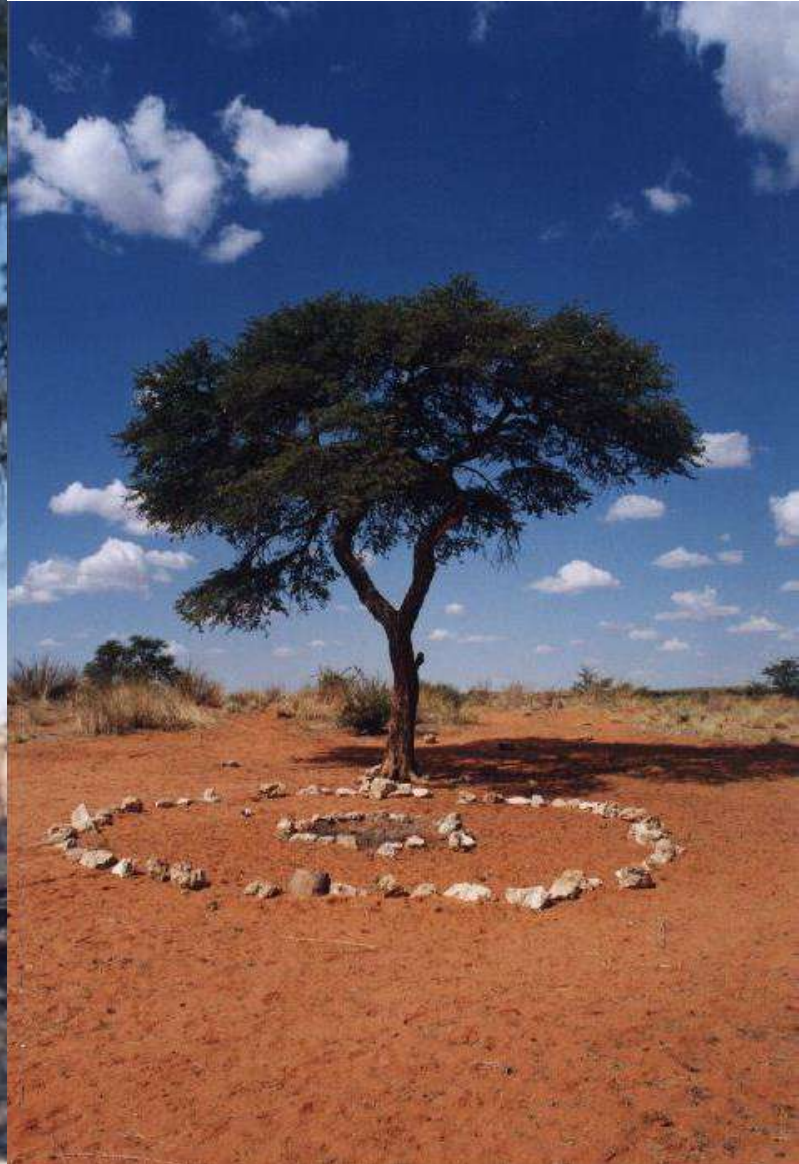


Burial site

Tree of life



Tentacamp



Healing Tree

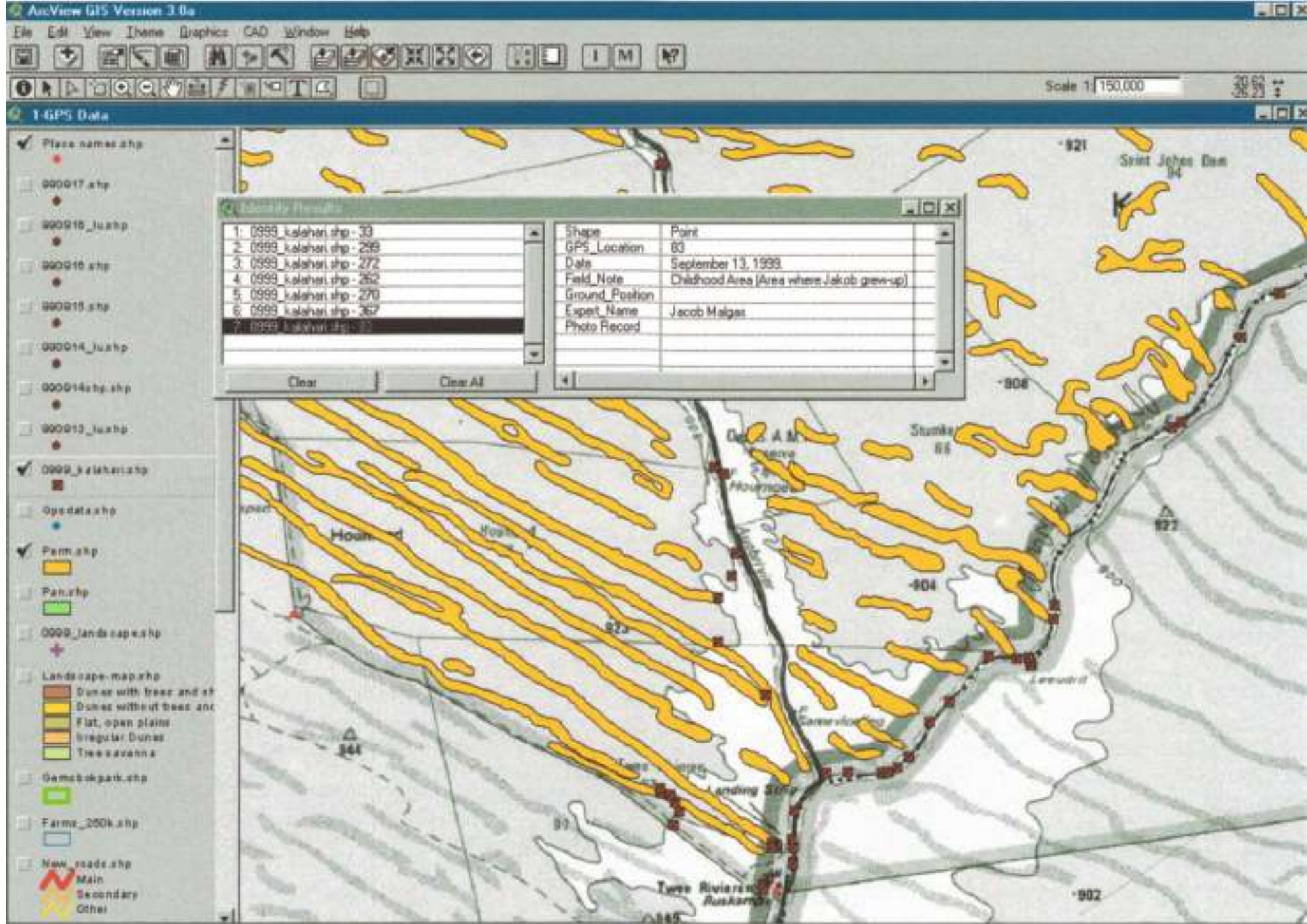
Cultural Resource Audit
= *data collection*



Geographic Information System
= *data management*



Cultural Map



Results

The \neq Khomani San toponymy of the landscape

Indigenous place names of Kgalagadi Transfrontier Park

Place names and San knowledge

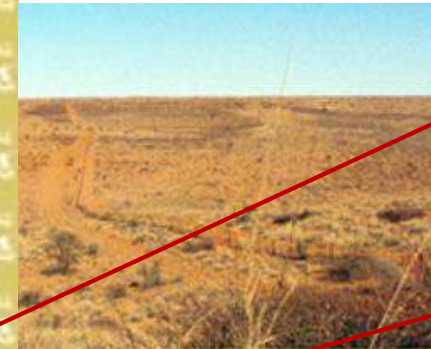
The San community has a long history of living in the Kgalagadi Transfrontier Park area. Their knowledge of the land and its resources is passed down through generations. This poster highlights the importance of their place names and the stories behind them.

Water in the San

Water is a precious resource in the Kgalagadi Transfrontier Park. The San have developed various techniques for finding and using water in this arid environment. This poster explores the San's relationship with water and the challenges they face in this region.

The Kgalagadi San Place Names

This poster provides a comprehensive list of the Kgalagadi San place names, along with their meanings and the stories behind them. The names are organized by region, making it easy to find the information you need.



19. Xausendi : Diarrhoea

The pans in this area have water that will cause bad stomach cramps and diarrhoea. The bad water discourages animals from congregating here, which in turn reduces the numbers of lions and leopards.

20. [Khûidawedi : Nausea Lick

The salt lick here causes nausea.

26

[Khûitastgas : Vomit up pan

Here the water is unsafe to drink and will cause vomiting. There are old ways to purify the water, including pouring it through the lining of a gemsbok (oryx) belly.



Land Restitution

1999: 6 farms (~35 000 ha) *outside* of the National Park



2002: ~60 000 ha *within* the National Park, in joint management with the South African National Parks Association



What does this teach us ?

- Territory is key to the preservation of endangered heritage (culture + language)
 - Is the basis for the existence of a **community**
 - Gives a space for the community to express themselves (language)
 - Gives a space for the community to practice their traditions
 - Gives a space for the community to remember and to create new memories
- This space is a safe place for the ꞆKhomani San to regain their **identity** and self-esteem
- Limits of a **right-based approach** for indigenous communities
 - Lack of resources: need of *external* agents
 - Legal procedures implies *negotiations* and *compromises*
 - Low impact on their socio-economic situation (poverty, exclusion)



Towards a Resource-Based Approach

Culture, language and identity as VALUABLE and IRREAPLACABLE







→ Externally: as an **asset**

→ Internally: as a **strength**

→ Gathering interests + involving agents at all levels = engaging sustainable and positive management

Towards a Resource-based approach - Land

Joint-Management and Contract Park

-  S-Zone: Symbolic and cultural
-  !Ae!Hai Kalahari Heritage Land
-  Veldskool
-  V-Zone: Commercial preference
-  Tourist Lodges
-  San Farm Land

 Partnership with university on IKS



Towards a Resource-based approach - Language



Katrina Esau
(aka Ouma Geelmeid)

Hanna Koper

Griet Seekoi

« Reik Na Die Sterre »
In Upington (300 km from the Park)





Sheena Shah

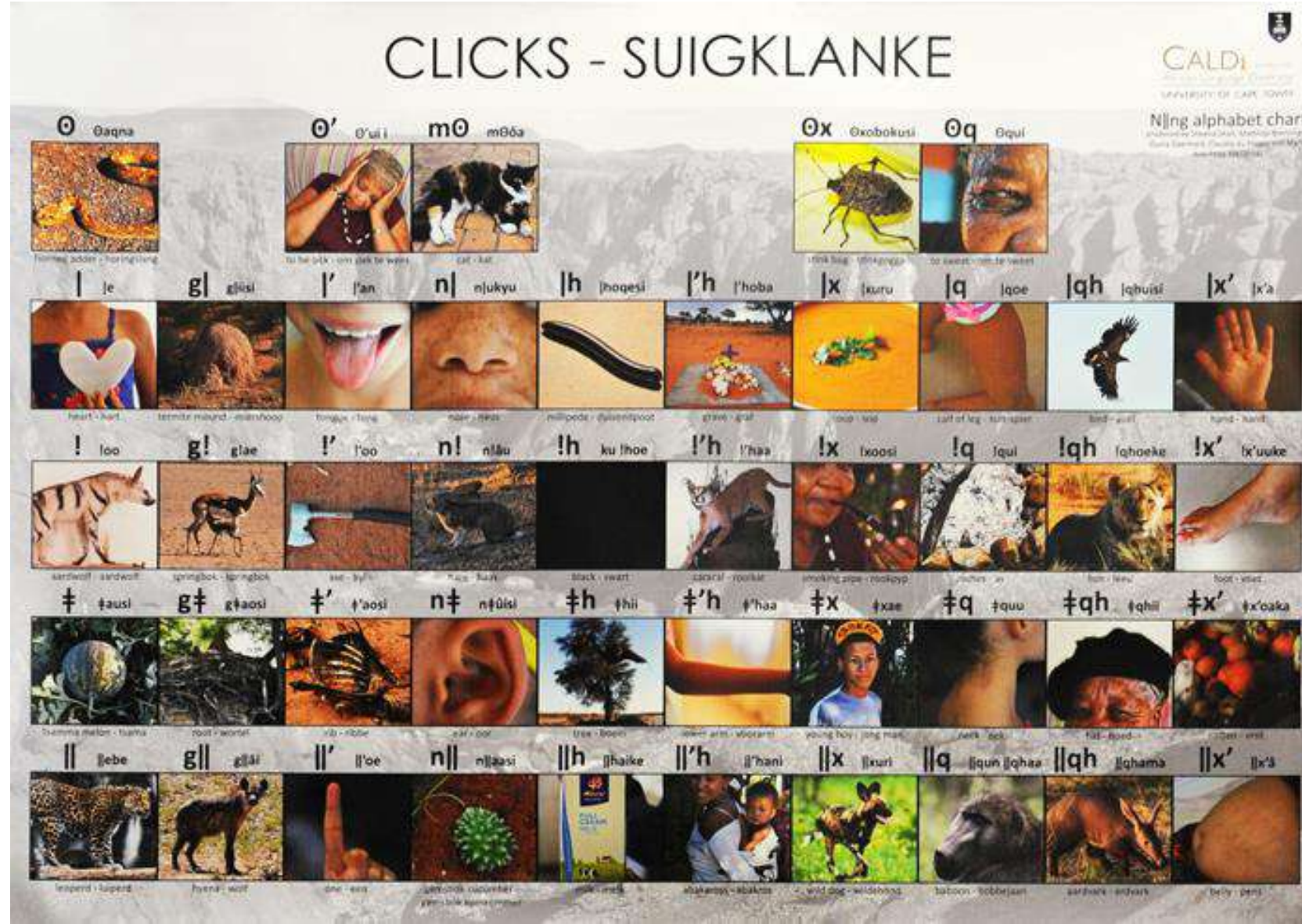


Matthias Brenzinger

Writing for Speaking: the N|uu Language Project

- Development of a practical shallow orthography
- Creation of an alphabet chart
- Creation of a trilingual reader

114 speech sounds:
 45 click phonemes
 30 non click consonants
 39 vowels





Ouma Geelmeid ke kx'u ||xa||xa N|uu

Ouma Geelmeid gee N|uu
Ouma Geelmeid teaches N|uu

Sheena Shah and Matthias Brenzinger

In samewerking met / In collaboration
with Katrina Esau, Claudia Du Plessis
and Mary-Ann Prins

CALDi, University of Cape Town



Jakobus ke ng Koos se |oba he †'i.

Jakobus is Koos se kleinkind. / Jakobus is Koos' grandchild.

Clayvi ke ng Claudia se †'u.

Clayvi is Claudia se seun. / Clayvi is Claudia's son.

Claudia ke ng Clayvi se xainki.

Claudia is Clayvi se ma. / Claudia is Clayvi's mother.

Jakobus ke ng Mary-Ann se ainki.

Jakobus is Mary-Ann se pa. / Jakobus is Mary-Ann's father.

Mary-Ann ke ng Jakobus se †oaxe.

Mary-Ann is Jakobus se dogter. / Mary-Ann is Jakobus' daughter.

Quinton ke ng Mary-Ann se †'u.

Quinton is Mary-Ann se broer. / Quinton is Mary-Ann's brother.

Mary-Ann ke ng Quinton se †aaxe.

Mary-Ann is Quinton se suster. / Mary-Ann is Quinton's sister.

Rachelle ke ng |oba.

Rachelle is 'n kind. / Rachelle is a child.

Joshua n|a Chermelle ke ng |oeke.

Joshua en Chermelle is kinders. / Joshua and Chermelle are children.

Jaydene ke ng |oba †'u.

Jaydene is 'n baba. / Jaydene is a baby.

Jaydene n|a Thea ke ng |oeke †one.

Jaydene en Thea is babas. / Jaydene and Thea are babies.



9

KA DIERKE Diere Animals



|qhuisi
voël
bird

||haqba
korhaan
korhaan



g!uuke
gompou
kori bustard



!'abakakeha
sekretaris voël
secretary bird



|qhui
aasvoël
vulture



n!ûu
uil
owl



tyoe
volstruis
ostrich



si!uxu
zebra
zebra



|ee
blouwildebees
blue wildebeest



!ae
gemsbok
oryx



saa
eland
eland



!aa
rooihartbees
red hartebeest



‡un
steenbok
steenbok



g!ae
springbok
springbok



n!âu
haas
hare



ts'uruke
muis
mouse



loqe
skilpad
tortoise

#Khomani Cultural Landscape

<http://whc.unesco.org/en/list/1545>

Description

Maps

Documents

Gallery

Indicators

#Khomani Cultural Landscape

The #Khomani Cultural Landscape is located at the border with Botswana and Namibia in the northern part of the country, coinciding with the Kalahari Gemsbok National Park (KGNP). The large expanse of sand contains evidence of human occupation from the Stone Age to the present and is associated with the culture of the formerly nomadic #Khomani San people and the strategies that allowed them to adapt to harsh desert conditions. They developed a specific ethnobotanical knowledge, cultural practices and a worldview related to the geographical features of their environment. The #Khomani Cultural Landscape bears testimony to the way of life that prevailed in the region and shaped the site over thousands of years.

Description is available under license [CC-BY-SA IGO 3.0](#)

English

French

Arabic

Spanish

Dutch



 South Africa

S25 41 15.4 E20 22 28.5

Date of Inscription: 2017

Criteria: (v)(vi)

Property : 959,100 ha

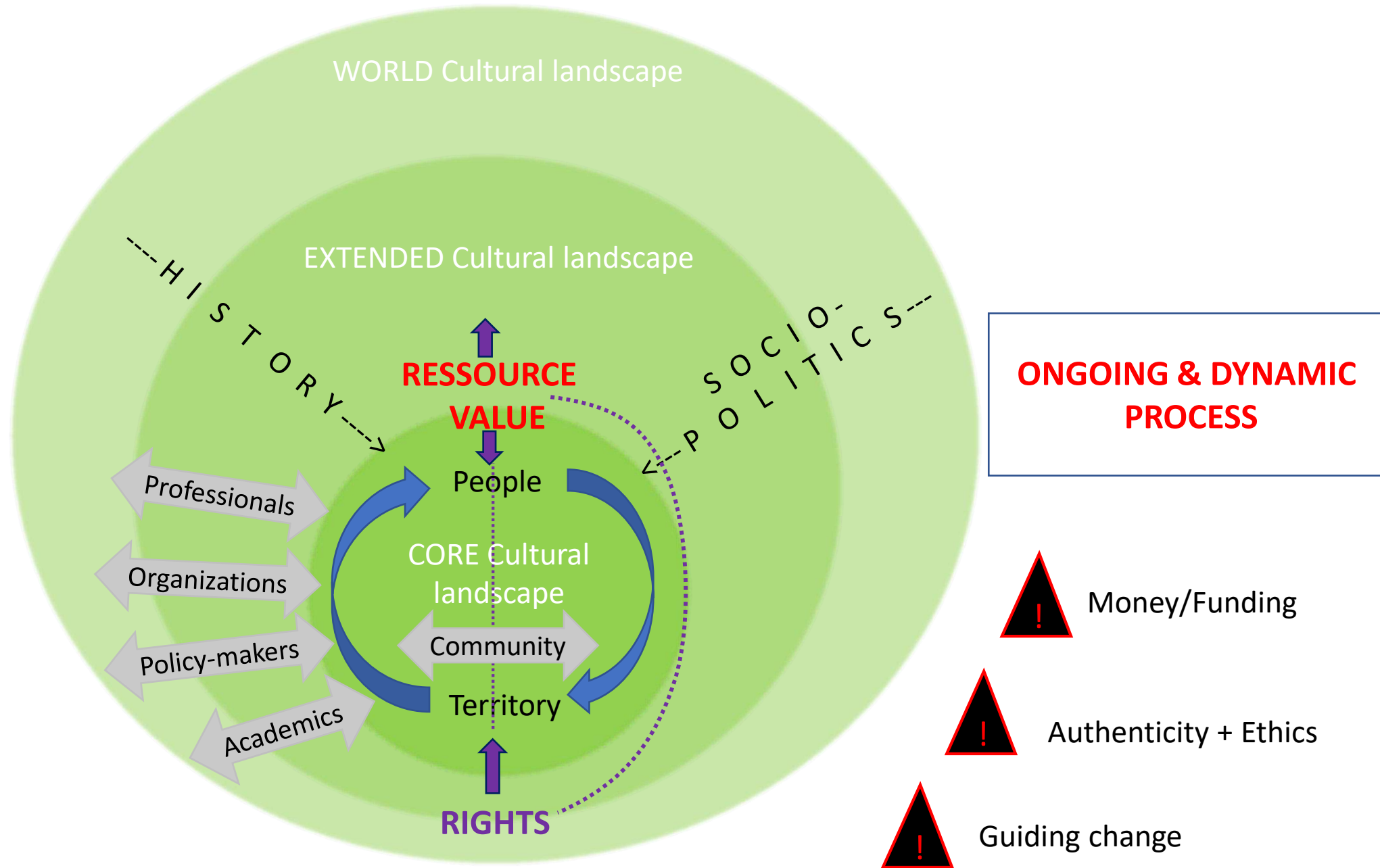
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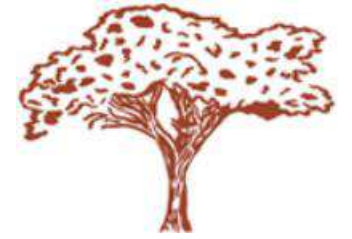
Media

News

Integrated Cultural Landscape Management ?



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Movie « Lost Tongue », D. Mudzingwa & F. Hweshu: <http://myaproductions.com/losttongue/>

Photo credits:

Khomani San Hugh Brody Archive, *Digital Collections of the University of Cape Town*

<http://www.digitalcollections.lib.uct.ac.za/khmani/>

Centre for African Language Diversity

www.caldi.uct.ac.za



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

Katarína Slobodová
Nováková

Department of Ethnology and
World Studies

Faculty of Arts

University of Ss.Cyril and
Methodius in Trnava

Slovakia



Huncokári

- ▶ “Huncokári”- an isolated German minority group
- ▶ living in the mountainous area of Western Slovakia
- ▶ is an ethnic group proof of the cultural diversity and the multiculturalism of the linguistic environment in Slovakia and the entire area of Europe
- ▶ an important part of the Slovak and European cultural heritage.



Huncokári

- ▶ Research and scientific processing of data about this group is considered to be of utmost importance and urgency bearing in mind:
- ▶ the imminent passing away of the generation of offspring who witnessed the traditions of the Huncokári
- ▶ the absence of systematic scientific attention focused on the Huncokári issue in Slovakia with a lack of material information and expert analysis;
- ▶ the possibility of revitalising the culture and language of the Huncokári.
- ▶ great importance and value in recording the last three native speakers who will complexly document the language, its grammar, phraseology and current state.



The language situation

- ▶ only three remaining survivors or three native speakers
- ▶ Other older members of the community - rememberers



Where are you from?

- ▶ Original homeland - mountainous areas of Austria or Germany (Bavaria, Unterammergau, Andechs a Beuerberg)
- ▶ They were woodsmen and from their home they brought a way of life, a specific value system and a language.
- ▶ Huncokári did the work of woodcutters/lumbermen, foresters and woodsmen



Who are you?

- ▶ Holzacker and Holzfäller
- ▶ *Hulzhok and Hulcokr*
- ▶ *Huncokár or Hulcokr*

- ▶ The first records of the Huncokári from the 1740's where they were registered as Catholics, without origin or place of birth, with the place of residence stated as:
 - ▶ **ex montibus, ex silvis** - from the mountains, forests;
 - ▶ or it would be their profession ***lignicida, lignisector*** - woodcutter, lumberman.



en-Nr.

lr-Groß-Eltern

Geburts- u. Tauffchein

Zahl 1093

Auszug aus der Geburtsmatrix
des unterzeichneten

Pezinok
Band XI Blatt 59

Gültig nur zum
Nachweis der arischen Abstammung

Familien- (Zuname)	<i>Marie Kraus</i>		
Vornamen		
Geburtsstag	<i>15. August 1890</i>	Geburtsort	<i>Lajla</i>
Taufstag		Watsgericht	<i>Pezinok</i>
Religion	Anabe — Mädchen <i>Pezinok</i>	Eheliches — legitimiertes uneheliches Kind der Eltern:	
Vater	<i>Albert Kraus</i>	Beruf <i>Holzhammer</i>	Religion <i>Kat</i>
Mutter	<i>Agnes Fröster</i>	wohnhaft in <i>Lajla</i>	Religion <i>Kat.</i>
		geborene gebürtig aus	

Pezinok, am *5. November 1942*



Gebühr

Josefina Krásová



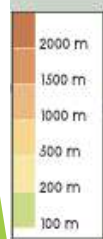
CZECH REP.



UKRAIN

HUNGARY

- National Capital (445,000 in 2005)
 - over 200,000
 - over 50,000
 - over 20,000
 - over 10,000
 - other city
 - Capital of region (Kraj)
- Slovak regions (Kraj) have the name of their capitals



The place of living



Endogamy group



How many members of the group?

- ▶ By the mid-20th century approximately 1 000 people were reported to be Huncokári, but the latest results from the family genealogies -possibly at least 3 000 people, by the middle of the 20th century.
- ▶ During the inter-war period they were forced, by the changing political situation as well as by the changing ownership of the forests, to move from isolated settlements closer to towns and villages.
- ▶ Another major impact on moving from the mountains was the introduction of compulsory school attendance.
- ▶ After the Second World War, some of them were forcibly deported to Germany due to the outcome of the Second World War



Dialect:

dialect	Standard German	translation
trukka	trocken	dry
ti socha	die Sachen	things
ta summa	der Sommer	summer
khá wuat	kein Wort	no word
tos hulc	das Holz	wood
mochcha	machen	make
mílka	melken	to milk
fakhaffa	verkaufen	to sell
suacha	suchen	to search
ké	gehen	to go
hokka	hacken	to hew

The first research of this group:

- ▶ The research of the German minority in Slovakia until the 1980's.
- ▶ The first ethnological and historical works on the German minority in Slovakia were published in the early 1990's
- ▶ they were not particularly focused on German mountain loggers
- ▶ Intensive community research and the rescuing of their traditional culture and language was started in 2014 at UCM in Trnava



"Help us, save us, we are dying!"



Key elements in the field of revitalisation include:

- ▶ active descendants of Huncokári with an interest in restoring their own identity, revitalising their culture and as well as their language
- ▶ involvement of Huncokári civic associations: NGO Huncokári (www.huncokari.sk),
- ▶ a scientific team from UCM, which carries out ethnographic, sociological, historical and linguistic rescue field research and cooperates with NGO





Vx. 2007 Ljubi novci Juraja a Pavla Gorlila

Native speakers- semi-speakers

- ▶ There are 3 last individuals, all born 1930 or earlier.
- ▶ Each of them was born in the mountains to Huncokári parents and from the beginning they were bilingual or trilingual.
- ▶ They attended German school while at home with their parents and with members of the community they used the dialect of Huncokári.
- ▶ They speak the Huncokári language fluently



Rememberers:

- ▶ Speakers with very limited knowledge of phrases, shorter genres etc.;
- ▶ They are not able to speak the language actively, but they recall short phrases, songs, short folklore genres and particular phrases.
- ▶ They number approximately 50.



Latent new speakers:

- ▶ The youngest generation who do not speak the language at all nor do they understand it
- ▶ The youngest generation have a great interest in learning how to teach their children and how to use it in group and family communications.
- ▶ We estimate these to number 150 across selected locations.



Community revitalising strategies:

- ▶ The possibility of approaching and addressing members of the community about the revitalisation of language and culture
- ▶ access to the web portal for active members of the community with the possibility of entering and completing information and thereby promoting their own activities
- ▶ lectures and workshops for the public and active members, as well as other forms of dissemination of information about traditional material and the spiritual culture of the Huncokári

Mesto Modra, Penzión Huncokár
O.Z. Huncokári na Piesku

Vás pozývajú na
LETNÉ SLÁVNOSTI
HUNCOKÁRSKE HODY
v termíne
22. – 23. – 24. júla 2016
v areáli penziónu Huncokár
Modra - Piesok

Program slávností

Piatok
18:00 Otvorenie slávností
19:30 Michal Dočolomanský a band
22:00 STOP band

Sobota
15:00 Siedmy element
17:30 Beľasi
18:00 Gold Boys - skupina L. Stankovičského (bývalý Modus)
22:30 Stop band

Nedeľa
11:00 Vystúpenie ľudového sáboru

V priebehu slávností vyúsava 100 opasí k Huncokárom

V nedeľu o 10:30 sa koná omša pri kaplnke

PRVÁ STAVEBNÁ SPORITEĽŇA



- ▶ organizing community events such as Huncokári feasts, forest festivities, celebrations in the Huncokári chapel, All saints day at the Huncokári cemetery, religious pilgrimages to the localities of their ancestors' original pilgrimage sites, organising cultural festivals, musical activities, literary productions, theatre performances plus traditional music groups and songs, the revival of traditional games and more
- ▶ Creating language teaching groups; language meetings for the "native speakers" and prospective (latent) "new speakers"



Revitalisation strategies outside the community:

- ▶ - creating a language grammar
- ▶ - creating a Huncokári alphabet in order to address those language specifics that cannot be expressed by the Slovak grammar system
- ▶ - creating a German-Slovak-Huncokári dictionary
- ▶ - creating textbooks for teaching the basics of the language
- ▶ - creating workbooks
- ▶ - creating e-learning courses for the members of this minority group as well as the public
- ▶ - seminars at UCM and Huncokári dialect courses at the university
- ▶ - dictionaries distributed to Huncokári families



Summary

- ▶ Apart from the strictly professional, documentary and linguistic-cultural level advances leading to the achieved and documented findings, the planned revitalisation activities should be reflected in the re-emergence of the almost forgotten Huncokári traditions in the Little Carpathian Mountains region and in the raising of awareness of the multi-ethnic and multicultural background of the area; visually the bilingual signs would enrich the linguistic landscape and could help the process; however, given the overall context, it is also necessary to consider the possible implications of "ethnic/linguistic engineering".





Thanks for your attention
Vielen Dank für Ihre Aufmerksamkeit
Dziękuję za uwagę

Maintaining minority language: for the
minority itself or for all?

The education project '2 plus' in Upper Lusatia
(Germany)

Dr. Nicole Dołowy-Rybińska

Institute of Slavic Studies

Polish Academy of Sciences

nicoledolowy@gmail.com

Sorbian minority in Germany



- Sorbs – Slavonic minority living in Eastern Germany;
- Distinction between Upper Sorbs (approx. 40,000) and Lower Sorbs (approx. 20,000);
- Upper Sorbian (approx. 12,000 speakers) and Lower Sorbian (less than 2,000 speakers);



Upper Sorbs



- Catholic Upper Sorbs – maintained intergenerational transmission;
- Threefold boundary:
 - Linguistic (Sorbian vs. German)
 - Ethnic (Sorbs/Slavs vs. Germans)
 - Religious (Catholics vs. Protestants)
- Relation between identity-tradition/customs-language perceived as inseparable.
- Consider themselves as ‘real’/ ‘true’ Sorbs;
- Difficulty for ‘new’ speakers/members to enter the community.

The need of revitalization strategy:



- The number of children born into Sorbian speaking families is declining greatly.
- The 'Witaj' [*Welcome*] project:
 - 1990s
 - Pre-school immersion (or quasi-immersion) education.
 - From 2000s also in primary schools and 2010 in the Upper Sorbian Grammar School as '2 plus' system: bilingual learning (in Sorbian, in German + 3rd language)



Sorbian Grammar School – in practice:

- From 5th grade to 10th grade pupils are divided into 3 groups:
 - native-speakers of Sorbian who have most of courses in Sorbian language (quasi-immersion education);
 - 2 plus (new-speakers): children from German-speaking homes who have some courses in Sorbian and Sorbian language lessons (quasi-bilingual education);
 - Sorbian as a foreign language (learners): children from German-speaking homes who learn Sorbian as a subject (2 hours per week).
- The distinction between these 3 groups is almost complete: they have no common lessons, no common excursions, no possibility and need to get to know each other.
- Only in 11th and 12th grade all groups have common courses and they are in German mostly.

German-speaking pupils feel separated:

W (learner)/ N (new-speaker) / M
(native-speaker)
F (female)/M (male)
15 (symbol given to interviewee)

WF14: Well, not only linguistically [we feel separated]. Because it is still like this, despite the meeting center, that these groups are sharply divided, Sorbian and German pupils take each their path. (...) In general, I think that the school made many mistakes when it comes to separating German and Sorbian pupils. It is clear that it wouldn't be possible to have common lessons with every subject taught in Sorbian, we just couldn't follow it. But concerning any other activities pupils should be connected better. Because it is not good that only in the 11th grade for the first time a kind of community is forming.

This distinction diminish chances of German-speaking pupils to improve their Sorbian:

NM7: I already asked many people if they could talk with me in Sorbian. And we speak Sorbian for 2-3 minutes, and they say: "No, we cannot speak Sorbian with you ". And it is always the same: "with some people it is possible to speak Sorbian and with others it is just impossible, it just doesn't work". And therefore no one speaks in Sorbian with us. And when we try, they don't follow you, don't correct you, they just say "ok, I understood". And I keep repeating "could you correct me?" and they correct one phrase and they say that they understood me anyway. And that is why we are not making any progress.

MF1: Well, yes, because they speak better and faster German than Sorbian. It is obvious **they** prefer **us** to speak **German with them** because their Sorbian is not good enough and it sounds strange. But I totally approve if they want to learn Sorbian.

German-speaking pupils lack motivation to acquire Sorbian language
doubting to be ever accepted as a part of the community:

NF11: So I got a feeling that I keep pursuing something but I know that I will never reach it. And that is why I think I have no motivation to do something more for the Sorbian language. I could speak everyday with someone who knows Sorbian, and read Sorbian books, but I don't do this because I know that it won't give me anything. I don't feel a lack of acceptance as a German but I know I would never be accepted as a Sorb.

MF1: Of course one will **never be perceived as a Sorb** if only they come here and **learn Sorbian**. But if s/he lives here longer, learns the language and participates in our **customs and traditions**, then we could accept this person as a Sorb.

Some Sorbian native-speakers perceive German-speaking pupils as a threat for the Sorbian language:

MM5: Obviously, we are not happy when four girls speak German when only one of them is German. The question is if this would influence the language of the native-speakers (...). When you speak German at school, and also in the dormitory, then you can lose your Sorbian. I don't feel afraid to lose my Sorbian if I speak sometimes German, because I speak Sorbian at home, I have Sorbian friends, village, area... But **the fear is there.**

Actively encourage Upper Sorbs to speak Sorbian with learners:

NM7: Yes, sometimes I just want them to talk with me in Sorbian. For example, last week we had a history lesson. And there are only 5 Germans and 10 Sorbs who spoke with each other in Sorbian. And one girl said something to me in Sorbian. I was confused why did she speak Sorbian to me now, because she has never spoken Sorbian with me. And she did not stop in the middle of a phrase and "oh, I am sorry, I should speak German". Many people say so "oh, we shall speak German so everybody can understand us". And it was incredible, by the end of this day, I was thinking in Sorbian. I was sitting with my parents in the car, they asked me something, and I wanted to answer them in Sorbian.

Not to separate pupils during courses and afterschool activities:

WF17: I think native-speakers and not natives - those who are learning a language, they could be mixed together. It was always like that: German classes were with German classes, for example going on excursions, and Sorbian classes with Sorbian classes, so they really had no opportunity to mix together and to speak Sorbian. I would like it to be that way: we are all together, and some speak Sorbian, other German, but we can understand each other.

2 plus could function as immersion education:

NF19: At home we speak only German and in primary school we spoke Sorbian only during the Sorbian language lessons. It was only when I came to the Sorbian Grammar school that I started to speak Sorbian. (...) My teacher in the 4th grade said that it would be too difficult for me in the Sorbian class with native speakers but my mother said that it would be fine. My parents thought it was the only way to master Sorbian (...) And after a while I could speak Sorbian because I needed to.

CONCLUSION



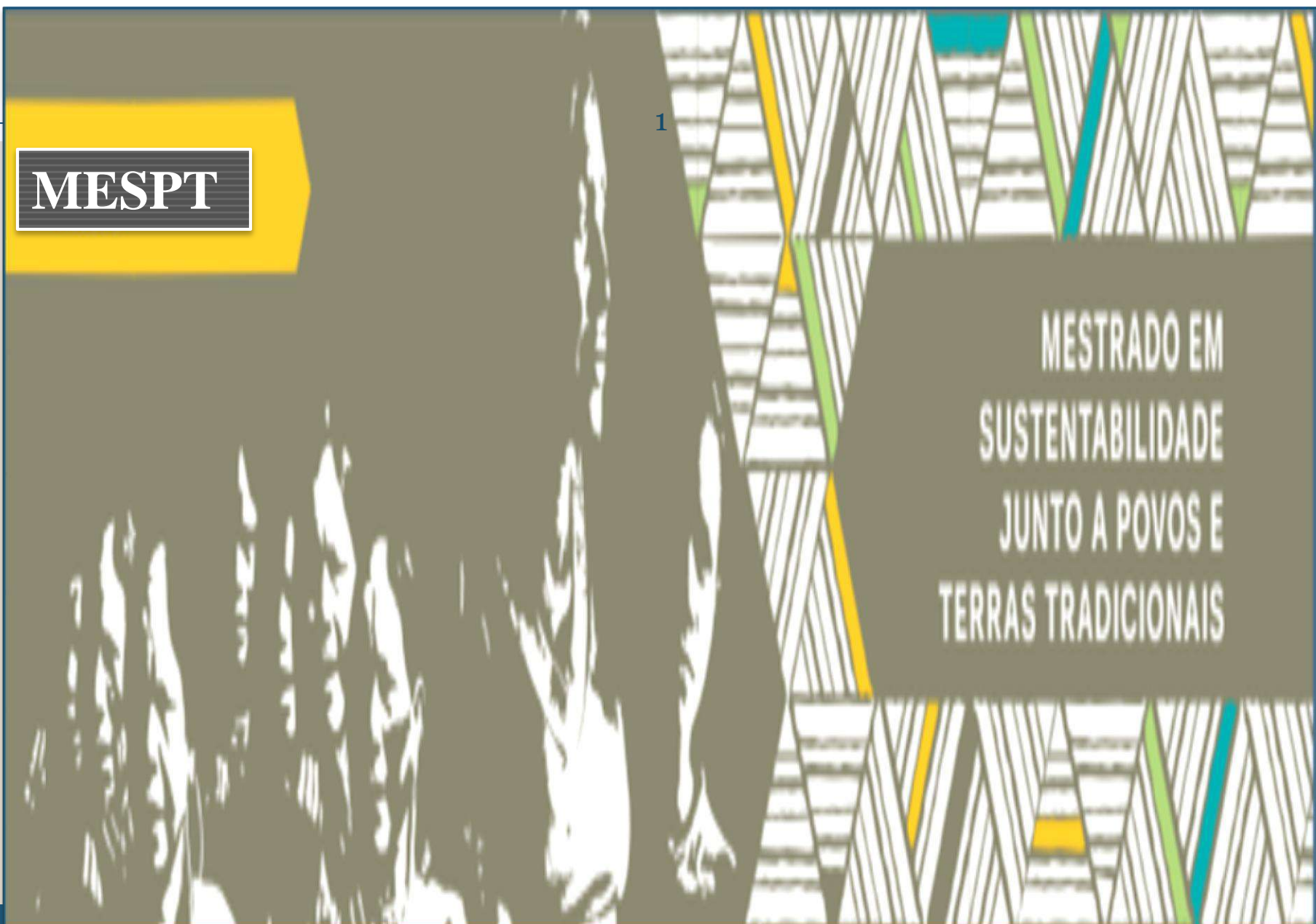
- To establish an adequate educational programme a minority must answer the question to whom it is addressed?
- In the case of the Upper Sorbian minority it seems that the unspoken aim of the school is to maintain the Sorbian community (perceived as a linguistic, ethnic and religious one) and not to attract and integrate ‘potential speakers’ – learners and new-speakers.
- It is possible to do this but the Upper Sorbs themselves should accept them as a part of their community and not treat them as extras in the educational system.



Thank you!

MESPT

MESTRADO EM
SUSTENTABILIDADE
JUNTO A POVOS E
TERRAS TRADICIONAIS





University of Brasília
The department of sustainable development

**THE STRENGTHENING OF THE CULTURE AND
LANGUAGE OF THE NDYUKA IN SURINAME**

FICENCA RAQUEL ELIZA
(Autor)

PROFA. DRA. ANA SUELLY ARRUDA CÂMARA CABRAL
(Advisor)

Summary

3

- **Introduction**
- **The problem statement**
- **Justification**
- **Objectives**
- **Theoretical basis and methodological procedures**
- **The language and Ndyuka tribe**
- **Expected results**
- **Bibliographic References**

Introduction

4

Suriname is part of the Guyanas, which is also constituted by Guyana and French Guiana.



- Suriname was colonized by Great Britain and Holland. The conquest by the English occurred in the 17th century and after this period, Suriname was colonized by the Dutch, who remained in power until the first half of the 20th century (EERSEL, 2002, p. 15).
- On the first of July 1863, slavery was abolished, which led to the arrival of immigrants from India, Indonesia and China to work on the plantations, replacing the labor of the former slaves.
- Suriname gained its independence on November 25, 1975, and from that date a democratic state was established.
- Suriname is a multi-ethnic and multi-lingual society, and it is home to approximately 21 languages where Dutch is the only official language.(EERSEL, 2010, p.5).

- According to the 2012 Census, the population of the traditional people in Suriname is 137,921, representing approximately 20% of the total population (\pm 550,000). The traditional people are divided in two groups: Indigenous (20,344) and Marroons(117,567).
- Marroons are descendants of runaway slaves, who fought during the eighteenth century against the colonial authority of the Netherlands and for their freedom, which they finally succeeded in obtaining through treaties.
- The Marroons are divided in six groups: the Saramaka, the Ndyuka or Aukaners, the Paramaccaners, the Matawai, the Kwinti and the Alukus or Boni. These groups live in different territories and each has its own language, although all genetically related.

- As for education, as underlined in Gobardhan-Rambocus, 2001, Suriname inherited an educational system from the Netherlands as a result of the colonization process. The Dutch language was introduced in 1876 as the language in schools and has since become the official language of Suriname. As a language of education, it is presented in books and other didactic materials, and even indigenous and marroons children being native speakers of their own languages at home and within their family environment, as shown by Kambel are obliged to speak Dutch at school (2006).

The problem statement

8

The problem is that children in the interior, who speak their mother tongue, have low grades and there a higher percentage of dropouts in comparison to other areas in Suriname. These children have serious difficulties in connecting with Dutch, which is causing that their education level is poor.

The main question of my research:

What is the nature of multilingualism among maroons in traditional communities in Suriname and how can mother-tongue education contribute to strengthen the culture and language of the Ndyukas?

Other relevant issues are:

- What language (s) are / are used in the classroom and outside the classroom, and what problems do they result in negatively affecting the student's performance in the educational process?
- What are the most common languages in the classroom, the school yard, and at home?
- Which model of linguistic use is best suited to improve educational outcomes in a situation of multilingualism where mother tongue language and Dutch exist?
- What linguistic policies are needed to enable Marroons/ Ndyuka-speaking students to achieve sustainable education and improve their school performance?

Justification

11

In my bachelor thesis in 2014, I pointed out that the quality of education in the interior of Suriname is far below than the education offered in urban areas such as poor or no infrastructure, unauthorized teachers, few teaching materials, no proper sanitation and lack of speaking the official language. The major problem was that children in the interior who speak their native mother tongue, have performed poorly in the country's ratings with low scores and also represent the highest percentage of dropouts.

It is a well-known fact that education in the interior of Suriname has problems. Since the civil war in 1986, education in the interior has deteriorated in relation to education in other areas. So far, this reality persists. So, as a descendant of the marroons, who have the opportunity to study I feel like it is my duty to do something about it , to help contribute to the educational development of my people and of my community. The new generations have to have their culture and language strengthened.

Objectives

13

- This dissertation intends to be of fundamental value for the discussion of educational, linguistic, cultural and socio-economic policies to strengthen the ethnic groups of Suriname, since it will gather data that can contribute to the foundation of educational policies aimed at the strengthening of the language and Of the culture of the Ndyuka people of Suriname.

- This study will address the linguistic history of Ndyuka, which reflects the important role it played in the linguistic and cultural history of Suriname, as well as the history of the Ndyuka people, as it is fundamental for understanding how they strengthened as a distinct ethnic group and Its decision to make its own history, far from its traditional habitat, with a form of its own sustainability, with its millennial culture that has resisted through the centuries, despite the forces contrary to its survival

- The dissertation will also address the Ndyuka language, from a linguistic perspective, in order to highlight the urgent need for linguistic studies that help in the application of knowledge in the teaching of language in school and as a means of communication in its written modality, also stimulating this aspect the strengthening of Ndyuka language and culture.

Theoretical basis and methodological procedures

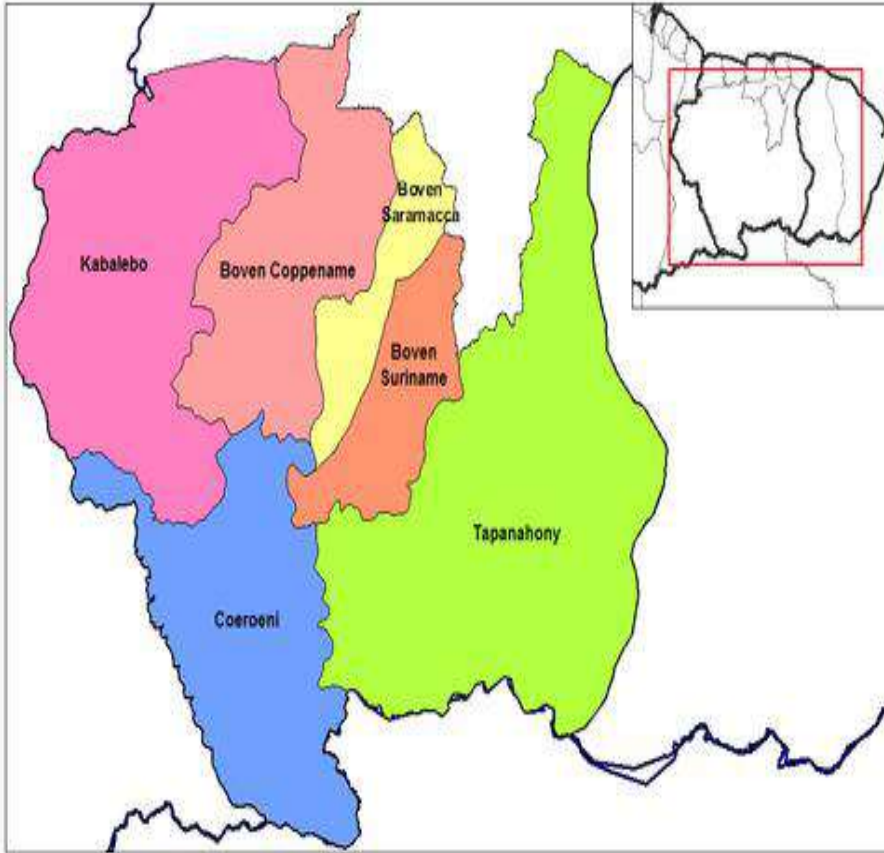
16

- This study draws on the theoretical model of Thomason and Kaufman (1988) to demonstrate aspects of the history of the Ndyuka language, dating back to the formation of Proto-Saramacan. It is also based on the collection of case studies of linguistic revitalization and linguistic planning published in Hinton (2005), which will guide the approach to the sociolinguistic situation of the Ndyuka language, but also in the construction of ideas of linguistic planning. In this perspective, the works of Haugen (1983, 1966, 1959) will also be considered.

- Very important in the choice of the theoretical model of Thomason and Kaufman is the fact that the authors defend the idea that the history of a language is a function of the history of its speakers, and not an independent phenomenon that can be completely studied without references to the context in which it is embedded.

Diitabiki

18



Children in the interior going to school

19



Os Ndyukas

- The name Ndyuka, according to tradition, is a consequence of the fact that they arrived at the Mama Ndyuká stream and settled there. Ndyuka is therefore a name of origin or belonging. The name Aucaners is due to the fact that the Ndyuka had worked in plantations of wood Auca, in the Suriname river, in the 18th century. The name Ndyuka was written like this Djuka and N'djuka, but recently it has been adopted the official form Ndyuka.
- Ndyukas are one of the largest ethnic groups among Marroons, and share with the other five Marroon tribes cultural aspects, beliefs and aesthetic styles, but at the same time have their own characteristics.
- In 1760, one hundred and three years before the abolition of slavery, the leaders of the Ndyuka people signed a peace treaty with the Dutch government and thus they became free and independent.

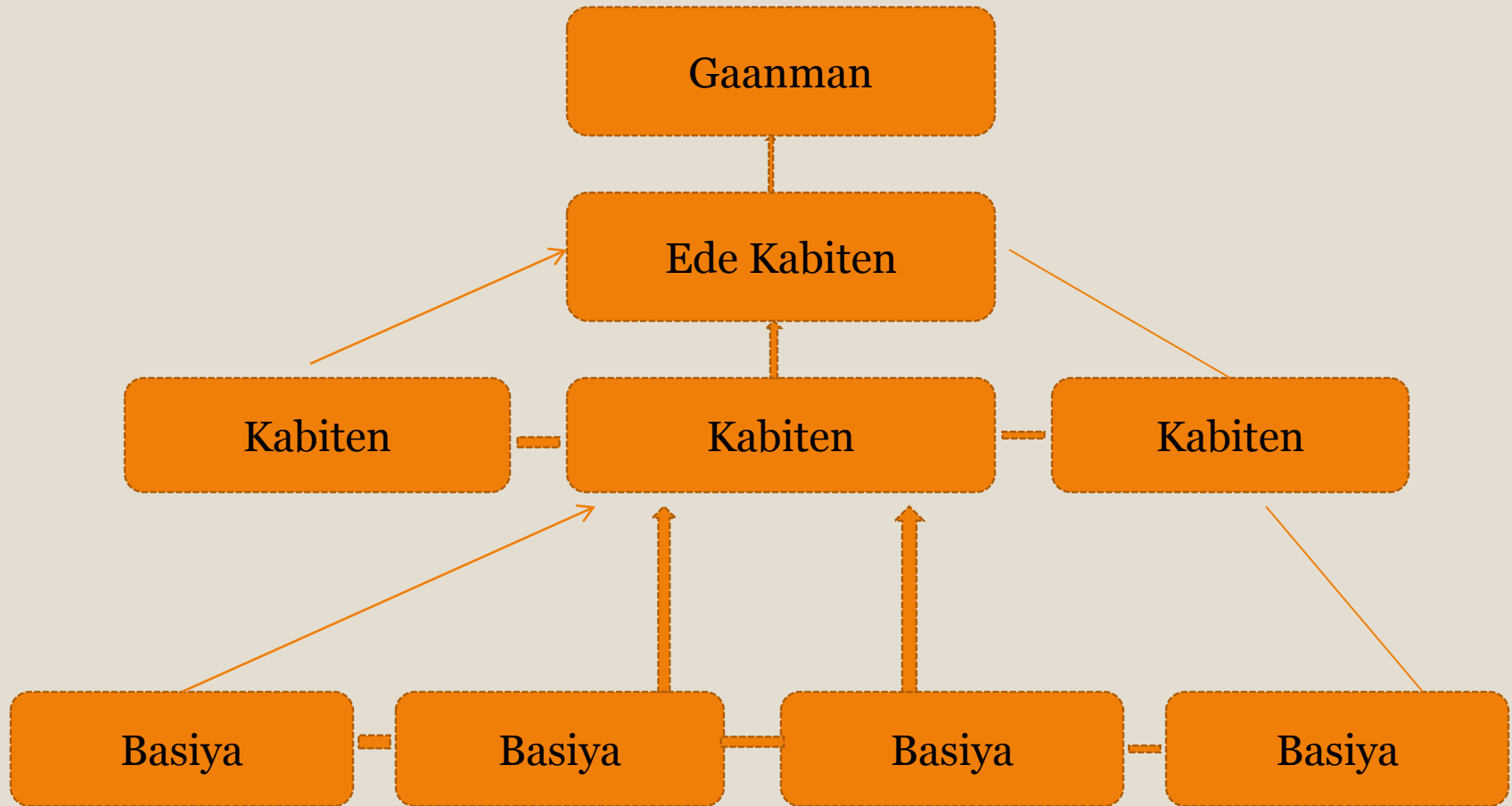
Gaanman Matodja e Gaanman Velantie

21



The political structure of the Ndyuka

22











A língua Ndyuka

27



A língua Ndyuka

28

- The Ndyuka language is also known as Okanisi, or aukaans, in Dutch). The Ndyukas speak a Creole language, similar to other maroon languages of Suriname, whose mother tongue or proto-language, arose from the contact of African languages with English and Portuguese, but also with indigenous participation. It is a Creole-type contact language. Most of the Ndyuka vocabulary comes from English, but a significant part comes from several African languages, but with contributions from Dutch and Portuguese as well.

English

29

• gi	give	wasi	wash
• Awaŋ	this one	ai	eye
• ondo:	under	mofu	mouth
• Go	go	supuŋ	spoon
• mindi:	middle	boso:	brush
• buku	book	ana	hand
• disi	this	boŋ	bone
• ya: so	here so	ede	head
• fu:	full		
• ete	yet		
• silow	slow		
• waŋ	one		
• tu	two		
• di:	three		

African words

30

- masanḡa masanga
- nyanḡ nyam
- tonḡtonḡ tum tum
- buba buba
- kumba kobu
- tyali ky-ali
- Anainsi anansi
- Mboma mboma

Dutch

31

- Kasi kaas/ kast
- bon boom
- tafa: tafel
- kelisi kers
- japon japon
- pu:bei proberen
- suwa zuur
- sutu: stoel
- fo: vogel

Portugese

32

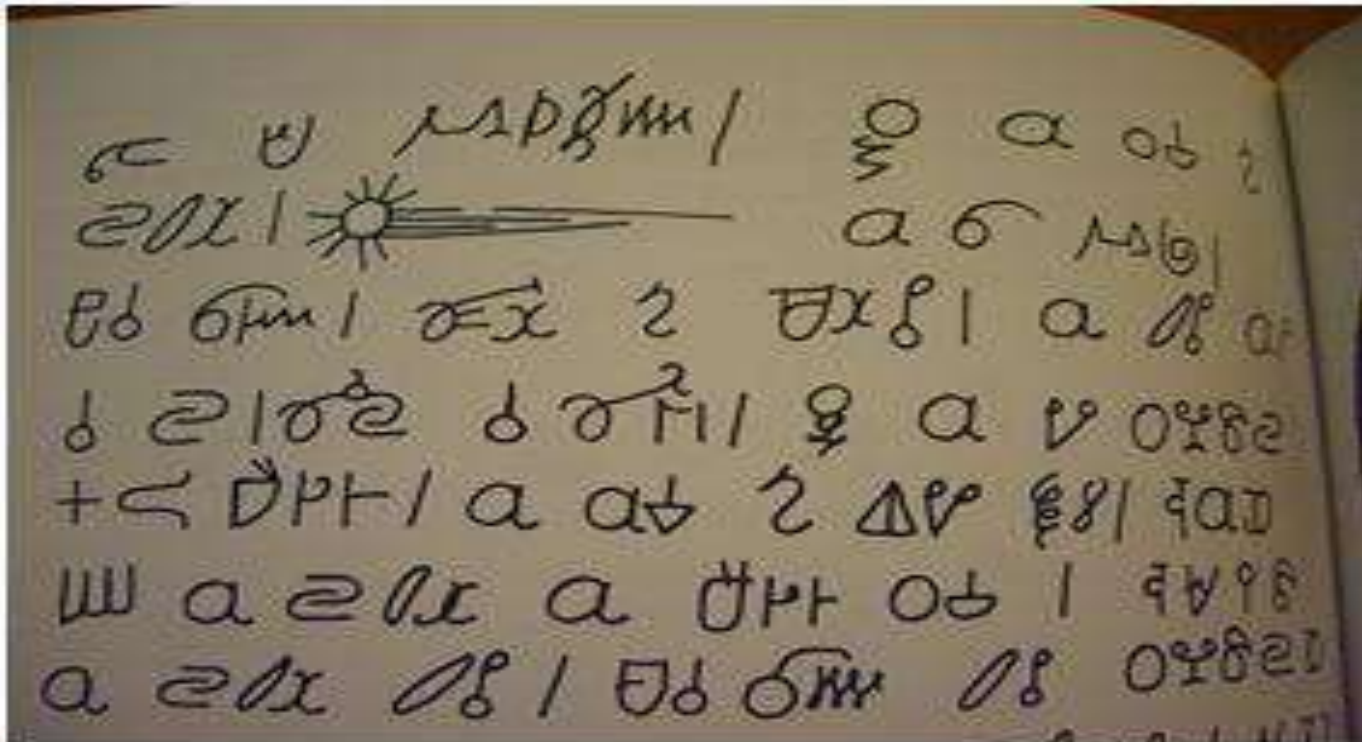
- Kaba
 - adyosi
 - guyaba
 - kama
 - sukuma
 - ka:bita
 - poli
 - kai
 - subi
 - bu:se
 - tyupa
 - pasa
 - ta:
 - ga:ŋ
- acabar
 - adios
 - goiaba
 - cama
 - espuma
 - cabrita
 - potre
 - cair
 - subir
 - abusar
 - chupar
 - pasar
 - outra
 - grande

Amerindian

33

- ma:kusa merekuja
- kasuŋ akajú
- papai kapaja
- amaka hamaca
- sipali sipari
- ngobaya/ ngobai guayaba
- anamu inamu
- nyama: aimara
- tamanuwa tamandua

- The Ndyukas had a writing that was called “Afaka schrift” provavelmente in 1908 (Dubelaar&Pakosie)



Resultados esperados

35

- Ndyuka's language is Ndyuka (also Okanisi, or aukaans, in Dutch). The Ndyukas speak a Creole language, sister of the other brown languages of Suriname, whose mother tongue or proto-language, arose from the contact of Africans with English and Portuguese, but also with indigenous participation. It is a Creole-type contact language. Most of the Ndyuka vocabulary comes from English, but a significant part comes from several African languages, also with contributions from Dutch, Portuguese and Amerindian languages.

- We thus intend to elaborate a phonological and grammatical sketch of the language and a reasoned discussion about the situation of the Ndyuka language and culture, showing the losses suffered, pointing to the constitutional rights of the Ndyuka people and presenting elements for a political proposal for linguistic and cultural strengthening Of this people. It will be the first work of this nature carried out by an academic Ndyuka, who should be heard and recognized as a spokesperson for her people in the fight for their rights, founded on a scientific research in one of the most prestigious universities in Brazil, the University of Brasilia - The first to look at minorities, opening paths for the conquest of one of their rights, higher education

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- Gaantangi
 - Thank you

"INTEGRATED RESEARCH AND PRACTICAL STRATEGIES IN TEACHING AND LEARNING BASQUE"



BEÑAT GARAIÓ

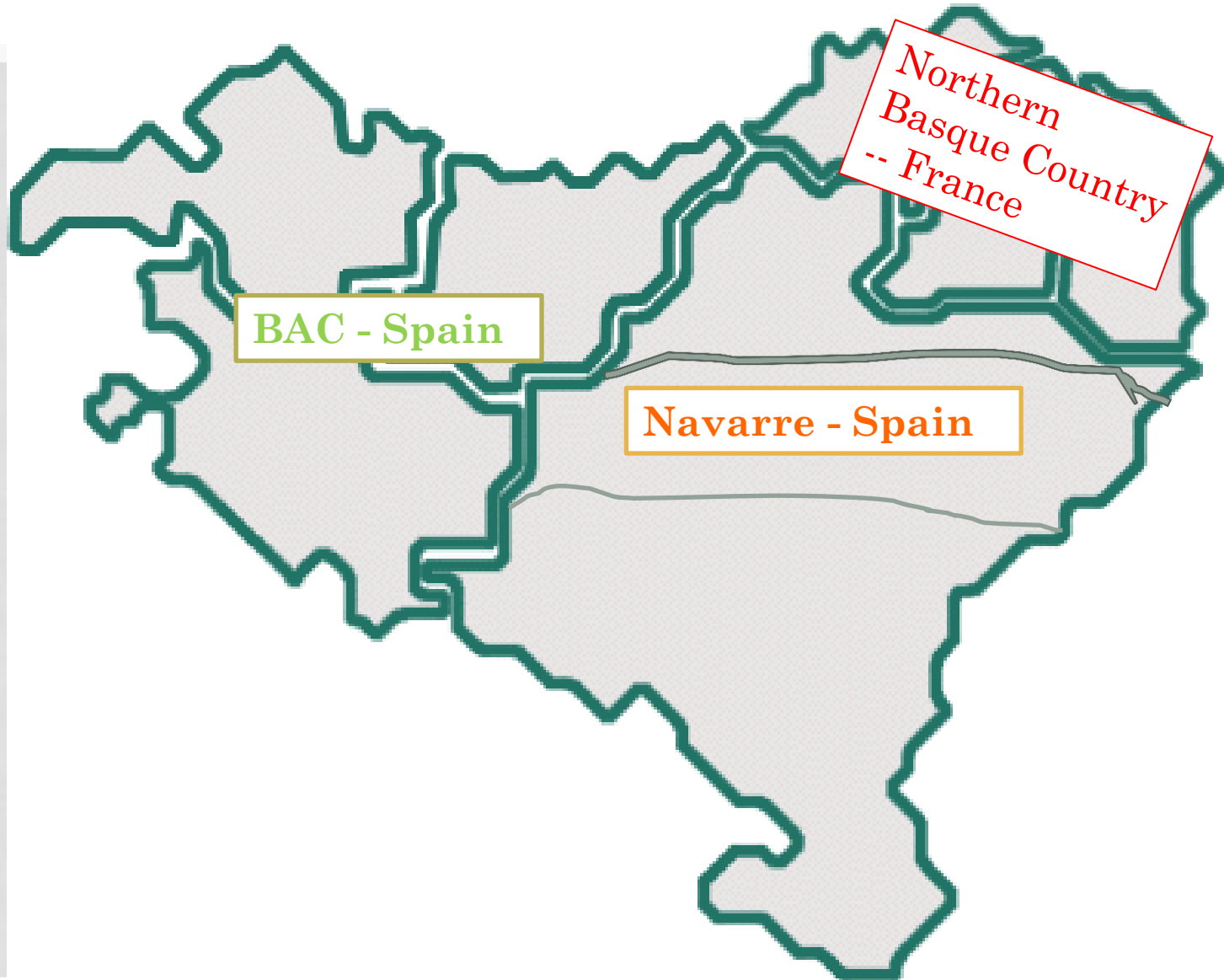
benyat@garaio.eus



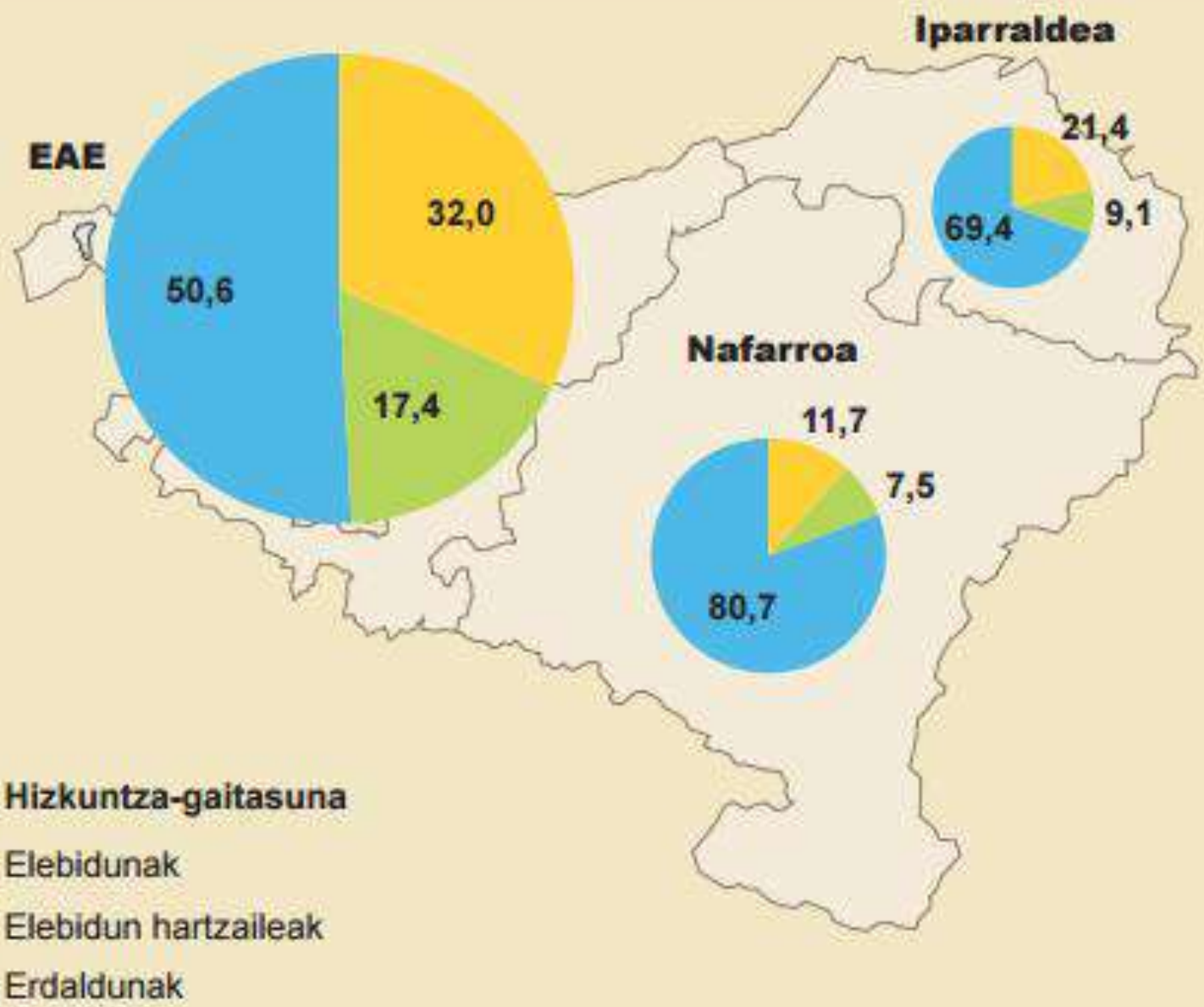
OUTLINE

- Brief introduction to the Basque Country
 - Kindergarten → High School
 - University + Vocational training
 - Adult learning
- Some hopes and fears
- Discussion

THE BASQUE COUNTRY. **EUSKAL HERRIA?**



2. irudia. Hizkuntza-gaitasuna lurraldearen arabera. Euskal Herria, 2011 (%)

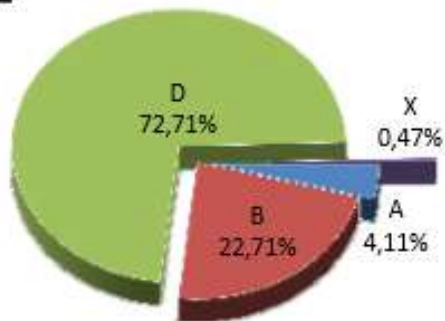


WE ARE SO POLITE...

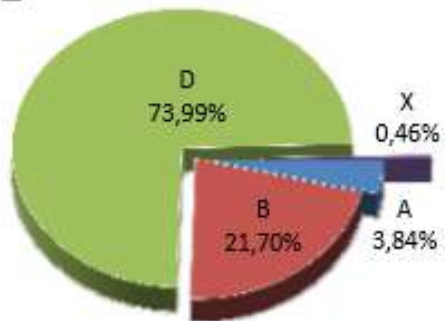
- ...that we pass laws that harm our chances for revitalization
- Enrolment options in the Basque Country
 - PAI / English: immersion in English
 - X/G eredua: 0% Basque
 - A eredua: Basque as a subject
 - B eredua: 50/50
 - D eredua: Basque immersion school
 - «Trilingual» (sometime soon)

1.KINDERGARTEN **BAC** (X, A, B, D AND SOON TRI)

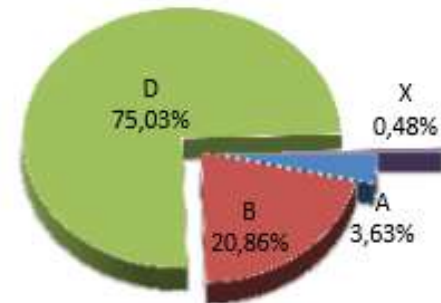
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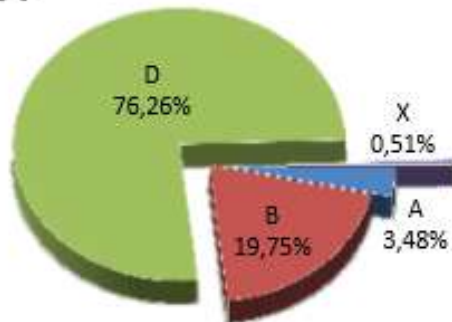
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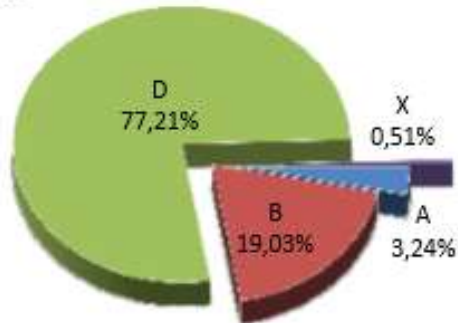
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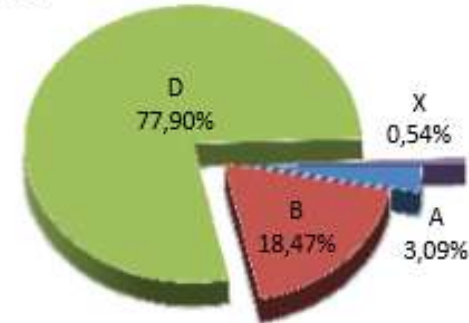
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1. PRIMARY SCHOOL **BAC** (X, A, B, D AND SOON TRI)

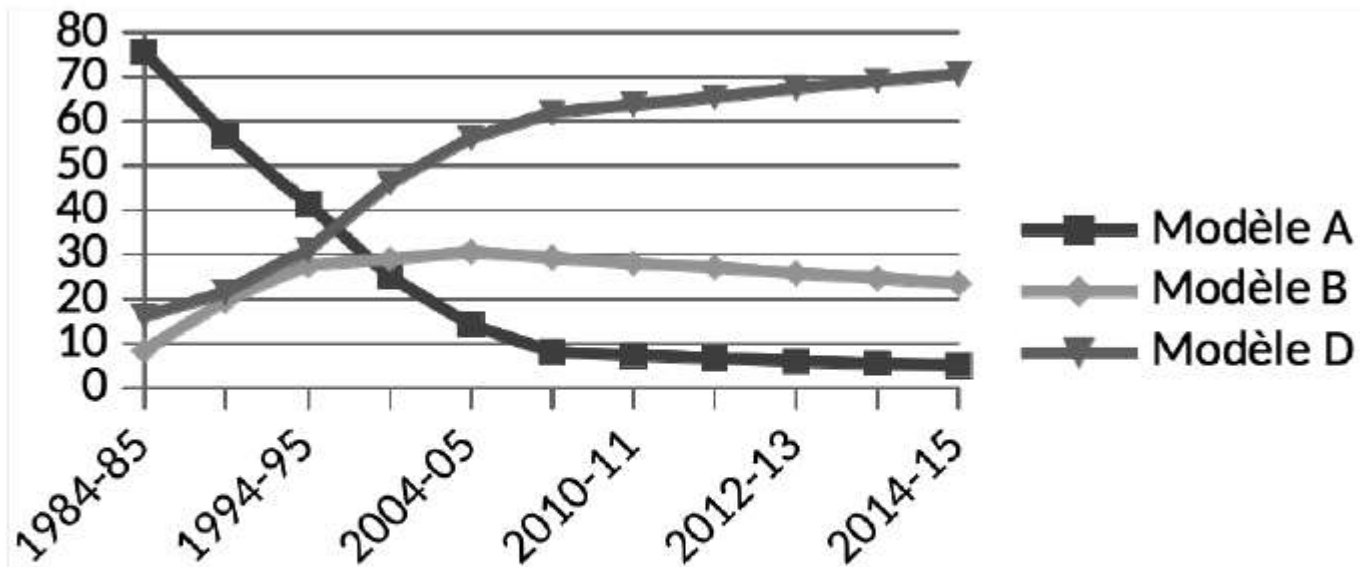


Figure 1: choix des modèles linguistiques en primaire dans la CAPV (Source: Gouvernement Basque, 2014).

1. KINDERGARTEN AND PRIMARY SCHOOL IN **NAVARRRE** (G, A, B, D AND PAI)

EREDUEN DISTRIBUZIOA UNIBERTSITATE AURREKO HEZKUNTZAN. 2005/06

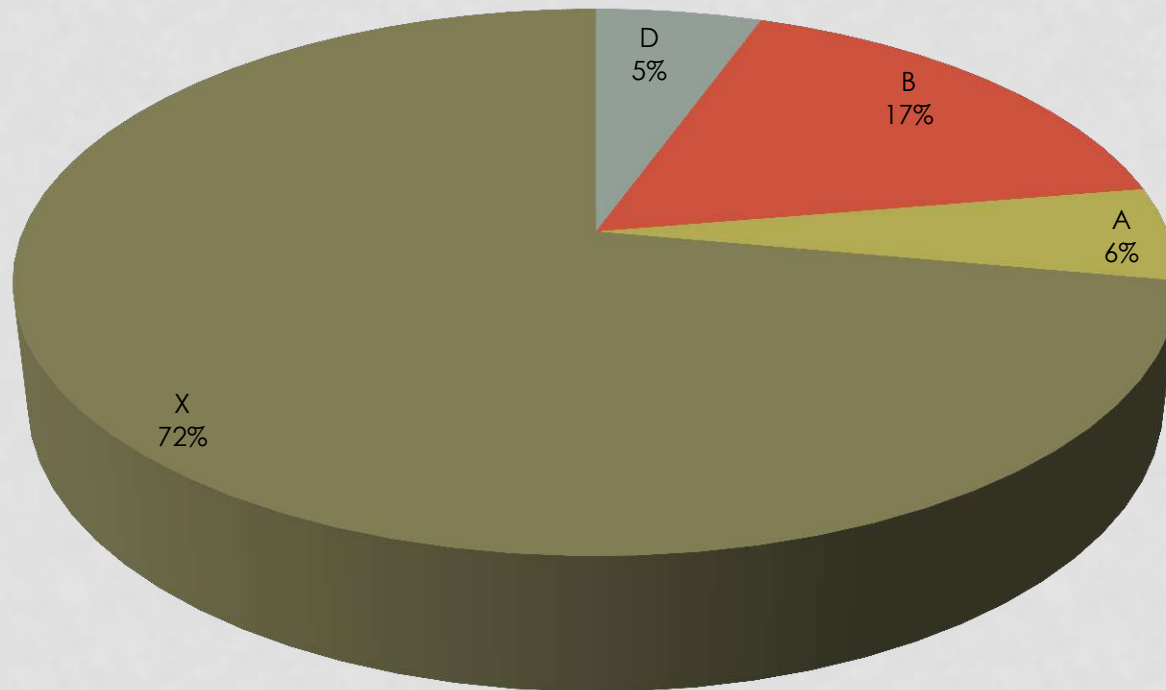
	HH eta LH	DBH	Batxilergoa
D eredua	26,05	20,26	20,93
B eredua	0,12	0	0
A eredua	27,68	12,11	4,69
G eredua	45,53	67,62	74,36
I eredua *	0,6	0	0

* Ingelerazko eredua.

(Zabaleta, 2006:172)

1. PRIMARY SCHOOL IN **NORTHERN BASQUE COUNTRY** (X, A, B AND D)

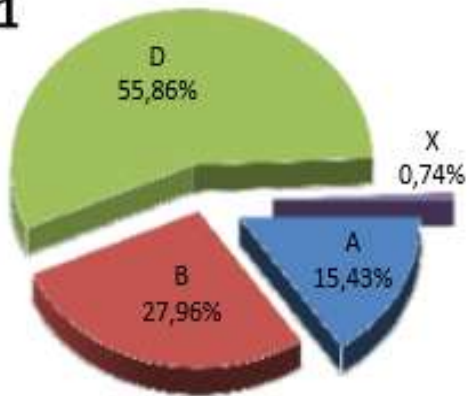
Primary Education in Iparralde (Total: 26.407 pupils)



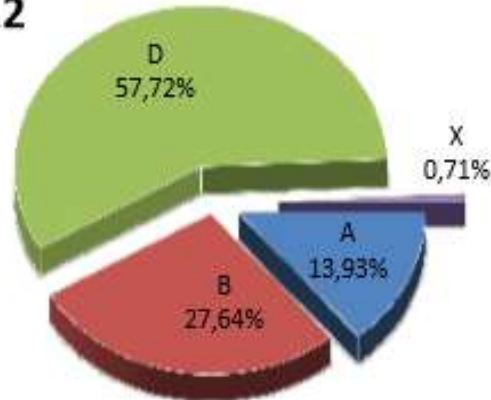
(Baxok et al. 2003)

1. HIGH SCHOOL **BAC** (X, A, B, D AND SOON TRI)

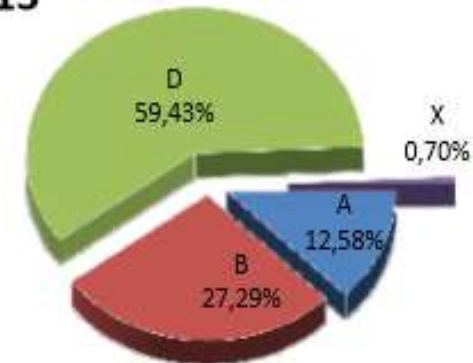
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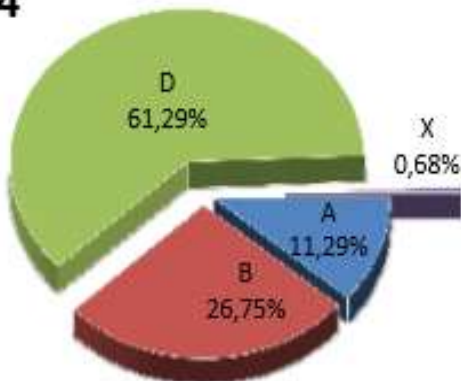
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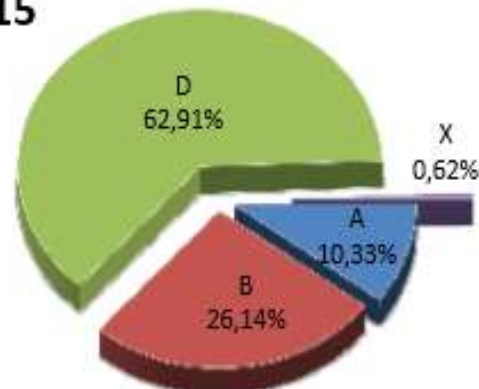
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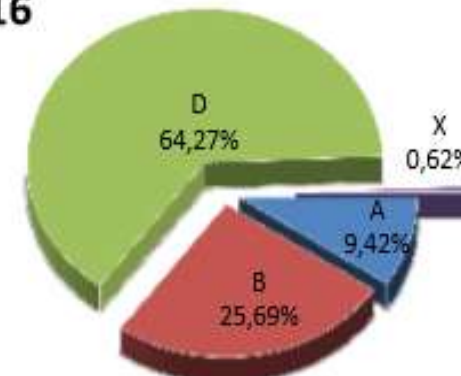
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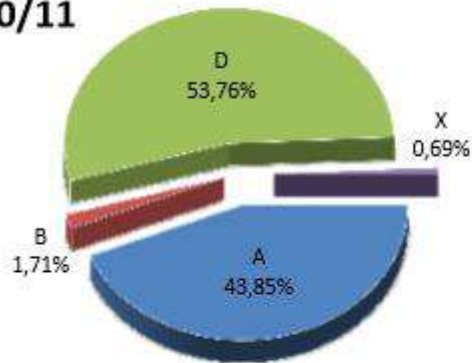


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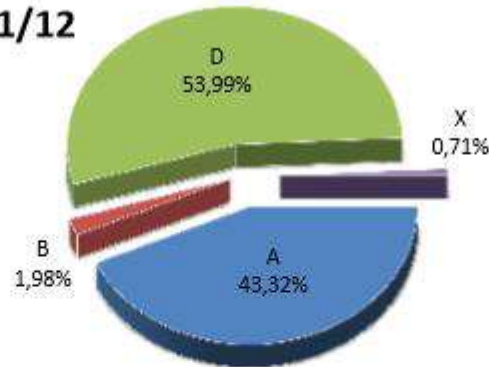


1. BATXILERGOA IN **BAC** (X, A, B AND D)

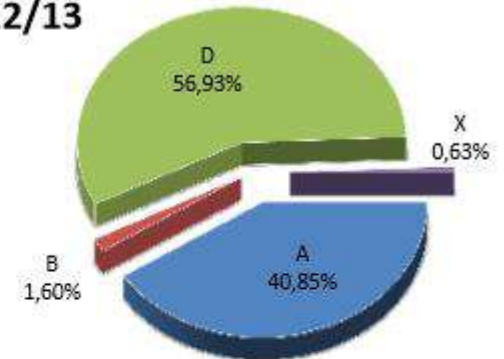
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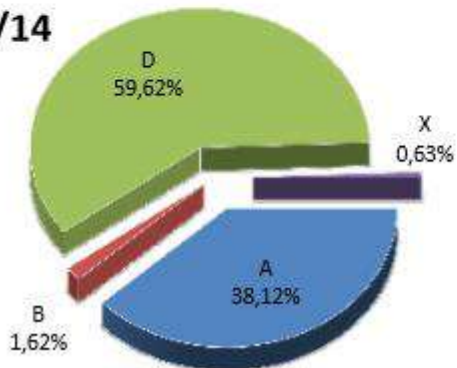
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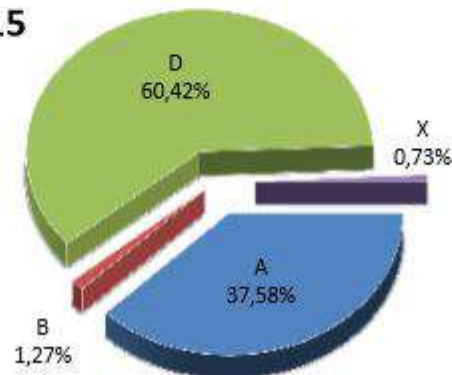
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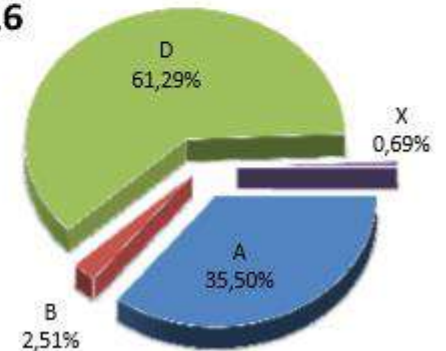
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1. HIGH SCHOOL IN **NAVARRE** (G, A AND D)

EREDUEN DISTRIBUZIOA UNIBERTSITATE AURREKO HEZKUNTZAN. 2005/06

	HH eta LH	DBH	Batxilergoa
D eredua	26,05	20,26	20,93
B eredua	0,12	0	0
A eredua	27,68	12,11	4,69
G eredua	45,53	67,62	74,36
I eredua *	0,6	0	0

* Ingelerazko eredua.

- **Iparralde:** 600 pupils in total learning in Basque (Baxok et al., 2003)

1. CHALLENGES



A

B



1. MORE CHALLENGES

2.1.7.- HITZ EGITEKO ERRAZTASUN ERLATIBOA

LMH4 - Gaitasun erlatiboa



- Euskaraz errazago
- Bietan berdin (euskaraz eta gaztelaniaz)
- Gaztelaniaz errazago

5. grafikoa

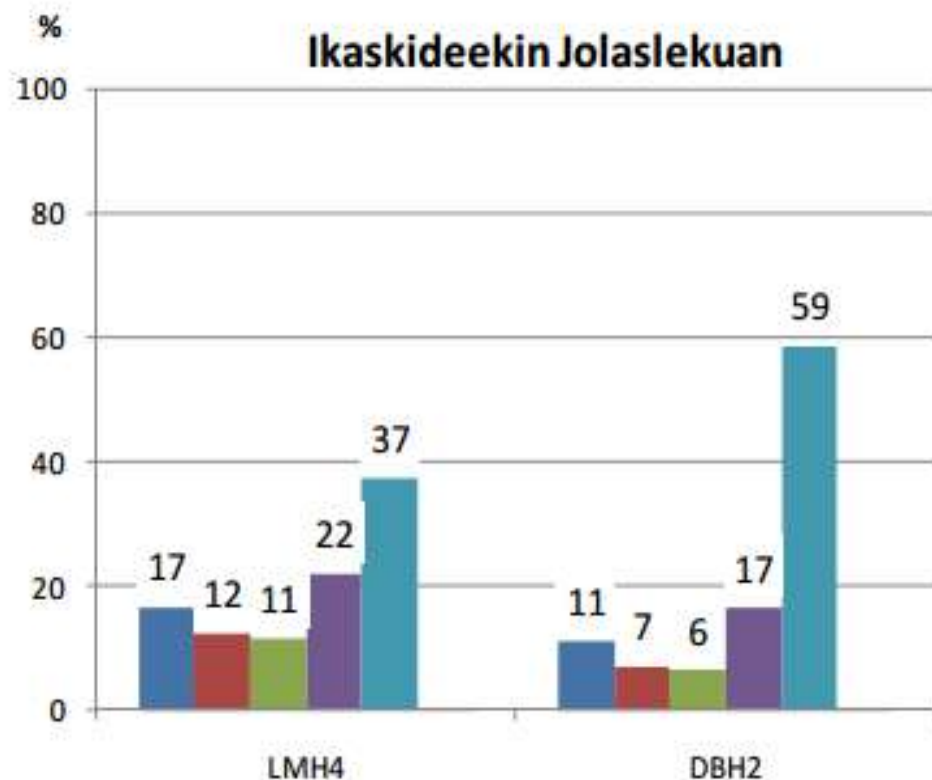
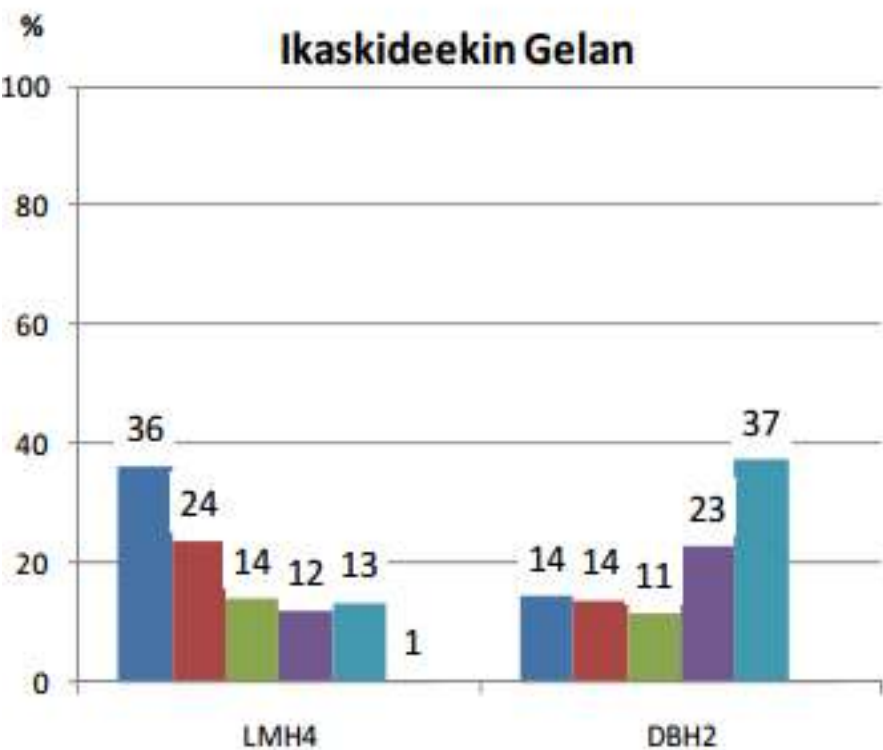
DBH2 - Gaitasun erlatiboa



- Euskaraz errazago
- Bietan berdin (euskaraz eta gaztelaniaz)
- Gaztelaniaz errazago

6. grafikoa

1. AND MORE CHALLENGES



■ Beti euskaraz
■ Bietan berdin
■ Beti gaztelaniaz

■ Euskaraz gaztelaniaz baino gehiago
■ Gaztelaniaz euskaraz baino gehiago
■ Beste hizkuntza batean

■ Beti euskaraz
■ Bietan berdin
■ Beti gaztelaniaz

■ Euskaraz gaztelaniaz baino gehiago
■ Gaztelaniaz euskaraz baino gehiago
■ Beste hizkuntza batean

1. AND THE EPIC FAIL

- 32% of D students would not pass a B2 exam in Basque after they complete their studies!!!!
 - 67,4% in B
 - 100% in A (raising monolinguals?)(Erriondo et al. 2005)



2. UNIVERSITY

eman ta zaal zaz i



Universidad del País Vasco
Euskal Herriko Unibertsitatea
The University of the Basque Country



Universidad de Deusto
Deustuko Unibertsitatea



0%

UNIVERSITÉ
DE PAU ET DES
PAYS DE L'ADOUR

100%



100%

IRAKASLEEN UI
ESCUELA UNIVER
IKOLA
STERIO



0%

Universidad
de Navarra



19,06%

Universidad
Pública de Navarra
Nafarroako
Unibertsitate Publikoa



100%

MONDRAGON
UNIBERTSITATEA

2. UNIVERSITY (PHDS IN BASQUE)

eman ta zabal zazu



6,80%

Universidad del País Vasco
Euskal Herriko Unibertsitatea
The University of the Basque Country



Deusto
Universidad de Deusto
Deustuko Unibertsitatea

6,06%



Begoñako Andra Mari
IRAKASLEEN UNIBERTSITATE ESKOLA
ESCUELA UNIVERSITARIA DE MAGISTERIO



0%

UNIVERSITÉ
DE PAU ET DES
PAYS DE L'ADOUR



Universidad
de Navarra

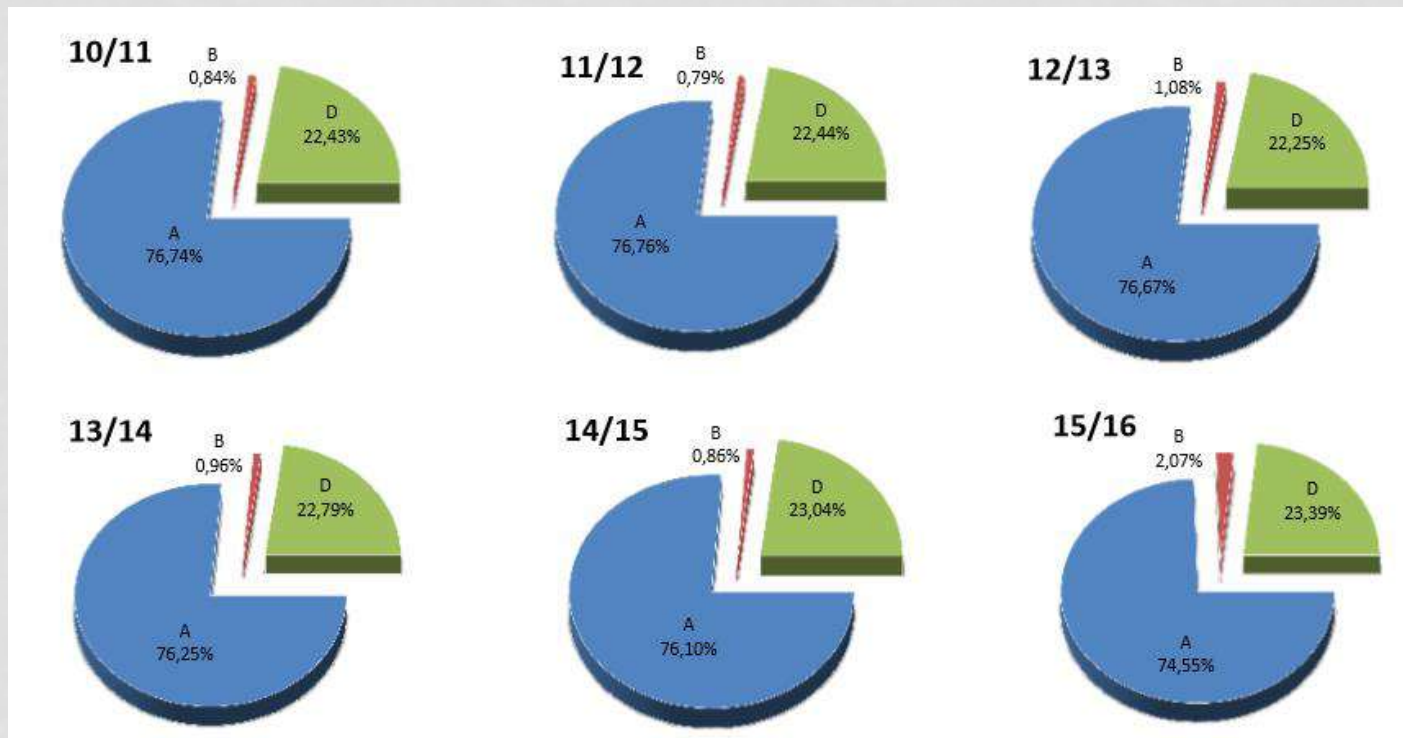


6,60%

Universidad
Pública de Navarra
Nafarroako
Unibertsitate Publikoa

2. VOCATIONAL TRAINING

- Data from **BAC**



Basque Government, 2014



2. CHALLENGES



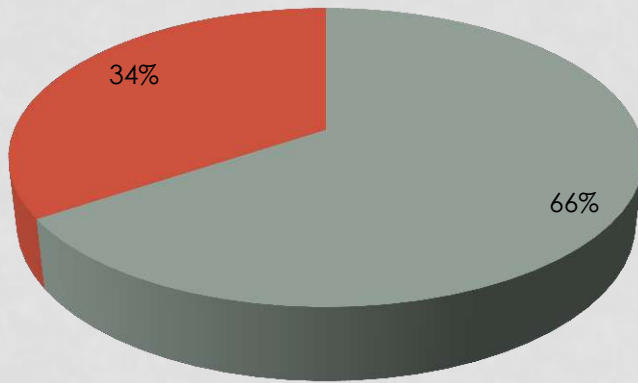
3. ADULT LEARNING



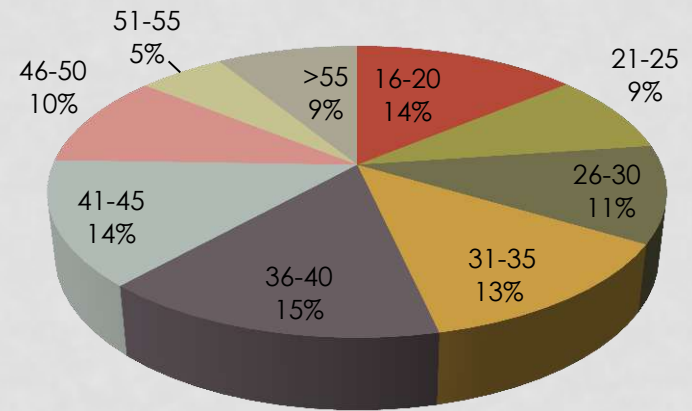
3. ADULT LEARNING

33.502 ikasle

■ Emakumezkoak ■ Gizonezkoak

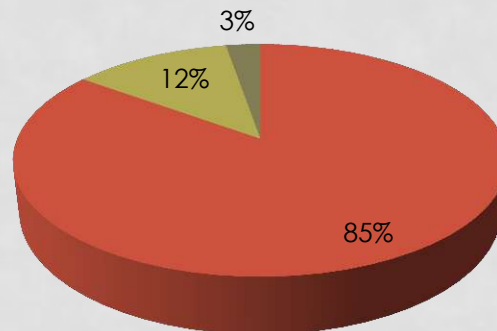


Adina



Adult learning

■ Lessons ■ e-learning ■ mixed



3. CHALLENGES



SOME HOPES AND FEARS



EUSKO LEGE BILTZARRA

hauteskundeak
elecciones

PARLAMENTO VASCO



BASQUE CENTER
ON COGNITION, BRAIN
AND LANGUAGE



ikastolenelkartea

DISCUSSION

- The end of a lifelong love?
 - New approaches and domains
 - Models/options need to be changed
- Language use is key – and we do not use it
- Two issues regarding attitudes
 - Covert negative attitudes are visible again
 - Money, language conflict
 - «Basque is revitalized»

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- Zabaleta, P. (2006). "[Nafarroa: Unibertsitate aurreko hezkuntzan dauden hizkuntza ereduaren balorazioa eta proposamenak](#)" in BAT Soziolinguistika Aldizkaria, 60. Zenbakia, 163-178 orr. Helbidea: <http://www.soziolinguistika.eus/files/Pakita%20Zabaleta.pdf>

GOT BECOŁT DIH! ESKERRIK ASKO!

With many thanks to Ibon Manterola, Leire Diaz de Gereñu and Milagros Ganuza



Beñat Garaio Mendizabal – Society of Basque Studies

Transdisciplinary
humanistic
research at its
best

Case studies where
documentation also meant
revitalization

ENGHUM – Warsaw March 2017



**EUSKO
IKASKUNTZA**



Some **opening** comments



Egun on!!!



What if... we cannot revitalize
our language **any more?**



“If you want **different results** than what you’re getting, you have to try different approaches”



"IT'S THE **INTERDISCIPLINARITY,**
STUPID!"



E⁵ by the Society of Basque Studies: **reinventing the wheel?**



*"Don't call the world dirty
because you forgot to clean your glasses."
(Aaron Hill)*

Appreciative Inquiry: “the power
is in the **question**”



Asset/Capital Based Community Development



Participatory **Scenario** Planning



What we did **so far**



Some **best practices** now



Hitzargiak.eu

Hitzargiak

Presentation

Map

Practices

Languages

News

Congress

Orga

Languages illuminating earth
Hitzargiak

PRESENTATION

Corpus expansion



Hasiera Jakinarazpenak Mezuak

#PIGLIATIQUE

0%

TXIOAK	JARRAITZEN	JARRAITZAILEAK	ATSEGITEAK
108	132	1.184	19

Txioak Txioak eta erantzunak Media

PIGLIATIQUE @pigliatique · mar. 13

#pigliatique

(r) txiokatu

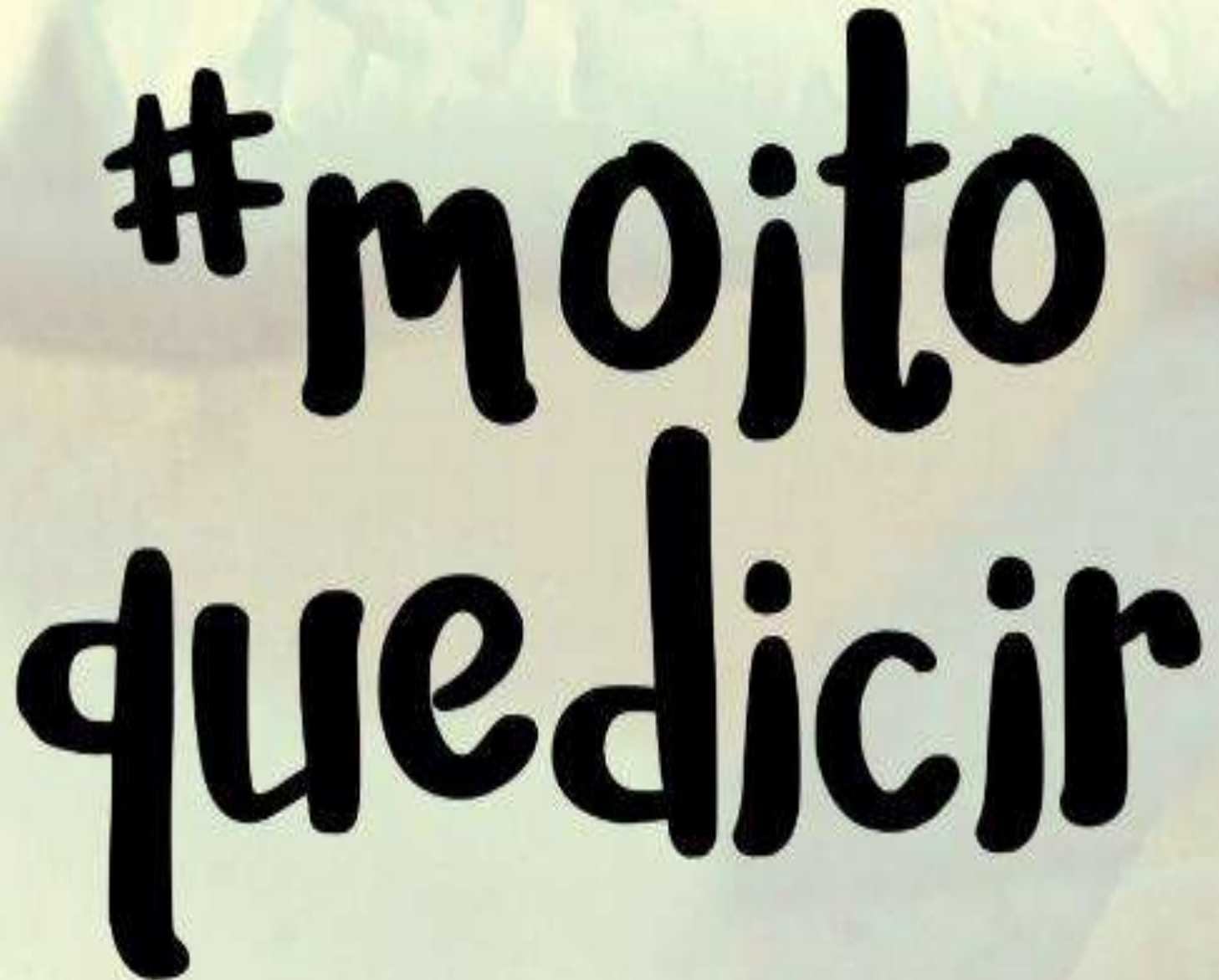
107 Argazki edo bideo

g

PORTAL DAS
PALABRAS

LÉXICO
XOGOS
VÍDEOS
e moito máis...

Club de **debate**

A hand is visible on the left side of the image, holding a white sign. The sign has the text '#moito que decir' written in a large, bold, black, sans-serif font. The background of the sign is white, and the hand is holding the left edge of the sign. The overall image has a bright, slightly blurred background.

**#moito
que decir**

SOAS Sylheti Project

Sylheti dictionary

সিলটী

siloTi

সীলটী



Island Voices – Guthan nan Eilean

Slices of Life and Work in the 21st Century Hebrides – for language learners, and anyone else!

Home About Series 1 Series 2: Outdoors Series 2: Generations Series 2: Enterprise Extras Playlists Research/Reports
Bonnie Prince Charlie The Great War Gaelic Journeys Storytellers Norman Maclean

Public Meetings on Gaelic

U
S
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*“Geure hitzak,
geureak direlako”*



LANGUAGE
LANDSCAPE



“Euskal Herri osoko ahizka
andarea jaso nahi dugu, B
hasi eta Zuberorano”

Hitzak: 306 Hitzaioak: 4.988 Dialektak: 21.083

Zinak: 7.608 Pasañak: 86.204 Transkripzioak: 8.1

2.335 [ESTATISTIKA GEHIAGO](#)

Espace ressources

Sàmmite

Language diversity

ahotsak.eus

101 **L**
ENGUAS
ANGUES
ANGUAGES
ELE

SARRERA

HONI BURUZ

ELKARRIZKETAK

GAIAK

HIZKUNTZAK

BIDEOTEKA

Sara Agnetti

Felino (Italia) - 1984

[Emiliano-romagnolera](#)

biografia



Italiako iparraldean jaioa, Felino herrian. Maitasunarengatik etorri da Euskal Herrira, Donostiara. Elkarrizketa egin genionean zortzi hilabete zeramatzan



Development aid: **Garabide**





- Dictionary
- History, Language & Culture
- Environment & Space
- Administration and Governance
- Environment
- Economy and Livelihood
- Advertise with us



Gusii
landscape and landuse

1 / 6

Start Stop

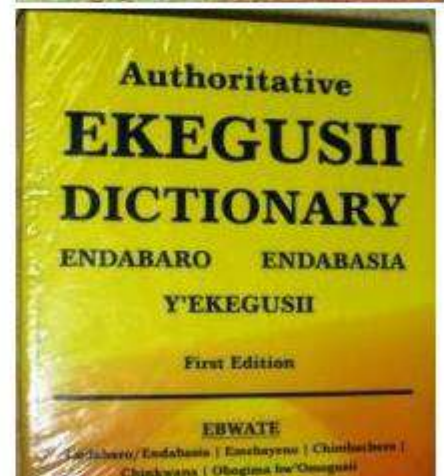


EKEGUSII Encyclopedia

Welcome to the Ekegusii Internet Living Dictionary and Encyclopedia

Ekegusii Encyclopedia Project (EEP) is dedicated to Ekegusii, the language of the Abagusii of Kenya. It aims to encourage its use, promotion, preservation and revitalization. Language is the medium through which knowledge is passed on. The culture and traditions of a community are best expressed through its mother

- ➔ Forum
- ➔ Request futher information
- ➔ Participants
- ➔ Advertising banners



ELE: Assessment of Linguistic Impact

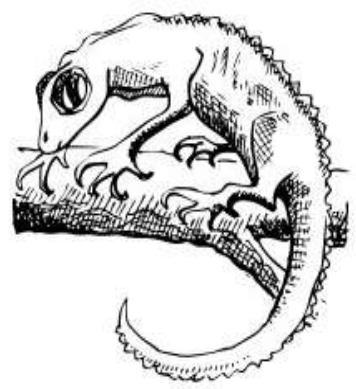


Linguistic ecology **beyond** discourse

Plants. Animals. Words.



What PAW is ...

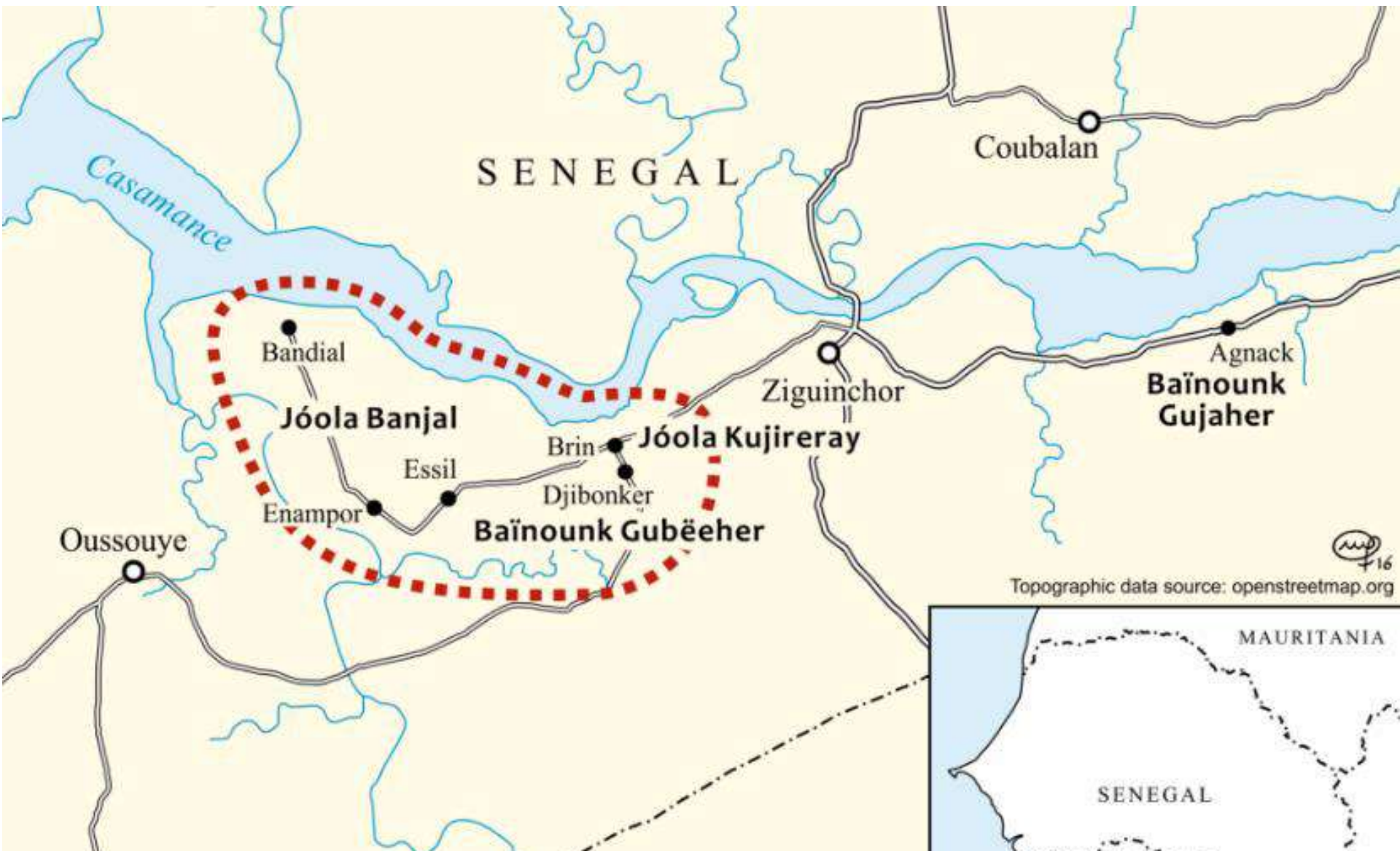


Resources



Members

Cross roads



Irrien lagunak





ku-ku!

haurrekin hitz egiten hasteko



More
than
raising
kids

Twf

Cymraeg o'r Crud

2 Languages from Day 1



Empowering language activists



taller
d'espai
lingüístic
personal

Fund raisers and much more



Anything **else?**



Beñat Garaio Mendizabal – Society of Basque Studies

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Case studies where
documentation also meant
revitalization

ENGHUM – Warsaw March 2017



**EUSKO
IKASKUNTZA**



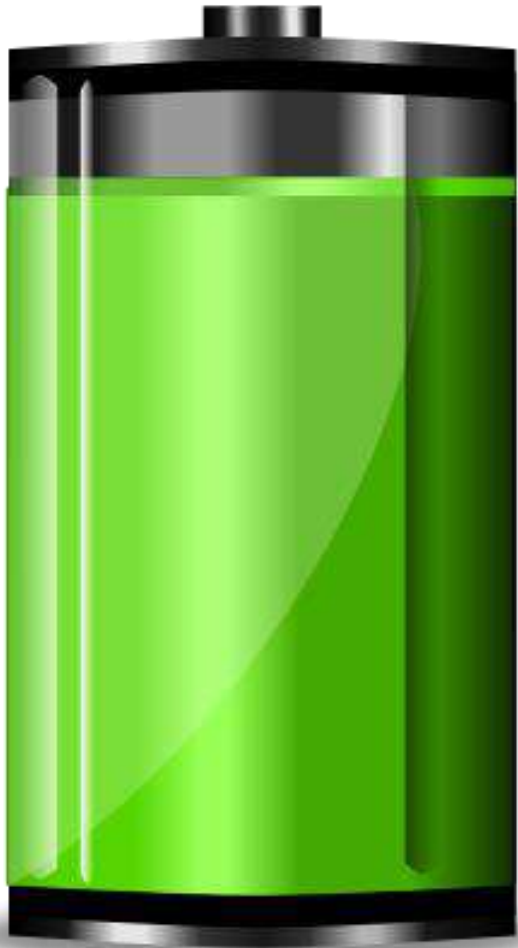
Remembering Part I



Documentation <> Revitalization



Nap time?



burza mózgów :)



To bear in mind (Thanks, Julia)

Phases of project planning

Superphase 1

1. Choosing a location/language
2. Doing background research
3. Obtaining contacts and permission
4. Identifying funding agencies

Superphase 2

1. Developing a schedule
2. Planning a budget
3. Planning accommodation
4. Identifying necessary equipment
5. Deciding on archiving

Concluding remarks





ESKERRIK ASKO

benyat@garaio.eus



Universiteit
Leiden

**Revitalisation
or re-folklorisation?
The aesthetics and politics
of the New Maya Song**

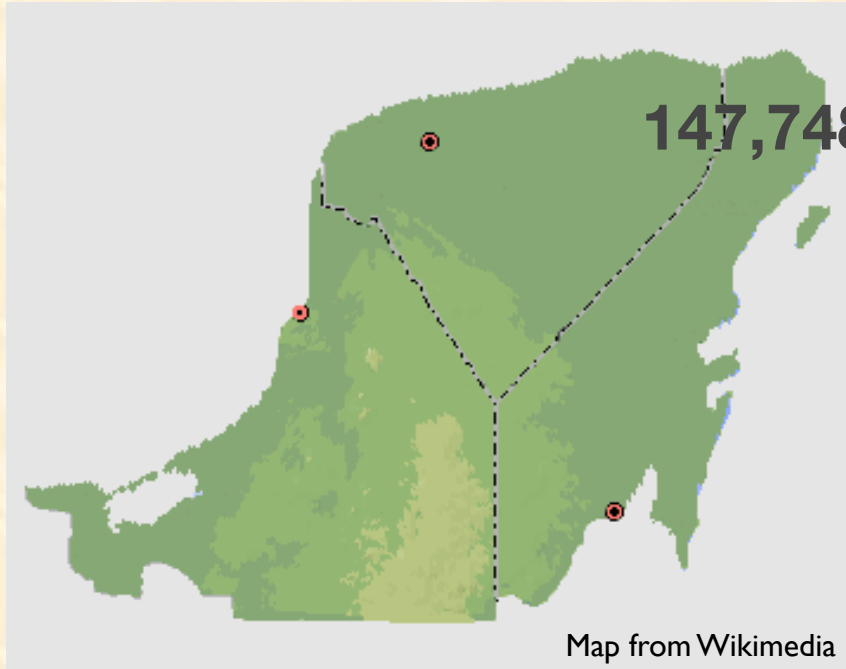
Genner Llanes Ortiz

g.d.j.llanes.ortiz@arch.leidenuniv.nl

Leiden University

Engaged Humanities conference
15-16 November 2017; Warsaw, Poland

[Yukatek] Maya World



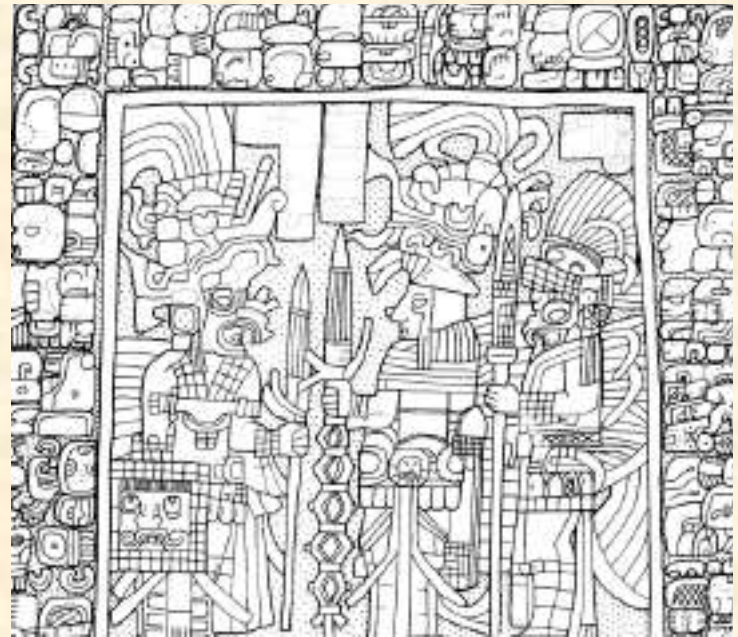
151,058 km² (58,324 sq mi)

Larger than Bangladesh, Greece,
Nicaragua, Bulgaria, Guatemala,
Hungary, etc.



U K'áajlay Maaya T'aan I

- ✓ Yucatec Branch: Mopan, Lacandon and Itza.
- ✓ Written in Maya hieroglyphs in Dzibichaltun, Chichen (Lacadena)
- ✓ Pre-colonial variants: Canpech, Uaymil.
- ✓ Language name was recorded as “Maya” since the 16th century.



Halakal Lintel; Ek Balam, Yuc. (from Voss and Kremer 2000:159 via ResearchGate.Net)



U K'áajlay Maaya T'aan II



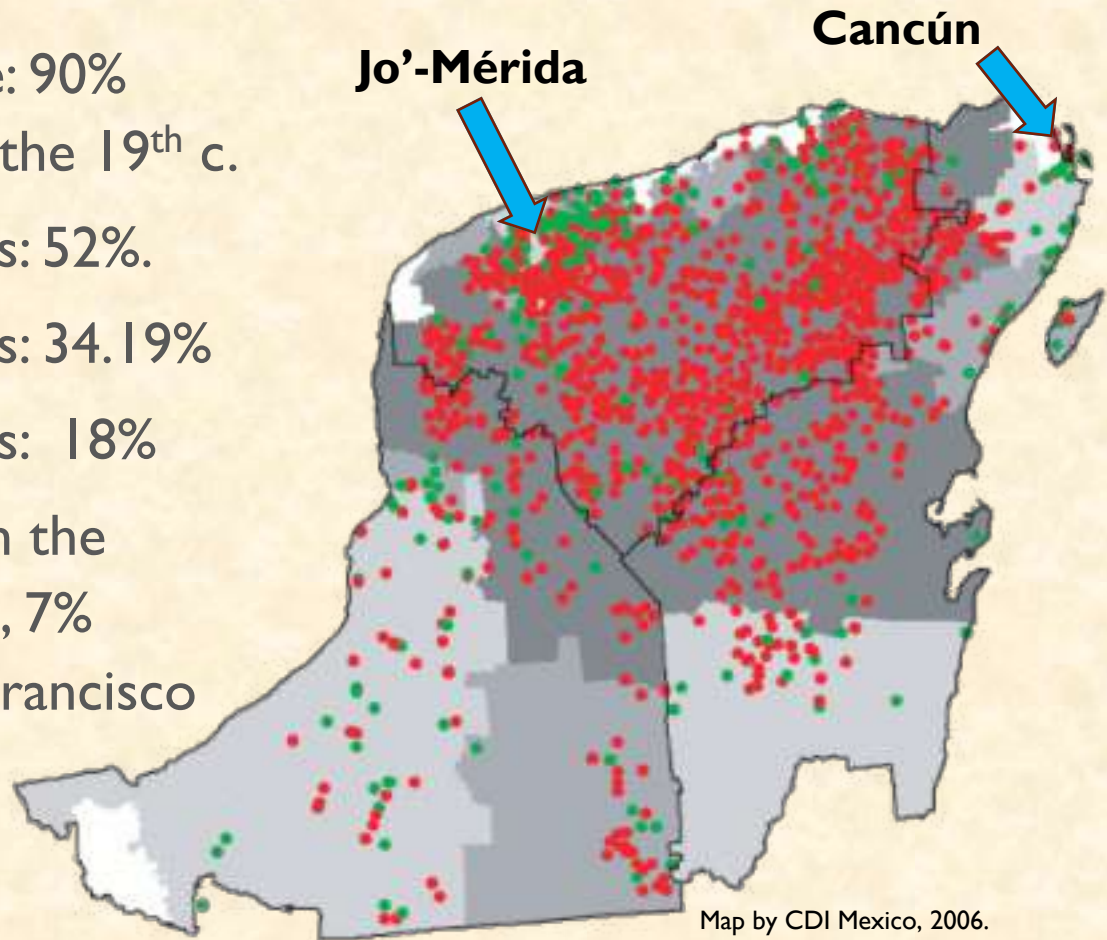
Image taken from Princeton Mesoamerican Manuscripts (C0940): <http://libweb5.princeton.edu/mssimages/meso-princeton1.html>

- ✓ Maya kept by Spanish religious and civil authorities for different purposes.
- ✓ Mayas escaping colonial control continued writing in Latin characters (Chilam Balam).
- ✓ Maya continued as lingua franca in the whole region until 1970s.



Displacement of Maya

- ❑ Historians estimate: 90% speakers by end of the 19th c.
- ❑ Official 1910 census: 52%.
- ❑ Official 1990 census: 34.19%
- ❑ Official 2015 census: 18%
- ❑ 796,406 speakers in the country: 9% Merida, 7% Cancun & 2% San Francisco Bay Area.



Territorial Displacement



- Linguistic rights recognized but not right to consultation or to own government
- "Agreement for the Sustainability of the Yucatan Peninsula" (ASPYP): land grabbing & green washing?
- Vast areas earmarked for GMO cultivation of soy beans and maize.

From Saur Energy International's website. For illustration purposes ONLY. This company is NOT involved in solar farms in Yucatán.

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From Saur Energy International's website. For illustration purposes ONLY. This company is NOT involved in solar farms in Yucatán.

Maaya K'aay: Maya Song

- ❖ 16th c. Maya Songs: Cantares de Dzitbalché.
- ❖ Early 20th century: Yucatecan *trova* (regional bolero) in Maya: Chan Cil. Non-indigenous elites promote choral singing and operas.
- ❖ 1980s: Maya song documented in ceremonial chants, lullabies, humorous songs; also *trova*, ranchero and cumbia.



Taken from <http://www.yucapedia.com/>
"Chan Cil (Padre de la Trova Yucateca)



Aesthetics of New Maya Song I



Taken from Facebook.com/patboy.rapmaya/

- 2000s: Túumben Maaya K'aay promoted by State institutions: cumbia, ranchero, ballad, orchestra.
- Young people from Central Quintana Roo take up hip hop, reggae, ska & pop rock.
- Pat Boy (Jesús Pat) promotes *Bobóok Chi'* ("Hitting with the Mouth": Maya Rap). Creates ADN Maya "label" in 2015.

Aesthetics of New Maya Song II

- Along so-called Maya Riviera, Maya speaking gang members start writing & recording their own rap songs and videos.
- MC Micro (Carlos Caamal) and relatives found DGS (Dueños del Gran Sonido) – Xíik' Naal (Flying) record “house” since 2013.



Screencap from video clip by Letra X Letra Ft El Micro Mc - **Respeto, Honor y Flow** on YouTube



Politics of New Maya Song



Taken from Facebook.com/DeTradicionYNuevasRolas

- Maya Song promoted by the State, instrumental to neoliberal multiculturalism.
- Independent music producers: “unknown” (even to researchers).
- Maya Song broadcasts in social media, not mass media.
- Clashing styles (“clean” vs. “gangsta”) are regulated by State institutions who decide to whom they want to support and reward.



Discussion

- Post-modern hybridity + “noble savage” = Winning formula?
- What stories? What images?
- Aesthetics of rural poverty & marginalization: attractive to young people?
- Exotic language: “simple lyrics”?
- Depoliticization of New Maya Song



372,072 views since 4 May 2016

Screen capture:

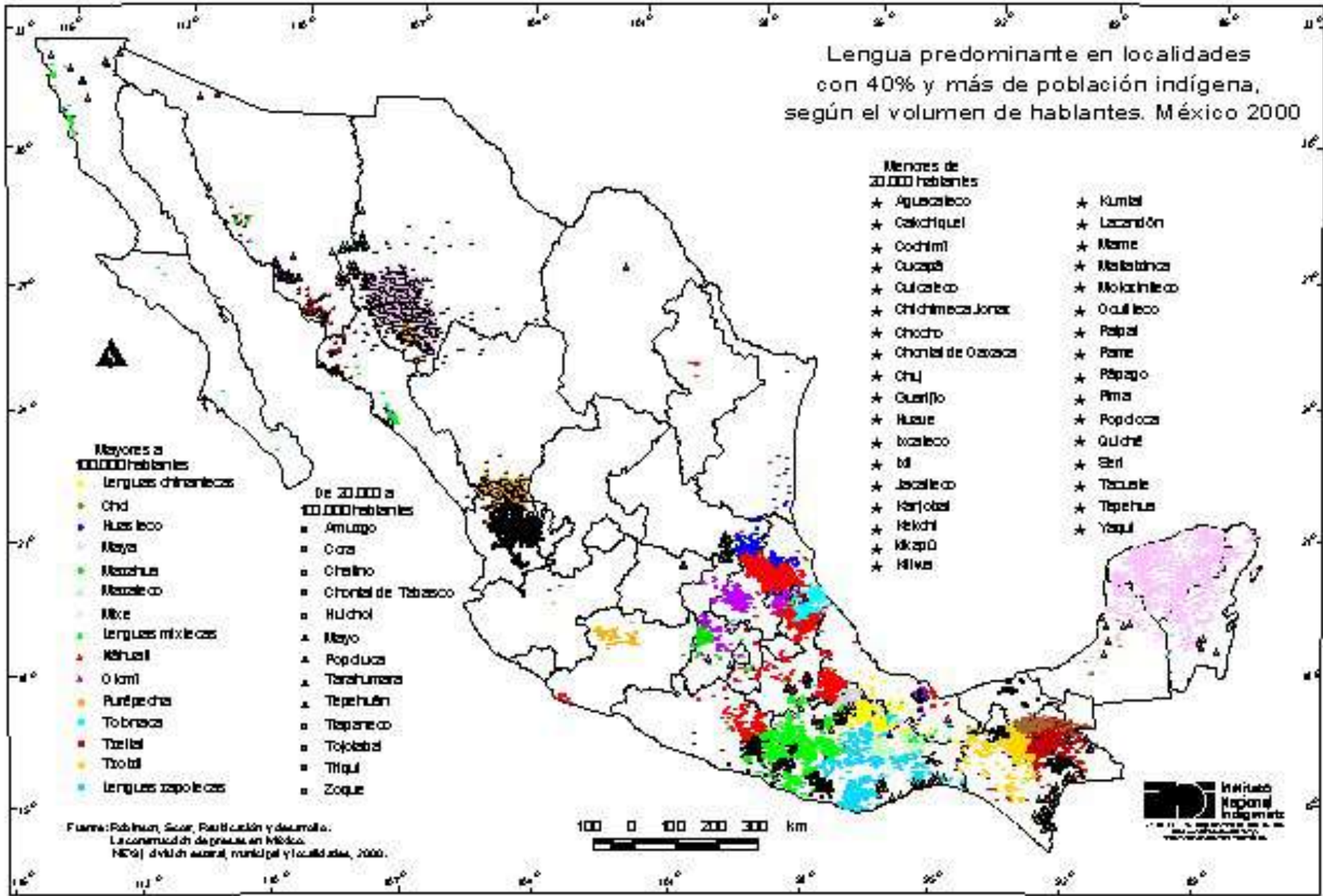
https://verne.elpais.com/verne/2016/05/18/mexico/1463530322_435174.html



Contemporary Indigenous Music: An opportunity for revitalization?

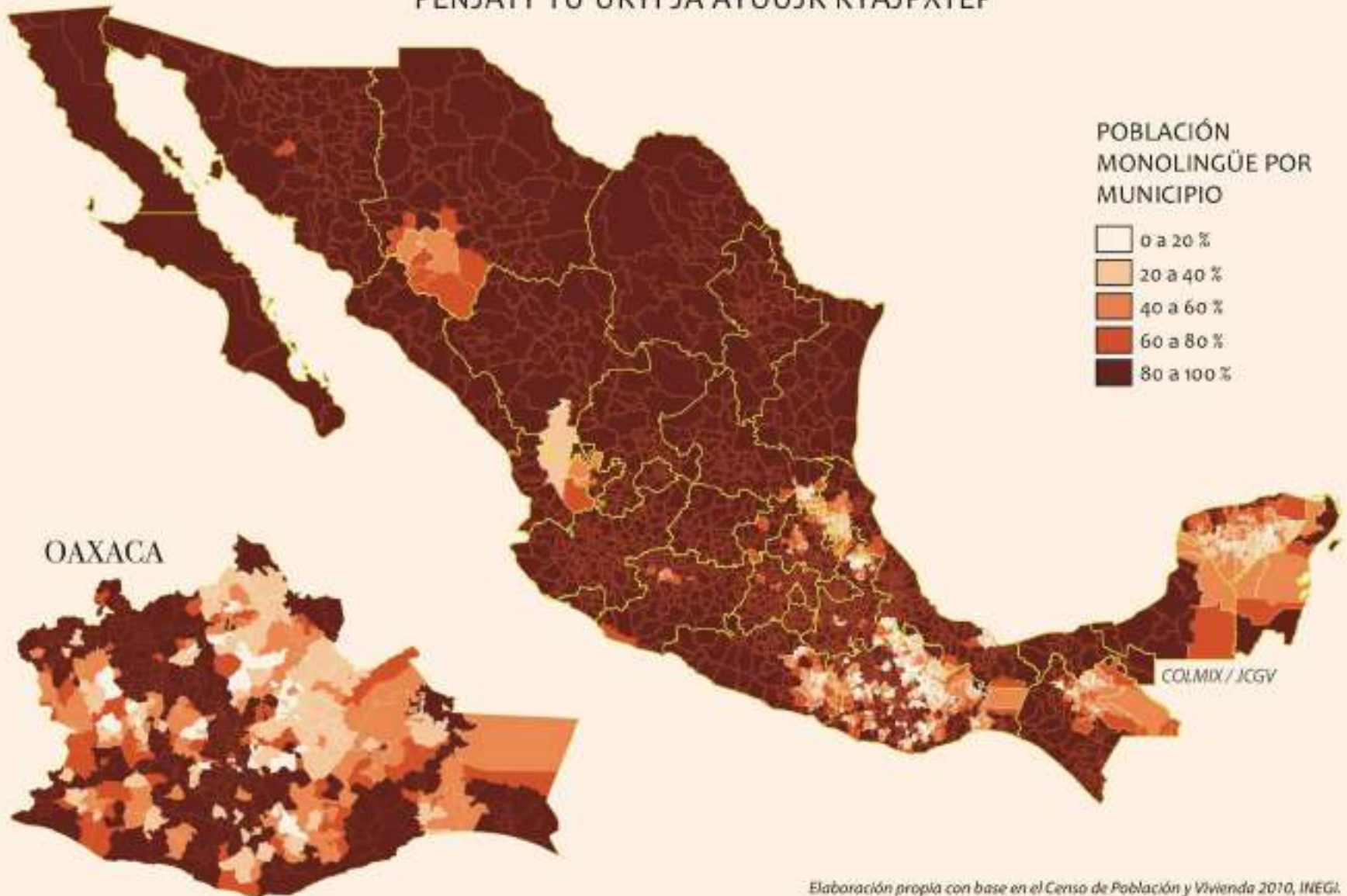
**Dr. Genner Llanes Ortiz
Yucatec Maya anthropologist
University of Leiden**

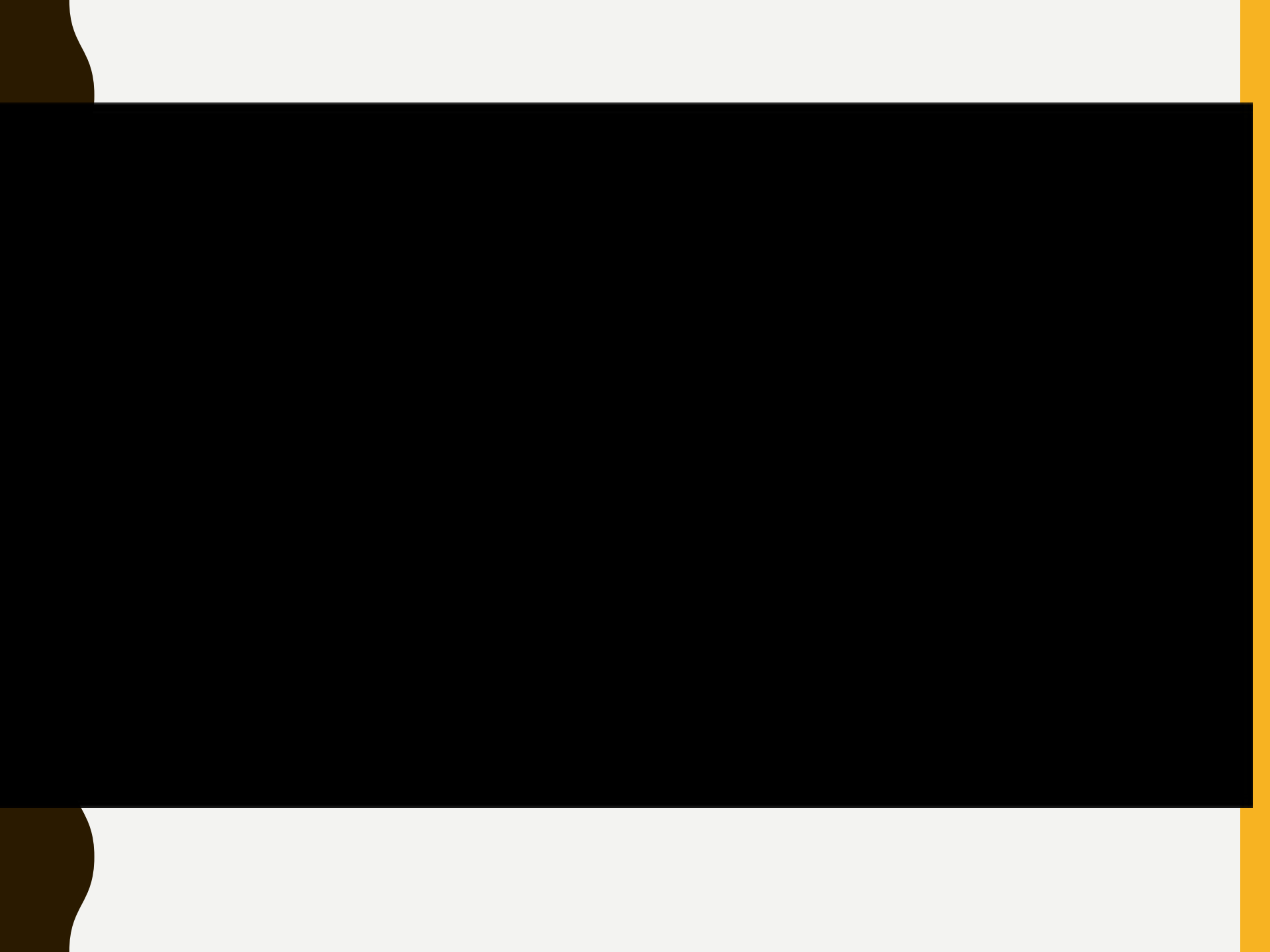
Lengua predominante en localidades con 40% y más de población indígena, según el volumen de hablantes. México 2000



EL MONOLINGÜISMO EN MÉXICO

PĚNJATY TU'UKYĪ JA AYUUIJK KYÄJPXTĚP





Hamac Caziim – Divine Fire

(Comcáac – Seri language)



Hamac Caziim in context

- Seri singing canon – themes, aesthetics, performance
- Comcáac renaissance (1990s) – Land rights struggles, research collaborations, education projects, community authorities
- “Indigenista” policies – fragmented governmentality
- Recreating the traditional songbook & the birth of “Seri metal”
- HC legacy: Xeecej (Wolf), Zara Monroy & Sö Zaah (Sun Light)
- Xepe An Cöicoos Festival

Vayijel – Guardian Spirit

(Bats'i k'op – Tsotsil language)



Vayijel in context

- The “long lost” songbook of the Tsotsil Maya
- The 1994’s Zapatista rebellion: intercultural encounters of sound politics
- Finding your own voice: the multiple iterations of the Jaguar Song (Bolomchon)
- The State’s shadow: negotiating the stage & the market

Mayan Poetry

(Maaya t'aan – Yukatek Maya language)



Mayan Poetry in context

- A World Apart? Yucatecan cultural politics and Maya (mis)appropriations
- “Philanthropic ogres” & the birth of the Pan-Yucatec Maya movement (1980s)
- A bad romance? State sponsorship & neo-folklorism
- Bóboj Chi’ – Young Maya rappers take over the stage (& the internet)

DE TRADICIÓN Y NUEVAS ROLAS

Parque Zamora, Veracruz, Ver.
Sábado 9 de agosto de 2014
19:00 hrs

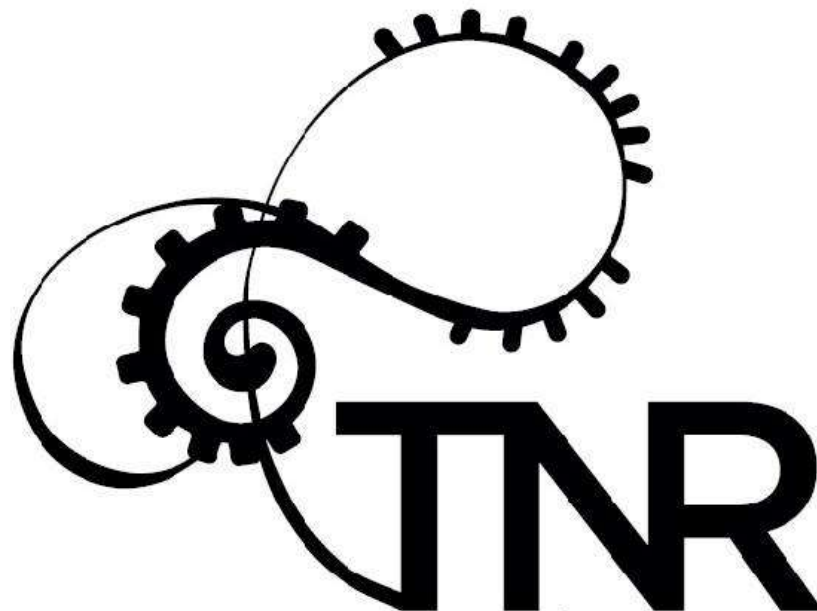
Grupos participantes:

MIKISTLI

Banda de Metal Náhuatl
de la Sierra de Zongolica, Ver.

HÍBRIDO

Rock Alternativo en Totonaco
de Papantla, Ver.



DE TRADICIÓN Y NUEVAS ROLAS
TRANSFORMACIÓN Y FUSIÓN SONORA



ESTRUENDO MULTILINGÜE

SEGUNDO CICLO DE MÚSICA CONTEMPORÁNEA INDÍGENA

Participan:

30 OCTUBRE: Chan Santa Roots (Reggae maya)

6 NOVIEMBRE: Mare Advertencia Lirika (Rap zapoteco) + Pat Boy (Hip-hop maya)

20 NOVIEMBRE: Lumaltok (Rock tzotzil de Zinacantán)

27 NOVIEMBRE: Xipe Vitan Jä´i (Metal hñahñu)

4 DICIEMBRE: Vayijel (Rock tzotzil chamula)

20:00 HRS.

Entrada libre

40 ANIVERSARIO | MUSEO
UNIVERSITARIO
DEL CHOPO

Foto: Antonieta López

An opportunity for revitalization?

- Mexico: An ambiguous, language-killing State (Estado lingüicida)
- “Managing the Other”: nationalism & Indigenous cultural (mis)appropriation
- CIM: racismo & corporatism
- Linguistic rights: Political rights?
- Mass media & the pressing demands of Indigenous peoples

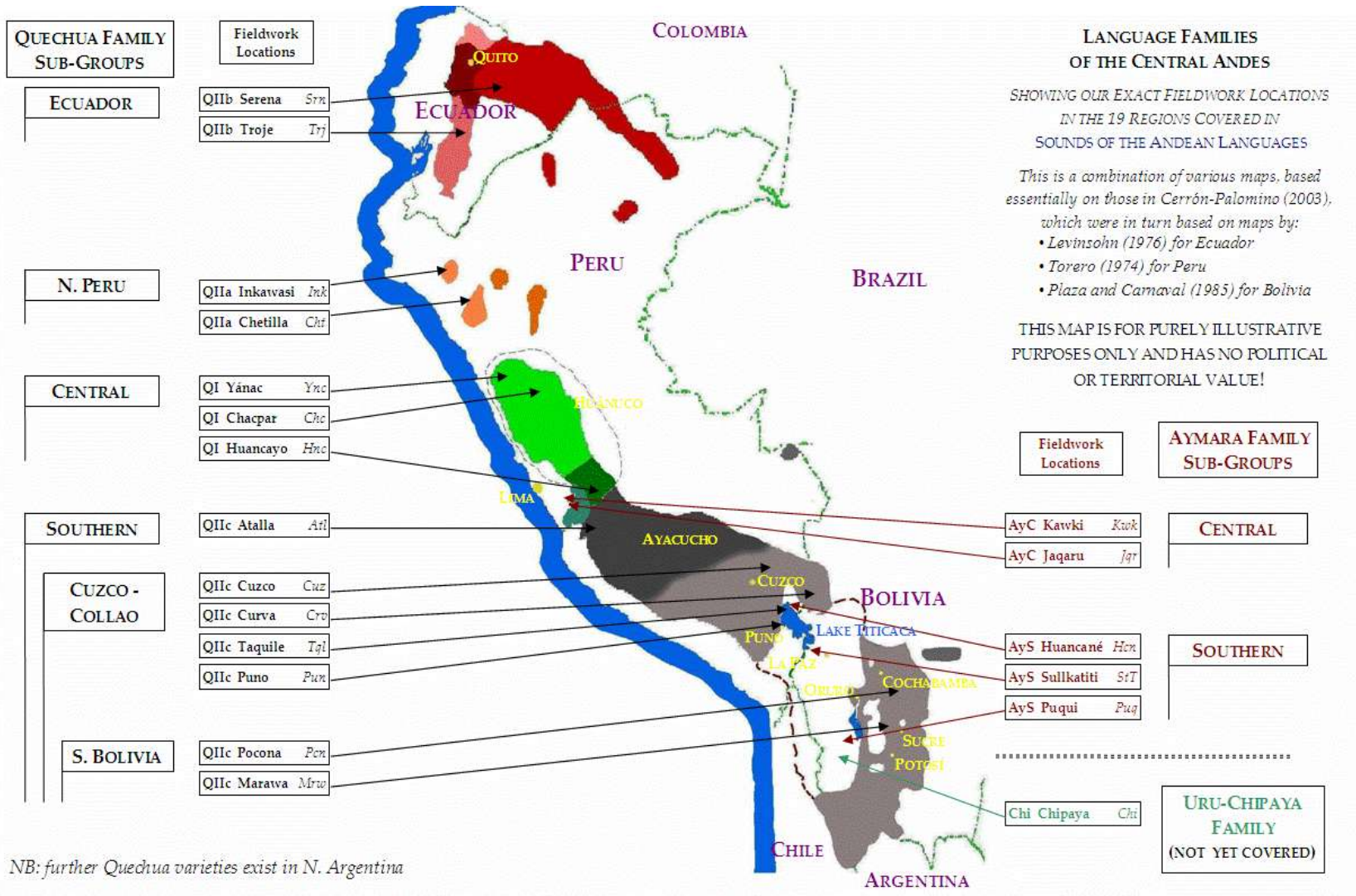
What we need to know / do?

- Understanding language dynamics & ideologies
- Community responses: How do we measure the impact of CIM?
- Understanding song & language aesthetics?
- What do we do with purism / loanwords?
- What do we do with Indigenous identities, the government & the media?

FAILURES IN THE LEXICAL MODERNISATION OF SOUTHERN QUECHUA AND POSSIBLE WAYS TO OVERCOME THEM

Gregory Haimovich
University of Warsaw

QUECHUA LANGUAGE FAMILY



NB: further Quechua varieties exist in N. Argentina

“A situation that is much less well represented among the projects funded by programs for endangered languages is that of historically important languages with large numbers of speakers but no well-defined official status. Such languages are located and often dispersed in regions where their speakers have occupied an inferior socio-economic position for many centuries, and they are much more difficult to reach and support than small speaker communities with a high degree of internal cohesion. Most of these languages are subject to a dramatic language shift that threatens to interrupt their transmission to future generations, if it has not already done so. This process has already caused enormous losses, and it seems to be only a matter of time before such languages will disappear completely. Driven by social and attitudinal factors deeply rooted in history, this massive language shift is difficult to reverse, and it requires more complex techniques than language maintenance and revitalization in small language communities, if any success can be expected at all.” (Adelaar 2014)

Table 8.2 Peru: Population over 5 years of age according to language learned in childhood. [Source: *Perfil Sociodemográfico del Perú, Censos Nacionales 2007: XI de Población y VI de Vivienda*. 2nd ed. (Lima: Instituto de Estadística e Informática, 2008)]

Language	1993 census	%	2007 census	%	% variation
Total	19 190 624	100	24 687 537	100	
Spanish	15 405 014	80.3	20 718 227	83.9	3.6
Quechua	3 177 938	16.6	3 261 750	13.2	-3.3
Aymara	440 380	2.3	434 370	1.8	-0.5
Other native language	132 174	0.7	223 194	0.9	0.2

Howard (2011)

STATE OF QUECHUA AND AYMARA IN BOLIVIA
(FIRST LANGUAGE LEARNED IN CHILDHOOD)

	2001	2012
Spanish	5,064,992 (61.2 %)	6,690,486 (64.4 %)
Quechua	1,555,641 (18.8 %)	1,680,384 (16.2 %)
Aymara	1,277,881 (15.4 %)	1,021,513 (9.8 %)
Total Population	8,274,325 (100 %)	10,389,903 (100 %)

<http://www.ine.gob.bo/indice/visualizador.aspx?ah=PC20113.HTM>,
 Cancino 2015

Failures at the stage of elaboration of neologisms

Two strategies of lexical modernization

1. Use of borrowings

2. Coinage of neologisms based on indigenous lexicon and morphosyntax

Cerrón-Palomino (1990): coinage is a preferable strategy in the case of minority and oppressed languages, since loanwords are already used extensively and an increase in their number only contributes to the “lexical subjugation” of these languages

On the other hand, massive coinage of new words and rejection of well-established borrowings may alienate common speakers and create a gap between them and language planners

Four criteria of a “good neologism”

(Cabré 1999, “Terminology: Theory, Methods and Applications”)

1. It has to designate an explicitly delimited, stable concept.
2. It has to be as transparent is possible
3. It has to be brief and concise as possible.
4. It has to conform to the phonology and grammar of the language.

Failures at the stage of elaboration
Quechua neology of individual authorship:
two dictionaries of the same period

Gómez Bacarreza, Donato (1992): *Diccionario Quechua especializado*. La Paz, Bolivia: Teddy Libros. (GB)

Manya Ambur, Juan Antonio (1993): *Paqtay Rimayqelqawa: Diccionario Jurídico Castellano – Quechua*. Cusco, Peru: Cultura Inca de América. (MA)

Preference for compounds over derivations

ley orgánica (‘constitutional law’) -

suyu paqtay qelqamanta kamasqa apusimi (MA)

Use of one Quechua term for interpretation of two or more concepts

qhaparichiq (‘one who makes shout’) -

a) ‘speech apparatus’, b) ‘prosodic accent’ (GB)

sananpa (‘sign’) - a) ‘letter’, b) ‘phoneme’ (GB)

Use of few Quechua terms for interpretation of one concept

‘science’ - a) *yachana*, b) *yachaq* (GB)

‘plazo/’term’ - *hunt’ana punchay*, *hunt’akuy*, *hunt’akuq*, *unay* (MA)

Quechua Language Pack for Microsoft Windows (v. 8.1)

‘notepad’ - *willakuykuna qillqana* (“place/tool for writing messages”)

‘documents’ - *qillqa willakuqkuna* (“those which inform by writing”?)

‘my documents’ - *qillqasqa willakuyniykuna* (“my written messages”)

‘switch off [computer]’ - *wañuchiy* (“to kill”)

Unexpected switching from three-vowel to five-vowel orthography

The language pack is heavily incomplete, many terms are used in Spanish or even English language

Failures at the stage of implementation of neologisms

Divergence of terminology (the case of “Medical Quechua”)

Quechua names for tuberculosis

SOURCE	QUECHUA TERM
Academia Mayor de la Lengua Quechua (2005): <i>Diccionario Quechua – Español – Quechua / Qheswa – Español – Qheswa Simi Taqe</i> . Segunda edición. Cusco: Gobierno Regional.	soq’a onqoy qhaqya onqoy
Cadillo Agüero, Silvestre F. (2012): <i>Quechua médico: curso selectivo</i> . Lima: Universidad de San Martín de Porres, Facultad de Medicina Humana.	tuberculosis tuwirculuusis tiisiku
Pan-American Health Organization, World Health Organization (2013): <i>Diálogo Médico Paciente en Quechua</i> , review of translation by Diether Flores Chumacero. La Paz, Bolivia: PAHO / WHO.	ch’ujuwan unquy
United Nations Population Fund (2011): <i>Palabras Clave para Atención en Salud – Quechua de Cusco</i> .	surq’an unquy

Negative factors in Quechua language planning (and in the implementation of neologisms accordingly)

1. Lack of coordination between Peruvian and Bolivian agents of Quechua language planning

2. Conflicts between agents within one country

In Peru: between the *Academia Mayor de la Lengua Quechua* in Cusco and linguist circles of the Lima universities.

As a result, Quechua language planning acquires horizontal character, whereas, according to the classical theory, only vertical language planning can be successful.

How the new terminology can reach the speakers?

The planners usually try to introduce their achievements with the help of dictionaries (for example, AMLQ).

A common problem of Quechua dictionaries and other printed materials in the language is small numbers of copies. It is almost impossible to find this production on sale in Quechua-speaking areas

In addition, dictionaries are not considered as a primary tool of lexical modernization, as they mostly serve lexicographic purposes (documentation and not implementation)

Other channels of the implementation of Quechua neologisms (actual and potential)

1. Bilingual education

The development of IBE in Peru and Bolivia in the end of 20th century boosted creation of new Quechua terminology that could be used in educational curriculum.

The most remarkable project - PROEIB-Andes (Cochabamba, Bolivia)

A number of schools where IBE is implemented is still not large, especially in Peru (no bilingual education in Cusco and its surroundings).

Teachers involved in IBE do not always properly realize their tasks and often do not use the elaborated terminology in the way it should be used or do not use it at all.

Common problems of the rural education in Andean countries in the case of IBE only turn to be more acute.

Other channels of the implementation of Quechua neologisms (actual and potential)

2. Mass media

Periodicals in Southern Quechua have very scarce presence, and are found only in Bolivia.



There is a Quechua broadcast on many provincial radio stations, but it is never full-time and mostly consists of folk songs and evangelical programs. President Evo Morales recently prompted development of TV broadcast in Quechua and Aymara, but there has been no evidence of any significant outcome (only short round-ups twice a day).

Main problems of the lexical modernization of Southern Quechua

1. Decentralization/Fragmentation of activities

2. Sociocultural gap between

planners and ordinary speakers

a) the primary language of the majority of planners is not Quechua but Spanish;

b) sometimes the planners also tend to create an opposition between the language promoted by them and the daily spoken language (the case of the Academia Mayor de la Lengua Quechua)

What can be changed

1. An institution engaged in lexical modernization must not despise the common speakers for their manner of speaking, but instead should study the daily speech and seek for a compromise, explaining and trying to convince the people that the conducted planning process is justified.
2. An institution or a group of activists must be concerned with creation of an informational organ, where they could present their achievements to the public, explain the meanings of new terms and how they are formed. It is also preferable that such an organ would be interactive. If dictionaries are published, they must be easily accessible to the population of speakers.

It should be always taken into account that elaboration cannot exist without implementation, so we can assume that the most effective organization would be the one, which would conduct both of these activities.

Can horizontal language planning be successful?

A foundation of an authoritative commission, supported by the governments of both countries, could help to solve the problem of decentralization, but the governments are indifferent to the unification of Quechua planning.

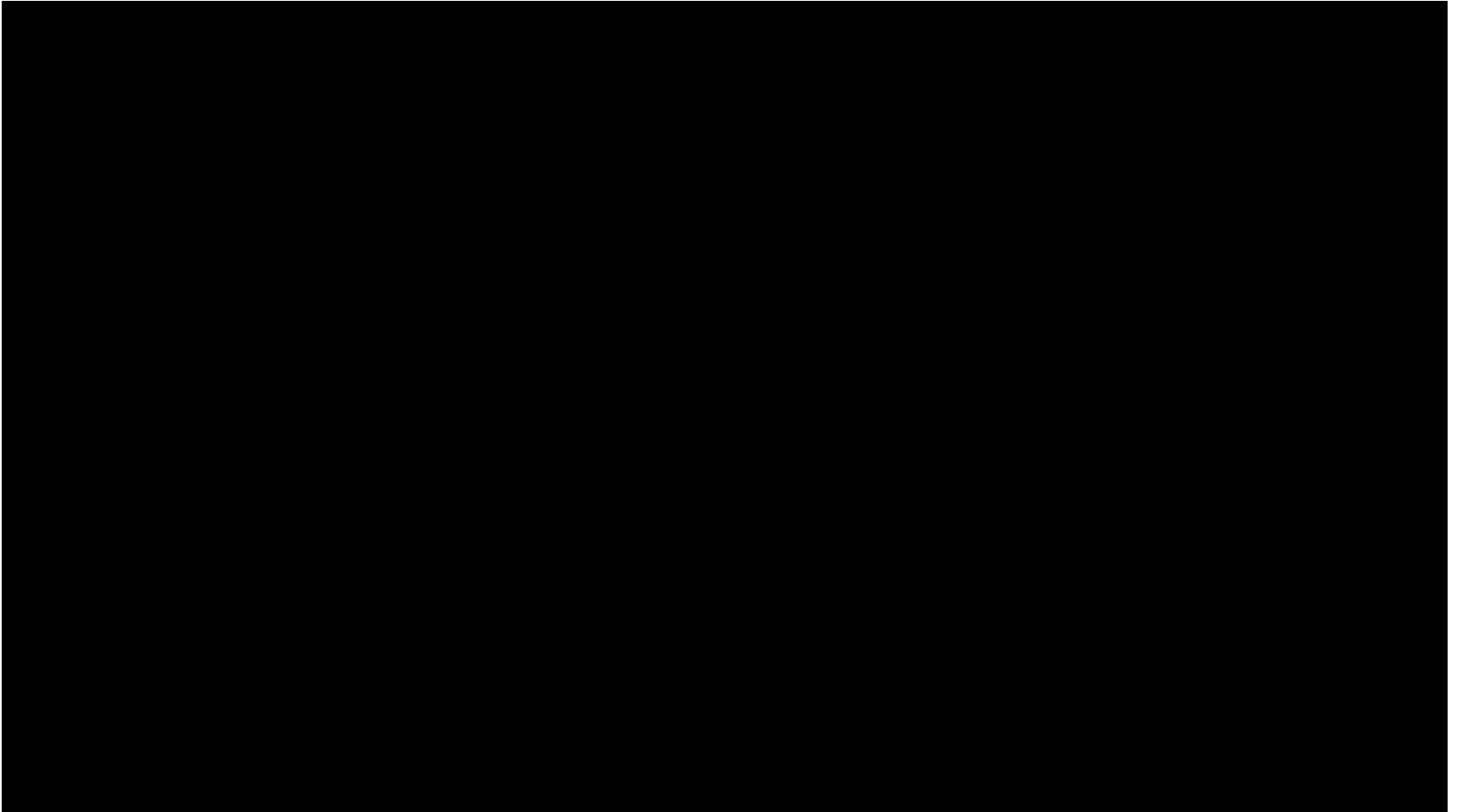
The presence of many agents of Quechua language planning makes it difficult to obtain financial support.

On the other hand, horizontal language planning creates the field always opened for a new initiative, and such a new initiative may be more effective than the methods practiced by experienced and reputable institutions (as they see themselves).

“Institución Tarpurisunchis” and their video programming



“Institución Tarpurisunchis” and their video programming



Developing an Effective Model of Lexical Modernization for an Endangered Language

Gregory Haimovich
University of Warsaw

Why is lexical modernization important for language revitalization?

Fishman (2001: 14): “Threatened languages cannot afford functionally diffuse or free-floating efforts. Or, to put it another way, threatened languages must establish both (1) *a priority of functions*, and (2) *a priority of linkages between functions* in order to derive the maximal benefit from their relatively weak resource base and unfavorable resource competitive setting.

Cabré (1999: 48): “The health and survival of a language depends on its being appropriate for all contexts of communication identified by a society. A language reduced to informal usage only begins to lose its prestige and in the end disappears.”

Sallabank (2011: 279): “If speakers wish to expand the use of a language to new domains (such as education or technology), new vocabulary will undoubtedly be required, which may arouse further controversy: how will new terms be decided, and by whom? Should they be influenced by the majority language, or emphasize differences? “

Borrowing or Coining?

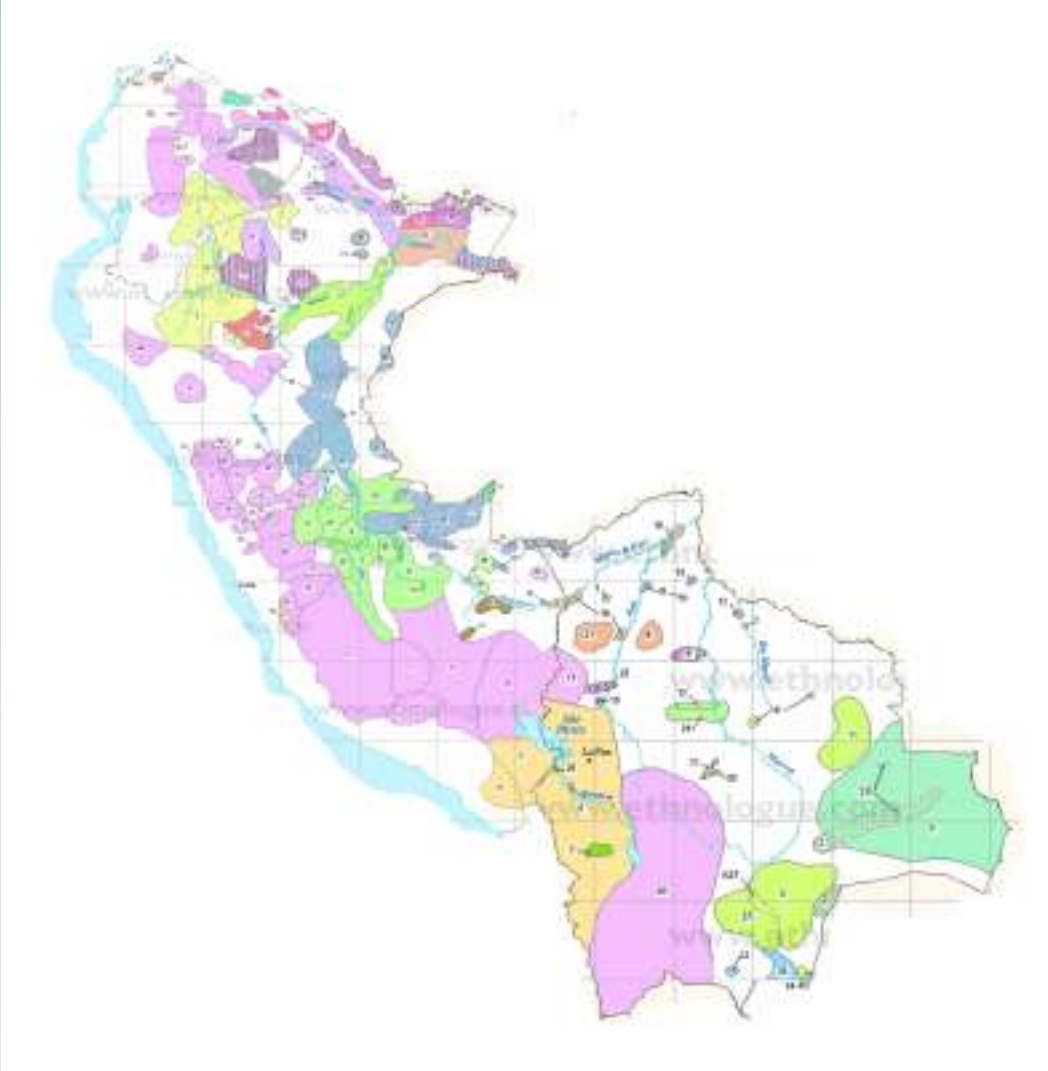
Cerrón-Palomino (1990): An endangered language must defend itself in the situation of “linguistic subjugation” and not solve the problem of modernization by the means of borrowing, which has already had a devastating effect on the language. However, thoughtless purification of an endangered language means another unwelcomed and unproductive extreme.

Johansson (2002): “The negative results of purism in communities speaking endangered languages is a well-established fact. Strongly dominated codes in areas of intense communication with dominant codes may survive owing to their openness and functionality. Copying in general fulfills the communicative needs of the speakers.

The question of prestige: Borrowing is often thought as conditioned by a higher prestige of a source language, so...

Does the low prestige of a recipient language causes massive borrowing or does the massive borrowing contribute to the low prestige of a language?

Defining the field



- 1) Social characteristics:
 - desire to modernize (access to education, decent income, facilities, health services),
 - desire to preserve the ancestral culture and language.

- 2) Number of speakers:
 - those with large number of speakers are hard to embrace if there is a limited amount of resources and usually some planning activity is already carried on
 - those with very small number of speakers are probably in need for more urgent measures, such as documentation and restoring basic inter-generational transmission

Securing the field

- Collecting maximum information about the field
- Preliminary contact with someone who knows/
works in the field, who could help as a mediator
- Visiting the field
- Establishing contact with leaders of a language community
- Explaining your objects and achieving their permit
- Making some preliminary survey among the speakers
- Securing contact with local authorities
- Study the language!

Defining the goals

- What social functions must the language obtain/regain, according to the opinion of the leaders of the speaking community (results of surveys also count)?
- Different options of semantic domains:
 - school education
 - mass media
 - commercial project
 - health services
 - human rights
 - ecology

Group of 'elaborators'

- No less than three people, no more than ten (but...)
- Bilingual members of the language community, i.e. well proficient in the language of majority (LM)
- Who can join such a group?
 - leaders
 - elders
 - local teachers
 - local young professionals and activists
 - other respected members of community
- Prepare a list of terms in LM together with a researcher, but can also invent specific term in their own language that does not have an analogue in LM
- Each member of the group elaborates an indigenous analogue for each term, can be made gradually (terms can be divided into groups of 10-15)
- Loan words are acceptable if so is the choice of a group member
- Finally, the elaborated indigenous analogs are discussed between members of the group and sort out 3-4 of them for one LM term

Group of ‘verifiers’

- Representative sample of the language community (must include people of different gender, age, profession, geographic location and even dialect)
- Size depends on a presumed number of speakers (for example, 1:100 if a language counts more than 10,000 speakers or 1:20 if there are less than 2,000 speakers)
- People from the group should be asked to choose between the variants coined by “elaborators” the most appropriate one in their own view
- Structure and even size of the group may change (people often become unavailable, extremely busy, etc.), but it should not affect the representativeness of the group
- Anybody of the native speakers, who agrees to participate as a result of survey, can join the group
- The process requires minimum efforts and minimum time on the part of a verifier (people can be contacted whenever and wherever they find it convenient)

Researcher's tasks

- Regulate but not rule the process
- Make surveys and interviews
- Prepare a list of LM terms together with 'elaborators'
- Organize collective discussions with 'elaborators', participate in them, make recordings of them
- Visit 'verifiers' and collect their choices
- Collect and analyze results of lexical elaboration
- Take part in implementation of the new terminology
- Evaluate the results of implementation

Sociolinguistic aspects of the research

- Have the process of lexical elaboration proved effective?
- Was it possible to elaborate a planned amount of terminology by the method described?
- Was it implemented as planned?
- Does the population of speakers become aware of the new terminology?
- What is their attitude to the process?
- What has been the attitude of the participants in the process, how do they evaluate it themselves?
- Has the project changed the linguistic attitudes inside the community, in what respect?
- Is there is a desire among the participants/ other speakers to extend the project onto other social domains?

Linguistic aspects of the research

- What are the semantic and morphosyntactic features of neologisms proposed by ‘elaborators’?
- What are the semantic and morphosyntactic features of neologisms approved by ‘verifiers’?
- To what extent are neologisms influenced by the lexicon of the dominant language or another language of wider use?

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Why terminology planning is important in language revitalization

Gregory Haimovich
University of Warsaw

What is terminology planning?

Language
planning

Corpus planning

Terminology
planning

Branch of corpus planning, which deals with elaboration, standardization and implementation of terminology in selected fields

Terminology planning
vs.
Terminology studies



Methodology
vs.
Discipline

Terminology is currently seen as an art or practice rather than as a science. Even though it has a well-defined aim to satisfy the expressive needs of its users, its working methods are mainly empirical. Theoretical research and the refinement of the processes of recognition, analysis and creation of terms must improve before terminology can be placed among the sciences deriving from linguistics. (Dubuc 1985)

Practices however well-established, do not constitute a discipline, but there is no denying a long history of methodologies which themselves require theoretical underpinnings to justify their distinctive nature. (Sager 1990)

Relevance of terminology planning for marginalized languages

- + Representation of a language in a new or earlier abandoned domain perfectly addresses the problem of marginalization (both in the eyes of sociolinguists and native speakers)
- + Image of a language suffers from claims that it doesn't have enough means to express "complex" or "abstract" concepts and thus cannot be used in education and other important domains
- + Terminology planning creates a framework for efficient collaboration between linguists/sociolinguists and native speakers

"[Language planning] is primarily the means, whereby less fortunate language communities organize their self-defense, as well as their inter-translatability, at least to some extent and in some functions, vis a vis one or another 'international language'". (Fishman 1987)

"Today, one world-wide challenge of language planning research and terminology scholarship lies in working out the details of how to create specialized discourses for functional (as opposed to mere symbolic or demonstration) purposes. In other words, the concern is one of ensuring that many more languages are able to serve as means for communicating specialized information and knowledge, so crucial to the pursuit of goals on the global agenda, for example, the environment, international public health, empowerment, democratization and good governance, etc.". (Antia 2000)

Adaptation of terminology planning to the conditions of language endangerment

No governmental body – disadvantage or advantage?

“If government agencies take charge of terminological activities, they can give new terms a legitimacy that they could never obtain from a non-governmental body, no matter how highly organized or well researched”. (Cabr  1999)

“Empirical studies suggest that broadcasters, journalists and writers create and disseminate vocabulary with far greater success than government agencies”. (Jernudd & Das Gupta 1971)



➔ The case of Radio San Gabriel in El Alto, Bolivia (Swinehart 2009)

1. Conflict situations

In most of the cases, there is no language institution with commonly recognized authority

(possible exception – The Academy of Kaqchikel language in Guatemala)

A conflict between speakers (as groups or individuals) may rise about:

- dialectal differences
- how much material for the new lexicon should be borrowed
- how far a lexical elaboration should go
- each term taken separately

lesser languages

bigger languages

**Indirect conflict: concurring activities
in the same field**



Terminological disarray

Conflict situations: harmful disarray



“Quechua names” for tuberculosis

SOURCE	QUECHUA TERM
Academia Mayor de la Lengua Quechua (2005): Diccionario Quechua – Español – Quechua. Cusco: Gobierno Regional.	soq'a onqoy qhaqya onqoy
Cadillo Agüero, Silvestre F. (2012): Quechua médico: curso selectivo. Lima: Universidad de San Martín de Porres.	tuberculosis tuwirculuusis tiisiku
Pan-American Health Organization, World Health Organization (2013): Diálogo Médico- Paciente en Quechua. La Paz, Bolivia	ch'ujuwan unquy
United Nations Population Fund (2011): Palabras Clave para atención en salud – Quechua de Cusco.	surq'an unquy

2. Problem of implementation

Tackles mostly bigger, geographically dispersed languages

- + Lack of media sources to disseminate new terminology
- + Inadequate media sources (e.g. dictionaries)
- + Lack of resources to verify the acceptance of the new lexicon
- + Lack of preoccupation in this respect
- + Producing terminological sets for unplanned fields

3. Finding balance between purist neology and borrowing

- + Awareness of different strategies and absence of taboos
- + Preferences of borrowing: languages (internationalisms, L1, neighboring languages, related languages)
- + Preferences of borrowing: semantic domains

(Tadmor 2009)

Table 6: Borrowing by semantic field

Semantic field	Loanwords as % of total
Religion and belief	41.2%
Clothing and grooming	38.4%
The house	37.2%
Law	34.1%
Social and political relations	31.0%
Agriculture and vegetation	30.0%
Food and drink	29.1%
Warfare and hunting	27.9%
Possession	27.1%
Animals	25.5%
Cognition	24.2%
Basic actions and technology	23.8%
Time	23.2%
Speech and language	22.3%
Quantity	20.5%
Emotions and values	19.9%
The physical world	19.8%
Motion	17.1%
Kinship	15.0%
The body	14.2%
Spatial relations	14.0%
Sense perception	11.6%
All words	24.2%

4. Revision of the principles of a ‘good term/neologism’

Four criteria of a “good neologism” (Cabr  1999)

- 1) It has to designate an explicitly delimited, stable concept
- 2) It has to be as transparent as possible
- 3) It has to be brief and concise as possible
- 4) It has to conform to the phonology and grammar of the language

Nahuatl: *tepozpatlanki*, ‘plane’; *tepozcalmimilolli*, ‘train’

Navajo: *b esh bee ak’e’alch h  t’ ab  nits kees g *, ‘computer’ → *b esh nits kees g *

Is inter-translatability a universal value?

Conclusions: roles for a linguist (sociolinguist, applied linguist)

- Conflict situations: negotiating between sides, suggestion of compromising options, conducting survey among the rest of speakers
- Problem of implementation: raising awareness. discussing and developing possible media of implementation, evaluation of acceptance among speakers
- Purism vs. Borrowing: informing about different strategies, basics of language contact typology
- “Good term”: not being implicit follower of methodology (linguistic and cultural specificity above)

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The Basic Principles of Creating Audiovisual Material

Marta Ostajewska, Artes Liberales, UW

Check audiovisual equipment

- ❖ Make a list of the things that you need and check if you have everything
- ❖ Do you have spare batteries and memory cards?
- ❖ Does the camera and the microphone work?
- ❖ Test an equipment by making a trial recording
- ❖ Check audio during trial recording: is the microphone firmly taped and positioned on the right channel?



Common mistakes

The material is not recorded

Always check whether the recording button is pressed, whether the battery is charged and if you have a spare memory card



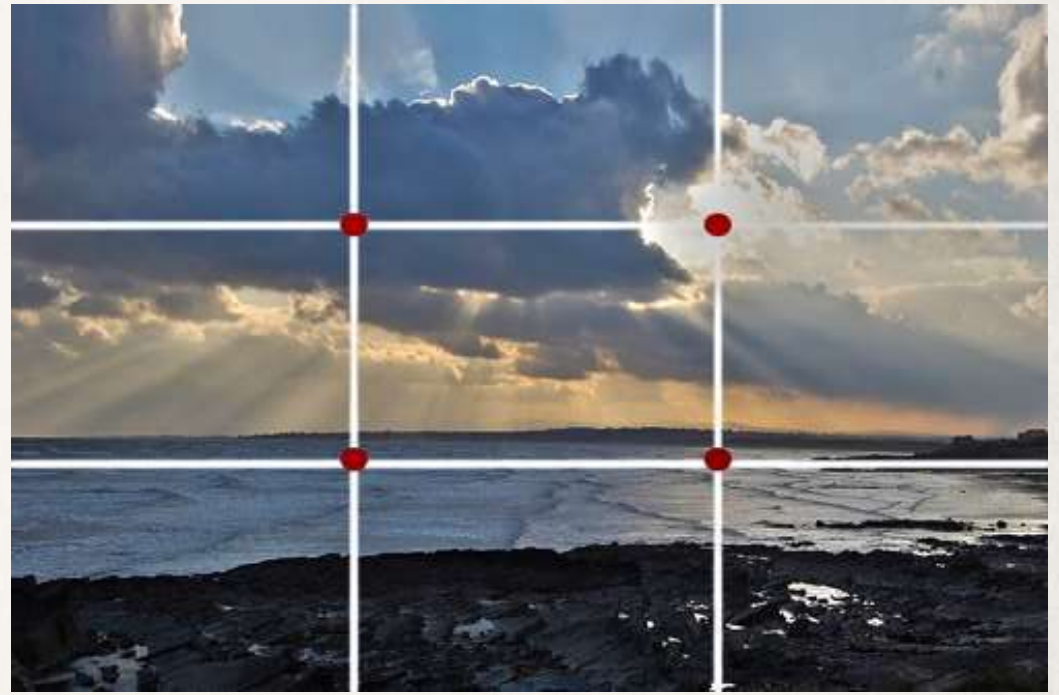
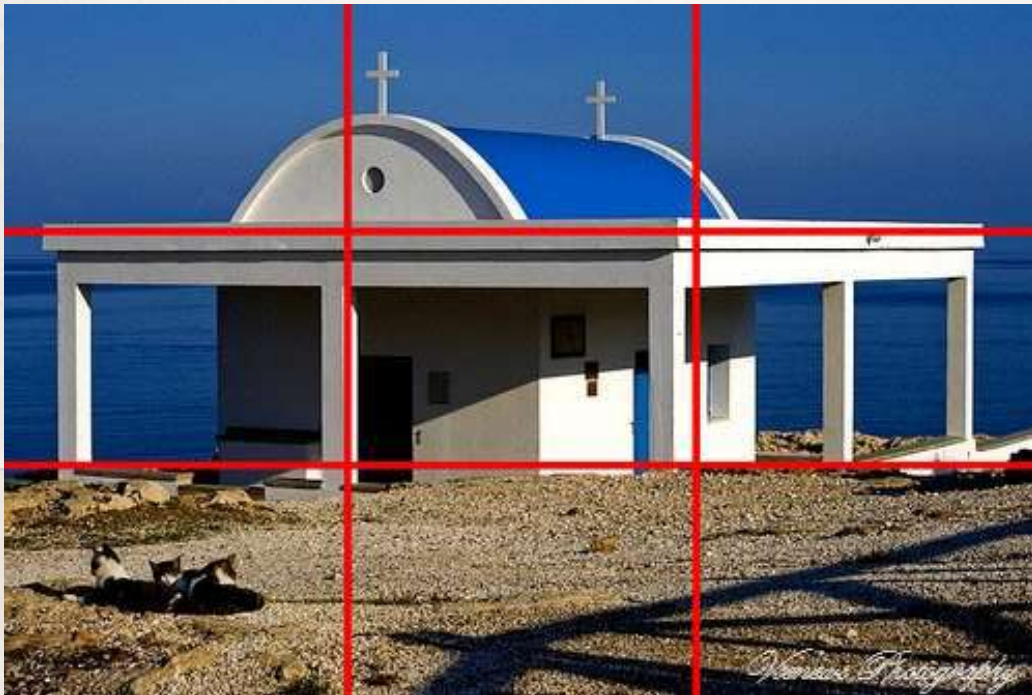
Rotation from horizontal level to vertical level

Do not turn the camera, shoot horizontally, it makes your montage easier



Crooked images

Look at the lines and try to keep the camera even, level to the horizontal lines – frame of the buildings. Always level a tripod before recording.



Shortcuts of the perspective

Do not raise up the camera. Move as far away from the building as possible and zoom in (if you have the opportunity) or – preferably – stand on some elevation (hill, bench, stairs, etc.).



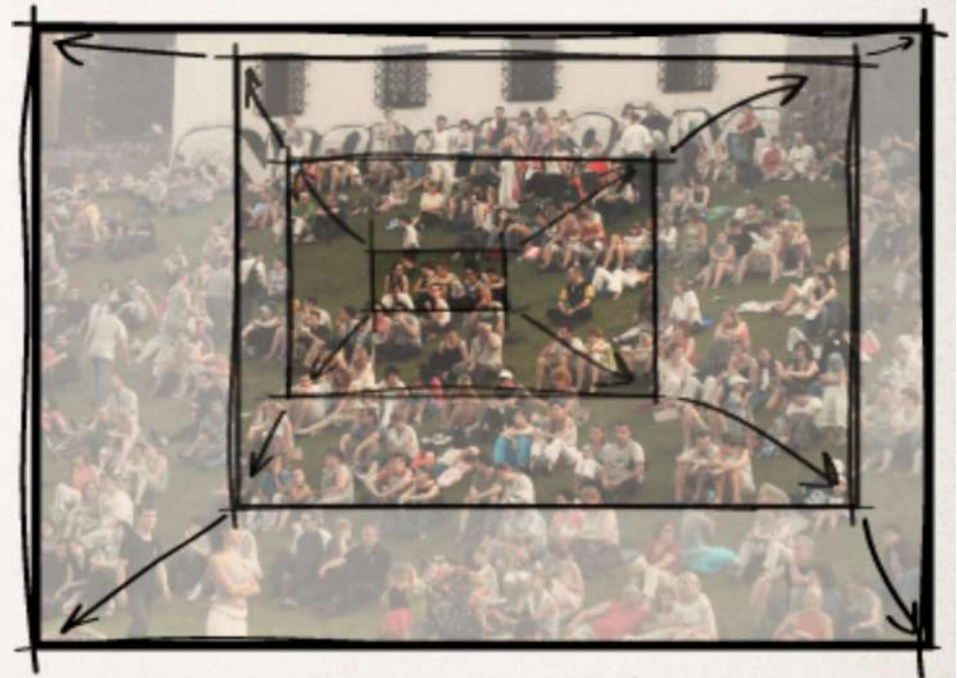
Bad lighting

- ❖ Do not film a caller under the sun and against the window, in a place with variable light. Shot a scene preferably on a neutral background
- ❖ Record under daylight in a well lit room
- ❖ Do not mix artificial light with natural light



Moving to much

- ❖ Give a scene time to resound (do not change the position of the camera constantly). Try to be calm during filming
- ❖ **Do not make jumpy zoom in – zoom out**
- ❖ Get closer to the subject with the camera instead of zooming
- ❖ If you zoom in with a camera on the tripod, set a good frame and give the scene a time



Out of focus

Turn on manual focus, zoom in, sharp the image, zoom out

Positives of autofocus

- ❖ For beginners
- ❖ It works in incalculable conditions
- ❖ It sharpens on a particular element from the frame
- ❖ It allows to focus on other aspects of film - composition, movement, etc.

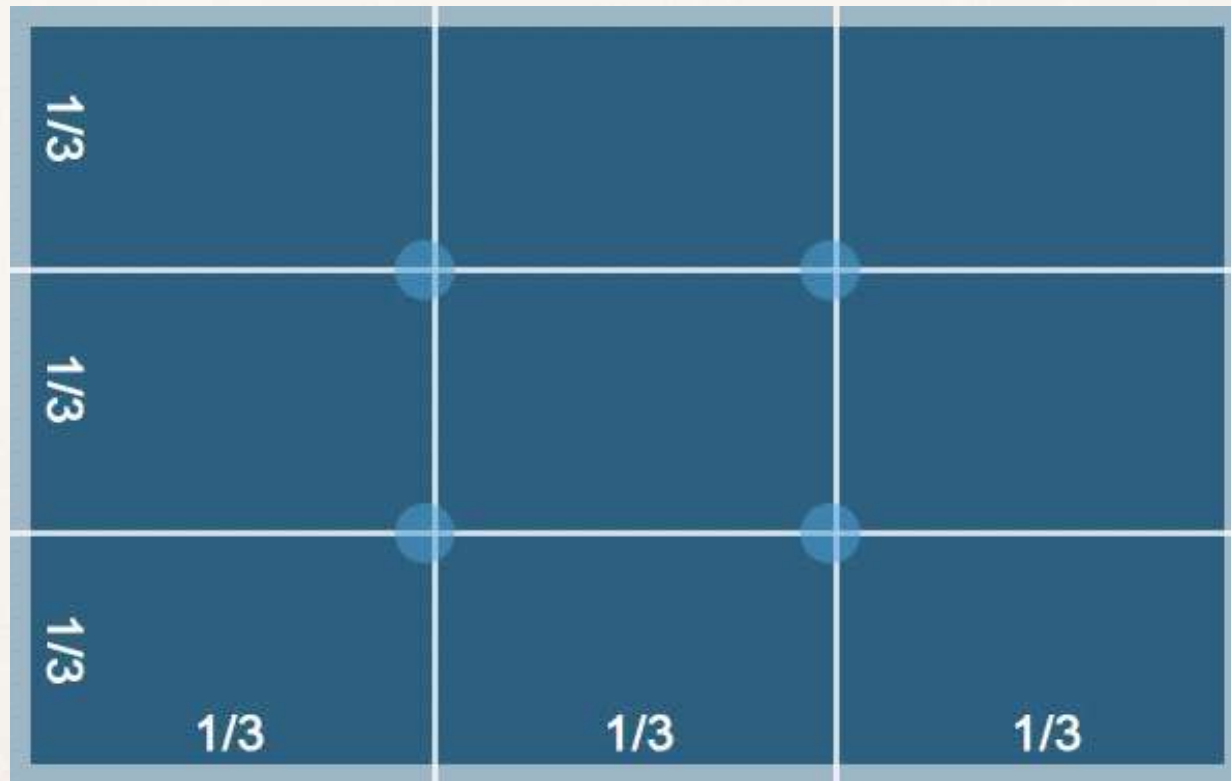
Negatives of autofocus

- ❖ Loss of focus when moving in the frame
- ❖ Lack of full control over depth of field
- ❖ Problem with changing lighting, blurring focus
- ❖ Engine noise



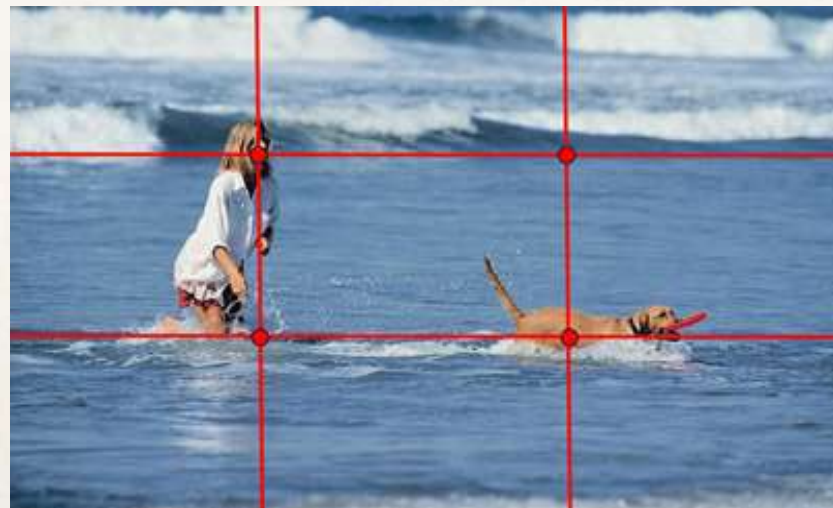
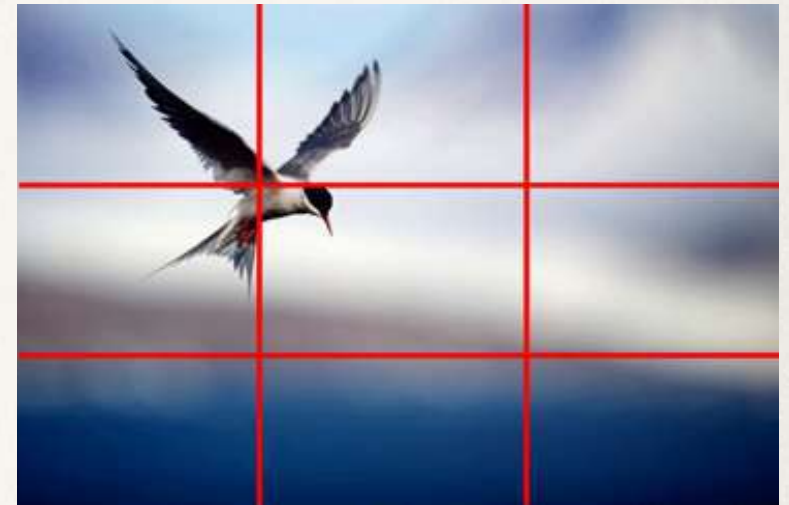
The composition of the picture

Lookroom, Headroom, The Rule of Third



The Rule of Thirds

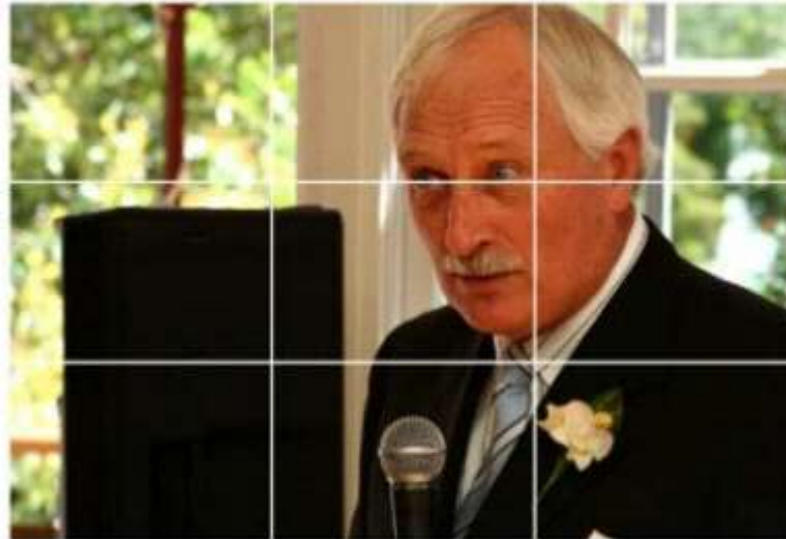
An image should be imagined as divided into nine equal parts by two equally spaced horizontal lines and two equally spaced vertical lines, and that important compositional elements should be placed along these lines or their intersections



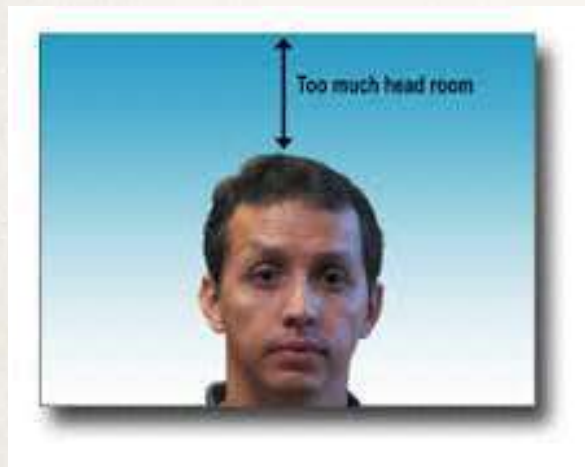
The Rule of Thirds

The Rule of Thirds

When shooting a close-up of the face, the eyes are the center of attention : divide the screen into thirds and try to compose your shot so they're at one of the points where the lines intersect.



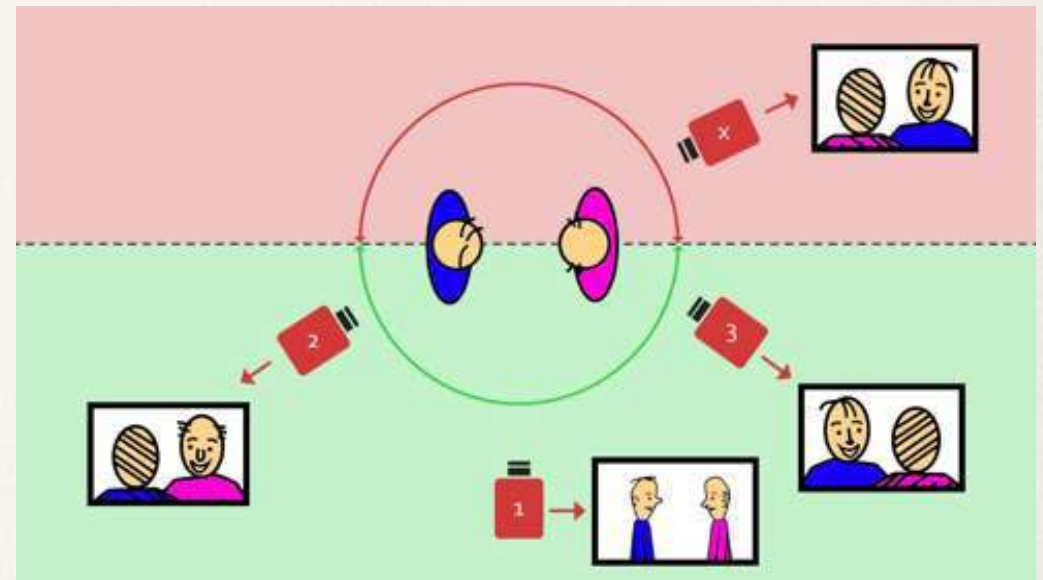
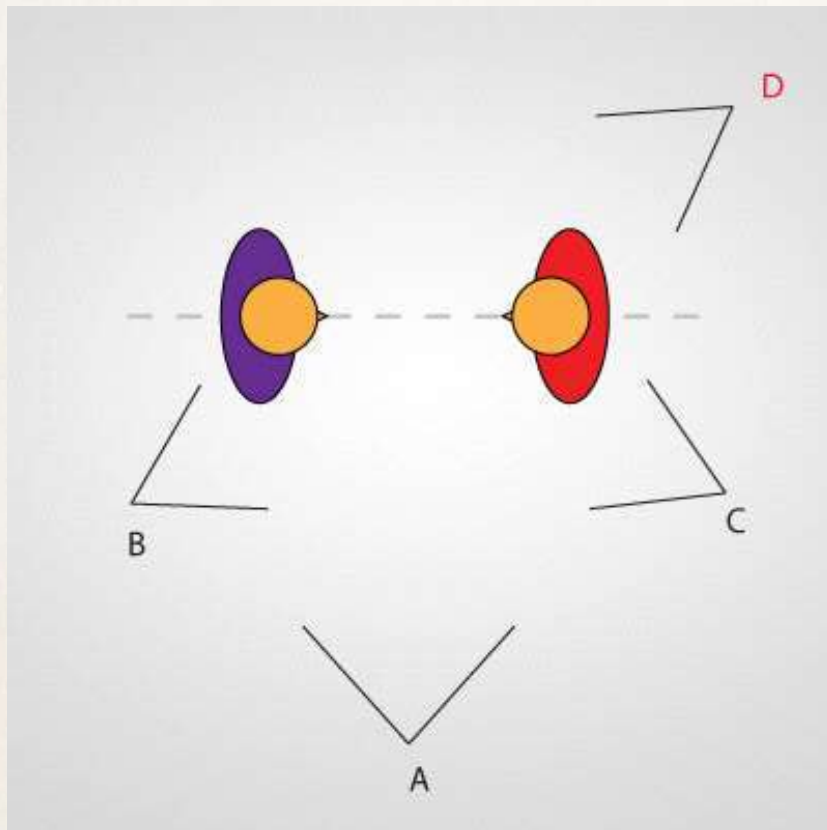
Lookroom and Headroom



The Lead Room is the space in front of where the actors are looking. In this shot from *Butch Cassidy and the Sundance Kid* (1969), the lead room is on the left side of the frame.

180 degree rule

It allows you to record dialogue between characters correctly. According to this principle, we have to lead an invisible line crossing the two recorded callers and simply do not cross it during recording. (A, B, C – correct, D – incorrect)



Reasons you should use video in language documentation

- ❖ Gesture is an important part of communication
- ❖ Gesture is an important part of cognition
- ❖ Gesture is an important part of culture
- ❖ Having video as well as audio makes transcription easier, and ensures that the elements of discourse that are not in the spoken channel are still collected

Video and language documentation

- ❖ You have to discuss sharing and permissions with the community, and the individuals you are recording with and have the permission to record
- ❖ Setting up any recording situation is obtrusive
- ❖ Being comfortable with your equipment and making people feel comfortable with your presence mitigates many of those problems. Practice setting up as many times as you can before you begin the project. Record your friends and family. Know your equipment well enough now to continue chatting throughout the setup.

In video documentation of the language it is important that the gestures fit in the frame, do not go beyond the frame, are not cut



Bad framing: cutting people's legs and heads

- ❖ Try to be consistent in framing: if you change plan from far to near, from near to far pay attention to where do you stop framing
- ❖ Try not to "cut" the body at the height of the joints (ankles, knees, hips, etc.)
- ❖ When you are filming humans use: Wide shot, Medium shot, Medium close up, Close up, Extreme close up



Wide shot



Medium shot



Medium close up



Close up



Extreme close up



Story telling (add three plans)

- ❖ If you shot an event, except for the shooting the action itself, make an additional three plans
- ❖ Broad plan: A broad plan covering the area
- ❖ Changing angle: Place from another angle, e.g. a view of people watching events
- ❖ Detail: Closeup on smaller objects, details







Inter-cutttable shots

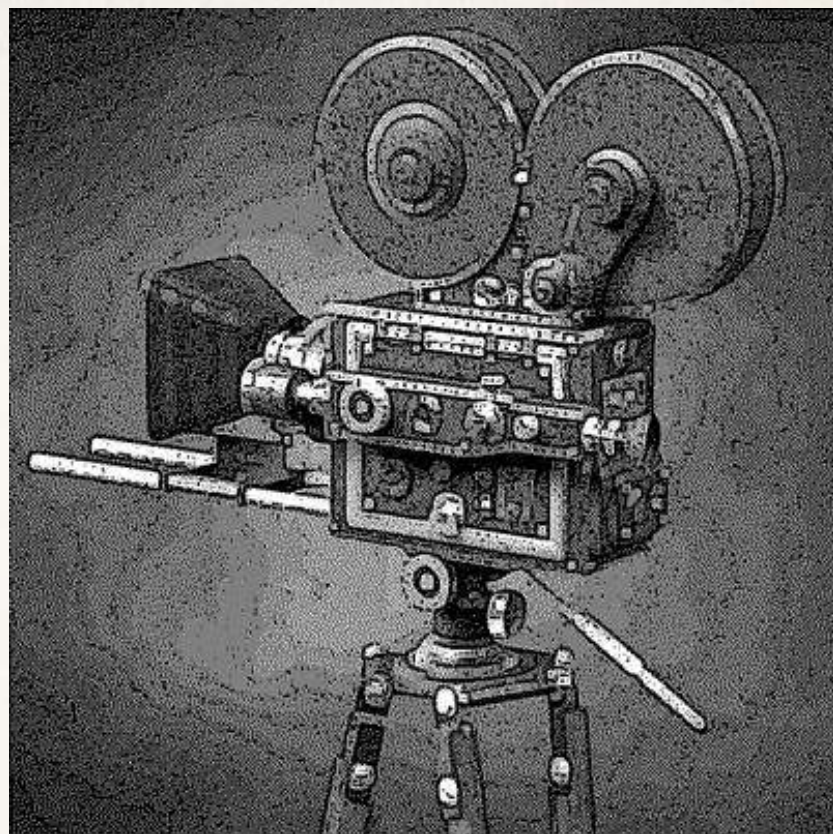
A kind of shot helping to smoothly integrate scenes that do not take part in the narrative mainstream. For example, "a talking actor," "a ticking clock (inter-cutttable shots)," "a talking actress".



Sound problems

- ❖ Do not record sound only on the camera, have an external microphone
- ❖ Try not to record in the strong wind
- ❖ Dress up your microphone outdoor
- ❖ Avoid overdrive





ENJOY!