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**Teaching and learning resources  
for endangered languages**

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# Abstracts booklet

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## **Proverbs as a useful resource in heritage language learning**

**Adebimpe Adegbite (Tulane University)**

The paper examines Yoruba proverbs immersion as efficient in Family Language Planning to teach Yoruba language especially to heritage speakers in non-native environments. Using Content Analysis framework, the study concludes that proverbs are enriched to enhance the bilingual competence of heritage speakers and perfect their socio-cultural knowledge of the language.

Language education has to do with more than the linguistic competence of an individual. It includes performance competence which usually entails social and cultural knowledge of the language under consideration. Children find it easy to acquire the majority language in their environment and more challenging to acquire minority languages especially when speakers are not concentrated or when the education policy does not include such a language. However, actual invaluable language policy starts within the family. This is very relevant in the case of heritage speakers where parents desire their children to learn their mother tongue despite the overwhelming influence of the majority language.

This study examines how immersion in Yoruba proverbs can help parents of Yoruba heritage speakers to teach their children the pragmatic, social and cultural skills of Yoruba language. Proverbs codify the culture and tradition of a people and so the study analyzes proverbs into categories to show how these proverbs encompass all aspects of life including technology, politics, morality, religion, health, and economics of the Yoruba people. The paper thus relates how comprehensive exposure of children to Yoruba proverbs is a method towards bilingual education of children in their heritage language especially in a non-native environment.

The study is a survey text analytical research which has a qualitative orientation and makes use of simple frequency. About 200 proverbs are collected using random and purposive sampling techniques from primary and secondary sources. The proverbs are extracted from an ongoing research on 1000 proverbs gotten from television broadcast, radio, conversational interactions, language applications, books and the internet.

## **The COVID-19 pandemic and endangered Turkic dialects: does the novel pandemic trigger a linguicide?**

**Mehmet Akkuş (Artvin Coruh University)**

This study aims to investigate the degree of vulnerability and probability of a linguicide of endangered Turkic dialects and varieties amid a biological threat in the light of comparative demographic, sociolinguistic, and social data. It is probable for languages to experience a 'gradual' social death. Besides socio-political factors, another parameter that can pose a threat to endangered languages can be of biologic origin as experienced in the example of the COVID-19 pandemic, originating from Wuhan, a city located in the state of Hubei in the People's Republic of China. Of many factors increasing the impact of such a biological threat, it is the potential of the pandemic to affect elder individuals more deadly than the younger population worsens the overall "existential crisis" of languages. In this regard, in such biological threats, any 'possible' hindrance of transmission of endangered languages from one generation to the other makes those languages more vulnerable in the sense that the high mortality rate of the older might trigger a linguicide amid COVID-19 outbreak. Thus this study explores any possible impact of the ongoing pandemic in a number of relatively worst-hit countries e.g. Iran, Russian Federation, etc. in which a handful of endangered Turkic varieties are spoken.

## **Resourcing an awakening language: Kaurna of the Adelaide Plains, South Australia**

**Rob Amery (University of Adelaide & Kaurna Warra Pintyanthi), Mary-Anne Gale (University of Adelaide and Tauondi College), and Susie Greenwood (University of Adelaide)**

Kaurna is the original Aboriginal language of Adelaide, the capital of South Australia. Kaurna bore the brunt of colonization in the 1830s and ceased to be spoken on an everyday basis within three decades of the arrival of English colonists. Fortunately Kaurna was reasonably well documented by German missionaries (Teichelmann & Schürmann, 1840; Teichelmann, 1857). Now more than 80% of South Australia's population lives on Kaurna country, though Kaurna people themselves are a small marginalised minority. There have been sustained efforts since 1989 to reclaim and re-introduce the Kaurna language (Amery, 2016) with growing interest, not only amongst the Kaurna, but also within the wider community and within schools across the Adelaide Plains, to learn and teach Kaurna.

Over the last 30 years, innovative and varied resources have been produced, beginning with songs (Ngarrindjeri, Narrunga and Kaurna Languages Project, 1990). Many Kaurna language resources are now based on-line, though print-based resources are still the backbone. Kaurna is supported by a comprehensive wordlist (Amery, 2017) that has grown and expanded over the years through numerous revised editions. A comprehensive dictionary, based in a FLEx database, is nearing publication. A 260-page learner's guide (Amery & Simpson, 2013), featuring profiles of key Kaurna language activists and covering a wide range of topics, sets out to explain Kaurna grammar in accessible and usable ways. This is now supplemented by a Kaurna for Smarties book (Gale, Amery & Greenwood, 2020) consisting of collections of the most useful phrases and accessible charts of components of Kaurna grammar.

From the outset we have produced audio resources to accompany most written resources. In the 1990s these were produced on cassette tapes, and in the 2000s on CDs inserted in the back of books. Now we are exploring the use of QR readers. In 2002 we developed web pages for Adelaide City Council which included audio resources for Kaurna welcome to country and acknowledgement speeches plus pronunciations of placenames. The Kaurna language organisation Kaurna Warra Pintyanthi (KWP) established its own webpages in 2005. Since 2012, the KWP team at the University of Adelaide has been producing on-line language learning lessons, games, video clips and Pirltawardli puppet shows. They are posted on YouTube, Instagram and Facebook and seek to introduce Kaurna to an English-speaking audience.

But no amount of resources can replace the benefits of regular face-to-face teaching and learning, which enables spontaneous communicative interaction, plus the opportunity to explain the language to learners. Teachers of Kaurna are in high demand, but few have the knowledge, skills or confidence to teach the language, hence the need for an accredited language course for adults: the Certificate III in 'Learning an Endangered Aboriginal Language'. Key units within this course are 'Identifying resources' and 'Using electronic resources in the target language'. This presentation will introduce the range of resources produced for awakening the Kaurna language over the last 30 years, focusing on those which are unique, innovative and possibly useful for others to emulate or adapt for their own situations.

## **J'chantons en Jèrriais! Engaging with language ideologies through music in the classroom**

**Kit Ashton (Goldsmiths University of London)**

Various research and activism has acknowledged some positive uses for music in the language learning classroom, generally focussing on benefits for language acquisition (e.g. Schön et al, 2008; Trinick, 2012). But engaging with language ideologies, attitudes, and motives for learning must not be overlooked, especially in cases where language revitalisation movements are in their infancy. This autoethnographic paper will draw on research in primary school classrooms in the British Channel Island of Jersey, and examine how applied ethnomusicological research is helping to shape language ideology, reconstruct cultural identity, and revitalise the critically endangered language of Jèrriais.

Jèrriais is a distinct form of Norman unique to Jersey. It is a Latin-based Romance language, influenced by Norse, with traces of Celtic, Germanic, and latterly French and English. Jersey is the largest of the Channel Islands, but still relatively small, measuring just fifteen kilometres by eight, with a population of 105,000. It is a high-tech contemporary offshore finance centre yet with its own ancient island culture and heritage. Jersey sits just twenty-two kilometres from France yet is politically British due to the peculiarities of medieval feudalism, and now as culture shifts in the 21st Century, Jersey faces new questions of identity. Jersey's cultural practices have always been shifting sands, shaped by the tides of history, and islanders were typically bilingual or trilingual (Jèrriais, French, and English), until around 1900. Today, after two centuries of increasing anglicisation (and outright oppression), Jèrriais is critically endangered, with only a few hundred native speakers remaining, almost all of whom are well into retirement age. Much of the often transient population are not even aware that the language exists, let alone deem it worthy of learning. But as the threat of elimination looms, a Jèrriais revitalisation movement has begun, and an increasing number of locals and immigrants are now supporters and learners of the language.

Rooted in the hands-on experience of carrying out doctoral research that included teaching one particular Jèrriais song to 280 children in Jersey (with the help of a singing toad puppet and YouTube), this paper will explore some of the ways the project engaged with language ideologies in the classroom community. It will discuss the ways in which the power of music to inspire and unite social groups has the potential to positively influence cultural identity and language beliefs as part of an effective language planning strategy, in the classroom and beyond.

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## **Developing Bayungu language and culture awareness for a marine park**

**Peter Austin (SOAS University of London)**

The Bayungu are an Australian Aboriginal community whose traditional lands are located along the coast in the north-west of the state of Western Australia, adjacent to the Ningaloo Marine Park world heritage site. In June 1998 the Baiyungu Aboriginal Corporation (BAC) was granted title to neighbouring Cardabia Station, which it operates in conjunction with Indigenous Land and Sea Corporation as a cattle grazing property. In 2010 BAC leased a parcel of land near Coral Bay township, the main tourist centre for the Marine Park, to build seasonal accommodation for workers in the town, thereby creating employment and income for Indigenous people in the rapidly growing tourism business. Strikingly, many of the tourists who come here are long-term repeat visitors with strong attachments to the coast and a desire to be able to continue their experience into the future.

Starting in 2017, the Western Australian Parks and Wildlife Service began collaborating with BAC and other stakeholders on preparation of a plan to develop existing and proposed coastal conservation and recreation reserves along the Nyinggulu (Ningaloo) Coast, including the terrestrial portion of Ningaloo Marine Park. The draft management plan (DBCA 2019: v) proposes that “Aboriginal place names and language translations will be incorporated as appropriate and the cultural heritage values and protocols will be communicated to the visitors to ensure visitation is culturally sensitive and appropriate”. In addition, a language and culture training programme for workers and Parks and Wildlife officers, including some young Bayungu trainees, is to be developed through collaboration between the traditional owners and speakers and the author.

In this paper we discuss strategies for realising these goals in relation to linguistic and cultural knowledge, especially that relating to flora, fauna, seasons, and place names, and how contemporary knowledge from current language speakers can be combined with materials collected in the 1970s from the last generation who grew up primarily living on their traditional lands (Austin 1992, Burgman 2007, Wangka Maya PALC 2006). The particular needs of the various stakeholders (traditional owners, tourists, workers, rangers) for access to materials and training in linguistic and cultural knowledge raised by this case study will also be discussed.

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## **Sign language for literacy: interactive writing is the key**

**Bhavna Bajarh (National Institute of Technology, India)**

It is a well-documented fact that many sign languages around the world are on the brink of extinction. Some have already become extinct. The famous Martha's Vineyard Sign Language is one of them. The most common causes of sign languages' endangerment and extinction include the decreasing number of users, promotion of speech over signing, and technological developments. In a conference on the theme of "Sign Languages as Endangered Languages" conducted in 2011 by World Federation of the Deaf, pedagogical development was also identified as one of the reasons for sign languages' endangerment. There's no denying that deaf schools had played an important role in the transmission of old sign languages and the emergence of today's famous sign languages. Even in the present day, these schools act as the sites of transmission and promotion of sign languages. Over the past two decades, literacy has also emerged as a major area of research in deaf education. The focus has shifted from sign versus speech debate to the acquisition of sign languages and their role in literacy learning. Now that there are sufficient studies which support the barrier-free acquisition of sign language in deaf students, the present-day research aims to find out the impact of signed languages in teaching them literacy as a second language. But the real challenge is the attitude of the hearing community. In most of the hearing families, parents neglect the language needs of their deaf child and his inability to acquire spoken language at the same pace as acquired by his hearing peers. Instead of understanding the urgency and need for early intervention, they focus on his training in the oral/aural mode of communication. The hearing people mostly believe that sign language is a set of isolated gestures corresponding with morphemes of dominant spoken languages, but in reality, sign language is a full-fledged language with a distinct set of complexities at phonological, morphological and syntactic levels. It is a well-established fact that with a strong foundation in signing (the first language of deaf children), the child can easily be bilingual (proficient in written form of spoken language in addition to signing) or even multilingual. This study focuses on how the integration of sign language and literacy learning through interactive pedagogy can help in the promotion of sign language. Recognizing the sign language as a full-fledged language which is the primary language of the deaf, it is interesting to explore how its use in an interactive environment can help deaf children learn literacy in particular and can also change people's mindset about signing in general. This paper explores the results of the studies conducted on the effectiveness of Interactive Writing in teaching literacy with the help of sign languages.

## **Building connections through teaching and learning Indigenous languages online**

**Cathy Bow (Charles Darwin University)**

The endangerment of Indigenous Australian languages threatens the vital connections between people, land, law, and language, yet language can also be a means of building new connections. This paper presents a case study of an Australian university working with an Indigenous language group to develop an online course to teach the language to non-Indigenous learners, and how this contributed to the building of connections between language authorities and the academy, and between language speakers and learners.

An online template known as the Digital Language Shell was developed as a low-cost and low-tech platform to trial the teaching of Indigenous languages through Australian universities, with the goal of ensuring Indigenous control over the process. Members of the Bininj Kunwok Regional Language Centre working with academics from Charles Darwin University co-designed a curriculum to enable university students to study one of the Bininj languages (Kunwinjku) of West Arnhem Land in Australia's Northern Territory.

Delivery of the course to university students builds connections using Indigenous pedagogical practices, such as skin names and the kinship system. Learners are invited into the Bininj kin system and given skin names to connect them with members of the speech community and with other learners. Understanding this complex system of relationships on which Bininj culture relies gives the learners opportunity to become legitimate peripheral participants in the speech community. Lessons were built around what such participants needed to know of the language and culture to connect with Bininj and to behave appropriately in a Bininj community.

Collection and curation of resources involved an audit of available materials in print, online and other formats, which allowed for informed selection of appropriate resources to teach key topics. New resources were developed using accessible technologies (mobile phones, digital cameras, free video editing software) and uploaded to the Digital Language Shell. Many of these resources can be repurposed for different contexts, such as reconfiguring materials from a bilingual education program into teaching materials for adult learners, and repurposing tasks for university students into activities for local vernacular literacy programs.

Collaboration with Indigenous authorities brings a depth of understanding and innovative pedagogies, as traditional knowledge can be shared using modern technologies and transmitted in ways that honour traditional means of knowledge transmission and serve the higher education community. Beyond simply teaching language, such courses can bring more Indigenous knowledge and practice into the university sector under Indigenous authority, building and strengthening relationships between Indigenous language authorities and universities.

This project shows how emerging technologies can be used to develop appropriate and innovative curricula which maintain the integrity and intellectual knowledge belonging to Indigenous people, and build or strengthen connections with people wanting to engage with the speech community. It may also act as a model for other groups seeking to use the affordances of technology to share Indigenous or endangered languages online and to build relationships between language groups and universities, and support ongoing language maintenance work in a speech community.

## **Understanding desired language acquisition as a pathway to language endangerment in the university education process of teachers-in-training**

**Anna Burnley (Flagler College – Tallahassee)**

Educators-in-training at the university level in the United States may not fully understand that when they teach the Commonly Shared Language (CSL) as the Desired Language (DL) to their English Learners (ELs), they are simultaneously replacing the student's home language (HL) with a foreign language for a significant segment of the student's day. The literature examined concludes that the use of a CSL in the school setting can eventually, or even quickly, replace the student's HL, with the result that the HL becomes, in this context, endangered. The EL may express a preference for the CSL even at home, thereby further imperiling the use of the HL. To mitigate these circumstances, teachers-in-training can be assisted in learning to view the EL's bilingualism or multilingualism as an additive factor, rather than as a deficit, by linking culture loss to language loss, or cultural endangerment to language endangerment. Following a review of the literature, the paper examines current DL teaching techniques and strategies that support the pre-service teacher in developing cultural and linguistic empathy and appreciation for support of the HL during classroom acquisition of the CSL. A list of possible resources to support comprehension of language endangerment in this context, that can be incorporated at the university level when teaching educators-in-training, is examined and included.

## **Current achievements and challenges in the teaching of the Aragonese language: is it possible to create new speakers?**

**Iris Orosia Campos Bandrés (University of Zaragoza)**

Aragonese is a unique minority language (Extra and Gorter, 2008) spoken in Aragon, a region located in the northeast of Spain. This romance language has been historically minoritized and some experts (López, 2013) and institutions as UNESCO (Moseley, 2010) had underlined its weak situation in the last decades. However, the first law for Aragonese language protection was approved in 2009, and the current legal framework does not recognize Aragonese as a co-official language neither in the whole region, nor in the scarce territories of Aragon where it is still spoken as a heritage language. As a consequence, a real and strong language policy for Aragonese in the educative area has been almost nonexistent up to recent years.

Teaching of Aragonese started in the 1997/1998 school year, in 4 schools where it was taught as an extra scholar/curricular subject once a week. Nowadays, the situation is a bit different thanks to the little improvement in terms of language policy in recent years. Therefore, these days Aragonese is optionally learnt by 1.200 students in 60 schools, and there is a curriculum for each compulsory educational stage since 2015. In any case, according to the legal framework, each school chooses the way in which it wants to introduce its teaching (from a subject to a bilingual program) and most of them still choose teaching as an optional subject, once or twice a week.

Furthermore, there is very little research focused on the didactics of Aragonese language. With the aim of contributing to this field, we implemented a qualitative research with Primary Education children that have not Aragonese as a heritage language with the aim of exploring to what extent this teaching can help create new speakers. The research was done under a study of learning diaries, and it was focused on: 1) the children's representations of Aragonese language; 2) the students' assessment towards the didactic proposals; 3) the degree of communicative competence in Aragonese shown in the texts written.

The contributions from the 32 children show the very little competence achieved by students as a consequence of the obsolete system implemented, based on the teaching of the language as a subject. Moreover, the affective factor has been found as the main motivation to study Aragonese. It has been also confirmed the diglossic conception of this language among children. In any case, the evaluation of the didactic proposals is considerably positive. In addition, a generalized commitment to communicative methods (Richards and Rodgers, 2003) by teachers can be deduced from the analyzed diaries. Moreover, we find also the reiterated demand for a greater space for the Aragonese language teaching at the school.

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## **Good practice example for learning Arman/Aromanian language**

### **Florentina Costea and Elena Saricu Todică (The Arman Community from Romania)**

As many other European languages, many of Latin origin, in danger of disappearance (like Occitan, Sardinian, Friulan), Arman/Aromanian language is the language of a vivid culture, although it is less and less spoken as it hasn't the proper means of promotion, a real language policy. Recorded in the UNESCO Red Book, the danger of Arman/Aromanian language disappearance is also underlined in several linguistic researches.

The Parliamentary Assembly of the Europe Council, by the 1333/1997 Recommendation regarding the Aromanians language and culture, expressed its concern toward the future of the Arman/Aromanian language and culture, which are identity elements of a national minority.

Seeing the constant decline in the Arman/Aromanian language usage, our NGO succeed to create for the first time (via an EEA grant) an online platform, within "Anveatsa Armanashti" ("Learn Aromanian") project. This platform has a "Duolingo" type of structure and offers to users the possibility to learn Arman/Aromanian language based on English language. Besides the language exercises, the platform includes also exercise books for children, cultural content for adult people or audio-visual texts made with karaoke-type of animation.

As the community is spread in several countries (mainly in the Balkan region), the online platform represents a very useful tool for language preservation.

## **Ethnobiology resources for on-country learning in Central Australia**

**Georgia Curran (University of Sydney), Ormay Nangala Gallagher (Yuendumu School), Gretel Macdonald (Yuendumu School), and Mary Laughren (University of Queensland)**

In Central Australia, detailed ethnobiological knowledge is contained in richly detailed but also highly fragile domains of language. Ethnobotanists such as Latz and Wightman, who have worked with Central Australian elders for 30+ years have called for documentation of this at-risk Indigenous cultural knowledge noting how few resources there are for Central Australian languages (see for example Latz 1995). In this paper, we discuss the kinds of resources that can be produced to assist with the intergenerational transfer of detailed ecological and interrelated cultural knowledge. Our examples relate to two Central Australian language groups: Warlpiri and Kaytetye. Warlpiri is widely spoken by children as a first language but the domains of language relating to biocultural knowledge are mostly only known by elders. Kaytetye is no longer spoken but there is significant documentation and interest to develop learning resources from speakers of neighbouring languages including Alyawarr and Eastern Anmatyerr.

In this paper, we will firstly present examples from the flora, fauna and environmental phenomena entries in the Kaytetye dictionary (Turpin and Ross 2012) and the soon-to-be published Warlpiri dictionary (Laughren et al. In press). We discuss how drawing together this documented language into resources which also incorporate their cultural significance can greatly enhance understandings of Central Australian biota and environments (Turpin and Si 2017). We show examples of posters and booklets which can be used as tools to assist in teaching fragile biocultural knowledge and associated practices (Turpin and Ross 2009).

Secondly, we will demonstrate the ways in which ethnobiological knowledge and language is maintained through song (Curran et al. 2019). In many instances singing traditions are a primary means by which place-focused biocultural knowledge is passed on through generations, seasons and shifting social and ecological contexts. With consideration also to the fragility of these singing traditions, we illustrate ways in which books with documentation of song words, musical features and associated stories can also be used as prompts to assist in the transmission of embedded biocultural knowledge (Gallagher et al. 2014; Turpin and Ross 2004; Turpin and Ross 2013; Warlpiri women from Yuendumu 2017).

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## **Educational materials for endangered languages in the work of the Mercator European Centre and the Foundation for Siberian Cultures**

**Tjeerd de Graaf (Mercator Centre, Fryske Akademy)**

In this conference contribution, we will discuss the results of several projects for the study of endangered languages and cultures in Europe and Asia, which have been undertaken by research groups in the Netherlands, Russia, Germany and Japan.

The Mercator European Research Centre on Multilingualism and Language Learning of the Fryske Akademy addresses the growing interest in multilingualism and the increasing need of language communities to exchange experiences and to cooperate in a European context. It gathers and mobilises expertise in the field of language learning in schools, at home and through cultural participation. The language diversity in Europe needs to be protected and promoted at all levels. The Mercator Research Centre tries to meet this need by participating in and developing a multitude of activities ranging from carrying out research projects and making inventories of existing research. It provides data and internet sites on (often endangered) regional and minority languages and provides publications, such as the series of Regional Dossiers on Minority Language Education. In recent years, the status of endangered languages in the Russian Federation and the related educational materials has also been studied and a first dossier on Nenets, Khanty and Mansi on the Yamal peninsula was published, both in Russian and in English. Further publications, such as dossiers on Udmurt and other minority languages in the Russian Federation are prepared in cooperation with colleagues in Russia.

The Foundation for Siberian Cultures was founded in 2010. One of its main objectives is to preserve indigenous languages of the Russian Federation and the ecological knowledge expressed in them. Published print- and open access electronic learning tools on the languages and cultures of Sakhalin, Kamchatka, Northern Yakutia and Central Siberia respond to the pressing need of local communities to sustain their cultural heritage. Together with other publications on the research history and the cultures of the Russian North they provide useful materials for anthropological and linguistic research. The results of fieldwork and the data based on archived materials provide important information for the preparation of language descriptions, grammars, dictionaries and edited collections of oral and written literature. These can subsequently be used to develop teaching methods, in particular for younger members of ethnic groups who do not have sufficient knowledge of their native language.

Relevant learning tools have been and will be produced together with local experts using modern technologies. They are used for the learning and teaching of the endangered Siberian languages to representatives of the local communities. Examples of educational programs will be shown for languages such as Nivkh, Koryak and Itelmen. These learning tools and teaching materials by and for indigenous communities in Siberia may help to counteract the forces bringing about the loss of cultural diversity and the dissolution of local ethnic identities.

## **The struggle for collaboration: chasing tehuelche, a language from Patagonia**

**Javier Domingo (Université de Montréal)**

This work questions the role of the linguist in “someone else’s language” (Speas 2009), who is morally trapped (Cameron 2007) in a “struggle for collaboration”, and questioning his role between the figure of the “lone wolf” (Crippen and Robinson 2013) and the imperative for conducting an “empowering research” (Cameron et al. 1992).

Tehuelche (TEH), is a language from Patagonia, that was documented (Suárez 1966) and formally described (Fernández Garay 1998) when it was no longer used as a means of daily communication. In 2011 a “group of collaborators” from outside the community decided to promote, from the State, a “revitalization” (Rodríguez, San Martín, and Nahuelquir 2016) which found the difficulties that often arise in these situations. That is, teaching is based solely on linguistic structures (Hamel 1995), hegemonic linguistic ideologies are reproduced (Jaffe 2007), activists do not receive adequate training (Durstun et al. 2013), and serious ethnolinguistic studies that go beyond the descriptive are not carried out (Censabella 2007).

There was a single person recognized as a speaker by then. Her role in the project was strongly ambiguous, and consisted, rather, in “pronouncing” a language fixed beforehand in front of a minimal group of participants. Together with her, a documentation project was carried out (Domingo and Manchado 2018), which attempted to reverse those trends. By using an ethnographic and didactic method (Farfán and Ramallo 2010), based on observable linguistic behaviors (Himmelmann 2008; 1998), we have documented certain practices (everyday interactions, phrases and communicative expressions, short anecdotes) that are not easy to obtain in classic linguistic elicitation sessions.

We do not consider linguistic competence as a capacity embodied in speakers, but rather a social practice of people (Agha 2007; Errington 2003, among others). Working with a single, elderly speaker, we had to build the right contexts for the language to emerge. We engage in activities like cooking and eating together, looking at photos, simulating role-playing games, or telling stories. The result is an eclectic set of communicative situations that show a great linguistic vitality, and that highlight some important aspects such as resistance and accommodation.

Today the collection can serve as a didactic manual for those who wish to recover the language, but the truth is that it is difficult to get it to be effectively used. First, there are strong tensions between support and control on the part of the State (cf. Walsh 2010; Ramos 2003). More importantly, despite our didactic approach and having tried in every way to avoid “archivism” (Dobrin and Schwartz 2016), the truth is that for the documentation to be used, the figure of the linguist is still necessary.

On the one hand, this figure operates as a binder and motor (Yamada 2007), but also as a prestigious figure (Wertheim 2009). Furthermore, in the case of a language that is no longer spoken, it seems necessary to embody the figure of the speaker so that the language is understood as a social practice.

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## **Towards designing less commonly taught languages' syllabuses for specific purpose**

**Olamide Eniola (Michigan State University)**

Several studies have been carried out on how foreign language syllabus can be structured and how foreign languages can be taught. However, there seems to be few in the ones showing how syllabuses for languages, especially Yoruba, can be made for specific purposes learners have. Doing this would show how Yoruba language can be expanded to cater for more communicative and professional needs.

The presentation aims at comparing a typical teacher's and students' syllabuses and to suggest how the two can be incorporated into each other for effective teaching and learning. It will support the argument that second or foreign language learners come with communicative and/or professional needs which they want their syllabus to address. Basically, it is going to show how I got a teacher-learner negotiated syllabus for my current Yoruba class at Michigan State University. Contrary to what my survey on how fellow Fulbright Foreign Language Teaching Assistants got their teaching syllabuses revealed, where most (if not all) drew their syllabuses by projecting what they thought would be relevant for learners, my experience proved that learners sometimes have a picture of what they want the syllabus to look like – in content and practice activities. The study will reveal that while projecting what learners of language would need might be apt for learners who are beginners, such may not work well when dealing with learners who are at the intermediate and other higher levels of proficiency.

The presentation will be based on my Fulbright Foreign Language Teaching experience where I had to thrash the syllabus I drew before meeting my student and the one we both concluded on after our initial contacts. It will conclude on the benefits this has for both teachers and students, viz-a-viz, making the teaching learner-centered, giving learners the feel that the syllabus is a reflection of what they need the language for, just as they are motivated for language learning and activity participation.

## **Can Christmas gifts ensure language acquisition? Experiences with teaching Livonian**

**Valts Ernštreits and Gunta Kļava (University of Latvia Livonian Institute)**

Livonian, a Finno-Ugrian language indigenous to Latvia, is one of the world's most endangered languages and is listed in the UNESCO Atlas of the World's Languages in Danger as critically endangered. Approximately 30 individuals can communicate in Livonian; about 250 individuals gave their ethnicity as "Livonian" in the last census (Census 2011).

Livonian was first offered in the 1920s as an elective course in Livonian village schools. Weekly classes were taught by a former sailor without teaching experience, who spoke the least common Livonian variety. Classes mixed children with Livonian and Latvian home languages, affecting language learning quality and attendance. In 1923, to encourage course participation, Livonian supporters in Estonia and Finland sent Christmas gifts to students (Blumberga 2013: 209). From 1931, supporters began instead to collect donations for publishing Livonian language readers (Ernštreits 2011: 125).

With the Soviet occupation in 1940, Livonian language instruction ceased and the Livonians had to leave for other parts of Latvia. Speaker numbers plummeted. Language classes only began again in 1989. Livonian was now taught as a heritage language (Boiko 1998). Classes mixed students with varying language proficiency and reasons for language learning. Other challenges included few instructors and a dispersed Livonian population.

Since 1992, the annual Livonian children's and youth summer camp has been the primary possibility for studying Livonian (Blumberga 2013: 201). Children of Livonian origin spend 10 days in the historical Livonian territory, maintaining their identity and studying Livonian language basics. No opportunities exist for studying Livonian between camps.

In 2019, the University of Latvia Livonian Institute began researching Livonian language learning options and the camp's work, and organising – with the camp's language teachers – monthly winter meetings. The issues preventing progress in Livonian language instruction became clear: 1) a lack of language acquisition programmes; 2) a lack of teachers or any system for increasing their language proficiency; 3) a lack of a language acquisition methodology; 4) a lack of language use domains and the need for new terminology for such domains (this includes neologisms, but also standardisation issues).

To address these issues, the Council of Europe Common European Framework of Reference for Languages (CEFR) is being adapted to the Livonian situation with possible application to endangered languages in general (within a postdoc project of Gunta Kļava). These guidelines for determining language proficiency and developing systematic language instruction are mainly used for majority languages. To use them with endangered languages, they must be adjusted by taking into account differing language domains.

Digital language tools and resources are also important. They can accelerate and simplify language learning and use, and also improve content, which is fundamental for less-studied, low resource languages. Technology is crucial as it ensures access to language learning and groups learners according to their proficiency and independent of their location, while also creating a virtual environment for practicing and maintaining knowledge.

Are Christmas gifts the solution for motivating language learning? Perhaps as a short-term solution. However, if instead of gifts, the aforementioned solutions had been available in the past, the Livonian situation would be quite different today.

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## **Can we apply ‘large language’ teaching methods to endangered and minority languages?: limits and new possibilities**

**Meili Fang (Independent) and David Nathan (Anindilyakwa Land Council)**

Despite the great asymmetry between the contexts for revitalising (and maintaining) endangered languages (ELs) and the teaching of languages of wider communication (LWCs), “tried-and true” methods for teaching LWCs as second and foreign languages tend to be adopted by default in the service of ELs.

This paper considers, analyses and characterises the key attributes of methodologies and assumptions behind a variety of planning, teaching and evaluation techniques used for LWCs, ranging from first and second language to first foreign language and second foreign language learning, and more. Having characterised the relevant attributes, strengths and weaknesses of each approach, we attempt to map the most appropriate and effective methods from these onto EL scenarios and show some concrete but nuanced examples where specific LWC scenarios can be applied - or ought not to be applied - to minority and endangered language situations.

It is difficult to categorise a toolbox of methods for teaching and learning ELs due to the variety of language contexts, competencies, cultural and community demographics and dynamics, levels of multilingualism, learner group types and motivations as well as the many ways that languages are threatened.

Based on perspectives and experience from pedagogical research and teaching a selection of major national languages, second and minority and endangered languages, this paper finds that teaching and learning types are often misclassified, and offers an analytical framework for better identifying suitable methods in EL scenarios. Methods for learning foreign languages (FL) are frequently just adaptations of mother-tongue language learning; heritage and maintenance language programs can rely on rebadged second or foreign language methodologies; second language acquisition is not sufficiently distinguished from foreign language learning; and differences between what we call FL2 and FL3 have not been acknowledged.

This discussion might not only save us from ‘reinventing the wheel’, but also help to evaluate the suitability of various methods in EL settings, encourage the creative adaptation and combination of the well-tried methods and resources, and better acknowledge EL contexts where there is a range of learner types and motivations. Finally, the question is raised: which aspects of EL situations require unique approaches not presently available for LWCs (and might even be of benefit for LWC pedagogy)?

## **Revitalization of Tobati language: preliminary teaching and learning implementation and advocacy for endangered language in Jayapura City, Papua Province, Indonesia**

**Ganjar Harimansyah and Satwiko Budiono (National Agency for Language Development and Cultivation)**

The acceleration of infrastructure development in Papua Province, Indonesia has an impact on language use. This acceleration connected areas separated by rivers, forest, or sea to get easy access for the community through highways, bridges, or residential relocation. One of infrastructure development area in Papua Province which conducted by central government located in Tobati Village, Jayapura City, Papua Province, Indonesia. In this area, central government build iconic bridge, namely Youtefa Bridge, used to connect separated areas between Jayapura City and Skouw Cross Country Border Posts. Youtefa Bridge not only shortcut the distance, but making the surrounding area, include Tobati Village, a new tourism spot in Jayapura City. This situation certainly makes an impact on Tobati language as local language in Tobati Village. Therefore, National Agency for Language Development and Cultivation as language regulators in Indonesia under authority by Ministry of Education and Culture revitalized the Tobati language after completing preservation activities like language mapping, language vitality research, and linguistics system development in phonology, morphology, syntax, until writing system. Furthermore, textbooks with local content were written as a follow-up to teaching and learning Tobati language. The aim of this revitalization process is to implement the teaching and learning of Tobati language and advocacy language preservation for Jayapura City Government. In revitalization process, activities divided into several stages i.e. (1) survey and coordination, (2) teaching and learning local languages, and (3) showing and signing of commitment memorandum. This revitalization using the school-based modeling method. Participants of revitalization obtained from grades 2 to 5 students of Inpres Tobati Public Elementary School, while language instructors are collaboration between experts speaker of Tobati languages and class-teachers. Teaching and learning Tobati language process was intensively carried out for three months like extracurricular activities once a week after survey and coordination process in order to preventing disturbing regular teaching and learning in the class. Language instructors taught Tobati language in the different ways through spiritual songs, traditional dances, and theatrical drama based on Tobati Language Teaching Book for Beginners (2018) materials. The result showed that Tobati revitalization process has a significant impact on education, social, and culture aspect than before. In education aspect, it provides a learning model for teachers to educate student with Tobati language as local language in Inpres Tobati Public Elementary School areas. In social aspect, it has the ability to change participant revitalization mindset to learning Tobati language. In culture aspect, it explores history and cultural vocabulary. In addition, Tobati revitalization also recall Jayapura City Government to continue in providing preservation endangered languages through signing of commitment memorandum.

## The problem of neo-speakers in language revitalization: the example of Breton

### Steve Hewitt (Independent)

From a peak of over 1 million speakers in 1950, Breton, a severely endangered Brythonic Celtic language in Brittany, northwestern France, probably now has under 200,000 speakers, with numerous semi-speakers and rusty speakers, and approximately 0.2-0.3% literacy (ability to write a simple personal letter) in Breton among native speakers. Practically all natural transmission by native speakers ceased between the 1950s and 1970s, so the great majority of native speakers are now over 60 years old. The language further suffers from an absence of standardization among native speakers (there is considerable dialectal fragmentation; most speakers know only their local dialect). There are three competing orthographies, with the linguistically least appropriate (ZH) accounting for 85% of users, the vast majority of whom are non-native learners.

Language activism, confined largely to learners since the 1920s, began to expand significantly in the 1970s and 1980s, leading to the establishment of all-Breton Diwan immersion schools and public Div Yezh and private (state-assisted Catholic) Dihun bilingual schools. However total numbers in these three Breton-language streams come to less than 3% of school-age children in Brittany. The dominant language among learners, both children and adults, is an artificial standard with numerous, and to native speakers, impenetrable neologisms, but strong French phonetics, syntax and phraseology. While no one factor, apart from the lexicon, impedes communication between learners and traditional speakers outright, the cumulative effect is to make intercomprehension laborious, and usually unfeasible in practice.

With the exception of 5-10% of learners, most neo-speakers do not readily understand traditional speech. Traditional speakers tend to be ashamed of their language, and reluctant to speak it to those who do not master their own particular variety fluently. Neos, on the other hand, often explain away their lack of facility with native-like Breton by claiming that it is so “degenerate” that it is not worth saving, and that no matter how faulty their own Breton, as they say in Ireland: *Is fearr Gaeilge bhriste ná Béarla cliste* ‘Better to have broken Irish than clever English’.

The rather extreme Breton situation, where native Breton speech is now rarely heard in public and is all but inaccessible to learners, raises the question as to how feasible it is for a whole cohort to revitalize a language without intensive contact with native speakers. Part of the answer may lie in redesigning teaching materials to make native-like Breton more readily available to learners, and in tweaking the written standard to allow more faithful reflection of the living dialects.

## **Metaphor endangerment and revitalization**

**José Antonio Jódar Sánchez (University at Buffalo)**

Metaphors is one language feature that is affected, together with others, in cases of language endangerment. It is part of a process of stylistic shrinkage (Dorian, 1992), which includes the merging and loss of specific genres, oral poetry, ritual language, jokes, taboos and euphemisms, and figurative language. In other words, the polystylism or varied styles typical of non-threatened languages tends to become monostylism or a notably reduced, single style (Dressler and Wodak-Leodolter, 1977) as languages reduce their number of speakers and contexts of use. Within a framework of general language revitalization, additional efforts can be devoted to the revitalization of metaphor.

The current talk focuses on the Torricelli group of languages, spoken in Northwestern Papua New Guinea, with a focus on Srengé. Since in some of the Torricelli languages coinages for new realities draw from metaphors, the stylistic revitalization process can focus on the creation, codification, and socialization of these forms. The first resource needed is the creativity of the most skilled consultants of the language. These consultants are generally able to provide expressions for new realities in Papuan society from domains so diverse as politics, education, transportation, and technology.

Five measures are being planned for the future Srengé documentation and revitalization project. First, I am planning to include coinages for new realities in the primers devised for use in the nursery schools of the Srengé-speaking area. Second, these coinages should also be included in the school curriculum that is being discussed and planned by both the consultants, the field worker, and the school authorities of the area. Third, these coinages should also be included in the dictionary that is currently being written. Fourth, I will encourage fluent speakers to use these coinages with other fluent speakers so that a network wide enough is created to expand their use in the community. Fifth, coinages should be efficient and appealing to Srengé speakers so that their use in discourse does not become cumbersome and thus hinders their consolidation as lexical items. A conscious metalinguistic analysis of them thus becomes necessary.

Additional measures, including the master-apprentice language learning program developed by Hinton (1997) for Californian languages, could be implemented in the future. Currently, the community and both the social and material conditions allow it, although these may change in the future. These steps can contribute to a partial enrichment of the figurative and lexical domains of Srengé and, consequently, to the general task of revitalizing the language.

Despite this, these steps can be insufficient to prevent stylistic shrinkage. One reason is that figurative language is a highly expressive, socially and contextually bounded aspect of language use (Dorian, 1992): it is difficult to direct efforts to the task of reviving such locally rooted linguistic manifestations. Notably worrisome is the loss of much of the biolinguistic diversity that motivates some of these metaphors (Nettle and Romaine, 2000). By biolinguistic diversity these authors understand the 'rich spectrum of life encompassing all the earth's species of plants and animals along with human cultures and their languages' (2000, p. ix). A second, more powerful reason, is the symbolic value attached to metaphors. Without the willingness and verve of the community, the enterprise described above remains unsupported in practice. As their own language, it is up for the speakers to decide whether there is worth in revitalizing their language and its cognitively fascinating figurative features.

## **Coronavirus health care communication in endangered languages of Southern Africa**

**Kerry Jones (African Tongue), Megan Laws (LSE), and Megan Biesele (Kalahari Peoples Fund)**

The coronavirus (COVID-19) pandemic of 2020 has caused social and economic distress worldwide (Sohrabi et al. 2020). In this wake of new government regulations, national lockdowns and isolation, speakers of minority languages are at risk of being excluded from important health care communication (Sood, 2020). In an attempt to solve this exclusion, the Kalahari Peoples Fund (KPF) initiated an international effort to provide health care information in endangered languages of southern Africa. This is a collaborative effort among community members as well as local and international researchers and volunteers. The languages provided for so far in Botswana, Namibia and South Africa are: Afrikaans, OtjiHerero, Himba, Ju|'hoansi, Naro, G|ui, G|ana, Omaheke Ju|'hoansi, Khwedam, Khoekhoegowab and !Xun.

Throughout the process of language material development, it became evident that a one-size-fits-all approach for each language was not going to be feasible nor effective (Hays, 2002). Speaker communities were in different countries, with different living conditions from location to location with varying resources at their disposal (le Roux & White, 2004; Hays, 2009). Therefore, for each location, individual action plans needed to be established to suit the needs of each affected community. For example, some communities lead sedentary lives with access to running water, electricity, permanent housing and internet connection, even if only through a smartphone. Other communities lead more nomadic lives and do not necessarily have access to running water, electricity, network coverage or a permanent dwelling. Such differences are not language specific but rather location specific and therefore one can encounter both scenarios for one language (le Roux, 1999).

Additionally, many contexts called for a bilingual or multilingual approach. For example, in the small town of Platfontein in South Africa there are approximately 8 000 speakers of !Xun. In this context there is also a local radio station and community members have access to running water, electricity and network coverage (Jones, 2019). Community members then elected for audio and video materials in !Xun to be shared via social media and the local radio station, XK-fm. However, laminated posters at selected locations, e.g. outside shops, and booklets for local distribution, were requested in Afrikaans due to low literacy rates in the mother tongue.

In order to cater for these different contexts, a multimodal model was developed for each language and applied to each context to be both communicatively effective and prudent with a limited budget. The three media outputs created in each of the above languages are: 1) an 18 panel A2 booklet, 2) an 18 panel A2 laminated poster, and 3) an animated video including accompanying text in the mother tongue and audio. In-person outputs include local teams travelling to remote villages to deliver information in person as well as, where possible, to provide protective masks and soaps.

This paper reports on the work, done together with local language experts and community members, and reflects upon the process of finding 'correct' (Silverstein 1976; Saviile-Troike, 2008) ways to communicate the range of issues posed by the pandemic within different local contexts.

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## **Hyamic languages of North-Central Nigeria: the role of standardisation of orthography for language documentation**

**Philip Hayab John (Kaduna State College of Education, Gidan Waya)**

Linguists have shown that most African languages survive merely through the spoken medium, and so, over time, may disappear without a trace. The first problem stems from the absence of a standardised writing system in the record of spoken languages followed by the pressure of dominant languages reinforced by a complete lack of any form of linguistic education in the unwritten languages. Accordingly, this study does not simply highlight the implication of documenting Hyamic languages of Nigeria to save them from disappearing but gives attention to the awareness that when a language dies, one vision of the world disappears. Consequently, the postulation is that standardising orthography has prospects not only for the documentation of endangered languages, the other objective is that a planned orthography supports language documentation which could lead to revitalisation.

## **A Stocktake of Māori language teaching and learning resources in 2020: coping with an event horizon**

**Peter Keegan (University of Auckland)**

Te reo Māori, the Māori language of Aotearoa/New Zealand is well known internationally as a reasonably successful example of indigenous language revitalization. The 2018 New Zealand National Census suggests that te reo Māori is spoken by 185,955 people (or 4.0 percent) of the total New Zealand population. The Māori ethnic numbered around 16.5 percent of New Zealand's population of approximately 4.9 million. Māori has been an official language of New Zealand since 1987. It is widely available in the school/education sector, with the successful early childhood education initiative kōhanga reo 'language nest' being replicated by Hawaiian, North American and other indigenous groups. The language is well represented in the media via government funded TV channels and some 26 'iwi' tribal radio stations. Māori can be used in the New Zealand legal system and many government organisations provide Māori language documentation. Māori has been written using the Latin script since early 1800s. The amount and quality of print and online literature is steadily increasing.

Stocktakes of teaching and learning language resources traditionally involve the availability and quality of dictionaries, grammars and reading/visual materials (e.g., print and film). In recent times there has been a greater emphasis on technological resources, either internet /phone/tablet based or for accessing teachers, classes etc. via online or offline sessions. Since late 2019/early 2020 the world has been severely disrupted by the global pandemic referred to by many as Covid-19. Some commentators have termed this an 'Event Horizon' in the sense its outcomes and effects on the future, at the end of time of writing, are not able to be predicted. Some countries, such as New Zealand have severely restricted people movement for months which provides an opportunity to re-evaluate and re-assess current Māori language teaching and learning resources.

In this paper a brief overview of the current status of Māori language is provided. Information is also provided on recent changes in the numbers of both non-Māori and Māori speakers and learners, including discussion on the overall profile of Māori language in New Zealand. The focus of the paper, however, is on how Māori language and learning resources have coped, adapted and changed as a result of the majority of learners/teachers being restricted only to the home environment for an extended period of time. It is argued that although restrictions have severely limited face to face contact, new opportunities and new resources have arisen that have important consequences for endangered language revitalization efforts throughout the world in the 21st century.

## **Implementing revitalization: ideologies in Ukrainian language learning materials**

**Natalia Kudriavtseva (Kherson National Technical University)**

The idea of the Ukrainian language endangerment has long been entertained by Ukraine's intellectuals and statesmen. Though Ukrainian has had a literary standard, as well as a state language status since 1989, and technically cannot be referred to as an endangered language (Moseley 2010), its suppression under the Russian imperial rule and denigration in the times of the Soviet Union have brought an extensive shift to Russian, particularly in Ukraine's south-east. This history of having been forced out of usage underpins the discourse of language endangerment which has had wide currency in Ukraine (Pavlenko 2011). And the state's current efforts to encourage a more widespread use of Ukrainian have been studied under the paradigm of Ukrainian language revitalization (Friedman 2011; Voz'naia 2019). The representation of Ukrainian as an endangered language is a fundamental tenet of Ukrainian language ideology that specifies the intrinsic link between a language, culture, and nation. This entails a negative view on the Ukrainian-Russian bilingualism, a purist stance in the standardisation of Ukrainian, and the overall unacceptance of any kind of linguistic hybridity exemplified in the deprecation of Ukrainian-Russian mixed variety surzhyk (Kudriavtseva 2020).

In this study, I start from Riley's (2011) approach to ideologies in language socialization, which identifies the following three types: language acquisition ideologies (LAIs), semiotic and contextual usage ideologies (SCUIs), and ideologies of the value of linguistic forms (IVLFs). The language socialization framework has proved efficient in the research on language education in Ukrainian language revitalization process (see Friedman 2006, 2010), and can be usefully extended to the study of language learning materials, which I present. My source of data is the free online language course 'Ukrainian in 27 Lessons' suggested as the elementary level (A1, A2) and designed specifically for Russian-speaking Ukrainians, including those residing in the now occupied territories of Crimea and Donbass (Prometheus 2020). The course consists of video lessons accompanied by transcripts, tasks, tests and additional resources, and is intended for a month of intensive work.

Employing discourse analysis of the data, I find the evidence of diverse language ideologies co-existing, which may confirm or resist the hegemonic stance. On the one hand, there is a LAI that confirms the major view that the Ukrainian language rules should be taught explicitly in order to pinpoint the differences between Ukrainian and Russian, and this is revealed in explanations abounding in specific grammar terms. This further conforms with the leading SCUI that Ukrainian and Russian identities are unmixable, and the IVLF that mixed varieties, such as surzhyk, should be avoided. On the other hand, there is an additive bilingualism LAI manifested in Russian-language translations of separate words and phrases in the video transcripts and Russian equivalents accompanying thematic vocabulary. This pragmatic acceptance of translanguaging implies an ideological embrace of linguistic hybridity, which links to a SCUI of cosmopolitan identity, and an IVLF that multilingualism is an asset. I conclude that my data demonstrate the reproduction as well as transformation of Ukrainian language ideology, which is called forth by revitalization goals.

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## Teaching from the dead

**Cat Kutay (Top End Language Lab Charles Darwin University), Richard Green (Dharug speaker), and Deborah Szapiro, Jaime Garcia, and William Raffe (University of Technology Sydney)**

The aim of the teaching of endangered languages is to compile some of the ways of thinking and discussing country back into human communication systems. With colonisation much of the knowledge of land management and governance of people that was well developed in Indigenous societies has been lost. The Dharug language in Sydney was considered dead. In teaching the problem remains of a lack of contact with other living languages that has affected the pronunciation and the knowledge content of the language, and the ongoing lack of a community of speakers to develop an understanding from the perspective of these speakers.

We focus on audio learning as this was how language was used to share knowledge before, however given the history of the NSW languages we need to have learners able to read archival material also, similar to ancient Greek and Latin teaching (Philips, 1988). So we want to bring this to life, as the culture we mostly live in is well removed from the traditional aspects we wish to share. We have developed a process of creating games on country, using imagery from early settlement and now looking at using rock art sites and other areas of cultural significance where stories can be shared with the broader community. The process is to achieve:

1. Engagement of Aboriginal students in developing animations around language speaking, to represent the story through body language and expression (Biddle, 2014)
2. Representations of country which immerse the learning in the landscape or human environment in which the language is relevant and is able to be shared without introducing ‘new’ words
3. Focus the language teaching around real situations that can be continued through face-to-face discussions

The topics that have been implemented for the Dharug game are: Welcome; Country; Weather; Local environment; Greeting and Kinship. Each section uses a set of vocabulary which is reinforced on the linked website through worksheets and wordlists for those who want textual formats (<https://dharug.dalang.com.au/>).

The game itself relies on audio, but on request sub-titles were included. There are three modes – with language, with English and without text. The sentences are built from the vocabulary to provide repetition and small changes to consecutive sentences to enable the listener to follow the “conversation” with support from visual gestures, camera motion, changes in environment and other audio cues. The system was designed for public display but has been moved to a web format during the epidemic. The teaching is open in that there are no structured lessons except the worksheets on the site. This is part of the overall pattern with this language, where short lessons have been created for Sydney Festival (<https://learndarug.com/>) and The State Library during the National Aboriginal and Islander Celebration week. It was taught in a western school for a few years, but the focus on oral knowledge sharing prevented the necessary curriculum development process required to keep language teaching in schools.

## **Learning and teaching Inuktitut**

**Jackson Mitchell (Carleton University)**

Inuktitut, one of the traditional languages of Canada's Inuit, is facing many challenges in the present day. Despite maintaining a relatively large number of speakers concentrated in Inuit Nunangat, the traditional Inuit homeland, intergenerational transmission is slowly eroding (StatsCan, 2017), putting the future of the language in question. Many language revitalisation initiatives are underway however, one factor that is not often discussed is the role of Qallunaat (non-Inuit) in language vitality. While there are many studies on how Inuit acquire Inuktitut as a first language (L1) or a heritage language (e.g., Allen, 1994), there are few studies on how and why Qallunaat acquire Inuktitut as a second language (L2). In this qualitative case study, L2 speakers of Inuktitut (n=7) were interviewed with the goal of revealing their language learning experience. As part of this study, participants were asked about the resources they used to learn the language. The participants identified many teaching materials they found helpful, ranging from music and books to games and films. The most important resource the participants identified is L1 speakers of Inuktitut. According to the participants who have access to them, meaningful conversations with L1 speakers of the language help improve proficiency more than any other resource. While all L1 speakers are valued as teachers, Elders play an important role in language learning because they often teach other aspects of Inuit culture and history in addition to the language. However, most participants find it challenging to engage in a conversation with an L1 speaker before they attain a certain level of proficiency. To that end, grammars and textbooks are the most useful in helping beginners acquire the basics of Inuktitut. Although several participants report their language teachers do not encourage learning the language through a grammar, this resource was very helpful for Qallunaat to learn the many morphemes of Inuktitut. Before learning Inuktitut, none of the participants spoke a polysynthetic language and this aspect of Inuktitut proved to be very challenging in the early stages of learning. Participants were also asked which resources they believe are missing. To that end, several participants indicate they would like more resources (such as grammars and textbooks) aimed at advanced learners. While there are many resources for beginners and some for intermediate L2 speakers, there are very few resources to help L2 speakers become high-proficiency speakers and learn the most advanced aspects of Inuktitut grammar. Among participants who learned the language in the South (i.e. outside Inuit Nunangat), they would like to see more immersion opportunities where learners can go and practice speaking Inuktitut with little or no other languages present in the learning environment. The information gathered in this study is useful for language teachers who are searching for teaching materials from which their students will benefit and enjoy. This study serves also as a call for advanced learning and teaching materials to be developed for Inuktitut to help Qallunaat reach high levels of proficiency.

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## **Orality in Kinnaur**

**Harvinder Negi (University of Delhi)**

Oral literature is important to preserve unwritten languages and cultural heritage. It is a window to the rich resource of living culture, indigenous knowledge and history of ancestors. Oral literature in all genres is under threat in Kinnaur due to modernization and influence of neighboring majority language and culture. The younger generation prefers Hindi and is very keen to get assimilated in the majority culture. This situation has created a real threat to loss of cultural identity to the next generation. Cultural heritage of Kinnaur and its language is still alive and preserved in villages among elderly people. Their voices are the window to a vanishing world which informs us of a rich cultural heritage. It is urgent to hear their voices before they die and the legacy is lost. Oral traditions, including storytelling, dance forms and music have already disappeared; many traditions are no more practiced and are saved in the memories of the elderly people. Earlier, ancestors used to consider land a sacred entity and due care was taken of her. Such practices keep the family and community strong. People were happier and diseases were far and few. It is important to document such rich source of cultural heritage to understand relationship with the nature. The present study discusses the oral traditions and indigenous knowledge, of Kinnaura tribe, which has been in practice since ages and still eludes the modern science. The study is vital for preservation and revitalization of both language and cultural heritage.

## **Podcasts as teaching aids for endangered language communities**

**Anu Pandey (IIT Kanpur)**

The advent of podcasting technology has stimulated great success in educational settings. Campbell (2005) talks about the benefits of audio-video podcasts in that they motivate and inspire the learner by creating an informal, human touch with the students. Creating pedagogical tools for imparting education in endangered languages is a key to maintaining language. Malone (2001) elaborates on the importance of developing teaching materials for effective primary education for children belonging to such communities. However, schools cannot be the sole medium for language maintenance or revitalization, they can play a significant role in providing a domain of teaching an endangered language. (Hornberger & King, 1996; Reyhner & Tenant, 1995).

Nathan & Fang (2006) have pointed out that textbooks are not good mediums for teaching endangered languages, due to lack of standard orthography (or multiple or contested orthographies). Also, schools cannot meet the need for adult education and adult education should not be overlooked, as adults are important links of the society. Adult uneducated speakers of language cannot benefit from books. For certain sections of a community electronic multimedia maybe even more useful than written text materials.

In this digital age, tools such as mobiles are within the reach of the most. Podcasts can be effective tools to teach an endangered language to illiterate population of endangered community. They can be downloaded freely and listened by various mobile applications. Laurillard (2002) devised a conversational framework for podcasts for academic learners. However, podcasts can be also be used in a non-academic fashion as well to forward pedagogical and ideological ideas. A podcast for teaching and promoting an endangered language can be created by collaboration of native speakers, field linguists and software developers. Endangered language data from recordings and standard linguistic software such as ELAN could be used to create multimedia conversational materials, stories and songs that can be converted into podcasts.

Podcast imparting lessons in the grammar of the language should also be created, moving from basic to more advanced lessons. It will be beneficial to create podcasts that disseminate information regarding general issues like- schools, education, environment, health, politics etc. If the language of instruction of the podcasts is monolingual, it will greatly restrict its audience. Younger generation that did not acquire this language cannot use it. Non-native speakers who wish to learn this language will not benefit from it. Thus, a more efficient way will be to create both monolingual and bilingual podcasts. A monolingual podcast will only employ the targeted endangered or minority language for instruction. A bilingual podcast using English and targeted language will make it an open resource, hence promoting the language. The challenge of dealing with variation can be resolved by employing the more popular grammatical variants in podcast recordings.

Such podcasts will motivate the younger generation to get interested in their language. It might create a shift towards more positive language attitudes among native speakers of the endangered language. It is a good alternative of books for the illiterate members of an endangered community.

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## **Writing the future of Ayapaneco: an orthography for heritage and new speakers of a critically endangered language**

**Jhonnatan Rangel (INALCO-SeDyL)**

Ayapaneco or Ayapa Zoque is a critically endangered language spoken in Tabasco, Mexico by approximately 9 elder speakers. The language was never written and was not transmitted from parents to children for over 60 years but since 2012, there have been community-based efforts to revitalize it, focused on informal second language teaching (Rangel, 2019). While laudable, language classes in this context face multiple challenges, one of them being the lack of an orthography from which the community could create pedagogical materials.

The learners attending the community-based language classes are local children aged 6-12 who grew up in a monolingual Spanish setting, even though some of their grandparents are or were speakers of Ayapaneco. The children have acquired literacy exclusively in Spanish through formal education, and only attend Ayapaneco courses a few hours each weekend.

The teachers are five elderly first-language speakers of Ayapaneco, all with limited Spanish literacy, and one of their sons, a young adult heritage speaker (Montrul, 2016) who is literate in Spanish (Rangel, 2017). Due to the high prestige of formal schooling, the community decided that the best way to revitalize the language was by modeling their lessons on pedagogical practices common in Mexican public schools. As could be expected, this approach brought about multifaceted challenges when applied to a critically endangered language presenting a high degree of variation and lacking both a practical orthography and human resources.

One of these challenges is how to represent Ayapaneco in writing. In 2019, the teachers and I rose to the challenge of developing the first practical orthography of the language that would facilitate, among other things, the development of pedagogical materials. This is an ongoing multifaceted process (Seifart, 2006).

In this contribution I will address the challenges we've faced in developing a practical orthography for heritage speakers and for new speakers-to-be (O'Rourke et al., 2014) since the orthography is not intended for today's elder speakers. Another challenge I will discuss is language variation among remaining speakers and how this variation could be a source of conflict in the process of developing a practical orthography (Rangel, 2019). We have been forced to learn how to address needs of the future while facing conflicts and ideologies of the present.

As 10% of the world's 6,000+ languages are critically endangered (Moseley, 2010), many communities around the world are currently addressing, or will have to address in the near future, these same challenges if they decide to undertake a revitalization process through second language classes and pedagogical materials. It is my hope that our experiences developing a practical orthography of Ayapaneco will serve other communities around the world.

## **Community initiatives for literacy material design as a function of institutional support for vernacular education: experiences from Ahamb (Vanuatu)**

**Tihomir Rangelov (University of Waikato)**

Ahamb (ISO639-3 code: ahb) is an endangered language spoken by around 950 people on the small Ahamb Island in the Republic of Vanuatu in the South Pacific. Ahamb is one of around 120 indigenous languages spoken in a country, where Bislama, an English-based Creole, is the national language and lingua franca. English and French are the principal languages of education, according to Vanuatu's constitution (Republic of Vanuatu 2006). In 2012, the new Vanuatu National Language Policy (VMAT 2012) allowed for instruction in vernacular languages in kindergarten and up to the second year of primary school, before a transition to English or French is made.

Ahamb is the main language used by children on Ahamb Island at home and when they socialise. The island has a kindergarten and a primary school. Ahamb is the most common language of instruction in the kindergarten, but all literacy materials provided by the government for the kindergarten and the first years of primary school are in Bislama. Following the change in policy in 2012, only vernacular languages with larger speaker populations received government support for literacy material development and teacher training (Early & Tamtam 2015); Ahamb has not been included in the support programme yet.

A major language documentation project for Ahamb was initiated in 2017. The project's main goal is to document Ahamb (produce and archive records of the language) and describe it (grammatical description and wordlist). As per the community's request, the project's main researcher has helped produce literacy materials for the primary school and the kindergarten. Primary school teachers assisted in the translation of the available literacy materials into Ahamb, but have shown little enthusiasm for using them in the classroom, citing the lack of institutional endorsement and training resources. Primary school teachers have also shown little initiative for proposing new literacy materials. This relative lack of enthusiasm is also partly due to mixed community support for vernacular education.

In contrast, kindergarten teachers have enthusiastically taken up the initiative to design literacy materials in Ahamb. They have proposed the design of simple readers relevant to the existing pre-school literacy and numeracy curriculum. They have also asked to receive electronic copies of recordings of children's stories in Ahamb that they can play for the children. Kindergarten teachers have also offered to tell, record and write down such stories and short indigenous rhymes.

One explanation for the kindergarten teachers' enthusiasm is that kindergartens in Vanuatu, even if nominally regulated by the existing legislation, have historically been mostly community initiatives that have relied heavily on volunteer work. As such, they are perceived as less dependent on the same strict government endorsement and teacher training requirements than primary schools.

This talk discusses the place of Ahamb in early formal education and the literacy and numeracy materials that have been proposed by the researcher and by the teachers. The development and use of such materials is placed in the context of institutional support as a driver for community support for vernacular literacy.

## **Developing pedagogical materials for Raji revitalization: learnings and responses**

**Kavita Rastogi and Madri Kakoti (University of Lucknow)**

Raji (ISO639-3) is spoken by a tribe named Banraji/Raji/Banmanus/Banrawat/Rajbaar, presently inhabiting in the west-central Himalayas in the state of Uttarakhand, India. Raji is an ethnonym used both for a group as well as for the language they speak. According to the 2011 Census, their total population in India was around 732. A culturally contiguous Raji- Raute tribe lives in the southwest and western regions of Nepal which has led some scholars to pin the number of native speakers at 3760 (Ethnologue).

Rastogi (2002) has established that Raji falls between 'c' (endangered) and 'd' (nearly extinct) groups established by S.A. Wurm (1998) and it can be called a 'potentially endangered' language 'at stage 6' of Fishman's GIDS (1991). After assessing the linguistic situation of the community and the level of endangerment of Raji language in 2002, the following revitalization program was chalked out by her-

- Preparation of grammar
- Orthography development
- Curriculum development
- Preparation of dictionary
- Creation of a community-learning centre

Though the decision of documentation and description was initially taken by the author but later on her regular visits and continual efforts motivated native speakers and with their help and cooperation, she collected data and Raji grammar was prepared and got published in 2012. Simultaneously she started working to create an orthography system for this oral language. In 2009 the first written record of this oral endangered language in the form of a primer got published. The book presents all the alphabets with the help of colorful pictures. A trilingual dictionary having 1256 entries was also prepared. It provides meaning in Hindi and English with grammatical information, etymology, and usage of most of the entries. The presentation would be divided into three sections. It will briefly talk about the ethnic-socio -political background of the Raji community and their linguistic status. The second section will throw light on the revitalization model and the process of the development of various resource materials. After learning the problems of the development of resource material and hitches faced by the material itself, what has been done by the author with the help of her team would be discussed in the last section.

## **Folklore of the Asur community: an aid to language learning and preservation**

**Raunak Roy (University of Hyderabad)**

Folklore is that part of any culture which depends more on imitation and oral transmission than on formal instruction or written sources. Folk has its own motifs and mode of narration. Its owned by the people tales rather than being an individual work. All folklore is oral traditions in contrast to literature which are any written work. Folklore carries the traditional knowledge, beliefs, rituals carriers of culture, customs social mores. The songs exemplify their relationship with nature. The songs and stories are geographically and historically bound. The themes are intricately linked to the identity of the particular community.

Asurs are one of the many tribal groups of the state of Jharkhand and are regarded as one of the most ancient tribe to inhabit this region (Encyclopaedia of Scheduled Tribes of Jharkhand). They are the indigenous population inhabiting primarily in the hilly and forested areas of Jharkhand. Significant Asur population is also found in Madhya Pradesh, remote areas of Chhattisgarh and West Bengal. The language spoken by this community is called Asuri. Asuri is a Munda language of the Austro-Asiatic language family. It belongs to the North Munda group. Grierson's Linguistic Survey of India classifies it as a dialect of the language Khewarian, the two principal forms of which are Santali and Mundari. Asuri language until today does not have a script of its own.

The aim of the paper is description of folklore- songs and stories of the Asur community which provides us a window to understand the culture, customs, rituals, and social mores of the Asur people. The paper also argues for the incorporation of folklore as learning resources as an aid to combat language loss, to reduce the increasing symptoms of semilingualism in tribal children and ease the task of foreign language learning for the indigenous children.

## **How children learn traditional ethnobotanical knowledge in Surin province, Thailand**

**Julia Sallabank (SOAS University of London) and Candide Simard (University of the South Pacific)**

This study is part of a project that studies the transmission of botanical knowledge and language of Northern Khmer children in Ban Khanat Pring village, Surin province. We hypothesized that children would learn how to use local plants for cooking and medicinal uses from their parents and grandparents, through explicit teaching. We also hypothesized that older children would have better knowledge of local plants. 28 children aged 7-17 participated in a recognition task using pictures of 111 plants and trees from the surrounding Takkah forest, with their Northern Khmer names. We also conducted ethnographic interviews with 20 households.

The results from both the quantitative and qualitative analyses were surprising. Although a 15-year-old girl knew the most plants, children aged below 12 years have an average plant recognition score of 63%, while those who are 12 or above have an average score of 37%. In short, age is related to how many plants are known, but not in the way we expected.

It emerged from the ethnographic interviews that the parent (middle) generation was the least likely to be familiar with traditional botanical knowledge, since many of them work away from the village in urban centres. This is often associated with negative attitudes towards traditional medicine in particular. Older children attend mainstream schools, while younger children stay in the village with their grandparents, and often accompany them foraging for wild plants, or when cooking and gardening. Teaching on these occasions is not overt, but as with language transmission, traditional local knowledge is seen as an aspect of community membership that children will just pick up. Several interviewees noted that children had passive knowledge of both plant lore and Northern Khmer language.

Furthermore, several children stated that they had learnt plant names through our project activities. Village elders and officials are becoming increasingly aware of the value of traditional knowledge (including its potential for income generation through eco-tourism), and the village has produced an illustrated booklet of plants and their uses. Additionally, some families reported that children learnt recipes from the Internet. It thus seems that modes of transmission are changing, but that traditional knowledge itself is increasingly valorised.

This research is particularly salient for transmission of endangered languages as it works with children, whose role is crucial in the maintenance of the languages and cultures of minority groups, but who are rarely studied. Our study contributes an easily reproducible methodology, and yields results which establish solid bases for maintenance or revitalization initiatives, taking account of the real linguistic and botanical knowledge of the children, rather than relying on impressionistic evaluations.

## **The language features of Xinjiang Oirats moved from nomadic to settled culture: a case of idioms and idiomatic expressions**

**Batkhisig Sangidorj (National University of Mongolia)**

The paper aims at introducing the language status and explaining the language features of Xinjiang Oirats while exploring the semantic and lexical changes in idioms and idiomatic expressions and culture of two dialects in one culture.

The features of national mentality are commonly emerged in the language which is considered as a component of national culture and national character, and more specifically, it is usually interpreted by the idioms and idiomatic expressions.

A study on idioms plays a prominent role in the studies on Mongolian Lexicology. Not only it clarifies, explains and identifies the features of national mentality, but also more recent studies have been conducted on the comparison and contrast of idioms in two languages. Historically speaking, the social disintegration in Mongolia created differences in language dialects of Mongolian ethnic groups. Some of Mongolian nomads had moved to the settled culture earlier than ever before.

The main objective of the study is to clarify what the distinctive features of languages and cultures in which the speakers of two different cultures live and interact with each other. The cases of two dialects are investigated and the most commonly used idioms and idiomatic expressions are examined in this study.

## **Learning material in Sweden's endangered languages, Elfdalian and the Saami languages**

**Yair Sapir (Kristianstad University)**

In this paper I will present the results of data I have collected through my work with the Elfdalian revitalization project, *Wilum og bellum* ('We want and we can'), through interviews, questionnaires I have conducted with speakers of the five Saami languages spoken in Sweden: Lule, North, Pite, South and Ume Saami, through notes from the Swedish Saami Parliament, as well as through a declaration of strategies from the Norwegian Saami Parliament. Except for North Saami, spoken by ca 20,000 in total and ca 5,000 in Sweden, the remaining five mentioned languages are spoken by merely 2,500 speakers or less. They are all relatively young standard languages – North Saami acquired a standard orthography in 1979 and Pite Saami was the last of these to acquire its orthography, in 2019. Saami was recognized officially in Sweden in 2000, whereas Elfdalian is still not officially recognized. Many families belonging to these speech communities either did not learn them from their parents or have one to three 'lost generations' (i.e. who had no command of the language) in their families.

The modern, standardized language form has undergone a great deal of changes compared to the traditional language form: it has a standardized orthography in addition to oral varieties, whereas oral varieties were predominant previously; traditional domains have given way to modern domains; the means of communication are, apart from the spoken languages, also printed material, digital devices and the Internet, whereas oral communication was predominant previously. This means that every member of the speech community, whether fluent or a newcomer, who wishes to use the language in a modern context, must learn (or re-learn, re-conquer) the language.

The process of standardizing the language, teaching and learning it usually involves three actors: (1) the linguists and language activists who standardize the language, create an orthography, publish dictionaries and grammars, (2) teachers (who are also language activists in the broad meaning of the word) who instruct the standardized language to others, and (3) students, either children or adults.

Obviously, this entails many challenges to young standardized languages with few speakers: Tensions may arise between standardizers (who might adhere to a more conservative language) and speakers who use a more 'modern' version of the language; there might be lack of people who are either interested, able or dare write and publish teaching materials; the costs to produce and sell such materials compared with the expected income due to the size of the speech community might render publications unprofitable. On the other hand, digital tools that can ease writing, editing and publishing learning material, apps and programs and lower costs.

In my talk, I will discuss problems that the Saami and Elfdalian speech communities are facing, and suggest how speech communities in general can overcome difficulties in producing learning materials, as well as how a balance can be found between traditional, published dictionaries, grammars and learning materials and to digital such.

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## **Language in education and language imposition: a case study from West Bengal**

**Sujoy Sarkar (Central Institute of Indian Language)**

The issue of mother tongue education and language rights is not new in India. It has appeared again and again in many policy documents, researches, debates, and many other academic, media, political platforms. For decades, mother tongue has been considered as an obvious and optimal medium of instruction in the early stage of school education. The importance of mother tongue as a medium of instruction is both educational and socio-cultural. Skutnabb-Kangas (1994, p. 625) aptly points out: “In a civilised state, there should be no need to debate the right to maintain and develop the mother tongue. It is a self-evident, fundamental linguistic human right. .... It means the right to learn the mother tongue, orally and in writing, including at least basic education through the medium of the mother tongue, and to use it in many official contexts.” To secure the language rights for the Tribal children in this complex multilingual situation some international conventions as well as Constitution of India (Article 29, 36, 350A and 350B) and other Indian Education policies - National Education Policy 1968 & 1986, Programme of Action 1992, National Curriculum Framework (2005) advocated about the mother tongue education. However, the present primary education situation in West Bengal does not reflect much effort to provide mother tongue education to Tribal children.

Bangla is the main official language of the state- West Bengal and most of the people speak Bangla. However, several other communities also reside in West Bengal whose mother tongue is not Bangla. The total population of West Bengal at the 2011 Census is 91,276,115 among these 5,296,953 persons are Scheduled Tribes (STs). There are total thirty 38 notified STs in the state (Census 2001). The major, population-wise, STs are- Santal, Munda, Bhumji, Kora. There are other minor ST communities- Toto, Rabha, Garo, Mru, Lodha, Sabar, and others. Most of the communities still speak their mother tongue. Unfortunately, many languages in West Bengal are on the verge of extinction. Almost in all the schools, Bangla is the medium of instruction. However, Government Schools are there for Hindi, Urdu, Nepali, Santhali language communities. The rest of the communities' children forced to learn only Bangla. Despite the awareness of the existing language problem in primary education, the education policy of Bengal has not taken any initiative to solve this issue. There is no education policy regarding the other minority language speakers in West Bengal. Apart from the issue of medium of instruction, all these students get the textbooks in Bangla, which makes their primary education more monotonous. And teachers from different language communities, who do not understand students' home language, make the situation more complex.

The present paper aims to analyze the language in education and language imposition issue of the Rabha community from Foskadanga forest village, Alipuduar District. Rabhas are one of the marginalized Tribes who are not privileged to get mother tongue education. Rabha children speak Rabha language at home. Hardly have any exposure to Bangla- the school language. The teachers are Bengali, except one, can not speak or understand Rabha language either. As per the 2011 Census, the total Rabha population is 27820 in West Bengal. They are mainly concentrated in Jalpaiguri, Alipuduar, Coch Bihar, Uttar Dinajpur, Dakshin Dinajpur, and Maldah.

The paper is based on the fieldwork in 2 Forest Village schools. Also, the argument will be analyzed based on available literacy, enrolment, dropout data in different Govt. reports. Like- National Council

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## **Exploring the uses of multilingual dictionaries among the Safaliba in Ghana and the Gorontalo in Indonesia**

**Ari Sherris (Texas A&M University-Kingsville) and Colleen O'Brien (Jena Center for Reconciliation Studies)**

Safaliba is the name of an Indigenous people of Ghana and it is the name of their language. The Safaliba number approximately 7-9,000. They live, for the most part, on their tribal lands, which are located in the Bole district of the Savannah Region of Ghana, near the border with the Côte d'Ivoire. Most Safaliba are subsistence farmers who grow and store their crops to eat throughout the year. Language revitalization among the Safaliba is literacy activism as they struggle against the erasure of their language from the state mandated 5-years of early schooling in a Ghanaian language and English, Ghana's only official language. Instead of Safaliba, Gonja reading and writing are government mandates with materials from international donor funding. However, Gonja is a different Ghanaian Indigenous people's language and bears no linguistic similarity to Safaliba or to the ethnolinguistic identities of the Safaliba.

Gorontalo is an Austronesian language spoken by about 500,000 people in the island of Sulawesi, Indonesia. Although reports often suggest that there are numerous speakers of the language (e.g. Ethnologue), many of the reported speakers live in the metropolitan area of Gorontalo City, where the dominance of the majority language—Bahasa Indonesia—is inescapable, and most parents are not transmitting the language to their children. Thus, despite currently being a 'large' language, Gorontalo is actually in serious danger of disappearing before long. As part of the national philosophy of Pancasila 'five principles' which promotes "unity in diversity" local schools are supposed to offer classes in local languages and/or cultures and there are government programs to fund the development of educational materials. Local activists in Gorontalo have produced a trilingual dictionary and corresponding app in Bahasa, Gorontalo, and English, with pictures, and have distributed it to many schools. All children speak Bahasa already, and English is seen as a more prestigious language; thus, the dictionary perhaps shows that Gorontalo is of equal status.

The purpose of this study is to describe how teachers in one ethnolinguistic community and parents in another use pedagogical learner dictionaries. We ask, how do teacher-activists and parents bring language learning alive with dictionaries for their different situated contexts? With the current pandemic, families are now in quarantine in their homes together. How can they promote language learning in the home while utilizing these materials?

With respect to Safaliba, we describe the use of a dictionary to write acrostic poems, make bilingual crossword puzzles, play jumbled word games and engage with spot-the-difference two-way information gap tasks with matrices and culturally relevant drawings from a Safaliba artist. We also provide a sequence of tasks from simple to complex for young children to transition from spoken to written pedagogical tasks as they begin to master alphabets and word-picture recognition with the help of their dictionaries. With respect to Gorontalo, we describe how parents use the dictionary app with their children, including interviews about perceived effectiveness of the dictionary app for language learning and ways in which they can creatively use the app for games.

## **Mother-tongue language education with indigenous teachers in training: Project Açaí**

**Vera Silva Sinha (University of East Anglia) and Wany Sampaio (Universidade Federal de Rondônia)**

We report our work in developing teaching and learning materials with indigenous native speaker teachers during Projeto Açaí (Açaí Project) in the state of Rondônia, Brazil, coordinated by the State Education Department. The project aims to train native speaker school teachers teaching primary years in indigenous schools. The project has run for five sessions of implementation, and we worked on three of them, preparing teaching materials and teaching classes in Portuguese language, mother tongue languages and internship supervision. We developed three stages of mother tongue language education: LM1, LM2 and LM3. For each stage, the content was developed to enhance native speaker teachers' linguistic knowledge not of, but about their mother tongues.

During LM1 the students learn about oral tradition and its importance in their cultures. The students learn ways to promote participation in the school, bringing in members of the community who know the language and the tradition, such as storytellers, musicians and other cultural practitioners. During this stage, the students will develop an understanding of linguistics aspects such as phonological, grammatical, lexical, semantic and discursive structure of their languages, situated in the oral language and social contexts. In LM2 the focus is on textual production in the written language, involving the following aspects: a) structural and functional elements of the text; b) functions and textual genres; c) production of different types of texts in their mother tongue. In LM3 the focus is on the grammatical aspects of languages, e.g. the structure of the verb and the use of pronouns; nouns and adjectives; the structure of a simple sentence and types of sentence: affirmative, negative, interrogative, and exclamatory.

During each stage, the students receive specific curriculum material which provides theoretical and methodological explanations. All activities are developed individually, in pairs and in small groups. The groups are organised by languages or closely related languages. Each class is composed of indigenous teachers from different ethnolinguistic groups: on average more than 25, mostly endangered, languages are present in any given class. The language of instruction is Portuguese because it is the common language known by all the students. The application of the LM1, LM2 and LM3 enabled the students to produce and share with others vocabulary, linguistic expressions and language structure presented in the class and compare them to each other, stimulating lively and interactive discussions and moments of learning. At the end of the training, each student teacher will be equipped to adapt the linguistic knowledge to their cultural and linguistic reality and to work to promote and empower the languages, cultures and traditions of their community.

## **Interactive fiction and story-based games for language engagement in context: insights from the Ktunaxa Interactive Language Learning Project**

**Elizabeth Talbert Randell Lum, Andrew Zielinski (Ktunaxa Interactive Language Learning Project), Richard Brisbois (and Kathrin Kaiser (University of Queensland, ITEE))**

Among common obstacles many learners face when aiming to connect with their heritage languages is a lack of access to educational infrastructure, such as language classes, learning materials, or native speakers to converse with, and opportunities to use and practice the language in relevant, everyday contexts, or in the home. In many cases, circumstances require that learners learn remotely, and manage their own learning process with limited materials and resources, and often a complete lack of feedback or language exposure. As a consequence, slow progress and the difficulty to fit regular and consistent engagement with the language within daily routines are a common cause for frustration, lowering learner motivation and confidence.

Given these challenges, how can we encourage regular and self-motivated language engagement? How can we provide opportunities for practice, offer feedback, and tie the learning experience meaningfully to learners' everyday lives, interests, and passions?

Members of the Ktunaxa tribe in Montana (USA), confronted with these questions when planning further language materials development, decided to look beyond textbooks and flashcards to engage youths with their language in playful and casual ways. They took on the challenge of complex curriculum development within a story-based language game.

Interactive fiction, so far a niche-domain mainly inhabited by enthusiasts of adventure and role playing games, offers great potential for language learning. In interactive, engaging scenarios, communication can be modeled in culturally relevant contexts, offering a practice space to promote cultural knowledge as well as pragmatic language skills, in addition to semantic and syntactic skills. At the same time, story-based learning can provide access to traditional story materials, while adding new learner materials to the community's story inventory.

This experimental and complex approach to language engagement is conducted as a collaborative project. Integrating elements of curriculum design, narrative design, and game design, the group also navigates the technical components. To mitigate typical drawbacks of digital tools (e.g. costly development and maintenance) that tend to undercut the community's educational (and digital) independence, the project relies on accessible open source software.

Apart from full ownership of the development process and the final learning tool, affordances of this community-lead collaboration include considerable capacity building for all team members in the areas of teamwork, project management, and curriculum design. Moreover, an additional side effect of language game development is learning by design, i.e. picking up language skills while analytically engaging with the language during the design process.

This presentation will offer insights into the Ktunaxa Interactive Language Learning Group's collaborative process, the commitments and arrangements made by team members to fit the engagement in their everyday lives, and the project's influence on the team's view on the language learning process. We will address how the project navigates questions of privacy, making Ktunaxa cultural heritage and language accessible to the community, while protecting it from outside

exploitation. The presentation will also touch on the group's strategy for engaging the wider Ktunaxa community in the development process, and their vision to offer this new and experimental approach to other communities.

## **The use of Australian Aboriginal schema in Australian Aboriginal children's books**

**Janette Thambyrajah (University of Sydney)**

There has been little research done on the use of Aboriginal schema in Australian Aboriginal children's books. Using the work of earlier researchers (Gale, 1995; Walsh, 2016; Klapproth, 2009), I have analysed a selection of Australian Aboriginal children's books, to identify features of Australian Aboriginal content, style and schema. Some features of oral narrative occur in written forms, but there is great variation within the examples chosen. Just as there are varying degrees as to how much heritage language is used within children's books, it seems that there are also varying degrees of colonisation on the production of Australian Aboriginal children books.

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## **Using children's native language repertoire to develop literacy materials: early writing in Torwali**

**Zubair Torwali (Idara Baraye Taleem-o-Taraqi)**

Torwali is an endangered language that lacks a rigorous writing tradition and is threatened by Pashto, a language of wider communication in the same region. Torwali is a Dardic language of the Indo-Aryan family, mainly spoken in the Bahrain and Chail areas of District Swat in Northern Pakistan. Estimates place the number of speakers at approximately 90,000-110,000. Close to half of that number have migrated permanently to the larger cities of Pakistan, where their language is either being replaced by the national language, Urdu, or by other languages of wider communication, such as Pashto. However, recently the documentation and writing of the Torwali language have been undertaken by a local organization, Idara Baraye Taleem-o-Taraqi (IBT). The organization has established schools for children, where they start their education in Torwali and then transition to Urdu and English. This chapter is an attempt to explore the educational opportunities available in Torwali, with an emphasis on the evaluation and assessment of the teaching and instructional materials, approaches to the pedagogy applied, and challenges faced by the educators and activists who have undertaken the revitalization efforts for the Torwali language. The chapter also tries to trace the history and identity of the Torwali people, which is buried in obscurity. The chapter specifically analyses the writing of students, both current and former, of the Torwali multilingual education program, which was established in August 2008. The chapter highlights some of the areas where improvement is needed in the Torwali multilingual education (MLE) model and describes future efforts for the revitalization of the Torwali language.

## **Empowering teachers and students: Torwali educational practises and learning materials**

**Jakelin Troy and Mujahid Torwali (University of Sydney)**

This presentation is about the development and application of Torwali teaching and learning materials and their pedagogical application in schools in Swat, Khyber Pakhtunkhwa, North Pakistan. The presentation focuses on Mujahid's experiences as a teacher using a case study method and draws on his recent research (2019). Mujahid and Troy, both Indigenous linguists and teachers, have been working together for several years on a collaboration to compare teaching practises to support endangered languages in Australia and Pakistan. Their aim is to elevate the status of Indigenous languages and understand best practice in education for endangered languages.

Troy has long experience in developing curriculum in Australia, including the 'New South Wales Aboriginal Languages Syllabus K-10' (2003) and the 'Australian Curriculum Languages – Framework for Teaching Aboriginal Languages and Torres Strait Islander Languages' (2015). Resource hungry exercises that have generated a need for teaching materials in Australian languages. Mujahid not only had to develop teaching materials but also worked with his community to develop a writing system for Torwali. Mujahid has also needed to push back against the language education policies of the Pakistani government because it does not recognise local Indigenous languages as essential to the education of their communities of speakers.

Mujahid shares his experiences of using his own language, Torwali, and several other languages of his community in teaching his students in the Government High School, Kedam Swat. His students are in the primary and mid secondary band and are all multilingual. His challenge is to use languages other than the national languages Urdu and English in an MLE context that is not supported by the education system. In his experience it is not only the students who face difficulties when an inappropriate language of instruction is imposed from above, the teachers and the wider community also suffer. For instance, a 2013 (Qasim and Qasim) study on teaching and learning in English in the Punjab and Khyber Pakhtunkhwa schools undertaken by the Society for the Advancement of Higher Education as part of the Campaign for Quality Education found that 70 per cent of the teachers had difficulties teaching grade one mathematics and science in English.

Teachers in his region, the Torwali belt, can easily teach in their own and other local languages and can make the students understand the curriculum in their mother tongue but this is neither the priority of teachers nor the students and their parents. The students' parents and the teachers assume that they only need to teach and learn English because this is regarded as the language of development. Mujahid's research in his own school demonstrates the ineffectiveness of teaching in other than a student's first language and that the use of mother tongue educational practices can make the students understand what they need to learn and thrive in their learning. His aim is to work with his teaching colleagues to encourage more teachers and students to teach and learn in Torwali, and other local Indigenous languages, in the schools of the Torwali belt.

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## **Developing story books for the Chone Tibetan language: reflections from the field**

**Bendi Tso (University of British Columbia)**

How to translate the fruitful digital documentation outcomes into the practice of preserving and revitalizing endangered languages? How can oral literature be appropriated as the learning materials of endangered languages? Other than endangered language community itself, who are involved in this process so that a community-based learning material could be collaboratively produced and disseminated? How can endangered language revitalization productively engage with cultural sovereignty and digitalization to forge new analytic approaches?

This paper explores these questions in the context of Chone County of Kanlho Tibetan Autonomous Prefecture, China, the home of 35,000 Chone Rongwa (Tib. Tibetan farmers). Since 1950s, the promotion of the national language, Chinese and the uplift of regional standard language, Amdo Tibetan have contributed to the marginalization, stigmatization, and dismiss of Chone Tibetan language, a local variety of spoken Tibetan in Chone. As a result, at present the number of the Chone Tibetan speakers is around 3,000 (roughly 8% of the overall population) and the number is continuing dramatically shrinking. As a Chone Tibetan myself, I have witnessed a growing sense of linguistic and cultural anxiety and alienation.

It is within this context that in the year of 2019, I worked with local storytellers, Tibetan linguists, and kindergarten educators to document, transcribe, and translate five local literatures (three fables and two folklores) to support local Tibetans in revitalizing their heritage language. The story book — which will be presented in three languages: Chone Tibetan (their heritage language), Chinese (national language), and English (the second language in school) with audio — will be taught in the Wisdom and Compassion Kindergarten of Chone, the very first private bilingual kindergarten in Chone so that new language speakers will be created. The eBook of this story book will also be widely shared and distributed among community members so that Tibetans who are distant from their home community for reasons of education or work could access the use the resources in their own ways.

Two bodies of literature influence this research. First, recent studies have highlighted how oral literature, as an important linguistic and cultural resource, entails two aspects of communicative competence: locally-grounded cultural knowledge and heritage language proficiency. Meanwhile, the anthropological understandings of digital technology as seen in Widlok (2013) and Turin (2013, 2018) showcase how digital technology not only transforms researchers' ways of documenting and disseminating oral literature, but also changes the ways in which knowledge is produced and shared. Therefore, I believe that the teaching and promotion of oral literature helps sustain the local linguistic variety and enables community members to socialize in a culturally-rooted way within the context of wide internet access and greater digital connectivity.

I believe this research will contribute to our understanding of endangered languages in Tibet by focusing on Chone Tibet, which is not recognized in the existing literature. My research also offers insights into how the teaching of oral literature helps sustain local linguistic variety and raise Tibetans' awareness towards the value of their heritage language for expressing local linguistic and cultural identities.

## **Consensual orthography establishment as a prerequisite for the creation of lasting pedagogical and literacy materials for endangered languages: issues and challenges in the case of Blanga, Solomon Islands**

**Radu Voica (SOAS University of London)**

For centuries, our understanding of the relations between language and culture was hindered by the Eurocentric misconception that they can only be revealed by languages with a long and prestigious written tradition. Only relatively recently have we become fully aware of the hidden cultural treasures encoded exclusively in oral tradition. When unwritten languages are also endangered or almost extinct, their preservation or revitalization, along with the associated social and cultural practices, becomes high priority. Successful language reclaiming cannot be achieved solely by creating a record of that language (i.e. through a documentation project). It is also crucial to find a way to enable the transmission between generations to continue or restart. A useful tool in this respect is, undoubtedly, the production of literacy and pedagogical materials, which can range from plain paper format to digital and internet applications. And what can be a better starting point for such resources than oral tradition itself? However, such products are not possible without the establishment of a standardized system of spelling conventions, an orthography, agreed upon by all the interested members of the community. Consensual community decisions on the orthography, usually proposed by linguists, are imperative for the creation of strong and lasting resources for language reclaiming.

This paper discusses the complex challenges and issues posed by consensual orthography development in Blanga (iso 639-3 blp), an endangered and only recently documented Austronesian language spoken by approximately 1100 people (2009) on Santa Isabel Island, Solomon Islands. While Pijin (the local variety of Melanesian Pidgin) influences to different extents the Solomon Islands languages, Blanga and other languages of Santa Isabel are mostly threatened by the vigorous and rapidly expanding Cheke Holo, the main trade language of the island, in which almost all Blanga speakers are bilingual. Blanga has a wealth of oral literature ranging from mythical or personal narratives to riddles and lullabies, which can constitute excellent sources for primers, story books and other literacy materials, and significant effort has already been put towards the collection, transcription and annotation of an important part of those, and in proposing an orthography appropriate for the Blanga phonology and the context in which the language is currently used. The persisting challenges are represented by the individual, rather than institutionalized, tendencies of using Cheke Holo conventions in the, so far, rare attempts of writing in Blanga, the phonological differences between the speech of older and younger generations, the geographical distribution of Blanga, its speakers mobility, the complexity of contact situations, the different degrees of interest and involvement of community members and the impact of official education policies. A two-day FEL-funded literacy workshop will pave the way towards achieving the desired consensus within the Blanga community. It will take place on Santa Isabel in the near post-Covid-19 era. This conference participants' feedback is much appreciated.

## **The media-based syllabus for adult minority language learning**

**Tobias Weber (Ludwig-Maximilians-Universität Munich)**

A central aspect in learner material design are the learners' needs and interests, which must be addressed by the curriculum and the selected texts. For minority languages, these needs are not necessarily identical with those of EFL learners, even if interaction and communication is a goal. Consequently, communicative language teaching, as in the prototypical FL class, or grammatical syllabuses may fail to address all minority language learners' requirements. Examples may include learning of languages for religious observance, keeping traditions alive, accessing historical documents, or connecting with family heritage – relevant texts and genres are not usually included in textbooks.

The proposed media-based syllabus posits media literacy at the centre of the material design by making different types of media the structuring principle in the curriculum. Learners are taught to access and work with all media (types) in and on the target language, thereby acquiring skills and knowledge beyond language alone. This syllabus is suited to access-self materials, as well as courses in a classroom environment, especially those building on content-based instruction or task-based language teaching.

While this approach should work for any language, it is intended for languages with limited or no institutional support but existing, basic media, e.g. products of language documentation, databases, dictionaries, archives, newspapers. In higher education classes, a project-based course design may build upon these resources to enable students to develop their own research projects on and with the language and its resources. The material designer relays their professional knowledge on how to use sources and prepare individual research. For everyday life in the communities, the designer's task is to teach community members not only about language and the contents of media but also about ways to access and interact with these media. This may be by encouraging interaction with dictionaries or databases, thereby creating awareness of language-related topics; training speakers to ask questions of the materials, as a first step towards (critical) media literacy; or creating relatable real-life tasks which can be performed on the existing media, e.g. discussing newspaper articles, looking up traditional terminology, searching and interacting with internet sources.

The media-based syllabus is constructed around all materials in and on a language, making it efficient for situations where resources are scarce. It also takes a holistic approach to language as a societal phenomenon by raising awareness of its use in textual artefacts, and fostering learner autonomy by offering different approaches to relevant topics and the necessary language skills.

## Connecting to the spirit of language

**Lana Whiskeyjack and Kyle Napier (University of Alberta)**

The creation of Indigenous language learning resources depends on the voiced needs of the language-speaking community and their members.

The collaborative work with community members through the Spirit of the Language project find the patterns of actions having traumatic impacts on Indigenous language loss, and then offers solutions for language reclamation, revitalization and acquisition as proposed by nêhiyawêwin (Cree language) learners. This work looks specifically to nêhiyawêwin loss as coinciding with the disconnection to the land through colonization, capitalism and Christianity, while then identifying solutions to Indigenous language revitalization and acquisition as proposed by nêhiyawêwin learners.

Each of the issues highlighted in this paper and during those community circles address impacts on Indigenous interrelations to language, culture, and the land — particularly through nêhiyawak experiences of colonization. The biggest causes of disconnection between the language of the land and Indigenous language speakers can be linked to massive population losses due to sickness and disease; the near-extinction of many subsistence animals on the continent for the purposes of the international fur trade and other capitalistic endeavours; forced removal and relocation of Indigenous Peoples from their ancestral homelands, particularly to reserves; state illegalizing of ceremonies such as the potlatch, the sundance ceremony, dance, regalia, and the government's further institutionalization of the pass-system requiring permission from an Indian Agent before leaving the reserve; the ongoing enfranchisement of Indigenous women through patriarchal sexist policies and provisions maintained by Canada; the forced sterilization of Indigenous women; the ongoing legacy of Missing and Murdered Indigenous Women; the appropriation of Indigenous languages to produce Catholic and other Christian texts in native languages; mandatory attendance to residential schools and “Indian day schools”; and, the ongoing removal of Indigenous children from native families into foster care through the child welfare system.

We invited a diverse nêhiyawêwin learners and speakers from urban environments to First Nation reserves within the boundaries of Treaty 6 to contribute their voice in sharing circles. Those surveyed nêhiyawêwin learners identified problems of previous research around Indigenous communities and languages, including hesitations around institutional involvement, concerns around intellectual property. There was also acknowledgement of the historical and ongoing consequences of colonization, capitalism, and residential schooling as factors affecting nêhiyaw relationships with their language, the land, and their ancestral governance and kinship systems. These community conversations also identified Indigenous languages as holistic and being from and of the land, and further recognized the land as having its own spirit. Elders and community members emboldened the importance of honouring the living language through land-based Indigenous pedagogies through reciprocal-relational methods, such as ceremony, environmental stewardship and mentorship.

The researchers in this community work are both of nêhiyawak descent, and are each dedicated to restoring their connection to the land, the languages of their lineage, traditional governance and kinship systems.

## Two digital tools in the creation of Huk-ziu-ua learning materials

Tianlei Zheng (Independent) and Haoyu Lin (Anhui University)

Huk-ziu-ua (福州话) is a topolect spoken in the city of Fuzhou in China and a few diaspora communities in Southeast Asia and North America. Its speakers in Fuzhou has declined since the 1970s as Standard Chinese (SC) became dominant in China due to the governmental promotion of Standard Chinese and inhibition of Huk-ziu-ua. Currently, although the government adopts a more open attitude toward linguistic diversity, the main efforts of Huk-ziu-ua revitalization is led by community volunteers. Since 2017, we have been creating Huk-ziu-ua materials online for teaching and learning, but come across challenges in orthography. Zingzeu Input Method (IME) and Yngdieng dictionary app are the two digital tools that unify the writing forms of Huk-ziu-ua.

The written tradition of Huk-zui-ua dates back to the 1740s. Traditional writing system utilizes Hanzi (汉字). In SC and Huk-ziu-ua, a morpheme has the same Hanzi script but different sounds. For example, the word “I” is written as 我 in both languages, but pronounced as wo213 in SC and as nguai33 in Huk-ziu-ua. This diglossia tradition results in several challenges. Firstly, in modern Huk-ziu-ua communities, the speakers have difficulties mapping Hanzi to lexicon due to lack of orthography consensus. However, the speakers agree on the oral pronunciation of the lexical items. Secondly, there are many orally used words and morphemes that most speakers do not know precisely how to write in Hanzi. Thirdly, it is challenging to type some morphemes using common Mandarin Chinese Input Methods (IMEs), because these Mandarin IMEs don’t include characters exclusively used in Huk-ziu-ua.

Zingzeu IME aims to tackle the orthography challenge by connecting sound and meaning. Yngping (榕拼) is the phonological alphabetical system [1] to represent sound. The Hanzi script allows heritage speakers of Huk-ziu-ua, who have low Huk-ziu-ua proficiency yet high SC proficiency, to access semantic meaning. In Zingzeu IME, users type the phonological representation of the words as the input via the keyboard with Yngping alphabets. Based on the input, Zingzeu IME generates a list of words that map to the phonological representation with Hanzi scripts. We programmed Zingzeu IME with fault tolerance and “autocompletion” so that users only need partially type out syllables (e.g. typing “hz” will yield the output “福州 huk21-ziu55”). As a handy lookup tool, Zingzeu IME promotes orthographical consistency across different communities, and reinforces users’ memory of both the sound and meaning for each morpheme.

Using Zingzeu IME, we repurposed the dictionary data as the initial corpus to build a dictionary app, Yngdieng (榕典) [3]. While Zingzeu IME is mostly for content creators, Yngdieng focuses on learners’ needs, allowing more means of enquiry (e.g. by characters, by Mandarin glosses, or a fuzzy pronunciation). Yngdieng complements the Zingzeu IME data with richer glossaries and example sentences that come from print dictionaries and online volunteer contributions.

Zingzeu IME and Yngdieng share the same pronunciation and orthography data, which allows synchronized updates. New dictionary entries in the Yngdieng are then backported into Zingzeu IME so they become available for autocomplete when typing. This feature promotes consistency of the orthography in textbooks and other online materials.

In the future, we plan to add interactive features to Yngdieng to develop it into a community platform for Huk-ziu-ua revitalization.

[1] Yngping Specification (榕拼规范). <https://yngping.zingzeu.org>

[2] Zingzeu IME (真鸟团输入法). <https://zingzeu.org>

[3] Yngdieng (榕典). <https://yngdieng-staging.mindong.asia>

## **MAI-Ryukyus project for new speakers**

**Miho Zlazli (SOAS University of London)**

In this presentation, I share findings from my ongoing action research project with Ryukyuan new speakers, which is designed based on Hinton's (2018) Master-Apprentice Language Learning Program. Its main goal is to reintroduce intergenerational language transmission whilst maintaining linguistic diversity as much as possible. Furthermore, it aims to nurture new speakers' sustainable motivation to continue speaking their languages. The study explores challenges of language acquisition in the context of non-standardised endangered languages, as well as new speakers' attitudes and identity.

This MAI-Ryukyus project consists of three pillars: Master-Apprentice sessions, a network of new speakers, and professional supports. New speakers are provided with logbooks, an IC recorder (optional) and online support. To aid and give some structure to their MA sessions, I plan to collaborate with descriptive linguists to develop a language-documentation workbook that applies descriptive approach rather than prescriptive instruction. Given that Ryukyuan languages are diverse and some existing work on descriptive linguistics is available, we also plan to create grammar guides corresponding to new speakers' choices of language varieties, if possible, to aid their learning.

## **Reference**

Hinton, L. et al. (2018) 'The Master-Apprentice Language Learning Program', in Hinton, L., Huss, L., and Roche, G. (eds) *The Routledge Handbook of Language Revitalization*. New York: Routledge, pp. 127–136.

## **Developing materials for endangered indigenous scripts in the Philippines: lessons from Mindoro**

**Louward Allen Zubiri (Mangyan Heritage Center)**

It has been a decade since the Department of Education issued Order No. 74 series of 2009 that institutionalized mother-tongue based multilingual education in the Philippines. Mother tongue educators still lack adequate educational resources to manage language instruction and address language promotion of non-dominant languages. Materials on extant indigenous scripts are especially scarce given that Philippine languages and their orthographies have adopted the Latin script.

As part of a continuing intervention to maintain and revitalize indigenous scripts in the island of Mindoro, the Mangyan Heritage Center developed learning resources collaboratively with people's organizations of local indigenous cultural communities.

A community-based participatory process of script documentation and material development ensured that the output materials are empirically sound, culturally salient, and consensus-driven. Regular community assemblies and discussions provide opportunities for timely adjustments to the materials. This process was time-consuming and more costly than those without regular checks and frequent community validation. The value of this process lies in the constant reflection of emergent themes which include: (1) diversity of forms and purpose, (2) distress over the notion of access, (3) detachment from multiscript familiarity, and (4) inadequacy of input.