The International Year of Indigenous Languages 2019: Perspectives, Itinerary
Thursday, October 31

Fakhruddin Akhunzada
Preliminary Documentation of Dameli, Gawarbat, Ushojo and Yidga languages of Northern Pakistan

The Northern most region of Pakistan is home to nearly 30 languages. Many of these languages are scarcely documented and under-resourced. In a recent cross-linguistic project, the Forum for Language Initiatives (FLI), an institute which aims to preserve and promote the endangered languages of the region, targeted four severely endangered and under-resourced languages: Dameli, Gawarbat, Ushojo and Yidga. The current paper reports the whole procedure, methodology and the end result of this project. The data for this paper is derived from the author’s personal experiences and involvement. During the first phase of the project, relationships with the leadership of the target communities were built, then a few native speakers from each community were identified and trained in the recording techniques, transcription and the use of specialized software for corpus building and lexical organization. Orthographic discussions were facilitated, and decisions were reached by the committees. The products of this project include the production of a package for each of the four languages, (a) an alphabet book, (b) a small dictionary (with Urdu glosses) and (c) a CD with recorded stories in the local languages, accompanied by free translations into Urdu, the national language of Pakistan.

Keywords: Endangered languages, Language documentation, Orthography development Yidgha, Gawarbat, Dameli, Ushojo, Pakistani Languages

Lindsay Morcom (Queen University, Canada)
Wiinge Chi-Baapinizi Geniin Ode - It Really Makes my Heart Laugh: Urban Grassroots Language Revitalization and the Kingston Indigenous Languages Nest

In Canada today, the majority of Indigenous people live off-reserve in urban centres. Although living off-reserve is a risk factor for language loss (Statistics Canada, 2015), urban Indigenous communities find unique approaches to language and culture revitalization that reflect their context and diverse composition. In this paper, I examine the grassroots language revitalization work of the Kingston Indigenous Languages Nest (KILN). Since 2013, KILN has provided language learning opportunities to children and adults in the urban community Kingston, Ontario. Using qualitative data collected through the Indigenous research methodology of the talking circle, I explore why families and individuals engage in KILN activities and what impact these activities have on their lives. The results indicate that KILN presents positive opportunities for language development, with participants reporting improved language comprehension and expression and increased language use in the home. However, the more profound impact reported by participants is the development of a strong Indigenous identity in an urban context and the development of a healthy, mutually supportive community in which to raise proud urban Indigenous children.
Courtney-Sophia W. Henry (Saginaw Chippewa Indian Tribe)
"Where We’re Going, We Don’t Need Colonizers: The Rejection of Manifest Destiny and Construction of an Alternate World Using Indigenous Futurisms in Popular Media"

The term Indigenous Futurisms was first used by Anishinaabe scholar Grace Dillon in the early 2000s. She meant to encourage Native, First Nations, and other Indigenous authors and creators to speak back to the colonial tropes of science fiction. Most of the science fiction genre idolizes rugged individualism, the conquest of foreign worlds, and the taming of the final frontier. Indigenous Futurism asks us to reject these colonial ideas and instead re-imagine space—both outer and inner—from another perspective, one that makes room for stories that celebrate relationship, connection to community, coexistence, sharing of land and technology, and the honoring of caretakers and protectors. My work explores the various ways in which indigenous peoples are using our own technological traditions—our worldviews, our languages, our stories, and our kinship—as guiding principles in imagining possible futures for ourselves and our communities. This is being done across a variety of mediums, including but not limited to video games, digital media, literary works, and the visual arts. My presentation will provide an analysis of the range of ways in which indigenous peoples are using technological

Tatiana Degai (University of Northern Iowa)
David Koester (University of Alaska Fairbanks)
Jonathan Bobaljik (Harvard University)
Chikako Ono (Hokkai-Gakuen University, Sapporo)

Connecting Research-Driven Work and Community Needs: Experience Of Itelmen Language Documentation and Revitalization in Kamchatka, Russia

This presentation describes a long-term collaboration among linguists, Indigenous scholars, anthropologists, cultural consultants and community members concerned with the fate of the Itelmen language in Kamchatka, Russia. Itelmen has been the object of systematic inquiry by scholars for nearly 300 years. For over 100 years visitors and linguistic researchers have predicted it would soon no longer be spoken. Yet, though there are few speakers today, the language *is still* spoken and conservation and revitalization efforts have intensified since the late 1980s. We briefly review the history of language documentation, especially recent decades of collaborative efforts of the authors with Itelmen scholars and enthusiasts. In addition to field research by Ono and Bobaljik, two gatherings of speakers and cultural knowledge bearers from across Kamchatka were organized in 1995 and 2012. These efforts, combined with the language revitalization work of Degai and colleagues Erich Kasten, Michael Dürr and Klavdia Khaloimova have created a rich body of materials for revitalization of the language, ranging from traditional classroom teaching materials to Karaoke CDs, computer resources and most recently a comprehensive Itelmen Dictionary, soon to go to press. In our presentation we describe our long-term collaborations, fieldwork, gatherings, speakers’ efforts and dedication, and resulting documentation.
This case study highlights the importance of language documentation and contributes to the preservation of endangered languages, as it offers a case study on the use of LingView for the documentation of Desano and Siriano, two highly endangered Eastern Tukanoan languages of Brazil and Colombia. The Desano and Siriano language fieldwork notes and audio files previously documented and archived through the Desano Language Documentation Project (henceforth DLDP) were consulted to design a web user interface for Desano and Siriano linguists, and the public to access. Aside from the methods used during fieldwork by the DLDP, the case study used EUDICO Linguistic Annotator (ELAN) to segment and time-align annotated transcriptions with its matching audio-recorded file as a supplement into LingView’s database. LingView is free software that displays ELAN files in a comprehensible format, allowing viewers to listen to audio recordings and follow along with the transcriptions. The purpose of this case study is to demonstrate how ELAN and LingView are accessible tools for the use of preservation and dissemination of data from endangered language documentation projects.

Nawat is a critically endangered Uto-Aztecan language spoken natively by a few hundred elders in El Salvador. The last decade, however, has seen the emergence of an important Nawat revitalization initiative that had its origin in online platforms—a pattern found among language revitalization movements all over the world (Cunliffe 2007).

My presentation focuses on the role that the online community plays in the ongoing revitalization of Nawat. Based on the testimonies of those activists more involved in the process, I argue that the internet community is key to 1) raising awareness of the current state of Nawat and its speakers among the Salvadoran population and 2) promoting and sharing Nawat learning resources and becoming an important influence for language planning.

The visibility that Nawat has achieved, in turn, prompted government policies that benefit native speakers, including the institution of monthly pensions for the oldest native speakers and the official declaration of February 21st as National Nawat Day. I conclude that the case of Nawat can be a helpful model for other language revitalization movements that use the Internet as a tool to raise awareness of language endangerment and promote their learning.
Tunica is a reawakening language of the Tunica-Biloxi Tribe of Marksville Louisiana. This paper looks at the strategies and preferences of Tunica neologisms and contributes to our growing understanding of neologisms in language revitalization.

Historical Tunica has many documented strategies for neologisms. Words such as ayitamuhkini ‘steam boat’ would not have been present in the Tunica of the 16th century, but were present by the time it was recorded in the 20th century. New Tunica speakers use strategies documented in historical Tunica, strategies such as compounding and zero derivation, creating nouns, adjectives, and adverbs; however documented Tunica provides little recourse for the creation of new verbs. This was particularly problematic in antonymic verbs, for which consonantal metathesis was innovated.

Several workshops have been held at the Tunica-Biloxi reservation to demonstrate the methods in which historical Tunica created neologisms, resulting in speakers again contributing to their language.

Ongoing work includes reconstruction of underlying morphemes in compounds that can be used in future neologisms. Detailed discussions of stress patterns in the attested language and how it affects what is being standardized among speakers are also a regular part of the conversations around new words, as speakers grapple with the future of neologisms.

A collaborative online dictionary project for the Kiowa language is underway. After successful fieldwork by Kansas State University and SUNY Oswego research groups in summer 2019, a pilot dictionary is live. The pilot consists of vocabulary items found in 9 traditional stories as told by Ernest Toppah and Alicia Keahbone Gonzales. In this paper, we detail the process of launching a pilot dictionary including technical, linguistic, and cultural considerations.

Our decision to build and customize our own system rather than use a resource already available (e.g. Lexique Pro, Swarthmore’s Talking Dictionaries) is three-fold: the system must a) allow for multiple orthographic presentations b) be hosted independently from a university or research organization so as to insure community ownership of intellectual property and c) allow the (expanded) inclusion of language lessons and cultural material.

Kiowa is critically endangered. A self-contained pilot allows activists and learners to gain immediate access to a crucial resource while work continues. Researchers, student assistants, and trained community activists are currently gathering, digitizing, and recording audio of existing documentation of Kiowa. Our next goal is to train “Mentor Teams” of elder speakers and language learners to encourage multi-generational commitment to the language and its survival.
Marissa Weaselboy  
*Newe Deniwappeh: Decolonizing Teaching in the Newe Context*

Ne Newe wai’ppe. In this talk I will explore ideas regarding teaching Newe holistically with the intention of healing through knowledge and engagement with the land. I propose ways to counteract processes of erasure by centering our epistemology, Newe Deniwappeh, and our land-based pedagogy on Newe Sogobia in how to teach our ways of being. I propose that a critically engaged teaching of Indigenous languages should focus on the self, language and culture in unison because there is no separation between these elements. Centering Indigenous epistemologies informs language teaching by providing cultural context which has the potential to recreate our ancestral methods for the transmission of knowledge.

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Muhammad Zaman  
*An indigenous community revitalizing their language by providing education to pastoral nomadic children in their mother tongue through mobile school system in northern Pakistan*

In 2007, SIL started mobile schools as a pilot project for the Bakarwal (goat herders), along with other colleagues from the Gojri language group. This is the main educational program, perhaps the only one for Gujar nomads. As most of them do not settle in a place, the government and other private organizations do not start schools for them; only for those people who have settled permanently.

The literacy rate among children in rural areas of Northern Pakistan, 26% is among the lowest in South Asia and the world. Among these preliterate communities is a large nomadic population with little to no access to formal education. In order to assist these “hidden” people, Bakarwal Mobile Schools (BMS) was introduced to the nomadic Bakarwal, pastoral shepherds living in Northern Pakistan, Jammu and Kashmir.
Currently, there are 33 literacy centers providing education to approximately 500 Gujar Bakarwal children and adults. These mobile literacy centers are situated in different nomadic camps where 10 to 20 boys, girls and adults study with a Gujar instructor in a family tent (grass hut). They meet each day but study on a flexible schedule enabling children and adults to fulfill their household and livestock responsibilities during the day and study in the mornings and/or evenings.

Walb 224
Time: 9:00 am

Phillip Cash Cash (Cayuse/Nez Perce Tribes)
Healing Historical Trauma Through Indigenous Language Advocacy and Revitalization

Endangered language communities, especially those in North America, have grappled early on with the direct effects of Historical Trauma (HT) through chronic language loss and cultural change processes. Indigenous language advocates, teachers, and speakers have intuited, rightfully so, the positive role culture, identity, and community-based knowledge systems can have not just in learning outcomes for language learners but for collective societal healing. This paper looks at the conceptual trajectory of Historical Trauma (HT) research and how it can advance our understanding on how larger community aspirations can be realized and reaffirmed in endangered language revitalization contexts.

Walb 224
Time: 9:30 am

Sadaf Munshi (University of North Texas)
Language Documentation in Pakistan: Towards Building Infrastructure and Capacity

Pakistan exhibits a remarkable linguistic diversity. A majority of these languages are yet to be documented. However, owing to various hurdles, ranging from restricted access to security concerns, attempts to conduct documentation work by foreigners are time-consuming and stressful. With little institutional support and dearth/absence of trained documentary linguists, besides bureaucratic interferences, the task becomes difficult and often stressful. Thus, there is an increasing need to pursue a research, training and capacity building effort that can address the problem of endangered and low resource languages in the region more widely and effectively. Local scholars, though eager to document languages, lack a foundational understanding of the core concepts related to analyzing language structure and basic skills/raining in documentary linguistic methods. While training opens doors for them to become more efficient and involved in documentation work, short-term workshops, if not complemented by long-term intensive training, continued mentorship and lasting collaborations, have little implications. Therefore, there is a need to improve existing resources and methodological frameworks for long-term objectives, which includes a central focus on training and mentorship vis-à-vis community collaboration and social involvement. The presentation will give an overview of ongoing documentation efforts with a focus on the major objectives and challenges.
Elaine Gold (Director Canadian Language Museum)
Promoting Canada’s Indigenous Languages During IYIL

The Canadian Language Museum was founded in 2011 with a central mission to “promote an appreciation and understanding of all of the languages spoken in Canada and of their role in the development of this nation.” This talk focuses on four projects (three travelling exhibits and one video) undertaken by the CLM to promote knowledge about the Indigenous languages of Canada:

- Speaking the Inuit Way (2013)
- Cree: The People’s Language (2015)
- Beyond Words: Dictionaries and Indigenous Languages (2019)

The exhibit Beyond Words was created in honour of IYIL; it traces the changing role of dictionaries over five centuries, from tools of conversion, colonization and assimilation, to contemporary community-led dictionaries created specifically for language continuity.

The CLM works closely with Indigenous language speakers and communities to ensure the exhibits are accurate and respectful. This talk describes techniques used to make the exhibits accessible and interesting to those who don’t speak the language. The Canadian public is very open to learning about Indigenous languages, and our exhibits have been well received in Indigenous and non-Indigenous communities alike. The exhibits have toured across Canada and are in particular demand this year, for IYIL.

Linda DeRiviere (University of Winnipeg)
Educational Policy for the Reclamation of Indigenous Languages and Cultures in Canada

In an historic moment in Canada, the Truth and Reconciliation Commission’s Calls to Action drew attention to the fragile state of Indigenous languages and cultures. In this paper, I will briefly trace the Canadian state’s challenging relationship with Indigenous peoples for the purpose of placing educational policy frameworks in a historical, political, and economic context. I will review current macro-level policy frameworks at two levels of government in Canada- federal and provincial- which have set the tone for educational policies on Indigenous languages and cultures at the meso-level, including the public education system. I will address the reasons why such policies are critical in the reclamation of Indigenous languages. I will engage with how governmental policy commitments have been (and will continue to be) transferred into plans of action or the development of formal initiatives, such as language and culture immersion programs. Community-engaged research has a role to play in reclaiming Indigenous languages, and I will provide an overview of one relevant project entitled, Six Seasons of the Asiniskow Ithiniwak (Rocky Cree people): Reclamation, Regeneration, and Reconciliation focused on moving forward the ongoing work of reclaiming Indigenous languages, histories, and knowledges among the Rocky Cree people of northern Manitoba.
Sandhya K. Narayanan (University of Michigan- Ann Arbor)
Politics on the Periphery: Indigenous Multilingualism and the Challenges of Linguistic Nationalism(s) in the Peruvian altiplano

The Peruvian altiplano region around the Department of Puno has long been home to contact between indigenous Quechua and Aymara speaking communities. The persistence of these linguistic varieties along with Spanish has produced a unique multilingual speech community that is characterized by 1) phonetic, morphological, and lexical variations in both indigenous languages and 2) creative types of code-mixing across all three languages in specific domains of daily social life in Puno. Such practices however do not conform to the growing influence that ideologies of linguistic boundedness and purity have on indigenous ethno-nationalistic projects throughout the Andes. The multilingualism and history of indigenous language contact in Puno therefore places the region in a linguistically peripheral position in relation to these ideologized centers of linguistic nationalism and legitimate linguistic authority. This paper looks at the consequences that indigenous Quechua and Aymara speakers now face in relation to the ideological peripheralization of their linguistic varieties and social histories of contact. Specifically, I will show how such processes marginalize everyday Quechua and Aymara spoken varieties in the region. I will conclude my talk with a discussion of how these ideological practices will affect the future of indigenous multilingualism in the region by comparing the positions of “heritage” indigenous language speaking youth with the concerns of older puneños about the future of their local linguistic varieties.

Sarah Shulist
Jordan Lachler
Language Vitality Measures as Site of Political Engagement in Revitalization Practice

An Indigenously-informed Model for Assessing the Vitality of Native American Languages in Southern Arizona (Panel)

Participants: Tyler Peterson
Ofelia Zepeda
Julene Narcia
Francina Francisco
Cordella Moses
Pamela Harvey
Richard Pablo
Marilyn Reed
Susan Penfield
This project responds to the fact that there is not a current systematic assessment of the Native American languages of the United States. As such, a major goal of this project was to create a pilot project that addresses this gap. We did this by working with community-based researchers to determine what question types are needed and which yield the best result in survey instruments that meet the needs of the community, while at the same time creating surveys that follow best practices in design and implementation. In this aspect of project development, we considered our community participants as research partners, building bridges between the indigenous scholars and community language workers to construct a model that is fluid, inclusive, revealing and more accurate that other models tested to date. This paper presents the result from this pilot project, which is the first step in indigenously-informed model for assessing the vitality of native American languages in southern Arizona. This may serve as a foundation for a larger undertaking at the national level

Anna Belew

*The Endangered Languages Project: Connecting people, knowledge, and resources to strengthen endangered languages*

The Endangered Languages Project (ELP) is a collaborative online platform to share knowledge and resources to strengthen endangered, Indigenous, and minoritized languages. Many language workers today are still carrying out their work in relative isolation, without a clear path for connecting with people in other parts of the world. This talk will outline how ELP can be used by those working in language documentation, revitalization, and activism to connect with information, resources, and one another. ELP provides a range of free services, including accurate, reliable data about language vitality via the University of Hawai‘i’s *Catalogue of Endangered Languages* (ELCat); more than 7,000 user-uploaded multimedia resources about specific languages; online training webinars in language documentation; and a community of nearly 20,000 users around the globe. In addition, ELP’s forthcoming Revitalization Helpdesk will build on the expertise of our founding partners at the First Peoples’ Cultural Council, and connect burgeoning language revitalization programs with information, resources, individualized guidance, and paths for connection with other revitalization initiatives. Overall, ELP aims to support and celebrate the world’s linguistic diversity by providing an online space where language workers, scholars, and allies around the world can come together and share ideas, knowledge, resources, and encouragement.

Friday Ude
Ogbonna Anyanwu
Ugonwanne Ike
Uwadu Nlemch

*Teaching Indigenous Knowledge System to Revitalize and Maintain Vulnerable Aspects of Indigenous Language Vocabulary: The Igbo Language Example*
This paper examines the benefits derivable from integrating indigenous Igbo knowledge systems into the Igbo language curriculum (through comprehension passages, practical discussions, excursions, audio-visual materials, dramatization, etc.) for both the senior primary pupils and the secondary school students of Igbo origin in south-eastern Nigeria. The data presented in the study were collected through interviews from selected respondents. Findings from the study reveal that integrating indigenous Igbo knowledge systems into the Igbo language curriculum will afford pupils/students the opportunities to: (i) learn the indigenous Igbo knowledge systems and positive attitudes/values embedded in them (ii) learn through the Igbo culture (iii) learn across generations (iv) learn from the ‘known’ in the Igbo culture to the ‘unknown’ (v) learn outside the classroom. The paper highlights sample vocabulary items associated with some indigenous Igbo knowledge systems (such as the breaking of kola nut ceremony, traditional wrestling, moonlight plays, palm tapping, palm fruits harvesting, hunting, fishing, pottery, blacksmithing and carpentry) which students/pupils can learn and familiarize themselves with in contextual usage. The paper concludes that learning through the teaching of the indigenous Igbo knowledge systems will enhance the revitalization, preservation and maintenance of the Igbo language and culture and also encourage intergenerational transfer of the language.

LB 211
Time: 10:00 am

Ane Ortega (Begoñako Andra Mari University Teacher Training College, Bilbao)
Arkaitz Zarraga (Basque-teaching Adult Education Centre of Basauri)
Andoni Barreña (Garabide Association)
Creating networks and partnerships for indigenous language revitalization: the Nasa-Basque experience

In this paper we describe the collaboration between the Nasa people (Cauca, Colombia) and the Basque people (Europe) for the revitalization of the Nasa yuwe language. For 8 years a number of Nasa-Basque mixed groups have been working in parallel on different aspects of language planning. In this paper we will mostly focus on adult education programmes, where the authors of this paper have been most involved. Indeed, among the areas any language revitalization plan needs to address, language transmission has a crucial place. Following the experience gathered after 40-year of Basque revitalization, much of the work in Nasa Cauca has focused on the creation of Nasa Yuwe-medium/immersion schools and on the teaching of Nasa Yuwe as a L2 to adults

With regular yearly visits to Cauca, the Nasa-Basque team has worked on teacher training, curriculum design, and teaching materials. Decisions of methodology and content where jointly taken, being communicative task-based methodology the one chosen as the most effective, always with the Nasa cosmovision at the core. In this paper we discuss the rationale for the decisions taken, the difficulties encountered, as well as the key elements for what is a successful collaboration.

Especially in cases of limited resources and/or non-favourable or non-proactive linguistic policies at state level, cooperation between indigenous language communities is here suggested to be an alternative model that is effective to share experiences, exchange good practices, learn from each other, and empower communities.

Institutions involved in this project: the Nasa ACIN (Asociación de Cabildos Indígenas del Norte and CECIDIC (Centro de Educación, Capacitación e Investigación para el Desarrollo Integral de la Comunidad, and the
Basque NGO Garabide Elkartea (http://www.garabide.eus) and the UNESCO Chair of World Language Heritage of the University of the Basque Country UPV/EHU.(https://www.ehu.eus/es/web/mho-unesco-katedra).

LB 211
Time: 10:30 am

Tim Thornes
†ruth Lewis

Documentation across generations: 100 years of Northern Paiute field study in Burns, Oregon

In the early 1900s, before the earliest known work on the Northern Paiute language was published, a skilled amateur linguist and physician named Dr. W. L. Marsden began documenting the language of Captain (Patotzi) Louie in the town of Burns in eastern Oregon. As a doctoral student of Mary Haas at the Survey of California and Other Indian Languages (SCOIL), Michael J. P. Nichols spent three summers conducting field research near Burns, Oregon, with Marian Jim Louie, the daughter-in-law of Captain Louie. Nearly thirty years after Nichols’ time in Burns, the co-authors began working together to document the stories of elders of the Burns Paiute Tribe, including those recollected by two of Marian Louie’s children, among others.

This presentation explores the changes that can be traced both in the Northern Paiute language itself across three generations of speakers of the same communolect and in the approaches to and products of documentation by evaluating both in terms of language maintenance efforts and linguistic science. Greater understanding of variation can contribute to revitalization efforts through the incorporation of legacy materials into the process.

LB 212
Time: 10:00 am

Evani Viotti (University of São Paulo, Brazil)
Danilo P. Ramos (Federal University of Bahia, Brazil)

Can computer models help us understand language vitality in multilingual ecologies?
A view from the Upper Rio Negro, Amazonia

Linguistics has witnessed the development of a new research trend, which takes language emergence, variation, change, and loss as interrelated phenomena, constituting a complex, self-organizing system. This presentation aims at discussing the results of a recent complexity-based computer model for language choice in a multilingual society (Loureiro-Porto et al., 2017) in light of the dynamics of language practice in Northwestern Amazonia, one of the richest multilingual ecologies in Latin America. The model considers the interplay of factors deemed relevant for the survival or loss of any language in a multilingual ecology, such as the role of bilinguals; the prestige of one language in detriment of another; the willingness of speakers to shift languages (volatility); and the topological structure of the social network. Their findings will be cross-checked against our observation of the social networks in the Upper Rio Negro, involving the interactions between the Hupd’ah and the Tukanoans, and between them and Portuguese speakers. Notwithstanding the pertinence of the results obtained by Loureiro-Porto et al., we will show that computer modeling is still far from capturing the complexity of the life-world, in which socio-historical-cultural variables conspire with cognitive-affective variables amidst economic and political pressures, impacting language vitality in fundamental ways.
Michael Wroblewski (Grand Valley State University)
Mixed Messages: Competing Visions of Indigeneity in Language Revitalization Media

Indigenous activists have long recognized the key role of media in raising the public profile of indigenous languages. However, mediation involves engagement in a field of open political contestation, where indigenous languages and identities are subject to appropriation by various agents. In their efforts to revive minority language use, media makers reproduce positioned ideologies of language and visions of indigenous identity. Analyses of indigenous language media must therefore consider questions of ethnolinguistic authority, or control over authorship in displays of ethnolinguistic presence. I draw on long-term ethnographic fieldwork among Kichwa-speaking communities in the Amazonian city of Tena, Ecuador to examine Kichwa-language radio broadcasts, television programming, and public signage, as sites of ideological contestation and performative display. These media represent new venues for the decolonization of politics, performance of indigeneity, and centralization of state power. They also reveal competing visions by agents with distinct ideological orientations toward language and indigeneity. I aim to demonstrate the importance of critical linguistic anthropological approaches to indigenous language media, including long-term and deep ethnographic study. I submit ethnolinguistic authority as a critical concern for research on indigenous language media, which reflect contrasting ideologies, notions of group identity, and claims to representational sovereignty.

Lane Schwartz
Sylvia L.R. Schreiner
Peter Zukerman
Giulia Masella Soldati
Emily Chen
Benjamin Hunt
Initiating a tool-building infrastructure for the use of the St. Lawrence Island Yupik language community

The St. Lawrence Island Yupik community has begun language revitalization efforts, and there is interest in developing modern technological tools to facilitate language-learning. This presentation focuses on our work to create community-accessible electronic elementary-level readers, and to establish a production infrastructure for such materials that is easily usable by non-specialists. We first recorded a respected Yupik speaker reading ten elementary primers. We scanned these primers on location, then processed the scans and audio off-site. We then developed an open source application for e-book creation. The resulting “e-primers” can be viewed and read on a computer, smartphone, or e-reader. The instructions for each step are documented in a detailed technical report. This will allow others to create new audiobooks with minimal training. With this
presentation we hope to reach community members looking for new tools for language revitalization efforts, as well as linguists looking for effective mechanisms for community empowerment.

Walb 114
Time: 10:30 am -12:00 pm

Community Capacity Building for Diné Language Sustainability (panel)

Participants: Melvatha R. Chee (University of New Mexico)  
                Warlance Chee  
                Mary Whitehair-Frazier

There is an urgent need for Diné culture and language knowledge carriers to ensure the transmission of our culture and language. A majority of our Diné culture and language instructors are over the age of 50 and this means that there will soon be an even greater need for new knowledge carriers. As fewer and fewer children are learning Diné culture and language, the need for Diné knowledge carriers and immersion teachers has become even more pressing.

In order to address this issue in one community, we trained a group of fluent Diné speakers who wanted to be immersion teachers. Part of this initiative was to support the growing immersion program in this community. A cohort of community members was trained to take the Navajo Nation Native Language Licensure exam. Obtaining the Native Language Licensure from the Navajo Nation is extremely challenging for many. The exam, which is administered and answered in the Diné language, covers reading, writing, speaking, and culture. Although this exam is difficult, it is also the quickest route to becoming a knowledge carrier who can then work in a school.

This panel addresses strategies for developing new community programs for teacher training focused on Diné bi’é’ool’jįį (culture), Dinék’ehjį yá’átì’ (speaking), Dinék’ehjį wólta’ (reading), and Dinék’ehjį na’adzoh (writing).

The audience will be engaged in Diné bizaad learning through the application of cultural knowledge. We will bring together our traditional Hogan, String Games, and Diné Constellations as a lesson and address the Navajo Nation Native Language Licensure objectives.

Melvatha R. Chee  
The Navajo Language Program at University of New Mexico

Navajo has been taught at the University of New Mexico since 1970. Today, UNM undergraduate students can minor in Navajo by earning 18 Navajo language credits. Linguistic graduate students enrolled in the master’s degree program can earn a concentration in Native Languages of the Southwest by taking advanced Navajo classes. The Navajo Language Program offers eight classes that focus on Navajo language and three classes that focus on Navajo linguistics. The NLP, housed in the Department of Linguistics, has made significant contributions to the study of Navajo. It has offered bilingual teacher training, assisted in the creation of a Navajo legal dictionary, and has published Navajo literacy materials, a Navajo language dictionary and Navajo linguistic materials.
Dr. Robert W. Young, a professor emeritus of Linguistics at the University of New Mexico, was known for his work on the Navajo language. Today, Dr. Young’s work is carried on in the advanced Navajo language classes where his book *The Navajo Verb* is used. In 1997, the Robert W. Young Scholarship was established by Dr. Garland and Judy Bills to honor Dr. Young and his work. This scholarship supports students studying Native American languages at UNM. 2020 will mark fifty years of Navajo language instruction at UNM.

**Warlance Chee**  
**Mary Whitehair-Frazier**  
*Diné Culture Nights at Lobo Rainforest*

The purpose of Diné Culture Nights at Lobo Rainforest is to enhance Diné (Navajo) students’ residential experience through Diné culture and language. Hosted by the University of New Mexico’s Navajo Language Program, Diné Culture Nights at Lobo Rainforest presents two consultants from the Albuquerque urban Navajo community to share and teach their knowledge about Diné culture and language. The consultants specialize in Navajo language immersion instruction. In addition, one is a traditional practitioner who holds a Master of Arts degree in Diné Language, Culture, and Leadership. The other holds a Master of Arts Degrees in Anthropology. The consultants, along with the Director of the Navajo Language Program at UNM, have created a schedule that highlights a variety of Diné topics, both traditional and modern. The consultants are asked not to teach a language-only class, as those classes are taught as part of the Navajo Language Program’s curriculum. Rather, our instructors are asked to share specific aspects of the Navajo language that students would have access to in certain Navajo cultural settings. Our goal is to bring culture into the Navajo Nation Student Housing at Lobo Rainforest and use the appropriate language for each topic to enhance student knowledge.

**Walb 222**  
**Time: 10:00 am**

**Kristene McClure** (Georgia Gwinnett College)  
*Raising Awareness of Indigenous Language Issues through General Education and English Undergraduate Course Design*

This presentation/materials demonstration provides insights into the design of two courses that promote awareness of indigenous language preservation and revitalization. Both courses have been developed for a medium-sized public institution in Georgia situated on Tsalaguwetiyi (Cherokee, East) and Mvskoke (Muscooge /Creek) land and known nationally for its ethnic diversity.

In the first, a freshman composition course with the theme of “Researching Linguistic Diversity,” students explore indigenous language issues through two projects: (1) a writing project in which students watch documentaries on indigenous language preservation and revitalization, e.g. *Rising Voices* (*Hóthaniippi*) by Florentine Films/Hott Productions as the basis for analyzing persuasive appeals to audience; and (2) a course research project which offers the option to further explore numerous facets of an indigenous language of the individual student’s choice.

The second, under development as an upper-division Special Topics course called “Amplifying Indigenous Voices,” aims to raise awareness of indigenous language issues through four related areas: (a) lessons on the destructive role that English-Only Native American Boarding
Schools had on indigenous language diversity in the U.S., coupled with examining current revitalization programs; and broad introductions to (b) indigenous rhetorics; (c) indigenous literatures; and (d) the roles of technology in revitalizing indigenous languages.

Walb 222
Time: 10:30 am

Tasha R. Hauff (University of California, Berkeley)
*The Product of all our Hard Work:” a Case Study in improving Lakota Language Education in K-12 Classrooms*

Abstract: Based on interviews and two years of participant observation from 2016-2018, this talk examines the limits and possibilities recent tribal-wide efforts to improve the K-12 Dakota/Lakota language programming in K-12 schools on the Standing Rock Indian Reservation. These efforts included partnering with a non-tribal non-profit, developing language curriculum and classroom materials, coordinating among nearly all the K-12 institutions on the reservation, and developing teacher-training programs. The tribe has spent over a decade designing and implementing various improvement projects, which included a collaboration with the Lakota Language Consortium. Standing Rock’s story presents important lessons for tribes looking to revitalize Native language through schools and offers important lessons for teacher preparation programs looking to foster culturally and linguistically revitalizing pedagogy. Finally, while the results of these efforts to improve K-12 language education have not been as great as anticipated, the projects, partners, and programs developed to reach these goals have become the cornerstone of the larger language revitalization movement at Standing Rock that extends beyond the K-12 institutions and out in to the community more widely.

Walb 224
Time: 10:00 am

Julia Smith (Purdue University Fort Wayne)
Jens Clegg (Purdue University Fort Wayne)
*Educating children in Migrant and Seasonal Head Start: A case study of bilingual and bicultural consistency in care in early childhood education in the United States*

Migrant farmworkers travel to the State of Indiana each year to work seasonal jobs in agriculture. Many of them travel with families and young children and enroll their children in Migrant and Seasonal Head Start program (MSHS), a branch of Head Start (HS) exclusively for the young children of migrant farmworkers. In Indiana, these programs provide services to children for approximately 5 months each year while the families reside in the state to work in agriculture. This case study explored how MSHS operates seasonal programs for children of migrant farmworkers and considered the ways in which teachers and educators were able to provide consistency in care to young farmworker children in seasonal programs. This program is unique in that the teachers also travel from Texas to work with the children in the program. The program and teachers feel that this practice provides consistency of care and better linguistic and cultural support for the students. This study also focuses on bilingual and bicultural programing and practices as well as teacher and program attitudes towards the maintenance of the home language.
May Pale Thwe

Exploring Access and Equity in Myanmar Education and Society

The Education reform process has been ongoing since 2011 to a significant transformation in Education sector: centralization onto decentralization, academic freedom, to have equal access and equity in Myanmar Education system. This paper explores the benefits and challenges of providing quality education services, access and equity issues in Myanmar Education and its society. The goal of the paper is to provide guidance to quality Education to transform community development both in public and private sectors about design adaptations to deliver Education programs based on the challenges in such settings. Exploring project experiences from Civic Engagement and Service learning, Community Development programs through education, this paper address practical suggestions for implementing community development programs in states and regions both in formal and non-formal, public and private educational activities offered to meet basic learning needs of people of all ages in society. Ultimately, the paper calls for research and collective different agencies dialogues to develop curricula, methodologies and Education programs currently running in states and regions in Myanmar.

Sangeeta Jattan

Strengths of Indigenous Languages and Multilingualism in Early Childhood Education: A Case Study of Fiji National University Playgroup

Emmanuel Asonye
Oluwasola Aderibigbe
Onyekachi Onumara
Ogechi Nkwocha

When Community Collaborates with Researchers: Voices of the Indigenous Nigerian Deaf Community

This paper seeks to discuss the impacts and results of the collaborative efforts of researchers and the indigenes of Magajingari deaf community, Kaduna North, Nigeria towards the initial documentation of Indigenous Nigerian Sign Language (INSL). Data discussed in this paper are basically the signed language videos, which are analyzed from sociocultural perspective. Many African countries are beginning to call for the documentation, development and preservation of their indigenous signed languages and the Deaf culture, especially the West African countries to which Nigeria belongs.

Data from the documentation exercise show that Magajingari, among other indigenous deaf communities in Nigeria has very rich indigenous signed language with rich cultural significance, but over 90% of its signers are deaf adults with little or no education. The paper calls
for the urgent and more extensive documentation of this indigenous signed variety and others like it, for the preservation of Nigerian Deaf culture.

Walb G 08
Time: 10:00 am

Adegboye Adeyanju
Linguistic Factors in Intergroup Relations and Democratic Governance in Nigeria

Walb G 08
Time: 10:30 am

Taliza Chávez Córdova
Revaluation of the Kichwa language and oral memories through theatre

This project analyzes causes and factors of the devaluation of the Kichwa language as a mother tongue in Kichwa teenagers between the ages from 12 to 15 years, based on the fieldwork realized at the "Agualongo de Paredes" community, Imbabura, and an innovative methodology is proposed to contribute to the strengthening of the language in the key population for its reproduction: the current youth. Faced with this situation, the revaluation method of the language is proposed where young people participate in theatre works in their mother tongue, from planning to public presentation. The specific proposal that scripts for theatre should interpret the oral memory of the community in creative ways, allowing Kichwas children, youth and adults to take over their culture and language. The art of the theatre as a means of expression where they relate among the individuals involved, strengthening social connections through language and culture, motivating participants to enrich, promote and build a means of rescue and vitality of the language and Kichwa culture.

Walb G 21
10:00 am – 12:00 pm

Linguistic Dynamics Science Project (LingDy) at ILCAA

Organizers:   Honoré Watanabe (ILCAA, Tokyo University of Foreign Studies)
             Toshihide Nakayama (ILCAA, Tokyo University of Foreign Studies)
Participants: Daisuke Shinagawa (ILCAA, Tokyo University of Foreign Studies, Japan)
              Yuko Abe (Tokyo Woman’s University, Japan)
              Seunghun Lee (International Christian University, Japan; University of Venda)
              Yanti (Atma Jaya Catholic University of Indonesia, Indonesia)
              Asako Shiohara (ILCAA, Tokyo University of Foreign Studies, Japan)
              Peter Cole (University of Delaware, USA)
              Gabriella Hermon (University of Delaware, USA)
              Keita Kurabe (ILCAA, Tokyo University of Foreign Studies)
              Lu Aung (Takushoku University, Japan)
              Tokusu Kurebito (ILCAA, Tokyo University of Foreign Studies, Japan)
              Jargal Badagarov (Buryad State University, Russia)
The Linguistic Dynamics Science Project (LingDy) is an institutional strategic project at the Research Institute for Languages and Cultures of Asia and Africa (ILCAA), Tokyo University of Foreign Studies. The project began in 2008 with the goal of invigorating research on linguistic diversity and the documentation of under-studied languages. The main focus of our activities has been to build a lasting academic infrastructure in support of research in language description and documentation by providing training and building academic communities and collaboration networks. More recently, the project began to develop more active programs of collaboration and capacity building in local communities. Our activities over the last decade include hosting workshops, conferences, and symposia on various aspects of language documentation, description, and revitalization; providing support for collaborative documentation projects; and offering training workshops for language documentation in local communities.

In this panel, we illustrate our project activities by showcasing some of the recent activities we conducted with local communities and international partners in Siberia, Myanmar, Indonesia, and Africa.

Daisuke Shinagawa (ILCAA, Tokyo University of Foreign Studies, Japan)  10:00 am
Walb G21

Yuko Abe (Tokyo Woman’s University, Japan)
Seunghun Lee (International Christian University, Japan; University of Venda, South Africa)
Collaborating to document linguistic diversity in African contexts

Embracing roughly one-third of the world’s languages, Africa has long been recognized as a continent of prominent linguistic diversity with genetically and structurally diverse indigenous languages. However, especially in the past couple of decades, the continent has faced a variety of social changes including rapid urbanization, drastic development of information technology, an increase in human mobility, and globalization of its economy, all of which have directly or indirectly influenced linguistic practices as well as the linguistic ecology of the continent.

Since its establishment in 1964, ILCAA has actively contributed to the development of African linguistics by producing a number of descriptive grammars, vocabularies, and annotated folklore texts of under-described languages, mainly through fieldwork with the support of local speech communities. Building on this institutional tradition, we are collaborating with local communities and experts to record the linguistic and cultural diversity in Africa that otherwise may be lost in the near future.

In this talk, we focus on three specific projects: First, ILCAA’s Intensive Language Course, which serves as a platform for language education and collaborative research with native speaker experts on under-described languages; second, the Bende Project, which involves collaboration with the local community striving to archive and maintain Bende, an indigenous minority Bantu language spoken in southern Tanzania; and third, the ReNeLDA Project, which aims to promote the linguistic diversity in Africa by fostering young researchers working on their native languages through training workshops (the first meeting was held in Dar es Salaam in February 2019).

Yanti (Atma Jaya Catholic University of Indonesia, Indonesia)  10:30 am
Asako Shiohara (ILCAA, Tokyo University of Foreign Studies, Japan)
Peter Cole (University of Delaware, USA)
Gabriella Hermon (University of Delaware, USA)

Efforts in documenting endangered languages in linguistically diverse locales: Searching for better approaches

As home to more than 700 languages, Indonesia is second-most in linguistic diversity in the world, after Papua New Guinea (Arka, 2013). Many of the languages in the archipelago, however, are under-described and are facing drastic reductions in terms of the number of speakers as the speakers have shifted to Indonesian or more vigorous regional lingua francas, such as Kupang Malay, Manado Malay, and Papua Malay. In this presentation, we will present our efforts, which started in 2012 with the support of the LingDy project of ILCAA, to find the best strategies to document endangered languages before they die out. We will focus specifically on the efforts in building up collaborations among speech communities, domestic researchers, and international researchers to document endangered indigenous languages spoken in eastern Indonesia, especially those in the East Nusa Tenggara Province of Indonesia, where 10% of the languages of the country are found.

Keita Kurabe (ILCAA, Tokyo University of Foreign Studies) 11:00 am
Lu Aung (Takushoku University, Japan)
Kachin Orature Project: Documentation, maintenance, and revitalization of the oral heritage in northern Myanmar

The Kachin people are indigenous people living in northern Myanmar and the adjacent areas of China and India. Linguistically diverse, they speak more than ten minority languages of the Sino-Tibetan language family. Although they have a rich tradition of folklore that has been transmitted orally from generation to generation, much of the Kachin orature is now on the verge of extinction due to rapid social changes in recent years. In this talk we will showcase our efforts to document, maintain, and revitalize the rapidly vanishing oral heritage of the Kachin people based on more than ten years’ fieldwork involving collaborations and partnerships with the local community. Our efforts have resulted in more than 2,400 oral recordings (ca. 213 hours), 1,805 of which are now available online at PARADISEC, a digital archive of materials of endangered cultures from all over the world. We will talk about how our data are used by the indigenous community, local educators, and academic researchers from the perspectives of both an academic and a member of the indigenous community.

Tokusu Kurebito (ILCAA, Tokyo University of Foreign Studies, Japan) 11:30 am
Jargal Badagarov (Buryad State University, Russia)
Documentation of Siberian Indigenous Languages: The case of Buryad and Chukchi

Siberia is often imagined as a cold, dark, and barren land. A door to Siberia began to open gradually after the Perestroika-related changes of the late 1980s. Under the influence of the dominant Russian culture, the younger generation could not master its mother tongue and grow into fluent speakers. This resulted in a massive linguistic shift toward Russian. Consequently all native languages in Siberia are seriously endangered.
In this paper, featuring Buryad and Chukchi as case studies, we discuss the need for the urgent documentation of all Siberian indigenous languages. We will outline major steps and challenges in documenting Buryad and its dialects, distributed in the southern part of Siberia, and Chukchi, distributed at the northeastern end of Siberia. Both languages have relatively well-established standard varieties created during the Soviet period: Standard Buryad through the abolition of a centuries-long literary tradition and annihilation of the old culture and its bearers, and Standard Chukchi, as part of the “acculturation” of the ethnic minorities of the North. The existence of standard varieties gives us a good opportunity to boost data annotation through community involvement and potentially facilitates the dissemination and further use of the data for revitalization purposes.

Anna Whitney (University of Chicago)
A Descriptive View of Language Revitalization in Northern Minnesota: My Experiences at Ojibwemowin Niibinishi Gabeshi

The summers after my freshman, sophomore, and junior years of high school, I attended Ojibwemowin immersion summer camp at Bemidji State University, Bemidji, MN. Now, after receiving college instruction in linguistic anthropology, I have gained an increased depth of perspective on the program. Specifically, I have come to appreciate the choices that went into the planning program, not only regarding language but also regarding the day-to-day lifestyle shared by students and counselors. Included in my description of the niibinishi gabeshi will be our reading lists, our language lessons, the cultural activities we practiced, and the movies we watched, among other things. As one form of analysis, the niibinishi gabeshi will be contrasted with the Bug-O-Nay-Ge-Shig school and Concordia Language Villages, which also operate in the same area. Brief comparisons will be drawn between niibinishi gabeshi and BSU’s other on-campus summer programs, namely Upward Bound. Important among these comparisons will be the level of immersion, the focus on higher education, potential for mentorships, the goals of the program, excursions and outreach, etc. This topic is appropriate for any audience. This is a springboard for, not an evaluation of, Ojibwemowin revitalization.

Paola Enríquez Duque (The Ohio State University)
Do Quichua names give visibility to the language?

Quichua is the indigenous language with the largest speaking population in Ecuador, but its usage tends to be relegated to the Quichua nationality. Nonetheless, Quichua has gained space in branding, even in the urban regions such as Quito, the capital city, considered a Spanish monolingual area. For this study, a database of products/businesses with Quichua names found in
the linguistic landscape of Quito was created. Next, a survey was completed by 20 non-Quichua speakers from Quito. By looking at pictures, participants were asked to identify the language and if they understood the meaning of the names. Additionally, they described the products/businesses in three words. Results show that in most cases, people do not identify Quichua as the language used in the names, and when they do, they do not know its meaning. Regarding how products/businesses are perceived, participants mainly referred to them as handmade, organic, and Ecuadorian. This usage of Quichua does not seem to impact the promotion of the language beyond its current spheres since it remains invisible for the non-speakers. This looks more like an evidence of language commodification in which Quichua words convey the value of a national, handcrafted, and natural good.

**Justin Pinta** (The Ohio State University)

*Linguistic Insecurity and Correntinean Guarani*

Correntinean Guarani, a historically and linguistically distinct variety of Guarani spoken by perhaps 200,000 people in the Argentine province of Corrientes (Cerno 2013:35), has remarkably been maintained to the present day in spite of a variety of negative language ideologies held by both speakers and non-speakers alike. Perhaps the most pervasive of these is that Correntinean Guarani is an illegitimate variety of Guarani; speakers routinely report that Paraguayan Guarani is the “true Guarani” and describe Correntinean Guarani as a “bastardization”, “deformation”, and “corruption” of “real Guarani” (Pinta 2018).

Drawing on linguistic, sociolinguistic, and observational data obtained over two summers of fieldwork in the province of Corrientes, I analyze the causes and effects of ideologies of linguistic insecurity among Correntinean Guarani speakers. I show that Spanish-origin linguistic features in Correntinean Guarani and the language’s lack of educational presence play a significant role in shaping speaker attitudes, particularly in light of constant comparison to Paraguayan Guarani. These factors have led to “linguistic self-hatred” (Labov 1966) among Correntinean Guarani speakers, many of whom deny they speak the language to outsiders (Gandulfo 2012).

**Mary Hermes** (University of Minnesota)

*Documentation and Analysis for Reclamation: Ojibwe Forest Walks*
In my presentation, I will first set the context of doing activist work as research in revitalization. I will focus in on our current work, funding by NSF (166451), which creates documentation and archives; and analysis of this data to support a reclamation. The vernacular title of the project "Forest Walks" looks at video collected from a First speaker, and second language students who are proficient in ojibwe, taking walks in the forest. This everyday improvised conversation, analyzed through micro-interactional and micro-ethnography, partially responds to the research question: What does the talk in-interaction look like on land in a revitalization (intergenerational) context? How do participants collaborate to weave together land, language and learning through interaction?

Eshiet Udosen
Ogbonna Anyanwu
Ekene Aboh
Chima Nlemchi
A Documentation and Socio-Pragmatic Analysis of Disappearing Indigenous Ibibio Female Folksongs

The Ibibio language folksongs, especially the female folksongs are disappearing in usage and some have even gone into extinction. This is mainly because the female related activities, experiences and knowledge systems from where the folksongs evolve and which also sustain the folksongs are disappearing and are not inter-generationally transferred. This paper therefore, seeks to examine and discuss the factors responsible for the disappearance of the folksongs, provide a documentation of the lyrics of some selected female folksongs and also examine their pragmatic and socio-cultural impact in the Ibibio community. Data presented in study were elicited from selected Ibibio speakers who still have the songs in their repertoire. Findings from the study reveal that the factors which contribute to the attrition and disappearance of the folksongs among others include: changes in attitudes, preferences for western linguistic habits and cross-cultural globalization. It is also revealed from the study that socio-culturally, the Ibibio indigenous female folksongs are employed for entertainment, encouragement, female empowerment/solidarity, praises, social protests, correction of societal ills, promotion of positive cultural values, etc. The paper concludes by advocating an urgent need to revitalize, preserve and maintain the female folksongs and further suggests ways these can be achieved.

Alissia de Vries (the University of Puerto Rico Río Piedras)
Global Languages Collide in Puerto Rico

Even though global languages Spanish and English are both official languages of Puerto Rico, nearly 80% of the population claims to speak English less than very well (US Census, 2016). In this US colony, English goes hand-in-hand with socioeconomic class, as private education, cable television, high speed internet and travelling abroad are luxuries that the average Puerto Rican family cannot afford (i.a. Pousada, 2018). Previous Puerto Rican generations perceived English as playing “an absolutely minor role” (Álvarez-González, 1999, p. 360), however, in the lives of many (upper class) generation Y and Z Puerto Ricans, English appears to gain a prominent role both on- and offline (Morales, 2019; Pérez Casas, 2016). As the presence of English is increasing on the island, Ruiz (in Carroll & Pereira, 2016) categorizes Spanish as a category C threatened language, with no danger of extinction or shift, but with its isolation and political polarization as contributing to potential threat.

The current study explores the role of English in the identity-formation, career objectives and future family lives of Puerto Rican public university students. Questionnaire and interview data were collected at the University of Puerto Rico Mayagüez campus, which is known as the prestige STEM campus of the island. The high English admission requirements and (science) courses ensure the central role that English plays in the lives of these students. Our results show that the students described Puerto Rican Spanish as their weaker language yet inherited in their homes and culture. However, when asked to pick a language of preference, (solely) 7 out of the 12 interviewed participants chose Spanish over English, including 1 student who felt obligated to choose Spanish because of the overall language dominance on the island. Their motives for preferring English were not limited to obtaining professional goals but included the important role that English played in their childhood and media interests as well. In addition, the great majority of the students surveyed indicated that their English skills enrich their identity instead of solely serve to meet education requirements. Moreover, 95% of the students indicated that they will raise their future children Spanish-English bilingual.

Whereas most small languages in other parts of the world are mainly threatened as a result of biological and economical waves (Nettle & Romaine, 2000), PR Spanish in addition faces threats from the important role that English plays in the identity forming of adolescent Puerto Ricans. If access to English were to increase on the island as a result of statehood, economical improvements and curricular changes, English language acquisition would be a more realistic goal for lower- and middle-class Puerto Ricans as well. However, it is unlikely that Spanish would shift as a result, but rather that English and Spanish would co-exist to form a stable bilingual community.

Walb 222
Time: 11:00 am

Kaia DeMatteo
Relational learning and local knowledge: Exploring the perspectives of host families in a Swahili college homestay program in Tanzania

This qualitative study explores the perspectives of host families in a Swahili college homestay program in Tanzania to better understand their motivations, challenges, and benefits with contextual implications for less commonly taught language programs. Previous studies have focused on common language destinations (largely Spanish-speaking countries) and primarily
conceptualized homestay research through a Euro-American lens. Studies rooted in Western discourses may not adequately align with hosts’ contexts and experiences in the Global South, especially in the unique cultural mosaic of Tanzania, where systems of collective culture and learning through social interaction are emblematic of the relational principle and worldview of *Utu*. Findings from host narrative interviews highlighted the centrality of social relationships, shared learning, and local ways of knowing on four levels with community stakeholders: between hosts and foreign students, hosts and neighbors, hosts to hosts, and hosts and program staff. Drawing on concepts of situated learning and *Utu*, I conceptualize a relational approach to future program design where the homestay serves as a learning community of practice situated in local norms and values, with host families contributing to meaningful engagement as co-creators of knowledge to encourage diverse worldviews in future international program models.

**Greg Obiamalu** (Nnamdi Azikiwe University, Awka, Nigeria)

*Education in the Mother-Tongue: the Igbo Language Experience*

Studies have shown that a child does better educationally when the medium of instruction is their mother tongue. It was against this backdrop that policy makers in Nigeria came up with a National Policy on Education (NPE) that seeks to educate a Nigerian child for the first three years of their formal education in a language they are at home with. The difficulty in implementing the policy in a highly multilingual Nigeria led to series of revisions of the policy (NPE 1977, 1981, 1998, 2004, 2007 and 2013). Igbo is one of the three major languages in Nigeria spoken by approximately 35 million speakers. The speakers of Igbo as a first language homogenously occupy five states of the Federation: Anambra, Abia, Ebonyi, Enugu and Imo that make up the South East geopolitical zone. Despite the official status given to the Igbo language in the Constitution and the NPE, coupled with the fact that Igbo is homogenously spoken in the South Eastern State, implementation of the NPE requirements has been largely unsuccessful in the Igbo speaking states when compared with the other two major languages: Hausa and Yoruba. This study attempts to find out the reasons for the failure by conducting a survey of the attitudes of the education stakeholders in the Igbo states towards the language provisions of the NPE. Parents, teachers and the school regulatory bodies are the major focus of this survey. The survey covers primary schools from the five states located both in the urban and the rural areas. Public and private schools are represented in the sample. The preliminary results from the samples show that no school officially adopts the education in the mother-tongue policy. However, few schools in the rural areas unofficially implement the policy due to pedagogical exigency, yet the study shows that greater percentage of parents and teachers are unfavourably disposed to using Igbo as a medium of instruction for the first three years of primary education as stipulated in the NPE. The paper also adduces some reasons and constraints that hinder the effective implementation of the policy in the Igbo speaking states and suggests the way forward.
Myo win  
*Citizenship and Identity; The issue of Religious Minority in Burma*

Citizenship in Myanmar continues to be viewed as a highly sensitive issue that few members from civil society and the government – and even fewer members of the public - are able to understand and engage on. Closely intertwined with the on-going Rohingya crisis, the issue of citizenship and identity in Myanmar is often only understood in the context of Rakhine State. This contentious link has closed doors for constructive engagement and limited a wider understanding of the 1982 Burma Citizenship Law and its 1983 procedures, and how their current implementation impacts the lives of minorities living other regions of Myanmar outside Rakhine State. Since 2016, Smile Education and Development Foundation has conducted small-scale qualitative studies with support of UNHCR across six locations, namely, Yangon, Mandalay, Bago, Pathein and Mawlamyine, to assess the level of citizenship documents accessible to non-Buddhist minorities and its impact on their access right to education, health, livelihood, and land rights. This study, conducted over two years, included focus group discussions with 434 men, women and youth and key informant interviews with faith leaders, community leaders, legal experts and immigration officers. Key findings, such as that 46 percent of young people who participated in the study reported not holding any form of identity documents and the pervasive feeling of fear felt among minority communities, point to the urgent need to understand the issue of citizenship and identity across Myanmar. By trying to better understand this issue, we also hope to overcome the current stalemate in efforts to understand, debate, and eventually reform the citizenship legal framework and practice in Myanmar to one that can transform to a regime that protects and validates the rights of minority groups living in Myanmar.

Vahnei Mathipi  
*Mara Language*

Mara Language is a branch of Proto- Kuki- Chin Group of Tibeto- Burman Family.  
The people live in the Southern Mizoram State, India, and in the South Western Chin State, Myanmar. It is estimated around 100,000 Mara people. About 1200 and 3000 have made their home in the Australia and USA respectively.  
Mara people invest voluntary labors for promoting and preserving their Mother Language:  
- Mara Language subject is prescribed for K.G. to Class VIII compulsory in Schools under the jurisdiction of Mara Autonomous District Council, Mizoram, India.  
- In Chin State the provision of learning a Mara Language subject in schools is granted only in 2013 but optional/ additional.  
- Conduct Mara Language Teachers Training in every summer.
- Church Sunday School remains the best space for learning and teaching Mara Language.
- Organize Mara Language Workshops / Summer Mara Language Classes outside Chin state in Myanmar and in abroad as well.
- Saturday Mara Language School is organized for school children in Melbourne, Australia.
- In collaborating with other ethnic groups of Myanmar Mara people strive for the constitutional provision that fully guarantees Mother Language for primary education.

Jiangshan An (Purdue University Fort Wayne)

Problematizing the Global Spread of English Medium Instruction

In the recent years, the world of education in non majority English speaking countries has seen an unprecedented growth in classrooms where academic subjects (or ‘content subjects), such as science, mathematics, geography and business studies, are taught through English (Coleman, 2006; Lorenzo, 2015). In Europe, they are almost invariably called ‘content and language integrated learning’ (CLIL) classrooms (Pérez-Cañado, 2012). In Asia and also many other parts of the world, they are often designated English Medium Instruction (EMI) classrooms. The rapid spread of EMI programs has been a feature of both secondary school education and tertiary education (Macaro, 2018). The worldwide growth of EMI programs can find support from various theories and research, e.g., a belief that learning content knowledge through an L2 increases motivation (Marsh, 2002), a promise that a presumed high level of exposure to the L2 benefits L2 learning (Nikula, Dalton-Puffer, & García, 2013), an expectation that when the L2 is learnt through the medium of content it fulfils an often stated desire for language teaching to be carried out through a communicative methodology (García Mayo & Basterrechea, 2017), and often the economic motivator for universities to attract lucrative international students. However, as the popularity of EMI takes over many educational programs in the world, even in places with a wide spoken first language, such as Spanish, Italian and Mandarin, we have to ask the crucial question of what is the cost of replacing the use of students’ first language in their education in often a craze of pursuing English, and particularly in places where the first language needs strong protection and preservation. This presentation draws on the perspective of the benefits of L1 development and additive bilingualism, cultural and identity preservation, and the already emerging discussion in research about the actual feasibility of either policy mandated or bottom-up demanded implementation of English medium instruction on such a large scale worldwide.

Carmen Jany

The role of code-switching in Chuxnabán Mixe conversation

The study of code-switching is often neglected in language documentation but can be useful to language maintenance (Myers Scotton 1982), as language maintenance frequently rests upon the younger and bilingual generation. In Chuxnabán Mixe, the younger generation uses their language in social media and tends to incorporate Spanish (Jany 2017). Data from two dinner-table conversations show that code-switches are also pervasive in everyday speech. All four major types of codeswitches occur: intersentential, intrasentential (myêt’aajchp protección ‘s/he has
protection’), tag-switching (*bueno*, *oy chimpënnëch* ‘well, anyone can do that’), and intra-word switching (*café*’ak ‘coffee shell’). Codeswitches range from smaller constituents (e.g. discourse markers and nouns) to larger and fully mixed segments (e.g. *seguro mvals*’ääjts’anany ‘Surely, you are going to dance waltz’), the latter presenting counterexamples to structural constraints posited by Poplack (1980). This paper studies the grammar and functions of codeswitches in Chuxnabán Mixe and illustrates its importance for language maintenance.

**LB 213**  
**Time:** 2:45 pm  
**Barbra A. Meek** (University of Michigan)  
*Dülá négédëts’ek gët’ë* (It seems like they don’t hear/understand): Indigenous Children and Language Endangerment in the 21st century

Language endangerment by definition excludes children and childhood, as the most endangered languages are those which are no longer being used, spoken, or acquired by the youngest generations. By and large, research in this area reflects this exclusion by focusing primarily on the documentation of grammatical knowledge elicited from the oldest speakers for storage in archives - what Maliseet anthropologist Bernard Perley has termed “zombie linguistics.” However, when approached from a language socialization orientation, the seeming paradox of language endangerment and children – or child language speakers/users - dissolves.

This talk addresses the complexities of language development in an endangered language in relation to home and school contexts. Using the case of Kaska, an Athabaskan language spoken by approximately 300 people, I show how an Aboriginal-focused curriculum can facilitate the remediation of a history of institutional oppression experienced by Aboriginal and other Indigenous groups while at the same time supporting the (re-)emergence of Kaska language practices. To enhance the impact of a First Nations/Indigenous orientation I argue that a mixed methods approach is necessary for language planning and revitalization, including ethnographic and experimental techniques. Additionally, my methods reveal that ideologies and norms have both intended and unintended consequences for Kaska language development.

Such investigations of endangered languages in childhood reveal surprisingly vibrant and complicated amalgams of linguistic practices, socializing discourses, and cultural ideologies. They underscore the need to apply mixed methods to understanding processes of language endangerment. They challenge the grammatical boundedness of languages as (transparently) discrete objects. They recognize the vitalities emergent from situations of aggressive contact. Thus, attention to children and childhood not only calls into question the privileged rhetoric of zombie linguistics but also plays with and teases apart the socially constructed dimensions of languages and linguistic boundaries.

**LB 213**  
**Time:** 4:00 – 6:00 pm

Two attempts to secure the future of Ainu—online Ainu materials and descriptions in Ainu  
**Organizers:** Yasuhiro Yamakoshi  
**Participants:**  
Osami OKUDA (Sapporo Gakuin University, JAPAN)  
Yasuhiro YAMAKOSHI (ILCAA, JAPAN)  
Miki KOBAYASHI (The Foundation for Ainu Culture)
Mika FUKAZAWA (The Foundation for Ainu Culture)

In this session, we will introduce the researchers' activities relating to the Ainu language and culture. The Ainu language is one of the severely endangered languages in Japan. Given this situation, it is very hard to document the Ainu language right now. However, we, the research community, are managing to secure the Ainu ancestors' legacy for the future generations of Ainu. For example, we can find various open-access digital archives on the Internet. At the Research Institute for Languages and Cultures of Asia and Africa (ILCAA), we have an ongoing project that aims to archive legacy records of the Ainu language. Two linguists from the project are staff members of the National Ainu Museum and Park, which will be inaugurated in April 2020. We will introduce both the management of legacy records by the ILCAA and the mission of the National Museum.

Osami OKUDA
Yasuhiro YAMAKOSHI
Miki KOBAYASHI
Mika FUKAZAWA

4:30 pm

Online audio materials of the Ainu language collected in the latter half of the twentieth century: For future generations of Ainu and the research community

The ILCAA has legacy records of the Ainu language that were collected in the latter half of the twentieth century by the linguist Prof. Suzuko Tamura. Many of the records are digitized and some of them are available on the Internet. The Ainu descriptions are presented in two ways (one is Ainu written in Japanese characters and the other is Ainu written in the Latin alphabet) with Japanese translations. Such online materials are usually intended to be used by linguists as a corpus; however, these materials are also used by Ainu communities, especially by learners of the Ainu language and descendants of speakers.

Miki KOBAYASHI
Mika FUKAZAWA

5:00 pm

The first attempt to display descriptions of exhibits in the Ainu language by the National Ainu Museum and Park

In this presentation, we will introduce the first attempt to display descriptions of exhibits in the Ainu language. The National Ainu Museum and Park, which will open in April 2020 in Hokkaido, has a plan to display all exhibits with full descriptions in Ainu. This is the first such attempt in Japan, so many problems have needed to be solved. For example, the questions of what dialect should be used for the descriptions, how to describe things, how to coin new words, etc. To solve these problems, learners, speakers from Ainu communities, and researchers have maintained cooperation since 2018.
Pulakaulāhui: Nāwahīokalaniʻōpuʻu Hawaiian Language Youth Advocates
Organizer: Amy Kalili
Participants: ʻOlilani Keliʻikuli
Pōhai Kealohu
Hūalaʻi Peʻa
Akariva Vuta

LB 211
Time: 2:45 pm

Decolonizing Linguistic: Community Perspective (Panel)
A panel presented by the Advocates for Indigenous California Language Survival

Participants: Julian Lang
Quirina Geary
Kayla Begay
Richard Grounds
Jacob Manatowa-Bailey

This is a panel of native linguists and indigenous scholars’ critical view of linguistic studies and practices. Panelists will give a historical overview of the relationships between academic linguists and native communities. In the past, non-indigenous linguist’s scientific approach was to “mine” languages for the sole purpose of publication for career advancement. Moreover, this work discounted indigenous world-view and is deficient of cultural context. Over the last few decades, tribal communities are repatriating their languages, critically reexamining previous work and integrating native cultural knowledge. Authors will share their personal experiences and insights from a native perspective and discuss strategies of conflict resolution based on native cultural ethics and standards.

Chief Ron Ignace

LB 212
Time: 4:00 – 5:30 pm
Native American and Linguistics Master of Arts Program- NAMA

Organizer: Wilson de Lima Silva
Participants: Joseph Marks, Tlingit
Cheyenne Wing, Choctaw
Mosiah Bluecloud, Kickapoo
Wunetu Tarrat, Shinnecock
Corey Roberts, Tutelo-Saponi

Joseph Marks, Tlingit 4:00 pm
Linguistic Elicitation Methodologies: Including the Native Speaker’s Voice

Elicitation plays a significant role in gathering linguistic data, which is important on two accounts; for the science of language and for the communities to document their languages. How this information is collected, however, can pose some problems in minority and indigenous communities. To understand where these problems come from, understanding the literature of field methods and elicitation methods need to be reviewed. From this review, one will see that the literature is absent of some points of views. The views and experiences of Native speakers, especially that of Indigenous Peoples, are rarely looked at. To better understand this perspective, four Native speakers will be interviewed. Two, who have worked with linguists, will be asked how they felt during the elicitation process and if they felt that it was productive or meaningful in language documentation (not in the linguist point of view but from the Indigenous one). By recording these experiences, linguists will better understand if their “clients” are feeling heard or pushed around. The other two speakers will be asked why they refused to work with linguists. By getting this perspective, linguist can reflect on their image and how important it is when going into Indigenous communities. All four speakers are also asked how they wish to be worked with in order to revitalize and document their precious languages.

Cheyenne Wing, Choctaw 4:30 pm
Accessibility of Language Materials

Archives hold many language materials donated by linguists and anthropologists. Improved community and public access to previously documented language materials will assist both current and future language revitalization projects. The language materials stored in archives can be valuable resources, especially to language teachers and learners. Access to archived materials is generally very limited and often requires traveling or otherwise inconveniences interested individuals or groups. Libraries and archives can work to make language collections more accessible through digitization or duplication. Digitizing materials makes materials widely available, while duplication allows materials to be shared in libraries. I am continuing to research the accessibility of Indigenous language materials through the Native American Languages and Linguistics MA Program at the University of Arizona. In this presentation we will discuss a collaboration to make a Tohono O’odham language collection more accessible. We will also consider the issues of making Indigenous languages more accessible and compare the advantages of digitization versus duplication.
Mosiah Bluecloud, Kickapoo  
Comparative Neologism in Central Algonquin Languages

In my research I have found that a large number of Central Algonquian communities working on language reclamation prefer using language internal methods of new word creation such as suffixation, participle constructions, and compounding but sometimes fall victim to borrowing, calques, semantic narrowing and semantic extension. This presentation calls attention to the attitudes, implications, and applications of these seven methods of new word creation. Further, this research brings together the Seven Algonquin languages participating in this research as a whole, that these closely related languages might one day learn from each other’s successes and mistakes in new word creations. The findings show that it is entirely possible to avoid borrowing from more pervasive colonial languages such as English and Spanish. Indeed, borrowing may not be necessary at all. Examples of how this proposal can benefit a central Algonquian community will be provided from the last two years of neologism creation from The Kickapoo Language development program in Mcloud, Oklahoma.

Wunetu Tarrat, Shinnecock  
Developing Community Based Researchers and Classroom Materials

My work is based on efforts to revive/reclaim the Shinnecock dialect of Southern New England Algonquian. The Shinnecock Nation is located on the East end of Long Island, New York. Our dialect is considered ‘sleeping’; we have not had fluent speaker since my great grandfather’s generation. Although we have never fully lost our language, it is not spoken in everyday conversation. I am currently working with the Algonquian Language Revitalization Project which is a group comprised of local Indigenous community members, allies, and linguists who have come together to begin the process of language reclamation. In addition to the Algonquian language classes that they are teaching at Stony Brook University, NY, they are also piloting a program aimed toward developing community based researchers. With the help of an NSF grant, this Community Researcher program is the first of its kind to be offered to Shinnecock, Unkechaug, Montuak and Mattinicock tribal members in an effort to put the control and direction of linguistic research back into the hands of community members. This is an important step in the direction of decolonizing the research and educational space that has historically been occupied by academics who are not always concerned with communicating directly with the nations or contributing to revival efforts.

Corey Roberts, Tutelo-Saponi  
Towards Reconstructing the Feminine: Traces and Trajectories of Gendered Speech in the Tutelo-Saponi Language

The majority of the earliest and most extensive documentation of the Tutelo (later Tutelo-Saponi) language originated from two male consultants in the late 19th and early 20th centuries. In this process, Euro-descended men documenting elicitations from Native men living in relative isolation from speakers of their heritage language, the voice of the Tutelo woman in the language seems to have all but disappeared. While this would seem to mark the extinction of the female
form of the language, this presentation challenges the notion by examining traces of gendered speech in the Tutelo lexicon. This work does so by examining forms of female speech in Siouan languages Biloxi and Lakota as a comparative basis for identifying gender markers in Tutelo-Saponi’s limited corpus. Further, this work proposes a cross-Siouan model for reconstituting female language in Tutelo-Saponi for eventual inclusion in pedagogical materials for the Occaneechi people of North Carolina and related Siouan tribes throughout the east coast of North America.

Wilhelm Meya
Creating Next Generation Language Warriors: The Language Conservancy’s Approach to Revitalization

Recent studies by SIL Ethnologue have revealed that language loss over the last 100 years has been, in many ways, a larger crisis than was previously thought. Especially in countries like the United States, Canada, and Australia—where language extinction and morbidity rates exceed 90%. The latest research illustrates that there is a forthcoming worldwide wave of extinction that will occur in the next 20 to 30 years. The Language Conservancy (TLC), a worldwide leader in indigenous language revitalization, has taken these challenges head on with a number of new and effective strategies that leverage the use of best practices with cutting-edge technology and new processes. This talk will provide an overview of some of TLC’s newest methods for mitigating language loss, including an innovative automated Rapid Word Collection tool, pedagogical materials, mobile apps, and more. It will also address some of the ways that TLC develops the tools, resources, and materials that are needed to quickly regain capacity to create next generation speakers and spark language revitalization movements within indigenous communities.

Endangered languages in Japan: Focus on the Ryukyuan languages and dialects of Tohoku districts

Participants: Hayato AOI (ILCAA/NINJAL)
Toshihide NAKAYAMA (ILCAA)
Nobuko KIBE (NINJAL)
Hidenori KIKU, Rintaro KIKU (Yoron Folk Museum)
Masahiro YAMADA (NINJAL)
Takuya MAEDA, Yurika MAEDA (Hiinumun, Okinoerabu Island)
Tomoyo OTSUKI (ILCAA)
Hiroyuki SHIRAIWA (Rissho University)

According to UNESCO Atlas of the World’s Languages in Danger, there are eight endangered languages in Japan: Ainu (Hokkaido), Hchijo, Amami, Kunigami, Okinawan, Miyako, Yaeyama, and Yonaguni. However, even though we cannot see from the Atlas, many of the Japanese dialects are also threatened with extinction. In this panel, we
will present the activities in the past decade for revitalizing those endangered languages and dialects in Japan from the perspectives of researchers, facilitators, and the language community members.

**Hayato AOI (ILCAA/NINJAL)**  
**Toshihide NAKAYAMA (ILCAA)**

*Actions for revitalizing the endangered languages and dialects in Japan*

This presentation is intended as an introduction of ongoing projects, ‘Linguistic Dynamics Science 3 (LingDy3)’ project at Research Institute for Languages and Cultures of Asia and Africa (ILCAA) and ‘Endangered Languages and Dialects of Japan’ project at National Institute for Japanese Languages and Linguistics (NINJAL). We would like to present activities given below:

- **Online database**: It is very important to collect the vast range of linguistic materials to form the foundation of language revitalization. In this talk, we will demonstrate an open-access database ‘The Database of Endangered Languages of Japan’ launched by NINJAL. The database offer linguistically annotated audio materials of many endangered languages and dialects in Japan updated on regular basis.
- **Training workshops in the field**: NINJAL and ILCAA cooperate to conduct training workshops on documentary linguistics and language revitalization for junior scholars in the past four years. We provide trainings in language documentation in the field, such as Kikai Island (Amami), Ikema Island (Miyako) and other places in addition to off-site laboratory trainings.
- **Outreach events**: We have held various kinds of events for the general public, such as lecture presentations in the communities, science cafes on the endangered languages in the world, and mobile exhibitions about endangered languages and dialects in Japan.

**Nobuko KIBE (NINJAL)**

**Hidenori KIKU, Rintaro KIKU (Yoron Folk Museum)**

*Report on language revitalization in Yoron Island*

Yoron Island is situated at the southernmost edge of the Amami islands, approximately 22km away from the Northern tip of Okinawa's main island. Yoron refers to the linguistic variety of Kunigami language spoken in Yoron Island (Yoron-town, Oshima-gun, Kagoshima prefecture, Japan). It belongs to the Northern Ryukyuan language group and is, like other Ryukyuan languages, severely endangered. All present day speakers of Yoron are bilingual in Japanese and the youngest generations are now completely monolingual in Japanese.

In order to inherit Yunnu Futuba ‘the language of Yoron’, Hidenori Kiku started a study session of Yunnu Futuba in 2001 and has been teaching the language for the children in his community. He also teaches the language at elementary schools since 2002 and at junior-high schools since 2003. In this presentation, we will report those educational activities and their outcomes.

**Masahiro YAMADA (NINJAL)**
**Takuya MAEDA, Yurika MAEDA** (Hiinumun, Okinoerabu Island)

*Language revitalization at home via “fun” activities*

We will report a language revitalization project that the language community members and some outside experts are doing in Okinoerabu Island (Oshima-gun, Kagoshima prefecture, Japan). In order to raise the local language use at home, a team of linguists, designers, illustrators, and language community members have been creating local language materials such as picture books since 2015 so that the passive bilingual people in their 30s or 40s can practice using the local language via “fun” activities.

In 2017, six families in Okinoerabu Island joined the project and they work with three generations to come up with their own “fun” ways to motivate the local language use among them. They have been sharing their “fun” activities with other people in and out of the island at a series of workshops and other community events. In our presentation, we will share the idea and demonstrate what and how we are doing.

**Tomoyo OTSUKI** (ILCAA)  
**Hiroyuki SHIRAIWA** (Rissho University)

*Attempts to describe a mother tongue in Aomori and Fukushima, the northeastern region of Japan*

Standard Japanese (henceforth SJ) is one of the major languages in the world. SJ has a wide expressive range from everyday conversations to highly sophisticated discussions in academic, democracy, economic, etc. Many Japanese dialects are very different from SJ and their intelligibilities to SJ monolingual speakers are very low. Japanese dialects are used mainly in local domains such as among family and friends. Furthermore, with the spread of the nationwide media, Japanese dialects have become similar to SJ. Without being realized, the dialects have been replaced with SJ even in the casual domains. In this sense, Japanese dialects are endangered languages.

In Japanese Dialectology, the importance of grammar description was recognized earlier on. There are a certain number of grammar descriptions in each region. However, most of them have analyzed a partial phenomenon and are based on the frame of SJ grammar description. They have failed to capture various grammatical phenomena peculiar to a dialect as well as the grammatical system as a whole. This insufficiency would have an unfavorable influence on language revitalization.

From this perspective, we introduce our attempts to describe our mother tongue. Tomoyo Otsuki is a young native speaker of Tsugaru-Aomori Japanese dialect. Hiroyuki Shiraiwa is a young native speaker of Fukushima Japanese dialect. These dialects are spoken in the northeastern part of Japanese mainland (Tohoku region), having a low

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**Bri Alexander**  
**Carey J. Flack**

*Futures are presents: How reimagining Indigenous languages as technology shifts the reclamation paradigm*
Technology -- commonly defined as "the practical application of knowledge" -- comes in many forms, from digital innovations to material objects. Indigenous languages are also technology in that they encode natural, social, communal, scientific, and other overlapping forms of knowledge into linguistic systems. This presentation will thus expand on how Indigenous languages are technology; explore the impact that treating Indigenous languages as technology has on Indigenous communities, reclamation efforts, and languages in general; and celebrate Indigenous languages as living knowledge systems. Featuring views and voices from a variety of Indigenous individuals (including the presenters), this presentation will pay particular attention to the connection between Indigenous languages and Indigenous futurisms, the insurgent project of storytelling, and disrupting space, and will actively rework/resituate/redefine these concepts in relation to language as technology during the presentation by inviting attendees to collectively and collaboratively offer their perspectives and knowledge.

BLOOM has been working on Indigenous Language Computer-Assisted Language Learning (ILCALL) Programs for two years to create a technological resource that can be easily adapted for Indigenous languages with varying linguistic typologies. With this in mind, our newest ILCALL Program is an experimental role-playing game where the player is gifted language affixes and vocabulary upon completing cultural activities with the community. The player must also master the language, though; they never know when the Trickster is going to pop up to challenge them to a language duel! This expo will thus showcase our first game (created for ᏣᏣᏣ in collaboration with ᏣᏣᏣ), invite people to play it themselves, and walk through the building process with community members, speakers, teachers, etc. who might be interested in partnering with us to develop a game for their language(s).

Teaching language for social justice in globalized Japan

Walb 222
Time: 4:00 – 6:00 pm

Organizers: Mieko Yamada (Purdue University Fort Wayne)
Participants: Naremi McPherson, Brown University, USA
Hiromi Miyagi-Lushaus, Boston University, USA
Noriko Akimoto Sugimori, Kalamazoo College, USA

In a globalized era, the world has increasingly experienced multicultural and multilingual phenomena. In such circumstances, language learners/teachers are required to not just develop linguistic proficiency but also foster a sense of cultural sensitivity in order to create egalitarian relationships with their interlocutors. One primary goal of language education is how it can prepare students with the attitudes, knowledge, and skills needed for making egalitarian intercultural relationships.

Especially in Japan’s language classrooms, teaching about how to be responsible for egalitarian intercultural communication is critical. Japanese racialized attitudes toward English speakers have been often discussed in the field of English language education (e.g., Hammond, 2006; Kobayashi, 2010; Kubota & McKay, 2009; Rivers & Ross,
2013). Privileging particular groups or individuals may serve to maintain a linguistic hierarchy and degrade the circumstances of other language-speaking communities such as those of domestic Koreans, Chinese, and Brazilians. It is strategically important to implement an approach to language education that incorporates educating about social justice and diversity.

Focusing on Japan, this panel will call for papers/abstracts discussing how to incorporate “social justice” and “diversity” into language education. Any language settings in Japan will be applicable. This panel will welcome empirical studies which demonstrate classroom activities and course assignments on social justice and diversity in Japan’s language classrooms. Finally, this panel will explore the place of language education in multicultural and multilingual settings. The situation in Japan could serve as an example of how to address issues/contexts related to other minority and indigenous languages.

Noriko Akimoto Sugimori 4:00 pm

*Japanese Sociolinguistics: From Regional Accentual Differences to National Language Policy*

Incorporating social justice and language issues in content courses is helpful for achieving the goal of linguistic egalitarianism. Based on this understanding, this paper reports a case of an undergraduate course of Japanese sociolinguistics: the study of the relationship between the language and society. More specifically, the paper discusses class activities regarding regional accentual differences and national language policy in modern Japan (Sugimori in press).

First, students learn about regional linguistic differences in Japan. They also learn high-low pitch accent patterns using ten basic expressions that consist of a noun and the nominative case marker *ga*, such as *yama-ga* [mountain-nominative], in various locations in Japan (Shibatani 1990). Then, they interview speakers of Japanese about their history of Japanese language acquisition and ask them to pronounce the ten expressions. Based on what they heard, the students compare their H-L patterns using praat, a web application of phonetics, and they explore social meanings behind the differences.

Second, students overview Japan’s national language policy leading to the “monolingual” Japan by suppressing minority languages. The students also learn that various ideas about the language policy were expressed by experts in that process (Heinrich 2012). For example, Mori Arinori (1847-1889) proposed to adopt simplified English as Japan’s common language. Hoshina Koichi (1872-1955) advocated for simplified Japanese. Lastly, the students play the roles of these prominent figures engaging in the discussion of the future of the Japanese language. A course-specific language policy for linguistic egalitarianism is used in this role play.

Naemi McPherson 4:30 pm

*Exploring an Approach to Integrate Social Justice Topics into an Intermediate Japanese language Courses*
Japanese language classrooms have become increasingly diverse in terms of learners’ backgrounds, experiences, and interests. Moreover, the contemporary Japanese society has become diversified, creating social controversy and social tensions: over the place of non-Japanese in what in the past was believed to be a homogeneous society, over shifting gender roles and identities, over the increased poverty rate among children, etc. As a result, learners of Japanese, as well as other languages, need not only develop linguistic proficiency, but also foster cultural sensitivity in communicating with Japanese speakers. Implementing an approach that incorporates diversity and social justice topics into lessons to raise learners’ awareness of those issues is an urgent matter. While discussion of controversial topics in foreign language classrooms has been avoided because of their sensitive nature, the lack of classroom opportunities to critically discuss society and culture may contribute to perpetuating stereotypes. Ennser-Kananen (2016) argues that a new perspective that calls attention to “pain” is essential for new foreign language education, and some educators have advocated an approach to incorporate social justice into language teaching (Glynn, et al. 2014, Crookes 2009, and Johnson & Randolph 2019).

This presentation will analyze a diversity and inclusion poll administered to Japanese language students and a survey concerning learners’ perspectives on social justice topics in Japanese language education. On a pedagogical level, I will introduce and discuss development of intermediate Japanese course materials that incorporate social justice issues with the aim of promoting learners’ deeper cultural understanding and linguistic proficiency.

**Hiromi Miyagi Lusthaus** (Boston University)  
*Using Manga to teach Social Justice in Japanese Language Courses*

Social justice has long been neglected in language teaching, especially in Japanese language classes. Language reflects culture, and it alters with changes in the culture. Social discrimination, women’s rights, nuclear disasters, and nationalism are some contemporary Japanese concerns. In addition one cannot deny Japan’s past as a colonialist country. Kubota (2015) argues that colonialism influences people not only through social/political/economic systems, but also through languages, and Japanese language instructors should be aware that their profession has important political meaning in how the language they are teaching reflects past and present language users. However, many instructors might worry that teaching social justice in language classrooms could create negative images of Japan and even negatively affect student enrollments. The presenter will discuss the urgency and importance of introducing social issues and social justice in Japanese language classrooms in order to expand course objectives to nurture global citizens who consciously communicate and relate to others. In addition, the presenter would like to share the material from her newly developed course (will be offered in Spring 2020) titled *Japanese through Manga* to use manga (Japanese comic books), one example of Japan’s ‘pop culture,’ to teach social issues and social justice in order to make that more accessible to students.
This round-table features a conversation and poetry readings concerning language, poetry, and contemporary Diné life.

Walb 226
Time: 2:45 pm

Umarani Pappuswamy (Central Institute of Indian Languages, Mysuru India)
Making Dictionaries of Lesser-Known Indigenous languages: Coding of Lexical Semantic Information

This paper discusses the trends, issues and challenges involved in creating dictionaries for indigenous languages drawing examples from Ruga, Atong, Garo and Khasi, languages of North-East India, spoken in Meghalaya. The main focus will be on the design issues and the codification of lexical semantic information. The first part of the talk will briefly discuss the various methods and lexicographic strategies involved in making dictionaries for the indigenous languages. It will address design issues related to the format of the lexicon and dictionary, the macro and micro-structures and some surface aspects of the lexicon such as expressiveness, versatility, systematicity, lexical inheritance (default and multiple) techniques and on-line accessibility from lexicographic and community-focused perspectives. The second part of the talk will describe the issues and challenges faced in the codification of lexical semantic information that includes content specification, choice of lemma, types of meaning, sense inventory and coding sense relations, classificatory issues with regard to semantic domains, meaning shift, handling ambiguity and non-literal meanings etc., and also demonstrate the need to incorporate new methods of data elicitation and move away from a strict pure bilingual approach of providing lexical equivalents with a predetermined wordlist. In addition to this, some of the pragmatic issues that impact dictionary-making of these languages will also be highlighted.

Walb 226
Time 4:00 – 6:00 pm

Teaching, Learning, and Reading Indigenous languages: Critically Engaging with Applied Linguistics in Support of Language Revitalization

Organizers: Kate Riestenberg, (Bryn Mawr College)
Participants: Kate Riestenberg, (Bryn Mawr College)
Christina Laree Newhall, (Native Village of Unga, University of Arizona)
Ana Alonso Ortiz, (University of Massachusetts at Amherst)
Itziri Moreno Villamar, (University of Washington Tacoma)
Isaura De Los Santos Mendoza, (University of Massachusetts at Amherst)
Luiz Amaral, (University of Massachusetts at Amherst)
Indigenous language revitalization often involves grassroots teaching with the aim of developing new speakers. However, students in many language revitalization programs struggle to gain proficiency though the need to become fluent is urgent. Applied Linguistics as an academic field has shown a great concern for effective teaching of second, foreign, and heritage languages, but this work has often failed to deeply engage with the challenges of revitalization contexts (e.g., Hinton, 2011; White, 2006). In this panel, four Indigenous applied linguists critically engage with research on language teaching, learning, and reading by focusing on how certain constructs, insights, and principles from Applied Linguistics have the potential to support language revitalization, but only when contextualized within community-based efforts. Newhall explores the decolonization of colonially-imposed language teaching ideologies in Indigenous communities through culturally appropriate pedagogies. Alonso Ortiz describes the challenge of assessing oral language proficiency in order to draw attention to language loss in a highly bilingual Zapotec community. Moreno Villamar describes the creation of new spaces for pedagogically-informed P’urhépecha use among a migrant community in the Pacific Northwest. De Los Santos Mendoza analyzes the advantages and disadvantages that two local Chatino orthographies offer in terms of reading fluency. The panel will also introduce a new video resource network for teachers of Indigenous and minoritized languages (Riestenberg & Amaral). Overall, the panel demonstrates how insights from the field of Applied Linguistics can support revitalization efforts while at the same time highlighting where the field has fallen short in terms of relevance to revitalization contexts.

Christina Laree Newhall (MA) (University of Arizona) 4:00 pm
Addressing Language Ideologies as a Process of Decolonization in Language Revitalization

In 2006 the Esther Martinez Act, US H.R. 4766, was signed into law by President G.W. Bush; this act authorized government funding for programs related to the revitalization and maintenance of Indigenous heritage culture and language practices. Since its signing, numerous language revitalization programs have sprung up within Indigenous communities across the U.S. and several states have declared the Indigenous tongues, traditionally spoken within their current political boundaries, to be officially recognized allowing for the expansion of heritage language education in school systems. While this progress has been heartening for many language activists, the logistics of creating effective language programs for endangered language communities remains a challenging task without a singular solution. In this paper I explore some of the challenges revitalization programs face due to ideologies regarding language acquisition and teaching. I suggest that these challenges offer actionable opportunities for decolonization as communities deconstruct particular ideologies, locate their source, and consciously depose them with more culturally appropriate and pedagogically informed actions. I focus on language ideologies because “language ideologies underpin not only linguistic form and use, but also significant social institutions and fundamental notions of person and community” (Schieffelin, Woolard, & Kroskrity 1998). This talk will address common language myths and their dangers, normalized institutional power structures, alternative pedagogies informed by research and techniques utilized by successful community-based revitalization programs.
Ana Alonso Ortiz (University of Massachusetts at Amherst) 4:30 pm
Research on Bilingualism as Motivation for Language Advocacy

One of the overarching challenges of working with indigenous communities with more than one language coexisting in the same geographical area is to find native or bilingual speakers of indigenous languages. The Zapotec community of Yalálag in Oaxaca, Mexico had a population of bilingual speakers of Zapotec and Spanish for several generations. However, in recent years children growing up learning and speaking Zapotec has become very rare. Because the community still has a good number of adult bilingual speakers, many in the community think that the language is not at any risk. The community largely has not given attention to younger speakers who are not learning the language. The goal of this presentation is to describe one piece of a long-term language acquisition project that the author has been developing in her community. The presentation discusses how the use of tasks to identify bilingual speakers can be instrumental in the creation of pedagogical materials for community language classes and also raise language awareness in the community. The findings of this study show that the Zapotec language of the community is definitively endangered, considering most of the young community members are not learning the language to fluency (UNESCO, 2003). This research, therefore, aims to invite the attention of community members to take active actions toward reclaiming the use of the traditional language and also to invite the attention of researchers to deliver accessible materials to communities.

Itziri Moreno Villamar (University of Washington Tacoma) 5:00 pm
Learning P’urhépecha: Reflections on a Community-Based Language Workshop

The P’urhépecha Language Workshop is an education program developed for second language learners in collaboration with the Ireta P’urhépecha, an NGO comprised of P’urhépecha migrants in the Puget Sound area with support from the University of Washington Tacoma. Like many migrant communities, Ireta P’urhépecha has little access to P’urhépecha linguistic communities. Furthermore, many are first language Spanish speakers with little or no knowledge of P’urhépecha. This leaves few opportunities to promote language maintenance and revitalization. The workshop seeks to provide a space for these individuals to learn, celebrate, and maintain their language. Though developed with support from UWT, the workshop was created by Ireta P’urhépecha under a community-based model. Course objectives are based on community input, and were decided upon using a group decision making process. The course instructor was nominated by his peers, and is largely responsible for course design. As such, we do not adhere to external curriculum and instead it is built from the ground-up focusing on unique community needs. In conjunction with the community-based model, course materials were designed to leverage basic principles of SLA and language teaching to maximize learner success, focusing primarily on comprehensibility and communication. In order for learners to acquire language, they need exposure to input they can comprehend, but also that is relevant and authentic (Van Patten, 2017). Thus, we focus on providing understandable content anchored in P’urhépecha culture as well as the participants’ daily lives that allows them to use what they have learned with their families and community.
Isaura De Los Santos Mendoza (University of Massachusetts at Amherst)  
*Fluency in Reading Chatino*

Many indigenous communities face challenges in developing writing systems that can support language revitalization goals. It is therefore important to understand the benefits and drawbacks of different systems. One way of gaining insight into this issue is to assess reading fluency ability, which has shown to be related to reading comprehension ability (Kuhn & Stahl, 2003). In tonal languages in particular, it is important to understand the role that readers’ fluency in decoding tones plays in comprehending the meaning of a text. In this study, the reading process of Chatino, an indigenous tonal language of Oaxaca, Mexico, was assessed using two different writing systems, with and without tonal-marking. In the preliminary data obtained from an experiment with two groups of adult speakers of Chatino, criteria such as words processed per minute (WPM), prosody, and comprehension were considered. The results showed that neither group was fluent in reading the orthography that they were accustomed to writing with. Group 1, who was using the writing system without tonal marking, was not able to decode the text, while group 2, using a system with tonal marking, was able to decode most of the text, but the reading speed was slow and lacked intonation. Comprehension was low in both groups. It is hoped that this evidence of the difficulties of both writing systems can be further analyzed in order to help develop a more clear and transparent orthographic systems of this tonal language.

Kate Riestenberg, (Bryn Mawr College)  
Luiz Amaral, (University of Massachusetts at Amherst)  
*RAPPLIM: A New Video Resource Network for Teachers of Indigenous and Minoritized Languages*

Information on effective language teaching methods is not always accessible to teachers of Indigenous languages. The information that is accessible often does not consider the challenges of language revitalization contexts. *RAPPLIM* (in Spanish: *Red de Apoyo a Prácticas Pedagógicas en Lenguas Indígenas y Minorizadas*) is a new, in-development video resource network with the goal of diffusing information about pedagogical practices that can assist in the preparation of materials and lessons for teaching Indigenous and minoritized languages. The videos, which are publicly available online, take the form of tutorials, testimonials, or documentation and may be submitted by network members following a set of video production guidelines. In the tutorials, language teaching experts explore how a range of theoretical concepts and pedagogical practices can support language revitalization. In the testimonials, teachers of Indigenous and minoritized languages report on the challenges and successes of their experiences. The documentation videos show language teaching principles in action in language revitalization programs or other pedagogical contexts. The network will be rolled out first in Spanish, then Portuguese, then in English. The goal is to provide an accessible information source on these topics, and at the same time, establish a loose network of teachers and speakers of Indigenous languages, activists, linguists and others dedicated to the teaching and revitalization of Indigenous and minoritized languages.
Amy Fountain  
John Ivens  
_Digital Language Resource Development from the ground up_

We will discuss the process we have gone through in the development of digital language resources in a community-based context. Our work has been with the Coeur d'Alene Tribal Language Programs, who have been leading development efforts for many years, and whose work has received support from the National Science Foundation and National Endowment for the Humanities' Documenting Endangered Languages (DEL) Program. We identify some of the challenges and opportunities in working on projects that are mostly reliant on volunteers who have minimal experience in this area, but who are enthusiastic and willing to learn. We will share experiences in terms of technical issues, resource issues and the educational and professional opportunities that these issues generate, and we will discuss the principles and practices that have driven this 'grass roots' development project.

Indigenous languages and education policies in Africa

**Organizer:** Pius Akumbu (University of Bue Cameroon)  
**Participants:** Linda Chinelo Nkamigbo  
Atikonda Akuzike Mtenje-Mkochi  
Blasius A. Chiatoh

Since independence, many African governments have been supportive of inclusion of African languages in education, gradually shifting towards indigenous languages in educational policy. This panel discusses the prevailing patterns across Africa and draws appropriate lessons for the future. Its surveys planning and policy on indigenous languages in the continent, examines implementation levels, discusses challenges faced in the implementation and makes suggestions as to how indigenous African languages should be given greater emphasis for education in the continent to contribute to the much needed social, economic and political transformation. Contributions from Cameroon (Central Africa), Nigeria (West Africa), Malawi (East Africa), Sudan (North Africa) illustrate that much progress has been made since independence and that with some more efforts in policy implementation the continent’s education efforts will be strengthened.

**Linda Chinelo Nkamigbo** (Nnamdi Azikiwe University)  
4:30 pm  
_Indigenous Languages in Education in Nigeria: Policy vs. Reality_

Language policy in Nigeria is enshrined in the National Policy on Education (NPE). The NPE formulates the use of mother tongue in the first three years of a child’s primary education and subsequent use of English in the later stages. This paper discusses the relationship between policy formulation and implementation in Nigeria. Nigeria’s working documents on language policy in education, the various editions of the NPE, were duly consulted. It was identified that policy wise
there are languages recognized for use in education, namely, three foreign languages: English, French and Arabic; three national languages otherwise referred to as major languages: Hausa, Igbo and Yoruba; and other indigenous languages which serve as Languages of Immediate Communities. However, in reality the English language is the dominant language in education in the Southern part of the country while Arabic dominates in the Northern part. Again, the use of mother tongues in primary education is largely implemented in the Northern part of the country while in the Southern part, it is fairly implemented only in public primary schools. Private-owned schools adopt English as the sole medium of instruction right from pre-primary school. Another reality is that there is a language which is not included in the language policy but is gradually gaining entrance into the country’s educational system. That language is Chinese, taught in some primary, secondary and tertiary institutions across the nation. It is gradually gaining recognition more than our indigenous languages. For instance, the NPE stipulates intensive study of the three major languages as subjects, not electives in senior secondary schools. Presently, the implementation of this aspect of the policy is becoming a state affair and no longer of federal concern. For the federal government owned senior secondary schools (popularly known as unity schools) the three major languages are electives. Students in unity schools are no longer mandated to write any of the major languages in their external examinations. It is only in state owned schools that students are made to compulsorily sit for at least one major language in their external examinations. What then is the hope of indigenous Nigerian languages in education? This shortfall in the implementation of the NPE could be corrected through government’s active participation. Firstly, the education budget has to make provision for the training of teachers of indigenous languages. The teachers will be deployed to teach those languages in various stages of education. Then, the ministry of education will be committed to school supervision. Supervisors will frequently be sent to schools to ensure proper use of indigenous languages in education.

Abdelrahim Hamid Mugaddam (Jouf university) 5:00 pm
Sudan language policy: reality and future perspectives

This communication presents an initial analysis of the reality of the language situation in Sudan. The country has lost more than 60 languages together with one quarter of its land following the implementation of the Comprehensive Peace agreement between the North and the South. The agreement produced a sound language policy that guarantees the promotion and development of all Sudanese languages granting them the status of national languages. The language protocol which was part of power sharing in the agreement has been regarded as an integral part of Sudan’s interim constitution of 2005. The unfortunate result of the agreement, that led to the division of the country, has paved the way for a gloomy future facing Sudanese languages in the North as well as those in the South. No single word in the agreement related to languages has been implemented in the two countries - Sudan and South Sudan. The situation in the North remains the same, a complete dominance of Arabic coupled with a diminishing role for the other languages. In the South, a master has been replaced by another in that English has taken over from Arabic in all official domains including education. Language activists in both countries tried hard to emphasize the role of Sudanese indigenous languages in the life of their speakers trying to save them from possible death. This communication attempts to shed light on the different efforts made to maintain Sudanese languages and proposes urgent measures to redress the situation.
African countries including Malawi have been working towards policies that include local languages in their education systems. This paper examines the experience of Malawi as it was developing the language in education policy. It explores the development of language policies in Malawi from the colonial era to the post-independence (one party state) era all the way to the democratic era showing how Chichewa had an advantage over other local languages in the country during the one party state. The paper then explains the declaration from the Ministry of Education in Malawi which includes local languages in the early stages of primary school i.e. Standards 1-4 and observes that even though the Malawi government made this declaration, the approval and implementation of the policy has not yet been done. It is cited that the country has made strides in working towards the policy by conducting surveys, having symposia, sensitizing the media and publishing materials. However, the implementation of the policy has met challenges such as improper planning, lack of political will, elite’s negative attitudes towards African languages and lack of public sensitization. The paper finally observes that other African countries working on similar policies can learn from Malawi that there is need for proper planning, proper sensitization and commitment from all stakeholders in order for a policy to be approved and implemented.

Blasius A. Chiatoh (University of Buea) 5:30 pm
Language policy and implementation dilemmas: The case of indigenous languages education in Cameroon

In linguistically diverse environments, the cultural element is widely recognized as one of the main pillars of educational innovation in the 21st century. As a result, cultural promotion via indigenous languages is increasingly being regarded as the cornerstone of policy innovation and national ownership of the educational enterprise as nations seek to reposition themselves within a global perspective as part of the overall national quest for the revalorization of the school system. In this discourse, I attempt an exposition of the language policy situation in Cameroon and the challenges involved in the judicious management of the country's multilingualism. I contend that instead of viewing multilingualism as a resource, the country rather perceives it as a liability; a perception that fundamentally explains the country’s inability to embrace education based on indigenous languages. I present a brief history of the indigenous languages research and promotion in Cameroon and efforts in reversing old practices. I argue that government’s exceptionalism, reflected in its preferred choice of an exoglossic policy, has generated policy formulation dilemmas and implementation inertia that today, make the realization of the indigenous language promotion project more of an illusion than a reality. I highlight the absence of planned integration of indigenous language use in education as the major missing link in Cameroon’s drive towards attaining emergence by 2035 (vision 2035).
Delivering Linguistically and Culturally Appropriate Services, Advocating for Diversity And Inclusivity, Addressing Local Issues With Global Approaches

In this session, the speaker will focus on the success and impact of the comprehensive and innovative program designs, the delivery of culturally and linguistically appropriate services, and advocacy for diversity and inclusivity through a two-way street philosophical articulation and collaborative partnership with various stakeholders to win-win in addressing local issues with global perspective and in building a thriving and integrated community.

The International Year of Indigenous Languages 2019: Perspectives, Itinerary
Friday, 1 November

Mediated Methods in Revitalization, Linguistic and Otherwise

Participants: Georgia Ennis (Penn State University)
Elizabeth Falconi (University of West Georgia)
Kathryn E. Graber (Indiana University)
Margarita Huayhua

Language activists and their allies have increasingly turned to a wide variety of media as a means to amplify the voices of speakers of marginalized and threatened languages. Yet, the actual effects of the production, reception, and circulation of such media on speakers’ daily practices largely remains an open question. Rather than assuming that community media have the same effects and meanings in all settings of language shift, ethnographic research illuminates the various ways that language and culture are transmitted—or not—and made meaningful—or not—among media producers and their receptive audiences. This panel draws together a group of scholars trained at the University of Michigan, whose research in diverse regions explores the various media and methods involved in revitalization both of language, and beyond language.

With case studies that traverse the Andes and Amazon, transborder Zapotec populations, and Siberia, these papers collectively ask: What kind of method can media be? What are the effects of the production and reception of various kinds of media in the lives of speakers of endangered and minority languages? How and why are community media produced, circulated, and consumed? To whom, and in what ways, do these media speak? And, what is the role of experts and other outsiders in collaborating in these ventures? Exploring revitalization, both
linguistic and otherwise, through various forms of media—film, radio, text, material objects, museums, beauty pageants—these talks invite us to expand how we think of media, as well as language revitalization itself.

**Georgia Ennis** (Penn State University)  
*Modalities of Revitalization: Community Media and the Revalorization of Upper Napo Kichwa*

This talk draws upon my research among speakers of Upper Napo Kichwa (Quichua) in the Ecuadorian Amazon to explore the possibilities and limitations of various forms of media for linguistic and cultural revitalization. In Ecuador, language planning and revitalization have largely focused on the “unification” of a number of diverse regional varieties into a written standard known as Kichwa Unificado or Unified Kichwa. For a number of reasons, Unified Kichwa is now treated as the de-facto code of public speech, frequently serving as both an oral and written standard. Speakers of regional varieties like Upper Napo Kichwa, however, often experience linguistic unification as a serious imposition on their own practices. They thus worry that their children are adopting “another” Kichwa, in contrast to the language their “elders left behind.” Cognizant of some of these debates, language activists in Ecuador have recently proposed that radio may be an important means to socialize learners into regional differences and create ‘bidialectal’ speakers.

In this talk, I take up this proposition, and focus on the use of grassroots and community radio to sustain and revitalize regional linguistic and cultural practices in the context of Spanish-language domination and the top-down, institutional use of Unified Kichwa in the Ecuadorian Amazon. My research shows that community broadcast media, in contrast to standardized texts, allow a wide range of voices and styles of speaking to come to life on the air. While some speak in “another” unified voice, many also maintain the regional cadences and particularities of Upper Napo Kichwa, creating a multivocal public sphere. I first explore some of the contradictions of language standardization and formal education as the predominant models for institutional language revitalization among speakers of historically oral languages like Upper Napo Kichwa. Grounded in my long-term research on the production and reception of Upper Napo Kichwa radio and other broadcast media, as well as a collaborative media project carried out with a Kichwa women’s health association, I further offer some suggestions for how audiovisual media may amplify opportunities for linguistic and cultural reclamation in ways that sustain significant regional practices. This talk thus explores the role of text, radio, film, beauty pageants, and social media in ongoing efforts to sustain and revitalize language as a code, as well as the contexts of use where that code has had meaning for speakers in the Upper Amazon.

**Elizabeth Falconi** (University of West Georgia)  
*Eco-tourism and Ethno-tourism as Conduits to Cultural and Linguistic Revitalization in the Tlacolula Valley of Oaxaca, Mexico*

This presentation builds on my research with a Zapotec transborder community, formed by migration between the Oaxacan village of San Juan Guelavía, in southern Mexico, and Los Angeles, California. The people who move between these locations comprise a multilingual geographically disparate community, whose members speak San Juan Guelavia Zapotec (SJGZ),
Spanish, English and other languages with varying degrees of fluency. Two simultaneous patterns of language shift have been unfolding during the last three-to-four decades among Guelavian youth living on both sides of the Mexico/U.S. border—away from Zapotec and towards Spanish and English respectively. However, revitalization efforts have largely been circumscribed to the origin community. The village of Guelavia is situated in one of the valles centrales that fan out from the capital, Oaxaca City, which are densely populated by communities with diverse ethnic and linguistic compositions. This region of Oaxaca is one of the global regions that have been flagged as linguistic “hot spots” due to the density of linguistic diversity, the relatively high threat of language endangerment in many area communities, and the generally low level of language documentation of many language varieties. To put this in perspective within the Zapotec language group, to which San Juan Guelavia Zapotec belongs, there are upwards of 20 distinct languages, and this is but one of the sixteen officially recognized ethnolinguistic groups with heritage ties to the region. In this context of extraordinary linguistic and cultural heterogeneity language planning efforts, including bilingual education, and language revitalization, face many obstacles. There is, for example, no single language variety within the Zapotec family (or the Mixtec, or Zoque families) that can be the focus of standardization and literacy initiatives, and no single variety that could easily be used as the basis for producing pedagogical materials for classroom-based training. This problem is exacerbated by the paucity of government resources allocated to indigenous language maintenance efforts.

As a result, most of the cultural and linguistic revitalization efforts that have been undertaken in the region are grassroots, community efforts, that are occasionally bolstered by state or NGO funding. These local efforts have, in many cases, emerged as outgrowths of the local ethno-tourism industry, which has long been central to the regional economy of Oaxaca. Tourists flock to villages where particular products are known to be made (ceramics, woven rugs, etc.) interacting with local artisans and vendors, and in the process patronizing area businesses, and visiting notable local sites. San Juan Guelavia has recently experiences a renaissance of local basket weaving, as locals attempt to enter into this ethno-tourist economy. In tandem with artisan production many villages have also created “community museums” which focus on their pre-Hispanic heritage, traditional lifeways, food production, and indigenous languages. While many global communities facing language endangerment are turning to media as a strategy for increasing speakers’ exposure to their heritage tongues, many indigenous Oaxacan communities seem to be focused on demonstrating the economic benefits of cultural and linguistic revitalization efforts. Alongside the renewed practice of basket weaving, Guelavians have created a community museum, and created an eco-lodge for tourists through which patrons can explore the pre-Hispanic geography of the area, hiking along the same mountain foot-trails traveled by ancient Zapotec populations. I will discuss the changing nature of revitalization efforts among Guelavians, the challenges posed by widespread patterns of migration throughout the valles centrales, and the social media-based efforts being implemented to both promote and preserve local cultural and linguistic practices.

Kathryn E. Graber (Indiana University) 10:30 am
When Media are Not Enough: Some Observations about Language Shaming, from a Siberian Example
Producing media in minoritized languages has long been seen by language rights activists as a commonsensical antidote to language endangerment and death, and by scholars of language politics as a symbolic gesture toward supporting minority political claims. Yet few studies have traced how and why such media are actually created, circulated, and consumed. And few studies have been conducted in places where there has been long-term state support for producing indigenous-language media. This talk uses such a case in Russia to show how minority media have been produced and marshalled for diverse ends, with complex and often unexpected results. Many native languages of Siberia have been represented in print, radio, television, and emergent digital mass media over the past century, thanks to political and funding frameworks that are very different from those operative in Europe and the Americas. But this media production has been insufficient to staunch the loss of native Siberian languages. To understand why, I draw on long-term ethnographic research in Russia’s Buryat territories, a multiethnic region of eastern Siberia on the Mongolian border.

In the Soviet period, creating a strong literary standard from among diverse Buryat dialects was part of a grand project to “modernize” the Buryat language (and thereby Buryats themselves), but as bilingualism in Russian grew and as the state increasingly pursued the development of Russian as a Soviet lingua franca, Buryat standardization efforts became more symbolic than substantive. Today, media makers and other language elites nonetheless persist in trying to use the literary standard, because it so strongly indexes modern nationhood and is the code of an idealized, unified Buryat minority public. Most journalists balk at incorporating non-standard forms, such as the dialectal forms, colloquialisms, and “mixed” Russian-Buryat forms I will briefly explain, because they see it both as eroding the standards they personally are tasked with upholding and as threatening the ethnonational unity that underlies Buryat claims to political (semi)autonomy.

Consequently, contemporary audiences who control colloquial forms of Buryat have a hard time understanding Buryat-language media, particularly news media, which further encourages them to default to Russian-language sources—and to remain silent when interviewers come knocking at their door.

How can we break this paradoxical cycle, in which a language is standardized in order to elevate its speakers, but then those speakers feel ashamed that they cannot approximate the standard? The Buryat case suggests some ways of improving the use of media in language revitalization efforts, specifically by lessening language shaming. I focus on two practical recommendations: (1) widening the variety of media genres in which media are produced with the minority language as the matrix language (but possibly not as the sole language), and (2) incorporating non-standard forms to reemphasize diversity without compromising unity. Notably, this is not achievable through community members’ efforts alone. It requires outsiders as well to recalibrate their expectations and understanding of what counts as the knowledge and practice of ‘a’ language.

Margarita Huayhua 11:00 am
Collaborating on Presenting Reanimated Native Andean History
Writing a coauthored piece within academia is a challenge and more so with Quechua-speaking villagers of the southern Andes. Coauthoring a written piece can be difficult when only one party has access to the legitimated language of publication (in Bourdieu’s [1994] sense), particularly with speakers of indigenous languages such as Quechua. Even a native Quechua-speaking scholar such as me has to make constant accommodations to fit the English analytical categories that are essential to the field of study. Quechua category-relations do not match English ones on a one-to-one basis (Mannheim 2015), so I am forced to find equivalences that are often tendentious. However, the production of experimental video-documentaries allows Quechua villagers to participate as coauthors, circumventing the technology of writing and the issue of translation, at least up to certain point (Walker 2016:416). Too, the representation of Quechua history is a major issue. Quechuas have been said to not have much interest in history in the European and “American” sense, or as in de la Cadena’s account (2015:28-29, 123-124, 129-130) the “stories” told by Quechua speakers are ahistorical or accessories to history (cf. Wolf 1982). Quechuas are not interested “in constructing a theory of the real” (Strong: 2017:471), nor in the history of the “Indians” (Fausto and Heckenberger 2007), and much less on assembling a series of events into a narrative with a beginning, key central point, and a final resolution.

The production of a collaborative documentary provides a medium for sharing authorship, allowing Quechua protagonists to recount their histories within a framework of their own practices of history making. The paradox is that, the reanimation of villagers’ histories and their comments upon their reconstruction for the film are interspersed with my meta-commentaries, which I offer to fit them into “our” practices, to make them intelligible/legible to Euro-American, primarily academic audiences.

**Poetic Approaches to Language Revival: The Case of Basque**

**Organizer:** Kelsie Gillig (University of Texas at Austin)

**Participants:** Itxaso Rodríguez-Ordóñez (Southern Illinois University Carbondale )

Amaia Gabantxo (School of the Art Institute of Chicago)

Oihana Iguaran Barandiaran

This panel will explore the central role of poetry—in literary and oral forms—in Basque language revitalization and maintenance. One example we focus on, Bertolaritza (improvised sung verse) is one of the most significant expressions of Basque culture. A poetic genre that has similarities to spoken word, hip-hop freestyling, and acappella singing and is entirely improvisational, the tradition of Basque poetry, known as **Bertsolaritza**, has become a symbol for the revival of Basque language and popular culture. Brought together by pedagogical, anthropological, literary, artistic and poetic expertise and their experience as members of Basque communities, our panelists will discuss the importance of poetry to the future of Basque language revival, how Basque-medium poetic forms have changed, difficulties of translating Basque poetic forms, insights into the beneficial outcomes of incorporating Basque poetry into classroom pedagogy, and how popular poetry operates as a medium for social commentary and changing sociocultural values. A Bertsolarier poet will also perform a live demonstration of Bertolaritza followed by discussion of the craft of its improvisation.
Given Bertzolaritza was historically a largely male art form in Basque communities, our poet will also talk about her particular gendered experience as a woman poet. Through discussion of the Basque context, we hope to contribute to larger inter-community as well as scholarly discussions on the important role poetic forms play in language revival and community building practices more broadly.

**Itxaso Rodríguez-Ordóñez** (Southern Illinois University Carbondale)  
*Using Bertsolaritza as a pedagogical tool in the classroom*

In this talk, I discuss the pedagogical implications of the role of Bertsolaritza in the instruction of Basque at a public university in the United States. Bertsolaritza is a form of improvised Basque oral poetry that requires high language skills, which are also linked to forms of authentication in the Basque-speaking community. First, I will make a showcase for the pedagogical tools I developed for the implementation of Bertsolaritza in the classroom. Second, I will discuss the challenges students faced while engaging in Bertsolaritza. Finally, I provide evidence that the implementation of Bertsolaritza in a beginner’s class can be fruitful to foster empowering connections to the Basque culture if properly scaffolded and instructed as a shared learning experience.

**Oihana Iguaran Barandiaran**  
*Bat-batean, etorkizuna / Improvising future*

Can an oral tradition survive in the written and digital era? Bertsolarism did not only survive in this new era, but expand. How? Answering to the social demands of the time. That means for example opening borders to let the rock generation in, or braking walls to take women in. Otherwise, how could an old oral tradition seduce young people like me? Adapting to the moment, evolving.

And can an oral tradition performed in a minorized language survive to globalization? Language does not only depict reality, it has also the power build it. The Basque community is reinforced by this oral tradition, and oral tradition is back reinforced by the community. Bertsolars are seen as the "voice of Basque people" and globalization knows nothing about our voice. Bertsolarism is new every time, and tries to adapt to the changes of society. And it can seldom change society.

**Amaia Gabantxo** (School of the Art Institute of Chicago)  
*From the Square to the Page, and onto the other Page: The Order of Things in Basque Poetry in Translation*

The case of the Basque language and Basque literature is a paradoxical one. Euskara is possibly the oldest language in Europe and its written literary tradition, possibly the youngest. The first book published in Basque was a collection of 16 poems (Bernard Etxepare’s *Linguae Vasconum Primitiae*), and from that first publication in 1545 until practically the middle of the 20th century very little poetry was published—and the works that were published were mostly ecclesiastical in intent. A free, non-moralizing, non-didactic poetic tradition in Basque is a new thing, barely one hundred years old. Poetry written by women is a newer-still thing in Basque. How can we introduce a tradition without a
tradition into the poetic flows of poetry in English? In my presentation, I will introduce the newest element in Basque poetry, poetic works by women, and build a case for their English translation ahead of other, older, more established works.

LB 212
Time: 9:30–11:30 am

naat ?a hemkank’la maqlaqsyalank: A Tribal Approach to Revitalization

Participants: Wilson de Lima Silva (University of Arizona)
Joseph Dupris (University of Arizona)
Natalie Ball (Internationally exhibited visual artist)
RaeDawn Weiser (Klamath County schools)
Paul Wilson (Evergreen State College)
Douglas Worley (Yocha Dehe Wintun Nation)
Ashia Wilson (Chiloquin Jr./Sr. High School)
Hannah Schroeder (Chiloquin Jr./Sr. High School)

This panel will introduce a tribal approach to maqlaqsyals (Klamath-Modoc languages) research through multi-year collaboration between the Klamath Tribes and the American Indian Language Development Institute (AILDI).

Pilot workshops were held on the Klamath Reservation in Chiloquin, Oregon in 2016 and 2017 to survey community language vitality and determine methodological considerations for a tribal language research program.

In working to provide baseline information for implementing documentation and revitalization strategies in a tribal context, the project is joined by seven research partners from the tribal community. As a team, the PIs and tribal research partners are implementing tribal methodologies and validating the data collection instrument by way of a three-run series of workshops (N=45) held in December 2018, March 2019 and August 2019.

Tribal partner involvement will better able community members to work with linguistic materials, engage in data collection for a multi-layered snapshot of maqlaqsyals vitality in the tribal community, and create a foundational network of local experts to draw on. Research partners’ language documentation training will help to eliminate single-points-of-failure in future language research. Shared responsibility in conducting research based on tribal and intertribal protocol will provide crucial information for the Klamath Tribes and AILDI to develop tribally-oriented approaches to language that are portable to other languages and communities.

Walb 114
Time: 9:30 – 11:30 am

Minority language at home and at school: insights from different multilingual scenarios
This panel brings together a number of research studies on transmission and maintenance of minority languages that focus on the following contexts: Galician in Spain, Welsh in Wales, and multiple minority languages in both Guatemala and Ghana. The motivation underlying this panel is the comparison of issues related to intergenerational and educational transmission of the minority language(s) in each community. The aim of the panel is to learn from each situation and discuss what can be done to disseminate information on minority languages in different sectors of society in order to enable informed decisions in minority language communities across the world.

**Felix K. Ameka** (Leiden University Centre for Linguistics)  
**9:30 am**

*To use or not to use minority languages in school: the case of Ghana (West Africa)*

There is a gulf between ideals and practice of the use of minority languages in various arenas of social life such as education. There are socio-cultural and cognitive advantages when children are taught in their home language. Furthermore, if a child is not taught in their primary language, their linguistic human rights are violated (e.g. Babaci-Wilhite 2014). Increasing there are policies that promote multilingual education and the use of local minority languages. However, such policies tend to be a catalyst for exclusion of minority languages. Drawing on the situation in Ghana, I show that a multilingual education policy is implemented in a serial monolingual fashion. That is, a local language is used in the early years of schooling as medium of instruction (MOI) followed by a transition to an English only MOI. Moreover, while the policy allows for the use of any local languages in the early years of schooling, official resources are provided for only 11 languages. There is no support for the more than 50 minority languages. As a result, children of minority language communities are taught not in their home language but in a standard of a lingua franca used in their communities. In the discussion, I present cases from south-eastern Ghana to show the difficulties children from local language communities face in school because of this gulf. The contexts discussed suggest that local languages should be used in these communities in tandem with standard languages. I advocate a multi-lectal, multilingual, multimodal approach to language in education to minimise the negative effects on minority language children.

**Anik Nandi** (Queen’s University of Belfast, Northern Ireland)  
**10:00 am**

*Interrogating Castilian Linguistic Governance in Urban Galicia: Pro-Galician Family Language Policy Negotiations in the Home Space*

Current research on language policy underscores how top-down policy stakeholders advocate the interests of dominant social groups, marginalise minority languages and attempts...
to perpetuate systems of sociolinguistic imbalance. In the Castilian-dominated linguistic landscape of Galicia, this article examines the rise of grassroots level actors or agents (i.e. parents) who play a significant role in interpreting and implementing top-down language policies on the ground. The principal focus of this article is to examine how ideologies, home language planning strategies and certain practices of pro-Galician parents work as instruments of language ‘governmentality’ (Foucault 2000) influencing their children’s early language attainment. Drawing from multiple qualitative research methods, including observations, fieldwork interviews and language audits with these families, this paper demonstrates how in Galicia’s language shift-induced decreasing Galician-speaker pool, these parents take part in bottom-up language revitalisation discourse by framing pro-Galician family language policies. The endeavour is also to reveal the key linguistic as well as ideological challenges they come across while implementing these policies.

LatinAmerica - Central America

Participants: Elena Bendicto (Uraccan) Elizabeth Salomon (Uraccan) Rene Zuñiga (Purdue University)

Elena Bendicto (Uraccan) 9:30 am
Elizabeth Salomon (Uraccan)
A long-term collaborative project: what worked, how the system adapted and counter-adapted. The Mayangna in Nicaragua.

Here we address the characteristics of a long-term (35 years) project concerning the Mayangna language of Nicaragua. We show that this project, or rather sets-of projects could probably qualify as one of the best and well-set up of the continent. And yet, 35 years later, the language is losing ground, whether to the more dominant local indigenous language Miskitu or to the national language Spanish. We analyze what kind of forces may be at play for this to happen.

Elizabeth Salomon (Uraccan) 10:00 am
IPILC @ URACCAN: A ‘new’ community university and its linguistic project of culturally and linguistically pertinent education.

URACCAN University was created in the mid 90’s to provide higher education services to the population of The Coast in Nicaragua, under a model of community university, with culturally pertinent content for all the indigenous and autochthonous communities of the region. Its new structure include ‘research centers’, among them, the IPILC, dedicated to the promotion,
strengthening and development of the languages and the cultures of the region, as well as research relevant to them.

In this presentation, an overview of the Mision and Vision of the IPILC, as well as of the projects it has engaged in and the effect they have had in the linguistic and cultural awareness of the local communities will be evaluated.

URACCAN, with its focus on cultural pertinence, has had a major role in the visibilization, maintenance and development of indigenous and autochthonous (e.g., Kriol) languages of its area.

Rene Zuñiga (Purdue University) 10:30 am

Continental Central-American Creoles: indigenous-to-the-area or recent/old intruders. A complex situation.

Research about Caribbean Creoles usually concentrate on the varieties spoken in the islands. However, there is a wealth of Creole-speaking communities all throughout the Continental coast of the Caribbean, from Belize down to Panama, mostly in countries whose national language is Spanish.

In this presentation, we examine the status of these languages which were born and developed, properly as languages, in situ (thus, indi-genous) – but are not originary, that is, they are not pre-contact. In that sense, Creoles are not different than, say, Garifuna, other than in the status of one of the formative languages (the colonial one).

The situation of the Creoles in the various countries is different. This is true both in their socio-linguistic status and in newly-discovered structural properties. In Nicaragua, Creole is a language on top of the linguistic hierarchy, the target of much linguistic shift, with Rama, Garifuna and even Miskitu communities shifting to it; Creole speakers know and use Spanish, the national language, but they keep Creole well and alive. In Costa Rica, however, Creole is at the bottom of the linguistic hierarchy and there is a visible and sizable shift towards Spanish in the younger generations. An example of (surprising and unexpected) linguistic structural differences has appeared recently in a comparative study of serial verb constructions in motion predicates, setting the Creole from Costa Rica apart.

Documentation and Revitalization of Bolivian and Peruvian Quechua through an activist educator network (Panel)

Organizer: Susan Kalt
Liliana Sanchez

Participants: Janett Vengoa de Orós
Pedro Plaza Martínez
Gaby Gabriela Vargas Melgarejo
Rocio Bersi MacedoPortillo

Our Cuzco-Collao Quechua documentation and revitalization project engages rural highlands communities in paying close attention to their language as spoken today by children and adults.
Documentation includes recording interviews using elicited stories and picture-based conversations; next is transcription, translation, morphemic analysis and archiving at the Archive of the Indigenous Languages of Latin America and/or local archives. This ensures electronic accessibility for future generations and allows current research. We have completed over 120 interviews in Chuquisaca, Bolivia and Cusco, Peru. Revitalization activities are spearheaded by Andean educators and community leaders residing/working at the interview sites; some are presenting here.

**Janett Vengoa de Orós, Education consultant, Cuzco, Peru.**

*Pedagogical proposal for teaching Quechua in an urban context*

I will present a pedagogical proposal for the teaching of Quechua in urban contexts (initial and primary levels) which I implemented in collaboration with the Pukllasunchis center in Cuzco, Peru. This included parent awareness meetings to dispel negative attitudes towards Quechua, research with students of anthropology at UNSAAC on the agricultural festive calendar of Cuzco and the training of initial and primary teachers to develop methods focused on real situations. I will also present the Quechua language teaching proposal I administered to pedagogy students with different levels of Quechua mastery in an effort to revitalize and revive the language.

**Pedro Plaza Martínez**

*Lexical colonialism in the written Quechua of Tarabuco, Bolivia*

Coordinator of the Centro Interdisciplinario ProEIB Andes, Universidad Mayor de San Simón, Cochabamba, Bolivia

Tarabuco Quechua is considered a relatively preserved variety of the language; yet its speakers consider their language to be mixed with Spanish, affecting their self-esteem. It is necessary to determine the nature and extent of mixing to develop revitalization strategies. Based on a corpus of 15 thousand words written by Lorenzo Ilafaya regarding the nature of dreams (Imataq Musquy) we see 42.4% of words with Spanish origin, 57.6% Quechua; b) onomastics are loans; c) Spanish gender and number have invaded morphology, and d) order of constituents has been disrupted. Nevertheless, loanwords have been re-phonologized and re-semanticized which affirms Quechua vitality.

**Rocio Bersi Macedo Portillo**

*Restoring love for the native language*

Pedagogy Coordinator for TAREA, a non-profit education organization, Cuzco, Peru

Abstract: The main objective of our bilingual/bicultural education project was revitalization of Quechua in the community and school. In the first phase, participants were 5-11 years old; in the second phase adolescents 12-18 years old. Selection of participants was determined by high number of heritage speakers in the region. We carried out a linguistic profile there and determined low mastery of Quechua despite exposure at homes and in the community. Negative assessment of the language was strong and disallowed successful acquisition. Therefore, we intentionally cultivated a lengthy "fondness" stage inspired by Andean elders’ worldview “munakuyllawan uywakusun”, (let’s raise ourselves with love).
This fieldwork investigates causes of migration from countryside to city and consequences for Quechua language and culture in Tarabuco, Bolivia, a rural area currently undergoing radical changes. Speakers mentioned being introduced to new realities, economic necessity and climate change, ancestral wisdom being supplanted by modern technology, and search for quality education as motivators for their migration. Effects on the language included a transition from Quechua to Spanish dominance by the younger generation, absence of children in the rural community, and increased mixing of Quechua with Spanish. These effects are evident in the speech of participants recorded in a community meeting in 2016.

The Myaamia Center at Miami University is a Miami Tribe of Oklahoma initiative focused on deepening Myaamia connections through research, education, and outreach. The Center conducts in-depth research to assist Miami Tribe educational initiatives aimed at the preservation of language and culture and to expose undergraduate and graduate students at Miami University to tribal efforts in language and cultural revitalization. The Center has five offices and thirteen staff, all of whom work across disciplines to accomplish the Center’s mission. In this panel session, Center staff will describe the history of their work and discuss how collaboration is essential when working on behalf of the Miami Tribe.
Investing in the Language of Indigenization: The Province of British Columbia’s Indigenous Language Degree Proficiency/Fluency Framework

Over the past several years a coalition of Indigenous organizations, Indigenous post-secondary institutes, and public post-secondary institutes in BC have been working to frame a provincial approach to foster Indigenous language training. In spite of the tremendous linguistic variation in the Province, a framework has been adopted, and development of laddered certificates, diplomas, and degrees is underway. In this presentation we describe the history, structure, and strategies of the Framework. We also take a critical look at the necessary conditions for this community-based approach to language recovery to succeed, and some of the obstacles and opportunities presently affecting progress. We argue that fully developed and supported Indigenous language programming is one of the most promising routes to truly Indigenizing the College and University sector for the benefit of Indigenous people and communities.

Kevin S. Carroll (University of Puerto Rico, Río Piedras)

Translanguaging and language revitalization/maintenance: Conflicting or complementary?

One of the newest areas of research and inquiry over the past decade in applied linguistics has been translanguaging. Astranslanguaging has evolved rapidly, Ofelia García and colleagues, have worked to define the term to speak to the discursive practices that users of multiple linguistic repertoires use in order to understand their linguistically complex worlds. While research has focused on what translanguaging looks like in different contexts around the world, very little has been done to identify what adopting translanguaging means for Indigenous communities. Whereas, translanguaging is often characterized by the use of two or more languages in a classroom, scholars and communities who have fought to create safe spaces for threatened and minoritized languages could see such adoption as opening the door to more dominant languages. This paper presents some of the different ways in which community members, educators and policy makers can take up translanguaging to effectively build on the linguistic repertoires of their students in order to facilitate language revitalization and maintenance efforts. While translanguaging alone will not curb language shift, its adoption can go a long way to allow Indigenous communities to rethink how languages are used and taught within local communities.

Maung Nyeu (Harvard Graduate School of Education)

Between Extinction and Hope
Revitalizing Indigenous Languages of Chittagong Hill Tracts, Bangladesh
In the Chittagong Hill Tracts (CHT), a remote region in the south-eastern corner of Bangladesh, children from indigenous mountain tribes are among the country’s most illiterate and at the highest risk of dropping out of school. In Bangladesh, the federal government’s deliberate single language policy effectively excludes all Indigenous languages from school curricula of the CHT, despite Indigenous languages being the mother tongue of the majority of the region’s students. Our Golden Hour (OGH) started the Oral History Project, a community-based initiative, to revitalize the Indigenous languages and cultures of CHT while creating classroom curricula where students learn in their first language stories about their own cultures. Students interview grandparents and village elders to collect stories that were passed down through generations. A global team of children’s book authors, translators, and education experts adapt these stories into beautiful and teachable children’s picture books and work with local staff to develop a curriculum incorporating the books and arts in education. These initiatives contributed to Indigenous language literacy for the first generation of children in over 70 years, preservation of knowledge of medicinal plants and ancestral wisdom, revival of cultural songs and proverbs, bridging intergenerational gap, shaping government’s policy on language of instruction, and revitalization of indigenous languages that were on the brink of extinction.

Keren Rice

Gots’udi níđé Dene xédô t’àodéʔa: Indigenous language resilience and resurgence in Canada

In 2015, Canada’s Truth and Reconciliation Commission (TRC) released its report on the range of issues that were brought about by the existence of residential schools, and the consequences that these schools had on child welfare, education, language and culture, health, and justice, calling on governments, churches, libraries and archives, law schools, courts, educational institutions, granting councils, Canada Council for the Arts, journalism and media schools, the corporate sector, sports organizations, and others to work with Indigenous communities and organizations to effect change, some of them given below.

With respect to language, the TRC includes a number of Calls to Action.

14. We call upon the federal government to enact an Aboriginal Languages Act that incorporates the following principles:
   I. Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.
   ii. Aboriginal language rights are reinforced by the Treaties.
   iv. The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities. (14.iv)

10. We call on the federal government to draft new Aboriginal education legislation with the full participation and informed consent of Aboriginal peoples. The new legislation would include a commitment to sufficient funding and would incorporate the following principles:
   iv. Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses.
16. We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages.

In this talk, I review some of the history that led to the TRC Calls to Action around language, and the many kinds of activities, initiated largely by Indigenous peoples, that are going on in Canada now, situating this in the r’s that are so often heard in discussion of Indigenous research, namely respect, relevance, reciprocity, responsibility, and relationships, with attention paid to how these might play out in community-based research.

**Doug H. Whalen**

*Healing Through Language: Positive health benefits from language maintenance and revitalization*

This presentation will summarize existing work that indicates language maintenance and revitalization efforts result in health-related benefits for Native Americans and other indigenous populations. Native Americans have some of the greatest health disparities in the US, and multiple approaches to remediation seem necessary. A surprising avenue is the maintenance of an indigenous language that was learned in childhood or the learning of an indigenous language as an adult. Studies have shown reductions in rates of diabetes, suicide, drug use, and smoking. Improvements in general health and high school graduation rates have also been found. The types of language programs currently in place will be outlined. Language is seldom if ever the sole focus of revitalization programs: Culture is included as well. Programs that encourage revitalization of culture can also provide improvements in health, but language programs have the benefit of addressing multiple aspects of culture in one program. Making connections to a larger community and attaining a better appreciation of Native heritage are also presumed to be important elements of the improvements. The wide range of health issues that have been found to be improved by language use indicates that they could be a cost-effective means of improving health overall. Such evidence justifies increased support for language revitalization in order to improve health, and that the support could come from the Health Department or similar sources.

**Ramesh C. Gaur**

*Preserving Indian Ancient Manuscripts, languages and Scripts: Issues and challenges*

India possesses over ten million ancient manuscripts spread all over in Libraries, Archives, Temples, Maths and with individuals. Out of that five million manuscripts have been identified, preserved, catalogued by National Mission for Manuscripts (NMM), Indira Gandhi National Centre (IGNCA), New Delhi. Catalogue of about three million manuscripts is available online both under Kala Nidhi and National Mission for Manuscripts. About 600000 manuscripts have been digitized. Digital archiving of these manuscripts is the task still to be achieved. These manuscripts are in many languages and scripts. Some of the important scripts include Brahmi, Prakrit, Pali, Sharada, and Modi etc. Only few scholars can read and write these scripts. For preservation of these manuscripts, we also need to preserve these scripts. IGNCA has undertaken various initiatives for preservation of these ancient
manuscripts and scripts. Besides, India is a country with many languages. As an estimate over 800 languages exist in India. Currently, only 60 languages are being taught in schools and 22 have been designated as official languages. Many of these languages are in the category of endangered languages. Besides, many spoken languages and dialects have already vanished. In my presentation, I will talk about all above issues and challenges along with various initiatives undertaken by Indira Gandhi National Centre for the Arts such as starting of academic programmes on Manuscriptology and Palaeography etc. and similar initiatives at other institutions in India.

Poe Poe (University of Yangon)
The Impact of Language Policy on Education in Myanmar

Myanmar, with its 135 diverse ethnic groups, has experienced many challenges in implementing the national language policy of the country. Ten years after gaining independence in 1958, Myanmar language was announced to be the official language to foster national unity, but some minority languages were still allowed to use as language of instruction at the early primary levels. English at that time was prescribed as a school subject from the fifth standard onwards in 1964. However, after 1981 with the prescription of English as a compulsory subject from the kindergarten and as a medium of instruction at the upper secondary level and the role of minority languages diminished due to some restrictions applied. As a result, a number of challenges are being faced in the implementation of reforms made under the leadership of the current democratic government. A lot of discussions and researches on language policy between the officials from the Ministry of Education and ethnic language and culture groups and civil society have been undertaken since 2014, to be able to make the best use of language resources in Myanmar. This presentation tries to examine the changing role of Myanmar language, English language and ethnic languages over these decades, and the impact of the lack of language in education planning and a systematic language policy on education.

Lyla Johnston
Food is not a Noun

This talk reports on Johnston's ongoing research into the intersection between Indigenous Language Revitalization and Indigenous Foods Systems Revitalization. Can our assimilated children and adults learn their languages better when they are engaged in traditional food systems revitalization activities, such as berry picking, oak tree tending, fish trapping, kelp garden planting, seal hunting, three sisters gardening, and piñon nut harvesting? Can children learn how to re-see food in a new way if they are simultaneously learning through the lens of their traditional language? The majority of Indigenous languages in Turtle Island (North America) are verb based. The word for food is often verb based as well. Food isn't seen as a static object, but an ever-changing dynamic flux of interactions and reactions, mediated by respect and constant ceremony, that is going on all around us, right now, even as you read these words. Our languages help us to “jump in” to that flux of life, death and rebirth, and instruct us how to keep the circle going. Foods
are in important nexus to many other aspects of traditional life and offer a connective tissue to a plethora of other vocabulary sets. By learning food we can learn language and by learning language, we can learn food. Johnston’s ongoing research within University of Alaska Fairbanks's Indigenous Studies PhD program has already generated some interesting cases studies and findings.

Audra Vincent

Language Revitalization with no First Language Speakers: Coeur d’Alene language revitalization and reclamation

The Coeur d’Alene language is a Southern Interior Salish language in Northern Idaho. This language has no first language speakers as of 2018. There is an active second language learner community working to reclaim and revive this language. They are fortunate to have had over 100 years of research and documentation on Coeur d’Alene to help with the reclamation and revival process. Many of these materials were done by linguists and have been written in orthographies that are different from the tribal orthography and use linguistic jargon not easily accessible to community members. Using these materials are made easier by having some linguistic training. Audra Vincent, a second language speaker and tribal member will go through the status of Coeur d’Alene, her story of how she got involved in language revitalization, and how learning linguistics has helped with the process of using documentation. Linguistics has also helped in learning and teaching patterns and rules in the language that would otherwise have been learned from a fluent speaker. They rely heavily on their archival materials and this is made easier by use of the Coeur d’Alene Online Language Resource Center (COLRC) and help from Washington State University’s (WSU) Center for Digital Scholarship and Curation. WSU has helped with the digitization process of decades of fluent speaker speech on various technologies. The COLRC helps to organize materials and delivers them in a format accessible to the community.

Augustín Panizo Jansana (Pontificia Universidad Católica del Perú)

Siminchikta rimachkanchikraqmì, ayui atuana’ama’a atu’ani. Recent progress and old challenges on linguistic rights of the indigenous peoples in Peru, from a State point of view.

With its 48 identified indigenous languages –spoken by nearly 4.5 million people– Peru is one of the most linguistically diverse countries in Latin America. After a long colonial and republican history of downsizing indigenous languages and some failed attempts to implement linguistic policies to promote its use, the recent international context has opened a new era where this issue is gaining momentum within official debates, due to a more favorable context towards indigenous peoples and their rights.

In this discussion, Mr. Agustín Panizo will cover the recent progress, strategies and biggest challenges Peru is now facing with the goal of preserving its linguistic diversity and overcoming the social exclusion of all who speak indigenous languages. One main idea of this dissertation is
that thinking the implementation of language policies from a rights approach allows to focus on the prioritization of the actions of the State in the attendance of realities that represent both extremes of a continuum between the most and the less spoken indigenous languages, like quechua and iñapari, for instance, the two languages used in the title of this presentation.

The International Year of Indigenous Languages 2019: Perspectives, Itinerary
Saturday, November 2

Melvatha Chee

*Sustaining our languages: The incorporation of Diné culture supports language revitalization*

Functional and cognitive approaches to linguistics highlight the importance of sociocultural influences on language use and structure. We know that language and culture are deeply intertwined, and it is clear that Diné cultural knowledge informs the understanding of Diné bizaad. My heritage has led me to connect my cultural knowledge to my research on child language acquisition and to my understanding of Navajo language structure, learning, and teaching. As a Diné woman, my passion is to incorporate the Diné way of knowing into my teaching and research.

This talk incorporates an Indigenous way of knowing with work in language and linguistics; it borrows from traditional Navajo stories and songs to support a new approach to Diné linguistic analysis and pedagogy. Using cultural concepts to illustrates how the Diné organize their language can be used as a basis for linguistic research into how children naturally acquire verbs, to create a guide for pedagogical approaches to teaching Diné linguistics, and to create terminology.

Foundational to the Diné worldview is the concept of pairings, known as *Alch’į’ Silá*. *Alch’į’ Silá* demonstrates that a pair of entities exists to sustain life, e.g., *Nahasdzán shimá* ‘Mother earth’ and *Yádilhil shitáa* ‘Father sky’, *Tádíidiin ashkii* ‘Corn pollen boy’ and *Ańlt’qii at’ééd* ‘Ripener girl’, *Haasché'élti* ‘Talking god’
and *Haashch’ée’oowáán*, 'Second talking god', etc. I will demonstrate how *Ałch’į’ Silá* applies to linguistics, teaching, and research.

This paper explains how *Ałch’į’ Silá* applies to the formation of the Diné verb. *Ałch’į’ Silá* is translated as ‘two slender flexible-like entities face each other,’ and I use the term *jinádíidzaa* to describe the creation of a single unit out of two units, such as the Navajo verb. A culturally informed perspective suggests that children’s understanding of the verb is binary in nature, and the data from my Diné Child Language Corpus supports this idea.

The concept of *Ałch’į’ Silá* is also central to Diné language teaching. Our cultural knowledge includes ceremony, traditional objects, stories, songs, and prayers. Much of this information has been restricted so that it is not well-understood by the 21st century Indigenous scholar. I argue that traditional Diné ceremonies, stories, and songs, which are very organized and detailed, should be used as a map to guide language instructors in a classroom. Further, stories that specifically address language also exist and these can be incorporated into both pedagogical and linguistic work.

The third area where *Ałch’į’ Silá* must be attended to is the creation of terminology. There is a lack of Diné terminology for jargon that is associated with any particular field, and this is also the case for the field of linguistics. Diné bizaad also has very few borrowings, with speakers preferring native terms. Terminology-building is challenging and tends to recycle Diné words. In my approach to the creation of Navajo terms for linguistics, I turn to ceremonial stories and metaphorical extensions to build linguistic terminology.

This goal of incorporating culture into language work not only strengthens our knowledge, it also contributes to the revitalization process. A concept like *Ałch’į’ Silá* allows the Diné community to relate to, connect with, and understand linguistic research, thus empowering the community. Culturally informed work is crucial when giving back to the community.

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**LB 213**

**Time: 10:15 am**

**Gladys Camacho Ríos** (The University of Texas at Austin)

*Linguistic training for speakers of indigenous languages in Bolivia*

I am an L1 speaker of Quechua, an activist, and Ph.D. student in linguistics at UT Austin. My goal is to offer linguistic training to speakers of indigenous languages of Bolivia. Bolivia has 34 officially recognized indigenous languages, and many of these are highly endangered such as *Moré*, with currently 2 fluent speakers. Nevertheless, applied linguistics programs in Bolivia lack specialized training in linguistic description. Since 2016, I have been leading the Linguistic Summer School in Bolivia. We provide technical training to speakers of different indigenous languages, some of whom already are students of applied linguistics. I believe training younger generations and motivating them will lead to the successful revitalization and description of our languages.

The linguistics courses that we offer every year are taught by foreign linguists doing research in Bolivia or elsewhere in South America. The one- and two-week long courses offered so far include *Introduction to Linguistics*, and *Field Methods*. Our students have included speakers of Quechua, Aimara, Besiro, Guarayu, Guarani, Yurakare, Wenayek, Samuko, and Tapiete. This
year we will teach one Field Methods class studying Moré and another studying Uru-Iruitu, both of them endangered languages. We will also teach a class titled Designing Orthographies for Indigenous Languages. Additionally, in recognition of the 2019 International Year of Indigenous Languages, our summer school will be hosting the 1st International Linguistics Colloquium in Bolivia at Universidad Pública de El Alto, the biggest indigenous university, has predominantly students who are native speakers of Aymara.

LB 211
Time: 9:00 am

Kristen Carpenter
Alexey Tsykarev
(Indigenous) Language as a Human Right

The United Nations’ lead agency on the 2019 International Year of Indigenous Languages, UNESCO, acknowledges that language is a core component of human rights and is essential to realizing sustainable development, good governance, peace and reconciliation. The aim is to foster awareness of indigenous peoples’ language vulnerability and encourage states to develop national action plans to address these problems.

In this presentation, we explore a human rights approach to indigenous languages, focusing on the challenges of realizing the promises of the UN Declaration on the Rights of Indigenous Peoples in the context of language revitalization and maintenance. The presentation is based on the academic article to be published by the end of 2019 in the International Law and Foreign Policy Journal of the University of California, Los Angeles.

We describe the situation of indigenous languages, as well as the protection for language rights articulated in international human rights instruments. Further we offer two case studies – of indigenous language issues in the U.S. and Russia -- to illuminate challenges and best practices in implementing language rights. These two countries offer a comparative basis for evaluating a human rights approach to language, elucidating the cross-cutting commonalities of indigenous peoples’ self-determination and need for state recognition and remedies, amongst differences of geopolitics, histories, and aspirations among nations and peoples. We conclude by reflecting on the theory and practice of a human rights approach to indigenous languages.

LB 211
Time: 10:15 am

Salomé Gutiérrez Morale
Spanish Verbs Incorporation in a Bilingual Community. The Case of Sierra Popoluca

LB 212
Time: 10:15 am

Shobhana L. Chelliah (University of North Texas)
Practical Strategies of moving from Language Documentation to Language Pedagogy
Language documentation projects yield these typical products: linguistic grammars, pedagogical grammars, dictionaries and word lists, collections of elicited sentences targeting specific linguistic constructions, paradigms, archival materials of audio and video recordings of language-in-use and language produced in interview and meta discussion settings. Community collections in particular may include meta discussion during language revitalization classes. I will provide some thoughts on how these materials may be used in creating classroom activities for language teaching. My focus will be on matching linguistic information with language teaching activities that fill functional and cultural communicative needs of language learning and teaching of languages with low opportunities for school and home natural input.

Walb 114
Time: 9:00 am

Dev Kumar Sunuwar
Role of Media in revitalization and preservation of Indigenous Languages in Nepal

Walb 114
Time: 10:00 – 10:30 am

Kerry Hull
Discourse Framing: Epistemicity and Modality in Ch’orti’ Maya Na

For the Ch’orti’ Maya of southern Guatemala, storytelling is a cherished sociocultural facet of daily life. In these highly oral communities, fictional narratives, or at least those for which the speaker would like to not fully vouch their truth, are accompanied by a complex set of dedicated fictional-evidential markers. In this paper, I draw on more than 150 oral traditions, most of which I collected, to show the subtle distinctions in evidential marker usage in fictional narratives compared to other discourse genres. I show how these markers categorize the content of the narrative as “possible fiction” at time, allowing the speaker to remain partially neutral as to their overall truth content. I contrast this with other linguistic forms that state more definitively about the truth of the story in the mind of the narrator.

Walb 222
Time: 9:00 am

Jian- Ian Joy Wu (National Taiwan Normal University)
Indigenous Language Testing in Taiwan: History of Its Standardization

There are 16 officially recognized indigenous peoples in Taiwan, with their languages all belonging to the Austronesian language family. In order to preserve, revitalize and promote these languages, the Council of Indigenous Peoples (CIP) in Taiwan has been administering
standardized indigenous language proficiency tests since 2001. The history of the tests can be classified into five stages. In the first stage, the design and practice of the tests started with only one level, and the indigenous people having passed the test would be granted with the certificate of qualified indigenous language teachers after receiving a 36-hour training. Later, while considering the named 1-level test was not suitable for high school students required to take the test in order to be awarded with extra points when taking entrance exams to high schools or universities, the CIP thus designed another level of the test in 2007 and the 2-level test was then practiced between 2007-2012 (i.e. the second stage). In 2013, due to the separation of the tests for junior and senior high school students, a 3-level test was developed (i.e. the third stage). Furthermore, in order to encourage more natives and non-natives to take part in the tests, the CIP developed the 4-level proficiency test in 2014 (i.e. the fourth stage); namely, elementary, intermediate, advanced, and superior. In 2017, the high-intermediate level was added, and thus the system containing a 5-level test is formed and the fifth stage starts. In this talk, I will review the aforementioned history and discuss the difficulties in the implementation of the tests as well as the measures taken to resolve the problems. Through the discussion, I hope to offer constructive suggestions for future indigenous language education policy making in Taiwan and around the world.

Walb 222
Time: 10:15 am

Daryn McKenny (Miromaa Aboriginal Language & Technology Centre Australia)

An Australian language journey you thought could never have happened!

In this talk Daryn hopes to tell an inspiring story about his journey over the last 18 years and that of his organisation and this small teams work in reclaiming their supposedly extinct, unspoken language. This journey led to working with many others in a way which has provided support to them to save their own language, as well as Daryn will tell some of the stories of those he has worked with throughout the world. This will not be about linguistics but about an Indigenous perspective with concepts and goals unique to our world, linguistics will come later and will be for those experts to manage, but as stated on the International Year of Indigenous Languages website, our languages are for all to help appreciate the important contribution they make to our world’s rich cultural diversity. He will give an insight to Australia’s journey and how the Australian Federal Government has been unique in nationally supporting language work internationally.

Miromaa Aboriginal Language & Technology Centre based in Newcastle, Australia is one of those rare organisations in the world which has dared to take on a mammoth challenge. That being, to find innovative ways in using technology to empower Indigenous people not just in Australia but all around the world to be at the forefront of saving and protecting their languages.

Walb 224
Time 9:00 – 11:15 am
Hearing Indigenous Voices in the International Year of Indigenous Languages and Beyond

Participants: Holly Helton-Anishinaabe (University of Wisconsin-Milwaukee)  
Richard A. Grounds, Ph.D. (Yuchi Language Project)  
Deborah Sanchez, J.D (California State University)  
Miryam Yataco (New York University)

This panel celebrates Indigenous voices and highlights Indigenous perspectives on the ideal outcomes for the International Year of Indigenous Languages. The panel projects a positive outlook for engaging all cooperating partners in work at the grassroots level and strategizes about what it will take to ensure the continuity of Indigenous voices into the global future. The panel will include presentations of Indigenous language songs as a model of reclaiming our Indigenous voices and as a means of outreach for our youth.

The most critical outcome for the International Year of Indigenous Languages is growing new speakers to carry forward the rich heritage of Indigenous communities. Helping Indigenous Peoples to develop effective pathways for growing new speakers requires an understanding of the obstacles that need to be overcome in order to breathe new life into Indigenous language communities. This panel seeks to expand a conversation among all partners about overcoming the colonial imbalances that mar the past and present dynamics of Indigenous language survival.

Presenters will offer hemispheric perspectives, best practices, and policy recommendations to help language communities to overcome funding challenges, legal issues, and other disparities as part of a campaign to ensure that Indigenous voices will continue to be heard beyond the International Year of Indigenous Languages.

Richard A. Grounds, Ph.D. (Yuchi Language Project) 9:00 – 10:00 am

Indigenous Language Appreciation 101

This presentation offers an instant course in appreciating the flowering of Indigenous Languages and the beauty of language revitalization in the context of the International Year of Indigenous Languages within the United States.

Our original languages arise from specific Indigenous landscapes, ceremonial traditions, and unique world views. In traditional understanding Indigenous languages are living and powerful. They provide access to our original instructions and make possible the continuity of our medicinal and ceremonial traditions.

The only way to gain full access into the depths of the vast archives of Indigenous Knowledge is through our original languages. And it is only through our Indigenous languages that these complex systems of Indigenous Knowledge have been built up and developed over millennia. It is only through our Indigenous languages that this knowledge is now passed down to our clan leaders, our ceremonial and medicine people within present day Indigenous Nations.

At the same time, we have come to understand that our languages—like our lands—are also fragile. This means that if we are fully to appreciate the power and beauty of Indigenous languages we need to understand the corrosive colonial context in which they have survived against all odds. Such an understanding is critical for developing positive ways forward as
we work together with allies and partners in overcoming the present day challenges of intellectual colonialism.

Holly Helton-Anishinaabeqw (University of Wisconsin-Milwaukee) 9:00 – 10:00 am
Promoting Intellectual Property Rights in the IYIL

The 2019 International Year of Indigenous Languages (IYIL) is a time for the global community to come together and recognize the importance of preserving and protecting indigenous languages. Academic and indigenous organizations are key to help identifying and providing resources to help combat the loss of indigenous languages by establishing language programs and sharing of linguistic information collected and archived by universities and linguists, while the indigenous communities can advise the best ways to carry out these programs and create more fluent speakers. This keynote speech will focus on the ways and resources available to preserve indigenous languages, but also apply them in the educational, academic, and international fields in preparation for the International Year of Indigenous Languages, taking the UNESCO Atlas of the World's Languages in Danger as an example. By the creation of programs to protect and preserve indigenous languages, future generations will be able to carry on traditions and cultural identity.

Deborah Sanchez, J.D (California State University) 10:15 – 11:15 am
Bringing back the Šmuwič Language: Overcoming the Colonial Legacy

This presentation shares the songs and celebrates the stories and traditions that are being given new life through revitalizing the Šmuwič language.

While the legacy of colonization has impacted language survival and revitalization on a personal and community level, this presentation tells the story of resilience as the Chumash community continues to overcome those challenges.

The growing language success is made possible through partnerships with native and non-native supporters, drawing on both tribal perspectives and scholarly endeavors.

From the Doctrine of Christian Discovery to the lack of access to archival records in the last decade, from the internal tribal and community conflicts to self-blame, the legacy of colonization, rooted in historical trauma, has impacted language survival and revitalization on every level. Mary Yee, the last native speaker of the Šmuwič language died in 1965, but left recordings in the Šmuwič language captured by linguistic scholar Madison Beeler in the 1950’s and 1960’s. Dr. John P. Harrington worked with Mary Yee, and her mother, securing valuable and cherished linguistic notes. Programs in California such as: Breath of Life, Language is Life, and Breath of Life Archival have been invaluable, instructively and inspirationally.

Classes in Šmuwič were initially offered in 2008 by Dr. Applegate. He then created both a Šmuwič dictionary and a grammar book within the last five years. The works of various linguists have provided an even greater opportunity to breathe life into the Šmuwič language.

Miryam Yataco 10:15 – 11:15 am
Language Diversity and Communities of Speakers at Risk: A Global View
Given that over the last 15 years Latin American language policies have begun to be officially supported by state governments, it is important to undertake a detailed analysis of the successes and challenges of these positive developments. How much have these actions brought about the recognition and safeguarding of Indigenous languages within those areas covered by these new policies? What are the possibilities for direct Indigenous representation in decision-making and direction-setting in terms of language policies and programs? And to what extent are the important aspects of sovereignty being recognized in terms of the linguistic, educational, territorial and political autonomy of the communities of language speakers in countries throughout Latin America? Or, on the other hand, how have language revitalization efforts by Indigenous Peoples been able to succeed in these difficult contexts that are often marked by worsening inequalities?

This presentation will celebrate the awakening in Indigenous language activism as historically oppressed communities embrace their distinctive epistimologies, unique writing systems, poetic expressions, and the sacred relationship between Indigenous languages and traditional territories. The interconnection between the survival of Indigenous languages and the work to safeguard the environment and protect the biodiversity of Mother Earth will also be explored.

Walb G 21
Time: 10:15 am

Pius W. Akumbu (University of Buea)
Languages in and of education in Africa: The future of indigenous languages

Sustainable Development Goal 4 of the 2030 Agenda specifically recommends that “bilingual and multilingual education should be encouraged by imparting early education in the children’s first language or in the language that they speak at home.” This paper presents the general situation of languages in and of education in Africa. As pointed out by Obanya (1992), the choice of languages for education in Africa has mostly been based on historical experience of colonialism, political evolution after independence, socio-linguistic realities of each country and the strength of linguistic and educational lobbies in various countries. While English, French, Spanish, and Portuguese have dominated the educational scene, indigenous languages have managed to emerge and be taught as a subject (e.g., in Francophone and Lusophone countries) or have been used as languages of instruction in early years of education and taught as a subject in later years (e.g. most Anglophone countries).

This study further proposes ways in which the gains made in efforts to integrate indigenous languages in the educational system across the continent can be consolidated. If SDG 4 must be met, governments should seek to strengthen policies and to develop curriculum materials in indigenous languages. Africans must understand that education in indigenous languages will contribute greatly to the much needed social, economic and political transformation.